第二周

借真理得以圣别，从我们自己里面迁出来，进入三一神里面而真正成为一

诗歌：583，补 620

读经：约十七 14 ～ 24

纲要

【周一】

壹 真理乃是神圣的光，照亮圣经的事实，将这些事实属天、属灵的异象传送到我们里面；在新约里，真理是指着这种“属天的电视”：

一 所有神圣的事实都包含在主的话里，并借着主的话传达给我们；当那灵照亮话时，我们就有了属天的电视；光照亮话中的事实，并将这些事实的属天异象传达到我们里面，我们就认识真理—徒二六 16，19，弗一 17 ～ 18 上。

二 那灵被称为真理的灵，实际的灵；（约十四 17；）实际的灵乃是“属天的电”，借此属灵的事物得以传送到我们里面；祂引导我们“进入一切的实际”，（十六 13，）使子所是并所有的一切对我们成为实际的。（一 14，17，十四 6。）

Week Two

Being Sanctified by the Truth to Move out of Ourselves and into the Triune God for the Genuine Oneness

Hymn: E806, E1081

Scripture Reading: John 17:14-24

Outline

§Day 1

I. Truth is the divine light shining on the facts of the Bible and televising a heavenly, spiritual vision of these facts into our being; in the New Testament, truth denotes this kind of “heavenly television”:

A. All the divine facts are contained in the Word and conveyed to us through the Word; when the Spirit shines upon the Word, we have the heavenly television; the light shines upon the facts in the Word and conveys a heavenly vision of these facts into our being, and we know the truth—Acts 26:16, 19; Eph. 1:17-18a.

B. The Spirit is called the Spirit of truth, the Spirit of reality (John 14:17); the Spirit of reality is the “heavenly electricity” by which spiritual things are televised into our being; He guides us “into all the reality” (16:13), making all that the Son is and has real to us (1:14, 17; 14:6).

三 当真理的灵，实际的灵，照亮圣经中所记载并包含的属灵事实时，我们就接受了真理，实际；我们若读主的话而没有那灵的光照，就可能只有道理或“新闻报导”，却没有真理、实际或异象—参伯四二5，约五39～40，林后三6。

四 真理是光的照耀，光的显出；换句话说，真理乃是显出来的光；因着光是真理的源头，而真理是光的流出，所以当我们在光中行，我们就实行真理—约一4～5，7～9，12～13，八12，十四6，约壹一5～6，约贰4，约叁3～4。

五 主是光，是真理，也是话；话就是真理，这话会发出亮光，因为话里有光—约八12，十四6，十七17，诗一一九105，130。

六 因着真理是光的照耀，而这光是生命的光，所以真理、光和生命是不能分开的；当神圣的光照耀在我们里面，这光在我们里面就成为真理，并将生命分赐到我们里面—约八12，32，40，十二35～36，46，十四6。

C. When the Spirit of truth, the Spirit of reality, shines upon the spiritual facts recorded and contained in the Bible, we receive the truth, reality; if we read the Word without the shining of the Spirit, we may have doctrine or “news reports” but not the truth, the reality, or the vision—cf. Job 42:5; John 5:39-40; 2 Cor. 3:6.

D. Truth is the shining of the light, the expression of the light; in other words, truth is light expressed; because light is the source of truth, and truth is the issue of light, when we walk in the light, we are practicing the truth—John 1:4-5, 7-9, 12-13; 8:12; 14:6; 1 John 1:5-6; 2 John 4; 3 John 3-4.

E. The Lord is the light, the truth, and the Word; the Word, which is also the truth, gives light, for in the Word there is light—John 8:12; 14:6; 17:17; Psa. 119:105, 130.

F. Because the truth is the shining of the light—which is the light of life—truth, light, and life are inseparable; when the divine light shines into us, it becomes the truth in us, and it imparts life into our being—John 8:12, 32, 40; 12:35-36, 46; 14:6.

【周二】

§Day 2

贰 真理有两种功用：

一 真理叫我们从罪的辖制中得以自由，使我们从一切消极的事物中得以自由—八32，36。

二 真理在地位上和性情上圣别我们，使我们被神的元素所浸透—十七17，弗五26。

II. There are two functions of the truth:

A. The truth sets us free from the bondage of sin, freeing us from all the negative things—8:32, 36.

B. The truth sanctifies us positionally and dispositionally, saturating us with the element of God—17:17; Eph. 5:26.

叁 三一神在祂的话中被我们实化，并且分赐、注入到我们里面，就是那叫我们得以自由并圣别我们的真理：

III. The Triune God in His word realized by us and being imparted and infused into our being is the truth that sets us free and sanctifies us:

一 当我们灰心、下沉，里面感觉虚空时，我们可以敞开自己来到主的话跟前；读了一些时候，有些东西会在我们里面升起，我们就享受了主的同在—诗一一九 25，37，40，50，88，93，107，149，154，156，159。

二 借着这样接受主的话，就有一些出于主的东西作到我们里面；这乃是三一神的实际在生活、运行、工作，并分别我们。

【周三】

三 每天早晨我们可以在写成的话里接触活的话，而得着神圣的实际，就是经过过程的三一神作为应用的话，注入我们里面—约一 1，十 35，五 39～40，六 63，弗五 26，六 17～18，诗一一九 15：

1 神的元素这样灌注到我们里面，释放我们脱离脾气、嫉妒、仇恨和骄傲等消极的事物，并释放我们脱离一切的虚假，我们就有真正的释放，真正的自由。

2 我们被释放的同时，也被圣别、分别，成为圣别归给神，这不仅是地位上的圣别，也是性情上的圣别；因着神的素质作到我们里面，我们就与神成为一。

四 我们天天需要这样来到主的话跟前；我们每天早晨都需要来到主的话跟前；若是可能，其他的时间也该如此。

五 当话在我们的灵里与活的灵调和时，我们就被神的素质圣别了。

六 借着这样接触主的话，神就一天天加添到我们里面；结果，我们就被神浸透，与祂成为一。

七 我们极其需要借着神写成的话、活的话与应用的话，让三一活神注入并作到我们里面。

A. When we are disappointed or depressed, feeling empty within, we can open ourselves and come to the Word; after reading for a while, something within us rises up, and we enjoy the presence of the Lord—Psa. 119:25, 37, 40, 50, 88, 93, 107, 149, 154, 156, 159.

B. By taking the Word in this way, something of the Lord is wrought into us; this is the reality of the Triune God living, moving, working, and separating us.

§Day 3

C. Every morning we can touch the living Word in the written Word and have the divine reality, the processed Triune God, as the applied word, infused into our being—John 1:1; 10:35; 5:39-40; 6:63; Eph. 5:26; 6:17-18; Psa. 119:15:

1. This transfusion of the element of God into our being frees us from such negative things as temper, jealousy, hatred, and pride; it sets us free from every kind of falsehood, and we have real liberation, real freedom.

2. As we are being set free, we are also sanctified, separated, made holy to God, not only positionally but also dispositionally; we become one with God because His very essence is wrought into us.

D. Daily we need to come to the Word in this way; we need to come to the Word every morning and, if possible, at other times as well.

E. When the word is mingled with the living Spirit in our spirit, we are sanctified with the essence of God.

F. By contacting the Word in this way, God is added into us day by day; as a result, we are permeated with God and made one with Him.

G. Our crucial need is to have the living Triune God infused and wrought into us through the written Word, the living Word, and the applied word of God.

【周四】

肆 真理的话所带来的圣别，对付分裂的因素，结果就产生一；真理圣别人，而圣别产生一——约十七 14 ～ 24：

一 主耶稣，就是子，乃是真理；那灵是真理的灵；父的话也是真理——一 14，17，十四 6，17，十七 17，约壹五 6：

1 父具体化身在子里，子实化为真理的灵，而那灵与话乃是一——西二 9，约十四 17，十六 13，弗六 17 ～ 18。

2 每当我们带着敞开的心和敞开的灵来到主的话跟前，就立刻摸着了作为真理的话和那灵。

二 圣别人的话、圣别人的灵、圣别人的生命、以及圣别人的神全都是一；因此，我们若被圣别，因着所有分裂的因素全被除掉，我们就自然而然是一了。

三 在约翰十七章十七至二十三节，我们看见圣别产生真正的一，因为这圣别保守我们在三一神里面；二十一节说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面”：

1 为着要成为一，我们需要在二十一节的“我们”里面，就是在三一神里面。

2 要在三一神里面，唯一的路是借着圣别人的真理，对付所有分裂的因素。

3 借着蒙保守在三一神里面，我们就成为一，但是何时我们从三一神里面出来，立刻就产生分裂。

4 每天早晨我们需要接触主，摸着活的话，并且得着神圣的实际注入我们里面；当我们这样接触主时，分裂的因素就被克服了。

§Day 4

IV. Sanctification through the word of the truth results in oneness by dealing with the factors of division; truth sanctifies, and sanctification issues in oneness—John 17:14-24:

A. The Lord Jesus, the Son, is the truth; the Spirit is the Spirit of truth; and the Father’s word is the truth—1:14, 17; 14:6, 17; 17:17; 1 John 5:6:

1. The Father is embodied in the Son, the Son is realized as the Spirit of truth, and the Spirit is one with the Word—Col. 2:9; John 14:17; 16:13; Eph. 6:17-18.

2. Whenever we come to the Word with an open heart and an open spirit, we immediately touch both the Word and the Spirit as the truth.

B. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one; therefore, if we are being sanctified, we are one spontaneously because all the factors of division are taken away.

C. In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God; verse 21 says, “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us”:

1. In order to be one, we need to be in the “Us,” that is, in the Triune God.

2. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division.

3. By being kept in the Triune God, we are one, but whenever we are out of the Triune God, we are divided immediately.

4. We need to contact the Lord every morning, touch the living Word, and have the divine reality infused into our being; as we contact the Lord in this way, the factors of division are overcome.

5 当我们里面分裂的因素为圣别人的真理所治死，我们就被带进真正的一里，因为圣别保守我们在三一神里面。

6 借真理的话而得圣别，就产生基督身体的一，就是三一神扩大的一—21 节。

伍 分裂的因素有四：

一 这些因素中的头一个就是世界；只要我们在某方面还是爱世界，那方面的世界就要成为分裂的原因—14 ～ 16，18 节，约壹二 15 ～ 17，五 19。

二 分裂的另一个因由是野心；当我们借着话接触主，并让祂将祂自己注入我们里面时，真理就分赐到我们里面，杀死我们的野心—参赛十四 13。

三 分裂的第三个因由是自高；我们应当愿意一无所是而高举基督这独一的重要人物，祂是在宇宙中居首位者—西一 18，林后四 5，约叁 9 ～ 11。

四 分裂的第四个因素是意见和观念；我们不该坚持自己的意见，而该单纯地追求主的目标，就是恢复基督作生命和一切，为着召会的建造—太十六 21 ～ 24，参启三 14。

【周五、周六】

陆 当我们从自己里面迁出来，进入三一神里面时，我们就是一，甚至被成全成为一—约十七 11，17，21 ～ 23：

一 在我们自己里面有四个分裂的因素；我们若留在自己里面，就无法逃避这四件东西。

二 被圣别就是从我们自己里面迁出来，进入三一神里面，并让基督活在我们里面；这样我们就

5. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God.

6. Sanctification through the word of the truth results in the oneness of the Body of Christ, which is the enlarged oneness of the Triune God—v. 21.

V. There are four factors of division:

A. The first of these factors is worldliness; as long as we love the world in a certain aspect, that aspect of worldliness becomes a cause of division—vv. 14-16, 18; 1 John 2:15-17; 5:19.

B. Another cause of division is ambition; when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition— cf. Isa. 14:13.

C. A third cause of division is self-exaltation; we should be willing to be nobody and to exalt Christ as the only Somebody, the One who has the universal preeminence—Col. 1:18; 2 Cor. 4:5; 3 John 9-11.

D. The fourth factor of division is opinions and concepts; we should not hold on to our opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church—Matt. 16:21-24; cf. Rev. 3:14.

§Day 5 & Day 6

VI. When we move out of ourselves and into the Triune God, we are one and are even perfected into one—John 17:11, 17, 21-23:

A. In ourselves we have the four factors of division; we cannot escape from these four things if we stay in the self.

B. To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us; in this way we are perfected into one—vv.

被成全成为一——21～23节。

三 这圣别是借着话，就是借着真理；也是借着灵，就是借着真理的灵：

1 当我们每天早晨来到主的话跟前，在外面我们是接触话，但在里面是灵摸着我们；话和灵都是实际，借着这二者，我们就得以圣别。

2 我们越接触话，灵越摸着我们，我们就越从自己里面迁出来；我们就从一个住处—己—迁移到另一个住处—三一神。

3 我们天天需要这种迁移，因为在己里面有世界、野心、自高、意见和观念。

4 我们若是不断接触话，并让灵天天摸着我们，我们就要被圣别；那就是说，我们要从自己里面，从我们的老家搬出来，搬进三一神，搬进我们的新居去。

5 一旦我们从自己里面出来，我们就被圣别，从分裂的因素中分别出来，不仅分别归神，更是进入神里面。

6 要有真正的一，首先，我们必须从自己里面迁出来，进入三一神里面；（17，21；）然后，我们需要让基督活在我们里面（23上）：

a 这个被成全的一就是真实的建造；这是在生命里的长大—弗四16。

b 在生命里长大，意思就是我们从自己里面迁出来，进入三一神里面，并让基督活在我们里面；我们若迁入三一神里面，并让基督活在我们里面，我们无论在哪里，都能与当地的圣徒是一。

四 “我在他们里面，你在我里面，使他们被成全成为一”—约十七23：

21-23.

C. This sanctification takes place by the word, which is the truth, and by the Spirit, who is the Spirit of truth:

1. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us; by the word and by the Spirit, both of which are the reality, we are sanctified.

2. The more we touch the Word and the more the Spirit touches us, the more we move out of ourselves; we move from one dwelling place, the self, to another dwelling place, the Triune God.

3. Every day we need to make this move, for in the self there are worldliness, ambition, self-exaltation, and opinions and concepts.

4. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place.

5. Once we are out of ourselves, we are sanctified, separated from the factors of division and separated not only unto God but also into God.

6. To have the genuine oneness, we must first move out of ourselves and into the Triune God (vv. 17, 21); then we must allow Christ to live in us (v. 23a):

a. This perfected oneness is the real building; it is the growth in life—Eph. 4:16.

b. To grow in life means that we move out of ourselves and into the Triune God and allow Christ to live in us; if we move into the Triune God and allow Christ to live in us, we can be one with the saints in any locality.

D. “I in them, and You in Me, that they may be perfected into one”—John 17:23:

1 被成全成为一，意思就是从世界、野心、自高、意见和观念中蒙拯救。

2 “我在他们里面”—意思是子在我们里面生活并运行。

3 “你在我里面”—意思是父在子里面生活并运行。

4 换句话说，当子在我们里面生活并运行时，父就在祂里面生活并运行；借着这双重的生活并运行，我们就被成全成为一，并且在荣耀中彰显父。

五 野心含示在约翰十七章二十一节，自高在二十二节，而观念和意见在二十三节：

1 在三一神里没有野心，在父的荣耀里没有自高，在基督生活并掌权的地方没有意见。

2 在经过过程之三一神这神圣奥秘的范围里，野心被吞灭，自高消失，观念和意见也都消杀了；这里没有撒但系统化世界（15）中分裂的邪恶，却有真正的一。

六 真正的一乃是活在父里面，让基督活在我们里面，并活在父的荣耀、父的彰显里—22，24节：

1 我们需要从自己里面迁出，进入三一神里面，并且留在祂里面，为着父的彰显，父的荣耀。

2 只有在三一神里，才可能有真实的建造，真实的一，而且只有当基督活在我们里面时，这建造才能兴盛；如此我们就能在荣耀中彰显父，并经历真正的一。

1. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts.

2. “I in them”—this means that the Son is living and moving in us.

3. “You in Me”—this means that the Father is living and moving in the Son.

4. In other words, while the Son lives and moves in us, the Father lives and moves in Him; by this twofold living and moving, we are perfected into one, and we express the Father in glory.

E. Ambition is implied in John 17:21; self-exaltation, in verse 22; and concepts and opinions, in verse 23:

1. In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions.

2. In the divine and mystical realm of the processed Triune God, ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed; here there is no evil of division in the Satan-systematized world (v. 15); instead, there is genuine oneness.

F. Genuine oneness is living in the Father, allowing Christ to live in us, and living in the Father’s glory, His expression—vv. 22, 24:

1. We need to move out of ourselves and into the Triune God and remain in Him for the Father’s expression, His glory.

2. The real building, the oneness, is possible only in the Triune God, and it is prevailing only when Christ lives in us; then we can express the Father in glory and experience the genuine oneness.

第二周■周一

晨兴喂养

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

十四 6“耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。”

十七17“求你用真理圣别他们，你的话就是真理。”

根据圣经，主是光，是真理，也是话。话就是真理，这话会发出亮光，因为话里有光。因此，话、光和真理乃是一。…真理是光的实化和显出。光是源头，真理是显出。光的显出就是光的照耀。光向我们隐藏时，就仅仅是光；光照在我们身上时，就成了真理。

真理不是指道理。首先，真理的意思是光的照耀，光的显出。换句话说，真理乃是显出来的光。神绝不会临到我们而不照耀在我们身上。当神作为光临到我们并照亮时，我们立即就感觉到真理，实际。…真理不仅仅是…记载在圣经中的话，乃是一种传送到我们这人里面属天、属灵的异象。我们都需要学习分辨什么是新闻报导式的信息，什么是传送异象到我们里面的信息（李常受文集一九七八年第三册，四〇九至四一二页）。

信息选读

每个异象都是一个实际。…在神的经纶里有许多异象。例如：当基督死在十字架上时，祂为我们流出血来。倘若这对我们仅仅是道理，我们就不能得救。然而，只要基督受死的实际传送到我们里面，

WEEK 2—DAY 1

Morning Nourishment

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

14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

17:17 Sanctify them in the truth; Your word is truth.

According to the Bible, the Lord is the light, the truth, and the Word. The Word, which is also the truth, gives light, for in the Word there is light. Therefore, the Word, the light, and the truth are one. Truth is the realization and expression of light. Light is the source, and truth is the expression. The expression of light is the shining of the light. When light is concealed from us, it is merely light, but when it shines upon us, it becomes truth.

Truth does not denote doctrine. It first means the shining of the light, the expression of the light. In other words, truth is light expressed. God never comes to us without shining upon us. When God comes to us as light and shines, we immediately have the sense of truth, of reality. Truth is not...simply words written in the Bible; it is a heavenly, spiritual vision televised into our being. We all need to learn to differentiate the speaking that gives merely a news report from the speaking that televises a vision into us. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 299-301)

Today’s Reading

Every vision is a reality.... In God’s economy there are many visions. For example, when Christ died on the cross, He shed His blood for us. If this is merely a doctrine to us, we cannot be saved. But as soon as the reality of the death of Christ is televised into our being and we see it as a vision, we

而且我们看见这个异象时，我们就得救了。我年幼时受教导说，基督为我的罪死在十字架上，并且为我流血。这对我不过是个道理，直到我十九岁时，基督受死的属天异象才传送到我里面。那时我能看见基督为我死在十字架上，为我的罪流出血来。当我看见这异象，我哭泣，我敬拜，我感谢主。那个经历就是异象，就是真理。

根据圣经来看，那灵被称为真理的灵，实际的灵（约十四 17）。…圣经也说，话就是真理（十七 17）。所有属灵的事实都包含在话里面，而且借着话来传送。基督是我们的圣别，基督为我们的罪而死，基督是我们的生命，召会是基督的身体，基督是召会的头—这一切都是包含在圣经里的事实。然而，若没有神圣电流所带来的光照，这些事实还不过是道理。然而，当那灵照亮在圣经中所记载并传达的这些事实时，这些事实就成了真理，成了实际。

那灵寻找机会来照亮话。祂这样作时，我们就接受了真理。在认识真理时，我们就得着了事实、话和灵。…如果我们有话而没有那灵，我们还是没有异象。…我们若读神的话而没有那灵的光照，就可能只有道理或“新闻报导”，却没有真理、实际或异象。感谢主，光照的灵一直在我们里面。每当我们向祂敞开，光就照亮。当光照耀在话上，某些东西就会显出来，使我们有深刻的印象。这就是真理。

作为柱石的召会是由我们众人所组成的。因此，连青年姊妹也必须认识真理。这就是我鼓励大家，特别是青年人，要进入主话的原因。所有神圣的事实都包含在主的话里，并借着主的话传达给我们。当那灵照亮话时，我们就得着属天的电视。光照亮话中的事实，我们就认识真理（李常受文集一九七八年第三册，四一二至四一五、四一八页）。

参读：真理信息，第二至三章。

are saved. When I was a child, I was taught that Christ died on the cross for my sins and that He shed His blood for me. This was nothing more than a doctrine to me until I was nineteen; then the heavenly vision of Christ's death was televised into me. At that time I could see Christ dying on the cross for me, shedding His blood for my sins. When I saw this, I wept, I worshipped, and I thanked the Lord. That experience was the vision, the truth.

According to the Bible, the Spirit is called the Spirit of truth, the Spirit of reality (John 14:17)….The Bible also says that the Lord's word is truth (17:17). All the spiritual facts are contained in the Word and conveyed by it. Christ is our holiness, Christ died for our sins, Christ is our life, the church is the Body of Christ, Christ is the Head of the church—all these are facts contained in the Bible. However, without the enlightenment from the divine electricity, these facts are mere doctrines. But when the Spirit shines upon these facts recorded and conveyed in the Bible, they become truth, reality.

The Spirit seeks the opportunity to shine upon the Word. When He does so, we receive the truth. In knowing the truth, we thus have the facts, the Word, and the Spirit…. If we have the Word without the Spirit, we will not have the vision…. If we read the Word without the shining of the Spirit, we may have doctrine or news reports but not the truth, the reality, or the vision. Thank the Lord that the shining Spirit is always within us. Whenever we open ourselves to Him, the light shines. As the light shines on the Word, certain things stand out and make a deep impression upon us. This is the truth.

The church as the pillar is composed of all of us. Therefore, even the young sisters must know the truth. This is the reason that I encourage everyone, especially the young people, to get into the Word. All the divine facts are contained in the Word and conveyed to us through the Word. When the Spirit shines upon the Word, we have the heavenly television. The light shines upon the facts in the Word, and we know the truth. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 301-303, 305)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” chs. 2-3

第二周■周二

晨兴喂养

约八32“你们必认识真理，真理必叫你们得以自由。”

36“所以神的儿子若叫你们自由，你们就真自由了。”

约十七17“求你用真理圣别他们，你的话就是真理。”

真理的第一种功用是叫我们得以自由。失丧了真理就必在辖制中，在奴役中；但认识真理就从奴役中得以释放，得以自由。真理的第二种功用见于约翰十七章十七节。…一面真理叫我们得以自由；另一面真理圣别我们。真理使我们被神的元素所浸透。得着真理是一件非常重要的事，因为真理使我们从一切消极的事物中得以自由，并且用神圣的元素浸透我们。…最终，真理将使我们彻底圣别，彻底变化。为着真理的功用，阿利路亚！（李常受文集一九七八年第三册，四〇七至四〇八页）

信息选读

为着一而圣别我们的真理，包含了主耶稣、实际的灵以及父的话。因此，三一神的三个身位都与真理有关。主耶稣—子—是真理；灵是实际（真理）的灵；而父的话是真理。在新约里，尤其在约翰福音，真理的意思不是道理，而是三一神的实际。

因为父的话是祂的发表，而且因为祂的话是真理，所以真理乃是父的发表。…我们需要对这事实有深刻的印象：圣经不仅仅是一本书，更是那发表神的话。…每一次我来读圣经，在我的深处都有一个感觉，我是来到神自己面前，而这一位神不是一

WEEK 2—DAY 2

Morning Nourishment

John 8:32 And you shall know the truth, and the truth shall set you free.

36 If therefore the Son sets you free, you shall be free indeed.

17:17 Sanctify them in the truth; Your word is truth.

The first function of the truth is to set us free. To be deprived of the truth is to be in bondage, in slavery, but to know the truth is to be released from slavery, to be freed. The second function of the truth is seen in John 17:17….On the one hand, the truth sets us free; on the other hand, it sanctifies us. It causes us to be saturated with the element of God. It is a very significant matter to have the truth, for it frees us from all negative things and saturates us with the divine element…. Eventually, the truth will cause us to be thoroughly sanctified and transformed. Hallelujah for the functions of the truth! (CWWL, 1978, vol. 3, “Truth Messages,” pp. 296-297)

Today’s Reading

The truth that sanctifies us for oneness involves the Lord Jesus, the Spirit of reality, and the word of the Father. Therefore, all three of the Triune God are related to the truth. The Lord Jesus, the Son, is the truth; the Spirit is the Spirit of truth; and the Father’s word is truth. In the New Testament, especially in the Gospel of John, truth does not mean doctrine; it means the reality of the Triune God.

Because the Father’s word is His expression, and because His word is truth, truth is the expression of the Father. We need to be deeply impressed with the fact that the Bible is not merely a book but a word that expresses God…. Every time I come to the Word, I have the sense deep within that I am coming to God Himself, and not to a hidden God or a concealed God, but to the God who is

位隐藏的神，隐蔽的神，乃是发表出来的神。借着圣经，我能遇见神，与祂交谈，并且听祂说话。

基督—子—也是真理。…父的话就是子，祂是神的发表。许多基督教教师曾正确地说过：圣经是写出来的话，子是活的话。我很同意这说法。圣经是外面的话，子是里面的话；外面的话和里面的话，这二者原为一。…这一切乃是借着灵神来实化。…父化身在子里，子实化成实际的灵。那灵乃是作为父具体化身之子的实化；因此，那灵乃是实际。那灵也是话。约翰六章六十三节说，话就是灵；以弗所六章十七节说，那灵就是话。阿利路亚！我们外面有话，里面有那灵。

每当我们带着敞开的心和敞开的灵来到主的话跟前，就立刻摸着了作为真理的话和那灵。我能见证，每次我敞开我的心和灵来到圣经跟前，我都遇见神。…我们每天需要有两三次来到主话的跟前。你很难离开主的话而在灵里来到主面前。…为着接触主，主的话是一种非常奇妙的工具！当我们灰心、下沉，里面感觉虚空时，我们可以敞开自己来到主的话跟前。读了一些时候，有些东西会在我们里面升起，我们就享受了主的同在。这就是对真理—实际—的经历。这是三一神在祂的话里分赐到我们里面。

父具体化身在子里，子实化为那灵，而那灵与话乃是一。当我们摸着话时，我们也摸着那灵，于是有些东西就灌输到我们里面的人里。凡这样灌输到我们里面的东西，就是真理。虽然这包含了圣经知识的获得，但在这种知识里有些东西是活的。这就是三一神被我们实化，并且借着话灌输到我们里面。这不仅仅是话；这乃是由三一神所调和、浸透的话，并且灌输到我们里面。这就是叫我们得以自由并圣别我们的真理（李常受文集一九七八年第三册，四四六至四四八页）。

参读：真理信息，第一章。

expressed. By means of the Bible I can meet with God, talk to Him, and listen to Him.

Christ, the Son, is also the truth….The Father's word is the Son, who is the expression of God. Many Christian teachers have rightly said that the Bible is the written Word and that the Son is the living Word. I agree with this. The Bible is the word without, and the Son is the word within. But these two, the outer word and the inner word, are one. All this is realized through God the Spirit….The Father is embodied in the Son, and the Son is realized as the Spirit of reality. The Spirit is the realization of the Son as the embodiment of the Father. Therefore, the Spirit is the reality. The Spirit is also the word. John 6:63 says that the Lord's word is spirit, and Ephesians 6:17 says that the Spirit is the word. Hallelujah, we have the Word without and the Spirit within!

Whenever we come to the Word with an open heart and an open spirit, we immediately touch both the Word and the Spirit as the truth. I can testify that every time I open my heart and spirit as I come to the Bible, I meet God….Two or three times every day we need to come to the Word. It is rather difficult to come to the Lord as the Spirit apart from the Word….What a wonderful instrument the Word is for contacting the Lord! When we are disappointed or depressed, feeling empty within, we can open ourselves and come to the Word. After reading for a while, something within us rises up, and we enjoy the presence of the Lord. This is the experience of the truth, the reality. It is the Triune God in His word being imparted into our being.

The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is one with the word. When we touch the Word, we also touch the Spirit. Then something is infused into our inner being. Whatever is infused into us in this way is the truth. Although this involves the acquisition of biblical knowledge, there is something living inside this knowledge. This is the Triune God realized by us and transfused into us through the word. This is not merely the word. It is the word mingled and saturated with the Triune God and infused into our being. This is the truth that sets us free and sanctifies us. (CWWL, 1978, vol. 3, "Truth Messages," pp. 325-327)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 1

第二周■周三

晨兴喂养

约六 63 “赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。”

弗六 17 “还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话。”

话有三方面：首先有神写出来的话—圣经（约十 35）；然后有神活的话—基督（一 1）；最后有神应用的话—那灵（弗六 17，约六 63）。…借着那灵，活的话成了应用的话。…首先〔神〕说话，而祂所说的写在一本书上，那就是圣经。只有〔这〕本书是神的话。

当圣经的话讲给我们听的时候，写出来的话立即就成了活的话。那就是基督。当活的话应用在我们身上，被我们得着的时候，就成了那灵的话。然后我们所听见那灵的话，就成了我们信的源头。信是来自听见这出于写成的圣经，借着活的基督，并凭着那灵所应用的话。

你可能清晨读圣经，却没有祷告或呼求主的名。这样，神的话对你就不过是写出来的话。神的话在主观上与你无关。所以你必须借着呼求主并祷读主的话，与主有一些接触。…你立即有很深的感觉，基督活在你里面。然后你会说，“主，我爱你。我爱这里的话。…”这写出来的话，对你立即成了活的话，也成了应用的话（罗马书的结晶，一〇一至一〇二页）。

信息选读

WEEK 2—DAY 3

Morning Nourishment

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Eph. 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God.

There are three aspects of the word. First, there is the written word of God—the Bible (John 10:35). Then there is the living word of God—Christ (1:1). Finally, there is the applied word of God—the Spirit (Eph. 6:17; John 6:63).... The living word becomes the applied word through the Spirit.... First, [God] spoke, and what He spoke was written in a book. That is the Bible. There is only one book that is the word of God.

When the word of the Bible is spoken to us and heard by us, right away the written word becomes the living word. That is Christ. When the living word is applied to us and received by us, it becomes the word of the Spirit. Then this word of the Spirit heard by us is the source of our faith. Faith comes from the hearing of this applied word by the Spirit through the living Christ out of the written Bible.

Early in the morning you may read the Bible but without prayer and without calling on the name of the Lord. Then the word of God is merely the written word to you. It has nothing to do with you subjectively. So you have to have some contact with the Lord by calling on Him and pray-reading the Word.... Right away you have the deep sensation that Christ is living within you. Then you would say, “Lord, I love You. I love this word here....” Right away this written word becomes a living word and then an applied word to you. (CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” pp. 286-287)

Today’s Reading

我们无法圣别自己。我们越要圣别，就越牵扯凡俗的事物。但是当主的话调和着三一神的素质作为真理，分赐到我们里面，这真理就圣别我们。

假使青年人在晨更里用灵接触了主的话，然后去上学。他们整天在学校里，这真理的话就要在他们里面作工，把他们分别出来，使他们在行为、行动、工作、思想和感觉上与其他的同学不同。

借着这样接受主的话，我们确信有一些出于主的东西已经作到我们里面。这不仅仅是圣经的知识，或是知道一点关于主的事物。这乃是三一神的实际生活、运行、工作并分别我们。这使我们与世俗的人不同。…这是何等的祝福！每天早晨我们可以接触活的话，让神圣的实际灌输到我们里面。这样，三一神就传输到我们里面。

这种属神元素的灌注，释放我们脱离脾气、嫉妒、仇恨和骄傲等消极的事物，并释放我们脱离一切的虚假。这才是真正的释放，真正的自由。我们被释放的同时，也被圣别、分别，成为圣别归给神，这不仅是地位上的圣别，也是性情上的圣别。因着神的素质作到我们里面，我们就与神成为一。这就是因着真理的话圣别的意义。

就像呼吸，我们不能一劳永逸，而必须持续不断地操练。我们需要天天不断地被圣别，没有一分钟例外。这就是我们每天早晨都需要来到主话跟前的原因；若是可能，其他的时间也该如此。当主的话在我们的灵里与活的灵调和时，我们就被神的素质圣别了。…我们主要的需要乃是借着主的话让三一神注入到我们里面。这种注入会作工，圣别并变化我们。…借着这样接触主的话，神就一天天加添到我们里面。结果，我们就被神所浸透，与祂成为一（李常受文集一九七八年第三册，四四八至四五〇页）。

参读：真理信息，第五章；罗马书的结晶，第八篇。

We cannot sanctify ourselves. The more we try to be sanctified, the more involved we become with things that are common. But when the word mingled with the essence of the Triune God is imparted into us as the truth, this truth sanctifies us.

Suppose the young people touch the Word with the Spirit in morning watch and then go to school. Throughout the day at school this word of truth will work within them to separate them and make them different from their classmates in their behavior, actions, work, thoughts, and feelings.

By taking the Word in this way, we have the clear conviction that something of the Lord has been wrought into us. This is not the mere knowledge of the Bible or of things concerning the Lord. It is the reality of the Triune God living, moving, working, and separating us. This makes us different from the worldly people….What a blessing! Every morning we can touch the living Word and have the divine reality infused into our being. In this way the Triune God is transfused into us.

This transfusion of the element of God frees us from such negative things as temper, jealousy, hatred, and pride. It sets us free from every kind of falsehood. This is real liberation, real freedom. As we are being set free, we are also sanctified, separated, made holy to God, not only positionally but also dispositionally. We become one with God because His very essence is being wrought into us. This is what it means to be sanctified by the word of truth.

Like breathing, we cannot do this once for all; rather, it must be a continual exercise. We need to be sanctified unceasingly every minute of the day. This is the reason we need to come to the Word every morning and, if possible, at other times as well. When the word is mingled with the living Spirit in our spirit, we are sanctified with the essence of God….Our crucial need is to have the Triune God infused into us through the Word. This…works to sanctify us and transform us…. By contacting the Word in this way, God is added into us day by day. As a result, we are permeated with God and made one with Him. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 327-328)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” ch. 5; CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 8

第二周■周四

晨兴喂养

约十七 20 ～ 21 “我不但为这些人祈求，也为那些因他们的话信入我的人祈求，使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

借着真理的话而得圣别，结果就产生一。圣别人的话、圣别人的灵、圣别人的生命以及圣别人的神全都是一。因此，我们若被圣别，我们就不会不是一。因着所有分裂的因素全被除掉，我们就自然而然是一了（李常受文集一九七八年第三册，四五〇页）。

信息选读

这些〔分裂的〕因素中，头一个就是世界。只要你在某方面还是爱世界，那方面的世界就要成为分裂的原因，使你与弟兄姊妹们分开。…这种的爱世界就像一只狼。

分裂的另一个因由是野心，…〔野心〕就像一只地鼠，隐藏在地下作工造成损害。野心是从里面来暗中破坏的。我们都必须承认我们有野心。什么能杀死我们的野心？责备没有用。…不过，…当我们借着话接触主，并让祂将祂自己注入我们里面时，真理就分赐到我们里面，杀死我们的野心。…一天过一天，圣别人的真理杀死我们里面野心的成分。

在约翰十七章十七至二十三节，我们看见圣别产生真正的一，因为这圣别保守我们在三一神里面。…为着要成为一，我们需要在〔二十一节的〕“我们”里面，就是在三一神里面。要在三一神里面，唯一的路是借着圣别人的真理，对付所有分裂的因素。

WEEK 2—DAY 4

Morning Nourishment

John 17:20-21 And I do not ask concerning these only, but concerning those also who believe into Me through their word, that they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

Sanctification through the word of truth results in oneness. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one. Therefore, if we are being sanctified, we can be nothing else but one. We are one spontaneously because all the factors of division are taken away. (CWWL, 1978, vol. 3, “Truth Messages,” p. 328)

Today’s Reading

The first of these factors is worldliness. As long as you love the world in a certain aspect, that aspect of worldliness becomes a cause of division. It separates you from the brothers and sisters…. Such worldliness is like a wolf.

Another cause of division is ambition,… [which] is like a gopher that works underground in a hidden way to cause damage. Ambition undermines from within. We all must admit that we are ambitious. What can kill our ambition? Rebuking does not avail…. However,…when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition…. Day by day the sanctifying truth kills the element of ambition within us.

In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God…. In order to be one we need to be in the “Us,” that is, in the Triune God. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division. By being kept in the Triune God, we are one. But whenever we are out of the

借着蒙保守在三一神里面，我们就成为一。但是何时我们从三一神里面出来，立刻就产生分裂。

分裂的第三个因由是自高，自高通常伴同着野心。不过，有些人有野心，好像还不高抬自己。另外有些人不只有野心，而且巴不得出人头地，被人高举。这种自高就像一条蛇，引起圣徒中间的分裂。因此，要保守真正的一，我们必须学习不高举自己。

你若是长老或是领头的人，就不该以此为夸口。不要说你是什么要人；最好什么也不是。…你若要成为重要人物，就不该到召会来，因为这个地方不是为着你。…在主的恢复里，人人都降为卑。赞美主，我们愿意一无所是而高举基督，祂在宇宙中居首位！基督是独一的重要人物。我们喜欢什么都不是，因着一无所是，我们就真正是一。…在钉十字架的生活里，自高被击败了。…在神的经纶里，独有基督居首位！父乐意使祂在凡事上居首位（西一 18）。

分裂的第四个因素是意见和观念。意见就像蝎子一般。我们不该坚持自己的意见，而该单纯地寻求主的目标，就是恢复基督作生命和一切，为着召会的建造。凡多年与我同处的人都能见证，除了基督作我们的生命和一切来为着召会之外，我不坚持任何事。我们都该为着这个，而不该为着我们对其他事情的意见和观念。

分裂的四个因素—世界、野心、自高、意见—只能用圣别人的真理来对付。你想你每天早晨接触主，摸着活的话，并且有神圣的实际注入到你里面，你还会分裂么？…当我们这样接触主时，分裂的因素就被克服了。我在这里所交通的不是仅仅一个教训；这乃是我亲身的经历。…当我们里面分裂的因素为圣别人的真理所治死，我们就被带进真正的一里，因为圣别保守我们在三一神里面（李常受文集一九七八年第三册，四五一至四五四页）。

参读：真理信息，第七章。

Triune God, we are divided immediately.

A third cause of division is self-exaltation, which usually accompanies ambition. Some people, however, are ambitious but do not seem to exalt themselves. Others are ambitious and are consumed with the desire to have preeminence and to be exalted. Such self-exaltation is like a serpent; it causes division among the saints. Therefore, in order to keep the genuine oneness, we must learn not to exalt ourselves.

If you are an elder or a leading one, you should not boast about this. Do not claim that you are somebody. It is better to be nobody…. If you want to be somebody, you should not come to the church, for this is not the place for you…. In the Lord's recovery everyone is brought low. But praise the Lord, we are willing to be nobody and to exalt Christ, who has the universal preeminence! Christ is the only Somebody. We like to be nobodies, because by being nobodies, we are truly one. In the crucified life self-exaltation is defeated…. In God's economy the preeminence belongs to Christ alone! It pleases the Father to give Him the first place in all things (Col. 1:18).

The fourth factor of division is opinion and concept. Opinion is like a scorpion. We should not hold to our own opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church. Those who have been with me throughout the years can testify that I do not insist on anything except Christ as life and as everything to us for the church. We should all be for this, not for our opinions and concepts regarding other things.

The four factors of division—worldliness, ambition, self-exaltation, and opinion—can be dealt with only by the sanctifying truth. Do you think that if you contact the Lord every morning, touch the living Word, and have the divine reality infused into your being, you will still be divisive?… As we contact the Lord in this way, the factors of division are overcome. What I am sharing here is not a mere teaching; it is my own experience. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God. (CWWL, 1978, vol. 3, "Truth Messages," pp. 328-331)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 7

第二周■周五

晨兴喂养

约十七 11 “我不再在世上，他们却在世上，我往你那里去。圣父啊，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。”

21 “使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

当我们在父里并在荣耀里与主同在时，我们是一。但是当我们在自己里时，我们就不能与别人是一。我们在自己里面时，只能与自己是一，而无法与其他任何人是一。我们若盼望与别人是一，就需要从己里面迁出来，进入父神里。没有人能替我们迁移；我们要自己负责。当我们从自己里面迁出来，进入父里面，并进入父的荣耀时，我们就是一，甚至被成全成为一（李常受文集一九七八年第三册，四六一页）。

信息选读

被圣别就是从我们自己里面迁出来，进入父里面。我们若留在自己里面，就不能被圣别，因此无法与别人是一。在我们自己里面有世界、野心、自高与意见。要把这些东西从我们里面连根拔除是不可能的。你知道世界实际上就是你自己么？同样的，野心、自高、意见和观念也是如此。因此我们若留在自己里面，就无法逃避这四件东西。保罗告诉哥林多人，他们中间有嫉妒、争竞和分裂（林前三3）。这是那些在己里之人的一些特征。然而，召会生活是一个建造，而真实的建造乃是真正的一。在这真正的一里，世界、野心、自高或意见都没有地位。

WEEK 2—DAY 5

Morning Nourishment

John 17:11 And I am no longer in the world; yet they are in the world, and I am coming to You. Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

When we are with the Lord in the Father and in the glory, we are one. But when we are in ourselves, we cannot be one with others. In ourselves we are one only with ourselves, not with anyone else. If we desire to be one with others, we need to move out of the self and into God the Father. No one can make this move for us; we are responsible to do it ourselves. When we move out of ourselves and into the Father and into the Father's glory, we are one and are even perfected into one. (CWWL, 1978, vol. 3, "Truth Messages," p. 336)

Today's Reading

To be sanctified is to make the move out of ourselves and into the Father. If we remain in ourselves, we are not sanctified, and thus we cannot be one with others. In ourselves we have worldliness, ambition, self-exaltation, and opinion. It is impossible for us to eradicate these things from our being. Do you realize that the world is actually yourself? The same is true of ambition, self-exaltation, and opinions and concepts. This is the reason we cannot escape from these four things if we stay in the self. Paul told the Corinthians that among them there was jealousy and strife (1 Cor. 3:3). These are some of the characteristics of those who are in the self. The church life, however, is a building, and the real building is the genuine oneness. In this genuine oneness there is no room for worldliness, ambition, self-exaltation, or opinion.

主耶稣知道我们的难处。在约翰十五章五节祂说，“离了我，你们就不能作什么。”祂是葡萄树，我们是枝子。我们必须留在祂里面，就是住在祂里面。留在作为葡萄树的基督里面，意思就是我们从自己里面迁出来，进入祂里面。因为主是在父里面，我们借着在祂里面也得以在父里面。在十七章二十一节主祷告说，“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面。”这就是在三一神里的一。为着在三一神里，我们必须从自己里面出来。二十二至二十三节说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。我在他们里面，你在我里面，使他们被成全成为一。”当我们从自己里面迁出来，留在三一神里面时，基督就活在我们里面。这样我们就被成全成为一。

唯有借着被圣别，我们才能住在基督里，基督才能活在我们里面。我再说，被圣别就是从我们自己里面迁出来，进入三一神里面，并让基督活在我们里面。…这是圣别的正确观念。

圣别是借着话，就是借着真理；也是借着灵，就是借着实际（真理）的灵。在约翰十四至十七章…里一再地提到话和灵。实际上，话和灵乃是一。我感谢主，我们中间有许多人已经回到主的话上，并且天天进入主的话。当我们每天早晨来到主的话跟前，在外面我们是接触话，但在里面是灵摸着我们。话和灵都是实际；借着这二者，我们就得以圣别。

被圣别不仅仅是从世界中分别出来，更是从我们自己里面迁出来，进入三一神里面。…你越接触话，灵越摸着你，你就越脱离自己。你就从一个住处—己，迁移到另一个住处—三一神。我们天天需要这种迁移。我们若不从自己里面迁出来，我们就错了，因为在己里面有世界、野心、自高和意见（李常受文集一九七八年第三册，四六一至四六三页）。

参读：真理信息，第六章。

The Lord Jesus knows our problem. In John 15:5 He said, “Apart from Me you can do nothing.” He is the vine, and we are the branches. We must remain in Him, that is, abide in Him. To remain in Christ as the vine means that we move out of ourselves and into Him. Since the Lord is in the Father, we also may be in the Father by being in Him. In John 17:21 the Lord prayed, “That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us.” This is the oneness in the Triune God. In order to be in the Triune God, we must move out of ourselves. John 17:22-23a says, “The glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one.” When we move out of ourselves and remain in the Triune God, Christ lives in us. In this way we are perfected into one.

Only by our being sanctified can we abide in Christ and can Christ live in us. Again I say, to be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us….This is the proper concept of sanctification.

This sanctification takes place by the word, which is truth, and by the Spirit, which is the Spirit of truth. In [John 14 through 17] the word and the Spirit are mentioned again and again. Actually, the word and the Spirit are one. I thank the Lord that so many of us have come back to the Word and are getting into the Word every day. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us. By the word and by the Spirit, both of which are the reality, we are sanctified.

To be sanctified is not merely to be separated from the world; it is to move out of ourselves and into the Triune God….The more you touch the Word and the more the Spirit touches you, the more you move out of yourself. You move from one dwelling place, the self, to another dwelling place, the Triune God. Every day we need to make this move. If we do not move out of ourselves, we are wrong; for in the self there is worldliness, ambition, self-exaltation, and opinion. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 336-338)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” ch. 6

第二周■周六

晨兴喂养

约十七 22 ～ 23 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

当我们在三一神里面，我们就是一。然而，当我们在自己里面，我们就是分裂的。外面有关一的教训并不能使我们是一。…在约翰十四章主耶稣说，祂去是为我们预备地方。这地方乃是父神自己，到那里的路乃是主耶稣〔3 ～ 6〕。…不信的人只能住在他们自己里面，我们却能选择住在自己里面，或是住在三一神里面。…主是在父里面，祂盼望我们也在父里面。既然在父里面的地方已经为我们预备好了，我们借着真理的圣别，就能迁入祂里面。这样的迁入与话和灵有关。我们若是不断接触话，并让灵天天摸着我们，我们就要被圣别；那就是说，我们要从自己里面，从我们的老家搬出来，搬进三一神，搬进我们的新居去（李常受文集一九七八年第三册，四六六至四六七页）。

信息选读

不仅我们迁入了三一神里面，主也在我们里面〔参约十七 23〕。祂在我们里面是一件生活的事。我们从自己里面迁出来，为的是要在三一神里面。当我们在三一神里面，基督就能活在我们里面。当我们留在三一神里面，当基督活在我们里面，我们就被成全成为一。

我们若是凭自己来在一起为着召会的事奉，定规不可能有一。…我们乃是借着迁入三一神里面而事奉。然而，当我们从自己里面迁出来，进入三一神里面时，还需要让基督活在我们里面。祂活在我们里面，就成全我

WEEK 2—DAY 6

Morning Nourishment

John 17:22-23 And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

When we are in the Triune God, we are one. When we are in ourselves, however, we are divided. Outward teachings concerning oneness do not make us one. In John 14 the Lord Jesus said that He was going to prepare a place for us. This place is God the Father Himself, and the way there is the Lord Jesus [cf. vv. 3-6]…. Although unbelievers can lodge only in themselves, we have a choice between dwelling in ourselves and dwelling in the Triune God….The Lord is in the Father, and He desires that we too be in the Father. Now that the place has been prepared for us in the Father, we can move into Him by being sanctified through the truth. This involves both the Word and the Spirit. If we continually touch the Word and allow the Spirit to touch us day by day, we will be sanctified; that is, we will move out of ourselves, our old lodging place, and into the Triune God, our new lodging place. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 339-340)

Today’s Reading

Not only have we moved into the Triune God, but the Lord is also in us [cf. John 17:23]. His being in us is a matter of living. We move out of ourselves in order to be in the Triune God. When we are in the Triune God, Christ can live in us. When we remain in the Triune God and when Christ lives in us, we are perfected into one.

If we come together for the church service in ourselves, it will be impossible for us to be one….We serve by moving into the Triune God. However, as we move out of ourselves and into the Triune God, we need to let Christ live in us. His living in us perfects us into one. By moving out of

们成为一。借着我们从自己里面迁出来，进入三一神里面，我们就有一。不过，这还不是被成全的一。只有当基督活在我们里面，我们才感觉到真正一的实际。

真正的一不仅是在一起聚会。要有真正的一，首先我们必须从自己里面迁出来，进入三一神里面；其次，我们需要让主活在我们里面。这样，我们不仅是一，更被成全成为一。在这真正的一里，没有世界、野心、自高、意见；反之，在这里只有三一神—父、子、灵。

这个被成全的一就是真实的建造。一九五四年我开始讲建造。我告诉在马尼拉的圣徒，他们必须知道谁在他们之上，谁在他们之下，谁在他们旁边。后来我从经历中知道，这种建造的观念并不正确，因为这只适用于无法从一地迁到另一地的无生命建筑，不适用于我们这些能从一城迁到另一城的活人。我求主指示我，实际的建造是什么。逐渐的，主要是从以弗所四章，我看见了真实的建造乃是生命正确的长大。当我们在生命里正常地长大时，我们就从自己里面出来而进入三一神里面，基督也活在我们里面。我们若有这样的经历，就有真正的一，而且我们就被成全成为一。当我们被成全成为一时，建造就没有问题了。无论我们到哪里，都与圣徒是一。但我们若留在自己里面，无论我们到哪里，都会出问题。

真实的一不仅仅是彼此有关连，也不仅仅是配搭，乃是在生命里长大。在生命里长大，意思就是我们从自己里面出来，进入三一神里面，并让基督活在我们里面。我们若迁入三一神里面，并让基督活在我们里面，那么无论我们在哪里，都能与圣徒是一。你若在召会里出了问题，不要埋怨你的环境或圣徒，反要责怪你自己没有从自己里面出来，进入三一神里面，并且没有让基督活在你里面（李常受文集一九七八年第三册，四六七至四六九页）。

参读：真理信息，第八章。

ourselves and into the Triune God, we have oneness. However, this is not yet the perfected oneness. Only when Christ lives in us do we sense the reality of the genuine oneness.

Genuine oneness is not merely a matter of meeting together. To have the genuine oneness, we must first move out of ourselves and into the Triune God; second, we must allow the Lord to live in us. Then we are not only one but also perfected into one. Here in this genuine oneness there is no worldliness, ambition, self-exaltation, or opinions. Instead, there is just the Triune God—the Father, the Son, and the Spirit.

This perfected oneness is the real building. In 1954 I first began to speak of the building. I told the saints in Manila that they had to know who was above them, under them, and beside them. Later, I learned by experience that this concept of building is not accurate, for it applies only to a building with lifeless material that does not move from place to place, not to us as living ones who may move from one city to another. I asked the Lord to show me what the practical building was. Gradually, mainly from Ephesians 4, I saw that real building is the proper growth in life. When we grow in life normally, we get out of ourselves and into the Triune God, and Christ lives in us. When this is our experience, we have the genuine oneness, and we are perfected into one. When we are perfected into one, there is no problem with building. Wherever we go, we are one with the saints. But if we remain in ourselves, we will have problems no matter where we may be.

Real oneness is not merely relatedness, nor is it merely coordination. It is the growth in life. To grow in life means that we move out of ourselves and into the Triune God and allow Christ to live in us. If we move into the Triune God and allow Christ to live in us, we can be one with the saints in any locality. If you have problems in the church, do not blame your environment or the saints. Instead, blame yourself for not moving out of yourself and into the Triune God and for not allowing Christ to live in you. (CWWL, 1978, vol. 3, “Truth Messages,” pp. 340-341)

Further Reading: CWWL, 1978, vol. 3, “Truth Messages,” ch. 8

第二周诗歌

补620 **父使我们成为一**

（英1081）

降B大调 4/4

B♭ F B♭ E♭ B♭

3 · 3 3 3 3 3 | 5 2 3 0 | 6 · 6 6 6 6 6 | 6 — 5 0 |

— 赞 美父神是生 命源头， 我 们在你宝贵 名 里，

Gm7 B♭ E♭ Cm F F7 B♭

5 · 5 5 5 5 5 | 5 — 3 0 | 3 · 3 6 5 1 2 | 3 2 1

作 你众子来彰 显 你。 赞 美父神是生 命源头。

B♭ E♭ B♭ F7

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

(副) 在生 命 里,在生 命里, 在父 生命里我们是 一。

B♭ E♭ B♭ Gm F7 B♭

3 · 4 | 5 i 3 2 · i | 6 i — i · 6 | 5 3 1 2 3 2 | 1 — — 0 ‖

在生 命 里,在生 命里, 在父 生命里我们是 一。

二 感谢父借你宝贵圣言， 用你性情浸透我们，
分别我们脱离俗尘。 感谢父赐你宝贵圣言。

(副) 借你圣言,借你圣言， 借你圣言,我们成为一。
借你圣言,借你圣言， 借你圣言,我们成为一。

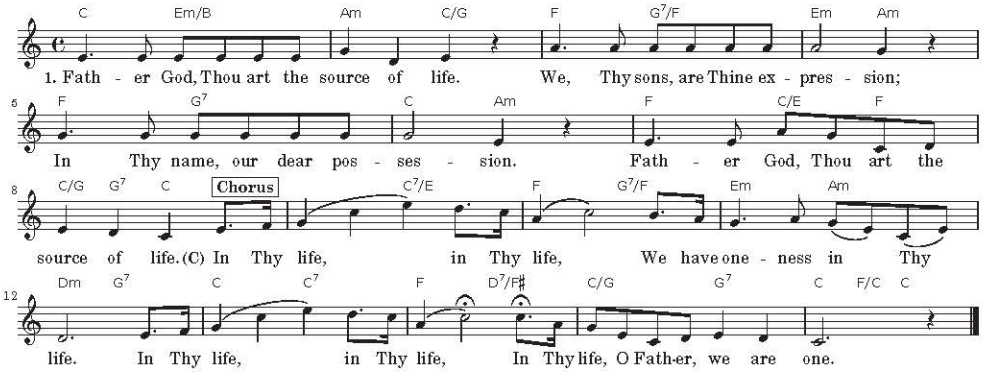
三 哦,三一神的神圣荣耀! 众子得享何等福分!
神的荣耀彰显无尽— 哦,三一神的神圣荣耀!

(副) 在荣耀里,在荣耀里， 在你荣耀里我们是一。
在荣耀里,在荣耀里， 在荣耀里我们成为一。

WEEK 2 — HYMN

Father God, Thou art the source of life

Worship of the Father — His Name, His Word, His Glory 1081



2. How we thank Thee that Thy holy Word
With Thy nature, saturates us;
From the world it separates us.
Thank Thee, Father, for Thy holy Word.

Through Thy Word, through Thy Word,
We have oneness through Thy Word.
Through Thy Word, through Thy Word,
Through Thy holy Word we're all made one.

3. Oh, the glory of the Triune God!
We're His sons, oh, what a blessing!
We His glory are expressing—
Oh, the glory of the Triune God!

In Thy glory, in Thy glory,
In Thy glory we are one.
In Thy glory, in Thy glory,
In Thy glory we are all made one!

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: