

第一篇

三一神作三部分人的生命， 为着完成神永远的定旨

读经：弗三 11，创一 26～27，罗八 11、28，提后一 9，约壹五 11～12

纲 要

周 一

壹 神永远的定旨就是神在已过的永远里，
为着将来的永远所定的永远计划——弗三 11：

一 神自己是祂永远定旨的起始、起源和范围——一 9：

- 1 神造人的定旨是要人彰显祂并代表祂；神永远的定旨是要得着一个团体人，以彰显祂并代表祂——创一 26～27。
- 2 万有都为神的定旨效力，并且没有任何事物能推翻这定旨——罗八 28～29。

二 神的定旨是要得着召会，就是基督的身体，借此彰显祂自己——弗一 5、9、11、22～23：

- 1 神的旨意、喜悦和永远的定旨，乃是要得着召会——三 9～11。
- 2 神定意要作一件事，就是要得着一班人作基督活的身体，以彰显三一神——四 4～6。

周 二

Message One

The Triune God Being Life to the Tripartite Man for the Fulfillment of God's Eternal Purpose

Scripture Reading: Eph. 3:11; Gen. 1:26-27; Rom. 8:11, 28; 2 Tim. 1:9; 1 John 5:11-12

Outline

Day 1

I. The eternal purpose—the purpose of the ages—is the eternal plan that God made in eternity past for eternity future—Eph. 3:11:

A. God Himself is the initiation, the origination, and the sphere of His eternal purpose—1:9:

1. God's purpose in creating man was that man would express Him and represent Him; the eternal purpose of God is to have a corporate man to express Him and represent Him—Gen. 1:26-27.
2. Everything is working for God's purpose, and nothing can overthrow it—Rom. 8:28-29.

B. God's purpose is to have the church, the Body of Christ, through which He can express Himself—Eph. 1:5, 9, 11, 22-23:

1. God's will, good pleasure, and eternal purpose are to have the church—3:9-11.
2. God purposed to do one thing—to gain a group of people who would be the living Body of Christ for the expression of the Triune God—4:4-6.

Day 2

三 神在宇宙中的定旨，乃是要作出一班人和祂一式一样；这就是圣经里专一的题目——约一 12～13，约壹三 2：

- 1 神永远的定旨是要将祂自己分赐到祂所拣选并救赎的人里面，使他们在生命和性情上与祂一式一样，只是无分于神格，使祂得着扩大并扩展的彰显——弗三 2、8～11。
- 2 他们要在生命、性情、形像、形状、光辉、荣耀，甚至外面的显出上，都和神一样——启四 2～3，二一 10～11、18。
- 3 神永远的定旨乃是将自己在祂的神圣三一里作到祂所拣选并救赎的人里面，作他们的生命、性情和一切，使他们被神浸透——弗三 17。

周 三

四 神按祂自己的定旨拯救我们并呼召我们，现今祂的定旨应当成为我们的目的——罗八 28～29，提后一 9，三 10：

- 1 我们需要从神的眼光来看救恩；神救恩的目的乃是要祂所创造并救赎的人在祂的儿子得着永远的生命，并被模成祂儿子的形像，使祂的儿子在许多弟兄中作长子——约壹五 11～12，罗八 29。
- 2 救恩包括使我们从没有意义的人生中蒙拯救——传一 2：
 - a 神的福音把我们从没有人生的意义，救到了宇宙的意义里——启四 11。
 - b 人原来为神所创造，是非常有意义和目的的；可惜人堕落了，人生的意义失落了——创一 26～27。
 - c 神用祂的救恩拯救我们，带我们回到原初的目的，就是宇宙的意义——提后一 9，罗八 28。

C. The purpose of God in the universe is to produce a group of people who will be exactly the same as He; this is the unique subject of the Bible——John 1:12-13; 1 John 3:2:

1. God's eternal purpose is to dispense Himself into His chosen and redeemed people to make them the same as He is in life and nature but not in the Godhead for His enlarged and expanded expression——Eph. 3:2, 8-11.
2. In life, nature, image, appearance, radiance, glory, and outward expression, they will be the same as God——Rev. 4:2-3; 21:10-11, 18.
3. God's eternal purpose is to work Himself in His Divine Trinity into His chosen and redeemed people to be their life, nature, and everything so that they may be saturated with God——Eph. 3:17.

Day 3

D. God saved us and called us according to His own purpose, and now His purpose should become our purpose——Rom. 8:28-29; 2 Tim. 1:9; 3:10:

1. We need to view salvation from God's perspective; the purpose of God's salvation is for His created and redeemed ones to have eternal life in His Son and be conformed to the image of His Son so that the Son would be the Firstborn among many brothers——1 John 5:11-12; Rom. 8:29.
2. Salvation involves our being saved from a human life that is meaningless——Eccl. 1:2:
 - a. The gospel of God saves us out of a human life that is without meaning into the meaning of the universe——Rev. 4:11.
 - b. God created a man who had great meaning and purpose, but man fell, and the meaning of human life was lost——Gen. 1:26-27.
 - c. With His salvation, God rescues us and brings us back to our original purpose, which is the meaning of the universe——2 Tim. 1:9; Rom. 8:28.

五 神永远定旨的完成，乃是借着神圣的生命分赐到祂所拣选并救赎的三部分人里；神的生命作到人里面，就在人里面起新陈代谢的作用，使人变化而在生命、性情和彰显上与神一样——约三 15，约壹五 11～12，林后三 18，罗八 29。

周 四

貳 三一神作三部分人的生命，这思想贯穿整本圣经，从创世记直到启示录——创一 26～27，二 8～9、16～17，三 1～6、22～24，诗三六 8～9，约三 16，弗四 17～18，启二一 1～2、10～11，二二 1～2、14：

一 神按祂的形像造人，目的是要人接受祂作生命——创一 26～27，二 9，约壹五 11～12。

二 神要作我们的生命，使我们彰显祂；这是神心头的愿望——约一 4，十 10，十一 25，西一 15，林后三 18，弗一 5。

三 为着完成祂的定旨，神要作活水的泉源，源头，满足祂的选民，使他们得享受——耶二 13：

- 1 这享受的目标是要产生召会作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显——弗一 22～23。
- 2 神作活水的泉源给祂的选民喝，因为祂有一个目的——要为自己产生配偶，新妇——约三 29，启十九 7～8：

E. God's eternal purpose is accomplished by the divine life dispensed into His chosen and redeemed tripartite people; as God's life is wrought into His people, a metabolic reaction takes place within them that causes them to be transformed and to become the same as God in life, nature, and expression——John 3:15; 1 John 5:11-12; 2 Cor. 3:18; Rom. 8:29.

Day 4

II. The thought of the Triune God being life to the tripartite man runs through the entire Bible, from Genesis to Revelation——Gen. 1:26-27; 2:8-9, 16-17; 3:1-6, 22-24; Psalms 36:8-9; John 3:16; Eph. 4:17-18; Rev. 21:1-2, 10-11; 22:1-2, 14:

A. God's intention in creating man in His own image was that man would receive Him as life——Gen. 1:26-27; 2:9; 1 John 5:11-12.

B. God wants to be our life so that we may express Him; this is the desire of God's heart——John 1:4; 10:10; 11:25; Col. 1:15; 2 Cor. 3:18; Eph. 1:5.

C. For the fulfillment of His purpose God wants to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment——Jer. 2:13:

1. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression——Eph. 1:22-23.
2. God is the fountain of living waters to His elect because He has a purpose——to produce a counterpart, a bride, for Himself——John 3:29; Rev. 19:7-8:

- a 神分赐祂自己作为活水，祂的用意乃是要产生祂的扩增，祂的扩大，使祂得着彰显——西二 19。
- b 除了神自己作活水的泉源以外，没有什么能满足我们；除了神分赐到我们里面以外，也没有什么能使我们成为祂的扩增，使祂得着彰显——约四 13～14，七 37，启二二 17。

周 五

四 神圣的生命可视为神首要且基本的属性——弗四 18，约五 26，约壹五 11～12，罗八 2：

- 1 照着神的生命神圣、永远的性质，神的生命是唯一的生命；唯有神的生命才算是生命——约一 4，十 10，十一 25，十四 6。
- 2 生命就是神的内容和神的流出；神的内容是神的所是，而神的流出是祂自己作生命分赐给我们——弗四 18，启二二 1。
- 3 生命乃是三一神分赐到我们里面，并活在我们里面——罗八 11。

周 六

五 神要作我们生命和所是的泉源，独一的源头；当我们以祂作生命的泉源，祂就对我们成为神殿的肥甘、使人满足的河、与生命的光——诗三六 8～9。

六 三一神已经经过过程并终极完成，为要将祂自己分赐到我们里面作生命——约一 14，十二 24，二十 22，七 37～39，罗八 11：

- 1 神的经纶就是要将祂自己分赐到我们里面，使我们这人由祂的所是所构成；这唯有借着神将祂自己作到我们里面作神圣的生命，才能完成——二、6、10～11 节。

- a. God's intention is to dispense Himself as the living water to produce His increase, His enlargement, for His expression——Col. 2:19.
- b. Nothing apart from God as the fountain of living waters can satisfy us; nothing apart from God dispensed into our being can make us His increase for His expression——John 4:13-14; 7:37; Rev. 22:17.

Day 5

D. The divine life may be considered the first and the basic attribute of God——Eph. 4:18; John 5:26; 1 John 5:11-12; Rom. 8:2:

- 1. According to the divine and eternal nature of the life of God, God's life is the unique life; only the life of God can be counted as life——John 1:4; 10:10; 11:25; 14:6.
- 2. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us——Eph. 4:18; Rev. 22:1.
- 3. Life is the Triune God dispensed into us and living in us——Rom. 8:11.

Day 6

E. God wants to be the fountain, the unique source, of our life and our being; when we take Him as the fountain of life, He becomes to us the fatness of God's house, the river of satisfaction, and the light of life——Psa. 36:8-9.

F. The Triune God has been processed and consummated in order to dispense Himself into our being as life——John 1:14; 12:24; 20:22; 7:37-39; Rom. 8:11:

- 1. God's economy is to dispense Himself into our being so that our being will be constituted with His being; this can be accomplished only by God working Himself into us as the divine life——vv. 2, 6, 10-11.

2 借着将祂自己分赐到我们里面作生命，神就能完成祂的定旨，使祂得着祂自己团体的彰显，直到永远——启二一9～10，二二1。

2. By dispensing Himself into us as life, God is fulfilling His purpose to have a corporate expression of Himself for eternity—Rev. 21:9-10; 22:1.

第一周●周一

晨兴喂养

弗三 10～11 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

在圣经里，召会是很大的题目。…首先，召会是出于神永远的计划，祂永远的定旨。召会是神在祂永远计划里所计划的，是神在永世里，为着永世所定意的。〔参弗三 10～11。〕…定旨，原文意计划。…在已过的永远里，在创立世界以前，就是天地万物被造以前，神为着将来的永远立了一个定旨。所以，这称为永远的定旨。…新约有多处经文告诉我们，这定旨不只是在基督里立的，也是为着基督立的。

现在我们必须问这定旨是什么。〔根据〕以弗所三章十节…神永远的定旨乃是要得着召会。在全宇宙中，只有召会是神永远计划的主题、中心和内容。这该叫我们非常清楚，我们得救成为召会的肢体，不仅是为着现今的世代，乃是创立世界以前早就定意、计划好的。（李常受文集一九六三年第三册，三六七至三六八页。）

信息选读

在已过的永远里，并为着将来的永远，神计划并定意要在基督里，为着基督得着召会。所以，召会不是短暂的，乃是永远的。召会是在今世，也经过今世，却是从已过的永远就有，也是为着将来的永远。召会在神永远的定旨里是永远的，是神永远计划的中心、主题。神在已过的永远里计划要得着召

WEEK 1 — DAY 1

Morning Nourishment

Eph. 3:10-11 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.

The church is a great subject in the Bible....First, the church is something of God's eternal plan, His eternal purpose. It is something planned by God in His eternal plan, something purposed by God in eternity and for eternity [cf. Eph. 3:10-11]The Greek word for purpose means "plan."...In eternity past, before the foundation of this world, before the heavens, the earth, and all things were created, God made such a purpose for something in the future, in eternity to come. Therefore, it is called the purpose of eternity, the eternal purpose....Many passages in the New Testament tell us that this purpose was purposed not only in Christ but also for Christ.

Now we must ask what this purpose is.... [According to verse 10], the eternal purpose of God is that He would have a church. In the whole universe only the church is the subject, the center, and the content of God's eternal plan. This should make us very clear that our being saved to be the members of the church is something not only for this present age; it is something purposed, planned, long before the foundation of this world. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," pp. 275-276)

Today's Reading

In eternity past and for eternity to come, God planned and purposed to have a church in Christ and for Christ. Therefore, the church is not a temporary matter but an eternal matter. The church is in this age and throughout this age, yet it is from eternity past and for eternity future. It is an eternal matter in the eternal purpose of God, and it is the center, the subject, of God's eternal plan. God planned in eternity past to have a church, and God expects to have the church in eternity to

会，祂也期望在将来的永远里得着召会。（李常受文集一九六三年第三册，三六八至三六九页。）

神是有心思、情感、和意志的神圣人位，并且满了智慧和渴望。因此，在祂神圣的心思里必定有定旨，这定旨必定是神圣而永远的。

全本圣经启示，在已过的永远里，神照着祂自己的渴望，定意要作一件事。神定意要作一件事，就是要得着一班人作祂活的身体，并在作为灵神的子神里彰显父神。神永远的定旨是要有一个活的、团体的身体，借此将祂自己彰显为三一神。父神在子神里作为灵神，要借着一个人所构成的团体身体，得着彰显并显明。

神是奥秘、无限、无量的，但祂渴望得着彰显并显明。为这目的，神创造了人。人是神创造中的末了一项。这指明神在创造人以前所创造的一切，都是为着人作准备。神一旦预备好一切，就创造人。这启示人是神创造的中心。神特意创造人作祂造物的中心。人是按着神的形像造的，并被赋予神的神圣权柄，管理一切造物。（创一 26。）人按着神的形像被造，这启示我们，人受造是为彰显神，因为形像就是彰显。比如，我若替你拍照，照片会捕捉你的形像，成为你的彰显。人得着权柄管理全地，这意思是说，人要在地上作神的代表。我们从神造人的方式就能看见，神造人的定旨是要人彰显祂并代表祂。这就是神永远的定旨。（李常受文集一九六三年第四册，五至六页。）

参读：圣经中的基本启示，第一章；以弗所书生命读经，第三十一篇；召会作基督身体的异象、实行与建造，第一、三章；由基督与召会的观点看新约概要，第六章。

come. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," p. 276)

God is a divine person with a mind, emotion, and will and who is full of wisdom and desire. Thus, in His divine mind there must be a purpose, and this purpose must be both divine and eternal.

The entire Bible reveals that in eternity past, according to His own desire, God purposed to do something. He purposed to do one thing—to gain a group of people who would be His living Body and would express God the Father in God the Son as God the Spirit. God's eternal purpose is to have a living, corporate Body [composed of human beings] through which He can express Himself.

God is mysterious, infinite, and unlimited, yet He desires to be expressed and manifested. To this end God created man. Man was the last item of God's creation. This indicates that everything God created prior to creating man was in preparation for man. Once God had made everything ready, He created man. This reveals that man is the center of God's creation. God created man as the center of His creation in a very purposeful way. Man was created in the image of God and committed with God's divine authority over all creation (Gen. 1:26). The fact that man was created in the image of God reveals that man was created to express God, for an image is an expression. For example, if I take a picture of you, the picture will capture your image and will be an expression of you. The fact that man was given authority over all the earth means that man is to be God's representative on the earth. From the way in which God created man, we can see that God's purpose in creating man was that man would express Him and represent Him. This is God's eternal purpose. (CWWL, 1963, vol. 4, "Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God's Eternal Purpose," pp. 4-5)

Further Reading: CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," ch. 1; Life-study of Ephesians, msg. 31; CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," chs. 1, 3; CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 2—Romans through Philemon)," ch. 16

第一周●周二

晨兴喂养

约壹三 2 “…我们晓得祂若显现，我们必要象祂；因为我们必要看见祂，正如祂所是的。”

启四 3 “那位坐着的，显出来的样子好象碧玉和红宝石…”

二一 18 “墙是用碧玉造的，城是纯金的，如同明净的玻璃。”

神在宇宙中的定旨，乃是要作出一班人和祂一式一样。按着形像来说，是和祂一样，祂是碧玉，这些人也是碧玉；按着光辉和色彩来说，也和祂一样，祂有什么样的荣耀，这些人也有什么样的荣耀。换句话说，这些人的光景和神的光景一点也没有差别。

启示录四章宝座上象碧玉的那一位，和二十一章那一座城的碧玉墙是一样的。在宇宙中，起头只有一位神在宝座上，象碧玉一样，等到神在宇宙中的工作结束时，就产生了一座碧玉墙。这碧玉墙，围绕着宝座上象碧玉的那一位；表明神至终得着一班人，或者说神作出了一班人，和祂自己一式一样。这结果一出来，新天新地就来到，永远的安息便开始了；因为神达到并完成了祂永远的定旨，这一件事就是圣经里专一的题目。（属灵的实际，一九七至一九八页。）

信息选读

我们得救后，圣灵在我们里面作工，使我们变化成为主的形像。〔林后三 18。〕这变化乃是从主灵变成的，是圣灵在我们里面的工作。圣灵要在我们里面一直作工，作到一个地步，使我们完全变化，甚至连我们的身

WEEK 1 — DAY 2

Morning Nourishment

1 John 3:2 ...We know that if He is manifested, we will be like Him because we will see Him even as He is.

Rev. 4:3 And He who was sitting was like a jasper stone and a sardius in appearance...

21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

The purpose of God in the universe is to produce a group of people who will be exactly the same as He. In terms of image, they will be the same as He. He is jasper, and they will also be jasper. In terms of radiance and color, they will also be the same as He. Whatever kind of glory He has, they will also have. In other words, the condition of these people will be the same as that of God.

In Revelation 4 the One who is sitting on the throne, having the appearance of a jasper stone, is the same as the jasper wall of the city in chapter 21. At the beginning of the universe God was sitting on the throne, and only He had the appearance of a jasper stone, but at the end of God's work in the universe, a jasper wall is produced. The jasper wall surrounds the One on the throne who is like a jasper stone, indicating that God will eventually gain or produce a group of people who are exactly the same as He. Once this issue comes forth, the new heavens and new earth will come, and the eternal rest will begin, because God will have accomplished and fulfilled His eternal purpose. This is the unique subject of the Bible. (Spiritual Reality, p. 174)

Today's Reading

After we are saved, the Holy Spirit works in us that we may be transformed into the image of the Lord [2 Cor. 3:18]. This transformation is of the Lord's Spirit and is the work of the Holy Spirit in us. The Holy Spirit will continuously work in us until we are completely transformed and even our body is redeemed and

体都要得赎，与主荣耀的身体相象。约壹三章二节说，“祂若显现，我们必要象祂。”所以到启示录末了，我们看见所有蒙神救赎的人，都是碧玉，都和神的形像一模一样。…从始至终神在我们身上所作的，就是要达到这个专一的目的，把我们个个都作得和祂一样。

既然神的像在神儿子身上，神的生命在神儿子面，神要我们作祂的儿子，也必定是这样；一面把我们作得有祂的形像，另一面叫我们有祂的生命。只有有神生命、形像的人，才能和神一式一样。这就是为什么神把永远的生命赐给我们，其目的就是要我们象祂。换言之，神在我们身上那专一的目的，就是要把我们作到一个地步，使我们的生命、性情、形状、光辉，都和祂一样。

启示录开头提到碧玉的神，末了提到碧玉的城；这碧玉的神作碧玉城的中心，这碧玉城作了碧玉神的外围。在中心的地方有一碧玉的神，外围有一碧玉的城，并且这神的荣耀是经过这城照射出来。这神和这城完完全全成了一个。这城的形状、光辉、性质都绝对与这位神一样；神人调在一起了，神在人里面，人在神里面；神是人的内容，人是神的发表；神是中心，人是外围。

只要摸着这事，圣经就贯通了，属灵的经历也贯通了。主耶稣成为肉体是为这事；主耶稣钉十字架担当人的罪，流出血来，是为这事；主耶稣复活、升天，成为赐生命的灵，是为这事；祂拯救罪人，造就圣徒，给我们恩典、恩赐、生命、能力、亮光、异象，都是为这事。这件事乃是整本圣经的中心。圣经中所有的真理都挂在其上，并且挂得非常妥贴；因为这事乃是神的中心。神在宇宙中专一的目的，就是要把人作得和祂一式一样，这就是圣经里专一的题目。（属灵的实际，一九九至二〇一页。）

参读：属灵的实际，第十七篇。

conformed to the Lord's body of glory. First John 3:2 says, "If He is manifested, we will be like Him." Hence, at the end of Revelation, we see that all God's redeemed people are like jasper stone, being exactly the same as the image of God....From beginning to end God works in us to fulfill this unique purpose—to make every one of us the same as He.

The image and the life of God are in His Son; thus, God, who wants us to also be His sons, requires the same of us. On the one hand, He works in us that we may have His image, and on the other hand, He causes us to have His life. Only those who have God's life and image can be exactly the same as He. This is the reason that God gave us His eternal life. The purpose is that we may be like Him. In other words, the unique purpose of God's being in us is to work in us to the extent that we would be the same as He is in life, nature, image, and radiance.

The beginning of Revelation mentions the "jasper God," and the end mentions the "jasper city." The jasper God becomes the center of the jasper city, and the jasper city becomes the perimeter of the jasper God. The jasper God is in the center, the jasper city is the perimeter, and the glory of God shines forth through the city. God and the city are completely one. The appearance, radiance, and nature of the city are absolutely the same as that of God. God and man are mingled together. God is in man, and man is in God. God is the content of man, and man is the expression of God. God is the center, and man is the perimeter.

When we touch this matter, the whole Bible is linked together, and all the spiritual experiences are also linked together. The incarnation of the Lord Jesus was for this. His death on the cross and the shedding of His blood to bear man's sin were for this. His resurrection, ascension, and becoming the life-giving Spirit were for this. He is saving sinners, edifying the saints, giving us grace, gifts, life, power, light, and vision for this. This matter is the center of the entire Bible. All the truths of the Bible hang securely on this because this matter is the center of God. The unique purpose of God in the universe is to make man the same as He. This is the unique subject of the Bible. (Spiritual Reality, pp. 175-177)

Further Reading: Spiritual Reality, ch. 17

第一周●周三

晨兴喂养

罗八 28～29 “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。因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

宇宙的意义到底是什么呢？…神所创造的这个宇宙，是有其意义的。…福音首先是把宇宙的意义给我们。福音不仅是主耶稣钉十字架，为我们流血，受死。整本圣经就是一卷福音书，也是一张相当长的福音单张；从创世记一章直到启示录二十二章，都是论到福音的信息。（李常受文集一九七一年第一册，一八九页。）

信息选读

神的福音给我们看见，神把我们从没有人生的意义，救到了宇宙的意义里。…得救的意义…所包含的层面非常广，其中一项重要意义，就是使我们从没有意义的人生中蒙拯救。…我们原来为神所创造，是有意义的。可惜我们堕落了，从这个意义里堕落、失落了，也就是从我们的本位离开了。现在神把我们拯救回来，使我们又回到了本位。…我们一得救，蒙神拯救回来，就被救回到这个宇宙的意义里。（李常受文集一九七一年第一册，一八九至一九〇页。）

神预定我们，不只是按着祂旨意所喜悦的，并且是有目的、有计划的。（弗一 11。）祂是照着祂的目的，预定了我们。祂的目的乃是照着祂旨意而有的计划，使我们有分于祂的生命和性情，并且有地位享受、承继祂一切的丰富。

神预定我们，是要我们借着耶稣基督得儿子的名分。（5。）借着耶稣基督就是借着救赎主。祂乃是

WEEK 1 — DAY 3

Morning Nourishment

Rom. 8:28-29 And we know that all things work together for good to those who love God, to those who are called according to His purpose. 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.

What is the meaning of the universe? This universe was created by God and has a meaning that is related to the gospel.... The gospel unveils the meaning of the universe. The gospel is not simply that the Lord Jesus was crucified to shed His blood and die for us. The entire Bible, from Genesis 1 through Revelation 22, is a book of the gospel. The entire Bible is a gospel message. (CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," p. 137)

Today's Reading

The gospel of God saves us out of a human life that is without meaning into the meaning of the universe. Salvation involves being saved from a human life that otherwise would be meaningless....God created a man who had great meaning and purpose. Regrettably, man fell, and the meaning of his life was lost. This means that man lost his original purpose. With His salvation, God rescues us and brings us back to our original purpose....Now that we are saved by God, we have been brought back to our purpose, which is the meaning of the universe. (CWWL, 1971, vol. 1, "The Meaning of Human Life and a Proper Consecration," p. 137)

God predestinated us not only according to the good pleasure of His will, but also with a purpose, a plan (Eph. 1:11). It is according to His purpose that He predestinated us. His purpose was the plan which He made according to His will, that we might partake of His life and nature and have the position to enjoy and inherit all His riches.

God predestinated us unto sonship through Jesus Christ (Eph. 1:5). "Through Jesus Christ" means through the Redeemer who is the Son of God. Through Him

神的儿子。借着祂，我们得蒙救赎成为神的儿子，有神儿子的生命和地位，至终我们要与祂一同得荣耀，（罗八17下，）一同显现在荣耀里。（西三4。）

神既预定我们得着儿子的名分，当然就必须预定我们得着祂的生命，就是那永远的生命。（徒十三48。）我们一相信主耶稣就有了这永远的生命，（约壹五12，）就从祂而生，成为神的儿女。（约一12。）

神所以照祂的预知来拣选我们，预定我们，是要把我们模成祂儿子的形像。（罗八29。）神的儿子基督是模型，神已经将我们放在祂里面，（林前一30，）为要把我们模成祂的形像，作祂的众弟兄，使祂可以在许多弟兄中作长子。借此，神的独生子就成了许多弟兄中的长子。祂是长子，我们是众子，好使我们能在团体的方式里彰显神。

神不只预定我们得着祂永远的生命，模成祂儿子的形像，并得着儿子的名分，也预定我们得着祂的荣耀，（林前二7，）来彰显祂自己。神的荣耀，就是祂自己的彰显。我们乃是蒙怜悯，早预备得荣耀的器皿。（罗九23。）祂已呼召我们进入这荣耀。（帖后二14，彼前五10。）基督自己就是我们荣耀的盼望。（西一27。）我们如今在这荣耀的盼望里欢乐并夸耀。（罗五2。）当我们的盼望基督显现的时候，我们也要与祂一同显现在荣耀里。（西三4。）那就是我们的身体得赎，改变形像。那时，神的荣耀要从我们的灵，经过我们的魂，透过我们的身体彰显出来。我们全人的三部分，都要与基督毕象毕肖，完全被神的荣耀所浸透。这就是得荣耀，是神完全救恩的终极总结，也是神在永世里，预定我们所要达到的终极目标。（真理课程一级卷三，二五至二七页。）

参读：人生的意义与正确的奉献，第二篇；真理课程一级卷三，第二十六课；完成神永远定旨的生活，第三至五章；正常的基督徒生活，第七章。

we were redeemed to be the sons of God with the life and position of God's sons. Eventually, we will be glorified with Him (Rom. 8:17b) and manifested with Him in glory (Col. 3:4).

Since God predestinated us unto sonship, He foreordained us to have His life, the eternal life (Acts 13:48). Once we believe in the Lord Jesus, we have this eternal life (1 John 5:12), and we are born of Him to be His children (John 1:12).

God chose and predestinated us according to His foreknowledge in order to conform us to the image of His Son (Rom. 8:29). Christ, the Son of God, is the mold. God has put us into Him (1 Cor. 1:30) to conform us to His image to be His many brothers, that He should be the Firstborn among us. Through this, the only begotten Son becomes the firstborn Son among many brothers. He is the firstborn Son, and we are the many sons to express God in a corporate way.

God not only predestinated us to have eternal life, to be conformed to the image of His Son, and to receive sonship, but He also foreordained us to obtain His glory (1 Cor. 2:7) that we might express Him. God's glory is God expressed. We are vessels of mercy which He has before prepared unto glory (Rom. 9:23), and He has called us into this glory (2 Thes. 2:14; 1 Pet. 5:10). Christ Himself is our hope of glory (Col. 1:27), and today we exult and boast in this hope of glory (Rom. 5:2). When this hope, Christ, is manifested, then we will also be manifested with Him in glory (Col. 3:4). That will be the redemption of our body, the transfiguration of our body. At that time, God's glory will be expressed from our spirit to our soul and through our body. The three parts of our whole being will be the same as Christ is and be fully saturated with God's glory. This is to be glorified, which is the ultimate consummation of God's full salvation. It is also the ultimate goal to which God predestined us in eternity. (Truth Lessons—Level One, vol. 3, pp. 22-23)

Further Reading: The Meaning of Human Life and a Proper Consecration, ch. 2; Truth Lessons—Level One, vol. 3, lsn. 26; The Living That Fulfills God's Eternal Purpose, chs. 3-5; CWWN, vol. 33, ch. 7

第一周●周四

晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

约七 37 “…人若渴了，可以到我这里来喝。”

神在祂经纶里的心意，乃是要作活水的泉源，源头，以满足祂的选民，作他们的享受。这享受的目标是要产生召会作神的扩增，神的扩大，好成为神的丰满，使祂得着彰显。这是神在祂经纶里的心愿，喜悦。（弗一5，9。）这思想的完满发展是在新约里，但其种子是撒在耶利米二章十三节。（耶利米书生命读经，二一页。）

信息选读

神的经纶是要将祂自己作活水分赐出来，以产生祂的扩增，祂的扩大，成为祂的彰显；…在约翰一章一节，十四节，我们看见那是神的话成了肉体，丰丰满满地有恩典，有实际。十六节继续说，“从祂的丰满里我们都领受了，而且恩上加恩。”在四章，主耶稣对撒玛利亚妇人说到活水。（10，14。）在七章三十八节祂说，“信入我的人，就如经上所说，从他腹中要流出活水的江河来。”启示录二十一至二十二章有新耶路撒冷的异象，就是神扩增的一大表号，作祂的彰显。二十二章一至二节给我们看见，在新耶路撒冷里有生命河涌流，在这河中长着生命树，作生命的供应，支持并维持全城。

神需要对我们作活水的泉源，因为祂有一个经纶。神的经纶是什么？神的经纶是要使祂自己得着彰显。神不要独自彰显祂自己，乃要借着祂的配偶

WEEK 1 — DAY 4

Morning Nourishment

Jer. 2:13 For My people have committed two evils: They have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

John 7:37 ...If anyone thirsts, let him come to Me and drink.

God's intention in His economy is to be the fountain, the source, of living waters to satisfy His chosen people for their enjoyment. The goal of this enjoyment is to produce the church as God's increase, God's enlargement, to be God's fullness for His expression. This is the heart's desire, the good pleasure (Eph. 1:5, 9), of God in His economy. The full development of this thought is in the New Testament, but it is sown as a seed in Jeremiah 2:13. (Life-study of Jeremiah, p. 17)

Today's Reading

God's economy is to dispense Himself as the living water to produce His increase, His enlargement, to be His expression....In John 1:1 and 14 we see that the Word, which was God, became flesh, full of grace and reality. Verse 16 goes on to say, "For of His fullness we have all received, and grace upon grace." In chapter 4 of John the Lord Jesus spoke to the Samaritan woman concerning living water (vv. 10,14). In John 7:38 He said, "He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water." In Revelation 21 and 22 we have a vision of the New Jerusalem, which is a great sign of God's increase for His expression. Revelation 22:1 and 2 show us that in the New Jerusalem the river of life flows and that in this river grows the tree of life as the life supply to support and sustain the entire city.

God needs to be the fountain of living waters to us because He has an economy. What is God's economy? God's economy is to have an expression of Himself. God does not want to express Himself by Himself alone; rather, He wants to express

彰显祂自己。为这缘故，神创造人，并将他安置在伊甸园里。至终，神说，“那人独居不好。”（创二 18 上。）按预表，这表征神独居不好。这指明圣经所提到的第一个丈夫不是人，乃是神。祂的配偶是谁？亚当按着神的形像被造，原本是要作神的配偶。为了作神的配偶，亚当必须饮于神，将神接受到他里面，使他得着神圣的生命同神圣的性情并神圣的元素，好成为神圣的，而与神相配。因为作丈夫的神是神圣的，作祂配偶的妻子，也该是神圣的，使她能与祂相配。既然那人独居不好，神就用亚当的肋骨，建造一个女人与他相配。（21 ~ 23。）

神需要对祂的选民作活水的泉源，乃因祂有一个经纶；而祂的经纶是要为自己产生一个配偶，新妇。神经纶的目的是神不再独居，乃要得着一个妻子，作祂的扩增，祂的扩大，好与祂这丈夫相配。这是约翰三章三十节里“扩增”一辞的意义。在这节里，施浸者约翰提到基督，说，“祂必扩增。”在前一节约翰说，“娶新妇的，就是新郎。”三十节的扩增，就是二十九节的新妇。新郎是基督，新妇是祂的扩增，祂的扩大。正如夏娃是用亚当的肋骨建造的，是亚当的扩增；照样，神的选民是新妇，是基督这新郎的扩增。

神有负担叫以色列饮于祂，好成为祂的扩增，作祂的丰满，使他们彰显祂。以色列本该饮于神这活水的泉源，但他们反倒作了两件恶事：第一件恶事是离弃神；第二件恶事是凿出池子作另一个源头。然而，那些池子是破裂不能存水的。这指明除了神这活水的泉源，没有什么能解我们的干渴，没有什么能满足我们。除了神自己分赐到我们里面作活水以外，没有什么能使我们成为祂的扩增，使祂得着彰显。（耶利米书生命读经，二一、三二至三三、二二至二三页。）

参读：耶利米书生命读经，第三至四、十二、二十二，三十二篇。

Himself through His counterpart. For this reason, God created man and put him in the garden of Eden. Eventually, God said, “It is not good for the man to be alone” (Gen. 2:18a). In typology this signifies that it is not good for God to be alone. This indicates that the first husband mentioned in the Bible was not a human being but God. Who is His counterpart? Adam, who was created in God’s image, was to be God’s counterpart. In order to be God’s counterpart, Adam had to drink of God, to receive God into him that he might have the divine life with the divine nature and the divine element in order to be divine to match God. Because God, the Husband, is divine, the wife, His counterpart, should also be divine that she might match Him. Since it was not good for the man to be alone, God builded from Adam’s rib a woman to match him (Gen. 2:21-23).

God needs to be the fountain of living waters to His elect because He has an economy, and His economy is to produce a counterpart, a bride, for Himself. The purpose of God’s economy is that God would no longer be alone but would have a wife to be His increase, His enlargement, and thus to match Him as the Husband. This is the significance of the word increase in John 3:30. In this verse John the Baptist, speaking of Christ, says, “He must increase.” In the previous verse John had said, “He who has the bride is the bridegroom.” The increase in verse 30 is the bride in verse 29. The Bridegroom is Christ, and the bride is His increase, His enlargement. Just as Eve was the increase of Adam, being built from Adam’s rib, so God’s elect as the bride are the increase of Christ as the Bridegroom.

God was burdened that Israel would drink Him to become His increase as His fullness that they might express Him. Israel should have drunk of God as the fountain of living waters, but instead they committed two evils. The first evil was to forsake God; the second evil was to hew out cisterns as another source. Those cisterns, however, were broken and could hold no water. This indicates that apart from God as the fountain of living waters, nothing can quench our thirst, nothing can satisfy us. Nothing apart from God Himself dispensed into us as living water can make us His increase for His expression. (Life-study of Jeremiah, pp. 18, 26-27, 19)

Further Reading: Life-study of Jeremiah, msgs. 3-4, 12, 22, 32

第一周●周五

晨兴喂养

弗四 18 “他们在悟性上既然昏暗，就…与神的生命隔绝了。”

约壹五 12 “人有了神的儿子，就有生命；没有神的儿子，就没有生命。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

神圣的生命可视为神首要且基本的属性。虽然“生命”一辞在新约里用了多次，但“神的生命”一辞只出现一次。以弗所四章十八节是说到神的生命唯一的经文。…神的生命是永远、非受造的。人受造时没有得着这生命。在受造后，有受造生命的人被摆在生命树前，（创二 8～9，）以接受那非受造、神的生命。但人堕落到心思的虚妄里，并在悟性上变为昏暗。人在这种堕落的光景中，无法摸着神的生命，直到人悔改（心思转向神），并相信主耶稣，以接受神这永远的生命。（徒十一 18，约三 16。）

事实上，在全宇宙中，唯有神的生命才算为生命。约壹五章十二节…指明，除非我们有神的生命，否则我们就没有生命。在神看来，唯有祂的生命是生命。因此，新约里提到神的生命，就把它看作唯一的生命。（约一 4，十 10，十一 25，十四 6。）（新约总论第一册，八七至八八页。）

信息选读

我们人的生命不是圣经所专注的生命。我们人的生命（bios，白阿司，和 psuche，朴宿克）是必死的。（路八 43 下，二一 4 下，太十六 25～26。）我们人的生命不是生命，因为它会死，并且命定要死。真正的生命是不死的。凡必死的都不是生命。我们

WEEK 1 — DAY 5

Morning Nourishment

Eph. 4:18 Being darkened in their understanding, alienated from the life of God...

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The divine life may be considered as the first and the basic attribute of God. Although the word life is used many times in the New Testament, the phrase the life of God is found only once. Ephesians 4:18 is the unique verse that speaks of the life of God....The life of God is eternal, uncreated. Man did not receive this life at the time of creation. After being created, man with the created human life was placed before the tree of life (Gen. 2:8-9) to receive the uncreated divine life. But man fell into the vanity of his mind and became darkened in his understanding. In such a fallen condition man is not able to touch the life of God until he repents (has his mind turned to God) and believes in the Lord Jesus to receive God's eternal life (Acts 11:18; John 3:16).

Actually in the whole universe only the life of God can be counted as life.... [First John 5:12] indicates that unless we have the life of God we do not have life. In the sight of God only His life is life. Therefore, when the life of God is mentioned in the New Testament, it is treated as if it is the unique life (John 1:4; 10:10; 11:25; 14:6). (The Conclusion of the New Testament, pp. 73-74)

Today's Reading

Our human life is not the life on which the Bible focuses. Our human life (bios and psuche) is mortal (Luke 8:43b; 21:4b; Matt. 16:25-26). Our human life is not life, because it dies and is destined to die. The real life is immortal. Whatever is mortal is not life. Both our physical life (bios) and our soulish life (psuche) are

肉身的生命（白阿司）和我们的魂生命（朴宿克），都是必死的，所以人的生命不是生命。在路加八章四十三节下半和二十一章四节下半，“养生的”原文就是白阿司。白阿司指肉身的生命。在马太十六章二十五至二十六节，“魂生命”的原文是朴宿克。

生命（zoe，奏厄）是永远的。永远的意思是不死的。约壹一章二节说，“这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”并且诗篇九十篇二节下半说，“从亘古到永远，你是神。”严格地说，所有必死的生命，都不是生命。真正的生命是不死、永远的，这真正的生命就是神自己，因为神是从亘古到永远的。神是永远的，所以唯有神自己是真正的生命。

生命是神的内容和神的流出。神的内容乃是神的所是，所以生命是神内里的所是。（弗四 18 下。）神的流出就是神自己作生命分赐给我们。在启示录二十二章一节我们看见，生命水的河从神的宝座流出来，这是神的流出。生命是神的内容，祂内里的所是；生命也是神流到我们里面，并分赐到我们这人里面。

生命就是基督。（约十四 6 上，西三 4 上，约壹五 12 上。）基督是那是生命之神的具体化身。歌罗西二章九节说，神格一切的丰满，都有形有体地居住在基督里面。神作生命，具体化身在基督里，而基督就是神的彰显。约翰一章十八节说，从来没有人看见神，只有神的独生子将祂表明出来。然后希伯来一章三节表明，基督是神荣耀的光辉。

生命就是圣灵。圣灵是基督的实际。（约十四 16～17，林前十五 45 下。）…罗马八章二节上半用“生命之灵”一辞，林后三章六节下半说，那灵叫人活。因此，今天圣灵是叫我们活的生命之灵。…一面，祂是能力的灵；另一面，祂是生命的灵。

生命乃是三一神分赐到我们里面，并活在我们里面。父是源头，子是流道，灵是水流。三一神在祂神圣的三一里分赐到我们里面，如今活在我们里面。（生命的基本功课，六五至六七页。）

参读：新约总论，第八篇；生命的基本功课，第三、七课；生命的认识，第一至二篇。

mortal, so the human life is not life. In Luke 8:43b and 21:4b the Greek word for livelihood and living is bios. Bios refers to the physical life. In Matthew 16:25-26 the Greek word for soul-life is psuche.

Life (zoe) is eternal. Eternal means “immortal.” First John 1:2 says, “The life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.” Then Psalm 90:2b says, “Indeed from eternity to eternity, You are God.” Strictly speaking, all lives that are mortal are not life. The real life is immortal and eternal, and this real life is God Himself because God is from eternity to eternity. God is eternal, so only God Himself is the real life.

Life is God’s content and God’s flowing out. God’s content is God’s being, so life is God’s inner being (Eph. 4:18a). God’s flowing out is the impartation of Himself as life to us. In Revelation 22:1 we see the river of water of life flowing out from the throne of God. This is God’s flowing out. Life is God’s content, His inner being, and life is God flowing out into us and being imparted into our being.

Life is Christ (John 14:6a; Col. 3:4a; 1 John 5:12a). Christ is the embodiment [and expression] of God, who is life. Colossians 2:9 says that all the fullness of the Godhead dwells in Christ bodily. God as life is embodied in Christ, and Christ is the expression of God. John 1:18 says that no one has ever seen God, but the only begotten Son has declared Him. Then Hebrews 1:3 shows that Christ is the effulgence of God’s glory.

Life is the Holy Spirit. The Holy Spirit is the reality of Christ (John 14:16-17; 1 Cor. 15:45b)....Romans 8:2a uses the term the Spirit of life, and 2 Corinthians 3:6b says that the Spirit gives life. Thus, the Holy Spirit today is the Spirit of life who gives life to us....On the one hand, He is the Spirit of power; on the other hand, He is the Spirit of life.

Life is the Triune God dispensed into us and living in us. The Father is the source, the Son is the course, and the Spirit is the flow. The Triune God is dispensed into us in His Divine Trinity and is now living within us. (CWWL, 1979, vol. 1, “Basic Lessons on Life,” pp. 517-518)

Further Reading: The Conclusion of the New Testament, msg. 8; CWWL, 1979, vol. 1, “Basic Lessons on Life,” lsns. 3, 7, 12; Knowing Life and the Church, chs. 1-2

第一周●周六

晨兴喂养

诗三六 8～9 “他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。”

启二一 9～10 “…我要将新妇，就是羔羊的妻，指给你看。…〔天使将〕圣城耶路撒冷指给我看。”

二二 1 “天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

在旧约里，神的殿，即神的家，表征神自己是可进入的。借着这救赎的预表，神的百姓可以进入神并享受神。今天借着基督救赎的实际，我们可以进入神，享受神家的肥甘、神生命的水流、和生命的光。（三一神作三部分人的生命，一〇页。）

信息选读

诗篇三十六篇八至九节说到我们享受神作生命的四个要点：肥甘、乐河、生命的源头，光。神的居所——祂的家——有肥甘。这指明神的家是生命的事。神的家也有乐河，喜乐之河。我们必须学习饮于神的乐河。神的家也有生命的源头和光。这四项都指向一件事：神是给我们享受的。但我们要享受祂，就必须接受祂作生命，并凭祂而活。祂是生命的源头，而我们必须接受祂作我们的生命。当我们接受祂作生命，祂就成了肥甘、使人满足的河、与生命的光。（三一神作三部分人的生命，一〇页。）

神要从我们得着的是什么，主要的是在耶利米二章十三节提起，这节启示神是活水的泉源。神要我

WEEK 1 — DAY 6

Morning Nourishment

Psa. 36:8-9 They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life...

Rev. 21:9-10 ...I will show you the bride, the wife of the Lamb.... And [he] showed me the holy city, Jerusalem...

22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

In the Old Testament, the temple of God, the house of God, signified that God Himself was enterable. Through the type of redemption, God's people could enter into Him and enjoy Him. Today, through the reality of the redemption of Christ, we can enter into God to enjoy the fatness of His house, the flow of His life, and the light of life. (The Triune God to Be Life to the Tripartite Man, p. 14)

Today's Reading

Psalm 36:8-9 mentions four main points concerning our enjoyment of God as life: fatness, a river of pleasures, the fountain of life, and light. God's dwelling place, His house, has the fatness. This indicates that God's house is a matter of life. There is also a river of pleasures, a river of joy. We must learn to drink of the river of God's pleasures. There is also the fountain of life and the light. All of these four items point to one thing: God is for us to enjoy. But in order to enjoy Him, we must take Him as life and live by Him. He is the fountain of life, but we must take Him as our life. When we take Him as our life, He becomes the fatness, the river of satisfaction, and the light of life. (The Triune God to Be Life to the Tripartite Man, p. 14)

What God wants from us is mentioned mainly in Jeremiah 2:13, which reveals that God is the fountain of living waters. God wants us to take Him as the

们接受祂作活水的泉源，为着我们的生活。这就是说，祂要我们接受祂作我们全人的源头、泉源。我们如何能接受祂作我们的源头？接受神作活水的泉源，唯一的路就是天天饮于祂。借着喝，我们将流自神这泉源的活水接受到我们里面。

饮于神这泉源的重要性，在约翰四章有所说明。主耶稣向那到井旁打水，并向她要水喝的撒玛利亚妇人说，“你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。”（10。）她问主从哪里能得这活水，祂回答说，“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”（14。）主这里的话指明，我们所喝的与我们成为一。当我们饮于神这活水的泉源，祂就与我们成为一，我们也与祂成为一。我们越饮于神，祂就越与我们成为一，我们也越与祂成为一，并在祂的生命和性情上被祂构成。

耶利米二章十三节说，“我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”在神眼中最邪恶的事，就是离弃祂这源头，这活水的泉源，而转向别的源头。所有别的源头都是偶像。在这节里，偶像被比喻为破裂不能存水的池子。今天人忙着为自己凿出各种的池子。事实上，这些池子都是偶像。我们思想这光景时，需要领悟，神要我们接受祂作我们生命和我们全人的泉源、源头。（耶利米书生命读经，三一二至三一三页。）

参读：三一神作三部分人的生命，第一至四章；耶利米书生命读经，第三、六、十七、二十五、三十三、三十八、四十篇；实行召会生活的基本原则，第一章；接触主，在灵里被充满，并有正确的基督徒聚会，以完成神永远的定旨，第一章。

fountain of living waters for our living. This means that He wants us to take Him as the source, the fountain, of our being. How can we take Him as our source? The only way to take God as the fountain of living waters is to drink of Him day by day. By drinking we take into us the living water that issues from God as the fountain.

The importance of drinking of God as the fountain is illustrated in John 4. To the Samaritan woman who had come to the well to draw water and whom the Lord Jesus had asked to give Him a drink, He said, “If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water” (v. 10). When she asked Him where He could get this living water, He answered, “Whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life” (v. 14). The Lord’s word here indicates that whatever we drink becomes one with us. When we drink of God as the fountain of living waters, He becomes one with us, and we become one with Him. The more we drink of God, the more He is one with us and the more we are one with Him and constituted with Him in His life and nature.

Jeremiah 2:13 says, “My people have committed two evils: / They have forsaken Me, / The fountain of living waters, / To hew out for themselves cisterns, / Broken cisterns, / Which hold no water.” The most evil thing in the eyes of God is to forsake Him as the source, as the fountain of living waters, and to turn to some other source. All other sources are idols. In this verse the idols are likened to broken cisterns, which cannot hold water. People today are busy hewing out for themselves all kinds of cisterns. Actually, these cisterns are idols. As we consider this situation, we need to realize that God wants us to take Him as the fountain, the source, of our life and our being. (Life-study of Jeremiah, pp. 259-260)

Further Reading: The Triune God to Be Life to the Tripartite Man, chs. 1-4; Life-study of Jeremiah, msgs. 3, 6, 17, 33, 38, 40; CWWL, 1963, vol. 1, “Basic Principles for the Practice of the Church Life,” ch. 1; CWWL, 1963, vol. 4, “Contacting the Lord, Being Filled in Spirit, and Having Proper Christian Meetings for the Accomplishment of God’s Eternal Purpose,” ch. 1

第一周诗歌

WEEK 1 — HYMN

God eternal has a purpose

Ultimate Manifestation — God's Eternal Purpose

1325

补 925

永远之神荣耀定旨

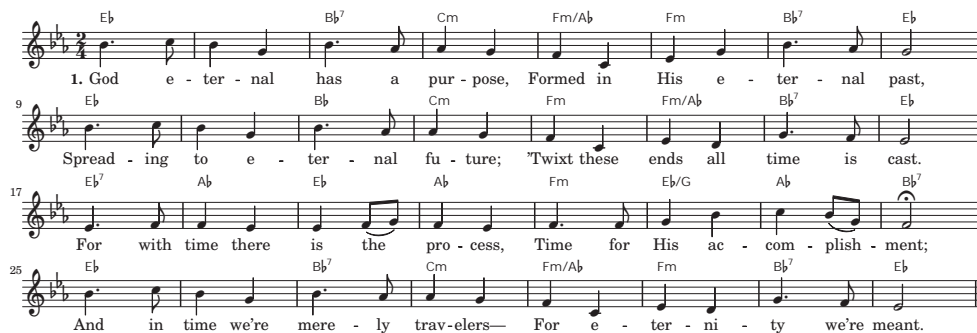
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F 大调

2/4

一 永 远 之 神 荣 耀 定 旨, 已 过 永 远 早 立 定,
跨 越 时 间 作 为 桥 梁, 将 来 永 远 必 达 成。
漫 长 岁 月 乃 是 过 程, 全 为 成 功 祂 心 意;
我 们 居 此 不 过 客 旅, 无 终 永 世 为 目 的。

二 一个新人是神所要, 照祂计划被建造;
我们在此相联相调一 团体器皿何荣耀!
神的生命、神的性情 调进其中时增添;
神灵、人灵调为一灵, 叫祂荣耀得称赞。
三 三一之神三方工作, 乃为达成祂定旨;
父、子、圣灵何等奥妙, 将神自己来分赐。
天地宏伟不过背景, 三部分人是标的一
灵、魂、身体何等美妙, 为盛装神作实际。
四 我们的灵乃是中心, 是神计划的关键;
耶稣大名敞开呼求, 人灵与祂就结联。
心中各房让祂安家, 始于中心达圆周;
更新心思、情感、意志, 每一部分祂浸透。
五 在生命中同被建造, 爱里联结成为一;
如此成就祂的善工, 成全祂心爱美意。
愿主扩充, 我们衰减, 让祂建造我们里;
直到长成团体大器, 充满祂荣耀自己。
六 最终召会, 身体, 新人, 要显现于荣耀里;
永世计划终极完成, 神的智慧显无遗。
神终得着团体器皿, 将祂荣耀尽陈明—
为此我们奉献自己, 求使主旨速完成。



2. God would have a group of people
Built together in His plan,
Blended, knit, coordinated
As His vessel—one new man.
God would come into this vessel
With His nature, life and ways,
Mingling Spirit with our spirits
For His joy and to His praise.
3. God has worked in three directions
For His plan so marvelous:
As the Father, Son, and Spirit
To dispense Himself to us!
All creation gives the setting—
Heav'n and earth are for this plan;
'Tis for this God made a body,
Soul and spirit—three-part man.
4. As the center, as the kernel,
Of God's plan our spirit is;
Calling on the name of Jesus
Makes our spirit one with His.
From the center to circumference
God would saturate each part;
Feeling, mind, and will renewing,
Making home in all our heart.
5. Thus in life we're built together,
Then in love we're knit as one;
God is now His plan fulfilling,
Finishing what He's begun.
Lord, increase Thyself within us
That we might be built by Thee
Into that great corporate vessel
Filled with God exclusively.
6. As the product, the fulfillment,
Will the church in glory stand,
Consummation of the purpose
In eternal ages planned.
God will have His corporate vessel,
All His glory to contain;
Lord, we're wholly for Thy purpose
All Thy goal in us attain.

第一周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single page of white paper with horizontal blue ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There are no vertical margin lines or other markings on the page.