第二周

因素二：紧紧跟随那借着时代的职事所得时代完整的异象

诗歌：

读经：林后三 3，6，8，四 1，五 18 ～ 20，十一 2 ～ 3，提前一 3 ～ 4，18，启二二 1 ～ 2，14，17 上

纲要

【周一】

壹 每一个时代都有那个时代的异象，我们既然借着时代的职事，得着时代完整的异象，就必须照着这时代的异象事奉神，并紧紧跟随这异象—徒二六 19，弗一 17，三 9，提前四 6：

一 今天我们能同心合意，乃是因为我们只有一个异象，就是够上时代、承继一切的异象，也就是神永远经纶的异象—弗一 17，三 2，9，启二一 10，提前一 3 ～ 4，罗十五 6，林前一 10，徒二六 13 ～ 19，腓三 13 ～ 14。

二 圣经中管制的异象，乃是神永远经纶的属天异象，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们与祂一样，作祂的复制，成为一个生机体，基督的

Week Two

The Factor of Closely Following the Completed Vision of the Age through the Ministry of the Age

Hymns:

Scripture Reading: 2 Cor. 3:3, 6, 8; 4:1; 5:18-20; 11:2-3; 1 Tim. 1:3-4, 18; Rev. 22:1-2, 14, 17a

Outline

§Day 1

I. In every age there is the vision of that age, and since we have the completed vision of the age through the ministry of the age, we need to serve God according to this vision and closely follow it—Acts 26:19; Eph. 1:17; 3:9; 1 Tim. 4:6:

A. Today we can be in one accord because we have only one vision, an up-to-date, all-inheriting vision, the vision of the eternal economy of God—Eph. 1:17; 3:2, 9; Rev. 21:10; 1 Tim. 1:3-4; Rom. 15:6; 1 Cor. 1:10; Acts 26:13-19; Phil. 3:13-14.

B. The governing vision of the Bible is the heavenly vision of God's eternal economy, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is as His duplication, to become an organism, the Body

身体，就是新人，作神的丰满，神的彰显，这要终极完成于新耶路撒冷—弗一10，三9，提前一3～4，罗八29，约壹三2，弗一22～23，二15～16，三19，启三12，21，二一2，9～10，徒二六19。

三 “我〔李弟兄〕告诉倪弟兄：‘就是你不走这条路，我还要走这条路；我不会因你而走，也不会因你而不走。我看见这条路是主的路，这是个异象。’”（时代的异象，五三页。）

【周二】

贰 主给祂当前恢复的异象，乃是神永远经纶包罗万有的异象，及其终极完成—新耶路撒冷的异象—箴二九18上，徒二六18～19，二二15，启二一2，9～11：

一 圣经向我们所启示的，其总和乃是新耶路撒冷；新耶路撒冷乃是圣经整个启示的全部组成—创二八10～22，约一1，14，29，32，42，51，启二一3，22。

二 我们活出新耶路撒冷，就是成为新耶路撒冷；我们作出新耶路撒冷，就是凭涌流的三一神建造新耶路撒冷—耶二13，约四14下，七37～39，启二二1～2上。

三 每一个地方召会该是新耶路撒冷的小影，每一个信徒该是“小新耶路撒冷”；凡归属于新耶路撒冷的，都该是我们团体和个人的经历—二一3，22～23，二二1～2，14，17，三12。

四 新耶路撒冷是神完整救恩的具体表现，有其法理和生机的方面—罗五10，启二二14：

1 神完满的救恩，乃是以神的义为基础，并以神的生

of Christ as the new man for God’s fullness, God’s expression, which will consummate in the New Jerusalem—Eph. 1:10; 3:9; 1 Tim. 1:3-4; Rom. 8:29; 1 John 3:2; Eph. 1:22-23; 2:15-16; 3:19; Rev. 3:12, 21; 21:2, 9-10; Acts 26:19.

C. “I [W. L.] told Brother Nee, ‘Even if one day you do not take this way, I will still take this way. I am not taking this way because of you, and I will not leave this way because of you. I have seen that this is the Lord’s way. I have seen the vision’”—The Vision of the Age, p. 50.

§Day 2

II. The vision that the Lord has given to us in His present recovery is the all-inclusive vision of God’s eternal economy with its ultimate consummation—the vision of the New Jerusalem—Prov. 29:18a; Acts 26:18-19; 22:15; Rev. 21:2, 9-11:

A. The totality of what the Bible reveals to us is the New Jerusalem; the New Jerusalem is the total composition of the entire revelation of the Bible—Gen. 28:10-22; John 1:1, 14, 29, 32, 42, 51; Rev. 21:3, 22.

B. Our living out the New Jerusalem is for us to become the New Jerusalem, and our working out the New Jerusalem is for us to build the New Jerusalem by the flowing Triune God—Jer. 2:13; John 4:14b; 7:37-39; Rev. 22:1-2a.

C. Every local church should be a miniature of the New Jerusalem, and every believer should be “a little New Jerusalem”; whatever is ascribed to the New Jerusalem should be both our corporate and personal experience—21:3, 22-23; 22:1-2, 14, 17; 3:12.

D. The New Jerusalem is the embodiment of God’s complete salvation with its judicial and organic aspects—Rom. 5:10; Rev. 22:14:

1. God’s full salvation is a composition of God’s righteousness as the

命为完成所组成—罗一 16～17，五 10，17～18，21，路十五 22～23，参耶二 13，十三 23，十七 9，二三 5～6，三一 33。

2 整个新耶路撒冷乃是生命建造在义之根基上的事—启二一 14，19～20，二二 1，参创九 8～17，诗八九 14。

【周三】

五 当我们经历神生机救恩的每一段，我们就一层一层地爬上去，直到我们成为新耶路撒冷里的人—罗五 10，17，21，八 10，6，11，启二二 1～2，参耶十八 15，弥五 2：

1 我们得了重生，有分于神的生命，成为神的种类，神的儿女，得着神儿子的名分—约一 12～13，启二一 7，二二 14 下。

2 我们成为圣别，有分于神的性情，成为与圣城一样的圣—帖前五 23，弗五 26。

3 我们得以更新，有分于神的心思，成为与新耶路撒冷一样的新—林后四 16，弗四 23。

4 我们被变化，有分于神的所是，被作为金、银（珍珠）、和宝石的三一神所构成—林前三 12，林后三 18，罗十二 2，启二一 18～21。

5 我们被模成神长子的形像，有分于神的形像，得有新耶路撒冷显出的样子—罗八 28～29，启二一 11，四 3。

6 我们被荣化，有分于神的荣耀，得以完全被新耶路撒冷的荣耀所充满—罗八 21，腓三 21，启二一 11。

【周四】

base and God's life as the consummation—Rom. 1:16-17; 5:10, 17-18, 21; Luke 15:22-23; cf. Jer. 2:13; 13:23; 17:9; 23:5-6; 31:33.

2. The entire New Jerusalem is a matter of life built on the foundation of righteousness—Rev. 21:14, 19-20; 22:1; cf. Gen. 9:8-17; Psa. 89:14.

