第六週

認識並傳佈那按照時代的職事之今日的眞理—神永遠經綸的最高福音

詩歌：756

讀經：彼後一12，提前一3～4，太十六18，撒下七12～14上，羅一3～4，啓二一2，9～10

綱要

【週一】

壹 神在一個時代裏所作特別的恢復與工作，就是那個時代的職事；時代的職事將現有的眞理供應給神的子民；彼後一章十二節的『現有的眞理』，也可譯爲『今日的眞理』：

一 雖然所有的眞理都在聖經裏，卻因着人的愚昧、不忠心、失職和不順服，以致許多眞理都失落了，向人隱藏起來—參王下二二8。

二 重新顯現的眞理並不是神的新創造，乃是人的新發現；每一個主的工人都需要在神面前求問，甚麼是現有的眞理。

三 神的眞理是累積的，而不是推翻已往；我們今天所看見的，都是神累積的啓示。

四 但願神恩待我們，叫我們不作『現有眞理』的

Week Six

Knowing and Spreading the Up-to-date Truth of the Highest Gospel of God's Eternal Economy according to the Ministry of the Age

Hymn: E960

Scripture Reading: 2 Pet. 1:12; 1 Tim. 1:3-4; Matt. 16:18; 2 Sam. 7:12-14a; Rom. 1:3-4; Rev. 21:2, 9-10

Outline

§Day 1

I. The particular recovery and work that God is doing in one age is the ministry of that age; the ministry of the age ministers the present truth to God's people; in 2 Peter 1:12 the present truth can also be rendered "the up-to-date truth":

A. Although all the truths are in the Bible, through man's foolishness, unfaithfulness, negligence, and disobedience many truths were lost and hidden from man—cf. 2 Kings 22:8.

B. Freshly revealed truths are not God's new inventions; rather, they are man's new discoveries; every worker of the Lord should inquire before God as to what the present truth is.

C. God's truths are cumulative; later truths do not negate earlier ones; what we see today are the cumulative revelations of God.

D. May God be gracious to us that we do not become castaways of "the

落伍者；但願我們儆醒，不讓肉體滲入，不讓自己有地位。

【週二】

貳 神藉着今時代的職事所賜給我們現有的眞理，神聖啓示的最高峯，乃是神永遠經綸的啓示；神永遠經綸的福音乃是那給祖宗之應許的福音，（徒十三32，）就是應許大衛的後裔要成爲神的兒子，也就是說，人的後裔要成爲神聖的兒子（22～23，33～34，二六6，16～19，撒下七12～14上，羅一3～4，太二二41～45）：

一 我們所傳的福音，不該降低到我們以爲是人所能懂的標準上；我們應當傳揚拔高的福音，絕不能把觀念降低；（帖前一1，3～4，10，五23，林前二7～13；）我們必須相信，在人裏頭有一種神所創造的能力，爲着接受並領會神的事物。（伯三二8，亞十二1，傳三11，徒十七26～29，賽四三7。）

二 我們必須根據整本聖經，一點一點的陳明神永遠經綸的眞理；這是主所給我們特別的託付—林前一9，九16～17，23，提前一3～4，二7，四16，提後一11，二2，15，西一28。

【週三】

叁 『大衛的後裔要成爲神的兒子』，是說到基督藉着復活被標出爲神長子的過程—羅一3～4：

一 保羅說他被分別出來歸於神的福音，這福音是

present truth"; may we be watchful and not allow the flesh to come in or the self to gain any ground.

§Day 2

II. The present truth, the highest peak of the divine revelation given to us by God through the ministry of this age, is the revelation of the eternal economy of God; the gospel of God's eternal economy is "the gospel of the promise made to the fathers" (Acts 13:32)—the promise that the seed of David would become the Son of God, that is, that a human seed would become a divine Son (vv. 22-23, 33-34; 26:6, 16-19; 2 Sam. 7:12-14a; Rom. 1:3-4; Matt. 22:41-45):

A. We should not preach a gospel that has been lowered down to what we think is the level of people's understanding; we should preach an uplifted gospel and never lower the concept (1 Thes. 1:1, 3-4, 10; 5:23; 1 Cor. 2:7-13); we must believe that within man there is a God-created ability to receive and understand the things of God (Job 32:8; Zech. 12:1; Eccl. 3:11; Acts 17:26-29; Isa. 43:7).

B. We must present the truth concerning the eternal economy of God item by item according to the entire Bible; this is the Lord's special commission to us—1 Cor. 1:9; 9:16-17, 23; 1 Tim. 1:3-4; 2:7; 4:16; 2 Tim. 1:11; 2:2, 15; Col. 1:28.

§Day 3

III. The seed of David becoming the Son of God speaks of the process of Christ's being designated the firstborn Son of God by resurrection—Rom. 1:3-4:

A. Paul said that he was separated unto the gospel of God concerning God's

論到神的兒子，這指明神的福音乃是兒子名分的福音，爲着基督身體的實際—1，3～4節，八28～30，十二5。

二 羅馬一章三至四節乃是應驗撒下七章十二至十四節上半豫表中的豫言，揭示一個奧祕—神成爲人，使人在生命和性情上得以成爲神，只是無分於神格。

三 基督在祂的神性裏是神的獨生子，（約一18，）藉着成爲肉體，穿上與神性毫無關係的肉體，就是屬人的性情；在祂的人性裏，祂不是神的兒子。

四 在復活裏，基督的人性成爲神聖的，得以子化，意思是說，祂被標出爲神的兒子，成爲神的長子，兼有神性和人性—羅八29。

五 因此，在基督裏，神構成到人裏面，人也構成到神裏面，神與人調和在一起成爲一個實體，就是神人。

六 神在祂經綸裏的福音和祂的目的，乃是要將神建造到人裏面，並將人建造到神裏面；這建造就是神成爲人（大衛的後裔），使人成爲神（被標出之神的兒子）—約十四23，十五4～5，羅一3～4。

七 這是主耶穌所說的福音：『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來』—約十二24：

1 一粒種子若埋在土裏死了，至終就會在復活裏發芽、長大並開花，因爲種子生命的作用，在種子死的時候就同時得以發動—林前十五36，彼前三18。

2 基督裏的神性，就是聖別的靈，在祂死時就起作用，並且在復活裏，祂『開花』成爲神的長子和分賜生命的靈，將祂神聖的生命分授到我們裏面，使我們

Son, which indicates that the gospel of God is a gospel of sonship for the reality of the Body of Christ—vv. 1, 3-4; 8:28-30; 12:5.

B. Romans 1:3-4 is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14a, unveiling the mystery of God becoming man to make man God in life and in nature but not in the Godhead.

C. By incarnation Christ, the only begotten Son of God in His divinity (John 1:18), put on the flesh, the human nature, which had nothing to do with divinity; in His humanity He was not the Son of God.

D. In resurrection His humanity was deified, sonized, meaning that He was designated the Son of God in His humanity, becoming the firstborn Son of God and possessing both divinity and humanity—Rom. 8:29.

E. Thus, in Christ God was constituted into man, man was constituted into God, and God and man were mingled together to be one entity, the God-man.

F. God's gospel and His intention in His economy are to build God into man and man into God; this building is God becoming a man (the seed of David) that man might become God (the designated Son of God)—John 14:23; 15:4-5; Rom. 1:3-4.

G. This gospel was spoken by the Lord Jesus when He said, "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit"—John 12:24:

1. If a seed dies by being buried in the soil, it will eventually sprout, grow, and blossom in resurrection, because the operation of the seed's life is activated simultaneously with its death—1 Cor. 15:36; 1 Pet. 3:18.

2. The divinity, the Spirit of holiness, in Christ became operative in His death, and in resurrection He "blossomed" to be the firstborn Son of God and the life-dispensing Spirit, imparting His divine life into us to

成爲祂許多的弟兄—羅八 29，林前十五 45 下。

3 原型是神的長子，複製品是神的眾子，就是原型的眾肢體，作祂的身體，終極完成於新耶路撒冷—西一 18，彼前一 3。

【週四】

肆 『大衛的後裔要成爲神的兒子』，說到我們藉着復活被標出爲神眾子的過程—來二 10 ～ 11：

一 基督已經被標出爲神的兒子，但我們仍在標出的過程中，就是在得以子化，得以成爲神的過程中—羅八 28 ～ 29。

二 神兒子的生命已經栽種到我們靈裏—10 節：

1 我們現今就像種在地裏的種子，必須經過死而復活的過程—約十二 24 ～ 26。

2 這使外面的人被銷毀，卻使內裏的生命得以從我們裏面長大、發展，至終開花；這就是復活—林前十五 31，36，林後四 10 ～ 12，16 ～ 18。

三 在復活裏，基督在祂的人性裏被標出爲神的兒子；藉着這樣的復活，我們也在被標出爲神兒子的過程中—羅八 11：

1 我們被標出、得以子化、得以成爲神的過程，乃是復活的過程，有四個主要的方面—聖別、變化、模成和得榮—六 22，十二 2，八 29 ～ 30。

2 被標出之過程的關鍵是復活，就是內住的基督作爲我們靈裏興起的靈，標出的靈，生命的能力—約十一 25，羅八 10 ～ 11，徒二 24，林前十五 26，五 4：

a 我們急切需要學習如何照着靈而行，享受並經歷

make us His many brothers—Rom. 8:29; 1 Cor. 15:45b.

3. The prototype is the firstborn Son of God, and the reproduction is the many sons of God, the members of the prototype to be His Body, which consummates in the New Jerusalem—Col. 1:18; 1 Pet. 1:3.

§Day 4

IV. The seed of David becoming the Son of God speaks of the process of our being designated the many sons of God by resurrection—Heb. 2:10-11:

A. Christ has already been designated the Son of God, but we are still in the process of designation, the process of being sonized, deified—Rom. 8:28-29.

B. The life of the Son of God has been implanted into our spirit—v. 10:

1. Now we, like the seed that is sown into the earth, must pass through the process of death and resurrection—John 12:24-26.

2. This causes the outer man to be consumed, but it enables the inner life to grow, to develop, and ultimately, to blossom from within us; this is resurrection—1 Cor. 15:31, 36; 2 Cor. 4:10-12, 16-18.

C. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God—Rom. 8:11:

1. The process of our being designated, sonized, deified, is the process of resurrection with four main aspects—sanctification, transformation, conformation, and glorification—6:22; 12:2; 8:29-30.

2. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4:

a. We urgently need to learn how to walk according to the spirit, to

那標出的靈—羅八 4，14，太十四 22 ～ 23，可一 35 ～ 38，詩六二 8，一〇二篇標題。

b 我們越摸着那靈，就越被聖別、變化、模成、榮化，而在生命和性情上（但不在神格上）成爲神，以建造基督的身體，終極完成新耶路撒冷—林前十二 3，羅十 12 ～ 13，八 15 ～ 16，加四 6。

【週五】

四 我們越在生命裏長大，並經過新陳代謝的變化過程，就越被標出爲神的兒子—林後三 18，6，16，五 4，9，14 ～ 15，一 12，十二 7 ～ 9：

1 這新陳代謝的過程，乃是建造召會作爲基督的身體和神的家；這是藉着將神建造到人裏面，並將人建造到神裏面—羅十二 2，弗一 22 ～ 23，二 20 ～ 22。

2 人性要在神性裏標明出來，神性和人性要調和爲一；今天，我們這些人的後裔，正在神建造的過程中，好在神性裏成爲神的兒子—太十六 18，弗三 16 ～ 19，啓二一 2，9 ～ 10。

3 神按照祂心頭願望的經綸和目標，乃是要將祂自己建造到人裏面，並將人建造到祂裏面；這建造要終極完成於新耶路撒冷這偉大的團體神人，就是神眾子的總和—7 節。

4 有一天這個過程要完成，我們在靈、魂、體裏都要永遠與神的長子基督一樣—約壹三 2，羅八 19，23，詩歌七六四首第二節。

五 在神那一面，是三一神成爲肉體，來成爲人；在我們這一面，是我們成爲神，由經過過程並終極完成的三一神所構成，使我們在生命和性情上—但不在神格上—成爲神，作祂團體的彰

enjoy and experience the designating Spirit—Rom. 8:4, 14; Matt. 14:22-23; Mark 1:35-38; Psa. 62:8; 102 title.

b. The more we touch the Spirit, the more we are sanctified, transformed, conformed, and glorified to become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem— 1 Cor. 12:3; Rom. 10:12-13; 8:15-16; Gal. 4:6.

§Day 5

D. The more we grow in life and pass through the metabolic process of transformation, the more we are designated the sons of God—2 Cor. 3:18, 6, 16; 5:4, 9, 14-15; 1:12; 12:7-9:

1. This metabolic process is the building up of the church as the Body of Christ and the house of God by the building of God into man and man into God—Rom. 12:2; Eph. 1:22-23; 2:20-22.

2. Humanity is designated in divinity, and divinity and humanity are blended as one; today we, seeds of humanity, are becoming sons of God in divinity through the process of God's building—Matt. 16:18; Eph. 3:16-19; Rev. 21:2, 9-10.

3. God's economy and goal according to His heart's desire are to build Himself into man and to build man into Him; this building will consummate in the New Jerusalem as a great, corporate God-man, the totality of all the sons of God—v. 7.

4. One day this process will be completed, and for eternity we will be the same as Christ, God's firstborn Son, in our spirit, soul, and body—1 John 3:2; Rom. 8:19, 23; Hymns, #948, stanza 2.

E. On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature but not in the Godhead to be His corporate expression for eternity;

顯，直到永遠；這是最高的眞理，最高的福音。

【週六】

伍 我們需要使用生命讀經的信息以及恢復本連同註解，而被神永遠經綸的最高眞理所構成，並傳佈這最高的眞理；生命讀經的信息以及恢復本連同註解是爲着供應生命、釋放眞理、並解開聖經的各卷—伯十 13，參弗三 9：

一 主的恢復乃是恢復眞理的亮光；今天地上最急切需要的，就是今時代的眞理：

1 生命讀經的信息連同恢復本和所有註解是向我們開啓聖經最有效的鑰匙；這些不是取代聖經，乃是帶領人進入聖經—徒八 26 ～ 39。

2 我們必須把恢復本的經文和註解並生命讀經的信息，當作教科書，用禱告研讀；我們若僅僅輕率的閱讀，只會得着暫時的滋養和靈感；但是當我們所讀的在我們得着光照的記憶裏成爲眞理，這話就成了我們常時、長期的滋養—詩一一九 130。

3 生命讀經信息的用意和目標是要打開聖經眞理的礦藏，讓我們進去挖掘；『我…出版了許多東西，這些東西需要你們花費年日來進入』—李常受文集一九八四年第二冊，『長老訓練第三冊：實行異象的路』，四〇七頁。

二 今天，爲着主的恢復，我們必須負起責任，傳佈繙譯出來、得着解釋並解明的神聖眞理：

1 對聖經正確的領會，已經收集在我們的著作中，好讓我們研讀、學習、並傳佈神聖的眞理；恢復本加上附註，可謂二千年來，各方聖徒對神聖啓示認識

this is the highest truth, and this is the highest gospel.

§Day 6

V. We need to be constituted with and spread the highest truth of God's eternal economy by using the Life-studies and the Recovery Version with the footnotes; they are for life ministering, for truth releasing, and for opening up the books of the Bible—Job 10:13; cf. Eph. 3:9:

A. The Lord's recovery is the recovery of the light of the truth; the most urgent need on the earth today is the truth of this age:

1. The Life-studies with the Recovery Version and all the footnotes are the most prevailing key to open up the Bible to us; they are not to replace the Bible but to bring people into the Bible—Acts 8:26-39.

2. We must consider the text of the Recovery Version with the footnotes and the Life-studies as a textbook for prayerful studying; if we merely read them in a light way, we will only receive some temporary nourishment and inspiration; however, when what we read becomes the truth in our enlightened memory, it becomes a constant and eternal nourishment to us—Psa. 119:130.

3. The intention and goal of the Life-study messages are to "open up the mine" of the truth of the Bible for us to dig out the treasures; "I have published many things that need your spending years to get into"—The Collected Works of Witness Lee, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 316.

B. Today we must bear the responsibility for spreading the translated, interpreted, and understood divine truths for the Lord's recovery:

1. The proper understanding of the Bible has been collected in our writings in order for us to study, learn, and spread the divine truths; the Recovery Version and the accompanying footnotes are the

之『結晶』。

2 主已將這些寶貴的眞理給了我們，叫我們不僅將這些眞理傳給基督徒，更傳給不信者；主今天所需要的，乃是千萬愛祂、向祂活，不知道別的，只知道祂恢復的親愛聖徒，同走一條路，傳佈同樣的眞理，使他們成爲忠信並精明的奴僕，按時分糧給主的子民；這樣，我們就會完成主對祂恢復的使命—林後五 14 ～ 15，太二四 45。

3 召會的擴增在於眞理的傳佈；惟有眞理能征服人、得着人；從今以後，我們都該花工夫學習神永遠經綸的眞理，並把基督供應給人，使召會得着繁增與開展—徒六 7，十二 24，十九 20。

“crystallization” of the understanding of the divine revelation which the saints everywhere have attained to in the past two thousand years.

2. The Lord has given us these precious truths for us to spread them not only to Christians but even to the unbelievers; what the Lord needs today is for thousands of His dear saints who love Him, who live to Him, and who know nothing but His recovery to take one way to spread the same truths to make them the faithful and prudent slaves to serve food to the Lord’s people at the proper time; then we will fulfill the commission of the Lord’s recovery—2 Cor. 5:14-15; Matt. 24:45.

3. The increase of the church depends on the spread of the truth; only the truth can subdue and gain people; from now on we all should spend time to learn the truth of God’s eternal economy and minister Christ to others for the multiplication and spread of the church—Acts 6:7; 12:24; 19:20.

第六週■週一

晨興餧養

彼後一 12『…你們雖已知道這些事，且在現有的眞理上得了堅固，我還要常常題醒你們。』

腓三 13～14『…我只有一件事，就是忘記背後，努力面前的，向着標竿竭力追求，要得神在基督耶穌裏，召我向上去得的獎賞。』

彼後一章十二節，那裏題到…『現有的眞理』也可以說是『今日的眞理』。甚麼是『今日的眞理』呢？所有的眞理其實都是在聖經裏，沒有一個眞理是聖經中沒有的。但是，雖然它們都記在聖經裏，卻因着人的愚昧、人的不忠心、人的失職、人的不順服，以致許多眞理都被埋在聖經裏，向人隱藏起來。眞理雖然仍在那裏，人卻看不見、摸不着。直到神看爲時候滿足，就在某一時期中，釋放某些眞理，叫它們重新再顯現出來（倪柝聲文集第一輯第十一册，一五〇頁）。

信息選讀

這些重新顯現的眞理，並不是神的新創造，乃是人的新發現。它們不需要人去發明，卻需要人去發現。神在已往的世代中，都有不同的眞理顯現；在某一特別的時代中，都讓人發現一些特別的眞理。這件事實在召會的歷史中，可以很清楚的看見。

舉例來說，路德馬丁在第十六世紀被神興起來，神叫他看見甚麼是『因信稱義』。他乃是神興起的器皿，用來顯明『因信稱義』這個眞理。…因信稱義這件事實…在路德之前早已經有了，但是路德乃是知道這個眞理一個最好的人，他最認識這個眞理。

WEEK 6—DAY 1

Morning Nourishment

2 Pet. 1:12 ...I will be ready always to remind you concerning these things, even though you know them and have been established in the present truth.

Phil. 3:13-14 ...But one thing I do: Forgetting the things which are behind and stretching forward to the things which are before, I pursue toward the goal for the prize to which God in Christ Jesus has called me upward.

The “present truth” [in 2 Peter 1:12] can also be rendered the “up-to-date truth.” What is the up-to-date truth? Actually, all the truths are in the Bible; there is not one truth that is not in the Bible. Although they are all in the Bible, through man’s foolishness, unfaithfulness, negligence, and disobedience many of the truths were lost and hidden from man. The truths were there, but man did not see them or touch them. Not until the fullness of time did God release certain truths during particular periods of time and cause them to be revealed once more. (CWWN, vol. 11, “What Are We?” pp. 843-844)

Today’s Reading

These freshly revealed truths are not God’s new inventions. Rather, they are man’s new discoveries. There is no need for invention, but there is the need for discovery. In past generations God revealed different truths. During certain periods of time, He caused men to discover these specific truths. We can see this clearly from the history of the church.

Take, for example, the raising up of Martin Luther in the sixteenth century. God opened his eyes to see the matter of justification by faith. He was a vessel raised up by God to unveil the truth of justification by faith....The fact [of justification by faith] already existed before Luther’s time. Luther was merely the one who realized this truth in a stronger way; he was particularly

故此，這個眞理就成爲那個時期中之『現有的眞理』。

每一個主的工人都需要在神面前求問，甚麼是現有的眞理？我們需要問神說，『神阿！甚麼是現有的眞理呢？』…我們不但需要認識普徧的眞理，更需要清楚神今日的眞理。

我們知道神的眞理乃是積蓄的，而不是推翻已往的。所有已往神的眞理，都是今天的根基，我們今天所看見的，都是神累積的啓示。當神開我們的眼睛，叫我們看見這個事實時，我們纔發覺，我們今天乃是活在神旨意的潮流中，這個潮流乃是接着神在已過不同年日的工作往前的。

我們滿心感謝神，因爲我們從以上的弟兄們都得到了很大的幫助。正如保羅說，『我不是從人領受的。』〔加一12〕照樣，我們也能說，雖然我們從弟兄們得了幫助，但這些啓示，我們都不是從人接受的；我們從路德、從新生鐸夫、從摩爾維亞的弟兄們、從開西的信息等等，都得了幫助。今天我們相信，神最後的目的乃是以基督爲一切。…我相信，神今日只有一個工作，就是歌羅西一章十八節的信息，神要基督在凡事上居首位。一切的根基乃是主的死、主的復活和主的升天；除祂以外，再沒有別的屬靈事實。這就是神『今日的眞理』。

我們要感謝神，因爲祂叫我們能搆上神偉大的旨意。我們需要謙卑，需要俯伏下來，需要除去自己。我們要看清楚，我們今天的工作，不是單單救人、幫助人屬靈而已；我們的目的，實在是最大、最榮耀的。感謝神，我們今天能得知神『今日的眞理』。但願神恩待我們，叫我們不作『現有眞理』的落伍者。但願我們儆醒，不讓肉體滲入，不讓自己有地位，讓神的旨意能在我們身上得着成全（倪柝聲文集第一輯第十一册，一五〇至一五一、一六四、一六六至一六八頁）。

參讀：倪柝聲文集第一輯第十一册，第四篇。

outstanding in this truth. For this reason, this truth became the “present truth” in that age.

Every worker of the Lord should inquire before God as to what the present truth is. We need to ask: “God, what is the present truth?”…Not only do we need to know the general truths, we must also be clear about God’s present truth.

We know that God’s truths are cumulative; later truths do not negate earlier ones. All the past truths of God form the foundation of the truths today. What we see today are the cumulative revelations of God. When God opens our eyes to see this fact, we begin to realize that we are living in the tide of God’s will. This tide is a continuation of all the past works of God in previous ages.

Our hearts are full of thanksgiving to God. From all these brothers we have received much help. As Paul said, “Neither did I receive it from man” (Gal. 1:12). In the same way, we can say that although we have received help from our brothers, these revelations were not received from man. We received help from Luther, Zinzendorf, the Moravian Brethren, and the Keswick messages. Today we believe that God’s ultimate goal is to have Christ as everything…. I believe that God has only one work today. It is the message of Colossians 1:18 which says that God desires to see Christ have the first place in all things. The basis of everything is the death, the resurrection, and the ascension of Christ. Other than Christ, there is no spiritual reality. This is God’s “present truth.”

We thank God that we can touch God’s grand purpose. We need to humble and prostrate ourselves and to deny ourselves. We need to be clear that our work today is not just to save some souls or to help others become spiritual. Our goal is indeed the greatest and the most glorious. Thank God that we can know God’s “present truth.” May God be gracious to us so that we do not become the castaways of the “present truth.” May we be watchful, and may we not allow the flesh to come in or the self to gain any ground. May God’s will be accomplished in us. (CWWN, vol. 11, “What Are We?” pp. 844, 856-859)

Further Reading: CWWN, vol. 11, “What Are We?” pp. 843-859

第六週■週二

晨興餧養

羅一1『基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的。』

3～4『論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，按聖別的靈說，是從死人的復活，以大能標出爲神的兒子。』

保羅在羅馬一章一節說，他是『被分別出來歸於神福音的』。他接着又說，神的福音乃是論到神的兒子，我們的主耶穌基督（3）。這指明神的福音乃是兒子名分的福音。這福音的目標，是要將罪人變化成爲神的兒子，好形成基督的身體。

我們來看兒子名分的時候，必須注意幾個重要的辭：標出、復活、聖別、變化、模成、得榮以及顯出。我們正藉着復活的過程，逐漸標出爲神的兒子；這個過程包含了許多的步驟。這些步驟包括聖別、變化、模成以及得榮；這得榮也就是顯出。…到了我們得榮的日子，人就不必問我們是不是基督徒，因爲我們要顯出爲神的兒子。那個顯出將是藉復活而標出之過程的完成。

在福音上事奉神，不僅是在救贖、稱義、赦罪的事上事奉神，更是在兒子名分的事上事奉祂。…照着這福音，在肉體裏的罪人能彀變化成爲在那靈裏神的眾子。這是何等的喜信！（羅馬書生命讀經，六六八、六八二頁）

信息選讀

WEEK 6—DAY 2

Morning Nourishment

Rom. 1:1 Paul, a slave of Christ Jesus, a called apostle, separated unto the gospel of God.

3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

In Romans 1:1 Paul said that he was “separated unto the gospel of God,” and then he goes on to say that the gospel of God concerns God’s Son, Jesus Christ our Lord (1:3). This indicates that the gospel of God is a gospel of sonship. The goal of this gospel is to transform sinners into sons of God for the formation of the Body of Christ.

As we consider this matter of sonship, certain important words command our attention: designation, resurrection, sanctification, transformation, conformation, glorification, and manifestation. We are being designated sons of God through the process of resurrection. In this process a number of steps are involved. These steps include sanctification, transformation, conformation, and glorification….Glorification will also be the manifestation….On the day of our glorification, no one will need to ask us whether or not we are Christians, for we shall be manifested as sons of God. That manifestation will be the consummation of the process of designation by resurrection.

To serve God in the gospel is to serve Him not only in the matters of redemption, justification, and forgiveness, but especially in the matter of sonship…. According to this gospel, sinners in the flesh can be transformed into sons of God in the Spirit. What glad tidings! (Life-study of Romans, pp. 565, 578)

Today’s Reading

我們必須運用信心傳揚…高品的福音。我們所傳的福音，不該降低到我們以爲是人所能懂的標準上。…我們必須領悟，在人裏面有一種神所創造的本能、能力，可以接受神，並接受、領會祂的福音。

不信者對福音所能理解的，也過於我們所知的。每當我們傳福音時，必須相信神給那些聽的人創造了一種本能、能力，可以接受並理解福音的信息。我們的傳福音必須改進；我們應當傳揚高品的福音，絕不能把觀念降低。

我們必須傳揚高品的福音，比神救恩的開端涵蓋得更多的福音。這會滿足人裏面那因着神造人的方式而有的飢渴，也會激起聽者的興趣，使他們願意再次來聽福音的傳講。

人是爲着神造的，在他裏面有能力來領會神的事，並且渴慕這些事。因此，我們傳高品福音時，必須相信聽者有這個能力來領會我們所說的。…我們必須豐富並拔高傳福音的話語（出埃及記生命讀經，一四九〇至一四九二頁）。

神的化身是基督，基督的實化是那靈，而那靈所產生的結果乃是基督的身體，基督身體的終極完成就是新耶路撒冷。這五個奧祕是今天基督教傳統神學家所難以講明的。…主所給我們的負擔，乃是要爲祂作恢復的見證，其中主要的一點，就是要對基督教傳統神學的殘缺及錯誤之處，加以駁正。傳統的神學雖不能說都是不好的，有一些還是相當的對，但是不完全。…我們必須根據整本聖經，一點一點的陳明神新約經綸的眞理。這是主所給我們特別的託付（聖經中管制並支配我們的異象，四五至四六頁）。

參讀：出埃及記生命讀經，第一百一十三篇；羅馬書生命讀經，第五十四至五十六篇。

We must exercise our faith to preach… an uplifted gospel. We should not preach a gospel that has been lowered down to what we think is the level of people's understanding…. We need to realize that within man there is a God-created talent, ability, to receive God and to receive and understand His gospel.

Unbelievers can understand more of the gospel than we realize. Whenever we preach the gospel, we must believe that those listening were created by God with a certain ability, a talent, to receive and understand the message of the gospel. We need to improve our gospel preaching. We should preach an uplifted gospel and never lower the concept.

We need to preach an uplifted gospel, a gospel that covers more than the ABCs of God's salvation. This will satisfy the hunger and thirst that is within man because of the way God created him. It will also stir up the interest of those who hear to come again to hear the preaching of the gospel.

Man was created for God, and within him there is the ability to understand the things of God, and there is a hunger for these things. Therefore, as we preach the gospel in an uplifted way, we must believe that the hearers have the ability to understand what we are saying. We need to enrich and uplift the word of our gospel preaching. (Life-study of Exodus, pp. 1304-1306)

The embodiment of God is Christ, the realization of Christ is the Spirit, the issue of the Spirit is the Body of Christ, and the consummation of the Body of Christ is the New Jerusalem. These five mysteries cannot be clearly explained by today's traditional theology in Christianity….The Lord's burden given to us is that we bear the testimony of His recovery, and one of the main points is to refute and correct the defects and errors of traditional Christian theology. We cannot say that traditional theology is all wrong; in fact, some of it is quite right. Nevertheless, it is incomplete….We must present the truth concerning the economy of God item by item according to the entire Bible. This is the Lord's special commission to us. (CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," p. 307)

Further Reading: Life-study of Exodus, msg. 113; Life-study of Romans, msgs. 54-56

第六週■週三

晨興餧養

撒下七 12 ～ 14『你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，我也必堅定他的國。他必爲我的名建造殿宇；我必堅定他的國位，直到永遠。我要作他的父，他要作我的子…。』

神告訴大衛，祂要建造一位成爲大衛的後裔，這後裔要稱爲神的兒子。這後裔兼有神性和人性。…羅馬一章三至四節…告訴我們在復活裏，大衛的後裔被標出爲神的兒子。撒下七章十二至十四節上半和羅馬一章三至四節這二處經節的內在意義，是向我們啓示一個兼有人性和神性的人位。

神…在基督裏成爲人，並且經過一些過程，使這人能被標出爲神聖的。在復活裏，祂被標出爲神的長子。在復活裏並藉着復活，神的長子基督成了賜生命的靈，現今進到我們裏面，將祂自己作爲生命，分賜到我們裏面，成爲我們內裏的構成，使我們成爲神人，就像祂自己一樣。祂是神成爲人，我們是人成爲神—在生命和性情上，但不在神格上（撒母耳記生命讀經，二〇三至二〇四頁）。

信息選讀

耶穌在祂人性的那一部分裏，還不是神的兒子。祂是屬於舊造、舊人，祂有肉體，而這肉體牽連了撒但、罪和世界。所以這一部分必須成爲神聖的，必須子化、標出，使其成爲神兒子的一部分。

我們很難說，羅馬一章四節『標出』這辭的意思是甚麼。…基督是一個奇妙的人位。祂有兩部分：

WEEK 6—DAY 3

Morning Nourishment

2 Sam. 7:12-14 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son…

God told David that He would build One to be David's seed and that this seed would be called God's Son. This seed would be both divine and human.... Romans 1:3-4...tells us that in resurrection the seed of David was designated the Son of God. In their intrinsic significance, 2 Samuel 7:12-14a and Romans 1:3-4 reveal to us a human and divine person.

God in Christ became a man and went through some processes that this man could be designated something divine. In resurrection He was designated the firstborn Son of God. In and through resurrection Christ, the firstborn Son of God, became the life-giving Spirit, who now enters into us to impart, to dispense, Himself as life into our being to be our inner constitution, to make us a God-man just like Him. He was God becoming man, and we are man becoming God in life and in nature but not in the Godhead. (Life-study of 1 & 2 Samuel, pp. 167-168)

Today's Reading

Jesus in His humanity, in that part, was not the Son of God. He was of the old creation, the old man, having the flesh, which is involved with Satan, sin, and the world. So this part had to be made divine, to be sonized, designated, that it might become a part of the Son of God.

It is very hard to say what the word designated means in Romans 1:4.... Christ is a wonderful person. He has two parts: the man-part, the part of man,

人的部分和神的部分。人的部分是屬人的，神的部分是神聖的。…祂的復活將耶穌的人性提高到神性的水平。這裏就是基督身位的素質。這是非常非常深的。耶穌的神性就是聖別的靈，有神聖的能力和神聖的元素，能變化耶穌的人性，使其成爲神聖的。這就是『標出』的意思，這也就是子化。…這是應驗撒下七章十二至十四節豫表中的豫言（羅馬書的結晶，一〇至一一頁）。

那些負責把基督釘十字架的人，並不明白釘十字架乃是基督被標出、得榮耀的絕佳之路。…一粒〔康乃馨〕種子若埋在土裏了結了，至終就會發芽、生長並開花。同樣的原則，基督藉着死與復活，『開花』成爲神的兒子。撒但認爲，基督被釘死在十字架上，就表示祂被了結；但是主耶穌知道，這實際上乃是一個開始，因爲釘十字架使祂能彀按聖別的靈，藉着從死人中復活而被標出。…阿利路亞，基督在復活裏，以大能標出爲神的兒子！（羅馬書生命讀經，六四九頁）

在基督的復活裏，祂所有的信徒都與祂一同出生，重生，作祂成千上萬的『同胎弟兄』，使所有這些同胎弟兄都與祂一樣（彼前一3）。…原型是神的長子，複製品是神的眾子。『長子』指明有許多兒子要來。

基督是這樣一個原型，爲要產生許許多多的神人。這許許多多的神人乃是大量的複製品，與耶穌基督這奇妙的一位是完全一樣的。這原型的大量複製品，成了原型的肢體，作祂的身體，就是基督的身體，而這基督的身體終極完成於新耶路撒冷，就是在基督裏經過過程並終極完成，且成爲賜生命之靈的三一神的團體彰顯（羅馬書的結晶，三六至三七頁）。

參讀：撒母耳記生命讀經，第二十四至二十五、二十七至三十一篇；歷代志生命讀經，第二、四、七篇。

and the God-part, the part of God. The part of man is human. The part of God is divine…. His resurrection uplifted the humanity of Jesus into the level of divinity. Here is the essence of the person of Christ. This is very, very deep. Jesus' divinity is the Spirit of holiness, having the divine power and the divine element to transform Jesus' humanity, making it divine. This is what it means to designate, and this is to sonize. This is the fulfillment of the prophecy in typology in 2 Samuel 7:12-14. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 216-217)

Those responsible for the crucifixion of Christ did not realize that crucifixion was the best way for Him to be designated, to be glorified…. If [a carnation] seed is put to an end by being buried in the soil, it will eventually sprout, grow, and blossom. In the same principle, through death and resurrection Christ "blossomed" as the Son of God. Satan expected the crucifixion of Christ to mark His termination, but the Lord Jesus knew that this was actually the beginning, that it would lead to His designation according to the Spirit of holiness out of the resurrection from the dead….Hallelujah, in resurrection Christ was designated the Son of God in power! (Life-study of Romans, p. 551)

In His resurrection, all His believers were born, regenerated, with Him as His millions of "twins" to make all these twins the same as He is (1 Pet. 1:3)…. The prototype is the firstborn Son of God, and the reproduction is the many sons of God. The Firstborn indicates that more sons are coming.

He is such a prototype to produce millions of God-men. These millions of God-men are the mass reproduction who are exactly the same as the wonderful person Jesus Christ. This mass reproduction of the prototype becomes the members of the prototype to be His Body, the Body of Christ, and this Body of Christ consummates in the New Jerusalem, which is the corporate expression of the Triune God, processed and consummated in Christ and becoming the life-giving Spirit. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 236-237)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24-25, 27-31; Life-study of 1 & 2 Chronicles, msgs. 2, 4, 7

第六週■週四

晨興餧養

羅八 29 ～ 30『…神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。…又召他們來；…又稱他們爲義；…又叫他們得榮耀。』

4『…我們這不照着肉體，只照着靈而行的人…。』

藉着復活的過程，因着生命的變化，我們就標出爲神的兒子。有一天我們會達到『盛開』的階段。那就是我們的身體得贖、得榮耀的時候，也就是我們得着完滿兒子名分的時候（羅八 23）。神兒子的生命已經栽種到我們的靈裏。我們現今…必須經過死和復活的過程。這使外面的人被銷毀，卻使內裏的生命得以長大、發展，至終開花。這就是復活。…我們逐日被治死，使我們能實際有分於基督的復活。阿利路亞，我們要藉着復活，被標出爲神的兒子！（羅馬書生命讀經，六五二頁）。

信息選讀

要標出康乃馨的種子，不是將它貼上標籤，而是將它種到土裏，讓它逐漸長成一株成熟、開花的康乃馨。…康乃馨花的盛開，就是它完全的標出。我們都像康乃馨的種子一樣，正在標出的過程中。我們越長大、越被變化，就越被標出爲神的兒子。

按肉體說，我們都是麻煩人物，對召會如此，對與我們一同生活的人也是如此。丈夫爲難妻子，妻子也爲難丈夫。但我們不一定要照着肉體行事爲人，因爲我們可以選擇照着靈。…你的行事爲人到底是

WEEK 6—DAY 4

Morning Nourishment

Rom. 8:29-30 ...Those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;...these He also called;...these He also justified; and...these He also glorified.

4 ...Us, who do not walk according to the flesh but according to the spirit.

We are designated the sons of God by a change in life through the process of resurrection. The day is coming when we shall reach the stage of "full blossom." That will be the time of the redemption, the glorification, of our body, which is the full sonship (Rom. 8:23). The life of the Son of God has been implanted into our spirit. Now we...must pass through the process of death and resurrection. This causes the outward man to be consumed, but it enables the inner life to grow, to develop, and, ultimately, to blossom. This is resurrection....We are daily being put to death so that we may share Christ's resurrection in a practical way. Hallelujah, we shall be designated sons of God by resurrection! (Life-study of Romans, p. 553)

Today's Reading

A carnation seed is designated, not by being labeled, but by being sown into the earth and by growing gradually into a mature, blossoming carnation plant....The full blossoming of a carnation flower is its full designation. Like the carnation seed, we all are in the process of designation. The more we grow and are transformed, the more we are designated the sons of God.

According to the flesh, we all are troublesome, both to the church and to those with whom we live. The husbands trouble the wives, and the wives trouble the husbands. But we do not need to have our being according to the flesh, for we have the option of being according to the Spirit.... Whether you have your being

照着肉體，還是照着靈，全在於你的揀選。你自己可以決定，行事爲人是要照着肉體，還是照着靈。願主憐憫我們，叫我們揀選照着靈活着。我們急切需要學習如何照着靈而行。我們若照着肉體而行，召會生活就會非常不愉快。但我們若照着靈而行，召會生活就是天上的生活。

住在我們裏面的那靈，是升起的靈，也是標出的靈。一天過一天，這靈一直將我們標出爲神的兒子。…今天我們多半沒有把握說，我們是神的兒子。我們還沒有神兒子的外觀和彰顯。…然而，我們是在藉復活而標出的過程中；至終，當我們經過一切的過程之後，眾人都會知道，我們是神的兒子。所有受造之物一直在爲此等候、歎息。我們也在歎息，因爲我們還沒有達到我們該有的樣子。我們知道，我們在許多方面還有短缺，在許多事上還是犯錯，並且仍有失敗。但是在主的主宰權柄之下，甚至我們的失敗也被神用作這過程的一部分。…因着我們的失敗，我們醜陋的己就被拆毀。主就更有機會在我們裏面作工。

我們爲着這個神聖的過程讚美主！…我們不僅因着祂的死，得以接枝在基督裏，而與祂有生機的聯結，我們更享受祂的復活。

標出乃是藉着復活，而復活包含聖別、變化、模成和得榮。這些奇妙的事物都在那靈裏。我們接觸那靈，就享受復活以及復活所包含的一切。復活不是一個道理，復活完全在於摸着那靈。接觸那靈最簡單的路，就是呼求主耶穌的名。我們越摸着那靈，就越享受復活，也就越聖別、越變化並且越得着榮耀（羅馬書生命讀經，六七六至六七七、六五三、六八七頁）。

參讀：羅馬書生命讀經，第五十二至五十三篇；活力排，第二、十至十一篇。

according to the flesh or according to the Spirit depends on the choice you make. By your own will you may decide either to have your being according to the flesh or according to the Spirit. May the Lord be merciful to us so that we may choose to live according to the Spirit. We urgently need to learn how to walk according to the Spirit. If we walk according to the flesh, the church life will be most unpleasant. But if we walk according to the Spirit, the church life will be in the heavens.

The Spirit who dwells in us is the rising-up Spirit and the designating Spirit. Day by day, this Spirit is designating us the sons of God. Most of us today may not have the confidence to say that we are the sons of God. We do not yet have the appearance, the expression, of God's sons…. Nevertheless, we are under the process of designation by resurrection, and, eventually, after we have been fully processed, all will know that we are sons of God. The entire creation is waiting and groaning for this. We also groan because we do not yet have the appearance we should have. We know that we are still short in so many respects and wrong in many things, and we still have failures. But under the Lord's sovereignty, even our failures are used as part of the process…. By our failures, our ugly self is torn down, and the Lord has a greater opportunity to work within us.

Praise the Lord for the divine process!… Not only have we been grafted into Christ that we may have a vital union with Him in His death, but we also enjoy His resurrection.

Designation is by resurrection, which includes sanctification, transformation, conformation, and glorification. All these wonderful things are in the Spirit. By touching the Spirit, we enjoy resurrection and everything included in it. Resurrection is not a matter of doctrine; it is absolutely a matter of touching the Spirit. The most simple way to contact the Spirit is to call on the name of the Lord Jesus. The more we touch the Spirit, the more we enjoy resurrection and the more we are sanctified, transformed, and glorified. (Life-study of Romans, pp. 571-572, 553-554, 582)

Further Reading: Life-study of Romans, msgs. 52-53; CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2, 10-11

第六週■週五

晨興餧養

羅十二2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何爲神那美好、可喜悅、並純全的旨意。』

林後三18『但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

復活的過程有四方面：聖別、變化、模成以及得榮。…保羅在羅馬十二章二節說到變化；他說，我們不要模倣這世代，反要藉着心思的更新而變化。保羅在八章二十九節說到模成，在三十節說到得榮。我們將來的得榮乃是復活的終極步驟，就是把復活應用到身體上。

今天我們的兒子名分還不完全。不過，兒子名分會越來越完全，直到我們得榮的時候，要達到高峯；那時，我們將有完滿的復活，並且在性情和外表上，都標出爲神的兒子。我們不論在名義上或在實際上，不論在靈裏、在魂裏、或是在身體裏，都是神的兒子（羅馬書生命讀經，六五三至六五四、六五六頁）。

信息選讀

神在基督裏，藉着新陳代謝變化的過程，將祂自己建造到我們裏面〔參撒下七12～14上〕。

基督就是那靈，所以祂能住在我們裏面，我們也能在靈裏與祂交通。我們該仰望祂、觀看祂並返照祂，將我們這人的三層—我們的靈、我們的心、我們的口—向祂敞開。這樣，我們就自然而然像鏡子一樣返照祂，而逐漸變化成爲祂榮耀

WEEK 6—DAY 5

Morning Nourishment

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

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

In this process of resurrection there are four aspects: sanctification, transformation, conformation, and glorification. In Romans 12:2 Paul speaks of transformation, saying that we should not be conformed to this age but that we should be transformed by the renewing of the mind. In 8:29 Paul speaks of conformation, and in the next verse, of glorification. Our future glorification will be the ultimate step of resurrection; it is resurrection as applied to the body.

Today our sonship is not yet full. However, it will get fuller and fuller until it reaches the peak at the time of our glorification, when we shall be fully resurrected and designated the sons of God in nature and in appearance. Both in name and in reality we shall be the sons of God in spirit, in soul, and in body. (Life-study of Romans, pp. 554, 556)

Today's Reading

[God is] building Himself in Christ into our being through the metabolic process of transformation [cf. 2 Sam. 7:12-14a].

Because Christ is the Spirit, He can dwell in us, and we can fellowship with Him in our spirit. We should look to Him, behold Him, and reflect Him, opening to Him the three layers of our being—our spirit, our heart, and our mouth. Then we will spontaneously reflect Him as a mirror and gradually be transformed

的形像，從榮耀到榮耀。結果我們將與祂有同樣的形像；這完全是從主，就是從那靈變化成的（林後三 18）。…主耶穌乃是藉着這個方式，使我們像祂，甚至使我們成爲祂。當我們仰望祂，祂就將自己印到我們裏面，我們就成爲祂的返照。

變化是一種新陳代謝的過程，藉着將一些新的元素加到我們裏面，並排除舊元素，而改變我們。…神的經綸就是將祂自己作到我們裏面，使我們經歷屬靈的消化和吸收這種新陳代謝的過程，而在生命上產生逐漸、內在的改變。…神將祂自己建造到我們裏面，完全是件生機的事。我們要讓這建造進行，就需要接受、消化並吸收生機的元素。我們屬靈的食物和飲料，就是那生機的、是靈的基督（約六 51、57，七 37 ～ 39），祂就是賜生命的靈（撒母耳記生命讀經，二〇七至二〇九頁）。

作爲這樣一位靈，祂進到神所揀選的人裏面，將祂自己作爲生命，分賜並建造到他們裏面，成爲他們內裏的構成。這樣，祂就使他們成爲神人，成爲神許多的兒子（來二 10），就是祂自己這位神長子的大量複製（羅八 29，約壹三 2）。因此，他們作爲人的後裔，就藉着新陳代謝的變化過程，成爲具有神性之神的兒子。…這新陳代謝的過程就是建造召會作爲基督身體和神的家，…將神建造到人裏面，並將人建造到神裏面，亦即將神聖的元素構成到人的元素裏，並將人的元素構成到神聖的元素裏。這建造要終極完成於新耶路撒冷這偉大的團體神人，就是神眾子的集大成與總和（啓二一 7）（聖經恢復本，撒下七 14 註 1）。

在神那一面，是三一神成爲肉體，來成爲人；在我們這一面，是我們成爲神，由經過過程並終極完成的三一神所構成，使我們在生命和性情上成爲神，作祂團體的彰顯，直到永遠。這是最高的眞理，也是最高的福音（約伯記生命讀經，一四一頁）。

參讀：撒母耳記生命讀經，第二十六篇；長老訓練第二册，第六章。

into His glorious image from glory to glory. As a result, we will have the same image that He has [cf. 2 Cor. 3:18]. In this way the Lord Jesus makes us like Him and even makes us Him. When we look unto Him, He impresses Himself into our being. Then we become His reflection.

Transformation is a metabolic process that changes us by adding some new element into our being and discharging the old element….God's economy is just to work Himself into us that we may experience such a metabolic process of spiritual digestion and assimilation that produces a gradual, intrinsic change in life. God's building Himself into our being is altogether an organic matter. In order for such a building to take place, we need to receive, digest, and assimilate an organic element. Our spiritual food and drink is the organic, pneumatic Christ (John 6:51, 57; 7:37-39), the Christ who is the life-giving Spirit. (Life-study of 1 & 2 Samuel, pp. 171-172)

As such a Spirit He enters into God's chosen people to dispense, to build, Himself as life into their being to be their inner constitution. In this way He makes them God-men, the many sons of God (Heb. 2:10), the mass reproduction of Himself as the firstborn Son of God (Rom. 8:29; 1 John 3:2). Thus, they, the human seeds, become the sons of God with divinity through the metabolic process of transformation….This metabolic process is the building up of the church as the Body of Christ and the house of God…by the building of God into man and man into God, that is, by the constituting of the divine element into the human element and the human element into the divine element. This building will consummate in the New Jerusalem as a great, corporate God-man, the aggregate, the totality, of all the sons of God (Rev. 21:7). (2 Sam. 7:14, footnote 1)

On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity. This is the highest truth, and this is the highest gospel. (Life-study of Job, p. 122)

Further Reading: Life-study of 1 & 2 Samuel, msg. 26; CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 6

第六週■週六

晨興餧養

詩一一九 130『你的言語一解開，就發出亮光，使愚蒙人通達。』

弗三 9『並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

我已經設法向你們解開了新約的每一卷書，但我把進一步的挖掘留給你們。我不過是『打開礦藏』，我並沒有挖掘得很多。…我拿起負擔來寫恢復本的註解，向尋求的聖徒解開新約的每一卷書。…我相信主會藉着你們或別人，繼續這挖掘的工作。過一段時間，我相信你們許多人會成爲『優秀的挖掘者』。我們出版生命讀經信息的用意和目標，就是要打開礦藏，讓你們進去挖掘（李常受文集一九八四年第二册，四〇一至四〇二頁）。

信息選讀

如果我們繼續走老路，恐怕再過十年，我們的光景還是老樣。我們不過給人一點注射，藉着靈感幫助人在生命裏長大，卻沒有把扎實的眞理構成到他們裏面，存留在他們的記憶裏，叫他們能按正確的道理向人陳明。因着我們所採取的方式，我們失去了耶穌見證的性質；這見證必須是藉着正確眞理的構成，而產生出正確的日常生活。聖徒們若沒有正確的被眞理構成，就無法過正確的生活。如果他們只憑靈感而活，不憑眞理的構成而活，我不信那樣的生活會成爲主的見證。

WEEK 6—DAY 6

Morning Nourishment

Psa. 119:130 The opening of Your words gives light, imparting understanding to the simple.

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

I have made an attempt to open every book of the New Testament to you, but I have left the further digging to you. I have only “opened up the mine,” but I have not dug that much....I picked up the burden to write the expository footnotes for the Recovery Version in order to open each book of the New Testament to the seeking saints. I believe that the Lord will continue this digging work either through you or through some others. After a period of time I believe that many of you will be “good diggers.” The intention and the goal of our publishing the Life-study messages is to open up the mine for you to go in and dig. (CWWL, 1984, vol. 2, “Elders’ Training, Book 3: The Way to Carry Out the Vision,” pp. 311-312)

Today’s Reading

If we continue to take our old way, I am afraid that after another ten years we will be in the same condition. We are just giving people a little injection to help them grow in life mainly by inspiration, but no solid truth has been constituted into their being that can remain in their memory and that can be presented to others in a proper doctrinal way. By taking the way that we have taken, we have lost the nature of the testimony of Jesus, which must be a constitution of the proper truth that produces a proper daily living. If the saints are not properly constituted with the truth, they cannot live a proper life. If they live only by inspiration and not by the constitution of the truth, I do not trust in that kind of living to be a testimony of the Lord.

我們必須教育我們屬靈的兒女。我們不僅該幫助他們在生命裏長大，也該幫助他們受教育，在對眞理正確的認識上被建立。…如果所有的聖徒能在五年內讀完全部新約，以及生命讀經連同恢復本和註解，我就眞要敬拜主。這將是美妙的。

長老們也必須竭力進入眞理。不要給自己找藉口說你太老了。我甚至到了八十歲，還每天花一段時間在主的話上。如果我能作，你們也能。這全在於有沒有心。…我們作長老的弟兄們都需要被神話語的基本認識所浸透、泡透並構成。我必須作見證說，我愛神的話。神是靈，神也是生命。那靈是在話裏，話就是生命。

我建議你們用開啓的工具爲幫助，來研讀聖經。我們對生命讀經的信息有經歷的人都曉得，這些信息是最好的幫助，是向我們眾人開啓新約最有用、最有效的鑰匙。我們必須記得，萬事起頭難，開始時總是不太順利。然而，…倘若我們繼續努力進入眞理，結果必定大可期待。

我們也該鼓勵聖徒們私下在主的話上花工夫，把這件事當作日常生活的常規。無論我們多忙多累，每天還該留下半小時，作爲在主的話上親近主的時間。…有志者事竟成。在二十四小時中省下半小時，不是一件困難的事。如果聖徒們能在主的話上花一小時以上，那就更好，但至少我們該鼓勵他們每天給主半小時。…我們都能看見這是何等的祝福，我也相信這會使主非常滿意（李常受文集一九八四年第二册，四五六至四五九頁）。

參讀：長老訓練第三册，第九至十三章；以斯拉記生命讀經，第五篇；尼希米記生命讀經，第三、五篇。

We must educate our spiritual children. We should not only help them grow in life but should also help them to be educated and built up in the proper knowledge of the truth…. If all the saints could go through the entire New Testament and the Life-studies with the Recovery Version and the footnotes in five years, I would worship the Lord. This would be wonderful.

The elders have to endeavor to get into the truth. Do not excuse yourself by saying that you are too old. Even at the age of eighty I spend a certain time every day in the Word. If I can make it, so can you. It all depends upon whether or not we have the heart…. All of us elder brothers need to get ourselves saturated, soaked, and constituted with this basic knowledge of God's Word. I must testify that I love God's Word. God is Spirit, and God is life. The Spirit is in the Word, and the Word is life.

I propose that you study the Bible with an opener, with a help. All of us who have some experience with the Life-study messages know that they may be considered as the best help. They are the most availing and prevailing key to open up the New Testament to all of us. We must remember that at the beginning of any endeavor we always feel awkward and not so successful. However,… if we keep endeavoring to get into the truth, I believe the result that will issue will be very promising.

We should encourage the saints to have a private time in the Lord's Word and… do this as a proper rule of their daily life. Regardless of how busy or how tired we are, we can reserve thirty minutes a day for a time with the Lord in the Word…. If there is the will, there is the way. To save half an hour among twenty-four hours is not a hard thing. If the saints could practice spending one hour or more in the Lord's Word, this would be wonderful, but at least we should encourage them to give half an hour to the Lord every day….We all can realize what a blessing this will be, and I believe that this will make the Lord very pleased. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 356-359)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 9-13; Life-study of Ezra, msg. 5; Life-study of Nehemiah, msgs. 3, 5

第六週詩歌

764 榮耀的盼望－基督在我裏面

11 9 11 9 副（英 948）

降 B 大調 4/4

B♭ E♭ F

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

一 歷 代 隱 藏 奧 祕, 向 我 已 顯 明, 就 是 榮 耀

B♭ E♭

3 · 2 4 · 7 | 1 – – 0 | 5 · 5 6 · 5 3 1 | 2 · 1

基 督 — 神 實 際。 祂 是 神 的 化 身, 也 是

F7 B♭

6 · 7 1 – | 7 · 1 2 · 1 3 · 2 4 · 7 | 1 – – 0 |

我 生 命, 更 是 我 的 榮 耀, 我 所 期。

F7 B♭ Gm D E♭

3 3 5 · 4 2 · 7 | 1 1 3 – | 6 6 2 · 3

(副) 榮 耀! 榮 耀! 基 督 在 心 房! 榮 耀! 榮 耀!

F C7 F B♭ E♭

2 · 1 | 7 6 5 0 | 5 · 5 6 · 5 3 1 | 2 · 1

祂 是 我 盼 望! 現 今 在 我 裏 面, 乃 是

F7 B♭

6 · 7 1 – | 7 · 1 2 · 1 3 · 2 4 · 7 | 1 – – 0 ‖

一 奧 祕! 將 來 是 我 榮 耀, 我 所 期。

二 祂已將我重生, 在我的靈中; 現今在我魂裏變化我;
還要改變我體, 和祂體相同, 使我完全與祂像符合。

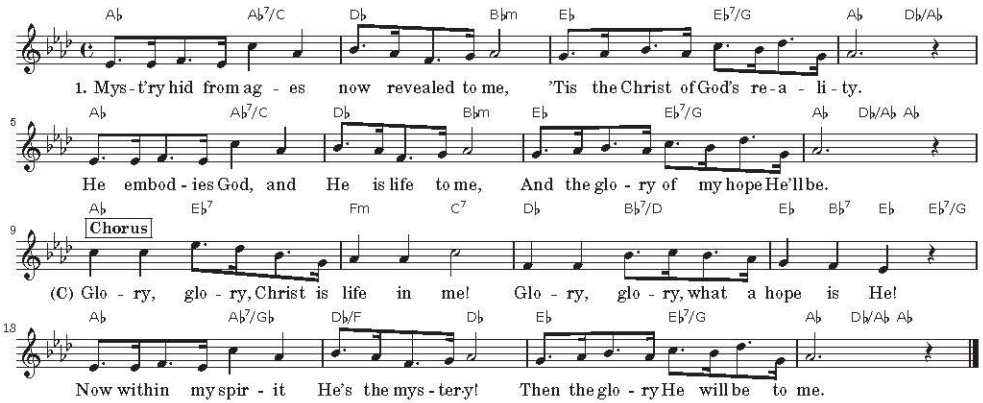
三 今在生命、性情, 祂與我合一; 將來我要在祂榮耀裏;
與祂完全合一, 享受祂自己, 和祂全然相像, 毫無異!

WEEK 6 — HYMN

Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948



2. In my spirit He regenerated me,
In my soul He's now transforming me.
He will change my body like unto His own,
Wholly making me the same as He.

3. Now in life and nature He is one with me
Then in Him, the glory, I will be;
I'll enjoy His presence for eternity
With Him in complete conformity.

第六週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: