

第一篇

按照神經綸的屬天異象 生活並事奉

詩歌：附 5

讀經：提前一 3～4，弗一 4～5，三 2、9，五 26～27，來二 10～11，帖前五 23，徒二六 18～19

【週一】

壹 在主的恢復裏所該專注、強調並供應的那一件事，唯一的事，乃是神永遠經綸的屬天異象；聖經的中心題目就是神的經綸，全本聖經乃是論到神的經綸—提前一 3～4，弗一 10，三 2、8～9、16～19，徒二六 18～19：

一 『神的經綸、計畫就是要把祂自己作成人，又把我們這些祂所造的人作成「神」，叫祂自己「人化」，叫我們眾人「神化」。』（關於神聖分賜更深的研讀，四五頁）

二 神永遠的經綸乃是祂要成爲人，好使人在生命和性情上（但不在神格上）成爲神，以建造基督的身體，終極完成新耶路撒冷—約一 1、14，林前十五 45 下，啓四 5，五 6，二一 2、10～11。

三 今天我們能同心合意，因爲我們只有一個異象，

Message One

Living and Serving according to the Heavenly Vision of God's Economy

Hymns: s151

Scripture Reading: 1 Tim. 1:3-4; Eph. 1:4-5; 3:2, 9; 5:26-27; Heb. 2:10-11; 1 Thes. 5:23; Acts 26:18-19

§ Day 1

I. **The one thing, the unique thing, that should be focused on, stressed, and ministered in the Lord's recovery is the heavenly vision of the eternal economy of God; the central subject of the Bible is the economy of God, and the entire Bible is concerned with the economy of God—1 Tim. 1:3-4; Eph. 1:10; 3:2, 8-9, 16-19; Acts 26:18-19:**

A. "God's economy and plan is to make Himself man and to make us, His created beings, 'God' so that He is 'man-ized' and we are 'God-ized' " (A Deeper Study of the Divine Dispensing, pp. 51-52).

B. God's eternal economy is for Him to become man that man might become God in life and in nature but not in the Godhead for the building up of the Body of Christ to consummate the New Jerusalem—John 1:1, 14; 1 Cor. 15:45b; Rev. 4:5; 5:6; 21:2, 10-11.

C. Today we can be in one accord because we have only one vision, the

就是神永遠經綸的異象—徒一 14，林前一 9～10，耶三二 39。

【週二】

貳 我們在生命和性情上（但不在神格上）成爲神，是父神在已過的永遠裏藉着揀選我們成爲聖別，豫定我們得兒子的名分，而起始的；爲着神聖的兒子名分之神聖的聖別，乃是神聖經綸的中心，也是新約啓示的中心思想—弗一 4～5：

一 成爲聖別乃是成聖，就是分別歸神，並被神這聖別者，就是與一切凡俗的不同、有別者，所浸透—彼前一 15～16，弗一 4～5。

二 祂在創立世界以前，在基督裏揀選了我們，叫我們成爲聖別，爲使我們在性情上成爲神（4）；惟有神是聖別的；我們要成爲聖別，就需要神將祂聖別の性情分賜到我們裏面，這聖別の性情就成爲聖靈用以聖別我們的聖別元素（彼後一 4，來十二 14）。

三 祂甚至在我們受造之前就豫定我們得兒子的名分，爲使我們在生命上成爲神（弗一 5）；我們要成爲神的兒子，就必須藉着神的生命分賜到我們裏面，而爲神所生（約一 12～13，三 6，約壹五 11～12）：

1 以弗所一章四至五節啓示，神揀選我們，叫我們成爲聖別，目的是要使我們成爲神的兒子；成爲聖別是過程、手續，成爲神的兒子才是目的、目標，好使我們全人，包括身體（羅八 23），得以被神『子化』（啓二一 2、9～11）。

【週三】

vision of the eternal economy of God—Acts 1:14; 1 Cor. 1:9-10; Jer. 32:39.

§ Day 2

II. Our becoming God in life and in nature but not in the Godhead was initiated by God the Father in eternity past by His choosing us to be holy, predestinating us unto sonship; the divine sanctification for the divine sonship is the center of the divine economy and the central thought of the revelation in the New Testament—Eph. 1:4-5:

A. To be sanctified is to be made holy, which is to be separated unto God and saturated with God as the Holy One, the One who is different, distinct, from everything that is common—1 Pet. 1:15-16; Eph. 1:4-5.

B. He chose us in Christ before the foundation of the world to be holy in order for us to become God in nature (v. 4); God is the only One who is holy; for us to be holy we need God in His holy nature dispensed into us, and this holy nature becomes the holy element with which the Holy Spirit sanctifies us (2 Pet. 1:4; Heb. 12:14).

C. He predestinated us unto sonship even before we were created in order for us to become God in life (Eph. 1:5); for us to become sons of God, we must be born of God by the dispensing of God's life into our being (John 1:12-13; 3:6; 1 John 5:11-12):

1. Ephesians 1:4-5 reveals that God chose us to be holy for the purpose of our being made sons of God; to be made holy is the process, the procedure, whereas to be sons of God is the aim, the goal, so that our whole being, including our body (Rom. 8:23), may be "sonized" by God (Rev. 21:2, 9-11).

§ Day 3

- 2 希伯來二章十至十一節啓示，復活的基督作為神救恩的元帥、創始者，正在藉着聖別許多的兒子，領他們進榮耀裏去。
- 3 神聖的聖別，在完成神聖的經綸上乃是主持線，為要神聖的使我們子化，使我們成為神的兒子，在生命和性情上與神一樣（但無分於祂的神格），而使我們作神的彰顯；因此，神的聖別乃是神聖的子化。
- 4 我們說聖別是主持線，因為神在我們身上的工作，每一步都是使我們成為聖別；神永遠經綸的完成乃是藉着那靈的聖別—帖前五 23，約十七 17，弗五 26～27，林前六 11，十二 3 下，來十二 4～14，羅八 28～29，弗四 30，帖前五 19，啓二 7 上，詩七三 16～17、25～26，啓二—2、10。

【週四】

叁 神聖的、性情上的聖別，乃是由基督作為賜生命、聖化人並說話的靈所施行的一林前五 45 下，帖前五 23，弗五 26：

- 一 基督作賜生命的靈，藉話中之水的洗滌潔淨召會，而聖化召會；照着神聖的觀念，以弗所五章二十六節的『水』是指神湧流的生命，由湧流的水所豫表（出十七 6，林前十 4，約七 37～39，啓七 17，二一 6，二二 1、17）；我們現今是在這樣洗滌的過程中，使召會得以成為聖別、沒有瑕疵。
- 二 以弗所五章二十六節裏『洗滌』的原文，直譯是『洗濯盆』；舊約的祭司用洗濯盆洗去他們屬地的污穢（出三十 18～21）；一天過一天，在早晨在晚間，我們都需要來就近聖經，藉着話中之水的洗濯盆而得潔淨。

2. Hebrews 2:10-11 reveals that the resurrected Christ as the Captain, the Author, of God's salvation is leading many sons into glory by sanctifying them.
3. The divine sanctification is the holding line in the carrying out of the divine economy to sonize us divinely, making us sons of God that we may become the same as God in His life and in His nature (but not in His Godhead), so that we may be God's expression; hence, God's sanctification is the divine sonizing.
4. We say that sanctification is the holding line because every step of God's work with us is to make us holy; the carrying out of the eternal economy of God is by the Spirit's sanctification—1 Thes. 5:23; John 17:17; Eph. 5:26-27; 1 Cor. 6:11; 12:3b; Heb. 12:4-14; Rom. 8:28-29; Eph. 4:30; 1 Thes. 5:19; Rev. 2:7a; Psa. 73:16-17, 25-26; Rev. 21:2, 10.

§ Day 4

III. The divine, dispositional sanctification is carried out by Christ as the life-giving, sanctifying, and speaking Spirit—1 Cor. 15:45b; 1 Thes. 5:23; Eph. 5:26:

- A. Christ as the life-giving Spirit sanctifies the church by cleansing her according to the washing of the water in the word; according to the divine concept, water in Ephesians 5:26 refers to the flowing life of God, typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:37-39; Rev. 7:17; 21:6; 22:1, 17); we are now in such a washing process in order that the church may be holy and without blemish.
- B. The Greek word for washing in Ephesians 5:26 is literally "laver"; in the Old Testament the priests used the laver to wash away their earthly defilement (Exo. 30:18-21); day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word.

- 三 保羅說到話帶着其洗滌的過程時（弗五 26），原文是用『雷瑪（rhema）』這辭；『婁格斯（logos）』是客觀一面記在聖經裏的神的話；『雷瑪』是神在專特情況中向我們說出來的話（可十四 72，路一 35～38，五 5，二四 1～8）。
- 四 基督作為賜生命的靈，是說話的靈；祂所說的一切就是洗滌我們的話；這不是指『婁格斯』，常時的話，乃是指『雷瑪』，即時的話，就是主現在對我們所說的話—太四 4，約六 63，啓二 7，二二 17 上，參賽六 9～10，太十三 14～15，徒二八 25～31。
- 五 雷瑪是親自、直接向我們有所啓示，要給我們看見應當對付的是甚麼，應當洗淨的是甚麼（銅洗濯盆是能返照人、暴露人的一面鏡子—出三 8）；對於我們各人，要緊的乃是：神今天有沒有對我說祂的話？—啓二 7，撒三 1、21，摩三 7。
- 六 有一件我們一直寶貴的事，就是主今天仍然親自、直接向我們說話；在生命裏真實的長大在於我們從神直接領受話；惟有祂在我們裏面的說話才有真實屬靈的價值—來三 7～11、15，四 7，詩九五 7～8。
- 七 我們禱告的中心點，該是我們切慕有主的說話，這使我們能按照祂心頭的願望達成祂永遠經綸的目標，就是得着神聖的兒子名分—路一 38，十 38～42，弗一 5。
- 八 實際說來，主的同在與祂的說話乃是一；每當祂說話時，我們就知道祂在我們裏面與我們同在；基督的說話就是賜生命之靈的同在—參出三 12～17，來十一 8。
- 九 內住的基督作為賜生命的靈在我們裏面的說話，就是潔淨的水，把新的元素儲存到我們裏面，

- C. Paul uses the Greek word rhema when he speaks of the word with its washing process (Eph. 5:26); logos is God's Word objectively recorded in the Bible; rhema is the word of God spoken to us on a specific occasion (Mark 14:72; Luke 1:35-38; 5:5; 24:1-8).
- D. As the life-giving Spirit, Christ is the speaking Spirit; whatever He speaks is the word that washes us; this does not refer to logos, the constant word, but to rhema, which denotes an instant word, the word that the Lord presently speaks to us—Matt. 4:4; John 6:63; Rev. 2:7; 22:17a; cf. Isa. 6:9-10; Matt. 13:14-15; Acts 28:25-31.
- E. The rhema reveals something to us personally and directly; it shows us what we need to deal with and what we need to be cleansed from (the laver of bronze was a mirror that could reflect and expose—Exo. 38:8); the important thing for each one of us is this—is God speaking His word to me today?—Rev. 2:7; 1 Sam. 3:1,21; Amos 3:7.
- F. One thing that we always treasure is that the Lord still speaks to us personally and directly today; true growth in life depends upon our receiving the word directly from God; only His speaking in us has true spiritual value—Heb. 3:7-11, 15; 4:7; Psalms 95:7-8.
- G. The central point of our prayers should be our longing for the Lord's speaking, which enables us to fulfill the goal of His eternal economy according to His heart's desire to have His divine sonship—Luke 1:38; 10:38-42; Eph. 1:5.
- H. In a very practical sense, the Lord's presence is one with His speaking; whenever He speaks, we realize His presence within us; Christ's speaking is the very presence of the life-giving Spirit—cf. Exo. 33:12-17; Heb. 11:8.
- I. The speaking of the indwelling Christ as the life-giving Spirit within us is the cleansing water that deposits a new element into us to replace the old

頂替我們本性和性情裏老舊的元素；這新陳代謝的潔淨，使人在生命裏有真正、內裏的改變，這就是在性情上聖化和變化的實際。

【週五】

肆行傳二十六章十八節啓示我們神聖託付的內容，使我們能按照神經綸的屬天異象事奉；我們需要就着這些內容來禱告，求主使這些成爲我們的經歷和實際，好使我們能帶別人進入這樣的經歷和實際：

一 『叫他們的眼睛得開』—18 節：

- 1 我們需要不斷的禱告，求主賜給我們智慧和啓示的靈，好多而又多的明白並看見基督、基督的身體以及那爲着神聖經綸的神聖分賜—弗一 17，三 5，參啓四 6，三 17，太六 6。
- 2 若沒有對主新的認識，和對祂新的異象，我們就無法往前—徒二六 16，腓三 8 下、10 上、13，參申四 25。
- 3 我們的託付是要『將那…奧祕有何等的經綸，向眾人照明』—弗三 9。

二 『叫他們…從黑暗轉入光中』—徒二六 18：

- 1 光就是神的同在；我們必須是滿了光的人—賽二 5，約壹一 5，路十一 34 ~ 36。
- 2 享受基督作爲神所分給我們的分，乃是『在光中』—西一 12，約八 12，一 4，詩一一九 105、130，太五 14，啓一 20。
- 3 我們必須是發光之體顯在世界裏，將生命的話表明出來（腓二 14 ~ 16）；我們必須宣揚那召我們出黑暗、入祂奇妙之光者的美德（彼前二 9）。

element in our nature and disposition; this metabolic cleansing causes a genuine and inward change in life, which is the reality of dispositional sanctification and transformation.

§ Day 5

IV. Acts 26:18 reveals the contents of our divine commission to serve according to the heavenly vision of God's economy; we need to pray over these contents, asking the Lord to make them our experience and reality so that we can bring others into this experience and reality:

A. "To open their eyes"—v. 18:

1. We need to continually pray for a spirit of wisdom and revelation to understand and to see more and more of Christ, the Body of Christ, and the divine dispensing for the divine economy—Eph. 1:17; 3:5; cf. Rev. 4:6; 3:17; Matt. 6:6.
2. We cannot go on without new knowledge of the Lord and a new vision of Him—Acts 26:16; Phil. 3:8b, 10a, 13; cf. Deut. 4:25.
3. Our commission is to "enlighten all that they may see what the economy of the mystery is"—Eph. 3:9.

B. "To turn them from darkness to light"—Acts 26:18:

1. Light is the presence of God; we need to be people who are full of light—Isa. 2:5; 1 John 1:5; Luke 11:34-36.
2. The enjoyment of Christ as our God-given portion is "in the light"—Col. 1:12; John 8:12; 1:4; Psa. 119:105, 130; Matt. 5:14; Rev. 1:20.
3. We need to be luminaries in the world, holding forth the word of life (Phil. 2:14-16); we need to tell out the virtues of the One who has called us out of darkness into His marvelous light (1 Pet. 2:9).

三 『叫他們…從撒但權下轉向神』—徒二六 18:

- 1 我們屬靈經歷的最高點，乃是有清明的天，其上有寶座；在清明的天之上寶座，乃是讓主在我們裏面居首位，並在我們的生活中有最高、最優先的地位—結一 22、26，西一 18，參結十四 3。
- 2 我們若在清明的天（其上有寶座）以下，就會有真正的權柄，能將人帶到神的權柄之下一林後十 4 ~ 5、8，十三 3、10。
- 3 我們向着主愛到極點的愛，使我們穀資格、得成全、受裝備，帶着主的權柄為主說話—參約二一 15、17。

四 『叫他們…得蒙赦罪』—徒二六 18:

- 1 我們需要到主面前去，得着主徹底赦免我們一切的罪—約壹一 7、9。
- 2 大衛乞求神塗抹他的過犯，將他的罪孽洗滌淨盡，並潔淨他的罪—詩五一 1 ~ 2、7、9：
 - a 我們和大衛一樣，需要停留在神面前，有徹底並真實的悔改和認罪，好從神得着完全的赦免。
 - b 我們若承認我們的罪而得神赦免，就必得着神救恩之樂，也必得着樂意之靈的扶持；然後，我們就能將主的道路指教有過犯的人，罪人必回轉歸向祂—12 ~ 13 節。

【週六】

五 『叫他們…因信入我，…在一切聖別的人中得着基業』；這基業是三一神自己並祂所有的、所作成的以及為祂贖民所要作的一切—徒二六 18:

- 1 三一神化身在包羅萬有的基督裏面；這基督是分給

C. "To turn them...from the authority of Satan to God"—Acts 26:18:

1. The highest point in our spiritual experience is to have a clear sky with the throne above it; to have the throne above a clear sky is to give the Lord the preeminence in our being and the highest and most prominent position in our life—Ezek. 1:22, 26; Col. 1:18; cf. Ezek. 14:3.
2. If we are under a clear sky with the throne above it, genuine authority will be with us to bring others under God's authority—2 Cor. 10:4-5, 8; 13:3, 10.
3. Our uttermost love for the Lord qualifies, perfects, and equips us to speak for the Lord with His authority—cf. John 21:15, 17.

D. "That they may receive forgiveness of sins"—Acts 26:18:

1. We need to go to the Lord to receive a thorough forgiveness of all our sins—1 John 1:7, 9.
2. David begged God to blot out his transgressions, wash him thoroughly from his iniquity, and cleanse him from his sin—Psa. 51:1-2, 7, 9:
 - a. Like David we need to stay in the presence of God to have a thorough and genuine repentance and confession to receive a full forgiveness from God.
 - b. If we confess our sins to receive God's forgiveness, we will have the gladness of God's salvation and be sustained with a willing spirit; then we can teach transgressors His ways, and sinners will turn back to Him—vv. 12-13.

§ Day 6

E. "That they may receive...an inheritance among those who have been sanctified by faith in Me"; this inheritance is the Triune God Himself with all He has, all He has done, and all He will do for His redeemed people—Acts 26:18:

1. The Triune God is embodied in the all-inclusive Christ, who is the portion

眾聖徒的分，作他們的基業—西二 9，一 12。

2 我們『在一切聖別的人中』，就是在召會生活的聖徒中（參提後二 22），享受是靈的基督作我們得基業的憑質（弗一 14）。

3 我們需要把人帶到召會生活中對包羅萬有之基督的享受裏，使他們和我們一樣享受基督，並使他們藉着操練靈而在性情上被神的聖別性情所聖化—來二 10～11，林前一 9，林後四 13。

伍 我們為着神聖的兒子名分而被聖化，終極完成於新耶路撒冷作為聖城（啓二一 2、10）和神聖兒子名分的集大成（7）；這乃是神成為在肉體裏的人，好使人在那靈裏成為神的終極完成，以得着團體偉大的神人（3、22），作三一神團體的彰顯，就是祂的榮耀（11、23）。

allotted to the saints as their inheritance—Col. 2:9; 1:12.

2. We enjoy the pneumatic Christ as the pledge of our inheritance (Eph. 1:14) "among those," that is, among those in the church life (cf. 2 Tim. 2:22).

3. We need to bring people into the enjoyment of the all-inclusive Christ in the church life so that they may enjoy Christ as we do and be sanctified dispositionally with the holy nature of God through the exercise of their spirit—Heb. 2:10-11; 1 Cor. 1:9; 2 Cor. 4:13.

V. Our being sanctified for the divine sonship ultimately consummates in the New Jerusalem as the holy city (Rev. 21:2, 10) and the aggregate of the divine sonship (v. 7); this is the ultimate consummation of God becoming a man in the flesh that man might become God in the Spirit to gain a great, corporate God-man (vv. 3,22) for the corporate expression, the glory, of the Triune God (vv. 11, 23).

第一週■週一

晨興餽養

約一 12 ~ 13 『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人…乃是從神生的。』

彼後一 4 『…祂已將又寶貴又極大的應許賜給我們，叫你們…藉着這些應許，得有分於神的性情。』

神當初所造的人，像一個器皿，…為着是要讓神自己能裝到裏面。然而，在神還沒有裝到人裏面之先，人自己就污穢、敗壞了；所以神來救贖，把人贖回，並且洗淨。但這不過是手續，並不是神的目的。

神最終的目的，乃是要把祂自己作到我們裏面，作我們的生命、一切，作到一個地步，使我們能成為祂；但這不是說我們就成為神，和獨一的神一樣了。…我們雖然是從神生的，有祂的生命，成為祂的兒女，作祂的家、家人，我們卻沒有神那主宰一切、受人敬拜的身位。（李常受文集一九九〇年第三冊，四九四至四九五頁。）

信息選讀

在召會的歷史上，第二世紀開始時，那些初期講解聖經的教父們，在這件事上，甚至用了一個字，deification，意思是把人『神化』了。所以後來就有人反對，認為這是異端。但聖經約翰一章十二至十三節說，…我們信的人都是從神生的。從人生的就是人，從神生的也就是神。你我都是從神生的，所以我們也都是神。雖是這樣，我們必須認識，我們沒有神的身位，不能給人敬拜；有神的身位而當得人敬拜的，惟有神自己。

WEEK 1 — DAY 1

Morning Nourishment

John 1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten...of God.

2 Pet. 1:4 ...He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature...

When God created man, He created him as a vessel...God's purpose is to fill up this vessel with Himself. However, before God filled man up, man became defiled and corrupted. Hence, God came to redeem man and cleanse him. But this is only the means; it is not God's goal.

The ultimate purpose of God is to work Himself into us in order that He may be our life and everything to us so that one day we can become Him. But this does not mean that we can become part of the Godhead and be the same as the unique God...Although we are born of God and have God's life to become God's children, His house, and His household, we do not have a share in His sovereignty or His person and cannot be worshipped as God. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 390-391)

Today's Reading

In church history, beginning from the second century, some church fathers who were expounding the Bible used the term deification, which means to make man God. Later, they were opposed by others and were considered as heretics. But John 1:12-13 says...[that] we the believers are begotten of God. What is begotten of man is man, and what is begotten of God must be God. We are born of God; hence, in this sense we are God. Nevertheless, we must know that we do not share God's person and cannot be worshipped by others. Only God Himself has the person of God and can be worshipped by man.

傳統的基督教觀念是，神要我們得救的人作好，作屬靈人，作聖人，但沒有一種觀念說，神要我們作神人。神成爲肉體來到地上，就是一個神而人者，兼有神人二性的奇妙神人。至於我們，不僅爲祂所造，祂還把祂自己生到我們裏面，使我們每一個人都有神的生命和性情，成了神的兒女。（彼後一4。）所以我們這些神所生的人，也都是神人。

神的經綸、計畫就是要把祂自己作成人，又把我們這些祂所造的人作成『神』，叫祂自己『人化』，叫我們眾人『神化』。結果，祂和我們，我們和祂，都成了神人。所以作好人、作屬靈人、作聖人是不穀的。…不要盼望修改自己，因爲神不要你作好人，祂要你作神人。祂是你的生命和一切，目的就是要你能彰顯祂，活出祂來。

神當初造我們時，是按着祂自己的形像和樣式；我們猶如祂的一張照片，有祂的形像，但沒有祂的生命。等到我們重生以後，我們這張照片就成了『真人』，有祂的生命、性情，和祂一樣。祂是神『化成人』，我們是人『化成神』，結果二人成爲一人，都是神人。

爲此，我們需要操練自己，作個神人。…神重生了我們，叫我們得着祂的生命，有祂的性情，並且得以在祂的生命中長大。神在我們裏面增長，我們就長大了。（西二19。）我們要讓神在我們裏面加多，就必須操練我們的靈，因爲神之於人一切正常故事，全都在靈裏。我們越操練我們的靈，神就越在我們裏面運行、加多；結果，我們就能長大成人，成爲一個真正的神人。這是神所要的。（李常受文集一九九〇年第三冊，四九五至四九七頁。）

參讀：時代的異象，第二篇；長老訓練第五冊—關於主今日行動的交通，第一章。

The traditional concept in Christianity is that God wants us, the saved ones, to be good, to be spiritual, and to be holy, but there is no concept that God wants us to be God-men. When God became flesh and came to earth, He was both God and man, a wonderful God-man, having both divinity and humanity. As for us, we are not only created by Him, but we have Him begotten into us so that every one of us has God's life and nature, and we are now God's children (2 Pet. 1:4). Therefore, as those begotten of God, we are all God-men.

God's economy and plan is to make Himself man and to make us, His created beings, "God" so that He is "man-ized" and we are "God-ized." In the end He and we, we and He, all become God-men. Hence, it is not enough for us to be good men, spiritual men, or holy men...God does not expect us to improve ourselves, because God is not after our being good men. He wants us to be God-men. He is our life and everything to us for the purpose that we would express Him and live Him out.

When God created us, He created us in His image and according to His likeness. We are like a picture that has His image but is without His life. After we are regenerated, this picture becomes the "real" person, having His life and nature, and being the same as He is. He is God "man-ized," and we are man "God-ized." In the end the two become one, both being God-men.

For this reason we have to exercise ourselves to be God-men...God begot us so that we can receive His life and nature and can grow in His life. When God grows within us, we grow (Col. 2:19). In order for God to increase within us, we have to exercise our spirit because every proper thing that goes on between God and man depends on the spirit. The more we exercise our spirit, the more God operates and increases within us. As a result, we grow up to become genuine God-men. This is what God is after. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 391-392)

Further Reading: CWWL, 1986, vol. 2, "The Vision of the Age," ch. 2; CWWL, 1985, vol. 3, "Elders' Training, Book 5: Fellowship concerning the Lord's Up-to-date Move," ch. 1

第一週■週二

晨興餽養

弗一 4～5『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己。』

聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。只有神與一切不同，與一切有別。因此，祂是聖別的，聖別是祂的性情。祂揀選我們，使我們也成為聖別。神使我們成為聖別的方法，乃是將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別的性情充滿並浸透。對我們這些神所揀選的人，成為聖別就是有分於神的性情，（彼後一 4，）並使我們全人被神自己所充滿。這與僅僅無罪的完全，或無罪的純潔不同。這使我們全人在神的性情和特性上聖別，像神自己一樣。（聖經恢復本，弗一 4 註 6。）

信息選讀

聖別乃是將神的子民分別出來歸給神，使神在他們身上並在他們裏面作工，使他們成為神的兒子。神有一個目的，並定了一個經綸，要得着許多兒子。然後那靈就來把神所揀選的人分別出來歸給神，使神能生他們。首先，他們被聖別歸給神；然後…神來生他們，使他們成為祂的兒子，這乃是藉着那靈的聖別。以弗所一章四節說，神揀選我們成為聖別；然後五節就說祂作這事，乃是藉着豫定我們得兒子的名分。因此，聖別是為着得兒子的名分。

我們要成為聖別並成為兒子，都需要神的分賜。…惟有神是聖別的。我們要成為聖別，就需要

WEEK 1 — DAY 2

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

Holy means not only sanctified, separated unto God, but also different, distinct, from everything that is common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. He chose us that we should be holy. He makes us holy by imparting Himself, the Holy One, into our being, that our whole being may be permeated and saturated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4) and to have our whole being permeated with God Himself. This is different from mere sinless perfection or sinless purity. This makes our being holy in God's nature and character, just like God Himself. (Eph. 1:4, footnote 3)

Today's Reading

Sanctification is to separate God's people unto God for God to work on them and to work in them to make them His sons. God had an intention and made an economy to get many sons. Then the Spirit came to separate the chosen ones unto God so that God could beget them. First, they were sanctified unto God; then...God came to beget them, making them His sons, and this was through the sanctification of the Spirit. Verse 4 of Ephesians 1 says that God chose us to be holy. Then verse 5 says that He did this by predestinating us unto sonship. Thus, sanctification is unto sonship, for sonship.

For us to be holy and for us to be sons both require God's dispensing...God is the only One who is holy. For us to be holy we need a holy element

一種聖別的元素分賜到我們裏面。當聖靈進到我們裏面時，祂就將神聖別性情帶到我們裏面；那個聖別的性情就成為聖靈用以聖別我們的聖別元素。詩歌三百八十一首第一節說，『你的聖別性情，使我能成聖；你的復活大能，使我能得勝。』祂的聖別性情使我們成聖，祂的復活大能使我們得勝。我們得着神聖別的性情分授到我們裏面，這聖別的性情就成了用來使我們聖別的聖別元素。我們成為聖別，就是使我們成為神的兒子。神聖別的性情分授到我們裏面，以及祂來生我們，這都是祂的分賜。

聖別和兒子的名分總是藉着那靈而完成的。這就是為甚麼以弗所一章三節稱之為屬靈的福分，就是藉着那靈而有的福分。今天我們必須學習憑靈而活，照靈而行，並完全憑着靈、同着靈且照着靈行事為人。（羅八4。）只要我們是憑着靈為人並照着靈行動，我們就豫備好在神聖的生命裏長大。然後我們就需要一些滋養。我們可以在三方面得着滋養：藉着讀聖經，藉着聽屬靈的說話，藉着來到聚會中。這滋養就使我們長大。

那靈聖別我們以得兒子的名分；那靈也生了我們，使我們能從神而生。（約三6。）…成為聖別以得兒子的名分，完全是藉着那靈、在那靈裏並憑着那靈的事。當我看見好些親愛的聖徒多年在主的恢復裏卻沒有長大，我非常擔心。雖然他們聚會、讀經、聽信息，但他們沒有顧到那靈。…他們雖然說自己愛主，愛主的恢復，愛召會生活，卻一點也不顧到那靈。這是錯誤的；我們必須顧到那靈。今天這個與聖別和神兒子名分有密切關係的靈，就在我們靈裏。（羅八16，林前六17。）我們若願意顧到那靈，就該先顧到我們的靈。（李常受文集一九九三年第二冊，六三一至六三四頁。）

參讀：異象的高峯與基督身體的實際，第一至三篇。

dispensed into us. When the Holy Spirit comes into us, He brings God's holy nature into us, and that holy nature becomes the holy element with which the Holy Spirit sanctifies us. Stanza 1 of Hymns, #841 says, "By Thy holy nature / I am sanctified; / By Thy resurrection, / Vict'ry is supplied." His holy nature makes us holy, and His resurrection power makes us victorious. We have God's holy nature imparted into our being, and this holy nature becomes the holy element with which we are made holy. Our being made holy is for us to be sons. The imparting of God's holy nature into us and His begetting us are His dispensing.

Both sanctification and the sonship are always carried out by the Spirit. This is why Ephesians 1:3 calls this a spiritual blessing, a blessing by the Spirit. Today we must learn to live by the Spirit, to act according to the Spirit, to have our being altogether by the Spirit, with the Spirit, and according to the Spirit (Rom. 8:4). As long as we have our being by the Spirit and act according to the Spirit, we are ready to grow in the divine life. Then we need some nourishment. We can be nourished in these three ways: by reading the holy Word, by listening to the spiritual speaking, and by coming to the meetings. This nourishment causes us to grow.

It is the Spirit who sanctifies us unto sonship. It is the Spirit who begets us that we may be born of God (John 3:6)...To be sanctified unto sonship is altogether a matter by the Spirit, in the Spirit, and with the Spirit. I am concerned when I see a number of dear saints who have been in the recovery for many years with no growth. Although they may meet, read the Bible, and listen to the messages, they do not care for the Spirit...Although they say that they love the Lord, love the recovery, and love the church life, they do not care a bit for the Spirit. This is wrong. We have to take care of the Spirit. Today this Spirit, who is wrapped up with sanctification and with God's sonship, is in our spirit (Rom. 8:16; 1 Cor. 6:17). If we desire to take care of the Spirit, we should first take care of our spirit. (CWWL, 1993, vol. 2, "The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ," pp. 479-481)

Further Reading: CWWL, 1994-1997, vol. 1, "The High Peak of the Vision and the Reality of the Body of Christ," chs. 1-3

第一週■週三

晨興餽養

來二 11『因那聖別人的，和那些被聖別的，都是出於一；因這緣故，祂稱他們為弟兄，並不以為恥…。』

帖前五 23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

神聖的聖別是完成神聖經綸的主持線。…神的經綸乃是祂心頭願望的目的，神把這個目的作成一個定旨。這定旨成了神的經綸，且一直是神的經綸。聖別是神經綸裏的一大要點。…我們需要看見『主持線』這辭的意義。當一個人去釣魚時，他需要一條線。…那條線把魚拉住；換句話說，那條線主導着他的釣魚。我們說聖別是主持線，因為神在我們身上經綸的工作，每一步都是使我們聖別。（李常受文集一九九三年第二冊，二九一頁。）

信息選讀

神創造了宇宙。這宇宙沒有任何一部分是聖別的。然後神創造人。甚至人在墮落之前，也不是聖別的。在全宇宙中，只有一位是聖別的，那就是神自己。不管一個人多完全、多良善，都不會使他成為聖別。…因此，如果你是聖別的，你就必定有聖別的素質，而在全宇宙中，聖別的素質就是神自己。

新耶路撒冷稱為聖城。（啓二一 2。）…新耶路撒冷是建造在金子上的。…金子象徵神的神聖性情。在全宇宙中，只有神在性質上是聖的。…當我們說到在新約裏聖別的最高意義時，我們是說到一些不只屬於神，更是神自己的東西。以弗所一章四至五

WEEK 1 — DAY 3

Morning Nourishment

Heb. 2:11 For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

The divine sanctification is the holding line in the carrying out of the divine economy...God's economy is the intention of His heart's desire, and God made this intention a purpose. This purpose became and still is God's economy. Sanctification is a great point in God's economy...We need to see what the term holding line means. When a person goes fishing, he needs a line...The line holds his fish. In other words, the line directs his fishing. We say that sanctification is the holding line because every step of God's economy in His work with us is to make us holy. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," p. 219)

Today's Reading

God created the universe. Not one part of it was holy. Then God created man. Even before man's fall, he was not holy. In the whole universe, only One is holy, that is, God Himself. Regardless of how perfect and good someone is, this does not make him holy...If you are holy, you must have the holy essence, and the holy essence in the whole universe is God Himself.

The New Jerusalem is called the holy city (Rev. 21:2)...The New Jerusalem is built on gold...Gold signifies God in His divine nature. In the whole universe, only God is holy in nature. When we are speaking of sanctification in its highest sense in the New Testament, we are speaking about something not merely belonging to God but something that is God. Ephesians 1:4 and

節說到成爲聖別，好得着兒子的名分。我們蒙揀選成爲聖別，使我們能成爲神的眾子。我們既是神的眾子，由神所生，我們就不僅是屬於神的。我們是神的眾子，有神的素質、神的生命和性情。

那靈聖別人的工作首先使我們悔改，一直繼續直到我們得榮耀。在我們悔改和我們得榮耀之間，有重生、更新、變化、模成、以及我們的身體改變形狀，就是我們的全人得榮耀。這是神聖聖別的路線，爲要使我們聖別，所以這條線主持神聖經綸的完成。

今天我們都被神聖聖別的線『鈎』住了。我們原在人類的『大海』中，但這條線臨到我們，我們就被鈎住了。我們被鈎住，這要完成於我們改變形狀時。…我們許多人在學校裏讀書時，有人來向我們說到基督的事。這個人的談話裏隱藏了一個『鈎子』，鈎子就把我們鈎住了。我們被折服，就悔改並相信。然後我們得着重生，使我們繼續在神聖聖別的主持線上。…神聖的聖別主持着我們從悔改到得榮耀一切屬靈的經歷；經過我們的重生、更新、變化和模成，達到我們身體的得贖。（弗一 14，四 30。）『達到』的意思就是『結果產生』。我們身體的得贖，乃是神聖聖別的完成。

這樣的聖別就是神聖的子化我們，使我們成爲神的眾子，好叫我們在神的生命和性情上（但不是在祂的神格上）與祂一樣，以致我們能成爲神的彰顯。因此，聖別乃是神聖的子化。…我們藉着重生就得着神聖的子化。我們沒有神的神格，也不能有神的神格，但我們的確有神的生命和性情，使我們能成爲神的彰顯。…至終，我們…的身體，就要完全改變形狀，得着榮耀。（李常受文集一九九三年第二冊，二九一至二九五頁。）

參讀：那靈同我們的靈，第十一至十四章。

5 speak of being holy unto sonship. We were chosen to be holy so that we can become God's sons. Since we are God's sons, born of God, we do not just belong to God. We are sons of God who have God's essence, God's life and nature.

The sanctifying work of the Spirit first issues in our repentance and continues all the way to our glorification. In between our repentance and our glorification are regeneration, renewing, transformation, conformation, and the transfiguration of our body, which is the glorification of our entire being. This is the line of the divine sanctification to make us holy, so this line holds the carrying out of God's economy.

Today we all have been "hooked" by the line of the divine sanctification. We were in the "ocean" of humanity, but this line reached us, and we have been hooked. Our being hooked will be consummated when we are transfigured...A number of us were studying in school when someone came and spoke something about Christ to us. There was a "hook" hidden in this one's speaking, and a hook got into us. We were convicted, and we repented and believed. Then we were regenerated in order for us to continue on the holding line of the divine sanctification. The divine sanctification holds all our spiritual experiences from our repentance to our glorification. It goes through our regeneration, renewing, transformation, and conformation unto the redemption of our body (Eph. 1:14; 4:30). Unto means "resulting in." The redemption of our body is the consummation of the divine sanctification.

Such a sanctification is to "sonize" us divinely, making us sons of God in order that we may become the same as God in His life and in His nature (but not in His Godhead) so that we can be God's expression. Hence, sanctification is the divine sonizing...We have been sonized by regeneration divinely. We do not have and we cannot have God's Godhead, but we do have God's life and nature so that we may be God's expression...After being regenerated we need to grow to reach maturity...when our soul is fully sonized. Eventually, our body...will be transfigured, glorified in full. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 219-222)

Further Reading: CWWL, 1993, vol. 2, "The Spirit with Our Spirit," chs. 11-14

第一週■週四

晨興餽養

弗五 26 ~ 27 『好聖化召會，藉着話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵。』

現在我們要來看主聖化我們的路。保羅在以弗所五章二十六節說，基督聖化召會，是藉着話中之水的洗滌潔淨召會。照着神聖的觀念，這裏的水是指神湧流的生命，由湧流的水所豫表。（出十七 6，林前十四，約七 38 ~ 39，啓二一 6，二二 1，17。）這水的洗滌與基督救贖之血的洗淨不同。救贖的血，洗去我們的罪；（約壹一 7，啓七 14；）而生命的水，乃洗去我們舊人天然生命的瑕疵，就如『斑點、皺紋、或任何這類的病』。（弗五 27。）主聖別並聖化召會，首先用祂的血洗去我們的罪，（來十三 12，）然後用祂的生命洗去我們天然的瑕疵。我們現今正在這洗滌的過程中，使召會能『成爲聖別、沒有瑕疵』。（弗五 27。）（以弗所書生命讀經，五五一至五五二頁。）

信息選讀

潔淨就是聖化。生命水洗滌的潔淨乃是在話裏。這指明話裏有生命的水，這是由祭壇和帳幕之間的洗濯盆所豫表的。（出三八 8，四十 7。）以弗所五章二十六節的『洗滌』，原文的意思是，洗濯盆。（七十士譯本用這個希臘字，繙譯希伯來文的『洗濯盆』。）…舊約那洗濯盆洗去祭司屬地的污穢。（出三十 18 ~ 21。）現今這洗濯盆，就是洗滌的水，也洗去我們的污穢。因此我們乃是藉着話中之水的洗濯盆而得潔淨。…舊約裏的祭司如何先來到祭壇，

WEEK 1 — DAY 4

Morning Nourishment

Eph. 5:26-27 That He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

Now we must see the way the Lord sanctifies us. In Ephesians 5:26 Paul says that Christ sanctifies the church by cleansing her by the washing of the water in the word. According to the divine concept, water here refers to the flowing life of God, which is typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of the water here is different from the washing of the redeeming blood of Christ. The redeeming blood washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as “spot or wrinkle or any such things” (Eph. 5:27). In separating and sanctifying the church, the Lord first washes away our sins with His blood (Heb. 13:12) and then washes away our natural blemishes with His life. We are now in such a washing process, that the church may be holy and without blemish. (Life-study of Ephesians, second edition, p. 445)

Today's Reading

The cleansing is the sanctifying. The cleansing by the washing of the water of life is in the word...This indicates that in the word there is the water of life, which is typified by the laver between the altar and the tabernacle (Exo. 38:8; 40:7). In Greek the word rendered “washing” in Ephesians 5:26 means “laver.” This Greek word is used in the Septuagint to translate the Hebrew word for laver. In the Old Testament, the priests washed themselves from earthly defilement in the laver (Exo. 30:18-21). Now the laver, the washing of the water, washes us from defilement. Therefore, we are cleansed by the laver of the water in the word. As the priests in the Old

然後再到洗濯盆，我們也是先來到十字架得拯救、蒙救贖、並得稱義，然後來就近主的話而得潔淨。一天過一天，在早晨在晚間，我們都需要來就近聖經，藉着話中之水的洗濯盆而得潔淨。…在你為人的生活中，每當你接觸世界，你就需要來就近主的話，好得着潔淨。

按照以弗所五章二十六節，基督為召會捨了自己，『好聖化召會，藉着話中之水的洗滌潔淨召會。』主耶穌在肉體裏為我們捨了自己之後，祂復活了，並且在復活裏成了賜生命的靈。（林前十五 45。）祂作為賜生命的靈，乃是說話的靈。凡祂所說的，都是洗滌我們的話。以弗所五章二十六節裏的話，希臘原文不是 logos，婁格斯，常時的話，乃是 rhema，雷瑪，指即時的話，就是主現在對我們所說的話。作為賜生命的靈，主不是靜默的，祂不斷的說話。如果你接受祂作人位，你會發現祂何等渴望在你裏面說話。…沒有一個接受基督作他生命和人位的人，是靜默不言的。相反的，他會受基督的困迫而說話。

因為這內裏的變化發生在我們裏面，所以在召會生活中不需要外面的改正。神經綸的路，不是在外面改正我們。祂的路乃是叫基督來為我們捨了自己，然後作賜生命的靈進到我們裏面。就實際說，主的同在與祂的說話乃是一。每當祂說話時，我們就知道祂在我們裏面與我們同在。在我們裏面賜生命之靈的說話，就是潔淨我們內裏所是的水。這潔淨的水把新的元素儲存到我們裏面，頂替我們本性和性情裏老舊的元素。這新陳代謝的潔淨，使人在生命裏有真正的改變。這種改變就是我們所說的變化。外面的改正沒有價值。召會所需要的乃是內裏新陳代謝的潔淨，這種潔淨出自我們讓那是賜生命之靈的基督，作我們的生命和人位。（以弗所書生命讀經，五五三至五五四、五六一至五六三頁。）

參讀：以弗所書生命讀經，第五十四至五十五篇；聖潔沒有瑕疵，第三章。

Testament came first to the altar and then to the laver, so we come first to the cross to be saved, redeemed, and justified, and then we come to the word to be cleansed. Day by day, morning and evening, we need to come to the Bible and be cleansed by the laver of the water in the word...Whenever you contact the world in the course of your human living, you need to come to the word to be cleansed.

Christ gave Himself up for the church so that “He might sanctify her, cleansing her by the washing of the water in the word” (Eph. 5:26). After the Lord Jesus gave Himself for us in the flesh, He was resurrected and in resurrection became the life-giving Spirit (1 Cor. 15:45). As the life-giving Spirit, He is the speaking Spirit. Whatever He speaks is the word that washes us. The Greek word rendered “word” in Ephesians 5:26 is not logos, the constant word, but rhema, which denotes the instant word, the word the Lord presently speaks to us. As the life-giving Spirit, the Lord is not silent; He is constantly speaking. If you take Him as your person, you will discover how much He desires to speak within you...No one who takes Christ as his life and his person can remain silent. On the contrary, he will be constrained by Christ to speak.

Because such an inward transformation is taking place within us, there is no need for outward correction in the church life. God’s way in His economy is not to change us outwardly. His way is for Christ to give Himself up for us and then to come into us as the life-giving Spirit. In a very practical sense, the Lord’s presence is one with His speaking. Whenever He speaks, we realize His presence within us. This speaking of the life-giving Spirit within is the water that cleanses our inner being. This cleansing water deposits a new element into us to replace the old element in our nature and disposition. This metabolic cleansing causes a genuine change in life. This change is what we mean by transformation. Outward correction has no value. What the church needs is the inward metabolic cleansing that comes from allowing Christ as the life-giving Spirit to be our life and our person. (Life-study of Ephesians, second edition, pp. 446-447, 453-455)

Further Reading: Life-study of Ephesians, msgs. 54-55; CWWN, vol. 34, “The Glorious Church,” ch. 3

第一週■週五

晨興餽養

徒二六 16～19『…我向你顯現，正是要選定你作執事和見證人，…我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得着基業。…我故此沒有違背那從天上來的異象。』

行傳二十六章十八節陳明全備的福音。在此有完備、完全、完整的福音：叫人的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，使人得蒙赦罪，因信得聖別，並享受聖徒共同的分，過召會生活。在這一節中有七個點：(一)叫人的眼睛得開，(二)使他們從黑暗轉入光中，(三)使他們從撒但權下轉向神，(四)幫助他們的罪得赦免，(五)幫助他們因信聖別，(六)使他們能在眾聖徒中有共同的分，並且(七)活在召會生活中。…這就是青年人當向這世代傳講的福音。不要傳上天堂的可憐福音—要傳在行傳二十六章十八節所啓示拔高的福音。（李常受文集一九七五至一九七六年第三冊，三六四頁。）

信息選讀

你需要到主面前禱告，說，『主，開我的眼睛。我不需要知識。主，我需要眼睛得開。主，使我轉離任何黑暗的事物。我不要留在黑暗中。主，使我從黑暗轉入光中。』這是屬靈的實際。…你也需要禱告：『主，使我從撒但的權勢、管轄轉向你自已。我必須是一個絕對在神裏面的人。神是我的範圍、我的領域、我的國度。我必須在神裏面。』你若這樣禱告，你會變成另一個人。我能保證你會不一樣。

WEEK 1 — DAY 5

Morning Nourishment

Acts. 26:16-19 ...I have appeared to you...to appoint you as a minister and a witness...to whom I send you, to open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me. Therefore,...I was not disobedient to the heavenly vision.

The complete, perfect, whole gospel is found [in] Acts 26:18: to open people's eyes and to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins, be sanctified by faith, and enjoy the common portion of the saints to have the church life. In this one verse there are seven points: (1) to open people's eyes, (2) to turn them from darkness to light, (3) to turn them from the authority of Satan to God, (4) to help them receive forgiveness of sins, (5) to help them to be sanctified by faith, (6) that they may have a common portion among the saints, and (7) be in the church life...This is the gospel that the young people must preach to this generation. Do not preach the poor gospel about going to heaven—preach the uplifted gospel revealed in Acts 26:18. (CWWL, 1975-1976, vol. 3, "Young People's Training," p. 311)

Today's Reading

You need to go to the Lord and pray, saying, "Lord, open my eyes. I don't need knowledge, Lord. I need my eyes to be opened. Lord, turn me from anything dark. I don't want to remain in darkness. Lord, turn me from darkness to light." This is spiritual reality...You also need to pray, "Lord, turn me from the authority, the dominion, of Satan to Yourself. I must be a person who is absolutely in God. God is my sphere, my realm, my kingdom. I must be in God." If you pray like this, you will become another person. I can assure you that you will be different. If necessary, even fast and pray

如果必要，甚至要為這些事禁食禱告，說，『主，我要我的眼睛前所未有的被開啓。我不要昏暗不明，我要有像啓示錄中四活物的眼睛。』四活物徧體內外都滿了眼睛。我們也必須如此。然後當我們接觸人時，他們將會領悟我們明亮如水晶。…別人也許是善良的、合乎倫理的、虔守宗教的、有道德的，甚至合乎聖經的，但是他們昏暗不明。

我們也需要禱告：『主，賜給我完全徹底的赦免，赦免我一切的罪。我要完全的清除所有的罪。我不願保留任何未受對付的東西。主，我也要完全聖別。我不要僅僅是一個蒙赦免的人，我也要是個聖別的人。…』一天過一天，我們享受基督作我們的分，不是單獨的享受，而是在眾聖徒中間享受。…他們就是在召會中聖別的人。眾聖徒就是召會。當我們進入召會，我們就在眾聖徒中間。哦，我們何等需要為這七件事禱告！要向主迫切的禱告，說，『主，我要經歷你向保羅所啓示的福音，就是行傳二十六章十八節所題到的。我要經歷這完滿、完整、完全、和透徹的福音。』這福音不僅論到神的國，也論到撒但的國。它包括了豐富的基督作我們的分，以及所有的聖徒作團體的身體—基督的召會。我們何等需要經歷這福音！

我們若是經歷這完整的福音，我們就不會僅僅是傳講的人—我們會是見證人。我能向你保證，無論何時你這樣禱告，主耶穌就要向你顯現，祂的顯現就要給你一個異象。然後你要看見某些事情。…我們需要看見異象。…我們當說，『主，…開我的眼睛，並且使我從一切黑暗徹底轉入光中。使我從撒但權下轉向神，並且賜給我徹底的赦免，赦免我一切的罪。哦，主阿，聖別我，使我能在地方召會裏，在眾聖徒中間，享受你作我的分。』（李常受文集一九七五至一九七六年第三冊，三六五至三六七頁。）

參讀：主恢復中應有的認識，第一篇；歌中的歌，第六段。

about these matters, saying, “Lord, I want to have my eyes opened like they have never been opened before. I don’t want to be opaque. I want to have eyes like the four living creatures in the book of Revelation.” The living creatures have eyes everywhere, without and within. We need to be like this. Then when we contact people, they will realize that we are crystal clear..Others may be good, ethical, religious, moral, and even scriptural, but they are opaque.

We also need to pray, “Lord, grant me a full and thorough forgiveness of all my sins. I want to have a clearance of sins from the top to the bottom. I would leave nothing that has not been dealt with. Lord, I also want to be fully sanctified. I don’t want to be merely a forgiven person but also a sanctified person…” Day by day we enjoy Christ as our portion, not in an individualistic way but by enjoying Him among the saints,...those who are sanctified in the church. The saints are the church. When we get into the church, we get among the saints. Oh, how we must pray over these seven matters! Pray desperately to the Lord, saying, “Lord, I want to experience the gospel that You revealed to Paul as mentioned in Acts 26:18. I want to experience this full, complete, perfect, and thorough gospel.” This gospel covers not only God’s kingdom but also Satan’s kingdom. It includes the rich Christ as our portion and all the saints as the corporate Body, the church of Christ. How we need to experience this gospel!

If we experience the whole gospel, we shall not merely be a preacher—we shall be a witness. I can guarantee you that whenever you pray this way, the Lord Jesus will appear to you, and His appearing will give you a vision. Then you will see certain things...We need to see a vision...We should say, “Lord,...open my eyes and turn me thoroughly from all darkness to light. Turn me from the authority of Satan to God, and grant me a thorough forgiveness of all my sinfulness. O Lord, sanctify me that I may enjoy You as my portion among the saints in the local churches.” (CWWL, 1975-1976, vol. 3, “Young People’s Training,” pp. 311-312)

Further Reading: CWWL, 1975-1976, vol. 3, “Young People’s Training,” ch. 1; CWWN, vol. 23, “The Song of Songs,” sec. 6

第一週■週六

晨興餽養

西一 12『感謝父，叫你們設資格在光中同得所分給眾聖徒的分。』

徒二六 18『…叫他們…因信入我，得蒙赦罪，並在一切聖別的人中得着基業。』

行傳二十六章十八節的『基業』也可譯為一分，業分；原文也用於歌羅西一章十二節。…歌羅西一章十二節中眾聖徒的分，就是行傳二十六章十八節中那些因信入主而被聖別之人所得的分。…眾聖徒就是神所聖別的人，眾聖徒的分乃是基督自己。整卷歌羅西書乃是論到這個事實：神將包羅萬有的基督賜給我們，作我們的分。一切智慧和知識的寶藏，都藏在這包羅萬有的人位裏，（二 3，）並且神格一切的豐滿，都有形有體的居住在祂裏面。（9。）基督已經賜給我們，作神所分給我們神聖的分。（李常受文集一九六四年第一冊，二一二至二一三頁。）

信息選讀

保羅不能違背他所看見的，〔徒二六 19，〕他的託付乃是照着他的異象。…如果我們真看見了神的計畫，並且真從基督以外的事物悔改，轉向基督自己，我們所看見和經歷的，就要為我們產生或造成託付。這異象要使我們按照我們從基督所看見的，為祂行事、工作，並事奉祂。如果我真看見基督是一切，祂是我的生命、我的經歷、以及我生命的意義和中心，就不需要召會的負責人來告訴我，我作為召會的成員，必須為主作工。一旦你看見了神計

WEEK 1 — DAY 6

Morning Nourishment

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

Acts 26:18 ...That they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

The word inheritance in Acts 26:18 may also be translated into “lot” or “portion.” This Greek word is also used in Colossians 1:12...The portion of the saints in Colossians 1:12 is the portion of those who have been sanctified by faith in the Lord in Acts 26:18...The saints are the persons who have been sanctified by God. The portion of the saints is Christ Himself. The entire book of Colossians deals with the fact that God gave the all-inclusive Christ to us as our portion. All the treasures of wisdom and knowledge are hidden in this all-inclusive person (Col. 2:3), and all the fullness of the Godhead dwells in Him bodily (v. 9). Christ has been given to us as a divine portion allotted to us by God. (CWWL, 1964, vol. 1, “A Young Man in God’s Plan,” p. 163)

Today’s Reading

Paul could not be disobedient to what he had seen [Acts 26:19]. His commission was according to his vision...If we have really seen God’s plan and have been really converted from the things other than Christ to Christ Himself, what we have seen and experienced will produce or create a commission for us. This vision will cause us to act, to work for Christ, to serve Christ, according to what we have seen of Him. If I have really seen that Christ is everything, that He is my life, my experience, and the meaning and center of my life, there will be no need for the responsible ones of the church to come to tell me that I have to do something for the Lord as a member of the church. Once you have seen a

畫的異象，並從一切事物悔改轉向基督自己，你裏面就有東西加力給你，以完成神的計畫。

當我們接觸其他的信徒時，我們會與他們交通到我們所認識的基督。我們的託付和職事來自從天上來的異象。你越在禱告中接觸主，你就越對許多不信的人有負擔。你為那些不認識基督、還沒有基督的人有內裏的負擔，結果你就很容易傳福音。傳福音對你將不僅僅是外面的工作，乃是從你裏面作出來的事。然後你接觸人的時候，不是把道理、形式、規條、或信條帶給他們；你不是把宗教帶給他們，乃是把基督這活的人位帶給他們。

也許你與另一位基督徒弟兄交通到關於基督在信徒裏面，（西一 27，林後十三 5，）他也許說他知道這事。然後你可以問他說，『你對基督作生命的經歷是甚麼？』你若在靈裏非常的活，你對他所說的話就會分賜基督，並且有衝擊力。聖靈會尊重你所說的。…他接觸你之後，也許多日在思想，基督在他裏面是甚麼意思。他會渴望回頭接觸你，要找出基督在他裏面是甚麼意思。…你要將基督帶給人，而這託付在於你的看見。因着你經歷了主，並看見了祂，你裏面就有個東西加你力量，並且運行、驅使你事奉主，將祂供應給別人。

主要恢復這一件事：基督自己被我們領畧，作我們的一切。基督自己乃是我們的知識、教訓、規條、形式、恩賜、能力、分量和豐富。如果我們得着基督，我們就得着一切。基督徒的生活不是宗教、教訓、形式、規條或恩賜，基督徒的生活乃是基督自己。（李常受文集一九六四年第一冊，二一三至二一四、二一六頁。）

參讀：一個在神計畫中的青年人，第四章。

vision of God's plan and have been converted from everything to Christ Himself, there will be something within you energizing you to carry out God's plan.

When we contact other believers, we will fellowship with them about the Christ whom we know. Our commission and ministry come out of the heavenly vision. The more that you contact the Lord in prayer, the more you will be burdened for so many unbelievers. As a result of your inward burden for those who do not know Christ, who do not have Christ, it will be easy for you to preach the gospel. Preaching the gospel will not merely be an outward work for you but something being worked out from within you. Then when you contact people, you are not going to bring them some doctrines, forms, regulations, or creeds. You are not bringing a religion to them, but you are bringing the living person of Christ to them.

It may be that you would fellowship with another Christian brother about Christ being in the believers (Col. 1:27; 2 Cor. 13:5). He may say that he knows this. Then you can ask him, "What is your experience of Christ as life?" If you are so living in the spirit, what you say to him will impart Christ and will have an impact. The Holy Spirit will honor what you say...After his contact with you, he may wonder for days what it means to have Christ within him. He will desire to get back in touch with you to find out what it means to have Christ within him...You are going to bring Christ to people, and this commission depends on your seeing. Because you have experienced the Lord and seen Him, you have something within you energizing and operating to impel you to serve the Lord in ministering Him to others.

The Lord wants to recover Christ Himself to be realized by us as everything. Christ Himself is our knowledge, our teaching, our regulation, our form, our gifts, our power, our weight, and our riches. If you have Christ, you have everything. The Christian life is not a matter of religion, of teachings, of forms, of regulations, or of gifts, but a matter of Christ Himself. (CWWL, 1964, vol. 1, "A Young Man in God's Plan," pp. 163-166)

Further Reading: CWWL, 1964, vol. 1, "A Young Man in God's Plan," chs. 1,3-4

第一週詩歌

WEEK 1 — HYMN

附 5

經歷神—神人聯調

8 8 8 8 8 8 重

A 大調

4/4

一 何大神蹟! 何深奧祕! 神竟與
 人聯調為一! 神成為人, 人成
 為神, 天使、世人莫測經綸;
 出自神的心愛美意, 達到神
 的最高目的。出自神的心愛
 美意, 達到神的最高目的。

- | | |
|---|---|
| 二 神成肉身, 來作神人,
生命、性情與祂同類,
祂的屬性變我美德,
祂的屬性變我美德, | 為要使我能成為神,
惟我無分祂的神位;
祂的榮形在我顯活。
祂的榮形在我顯活。 |
| 三 不再是我單獨活着,
並與眾聖神裏配搭,
且成基督生機身體,
且成基督生機身體, | 乃是神我共同生活;
建成三一宇宙之家,
作祂顯身團體大器。
作祂顯身團體大器。 |
| 四 最終聖城耶路撒冷,
三一之神, 三部分人,
神性人性互為居所,
神性人性互為居所, | 異象、啓示集其大成。
永世對耦是人又神;
神的榮耀在人顯赫。
神的榮耀在人顯赫。 |

What miracle! What mystery!

Ultimate Manifestation — God's Eternal Purpose

1. What miracle! What mystery!
That God and man should blend-ed be!
God be-came man to make man God,
Un-trace-a-ble e-con-o-my!
From His good plea-sure, heart's de-sire,
His high-est goal at-tained will be.
From His good plea-sure, heart's de-sire,
His high-est goal at-tained will be.
2. Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.
His attributes my virtues are;
His glorious image shines through me.
3. No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.
And His organic Body we
For His expression corp'rately.
4. Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!

