二〇一五年国殇节特会

需要新的复兴

第二篇

达到神圣启示的最高峰（二）

在生命、性情和彰显上成为神，以产生基督的身体，终极完成于新耶路撒冷

读经：弗三9，约一1，14，十二24，罗八29，林后三18，启二一2，9～11

纲　目

周　一

壹 神永远的经纶，乃是要使人在生命、性情和彰显上，但不在神格上，与祂一模一样，并使祂自己与人成为一，使人与祂成为一，因而使祂在彰显上得以扩大并扩展，使祂一切神圣的属性得以彰显在人性美德里—弗三9，一10：

一 新约的主要内容，乃是三一神照着祂的喜悦有一个永远的经纶，要在生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，把他们众人作成祂的复本，以彰显祂；这团体的彰显乃是基督的身体，终极完成于新耶路撒冷—三9～21，启二一2，9～11。

2015 MEMORIAL DAY CONFERENCE

THE NEED FOR A NEW REVIVAL

Message Two

Reaching the Highest Peak of the Divine Revelation (2)

Becoming God in Life, Nature, and Expression to Produce the Body of Christ Consummating in the New Jerusalem

Scripture Reading: Eph. 3:9; John 1:1, 14; 12:24; Rom. 8:29; 2 Cor. 3:18; Rev. 21:2, 9-11

Outline

Day 1

I. God's eternal economy is to make man the same as He is in life, nature, and expression but not in the Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—Eph. 3:9; 1:10:

A. The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and nature to make them His duplication so that they may express Him; this corporate expression is the Body of Christ consummating in the New Jerusalem—3:9-21; Rev. 21:2, 9-11.

二 神的经纶乃是祂的目的，要在神圣的三一里将祂自己分赐到祂所拣选并救赎的人里面，成为他们的生命和性情，使他们和祂一式一样，作祂团体的彰显—提前一 4，弗一 3 ～ 23。

三 神的喜悦是要与人是一，使人在生命、性情和彰显上与祂一式一样，只是无分于祂的神格—5，9 节。

周　二

四 神要完成祂的经纶，就按着自己的形像创造我们，目的是要使我们在生命和性情上（但不在神格上）成为神—创一 26，启四 3，二一 10 ～ 11。

五 神成为人，好得着祂自己的大量复制，因而产生新的一类—神人类—约一 1，14，十二 24，来二 10：

1 神差祂的儿子来作人，凭神的生命过神人的生活—约三 16，一 14，六 57。

周　三

2 这样神人生活的结果，就产生一个宇宙的大人，和基督一式一样—一个团体的神人，凭神的生命过神人的生活，使神显现于肉体—弗四 24，提前三 15 ～ 16。

六 圣经中所记载神的经纶，乃是神成了人，为使人在生命、性情和彰显上成为神，使我们过神人的生活，并成为基督的身体—罗八 3，一 3 ～ 4，八 4，14，29，十二 4 ～ 5。

周　四

B. God's economy is His intention to dispense Himself in His Divine Trinity into His chosen and redeemed people to be their life and nature so that they may be the same as He is for His corporate expression—1 Tim. 1:4; Eph. 1:3-23.

C. God's good pleasure is to be one with man and to make man the same as He is in life, nature, and expression but not in the Godhead—vv. 5, 9.

Day 2

D. For the accomplishment of His economy, God created us in His own image with the intention that we would become God in life and nature but not in the Godhead—Gen. 1:26; Rev. 4:3; 21:10-11.

E. God became man in order to have a mass reproduction of Himself and thereby to produce a new kind—God-man kind—John 1:1, 14; 12:24; Heb. 2:10:

1. God sent His Son to be a man and to live a God-man life by the divine life—John 3:16; 1:14; 6:57.

Day 3

2. The God-man living issues in a universal, great man who is exactly the same as Christ—a corporate God-man who lives a God-man life by the divine life for the manifestation of God in the flesh—Eph. 4:24; 1 Tim. 3:15-16.

F. God's economy, as recorded in the Scriptures, is that God became man to make man God in life, nature, and expression so that we may have a God-man living and become the Body of Christ—Rom. 8:3; 1:3-4; 8:4, 14, 29; 12:4-5.

Day 4

贰 神圣启示的高峰就是神成为人，为要使人在生命、性情和彰显上（但不在神格上）成为神，以产生并建造基督生机的身体，终极完成于新耶路撒冷，为着完成神的经纶，好结束这个世代，并把基督带回来，设立祂的国度—约一12～14，约壹三1～2，罗八3，十二4～5，启十一15：

一 神有一个心愿和永远的定旨；祂要使自己成为人，并使人成为神，以致神与人这二者，得以在生命、性情和彰显上一式一样—弗一5，9，三11，四16，五30，32。

二 神救赎我们的目的，是要使我们在生命和性情上成为神，好使祂能得着基督的身体，终极完成于新耶路撒冷，作神的扩大和彰显，直到永远—一7，四16，启二一2。

三 神而人者住在人而神者的里面，人而神者又住在神而人者的里面；所以，二者就互为居所—约十四2～3，20，23，十五4。

四 借着一个奇妙的过程，神成了人，为要使人在生命、性情和彰显上成为神：

1 对神而言，这过程是成为肉体、人性生活、钉死和复活—一14，六57上，一29，三14，十二24，二十22。

2 对人而言，这过程是重生、圣别、更新、变化、模成和得荣—三6，罗十二2。

II. The high peak of the divine revelation is that God became man so that man may become God in life, nature, and expression but not in the Godhead to produce and build up the organic Body of Christ consummating in the New Jerusalem for the fulfillment of God's economy to close this age and bring Christ back to set up His kingdom—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5; Rev. 11:15:

A. God has a heart's desire and an eternal purpose; He wants to make Himself man and to make man God so that the two—God and man—may be the same in life, nature, and expression—Eph. 1:5, 9; 3:11; 4:16; 5:30, 32.

B. God redeemed us for the purpose of making us God in life and nature so that He can have the Body of Christ, which consummates in the New Jerusalem as God's enlargement and expression for eternity—1:7; 4:16; Rev. 21:2.

C. The One who is God yet man dwells in the one who is man yet God, and the one who is man yet God dwells in the One who is God yet man; thus, they are a mutual dwelling place—John 14:2-3, 20, 23; 15:4.

D. God became man to make man God in life, nature, and expression through a marvelous process:

1. With God this process was incarnation, human living, crucifixion, and resurrection—1:14; 6:57a; 1:29; 3:14; 12:24; 20:22.

2. With man this process is regeneration, sanctification, renewing, transformation, conformation, and glorification—3:6; Rom. 12:2.

3 在保罗的书信中我们看见，升天的基督作为赐生命的灵将祂自己供应给我们，把我们变化成为祂的形像，使我们在祂的生命、性情和彰显上，与祂一式一样—林后三 17 ～ 18，罗八 29。

周　五

五 唯有借着神成为人，使人在生命、性情和彰显上成为神，才能产生并建造基督的身体；这点就是神给我们神圣启示的高峰—3 节，一 3 ～ 4，八 14，16，29，十二 4 ～ 5：

1 基督身体的实际乃是一班蒙神救赎，被神作成神的人，就是神人，所过的团体生活，他们不凭自己活着，乃凭另一个生命活着，这生命就是经过过程并终极完成的三一神—加二 20。

2 神经纶的最高峰乃是基督身体的实际—罗八 2，6，10 ～ 11，十二 4 ～ 5。

3 基督身体的实际就是神人联结相调，活出一个团体的神人—约十四 20，十五 4，弗四 4 ～ 6，24。

周　六

六 新耶路撒冷是圣经的终极完成，与神成为人，以及人在生命、性情和彰显上，但不在神格上成为神有关—启二一 2，9 ～ 11，三 12：

1 新耶路撒冷是神性与人性调和、相调、并建造在一起，成为一个实体的组成—约十四 20，23，启二一 9 ～ 11：

a 一切的组成成分都有相同的生命、性情和构成，因此是一个团体人。

3. In Paul's Epistles we see the ascended Christ ministering Himself to us as the life-giving Spirit to transform us into His image, making us the same as He is in life, nature, and expression—2 Cor. 3:17-18; Rom. 8:29.

Day 5

E. It is only by God's becoming man to make man God in life, nature, and expression that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—v. 3; 1:3-4; 8:14, 16, 29; 12:4-5:

1. The reality of the Body of Christ is a corporate living by a group of God's redeemed who have been made God, the God-men, by God and who live not by themselves but by another life, which is the processed and consummated Triune God—Gal. 2:20.

2. The highest peak in God's economy is the reality of the Body of Christ—Rom. 8:2, 6, 10-11; 12:4-5.

3. The reality of the Body of Christ is the union and mingling of God and man to live out a corporate God-man—John 14:20; 15:4; Eph. 4:4-6, 24.

Day 6

F. The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life, nature, and expression but not in the Godhead—Rev. 21:2, 9-11; 3:12:

1. The New Jerusalem is a composition of divinity and humanity mingled, blended, and built up together as one entity—John 14:20, 23; Rev. 21:9-11:

a. All the components have the same life, nature, and constitution and thus are a corporate person.

b 神与人，人与神，借着相调并调和在一起而建造在一起；这是在于神成为人，人在生命、性情和彰显上（但不在神格上）成为神—约十四 20，23，林前六 17。

2 新耶路撒冷是蒙神拣选、救赎、重生、圣别、更新、变化、模成、并荣化而得成为神的一班人组成的—约三 6，来二 11，罗十二 2，八 29 ～ 30：

a 我们成为神的意思是，我们由经过过程并终极完成的三一神所构成，使我们在生命、性情和彰显上成为神，作祂团体的彰显，直到永远—启二一 11。

b 信徒成为神乃是一个过程，这个过程要终极完成于新耶路撒冷；这是最高的真理，最高的福音—三 12。

b. God and man, man and God, are built up together by being blended and mingled together; this is a matter of God becoming man and man becoming God in life, nature, and expression but not in the Godhead—John 14:20, 23; 1 Cor. 6:17.

2. The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified people who have been deified—John 3:6; Heb. 2:11; Rom. 12:2; 8:29-30:

a. For us to be deified means that we are being constituted with the processed and consummated Triune God so that we may be made God in life, nature, and expression to be His corporate expression for eternity—Rev. 21:11.

b. The deification of the believers is a process that will consummate in the New Jerusalem; this is the highest truth and the highest gospel—3:12.

第二周 · 周一

晨兴喂养

弗三9“并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

一10“为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

三一神有一个心愿（弗一5、9）。神按着祂的心愿，设计祂永远的经纶（提前一4下，弗一10，三9），要使人在生命和性情上，像祂一样，但不像祂一样具有神格；并要使祂与人成为一，也使人与祂成为一，因而在祂的彰显上被扩大并扩展，使祂一切神圣的属性能够在人性的美德上得着彰显（为着基督身体之建造十大紧要的“一”，一〇至一一页）。

信息选读

新约的主要内容，乃是三一神照着祂喜悦而有的永远经纶，要在祂的生命和性情上，将祂自己分赐到祂所拣选并救赎的人里面，使他们都在生命和性情上与祂一模一样，使他们成为祂的复制，以彰显祂。这团体的彰显要终极完成于新耶路撒冷。因此，新耶路撒冷就是成为肉体的扩大和扩增，达到完满的总结，就是三一神的丰满，让祂在祂调和着人性之神性里彰显祂自己。这就是新约的内容。

圣经包括六十六卷书，开始于创世记的神和神的创造，终极完成于启示录的新耶路撒冷；在圣经这两端之间，有许多的历史、教训、预言和预表。我们若只照着这些事来明白圣经，就仍不认识圣经。我们需要看见，

‹‹ WEEK 2 — DAY 1 ››

Morning Nourishment

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.

1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

The Triune God has one heart's desire (Eph. 1:5, 9). According to His heart's desire, God made His eternal economy (1 Tim. 1:4b; Eph. 1:10; 3:9) to make man the same as He is in life and nature but not in His Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues. (The Ten Great Critical “Ones” for the Building Up of the Body of Christ, p. 14)

Today's Reading

The main contents of the New Testament are that the Triune God has an eternal economy according to His good pleasure to dispense Himself into His chosen and redeemed people in His life and in His nature, to make all of them the same as He is in life and nature, to make them His duplication that they may express Him. This corporate expression will consummate in the New Jerusalem. Thus, the New Jerusalem is simply the enlarged, the increased, incarnation consummated in full, that is, the fullness of the Triune God for Him to express Himself in His divinity mingled with humanity. These are the contents of the New Testament.

The Bible, which consists of sixty-six books, begins with God and His creation in Genesis and consummates with the New Jerusalem in Revelation. Between these two ends of the Bible, there are history, teachings, prophecies, and types. But if we understand the Bible only according to these things, we still do not

神永远的经纶，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们与祂一样，作祂的丰满，祂的彰显。

经纶是为着分赐而执行一项计划的安排。神的经纶是神的计划、神的安排，要把祂自己，祂的元素、生命、性情、属性，以及祂所完成、所达到的一切，都分赐到祂所拣选的人里面，使他们在神圣源头的神圣元素里，由神圣的素质所构成，而重新被建造，好成为神圣的。我们在接受神的分赐之前，仅仅是属人的；神用神圣的构成重新建造我们之后，我们就像主耶稣一样，在人性里带着神性，也在神性里带着人性。基督在成为肉体之前只有神性，但在成为肉体之后成了神人，就是带着神性的人。现今祂在人性里带着神性，又在神性里带着人性。我们借着基督得了重生，成为祂的一部分，如今也与祂一样，在人性里带着神性，又在神性里带着人性（约伯记生命读经，七三至七四、六五至六七页）。

以弗所一章五节说，神按着祂意愿所喜悦的，预定我们得儿子的名分。“得儿子的名分”意思就是使我们成为众子。神在创立世界以前预定了我们，标出了我们，使我们按着祂的喜悦，成为祂的众子。

九节也说到神在祂自己里面预先定下的喜悦。神有一个计划要完成，这计划乃是要得着召会作基督的身体，终极完成于新耶路撒冷。我们需要整本圣经，来明白圣经中以弗所书的这一节。神的喜悦，乃是要得着我们作祂的众子，并且至终所有的众子要终极完成新耶路撒冷。我们不该忘记这些项目：首先，神爱我们；其次，祂有一个喜悦。按照圣经的启示，神的喜悦乃是要得着许多儿子，并且要这许多儿子都终极完成为新耶路撒冷（神人的生活，四至五页）。

参读：圣经中管制并支配我们的异象，第一篇；约伯记生命读经，第九至十篇。

know the Bible. We need to see the eternal economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression.

An economy is an arrangement to carry out a plan for dispensing. God's economy is God's plan, God's arrangement, for God to dispense Himself in His element, life, nature, and attributes, and all that He has achieved and attained into His chosen people that they may be rebuilt by being constituted with the divine essence in the divine element of the divine source to be something divine. Before receiving God's dispensing, we were merely human. After God's rebuilding with the divine constitution we, like the Lord Jesus, become divinely human and humanly divine. Before incarnation Christ was only divine, but after His incarnation He became a God-man, a man with the divine nature. Now He is divinely human, and He is also humanly divine. Having been regenerated by Christ, we have become a part of Him, and now we are the same as He is—divinely human and humanly divine. (Life-study of Job, pp. 64, 57-58)

Ephesians 1:5 says that God predestinated us unto sonship according to the good pleasure of His will. Unto sonship means to make us sons. God predestinated us, marked us out, before the foundation of the world that we could be made His sons according to His good pleasure.

Ephesians 1:9 also speaks of God's good pleasure, which He purposed in Himself. God has some plan to fulfill, and this plan is to have the church as the Body of Christ which consummates in the New Jerusalem. We need the entire Bible to understand this one verse of the Bible in Ephesians. The good pleasure of God is to have us as His sons, and eventually, all these sons ultimately consummate the New Jerusalem. We should not forget these items—first, God loves us and second, He has a good pleasure. According to the revelation of the Bible, God's good pleasure is to have many sons and have all these many sons consummated as the New Jerusalem. (The God-man Living, pp. 3-4)

Further Reading: The Governing and Controlling Vision in the Bible, ch. 1; Life-study of Job, msgs. 9-10

第二周 · 周二

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人…。”

来二 10 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。”

神按着祂的形像创造我们，为要完成祂永远的经纶，目的是要我们在生命和性情上成为祂，但无分于祂的神格。为这目的，祂为我们造灵以接受祂。许多人不领悟，神也给我们造了寻求祂自己的心，使祂能作我们的满足（雅歌结晶读经，三页）。

信息选读

在亚伯拉罕二千年以后，拣选的神成为一个人。这位神人借着祂的死与复活，产生祂自己的大量复制。祂是那一粒麦子，成了许多子粒（约十二 24）。这许多子粒磨成细面，调成一个饼（林前十 17）。主耶稣这位神的独生子，乃是那独一的子粒，祂使我们成为许多子粒，与祂“同胎”所生的许多弟兄（罗八 29），调和成一个饼，一个身体。我们中间没有国籍、种族或社会地位的分别（西三 11）。我们是新的一类，是“神人类”。

正如有许多新辞描写人类文化中新的发展，照样，我们需要新的辞汇和发表，描写我们属灵文化中的事。“神人类”就是这样一个发表。在基督里，神与人成为一个实体，就是神人。在神的创造里没有人类，只有人作神类。由于人的堕落，才产生了人类。至终神成为人，得着祂自己的大量复制，因而产生新的一类。这新的一类既不是神类，也不是人类，乃是神人类。今天我们在基督里的信徒乃是神人类；我们是神人。

‹‹ WEEK 2 — DAY 2 ››

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness...

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

God created us for the accomplishment of His eternal economy in His own image with the intention that we could become Him in life and nature but not in the Godhead. For this purpose He created us with a spirit to receive Him. Many people do not realize that God also created us with a seeking heart for Himself so that He could be our satisfaction. (Crystallization-study of Song of Songs, p. 9)

Today’s Reading

Two thousand years after Abraham, the choosing God became a man. This God-man, through His death and resurrection, has made a mass reproduction of Himself. He as the one grain became many grains (John 12:24). The many grains are ground into fine flour and blended together to become one loaf (1 Cor. 10:17). The Lord Jesus as the only begotten Son of God was the one grain, and He made us the many grains, His many “twins,” His many brothers (Rom. 8:29), to be blended into one loaf, one Body. Among us there is no difference in nationality, race, or social rank (Col. 3:11). We are a new kind, “God-man kind.”

Just as there are new words to describe new developments in human culture, so we need new terms and expressions to describe matters in our spiritual culture. God-man kind is such an expression. In Christ God and man have become one entity, the God-man. In God’s creation there was no mankind; there was only man as God’s kind. It was through man’s fall that mankind came into existence. Eventually God became a man to have a mass reproduction of Himself and thereby to produce a new kind. This new kind is neither God’s kind nor mankind—it is God-man kind. Today as believers in Christ, we are God-man kind; we are God-men.

你知道神今天要什么么？我们可以说，祂要基督徒，和在基督里的信徒。但事实上，神所要的不仅仅是基督徒，或甚至在基督里的信徒。祂乃是要一大群神人。我信我们坐在诸天之上的神，每当看见神人的聚集，…就很喜乐。

当我们想到自己是神人，这种想法，这种领悟，会使我们在日常的经历中有革命性的改变。例如，一位弟兄也许对他的妻子不高兴。但他一想起自己是神人，他的态度就会立刻改变。他会渴望作神人丈夫。

在神的观点里，“人类”是指堕落之人消极的辞。身为在基督里的信徒和神的儿女，我们不是人类，我们乃是神人类。…当我们领悟我们是神人，我们会说，“主，你是第一位神人，我们是许多跟随你的神人。你过人性生活，不是凭你属人的生命，乃是凭神神圣的生命，以彰显祂。祂的属性成了你的美德。你活在这地上，每天都在死。你是被钉死而活着。主，今天你是我的生命，是我的人位，你就是我。所以我必须死。我需要模成你的死。我必须每天被钉死而死，以过神人的生活，人性的生活，但不是凭我属人的生命，乃是凭神圣的生命，以你的生命和你的性情作我的构成，彰显你神圣的属性，这属性成了我人性的美德。”这使我们不只成为基督徒，或在基督里的信徒，乃成为与神同类的神人。这是神福音的最高点。

听见神要一班神人以后，你如何能满意于成为别的？你要成为什么？你要成为典型的中国人或典型的美国人么？你要仅仅成为基督徒或在基督里的信徒么？我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安（历代志生命读经，二九至三一、三三至三五页）。

参读：历代志生命读经，第四篇；罗马书的结晶，第十七篇。

Do you know what God wants today? We may say that He wants Christians and believers in Christ. Actually, what God wants is not merely Christians or even believers in Christ; He wants a big group of God-men. I believe that our God, who is sitting in the heavens, is happy whenever He looks upon a gathering of God-men.

When we think of ourselves as God-men, this thinking, this realization, revolutionizes us in our daily experience. For example, a brother may be unhappy with his wife. But he remembers that he is a God-man, and immediately his attitude is changed. Then he will desire to be a God-man husband.

In God's view mankind is a negative term referring to fallen man. As believers in Christ and children of God, we are not mankind—we are God-man kind....When we realize that we are God-men, we will say, "Lord, You are the first God-man, and we are the many God-men following You. You lived a human life, not by Your human life but by God's divine life to express Him. His attributes became Your virtues. You were here on this earth dying every day. You were crucified to live. Lord, You are my life today and You are my person. You are just me. I therefore must die. I need to be conformed to Your death. I have to be crucified to die every day to live a God-man's life, a human life yet not by my human life but by the divine life, with Your life and Your nature as my constitution to express You in Your divine attributes, which become my human virtues." This makes us not just a Christian or a believer in Christ but a God-man, one kind with God. This is the highest point of God's gospel.

After hearing that God wants a group of God-men, how can you be content to be anything else? What do you want to be? Do you want to be a typical Chinese or a typical American? Do you want to be merely a Christian or a believer in Christ? We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. (Life-study of 1 & 2 Chronicles, pp. 24-25, 27-28)

Further Reading: Life-study of 1 & 2 Chronicles, msg. 4; Crystallization-study of the Epistle to the Romans, msg. 17

第二周 · 周三

晨兴喂养

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

十二 4～5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

新约向我们启示一个伟大、奥秘、宇宙的人，以耶稣基督为头，所有的信徒为身体。福音书，新约的头四卷书，向我们启示基督是头；然后使徒行传启示身体。在使徒行传里，我们看见基督在祂的身体里行动、生活、运行并作工。有些人说使徒行传是使徒们的行传，但严格地说，使徒行传是基督作为灵借着使徒们的行传，不但借着使徒们，也借着所有的门徒，借着所有的信徒，借着整个身体。因此，使徒行传是元首作为灵借着身体的行传。这样，我们看见宇宙的大人—头同着身体（神中心的思想，八三页）。

信息选读

虽然我们在圣经中找不到三一神这个辞，但几乎所有研读圣经的人都承认，整本圣经启示了三一神。同样的原则，虽然我们在圣经里找不到神人这辞，但圣经里的确有神人的事实、实际。起初，圣经说到那神人；今天这位神人已成了众神人。那神人是耶稣基督，祂是神成为肉体来作人。祂既是这样的一位，祂就是神人。不仅如此，祂乃是神人的模型，是原型，要产生许许多多的神人（罗一 3～4，八 29），包括全世界所有亲爱的圣徒。不管我们属于什么国籍，不管我们是男是女，年轻

‹‹ WEEK 2 — DAY 3 ››

Morning Nourishment

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

The New Testament reveals to us a great, mysterious, and universal man, with Jesus Christ as the Head and all the believers as the Body. The Gospels, the first four books of the New Testament, reveal to us Christ as the Head; then Acts reveals the Body. In Acts we see Christ acting, living, moving, and working in His Body. Some people refer to Acts as the acts of the apostles, but strictly speaking, Acts is the acts of Christ as the Spirit through the apostles, and not only through the apostles but also through all the disciples, through all the believers, through the whole Body. Hence, Acts is the acts of the Head as the Spirit through the Body. Thus, we see the universal, great man—the Head with the Body. (CWWL, 1963, vol. 2, “The Central Thought of God,” p. 394)

Today’s Reading

Although we cannot find the term the Triune God in the Bible, nearly all Bible students recognize that the entire Bible reveals the Triune God. In the same principle, although we cannot find the term the God-men in the Bible, the fact, the reality, of the God-men is in the Bible. Initially, the Bible speaks of the God-man. Today this God-man has become the God-men. The God-man is Jesus Christ, who is God incarnated to be a man. As such a One, He is the God-man. Furthermore, He is the model God-man, the prototype for the producing of many God-men (Rom. 1:3-4; 8:29), including all the dear saints throughout the world. Regardless of our nationality, and regardless of whether we are male

或年长，我们都必须相信，我们乃是神人。我们是众神人，我们每一位都是一个神人。

至终，圣经是建立一个团体的人。这团体的人最终要扩大成为新耶路撒冷，就是这团体人的终极完成。圣经的教训所产生的结果，只有一个实体，就是新耶路撒冷，作所有神人的集大成。

这是为着神在肉体显现为新人（提前三16，弗二15）。提前三章十六节说，“大哉！敬虔的奥秘！…就是：祂显现于肉体。”按照这节的上下文，这里的敬虔不仅是指虔诚，乃是指神活在召会中，就是那是生命的神在召会中活了出来。敬虔的意思就是神成为人，人成为神。这是宇宙中极大的奥秘。神成了人，使人能成为神，以产生一个团体的神人，为着神在肉体显现为新人。

这个团体的神人在长大，这乃是为着建造基督生机的身体，好完成神永远的经纶（弗四12～13、15～16）。神的显现乃是借着基督的身体而成为可能的。基督的身体就是神的显现，为着完成神永远的经纶。不管我们天然的己得着多少建立，不管我们天然的性能得着多少培养，我们绝不能成为神的显现，也绝不能成为基督身体的一部分。这必须是神人的责任。神人由神所生，有神的生命、性情，凭调和的生命，在调和的性情里过生活，建造基督的身体作神的显现。这是圣经的启示。我们从属人的哲学和宗教所接受的天然观念，不是圣经的启示。圣经并不是教导这事。圣经乃是教导，人必须由神而生，成为神人；这个神人必须得着培养，必须长大。这样，众神人就知道如何建造自己作基督的身体，为着神的显现，也为着完成神的经纶（神人，五、一〇、一二至一三页）。

参读：神人，第一章；神人的生活，第一篇。

or female, young or old, we all must believe that we are God-men. We are all God-men, and each one of us is a God-man.

Eventually, the Bible builds up a corporate man. Ultimately, this corporate man will be enlarged to be its consummation, the New Jerusalem. The issue of the Bible's teaching is just one entity, the New Jerusalem as the aggregate of all the God-men.

This is for the manifestation of God in the flesh as the new man (1 Tim. 3:16; Eph. 2:15). First Timothy 3:16 says, “And confessedly, great is the mystery of godliness: He who was manifested in the flesh.” According to the context of this verse, godliness here refers not only to piety but also to the living of God in the church, that is, to God as life lived out in the church. Godliness means that God becomes man and man becomes God. This is a great mystery in the universe. God has become man so that man may become God to produce a corporate God-man for the manifestation of God in the flesh as the new man.

This corporate God-man grows up for the purpose of building up the organic Body of Christ for the fulfillment of the eternal economy of God (Eph. 4:12-13, 15-16). The manifestation of God is possible by the Body of Christ. The Body of Christ is just the manifestation of God for the fulfillment of the eternal economy of God. Regardless of how much our natural self can be built up, and regardless of how much our natural capacity can be cultivated, we can never be the manifestation of God, and we can never be a part of the Body of Christ. This must be the responsibility of the God-men. The God-men are born of God to have God's life and God's nature, to live by a mingled life in a mingled nature, to build up the Body of Christ as God's manifestation. This is the revelation of the Bible. The natural concept we have received from human philosophy and religion is not the revelation of the Bible. The Bible does not teach this. The Bible teaches that a man must be born of God to be a God-man, and this God-man must be raised up, must grow up. Then the God-men know how to build up themselves to be the Body of Christ for the manifestation of God and for the fulfillment of God's economy. (The God-men, pp. 10, 14-15)

Further Reading: The God-men, ch. 1; The God-man Living, ch. 1

第二周 · 周四

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

我们的确有一个负担，要专一地来看圣经中唯一的、最高的、最深的、最奥秘的、最荣耀的一个题目，就是神对人最高的目的。…圣经是一本讲神的书，尤其是讲到神和人的关系。在这个神和人的关系里，我们可以看见神有一个心愿和一个目的，就是要把祂自己作成人，也把人作成神，使神与人二者完全相同。神是神，然而祂却把祂自己作成人，在人性里，在人的生命中和人一样一式，过人的生活。…人是人，但神却愿意把人作成和祂一样，在生命和性情上与祂同类、同样；只是我们这些人不能有神的身位。这样，祂的属性就变成我们人的美德，祂的荣形就在我们身上显活出来。神与人在宇宙间至终就成了一对配偶。（经过过程之神圣三一在信徒里的分赐、变化、并建造，四页）。

信息选读

〔神〕是神，却取了人性，穿上人体，有人的生命，和人一同居住、一同生活，为要把人，就是祂所拣选的人，也作得和祂一样。这就叫这些人，虽然是人，却有祂那神的生命，也有祂那神的性情。在生命和性情上，人和神是同类的。因为至终，祂生了我们，我们是从祂

‹‹ WEEK 2 — DAY 4 ››

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

We definitely have a burden to focus on the unique, highest, deepest, most mysterious, and most glorious subject in the Holy Scriptures, that is, God’s highest purpose concerning man....The Bible is a book concerning God, especially concerning God’s relationship with man. In God’s relationship with man we can see that God has a heart’s desire and a purpose; that is, God wants to make Himself man and to make man God that the two—God and man—may become altogether the same. God is God, yet He made Himself a man and lived a human life exactly the same as man in the human nature and the human life....Man is man, yet God wants to make man the same as He is, of the same kind and the same likeness as He is in life and in nature, except that we human beings have no share in His person. Thus, His attributes become our human virtues and His glorious image is expressed and lived out through us. Eventually, God and man become a matching pair in the universe. (The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, p. 9)

Today’s Reading

[God] is God, yet He took on human nature, put on a human body, and had a human life to dwell and live together with men in order to make men, His chosen people, the same as He is. Thus, although these men are human, they have His divine life and His divine nature. In life and nature, man and God are of the same kind. Eventually, He begot us, and we were born of Him. He is

生的。祂是神，怎样有了我们的人性；我们是人，也照样要有祂的神性。所以这二者，是神，却有人性；是人，却有神性。祂就借着这二性、二命，把祂和人调在一起，为要使祂那神圣的生命，能借着人性活在人中间；也是为着祂所救赎的人，能有祂的神性，在祂的神性里，借着祂所复活、拔高的人性，活出神的形状来。

这最终就把神人二者作成一样，调和在一起，而且是建造在一起。神把祂自己，…建造在人里面，也把人建造在祂里面。是祂成了这个构造，有祂作内里的来源、元素和素质，就是内在的成分，并且和祂所救赎的人，在祂这个源头、元素和素质—内在的成分里，建造在一起，成了祂这个架构。这就是宇宙间的一个新人。…这个新人最终的完成，结果就是新耶路撒冷。新耶路撒冷是个构成，是神而人，人而神，二者构造在一起的；是神性在人性得着彰显，是人性在神性得着荣耀。所以他们二者就互为居所，神而人者住在人而神者的里面，那人而神者又住在神而人者的里面，互为居所。这样，祂那神圣的荣耀，就在人性上，显照得光辉烈烈，灿烂赫赫。这里一点也不包括什么良善或邪恶，与善恶一点关系也没有。神的这一个经纶，绝对是在善恶之外。这经纶乃是神自己和人作成一体，成为神而人者，人而神者的一位（经过过程之神圣三一在信徒里的分赐、变化、并建造，三八至三九页）。

在这经纶里，借着一个奇妙的过程，神成了人，为要使人在生命和性情上（但不在神格上）成为神。对神而言，这过程是成为肉体、人性生活、死和复活。对我们而言，这过程是重生、圣别、更新、变化、模成和得荣。神成了人，至终人要在生命和性情上成为神。这样，神永远的经纶就得着完成（列王纪生命读经，一八二页）。

参读：经过过程之神圣三一在信徒里的分赐、变化、并建造，第一、四篇。

God and has our human nature; likewise, we are man and also have His divine nature. Hence, these two are God yet with humanity and are man yet with divinity. By these two natures and two lives God mingles Himself with man in order that His divine life may be lived out through humanity among men, and in order that His redeemed may have His divinity and in His divinity may live out the likeness of God through the resurrected and uplifted humanity.

Eventually, this will make God and man alike and mingled together and even built together....God builds Himself into man and builds man into Himself. He Himself becomes this constitution with Himself as the intrinsic element—the source, element, and essence within—and with His redeemed people built together in the intrinsic element—the source, element, and essence—to become the framework. This is the one new man in the universe....The ultimate consummation of this new man is the New Jerusalem. The New Jerusalem is a constitution of God and man and man and God, who are constituted into one; it is divinity expressed in humanity and humanity glorified in divinity. Therefore, they two—divinity and humanity—become a mutual dwelling place. The One who is God yet man dwells in the one who is man yet God, and the one who is man yet God dwells in the One who is God yet man. They are a mutual dwelling place. Thus, His divine glory shines forth radiantly with great splendor in humanity. There is not one bit of good or evil here, and it has nothing to do with good and evil. God's economy is absolutely outside of good and evil. This economy is God and man becoming one entity, as one who is God yet man and man yet God. (The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, pp. 37-38)

In this economy God became man in order to make man God in life and nature (but not in the Godhead) through a marvelous process. With God this process was incarnation, human living, death, and resurrection. With us this process is regeneration, sanctification, renewing, transformation, conformation, and glorification. God has become man, and eventually man will become God in life and in nature. Then the eternal economy of God will be accomplished. (Life-study of 1 & 2 Kings, p. 145)

Further Reading: The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, chs. 1, 4

第二周 · 周五

晨兴喂养

弗四 4～6“一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

24“并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

什么是基督身体的实际？简单地说，基督身体的实际乃是一种团体的生活，不是个人的生活。这团体的生活是许多圣徒的集大成，这些圣徒被他们里面那经过过程并终极完成的神所救赎、重生、圣别并变化。借着这内住之终极完成的神，这些蒙救赎的圣徒就被作成实际的神人（关于相调的实行，三三页）。

信息选读

耶稣…乃是一个正真的人，但祂不凭人的生命而活，乃凭神的生命而活。…神的生命，带着其一切的属性，从这神人耶稣里面活出来，彰显为这神人的美德。

…这样的生命起初只是在个人的耶稣基督里。然而，这生命现今已经在许多人身上被重复、复制出来，这些人蒙了救赎、重生，如今在他们里面有神的生命。他们都得着滋养、圣别、变化、成全，不仅成为成熟的基督徒，更是成为神人。基督身体的实际乃是被成全之神人所过的团体生活，他们是真正的人，但他们不凭自己的生命，乃凭经过过程之神的生命而活；经过过程之神的属性借着他们的美德彰显出来。

‹‹ WEEK 2 — DAY 5 ››

Morning Nourishment

Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

What is the reality of the Body of Christ? In brief, the reality of the Body of Christ is a kind of corporate living, not a living by any individual. This corporate living is the aggregate of many saints who have been redeemed, regenerated, sanctified, and transformed by the processed and consummated God within them. By this indwelling consummated God, these redeemed saints have been made actual God-men. (The Practical Points concerning Blending, p. 34)

Today's Reading

Jesus was a genuine man, but He lived not by man's life but by God's life....God's life with all its attributes was lived within this God-man Jesus and expressed as this God-man's virtues.

Such a life was there originally just in an individual man, Jesus Christ. But this life has now been repeated, reproduced, in many men who have been redeemed and regenerated and who now possess the divine life within them. All of them have been nourished, sanctified, transformed, and perfected not just to be matured Christians, but to be God-men. The reality of the Body of Christ is the corporate living by the perfected God-men, who are genuine men but are not living by their life, but by the life of the processed God, whose attributes have been expressed through their virtues.

我们来到神经纶的最高峰—基督身体的实际。我们都知道“基督的身体”一辞。我们甚至也可能看见了基督身体的启示。然而我们必须承认，到目前为止，已过七十二年多以来，经过这段漫长的时间，在我们里面，在我们中间，我们很少看见基督身体的实际。我不是说到启示，甚至不是说到异象，而是说到基督身体的实际。

这个实际与任何组织，或任何带有组织性质的事毫无关系。并且基督的身体也不是一个系统制度，因为没有一种系统制度是生机的。基督身体的实际完完全全是生机的。

要认识相调的目的，我们就需要来看神永远的经纶。我们的神，行动、活动的神，在已过的永远里，在自己里面为基督定了永远的经纶（弗一9～10，三9～11）。在这经纶，就是在这计划、安排里，神定意要产生生机的身体，作祂在生命里的生机体，使祂得着扩增和彰显。要完成这事，神自己必须成为人，好叫人成为神。祂是以联结与调和的方式成就这事。至终，神和人的确联结在一起，调和在一起。

我们有基督的身体这辞，也有基督身体的道理，但基督身体的实行和实际在哪里？你曾摸着基督身体的实行么？你曾在基督身体的实际里么？

我们都需要考量基督的身体这件事。我们有这辞，也有道理，但在实行上，我们没有实际。相调的目的是要将我们众人引进基督身体的实际。我宝贵众地方召会，和你们一样。但我宝贵众地方召会，是因着一个目的：众地方召会是将我带进基督身体的手续。众召会是身体，但众召会也许没有基督身体的实际。因此，我们需要在众地方召会里，使我们能被引进或带进基督身体的实际（关于相调的实行，三五、二八至二九、二至三、五至六页）。

参读：关于相调的实行，第一、四至五章。

We come to the highest peak in God’s economy—the reality of the Body of Christ. We know the term the Body of Christ. We may even have seen the revelation of the Body of Christ. Yet we have to admit that thus far, over the past seventy-two years, through such a long time, we can see very little of the reality of the Body of Christ within us and among us. I am speaking not of the revelation, not even of the vision, but of the reality of the Body of Christ.

This reality has nothing to do with any kind of organization or with anything which remains in the nature of organization. Also, the reality of the Body of Christ is not a system in any way, because no system is organic. The reality of the Body of Christ is absolutely and altogether organic.

To know the purpose of the blending, we need to look into God’s eternal economy. Our God, the moving and acting God, made an eternal economy in Himself for Christ in eternity past (Eph. 1:9-10; 3:9-11). In this economy as a plan, an arrangement, God decided to produce an organic Body to be His organism in life for His increase and expression. To carry this out, God Himself had to become a man that man might become God. He accomplished this by the way of union and mingling. Eventually, God and man did unite together and mingle together.

We have the term the Body of Christ and we have the doctrine of the Body of Christ, but where is the practicality and reality of the Body of Christ? Have you ever touched the practicality of the Body of Christ? Have you ever been in the reality of the Body of Christ?

We all need to consider this matter. We have the term and we have the doctrine, but practically, we do not have the reality. The purpose of the blending is to usher us all into the reality of the Body of Christ. I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ. The churches are the Body, but the churches may not have the reality of the Body of Christ. Thus, we need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (The Practical Points concerning Blending, pp. 35, 30, 8, 10)

Further Reading: The Practical Points concerning Blending, chs. 1, 4-5

第二周 · 周六

晨兴喂养

约十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

23 “…人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

圣经中神圣启示的总结乃是一个建造，就是新耶路撒冷。这建造是神性与人性的调和，由启示录二十一章所描述的新耶路撒冷所证明。…新耶路撒冷是神的帐幕，是为给神居住；神和羔羊是殿，是为给蒙救赎的圣徒居住〔3、22〕。这指明新耶路撒冷乃是神与人相互的居所。不仅如此，这建造也是人的组成。城门是珍珠，门上写着以色列十二个支派的名字（12）；十二根基上有羔羊十二使徒的十二个名字（14）。这清楚指明，新耶路撒冷是三一神（祂是素质、中心和普及）与祂所救赎之人的组成（撒母耳记生命读经，二四二页）。

信息选读

新耶路撒冷是神性与人性调和在一起，成为一个实体的组成。一切的组成分子都有相同的生命、性情和构成，因此是一个团体人。这就是神成为人，并且人在生命和性情上（但不在神格上）成为神。这二者—神与人，人与神，借着调和在一起而建造在一起；这就是神建造的完成和总结（撒母耳记生命读经，二四三页）。

神在召会这团体的器皿中行动。召会作为这样的器皿，乃是基督的扩大，基督的扩增。现今神的行动是团

‹‹ WEEK 2 — DAY 6 ››

Morning Nourishment

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

23 ...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

The conclusion of the divine revelation in the Bible is a building, the New Jerusalem. This building is a blending and mingling of divinity with humanity. This is proved by the description of the New Jerusalem in Revelation 21....The New Jerusalem as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in [vv. 3, 22]. This indicates that the New Jerusalem will be a mutual dwelling place for God and man. Furthermore, this building is a composition of human beings. The gates are pearls inscribed with the names of the twelve tribes of the sons of Israel (v. 12), and on the twelve foundations are the twelve names of the twelve apostles of the Lamb (v. 14). This indicates clearly that the New Jerusalem is a composition of the Triune God, who is the essence, center, and universality, and God's redeemed people. (Life-study of 1 & 2 Samuel, pp. 198-199)

Today's Reading

The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity. All the components have the same life, nature, and constitution and thus are a corporate person. This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead. These two, God and man, man and God, are built up together by being blended and mingled together. This is the completion, the consummation, of God's building. (Life-study of 1 & 2 Samuel, p. 199)

God is moving in the church as a corporate vessel. As such a vessel the church is the enlargement of Christ, the expansion of Christ. Now God's move

体的，就是在基督的身体，召会，新人，三一神的生机体里。

神团体行动的阶段是启示于使徒行传到启示录里。这是圣经中最深奥、最属天、最神圣、最属灵、最生机的部分。这一部分是关于神永远的经纶，论到基督是神的奥秘（西二2），以及召会—基督的身体—是基督的奥秘（弗三4、6）。…这两个奥秘就是神圣经纶的内容。

经过过程的三一神作为终极完成的那灵，是在我们的灵里。所以，我们基督徒该留在我们的灵里。我们不该去拜访我们的肉体，也不该与我们的魂为友。我们的灵是我们宝贵的地方。…在我们的灵这里，我们可以享受经过过程的三一神。

我们需要学习运用我们的灵。运用我们的灵就像呼吸一样。甚至在休息的时候，我们仍在呼吸。我们可以说，呼吸表征我们的运用灵。就如我们的呼吸是不间断的，照样，我们需要不住地祷告（帖前五17）。我们每次祷告时，都要在灵里祷告（弗六18）。这就是属灵的呼吸。

在我们运用灵的属灵呼吸里，我们享受、接受、并吸取神圣的本质，连同神圣的素质、神圣的元素、和神圣的彰显。这使我们成为神，就是被经过过程的三一神构成，使我们在生命和性情上（不是在神格上）成为神。在这一面的意义上，我们可以说信徒成为神乃是一个过程，这个过程要终极完成于新耶路撒冷。

新耶路撒冷是蒙神拣选、救赎、重生、圣别、变化、并荣化而得成为神的一班人的组成。在神那一面，是三一神成为肉体，来成为人；在我们这一面，是我们成为神，由经过过程并终极完成的三一神所构成，使我们在生命和性情上成为神，作祂团体的彰显，直到永远。这是最高的真理，也是最高的福音（约伯记生命读经，一三九至一四一页）。

参读：撒母耳记生命读经，第三十篇；约伯记生命读经，第二十二篇。

is in a corporate way. This corporate way is just the Body of Christ, the church, the new man, the organism of the Triune God.

This stage of God's corporate move is revealed in Acts through Revelation. This is the deepest and the most profound, heavenly, divine, spiritual, and organic section of the Bible. This section concerns God's eternal economy regarding Christ as the mystery of God (Col. 2:2) and the church, the Body, as the mystery of Christ (Eph. 3:4, 6)....These two mysteries are the contents of the divine economy.

The processed Triune God as the consummated Spirit is in our spirit. Therefore, as Christians we should remain in our spirit. We should not go to visit our flesh, and we should not befriend our soul. Our spirit is our precious place....Here in our spirit we can enjoy the processed Triune God.

We need to learn to exercise our spirit. Exercising our spirit is like breathing. Even when we are resting we are still breathing. We may say that breathing signifies our exercising of our spirit. Just as we breathe without ceasing, we need to pray unceasingly (1 Thes. 5:17). Every time we pray, we need to pray in our spirit (Eph. 6:18). This is spiritual breathing.

In our spiritual breathing by the exercise of our spirit, we enjoy, receive, and absorb the divine substance with the divine essence, the divine element, and the divine expression. This will cause us to be deified, that is, to be constituted with the processed Triune God to be made God in life and in nature but not in the Godhead. In this sense we may speak of the deification of the believers, a process that will consummate in the New Jerusalem.

The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, transformed, and glorified people who have been deified. 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, pp. 120-122)

Further Reading: Life-study of 1 & 2 Samuel, msg. 30; Life-study of Job, msg. 22

154 赞美主 – 祂的万有包罗性

8 7 8 7 双（英 203）

降 A 大调 3/4

3 – 3 | 3 2 1 | 1 – 1 | 2 1 6 | 5 – 5 | 1 – 1 | 3 · 2 1 | 2 – – |
一 远 在 时 间 尚 未 起 首,万 有 尚 都 未 开 始,

3 – 3 | 3 2 1 | 1 – 1 | 2 1 6 | 5 – 1 | 3 5 4 | 3 – 2 | 1 – – |
在 父 怀 中 并 荣 耀 里,你 是 神 的 独 生 子。

5 – 3 | 5 – 3 | 4 – 4 | 4 · 3 2 | 3 – 3 4 | 5 – 5 | 6 5 3 | 2 – – |
当 父 将 你 赐 给 我 们,你 的 身 位 仍 一 样,

3 – 3 | 3 2 1 | 1 – 1 | 2 1 6 | 5 – 1 | 3 5 4 | 3 – 2 | 1 – – ‖
为 将 父 的 所 有 丰 满,借 着 圣 灵 来 表 扬。

二 借着你死并你复活, 你就成为神长子;
借着重生分赐生命, 我们成为神众子。
我们是你生命繁殖, 是你许多的弟兄,
我们是你荣耀复本, 是你神圣的扩充。

三 你曾是那唯一麦粒, 落到地里而死了;
借着死亡,并借复活, 显出繁殖的荣耀。
你使我们由你得生, 变成许多的子粒;
众人调和成为一饼, 作你丰满的身体。

四 我们是你的复制品、 是你身体并新妇、
是你表现、是你丰满, 永远让你来居住。
我们是你普及、继续、 是你生命的开展、
是你长成、是你富余, 与你合一永无间。

WEEK 2 — HYMN

Hymns, #203

1
In the bosom of the Father,
Ere the ages had begun,
Thou wast in the Father's glory,
God's unique begotten Son.
When to us the Father gave Thee,
Thou in person wast the same,
All the fulness of the Father
In the Spirit to proclaim.

2
By Thy death and resurrection,
Thou wast made God's firstborn Son;
By Thy life to us imparting,
Was Thy duplication done.
We, in Thee regenerated,
Many sons to God became;
Truly as Thy many brethren,
We are as Thyself the same.

3
Once Thou wast the only grain, Lord,
Falling to the earth to die,
That thru death and resurrection
Thou in life may multiply.
We were brought forth in Thy nature
And the many grains became;
As one loaf we all are blended,
All Thy fulness to proclaim.

4
We're Thy total reproduction,
Thy dear Body and Thy Bride,
Thine expression and Thy fulness,
For Thee ever to abide.
We are Thy continuation,
Thy life-increase and Thy spread,
Thy full growth and Thy rich surplus,
One with Thee, our glorious Head.

申言稿：