§Day 3

E. As we experience each section of God's organic salvation, we go up level by level until we become beings in the New Jerusalem—Rom. 5:10, 17, 21; 8:10, 6, 11; Rev. 22:1-2; cf. Jer. 18:15; Micah 5:2:

1. We are regenerated by participating in God's life to become God's species, God's children, for God's sonship—John 1:12-13; Rev. 21:7; 22:14b.

2. We are sanctified by participating in God's nature to become as holy as the holy city—1 Thes. 5:23; Eph. 5:26.

3. We are renewed by participating in God's mind to become as new as the New Jerusalem—2 Cor. 4:16; Eph. 4:23.

4. We are transformed by participating in God's being to be constituted with the Triune God as gold, silver (pearl), and precious stones—1 Cor. 3:12; 2 Cor. 3:18; Rom. 12:2; Rev. 21:18-21.

5. We are conformed to the image of the firstborn Son of God by participating in God's image to have the appearance of the New Jerusalem—Rom. 8:28-29; Rev. 21:11; 4:3.

6. We are glorified by participating in God's glory to be completely permeated with the glory of the New Jerusalem—Rom. 8:21; Phil. 3:21; Rev. 21:11.

§Day 4

叁 活出并作出新耶路撒冷，乃是照着新约独一的职事（就是时代的职事）之内在素质与总和，活出并作出神完整的救恩，为着基督身体的实际和新的复兴—腓一19，二13，罗五10，林后四1，弗四11～12，16：

一 那灵的职事乃是新约的职事，以活神的灵为神圣奥秘的“墨”，书写在我们心上，而使我们成为神，把我们作成基督的活信—这是神圣启示的最高峰—林后三3，6，8，18，四1，赛四二6，四九6，诗四五1～2：

1 借着那灵的职事，我们被“基督化”，成为生命的城和基督的新妇；因此，那灵作为终极完成的三一神，与新妇作为变化过的三部分召会，成为婚配，过神人调为一灵、卓越绝顶、福乐洋溢的生活—罗五10，启二7，二二1～2，17上。

2 我们若要被构成为新约的执事，以建造基督的身体，就必须经历哥林多后书中包罗万有之灵的各个方面—施膏的灵、印涂的灵、作质的灵、（一21～22，五5、）书写的灵、（三3、）赐生命的灵、（6、）供职的灵、（8、）使人自由的灵、（17、）变化人的灵、（18、）和传输的灵。（十三14。）

二 义的职事乃是基督的职事，祂是我们客观的义，使我们得称义，也是我们主观的义，借那灵变化的工作，“刺绣”到我们里面，使我们活出基督，并作基督真正的彰显—这就是神人生活—三9，诗四五13～14，罗八4，诗二三3：

1 借着义的职事，我们接受基督作我们客观的义，并

III. To live out and work out the New Jerusalem is to live out and work out God’s complete salvation according to the intrinsic essence and totality of the unique New Testament ministry, the ministry of the age, for the reality of the Body of Christ and a new revival—Phil. 1:19; 2:13; Rom. 5:10; 2 Cor. 4:1; Eph. 4:11-12, 16:

A. 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—2 Cor. 3:3, 6, 8, 18; 4:1; Isa. 42:6; 49:6; Psa. 45:1-2:

1. By the ministry of the Spirit, we are “Christified” to become the city of life and the bride of Christ; thus, the Spirit as the consummated Triune God marries the bride as the transformed tripartite church to live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy—Rom. 5:10; Rev. 2:7; 22:1-2, 17a.

2. In order to be constituted the ministers of the new covenant for the building up of the Body of Christ, we must experience all the aspects of the all-inclusive Spirit in 2 Corinthians—the anointing Spirit, the sealing Spirit, the pledging Spirit (1:21-22; 5:5), the inscribing Spirit (3:3), the life-giving Spirit (v. 6), the ministering Spirit (v. 8), the freeing Spirit (v. 17), the transforming Spirit (v. 18), and the transmitting Spirit (13:14).

B. 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—this is the God-man living—3:9; Psa. 45:13-14; Rom. 8:4; Psa. 23:3:

1. By the ministry of righteousness, we receive Christ as our objective

享受祂作我们主观的义，好使我们成为新耶路撒冷，在新天新地里作义的新造—林前一 30，腓三 9，彼后三 13，参赛三三 22。

2 客观的义（所赐给我们的基督）带进恩典（我们所享受的基督），而恩典带进主观的义（我们所活出的基督）—罗五 1 ～ 2，17 ～ 18，路十五 22 ～ 23。

3 恩典的能力运行在我们里面，产生主观的义，使我们与神、与人、甚至与自己都是对的；它不仅征服罪，也胜过在我们这人里面的撒但、罪和死，使我们在生命中作王—提后二 1，罗五 17，21。

4 我们所接受，使我们得称义的义是客观的，使我们满足公义之神的要求，而得胜圣徒的义是主观的，使他们满足得胜基督的要求—启二二 14，十九 7 ～ 8。

【周五】

三 和好的职事乃是借着赦罪使世人与基督和好的职事，为着他们法理的救赎；也是使信徒与基督和好的职事，使他们成为活在灵里，在至圣所里的人，为着他们生机的救恩—这是按着神牧养人—林后五 18 ～ 21，彼前五 1 ～ 6，来十三 20：

1 主当前的恢复，乃是要把我们带进诗篇二十三篇里基督那是灵的牧养的实际里，这是在诗篇二十二篇里基督救赎之死与产生召会之复活的结果，也是在诗篇二十四篇里基督来作王建立祂的国度，得以成就的因素。

2 借着和好的职事，我们被牧养到神里面，享受祂作生命水的泉，使我们成为永远的锡安这团体的至

righteousness and enjoy Him as our subjective righteousness to become the New Jerusalem as the new creation of righteousness in the new heaven and new earth—1 Cor. 1:30; Phil. 3:9; 2 Pet. 3:13; cf. Isa. 33:22.

2. Objective righteousness (Christ given to us) issues in grace (Christ enjoyed by us), and grace issues in subjective righteousness (Christ lived out of us)—Rom. 5:1-2, 17-18; Luke 15:22-23.

3. The power of grace operates in us and produces subjective righteousness, making us right with God, with others, and even with ourselves; it not only subdues sin but also overcomes Satan, sin, and death in our being, causing us to reign in life—2 Tim. 2:1; Rom. 5:17, 21.

4. The righteousness we receive for our justification is objective and enables us to meet the requirements of the righteous God, whereas the righteousnesses of the overcoming saints are subjective and enable them to meet the requirements of the overcoming Christ—Rev. 22:14; 19:7-8.

§Day 5

C. 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. 5:1-6; Heb. 13:20:

1. The Lord's present recovery is to bring us into the reality of Christ's pneumatic shepherding in Psalm 23 as the issue of His redeeming death and church-producing resurrection in Psalm 22 and as the accomplishing factor of His coming as the King to establish His kingdom in Psalm 24.

2. By the ministry of reconciliation, we are shepherded into God to enjoy Him as the springs of waters of life so that we may become the

圣所，就是神所在的地方—启七 14，17，十四 1，二一 16，22，诗二十 2，二四 1，3，7～10，四八 2，五十 2，八七 2，一二五 1，结四八 35 下。

3 和好的职事乃是使徒的职事，与基督天上的职事合作，以牧养神的群羊，为要按照神永远的经纶，建造基督的身体，终极完成新耶路撒冷—约二一 15～17，徒二十 28～29，启一 12～13。

【周六】

肆 主的恢复把我们带回到新约独一的职事；这职事（林后三 18，四 1）有以下的特征：

一 供应神经纶的健康教训，并打那美好的仗，抵挡异议者那些不同且怪异的教训，连同人天然热心、天然感情、天然力量、天然才干的凡火—提前一 3～4，18，来十三 9，提后二 1～15，利十 1～11。

二 产生众地方召会作金灯台，成为耶稣的见证，有同样的素质、样子和彰显，并且凭一位灵建造基督独一的身体，把我们众人成全到三一神的一里—启一 10～13，20，约十七 23，弗四 1～4，11～13，亚四 6。

三 预备得胜者，使他们在基督这“君尊的住处”里，并在众地方召会这些“象牙宫”里，成为基督的新妇，祂的“王后”，好终极完成新耶路撒冷，就是“王宫”；把我们许配基督，激起我们在那向着基督的单纯和纯洁里爱祂，使我们成为祂的王后—诗四五 1～15，启二一 2，9～10，林后十一 2～3。

四 加强我们，使我们得以在达到荣耀的途径上，就

eternal Zion as the corporate Holy of Holies, the place where God is—Rev. 7:14, 17; 14:1; 21:16, 22; Psa. 20:2; 24:1, 3, 7-10; 48:2; 50:2; 87:2; 125:1; Ezek. 48:35b.

3. The ministry of reconciliation is the apostolic ministry in cooperation with Christ's heavenly ministry to shepherd the flock of God for building up the Body of Christ to consummate the New Jerusalem according to God's eternal economy—John 21:15-17; Acts 20:28-29; Rev. 1:12-13.

§Day 6

IV. The Lord's recovery brings us back to the unique ministry of the New Testament; this ministry (2 Cor. 3:18; 4:1) has the following characteristics:

A. It ministers the healthy teaching of God's economy and wars the good warfare against the different and strange teachings of the dissenters with the strange fire of man's natural enthusiasm, natural affection, natural strength, and natural ability—1 Tim. 1:3-4, 18; Heb. 13:9; 2 Tim. 2:1-15; Lev. 10:1-11.

B. It produces the local churches as the golden lampstands to be the testimony of Jesus with the same essence, appearance, and expression, and it builds up the one Body of Christ by the one Spirit, perfecting all of us into the oneness of the Triune God—Rev. 1:10-13, 20; John 17:23; Eph. 4:1-4, 11-13; Zech. 4:6.

C. It prepares the overcomers to be Christ's bride, His "queen," in Himself as the "royal abode" and in the local churches as the "palaces of ivory" to consummate in the New Jerusalem as the "King's palace"; it betroths us to Christ, stirring up our love for Him in the simplicity and the purity toward Christ, to make us His queen—Psa. 45:1-15; Rev. 21:2, 9-10; 2 Cor. 11:2-3.

D. It strengthens us to follow Christ in the fellowship of His sufferings on

是在十字架的路上，在基督受苦的交通里跟随祂，使生命得着显明和繁增—约十二24～26，西一24，林后四10～11，16～18，十一23～33。

五 将基督作为恩典、真理、生命、和那灵分赐到我们里面，使我们得着对基督的启示，对基督有享受，并在生命中长大，好使我们在生命中得救，而在生命中作王—一12，24，腓一25，罗五10，17。

六 借着真理的话，并借着话中之水的洗涤，圣别我们；凭那是灵之基督顾惜并保养的同在，牧养我们—约十七17，弗五26，29～30，启一12～13。

七 拆毁宗教阶级制度，将我们调和为一，使我们都成为基督的弟兄、基督的奴仆和基督的肢体，实际地成为基督的一个身体；拆毁邱坛，唯独高举基督，使基督在召会中作一切—太二三8～12，林前十二24，申十二1～3，林后四5，十3～5，西三10～11。

八 使我们众人尽功用，实行神命定之路，并引领我们，使我们无论羔羊往哪里去，都跟随祂，好将国度的福音传遍整个居人之地—罗十二4～5，弗四11～12，启十四4，太二四14。

九 将我们带进新的复兴，活出新耶路撒冷并作出新耶路撒冷，好得着那作为神经纶最高峰之基督身体的实际—林后三6，8～9，五18～20，罗十二4～5，弗四4～6，16。

the pathway to glory, the way of the cross, for the manifestation and multiplication of life—John 12:24-26; Col. 1:24; 2 Cor. 4:10-11, 16-18; 11:23-33.

E. It dispenses Christ as grace, truth, life, and the Spirit into us for our revelation of Christ, our enjoyment of Christ, and our growth in life that we may be saved in life to reign in life—1:12, 24; Phil. 1:25; Rom. 5:10, 17.

F. It sanctifies us through the word of the truth and the washing of the water in the word; it also shepherds us with the cherishing and nourishing presence of the pneumatic Christ—John 17:17; Eph. 5:26, 29-30; Rev. 1:12-13.

G. It tears down hierarchy and blends us into one, making us all brothers of Christ, slaves of Christ, and members of Christ to be the one Body of Christ in reality; it also tears down the high places and exalts Christ alone to make Christ everything in the church—Matt. 23:8-12; 1 Cor. 12:24; Deut. 12:1-3; 2 Cor. 4:5; 10:3-5; Col. 3:10-11.

H. It brings all of us into function to practice the God-ordained way and leads us to follow the Lamb wherever He may go for the preaching of the gospel of the kingdom to the whole inhabited earth—Rom. 12:4-5; Eph. 4:11-12; Rev. 14:4; Matt. 24:14.

I. It brings us into a new revival of living out the New Jerusalem and working out the New Jerusalem to gain the reality of the Body of Christ as the highest peak in God's economy—2 Cor. 3:6, 8-9; 5:18-20; Rom. 12:4-5; Eph. 4:4-6, 16.

第二周▪周一

晨兴喂养

徒二六 19“亚基帕王啊，我故此没有违背那从天上来的异象。”

弗一 17“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”

在这一千九百多年中，不知有多少基督徒都事奉神。…有的基督徒事奉，是照着新约福音书里的异象，就是讲耶稣地上的职事；有的人事奉神，什么异象也没有。我们要在异象里事奉神，就必须达到保罗书信的末了，又达到启示录中的七个召会、历世代、国度、新天新地、以及召会的终极完成—新耶路撒冷。因此，简单地说，我们若要事奉神，就我们的异象必须是从创世记亚当的头一个异象，一路直到召会终极出现的新耶路撒冷。

今天我们能同心合意，因为我们只有一个异象，只有一个看法。我们都在这一个构上时代，并承继一切的异象里。（时代的异象，五〇至五一、五八页。）

信息选读

我实在相信，扫罗在往大马色的路上所看见的异象，比彼得看见的更进步。在新约关于彼得的记载里，或是他的书信里，没有一点线索给我们看见，这位三一神如何将祂自己作到我们里面，使我们成为祂的复制，众人建造一起成为基督的身体，作三一神的生机体，与祂成为一。然而在往大马色的路上，保罗看见一个异象，主对他说，“扫罗，扫罗，

WEEK 2 — DAY 1

Morning Nourishment

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.

During the past nineteen hundred years, countless numbers of Christians have been serving God.... Some... are serving according to the vision revealed in the New Testament Gospels, which has to do only with the earthly ministry of Jesus. Some serve without any vision at all. In order to serve God according to the up-to-date vision, we need to come up to the level of Paul's very last Epistles. In fact, we need to come up to the level of the epistles to the seven churches in Revelation as well as the revelation that covers all the ages, including the kingdom, the new heaven and new earth, and the ultimate consummation of the church—the New Jerusalem. Simply put, in order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem.

Today we can be in one accord because we have only one vision and one view. We are all in this up-to-date, all-inheriting vision. (The Vision of the Age, pp. 48, 54)

Today's Reading

I truly believe that the vision Saul saw on the way to Damascus was more advanced than the one Peter saw. In the New Testament records concerning Peter and in his own Epistles, we do not see any mention of the Triune God working Himself into us to make us His duplication. We do not see anything about the believers being built up into the Body of Christ to be one with the Triune God as His organism. But on the way to Damascus, Paul saw a vision. The Lord said to him, "Saul, Saul, why are you persecuting Me?" (Acts 9:4). The

你为什么逼迫我？”（徒九4。）这里的“我”是团体的，包括主耶稣和祂所有的信徒。虽然只是一个“我”字，异象却很大。

保罗看见的异象的确是深，在加拉太书一开头就说到关于神的儿子。〔一16。〕说到神的儿子，就涉及三一神。这位三一神启示到保罗里面，使保罗成为祂的肢体，和众肢体一同构成祂的身体，与祂联成一个大的“我”。虽然保罗一开头所看见的这异象，很高、很深、很奥秘，但保罗并没有立刻尽职。乃是到行传十三章，在安提阿有几位申言者和教师，他们事奉主，禁食的时候，圣灵说，“要为我分别巴拿巴和扫罗，去作我召他们所作的工。”（1～2。）这时保罗才清楚他所得着的异象，并且受差遣去完成他所领受的职事。

巴拿巴和保罗都是犹太人，奉差遣往外邦各地去传福音，这不是一个小可的异象。当初神仅仅差彼得去和外邦人接触，到外邦人家里。这里保罗却从主领受重大的使命—“远远地往外邦人那里去”，（二二21，）就是到外邦一国一国、一城一城去。这是很大的异象：“就是外邦人在基督耶稣里，借着福音得以同为后嗣，同为一个身体，并同为应许的分享者。”（弗三6。）

主的恢复借着我们亲爱的倪柝声弟兄带进来后，他就因此成了众矢之的。一九三四年，…我告诉倪弟兄：“就是你不走这条路，我还要走这条路；我不会因你而走，也不会因你而不走。我看见这条路是主的路，这是个异象。”（时代的异象，四三至四五、五三页。）

参读：新路实行的异象与具体步骤，第一至三篇。

“Me” here is a corporate Me; it includes the Lord Jesus and all His believers. Although the word Me is a small word, it speaks of a great vision.

Paul’s vision was indeed profound. At the beginning of Galatians, he refers to the Son of God (1:16). When we speak of the Son of God, we have to realize that this involves the Triune God. The Triune God was revealed to Paul, and Paul became one of His members. All the members together with Paul were constituted to become His Body and were joined to Him to become an enlarged “Me.” Although the vision Paul saw at the beginning was so high and profound, he did not take up his ministry immediately. In Acts 13 a few prophets and teachers were serving the Lord and fasting together in Antioch. It was then that the Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them” (v. 2). It was not until then that Paul became clear concerning the vision he had received earlier and was sent to fulfill the ministry that he had received.

Both Barnabas and Saul were Jews, yet they were sent to preach the gospel throughout the Gentile lands. This was not a small vision. In his own time Peter was sent only to make a brief contact with a Gentile and to visit his home. Here Paul received a serious commission: “Go, for I will send you forth far away to the Gentiles” (22:21). This means he was to go to the Gentile lands, nation by nation and city by city. This is a great vision: “That in Christ Jesus the Gentiles are fellow heirs and fellow members of the Body and fellow partakers of the promise through the gospel” (Eph. 3:6).

The Lord’s recovery was brought to us through our dear Brother Nee. Because of this he became a target of attack. In 1934… I told Brother Nee, “Even if one day you do not take this way, I will still take this way. I am not taking this way because of you, and I will not leave this way because of you. I have seen that this is the Lord’s way. I have seen the vision.” (The Vision of the Age, pp. 42-43, 49-50)

Further Reading: CWWL, 1986, vol. 2, “Crucial Words of Leading in the Lord’s Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way,” chs. 1-3

第二周■周二

晨兴喂养

启二一2“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

二二1～2“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树…。”

圣经六十六卷书总结于新耶路撒冷。圣经六十六卷书里所记载，一切正面事物的总和，乃是新耶路撒冷。一面，我们可以说，圣经向我们揭示了神圣启示的中心线，就是神的经纶和神的分赐。另一面，我们可以简要地说，圣经向我们所启示的，其总和乃是新耶路撒冷。新耶路撒冷乃是圣经整个启示的全部组成。（以赛亚书生命读经，四三八页。）

信息选读

“神”是说到祂这一位在已过的永世里就有一个定旨，定了一个计划，并且为着成就祂这计划创造了万有。“羔羊”是说到祂这一位救赎我们，完成了完全的救赎，来成就神的计划。因此，〔启示录二十二章一节的〕神和羔羊的宝座指明，这宝座是要借着基督的救赎来成就神的计划。神的计划和基督的救赎，都是借着这宝座而得成就的。宝座乃是生命水的河所流自的源头，这河带着长在其中的生命树而涌流。（2。）为着完成神永远的定旨，宝座流出神自己，使祂的定旨借这生命的水流能得完成。

不要以为新耶路撒冷仅仅是将来为着一班人的客观事物。我们必须看见，启示录二十一和二十二章

WEEK 2 — DAY 2

Morning Nourishment

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

22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life...

The sixty-six books of the Bible consummate in the New Jerusalem. The totality of all the positive things recorded in the sixty-six books of the Bible is the New Jerusalem. On the one hand, we may say that the Bible unveils to us the central line of the divine revelation, which is God's economy and God's dispensing. On the other hand, we may say in brief that the totality of what the Bible reveals to us is the New Jerusalem. The New Jerusalem is the total composition of the entire revelation of the Bible. (Life-study of Isaiah, p. 348)

Today's Reading

God is the One who had a purpose and who made a plan in eternity past and who created all things for the fulfillment of His plan. The Lamb is the One who redeemed us, the One who has accomplished a full redemption to fulfill God's plan. Thus, the throne of God and of the Lamb [in Revelation 22:1] denotes that this throne is to carry out God's plan through Christ's redemption. Both God's plan and Christ's redemption are being carried out through this throne. The throne is the very source from which the river of water of life flows, and it flows with the tree of life growing in it (v. 2). The throne for the accomplishment of God's eternal purpose is to flow out God Himself so that by this flow of life His purpose could be accomplished.

Do not think that the New Jerusalem is merely something objective in the future for a certain group of people. We have to realize that what is recorded

里所记载的，该是我们今天非常个人的经历。按经历说，每一个正确、正常的基督徒，都是一个“小新耶路撒冷”。凡是要归于团体新耶路撒冷的，都是我们个人亲自所该经历的。对我们而言，在我们每个人里面，都有神圣三一的三个门。不仅如此，我们每个人里面，也必须有神和羔羊的宝座。我们必须让祂在我们心里、在我们灵里登宝座；换句话说，在我们这人的最中心，应当有神和羔羊的宝座。

在我们基督徒的经历中，独特的项目该是那位定意者和救赎者的宝座。这样的宝座必须设立在我们全人里面，且该成为我们基督徒生活的中心。这就是说，我们要接受定意的神和救赎我们的基督，作我们的元首、主和权柄。我们该甘愿使自己服从这样的元首权柄。我们敬拜祂是主，并接受祂作我们的权柄。我们让祂在我们里面，并在我们的基督徒生活中登上宝座。

我们在这里的生活不是为着自己。我们的生活、存在，乃是为着成就神的定旨，好成就基督所已经完成的。因此，我们经历那一位在宝座上作元首、作主的，并且自己服从这样的权柄。在我们的日常生活、家庭生活、婚姻生活、职业生活、和召会生活里，中心必须是神的宝座。我们凡事都该服从祂的元首权柄。…每当我们愿意使自己服从这元首权柄，我们立刻感觉到有个满了神丰富的东西，在我们里面涌流。这就是三一神的流，作了我们的生命、生命的供应、和全人的一切。在我们里面，我们感觉到这样的流，这流来自神和羔羊的宝座，乃是生命的水。（李常受文集一九八四年第三册，六二三至六二五页。）

参读：约翰福音结晶读经，第十三至十四、十六篇；神人，第四章。

in Revelation 21 and 22 should be experienced by us today in a very personal way. Experientially speaking, every proper and normal Christian is “a little New Jerusalem.” Whatever is ascribed to the New Jerusalem corporately should be experienced by us individually and personally. With and in each one of us are the three gates of the Divine Trinity. Furthermore, in each one of us there must be the throne of God and of the Lamb. We must enthrone Him in our heart and in our spirit. In other words, in the very center of our being there should be the throne of God and of the Lamb.

In our Christian experience the unique item should be the throne of the One who purposed and of the One who redeemed. Such a throne must be set up in our entire being, and this should be the center of our Christian life. This means that we would accept the God who purposed and the Christ who redeemed us as our Head, Lord, and authority. We should be willing to subject ourselves to such a headship. We adore Him as the Lord, and we take Him as our authority. We enthrone Him in our being and in our Christian life.

We are not here living for ourselves. We are living and existing for the accomplishment of God’s purpose, to carry out what Christ has accomplished. Therefore, we experience the One on the throne in His headship and lordship, and we submit ourselves to such an authority. In our daily life, in our family life, in our marriage life, in our business life, and in our church life the center must be God’s throne. Everything should be subjected to His headship. Whenever we would subject ourselves to this headship, we immediately sense something full of God’s riches flowing within us. This is the flow of the Triune God as life, the life supply, and everything to our being. Within us we sense such a flow, and this flow is from the throne of God and of the Lamb as the water of life. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 459-460)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” chs. 13-14, 16; CWWL, 1994-1997, vol. 2, “The God-men,” ch. 4

第二周▪周三

晨兴喂养

约三 15 “叫一切信入祂的都得永远的生命。”

罗八 30 “…所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”

启二一 11 “城中有神的荣耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶。”

同工们要看见，我们只该作一个工作，就是要把神所拣选的人作成重生的人，圣别的人，更新的人（就是新人），变化的人，模成的人（就是模成神长子形像的人），并荣化的人。将来在新耶路撒冷的，都是这一种的人。…这么一层一层爬上去，爬到最高点，就是大家都一致了，都没有肉体了，没有天然了，都是在灵里，都是天国，都是新耶路撒冷里的人。…〔我们〕只作新耶路撒冷的工。（李常受文集一九九四至一九九七年第五册—中文尚未出书。）

信息选读

首先，我们这些神人有神圣的权利有分于神的生命。约翰三章十五节告诉我们，凡信入主耶稣的人都得永远的生命。永远的生命就是神圣的生命，神的生命。…借着重生，祂已经将祂的生命放在我们里面，分赐到我们里面。

我们这些神人也有神圣的权利有分于神的性情。〔在〕以弗所一章四节…我们看见，神在基督里拣选我们，乃是有特别的目的—使我们成为圣别。圣别的意思不仅是成圣，分别归神，也是与一切凡俗的不同、有别。…对我们这些神所拣选的人，成为圣别就是有分于神的性情。（彼后一 4。）

WEEK 2 — DAY 3

Morning Nourishment

John 3:15 That everyone who believes into Him may have eternal life.

Rom. 8:30 …Those whom He called, these He also justified; and those whom He justified, these He also glorified.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal.

The co-workers must see that we should do only one work, which is to make God’s chosen people regenerated ones, sanctified ones, renewed ones (the new man), transformed ones, conformed ones (those conformed to the image of the firstborn Son of God), and glorified ones. All those who will be in the New Jerusalem are this kind of people. We go up level by level until we reach the highest point, where we become the same. There is no more flesh and no more natural being. All are in the spirit. All are in the kingdom of the heavens, and all are beings of the New Jerusalem. [We] should only do the work of the New Jerusalem. (CWWL, 1994-1997, vol. 5, p. 529)

Today’s Reading

First, as the God-men, we have the divine right to participate in God’s life. John 3:15 tells us that everyone who believes into the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God…. Through regeneration He has put, has dispensed, His life into our being.

As God-men, we also have the divine right to participate in God’s nature. [In] Ephesians 1:4…we see that God chose us in Christ with a particular purpose—to make us holy. Holy means not only sanctified, separated unto God, but also different, distinct, from everything common…. For us, God’s chosen ones, to be holy is to partake of God’s divine nature (2 Pet. 1:4).

因着我们借着重生成了神人，所以我们也有权利有分于神的心思。这就是说，我们虽是人，却能有神圣的心思。腓立比二章五节说，“你们里面要思念基督耶稣里面所思念的。”我们需要让基督的心思成为我们的心思。

接着，神人有神圣的权利有分于神的所是。我们说这点的根据，乃是保罗在林后三章十八节的话，那里说到我们要变化成为主的形像，“乃是从主灵变化成的。”这指明变化的工作不是由属于主灵的事物所作的，乃是由主灵亲自作的。因此，我们是凭神自己的所是而被变化的。

我们作为神人也有神圣的权利有分于神的形像。十八节说，我们正“渐渐变化成为与祂同样的形像”。这就是复活并得荣之基督的形像。在神的创造里，人是在外面按着神的形像被造；但我们所要变化成为的形像，乃是内在的。变化成为与祂同样的形像，就是模成神长子这复活得荣之基督的形像，与祂一式一样。（罗八 29。）

至终，我们要被带进神的荣耀，有分于神的荣耀。希伯来二章十节说，神要领许多的儿子进荣耀里去。保罗在罗马八章三十节说到这事：“祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。”得荣耀乃是神完整救恩的一步，在此神用祂生命和性情的荣耀完全浸透我们的身体。这样，祂就将我们的身体改变形状，使之同形于祂儿子复活、荣耀的身体。（腓三 21。）这是神生机救恩终极的一步，在此神就得着完满的彰显，至终要显明于新耶路撒冷。（基督的三个时期—成肉体、总括与加强，四四至四八页。）

参读：罗马书的结晶，第五至六篇。

Because we have become God-men through regeneration, we also have the right to participate in God’s mind. This means that we, who are human, can have a divine mind. Philippians 2:5 says, “Let this mind be in you, which was also in Christ Jesus.” We need to let Christ’s mind be our mind.

Next, the God-men have the divine right to participate in God’s being. Our basis for saying this is Paul’s word in 2 Corinthians 3:18 about our being transformed into the Lord’s image “even as from the Lord Spirit.” This indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God’s very being.

As God-men, we also have the divine right to participate in God’s image. Second Corinthians 3:18 says that we are being “transformed into the same image.” This is the image of the resurrected and glorified Christ. In God’s creation man was made in God’s image in an outward way, but the image into which we are being transformed is something inward. To be transformed into the same image is to be conformed to the resurrected and glorified Christ, as the firstborn Son of God, to be made the same as He is (Rom. 8:29).

Eventually, we will be brought into God’s glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30: “Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.” Glorification is the step in God’s complete salvation in which God will completely saturate our body with the glory of His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the ultimate step in God’s organic salvation, wherein God obtains a full expression, which will be manifested ultimately in the New Jerusalem. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” pp. 214-217)

Further Reading: CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” msgs. 5-6

第二周▪周四

晨兴喂养

林后三 6 “〔神〕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。”

8 ～ 9 “何况那灵的职事，岂不更带着荣光？若定罪的职事有荣光，那称义的职事，就越发充盈着荣光了。”

在林后三章三节，…“用”这个字指明，属灵的墨，就是活神的灵，乃是书写者所用的素质、元素。…那灵不是书写者，也不是书写的工具，乃是书写时所用的素质、元素、本质。活神的灵，就是活神自己，不是作工具象笔，乃是作元素…；使徒们用这元素供应基督作内容，书写传输基督的活信。

新约的职事不是仅仅教导的职事。学校里的老师，没有一位曾经把某种素质写到你里面。他们可能灌输你一些观念，但是他们并没有把什么素质储存在你里面。然而，新约的职事不仅教导我们，更在我们里面书写。不仅如此，这新约的职事不是用观念、知识或神学书写，乃是用一种素质，一种既真实又具体的东西书写。…借着新约的职事，基督已经写到我们里面。一种神圣的素质已经写到我们里面；这种素质就是那灵。（哥林多后书生命读经，二五六至二五八页。）

信息选读

那灵是施膏的灵和印涂的灵。这灵也在我们心里作质，就是作预尝。（林后一 21 ～ 22。）…三章有

WEEK 2 — DAY 4

Morning Nourishment

2 Cor. 3:6 [God]...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.

8-9 How shall the ministry of the Spirit not be more in glory? For if there is glory with the ministry of condemnation, much more the ministry of righteousness abounds with glory.

In 2 Corinthian 3:3...the word with indicates that the spiritual ink, the Spirit of the living God, is an essence, an element, used by the one doing the inscribing or the writing.... The Spirit is neither the writer nor the instrument used for writing; rather, the Spirit is the essence, the element, the substance, used in writing. The Spirit of the living God, who is the living God Himself, is not an instrument, such as a pen, but an element...with which the apostles minister Christ as the content for the writing of living letters that convey Christ.

The ministry of the new covenant is not that of mere teaching. None of your teachers in school ever inscribed an essence into your being. They may have put concepts into you, but they did not deposit the essence of anything into you. However, the new covenant ministry does more than merely teach us; it inscribes us. Furthermore, this new covenant ministry inscribes us not with concepts, knowledge, or theology, but with an essence, with something real and substantial.... Through the new covenant ministry Christ has been inscribed into us. A divine essence has been written into our being, and this essence is the Spirit. (Life-study of 2 Corinthians, pp. 216-217)

Today's Reading

The Spirit is the anointing Spirit and the sealing Spirit. This Spirit is also in our hearts as a pledge, a foretaste (2 Cor. 1:21-22).... In chapter 3 there

这主观的灵的五方面。首先祂是书写的灵；（3；）然后祂是叫人活、赐人生命的灵。（6。）祂也是供职的灵，总是将基督供应到我们里面。（8。）祂是使人自由的灵，（17，）释放我们脱离一切捆绑我们的事物。祂释放我们脱离道理、字句、成文律法和规条的辖制。祂借着除去一切的帕子而释放我们，使我们能以没有帕子遮蔽的脸观看并返照基督。然后祂是变化人的灵。〔18。〕…这奇妙的灵将基督一切的丰富连同父的丰满，都传输到我们里面。（李常受文集一九六九年第一册，五一二至五一三页。）

客观的义是基督作神给我们的义，成为我们的义，而这义消除了神对我们这些罪人公义的审判。亚当借着罪，将审判带给我们；基督是义，消除了这审判。审判是因罪而来，但义是因恩典而来。恩典也是基督；恩典乃是神在子里给我们享受。客观的义的结果乃是恩典，而恩典的结果乃是主观的义。至终，客观的义、恩典、主观的义这三者，都是基督自己。客观的义是基督赐给了我们，恩典是基督给我们享受，主观的义是基督从我们活出。（罗马书的结晶，七四页。）

启示录十九章八节…的“义”指基督作我们主观的义，就是从我们活出的基督。我们所接受，使我们得救的义（就是基督—林前一30）是客观的，使我们满足公义之神的要求；而得胜圣徒的义是主观的，（腓三9，）使他们满足得胜基督的要求。我们若要有这义，就必须让基督自己从我们活出，作我们主观的义。（诗篇生命读经，三二三页。）

参读：哥林多后书生命读经，第二十五至二十九篇；经历基督作生命为着召会的建造，第八至九章。

are five aspects of this subjective Spirit. First, He is the writing Spirit (v. 3); then He is the life-giving Spirit (v. 6). He is also the ministering Spirit, who always ministers something of Christ into us (v. 8). He is the liberating Spirit (v. 17) to liberate us from all the things that bind us. He liberates us from the bondage of doctrines, the letter, the written codes and regulations. He delivers us by taking away all the veils so that we can behold and reflect Christ with an unveiled face. Then He is the transforming Spirit [v. 18]. This wonderful Spirit transmits all the riches of Christ with the fullness of the Father into us. (CWWL, 1969, vol. 1, “The Experience of Christ as Life for the Building Up of the Church,” p. 384)

Objective righteousness is Christ as God’s righteousness given to us to be our righteousness, and this righteousness erases God’s righteous judgment on us, the sinners. Adam brought judgment to us through sin. Christ as righteousness erases this judgment. Judgment comes from sin, but righteousness comes from grace. Grace is also Christ. It is God in the Son to be enjoyed by us. Objective righteousness issues in grace, and grace issues in subjective righteousness. Eventually, all three—objective righteousness, grace, and subjective righteousness—are Christ Himself. Objective righteousness is Christ given to us, grace is Christ enjoyed by us, and subjective righteousness is Christ lived out of us. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” p. 264)

[In Revelation 19:8] the word righteousnesses refers to Christ as our subjective righteousness, Christ lived out of us. The righteousness (Christ) that we received for our salvation (1 Cor. 1:30) is objective and enables us to meet the requirement of the righteous God, whereas the righteousnesses of the overcoming believers are subjective (Phil. 3:9) and enable them to meet the requirement of the overcoming Christ. If we would have these righteousnesses, we must have Christ Himself lived out of us to be our subjective righteousnesses. (Life-study of the Psalms, pp. 265-266)

Further Reading: Life-study of 2 Corinthians, msgs. 25-29; CWWL, 1969, vol. 1, “The Experience of Christ as Life for the Building Up of the Church,” chs. 8-9

第二周■周五

晨兴喂养

林后五 18 ～ 21 “…〔神〕借着基督使我们与祂自己和好，又将这和好的职事赐给我们；…且将这和好的话语托付了我们。所以我们为基督作了大使，…我们替基督求你们：要与神和好。神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

保罗在林后五章十八至二十节接着说到和好的职事。…保罗在二十节有关与神和好的话，不是对罪人说的，乃是对哥林多信徒说的。这些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；因此，他们必定多多少少与神和好了。（哥林多后书生命读经，三七六、三七八页。）

信息选读

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。…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。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，

WEEK 2 — DAY 5

Morning Nourishment

2 Cor. 5:18-21 ...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...; we beseech you on behalf of Christ, Be reconciled to God. Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

In 2 Corinthians 5:18 through 20 Paul goes on to speak of the ministry of reconciliation.... Paul's word in verse 20 about being reconciled to God is not directed to sinners; it is directed to the believers in Corinth. These believers 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. (Life-study of 2 Corinthians, pp. 321-322)

Today's Reading

The believers at Corinth, after being reconciled to God partially, still lived in the flesh, in the outward 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, ...where God is. Therefore, they had not been reconciled to God in full. 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 there are two steps for people to be fully reconciled to God. The first step is as sinners to be reconciled to God from sin.

（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。

这两步的和好，由会幕的两层幔子清楚地描绘出来。头一层幔子称为帘子。（出二六 37。）罪人借着赎罪之血的和好被带到神这里，就经过这帘子进入圣所。这预表和好的第一步。但还有第二层幔子，（31 ～ 35，来九 3，）将他与在至圣所里的神隔开。这层幔子需要裂开，使他能被带到至圣所里的神这里。这是和好的第二步。哥林多的信徒已经与神和好，经过头一层幔子进入了圣所；但他们仍活在肉体里，还需要经过已经裂开的第二层幔子，（太二七 51，来十 20，）进入至圣所，在他们的灵里与神同活。（林前六 17。）哥林多后书的目的就是要带他们到这里，使他们成为在灵里，（林前二 15，）在至圣所里的人。使徒说，“求你们：要与神和好，”就是这意思。

哥林多人虽然已经得救，局部的与神和好，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。（哥林多后书生命读经，三七八至三八〇页。）

参读：哥林多后书生命读经，第三十七篇；诗篇生命读经，第十一篇。

For this purpose Christ died for our sins (1 Cor. 15:3) that they may be forgiven by God. This is the objective aspect of Christ’s death. In this aspect He bore our sins on the cross that God might judge them upon Him for us. The second step is as believers living in the natural life to be reconciled to God from the flesh. For this purpose Christ died for us—the persons—that we may live to Him in resurrection life (2 Cor. 5:14-15). This is the subjective aspect of Christ’s death. In this aspect for us He was made sin to be judged and done away with by God that we may become the righteousness of God in Him. By the two aspects of His death He has fully reconciled God’s chosen people to God.

These two steps of reconciliation are clearly portrayed by the two veils of the tabernacle. The first veil is called the screen (Exo. 26:36). A sinner was brought to God through the reconciliation of the atoning blood to enter into the Holy Place by passing this screen. This typifies the first step of reconciliation. The second veil (Exo. 26:31-35; Heb. 9:3) still separated him from God who is in the Holy of Holies. This veil needed to be rent that he might be brought to God in the Holy of Holies. This is the second step of reconciliation. The Corinthian believers had been reconciled to God, for they had passed through the first veil and had entered into the Holy Place. But they still lived in the flesh. They needed to pass the second veil, which has already been rent (Matt. 27:51; Heb. 10:20), to enter into the Holy of Holies to live with God in their spirit (1 Cor. 6:17). The goal of this Epistle is to bring them here that they may be persons in the spirit (1 Cor. 2:14), in the Holy of Holies. This is what the apostle means by saying, “Be reconciled 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 outward 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. (Life-study of 2 Corinthians, pp. 322-324)

Further Reading: Life-study of 2 Corinthians, msg. 37; Life-study of the Psalms, msgs. 11, 20-21

第二周▪周六

晨兴喂养

林后四 1 “因此，我们既照所蒙的怜悯，受了这职事，就不丧胆。”

十一 2～3 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。我只怕你们的心思或被败坏，失去那向着基督的单纯和纯洁，就象蛇用诡诈诱骗了夏娃一样。”

保罗在林后十一章二节的话…深深摸着我们的心，挑旺我们对主耶稣的爱。生命读经的信息，…只要读几页，…你里面就重新觉得，主耶稣象新郎一样那么可爱、宝贵。你自然而然地会说，“哦，主耶稣，亲爱的新郎，我爱你。主，为着你的话，为着你的职事，为着你的恢复，我感谢你。”…真正的职事…会挑旺我们对我们的新郎主耶稣的爱。

我们必须从二节看见，我们已经许配给一个丈夫，好叫我们如同贞洁的童女献给基督。因此，我们该说，“我们亲爱的主耶稣是我们独一的丈夫，我是祂的童女的一部分。我不管什么道理或神学，我只在意那供应基督给我的职事。主是我所爱，令人愉悦、宝贝的一位。”

保罗在十一章…提醒哥林多信徒，他曾把他们许配一个丈夫，他不是将他们当作神学生献上，乃是将他们如同贞洁的童女献给基督。（哥林多后书生命读经，五四四至五四五页。）

信息选读

WEEK 2 — DAY 6

Morning Nourishment

2 Cor. 4:1 Therefore having this ministry as we have been shown mercy, we do not lose heart.

11:2-3 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ. But I fear lest somehow, as the serpent deceived Eve by his craftiness, your thoughts would be corrupted from the simplicity and the purity toward Christ.

Paul’s word in [2 Corinthians 11:2]...touches our heart in a deep way and stirs up our love for the Lord Jesus.... After reading a portion of a life-study message, you once again begin to feel that as the Bridegroom the Lord Jesus is lovely and precious. Spontaneously you say, “O Lord Jesus, dear Bridegroom, I love You. Lord, thank You for Your word, for Your ministry, and for Your recovery.”...The genuine ministry stirs up our love for the Lord Jesus as our Bridegroom.

We need to see from 11:2 that we have been betrothed to one husband in order to be presented as a pure virgin to Christ. Therefore, we should say, “Our dear Lord Jesus is our unique Husband, and I am part of His virgin. I don’t care for doctrine or theology. I care only for the ministry that ministers Christ to me. He is the pleasant and dear One whom I love.”

In chapter 11 Paul... reminds the believers at Corinth that he has engaged them to one Husband, not to present them as students of theology, but to present them as a pure virgin to Christ. (Life-study of 2 Corinthians, pp. 462-463)

Today’s Reading

每当有人用纯诚的灵传讲真正的福音和真实的耶稣，就会将主耶稣供应给人，使人珍赏祂、宝爱祂、跟随祂、以祂为一切。历世纪以来，许多人按着圣经传讲并教导人，但他们的传讲与教导却打岔信徒，使信徒偏离了主耶稣基督这宝贵的人位。原则上，这等人打岔信徒，正与蛇在创世记三章所作的一样。（哥林多后书生命读经，五五一页。）

诗篇四十五篇八节下半说，“象牙宫中有丝弦乐器的声音，使你快乐。”在这节里，宫表征众地方召会；象牙表征基督复活的生命；（约十九 36；）丝弦乐器表征赞美。在主眼中看为美丽，且作祂彰显的众地方召会，是用基督复活的生命建造的；并且有来自众地方召会的赞美，使祂快乐。我们赞美主时，需要珍赏祂在美德上的所是，以及祂的所作，以产生召会作祂的彰显。实在说来，基督的衣服，就是祂的美德，产生了召会作祂的彰显；祂的衣服和召会都满了甜美。

〔在诗篇四十五篇，〕王预表基督，王后预表召会，那些围绕王后的人预表信徒。在预表上，这王后不是单独、个别的人—她是团体的。…信徒是王后和尊贵、美丽妇女的构成成分。

启示录十九章七节和九节上半所说的情况就是这样。七节说，“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。”这节说到羔羊的妻。然而，九节上半说，“凡被请赴羔羊婚筵的有福了。”这节说到那些被请赴羔羊婚筵的人。…这里的妻子，基督的新妇，不是召会，乃是得胜者。…宾客也是得胜者。这就是说，一面，得胜者是新妇；另一面，他们是宾客。…所以，基督的新妇实际上是一班得胜者。（诗篇生命读经，三一一、三一五至三一六页。）

参读：真理信息，第四章；长老训练第一册，第一章。

Whenever there is the preaching of the genuine gospel and the real Jesus with a sincere spirit, the Lord Jesus will be ministered to others so that they may appreciate Him, love Him, follow Him, and take Him as everything. Throughout the centuries, many have preached from the Bible and taught the Bible, but their preaching and teaching nevertheless distracted the believers from the precious Person of the Lord Jesus Christ. In principle, such ones distract the believers in the same way as that taken by the serpent in Genesis 3. (Life-study of 2 Corinthians, pp. 467-468)

Psalm 45:8b says, “From palaces of ivory, harpstrings have made You glad.” In this verse palaces signify local churches; ivory signifies the resurrection life of Christ (John 19:36); and harpstrings signify praises. The local churches, which are beautiful in the eyes of the Lord and which are His expression, are built with the resurrection life of Christ, and from the local churches are the praises that make Him glad. As we praise the Lord, we need to appreciate what He is in His virtues and what He has done to produce the church to be His expression. In a very real sense, Christ’s garments, His virtues, have produced the church as His expression, and both His garments and the church are full of sweetness.

[In Psalm 45] the king typifies Christ, …the queen typifies the church, and… those around the queen typify the believers. In type, this queen is not a single, individual person—she is corporate…. The believers are both the constituents of the queen and the honorable and beautiful women.

The situation is the same in Revelation 19:7 and 9a. Verse 7 says, “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.” This verse speaks of the wife of the Lamb. However, verse 9a says, “Blessed are they who are called to the marriage dinner of the Lamb.” This verse speaks of those who are invited to the Lamb’s marriage dinner…. The wife, the bride of Christ, here is not the church but the overcomers…. The guests also are the overcomers. This means that, on the one hand, the overcomers are the bride and that, on the other hand, they are the guests…. The bride of Christ, therefore, is actually the group of overcomers. (Life-study of the Psalms, pp. 256, 260)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” ch. 4; CWWL, 1984, vol. 2, “Elders’ Training, Book 1: The Ministry of the New Testament,” ch. 1

第二周诗歌

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。

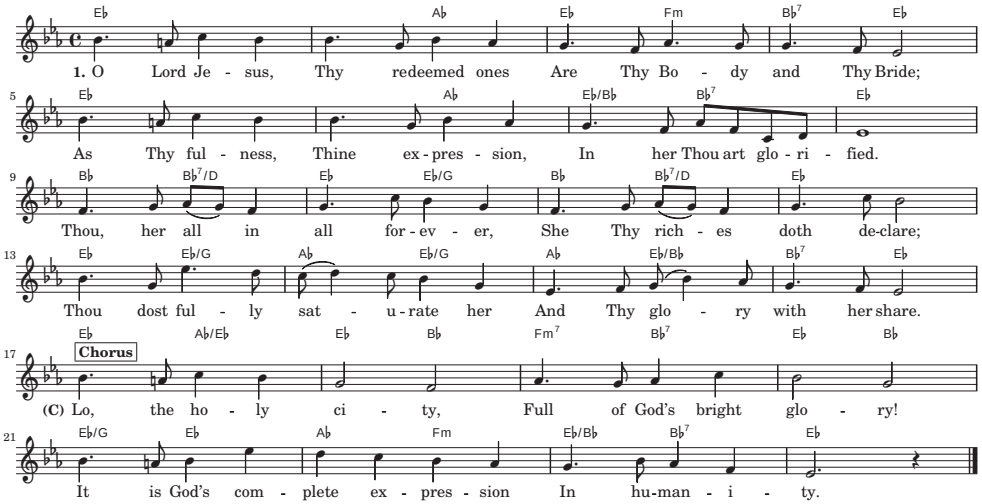
四 是一永远精金灯台，　托着基督作明灯；
神在基督作她荣光，　借着圣灵来照明。
乃是终极、完满表现，　是神调人的建造；
乃是神、人互作居所，　是神计划的目标。

WEEK 2 — 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.

3. 'Tis a living composition
Of the saints He hath transformed;
As the pearls and stones most precious,
To His image they're conformed:
From the throne of God, its center,
Flows the living water free;
Christ the tree of life doth flourish,
Bearing fruit abundantly.

4. 'Tis th' eternal golden lampstand,
Holding Christ, the lamp of light;
God in Christ the light of glory
As the Spirit shineth bright!
'Tis the ultimate expression—
Man in God and God in man;
'Tis their mutual habitation,
Goal of God's eternal plan.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: