第十二周

借着在生命中作王，过得胜的生活，而成为生命城新耶路撒冷

诗歌：745

读经：罗五10、17、21，十四17～18，可四26～29，路十七21，太二四14

【周一】

壹 真正基督徒的生活乃是得胜者的生活；所有新约的得胜者都该是君王，他们得着洋溢之恩并洋溢之义的恩赐，而在生命中作王—罗五17：

一 身为神所命定的申言者和祭司，我们也是君王，让神在我们里面管治我们，并借着我们管治神所有的仇敌；新约的信徒应该是神经纶里君王、祭司和申言者之预表的应验：

1 在新约里，所有信徒都得救成为君王和祭司；当祭司为神说话时，他们就成为神的代言人，神的出口，这些人就是申言者—彼前二5、9，启一6，二十6，二二3～5，林前十四12、24～25、31。

2 申言（将基督说到人里面）使我们成为得胜者；申言乃是得胜者的功用—4节下，彼前四10～11，徒

Week Twelve

Living an Overcoming Life by Reigning in Life to Become the New Jerusalem as the City of Life

Hymns: 941

Scripture Reading: Rom. 5:10, 17, 21; 14:17-18; Mark 4:26-29; Luke 17:21; Matt. 24:14

§Day 1

I. The genuine Christian life is the life of an overcomer, and all the overcomers in the New Testament should be kings who have received the abundance of grace and of the gift of righteousness to reign in life—Rom. 5:17:

A. As the God-ordained prophets and priests, we are also kings to allow God to rule in us and through us over all His enemies; the believers in the New Testament should be the fulfillment of the typology of the kings, priests, and prophets in God's economy:

1. In the New Testament all the believers are saved to be kings and priests; when the priests speak for God, they become God's spokesmen, God's mouthpiece, and these are the prophets—1 Pet. 2:5, 9; Rev. 1:6; 20:6; 22:3-5; 1 Cor. 14:12, 24-25, 31.

2. Prophesying (speaking Christ into people) makes us overcomers; prophesying is the function of the overcomers—v. 4b; 1 Pet. 4:10-11; Acts 5:20 and

五 20 与注 1。

二 如果我们在基督徒的生活中没有达到作王的水平，我们就还是低于正当的水平；我们或许说，我们有享受基督，但我们享受基督到什么程度？

三 我们对基督的享受可能只有“一吋高”，但基督是无限量的；我们享受基督应当达到作王的水平；我们需要领受恩上加恩，到一个程度，恩典在我们里面作王，使我们能成为神诸般恩典的好管家—腓三 13，约一 16，罗五 21，彼前四 10，弗三 2。

四 神完整的救恩是要我们在基督的生命里得救，凭洋溢之恩并洋溢之义的恩赐在这生命中作王（罗五 10、17、21）；义的恩赐是神法理的救赎实际应用在我们身上；恩典是神自己作我们全足的供应，使我们生机地得拯救。

【周二】

贰 圣经末了一卷的启示录乃是说到得胜者的书；在二、三章里，主向我们这些祂的信徒，就是我们伟大的父亚伯拉罕的属灵后裔，发出七重的呼召，要我们成为祂的得胜者（二 7、11、17、26，三 5、12、21），就是那些征服一切撒但的混乱（参西一 17 下、18 下、10）并在神圣的经纶中得胜的人（罗八 37，林后二 14）：

一 从神的观点看，人有四个主要的族类：亚当的族类、亚伯拉罕按照肉体的族类（创十三 16）、亚伯拉罕按照那灵的族类（十五 5，加三 7、29）以及得胜者的族类；我们应当运用信心的灵宣告，

footnote 2.

B. If we have not reached the level of a king in our Christian life, we are still below the proper standard; we may say that we enjoy Christ, but to what degree, to what extent, do we enjoy Christ?

C. Our enjoyment of Christ may be only “one-inch high,” but Christ is unlimited; our enjoyment of Christ should come up to the kingship level; we need to receive grace upon grace to such an extent that grace reigns in us so that we can be good stewards of the varied grace of God—Phil. 3:13; John 1:16; Rom. 5:21; 1 Pet. 4:10; Eph. 3:2.

D. God’s complete salvation is for us to be saved in the life of Christ to reign in this life by the abundance of grace and of the gift of righteousness (Rom. 5:10, 17, 21); the gift of righteousness is God’s judicial redemption applied to us in a practical way; grace is God Himself as our all-sufficient supply for our organic salvation.

§Day 2

II. Revelation, the last book of the Bible, is a book concerning the overcomers; in chapters 2 and 3, the Lord gives a sevenfold call to us, His believers, the spiritual descendants of our great father Abraham to be His overcomers (2:7, 11, 17, 26; 3:5, 12, 21), those who conquer all the satanic chaos (cf. Col. 1:17b, 18b, 10) and triumph in the divine economy (Rom. 8:37; 2 Cor. 2:14):

A. From God’s viewpoint there are four major races of people: the race of Adam, the race of Abraham according to the flesh (Gen. 13:16), the race of Abraham according to the Spirit (15:5; Gal. 3:7, 29), and the race of the overcomers; we should declare by exercising our spirit of faith that we

我们乃是属于得胜者的族类（林后四 13）。

二 启示录给我们看见，没有得胜者，基督就无法回来；我们知道基督是我们的道路（约十四 6 上）；但从祂内心的深处，基督会告诉得胜者，他们乃是祂的路；得胜者乃是让基督回来的路（启十九 7 ～ 9，诗四五 13 ～ 14）。

三 愿神祝福你们，使你们成为今日的得胜者，过一个在生命中作王的生活；这独特的福分乃是三一神永远的福分，就是三一神将祂自己分赐到我们里面，作我们的享受—民六 22 ～ 27，林后十三 14，弗一 3，加三 14。

belong to the race of the overcomers (2 Cor. 4:13).

B. The book of Revelation shows us that without the overcomers Christ has no way to come back; we know that Christ is our way (John 14:6a), but from deep within His heart, Christ would tell the overcomers that they are His way; the overcomers are the very way for Christ to come back (Rev. 19:7-9; Psa. 45:13-14).

C. Let God bless you to make you an overcomer today, living a life that is the life to reign; this unique blessing is the eternal blessing of the Triune God dispensing Himself into us for our enjoyment—Num. 6:22-27; 2 Cor. 13:14; Eph. 1:3; Gal. 3:14.

【周三】

叁 我们要在生命中作王，成为主的得胜者，就需要看见我们已经重生得着神圣、属灵、属天、作王、君尊的生命；主说，“神的国是这样，如同人把种子撒在地上”—可四 26，约壹三 9：

一 这种子乃是神圣生命的种子（9，彼前一 23），撒到信徒里面，指明神的国（主福音的结果和目标），以及今世的召会（罗十四 17），都是生命，就是神生命的事；这生命发芽、长大、结果、成熟并产生收成（林前三 6 ～ 9，启十四 4、15 ～ 16）。

二 神的国就是基督自己（路十七 21）；基督是在人性里的三一神（西二 9），乃是神国的种子，神国的“基因”，撒到神所拣选的人里面，使祂能在他们里面长大、生活，并从他们里面彰显出来，而发展成为神管治的范围（可四 26 ～ 29，林前三 9）。

三 新约圣经全部教训的内在元素，乃是三一神成

§Day 3

III. In order for us to reign in life to be the Lord’s overcomers, we need to see that we have been regenerated with a divine, spiritual, heavenly, kingly, and royal life; the Lord said, “So is the kingdom of God: as if a man cast seed on the earth”—Mark 4:26; 1 John 3:9:

A. This seed is the seed of the divine life (v. 9; 1 Pet. 1:23) sown into the believers, indicating that the kingdom of God, which is the issue and goal of the Lord’s gospel, and the church in this age (Rom. 14:17) are a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest (1 Cor. 3:6-9; Rev. 14:4, 15-16).

B. The kingdom of God is Christ Himself (Luke 17:21); as the Triune God in humanity (Col. 2:9), He is the seed, “the gene,” of the kingdom of God to be sown into God’s chosen people that He might grow in them, live in them, and be expressed from within them to develop into God’s ruling realm (Mark 4:26-29; 1 Cor. 3:9).

C. The intrinsic element of the entire teaching of the New Testament is that

了肉体，为要撒在祂所拣选的人里面，并在他们里面发展成为国度；神的目标是要神的国得以完全发展：

1 在福音书里，有国度种子（基因）的撒播—可四 3、14，太九 35。

2 在使徒行传里，借着千万个接受了国度种子（基因）的撒种者，而有这撒播的繁殖与扩展—六 7，十二 24，十九 20。

3 在书信里，我们看见国度种子（基因）的长大—林前三 6、9 下，彼后一 3、11。

4 这种子的收成见于启示录，有初熟果子和庄稼的收割—十四 4、15 ～ 16，可四 29，太十三 39。

5 千年国将是国度种子（基因）的极点发展，那时子作王，所有的得胜者也与祂一同作王，他们是“有国度基因的人”—启二十 6。

6 新耶路撒冷，就是神永远的国，乃是拿撒勒人耶稣在四福音书里所撒之国度种子（基因）的最完满发展—启二一 2，二二 1、3、5，五 10，三 12，十一 15，十九 6，二十 6，诗一四六 10。

7 我们需要与主是一，将国度的福音传遍整个居人之地，使国度的种子（基因）得着繁殖与发展，以终结这个世代—太二四 14。

【周四】

肆 在经历上，在生命中作王就是在神圣生命的管治之下：

一 基督是在生命中作王的榜样，祂一直在父神圣生命的管治之下—参八 5 ～ 13。

the Triune God has been incarnated in order to be sown into His chosen people and develop within them into a kingdom; God's goal is the full development of the kingdom of God:

1. In the Gospels we have the sowing of the seed, the gene, of the kingdom—Mark 4:3, 14; Matt. 9:35.

2. In the Acts we have the propagation and spreading of this sowing by thousands of sowers who had received the seed, the gene, of the kingdom—6:7; 12:24; 19:20.

3. In the Epistles we see the growing of the seed, the gene, of the kingdom—1 Cor. 3:6, 9b; 2 Pet. 1:3, 11.

4. The harvest of this seed is found in the book of Revelation with the reaping of the first-fruits and the harvest—14:4, 15-16; Mark 4:29; Matt. 13:39.

5. The millennial kingdom will be the uttermost development of the seed, the gene, of the kingdom with the Son as the King and all the overcomers as His co-kings, the "kingdom-gene people"—Rev. 20:6.

6. The New Jerusalem, God's eternal kingdom, is the fullest development of the kingdom seed, the gene, sown by Jesus the Nazarene in the four Gospels—Rev. 21:2; 22:1, 3, 5; 5:10; 3:12; 11:15; 19:6; 20:6; Psa. 146:10.

7. We need to be one with the Lord to preach the gospel of the kingdom to the whole inhabited earth for the propagation and development of the seed, the gene, of the kingdom to consummate this age—Matt. 24:14.

§Day 4

IV. In experience, to reign in life means to be under the ruling of the divine life:

A. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father—cf. 8:5-13.

二 保罗是一个榜样，他在生活和职事上，都在神圣生命的管治之下—林后二 12 ～ 14。

三 所有得着洋溢之恩并洋溢之义恩赐的信徒，都必须操练在神圣生命中受约束和限制；在国度管治之下的生活，乃是公义、和平并圣灵中喜乐的生活；这样生活就是作奴仆服事基督，这样的生活为神所喜悦，又为人所称许—罗十四 17 ～ 18，参林前十二 3。

伍 申命记启示，正确的王首先要受神的话教导、管制、规律并支配（十七 14 ～ 15、18 ～ 20）；对众召会中的长老们和我们渴望在生命中作王的众人来说，这原则也是一样（提后三 14 ～ 17）：

一 长老们要管理、治理召会，就必须被神的话重新构成（提前三 2，五 17）；结果，他们就在神的管理、神的规律和支配之下。

二 这样，他们的决断自然会有神在其中，长老们就代表神治理召会的事务；这种治理乃是神治。

三 在以斯拉和尼希米带领之下，归回的以色列人借着神的话，集体地被神以祂自己重新构成，成为一个国，作神的见证；要重新构成神的子民，就要将他们放在神的话里，使他们被话浸透，借此教育他们—尼八 1 ～ 18。

四 神的话与那灵是一（约六 63，弗六 17）；借着天天读圣言，神的话就在我们里面作工；并且那灵借着话，自然而然地将神的性情同神的元素，分赐到我们这人里面，使我们被神构成。

B. Paul is an example of one who, in his life and ministry, was under the ruling of the divine life—2 Cor. 2:12-14.

C. There is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life; a life under the kingdom's rule is a life of righteousness, peace, and joy in the Holy Spirit; to live in this way is to serve Christ as a slave, and such a life is well pleasing to God and approved by men—Rom. 14:17-18; cf. 1 Cor. 12:3.

V. Deuteronomy reveals that a proper king first had to be instructed, governed, ruled, and controlled by the word of God (17:14-15, 18-20); this principle should be the same with the elders in the churches and with all of us who aspire to reign in life (2 Tim. 3:14-17):

A. In order to administrate, to manage, the church, the elders must be reconstituted with the word of God (1 Tim. 3:2; 5:17); as a result, they will be under God's government, under God's rule and control.

B. Then spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

C. Under the leadership of Ezra and Nehemiah, the returned people of Israel were collectively reconstituted by and with God through His word to be a nation as God's testimony; to reconstitute the people of God is to educate them by putting them into the Word of God that they may be saturated with the word—Neh. 8:1-18.

D. The word of God is one with the Spirit (John 6:63; Eph. 6:17); through our daily reading of the divine Word, the word of God works within us, and the Spirit, through the word, spontaneously dispenses God's nature with God's element into our being, causing us to be constituted with God.

【周五】

陆 我们要在生命中作王，也需要在那灵的管治之下；约瑟一生的记载乃是那灵管治的启示，因为那灵的管治乃是成熟圣徒掌权的一面；这是在生命中作王，就是在神国的实际里受神圣生命约束并限制的生活；这比那灵任何其他方面都高—罗五17、21，十四17～18，林前二15～16，林后二13～14，三17～18，提后四22，启四1～3：

一 约瑟这个“作梦的”（创三七19），照着神的眼光，梦见祂的子民乃是满了生命的禾捆，也是满了光的天体（5～11）；约瑟的两个梦（7、9）都是出于神，向他揭示神对祂地上子民之性情、地位、功用和目标的神圣眼光。

二 约瑟的梦支配他的一生，并指引他的行为；约瑟的行事为人这样超特美妙，乃因他受梦中所见异象的指引（参徒二六19）；他的哥哥们发泄怒气（创三七18～31），并放纵情欲（三八15～18），但约瑟制伏怒气，并胜过情欲（三九7～23），行事为人如同满了生命的禾捆，也如天上的星在黑暗中照耀。

三 约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活；他过着这样的生活，充分预备好作王掌权；照着马太这几章所启示属天之国的宪法，我们的怒气必须被制伏，我们的情欲必须被征服（五21～32）。

四 作为成熟生命掌权一面的代表，约瑟享受主的同在，并且因此享有主所赐的权柄、亨通与祝

§Day 5

VI. In order to reign in life, we also need to be under the rulership of the Spirit; the record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint; it is a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God's kingdom, and it is higher than any other aspect of the Spirit—Rom. 5:17, 21; 14:17-18; 1 Cor. 2:15-16; 2 Cor. 2:13-14; 3:17-18; 2 Tim. 4:22; Rev. 4:1-3:

A. Joseph, a “master of dreams” (Gen. 37:19), dreamed that according to God's view, His people are sheaves of wheat full of life and heavenly bodies full of light (vv. 5-11); Joseph's two dreams (vv. 7, 9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth.

B. Joseph's dreams controlled his life and directed his behavior; he behaved so excellently and marvelously because he was directed by the vision that he saw in his dreams (cf. Acts 26:19); his brothers vented their anger (Gen. 37:18-31) and indulged in their lust (38:15-18), but Joseph subdued his anger and conquered his lust (39:7-23), behaving as a sheaf full of life and conducting himself like a heavenly star shining in the darkness.

C. Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7; by living such a life, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued, and our lust must be conquered (5:21-32).

D. As the representative of the reigning aspect of the mature life, Joseph enjoyed the presence of the Lord and with it the Lord's authority,

福—创三九 2 ～ 5、21、23，徒七 9。

五 虽然约瑟对他的弟兄们满了属人的感觉和情绪，他却保守自己和所有的感觉，都在那灵的管治之下；约瑟否认己，把自己完全摆在神主宰的带领下，行事为人全然为着神和祂子民的权益—创四二 9、24，四三 30 ～ 31，四五 1 ～ 2、24。

六 约瑟是新约所启示之事活的说明；他是个否认己的人，他没有自己的兴趣、自己的享受、自己的感觉、自己的野心或自己的目标；每件事都是为着神，为着神的子民；约瑟的否认己，并他在神主宰的手下受约束，乃是国度生活实行之钥—创四五 24，太十六 24，代下一 10，赛三十 15 上，腓一 9，提前五 1 ～ 2，帖前三 12，四 9，帖后一 3，罗十二 10，约壹四 9，来十三 1。

七 约瑟晓得是神差他到埃及；在创世记五十章二十节他对他的弟兄们说，“从前你们的意思是要害我，但神的意思原是好的”（四五 5、7，五十 19 ～ 21，参四一 51 ～ 52）；这是保罗在罗马八章二十八至二十九节之话的实际；约瑟接受他弟兄们对他所作的一切，好像从神接受的一样；他也安慰那些得罪他的人（创四五 5 ～ 8，五十 15～21）；他有何等的恩典！他的灵何等超绝！

八 我们必须用“神圣的望远镜”，透过时间来看，就会看见新耶路撒冷，在那里没有别的，只有满了生命的禾捆，和满了光的众星；我们越在生命里成熟，就越不会消极地说到圣徒或召会—参三八 27 ～ 30，太七 1 ～ 5，彼前三 8 ～ 9。

【周六】

柒 我们需要看见并达到在生命中作王的目标；当我们在生命中作王，活在神圣生命的管

prosperity, and blessing—Gen. 39:2-5, 21, 23; Acts 7:9.

E. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he denied himself and placed himself absolutely under God's sovereign leading, conducting himself wholly for the interest of God and His people—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.

F. Joseph is a living illustration of what is revealed in the New Testament; he was a self-denying person who had no self-interest, self-enjoyment, self-feeling, self-ambition, or self-goal; everything was for God and for God's people; Joseph's self-denial, his restriction under God's sovereign hand, was the key to the practice of the kingdom life—Gen. 45:24; Matt. 16:24; 2 Chron. 1:10; Isa. 30:15a; Phil. 1:9; 1 Tim. 5:1-2; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Rom. 12:10; 1 John 4:9; Heb. 13:1.

G. Joseph's realization was that it was God who sent him to Egypt; in Genesis 50:20 he said to his brothers, "Even though you intended evil against me, God intended it for good" (45:5, 7; 50:19-21; cf. 41:51-52); this is the reality of Paul's word in Romans 8:28-29; Joseph received as from God all that his brothers had done to him, and he comforted those who had offended him (Gen. 45:5-8; 50:15-21); what grace, and what an excellent spirit, he had!

H. We have to use the "divine telescope" to see through time and behold the New Jerusalem, where there is nothing but sheaves full of life and stars full of light; the more mature in life we become, the less we will speak negatively concerning the saints or the church—cf. 38:27-30; Matt. 7:1-5; 1 Pet. 3:8-9.

§Day 6

VII. We need to see and arrive at the goal of reigning in life; when we are reigning in life, living under

治之下时，结果就是在召会生活中彰显真正且实际的身体生活—罗十二1～4、9～12、15～18，十四1～9，十五1～13：

一 我们已经信入基督的人，已经迁入神爱子的国里，并且在召会生活中，爱有效能（西一12～13）；基督的身体在爱里把自己建造起来（林前八1，弗一4，三17，四2、15～16，五2）；为着建造召会作基督生机的身体，在我们一切的所是所作上，爱乃是极超越的路（林前十二31下，十三4～8上）。

二 我们若没有基督作为爱，我们的一切说话就像“鸣的锣、响的钹”，发出声音却没有生命—1节。

三 召会生活既不是警察局，也不是法庭，乃是养育属灵儿女之爱的家庭，是医治并恢复病人的医院，也是在爱里教导人的学校—太九12，林后十一29上，约八7、10～11，林前九22，路十五1～7。

捌 我们在生命中作王，就是让内住的基督作恩典在我们里面作王，“叫〔我们〕…得永远的生命”；这是在生命中作王的终极完成—来四16，罗五17、21：

一 约翰四章十四节下半说，“我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

二 “直涌入”（罗马五章二十一节的“叫人…得”）说到目的地；永远的生命乃是涌流之三一神的目的地；“直涌入”，也有“成为”的意思。

三 借着享受涌流的三一神—父作生命源，子作生命泉，灵作生命河—我们就接受洋溢之恩，而成为新耶路撒冷这神生命的总和，就是生命的

the ruling of the divine life, the issue is the real and practical Body life expressed in the church life—Rom. 12:1-4, 9-12, 15-18; 14:1-9; 15:1-13:

A. As those who have believed into Christ, we have been transferred into the kingdom of the Son of God’s love, and in the church life, love prevails (Col. 1:12-13); the Body builds itself up in love (1 Cor. 8:1; Eph. 1:4; 3:17; 4:2, 15-16; 5:2), and love is the most excellent way for us to be anything and do anything for the building up of the church as the organic Body of Christ (1 Cor. 12:31b; 13:4-8a).

B. If we do not have Christ as love, all our speaking is like “sounding brass” and a “clanging cymbal,” which give sounds without life—v. 1.

C. The church life is not a police station or a law court but a loving home to raise up spiritual children, a hospital to heal and recover the sick ones, and a school to teach others in love—Matt. 9:12; 2 Cor. 11:29a; John 8:7, 10-11; 1 Cor. 9:22; Luke 15:1-7.

VIII. When we are reigning in life, we are allowing the indwelling Christ as grace to reign within us “unto eternal life”; this is the consummation of reigning in life—Heb. 4:16; Rom. 5:17, 21:

A. John 4:14b says, “The water that I will give him will become in him a fountain of water springing up into eternal life.”

B. Into (unto in Romans 5:21) speaks of destination; the eternal life is the destination of the flowing Triune God; into also means “to become” or “to be.”

C. By enjoying the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—we are receiving the abundance of grace to become the New Jerusalem as the

城；因此，我们在生命中作王的结果和终极完成，应当是神永远经纶独一无二且终极无比的目标—新耶路撒冷。

totality of the life of God, the city of life; thus, the issue and consummation of our reigning in life should be uniquely and ultimately the goal of God's eternal economy—the New Jerusalem.

第十二周▪周一

晨兴喂养

启一6“又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

罗五17“若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

在以色列人这个预表里，有一大部分是关于列王。那些王乃是以色列人的代表，是最高的。…〔以色列人〕从那美地的源头得着生活的一切所需，…〔而列王〕在最高程度上享受美地。…这些王乃是新约信徒的预表，因为所有新约的信徒都是蒙神拯救，成为君王…〔和〕祭司（彼前二9，启一6，五10，提后二12）（李常受文集一九九四至一九九七年第一册，二一七页）。

信息选读

神托付给祭司的，不仅有作神代表权柄说话的那一部分，也有治理的一部分。所以祭司是说话的，也是作王的。但是神不要一个王来代替祂，神只要祂的权柄得以施行；所以在以色列历史开始时有祭司，而没有王。但是祭司有乌陵和土明；乌陵和土明就是代表的权柄，为着神的说话，也为着神的治理（出二八30，利八8）。

在新约里，所有信主的人都是蒙拯救作君王、作祭司，…〔同时也是〕申言者。…我们能作这样的君王，唯有借着我们被神所重生，以神为元素而得着变化。…我们原是神所创造而堕落的人。现今我们是神

WEEK 12 — DAY 1

Morning Nourishment

Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

In the type of Israel there is a great part concerning the kings. The kings are the representatives of Israel and the top ones... [The Israelites] had everything of their living from the source of the good land,... [and the kings] were enjoying the good land on the top level... These kings are types of the New Testament believers because all the New Testament believers were saved by God to be kings [and priests] (1 Pet. 2:9; Rev. 1:6; 5:10; 2 Tim. 2:12). (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God’s Revelation,” p. 181)

Today’s Reading

God entrusted to the priests not only the speaking part of His deputy authority but also the ruling part. Thus, the priests were the speakers and also the kings. God, however, does not want a king to replace Him. He just wants His authority to be exercised. So at the beginning of Israel’s history with the priests, there was no king, but they did have the Urim and the Thummim. The Urim and the Thummim were a deputy authority for both God’s speaking and God’s ruling (Exo. 28:30; Lev. 8:8).

In the New Testament all the believers were saved to be... kings, priests, and prophets. We can be such kings... by being men regenerated with God and transformed with God as the element... We were God’s created people who became fallen. Now we are God’s redeemed people based upon His

根据祂的拣选所救赎的人，我们也是神所重生、所变化的人，有神自己为元素而得了变化，使我们成为神人。现今我们在此乃是在复活里。在复活里，意思就是否认一切老旧的，而成为新的，并且凭着新样的元素而活，这新样的元素就是神圣的生命，也就是神自己。…我们在复活里成了神的新造（林后五 17，加六 15）。这新造就是神再造的、重生的、变化的人。这也是地方上的召会，以及宇宙一面基督的身体。

在预表的时代，得胜者是申言者。申言者先顾到神的谕言。根据他们所说神的谕言，他们多少在那里也运用神的权柄。有好几位君王听申言者的话。…因此，所有真正的申言者都是得胜者。

这是在启示录…中得着应验。…〔在那里〕，主重复七次说这句话：“得胜的…”〔二 7、11、17、26，三 5、12、21〕。…这些得胜者就是申言者之预表的应验。所以当使徒保罗说到召会该怎么聚会的时候，他强调而且高举申言（林前十四 1、3 ～ 6、24、31、39）。申言会使你成为得胜者。把基督说到人里面就是申言，申言乃是得胜者的功用。

所有新约的得胜者都是君王，他们得着洋溢之恩并洋溢之义的恩赐，而在生命中作王〔罗五 17〕。（李常受文集一九九四至一九九七年第一册，二一七至二二〇、二一〇、二一三页）。

神完整的救恩是要我们凭神洋溢之恩（神自己作我们全足的供应，使我们生机地得拯救），并洋溢之义的恩赐（神法理的救赎实际应用在我们身上），在生命中作王（李常受文集一九九四至一九九七年第五册，五六三页）。

参读：经历神生机的救恩等于在基督的生命中作王，第四至五篇。

choosing of us, and we are also God’s regenerated and transformed people who have been transformed with God’s element to make us God-men. Now we are here in resurrection. To be in resurrection means to deny everything old to become something new and live by the element of newness, which is the divine life, God Himself. In resurrection we have become God’s new creation (2 Cor. 5:17; Gal. 6:15). This new creation is God’s re-created, regenerated, transformed people. This is also the church in localities and the Body of Christ universally.

In the age of typology, the overcomers were the prophets. The prophets took care of God’s oracle first. Based upon their oracle, they did exercise, to some extent, God’s authority. A number of kings listened to the prophets... Thus, all the genuine prophets were overcomers.

This is fulfilled in Revelation... [where] the Lord repeated the following word seven times: he who overcomes... (2:7, 11, 17, 26; 3:5, 12, 21). These overcomers are the fulfillment of the typology of the prophets. Therefore, when the apostle Paul speaks of how the church should meet, he stresses and uplifts prophesying (1 Cor. 14:1, 3-6, 24, 31, 39). Prophesying makes you an overcomer. Speaking Christ into people is prophesying. Prophesying is the function of the overcomers.

All the overcomers of the New Testament are kings who have received the abundance of grace and of the gift of righteousness to reign in life [Rom. 5:17]. (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God’s Revelation,” pp. 181-183, 175, 177)

God’s complete salvation is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God’s judicial redemption applied to us in a practical way). (CWWL, 1994-1997, vol. 5, “Crystallization-study of the Complete Salvation of God in Romans,” p. 445)

Further Reading: CWWL, 1994-1997, vol. 5, “The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life,” chs. 4-5

第十二周▪周二

晨兴喂养

启二7“那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

十九7“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”

圣经是一本说到神与人的书。在神与人之间还有第三者，就是撒但。撒但总是制造麻烦，而所有的麻烦都是混乱。主需要〔特别的〕一班人，就是得胜者，与祂成为一，好征服一切毁坏的混乱，并在祂独一建造的经纶里得胜（李常受文集一九九一至一九九二年第三册，三〇二页）。

信息选读

创世记头十章半是神对待亚当族类的人。但是在圣经中这几章之后，神就转到另一班人，…是由一位父亚伯拉罕之后裔组成的。神从亚当的族类转到亚伯拉罕的族类。…旧约说到亚当的族类，和亚伯拉罕肉身的后裔。

在新约经纶里，神有一个很严肃而重大的转变，转到另一班人身上。祂从亚伯拉罕照着肉体的后裔，转到亚伯拉罕照着那灵的后裔。…所有在基督里的信徒，不论他们是什么种族，都是亚伯拉罕属灵的后裔（加三7、29）。然而很可惜的是，亚伯拉罕属灵的后裔大多数也在神面前失败了。这样，神要到谁那里去，才能完成祂的定旨？

WEEK 12 — DAY 2

Morning Nourishment

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

The Bible is a book concerning God with man. In between God and man there is a third party, Satan. Satan always makes trouble, and all the trouble is the chaos. The Lord needs a [particular] group of people, the overcomers, who will be one with Him to conquer all the destructive chaos and triumph in His unique constructive economy. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” p. 245)

Today’s Reading

In the first ten and a half chapters of Genesis, God was dealing with man as the Adamic race. But after these chapters of the Bible, God shifted to another group of people... composed of the descendants of one father, Abraham. God shifted from the Adamic race to the Abrahamic race... The Old Testament covers the race of Adam and the physical descendants of Abraham.

In the New Testament economy, God had a serious, vital shift to another group of people. He shifted from Abraham’s descendants according to the flesh to Abraham’s descendants according to the Spirit... All the believers in Christ, regardless of their race, are the spiritual descendants of Abraham (Gal. 3:7, 29). Regretfully, however, most of the spiritual descendants of Abraham also fail God. Then to whom can God go in order to carry out His purpose?

在圣经末了一卷书的开头，主耶稣这位大祭司行走在金灯台中间，呼召了另外一班人，就是得胜者。在启示录二、三章里，祂说了七次“得胜的”（二7、11、17、26，三5、12、21）。这是向我们这些祂的信徒，就是我们伟大的父亚伯拉罕的属灵后裔，七重的呼召。…得胜者乃是第四个族类。

新约时代也快要有二千年的历史。…亚当的族类有二千年，亚伯拉罕按照肉体的族类有二千年，亚伯拉罕按照那灵的族类也快要有二千年。主所需要的乃是得胜者的族类，以征服一切撒但的混乱，并在神圣的经纶中得胜。

启示录是一卷说到得胜者的书。…得胜的族类为神的经纶给神带来成功。我们需要来看我们今天是在哪里。…我们可能说我们是在新约里，但只是这样说并不够。我们必须是在圣经末了的十九章里，就是从启示录四章到二十二章，从宝座到新耶路撒冷，…属于得胜族类的一班人。

按照神的经纶，在这地上只有四个族类—亚当的族类、亚伯拉罕按照肉体的族类、亚伯拉罕按照那灵的族类以及得胜者的族类。我们应当凭信宣告，我们乃是属于得胜者的族类。

启示录给我们看见，没有得胜者，基督就无法回来。我们知道基督是我们的道路（约十四6上）。但从祂内心的深处，基督会告诉我们，得胜者乃是祂的路。没有基督，我们就没有路，但今天没有得胜者，基督就没有路。得胜者乃是让基督回来的路（李常受文集一九九一至一九九二年第三册，三〇二至三〇五、三一五页）。

参读：罗马书中的生命救恩，第七篇；得胜者，第一、六篇。

At the beginning of the last book of the Bible, the Lord Jesus as the High Priest walking among the golden lampstands gives a call to another group of people, the overcomers,... “to him who overcomes”... (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). This is a sevenfold call to us, His believers, the spiritual descendants of our great father, Abraham... The overcomers are the fourth race.

The New Testament age is approaching two thousand years of history... There have been two thousand years for the Adamic race, two thousand years for the Abrahamic race according to the flesh, and almost two thousand years for the Abrahamic race according to the Spirit. What the Lord needs is the race of overcomers to conquer all the satanic chaos and triumph in the divine economy.

The book of Revelation is a book on the overcomers... The overcoming race brings in the success to God for His economy. We need to consider where we are today... We may say that we are in the New Testament, but this in itself is not adequate. We must be in the last nineteen chapters of the Bible, from Revelation 4 through 22, from the throne to the New Jerusalem,... those who belong to the overcoming race.

According to God’s economy, there are only four races on this earth—the race of Adam, the race of Abraham according to the flesh, the race of Abraham according to the Spirit, and the race of the overcomers. We should declare by faith that we belong to the race of the overcomers.

The book of Revelation shows us that without the overcomers Christ has no way to come back. We know that Christ is our way (John 14:6a). But from deep within His heart, Christ would tell us that the overcomers are His way. Without Christ we do not have a way, but today without the overcomers Christ has no way. The overcomers are the very way for Christ to come back. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” pp. 245-247, 254)

Further Reading: CWWL, 1990, vol. 2, “Salvation in Life in the Book of Romans,” ch. 7; CWWL, 1991-1992, vol. 4, “The Overcomers,” chs. 1, 6

第十二周▪周三

晨兴喂养

可四 26 ～ 29“耶稣又说，神的国是这样，如同人把种子撒在地上，黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。谷既熟了，他立刻用镰刀去割，因为收割的时候到了。”

撒在奴仆救主之信徒里面那神圣生命的种子（约壹三 9，彼前一 23），指明神的国（奴仆救主福音的结果和目标），以及今世的召会（罗十四 17），都是生命，就是神生命的事。这生命发芽、长大、结果、成熟并产生收成（圣经恢复本，可四 26 注 3）。

神的国乃是神自己种到人里面，而在人里面发展成为国度。…我们需要对一个事实有深刻的印象，就是神的国不是教训、活动或组织。相反的，神的国乃是三一神成为肉体，种到祂的选民里面，并在他们里面生长，发展成为国度（马可福音生命读经，一五四页）。

信息选读

整本新约教训的内在元素…〔乃是〕：三一神已经成为肉体，为要撒到祂所拣选的人里面，并在他们里面发展成为国度。…四福音里启示三一神成为肉体。至终这位神人出来，借着传扬与教训，将祂自己撒到神所拣选的人里面。当神所拣选的人听见并接受祂的话时，他们就接受了国度的种子，就是国度的基因。这种子、基因乃是成为肉体的神，也就是在人性里的三一神。在福音书里，我们看见国度种子的撒播。

WEEK 12 — DAY 3

Morning Nourishment

Mark 4:26-29 And He said, So is the kingdom of God: as if a man cast seed on the earth, and sleeps and rises night and day, and the seed sprouts and lengthens—how, he does not know. The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear. But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

The seed of the divine life (1 John 3:9; 1 Pet. 1:23) sown into the Slave-Savior's believers indicates that the kingdom of God, which is the issue and goal of the Slave-Savior's gospel, and the church in this age (Rom. 14:17) are a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest. (Mark 4:26, footnote 3)

The kingdom of God is actually God Himself sown into human beings and developing in them into a kingdom. We need to be impressed with the fact that the kingdom of God is not a matter of teaching, activity, or organization. On the contrary, the kingdom of God is the Triune God in His incarnation sown into His chosen people to grow and develop in them into a kingdom. (Life-study of Mark, pp. 133-134)

Today's Reading

The intrinsic element of the entire teaching of the New Testament... [is] that the Triune God has been incarnated in order to be sown into His chosen people and then develop within them into a kingdom. The four Gospels reveal the Triune God incarnated. This God-man eventually came forth to sow Himself into God's chosen people by preaching and teaching. When those who had been chosen by God heard His word and received it, they received the seed, the gene, of the kingdom. This seed, this gene, is the incarnated God, the Triune God in humanity. In the Gospels we have the sowing of this seed of the kingdom.

使徒行传有这撒播的繁殖和开展。…使徒行传里有几百个，甚至几千个撒种的人兴起来。所有这些撒种的人都是接受了种子、基因的人。他们接受种子，就成了一班也能把种子撒到别人里面的人。借此，撒种与种子都繁殖了。…我们在书信里看见国度基因（种子）的长大。…保罗在林前三章九节下半说，“你们是神的耕地。”保罗在同一章又说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”（6）我们在这一章里看见种子的生长与发展。

这种子的收成是在新约最后一卷书—启示录—中。按照启示录十四章，我们先有初熟的果子，然后有收成。四节说到那班“从人间买来的，作初熟的果子归与神和羔羊”。然后我们在十五节看见“地上的庄稼已经熟了”。…十四章所说，那些是初熟果子的人，要在千年国里与基督一同作王。千年国将是国度基因的完全发展。在这一千年间，许多接受国度基因的人要与基督一同作王。…在新天新地里，神要得着永远的国，以新耶路撒冷为京城。新耶路撒冷将由众王所组成，这些王要管治完全复兴的列国。这样，神就会有一个永远的国，是那在福音书中拿撒勒人耶稣（祂是在人性里的三一神）所撒之基因的完全发展。

在福音书里所撒的国度基因是何等的奇妙！至终，这基因要发展成为启示录二十章所说的千年国，与二十一、二十二章所说神永远的国。为着这幅国度基因及其发展的图画，赞美主！（马可福音生命读经，一五四至一五八页）

参读：马可福音生命读经，第十四至十六篇。

In the Acts we have the propagation and spreading of this sowing... In Acts hundreds and even thousands of sowers were raised up. All these sowers were those who received the seed, the gene. By receiving the seed they became those who could then sow it into others. In this way we have the propagation of the sowing and of the seed. In the Epistles we see the growing of the seed, the gene, of the kingdom... In 1 Corinthians 3:9b Paul says, “You are God’s cultivated land.” Elsewhere in the same chapter Paul says, “I planted, Apollos watered, but God caused the growth” (v. 6). Here in this chapter we have the growth, the development, of the seed.

The harvest of this seed is found in the last book of the New Testament, the book of Revelation. According to Revelation 14, we first have the firstfruits and then the harvest. Revelation 14:4 speaks of those who “were purchased from among men as firstfruits to God and to the Lamb.” Then in verse 15 we see that the “harvest of the earth is ripe.” Those who are the firstfruits spoken of in Revelation 14 will be among those who will be co-kings with Christ in the millennium. The millennium, the thousand years, will be the full development of the gene of the kingdom. During the millennium many of those who have received the kingdom gene will be co-kings with Christ. In the new heaven and the new earth God will have an eternal kingdom with the New Jerusalem as the capital. The New Jerusalem will be a composition of kings, and these kings will rule over the fully restored nations. Then God will have an eternal kingdom as the full development of the gene sown in the Gospels by Jesus the Nazarene, who was the Triune God in humanity.

How wonderful is the kingdom gene that was sown in the Gospels! Eventually this gene will develop into the millennial kingdom spoken of in Revelation 20 and into God’s eternal kingdom in Revelation 21 and 22. Praise the Lord for this picture of the kingdom gene and its development! (Life-study of Mark, pp. 134-137)

Further Reading: Life-study of Mark, msgs. 14-16

第十二周▪周四

晨兴喂养

申十七 18“他登了国位，就要将…这律法书，为自己抄录一本。”

20“免得他向弟兄心里高傲，离了这诫命，或偏左或偏右。这样，他和他的子孙在以色列中治国的日子，就得以长久。”

在生命中作王，就是在神圣生命的管治之下。…主耶稣在地上，在祂的人性里作为神人所过的生活，…乃是完全在父神圣生命的管治之下。祂所作的每一件事，都是在父的管治之下。作为人，祂弃绝祂天然的人性，而在祂天父神圣生命的约束之下，过人性的生活。借着实际的在父神圣生命的管治之下，祂就在生命中作王。这是我们所该跟从的榜样。

我们必须在生命中作王，使我们能过召会生活（李常受文集一九九四至一九九七年第五册，五六七页）。

信息选读

保罗…设立过召会生活的榜样，为着过身体的生活（罗十五 14 ～十六 27）。…当我们在神圣生命的管治之下，我们就自然而然地传福音。…保罗首先传福音给外邦人（十五 14 ～ 24），然后把他们带进基督身体的交通里，使他们借着在爱里供给耶路撒冷圣徒的需要，而与犹太召会有交通（25 ～ 33）。这就把二者都带进一个身体的交通中。

在罗马十六章一至二十四节，保罗借着推荐与问安，就把在他职事下的许多圣徒和许多地方召会联

WEEK 12 — DAY 4

Morning Nourishment

Deut. 17:18 And when he sits on the throne of his kingdom, he shall write out for himself a copy of this law in a book...

20 So that his heart may not be lifted up above his brothers and he may not turn aside from the commandment to the right or to the left; that he and his sons may extend their days over their kingdom in the midst of Israel.

To reign in life is to be under the ruling of the divine life... The Lord Jesus as the God-man in His humanity on the earth... was absolutely under the ruling of the divine life of the Father. Everything He did was under the Father's ruling. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of His heavenly Father. By practically being under the ruling of the divine life of the Father, He was reigning in life. This is the pattern that we should follow.

We must reign in life to live the church life. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 450)

Today's Reading

Paul set up a pattern of living the church life for the living of the Body life (Rom. 15:14—16:27)... When we are under the ruling of the divine life, we will spontaneously preach the gospel... Paul first preached the gospel to the Gentiles (15:14-24) and then brought them into the fellowship of the Body of Christ with the Jewish churches through their giving in love to provide for the necessities of the saints in Jerusalem (vv. 25-33). This was to bring the two into the fellowship of the one Body.

By his recommendations and greetings in 16:1-24, Paul was blending together many saints and many churches under his ministry for the practical

调一起，为着在基督身体宇宙的交通中有基督身体实际的生活。…今天，所有接受了洋溢之恩并洋溢之义恩赐的信徒，都需要在神圣的生命中操练受生命的约束和限制（李常受文集一九九四至一九九七年第五册，五六八至五六九页）。

王要将祭司利未人面前的这律法书，为自己抄录一本（申十七 18）。这里的律法是指摩西五经。…以色列人中间正确的王，乃是受神的话教导、管制、规律并支配的。

今天对召会中的长老们来说，原则也是一样。…长老们要管理、治理召会，就必须被神的圣言重新构成。结果，他们就在神的管理、神的规律和支配之下。这样，他们的决断自然会有神在其中，长老们就代表神治理召会的事务。这种治理乃是神治（申命记生命读经，一四三页）。

神对以色列的心意，是要在地上得着一班有神圣构成的百姓，作祂的见证。…他们要被重新构成，就需要借着回到神的律法，就是祂的话，而回到神面前。在以斯拉和尼希米带领下，归回的以色列人借着神的话，集体地被神以祂自己所构成，成为一个国，作神的见证。

要重新构成神的子民，就需要用神口里所出、彰显神的话教育他们。重新构成神的子民，乃是将他们放在神的话里，使他们被话浸透，借此教育他们。神的话与那灵是一（约六 63，弗六 17）。借着我们每天读圣言，神的话就在我们里面作工；并且那灵借着话，自然而然地将神的性情同神的元素，分赐到我们里面，使我们被神构成（圣经恢复本，尼八 1 注 1）。

参读：申命记生命读经，第十七篇；罗马书中神完整的救恩结晶读经，第四篇。

living of the Body of Christ in the universal fellowship of the Body... Today there is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life. (CWWL, 1994-1997, vol. 5, “Crystallization-study of the Complete Salvation of God in Romans,” p. 451)

The king was to write out for himself a copy of the law in a book, out of that which was before the Levitical priests (Deut. 17:18). The law here refers to the Pentateuch... A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God.

The principle should be the same with the elders in the churches today... In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God. As a result, they will be under God’s government, under God’s rule and control. Then spontaneously God will be in their decisions, and the elders will represent God to manage the affairs of the church. This kind of management is theocracy. (Life-study of Deuteronomy, p. 121)

God’s intention with Israel was to have on earth a divinely constituted people to be His testimony... In order to be reconstituted, they needed to come back to God by coming back to His law, that is, His word. Under Ezra and Nehemiah the returned people of Israel were collectively constituted by and with God through His word to be a nation as God’s testimony.

In order to reconstitute the people of God, there is the need to educate them with the word that comes out of the mouth of God and which expresses God. To reconstitute the people of God is to educate them by putting them into the Word of God that they may be saturated with the word. The word of God is one with the Spirit (John 6:63; Eph. 6:17). Through our daily reading of the divine Word, the word of God works within us, and the Spirit, through the word, spontaneously dispenses God’s nature with God’s element into our being, causing us to be constituted with God. (Neh. 8:1, footnote 1)

Further Reading: Life-study of Deuteronomy, msg. 17; CWWL, 1994-1997, vol. 5, “Crystallization-study of the Complete Salvation of God in Romans,” ch. 4

第十二周▪周五

晨兴喂养

创四五5“现在，不要因为你们把我卖到这里，自忧自恨。这是神差我在你们以先来，为要保全生命。”

五十20“从前你们的意思是要害我，但神的意思原是好的…。”

罗八28“还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”

那灵的管治是关于那灵之教训的结构的顶石，顶点。约瑟生平的记载是启示那灵的管治，因为那灵的管治是成熟圣徒掌权的一面（创世记生命读经，一七五〇至一七五一页）。

约瑟不需要赦免他的弟兄们，因为他并没有怪罪他们（参创四五28注1）。他接受他弟兄们对他所作的一切，好像从神接受的一样；他也安慰那些得罪他的人（5～8，五十15～21）。他有何等的恩典！他的灵何等超绝！（圣经恢复本，创四五5注1）。

信息选读

约瑟的两个梦（创三七7～9）都是出于神，向他揭示神对祂地上子民之性情、地位、功用和目标的神圣眼光。照着他们堕落的性情，神的子民是邪恶、不洁的；但在神永远的眼光里，祂的子民乃是满了生命的禾捆，也是满了光的天体（参民二三21，王上十九18，启十二1与注）。成熟生命掌权的一面，绝不会定罪神的子民，反而是牧养并珍赏他们。约瑟的梦支配并引导他的行为（参徒二六19）（圣经恢复本，创三七5注1）。

WEEK 12 — DAY 5

Morning Nourishment

Gen. 45:5 And now do not be grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life.

50:20 Even though you intended evil against me, God intended it for good...

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

The rulership of the Spirit is the topstone, the capstone, of the structure of the teaching of the Spirit. The record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a matured saint. (Life-study of Genesis, pp. 1469-1470)

Joseph did not need to forgive his brothers, because he did not blame them (cf. Gen. 45:28, footnote 1). He received as from God all that his brothers had done to him, and he comforted those who had offended him (vv. 5-8; 50:15-21). What grace, and what an excellent spirit, he had! (Gen. 45:5, footnote 1)

Today's Reading

Joseph's two dreams (Gen. 37:7-9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth. According to their fallen nature, God's people are evil and unclean, but in God's eternal view, His people are sheaves of wheat full of life and heavenly bodies full of light (cf. Num. 23:21; 1 Kings 19:18; Rev. 12:1 and footnote). The reigning aspect of the mature life never condemns God's people. Rather, it shepherds and appreciates them. Joseph's dreams controlled and directed his behavior (cf. Acts 26:19). (Gen. 37:5, footnote 1)

在约瑟的故事里所表显的生命…是复活的生命，神的生命。虽然约瑟是在激动的情景中，但他没有表现得放松。这是生命。在约瑟身上，我们不仅看见生命，也看见生命的路，这路使我们自己受到控制。绝不要以为约瑟不是人。他满了人的感觉和感情，但他把自己和一切的感觉摆在那灵的管治之下。所以，我们在约瑟身上，不仅看见成熟的生命，也看见掌权的生命，以及这掌权生命的路。我们众人，尤其是青年人，需要这样的生命和这样的路，就是成熟的人掌权的一面。这生命不容易激动，也不显示荣耀。这生命在激动中仍保持镇静，克制自己，并且隐藏荣耀。…约瑟是〔一个〕否认己的人。…我不知道有谁被人得罪到约瑟所受的那样程度，而丝毫没有报复的意欲。

基督徒赦免人的时候，常常说，“是的，我赦免你，但我也要提醒你，你所作的是何等严重。”这样的赦免没有什么意义，因为事实上这根本不是赦免。当约瑟赦免他的哥哥们时，他安慰他们，并且告诉他们不要自忧自恨，乃要忘了已往对他所作的。他说他们把他卖为奴仆，乃是神的作为，为要保全生命。约瑟没有为他哥哥们所作的责备他们；反之，他认为他们是神的帮手。他们帮助神把他送到埃及。

约瑟生平的记载是何等的甜美！因为约瑟完全在神的引导之下，他就不需要为他所作的任何事懊悔。约瑟是新约所启示之事活的说明。他是个否认自己的人，他没有自己的兴趣、自己的享受、自己的感觉、自己的野心或自己的目标。每件事都是为着神，为着神的子民。…约瑟的否认己，并他在神主宰的手下受约束，乃是国度生活实行之钥。为着约瑟否认己的生活，我们感谢神。借着这样的生活，神的目的得以达成，国度得以带进、实现并实行。借着这个达成，以色列人就有分于国度的享受（创世记生命读经，一七六一至一七六二、一八〇一至一八〇二、一八〇六、一八〇九页）。

参读：创世记生命读经，一百一十二至一百一十六、一百一十八至一百二十篇。

The life manifested in the story of Joseph... is the resurrection life, the life of God. Although Joseph was in an exciting situation, he did not display any looseness. This is life. With Joseph we see not only life but also the way of life, which is to keep ourselves under control. Never think that Joseph was not human. He was full of human feelings and sentiments, but he kept himself with all his feelings under the rulership of the Spirit. Therefore, in Joseph we see not only the mature life but a reigning life and the way of this reigning life. We all, especially the young people, need such a life and such a way that is the reigning aspect of a mature person. This life is not easily excited, and it does not reveal its glory. Instead, in the midst of excitement it remains calm, controls itself, and conceals its glory. Joseph was a person who denied himself... I do not know of any other person who was offended to the degree Joseph was, yet who had not the slightest desire for revenge.

Often when Christians forgive someone, they say, “Yes, I forgive you, but I also want to remind you of the seriousness of what you have done.” This kind of forgiveness does not mean anything, for actually it is not forgiveness at all. When Joseph forgave his brothers, he comforted them and told them not to be angry with themselves, but to forget what they had done to him. He said that their selling him into slavery was God’s doing to preserve life. Joseph did not blame his brothers for what they had done; rather, he regarded them as God’s helpers. They had helped God to get him to Egypt.

How sweet is the record of Joseph’s life! Because Joseph was fully under God’s guidance, there was no need for him to regret anything he did. Joseph is a living illustration of what is revealed in the New Testament. He was a self-denying person who had no self-interest, self-enjoyment, self-feeling, self-ambition, or self-goal. Everything was for God and for God’s people. Joseph’s self-denial, his restriction under God’s sovereign hand, was the key to the practice of the kingdom life. Thank God for Joseph’s self-denying life. Through such a life God’s purpose was fulfilled, and the kingdom was brought in, realized, and practiced. Through this fulfillment, the children of Israel shared in the enjoyment of the kingdom. (Life-study of Genesis, pp. 1479, 1514, 1518, 1520)

Further Reading: Life-study of Genesis, msgs. 112-116, 118-120

第十二周▪周六

晨兴喂养

弗四16“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

约四14“…我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

当我们都在生命中作王，在神圣生命的管治下生活，结果就有真实、实际的身体生活。

基督的身体在爱里把自己建造起来（弗四16）。以弗所书一再地使用“在爱里”这辞（一4，三17，四2、15～16，五2）。神在创立世界以前，在爱里预定我们得儿子的名分；基督的身体在爱里把自己建造起来。生命的长大是在爱里。在已过这几年里，我们宝贵主给我们看见神圣启示的高峰。我所担心的是，我们可能谈论高峰的真理，但在我们中间却缺少爱。如果这是我们的情形，我们就是自高自大，而没有建造（李常受文集一九九四至一九九七年第五册，五六三、一六八页）。

信息选读

当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。父是源，子是泉，灵是河。

这涌流的三一神是“直涌入永远的生命”。译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。…新耶路撒

WEEK 12 — DAY 6

Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

John 4:14 ...The water that I will give him will become in him a fountain of water springing up into eternal life.

When we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life. (CWWL, 1994-1997, vol. 5, “Crystallization-study of the Complete Salvation of God in Romans,” p. 445)

The Body of Christ builds itself up in love (Eph. 4:16). The phrase in love is used repeatedly in the book of Ephesians (1:4; 3:17; 4:2, 15-16; 5:2). God predestinated us unto sonship before the foundation of the world in love, and the Body of Christ builds itself up in love. The growth in life is in love. In the last few years we have appreciated the Lord’s showing us the high peak of the divine revelation. My concern is that although we may talk about the truths of the high peak, love is absent among us. If this is the case, we are puffed up, not built up. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 124)

Today’s Reading

When the fountain springs up, that is the fountain emerging [John 4:14b]. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is “into eternal life” [v. 14b]. The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God... The

冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。我们必须有东西涌流成为那神圣的新耶路撒冷，好使我们能达到那里。我们需要整本圣经来解释约翰四章十四节。父作为源头乃是源，子是泉，灵是涌流的河，而这涌流的结果带进永远的生命，就是新耶路撒冷。…新耶路撒冷是神与人联结，人与神调和的总和。

至终，三一神成了活水，就是主耶稣在约翰四章所给撒玛利亚妇人的。四章的雅各井是物质的，但雅各的梦是神圣奥秘的。在这神圣奥秘的范围里，有一个实在的源；这源就是父。当这源显出来，或涌出来成为泉，那就是子。当这泉涌流成为河，那就是那灵；这乃是涌入（或为着）新耶路撒冷。约翰福音头四章陈明三一神为涌流的水；在六至七章里，有两个节期。这两个节期乃是涌流的结果。我们这些堕落的人又饥又渴；但在节期里我们有东西吃，满足我们的饥饿，也有东西喝，解我们的干渴。食物是基督，水也是基督。

我们必须看见，三一神借着父、子、灵流到我们里面。当我们喝这水，这水就在我们里面成为源。…这源显出来就是泉，并且这泉涌流出来成为河，为着新耶路撒冷。这就是打开整卷约翰福音的钥匙，这就是神圣三一的神圣说话、神圣扩展和神圣分赐。父是源，子是泉，灵是河，涌流到我们里面。当祂涌流到我们里面，祂就带着我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。“入”这个介词，也有“成为”的意思。涌入新耶路撒冷，意思就是成为新耶路撒冷。…我们必须是新耶路撒冷，然后我们才能在新耶路撒冷里。这就是约翰福音和启示录的内在意义（李常受文集一九九四至一九九七年第四册，五八五至五八九页）。

参读：活力排，第八篇；生命的经历，第十七篇。

New Jerusalem is the totality of the divine, eternal life... Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem... The New Jerusalem is the totality of God joined with man and man mingled with God.

Eventually, the Triune God becomes the living water, which the Lord Jesus presented to the Samaritan woman in John 4. Jacob’s well in John 4 is physical, but Jacob’s dream is divine and mystical. In this divine, mystical realm there is a real fountain. This fountain is the Father. When this fountain emerges, or springs up, that is the Son. When the spring flows into a river, that is the Spirit. This is into, or for, the New Jerusalem. The first four chapters of John present the Triune God as the flowing water. In chapters 6 and 7 there are two feasts. These two feasts are the issue of the flowing. We fallen men become hungry and thirsty. At the feast we have something to eat to satisfy our hunger and something to drink to quench our thirst. The food is Christ, and the water is also Christ.

We need to see that the Triune God is flowing through the Father, the Son, and the Spirit into us. When we drink of this water, it becomes a fountain in us... This fountain emerges as a spring, and the spring flows out as a river for the New Jerusalem. This is the key to open up the entire Gospel of John. This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means “to become.” Into the New Jerusalem means “to become the New Jerusalem.”... We have to be the New Jerusalem; then we can be in the New Jerusalem. This is the intrinsic significance of the Gospel of John and Revelation. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 455-457)

Further Reading: CWWL, 1994-1997, vol. 5, “The Vital Groups,” ch. 8; CWWL, 1953, vol. 3, “The Experience of Life,” ch. 17

第十二周诗歌

745

国　度 – 意义

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F 大调　　4/4

1 | 3 5 5 6 | 5 – 3 1 | 7 1 4 3 | 2 – –
一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;
1 | 3 5 5 6 | 5 – 3 2 | 3 6 5 ♯4 | 5 – –
是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。
5 | i 5 4 3 | 6 – 5 7 | i 5 4 3 | 2 – –
神 在 祂 的 国 度 里, 施 行 祂 的 王 权,
1 | 3 5 5 6 | 5 – 3 1 | 2 4 3 2 | 1 – – ‖
照 祂 自 己 来 治 理, 直 到 永 永 远 远。

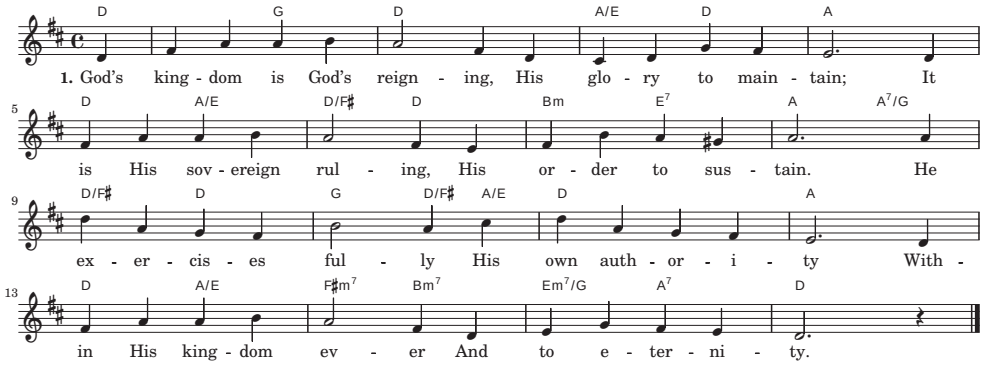
二　国度中心是宝座，　　神在其上掌权；
　　一切带上祂正规，　　照着祂心所愿。
　　国度之中祂作王，　　一切归祂管治；
　　为首为主的身分，　　如此始能维持。
三　神借掌权国度中，　　通行祂的旨意；
　　在祂统治的权下，　　成全祂的心意。
　　唯有在神国度中，　　祝福始能得着；
　　乃是从神的宝座，　　流出生命水河。
四　服在神的管治下，　　乃是蒙福之本；
　　背叛神圣的主权，　　乃是罪恶之根。
　　撒但邪恶的目的，　　乃在翻神宝座；
　　我们该有的目标，　　在神权下活着。
五　在神至高国度中，　　基督得显为大；
　　基督掌权生命中，　　神就能有可夸。
　　当神施行祂统治，　　一切全都蒙福；
　　基督若为神掌权，　　神的荣耀显出。
六　日期满足的时候，　　主要归一万有，
　　万有要认祂王权，　　将祂统治领受。
　　生命荣耀的管治，　　教会现已预尝，
　　并催国度速实现，　　万有都得分享。

WEEK 12 — HYMN

God's kingdom is God's reigning

The Kingdom — Its Meaning

941



2. Upon the throne, the center
Of government divine,
God reigns, and with His purpose
Brings everything in line.
God's headship and His lordship
He only can maintain
As King within His kingdom,
O'er everything to reign.

3. By reigning in His kingdom
God worketh all His will,
And under His dominion
His purpose doth fulfill.
'Tis only in God's kingdom
His blessing we may know;
'Tis from His throne almighty
The stream of life doth flow.

4. Submitted to God's ruling,
All virtue thus will win;
Rebellion to His Headship
Is but the root of sin.
The evil aim of Satan—
God's throne to overthrow;
Our aim and goal is ever
His rule to fully know.

5. Within God's sovereign kingdom
His Christ is magnified;
When Christ in life is reigning,
The Father's glorified.
When God is in dominion,
All things are truly blessed;
When Christ for God is reigning.
God's glory is expressed.

6. In fulness of the seasons
God's Christ will head up all.
Then all will own His reigning
And worship, great and small.
Such reign in life and glory
The Church e'en now foretastes
And to His rule submitting
Unto His kingdom hastes.

第十二周申言

申言稿：

Composition for prophecy with main point and sub-points: