第六周

按照神经纶的宇宙历史—人类历史里的神圣历史，成就主的心愿，就是要得着一个在实际里的新人

读经：珥一 4，三 11，弗一 3～6，二 15，四 22～24，弥五 2，启十九 7～9

【周一】

壹 这个宇宙中有两个历史：人的历史（人类的历史）和神的历史（神圣的历史）；前者如同外壳，后者如同外壳里面的核仁—参珥一 4：

一 圣经相当详细地启示人类历史里的神圣历史；神的历史就是我们的历史，因为祂与我们联结：

1 我们需要看见，神在已过永远里的历史，是要为祂与人联结的行动作预备：

a 神圣的历史开始于永远的神和祂的经纶；按照神的经纶，神要把祂自己作到人里面，与人成为一，作人的生命、生命的供应和一切，并得着人作祂的彰显—弗三 9～10，一 10，创一 26，二 9。

【周二】

Week Six

The Universal History according to God's Economy—the Divine History within the Human History to Fulfill the Lord's Heart's Desire to Have the One New Man in Reality

Scripture Reading: Joel 1:4; 3:11; Eph. 1:3-6; 2:15; 4:22-24; Micah 5:2; Rev. 19:7-9

§Day 1

I. In this universe there are two histories: the history of man, the human history, and the history of God, the divine history; the former is like an outward shell, and the latter, like the kernel within the shell—cf. Joel 1:4:

A. The divine history within the human history is revealed in the Bible in considerable detail; God's history is our history because He is in union with us:

1. We need to see God's history in eternity past as a preparation for His move to be in union with man:

a. The divine history began with the eternal God and His economy; according to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression—Eph. 3:9-10; 1:10; Gen. 1:26; 2:9.

§Day 2

b 神在祂神圣的三一里，在永远里举行了一个会议，决定基督那极重要的死，为着完成神永远的经纶—徒二 23。

c 神圣三一的第二者，预备要从永远里出来，进到时间里，生于伯利恒，成为一个人—弥五 2。

d 神在创立世界以前，在基督里，曾用诸天界里各样属灵的福分，祝福了信徒—弗一 3 ～ 6。

【周三】

2 神在人里的历史，开始于成为肉体，继续于祂经过人性生活、钉死、复活、以及升天的过程；何西阿十一章四节说，这些乃是人的绳，爱的索：

a 神圣的历史，就是神在人里的行动，乃是以经过过程的基督这位神人作为原型，而达到新人，以终极完成于新耶路撒冷这伟大的神人，就是神永远经纶终极的完成。

b 基督借着祂的成为肉体和人性生活，将无限的神带到有限的人里面；将三一神与三部分人联结并调和一起；借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性。

【周四】

c 基督的钉死是个代替的死，是包罗万有的死，是包罗万有法理的救赎，了结旧造并解决所有的问题；（约一 29；）在祂的钉死里，祂救赎神所创造却堕落在罪中的一切，（来二 9，西一 20，）用祂神圣的元素创造（孕育）新人，（弗二 15，）且从祂人性的体壳里，将祂神圣的生命释放出来。（约十二 24，十九 34，路十二 49 ～ 50。）

b. God in His Divine Trinity held a council in eternity to make the determination concerning the crucial death of Christ for the carrying out of God's eternal economy—Acts 2:23.

c. The second of the Divine Trinity was preparing to carry out His "goings forth" from eternity into time to be born in Bethlehem as a man—Micah 5:2.

d. God blessed the believers in Christ with the spiritual blessings in the heavenlies before the foundation of the world—Eph. 1:3-6.

§Day 3

2. God's history in man began with the incarnation and continued with His processes of human living, crucifixion, resurrection, and ascension; Hosea 11:4 says that these are the cords of a man, the bands of love:

a. The divine history, God's move in man, is with the processed Christ, the God-man, as the prototype, unto the new man to consummate in the New Jerusalem, the great God-man, the ultimate fulfillment of God's eternal economy.

b. Through Christ's incarnation and human living, He brought the infinite God into the finite man, He united and mingled the Triune God with the tripartite man, and He expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues.

§Day 4

c. Christ's crucifixion was a vicarious death, an all-inclusive death, an all-inclusive judicial redemption, which terminated the old creation and solved all problems (John 1:29); in His crucifixion He redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20), He created (conceived) the new man with His divine element (Eph. 2:15), and He released His divine life from within the shell of His humanity (John 12:24; 19:34; Luke 12:49-50).

d 在祂的复活里，祂生为神的长子，（徒十三 33，罗一 4，八 29，）成为赐生命的灵，（林前十五 45 下，）并重生千万的人，使他们成为神的众子作基督身体的肢体和一个新人（召会）的成分。（彼前一 3，西三 10 ～ 11。）

e 祂升上诸天，然后作为那灵降下，以产生召会作一个新人，使三一神得着团体的彰显—珥二 28 ～ 32，徒二 1 ～ 4，16 ～ 21。

二 因此，召会作为一个新人的实际，也是神圣历史的一部分；这历史是人类外在历史里之神圣奥秘的内在历史；在神圣历史这部分的末了，基督要再来，带着祂的得胜者作祂的军队，（珥一 4，三 11，）击败敌基督和他的军队。

三 接着，千年国就要来临；至终，这国度要终极完成于新天新地里的新耶路撒冷；新耶路撒冷将是神的历史终极完成的一步。

【周五】

贰 在彼得（捕鱼的职事）、保罗（建造的职事）、和约翰（修补的职事）身上，我们可以看见主的心愿乃是要得着一个新人：

一 五旬节那天，神用彼得带进许多犹太信徒；（徒二 5～11；）再者，哥尼流在祷告中得着异象，（十 30，）彼得也在祷告中得着异象；（17，19；）借此神为着一个新人实际的出现得着外邦人的计划和行动得以实施。（9 下～ 14，27 ～ 29。）

二 在以弗所二章十四至十五节保罗揭示，基督借着祂创造新人的死，将犹太人和外邦人创造成一个新人；（参四 22 ～ 24；）在林前十二章十三节保罗告诉我

d. In His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29), He became the life-giving Spirit (1 Cor. 15:45b), and He regenerated millions of people to be sons of God as members of the Body of Christ and constituents of the one new man, the church (1 Pet. 1:3; Col. 3:10-11).

e. He ascended to the heavens and then descended as the Spirit to produce the church as the one new man for the corporate expression of the Triune God—Joel 2:28-32; Acts 2:1-4, 16-21.

B. Thus, the church as the reality of the one new man is also a part of the divine history, the intrinsic history of the divine mystery within the outward, human history; at the end of this part of the divine history, Christ will come back with His overcomers as His army (Joel 1:4; 3:11) to defeat Antichrist and his army.

C. Following this, the thousand-year kingdom will come; eventually, this kingdom will consummate in the New Jerusalem in the new heaven and new earth; the New Jerusalem will be the ultimate, the consummate, step of God's history.

§Day 5

II. With Peter (the fishing ministry), Paul (the building ministry), and John (the mending ministry), we can see the Lord's heart's desire to have the one new man:

A. God used Peter on the day of Pentecost to bring in many Jewish believers (Acts 2:5-11); furthermore, Cornelius received a vision in prayer (10:30), and Peter also received a vision in prayer (vv. 17, 19) through which God's plan and move (vv. 9b-14, 27-29) to gain the Gentiles for the practical existence of the one new man were carried out.

B. Paul unveils in Ephesians 2:14-15 that Christ created both the Jews and the Gentiles into one new man through His new-man-creating death (cf. 4:22-24); Paul tells us in 1 Corinthians 12:13 that we were all baptized

们，我们“不拘是犹太人或希利尼人”，都受浸成了一个身体；在加拉太三章二十七至二十八节保罗告诉我们，凡浸入基督的，都已经穿上了基督，“没有犹太人或希利尼人”；在歌罗西三章十至十一节保罗告诉我们，在新人里犹太人和希利尼人都没有地位。

三 约翰告诉我们，主用自己的血“从各支派、各方言、各民族、各邦国中，买了人来”；（启五9；）这些蒙救赎的人构成召会这一个新人；借着约翰我们也看见众召会是金灯台，（一11～12，）这些金灯台要终极完成为新耶路撒冷；在金灯台和新耶路撒冷里，我们看不见民族与民族之间的不同。

四 这一切都指明每天我们都需要喝一位灵，（林前十二13，）好使我们在实际日常生活的每一面，都在我们心思的灵里得以更新，借此脱去旧人并穿上新人，以完成主的心愿，就是要得着一个在实际里的新人。（弗四22～24。）

【周六】

叁 在神圣的历史中有一个新造—新人同着新心、新灵、新生命、新性情、新历史、和新的终结—诗歌十一首，结三六26，林后三16，太五8，多三5：

一 神圣的历史，神在人里的历史，是从基督的成肉体直到祂的升天，成为赐生命的灵，然后继续于祂住在我们里面，借着神生机的救恩，就是重生、圣别、更新、变化、模成并荣化，把我们带进一个新人完满的实际里，并使我们成为基督荣耀的新妇—弗四22～24，罗五10，启十九7～9。

into one Body, “whether Jews or Greeks”; in Galatians 3:27-28 Paul tells us that those who have been baptized into Christ have put on Christ, and “there cannot be Jew nor Greek”; in Colossians 3:10-11 Paul tells us that the Jew and the Greek have no place in the new man.

C. John tells us that the Lord purchased by His blood “men out of every tribe and tongue and people and nation” (Rev. 5:9); these redeemed ones constitute the church as the one new man; through John we also see that the churches are the golden lampstands (1:11-12), and consummately, these lampstands become the New Jerusalem; in the lampstands and in the New Jerusalem we can see no differences in peoples.

D. This all indicates that daily we need to put off the old man and put on the new man by drinking of the one Spirit (1 Cor. 12:13) so that we may be renewed in the spirit of our mind in every area of our practical daily life for the carrying out of the Lord’s heart’s desire to have the one new man in reality (Eph. 4:22-24).

§Day 6

III. With the divine history there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation—Hymns, #16; Ezek. 36:26; 2 Cor. 3:16; Matt. 5:8; Titus 3:5:

A. The divine history, the history of God in man, was from Christ’s incarnation through His ascension to become the life-giving Spirit and then continues with His indwelling us through God’s organic salvation of regeneration, sanctification, renewing, transformation, conformation, and glorification to bring us into the full reality of the one new man and to make us the glorious bride of Christ—Eph. 4:22-24; Rom. 5:10; Rev. 19:7-9.

二 现在我们要问自己一个问题：我们是活在神圣的历史里，还是仅仅活在人类的历史里？

1 我们都在人类的历史里出生，却在神圣的历史里再生，重生；我们若活在这个世界，就是活在人类的历史里；但我们若活在召会这一个新人的实际里，就是活在神圣的历史里；在召会生活中，神的历史就是我们的历史；现在这两方—神和我们—有同一个历史，就是神圣的历史。

2 赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物，为着我们生机的救恩，并借着将和平的福音传遍整个居人之地使祂得扩展，（弗二 14～17，六 15，参太二四 14，）好使我们成为实际里的一个新人，作祂得胜的新妇。

B. Now we need to ask ourselves this question: Are we living in the divine history, or are we living merely in the human history?

1. We all were born in the human history, but we have been reborn, regenerated, in the divine history; if our living is in the world, we are living in the human history; but if we are living in the church as the reality of the one new man, we are living in the divine history; in the church life God's history is our history; now two parties—God and we—have one history, the divine history.

2. We praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things for our organic salvation and for His spreading through the preaching of the gospel of peace to the whole inhabited earth (Eph. 2:14-17; 6:15; cf. Matt. 24:14) so that we may become the one new man in reality to be His overcoming bride.

第六周■周一

晨兴喂养

珥一4“剪蝗剩下的，群蝗来吃；群蝗剩下的，舔蝗来吃；舔蝗剩下的，毁蝗来吃。”

三11“四围的列国啊，你们要速速地来，一同聚集。耶和华啊，求你使你的大能者在那里降临！”

圣经记载两个历史：人的历史（人类的历史）和神的历史（神圣的历史）。前者如同外壳，后者如同外壳里面的核仁。小申言者书对人类历史有清楚的说明，由约珥书一章四节所提的四种蝗虫所表征；也相当详细的启示了在人类历史里的神圣历史。神圣的历史是三一神在人性里的神圣奥秘，开始于已过永远里永远的神和祂永远的经纶；（弥五2下，提前一4，弗一4～5，9～11；）继续于基督的成为肉体；（弥五2上；）祂的死、埋葬和复活，使神的救赎和救恩传布给地上的万民；（拿一17，二10；）祂将终极完成的灵浇灌下来，以产生召会，作三一神团体的彰显；（珥二28～32；）祂要第二次来临，作万国所羡慕的（该二7上）和公义的日头；（玛四2上；）祂要带着作祂军队的得胜者同来，击败敌基督和他的军队；（珥三1～15；）祂也要在千年国里在锡安掌权。（三16～21，弥四7。）至终，国度要终极完成于新天新地里的新耶路撒冷，直到永远。新耶路撒冷将是神的历史终极完成的一步。（圣经恢复本，珥一4注1。）

信息选读

〔圣经〕是由四十几位作者，费了大约一千五百

WEEK 6 — DAY 1

Morning Nourishment

Joel 1:4 What the cutting locust has left, the swarming locust has eaten; and what the swarming locust has left, the licking locust has eaten; and what the licking locust has left, the consuming locust has eaten.

3:11 Hurry and come, all you surrounding nations, and be gathered. There cause Your mighty ones to descend, O Jehovah!

The Bible is a record of two histories: the history of man, the human history, and the history of God, the divine history. The former is like an outward shell, and the latter, like the kernel within the shell. In the Minor Prophets the human history is clearly defined and is signified by the four kinds of locusts mentioned in Joel 1:4. The divine history within the human history is also revealed in considerable detail. The divine history, as the divine mystery of the Triune God in humanity, began in eternity past with the eternal God and His eternal economy (Micah 5:2c; 1 Tim. 1:4; Eph. 1:4-5, 9-11). It continues with Christ's incarnation (Micah 5:2a); His death, burial, and resurrection for the spreading of God's redemption and salvation to all the nations on earth (Jonah 1:17; 2:10); His pouring out of the consummated Spirit to produce the church as the corporate expression of the Triune God (Joel 2:28-32); His second coming as the Desire of nations (Hag. 2:7a) and as the Sun of righteousness (Mal. 4:2a); His coming with His overcomers as His army to defeat Antichrist and his army (Joel 3:1-15); and His reigning in Zion in the thousand-year kingdom (3:16-21; Micah 4:7). Eventually, the kingdom will consummate in the New Jerusalem in the new heaven and the new earth for eternity. The New Jerusalem will be the ultimate, the consummate, step of God's history. (Joel 1:4, footnote 1)

Today's Reading

[The Bible] took approximately fifteen hundred years to complete through

年写成的。头一位作者是摩西，末了一位作者是约翰。…我们可以说，圣经乃是神的自传，因为它是神自己借着许多受圣灵感动的作者，所写关于神的一本书。…整本圣经乃是三一神的历史。

神的历史成了我们的历史，因为祂与我们联结。我们可以用夫妻之间的联结来说明这事。…圣经就是神与我们联结的历史。祂是我们的丈夫，我们这些蒙祂拣选、救赎的人是祂的妻子。

基督徒的生活乃是与神联结的生活。新约圣经说，作为神具体表现的基督乃是丈夫，召会乃是妻子。（弗五 25 ～ 32，林后十一 2。）…启示录十九章说到基督的婚娶和祂的婚筵。（7 ～ 9。）二十一、二十二章给我们看见，化身于基督里的神，与蒙祂拣选、救赎之人在永世里的婚配生活。…因此，当我们摸着神的历史，我们就摸着我们的基督徒生活。…基督徒的生活乃是嫁给三一神之妻子的生活。

我们的神有一部历史，祂的历史最奇妙的一部分乃是祂与人联结的历史。甚至在旧约里，神就说到祂自己是丈夫，祂的子民是祂的妻子。（赛五四 5，六二 5，耶二 2，三 1，14，三一 32，结十六 8，二三 5，何二 7，19。）神在旧约里所要得着与祂子民的婚配生活，乃是在新约里得以实化。（神在祂与人联结中的历史，四至五页。）

三一神是永远的。…在祂没有起始。这永远的一位在祂自己里面定了一个经纶。按照祂的经纶，神要把祂自己作到人里面，与人成为一，作人的生命、生命的供应和一切，并得着人作祂的彰显。所以，神在祂经纶里的心愿，就是要有一个团体的实体，由神和人构成，作祂永远的彰显。这神圣的历史开始于永远的神和祂的经纶。（约珥书生命读经，二四九页。）

参读：约珥书生命读经，第五至六篇。

more than forty writers. The first writer was Moses, and the last writer was John…. We may say the Bible is the autobiography of God, because it is a book about God written by God Himself through a number of writers moved by the Holy Spirit…. The entire Bible is a history of the Triune God.

God's history has become our history because He is in union with us. We can illustrate this with the union between a husband and wife…. The Bible is God's history in union with us. He is our Husband, and we as His chosen and redeemed people are His wife.

The Christian life is a life in union with God. The New Testament says that Christ as the embodiment of God is the Husband and that the church is the wife (Eph. 5:25-32; 2 Cor. 11:2)…. Revelation 19 speaks of the marriage of Christ and His marriage dinner (vv. 7-9). Revelation 21 and 22 show us the marriage life in eternity between God embodied in Christ and His chosen, redeemed people…. Thus, when we touch God's history, we touch our Christian life…. The Christian life is the life of a wife who is married to the Triune God.

Our God has a history, and the most wonderful part of His history is His history in His union with man. Even in the Old Testament, God referred to Himself as the Husband and to His people as His wife (Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19). The marriage life God desired with His people in the Old Testament is realized in the New Testament. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man, " pp. 17-18)

The Triune God is eternal…. With Him there is no beginning. Within Himself, this eternal One made an economy. According to His economy, God wants to work Himself into man to be one with man, to be man's life, life supply, and everything, and to have man as His expression. God's intention in His economy is thus to have a corporate entity, composed of God and man, to be His expression for eternity. This divine history began with the eternal God and His economy. (Life-study of Joel, p. 34)

Further Reading: Life-study of Joel, msgs. 5-6

第六周■周二

晨兴喂养

徒二23“祂既按着神的定议先见被交给人，你们就借着不法之人的手，把祂钉在十字架上杀了。”

弥五2“伯利恒以法他啊，你在犹大诸城中为小，将来必有一位从你那里为我而出，在以色列中作掌权者；祂是从亘古，从太初而出。”

神在祂神圣的三一里，在永远里举行了一个会议。（徒二23与注1。）…父神、子神、灵神在永远里举行了一个会议，决定基督那极重要的死，为着完成神永远的经纶。神立了一个经纶，但是神必须决定要如何完成祂的经纶。为了完成神的经纶，基督必须受那包罗万有的死。（神在祂与人联结中的历史，一六页。）

信息选读

神圣三一的第二者，预备要完成祂从永远进到时间里的“出来”，生在伯利恒成为人。弥迦书五章二节告诉我们，基督要生在伯利恒，那是神“出来”的一部分。…在神圣三一的第二者在时间里来生在伯利恒之前，祂在已过的永远里，乃是预备要来。神在创立世界以前，在基督里，曾用诸天界里各样属灵的福分，祝福了信徒。（弗一3～6。）…在我们受造以前，祂在两件事上祝福了我们。…在已过的永远里，神拣选我们，使我们成为圣别，成圣归祂自己，有祂圣别的性情。（4。）…〔这〕指明祂要与我们成为一，也就是说，祂的性情要成为我们

WEEK 6 — DAY 2

Morning Nourishment

Acts 2:23 This man, delivered up by the determined counsel and foreknowledge of God, you, through the hand of lawless men, nailed to a cross and killed.

Micah 5:2 (But you, O Bethlehem Ephrathah, so little to be among the thousands of Judah, from you there will come forth to Me He who is to be Ruler in Israel; and His goings forth are from ancient times, from the days of eternity.)

God in His Divine Trinity held a council in eternity (Acts 2:23 and footnote 1).... God the Father, God the Son, and God the Spirit held a council, a conference, in eternity to make the determination concerning the crucial death of Christ for the carrying out of God's eternal economy. God made an economy, but God had to make a decision regarding how to carry out His economy. For the carrying out of God's economy, Christ had to die an all-inclusive death. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," pp. 24-25)

Today's Reading

The second of the Divine Trinity was preparing to carry out His "goings forth" from eternity into time to be born in Bethlehem as a man. Micah 5:2 tells us that Christ was going to be born in Bethlehem, and that was a part of His "goings forth."... Before God as the second of the Divine Trinity came to be born in Bethlehem in time, He was preparing to come in eternity past. God blessed the believers in Christ with the spiritual blessings in the heavenlies before the foundation of the world (Eph. 1:3-6).... Before we were created, He blessed us in two things. In eternity past God chose us to be holy, to be sanctified unto Himself with His holy nature (v. 4), ... indicating that He would be one with us, that is, that His nature would become our nature. With this nature we are being sanctified, separated unto

的性情。因着这性情，我们就被圣别，分别出来归给神。神的性情是圣别的，祂要将我们在性情上作成象祂一样。（来二 11，彼后一 4。）

…神在已过的永远里〔也〕预定我们，标出我们，得儿子的名分，将我们作成祂的众子，归于祂自己，有祂神圣的生命。（弗一 5 下。）因此，神在已过的永远里祝福了我们，给我们两件东西，就是祂的性情和祂神圣的生命。神在已过的永远里，按着祂的意愿所喜悦的，（5 上，）曾用诸天界里各样属灵的福分，祝福了我们，使祂恩典的荣耀得着称赞，这恩典是祂在基督那蒙祂所爱者里面所恩赐我们的。（6。）

在已过的永远里，神立了一个经纶，为要产生召会，为着祂的彰显，并且要将万有，包括我们，在基督里都归一于一个元首之下。祂也举行了一次会议，决定神圣三一的第二者来替我们死，以完成祂的经纶。然后，在已过的永远里，祂拣选了我们，使我们有祂的性情，也使我们有祂神圣的生命，叫我们与祂一样的圣别，并叫我们成为祂的儿子，作祂的儿女，来彰显祂。这就是神在已过永远里的历史，这历史就是我们的历史。（神在祂与人联结中的历史，一六至一九页。）

在旧约里，神在成为肉体以前，祂只同着人，并在人中间行动。…但那不是完成神为着基督与召会之永远经纶的直接行动。…因此，在旧约里没有提到召会。召会是隐藏的奥秘。…神在新约里的经纶，绝对是独一的。在旧约里，你看不见神为着祂永远经纶的直接行动。神间接作了许多准备，好使祂有一日能来直接地作工。…旧约乃是为着神在新约里在人里面直接的行动作准备。（神在人里的行动，五至七页。）

参读：神在祂与人联结中的历史，第一章；神在人里的行动，第一章；弥迦书生命读经，第二至三篇。

God. He is holy in nature, and we are being made the same as He is in nature (Heb. 2:11; 2 Pet. 1:4).

In eternity past God [also] predestinated us, marking us out, unto sonship, making us sons to Himself with His divine life (Eph. 1:5a). Thus, God blessed us in eternity past with two things—with His nature and with His divine life. God's blessing us in eternity past with the spiritual blessings in the heavenlies was according to the good pleasure of His will (v. 5b) to the praise of the glory of His grace, with which He graced us in Christ, His Beloved (v. 6).

In eternity past God made an economy to produce the church for His manifestation and to head up all things, including us, in Christ. He also held a council to determine that the second of the Divine Trinity should come to die for us to carry out His economy. Then in eternity past He chose us to have His nature and to have His divine life so that we could be holy as He is and be His sons as His children to express Him. This is God's history in eternity past, and this history is our history. (CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," pp. 25-26)

Before His incarnation God moved only with men and among men in the Old Testament…. But that was not God's direct move to carry out His eternal economy for Christ and the church. This is why the church is not mentioned in the Old Testament. The church was a hidden mystery…. God's economy in the New Testament is absolutely unique. In the Old Testament you cannot see God's move for His eternal economy directly. God did a lot indirectly to prepare for the day when He could come to do the direct work…. The Old Testament was a preparation for the direct move of God in man in the New Testament. (CWWL, 1993, vol. 1, "The Move of God in Man," pp. 399-401)

Further Reading: CWWL, 1991-1992, vol. 4, "The History of God in His Union with Man," ch. 1; CWWL, 1993, vol. 1, "The Move of God in Man," ch. 1; Life-study of Micah, msgs. 2-3

第六周■周三

晨兴喂养

何十一 4 “我用慈绳爱索牵引他们…。”

太四 19 ～ 20 “耶稣对他们说，来跟从我，我要使你们作得人的渔夫。他们就立刻撇下网，跟从了祂。”

圣经可被视为神的历史。…神的历史有两部分：在旧约中神同着人的历史，以及在新约中神在人里的历史。在旧约中神的历史是同着人的历史；在新约中神的历史是在人里的历史，因为这个历史关系到神与人是一。因此，神在新约中的历史，乃是在人性里的神圣历史。（约珥书生命读经，二五四页。）

信息选读

〔在何西阿十一章四节，〕“慈绳（人的绳）爱索”这辞指明神用祂神圣的爱爱我们，不是在神性的水平上，乃是在人性的水平上。…神所借以牵引我们的绳子，包括基督的成为肉体、人性生活、钉死、复活和升天。借着基督在祂人性里的这一切步骤，神在祂救恩里的爱才临到我们。（罗五 8，约壹四 9 ～ 10。）（圣经恢复本，何十一 4 注 1。）

基督丰满的职事，在第一个成肉体的时期中，将无限的神带到有限的人里面。…这乃是我们今天的新语言。神是无限的，我们人是有限的。

基督丰满的职事，在第一个成肉体的时期中，也将三一神与三部分人联结并调和一起。三一神很奥秘，三部分人也相当费解。如果只说，基督将神与人联结并调和一起，这还容易。但是照神圣奥秘的

WEEK 6 — DAY 3

Morning Nourishment

Hosea 11:4 I drew them with cords of a man, with bands of love...

Matt. 4:19-20 And He said to them, Come after Me, and I will make you fishers of men. And immediately leaving the nets, they followed Him.

The Bible may be considered the history of God.... God's history is of two portions—the history of God with man, found in the Old Testament, and the history of God in man, found in the New Testament. In the Old Testament God's history was a history with man. In the New Testament God's history is a history in man, for this history involves God's being one with man. Therefore, the history of God in the New Testament is a divine history in humanity. (Life-study of Joel, pp. 37-38)

Today's Reading

[In Hosea 11:4] the phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity.... The cords through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension. It is by all these steps of Christ in His humanity that God's love in His salvation reaches us (Rom. 5:8; 1 John 4:9-10). (Hosea 11:4, footnote 1)

In His full ministry in the first stage, the stage of His incarnation, Christ brought the infinite God into the finite man.... This is our new language today. God is infinite, and we human beings are finite.

In His full ministry in the first stage of His incarnation, Christ also united and mingled the Triune God with the tripartite man. The Triune God is mysterious, and the tripartite man is difficult to understand. If we simply say that Christ united and mingled God with man, this is easy. However, according to the

范围里新文化的新语言，我们必须说，基督乃是将三一神与三部分人联结并调和在一起。论到三一神，父是源头，子是显出，灵是进入；论到三部分人，灵在最里面，魂居中，体在外面。

基督丰满的职事，在第一个成肉体的时期中，也借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性。基督人性的美德是芬芳的，谁也无法否认，甚至连非基督徒读四福音，也都觉得其中所记载的那位耶稣是甘甜芬芳的，具有芬芳的美德，因为祂在祂的人性里，彰显了全备之神丰富的属性。

“属性”就是指人所是的特质。…我们的神也有祂的属性，并且祂的属性是丰富的，因为祂是伟大而全备的一位。祂是爱，祂是光，祂是圣，祂是义。这位全备之神丰富的属性，都由主耶稣在祂的人性里彰显出来，而成为祂在人性里芬芳的美德。

基督在祂的人性中彰显神，也是借着祂那吸引并夺取人的芬芳美德。…〔在马太四章十八至二十二节，〕门徒…撇下一切跟从了祂。我绝对相信，当时从主耶稣身上，从祂的面容上，从祂的声音里，彰显出一种芬芳的力量，相当吸引并夺取人。

基督能显出那吸引并夺取人的芬芳美德，不是在祂的肉体里，凭祂人性的生命活着，乃是在祂的复活中，凭祂神圣的生命活着。不错，祂是在肉体里，但祂却不是在肉体里凭祂人性的生命活着；祂乃是在祂的复活中，凭祂神圣的生命活着。今天我们这些神人，…可以离开这个肉体的范围，而进入复活的范围，在复活中，就是在那神圣奥秘的范围中，凭神圣的生命活着。（如何作同工与长老，并如何履行同工与长老的义务，一一至一五、一七页。）

参读：约珥书生命读经，第七篇。

new language of the new culture in the divine and mystical realm, we need to say that Christ united and mingled the Triune God with the tripartite man. Concerning the Triune God, the Father is the source, the Son is the expression, and the Spirit is the entering in. Concerning the tripartite man, the spirit is the innermost part, the soul is in the middle, and the body is on the outside.

In His full ministry in the first stage of His incarnation, Christ also expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues. No one can deny that the human virtues of Christ were aromatic; even when non-Christians read the four Gospels, they sense that the Jesus recorded in these books was a sweet and fragrant One, whose virtues were aromatic. This is because He expressed in His humanity the bountiful God in His rich attributes.

Our attributes are the characteristics of what we are…. Our God has His attributes, and His attributes are rich because He is great and bountiful. He is love, light, holiness, and righteousness. These rich attributes were expressed by the Lord Jesus in His humanity to become the aromatic virtues in His humanity.

Furthermore, Christ in His humanity expressed God through His aromatic virtues by which He attracted and captivated people…. [In Matthew 4:18-22] the disciples forsook everything to follow Him. I truly believe that at that time the Lord Jesus must have displayed an aromatic power in His countenance and His voice that could really attract and captivate people.

Christ expressed His aromatic virtues by which He attracted and captivated people, not by living His human life in the flesh but by living His divine life in resurrection. He was in the flesh, but He did not live by His human life in His flesh; rather, He lived by His divine life in His resurrection. Today, as God-men…we can get out of the realm of the flesh and enter into resurrection to live by the divine life in resurrection, that is, in the divine and mystical realm. (CWWL, 1994-1997, vol. 5, “How to Be a Co-worker and an Elder and How to Fulfill Their Obligations,” pp. 223-227)

Further Reading: Life-study of Joel, msg. 7

第六周■周四

晨兴喂养

约一 29 “次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

弗二 15 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

基督包罗万有之法理的救赎有五方面。第一，了结一切旧造的东西。第二，救赎神所创造、却堕落在罪中的一切东西。（来二 9，西一 20。）…第三，用祂神圣的元素创造（孕育）新人。以弗所二章十五节说，祂在自己里面，在十字架上，把犹太信徒和外邦信徒创造成一个新人。那个创造就是孕育。…基督在自己里面创造（孕育）新人，这指明祂就是那个孕育新人的元素。祂在自己那个元素里，将两下孕育成为一个新人。主耶稣在十字架上受死的时候，同时就在创造新人。

第四，基督包罗万有之法理的救赎，也从祂人性的体壳里，将祂神圣的生命释放出来。约翰十二章二十四节说，主耶稣乃是一粒麦子。…基督有神圣的生命，却是隐藏在祂人性的体壳里；所以祂需要在十字架上受死，使祂人性的体壳破裂，而从祂人性的体壳中释放出祂神圣的生命。

第五，基督包罗万有之法理的救赎，也为祂生机的救恩立下根基，并且设定达成祂在总括时期中之职事的手续。（如何作同工与长老，并如何履行同工与长老的义务，一八至一九页。）

信息选读

WEEK 6 — DAY 4

Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

The all-inclusive judicial redemption of Christ is of five aspects. First, He terminated all things of the old creation. Second, He redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20).... Third, He created (conceived) the new man with His divine element. Ephesians 2:15 says that on the cross He created the Jewish believers and the Gentile believers in Himself into one new man. That creation was a conception.... Christ created (conceived) the new man in Himself, indicating that He was the very element for the conceiving of the new man. He conceived in Himself as the element the two peoples into one new man. While the Lord Jesus was dying on the cross, He was creating the new man.

Fourth, when Christ accomplished His all-inclusive judicial redemption, He released His divine life from the shell of His humanity. John 12:24 says that the Lord Jesus was a grain of wheat.... Christ had the divine life, but it was concealed in the shell of His humanity. Hence, He needed to suffer death on the cross so that the shell of His humanity might be broken to release His divine life from His human shell.

Fifth, in accomplishing His all-inclusive judicial death, Christ also laid a foundation for His organic salvation and set up the procedure to attain His ministry in the stage of His inclusion. (CWWL, 1994-1997, vol. 5, “How to Be a Co-worker and an Elder and How to Fulfill Their Obligations,” p. 228)

Today’s Reading

主耶稣在地上生活并尽职，末了祂甘心乐意地上十字架。祂的钉死是个包罗万有、代替的死，了结旧造，并解决所有的问题。祂的死把祂引进复活：一面，在祂的复活里，祂生为神的长子；（徒十三33，罗一4，八29；）另一面，在祂的复活里，并借着祂的复活，祂成了赐生命的灵。（林前十五45下。）

此外，借着基督的复活，千万的人从神而生，由神重生，（彼前一3，）成为神的众子和基督身体上的肢体，就是召会。这位成为肉体、钉十字架、复活、升上诸天、然后降下成为那灵的基督，产生了召会，作三一神团体的彰显。今天的召会就是基督显现的扩大。因此，召会也是神圣历史的一部分；这历史是外在人类历史里之神圣奥秘的内在历史。

在神圣历史这部分的末了，基督要再来，带着祂的得胜者作祂的军队，从天降临，（珥三11，）为要击败敌基督和他的军队。这两个人物将要相会—敌基督（外在、人类历史里的人物），以及基督同祂的得胜者（内在、神圣历史里的人物）。神圣历史里的人物要击败人类历史里的人物，把他扔在火湖里。（启十九20。）接着，千年国就要来临。至终，这国度要终极完成于新天新地里的新耶路撒冷。新耶路撒冷将是神的历史终极完成的一步。

人的历史，世界的历史，是外在的。神圣的历史，就是神在人里并同着人的历史，是内里的。这个历史是在人性里之三一神的神圣奥秘。（约珥书生命读经，二五〇至二五一页。）

参读：如何作同工与长老，并如何履行同工与长老的义务，第一篇。

At the end of His life and ministry on earth, the Lord Jesus went willingly to the cross. His crucifixion was a vicarious death, an all-inclusive death which terminated the old creation and solved all problems. His death ushered Him into resurrection. On the one hand, in His resurrection He was begotten to be the firstborn Son of God (Acts 13:33; Rom. 1:4; 8:29). On the other hand, in and through His resurrection He became the life-giving Spirit (1 Cor. 15:45b).

Furthermore, through Christ's resurrection millions were begotten, regenerated, by God (1 Pet. 1:3) to be sons of God and to be members of the Body of Christ, the church. The Christ who was incarnated, crucified, and resurrected, the Christ who ascended to the heavens and then descended as the Spirit, has produced the church as the corporate expression of the Triune God. The church today is the enlargement of the manifestation of Christ. Thus, the church also is part of the divine history, the intrinsic history of the divine mystery within the outward, human history.

At the end of this part of the divine history, Christ will come back, descending with His overcomers as His army (Joel 3:11) to defeat Antichrist and his army. There will be the meeting of two figures—Antichrist, a figure in the outward, human history, and Christ with His overcomers, the Figure in the intrinsic, divine history. The Figure in the divine history will defeat the figure in the human history and then cast him into the lake of fire (Rev. 19:20). Following this, the thousand-year kingdom will come. Eventually, this kingdom will consummate in the New Jerusalem in the new heaven and new earth. The New Jerusalem will be the ultimate, the consummate, step of God's history.

The history of man, the history of the world, is outward. The divine history, the history of God in and with humanity, is inward. This history is a matter of the divine mystery of the Triune God in humanity. (Life-study of Joel, pp. 34-36)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Coworker and an Elder and How to Fulfill Their Obligations, " ch. 1

第六周■周五

晨兴喂养

徒十 45“那些奉割礼…的信徒，因圣灵的恩赐也浇灌在外邦人身上，就都惊奇。”

林前十二 13“…我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

启五 9“他们唱新歌，说，你配拿书卷，配揭开它的七印，因为你曾被杀，用自己的血从各支派、各方言、各民族、各邦国中，买了人来归与神。”

按照新约的记载，有三位显著而领头的使徒：彼得、保罗和约翰。在这三位使徒身上，我们可以看见主心头的愿望乃是要得着一个新人。

按照新约的记载，彼得捕鱼，聚集材料，为着召会的建造。保罗是织帐棚的。（徒十八 3。）他的生意是建造的生意，他的职事就是建造的职事。当约翰蒙主呼召时，他和雅各正在船上补网。（太四 21。）后来，约翰成了真正的补网者，借着他生命的职事，弥补召会的破口。…因此，在新约里我们看见捕鱼的职事、建造的职事、和修补的职事。（李常受文集一九七七年第三册，六六三至六六四页。）

信息选读

五旬节那天，神用彼得带进许多犹太信徒。在主的主宰权柄之下，他们许多人来自不同的文化，说不同的语言。（徒二 8 ～ 11。）这含示神的心愿是要聚集不同种族、不同语言的人，使他们成为一。…在行传十章，当彼得守着他祷告的时间，他得着了关于神的计划和行动的异象。彼得祷告时，无疑的是在

WEEK 6 — DAY 5

Morning Nourishment

Acts 10:45 And the believers who were of the circumcision...were amazed, because on the Gentiles also the gift of the Holy Spirit had been poured out.

1 Cor. 12:13 ...In one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

Rev. 5:9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation.

According to the New Testament record, there were three prominent and leading apostles: Peter, Paul, and John. With all these apostles, we can see the Lord's heart's desire to have the one new man.

According to the record of the New Testament, Peter caught the fish, gathered the materials, for the building up of the church. Paul was a tentmaker (Acts 18:3). His trade was a building trade, and his ministry was a building ministry. When John was called by the Lord, he and James were mending their nets in the boat (Matt. 4:21). Eventually, John became a real mender, mending the breakages in the church by his ministry of life.... Thus, in the New Testament we see the fishing ministry, the building ministry, and the mending ministry. (CWWL, 1977, vol. 3, "The One New Man," pp. 522-523)

Today's Reading

God used Peter to bring in many Jewish believers on the day of Pentecost. Under the Lord's sovereignty, many of them were from different cultures and spoke different languages (Acts 2:8-11). This implied something of God's desire to gather together different peoples with different languages into one.... In Acts 10 while Peter was keeping his hour of prayer, he received a vision concerning God's plan and move. When Peter was praying, he was, no

灵里。当他在灵里，他看见了异象。使徒行传告诉我们，他“魂游象外”。（十10。）…彼得在这魂游象外中，看见有一器皿降下，好象一块大布，缒在地上，里面有各样不洁净的动物〔，象征外邦人〕。

保罗在犹太教里比彼得更深、更强。彼得是出身于加利利的渔夫，保罗却是犹太教的学者。…虽然保罗有很强的犹太背景，他却能在林前十二章十三节告诉我们，我们“不拘是犹太人或希利尼人”，都受浸成了一个身体。在加拉太三章二十七至二十八节保罗告诉我们，凡浸入基督的，都已经穿上了基督，“没有犹太人或希利尼人。”在歌罗西三章十至十一节保罗告诉我们，在新人里犹太人和希利尼人都没有地位。…保罗受过深而强的犹太教育，他说这样的话指明他的头脑有了奇妙的更新。

在启示录里，约翰告诉我们，主用自己的血“从各支派、各方言、各民族、各邦国中，买了人来”。（五9。）我们不该忘记，约翰也是犹太人，但这话指明，他的心思大大地被更新了。他肯定地说，基督死在十字架上，从不同的支派、方言、民族、邦国中，救赎了人。借着约翰我们也看见，众召会是金灯台，（一11～12，）这些金灯台要终极完成为新耶路撒冷。在金灯台和新耶路撒冷里，我们看不见民族与民族之间的不同。

我们能看见，我们在日常生活中的一切事上多么需要更新。…这不是调整我们的行为，乃是借着在我们心思的灵里得以更新而变化，使我们成为另一个人。每天我们都需要脱去旧人，并穿上新人。为此我们需要喝一位灵，好使我们在实际日常生活的每一面，都在我们心思的灵里得以更新。（李常受文集一九七七年第三册，六六四至六六五、六六七、六六九、六七三至六七四页。）

参读：一个新人，第二、五至七章；神人，第一章；历代志生命读经，第二、四篇。

doubt, in the spirit. When he was in the spirit, he saw a vision. Acts tells us that “a trance came upon him” (v. 10).... In this trance Peter saw a vessel like a great sheet descending onto the earth, in which were all manner of unclean animals [symbolizing Gentiles].

Paul was much deeper and stronger in Judaism than Peter was. Peter was a fisherman from Galilee, but Paul was a scholar in the Jewish religion.... Despite Paul’s strong Jewish background, he was able to tell us in 1 Corinthians 12:13 that we were all baptized into one Body, “whether Jews or Greeks.” In Galatians 3:27-28 Paul tells us that those who have been baptized into Christ have put on Christ and “there cannot be Jew nor Greek.” In Colossians 3:10-11 Paul tells us that the Jew and the Greek have no place in the new man.... For Paul to speak in such a way with his deep and strong Jewish education shows the marvelous renewing in his mentality.

In the book of Revelation John told us that the Lord purchased by His blood “men out of every tribe and tongue and people and nation” (5:9). We should not forget that John was also Jewish, but this word indicates that his mind was greatly renewed. He confirmed that Christ died on the cross to redeem men from different tribes, tongues, peoples, and nations. Through John we also see that the churches are the golden lampstands (Rev. 1:11-12), and consummately these lampstands become the New Jerusalem. In the lampstands and in the New Jerusalem we can see no differences in peoples.

We can see how much renewal we need in all the matters of our daily life .... This is not a matter of adjusting our behavior but a matter of being transformed by being renewed in the spirit of our mind to make us another person. Daily we need to put off the old man and put on the new man. For this we need to drink of the one Spirit so that we may be renewed in the spirit of our mind in every area of our practical, daily life. (CWWL, 1977, vol. 3, “The One New Man,” pp. 523-526, 530)

Further Reading: CWWL, 1977, vol. 3, “The One New Man,” chs. 2, 5-7; CWWL, 1994-1997, vol. 2, “The God-men,” ch. 1; Life-study of 1 & 2 Chronicles, msgs. 2, 4

第六周■周六

晨兴喂养

结三六 26“我也要赐给你们新心，将新灵放在你们里面…。”

太二四 14“这国度的福音要传遍天下，对万民作见证，然后末期才来到。”

弗二 17“又来传和平为福音…。”

我们都在人类的历史里出生，却在神圣的历史里再生，重生。现在我们需要问自己一个问题：我们是活在神圣的历史里，还是仅仅活在人类的历史里？我们若活在这个世界，就是活在人类的历史里。但我们若活在召会中，就是活在神圣的历史里。在召会生活中，神的历史就是我们的历史。现在这两方—神和我们，有同一个历史，就是神圣的历史。

在神圣的历史中有一个新造—新人同着新心、新灵、新生命、新性情、新历史、和新的终结。赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物。（约珥书生命读经，二五二页。）

信息选读

按照以弗所二章，基督…来传和平为福音。这指明升天基督的来到。大数的扫罗逼迫召会时，他不知道他所逼迫的乃是联于天的，他不知道在地上的召会是联于升天基督的。主耶稣向大数的扫罗显现，扫罗自然而然地，甚至不知不觉地呼求祂的名说，“主啊，你是谁？”〔徒九 5。〕因着扫罗向主敞开自己，并且呼求祂，主带着祂神圣的丰满就得以进到他里面，并且进一步将他构成赐给祂身体的恩赐。

WEEK 6 — DAY 6

Morning Nourishment

Ezek. 36:26 I will also give you a new heart, and a new spirit I will put within you…

Matt. 24:14 And this gospel of the kingdom will be preached in the whole inhabited earth for a testimony to all the nations, and then the end will come.

Eph. 2:17 And coming, He announced peace as the gospel…

We all were born in the human history, but we have been reborn, regenerated, in the divine history. Now we need to ask ourselves this question: Are we living in the divine history, or are we living merely in the human history? If our living is in the world, we are living in the human history. But if we are living in the church, we are living in the divine history. In the church life God’s history is our history. Now two parties—God and we—have one history, the divine history.

With the divine history there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation. We praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things. (Life-study of Joel, p. 36)

Today’s Reading

According to Ephesians 2, Christ… came to preach the gospel of peace. This indicates the coming of the ascended Christ. When Saul of Tarsus was persecuting the churches, he did not realize that what he was persecuting was related to the heavens, that the church on earth was related to the ascended Christ. The Lord Jesus appeared to Saul of Tarsus, and spontaneously, even in his ignorance, Saul called upon His name, saying, “Who are You, Lord?” [Acts 9:5]. Because Saul opened himself to the Lord and called on Him, the Lord with the divine fullness could enter into him

一个曾是逼迫召会的人，就这样成为能成全圣徒的人。保罗成为这样的恩赐，不是借着教育，乃是借着被神圣的丰满所浸透。所以大数的扫罗至终成了使徒保罗，能喂养圣徒、传扬基督那追测不尽的丰富，并将基督供应给同作信徒者，使他们得喂养、长大、被成全，并尽他们的功用。

如果我们要被成全，…〔我们就〕需要…被基督构成。…我们需要更多将祂接受进来，直到我们被祂浸透。这样，我们就能成为基督身体上尽功用的肢体，就是由那位钉十字架、复活、并且升天又降下的基督所构成的恩赐。

基督借着祂的死征服了所有的仇敌，并且解决了所有的难处。…借着祂的复活，祂将一切神圣的丰富释放出来；并且借着祂的升天，祂得着了神所拣选的人，以及神圣的丰满。基督从升天起就一直作工，要为着祂的身体，将所有被征服的仇敌构成恩赐。首先，祂临到那些被征服的仇敌，并且进到他们里面。然后祂以自己渐渐充满他们，并且浸透他们。至终，那些曾是祂仇敌的人就被变化，并被构成有用的恩赐，可以赐给祂的身体。这些恩赐不是仅仅教训人，乃是把基督灌注到人里面。这样，基督身体的肢体就接受保养并得着顾惜。然后他们就被圣化、洁净、并变化成为有功用的肢体。结果，全身就借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

我们越因着保养顾惜而长大，就越能在召会生活中正确地尽功用。圣徒若是对主绝对，短时间之内许多人就会显出功用来。（以弗所书生命读经，九三一至九三三页。）

参读：以弗所书生命读经，第二十五、九十二篇。

and then proceed to constitute him into a gift to the Body. In this way the one who persecuted the churches became one who could perfect the saints. Paul became such a gift not through education, but by being saturated with the divine fullness. Therefore, Saul of Tarsus eventually became the apostle Paul who could feed the saints, preach the unsearchable riches of Christ, and minister Christ to his fellow believers so that they would be nourished, grow, be perfected, and come into their function.

If we would be perfected, ...we need to be constituted with Christ.... We need to take Him into us more and more until we are saturated with Him. In this way we shall become functioning members of the Body, gifts constituted by the Christ who has been crucified and resurrected and who has ascended and descended.

By His death Christ conquered all the enemies and solved all the problems.... Through His resurrection He released all the divine riches, and...through His ascension He received God's chosen people with the divine fullness. From the time of His ascension, Christ has been working to constitute the vanquished foes into gifts for His Body. First, He comes to these vanquished foes and gets into them. Then He gradually fills them and saturates them with Himself. Eventually, those who once were His enemies are transformed and constituted into useful gifts that can be presented to the Body. These gifts will not merely teach others, but will transfuse Christ into them. In this way the members of the Body receive nourishment and are cherished. Then they will be sanctified, purified, and transformed to become functioning members. As a result, the whole Body will be fitly framed together and compacted by every joint of supply and through the operation in the measure of every part. This will make growth of the Body unto the building up of itself in love.

The more we grow by being nourished and cherished, the more we shall function properly in the church life. If the saints are absolute with the Lord, in a relatively short time many will come into function. (Life-study of Ephesians, pp. 771-773)

Further Reading: Life-study of Ephesians, msgs. 25, 92

第六周诗歌

11 敬拜父 — 祂的新鲜

8 6 8 6 副（英 16）

D 大调　　6/8



二 父,你是神也就是“新”, 无你就是陈旧;
有你,虽然代远年湮, 仍是常新不朽。

三 你向我们所赐之福, 都是新而不旧;
约是新约、路是新路, 都要永远存留。

四 我们乃是你的新造, 新人新心新灵;
日日更新,永不衰老, 满有新样、新生。

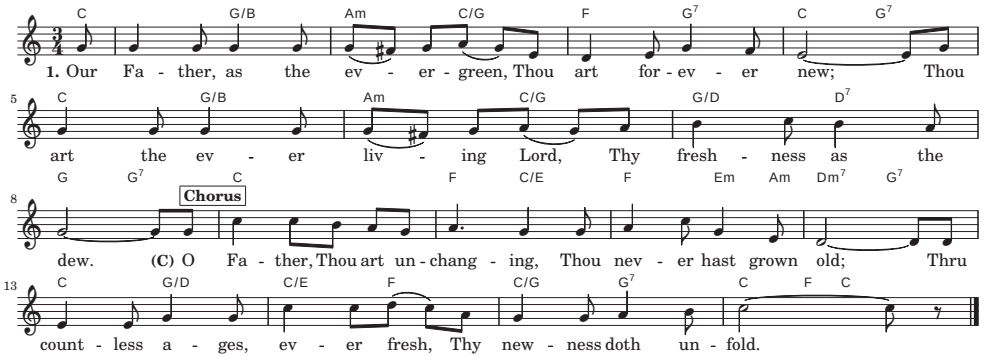
五 最终新天、新地、新城, 一切全都更新;
月月都有新果供应, 永远不再变陈。

六 父神,你是常新不旧, 我们赞美不休!
永远赞美、永远歌讴: 你是常新不旧!

WEEK 6 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness 16



2. O Thou art God, and Thou art “new“;
Without Thee all is worn,
But all with Thee is ever fresh,
Though many years have gone.

3. Each blessing Thou hast given us
Thy newness doth contain;
Thy covenant, Thy ways are new,
And ever thus remain.

4. Now we Thy new creation are—
New spirit and new heart;
We’re daily from the old renewed,
New life Thou dost impart.

5. The earth and heavens will be new
And Thy new city share;
New fruits each month will be supplied,
For all is newness there.

6. O Father, Thou art ever new,
And all is new in Thee;
We sing the new eternal song,
New praise we give to Thee.

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: