

第三篇

為著神的建造而變化

JL 詩歌：604, 546

讀經：創二八 10 ~ 22，三二 28，三五 10、15，羅
十二 2，林後三 18，啓四 3，二一 11

週 一

壹 我們需要被這思想光照並充分浸透：神在宇宙中只作一件事，就是建造祂永遠的居所——伯特利——創二八 10 ~ 22，太十六 18，弗二 21 ~ 22，啓二一 2 ~ 3：

一 整本聖經是一本建造的書；聖經的主題乃是神的建造——創二八 10 ~ 22，太十六 18，弗二 21 ~ 22，四 16，啓二一 2 ~ 3。

二 聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，就是祂自己與人性的調和，也就是一個活的組成，由蒙祂救贖並與祂調和的人所組成——太十六 18。

三 神的建造是祂心頭的願望，也是祂救恩的目標——出一 11，二五 8，四十 2 ~ 3，弗一 5、9，二 21 ~ 22，四 16。

四 我們對神的建造需要有神聖的領會——太十六 18，弗四 16：

Message Three

Transformation for God's Building

JL Hymns: 839, 750

Scripture Reading: Gen. 28:10-22; 32:28; 35:10, 15; Rom. 12:2; 2 Cor. 3:18;
Rev. 4:3; 21:11

Day 1

I. We need to be enlightened by and fully saturated with the thought that in the universe God is doing only one thing—building His eternal habitation—Bethel—Gen. 28:10-22; Matt. 16:18; Eph. 2:21-22; Rev. 21:2-3:

A. The entire Bible is a book of building; the main subject of the Bible is the building of God—Gen. 28:10-22; Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2-3.

B. The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity—a living composition of persons redeemed by and mingled with Himself—Matt. 16:18.

C. God's building is the desire of His heart and the goal of His salvation—Exo. 1:11; 25:8; 40:2-3; Eph. 1:5, 9; 2:21-22; 4:16.

D. We need to have a divine understanding of God's building—Matt. 16:18; Eph. 4:16:

- 1 神的建造乃是神與人的調和——約十四 20, 十五 4 上, 約壹四 15:
- a 神建造的原則, 乃是神把祂自己建造到我們裏面, 又把我們建造到祂裏面——弗三 17 上。
- b 召會乃是神的建造, 由神自己作神聖的材料, 與人作屬人的材料調和而成——林前三 9、11。

週 二

- 2 神的建造是三一神團體的彰顯——提前三 15 ~ 16, 約十七 22, 弗三 19 下、21:
- a 神的心意是要得著一班人建造成為屬靈的建造, 以彰顯祂並代表祂, 好對付祂的仇敵, 恢復失去的地——創一 26, 彼前二 5、9。
- b 神在地上藉著人得著彰顯和代表的願望, 只有在我們建造在一起時, 才能得著完成——創一 26, 弗二 21 ~ 22。
- 3 神的建造乃是神的擴大、擴展, 以團體的方式彰顯祂自己——約三 29 上、30 上, 西二 19:
- a 真正的建造乃是三一神的擴大, 擴展, 使神能以團體的方式彰顯祂自己——弗三 21。
- b 神聖的建造是那是生命的三一神作到我們裏面, 使我們在祂的經綸裏成為祂的一個彰顯, 就是神的擴大和擴展——9、17 上、19 下、21 節, 一 10。
- 五 伯特利, 神的家, 就是今日的召會, 要終極完成於新耶路撒冷, 作永遠的伯特利, 就是神和祂所救贖之選民永遠的居所——創二八 19, 三五 15, 提前三 15, 啓二一 3、22。

週 三

1. God's building is the mingling of God with man——John 14:20; 15:4a; 1 John 4:15:
- a. The principle of God's building is that God builds Himself into us and builds us into Himself——Eph. 3:17a.
- b. The church is God's building composed of Himself as the divine material mingled with man as the human material——1 Cor. 3:9, 11.

Day 2

2. God's building is the corporate expression of the Triune God——1 Tim. 3:15-16; John 17:22; Eph. 3:19b, 21:
- a. God's intention is to have a group of people built up as a spiritual building to express Him and to represent Him by dealing with His enemy and recovering the lost earth——Gen. 1:26; 1 Pet. 2:5, 9.
- b. God's desire to be expressed and represented by man on earth can be fulfilled only when we are built up together——Gen. 1:26; Eph. 2:21-22.
3. God's building is the enlargement, the expansion, of God to express Himself in a corporate way——John 3:29a, 30a; Col. 2:19:
- a. The genuine building is the enlargement, the expansion, of the Triune God, enabling God to express Himself in a corporate way——Eph. 3:21.
- b. The divine building is the Triune God as life being wrought into us so that we may become His one expression, the enlargement and expansion of God in His economy——vv. 9, 17a, 19b, 21; 1:10.
- E. Bethel, the house of God, is the church today and will consummate in the New Jerusalem as the eternal Bethel, the eternal dwelling place of God and His redeemed elect——Gen. 28:19; 35:15; 1 Tim. 3:15; Rev. 21:3, 22.

Day 3

貳 雅各這個在神變化手下的人，代表那為著神的建造而變化的生活——創三二 28，三五 10、15：

一 雅各的歷史必須成為我們的傳記：

- 1 雅各的一生有三個顯著的時期：對付期（二五～三二），變化期（三二～三七）和成熟期（三七～五十）。
- 2 雅各所遭遇的每件事，都是為著他的變化：
 - a 雅各要被變化，就必須被壓到環境裏，使他無可選擇，只得經歷改變——三一 36～42，三二 28。
 - b 從雅各的經歷我們看見，我們所遭遇的每件事，都在神的主宰之下，叫我們被變化——羅八 28～29，十二 2。
 - c 雅各的變化開始於創世記三十二章，主來摸雅各最強的部分，他的大腿；從那時起，變化的過程持續到三十七章。
 - d 西緬和利未給雅各帶來的難處，摸著他全人的深處，他開始被變化——三四 30，四九 5～7。
- 3 雅各已蒙揀選作神的彰顯和神的王子，但惟有藉著變化，他才能成為神的彰顯和神的王子——一 26，三二 28，林後三 18：
 - a 『以色列』的意思是『與神較力者』（創三二 28）和『神的王子』。
 - b 神的定旨是要對付雅各這個抓奪者，把他變化為以色列，神的王子，有神的形像彰顯祂，並運用祂的管治權代表祂——一 26。

週 四

II. Jacob, a man under God's transforming hand, represents a life of transformation for God's building—Gen. 32:28; 35:10, 15:

A. Jacob's history must become our biography:

1. There are three distinct periods in Jacob's life: the period of dealings (chs. 25—32), the period of transformation (chs. 32—36), and the period of maturity (chs. 37—50).
2. Everything that happened to Jacob was for his transformation:
 - a. In order to be transformed, Jacob had to be pressed into situations that gave him no choice except to undergo a change—31:36-42; 32:28.
 - b. From Jacob's experience we see that everything that happens to us is under God's sovereignty for our transformation—Rom. 8:28-29; 12:2.
 - c. Jacob's transformation began from the time the Lord came and touched Jacob's strongest part, his thigh, in Genesis 32; from that time onward, the process of transformation continued until chapter 37.
 - d. The trouble that Simeon and Levi caused Jacob touched him in the depths of his being, and he began to be transformed—34:30; 49:5-7.
3. Jacob had been chosen to be the expression of God and a prince of God, and he could become God's expression and a prince of God only through transformation—1:26; 32:28; 2 Cor. 3:18:
 - a. Israel means “one who struggles with God” (Gen. 32:28) and “the prince of God.”
 - b. God's purpose in dealing with Jacob, a supplanter, was to transform him into Israel, a prince of God, bearing His image to express Him and exercising His dominion to represent Him—1:26.

Day 4

- c 雅各的名改為以色列；一個抓奪者（雅各），變為神的王子——三二 27 ~ 28，三五 10。
- d 基督徒的生活乃是與神較力而被神變化為神王子的生活——羅十二 2，五 17。
- e 神揀選、豫定、並呼召我們的目的，乃是將可憐的罪人變化成君尊的兒子，使我們在變化過程完成後，能作王掌權——啓二二 5。

二 我們因著墮落，都成了變樣的泥土；神的方法不是改良變樣的人，乃是把人變化為石頭，為著建造神的家，伯特利——創二 7，約一 42，彼前二 4 ~ 5。

三 變化就是那是靈的基督，即在復活裏的基督這賜生命之靈，分賜並作到我們的魂裏，頂替我們在天然生命裏的所是，使基督擴增，我們天然的生命衰減——林前十五 45 下，林後三 17 ~ 18，弗三 17 上。

四 變化不是外面的改正或調整，乃是神的生命在裏面新陳代謝的作用，藉著將基督神聖生命的元素加到我們全人裏面，而使我們在外面彰顯出基督的形像——林後三 18：

週 五

- 1 變化的過程是生機的，也是新陳代謝的：變化是生機的，因為與生命有關；變化是新陳代謝的，因為與排除舊元素、增加新元素的過程有關——羅五 10。
- 2 變化期間所發生新陳代謝的改變，乃是內裏構成和外在形狀上的改變——十二 2，八 29。

- c. Jacob's name was changed to Israel; a supplanter (Jacob) was changed into a prince of God——32:27-28; 35:10.
- d. The Christian life is a life of struggling with God to be transformed by God into a prince of God——Rom. 12:2; 5:17.
- e. God's purpose in selecting, predestinating, and calling us is to transform pitiful sinners into royal sons so that, after the process of transformation has been completed, we may reign as kings——Rev. 22:5.

B. Because of the fall, we became distorted clay; God's way is not to reform distorted ones but to transform them into stones for the building up of God's house, Bethel——Gen. 2:7; John 1:42; 1 Pet. 2:4-5.

C. To be transformed is to have the pneumatic Christ, Christ in resurrection as the life-giving Spirit, dispensed and wrought into our soul to replace what we are in the natural life so that Christ may increase and our natural life may decrease——1 Cor. 15:45b; 2 Cor. 3:17-18; Eph. 3:17a.

D. Transformation is not outward correction or adjustment but the metabolic function of the life of God in us, by the addition of the element of the divine life of Christ into our being, so that we may express the image of Christ outwardly——2 Cor. 3:18:

Day 5

- 1. The process of transformation is both organic and metabolic; it is organic because it is related to life, and it is metabolic because it is related to a process in which old elements are discharged and new elements are added——Rom. 5:10.
- 2. The metabolic change that takes place during transformation is a change both in inward constitution and outward form——12:2; 8:29.

3 變化是神長子作神人原型的大量複製，使我們模成祂的形像，與神的長子畢像畢肖——29 節。

五 我們是得勝或是失敗，就在於魂的變化，也在於我們對主變化工作的態度——十二 2：

1 神變化的工作其實就是祂國度的操練；順從神就是與祂變化的工作合作——林後三 18，十 5～6。

2 我們若讓三一神這賜生命的靈天天變化我們，就是得勝者——羅十二 2，八 28～29、37。

週 六

六 變化的結果帶進建造；新耶路撒冷碧玉牆的建造，是與變化並行的——十二 2，啓二一 18 上：

1 那靈變化的工作乃是帶有祂神聖元素全備的供應，使伯特利，神的居所，建造起來——腓一 19。

2 最終，那靈變化的工作帶進新耶路撒冷，有神的形像作祂的彰顯：

a 神顯出來的樣子好像碧玉，而新耶路撒冷有神的榮耀，發光如同碧玉——啓四 3，二一 11。

b 城牆的第一層根基和新耶路撒冷的整個城牆一樣，都是用碧玉造的，指明建造聖城的主要材料是碧玉——18～19 節。

c 既然碧玉表徵神彰顯在祂可傳輸的榮耀裏，新耶路撒冷主要的功用也就是帶著神的榮耀彰顯神——四 3，二一 11。

3. Transformation is for the mass reproduction of the firstborn Son of God as the prototype of a God-man so that we may be shaped into His image to be exactly the same as the firstborn Son of God——v. 29.

E. Whether we are overcomers or defeated ones depends upon the transformation of our soul and upon our attitude toward the Lord's transforming work——12:2:

1. God's transforming work is actually His exercising of His kingdom; to obey God is to cooperate with His transforming work——2 Cor. 3:18; 10:5-6.

2. If we let the Triune God as the life-giving Spirit transform us day by day, we will be overcomers——Rom. 12:2; 8:28-29, 37.

Day 6

F. Transformation issues in building up; the building up of the jasper wall of the New Jerusalem goes along with transformation——12:2; Rev. 21:18a:

1. The Spirit's transforming work is with His bountiful supply of the divine element for the building up of Bethel, God's dwelling place——Phil. 1:19.

2. Consummately, the transforming work of the Spirit issues in the New Jerusalem, which bears the image of God for His expression:

a. God appears like a jasper stone, and the New Jerusalem, having the glory of God, shines like a jasper stone——Rev. 4:3; 21:11.

b. The first layer of the wall's foundation, as well as the entire wall of the New Jerusalem, is built with jasper, indicating that the main material in the building of the city is jasper——vv. 18-19.

c. Since jasper signifies God expressed in His communicable glory, the main function of the New Jerusalem is to express God in bearing His glory——4:3; 21:11.

七 創世記是整本聖經完整啓示的縮影：

- 1 在創世記末了，我們看見一個名叫以色列的人，變化過的人，他是透亮、清楚且滿了生命的；這個變化過的人，乃是新耶路撒冷的一粒種子，一個小影——三五 10。
- 2 在啓示錄末了，我們看見新耶路撒冷，一座透明的城，滿了神的生命，有神的榮耀，城的光輝如同『極貴的寶石，好像碧玉，明如水晶』——二一 11、3，二二 1～2。

G. The book of Genesis is a miniature of the complete revelation of the entire Bible:

1. At the end of Genesis we see a man called Israel, a transformed person who is clear, transparent, and full of life; this transformed person is a seed, a miniature, of the New Jerusalem—35:10.
2. At the end of Revelation we see the New Jerusalem, a transparent city filled with the life of God, having the glory of God, and whose light is like “a most precious stone, like a jasper stone, as clear as crystal”—21:11, 3; 22:1-2.

晨興餽養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

弗四 16『本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

我們必須被這思想光照並充分浸透：神在這宇宙中只作一件事，就是建造祂永遠的居所。祂對任何別的事都沒有興趣。創造和救恩都是為著這目的。凡祂所賜給我們的福分也都是為著這目的。…今天，幾乎沒有基督徒關心神的建造。因此，我們有膽量說，我們在主的恢復裏，是惟一關心神建造的基督徒（創世記生命讀經，一一八五至一一八六頁）。

信息選讀

聖經是一本建造的書。首先，神囑咐挪亞建造方舟。然後我們在舊約裏看見，亞伯拉罕尋找一座城，他的後裔以色列人建造了一個帳幕。後來他們進入美地，建造了一個殿。在新約裏，主說祂要建造祂的召會（太十六 18）。…彼得責備猶太人，說他們這些匠人棄絕了基督作神建造的房角石（徒四 11）。保羅也告訴我們說，我們是神的家（提前三 15），也是神的建築（林前三 9）。…然後彼得在第一封書信中告訴我們，基督是為著神建造的活石，我們也像祂，是活石，被建造成為屬靈的殿（彼前二 4～5）。我們能看見，神的建造乃是貫穿全本聖經的路線，這建造的總結就是新耶路撒冷（長老訓練第二冊，六五頁）。

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

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.

We must be enlightened by and fully saturated with the thought that in this universe God is doing only one thing—building His eternal habitation. He is not interested in anything else. Creation and salvation are both for this purpose. Whatever blessings He has bestowed upon us are also for this purpose....Today, hardly any Christians care for God's building. Because of this, we have the boldness to say that we in the Lord's recovery are the unique Christians caring for God's building. (Life-study of Genesis, p. 989)

Today's Reading

The Bible is a book of building. First, God charged Noah to build the ark. Then we see in the Old Testament that Abraham was looking for a city and that his descendants, the children of Israel, built a tabernacle. Later, they entered into the good land and built a temple. In the New Testament the Lord said that He would build His church (Matt. 16:18)....Peter rebuked the Jews by saying that they, the builders, had rejected Christ as the cornerstone of God's building (Acts 4:11). Also, Paul told us that we are the house of God (1 Tim. 3:15) and that we are God's building (1 Cor. 3:9)....Then Peter told us in his first Epistle that Christ is the living stone for God's building and we are like Him as the living stones to be built up into a spiritual house (1 Pet. 2:4-5). We can see that God's building is a line throughout the entire Bible, and the consummation of this building is the New Jerusalem. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 59-60)

我們必須充分的領悟並記得，全本聖經的神聖思想不是說神要尋找一個物質的居所。…聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，乃是祂自己與人性的調和。祂在尋找一個活的組成，由蒙祂救贖並與祂調和的活人所組成。

主就是建造，這件事的原則乃是神將祂自己與人性調和；大體而言，這也是神建造的原則。所以，召會也是神自己與人性的神聖調和。召會不是屬於舊造，乃是神的建造，由神自己這神聖的材料，與人這屬人的材料調和所組成。

關於召會的建造，我們有很多可說的，但我們必須看見，這個建造乃是神與人的調和。我們越多與神調和，就越建造在一起。若沒有神，我們就不可能建造在一起。就算我們能這樣建造在一起，那也不是神的建造，而僅僅是人的建造。召會作為神的建造，不是屬人的結合或組成，而是神與人性的調和（神建造的概論，九、六頁）。

神要進到人裏面，必須成為肉體；人要進到神裏面，必須經過死而復活。這就是神建造的原則。

聖經給我們看見，神在宇宙中有一個工作，就是在創造之後，有祂救贖的完成，然後，只有一個工作一直在進行，那個工作就是建造。

神沒有第二個建造，也沒有第二個建築。神惟一的建造，惟一的建築，就是要在蒙恩的人身上，建造祂自己；把祂自己建造到蒙恩的人裏面，也要把蒙恩的人建造到祂裏面。換句話說，神的這個建造一點都不是別的工作，而是要把祂和人，人和祂完全建造成為一個（召會是基督的身體，一一二、一一六頁）。

參讀：神建造的異象，第一章；聖經中的十條路線，第五篇；神建造的概論，第一至四章。

We must realize and remember well that the divine thought in the entire Scriptures is not that God is seeking a physical habitation....The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity. He is seeking a living composition of living persons redeemed by and mingled with Himself.

The principle of the Lord being a building is that God mingles Himself with humanity, and this is the principle of God's building in general. Therefore, the church also is the divine mingling of God Himself with humanity. The church is not something of the old creation. It is God's building composed of God Himself as the divine material mingled with man as the human material.

We may speak much concerning the building of the church, but we must realize that the building is the mingling of God with man. The more we are mingled with God, the more we are built up together. It is impossible for us to be built up together without God. Even if we could be built in this way, that would not be the building of God; it would merely be a building of people. The church as the building of God is not a combination or composition of humans. Rather, it is a mingling of God with humanity. (The Building of God, pp. 13, 10-11)

In order for God to enter into man, incarnation is required. In order for man to enter into God, the process of death and resurrection is required. This is the principle of God's building.

The Bible shows that God has one work in the universe. After creation He accomplished redemption; after redemption He is still carrying out one work, and this work is building.

God does not have another building work, and He does not have another building. God's only building work is to build Himself into the believers and to build the believers into Himself; this is His building. In other words, the building work of God is to build God and man and man and God fully into one. (The Church as the Body of Christ, pp. 94, 97)

Further Reading: The Vision of God's Building, ch. 1; Ten Lines in the Bible, ch. 5; The Building of God, chs. 1-4

晨興餽養

創三五 15『雅各就給神與他說話的地方起名
叫伯特利。』

弗三 21『願在召會中，並在基督耶穌裏，榮耀
歸與祂，直到世代，永永遠遠。阿們。』

聖經開始於神的創造，結束於神的建造。神的創造乃是為著祂的建造，神的建造乃是實現祂創造之定旨的終極完成。神…用於建造的主要元素乃是神的生命。我們生在神的創造裏，但我們重生乃是為著神的建造，就是召會，其終極完成乃是新耶路撒冷。這建造是屬於生命，藉著生命，並憑著生命。…生命與建造乃是整本聖經兩個關鍵的辭。生命是神在基督裏作活的內容，建造乃是三一神團體的彰顯。

神的願望是要我們認識並成就祂在地上建造的異象。…神的心意是要得著一班人成為屬靈的建造，以彰顯神並代表神，好對付祂的仇敵，恢復失去的地（神建造的異象，序、一七、三三頁）。

信息選讀

建造實在就是神的擴大。建造是神的擴大，以團體的方式彰顯神。…生命是神自己作到我們裏面。三一神若真的作到我們裏面，結果必有神的擴大和擴展。…神並沒有創造一對夫妻，祂只創造了一個人。妻子出自丈夫，成為丈夫的擴大。那就是建造。亞當的妻子夏娃，是神的建造，那個建造是亞當的擴大。亞當是神成為人的豫像和豫表，夏娃是神建造的豫像和豫表。這個建造既是亞當的一部分，無疑就是他的擴大和擴展。

Morning Nourishment

Gen. 35:15 And Jacob called the name of the place where God had spoken with him Bethel.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

The Scriptures open with God's creation and finish with His building. God's creation is for His building, and God's building is the ultimate consummation that fulfills His purpose in creation....The main element utilized for God's building is the divine life. We were born into God's creation, but we are reborn for God's building, which is the church, the ultimate consummation of which is the New Jerusalem. This building is of life, by life, and with life....Life and building are the two key words in the entire Bible. Life is God in Christ as the living content, and building is the corporate expression of the Triune God.

It is God's desire that we realize and fulfill the vision of His building on this earth. God's intention is to have a group of people built up as a spiritual building to express God and to represent God by dealing with His enemy and recovering this lost earth. (The Vision of God's Building, pp. 5, 19, 31)

Today's Reading

Building is actually the enlargement of God. Building is the enlargement of God to express God in a corporate way. We have seen that life is God Himself wrought into our being. If the Triune God has truly been wrought into us, the issue will be an enlargement and an expansion of God....God did not create a couple; He only created a man. The wife came out of the husband, becoming the enlargement of her husband. That was building. Eve, as the wife of Adam, was God's building, and that building was the enlargement of Adam. Adam was a figure and type of God becoming a man, and Eve was a figure and type of God's building. Since this building was a part of Adam, it was undoubtedly his enlargement and expansion.

在創世記一章，神是單獨的。到了啓示錄末了，神是在聖城新耶路撒冷的中心，新耶路撒冷乃是祂的擴大。在太初我們只看到神自己，並沒有任何的擴展和擴大。然而歷世歷代，神一直將祂自己作到祂的選民裏面。最終我們都將成為祂的建造，這一個建造就是神自己的擴大。因此，這個建造將成為神的擴展；這個擴展將以團體的方式彰顯神。這就是神的建造。建造不僅是我倚靠你，你倚靠我，弟兄姊妹互相倚靠而已。那不是對建造的充分領會。正確的建造乃是神的擴大，是三一神的擴展，使神能以團體的方式彰顯祂自己。這就是約翰福音的啓示。約翰福音啓示，三一神正在將祂自己分賜到信徒裏面，並且祂所有的信徒，由於三一神灌輸、注入到他們裏面，結果就成為祂的擴大。三一神的這個擴大就是神的擴展、建造和彰顯。…因此，當我們說到神的建造時，我們的意思就是作生命的三一神，不斷的作到我們裏面，並且我們在祂的灌輸和注入下成為祂的一個彰顯。這個彰顯是祂的擴大和擴展（約翰福音生命讀經，六至七頁）。

神叫雅各上伯特利去（創三五1）。最終，新耶路撒冷將是永世的伯特利。雅各從未建造過甚麼，但他的後裔首先建造了帳幕，然後建造了聖殿。啓示錄說，新耶路撒冷是神的帳幕，神自己和羔羊是殿（二一22）。這是伯特利。神永遠的定旨是要得著這居所，並且祂今天正在這居所上作工。甚至在雅各的一生中，神在雅各身上作工，也是為著祂的居所，為著伯特利（創世記生命讀經，一一八五頁）。

參讀：召會是基督的身體，第三至六篇。

In Genesis 1 God was alone. At the end of the book of Revelation, God is in the center of the holy city, New Jerusalem, which is His enlargement. In the beginning we find God Himself without any expansion or enlargement. However, throughout the ages and generations God has been working Himself into His chosen people. Eventually we all shall become His building, a building which is the enlargement of God Himself. Hence, this building will become God's expansion, and this expansion will express God in a corporate way. This is God's building. Building is not simply that I depend upon you, that you depend upon me, and that the brothers and sisters depend upon one another. That is not an adequate understanding of building. The proper building is the enlargement of God, the expansion of the Triune God, enabling God to express Himself in a corporate way. This is exactly the revelation of the Gospel of John. The Gospel of John reveals that the Triune God is dispensing Himself into His believers and that all His believers, as a result of the transfusion and infusion of the Triune God into them, become His enlargement. This enlargement of the Triune God is the expansion, the building, and the expression of God. This is the revelation of the Gospel of John. Thus, when we speak of the building of God, we mean that the Triune God as life is being wrought into us continually and that under His transfusion and infusion we are becoming His one expression. This expression is His enlargement and expansion. (Life-study of John, pp. 5-6)

God told Jacob to go up to Bethel (Gen. 35:1). Ultimately, the New Jerusalem will be the eternal Bethel. Jacob never built anything, but his descendants firstly built the tabernacle and then the temple. The book of Revelation says that the New Jerusalem is God's tabernacle and that there God Himself and the Lamb are the temple (Rev. 21:22). This is Bethel. God's eternal purpose is to have this dwelling place, and He is working on it today. Even during Jacob's lifetime God was working on Jacob for His dwelling place, for Bethel. (Life-study of Genesis, p. 989)

Further Reading: The Church as the Body of Christ, chs. 3-6

晨興餽養

創三二 28『那人說，你的名不要再叫雅各，要叫以色列；因為你與神與人較力，都得了勝。』

羅十二 2『不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

亞伯拉罕代表被神稱義，並活在與神交通中的生命；以撒代表享受神恩典的生命。在雅各身上我們看到屬靈生命的第三方面—變化。雅各這個在神變化手下的人，代表變化的生命。拉班壓榨雅各，乃是神的主宰。雅各需要拉班壓榨的手，神用這手來變化雅各（創世記生命讀經，一一〇三頁）。

信息選讀

雅各的歷史也必須成為我們的傳記。我們必須相信，我們日常生活中的每件事，都在神主宰的手下。雅各所遭遇的每件事，都是為著他的變化和成熟。雅各要被變化，必須被壓到環境裏，叫他無可選擇，只得經歷改變。我們和雅各一樣，在被改變之後，神要主宰的用人、事、物倒空所充滿我們的一切，除去我們先入的一切東西，使我們的度量增加，好被神充滿。

雅各的一生有三個顯著的時期：對付期，變化期和成熟期。你若比較創世記二十七、三十七和四十七章，就會看見對付、變化和成熟。到了四十七章，雅各的成熟達到巔峰，並且完全得著表顯。…從雅

Morning Nourishment

Gen. 32:28 And He said, Your name will no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

Abraham represents a life justified by God and living in fellowship with God, and Isaac represents the life which enjoys God's grace. In Jacob we see the third aspect of the spiritual life—transformation. Jacob, a man under God's transforming hand, represents the life of transformation. Laban's squeezing of Jacob was sovereign of God. Jacob needed Laban's squeezing hand, and God used it for Jacob's transformation. (Life-study of Genesis, pp. 915-916)

Today's Reading

Jacob's history must also become our biography. We must believe that everything in our daily life is under God's sovereign hand. Everything that happened to Jacob was for his transformation and maturity. In order to be transformed, Jacob had to be pressed into situations that gave him no choice except to undergo a change. Like Jacob, after we have been changed, God will sovereignly use persons, things, and events to empty us of everything that has filled us and to take away every preoccupation so that we may have an increased capacity to be filled with God.

There are three distinct periods in Jacob's life: the period of dealings, the period of transformation, and the period of maturity. If you compare three chapters, [Genesis] 27, 37, and 47, you will see the dealings, the transformation, and the maturity. In chapter 47 Jacob's maturity reaches its peak and it is fully

各的經歷我們看見，我們所遭遇的每件事，都在神的主宰之下，叫我們被變化，得成熟。沒有一件事是偶然的。神永遠的定旨，只能藉著我們的變化和成熟來完成。

從二十五至三十二章，我們沒有看見雅各在生命上的改變。照著二十五章的記載，雅各甚至在出生以前就開始抓奪了。雅各的變化開始於神摸他的時候。這發生在三十二章。雖然二十五至三十二章沒有變化，沒有生命上的改變，但這幾章滿了對付。請記得，雅各在拉班手下度過二十年，在那些年間他受了一次又一次的對付。經過了那二十年的對付，有一天晚上，在毘努伊勒，主來摸雅各最強的部分，他的大腿，雅各就瘸了。那標明了雅各變化的開始，而變化的過程是從三十二章持續到三十七章。在這幾章，我們看見雅各如何被變化的一幅圖畫。

在三十四章的遭遇給雅各很深的印象。當他年老給十二個兒子祝福時，他無法忘記西緬和利未所作的。

聖經中的記載是我們的傳記，我們日常生活的記載是我們的自傳。…雅各已蒙揀選作神的彰顯。這樣一個抓奪的人怎能成為神的彰顯？不是憑著外面的改正，只有藉著變化的過程。變化如何才能完成？只有藉著神主宰的安排，將我們擺在某種環境中，在某些人手下。在我們環境的安排上，祂是主宰的。

以色列這名的意思是『與神較力者』。很多基督徒知道以色列的意思是『神的王子』，但最好的辭典和譯本指明，這意思是次要的，以色列這名主要的意思乃是『與神較力者』。…主祝福雅各後，雅各完全領悟那摔跤者就是神，他便給那地方起名叫毘努伊勒，意思就是『神的面』（創世記生命讀經，一四二九至一四三〇、一四三四、一四三一、一四三三、一一七八、一一〇三、一一六〇至一一六一頁）。

參讀：創世記生命讀經，第七十一、七十五至七十六、九十三至九十四篇。

manifested. From Jacob's experience we see that everything that happens to us is under God's sovereignty for our transformation and maturity. Nothing is accidental. God's eternal purpose can only be accomplished through our transformation and maturity.

From chapter 25 to chapter 32 we see no change in Jacob's life. According to the record of chapter 25, Jacob began supplanting even before he was born. Jacob's transformation began from the time God touched him. This took place in chapter 32. Although in chapters 25 to 32 there is no transformation, no change in life, these chapters are full of dealings. Remember, Jacob spent twenty years under the hand of Laban. During those years he suffered one dealing after another. After those twenty years of dealings, one night, at Peniel, the Lord came and touched Jacob's strongest part, his thigh, and Jacob became lame. That marked the beginning of Jacob's transformation, and the process of transformation continued from chapter 32 to chapter 37. In these chapters we see a picture of how Jacob was being transformed.

What happened to Jacob in chapter 34 made a profound impression on him. When he was old and was bestowing his blessing on his twelve sons, he was unable to forget what Simeon and Levi had done.

The record in the Bible is our biography, and the record in our daily living is our autobiography....Jacob had been chosen to be the expression of God. How could such a supplanter become God's expression? Not by outward correction, but only through the process of transformation. How can transformation be accomplished? Only by our being placed, by God's sovereign arrangement, into a certain environment and under the hand of certain people. He is sovereign in His arrangement of our environment.

The name Israel means "one who struggles with God." Many Christians know that Israel means "the prince of God," but, as the best lexicons and translations make clear, this meaning is secondary. The primary meaning of the name Israel is a "wrestler with God."...After the Lord blessed him, Jacob fully realized that the wrestler was God, and he named that place Peniel, which means "the face of God." (Life-study of Genesis, pp. 1199-1200, 1204, 1201, 1203, 982, 916, 966-967)

Further Reading: Life-study of Genesis, msgs. 71, 75-76, 93-94

晨興餽養

彼前二 4～5『你們來到祂這爲人所棄絕，卻爲神所揀選所寶貴的活石跟前，也就像活石，被建造成爲屬靈的殿，成爲聖別的祭司體系，藉著耶穌基督獻上神所悅納的屬靈祭物。』

9『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚…祂…的美德。』

爲著完成神的定旨，雅各的名改爲以色列（創三二 27～28）；一個抓腳跟的人，抓奪者（雅各），變爲神的王子（以色列）。雅各若仍是一個抓奪者，他就絕不能在完成神聖的定旨上爲神所用。雅各必須變爲神的王子。爲著建造召會，彼得的名『西門』，被改爲『磯法』，意思是石頭（約一 42）。彼得天然的人是泥巴，他必須爲著神的建造，變化成爲石頭，甚至是寶石〔彼前二 5〕，以完成神聖的定旨（創世記生命讀經，七八八頁）。

信息選讀

神呼召的目的是甚麼？乃是要把祂所呼召的人變化爲君王。我們在雅各身上可以看到這目的，但在亞伯拉罕和以撒身上看不到。…你如果問以撒，他生活的目的是甚麼；他也許會說，『我生活的目的是享受。』以撒不知道別的。同樣，今天大多數基督徒也不知道他們生活的目的是甚麼。他們也許說，『我們得救是爲著過快樂的生活，今天有平安和快樂，將來就到天上去。』但新約清楚的啓示，神的揀選、豫定和呼召的目的是兒子的名分（弗一 4～5）。我們已被豫定得兒子的名分。我們不是普通的兒子；我們是君王的兒子，是

Morning Nourishment

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him...

For the fulfilling of God's purpose, Jacob's name was changed to Israel (Gen. 32:27-28); a heel-holder, a supplanter (Jacob), was changed into a prince of God (Israel). If Jacob had remained a supplanter, he could never have been used by God in the fulfillment of the divine purpose. Jacob had to be changed into a prince of God. For the building of the church, Peter's name, Simon, was changed to Cephas, which means a stone (John 1:42). Peter's natural being was muddy, and he had to be transformed into a stone, even a precious stone, for God's building (1 Pet. 2:5) to fulfill the divine purpose. (Life-study of Genesis, p. 650)

Today's Reading

What is the purpose of God's calling? It is to transform His called ones into kings. We can see this purpose in Jacob, but not in Abraham or Isaac....If you were to ask Isaac about his purpose in life, he might have said, "My purpose in life is to enjoy." Isaac did not know anything else. In like manner, most Christians today do not know what the purpose of their life is. They may say, "We have been saved to live a happy life, to have peace and joy today, and to go to heaven in the future." But the New Testament clearly reveals that the purpose of God's selection, predestination, and calling is sonship (Eph. 1:4-5). We have been predestinated unto sonship. We are not common sons; we are royal sons, sons of the royal family

皇家的兒子，是命定要作王的。羅馬八章二十九節說，『因為神所豫知的人，祂也豫定他們模成神兒子的形像。』這是神的定旨（創世記生命讀經，一〇四七至一〇四八頁）

乃是為著在伯特利建造神的家（神的這家乃是約翰福音論到召會，就是基督身體的內在和基本的線），祂所救贖的人才被那靈在生機上變化為石頭。彼前二章四至五節說，基督是寶貴的活石，我們來到祂跟前，使我們也成為活石，為著建造神的家。我們因著墮落，都成了變樣的泥土。神的方法不是改良變樣的泥土，乃是把泥土變化為石頭。羔羊是為著救贖；那靈是為著變化，使我們能成為石頭，為著建造神的家，伯特利（約翰福音結晶讀經，六六頁）。

新約的得勝者不僅在召會時代得產生，也在召會時代得成全。新約得勝者的成全，乃是藉著對基督主觀的經歷和享受而變化。林後三章十八節說，『我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』變化就是讓基督加到我們這人裏面，頂替我們的所是，使基督擴增，我們天然的生命衰減。當變化的過程在我們裏面進行時，我們天然人的舊元素就被帶走，而榮耀，就是復活的基督這賜生命的靈，就加到我們裏面，頂替天然的元素。藉著這樣的過程，新約的得勝者就在今世得成全（新約總論第七冊，五五七至五五八頁）。

變化不是外面的改正或調整，乃是神的生命在裏面新陳代謝的作用，藉著將基督神聖生命的元素加到我們全人裏面，而使我們在外面彰顯出基督的形像。彰顯出基督的形像，就是彰顯出新耶路撒冷（經歷神生機的救恩等於在基督的生命中作王，二二頁）。

參讀：保羅的完成職事，第七至八章；召會作基督身體的異象、實行與建造，第十一章。

who are destined to be kings. Romans 8:29 says, "Whom He foreknew, He also predestinated to be conformed to the image of His Son." This is God's purpose. (Life-study of Genesis, p. 867)

It is for the building up of the house of God at Bethel (this house of God is the intrinsic and basic line of the Gospel of John concerning the church, the Body of Christ) that His redeemed people are transformed by the Spirit into stones organically. First Peter 2:4 and 5 say that Christ is a precious stone, a living stone, and we come to Him that we may also become living stones for the building up of God's house. Because of the fall, we became distorted clay. God's way is not to reform distorted ones but to transform the clay into stones. The Lamb is for redemption. The Spirit is for transformation so that we can be stones for the building up of God's house, Bethel. (Crystallization-study of the Gospel of John, p. 60)

The New Testament overcomers are not only produced in the church age but are also perfected in the church age. The perfecting of the New Testament overcomers is a matter of transformation through the subjective experience and enjoyment of Christ. Second Corinthians 3:18 says, "We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit." To be transformed is to have Christ added into our being to replace what we are so that Christ may increase and our natural life may decrease. As the process of transformation takes place within us, the old element of our natural being is carried away, and the glory, the resurrected Christ as the life-giving Spirit, is added into us to replace the natural element. It is through such a process that the New Testament overcomers are perfected in this age. (The Conclusion of the New Testament, p. 2538)

Transformation is not an outward correction or adjustment but the metabolic function of the life of God in us, by the addition of the element of the divine life of Christ into our entire being, that we may express the image of Christ outwardly. To express the image of Christ is to express the New Jerusalem. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 25)

Further Reading: The Completing Ministry of Paul, chs. 7-8; CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," ch. 11

晨興餽養

羅五 10『因為我們作仇敵的時候，且藉著神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

八 29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

變化的過程是生機的，也是新陳代謝的。這過程是生機的，因為與生命有關；這過程是新陳代謝的，因為與舊的元素被排除，新的元素加進來的過程有關。用化妝品來改變一個人的臉色，既不是生機的，也不是新陳代謝的。但是，藉著喫滋養的食物而使臉色改變，就是生機的，也是新陳代謝的。這種改變可視為肉身上的變化。

我們若要被變化，就必須經常仰望主、禱告、讀主的話並呼求主名。這樣，我們就將基督豐富的供應喫喝且呼吸到我們裏面。這供應會產生新陳代謝的改變，排除舊的、消極的元素，而代以新的、積極的元素。這種新陳代謝的改變就是變化（羅馬書生命讀經，八〇六頁）。

信息選讀

這個新陳代謝的變化是急不來的。我們乃是憑神長子生命的成分，漸漸新陳代謝的變化，而有祂神聖的形像。漸漸變化〔林後三 18〕，指明我們是在變化的過程中；這是一個生命的、生機的過程。今天我們在這新陳代謝變化的過程之中，從一種程度的榮耀，到另一種更高程度的榮耀，

Morning Nourishment

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

The process of transformation is both organic and metabolic. It is organic because it is related to life, and it is metabolic because it is related to a process in which old elements are discharged and new elements are added. To change someone's complexion by makeup is neither organic nor metabolic. But a change in complexion that comes through eating nourishing food is both organic and metabolic. Such a change may be considered a physical transformation.

If we would be transformed, we must constantly look to the Lord, pray, read the Word, and call on the name of the Lord. In this way we eat, drink, and breathe the rich supply of Christ into us. This supply will produce a metabolic change in which the old, negative elements are discharged and replaced by new, positive elements. This metabolic change is transformation. (Life-study of Romans, p. 681)

Today's Reading

This metabolic transformation is not something that can be carried out hurriedly. We are being transformed metabolically with the life element of God's firstborn Son and thereby will have His divine image. Being transformed [2 Cor. 3:18] indicates that we are in the process of transformation, which is a process in life, an organic process. Today in this process of metabolic transformation we are being transformed from one degree of glory to another, higher degree of glory

直到身體改變形狀，被提進入榮耀，那就是變化的完成。…這是神長子作神人原型的大量複製，使我們在神聖的形像上得著成形，像神的長子基督這位神人一樣。

我們在神聖的形像上得著成形，就是成為新耶路撒冷。所以新耶路撒冷就是這位神的長子得著大量的複製。這是神在祂經綸裏的最高目的。一面，神的獨生子藉著經過過程，成為神的長子，目的是要成為原型。另一面，祂也把我们帶到變化的過程之中，使我們成為這個原型的大量複製，終極成為新耶路撒冷（經歷神生機的救恩等於在基督的生命中作王，二四至二五頁）。

我們已經在靈裏蒙了重生，現今在魂裏漸漸變化。我們是得勝或是失敗，就在於魂的變化。倘若我們讓三一神這賜生命的靈天天變化我們，我們就是得勝者。甚至現在我們就是得勝者，因為我們與三一神變化的工作配合。只要我們與祂變化的工作配合，我們就是得勝者。我們不與祂在我們裏面的工作配合，我們就是失敗的。我們是得勝者或失敗者，就在於我們對神變化工作的態度。

今天三一神在我們裏面，作工變化我們的魂。祂在更新我們的心思、意志和情感。我們的靈沒有問題，它已經蒙了重生。問題是在我們的魂裏。神變化的工作集中在我們的魂。我們的態度如何？順從神就是與祂變化的工作配合。我們都在祂變化的工作之下。這工作在我們的魂裏完成了，我們就完全成熟了。那時主耶穌就要回來，使我們的身體得贖，改變形狀，我們也就要在榮耀裏（腓三21）。…國度這件事與我們的日常生活息息相關。神變化的工作其實就是祂國度的操練（聖經中的基本啓示，九三至九四頁）。

參讀：羅馬書生命讀經，第二十五、四十一、六十五篇。

until we are transfigured in our body and raptured into glory. That will be the consummation of our transformation....This is for the mass reproduction of the firstborn Son of God as the prototype of a God-man, that we may be shaped in the divine image to be just like the firstborn Son of God, Christ as the God-man.

When we are shaped in the divine image, we become the New Jerusalem. Hence, the New Jerusalem is the mass reproduction of the firstborn Son of God. This is the highest purpose of God in His economy. On the one hand, He passed through the processes to become the firstborn Son of God with a view to become the prototype. On the other hand, He has brought us into the process of transformation that we may become the mass reproduction of Him as the prototype to consummately become the New Jerusalem. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, pp. 26-27)

We have been regenerated in our spirit, and we are being transformed in our soul. Whether we overcome or are defeated depends upon the transformation of the soul. If we let the Triune God as the life-giving Spirit transform us day after day, we shall be overcomers. Even now we are overcomers, because we are going along with the Triune God's transforming work. As long as we are going along with His transforming work, we are overcomers. When we do not go along with His work in us, we are defeated. Whether we are overcomers or defeated ones depends on our attitude toward God's transforming work.

The Triune God today is within us, working to transform our soul. He is renewing our mind, our will, and our emotion. There is no problem with our spirit; it has been regenerated. The problem is in our soul. God is concentrating His transforming work on our soul. What is our attitude? To obey God is to go along with His work of transformation. We are all here under His transforming work. When this work on our soul is completed, we shall be fully matured. Then the Lord Jesus will return to redeem, transfigure, our body, and we shall be in glory (Phil. 3:21)....The matter of the kingdom is very much related to our daily life. God's transforming work is actually His exercising of His kingdom. (The Basic Revelation in the Holy Scriptures, pp. 80-81)

Further Reading: Life-study of Romans, msgs. 25, 41, 65

晨興餽養

啓四 3『那位坐著的，顯出來的樣子好像碧玉和紅寶石，又有虹圍著寶座，顯出來的樣子好像綠寶石。』

二一 11『城中有神的榮耀；城的光輝如同極貴的寶石，好像碧玉，明如水晶。』

18『牆是用碧玉造的…。』

神聖建造的工程是藉著更新和變化而進行的。更新的結果帶進變化，變化的結果帶進建造；新耶路撒冷碧玉牆的建造，是與其變化並行的（啓二一 18 上）。我們需要得更新並被變化，然後我們就能作建造的工作（神生機救恩的祕訣—『那靈自己同我們的靈』，六四頁）。

信息選讀

最終，那靈變化的工作帶進新耶路撒冷，有神的形像作祂的彰顯。在啓示錄四章三節，神顯出來的樣子好像碧玉，而新耶路撒冷有神的榮耀，發光如同碧玉（二一 11）。並且城牆的第一根基，以及新耶路撒冷的整座牆，都是用碧玉造的（18～19）。這指明在聖城的建造裏，主要的材料是碧玉。既然碧玉表徵神彰顯在祂可傳輸的榮耀裏（四 3），聖城主要的功用也就是帶著神的榮耀來彰顯神。那靈變化的工作產生為著神建造的寶石（神新約的經綸下冊，四二六頁）。

雅各祝福他的眾子，能穀那樣滿了神聖的啓示，因為他在神聖的生命裏完全成熟了。他生為雅各，

Morning Nourishment

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance, and there was a rainbow around the throne like an emerald in appearance.

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

18 And the building work of its wall was jasper...

The work of the divine building is carried out through renewing and transformation. Renewing issues in transformation, and transformation issues in building up. The building up of the jasper wall of the New Jerusalem goes along with its transformation (Rev. 21:18a). We need to be renewed and transformed, and then we can do the work of building. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 59)

Today's Reading

Consummately, the transforming work of the Spirit issues in the New Jerusalem, which bears the image of God for His expression. God appears like a jasper stone in Revelation 4:3, and the New Jerusalem, having the glory of God, shines like a jasper stone (Rev. 21:11). Also, the first layer of the wall's foundation, as well as the entire wall of the New Jerusalem, is built with jasper (Rev. 21:18-19). This indicates that the main material in the building of the holy city is jasper. Since jasper signifies God expressed in His communicable glory (Rev. 4:3), the main function of the holy city is to express God in bearing His glory. The transforming work of the Spirit produces the precious stones for God's building. (God's New Testament Economy, p. 355)

Jacob could bless his sons in a way that was full of divine revelation because he was fully matured in the divine life. He was born a Jacob, but he was transformed

但他變化成以色列。他生為抓奪者，抓腳跟的人，但他變化成神的王子。

亞伯拉罕因為生命不成熟，沒有祝福人。以撒有一點成熟，但缺少生命成熟的豐富，所以盲目的祝福。雅各生命成熟，就完滿且清楚的祝福。凡他所說的都是神的話，凡他所祝福的都是豫言，說到神對祂所有兒女的經綸。

我們若有聖經整體的光，就會看見創世記這卷書是全本聖經完整啓示的小影。在創世記末了，我們看見一個名叫以色列的人，變化過的人，他是透亮、清楚且滿了生命的。變化過的以色列是新耶路撒冷的一粒種子，一個小影。在創世記開頭，有一個按著神形像被造的人。在創世記末了，有一個變化過的人，不但外面有神的形像，裏面也有神自己作到其中，使他成為神的彰顯（創世記生命讀經，九八八頁）。

新耶路撒冷是新天新地的中心。基督坐在這座城的頂上作元首，將祂的生命供應給所有的肢體，並且透過這些肢體把光照耀出去，把列國都帶進秩序中。那時萬有都要在基督的元首權柄之下。神在基督裏透過這城照耀出來，因為全城都是透明的，在城中，個個都變化過了。不再有泥土，沒有不透明的，每塊泥土都已變化成透明如水晶的寶石。神在基督裏，透過這城照耀出去，列國就要在這城的光裏行走。那時整個宇宙都要在這座透明之城所照耀的光中，歸一於一個元首之下。在這城裏有生命，而城外只有光照。列國在照耀之下，卻沒有生命。生命只在城裏，這生命乃是神自己，分賜給祂所有的兒女們。藉著這生命，他們就滿了光，這光透過他們照耀出去，就將所有受造之物帶離黑暗、混亂以及虛空敗壞的奴役，帶進神眾子顯出的秩序之中。…新耶路撒冷的照耀就是神眾子顯出的榮耀（召會的異象與建造，二〇至二一頁）。

參讀：神新約的經綸下冊，第三十四章；教會建造的異象，第二至三、七至八篇。

into Israel. He was born a supplanter, a heel-holder, but he was transformed into a prince of God.

Abraham did not bless, because he did not have the maturity in life. Isaac, having some maturity but lacking the richness of the maturity of life, blessed in a blind way. Jacob, who was mature in life, blessed in a full and clear way. Whatever he spoke was the divine word, and whatever he blessed was a prophecy concerning God's economy with all His children.

If we have the light from the Scriptures as a whole, we shall see that the book of Genesis is a miniature of the complete revelation of the entire Bible. At the end of Genesis we see a man called Israel, a transformed person who is transparent, clear, and full of life. The transformed Israel is a seed, a miniature, of the New Jerusalem. At the beginning of Genesis we have man created in God's image. At the end of Genesis we have a transformed person, a man not only outwardly in the image of God, but a man in whom God has wrought Himself, making him His expression. (Life-study of Genesis, p. 820)

The New Jerusalem is the very center of the new heaven and new earth. Christ sits at the top of the city as the Head to supply His life to His members, through whom He shines out to bring all the nations into order. All things will be under the headship of Christ. God shines in Christ through the city, for the whole city will be transparent, everyone in it being transformed. There is no more clay, nothing opaque; every bit of clay has been transformed into crystal-clear, precious stones. God shines in Christ through the city, and all the nations will walk in this light. Then the whole universe will be headed up in the light shown through this transparent city. Within the city there is the life, but outside the city there is only the shining. All the nations are under the shining, but they do not have the life. The life is only in the city, and this life is God Himself imparted to all of His children. By this life they are full of light, and this light will shine through them to bring all creation out of darkness, confusion, and the bondage of corruption in vanity into the order of the manifestation of the sons of God....The shining of the New Jerusalem is the glory of the manifestation of the sons of God. (God's Purpose for the Church, pp. 32-33)

Further Reading: God's New Testament Economy, ch. 34; The Vision of the Building of the Church, chs. 2-3, 7-8

第二十七週 詩歌

經歷基督－盛着祂

425

7 7 7 7 (英 548)

F 大調

4/4

F B^b C₇ F C F
3 · 2 1 4 | 3 · 2 1 — | 2 · 1 7̣ 6 | 5 · 4 3 — |

一 我是受造的瓦器，寶貝基督放我裏；

F B^b A₇ Dm Gm C₇ F
3 · 2 1 4 | 3 · 2 1 1 | 2 4 3 2 | 1 — — ||

我須作祂的器皿，祂作內容來藏隱。

二 照祂形像我被造，適合基督來住着^{聖靈}；
神使器皿的形狀，與其內容能相像。

三 祂今居留在我靈，用祂大能來支撐；
我得與祂成一靈，受祂實際的供應。

四 天天居衷在感動，時時調和相交通；
所有腳步祂保守，每一部分祂浸透。

五 讓祂由衷得表現，使祂在我被人見；
我須透明又透亮，祂可藉我得顯彰。

六 變化乃是我所需，全人破碎無所餘；
泥土得改原形狀，變成寶貝的模樣。

<< WEEK 27 — HYMN

Hymns, #548

1 Earthen vessel I was made,
Christ in me the treasure laid;
His container I must be,
As the content He in me.

2 In His image I was made,
Fit that Christ should all pervade;
Thus the vessel God did form
With the content uniform.

3 In my spirit He remains,
With His power He sustains;
As the Spirit one with me,
He is my reality.

4 Moving in me day by day,
Mingling with me all the way,
All my steps He regulates,
Every part He saturates.

5 Him expressing from within,
Making Him to others seen,
I transparent have to be
That He may be shown thru me.

6 Transformation is my need,
To be broken more indeed,
That the clay may change in form,
To the treasure to conform.

申言稿：_____

[illegible][illegible]