第二週

藉眞理得以聖別，從我們自己裏面遷出來，進入三一神裏面而眞正成爲一

詩歌：583，補 620

讀經：約十七 14 ～ 24

Week Two

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

Hymn: E806, E1081

Scripture Reading: John 17:14-24

綱要

【週一】

壹 眞理乃是神聖的光，照亮聖經的事實，將這些事實屬天、屬靈的異象傳送到我們裏面；在新約裏，眞理是指着這種『屬天的電視』：

一 所有神聖的事實都包含在主的話裏，並藉着主的話傳達給我們；當那靈照亮話時，我們就有了屬天的電視；光照亮話中的事實，並將這些事實的屬天異象傳達到我們裏面，我們就認識眞理—徒二六 16，19，弗一 17 ～ 18 上。

二 那靈被稱爲眞理的靈，實際的靈；（約十四 17；）實際的靈乃是『屬天的電』，藉此屬靈的事物得以傳送到我們裏面；祂引導我們『進入一切的實際』，（十六 13，）使子所是並所有的一切對我們成爲實際的。（一 14，17，十四 6。）

Outline

§Day 1

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

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

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

三 當眞理的靈，實際的靈，照亮聖經中所記載並包含的屬靈事實時，我們就接受了眞理，實際；我們若讀主的話而沒有那靈的光照，就可能只有道理或『新聞報導』，卻沒有眞理、實際或異象—參伯四二5，約五39～40，林後三6。

四 眞理是光的照耀，光的顯出；換句話說，眞理乃是顯出來的光；因着光是眞理的源頭，而眞理是光的流出，所以當我們在光中行，我們就實行眞理—約一4～5，7～9，12～13，八12，十四6，約壹一5～6，約貳4，約叁3～4。

五 主是光，是眞理，也是話；話就是眞理，這話會發出亮光，因爲話裏有光—約八12，十四6，十七17，詩一一九105，130。

六 因着眞理是光的照耀，而這光是生命的光，所以眞理、光和生命是不能分開的；當神聖的光照耀在我們裏面，這光在我們裏面就成爲眞理，並將生命分賜到我們裏面—約八12，32，40，十二35～36，46，十四6。

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

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

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

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

【週二】

§Day 2

貳 眞理有兩種功用：

II. There are two functions of the truth:

一 眞理叫我們從罪的轄制中得以自由，使我們從一切消極的事物中得以自由—八32，36。

二 眞理在地位上和性情上聖別我們，使我們被神的元素所浸透—十七17，弗五26。

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

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

叁 三一神在祂的話中被我們實化，並且分賜、注入到我們裏面，就是那叫我們得以自由並聖別我們的眞理：

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

一 當我們灰心、下沉，裏面感覺虛空時，我們可以敞開自己來到主的話跟前；讀了一些時候，有些東西會在我們裏面升起，我們就享受了主的同在—詩一一九 25，37，40，50，88，93，107，149，154，156，159。

二 藉着這樣接受主的話，就有一些出於主的東西作到我們裏面；這乃是三一神的實際在生活、運行、工作，並分別我們。

【週三】

三 每天早晨我們可以在寫成的話裏接觸活的話，而得着神聖的實際，就是經過過程的三一神作爲應用的話，注入我們裏面—約一 1，十 35，五 39～40，六 63，弗五 26，六 17～18，詩一一九 15：

1 神的元素這樣灌注到我們裏面，釋放我們脫離脾氣、嫉妒、仇恨和驕傲等消極的事物，並釋放我們脫離一切的虛假，我們就有眞正的釋放，眞正的自由。

2 我們被釋放的同時，也被聖別、分別，成爲聖別歸給神，這不僅是地位上的聖別，也是性情上的聖別；因着神的素質作到我們裏面，我們就與神成爲一。

四 我們天天需要這樣來到主的話跟前；我們每天早晨都需要來到主的話跟前；若是可能，其他的時間也該如此。

五 當話在我們的靈裏與活的靈調和時，我們就被神的素質聖別了。

六 藉着這樣接觸主的話，神就一天天加添到我們裏面；結果，我們就被神浸透，與祂成爲一。

七 我們極其需要藉着神寫成的話、活的話與應用的話，讓三一活神注入並作到我們裏面。

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

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

§Day 3

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

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

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

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

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

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

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

【週四】

肆 眞理的話所帶來的聖別，對付分裂的因素，結果就產生一；眞理聖別人，而聖別產生一——約十七 14 ～ 24：

一 主耶穌，就是子，乃是眞理；那靈是眞理的靈；父的話也是眞理——一 14，17，十四 6，17，十七 17，約壹五 6：

1 父具體化身在子裏，子實化爲眞理的靈，而那靈與話乃是一一西二 9，約十四 17，十六 13，弗六 17 ～ 18。

2 每當我們帶着敞開的心和敞開的靈來到主的話跟前，就立刻摸着了作爲眞理的話和那靈。

二 聖別人的話、聖別人的靈、聖別人的生命、以及聖別人的神全都是一；因此，我們若被聖別，因着所有分裂的因素全被除掉，我們就自然而然是一了。

三 在約翰十七章十七至二十三節，我們看見聖別產生眞正的一，因爲這聖別保守我們在三一神裏面；二十一節說，『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面』：

1 爲着要成爲一，我們需要在二十一節的『我們』裏面，就是在三一神裏面。

2 要在三一神裏面，惟一的路是藉着聖別人的眞理，對付所有分裂的因素。

3 藉着蒙保守在三一神裏面，我們就成爲一，但是何時我們從三一神裏面出來，立刻就產生分裂。

4 每天早晨我們需要接觸主，摸着活的話，並且得着神聖的實際注入我們裏面；當我們這樣接觸主時，分裂的因素就被克服了。

§Day 4

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

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

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

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

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

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

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

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

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

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

5 當我們裏面分裂的因素爲聖別人的眞理所治死，我們就被帶進眞正的一裏，因爲聖別保守我們在三一神裏面。

6 藉眞理的話而得聖別，就產生基督身體的一，就是三一神擴大的一—21 節。

伍 分裂的因素有四：

一 這些因素中的頭一個就是世界；只要我們在某方面還是愛世界，那方面的世界就要成爲分裂的原因—14 ～ 16，18 節，約壹二 15 ～ 17，五 19。

二 分裂的另一個因由是野心；當我們藉着話接觸主，並讓祂將祂自己注入我們裏面時，眞理就分賜到我們裏面，殺死我們的野心—參賽十四 13。

三 分裂的第三個因由是自高；我們應當願意一無所是而高舉基督這獨一的重要人物，祂是在宇宙中居首位者—西一 18，林後四 5，約叁 9 ～ 11。

四 分裂的第四個因素是意見和觀念；我們不該堅持自己的意見，而該單純的追求主的目標，就是恢復基督作生命和一切，爲着召會的建造—太十六 21 ～ 24，參啓三 14。

【週五、週六】

陸 當我們從自己裏面遷出來，進入三一神裏面時，我們就是一，甚至被成全成爲一—約十七 11，17，21 ～ 23：

一 在我們自己裏面有四個分裂的因素；我們若留在自己裏面，就無法逃避這四件東西。

二 被聖別就是從我們自己裏面遷出來，進入三一神裏面，並讓基督活在我們裏面；這樣我們就

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

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

V. There are four factors of division:

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

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

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

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

§Day 5 & Day 6

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

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

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

被成全成爲一——21～23節。

三 這聖別是藉着話，就是藉着眞理；也是藉着靈，就是藉着眞理的靈：

1 當我們每天早晨來到主的話跟前，在外面我們是接觸話，但在裏面是靈摸着我們；話和靈都是實際，藉着這二者，我們就得以聖別。

2 我們越接觸話，靈越摸着我們，我們就越從自己裏面遷出來；我們就從一個住處—己—遷移到另一個住處—三一神。

3 我們天天需要這種遷移，因爲在己裏面有世界、野心、自高、意見和觀念。

4 我們若是不斷接觸話，並讓靈天天摸着我們，我們就要被聖別；那就是說，我們要從自己裏面，從我們的老家搬出來，搬進三一神，搬進我們的新居去。

5 一旦我們從自己裏面出來，我們就被聖別，從分裂的因素中分別出來，不僅分別歸神，更是進入神裏面。

6 要有眞正的一，首先，我們必須從自己裏面遷出來，進入三一神裏面；（17，21；）然後，我們需要讓基督活在我們裏面（23上）：

a 這個被成全的一就是眞實的建造；這是在生命裏的長大—弗四16。

b 在生命裏長大，意思就是我們從自己裏面遷出來，進入三一神裏面，並讓基督活在我們裏面；我們若遷入三一神裏面，並讓基督活在我們裏面，我們無論在那裏，都能與當地的聖徒是一。

四 『我在他們裏面，你在我裏面，使他們被成全成爲一』—約十七23：

21-23.

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

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

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

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

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

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

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

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

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

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

1 被成全成爲一，意思就是從世界、野心、自高、意見和觀念中蒙拯救。

2 『我在他們裏面』—意思是子在我們裏面生活並運行。

3 『你在我裏面』—意思是父在子裏面生活並運行。

4 換句話說，當子在我們裏面生活並運行時，父就在祂裏面生活並運行；藉着這雙重的生活並運行，我們就被成全成爲一，並且在榮耀中彰顯父。

五 野心含示在約翰十七章二十一節，自高在二十二節，而觀念和意見在二十三節：

1 在三一神裏沒有野心，在父的榮耀裏沒有自高，在基督生活並掌權的地方沒有意見。

2 在經過過程之三一神這神聖奧祕的範圍裏，野心被吞滅，自高消失，觀念和意見也都消殺了；這裏沒有撒但系統化世界（15）中分裂的邪惡，卻有眞正的一。

六 眞正的一乃是活在父裏面，讓基督活在我們裏面，並活在父的榮耀、父的彰顯裏—22，24 節：

1 我們需要從自己裏面遷出，進入三一神裏面，並且留在祂裏面，爲着父的彰顯，父的榮耀。

2 只有在三一神裏，纔可能有眞實的建造，眞實的一，而且只有當基督活在我們裏面時，這建造纔能興盛；如此我們就能在榮耀中彰顯父，並經歷眞正的一。

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

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

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

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

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

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

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

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

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

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

第二週■週一

晨興餧養

約八 12『於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得着生命的光。』

十四 6『耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。』

十七17『求你用眞理聖別他們，你的話就是眞理。』

根據聖經，主是光，是眞理，也是話。話就是眞理，這話會發出亮光，因爲話裏有光。因此，話、光和眞理乃是一。…眞理是光的實化和顯出。光是源頭，眞理是顯出。光的顯出就是光的照耀。光向我們隱藏時，就僅僅是光；光照在我們身上時，就成了眞理。

眞理不是指道理。首先，眞理的意思是光的照耀，光的顯出。換句話說，眞理乃是顯出來的光。神絕不會臨到我們而不照耀在我們身上。當神作爲光臨到我們並照亮時，我們立即就感覺到眞理，實際。…眞理不僅僅是…記載在聖經中的話，乃是一種傳送到我們這人裏面屬天、屬靈的異象。我們都需要學習分辨甚麼是新聞報導式的信息，甚麼是傳送異象到我們裏面的信息（李常受文集一九七八年第三册，四〇九至四一二頁）。

信息選讀

每個異象都是一個實際。…在神的經綸裏有許多異象。例如：當基督死在十字架上時，祂爲我們流出血來。倘若這對我們僅僅是道理，我們就不能得救。然而，只要基督受死的實際傳送到我們裏面，

WEEK 2—DAY 1

Morning Nourishment

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

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

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

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

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

Today's Reading

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

而且我們看見這個異象時，我們就得救了。我年幼時受教導說，基督爲我的罪死在十字架上，並且爲我流血。這對我不過是個道理，直到我十九歲時，基督受死的屬天異象纔傳送到我裏面。那時我能看見基督爲我死在十字架上，爲我的罪流出血來。當我看見這異象，我哭泣，我敬拜，我感謝主。那個經歷就是異象，就是眞理。

根據聖經來看，那靈被稱爲眞理的靈，實際的靈（約十四 17）。…聖經也說，話就是眞理（十七 17）。所有屬靈的事實都包含在話裏面，而且藉着話來傳送。基督是我們的聖別，基督爲我們的罪而死，基督是我們的生命，召會是基督的身體，基督是召會的頭—這一切都是包含在聖經裏的事實。然而，若沒有神聖電流所帶來的光照，這些事實還不過是道理。然而，當那靈照亮在聖經中所記載並傳達的這些事實時，這些事實就成了眞理，成了實際。

那靈尋找機會來照亮話。祂這樣作時，我們就接受了眞理。在認識眞理時，我們就得着了事實、話和靈。…如果我們有話而沒有那靈，我們還是沒有異象。…我們若讀神的話而沒有那靈的光照，就可能只有道理或『新聞報導』，卻沒有眞理、實際或異象。感謝主，光照的靈一直在我們裏面。每當我們向祂敞開，光就照亮。當光照耀在話上，某些東西就會顯出來，使我們有深刻的印象。這就是眞理。

作爲柱石的召會是由我們眾人所組成的。因此，連青年姊妹也必須認識眞理。這就是我鼓勵大家，特別是青年人，要進入主話的原因。所有神聖的事實都包含在主的話裏，並藉着主的話傳達給我們。當那靈照亮話時，我們就得着屬天的電視。光照亮話中的事實，我們就認識眞理（李常受文集一九七八年第三册，四一二至四一五、四一八頁）。

參讀：眞理信息，第二至三章。

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

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

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

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

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

第二週■週二

晨興餧養

約八32『你們必認識眞理，眞理必叫你們得以自由。』

36『所以神的兒子若叫你們自由，你們就眞自由了。』

約十七17『求你用眞理聖別他們，你的話就是眞理。』

眞理的第一種功用是叫我們得以自由。失喪了眞理就必在轄制中，在奴役中；但認識眞理就從奴役中得以釋放，得以自由。眞理的第二種功用見於約翰十七章十七節。…一面眞理叫我們得以自由；另一面眞理聖別我們。眞理使我們被神的元素所浸透。得着眞理是一件非常重要的事，因爲眞理使我們從一切消極的事物中得以自由，並且用神聖的元素浸透我們。…最終，眞理將使我們徹底聖別，徹底變化。爲着眞理的功用，阿利路亞！（李常受文集一九七八年第三册，四〇七至四〇八頁）

信息選讀

爲着一而聖別我們的眞理，包含了主耶穌、實際的靈以及父的話。因此，三一神的三個身位都與眞理有關。主耶穌—子—是眞理；靈是實際（眞理）的靈；而父的話是眞理。在新約裏，尤其在約翰福音，眞理的意思不是道理，而是三一神的實際。

因爲父的話是祂的發表，而且因爲祂的話是眞理，所以眞理乃是父的發表。…我們需要對這事實有深刻的印象：聖經不僅僅是一本書，更是那發表神的話。…每一次我來讀聖經，在我的深處都有一個感覺，我是來到神自己面前，而這一位神不是一

WEEK 2—DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

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

位隱藏的神，隱蔽的神，乃是發表出來的神。藉着聖經，我能遇見神，與祂交談，並且聽祂說話。

基督—子—也是眞理。…父的話就是子，祂是神的發表。許多基督教教師曾正確的說過：聖經是寫出來的話，子是活的話。我很同意這說法。聖經是外面的話，子是裏面的話；外面的話和裏面的話，這二者原爲一。…這一切乃是藉着靈神來實化。…父化身在子裏，子實化成實際的靈。那靈乃是作爲父具體化身之子的實化；因此，那靈乃是實際。那靈也是話。約翰六章六十三節說，話就是靈；以弗所六章十七節說，那靈就是話。阿利路亞！我們外面有話，裏面有那靈。

每當我們帶着敞開的心和敞開的靈來到主的話跟前，就立刻摸着了作爲眞理的話和那靈。我能見證，每次我敞開我的心和靈來到聖經跟前，我都遇見神。…我們每天需要有兩三次來到主話的跟前。你很難離開主的話而在靈裏來到主面前。…爲着接觸主，主的話是一種非常奇妙的工具！當我們灰心、下沉，裏面感覺虛空時，我們可以敞開自己來到主的話跟前。讀了一些時候，有些東西會在我們裏面升起，我們就享受了主的同在。這就是對眞理—實際—的經歷。這是三一神在祂的話裏分賜到我們裏面。

父具體化身在子裏，子實化爲那靈，而那靈與話乃是一。當我們摸着話時，我們也摸着那靈，於是有些東西就灌輸到我們裏面的人裏。凡這樣灌輸到我們裏面的東西，就是眞理。雖然這包含了聖經知識的獲得，但在這種知識裏有些東西是活的。這就是三一神被我們實化，並且藉着話灌輸到我們裏面。這不僅僅是話；這乃是由三一神所調和、浸透的話，並且灌輸到我們裏面。這就是叫我們得以自由並聖別我們的眞理（李常受文集一九七八年第三册，四四六至四四八頁）。

參讀：眞理信息，第一章。

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

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

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

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

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

第二週■週三

晨興餧養

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

弗六 17『還要藉着各樣的禱告和祈求，接受救恩的頭盔，並那靈的劍，那靈就是神的話。』

話有三方面：首先有神寫出來的話—聖經（約十35）；然後有神活的話—基督（一1）；最後有神應用的話—那靈（弗六17，約六63）。…藉着那靈，活的話成了應用的話。…首先〔神〕說話，而祂所說的寫在一本書上，那就是聖經。只有〔這〕本書是神的話。

當聖經的話講給我們聽的時候，寫出來的話立即就成了活的話。那就是基督。當活的話應用在我們身上，被我們得着的時候，就成了那靈的話。然後我們所聽見那靈的話，就成了我們信的源頭。信是來自聽見這出於寫成的聖經，藉着活的基督，並憑着那靈所應用的話。

你可能清晨讀聖經，卻沒有禱告或呼求主的名。這樣，神的話對你就不過是寫出來的話。神的話在主觀上與你無關。所以你必須藉着呼求主並禱讀主的話，與主有一些接觸。…你立即有很深的感覺，基督活在你裏面。然後你會說，『主，我愛你。我愛這裏的話。…』這寫出來的話，對你立即成了活的話，也成了應用的話（羅馬書的結晶，一〇一至一〇二頁）。

信息選讀

WEEK 2—DAY 3

Morning Nourishment

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

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

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

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

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

Today's Reading

我們無法聖別自己。我們越要聖別，就越牽扯凡俗的事物。但是當主的話調和着三一神的素質作爲眞理，分賜到我們裏面，這眞理就聖別我們。

假使青年人在晨更裏用靈接觸了主的話，然後去上學。他們整天在學校裏，這眞理的話就要在他們裏面作工，把他們分別出來，使他們在行爲、行動、工作、思想和感覺上與其他的同學不同。

藉着這樣接受主的話，我們確信有一些出於主的東西已經作到我們裏面。這不僅僅是聖經的知識，或是知道一點關於主的事物。這乃是三一神的實際生活、運行、工作並分別我們。這使我們與世俗的人不同。…這是何等的祝福！每天早晨我們可以接觸活的話，讓神聖的實際灌輸到我們裏面。這樣，三一神就傳輸到我們裏面。

這種屬神元素的灌注，釋放我們脫離脾氣、嫉妒、仇恨和驕傲等消極的事物，並釋放我們脫離一切的虛假。這纔是眞正的釋放，眞正的自由。我們被釋放的同時，也被聖別、分別，成爲聖別歸給神，這不僅是地位上的聖別，也是性情上的聖別。因着神的素質作到我們裏面，我們就與神成爲一。這就是因着眞理的話聖別的意義。

就像呼吸，我們不能一勞永逸，而必須持續不斷的操練。我們需要天天不斷的被聖別，沒有一分鐘例外。這就是我們每天早晨都需要來到主話跟前的原因；若是可能，其他的時間也該如此。當主的話在我們的靈裏與活的靈調和時，我們就被神的素質聖別了。…我們主要的需要乃是藉着主的話讓三一神注入到我們裏面。這種注入會作工，聖別並變化我們。…藉着這樣接觸主的話，神就一天天加添到我們裏面。結果，我們就被神所浸透，與祂成爲一（李常受文集一九七八年第三册，四四八至四五〇頁）。

參讀: 眞理信息，第五章; 羅馬書的結晶，第八篇。

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

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

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

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

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

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

第二週■週四

晨興餧養

約十七 20～21『我不但爲這些人祈求，也爲那些因他們的話信入我的人祈求，使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。』

藉着眞理的話而得聖別，結果就產生一。聖別人的話、聖別人的靈、聖別人的生命以及聖別人的神全都是一。因此，我們若被聖別，我們就不會不是一。因着所有分裂的因素全被除掉，我們就自然而然是一了（李常受文集一九七八年第三册，四五〇頁）。

信息選讀

這些〔分裂的〕因素中，頭一個就是世界。只要你在某方面還是愛世界，那方面的世界就要成爲分裂的原因，使你與弟兄姊妹們分開。…這種的愛世界就像一隻狼。

分裂的另一個因由是野心，…〔野心〕就像一隻地鼠，隱藏在地下作工造成損害。野心是從裏面來暗中破壞的。我們都必須承認我們有野心。甚麼能殺死我們的野心？責備沒有用。…不過，…當我們藉着話接觸主，並讓祂將祂自己注入我們裏面時，眞理就分賜到我們裏面，殺死我們的野心。…一天過一天，聖別人的眞理殺死我們裏面野心的成分。

在約翰十七章十七至二十三節，我們看見聖別產生眞正的一，因爲這聖別保守我們在三一神裏面。…爲着要成爲一，我們需要在〔二十一節的〕『我們』裏面，就是在三一神裏面。要在三一神裏面，惟一的路是藉着聖別人的眞理，對付所有分裂的因素。

WEEK 2—DAY 4

Morning Nourishment

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

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

Today's Reading

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

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

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

藉着蒙保守在三一神裏面，我們就成爲一。但是何時我們從三一神裏面出來，立刻就產生分裂。

分裂的第三個因由是自高，自高通常伴同着野心。不過，有些人有野心，好像還不高擡自己。另外有些人不只有野心，而且巴不得出人頭地，被人高舉。這種自高就像一條蛇，引起聖徒中間的分裂。因此，要保守眞正的一，我們必須學習不高舉自己。

你若是長老或是領頭的人，就不該以此爲誇口。不要說你是甚麼要人；最好甚麼也不是。…你若要成爲重要人物，就不該到召會來，因爲這個地方不是爲着你。…在主的恢復裏，人人都降爲卑。讚美主，我們願意一無所是而高舉基督，祂在宇宙中居首位！基督是獨一的重要人物。我們喜歡甚麼都不是，因着一無所是，我們就眞正是一。…在釘十字架的生活裏，自高被擊敗了。…在神的經綸裏，獨有基督居首位！父樂意使祂在凡事上居首位（西一 18）。

分裂的第四個因素是意見和觀念。意見就像蠍子一般。我們不該堅持自己的意見，而該單純的尋求主的目標，就是恢復基督作生命和一切，爲着召會的建造。凡多年與我同處的人都能見證，除了基督作我們的生命和一切來爲着召會之外，我不堅持任何事。我們都該爲着這個，而不該爲着我們對其他事情的意見和觀念。

分裂的四個因素—世界、野心、自高、意見—只能用聖別人的眞理來對付。你想你每天早晨接觸主，摸着活的話，並且有神聖的實際注入到你裏面，你還會分裂麼？…當我們這樣接觸主時，分裂的因素就被克服了。我在這裏所交通的不是僅僅一個教訓；這乃是我親身的經歷。…當我們裏面分裂的因素爲聖別人的眞理所治死，我們就被帶進眞正的一裏，因爲聖別保守我們在三一神裏面（李常受文集一九七八年第三册，四五一至四五四頁）。

參讀：眞理信息，第七章。

Triune God, we are divided immediately.

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

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

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

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

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

第二週■週五

晨興餧養

約十七 11『我不再在世上，他們卻在世上，我往你那裏去。聖父阿，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。』

21『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。』

當我們在父裏並在榮耀裏與主同在時，我們是一。但是當我們在自己裏時，我們就不能與別人是一。我們在自己裏面時，只能與自己是一，而無法與其他任何人是一。我們若盼望與別人是一，就需要從己裏面遷出來，進入父神裏。沒有人能替我們遷移；我們要自己負責。當我們從自己裏面遷出來，進入父裏面，並進入父的榮耀時，我們就是一，甚至被成全成爲一（李常受文集一九七八年第三册，四六一頁）。

信息選讀

被聖別就是從我們自己裏面遷出來，進入父裏面。我們若留在自己裏面，就不能被聖別，因此無法與別人是一。在我們自己裏面有世界、野心、自高與意見。要把這些東西從我們裏面連根拔除是不可能的。你知道世界實際上就是你自己麼？同樣的，野心、自高、意見和觀念也是如此。因此我們若留在自己裏面，就無法逃避這四件東西。保羅告訴哥林多人，他們中間有嫉妒、爭競和分裂（林前三3）。這是那些在己裏之人的一些特徵。然而，召會生活是一個建造，而眞實的建造乃是眞正的一。在這眞正的一裏，世界、野心、自高或意見都沒有地位。

WEEK 2—DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

主耶穌知道我們的難處。在約翰十五章五節祂說，『離了我，你們就不能作甚麼。』祂是葡萄樹，我們是枝子。我們必須留在祂裏面，就是住在祂裏面。留在作爲葡萄樹的基督裏面，意思就是我們從自己裏面遷出來，進入祂裏面。因爲主是在父裏面，我們藉着在祂裏面也得以在父裏面。在十七章二十一節主禱告說，『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面。』這就是在三一神裏的一。爲着在三一神裏，我們必須從自己裏面出來。二十二至二十三節說，『你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成爲一。』當我們從自己裏面遷出來，留在三一神裏面時，基督就活在我們裏面。這樣我們就被成全成爲一。

惟有藉着被聖別，我們纔能住在基督裏，基督纔能活在我們裏面。我再說，被聖別就是從我們自己裏面遷出來，進入三一神裏面，並讓基督活在我們裏面。…這是聖別的正確觀念。

聖別是藉着話，就是藉着眞理；也是藉着靈，就是藉着實際（眞理）的靈。在約翰十四至十七章…裏一再的題到話和靈。實際上，話和靈乃是一。我感謝主，我們中間有許多人已經回到主的話上，並且天天進入主的話。當我們每天早晨來到主的話跟前，在外面我們是接觸話，但在裏面是靈摸着我們。話和靈都是實際；藉着這二者，我們就得以聖別。

被聖別不僅僅是從世界中分別出來，更是從我們自己裏面遷出來，進入三一神裏面。…你越接觸話，靈越摸着你，你就越脫離自己。你就從一個住處—己，遷移到另一個住處—三一神。我們天天需要這種遷移。我們若不從自己裏面遷出來，我們就錯了，因爲在己裏面有世界、野心、自高和意見（李常受文集一九七八年第三册，四六一至四六三頁）。

參讀：眞理信息，第六章。

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

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

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

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

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

第二週■週六

晨興餧養

約十七 22 ～ 23『你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

當我們在三一神裏面，我們就是一。然而，當我們在自己裏面，我們就是分裂的。外面有關一的教訓並不能使我們是一。…在約翰十四章主耶穌說，祂去是爲我們豫備地方。這地方乃是父神自己，到那裏的路乃是主耶穌〔3 ～ 6〕。…不信的人只能住在他們自己裏面，我們卻能選擇住在自己裏面，或是住在三一神裏面。…主是在父裏面，祂盼望我們也在父裏面。既然在父裏面的地方已經爲我們豫備好了，我們藉着眞理的聖別，就能遷入祂裏面。這樣的遷入與話和靈有關。我們若是不斷接觸話，並讓靈天天摸着我們，我們就要被聖別；那就是說，我們要從自己裏面，從我們的老家搬出來，搬進三一神，搬進我們的新居去（李常受文集一九七八年第三册，四六六至四六七頁）。

信息選讀

不僅我們遷入了三一神裏面，主也在我們裏面〔參約十七 23〕。祂在我們裏面是一件生活的事。我們從自己裏面遷出來，爲的是要在三一神裏面。當我們在三一神裏面，基督就能活在我們裏面。當我們留在三一神裏面，當基督活在我們裏面，我們就被成全成爲一。

我們若是憑自己來在一起爲着召會的事奉，定規不可能有一。…我們乃是藉着遷入三一神裏面而事奉。然而，當我們從自己裏面遷出來，進入三一神裏面時，還需要讓基督活在我們裏面。祂活在我們裏面，就成全我

WEEK 2—DAY 6

Morning Nourishment

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

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

Today's Reading

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

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

們成爲一。藉着我們從自己裏面遷出來，進入三一神裏面，我們就有一。不過，這還不是被成全的一。只有當基督活在我們裏面，我們纔感覺到眞正一的實際。

眞正的一不僅是在一起聚會。要有眞正的一，首先我們必須從自己裏面遷出來，進入三一神裏面；其次，我們需要讓主活在我們裏面。這樣，我們不僅是一，更被成全成爲一。在這眞正的一裏，沒有世界、野心、自高、意見；反之，在這裏只有三一神—父、子、靈。

這個被成全的一就是眞實的建造。一九五四年我開始講建造。我告訴在馬尼拉的聖徒，他們必須知道誰在他們之上，誰在他們之下，誰在他們旁邊。後來我從經歷中知道，這種建造的觀念並不正確，因爲這只適用於無法從一地遷到另一地的無生命建築，不適用於我們這些能從一城遷到另一城的活人。我求主指示我，實際的建造是甚麼。逐漸的，主要是從以弗所四章，我看見了眞實的建造乃是生命正確的長大。當我們在生命裏正常的長大時，我們就從自己裏面出來而進入三一神裏面，基督也活在我們裏面。我們若有這樣的經歷，就有眞正的一，而且我們就被成全成爲一。當我們被成全成爲一時，建造就沒有問題了。無論我們到那裏，都與聖徒是一。但我們若留在自己裏面，無論我們到那裏，都會出問題。

眞實的一不僅僅是彼此有關連，也不僅僅是配搭，乃是在生命裏長大。在生命裏長大，意思就是我們從自己裏面出來，進入三一神裏面，並讓基督活在我們裏面。我們若遷入三一神裏面，並讓基督活在我們裏面，那麼無論我們在那裏，都能與聖徒是一。你若在召會裏出了問題，不要埋怨你的環境或聖徒，反要責怪你自己沒有從自己裏面出來，進入三一神裏面，並且沒有讓基督活在你裏面（李常受文集一九七八年第三册，四六七至四六九頁）。

參讀：眞理信息，第八章。

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

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

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

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

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

第二週詩歌

補620

父使我們成爲一

（英1081）

降 B 大調　　4/4

B♭　　F　B♭　E♭　　B♭

3 · 3 3 3 3 3 | 5 2 3 0 | 6 · 6 6 6 6 6 | 6 – 5 0 |

一 讚 美父神是生 命源頭， 我 們在你寶貴 名 裏，

Gm7　　B♭　E♭　Cm　　F F7 B♭

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

作 你眾子來彰 顯 你。 讚 美父神是生 命源頭。

B♭　　E♭　　B♭　　F7

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

副 在生 命 裏,在生 命裏, 在父 生命裏我們是 一。

B♭　　E♭　　B♭ Gm F7　B♭

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

在生 命 裏,在生 命裏, 在父 生命裏我們是 一。

二 感謝父藉你寶貴聖言， 用你性情浸透我們，
分別我們脫離俗塵。 感謝父賜你寶貴聖言。

副 藉你聖言,藉你聖言， 藉你聖言,我們成爲一。
藉你聖言,藉你聖言， 藉你聖言,我們成爲一。

三 哦,三一神的神聖榮耀! 眾子得享何等福分!
神的榮耀彰顯無盡— 哦,三一神的神聖榮耀!

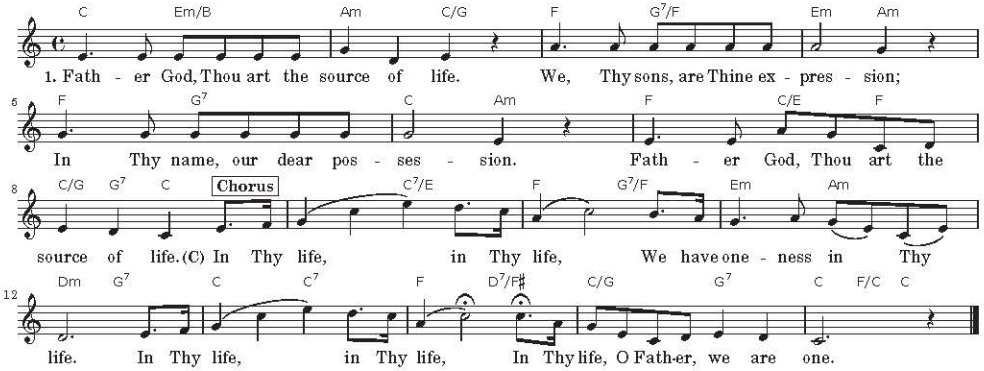
副 在榮耀裏,在榮耀裏， 在你榮耀裏我們是一。
在榮耀裏,在榮耀裏， 在榮耀裏我們成爲一。

WEEK 2 — HYMN

Father God, Thou art the source of life

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

1081



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

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

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

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

第二週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: