第六周

由铜蛇所预表的基督

诗歌：371

读经：民二一 4 ～ 9，约三 14、29 ～ 30，罗八 3，林后五 21

纲要

周一

壹 当以色列人得罪神，为蛇所咬之后（民二一 4 ～ 9），神吩咐摩西举起铜蛇，挂在杆上，替他们受神的审判，凡望那铜蛇的就活了：

一 铜蛇预表基督（约三 14），杆预表十字架（彼前二 24）；在预表里，铜表征审判；铜蛇有蛇的形状，但没有蛇的毒性。

二 同样的，基督在罪之肉体的样式里（罗八 3），在十字架上被举起来（约八 28），与肉体有毒的罪无分无关（林后五 21，来四 15）。

三 在创世记三章，撒但化身为蛇，将他的性情注射到人的肉体里；我们这些亚当的后裔，都被魔鬼这条古蛇“咬”过；因此，在神看来，整个堕落的人类都是由有蛇性的人组成，在他们的堕落性情里有古蛇的毒素：

1 在约翰八章四十四节，主耶稣启示魔鬼是罪人的父；因此，在我们堕落的性情里，我们是古蛇魔鬼的儿

Week Six

Christ as Typified by the Bronze Serpent

EM Hymns: 1089, 493

Scripture Reading: Num. 21:4-9; John 3:14, 29-30; Rom. 8:3; 2 Cor. 5:21

Outline

Day 1

I. When the children of Israel sinned against God, they were bitten by serpents (Num. 21:4-9); God told Moses to lift up a bronze serpent on a pole on their behalf for God's judgment so that by looking upon that serpent all might live:

A. The bronze serpent typifies Christ (John 3:14), and the pole typifies the cross (1 Pet. 2:24); in typology, bronze signifies judgment; the bronze serpent had the form of a serpent but not the poisonous nature of a serpent.

B. In the same way, Christ was lifted up on the cross (John 8:28) in the likeness of the flesh of sin (Rom. 8:3), without participating in any way in the poisonous sin of the flesh (2 Cor. 5:21; Heb. 4:15).

C. In Genesis 3 Satan, the serpent, injected his nature into man's flesh; as descendants of Adam, we all have been "bitten" by the old serpent, the devil; therefore, in the sight of God, the entire fallen human race consists of serpentine beings with the poison of the old serpent in their fallen nature:

1. In John 8:44 the Lord Jesus revealed that the devil is the father of sinners; thus, in our fallen nature we are children of the old serpent, the devil—1 John

女一约壹三 10。

2 在马太十二章三十四节，主耶稣称法利赛人是“毒蛇之种”；在二十三章三十三节，祂称他们为“蛇类，毒蛇之种”。

3 魔鬼是古蛇（启十二 9，二十 2），罪人是蛇类，毒蛇之种；在我们堕落的性情里面，我们不仅仅是罪恶的，也是蛇性的。

4 罗马七章告诉我们，撒但这人位化的罪是在我们的肉体里；罪能诱骗并杀害人（11），能住在人里面，叫人作违反他们意愿的事（17、20）；罪相当活跃（9），也极其主动；因此罪必定是撒但那恶者的邪恶性情，在堕落的人类里面居住、活动并作工。

周二

四 主这位人子在蛇的形状里，在十字架上被举起来，替蛇所毒害的人担受审判；祂在十字架上被举起来，为将古蛇撒但，世界的王，赶出去—约十二 31 ～ 34。

五 因此，主这位被举起来的人子，能将蛇所毒害的人从罪，蛇的毒素里，拯救出来；祂被举起，也是要废除撒但并吸引万人来归祂—来二 14，约十二 32 ～ 33。

六 如今凡信入基督是被举起来代替我们被定罪的一位，都有永远的生命；我们需要“铜蛇”作我们的代替，为我们担当神的审判，来救赎我们，并将祂拯救人的神圣生命释放到我们这人里面—三 14 ～ 16，十二 24。

七 我们一悔改并承认自己是蛇性的，就有资格经历基督作永远的生命，并享受祂：

3:10.

2. In Matthew 12:34 the Lord Jesus called the Pharisees the “offspring of vipers”; in 23:33 He called them “Serpents! Brood of vipers!”

3. The devil is the ancient serpent (Rev. 12:9; 20:2), and sinners are serpents, the offspring of vipers; in our fallen nature we are not merely sinful—we are serpentine.

4. Romans 7 says that Satan as personified sin is in our flesh; sin can deceive and kill people (v. 11), and it can dwell in people and cause them to do things against their will (vv. 17, 20); it is quite alive (v. 9) and exceedingly active, so it must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind.

Day 2

D. The Lord as the Son of Man was lifted up in the form of the serpent on the cross to bear the judgment for the serpent-poisoned people; He was lifted up on the cross for the casting out of the old serpent, Satan, the ruler of the world—John 12:31-34.

E. Hence, the Lord, as the Son of Man lifted up, can deliver the serpent-poisoned people from sin, the serpent’s poison; also, by His being lifted up, He would destroy Satan and draw all men to Himself—Heb. 2:14; John 12:32-33.

F. Now whoever believes into Christ as the One who was lifted up to be condemned in our place has eternal life; we need a “bronze serpent” to be our Substitute to bear God’s judgment for us, to redeem us, and to release His saving, divine life into our being—3:14-16; 12:24.

G. When we repent and admit that we are serpentine, we are qualified to experience Christ as the eternal life and enjoy Him:

1 “悔改”原文意，心思改变，生出懊悔而转移目标；人的悔改也是从神之外的事物，转向神自己—徒二六 20，十四 15 下，帖前一 9 下。

2 在我们的经历里，这不是一劳永逸的事，乃该是每天的经历；施浸者约翰传讲悔改（太三 2，可一 4），而在启示录二至三章写给七个召会的七封书信里，主耶稣一再地吩咐我们要悔改（二 5、16、21 ～ 22，三 3、19）。

八 我们若知道基督是铜蛇这预表的应验，在罪之肉体的样式里而来，在十字架上受死，顶替并代替我们，好使我们蒙重生，得着永远的生命，这对我们乃是极大的祝福。

1. The Greek word for repentance means to have a change of mind, issuing in regret, to have a turn in purpose; also, man’s repentance is his turning from all things to God Himself—Acts 26:20; 14:15b; 1 Thes. 1:9b.

2. In our experience, this is not a once-for-all matter but a daily experience; John the Baptist preached repentance (Matt. 3:2; Mark 1:4), and in the seven epistles to the seven churches in Revelation 2 and 3, the Lord Jesus tells us again and again to repent (2:5, 16, 21-22; 3:3, 19).

H. It is a great blessing for us to know that, as the fulfillment of the type of the bronze serpent, Christ came in the likeness of the flesh of sin to die on the cross as our Replacement and Substitute in order for us to be regenerated and have eternal life.

周三

Day 3

贰 约翰三章说到蛇和新妇—14、20 ～ 30 节：

II. John 3 speaks of the serpent and the bride—vv. 14, 29-30:

一 约翰三章十六节是十四和十五节的结果，也就是说，接受神圣的永远生命，乃是基督这铜蛇作为真正赎罪祭被举在十字架上的结果：

A. John 3:16 is the issue of verses 14 and 15; that is, the receiving of the divine, eternal life is the issue of the uplifting of Christ on the cross as the bronze serpent, the real sin offering:

1 主耶稣作了我们的代替被举起来，为我们担当神的审判，叫我们一望祂（信入祂）就得着永远的生命。

1. The Lord Jesus was lifted up as our Substitute to bear God’s judgment for us so that we may look at Him (believe into Him) and have eternal life.

2 因着在亚当里我们被古蛇所咬，我们就死了（弗二 1、5），但如今借着基督这铜蛇在十字架上被举起来，我们就能够得着永远的生命，就是神的生命；这是神爱世人真正的显明。

2. Because in Adam we were bitten by the old serpent, we were dead (Eph. 2:1, 5), but now through Christ as the bronze serpent lifted up on the cross, we may receive eternal life, the life of God; this is the real manifestation of God’s love to the world.

二 蛇“咬”我们，意思是说，蛇把他性情中的毒素注入我们里面，使我们成为他的扩增；因着堕落，整个人类都成了撒但的扩增。

B. For the serpent to “bite” us means that he imparts the poison of his nature into us to make us his increase; through the fall the entire human race has become the increase of Satan.

三 约翰三章启示，重生不仅是把神圣的生命带进信徒里面，更是为着基督的扩增，使他们成为

C. John 3 reveals that regeneration is not only to bring the divine life into the believers but also to make them the corporate bride for Christ’s increase;

团体的新妇；亚当怎样在夏娃里面得以扩增，基督也照样在祂的新妇里面得以扩增—29 ～ 30 节，创二 21 ～ 22。

四 借着基督作为铜蛇被举在十字架上，撒但的扩增就成了基督的扩增，也就是基督的新妇；我们曾经是撒但扩增的人，就成了基督的扩增。

五 所有重生的人就是构成新妇的人，他们要和新郎主耶稣成为婚配；重生的意思是说，我们蛇性的人要被废去，并且我们得着神圣的生命，为要成为一个新人，使我们成为新妇的一部分；由此我们看见，重生是为着产生基督的新妇—约三 29 ～ 30。

六 约翰三章的用意是要给我们看见，无限无量的基督必须有一个宇宙性的扩增，今天祂就在得着这个扩增的过程中；没有限量的灵，为着无限的基督产生了宇宙性的扩增—29 ～ 36 节。

七 整体看来，圣经乃是将蛇与新妇这件事向我们揭示出来：

周四

1 神用亚当的肋骨产生了夏娃，就是亚当的扩增，但在创世记三章一至六节，蛇窥访新妇，顺利地掳掠了她，然而神比蛇更大、更高、更有智慧。

2 神审判蛇的时候，指明女人要产生一个后裔（基督）来伤蛇的头（15）；不仅如此，女人的后裔更要成为中了蛇毒之人的义（21）。

3 保罗担忧那来咬夏娃的蛇，会来咬哥林多的信徒；这又是蛇与新妇的故事—林后十一 2 ～ 3，参启

as Adam was increased in Eve, so Christ is increased in His bride—vv. 29-30; Gen. 2:21-22.

D. By Christ being lifted up on the cross as the bronze serpent, Satan's increase has become Christ's increase, His bride; we who were once the increase of Satan have become the increase of Christ.

E. All regenerated persons are components of the bride, who will be married to the Lord Jesus as the Bridegroom; regeneration means that our serpentine being is annulled and that we receive the divine life in order to become a new being so that we may be a part of the bride; by this we can see that regeneration is for producing the bride of Christ—John 3:29-30.

F. The intention of John 3 is to show that the unlimited Christ must have a universal increase and that He is in the process of gaining this increase today; the immeasurable Spirit produces a universal increase for the unlimited Christ—vv. 29-36.

G. We may say that, considered as a whole, the Bible unveils the matter of the serpent and the bride:

Day 4

1. God used Adam's rib to bring forth Eve, the increase of Adam, but in Genesis 3:1-6 the serpent visited the bride and succeeded in capturing her; however, God is greater, higher, and wiser than the serpent.

2. In His judgment upon the serpent, God indicated that the woman would bring forth a seed (Christ) to bruise the serpent's head (v. 15); furthermore, the seed of the woman would also become righteousness to the very ones who were poisoned by the serpent (v. 21).

3. Paul was concerned that the serpent who had come to bite Eve would come to bite the believers at Corinth; once again, this is the story of the serpent and

十二 9，帖前三 5，提前二 14，四 1，彼后三 17。

4 启示录有论到蛇与新妇末了的话：

a 十九章启示新妇为着羔羊的婚娶预备好了—7 节。

b 婚娶以后，这对宇宙的夫妇要立刻与撒但和他的跟从者、兽、假申言者争战；然后撒但要被捆绑，扔在无底坑里，拘禁一千年—11 ～ 16、19 ～ 21 节，二十 1 ～ 3。

c 接着，撒但要再一次背叛，最终被扔在火湖里—7 ～ 10 节。

d 然后宇宙要彻底被清理，就有新天新地，那里要有一对宇宙的夫妇，直到永远：基督是丈夫，召会是祂的新妇—二一 1 ～ 2、9 ～ 10。

周五

叁 蛇性的人借着没有限量的灵和永远的生命，成为无限基督的宇宙扩增：

一 在我们的经历里，我们需要领悟，离了基督这赐生命的灵，我们就是争闹的蛇；在召会生活中，我们可能是争闹的蛇，也可能是饮于赐生命之灵的人—约四 14，七 37 ～ 39。

二 约翰三章三十节说到基督的扩增，就是在二十九节里基督的新妇：

1 照着我们天然的出生，我们都是习惯凭着我们蛇性的人而活；这就是照着善恶知识树的原则而活。

2 我们天然的生命和生活不是基督扩增的一部分；唯

the bride—2 Cor. 11:2-3; cf. Rev. 12:9; 1 Thes. 3:5; 1 Tim. 2:14; 4:1; 2 Pet. 3:17.

4. The book of Revelation provides the final word on the serpent and the bride:

a. Chapter 19 reveals that the bride is ready for the wedding of the Lamb—v. 7.

b. Immediately after the wedding, this universal couple will fight against Satan and his followers, the beast and the false prophet; then Satan will be bound and cast into the abyss, where he will be imprisoned for a thousand years—vv. 11-16, 19-21; 20:1-3.

c. Following that, Satan will rebel once more and will ultimately be cast into the lake of fire—vv. 7-10.

d. Then the universe will be thoroughly cleared up, and there will be a new heaven and a new earth; for eternity there will be a universal couple: Christ as the Husband and the church as the bride—21:1-2, 9-10.

Day 5

III. The serpentine people are becoming the universal increase of the unlimited Christ by the immeasurable Spirit with the eternal life:

A. In our experience we need to realize that we can be contending serpents who are apart from Christ as the life-giving Spirit; in the church life we can either be contending serpents or life-giving-Spirit drinkers—John 4:14; 7:37-39.

B. John 3:30 refers to the increase of Christ, which is the bride of Christ in verse 29:

1. According to our natural birth, all of us automatically live by our serpentine being; this is to live according to the principle of the tree of the knowledge of good and evil.

2. Our natural life and living are not part of the increase of Christ; only the

有我们这人重生的部分，我们重生的灵，才是基督的扩增—6 节。

3 基督实实在在该是我们的生命和我们的人位；我们活祂，并与祂成为一灵；我们住在祂里面，祂也住在我们里面；因此，祂与我们有同一的生命，同一的生活（加二 20，四 19，约十五 5）—这就是蛇性的人成了基督的新妇。

4 我们有这样的生活，实际上就是经历蛇性的人变化成为基督的新妇，基督的扩增之过程；这新妇的终极完成乃是作为神的帐幕和羔羊之妻的新耶路撒冷—启二一 3、9 ～ 10。

5 愿主怜悯我们，使我们学习凭着重生的人而活—罗八 4，腓四 11 ～ 13。

周六

三 在约翰三章，我们至少能看见无限基督的九方面：

1 无限的基督是从上面来的，就是从天上来的—31 节。

2 无限的基督是在万有之上的（31）；因为基督是包罗万有的、无限的、宇宙的，所以祂在地上的时候，仍旧是在天上（13）。

3 无限的基督是父所爱的；唯有在基督里，我们才能享受到父神的爱—35 节。

4 无限的基督已得着万有；父已将万有，其中包括我们，交在子的手中—35 节，林前三 21 ～ 23。

5 无限的基督是神所差来的—约三 34，六 46。

6 无限的基督说神的话—三 34，六 63。

7 无限的基督赐那灵是没有限量的—三 34。

regenerated part of our being, our regenerated spirit, is Christ's increase—v. 6.

3. In a real and practical way, Christ should be our life and our person; we live Him and are one spirit with Him; we abide in Him, and He abides in us; therefore, He and we have one life and one living (Gal. 2:20; 4:19; John 15:5)—this is the serpentine people becoming the bride of Christ.

4. When we have this kind of living, then in reality we are serpentine beings in the process of transformation into the bride of Christ, the increase of Christ; the ultimate consummation of this bride will be the New Jerusalem as the tabernacle of God and the wife of the Lamb—Rev. 21:3, 9-10.

5. May the Lord have mercy on us that we may learn to live by our regenerated being—Rom. 8:4; Phil. 4:11-13.

Day 6

C. In John 3 we can see at least nine aspects of the unlimited Christ:

1. The unlimited Christ is from above, that is, from the heavens—v. 31.

2. The unlimited Christ is above all (v. 31); because Christ is all-inclusive, unlimited, and universal, while He was on earth, He was still in the heavens (v. 13).

3. The unlimited Christ is loved by the Father; only in Christ can we enjoy the love of God the Father—v. 35.

4. The unlimited Christ has been given all things; the Father has given all things, including us, into the Son's hand—v. 35; 1 Cor. 3:21-23.

5. The unlimited Christ was sent by God—John 3:34; 6:46.

6. The unlimited Christ speaks the words of God—3:34; 6:63.

7. The unlimited Christ gives the Spirit not by measure—3:34.

8 无限的基督赐永远的生命给信祂的人—15～16、36节，六63。

9 无限的基督得着新妇作祂宇宙的扩增—三29～30。

四 没有限量的灵是由复合的膏油所预表之包罗万有复合的灵—出三十23～25，腓一19：

1 没有限量的灵就是赐生命的灵—林前十五45下，林后三6。

2 没有限量的灵也是那是灵的基督；“是灵的基督”这辞是指基督就是那灵—6、17～18节，罗八9～11。

五 约翰三章三次提到永远的生命—15～16、36节：

1 永远的生命就是神圣的生命，永远之神的生命；这生命在时间、空间、本质、功用、能力上都是永远的。

2 永远的生命乃是三一神的素质，成了召会，就是新妇的元素，而新妇乃是基督宇宙的扩增，作三一神团体的彰显。

8. The unlimited Christ gives eternal life to His believers—vv. 15-16, 36; 6:63.

9. The unlimited Christ has the bride as His universal increase—3:29-30.

D. The immeasurable Spirit is the all-inclusive compound Spirit typified by the compound ointment—Exo. 30:23-25; Phil. 1:19:

1. The immeasurable Spirit is the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:6.

2. The immeasurable Spirit is also the pneumatic Christ; the term pneumatic Christ refers to Christ as the Spirit—vv. 6, 17-18; Rom. 8:9-11.

E. The eternal life is mentioned three times in John 3—vv. 15-16, 36:

1. Eternal life is the divine life, the life of the eternal God; this life is eternal in time, space, essence, function, and power.

2. Eternal life is the essence of the Triune God becoming the element of the church, the bride; and the bride is the universal increase of Christ for the corporate expression of the Triune God.

第六周　周一

晨兴喂养

民二一８～９“耶和华对摩西说，你制造一条火蛇，挂在杆上；凡被咬的，一看这蛇，就必得活。摩西便制造一条铜蛇，挂在杆上；蛇若咬了什么人，那人一望这铜蛇就活了。”

约翰三章十四节说，“摩西在旷野怎样举蛇，人子也必照样被举起来。”主在这里是说到民数记二十一章四至九节所发生的事。五节说，百姓“就毁谤神和摩西说，你们为什么把我们从埃及领上来，使我们死在旷野？这里没有粮，没有水，我们的心厌恶这淡薄的食物”。这里我们看见以色列人发怨言且背叛。结果，“耶和华打发火蛇进入百姓中间，蛇就咬他们，以致以色列中死了许多人。”（6。）于是百姓到摩西那里，承认他们怨渎耶和华和摩西，犯了罪。他们求摩西祷告耶和华，叫这些蛇离开他们。当摩西为百姓祷告，耶和华就对他说，“你制造一条火蛇，挂在杆上；凡被咬的，一看这蛇，就必得活。”（8。）我们晓得摩西制造了一条铜蛇挂在杆上，“蛇若咬了什么人，那人一望这铜蛇就活了。”（9。）（李常受文集一九八二年第二册，一四一至一四二页。）

这铜蛇预表基督，（约三 14，）杆预表十字架。（彼前二 24。）在预表里，铜表征审判。民数记二十一章九节里的“望”，也可译为特意的看或注视。（民数记生命读经，二五八页。）

信息选读

我们这些亚当的后裔，都被魔鬼这条古蛇“咬”过。因此，我们都是属蛇的人，我们的性情里面有

WEEK 6 — DAY 1

Morning Nourishment

Num. 21:8-9 Then Jehovah said to Moses, Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live. And Moses made a bronze serpent and set it on the pole; and if a serpent had bitten any man, when he looked at the bronze serpent, he lived.

John 3:14 says, “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.” Here the Lord referred to what happened in Numbers 21:4-9. Numbers 21:5 says, “The people spoke against God and against Moses, Why have you brought us up out of Egypt to die in the wilderness? For there is no food and there is no water; and our soul loathes this light bread.” Here we see that the children of Israel complained and were rebellious. As a result, the Lord “sent fiery serpents among the people, and they bit the people, so that many people of Israel died” (v. 6). Then the people came to Moses and confessed that they had sinned in speaking against Jehovah and against him. They asked Moses to pray that Jehovah would take away the serpents from them. When Moses prayed for the people, Jehovah said to him, “Make a fiery serpent, and set it on a pole; and everyone who is bitten, when he sees it, shall live” (v. 8). We are told that Moses made a bronze serpent and set it on a pole. Then “if a serpent had bitten any man, when he looked at the bronze serpent, he lived” (v. 9). (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 109)

This bronze serpent typifies Christ (John 3:14), and the pole typifies the cross (1 Pet. 2:24). In typology bronze, or brass, signifies judgment. The Hebrew word translated “looked at” in Numbers 21:9 may also be rendered “regarded,” or “looked intently at.” (Life-study of Numbers, p. 231)

Today’s Reading

As descendants of Adam, we all have been “bitten” by the old serpent, the devil. Therefore, we are all serpentine beings with the poison of the old

古蛇的毒素。在神看来，整个堕落的人类都是由毒蛇组成的。不但如此，这些蛇也都死了。我们这些死蛇需要一个代替，需要一个有蛇形却没有蛇毒的人。当然，这个代替就是基督。

照约翰三章十四节，基督成了一条铜蛇。…祂在形状上是蛇，但祂没有蛇的毒性。然而，事实上我们是蛇性的，因为在我们堕落的性情里面，我们乃是古蛇魔鬼的儿女。（约壹三10。）因这缘故，主耶稣在马太十二章三十四节称法利赛人为“毒蛇之种”。在二十三章三十三节，祂称他们为“蛇类，毒蛇之种”，是最毒的一种蛇类的后代。主告诉法利赛人说，他们是小毒蛇。…魔鬼是那古蛇，（启十二9，二十2，）罪人也是蛇，是毒蛇之种。因此，在神看来，在我们堕落的性情里面，我们不仅仅是罪恶的，也是蛇性的。（李常受文集一九八二年第二册，一四二至一四三、一六九页。）

基于罗马七章，我们说撒但和罪是在肉体里。这一章告诉我们，罪是在我们的肉体里，而这里的罪是人位化的。这一章给我们看见，罪能诱骗并杀害人，（11，）罪能住在人里面，叫人作违反他们意愿的事。（17，20。）罪相当活跃，（9，）也极其主动；因此，罪必定是撒但那恶者的邪恶性情，在堕落的人类里面居住、活动、并作工。七章的罪是一个人位。这个人位乃是罪的根源，罪的起源。这罪，就是撒但，甚至在我们得救以后，仍然留在我们的肉体里，在那里生活、作工、行动。罪在我们的肉体里是一个人位，就如神圣的生命在我们的灵里是一个人位一样。这位作我们生命的人位乃是基督，（西三4，）就是三一神的具体化身。（李常受文集一九八四年第三册，二〇二至二〇三页。）

参读：新约总论，第四十三篇；民数记生命读经，第三十一篇；神新约的经纶，第三章。

serpent in our nature. In the sight of God, the entire fallen human race consists of poisonous serpents. Furthermore, all these serpents are dead. We as dead serpents need a substitute, someone with the form of a serpent but without the poisonous element of the serpent. This Substitute, of course, is Christ.

According to John 3:14, Christ became a bronze serpent…. He was a serpent in form, but He did not have the poisonous nature of a serpent. We, however, actually are serpentine, for in our fallen nature we are children of the old serpent, the devil (1 John 3:10). For this reason, in Matthew 12:34 the Lord Jesus called the Pharisees the “offspring of vipers.” In Matthew 23:33 He called them serpents and a brood of vipers, the offspring of the most poisonous kind of serpents. The Lord was telling the Pharisees that they were little vipers….The devil is the old serpent (Rev. 12:9; 20:2), and sinners also are serpents, the offspring of vipers. Therefore, in the sight of God, in our fallen nature we are not merely sinful—we are serpentine. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 110, 131)

Based upon Romans 7 we say that Satan and sin are in the flesh. Romans 7 tells us that sin is in our flesh, and in Romans 7 sin is personified. This chapter shows that sin can deceive and kill people (v. 11) and that it can dwell in people and do things against their will (vv. 17, 20). It is quite alive (v. 9) and exceedingly active; so it must be the evil nature of Satan, the evil one, dwelling, acting, and working in fallen mankind. Sin in Romans 7 is a person. This person is the source of sin, the origin of sin. This sin who is Satan still remains in our flesh, where he lives, works, and moves, even after we have been saved. The sin in our flesh is a person, just as the divine life in our spirit is a person. This person who is our life is Christ (Col. 3:4), the embodiment of the Triune God. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 146-147)

Further Reading: The Conclusion of the New Testament, msg. 43; Life-study of Numbers, msg. 31; CWWL, 1984, vol. 3, “God’s New Testament Economy,” ch. 3

第六周　周二

晨兴喂养

约三 14 ～ 15 “摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信入祂的都得永远的生命。”

不是以色列人自愿犯罪，乃是在他们里面的蛇叫他们犯罪。神审判以色列人，实际上是审判这蛇；所以，挂在杆子上的，实际上是那蛇。犯罪的是人，但受审判的却是蛇。这给我们看见，实际上犯罪的乃是那在人里面的蛇，就是魔鬼。在神眼中，蛇和以色列人乃是一。所以，神审判杆子上的蛇，也就是祂审判以色列人。

我们还要看见，至终不是以色列人本身受神审判，乃是一个代替受了神的审判。这代替—基督—乃是借着与祂所代替的人联合为一而受审判。基督的十字架指明两个联合：第一，基督所救赎的人与撒但联合；第二，基督与祂所救赎的人联合。（民数记概论下册，八七页。）

信息选读

我们…必须领悟我们乃是蛇性的人。我们也必须领悟，基督替我们成为罪，并且成为一条铜蛇在十字架上死了，使我们里面蛇的性情受到审判。如果我们领悟自己是罪恶的人，是蛇性的人，并且承认这一点，这位成为肉体、亲爱的一位，立刻就要成为我们的赎罪祭，并且进到我们里面。然后我们就得着祂作永远的生命。这就是我们有分于成为肉体的神作我们享受的路。我们一承认自己是蛇性的，就有资格经历永远的生命，并享受祂。

WEEK 6 — DAY 2

Morning Nourishment

John 3:14-15 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone who believes into Him may have eternal life.

It was not that the children of Israel wanted to sin, but rather, the serpent in them caused them to sin. In judging the children of Israel, God actually was judging the serpent; therefore, the one hung on the pole was actually the serpent. Man sinned, but the serpent received the judgment. This shows that the one who sinned was actually the serpent in man, that is, the devil. In God's eyes the serpent and the children of Israel were one. Therefore, God's judging the serpent on the pole was also His judging of the children of Israel.

We also need to see that ultimately a Substitute, not the children of Israel themselves, was judged by God. This Substitute, Christ, was judged by being identified with the people for whom He was substituted. The cross of Christ indicates two identifications: the people redeemed by Christ were identified with Satan, and Christ was identified with His redeemed people. (CWWL, 1960, vol. 1, "Synopsis of Numbers," p. 312)

Today's Reading

We must realize that we are such serpentine beings. We must also realize that Christ was made sin for us and died on the cross as a bronze serpent so that the serpentine nature within us might be judged. If we realize that we are sinful people, serpentine beings, and confess this, immediately this dear, incarnated One will become our sin offering and enter into us. Then we will have Him as eternal life. This is the way for us to partake of the incarnated God for our enjoyment. It is when we admit that we are serpentine that we are qualified to experience eternal life and enjoy Him.

施浸者约翰传讲悔改，而在启示录二至三章写给七个召会的七封书信里，主耶稣一再地吩咐我们要悔改。这表明在我们基督徒的一生中，我们都需要悔改。我们每天都必须说，“主，我是蛇性的，但是主，我感谢你，你成为铜蛇被举起来，代替我受了审判。主，我承认我是罪恶的；但你是不知罪的，却替我成为罪，并且在十字架上死了，定罪了罪。主，如今我接受你作我的赎罪祭。”每当我们这么作，祂就再一次成了我们的享受。（李常受文集一九八二年第二册，一六一至一六二页。）

“悔改”原文是心思改变，生出懊悔，转移目标。所以圣经所说的悔改，乃是心思转变，不象人所以为的，是改过自新、弃恶向善。…人的悔改也从一切事物中转向神自己。（徒二六 20，十四 15 下，帖前一 9 下。）原来人的心思所向着的，都是神之外的东西，因此它支配人所行所作的，也就都是背着神的。堕落的人在心思的支配之下，一切都是背着神的。…真实的悔改，必须是向神悔改，（徒二十 21，）从一切事物中，实际地转向神自己。（真理课程一级卷三，五八至六〇页。）

主耶稣〔在约翰三章十四节〕对尼哥底母说〔到铜蛇〕的时候，尼哥底母不太可能明白这事。尼哥底母必定没有看自己是一条蛇，他看自己是一个合乎道德的正人君子，到主耶稣这里来为了得改良行为的教训。然而，主耶稣论到铜蛇的话，似乎是对尼哥底母说，“你不该看自己是正人君子，反而要晓得你是一条蛇。…我要顶替你，就需要在蛇的形状里被举起来。”我们若知道基督是铜蛇这预表的应验，在罪之肉体的样式里而来，在十字架上受死，顶替并代替我们，这对我们乃是极大的祝福。（民数记生命读经，二五九至二六〇页。）

参读：民数记概论，第二十六篇；真理课程一级卷三，第二十九课；约翰著作中帐幕和祭物的应验，第八篇。

John the Baptist preached repentance, and in the seven epistles to the seven churches in Revelation 2 and 3 the Lord Jesus again and again tells us to repent. This indicates that throughout our entire Christian life we need to repent. Daily we need to say, “Lord, I am serpentine. But I thank You, Lord, that You became the bronze serpent lifted up to be judged in my place. Lord, I confess that I am sinful. Even though You did not know sin, You were made sin for me, and You died on the cross to condemn sin. Now, Lord, I take You as my sin offering.” Whenever we do this, He once again becomes our enjoyment. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” p. 125)

The Greek word for repentance means to have a change of mind issuing in regret, to have a turn in purpose. Therefore, to repent, as taught in the Bible, is to have a change of mind. It is not to improve or reform oneself nor to forsake the evil and turn to the good, as people generally believe. Man’s repentance is also his turning from all things to God Himself (Acts 26:20; 14:15b; 1 Thes. 1:9b). Originally man’s mind was toward all things outside of God; hence, under its direction, all of man’s behavior and actions were also against God. Real repentance should be a repentance unto God (Acts 20:21), a turning in reality from all things to God. (Truth Lessons—Level One, vol. 3, pp. 45-47)

At the time the Lord Jesus spoke this word [in John 3:14] to Nicodemus, it is not likely that he understood it. Nicodemus surely did not regard himself as a serpent but as an ethical gentleman who came to the Lord Jesus for the purpose of receiving teachings about his behavior. However, in His word concerning the bronze serpent, the Lord Jesus appeared to be saying to Nicodemus, “You should not consider yourself a gentleman but realize instead that you are a serpent…. As your replacement, I will be lifted up in the form of a serpent.” It is a great blessing for us to know that, as the fulfillment of the type of the bronze serpent, Christ came in the likeness of the flesh of sin to die on the cross as our replacement and substitute. (Life-study of Numbers, p. 232)

Further Reading: CWWL, 1960, vol. 1, “Synopsis of Numbers,” ch. 26; Truth Lessons—Level One, vol. 3, lsn. 29; CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” ch. 8

第六周　周三

晨兴喂养

约三 16 “神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”

29 ～ 30 “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。祂必扩增，我必衰减。”

今天基督徒非常宝贝约翰三章十六节，但很少人懂得十四节。然而，十六节是十四节的结果；也就是说，得着永远的生命乃是铜蛇被举起来的结果。主告诉尼哥底母，如果他领悟自己是蛇性的，并相信主耶稣这条被举起来的铜蛇作他的代替，他就会得着永远的生命。这就是重生，就是得着另一个生命，神圣的生命。…得着这个新生命，就是重生的意义。

十六节原文开始于“因为”这个辞，指明十六节是十四和十五节的解释。十六节说明，在神看来，主耶稣作了我们的代替被举起来，为我们担当神的审判，叫我们一望祂就得着永远的生命。因着在亚当里，我们被古蛇所咬，我们就死了。但如今借着基督这铜蛇在十字架上被举起来，我们就能得着永远的生命，就是神的生命。…这是神爱世人真正的显明。（李常受文集一九八二年第二册，一六〇至一六一、一六四至一六五、一六八页。）

信息选读

约翰三章不但有蛇，也有新妇。施浸者约翰在二十九节说，“娶新妇的，就是新郎。”新妇是谁？新妇就是所

WEEK 6 — DAY 3

Morning Nourishment

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

29-30 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. He must increase, but I must decrease.

Christians today appreciate John 3:16 very much, but not many of them understand 3:14. However, 3:16 is the issue of 3:14; that is, the receiving of eternal life is the issue of the uplifting of the bronze serpent. The Lord was telling Nicodemus that if he realized that he was serpentine and believed in the Lord Jesus as the bronze serpent lifted up as his Substitute, he would have eternal life. This is to be regenerated, to receive another life, the divine life.... To have this new life is what it means to be born again.

Verse 16 begins with the word for. This indicates that 3:16 is an explanation of verses 14 and 15. It explains the fact that, in the sight of God, the Lord Jesus was lifted up as our Substitute to bear God's judgment for us so that we may look at Him and receive eternal life. Because in Adam we were bitten by the old serpent, we were dead. But now through Christ as the bronze serpent lifted up on the cross, we may receive eternal life, the life of God. This is the real manifestation of God's love to the world. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 124, 128, 131)

Today's Reading

In chapter 3 of John we not only have the serpent; we also have the bride. In verse 29 John the Baptist said, "He who has the bride is the bridegroom."...

有重生之人的组合、集大成。所有蒙了重生之人的总和，就是基督的新妇。我们都是基督新妇的一部分，这新妇就是祂的扩增。（30。）…许多跟随约翰的人往主耶稣那里去了，这件事实令约翰的门徒嫉妒。施浸者约翰回答门徒的话，有一部分论到基督说，“祂必扩增，我必衰减。”（30。）本节的扩增就是前一节的新妇，而新妇乃是所有重生之人活的组成。这意思是说，在这一章里面，重生不仅是把神圣的生命带进信徒里面，更是为着基督的扩增，使他们成为团体的新妇。亚当怎样在夏娃里面得以扩增，基督也照样在祂的新妇里面得以扩增。

三章的用意是要给我们看见，这位无限的基督必须有一个宇宙性的扩增，今天祂就在得着这个扩增的过程中。无论我们往哪里去，基督借着祂所赐下无限无量的那灵，总与我们同在。三十四节明确地说，“祂赐那灵是没有限量的。”这就是祂赐给身体、召会的那灵。基督赐给祂身体的那灵是没有限量的。千千万万相信主耶稣的人，个个都领受了那灵，就是没有限量的灵。这没有限量的灵，为着无限的基督产生了宇宙性的扩增。我要请你们留意前一句话所用的三个形容词：没有限量的、宇宙性的、无限的。我用“没有限量”这个辞来描述那灵，用“宇宙性”来描述扩增，用“无限”来描述基督。无限的基督赐下没有限量的灵，为要产生宇宙性的扩增。

基督和祂的新妇、祂的扩增，形成了一对宇宙的夫妻。在圣经末了两章，就是启示录二十一和二十二章，我们看见这一对夫妻。羔羊基督是丈夫，而新耶路撒冷是新妇。约翰三章有蛇与新妇。最终，在启示录我们看见撒但那条古蛇完全受了对付，（二十2，10，）并且作为新耶路撒冷之基督的新妇要完满地产生出来。（二一2，10～27。）（李常受文集一九八二年第二册，一六九至一七一页。）

参读：约翰著作中帐幕和祭物的应验，第九篇。

The totality of all those who have been regenerated is the bride of Christ. We all are part of Christ's bride, and this bride is His increase (v. 30). John's disciples were made jealous by the fact that so many of his followers were coming to the Lord Jesus. As part of his answer to his disciples, John the Baptist said concerning Christ, "He must increase, but I must decrease" (v. 30). The increase in this verse is the bride in the previous verse, and the bride is a living composition of all the regenerated ones. This means that in this chapter regeneration is not only to bring the divine life into the believers but is also to make them the corporate bride for Christ's increase. As Adam was increased in Eve, so Christ is increased in His bride.

The intention of this chapter in the Gospel of John is to show us that this unlimited Christ must have a universal increase, and He is in the process of gaining this increase today. Wherever we go, Christ is present by the Spirit He gives without measure. Verse 34 says definitely, "He gives the Spirit not by measure." This is the Spirit He gives to His Body, the church. The Spirit given by Christ to His Body is immeasurable. Every one of the millions of persons who believes in the Lord Jesus has received the Spirit, the immeasurable Spirit. This immeasurable Spirit produces a universal increase for the unlimited Christ. I would call your attention to the three adjectives used in the previous sentence: immeasurable, universal, unlimited. I use the word immeasurable to describe the Spirit, the word universal to describe the increase, and the word unlimited to describe Christ. The unlimited Christ gives the immeasurable Spirit in order to produce a universal increase.

Christ and His bride, His increase, form a universal couple. In the last two chapters of the Bible, Revelation 21 and 22, we see this couple. The Lamb, Christ, is the Husband, and the New Jerusalem is the bride. In John 3 we have the serpent and the bride. Ultimately, in the book of Revelation we see that Satan as the old serpent will be entirely dealt with (20:2, 10) and that the bride of Christ as the New Jerusalem will be brought forth in full (21:2, 10-27). (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 131-133)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 9

第六周　周四

晨兴喂养

创二 22“耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。”

三 15“我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”

神以一个妻子来使亚当扩增。…夏娃不是另外创造出来，而与亚当毫无关系；反之，夏娃是从亚当的一部分，从亚当的肋骨造出来的。〔创二 22。〕首先亚当是单独的，然后神用亚当的肋骨来产生亚当的扩增。结果乃是一对夫妇产生出一班人来完成神的定旨。所以，夏娃在完成神定旨的事上，是极其重要的。（李常受文集一九八二年第二册，一七三页。）

信息选读

在创世记三章，蛇窥访新妇，顺利地掳掠了她。然后蛇借着女人也得着了男人。但神比蛇更大、更高、更有智慧。神审判蛇的时候，指明女人要产生一个后裔来伤蛇的头。…（15。）此外，二十一节也指明，女人的后裔不但要伤蛇的头，更要成为中了蛇毒之人的义：“耶和华神为亚当和他妻子用皮子作衣服给他们穿。”这些皮子作的衣服预表基督是堕落之人的义。

在亚当里面，古蛇借着咬我们而得着了我们。你知道蛇咬我们是什么意思？这意思是说，蛇把他性情中的毒素注入我们里面，使我们成为他的扩增。因着堕落，整个人类都成了撒但的扩增。你晓得你得救以前是什么？你是撒但扩增的一部分。无论我

WEEK 6 — DAY 4

Morning Nourishment

Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

3:15 And I will put enmity between you and the woman and between your seed and her seed; he will bruise you on the head, but you will bruise him on the heel.

God increased Adam with a wife….Eve was not a separate creation, having nothing to do with Adam. Rather, Eve was made from a part of Adam's being, from his rib [Gen. 2:22]. At first Adam was alone. Then God used Adam's rib to bring forth the increase of Adam. The result was a couple to produce a people for the fulfillment of God's purpose. Eve, therefore, is vital and crucial in fulfilling God's purpose. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 136)

Today's Reading

In Genesis 3 the serpent visited the bride and succeeded in capturing her. Then through the woman he also gained the man. But God is greater, higher, and wiser than the serpent. In His judgment upon the serpent, God indicated that the woman would bring forth a seed to bruise the serpent's head…(v. 15). Furthermore, there is an indication in verse 21 that the seed of the woman would not only bruise the head of the serpent but also become righteousness to the very ones who were poisoned by him: "Jehovah God made coats of skin for Adam and for his wife and clothed them." These coats of skin typify Christ as righteousness for fallen man.

In Adam, the old serpent gained us for himself by biting us. Do you know what it means for the serpent to bite us? It means that he imparts the poison of his nature into us to make us his increase. Through the fall, the entire human race has become the increase of Satan. Do you know what you were before you were saved? You were a part of Satan's increase. No matter what

们得救以前是怎样的人，我们都是那恶者扩增的一部分。蛇在伊甸园咬了亚当，就得着了全人类，全人类就成了他的扩增。没有疑问，在创世记三章，撒但那古蛇咬了人以后非常高兴；他也许笑着自言自语说，“我已经为自己得着了人，神所造的人如今成了我的扩增。”

但主耶稣来成为铜蛇，这意思是说，祂为我们成为罪。林后五章二十一节说，“神使那不知罪的，替我们成为罪。”罪是从撒但来的，进到人里面，（罗五 12，）不但使人成为罪人，更成为神审判之下的罪。因此，基督在肉体里成为人的时候，（约一 14，）祂是替我们成为罪（不是罪恶的），来受神的审判。（罗八 3。）

基督在十字架上的死，为我们罪人打开了信入祂、接受祂的路。如今我们能接受祂的生命。借着祂的救赎，祂把自己分赐到我们里面，使我们成为祂的扩增。这样，我们曾经是撒但扩增的人，就成了基督的扩增。已过我们是撒但扩增的一部分，但赞美主，现在我们成了基督扩增的一部分。

这个故事一直持续到圣经的末了。启示录有论到蛇与新妇末了的话，在十九章我们看见，新妇为着羔羊的婚娶预备好了。（7。）婚娶以后，这对宇宙的夫妇要立刻与撒但和他的跟从者、兽、假申言者争战。然后撒但要被捆绑，扔在无底坑里，拘禁一千年。接着，撒但要再一次背叛，最终被扔在火湖里。然后宇宙要彻底被清理，就有新天新地，那里要有一对宇宙的夫妇，直到永远：基督是丈夫，召会是祂的新妇。（李常受文集一九八二年第二册，一七四至一七八页。）

参读：约翰著作中帐幕和祭物的应验，第十篇。

kind of person we were before we were saved, we were all part of the increase of that evil one. When the serpent bit Adam in the garden of Eden, he gained the entire human race, and all mankind became his increase. No doubt, after he had bitten man in Genesis 3, Satan, the old serpent, was happy. He may have laughed and said to himself, “I have gained man for myself. The man created by God has now become my increase.”

But the Lord Jesus came to be the bronze serpent. This means that He became sin for us. Second Corinthians 5:21 says, “Him who did not know sin He made sin on our behalf.” Sin came from Satan, entered into man (Rom. 5:12), and made man not only a sinner but sin itself under God’s judgment. Hence, when Christ became a man in flesh (John 1:14), He was made sin (not sinful) on our behalf to be judged by God (Rom. 8:3).

Christ’s death on the cross opened the way for us sinners to believe into Him and receive Him. Now we can receive His life. It was through His redemption that He imparted Himself into us to make us His increase. In this way we who were once the increase of Satan have become the increase of Christ. In the past we were part of Satan’s increase, but we praise the Lord that we have become part of the increase of Christ.

This story continues until we come to the end of the Bible. In the book of Revelation we have the final word concerning the serpent and the bride. In chapter 19 we see that the bride is ready for the marriage of the Lamb (v. 7). Immediately after the marriage dinner, this universal couple will fight against Satan and his followers, the beast and the false prophet. Then Satan will be bound and cast into the abyss, where he will be imprisoned for a thousand years. Following that, Satan will rebel once more and ultimately will be cast into the lake of fire. Then the universe will be thoroughly cleared up, and there will be a new heaven and a new earth. For eternity there will be a universal couple: Christ as the Husband and the church as His bride. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 136-139)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” ch. 10

第六周　周五

晨兴喂养

约七 37 ～ 39 “…耶稣…高声说，人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。耶稣这话是指着…那灵说的…。”

林前十五 45 “…末后的亚当成了赐生命的灵。”

亚当为蛇所咬时，我们都成了蛇。基督已经来顶替了我们，我们也信入了祂。在这里，我们需要问一个有趣的问题：我们这些相信基督的人还是蛇么？这问题的答案乃在于：在我们的经历里，我们现在是在说到铜蛇的约翰三章呢，还是在说到来主这里喝水的七章？（37 ～ 39。）我们若饮于活水，就不再是蛇。但我们若缺少活水，我们就是争闹的蛇。

你是否干渴，缺少赐生命的灵，还是你一直饮于那灵？离了赐生命的灵，我们就是争闹的蛇。在召会生活中，我们可能是争闹的蛇，也可能是饮于赐生命之灵的人。愿我们都是饮于包罗万有、赐生命之灵的人！（民数记生命读经，二六〇页。）

信息选读

在我们实际的日常生活中，我们也许不是一个新生的人。我们也许还是一个旧人，甚至是个良善、道德、伦理、宗教、敬畏神的尼哥底母。我这么说，是因为我们没有在灵里生活、行动、举止、为人。我们不凭那灵而活，反倒凭伦理或宗教而活。…照着我们天然的出生，我们都习惯凭我们蛇性的人而活，这就是照着善恶而活。伊甸园里的知识树，不但有恶的知识，也有善的知识。但生命树没有别的，

WEEK 6 — DAY 5

Morning Nourishment

John 7:37-39 ...Jesus...cried out, saying, If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water. But this He said concerning the Spirit...

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

When Adam was bitten by the serpent, we all became serpents. Christ has come to be our replacement, and we have believed into Him. At this point we need to ask an interesting question: Are we who believe in Christ still serpents? The answer to this question depends on whether, in our experience, we are in John 3, which speaks of the bronze serpent, or in John 7, which speaks of coming to the Lord and drinking (vv. 37-39). If we are drinking of the living water, then we are no longer serpents. But if we are short of the living water, then we are contending serpents.

Are [you] dry, lacking the life-giving Spirit, or are [you] drinking of the Spirit? Apart from the life-giving Spirit, we are contending serpents. In the church life we may be either contending serpents or life-giving-Spirit drinkers. May we all be those who drink of the all-inclusive, life-giving Spirit! (Life-study of Numbers, pp. 232-233)

Today's Reading

In our actual daily living we may not be a newborn person. We may still be an old person, even perhaps a good, moral, ethical, religious, God-fearing "Nicodemus." I say this because we may not live, walk, behave, and have our being in the Spirit. Instead of living by the Spirit, we may live by ethics or religion. According to our natural birth, all of us automatically live by our serpentine being. This is to live according to good and evil. With the tree of knowledge in the garden of Eden there was not only the knowledge of evil but also the knowledge of good. But with the tree of life there is nothing but life.

只有生命。我们不该以为道德是生命的东西；道德是良善的，但不是生命。

在加拉太二章二十节保罗说，“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。”这里保罗说，他已经被了结，现今基督在他里面活着。如果基督不是活的灵，祂怎能活在我们里面？这是不可能的。…要紧的是我们要看见，作为在基督里的信徒，我们不光有两种性情—旧性情和新性情，我们也有两个人、两个人位。虽然我们都重生了，因而有新的人位，但我们多半一直凭旧人而活，甚至凭旧人作所谓属灵的事。我们甚至可能凭旧人来努力过召会生活，这是一个严肃的问题。

我常常说，“主，赦免我今天没有好好活你。在我的家庭生活和与弟兄们的交通中，我没有活出你所要的。”我看见也许我合乎宗教、伦理、道德、圣经，但我没有基督。…我们必须都能与保罗一同说，我们已经与基督同钉十字架，现今基督在我们里面活着。我们应当能有把握宣告这件事，不是当作道理，而是我们天天的经历。我们有这样的生活，实际上就是经历蛇性的人变化成为基督新妇的过程。这就是新约里所启示的变化。我们由蛇性的人变化成为属基督的人，就成为祂的扩增、祂的新妇。这新妇的终极完成乃是作为神的帐幕和羔羊之妻的新耶路撒冷。

我劝你们要认真地把本篇信息带到主面前，祷告说，“主，给我看见我是凭什么人位而活，我是凭旧人位还是凭新人位而活？我是凭旧性情还是凭新性情而活？主，我是活你么？我是实行与你成为一灵么？”我们都需要这样向主祷告。愿主怜悯我们，使我们学习凭重生的人而活。（李常受文集一九八二年第二册，一七九至一八五页。）

参读：约翰著作中帐幕和祭物的应验，第七、十至十一篇。

We should not think that morality is a matter of life. Morality is good, but it is not life.

In Galatians 2:20 Paul says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” Here Paul is saying that he has been terminated and that now Christ lives in him. If Christ were not the living Spirit, how could He live in us? This would be impossible. It is important for us to realize that as believers in Christ not only do we have two natures—the old nature and the new nature—but we also have two beings, two persons. Although we have been regenerated and thereby have a new person, most of us continue to live by the old person, even in doing so-called spiritual things. We may even endeavor to live the church life by the old man. This is a serious problem.

Often I have said, “Lord, forgive me for not living You adequately today. In my family life and in my fellowship with the brothers, I am short of what You require.” I have seen that I may be religious, ethical, moral, and scriptural—all without Christ….But we all need to be able to say with Paul that we have been crucified and that Christ now lives in us. We should be able to declare this with assurance, not as a doctrine but as our experience day by day. When we have this kind of living, then in reality we are serpentine beings in the process of transformation into the bride of Christ. This is the transformation revealed in the New Testament. As we are transformed from serpentine beings into Christ’s being, we become His increase, His bride. The consummation of this bride will be the New Jerusalem as the tabernacle of God and the wife of the Lamb.

I urge you to bring this matter to the Lord in a serious way and pray, “Lord, show me by what person I am living. Am I living by my old person or by my new person? Am I living by the old nature or by the new nature? Lord, am I living You? Am I practicing being one spirit with You?” We all need to pray to the Lord like this. May the Lord have mercy on us that we may learn to live by our regenerated being. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 140-144)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 7,10-11

第六周　周六

晨兴喂养

约三 30 ～ 31 “祂必扩增，我必衰减。那从上头来的，是在万有之上；那出于地的，是属于地，他所说的，也是属于地。那从天上来的，是在万有之上。”

35 “父爱子，已将万有交在祂手里。”

在约翰三章，我们至少能够看见无限基督的九方面。首先，无限的基督是从上头来的，就是从天上来的。〔31。〕…当时，基督是在肉体里，而肉体是从地上来的。但祂里面有一部分是从上头来的，从天上来的。…无限的基督不但是从上头来的，也在万有之上。那位从天上来的，是在万有之上。即使祂在地上，在天之下，祂还是在万有之上。因为基督是包罗万有的、无限的、宇宙的，所以祂是在万有之上。祂在地上的时候，仍旧是在天上。（13。）（李常受文集一九八二年第二册，一九七页。）

信息选读

约翰三章三十五节不但说父爱子，也说父已将万有交在子手里。父已将万有，包括我们在内，交给了基督。全宇宙都已经交给父神所爱的基督。祂是父的爱与恩赐唯一的接受者。…如果我们要享受神的爱，我们就需要在基督里。照样，如果我们要有分于神所赐给的，我们也需要在基督里。保罗说，万有全是我们的，并且我们是属基督的。（林前三 21 ～ 23。）

这一位是从上头来的，在万有之上，为父所爱，父已将万有交给祂，祂也是神所差来的。…基督是神的大使，祂是神所差来的，也是从神那里差来的。…

WEEK 6 — DAY 6

Morning Nourishment

John 3:30-31 He must increase, but I must decrease. He who comes from above is above all; he who is from the earth is of the earth and speaks out of the earth. He who comes from heaven is above all.

35 The Father loves the Son and has given all into His hand.

In chapter 3 of John we can see at least nine aspects of the unlimited Christ. First, the unlimited Christ is from above, that is, from the heavens …(v. 31). At that time Christ was in the flesh, and the flesh is from earth. But within Him there was a part that was from above, from the heavens. The unlimited Christ not only comes from above but also is above all. The One who comes from the heavens is above all. Even though He was on earth, under the heavens, yet He was above all. Because Christ is all-inclusive, unlimited, and universal, He is above all. While He was on earth, He was still in the heavens (v. 13). (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 154-155)

Today’s Reading

John 3:35 says not only that the Father loves the Son but also that the Father has given all things into the Son’s hand. The Father has given all things, including us, to Christ. The entire universe has been given to the Christ whom God the Father loves. He is the unique recipient of the Father’s love and gifts…. If we would enjoy God’s love, we need to be in Christ. Likewise, if we would participate in what God gives, we also need to be in Christ. Paul says that all things are ours and that we are Christ’s (1 Cor. 3:21-23).

This One who is from above, who is above all, who is loved by the Father, and who has been given all things by the Father, has also been sent by God…. Christ is God’s Ambassador. He was sent by God and from God.

按照约翰三章三十四节，基督是神所差来的，就说神的话。…首先主指明，为着分赐生命，祂要成为那灵。然后祂说，祂所说的话就是灵，就是生命。这表明祂所说的话，乃是赐生命之灵的具体化。如今祂在复活里是赐生命的灵，这灵具体化于祂的话。我们运用灵来接受祂的话，就接受了那是生命的灵。

三十四节说到无限的基督：“祂赐那灵是没有限量的。”…祂是借着说神的话，将那灵赐给我们。…如果我们正确地接触神的话，并且在我们的灵里加以消化，我们就会被神的灵充满。…我们成为无限基督的宇宙扩增，唯一的路就是接受那灵，被那灵充满。我们越得着那灵，就越成为基督的扩增。这扩增开始于我们得着重生，终结于我们被没有限量的灵所充满。

我们不仅需要学习读主的话、查考主的话，更需要学习吃主的话。我们必须学习把神的话接受到我们的灵里，并且在灵里加以消化；这就是在我们的灵里享受神的话。…借着主的话，我们接受那灵；我们一得着那灵，就得着永远的生命。…无限的基督乃是那位将永远的生命赐给信徒的。〔15 ～ 16。〕

无限的基督得着新妇作祂宇宙的扩增。〔29 ～ 30。〕这个宇宙的扩增—基督的新妇—乃是所有重生之人的集合，是所有重生之人的活组成。这就是作为无限基督之宇宙扩增的新妇。…我们怎样才能成为基督宇宙扩增…的一部分？唯有接受神的雷玛，使我们被赐生命的灵充满，才有可能。如果我们接受话，并且被那灵充满，我们就会享受永远的生命。结果，我们就成为新妇，成为无限基督的宇宙扩增。（李常受文集一九八二年第二册，一九八至二〇〇、二〇五至二〇八页。）

参读：约翰著作中帐幕和祭物的应验，第十二至十三篇。

According to John 3:34, Christ as the One sent by God speaks the words of God….First, the Lord indicated that for giving life, He would become the Spirit. Then He said that the words He speaks are spirit and life. This shows that His spoken words are the embodiment of the life-giving Spirit. He is now the life-giving Spirit in resurrection, and the Spirit is embodied in His words. When we receive His words by exercising our spirit, we receive the Spirit who is life.

John 3:34 says of the unlimited Christ, “He gives the Spirit not by measure.”…He gives us the Spirit by speaking the word of God….If we handle the Word of God rightly and digest it in our spirit, we will be filled with the Spirit of God. The unique way for us to become the universal increase of the unlimited Christ is to receive the Spirit and be filled with the Spirit. The more we have of the Spirit, the more we will be Christ’s increase. This increase begins with our regeneration, and it consummates with our being filled with the immeasurable Spirit.

We need to learn not merely to read the Word or study it but also to eat it. We must learn to receive the Word of God into our spirit and digest it there. This is to enjoy the Word of God in our spirit. Through the Word we receive the Spirit, and when we have the Spirit, we have eternal life….The unlimited Christ is the One who gives eternal life to His believers [vv. 15-16].

The unlimited Christ has the bride as His universal increase [vv. 29-30]. This universal increase, Christ’s bride, is the aggregate of all those who have been regenerated. It is a living composition of all regenerated human beings. This is the bride as the universal increase of the unlimited Christ. This is possible only as we receive the rhema of God so that we may be filled with the life-giving Spirit. If we receive the word and are filled with the Spirit, we will enjoy eternal life. The result is that we become the bride, the universal increase of the unlimited Christ. (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 155-156, 161-163)

Further Reading: CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” chs. 12-13

第六周诗歌

讚祂死包羅、無價

（英1089）

約一29, 三14, 十二24

G大調 4/4

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

一 神的羔羊 純 潔 無瑕, 爲救罪人 被宰殺;

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

寶血流出, 付 清 贖價, 罪污潔除 不留下。

2·3 4 2 | 3·4 5 3 | 5·5 4 3 2 1 |

救 贖 羔 羊, 代 受 擊 打, 擔 負 罪 孽 受 刑

5 – – – | 5·4 3 5 4 2 | 1 7 1 – ‖

罰, 擔 負 罪 孽 受 刑 罰。

二 銅蛇人子高掛杆上, 罪人只要仰望祂!
穿上罪之肉體式樣, 祂被治死於十架。
舊造了結,肉體消殺, 撒但、世界也包括。

三 卑微麥種死葬土下, 結出子粒滿莊稼,
神聖生命經死萌發, 繁殖擴長顯榮華。
新生子粒無不像祂, 生命、性情都無差。

四 讚美羔羊一贖人脫罪, 銅蛇一將撒但擒拿;
麥種一結出子粒纍纍, 調爲一團何融洽。
阿利路亞!阿利路亞! 讚祂死包羅、無價!

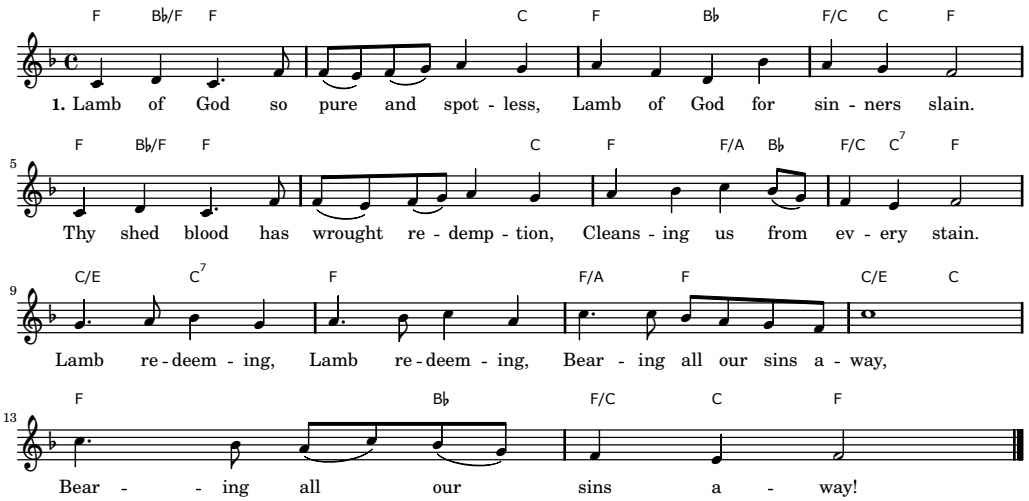
WEEK 6 — HYMN

Lamb of God so pure and spotless

Praise of the Lord—His Death

Cb1089 Tg1089

1089



2. Brazen serpent, to Thee looking,
Son of Man, uplifted high.
Thou didst bear the flesh of sin in
Likeness on the cross to die.
Old creation's termination;
Finished, Satan and the world,
Finished Satan and the world!

3. Grain of wheat, so small and lowly,
Without death abides alone;
Life divine enclosed within it,
Into death it must be sown.
Life releasing, Christ increasing,
Many grains to birth to bring,
Many grains to birth to bring!

4. Lamb of God—our sin's redemption,
Brazen serpent—Satan's end,
Grain of wheat—life's reproduction,
Now with many grains we blend.
Hallelujah! Hallelujah!
What an all-inclusive death,
What an all-inclusive death!

申言稿：

Composition for prophecy with main point and sub-points: