第九周

神的殿充满神的荣耀

诗歌：补 27

读经：出二四 16，四十 34 ～ 35，王上八 10 ～ 11，徒七 2、55，约十七 22，弗三 21，启五 13，二一 9 ～ 11

【周一】

壹 荣耀是神的一个属性；荣耀是神的彰显，就是辉煌的彰显出来的神—出二四 16，徒七 55。

贰 神的荣光充满了帐幕和殿—出四十 34 ～ 35，王上八 10 ～ 11：

一 “云彩遮盖会幕，耶和华的荣光充满了帐幕”—出四十 34：

1 帐幕立起来，云彩降下来遮盖它，神的荣光进来充满它的那日，乃是大日—2、34 ～ 35 节：

a 那些聚集在会幕四围的人能看见云彩，而至终进到帐幕里面至圣所的大祭司，能看见帐幕里的荣耀—利十六 15，来九 7。

b 这指明我们在召会生活的经历中，需要往前，进入帐幕—基督作为神的具体化身—以享受桌子上的饼，并在香坛代求，使我们可以经历神居所中的荣

Week Nine

The Temple of God Filled with the Glory of God

Hymns: 505

Scripture Reading: Exo. 24:16; 40:34-35; 1 Kings 8:10-11; Acts 7:2, 55; John 17:22; Eph. 3:21; Rev. 5:13; 21:9-11

§Day 1

I. Glory is an attribute of God; glory is the expression of God, God expressed in splendor—Exo. 24:16; Acts 7:55.

II. The glory of God filled the tabernacle and the temple—Exo. 40:34-35; 1 Kings 8:10-11:

A. “The cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle”—Exo. 40:34:

1. The day that the tabernacle was raised up, that the cloud descended and covered it, and that the glory of God entered and filled it was a great day—vv. 2, 34-35:

a. Those who gathered around the Tent of Meeting could see the cloud, whereas the high priest who eventually entered into the Holy of Holies in the tabernacle could see the inward glory of the tabernacle—Lev. 16:15; Heb. 9:7.

b. This indicates that in our experience of the church life we need to advance by entering into the tabernacle—Christ as the embodiment of God—to enjoy the bread at the table and intercede at the incense altar so that we

耀—出四十 34 ～ 35，约一 14。

2 云彩遮盖、荣光充满的帐幕，是以色列人极大的祝福，但他们在表样里才有的，今天我们有其实际—十四 2 ～ 3、6、10 ～ 11、16 ～ 18、20、26，弗二 18 ～ 22，三 16 ～ 21。

【周二】

二 “耶和华的荣光充满了耶和华的殿”—王上八 11：

1 殿作神在地上的团体彰显与居所，被神的荣光所充满—10 ～ 11 节。

2 耶和华的荣光充满了耶和华的殿，将天上的神带到地上，并将地联于天—11 节。

3 在创世记二十八章雅各梦见“一个梯子立在地上，梯子的顶通着天”（12）；他说这“不是别的，乃是神的家，也是天的门”（17）：

a 在那里，借着梯子，天来到地上，并且地联于天。

b 这梯子预表基督作为人子，带着祂的人性，乃是立在地上通天的梯子，使天向地开启，并使地联于天，为着神的家—伯特利—约一 51，创二八 19。

c 今天借着那住在我们里面的基督，天上的神来到地上，并且地联于神—西一 27。

d 神不仅从天而降，祂那看得见的荣耀更充满了殿—王上八 10 ～ 11。

叁 三一神乃是荣耀的神—徒七 2、55：

一 神是荣耀的神—2、55 节：

may experience the glory in God’s dwelling place—Exo. 40:34-35; John 1:14.

2. The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure—14:2-3, 6, 10-11, 16-18, 20, 26; Eph. 2:18-22; 3:16-21.

§Day 2

B. “The glory of Jehovah filled the house of Jehovah”—1 Kings 8:11:

1. The temple, the corporate expression and habitation of God on earth, was filled with the glory of God—vv. 10-11.

2. The glory of Jehovah filled the temple of Jehovah, bringing the God who is in the heavens to the earth and joining the earth to the heavens—v. 11.

3. In Genesis 28 Jacob dreamed that “there was a ladder set up on the earth, and its top reached to heaven” (v. 12), and he said that this is “none other than the house of God, and this is the gate of heaven” (v. 17):

a. There heaven came down to the earth, and the earth was joined to heaven by the ladder.

b. This ladder is a type of Christ who, as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel—John 1:51; Gen. 28:19.

c. Today the heavenly God comes down to the earth, and the earth is joined to God by the Christ who dwells in us—Col. 1:27.

d. God not only came down from heaven, but His shekinah glory filled the temple—1 Kings 8:10-11.

III. The Triune God is a God of glory—Acts 7:2, 55:

A. God is the God of glory—vv. 2, 55:

1 每当神得着彰显，那就是荣耀；没有看见的神是神，而看见的神是荣耀—出十三 21。

2 荣耀的神向亚伯拉罕显现，呼召他，并将他从世界里分别出来归给神；他受到那荣耀吸引且被俘掳—徒七 2。

【周三】

二 保罗在以弗所一章十七节里用了“荣耀的父”一辞：

1 荣耀的父乃是那借着祂许多儿子彰显出来的神—来二 10。

2 “父”这名称含示重生，“荣耀”这辞含示彰显；因此，“荣耀的父”这名称含示重生与彰显。

三 子基督与父神在荣耀里是相同的—约十七 5：

1 子基督是神荣耀的光辉；子是父荣耀的照耀和光辉—来一 3 上。

2 基督是荣耀的王，就是万军之耶和华，也就是终极完成的三一神具体化身在得胜且要来的基督里—诗二四 7 ～ 10，路二一 27，太二五 31。

3 基督是荣耀的主—林前二 7 ～ 8：

a 基督今天是我们的生命，将来是我们的荣耀—西三 4，一 27。

b 神已经呼召了我们，要我们得享这荣耀，还要带领我们进入这荣耀—彼前五 10，来二 10。

【周四】

四 彼前四章十四节说到“荣耀的灵，就是神的灵〔直译，荣耀的灵和神的灵〕”：

1 荣耀的灵就是神的灵。

2 荣耀的灵乃是基督在祂的复活里借以得荣耀的那一

1. Whenever God is expressed, that is glory; the unseen God is God, and the seen God is glory—Exo. 13:21.

2. The God of glory appeared to Abraham, called him, and separated him from the world unto God; he was attracted and captured by that glory—Acts 7:2.

§Day 3

B. In Ephesians 1:17 Paul uses the term the Father of glory:

1. The Father of glory is God expressed through His many sons—Heb. 2:10.

2. The title Father implies regeneration, and the word glory implies expression; therefore, the title Father of glory implies regeneration and expression.

C. Christ the Son and God the Father are the same in glory—John 17:5:

1. Christ the Son is the effulgence of God’s glory; the Son is the shining, the brightness, of the Father’s glory—Heb. 1:3a.

2. Christ is the King of glory, Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ—Psa. 24:7-10; Luke 21:27; Matt. 25:31.

3. Christ is the Lord of glory—1 Cor. 2:7-8:

a. Christ is our life today and our glory in the future—Col. 3:4; 1:27.

b. To this glory God has called us, and into it He will bring us—1 Pet. 5:10; Heb. 2:10.

§Day 4

D. First Peter 4:14 speaks of “the Spirit of glory and of God”:

1. The Spirit of glory is the Spirit of God.

2. The Spirit of glory is the One through whom Christ was glorified in His

位—罗一4。

3 这荣耀的灵安息在逼迫中受苦的信徒身上，好叫那位现今在荣耀里，复活、被高举的基督得荣耀—彼前四13～14。

肆 神的荣耀与神的经纶有内在的关系—提前一4，弗一10：

一 神永远的目标是要领祂许多的儿子进荣耀里去，好得着永远的团体彰显—新耶路撒冷—来二10，林前二7，弗一5～6、12、14，启二一7、9～11。

二 神预定我们要得祂的荣耀，使我们彰显祂；因此，神的预定的目标乃是我们的得荣耀—林前二7。

三 神按着祂的形像创造我们作为贵重、预备得荣耀的器皿；我们蒙祂主宰的预定，作祂贵重的器皿以彰显祂在荣耀里的所是—创一26，罗九21、23。

四 基督的救赎满足了神荣耀的要求—三23～25，来九5，参创三24。

五 神借着祂荣耀的福音，已经用祂永远的荣耀，呼召我们进入祂永远的荣耀里—林后四4，提前一11，帖前二12，彼前五10，彼后一3。

六 包罗万有的基督住在我们里面，作荣耀的盼望—西一27，三4、11。

七 我们观看并返照主的荣光，就渐渐变化成为主的形像，从荣耀到荣耀—林后三18。

八 父神乃是全般恩典的神，在我们里面行动，使我们有分于祂永远的荣耀，甚至使我们成为神的荣耀—彼前五10。

九 在神的经纶里，神的荣耀与神圣启示的高峰有

resurrection—Rom. 1:4.

3. This very Spirit of glory rests upon the suffering believers in their persecution, for the glorifying of the resurrected and exalted Christ, who is now in glory—1 Pet. 4:13-14.

IV. The glory of God is intrinsically related to the economy of God—1 Tim. 1:4; Eph. 1:10:

A. God's eternal goal is to bring His many sons into glory for the eternal corporate expression—the New Jerusalem—Heb. 2:10; 1 Cor. 2:7; Eph. 1:5-6, 12, 14; Rev. 21:7, 9-11.

B. God has predestinated us to obtain His glory so that we may express Him; thus, the goal of God's predestination is our glorification—1 Cor. 2:7.

C. God created us in His image as vessels unto honor, prepared unto glory; we were predestinated in His sovereignty to be His vessels of honor to express what He is in glory—Gen. 1:26; Rom. 9:21, 23.

D. Christ's redemption has fulfilled the requirement of God's glory—3:23-25; Heb. 9:5; cf. Gen. 3:24.

E. Through the gospel of the glory of God, God has called us by and into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10; 2 Pet. 1:3.

F. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27; 3:4, 11.

G. As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.

H. God the Father is moving within us as the God of all grace so that we may participate in His eternal glory and even become the glory of God—1 Pet. 5:10.

I. The glory of God in the economy of God involves the high peak of the

关—神成为人，为要使人在生命、性情和功用上成为神，但无分于神格—约一 14，罗八 3，一 3～4，西三 4，来二 10，启二一 10～11。

【周五】

伍 主耶稣在约翰十七章二十二节祷告说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样”：

一 主为着在父的名里，借着永远生命的一（6～13），以及借着圣言之圣别的一（14～21），这两阶段的一祷告之后，就为着信徒在神圣的荣耀里，为着三一神团体彰显，这第三阶段的一（22～24）祷告。

二 既然父所赐给子的荣耀，子已经赐给我们，真正的一就在这神圣的荣耀里—22 节：

1 父赐给子的荣耀，乃是儿子的名分，具有父神圣的生命和性情，好在父的丰满里彰显父—1、5、22 节。

2 荣耀有四方面：儿子的名分、父的生命、父神圣的性情以及父在祂丰满里的彰显；这四件事合起来等于我们在子里所有的荣耀，也是子所已经赐给我们的荣耀—弗一 5，四 18，约壹五 12，彼后一 4，启二一 9～11。

三 在一的第三阶段，信徒已完全否认己，享受父的荣耀作他们那个被成全之一的要素，因而得被建造而团体地彰显神—约十七 22：

1 唯有在一的第三阶段，我们才会完全得成全成为一，以彰显并荣耀主。

2 我们就会有神的生命、神的性情甚至神的自己，目的是为着成为神的表明和彰显—22 节。

divine revelation—God becoming man so that man may become God in life, nature, and function but not in the Godhead—John 1:14; Rom. 8:3; 1:3-4; Col. 3:4; Heb. 2:10; Rev. 21:10-11.

§Day 5

V. In John 17:22 the Lord Jesus prayed, “The glory which You have given Me I have given to them, that they may be one, even as We are one”:

A. After praying for the stages of oneness in the Father’s name by the eternal life (vv. 6-13) and of oneness through sanctification by the holy word (vv. 14-21), the Lord prayed for the third stage concerning the believers’ oneness being in the divine glory for the corporate expression of the Triune God (vv. 22-24).

B. Since the glory which the Father has given to the Son has been given to us by the Son, genuine oneness is in the divine glory—v. 22:

1. Glory is the sonship given to the Son by the Father with the Father’s divine life and nature to express the Father in His fullness—vv. 1, 5, 22.

2. There are four aspects of glory: sonship, the Father’s life, the Father’s divine nature, and the expression of the Father in His fullness; these four things equal the glory that we have in the Son and that has been given to us by the Son—Eph. 1:5; 4:18; 1 John 5:12; 2 Pet. 1:4; Rev. 21:9-11.

C. In the third stage of oneness, the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way—John 17:22:

1. It is only in the third stage of oneness that we will be absolutely perfected into oneness to manifest and glorify the Lord.

2. We will have the life of God, the nature of God, and even God Himself for the purpose of becoming the manifestation and expression of God—v. 22.

【周六】

陆 在以弗所三章二十一节保罗宣告说，“愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们”：

一 我们是照着神荣耀的丰富，得加强到里面的人里；这含示神的荣耀可以作到圣徒里面—16 节，林后三 18。

二 在以弗所三章二十一节里，“荣耀归与祂”含示神的荣耀作到圣徒里面之后，又回到神那里。

三 这荣耀同着神到我们这里来，在作到我们里面之后，要同着我们回到神那里；这是神在召会中得荣耀的路—16 ～ 21 节。

四 借着这双向的交通，召会这宇宙中初熟的果子（雅一 18），就领头把荣耀归与神：

1 神的荣耀作到召会中，神就在召会中得着彰显—弗一 22 ～ 23，二 21 ～ 22，三 16 ～ 17、19 下。

2 在召会中荣耀归与神，就是神在召会中得着荣耀—21 节。

3 神不仅在今世（召会的世代）得着荣耀，也在来世（国度的世代），以及世世代代（即永世）得着荣耀—太六 13、29，罗十六 27，启五 13，二一 10 ～ 11。

4 神要在所有的世代，就是从今世直到永世，得着荣耀，祂就必须在召会中，也在基督里得着荣耀—弗三 21。

柒 新耶路撒冷一个显著的特点，乃是这城有神的荣耀，就是祂的彰显—启二一 11、23：

一 新耶路撒冷是神在永世里团体的彰显，带着神

§Day 6

VI. In Ephesians 3:21 Paul declares, “To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen”:

A. We are being strengthened into our inner man according to the riches of God’s glory; this implies that the glory of God can be wrought into the saints—v. 16; 2 Cor. 3:18.

B. In Ephesians 3:21 to Him be the glory implies that the glory of God, which has been wrought into the saints, returns to God.

C. This glory comes to us with God and, after being worked into us, will return to God with us; this is the way in which God is glorified in the church—vv. 16-21.

D. By means of this two-way traffic the church, as the first-fruits in the universe (James 1:18), takes the lead to give glory to God:

1. God’s glory is wrought into the church, and He is expressed in the church—Eph. 1:22-23; 2:21-22; 3:16-17, 19b.

2. To God is the glory in the church; that is, God is glorified in the church—v. 21.

3. God will be glorified not only in this age, the age of the church, but also in the coming age, the age of the kingdom, and in the age of the ages, which is eternity—Matt. 6:13, 29; Rom. 16:27; Rev. 5:13; 21:10-11.

4. For God to be glorified in all the ages, from the present age through eternity, He must be glorified in the church and in Christ—Eph. 3:21.

VII. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—Rev. 21:11, 23:

A. The New Jerusalem, as the corporate expression of God in eternity, bears

显出来的样子，彰显神在祂荣耀里的形像—10～11节，四3。

二 整座新耶路撒冷城有神的荣耀，就是神自己透过城照耀出来—二一11上：

1 神的荣耀是新耶路撒冷的内容，因为这城完完全全充满了神的荣耀；这指明新耶路撒冷乃是盛装神并彰显神的器皿。

2 神的荣耀实际上就是神自己显明出来；因此，圣城满了神的荣耀，意思就是神在这城显明出来。

三 神的荣耀，也就是彰显出来的神，照亮新耶路撒冷，透过碧玉墙照耀出去—23、18节上：

1 新耶路撒冷的光辉好像碧玉，明如水晶—11节下。

2 神的荣耀在作为灯的羔羊基督里，透过圣城的墙照耀出去—23、18节上。

四 神就是新耶路撒冷，荣耀神就是以神为新耶路撒冷，将一切荣耀都归与祂—22节，罗十五5～7：

1 荣耀神就是得在新耶路撒冷有分—启三12，二一11。

2 我们只有在新耶路撒冷里彰显神，才真正是在宇宙中荣耀神—罗十六27，林前十31。

五 我们就是新耶路撒冷，要使神的荣耀得着称赞—弗一12：

1 在永世里，神的众子要完全被神浸透，并要彰显神—来二10。

2 神要借着祂得荣的众子彰显出来，而这彰显出来的神就是荣耀—启二一7。

3 宇宙中的众天使和一切正面的事物，要颂赞这彰显出来的神；因此，我们作为神得荣的众子，要使祂

the appearance of God, expressing God's image in His glory—vv. 10-11; 4:3.

B. The entire city of New Jerusalem bears the glory of God, which is God Himself shining out through the city—21:11a:

1. The glory of God is the content of the New Jerusalem, for the city is completely filled with His glory; this indicates that the New Jerusalem is a vessel to contain God and express Him.

2. The glory of God is actually God Himself being manifested; thus, for the holy city to be full of God's glory means that God is manifested in this city.

C. The glory of God, God expressed, illumines the New Jerusalem, shining through the jasper wall—vv. 23, 18a:

1. The light of the New Jerusalem is like a jasper stone, as clear as crystal—v. 11b.

2. The glory of God shines in Christ the Lamb as the lamp through the wall of the holy city—vv. 23, 18a.

D. God is the New Jerusalem, and to glorify God is to take Him as the New Jerusalem and give all the glory to Him—v. 22; Rom. 15:5-7:

1. To glorify God is to participate in the New Jerusalem—Rev. 3:12; 21:11.

2. It is only when we express God in the New Jerusalem that He is truly glorified in the universe—Rom. 16:27; 1 Cor. 10:31.

E. As the New Jerusalem, we will be to the praise of God's glory—Eph. 1:12:

1. In eternity all the sons of God will be fully saturated with God and will express God—Heb. 2:10.

2. God will be expressed through His glorified sons, and this expressed God is glory—Rev. 21:7.

3. All the angels and positive things in the universe will praise the expressed God; thus, we, the glorified sons of God, will be to the praise of His glory—

的荣耀得着称赞—弗一 12。

Eph. 1:12.

第九周▪周一

晨兴喂养

出四十 34 ～ 35“…云彩遮盖会幕，耶和华的荣光充满了帐幕。摩西不能进会幕，因为云彩停在其上，并且耶和华的荣光充满了帐幕。”

约一 14“话成了肉体，支搭帐幕在我们中间…。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

出埃及四十章三十四至三十八节记载耶和华的荣光充满了帐幕。三十四节…说到两方面；…说到会幕外面所发生的事，以及帐幕里面所发生的事。云彩遮盖会幕，而荣光充满了帐幕。会幕和帐幕是同样的建筑物；对人来说，帐幕是会幕，对神来说，那是帐幕。我们也可以说，外面看来是会幕，里面看来则是帐幕。

在召会生活中，我们也许只是聚集在会幕四围，而不是在帐幕里面。在四十章，云彩遮盖会幕，而荣光充满了帐幕。那些只是聚集在会幕四围的人也许有云彩；然而，我们不仅需要享受会幕上面的云彩，更需要享受帐幕里面的荣光（出埃及记生命读经，二二三四页）。

信息选读

重要的是我们要晓得云彩与荣光的关系。我们可以说，云彩是神荣耀的外面部分、“外壳”。我们所说的外壳是指外面的遮盖。如果我们这样来领会外壳这辞，我们就可以说，…人的身体有皮肤为外壳。皮肤遮盖了身体，而身体内包含了我们这个

WEEK 9 — DAY 1

Morning Nourishment

Exo. 40:34-35 ...The cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

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

In Exodus 40:34-38 we have a record of the glory of the Lord filling the tabernacle. Verse 34... speaks of two aspects; it speaks of something that happened outside the Tent of Meeting and something that happened inside the tabernacle. The cloud covered the Tent of Meeting, and the glory filled the tabernacle. The same structure was both the Tent of Meeting and the tabernacle. With respect to man, it was the Tent of Meeting. But with respect to God, it was the tabernacle. We may also say that outwardly it was the Tent of Meeting and that inwardly it was the tabernacle.

In the church life we may simply be gathered around the Tent of Meeting. We may not be in the tabernacle. In Exodus 40 the Tent of Meeting was covered by the cloud, but the tabernacle was filled with glory. Those who only gather around the Tent of Meeting may have the cloud. However, we need to enjoy not only the cloud upon the Tent of Meeting, but also the glory within the tabernacle. (Life-study of Exodus, p. 1950)

Today's Reading

It is important for us to understand the relationship between the cloud and the glory. We may say that the cloud is the outer part, the “shell,” of God's glory. By shell we mean an outer covering... The human body has the skin as its shell. The skin covers the body, and the body contains our being... Our being is the spirit. Those who were outside the tabernacle could see the shell.

人。…我们的所是乃是灵。那些在帐幕外面的人能看见外壳；凡进到帐幕里面的人所看见的，不是外壳，乃是帐幕里的荣耀。

青年人也许享受召会生活，并见证召会生活何等美妙。然而，他们可能只享受到召会的外壳。但这不是说，他们该放弃这种享受。反之，他们该往前享受帐幕里的荣耀。…不要因为你们还没有多少里面的荣耀，就把外壳扔掉。

我们在洛杉矶艾尔登会所时，是在“召会生活”的“顶盖”上享受云彩。…然而，我们必须承认，今天我们所享受的，要比在艾尔登会所当时所享受的更深、更内在。我们也许不再在顶盖上享受云彩，但我们学习在香坛代求。凡是在香坛那里代求的人，不再是在遮盖会幕的云彩里；反之，这人被召会生活里面的荣耀所围绕。我盼望更多的人看见这件事，并经历这件事。

有些较年长的圣徒也许会觉得困扰，觉得受挫。他们对自己说，“为什么我们不像已往那么新鲜？为什么召会生活不这么令人兴奋？”兴奋是好的，能叫人兴奋也是好的。然而，兴奋的多半是青年人，因为他们在会幕外面享受云彩。但在帐幕里面经历荣耀的年长者，不容易兴奋起来。我能见证，身为年长的人，我在外面也许并不兴奋，但我发觉在香坛代求真美妙。我何等喜爱享受桌子上的饼，并逗留在香坛那里！

那些在外院子的人也许聚集在燔祭坛四围，看见了遮盖会幕的云彩。但他们若要看见荣耀，就需要进到帐幕里面。荣耀并不是在顶盖上面，乃是在帐幕里面。当我们进到帐幕里面，就会看见荣耀在那里（出埃及记生命读经，二二三六至二二三七页）。

参读：出埃及记生命读经，第一百八十五篇；列王纪生命读经，第六篇。

Anyone who entered into the tabernacle would see not the shell, but would see the inward glory of the tabernacle.

The young people may enjoy the church life and testify how wonderful it is. However, they may be enjoying only the shell of the church. But this does not mean that they should give up this enjoyment. On the contrary, they should go on to enjoy the inward glory of the tabernacle... Do not throw away the shell because you do not yet have much of the inward glory.

When we were in Elden Hall in Los Angeles, we were on the “roof” of the church life enjoying the cloud... Nevertheless, we must admit that what we are enjoying today is something deeper and more inward than what we enjoyed in Elden Hall. We may no longer be on the roof enjoying the cloud, but we are learning to intercede at the incense altar. Anyone who intercedes at the incense altar is no longer in the cloud that covers the Tent of Meeting. Rather, this one is encompassed by the glory that is on the inside of the church life. I hope that more of us will see this and experience it.

Some of the older saints may feel bothered or frustrated. They may say to themselves, “Why are we not as fresh as we used to be? Why is the church life not so exciting?” It is good to be excited and it is also good to be able to excite others. However, it is mainly the young ones who are excited and exciting, for they are enjoying the cloud outside the Tent of Meeting. But it is difficult for the older ones who are experiencing the glory within the tabernacle to be excited. I can testify that as an older one I may not be excited outwardly, but I find it wonderful to intercede at the incense altar. How I love to enjoy the bread at the table and to linger at the incense altar!

Those in the outer court may gather around the altar of burnt offering and see the cloud covering the Tent of Meeting. But if they want to see the glory, they need to come inside the tabernacle. The glory is not on the roof; it is within the tabernacle. When we come into the tabernacle, we shall see that the glory is there. (Life-study of Exodus, pp. 1951-1952)

Further Reading: Life-study of Exodus, msg. 185; Life-study of 1 & 2 Kings, msg. 6

第九周▪周二

晨兴喂养

王上八 11“因着那云的缘故，祭司不能站立供职，因为耶和华的荣光充满了耶和华的殿。”

徒七 2“…我们的祖宗亚伯拉罕在米所波大米…，荣耀的神向他显现。”

55“但司提反满有圣灵，定睛望天，看见神的荣耀，又看见耶稣站在神的右边。”

王上八章一至十一节给我们看见，帐幕是与殿合并的。…帐幕是可移动的前身，行经旷野。…殿在预表上是神建造的终极完成，这殿建造在锡安山上，就是摩利亚山的峰顶。…耶和华的荣光充满了殿（参出四十 34），将天上的神带到地上，并将地联于天。这该是我们今天的光景。

在创世记二十八章，雅各作了一个梦，他称那地方为伯特利，意思是“神的家”。在那里，借着雅各在梦中所见的梯子，天来到地上，并且地联于天。这梯子预表基督作为人子，使天向地开启，并使地联于天（约一 51）。今天借着那住在我们里面的基督，天上的神来到地上，并且地联于神（列王纪生命读经，四三至四四页）。

信息选读

每当神得着彰显，那就是荣耀。但每当神隐藏、隐蔽起来，就没有荣耀彰显出来。…没有看见的神是神，而看见的神是荣耀。以色列人从埃及走向美地时，神的荣耀给人看见（出十三 21）。日间神给人看见如云彩，夜间祂给人看见如火柱—那就是荣耀。在约翰福音里，我们读到话就是神，话成了肉体，支

WEEK 9 — DAY 2

Morning Nourishment

1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

Acts 7:2 ...The God of glory appeared to our father Abraham...

But being full of the Holy Spirit, he looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God.

First Kings 8:1-11 shows us that the tabernacle was merged with the temple... The tabernacle was a portable precursor moving through the wilderness... The temple was a consummation of God's building in typology built upon Mount Zion, a peak of Mount Moriah... The glory of Jehovah filled the temple (cf. Exo. 40:34), bringing the God who is in the heavens to the earth and joining the earth to the heavens. This should be our situation today.

In Genesis 28 Jacob had a dream and he called that place Bethel, meaning "the house of God." There heaven came down to the earth, and the earth was joined to heaven by the ladder which Jacob saw in his dream. This ladder was a type of Christ who, as the Son of Man, keeps heaven open to earth and joins earth to heaven (John 1:51). Today the heavenly God comes down to the earth, and the earth is joined to God by the very Christ who dwells in us. (Life-study of 1 & 2 Kings, p. 36)

Today's Reading

Whenever God is expressed, that is glory. But whenever God is hidden, concealed, there is no glory expressed... While the unseen God is God, the seen God is glory. God's glory was seen as the children of Israel journeyed from Egypt to the good land (Exo. 13:21). During the day God was seen as the cloud, and during the night He was seen as the pillar of fire—that was glory. In the Gospel of John we read that the Word was God, that the Word became

搭帐幕在我们中间，我们也都见过祂的荣耀（一1、14）。十八节说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”在表明神时有荣耀。

在行传七章二节，司提反…见证…说，荣耀的神向亚伯拉罕显现。这里的荣耀也许是看得见的荣耀，就如云和火向以色列人显现（出十六10，二四16～17，利九23，民十四10，十六19，二十6，申五24），并充满帐幕和殿（出四十35，王上八11）。乃是这样荣耀的神，向亚伯拉罕显现并呼召他。这荣耀对亚伯拉罕乃是极大的吸引，将他从世界里分别（圣别）出来归给神（出二九43）；也是极大的鼓励和力量，使他能跟从神（创十二1、4）。

司提反所说荣耀的神，符合神新约的经纶。彼得在他第二封书信里告诉我们，神用祂的荣耀呼召我们，把我们召到祂的荣耀里（彼后一3）。因为我们由神我们救主（1）的荣耀所呼召，使我们至终接受了主耶稣，领略到祂比别的人事物都好。

荣耀的神呼召亚伯拉罕，亚伯拉罕就被那荣耀吸引并抓住。今天对我们原则也是一样。我们都已在主的荣耀里被祂抓住。…有一天，神的荣耀借着福音的传扬临到我们，我们被吸引并折服，就开始珍赏祂。那段期间，荣耀的神将祂所是的某种元素灌输到我们里面，我们就自然而然地相信祂。被荣耀的神吸引，意思就是神将自己灌输到祂所呼召的人里面，而他们并不领悟或感觉这事。…可以说，神是最强的“放射线”。我们若与祂同在一段时间，祂就要将自己灌输到我们里面。这种灌输产生注入、浸透并充满。一旦神将自己灌输到我们里面，我们就无法逃跑；我们必须相信祂（新约总论第一册，四三至四四页）。

参读：新约总论，第四、十一、二十一、四十五、六十一至六十二、七十三、八十、三百三十七至三百三十八篇。

flesh and dwelt among us, and that we all beheld His glory (1:1, 14). Verse 18 says, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” There is glory in the declaration of God.

In Acts 7:2 ...Stephen [testified], “The God of glory appeared to our father Abraham...” The glory here might have been visible glory, as when the cloud and the fire appeared to Israel (Exo. 16:10; 24:16-17; Lev. 9:23; Num. 14:10; 16:19; 20:6; Deut. 5:24) and filled the tabernacle and temple (Exo. 40:35; 1 Kings 8:11). It was the God of such glory who appeared to Abraham and called him. His glory was a great attraction to Abraham. It separated, sanctified, him from the world unto God (Exo. 29:43), and it was a great encouragement and strength which enabled him to follow God (Gen. 12:1, 4).

Stephen’s word about the God of glory fits in with God’s New Testament economy. In his second Epistle Peter tells us that God has called us by His glory and to His glory (2 Pet. 1:3). Because we were called by the glory of God our Savior (2 Pet. 1:1), we eventually received the Lord Jesus, realizing that He is better than anything and anyone else.

The God of glory called Abraham, and Abraham was attracted and caught by that glory. The principle is the same with us today. We all have been caught by the Lord in His glory... One day the God of glory came to us through the preaching of the gospel, and we were attracted and convinced and began to appreciate Him. During that time, the God of glory transfused some element of His being into us, and we believed in Him spontaneously. To be attracted by the God of glory means that God transfused Himself into His called ones without their realizing it or being conscious of it... We may say that God is the strongest “radium.” If we stay with Him for a period of time, He will transfuse Himself into us. This transfusion will cause infusion, saturation, and permeation. Once God has transfused Himself into us, we cannot escape; we must believe in Him. (The Conclusion of the New Testament, pp. 36-37)

Further Reading: The Conclusion of the New Testament, msgs. 4, 11, 21, 45, 61-62, 73, 80, 337-338

第九周▪周三

晨兴喂养

弗一17“…我们主耶稣基督的神，荣耀的父…。”

来一3“祂是神荣耀的光辉，是神本质的印像…。”

约十七5“父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。”

荣耀的父〔弗一17〕是借着许多儿子彰显出来的神。“父”这名称含示重生，“荣耀”一辞含示彰显。…我们已由神重生，我们是祂的彰显。

许多儿子的重生和神的彰显，是神圣经纶的完成。主耶稣借着钉十字架，为我们完成救赎。结果，我们这些堕落的造物蒙了救赎。然后我们得重生，成为父神的儿子，使我们能彰显祂。我们得荣那天，神要完全从我们里面得彰显。这样我们就要成为祂完满的彰显（新约总论第一册，四四至四五页）。

信息选读

希伯来二章十节说，神要领许多的儿子进荣耀里去。神莫大救恩的最后一步，是要领许多的儿子进荣耀里去。罗马八章告诉我们，神在我们身上恩典的工作，开始于祂的预知，经过祂的预定、呼召、称义，终结于祂叫我们得荣耀（29～30）。…〔并且〕一切受造之物，正在热切等待神的众子显示出来（就是得荣耀），指望受造之物自己，那时也得享神儿女之荣耀的自由（19～21）。这要借着主的再来得着成就（腓三21），那时

WEEK 9 — DAY 3

Morning Nourishment

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory...

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance...

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

The Father of glory [Eph. 1:17] is God expressed through His many sons. The title Father implies regeneration, and the word glory implies expression... We have been regenerated by God, and we are His expression.

The regeneration of many sons and the expression of God are the consummation of the divine economy. Through His crucifixion the Lord Jesus accomplished redemption for us. As a result, we, the fallen creatures, have been redeemed. Then we were regenerated to become sons of God the Father so that we may express Him. On the day we are glorified, God will be fully expressed from within us. In this way we shall become His expression in full. (The Conclusion of the New Testament, pp. 37-38)

Today's Reading

Hebrews 2:10 says that God is leading many sons into glory. The last step of God's great salvation is to bring His many sons into glory. Romans 8 tells us that God's work of grace upon us began with His foreknowing through His predestination, calling, and justification and will end with His glorification (vv. 29-30)... [and] that the whole creation eagerly expects the revelation, the glorification, of the sons of God, hoping that the creation itself will enter into the freedom of the glory of the children of God (vv. 19-20). This will be accomplished by the Lord's coming back (Phil. 3:21), at which time

我们要与祂一同显现在荣耀里（西三4）；这是我们的盼望（一27）。神救恩的目标，叫神的众子这样得荣耀，要持续的经过千年国，而完满的显于新耶路撒冷，直到永远（启二一11、23）（新约总论第一册，四五页）。

〔在希伯来一章三节〕，神荣耀的光辉如同日光的照耀和光辉。基督是父荣耀的照耀和光辉。光辉无法与荣耀分开，正如太阳的照耀无法与太阳的光线分开，因为照耀与光线乃是一。…〔该节〕也说基督是神本质的印像。荣耀是外在的彰显，本质是内在的素质。神有祂的显出，也有祂的素质；祂有祂的荣耀，也有祂的本质。…就祂的荣耀而论，基督是这荣耀的光辉；就神的本质而论，基督是这本质的印像。

神本质的印像，如同图章的印记。基督是父神所是的彰显。图章有印像。图章盖在纸上，纸就带着图章的印像。假定图章有某些字，这图章盖在纸上，纸上就有了同样的印像，有了图章上同样的字。基督不仅是神荣耀的光辉，祂也是神本质的印像。…里面的本质是印像的源头，外面的彰显是神荣耀的光辉。

基督是神荣耀的光辉，和祂本质的印像，意思就是祂是神临到我们。…太阳光线的照耀就是太阳的临到我们。我们若留在阳光中一段时间，太阳的某种元素就灌输到我们里面。这是对太阳临到我们的经历。同样，神的儿子基督是神自己达到我们，临到我们。我们有一位神，祂达到我们，临到我们，好拯救我们，并将自己分赐到我们里面（新约总论第二册，五至六页）。

参读：神圣三一的神圣分赐，第十四、十七、三十九章。

we shall appear with Him in glory (Col. 3:4). This is our hope (Col. 1:27). This glorification of the sons of God, as the goal of God's salvation, will last through the millennial kingdom and will be manifested in fullness in the New Jerusalem for eternity (Rev. 21:11, 23).

[In Hebrews 1:3] the effulgence of God's glory is like the shining, or the brightness, of the light of the sun. Christ is the shining, the brightness, of the Father's glory. The effulgence cannot be separated from the glory just as the shining of the sun cannot be separated from the rays of the sun, since the shining and the rays are one. Hebrews 1:3 says... also that He is the impress, the express image, of God's substance. The glory is the outward expression, and the substance is the inward essence. God has His essence as well as His appearance; He has His substance as well as His glory... As far as His glory is concerned, Christ is the effulgence of this glory, and as far as God's substance is concerned, Christ is the express image of this substance.

The express image of God's substance is like the impress of a seal. Christ is the expression of what God the Father is. A seal has an image. When the seal is pressed upon paper, the paper bears the same express image as the seal bears. Suppose a seal has certain letters. When this seal is pressed on a piece of paper, the paper will bear the same image with the same letters as the seal. Christ is not only the effulgence of God's glory; He is also the impress of God's substance... The substance within is the source of the express image, and the expression without is the effulgence of God's glory.

For Christ to be the effulgence of God's glory and the express image of His substance means that He is God coming to us... The shining of the sun's rays is the sun reaching us. If we remain in the sunshine for a period of time, some element of the sun will be transfused into us. This is an experience of the sun reaching us. Likewise, Christ, the Son of God, is God Himself reaching us and coming to us. We have a God who reaches us, a God who comes to us to save us and to dispense Himself into us. (The Conclusion of the New Testament, pp. 38, 226-228)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 14, 17, 39

第九周▪周四

晨兴喂养

彼前四 14“你们若在基督的名里受辱骂，便是有福的，因为荣耀的灵，就是神的灵，安息在你们身上。”

五 10“但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”

荣耀的灵就是神的灵。荣耀的灵乃是基督在复活里借以得荣耀的那一位（罗一 4）。这荣耀的灵，就是神自己的灵，安息在逼迫中受苦的信徒身上，好叫那位现今在荣耀里，复活、被高举的基督得荣耀。这样的灵是借着受苦信徒所彰显之神的灵，以及受苦信徒所享受被经历之神的灵。司提反在殉道时，荣耀的灵的确是在他身上（徒六 15，七 55）。按彼得前书，我们有基督的灵在我们里面（一 11），并且有荣耀的灵安息在我们身上〔四 14〕。…这奇妙之灵，一面是那灵，在我们里面启示基督；另一面也是荣耀之灵，安息在我们身上以彰显神。我们越为主的缘故受苦并受逼迫，荣耀就越在我们身上。…所以，我们在基督的名里受辱骂的时候，应当喜乐欢腾，因为荣耀的灵和神的灵，安息在我们身上。这荣耀的灵就是内住之灵，基督之灵，和恩典之灵，成为照耀在受逼迫之信徒身上的荣耀（新约总论第四册，一七至一八页）。

信息选读

彼后一章三节说，神用祂自己的荣耀和美德呼召我们，或呼召我们到祂自己的荣耀和美德。此外，彼前五章十节说，神召我们进入祂永远的荣耀。按提后二章十节，神的救恩乃

WEEK 9 — DAY 4

Morning Nourishment

1 Pet. 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

The Spirit of glory is the Spirit of God. The Spirit of glory is the One through whom Christ was glorified in His resurrection (Rom. 1:4). This very Spirit of glory, being the Spirit of God Himself, rests upon the suffering believers in their persecution for the glorification of the resurrected and exalted Christ, who is now in glory. Such a Spirit is the Spirit of God expressed through the suffering believers and the Spirit of the experienced God enjoyed by the suffering believers. The Spirit of glory certainly was upon Stephen when he was being martyred (Acts 6:15; 7:55). According to the book of 1 Peter, the Spirit of Christ is in us (1:11), and the Spirit of glory rests upon us [4:14]... One aspect of this wonderful Spirit is that the Spirit is in us to reveal Christ, and another aspect of the same Spirit is that He is also the Spirit of glory resting upon us to express God. The more we suffer and are persecuted for the Lord's sake, the more glory there will be upon us... Therefore, we should rejoice when we are reproached in the name of Christ, because the Spirit of glory and that of God is resting upon us. This Spirit of glory is the indwelling Spirit, the Spirit of Christ and the Spirit of grace, becoming the glory shining upon persecuted believers. (The Conclusion of the New Testament, pp. 865-866)

Today's Reading

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This

是连同着永远的荣耀。这指明永远的荣耀是神救恩的终极目标（罗八21）。神的救恩领我们进入祂的荣耀（来二10）。

那是神的话成为肉体，支搭帐幕在我们中间，我们也见过祂的荣耀（约一1、14）。

人是神按着祂的形像造的，为叫人为着祂的荣耀彰显祂。但人犯了罪，不但没有彰显神，反倒彰显罪和有罪的己，因此，亏缺了神的荣耀。然而，我们已被命定要得神的荣耀，并且蒙召来得这荣耀（林前二7，帖前二12）。现今我们信徒正被变化到这荣耀里（林后三18），并且要被带进这荣耀里（来二10）。至终我们要与基督同得这荣耀（罗八17、30），在新耶路撒冷里带着神的荣耀作神的彰显。

罗马九章二十三节说，“且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”神创造我们作祂的器皿，以盛装祂并彰显祂。神在我们这些预备得荣耀的器皿上，彰显祂荣耀的丰富。我们被祂的主宰预定来作祂的容器，祂贵重的器皿，以彰显祂在荣耀里的所是。这要在新耶路撒冷里完全得显明（新约总论第一册，一三一至一三二页）。

神作那全般恩典的神，在我们里面行动，成全我们，坚固我们，加强我们，并给我们立定根基，使我们有分于祂永远的荣耀，就是祂曾在基督里召我们进入的（彼前五10）。…至终，借着神在我们里面的行动，我们要有分于祂永远的荣耀。永远的荣耀不会偶然地临到我们。要来的荣耀是今天借着神在我们里面行动，一直建立起来的。祂现今正在成全我们，以建立那荣耀；祂在坚固我们，以建立那荣耀；祂在加强我们并给我们立定根基，以建立那荣耀。至终，那荣耀将是一个建筑，就是圣城新耶路撒冷（启二一10～11）。我们所该在的地方乃是神圣的荣耀，这荣耀现在正借着神的成全、坚固、加强并立定根基而建立起来。这都是神在我们里面的行动（李常受文集一九九三年第一册，六一四页）。

参读：以弗所书生命读经，第三十五篇。

indicates that eternal glory is the ultimate goal of God’s salvation (Rom. 8:21). God’s salvation leads us into His glory (Heb. 2:10).

The Word, who was God, became flesh and tabernacled among us, and... we beheld His glory (John 1:1, 14).

Man was made by God in His image in order that man may express Him for His glory. But man sinned. Now instead of expressing God, man expresses sin and his sinful self. Therefore, man is short of God’s glory [Rom 3:23]. Nevertheless, we have been ordained for God’s glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). As believers, we are being transformed into this glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God’s expression in the New Jerusalem.

Romans 9:23 says, “In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.” God created us as His vessels to contain Him and express Him. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. (The Conclusion of the New Testament, pp. 111-112)

God moves within us as the God of all grace, perfecting, establishing, strengthening, and grounding us so that we may participate in His eternal glory, into which He has called us in Christ (1 Pet. 5:10)... Eventually, through God’s move in us, we will participate in His eternal glory. The eternal glory will not come to us by accident. The coming glory is being built up today by God’s move in us. He is now perfecting us to build up that glory. He is now establishing us to build up that glory. He is now strengthening us and grounding us to build up that glory. Eventually, that glory will be a building, the holy city, the New Jerusalem (Rev. 21:10-11). The place where we should be is the divine glory, which is now being built up by God’s perfecting, establishing, strengthening, and grounding. This is all God’s move in us. (CWWL, 1993, vol. 1, “The Move of God in Man,” p. 480)

Further Reading: Life-study of Ephesians, msg. 35

第九周▪周五

晨兴喂养

约十七 22～23“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

〔根据约翰十七章〕，合一的第一个根据乃是重生，接受父的生命；第二个根据是圣别。…当我们从神以外的一切世界事物中分别出来，归给神自己，我们就在圣别的根据上，从一切属世的地方和属世的事物分别出来，归于一个中心。这一个中心就是三一神，父在子里成为灵。我们已经圣别出来归于这中心，在此有合一。这一的第三个根据比前两个更深且更高。这是在神圣荣耀的彰显里的一。我们蒙了重生以后，就必须弃绝世界而得以圣别；从世界分别出来以后，我们必须借着否认己，凭着基督作生命活着。这位基督在我们里面是我们荣耀的盼望（西一 27）（约翰福音生命读经，五四七至五四八页）。

信息选读

既然父所赐给子的荣耀，子已经赐给我们，真正的一就在这神圣的荣耀里。…荣耀就是父所赐给子的儿子名分，同父神圣的生命和性情，在父的丰满里彰显祂。请注意，荣耀有四面：儿子的名分、父的生命、父神圣的性情以及父在祂丰满里的彰显。这四件事合起来等于荣耀。…父已将这荣耀赐给子，子有特权这样彰显父。这就是子所已经赐给我们的荣耀。今天我们都有儿子的名分，同父的生命和性情，在子里并在父一切的丰满里彰显祂。…乃是在这神圣的荣耀里，我们才真正是一。

WEEK 9 — DAY 5

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.

According to John 17, the first ground of oneness is regeneration, receiving the life of the Father, and the second ground is sanctification... When we have been separated from everything outside of God to God Himself, then we are on the ground of sanctification, being separated from all worldly places and worldly things unto one center. This one center is the Triune God, the Father in the Son as the Spirit. We have been sanctified unto this very center, and herein is oneness. The third ground of this oneness is even deeper and higher than this. It is the oneness in the manifestation of the divine glory. After we have been regenerated, we must be sanctified by giving up the world, and after being separated from the world, we must live, through the denying of ourselves, by Christ as our life who is the hope of glory within us (Col. 1:27). (Life-study of John, p. 485)

Today's Reading

Since the glory which the Father has given to the Son has been given to us by the Son, genuine oneness is in the divine glory. What is glory? Glory is the sonship given to the Son by the Father with the Father's divine life and nature to express the Father in His fullness. Notice that there are four aspects of glory: sonship, the Father's life, the Father's divine nature, and the expression of the Father in His fullness. These four things together equal the glory... The Father has given this glory to the Son, and the Son is privileged to express the Father in this way. This is the very glory which has been given to us by the Son. Today we all have the sonship with the Father's life and nature to express the Father in all His fullness in the Son... It is in this divine glory that we are truly one.

我们若要在神圣的荣耀里成为一，就必须弃绝自己并忘掉自己。必须不再是我，乃是基督在我里面活着（加二20）。这“我”已经被钉死，己必须被否认，基督才能活在我们里面。…一面，我们已经从许多属世的场合和属世的事物中圣别出来，进入了父的家；另一面，我们每个人都有自己的意见、思想或观念。如果情形是这样，我们如何能成为一？从前我们分别在各种属世的场合中，现今我们虽然回家了，但我们仍有己的难处。为这缘故，我们不可凭自己的生命活着，乃要凭荣耀的生命，神圣的生命活着。我们蒙了重生之后，就必须被圣别；我们被圣别之后，就必须得荣耀。换句话说，我们得着神的生命之后，就必须放弃世界；放弃了世界之后，必须弃绝自己，凭神圣的生命活着。这样，在这生命的荣耀里，我们就要成为一。因此，信徒的一有三个根据，或三个阶段：重生、圣别并得荣。第一阶段是借着重生，得着神为我们的父；第二阶段是借着圣言，从世界分别出来，归给三一神；第三阶段是借着否认己，凭荣耀的神圣生命活着。我们应用并实化这荣耀的神圣生命，我们众人才会成为一。

唯有在一的第三阶段，主的祷告才得着完成。只有在这阶段里，神的儿子才得着荣耀，好使父在子里面，并借着子得着荣耀。唯有在这阶段，我们才会在一里荣耀主并彰显主。在这个阶段里，我们要完全得成全成为一，以彰显并荣耀主。然后，我们就要实化儿子的名分，因为神一切的所是和所有，都具体化身在我们里面。这意思是我们要有神的生命，神的性情，甚至神的自己，为着成为神的表明和彰显这目的。最终，我们将有神赐给主作神儿子的完满荣耀（约翰福音生命读经，五五八至五五九、五四九至五五〇、五六一页）。

参读：约翰福音生命读经，第三十八、四十至四十一篇。

If we would be one in the divine glory, we must forsake and forget ourselves. It must be no longer I, but Christ who lives in me (Gal. 2:20). The “I” has been crucified, and the self must be denied that Christ may live in us... On the one hand, we have been sanctified from so many worldly places and worldly things and have come home to the Father’s house. On the other hand, each of us has his opinions, thoughts, or ideas. If this is the situation, how can we be one? Once we were separated into various worldly places, but now, having come home, we may still have trouble with the self. For this reason, we must not live by our own life but by the life of glory, the divine life. After we have been regenerated, we must be sanctified, and after we have been sanctified, we must be glorified. In other words, after we have the life of God, we must give up the world, and after we give up the world, we must forsake ourselves and live by the divine life. Then, in the glory of this life, we shall be one. Hence, there are three grounds or steps of the oneness of the believers: regeneration, sanctification, and glorification. Having God as our Father by regeneration is the first step; coming to the Triune God by separation from the world through the holy word is the second step; and living by the divine life of glory through denying ourselves is the third step. It is in the very application and realization of the divine life of glory that we shall all be one.

It is only in the third stage of oneness that the Lord’s prayer will be fulfilled. Only in this stage will the Son of God be glorified that the Father may be glorified in and through the Son. It is only in this stage that we shall glorify the Lord and manifest the Lord in oneness. In this stage we shall be absolutely perfected into oneness to manifest and glorify the Lord. Then we shall realize the sonship because all that God is and has will be embodied in us. This means that we shall have the life of God, the nature of God, and even God Himself for the purpose of becoming the very manifestation and expression of God. Finally, we shall have the full glory which God has given to the Lord as the Son of God. (Life-study of John, pp. 495, 486-487, 497)

Further Reading: Life-study of John, msgs. 38, 40-41

第九周▪周六

晨兴喂养

弗三16“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”

21“愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

启二一11“城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉…。”

新耶路撒冷一个显著的特色是有神的荣耀（启二一11），有神的彰显。新耶路撒冷全城要带着神的荣耀，这荣耀就是神自己经过那城照耀出来。事实上，神的荣耀乃是新耶路撒冷的内容，因这城要完全被神的荣耀所充满。这指明那城是器皿，盛装神并彰显神。神的荣耀实际上就是神自己得显明。新耶路撒冷满了神的荣耀，这件事的意思就是神在这城里得显明。今天召会生活也该有神的荣耀，在这奇妙的神圣属性上显明且彰显祂（新约总论第一册，一三二页）。

信息选读

保罗在他的祷告里，求父照着祂荣耀的丰富加强众圣徒〔弗三16〕。这含示神的荣耀可以作到圣徒里面。保罗颂赞说，“愿…荣耀归与祂。”（21）这含示神的荣耀作到圣徒里面之后，又回到神那里。…比如，以撒的财富先给了利百加作她的妆饰，然后这些财富又随着利百加回到以撒那里，作他的荣耀（创二四47、53、61～67）。使徒祷告，愿神照着祂的荣耀加强圣徒；然而，神的荣耀作到圣徒

WEEK 9 — DAY 6

Morning Nourishment

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone...

An outstanding feature of the New Jerusalem is that it has the glory of God (Rev. 21:11), His expression. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. Actually, the glory of God will be the content of the New Jerusalem, for this city will be completely filled with His glory. This indicates that the city is a vessel to contain God and express Him. The glory of God is actually God Himself being manifested. The fact that the New Jerusalem is full of God's glory means that God is manifested in this city. The church life today should also have God's glory, manifesting and expressing Him in this marvelous divine attribute. (The Conclusion of the New Testament, p. 112)

Today's Reading

In his prayer Paul asked that the Father would strengthen the saints according to the riches of His glory [Eph. 3:16]. This implies that the glory of God is wrought into the saints. In the doxology Paul said, "To Him be the glory" (v. 21). This implies that the glory of God returns to God after it has been wrought into the saints... As an illustration, Isaac's wealth was firstly given to Rebekah for her beautification; then when Rebekah came to Isaac, all the wealth came back to Isaac with Rebekah for his glorification (Gen. 24:47, 53, 61-67). The apostle prayed that God would strengthen the saints according to His glory, but

里面之后，至终又随着得到加强的圣徒回到祂那里。这是神在召会中得荣耀的路。

照着荣耀得以加强〔弗三 16〕，就是有神的荣耀作到我们里面。这是照着神的荣耀得以加强唯一的路。…照着父的荣耀得以加强到里面的人里，意思就是，有祂的荣耀作到我们里面。…当荣耀进到我们里面，我们就被充满并得加强；当荣耀回到神那里，神就在召会中得着荣耀。

保罗在以弗所三章二十至二十一节似乎是说，“现今召会既已出现成为神的丰满，神就能在召会中得着荣耀。在这以前，荣耀要回到神那里是不可能的。但是由于召会已经实际地成为神的丰满，现今这已成为可能的了。”

召会乃是神的荣耀同着神来到我们这里，又同着我们回到神那里。在这样的召会里，神和我们，我们和神之间有一个双向的交通。借着这双向的交通，神的荣耀就作到我们里面，神也在我们里面得着荣耀。这个交通是由“然而”这个小小的辞所表征的。

二十一节说，“愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”神的荣耀作到召会中，神就在召会中得着彰显。因此，在召会中荣耀归与神，就是神在召会中得着荣耀。

我们这些信仰之家的人—召会，借着有神的荣耀作到我们里面，领先归荣耀与神。为使神的荣耀作到我们里面，我们需要照着神荣耀的丰富，得加强进入里面的人里（16）。这样，这荣耀就要同着神到我们这里来，并且在作到我们里面之后，要同着我们回到神那里。借着这双向的交通，召会要领先归荣耀与神。在这宇宙中，我们这些信徒是初熟的果子（雅一 18）。我们若领先归荣耀与神，天上地上的各家族都要跟着我们荣耀祂（以弗所书生命读经，三六二至三六四、三六六至三六八页）。

参读：启示录生命读经，第六十四篇。

eventually God’s glory, after being wrought into them, returns to Him along with the strengthened saints. This is the way God is glorified in the church.

To be strengthened according to glory [cf. Eph. 3:16] is to have the glory of God worked into our being. This is the only way to be strengthened according to God’s glory... To be strengthened into the inner man according to the Father’s glory means to have His glory wrought into our being... When the glory comes into our being, we are filled and strengthened. When it returns to God, He is glorified in the church.

In verses 20 and 21 it seems that Paul was saying, “Now that the church has come into existence as the fullness of God, God can be glorified in the church. Before this time it was impossible for the glory to return to God. But because the church has become the fullness of God in a practical way, this is now possible.”

The church is the glory of God coming to us with God and going back to God with us. In such a church there is two-way traffic between God and us, and between us and God. By means of this two-way traffic, God’s glory is wrought into us and God is glorified in us. This traffic is signified by the little word “but.”

Verse 21 says, “To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.” God’s glory is wrought into the church, and He is expressed in the church. Hence, the glory in the church is to God; that is, God is glorified in the church.

As the household of the believers, the church, we take the lead to give the glory to God the Father by having God’s glory wrought into our being. In order for the glory of God to be wrought into us, we need to be strengthened into our inner man according to the riches of God’s glory. Then this glory will come to us with God and, after being worked into us, will return to God with us. By means of this two-way traffic the church takes the lead to give the glory to God. In this universe, as the believers, we are the firstfruit. If we take the lead to give glory to God, all the other families both in heaven and on earth will follow us to glorify Him. (Life-study of Ephesians, pp. 300-301, 303-304)

Further Reading: Life-study of Revelation, msg. 64

第九周诗歌

补 27

在荣耀里有一人

（英505）

A 大调　　4/4

1 1 | 1 – 5 1 | 2 – 5 5 | 3 2 3 4 | 3 – 2
一 在荣 耀 里有 一 人,祂 的生命是 为 我。

1 | 1 – 7 6 | 7 1 2 3 | 7 – 6 · 5 | 5 – –
祂 是 完全 圣 洁,自 由 且 超 脱,

5 | 5 – 4 3 | 4 – 3 3 | 2 3 1 2 | 7 · 6 5
祂 是 全智、仁 慈,祂 是 何温 柔!

1 | 1 7 1 2 | 1 – 5 3 | 3 2 3 4 | 3 – 2
祂 荣耀里的 生 命乃 是 为着 我。

3 | 4 3 2 1 | 7 – 1 4 | 3 – 2 · 1 | 1 – – ‖
祂 荣耀里的 生 命乃 是 为 着 我。

二 在荣耀里有一人,　　祂的生命是为我。
在祂全无疾病,　　祂毫无软弱,
祂是刚强、有力,　　且能往上浮!
祂荣耀里的生命　　乃是为着我。

三 在荣耀里有一人,　　祂的生命是为我。
祂胜过了死亡,　　拘禁全脱落,
在复活里作王,　　权柄手中握!
祂荣耀里的生命　　乃是为着我。

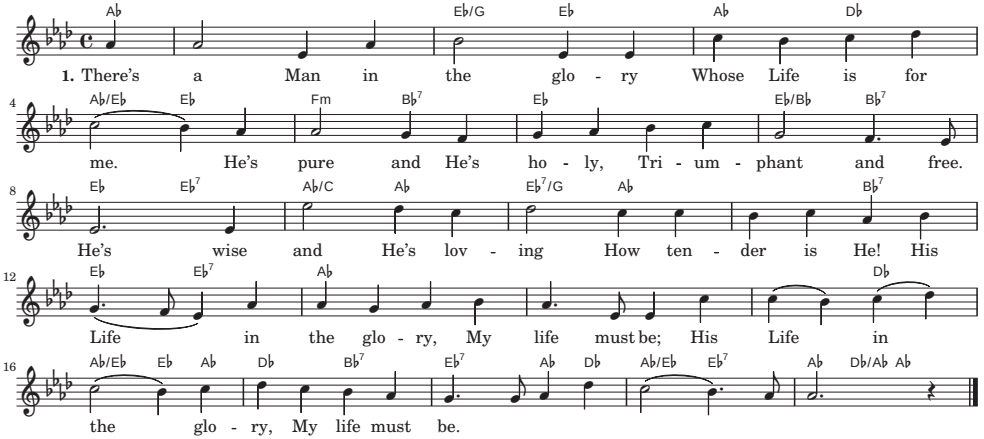
四 在荣耀里有一人,　　祂的生命是为我。
祂的平安长存,　　不怕何风波,
祂喜乐,发光辉,　　盼望而等着,
祂荣耀里的生命　　从我里透过。

WEEK 9 — HYMN

There's a Man in the glory

Experience of Christ — As Life

505



2. There's a Man in the glory
Whose Life is for me.
He overcame Satan;
From bondage He's free.
In Life He is reigning;
How kingly is He!
His Life in the glory,
My life must be;
His Life in the glory,
My life must be.

3. There's a Man in the glory
Whose Life is for me.
In Him is no sickness;
No weakness has He.
He's strong and in vigor,
How buoyant is He!
His Life in the glory
My life may be;
His Life in the glory
My life may be.

4. There's a Man in the glory
Whose Life is for me.
His peace is abiding;
How patient is He!
He's joyful and radiant,
Expecting to see
His Life in the glory
Lived out in me;
His Life in the glory
Lived out in me.

申言稿：_____

Composition for prophecy with main point and sub-points: