第六周

认识并传布那按照时代的职事之今日的真理—神永远经纶的最高福音

诗歌：756

读经：彼后一12，提前一3～4，太十六18，撒下七12～14上，罗一3～4，启二一2，9～10

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

纲要

【周一】

壹 神在一个时代里所作特别的恢复与工作，就是那个时代的职事；时代的职事将现有的真理供应给神的子民；彼后一章十二节的“现有的真理”，也可译为“今日的真理”：

一 虽然所有的真理都在圣经里，却因着人的愚昧、不忠心、失职和不顺服，以致许多真理都失落了，向人隐藏起来—参王下二二8。

二 重新显现的真理并不是神的新创造，乃是人的新发现；每一个主的工人都需要在神面前求问，什么是现有的真理。

三 神的真理是累积的，而不是推翻已往；我们今天所看见的，都是神累积的启示。

四 但愿神恩待我们，叫我们不作“现有真理”的

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；但愿我们儆醒，不让肉体渗入，不让自己有地位。

【周二】

贰 神借着今时代的职事所赐给我们现有的真理，神圣启示的最高峰，乃是神永远经纶的启示；神永远经纶的福音乃是那给祖宗之应许的福音，（徒十三32，）就是应许大卫的后裔要成为神的儿子，也就是说，人的后裔要成为神圣的儿子（22～23，33～34，二六6，16～19，撒下七12～14上，罗一3～4，太二二41～45）：

一 我们所传的福音，不该降低到我们以为是人所能懂的标准上；我们应当传扬拔高的福音，绝不能把观念降低；（帖前一1，3～4，10，五23，林前二7～13；）我们必须相信，在人里头有一种神所创造的能力，为着接受并领会神的事物。（伯三二8，亚十二1，传三11，徒十七26～29，赛四三7。）

二 我们必须根据整本圣经，一点一点地陈明神永远经纶的真理；这是主所给我们特别的托付—林前一9，九16～17，23，提前一3～4，二7，四16，提后一11，二2，15，西一28。

【周三】

叁 “大卫的后裔要成为神的儿子”，是说到基督借着复活被标出为神长子的过程—罗一3～4：

一 保罗说他被分别出来归于神的福音，这福音是

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

论到神的儿子，这指明神的福音乃是儿子名分的福音，为着基督身体的实际—1，3～4节，八28～30，十二5。

二 罗马一章三至四节乃是应验撒下七章十二至十四节上半预表中的预言，揭示一个奥秘—神成为人，使人在生命和性情上得以成为神，只是无分于神格。

三 基督在祂的神性里是神的独生子，（约一18，）借着成为肉体，穿上与神性毫无关系的肉体，就是属人的性情；在祂的人性里，祂不是神的儿子。

四 在复活里，基督的人性成为神圣的，得以子化，意思是说，祂被标出为神的儿子，成为神的长子，兼有神性和人性—罗八29。

五 因此，在基督里，神构成到人里面，人也构成到神里面，神与人调和在一起成为一个实体，就是神人。

六 神在祂经纶里的福音和祂的目的，乃是要将神建造到人里面，并将人建造到神里面；这建造就是神成为人（大卫的后裔），使人成为神（被标出之神的儿子）—约十四23，十五4～5，罗一3～4。

七 这是主耶稣所说的福音：“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”—约十二24：

1 一粒种子若埋在土里死了，至终就会在复活里发芽、长大并开花，因为种子生命的作用，在种子死的时候就同时得以发动—林前十五36，彼前三18。

2 基督里的神性，就是圣别的灵，在祂死时就起作用，并且在复活里，祂“开花”成为神的长子和分赐生命的灵，将祂神圣的生命分授到我们里面，使我们

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

成为祂许多的弟兄—罗八 29，林前十五 45 下。

3 原型是神的长子，复制品是神的众子，就是原型的众肢体，作祂的身体，终极完成于新耶路撒冷—西一 18，彼前一 3。

【周四】

肆 “大卫的后裔要成为神的儿子”，说到我们借着复活被标出为神众子的过程—来二 10～11：

一 基督已经被标出为神的儿子，但我们仍在标出的过程中，就是在得以子化，得以成为神的过程中—罗八 28～29。

二 神儿子的生命已经栽种到我们灵里—10 节：

1 我们现今就象种在地里的种子，必须经过死而复活的过程—约十二 24～26。

2 这使外面的人被销毁，却使内里的生命得以从我们里面长大、发展，至终开花；这就是复活—林前十五 31，36，林后四 10～12，16～18。

三 在复活里，基督在祂的人性里被标出为神的儿子；借着这样的复活，我们也在被标出为神儿子的过程中—罗八 11：

1 我们被标出、得以子化、得以成为神的过程，乃是复活的过程，有四个主要的方面—圣别、变化、模成和得荣—六 22，十二 2，八 29～30。

2 被标出之过程的关键是复活，就是内住的基督作为我们灵里兴起的灵，标出的灵，生命的能力—约十一 25，罗八 10～11，徒二 24，林前十五 26，五 4：

a 我们急切需要学习如何照着灵而行，享受并经历

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

那标出的灵—罗八 4，14，太十四 22 ～ 23，可一 35 ～ 38，诗六二 8，一〇二篇标题。

b 我们越摸着那灵，就越被圣别、变化、模成、荣化，而在生命和性情上（但不在神格上）成为神，以建造基督的身体，终极完成新耶路撒冷—林前十二 3，罗十 12 ～ 13，八 15 ～ 16，加四 6。

【周五】

四 我们越在生命里长大，并经过新陈代谢的变化过程，就越被标出为神的儿子—林后三 18，6，16，五 4，9，14 ～ 15，一 12，十二 7 ～ 9：

1 这新陈代谢的过程，乃是建造召会作为基督的身体和神的家；这是借着将神建造到人里面，并将人建造到神里面—罗十二 2，弗一 22 ～ 23，二 20 ～ 22。

2 人性要在神性里标明出来，神性和人性要调和为一；今天，我们这些人的后裔，正在神建造的过程中，好在神性里成为神的儿子—太十六 18，弗三 16 ～ 19，启二一 2，9 ～ 10。

3 神按照祂心头愿望的经纶和目标，乃是要将祂自己建造到人里面，并将人建造到祂里面；这建造要终极完成于新耶路撒冷这伟大的团体神人，就是神众子的总和—7 节。

4 有一天这个过程要完成，我们在灵、魂、体里都要永远与神的长子基督一样—约壹三 2，罗八 19，23，诗歌七六四首第二节。

五 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—但不在神格上—成为神，作祂团体的彰

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;

显，直到永远；这是最高的真理，最高的福音。

【周六】

伍 我们需要使用生命读经的信息以及恢复本连同注解，而被神永远经纶的最高真理所构成，并传布这最高的真理；生命读经的信息以及恢复本连同注解是为着供应生命、释放真理、并解开圣经的各卷—伯十 13，参弗三 9：

一 主的恢复乃是恢复真理的亮光；今天地上最急切需要的，就是今时代的真理：

1 生命读经的信息连同恢复本和所有注解是向我们开启圣经最有效的钥匙；这些不是取代圣经，乃是带领人进入圣经—徒八 26 ～ 39。

2 我们必须把恢复本的经文和注解并生命读经的信息，当作教科书，用祷告研读；我们若仅仅轻率地阅读，只会得着暂时的滋养和灵感；但是当我们所读的在我们得着光照的记忆里成为真理，这话就成了我们常时、长期的滋养—诗一一九 130。

3 生命读经信息的用意和目标是要打开圣经真理的矿藏，让我们进去挖掘；“我…出版了许多东西，这些东西需要你们花费年日来进入”—李常受文集一九八四年第二册，“长老训练第三册：实行异象的路”，四〇七页。

二 今天，为着主的恢复，我们必须负起责任，传布翻译出来、得着解释并解明的神圣真理：

1 对圣经正确的领会，已经收集在我们的著作中，好让我们研读、学习、并传布神圣的真理；恢复本加上附注，可谓二千年来，各方圣徒对神圣启示认识

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“结晶”。

2 主已将这些宝贵的真理给了我们，叫我们不仅将这些真理传给基督徒，更传给不信者；主今天所需要的，乃是千万爱祂、向祂活，不知道别的，只知道祂恢复的亲爱圣徒，同走一条路，传布同样的真理，使他们成为忠信并精明的奴仆，按时分粮给主的子民；这样，我们就会完成主对祂恢复的使命—林后五 14 ～ 15，太二四 45。

3 召会的扩增在于真理的传布；唯有真理能征服人、得着人；从今以后，我们都该花工夫学习神永远经纶的真理，并把基督供应给人，使召会得着繁增与开展—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.

第六周■周一

晨兴喂养

彼后一 12 “…你们虽已知道这些事，且在现有的真理上得了坚固，我还要常常提醒你们。”

腓三 13 ～ 14 “…我只有一件事，就是忘记背后，努力面前的，向着标竿竭力追求，要得神在基督耶稣里，召我向上去得的奖赏。”

彼后一章十二节，那里提到…“现有的真理”也可以说是“今日的真理”。什么是“今日的真理”呢？所有的真理其实都是在圣经里，没有一个真理是圣经中没有的。但是，虽然它们都记在圣经里，却因着人的愚昧、人的不忠心、人的失职、人的不顺服，以致许多真理都被埋在圣经里，向人隐藏起来。真理虽然仍在那里，人却看不见、摸不着。直到神看为时候满足，就在某一时期中，释放某些真理，叫它们重新再显现出来（倪柝声文集第一辑第十一册，一五〇页）。

信息选读

这些重新显现的真理，并不是神的新创造，乃是人的新发现。它们不需要人去发明，却需要人去发现。神在已往的世代中，都有不同的真理显现；在某一特别的时代中，都让人发现一些特别的真理。这件事实在召会的历史中，可以很清楚地看见。

举例来说，路德马丁在第十六世纪被神兴起来，神叫他看见什么是“因信称义”。他乃是神兴起的器皿，用来显明“因信称义”这个真理。…因信称义这件事实…在路德之前早已经有了，但是路德乃是知道这个真理一个最好的人，他最认识这个真理。

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，这个真理就成为那个时期中之“现有的真理”。

每一个主的工人都需要在神面前求问，什么是现有的真理？我们需要问神说，“神啊！什么是现有的真理呢？”…我们不但需要认识普遍的真理，更需要清楚神今日的真理。

我们知道神的真理乃是积蓄的，而不是推翻已往的。所有已往神的真理，都是今天的根基，我们今天所看见的，都是神累积的启示。当神开我们的眼睛，叫我们看见这个事实时，我们才发觉，我们今天乃是活在神旨意的潮流中，这个潮流乃是接着神在已过不同年日的工作往前的。

我们满心感谢神，因为我们从以上的弟兄们都得到了很大的帮助。正如保罗说，“我不是从人领受的。”〔加一12〕照样，我们也能说，虽然我们从弟兄们得了帮助，但这些启示，我们都不是从人接受的；我们从路德、从新生铎夫、从摩尔维亚的弟兄们、从开西的信息等等，都得了帮助。今天我们相信，神最后的目的乃是以基督为一切。…我相信，神今日只有一个工作，就是歌罗西一章十八节的信息，神要基督在凡事上居首位。一切的根基乃是主的死、主的复活和主的升天；除祂以外，再没有别的属灵事实。这就是神“今日的真理”。

我们要感谢神，因为祂叫我们能够上神伟大的旨意。我们需要谦卑，需要俯伏下来，需要除去自己。我们要看清楚，我们今天的工作，不是单单救人、帮助人属灵而已；我们的目的，实在是最大、最荣耀的。感谢神，我们今天能得知神“今日的真理”。但愿神恩待我们，叫我们不作“现有真理”的落伍者。但愿我们儆醒，不让肉体渗入，不让自己有地位，让神的旨意能在我们身上得着成全（倪柝声文集第一辑第十一册，一五〇至一五一、一六四、一六六至一六八页）。

参读：倪柝声文集第一辑第十一册，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

第六周■周二

晨兴喂养

罗一1“基督耶稣的奴仆保罗，蒙召的使徒，被分别出来归于神福音的。”

3～4“论到祂的儿子，我们的主耶稣基督：按肉体说，是从大卫后裔生的，按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

保罗在罗马一章一节说，他是“被分别出来归于神福音的”。他接着又说，神的福音乃是论到神的儿子，我们的主耶稣基督（3）。这指明神的福音乃是儿子名分的福音。这福音的目标，是要将罪人变化成为神的儿子，好形成基督的身体。

我们来看儿子名分的时候，必须注意几个重要的辞：标出、复活、圣别、变化、模成、得荣以及显出。我们正借着复活的过程，逐渐标出为神的儿子；这个过程包含了许多的步骤。这些步骤包括圣别、变化、模成以及得荣；这得荣也就是显出。…到了我们得荣的日子，人就不必问我们是不是基督徒，因为我们要显出为神的儿子。那个显出将是借复活而标出之过程的完成。

在福音上事奉神，不仅是在救赎、称义、赦罪的事上事奉神，更是在儿子名分的事上事奉祂。…照着这福音，在肉体里的罪人能够变化成为在那灵里神的众子。这是何等的喜信！（罗马书生命读经，六六八、六八二页）

信息选读

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

我们必须运用信心传扬…高品的福音。我们所传的福音，不该降低到我们以为是人所能懂的标准上。…我们必须领悟，在人里面有一种神所创造的本能、能力，可以接受神，并接受、领会祂的福音。

不信者对福音所能理解的，也过于我们所知的。每当我们传福音时，必须相信神给那些听的人创造了一种本能、能力，可以接受并理解福音的信息。我们的传福音必须改进；我们应当传扬高品的福音，绝不能把观念降低。

我们必须传扬高品的福音，比神救恩的开端涵盖得更多的福音。这会满足人里面那因着神造人的方式而有的饥渴，也会激起听者的兴趣，使他们愿意再次来听福音的传讲。

人是为着神造的，在他里面有能力来领会神的事，并且渴慕这些事。因此，我们传高品福音时，必须相信听者有这个能力来领会我们所说的。…我们必须丰富并拔高传福音的话语（出埃及记生命读经，一四九〇至一四九二页）。

神的化身是基督，基督的实化是那灵，而那灵所产生的结果乃是基督的身体，基督身体的终极完成就是新耶路撒冷。这五个奥秘是今天基督教传统神学家所难以讲明的。…主所给我们的负担，乃是要为祂作恢复的见证，其中主要的一点，就是要对基督教传统神学的残缺及错误之处，加以驳正。传统的神学虽不能说都是不好的，有一些还是相当的对，但是不完全。…我们必须根据整本圣经，一点一点地陈明神新约经纶的真理。这是主所给我们特别的托付（圣经中管制并支配我们的异象，四五至四六页）。

参读：出埃及记生命读经，第一百一十三篇；罗马书生命读经，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

第六周■周三

晨兴喂养

撒下七 12 ～ 14 “你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子…。”

神告诉大卫，祂要建造一位成为大卫的后裔，这后裔要称为神的儿子。这后裔兼有神性和人性。…罗马一章三至四节…告诉我们在复活里，大卫的后裔被标出为神的儿子。撒下七章十二至十四节上半和罗马一章三至四节这二处经节的内在意义，是向我们启示一个兼有人性和神性的人位。

神…在基督里成为人，并且经过一些过程，使这人能被标出为神圣的。在复活里，祂被标出为神的长子。在复活里并借着复活，神的长子基督成了赐生命的灵，现今进到我们里面，将祂自己作为生命，分赐到我们里面，成为我们内里的构成，使我们成为神人，就像祂自己一样。祂是神成为人，我们是人成为神—在生命和性情上，但不在神格上（撒母耳记生命读经，二〇三至二〇四页）。

信息选读

耶稣在祂人性的那一部分里，还不是神的儿子。祂是属于旧造、旧人，祂有肉体，而这肉体牵连了撒但、罪和世界。所以这一部分必须成为神圣的，必须子化、标出，使其成为神儿子的一部分。

我们很难说，罗马一章四节“标出”这辞的意思是什么。…基督是一个奇妙的人位。祂有两部分：

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。人的部分是属人的，神的部分是神圣的。…祂的复活将耶稣的人性提高到神性的水平。这里就是基督身位的素质。这是非常非常深的。耶稣的神性就是圣别的灵，有神圣的能力和神圣的元素，能变化耶稣的人性，使其成为神圣的。这就是“标出”的意思，这也就是子化。…这是应验撒下七章十二至十四节预表中的预言（罗马书的结晶，一〇至一一页）。

那些负责把基督钉十字架的人，并不明白钉十字架乃是基督被标出、得荣耀的绝佳之路。…一粒〔康乃馨〕种子若埋在土里了结了，至终就会发芽、生长并开花。同样的原则，基督借着死与复活，“开花”成为神的儿子。撒但认为，基督被钉死在十字架上，就表示祂被了结；但是主耶稣知道，这实际上乃是一个开始，因为钉十字架使祂能够按圣别的灵，借着从死人中复活而被标出。…阿利路亚，基督在复活里，以大能标出为神的儿子！（罗马书生命读经，六四九页）

在基督的复活里，祂所有的信徒都与祂一同出生，重生，作祂成千上万的“同胎弟兄”，使所有这些同胎弟兄都与祂一样（彼前一3）。…原型是神的长子，复制品是神的众子。“长子”指明有许多儿子要来。

基督是这样一个原型，为要产生许许多多的神人。这许许多多的神人乃是大量的复制品，与耶稣基督这奇妙的一位是完全一样的。这原型的大量复制品，成了原型的肢体，作祂的身体，就是基督的身体，而这基督的身体终极完成于新耶路撒冷，就是在基督里经过过程并终极完成，且成为赐生命之灵的三一神的团体彰显（罗马书的结晶，三六至三七页）。

参读：撒母耳记生命读经，第二十四至二十五、二十七至三十一篇；历代志生命读经，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

第六周■周四

晨兴喂养

罗八 29 ～ 30 “…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。…又召他们来；…又称他们为义；…又叫他们得荣耀。”

4 “…我们这不照着肉体，只照着灵而行的人…。”

借着复活的过程，因着生命的变化，我们就标出为神的儿子。有一天我们会达到“盛开”的阶段。那就是我们的身体得赎、得荣耀的时候，也就是我们得着完满儿子名分的时候（罗八 23）。神儿子的生命已经栽种到我们的灵里。我们现今…必须经过死和复活的过程。这使外面的人被销毁，却使内里的生命得以长大、发展，至终开花。这就是复活。…我们逐日被治死，使我们能实际有分于基督的复活。阿利路亚，我们要借着复活，被标出为神的儿子！（罗马书生命读经，六五二页）。

信息选读

要标出康乃馨的种子，不是将它贴上标签，而是将它种到土里，让它逐渐长成一株成熟、开花的康乃馨。…康乃馨花的盛开，就是它完全的标出。我们都像康乃馨的种子一样，正在标出的过程中。我们越长大、越被变化，就越被标出为神的儿子。

按肉体说，我们都是麻烦人物，对召会如此，对与我们一同生活的人也是如此。丈夫为难妻子，妻子也为难丈夫。但我们不一定要照着肉体行事为人，因为我们可以选择照着灵。…你的行事为人到底是

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

照着肉体，还是照着灵，全在于你的拣选。你自己可以决定，行事为人是要照着肉体，还是照着灵。愿主怜悯我们，叫我们拣选照着灵活着。我们急切需要学习如何照着灵而行。我们若照着肉体而行，召会生活就会非常不愉快。但我们若照着灵而行，召会生活就是天上的生活。

住在我们里面的那灵，是升起的灵，也是标出的灵。一天过一天，这灵一直将我们标出为神的儿子。…今天我们多半没有把握说，我们是神的儿子。我们还没有神儿子的外观和彰显。…然而，我们是在借复活而标出的过程中；至终，当我们经过一切的过程之后，众人都会知道，我们是神的儿子。所有受造之物一直在为此等候、叹息。我们也在叹息，因为我们还没有达到我们该有的样子。我们知道，我们在许多方面还有短缺，在许多事上还是犯错，并且仍有失败。但是在主的主宰权柄之下，甚至我们的失败也被神用作这过程的一部分。…因着我们的失败，我们丑陋的己就被拆毁。主就更有机会在我们里面作工。

我们为着这个神圣的过程赞美主！…我们不仅因着祂的死，得以接枝在基督里，而与祂有生机的联结，我们更享受祂的复活。

标出乃是借着复活，而复活包含圣别、变化、模成和得荣。这些奇妙的事物都在那灵里。我们接触那灵，就享受复活以及复活所包含的一切。复活不是一个道理，复活完全在于摸着那灵。接触那灵最简单的路，就是呼求主耶稣的名。我们越摸着那灵，就越享受复活，也就越圣别、越变化并且越得着荣耀（罗马书生命读经，六七六至六七七、六五三、六八七页）。

参读：罗马书生命读经，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

第六周■周五

晨兴喂养

罗十二2“不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

林后三18“但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

复活的过程有四方面：圣别、变化、模成以及得荣。…保罗在罗马十二章二节说到变化；他说，我们不要模仿这世代，反要借着心思的更新而变化。保罗在八章二十九节说到模成，在三十节说到得荣。我们将来的得荣乃是复活的终极步骤，就是把复活应用到身体上。

今天我们的儿子名分还不完全。不过，儿子名分会越来越完全，直到我们得荣的时候，要达到高峰；那时，我们将有完满的复活，并且在性情和外表上，都标出为神的儿子。我们不论在名义上或在实际上，不论在灵里、在魂里、或是在身体里，都是神的儿子（罗马书生命读经，六五三至六五四、六五六页）。

信息选读

神在基督里，借着新陈代谢变化的过程，将祂自己建造到我们里面〔参撒下七12～14上〕。

基督就是那灵，所以祂能住在我们里面，我们也能在灵里与祂交通。我们该仰望祂、观看祂并返照祂，将我们这人的三层—我们的灵、我们的心、我们的口—向祂敞开。这样，我们就自然而然像镜子一样返照祂，而逐渐变化成为祂荣耀

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，从荣耀到荣耀。结果我们将与祂有同样的形像；这完全是从主，就是从那灵变化成的（林后三 18）。…主耶稣乃是借着这个方式，使我们像祂，甚至使我们成为祂。当我们仰望祂，祂就将自己印到我们里面，我们就成为祂的返照。

变化是一种新陈代谢的过程，借着将一些新的元素加到我们里面，并排除旧元素，而改变我们。…神的经纶就是将祂自己作到我们里面，使我们经历属灵的消化和吸收这种新陈代谢的过程，而在生命上产生逐渐、内在的改变。…神将祂自己建造到我们里面，完全是件生机的事。我们要让这建造进行，就需要接受、消化并吸收生机的元素。我们属灵的食物和饮料，就是那生机的、是灵的基督（约六 51、57，七 37 ～ 39），祂就是赐生命的灵（撒母耳记生命读经，二〇七至二〇九页）。

作为这样一位灵，祂进到神所拣选的人里面，将祂自己作为生命，分赐并建造到他们里面，成为他们内里的构成。这样，祂就使他们成为神人，成为神许多的儿子（来二 10），就是祂自己这位神长子的大量复制（罗八 29，约壹三 2）。因此，他们作为人的后裔，就借着新陈代谢的变化过程，成为具有神性之神的儿子。…这新陈代谢的过程就是建造召会作为基督身体和神的家，…将神建造到人里面，并将人建造到神里面，亦即将神圣的元素构成到人的元素里，并将人的元素构成到神圣的元素里。这建造要终极完成于新耶路撒冷这伟大的团体神人，就是神众子的集大成与总和（启二一 7）（圣经恢复本，撒下七 14 注 1）。

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，一四一页）。

参读：撒母耳记生命读经，第二十六篇；长老训练第二册，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

第六周■周六

晨兴喂养

诗一一九130“你的言语一解开，就发出亮光，使愚蒙人通达。”

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。”

我已经设法向你们解开了新约的每一卷书，但我把进一步的挖掘留给你们。我不过是“打开矿藏”，我并没有挖掘得很多。…我拿起负担来写恢复本的注解，向寻求的圣徒解开新约的每一卷书。…我相信主会借着你们或别人，继续这挖掘的工作。过一段时间，我相信你们许多人会成为“优秀的挖掘者”。我们出版生命读经信息的用意和目标，就是要打开矿藏，让你们进去挖掘（李常受文集一九八四年第二册，四〇一至四〇二页）。

信息选读

如果我们继续走老路，恐怕再过十年，我们的光景还是老样。我们不过给人一点注射，借着灵感帮助人在生命里长大，却没有把扎实的真理构成到他们里面，存留在他们的记忆里，叫他们能按正确的道理向人陈明。因着我们所采取的方式，我们失去了耶稣见证的性质；这见证必须是借着正确真理的构成，而产生出正确的日常生活。圣徒们若没有正确地被真理构成，就无法过正确的生活。如果他们只凭灵感而活，不凭真理的构成而活，我不信那样的生活会成为主的见证。

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.

我们必须教育我们属灵的儿女。我们不仅该帮助他们在生命里长大，也该帮助他们受教育，在对真理正确的认识上被建立。…如果所有的圣徒能在五年内读完全部新约，以及生命读经连同恢复本和注解，我就真要敬拜主。这将是美妙的。

长老们也必须竭力进入真理。不要给自己找借口说你太老了。我甚至到了八十岁，还每天花一段时间在主的话上。如果我能作，你们也能。这全在于有没有心。…我们作长老的弟兄们都需要被神话语的基本认识所浸透、泡透并构成。我必须作见证说，我爱神的话。神是灵，神也是生命。那灵是在话里，话就是生命。

我建议你们用开启的工具为帮助，来研读圣经。我们对生命读经的信息有经历的人都晓得，这些信息是最好的帮助，是向我们众人开启新约最有用、最有效的钥匙。我们必须记得，万事起头难，开始时总是不太顺利。然而，…倘若我们继续努力进入真理，结果必定大可期待。

我们也该鼓励圣徒们私下在主的话上花工夫，把这件事当作日常生活的常规。无论我们多忙多累，每天还该留下半小时，作为在主的话上亲近主的时间。…有志者事竟成。在二十四小时中省下半小时，不是一件困难的事。如果圣徒们能在主的话上花一小时以上，那就更好，但至少我们该鼓励他们每天给主半小时。…我们都能看见这是何等的祝福，我也相信这会使主非常满意（李常受文集一九八四年第二册，四五六至四五九页）。

参读：长老训练第三册，第九至十三章；以斯拉记生命读经，第五篇；尼希米记生命读经，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

第六周诗歌

764 **荣耀的盼望** — 基督在我里面

11 9 11 9 副（英 948）

降 B 大调 4/4

B♭ E♭ F
5 · 5 6 · 5 3 1 | 2 · 1 6 · 7 1 — | 7 · 1 2 · 1
一 历 代 隐 藏 奥 秘, 向 我 已 显 明, 就 是 荣 耀

3 · 2 4 · 7 | B♭ 1 — — 0 | 5 · 5 6 · 5 3 1 | E♭ 2 · 1
基 督 — 神 实 际。 祂 是 神 的 化 身, 也 是

6 · 7 1 — | F7 7 · 1 2 · 1 3 · 2 4 · 7 | B♭ 1 — — 0 |
我 生 命, 更 是 我 的 荣 耀, 我 所 期。

3 3 F7 5 · 4 2 · 7 | B♭ 1 Gm 1 D 3 — | E♭ 6 6 2 · 3
（副）荣 耀! 荣 耀! 基 督 在 心 房! 荣 耀! 荣 耀!

2 · 1 | F 7 C7 6 F 5 0 | B♭ 5 · 5 6 · 5 3 1 | E♭ 2 · 1
祂 是 我 盼 望! 现 今 在 我 里 面, 乃 是

6 · 7 1 — | F7 7 · 1 2 · 1 3 · 2 4 · 7 | B♭ 1 — — 0 ‖
一 奥 秘! 将 来 是 我 荣 耀, 我 所 期。

二 祂已将我重生, 在我的灵中; 现今在我魂里变化我;
还要改变我体, 和祂体相同, 使我完全与祂像符合。

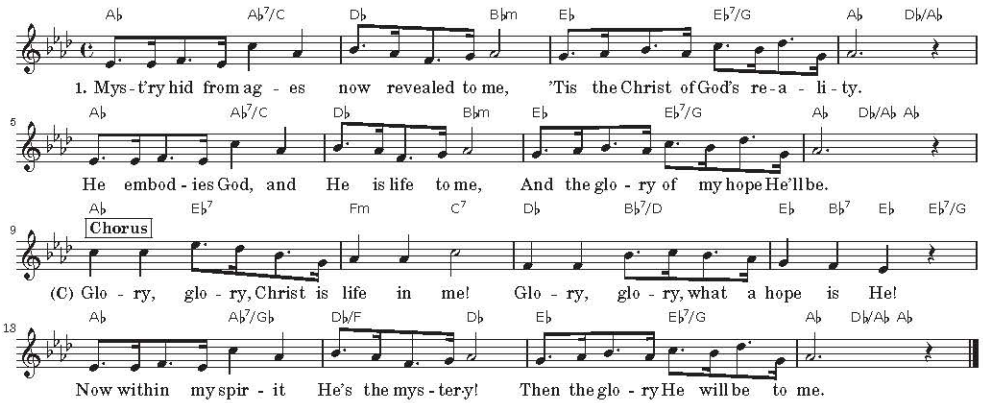
三 今在生命、性情, 祂与我合一; 将来我要在祂荣耀里;
与祂完全合一, 享受祂自己, 和祂全然相象, 毫无异!

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.

申言稿：

Composition for prophecy with main point and sub-points: