

第二篇

可稱頌之神榮耀的福音

詩歌：764

讀經：提前一 11，徒七 2、55，林後四 3～4、6，約十二 31

【週一】

壹 榮耀是神的一個屬性；榮耀是神的彰顯，就是輝煌的彰顯出來的神—出四十 34，徒七 55，彼後一 3，啓二一 11。

貳 神的榮耀與神的經綸有內在的關係—弗一 6、10、12、14，三 21，五 27：

一 三一神乃是榮耀的神—徒七 2，弗一 17，三 14、16，林前二 8，林後四 6，彼前四 14。

二 人是神按着祂的形像造的，為要使人在祂的榮耀裏彰顯祂—創一 26，西一 15，林後四 4、6。

三 神造我們作為貴重、豫備得榮耀的器皿；我們蒙祂主宰的豫定，作祂的器皿以彰顯祂在榮耀裏的所是—羅九 21、23。

四 神藉着基督榮耀的福音，已經用祂永遠的榮耀，呼召我們進入祂永遠的榮耀裏—林後四 4，提前一 11，帖前二 12，彼前五 10，彼後一 3。

Message Two

The Gospel of the Glory of the Blessed God

Hymns: 948

Scripture Reading: 1 Tim. 1:11; Acts 7:2, 55; 2 Cor. 4:3-4, 6; John 12:31

§ Day 1

I. Glory is an attribute of God; glory is the expression of God, God expressed in splendor—Exo. 40:34; Acts 7:55; 2 Pet. 1:3; Rev. 21:11.

II. The glory of God is intrinsically related to the economy of God—Eph. 1:6, 10, 12, 14; 3:21; 5:27:

A. The Triune God is a God of glory—Acts 7:2; Eph. 1:17; 3:14, 16; 1 Cor. 2:8; 2 Cor. 4:6; 1 Pet. 4:14.

B. Man was created by God in His image in order that man would express Him in glory—Gen. 1:26; Col. 1:15; 2 Cor. 4:4, 6.

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

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

【週二】

叁 『這世代的神弄瞎了他們這不信者的心思，叫基督榮耀之福音的光照，不照亮他們；基督本是神的像』—林後四 4：

一 這世代的神指那迷惑者撒但，現今世代的管轄者—約十二 31，十四 30，十六 11，弗二 2：

1 魔鬼撒但不僅有他的國，也有他的宗教；他不僅是這世界的王，也是這世代的神—太十二 26，約十二 31，林後四 4。

2 『這世界的王』，是說撒但是管治世人的；『這世代的神』，是說撒但今天是受世人敬拜的—約十二 31，林後四 4。

3 今天幾乎所有的人，不論是原始的或是有高尚文化的，都被這世代的神弄瞎了心思—4 節。

二 如果我們放下自己的觀念，將我們的心轉向主，帕子就除去了，這世代的神在我們裏面就沒有任何地位，神榮耀的福音就要照在我們心裏—4、6 節。

【週三】

肆 神的榮耀與基督的成肉體、經人生、釘死、復活、升天、再來有關：

一 話成了肉體，祂神性的榮耀遮藏在祂人性的體殼裏，門徒們卻見過祂的榮耀—約一 14，太十七 2。

二 主耶穌在祂的生活和工作上，不尋求自己的榮耀，乃尋求差祂來者的榮耀—約七 18，八 50、54。

§ Day 2

III. "The god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them"—2 Cor. 4:4:

A. The god of this age is Satan, the deceiver, the ruler of the present age—John 12:31; 14:30; 16:11; Eph. 2:2:

1. In addition to his kingdom, Satan, the devil, has his own religion; he is not merely the ruler of this world but also the god of this age—Matt. 12:26; John 12:31; 2 Cor. 4:4.

2. The ruler of this world refers to Satan's rule over people; the god of this age refers to the worship that he receives from people today—John 12:31; 2 Cor. 4:4.

3. Nearly all people today, whether primitive or highly cultured, have been blinded by the god of this age—v. 4.

B. If we drop our concepts and turn our heart to the Lord, the veils will be taken away, the god of this age will have no ground in our being, and the gospel of the glory of God will shine in our hearts—vv. 4, 6.

§ Day 3

IV. The glory of God is involved with Christ's incarnation, human living, crucifixion, resurrection, ascension, and coming again:

A. The Word became flesh, and the glory of His divinity was concealed within the shell of His humanity, yet the disciples beheld His glory—John 1:14; Matt. 17:2.

B. In His life and work the Lord Jesus did not seek His own glory but the glory of the One who sent Him—John 7:18; 8:50, 54.

- 三 基督神性的榮耀，乃是藉着祂的死，使祂人性的外殼得以破裂，而釋放出來—十二 23 ~ 24。
- 四 基督藉着祂的復活而得榮耀—路二四 26，約七 39，十七 5，徒三 13，彼前一 21。
- 五 基督在祂的升天裏得着榮耀；主耶穌是『過河』進入神榮耀之人的模型，祂在神的榮耀裏得了榮耀尊貴為冠冕—來二 9 ~ 10，六 19 ~ 20，九 24。
- 六 主作為人子要在父的榮耀裏來臨—太十六 27，路二一 27。
- 七 在永世的新耶路撒冷裏，基督，就是那是燈的羔羊，憑着是光的神照耀，用神的榮耀，就是神聖之光的彰顯，照亮新耶路撒冷—啓二一 11、23，二二 5。

【週四】

伍 基督是神的像，是神榮耀的光輝；因此，基督的福音，就是祂的榮耀照明並照耀的福音—西一 15，來一 3，林後四 3 ~ 4，啓六 2：

- 一 基督榮耀的福音，就是可稱頌之神榮耀的福音—提前一 11：
 - 1 『可稱頌之神榮耀的福音』這個發表，是指提前一章四節所說神的經綸。
 - 2 那託付與使徒保羅的福音，乃是可稱頌之神榮耀的光輝—來一 3，羅一 25，九 5。
 - 3 這福音在基督裏，將神的生命和性情分賜到神所揀選的人裏面，藉此照出神的榮耀，使神在這榮耀裏，在

- C. The glory of Christ's divinity was released through the breaking of the shell of His humanity by His death—12:23-24.
- D. Christ was glorified by His resurrection—Luke 24:26; John 7:39; 17:5; Acts 3:13; 1 Pet. 1:21.
- E. Christ was glorified in His ascension; the Lord Jesus is a model of a person who has "crossed the river" and entered into God's glory, where He is crowned with glory and honor—Heb. 2:9-10; 6:19-20; 9:24.
- F. The Lord as the Son of Man will come in the glory of the Father—Matt. 16:27; Luke 21:27.
- G. In the New Jerusalem for eternity, Christ, the Lamb as the lamp, will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light—Rev. 21:11, 23; 22:5.

§ Day 4

V. Christ is the image of God and the effulgence of His glory; hence, the gospel of Christ is the gospel of His glory that illuminates and shines forth—Col. 1:15; Heb. 1:3; 2 Cor. 4:3-4; Rev. 6:2:

- A. The gospel of the glory of Christ is the gospel of the glory of the blessed God—1 Tim. 1:11:
 - 1. The expression the gospel of the glory of the blessed God refers to God's economy in 1 Timothy 1:4.
 - 2. The gospel with which the apostle Paul was entrusted is the effulgence of the glory of the blessed God—Heb. 1:3; Rom. 1:25; 9:5.
 - 3. By dispensing God's life and nature in Christ into God's chosen people, this gospel shines forth God's glory, in which God is blessed among His people—2

祂子民當中得着稱頌—林後一3，弗一3、6、12、14。

二 福音乃是基督榮耀的福音，照明、照射並照耀在我們心裏—林後四4、6：

1 神照在我們心裏，結果光照人，使人認識那顯在耶穌基督面上之神的榮耀，也就是照亮我們，使我們在基督的福音裏認識神的榮耀—4、6節。

【週五】

2 在林後四章四節裏，神、像、基督、榮耀、福音和光照都是同位語，指同一位美妙的人位；神是像，像是基督，基督是榮耀，榮耀是福音，福音是光照。

3 光照人，乃是使人認識那顯在耶穌基督面上之神的榮耀；這指明基督榮耀的福音乃是一個可愛的人位，在祂的面上我們能看見神的榮耀—4、6節，太十七2。

4 顯在耶穌基督面上之神的榮耀，就是耶穌基督（祂是神榮耀的光輝）所彰顯那榮耀的神；認識祂，也就是認識那榮耀的神—徒七2，來一3。

【週六】

陸 神照在我們心裏，為叫我們光照別人，使他們認識那顯在耶穌基督面上之神的榮耀，也就是認識那彰顯神並表明神的基督—腓二15，約一18：

一 基督榮耀的福音首先照在我們裏面，然後從我們裏面照耀出去—太五16。

二 在我們傳福音時，該有一種光照；我們需要從我們裏面照耀基督榮耀的福音—腓二15。

Cor. 1:3; Eph. 1:3, 6, 12, 14.

B. The gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in our hearts—2 Cor. 4:4, 6:

1. God's shining in our hearts results in the illumination of the knowledge of the glory of God in the face of Jesus Christ, that is, in the enlightenment that causes us to know the glory of God in the gospel of Christ—vv. 4, 6.

§ Day 5

2. In 2 Corinthians 4:4 God, image, Christ, glory, gospel, and illumination are all in apposition, referring to the same wonderful person; God is the image, the image is Christ, Christ is the glory, the glory is the gospel, and the gospel is the illumination.

3. The illumination of the knowledge of the glory of God is in the face of Jesus Christ; this means that the gospel of the glory of Christ is a lovely person in whose face we can see the glory of God—vv. 4, 6; Matt. 17:2.

4. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God; to know Him is to know the God of glory—Acts 7:2; Heb. 1:3.

§ Day 6

VI. God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ—the knowledge of Christ, who expresses and declares God—Phil. 2:15; John 1:18:

A. The gospel of the glory of Christ shines into us, and then it shines out from within us—Matt. 5:16.

B. In our preaching of the gospel, there should be an illumination; we need to shine forth the gospel of the glory of Christ from within us—Phil. 2:15.

- 三 我們傳揚基督榮耀的福音時，不該傳自己，乃該傳基督耶穌為主，祂是福音的內容——林後四 5。
- 四 那些藉着我們的光照而接受基督榮耀之福音的人，要得着基督作為分賜到他們裏面的珍寶；這樣，他們就會和我們一樣，成為盛裝這無價寶貝的瓦器——4、6～7 節。

- C. In proclaiming the gospel of the glory of Christ, we should not preach ourselves but Christ Jesus as Lord, who is the content of the gospel—2 Cor. 4:5.
- D. Those who receive the gospel of the glory of Christ through our shining will have Christ as the precious treasure dispensed into them; then, like us, they will be earthen vessels containing this priceless treasure—vv. 4, 6-7.

第二週 ■ 週一

晨興餽養

徒七 2『…當日我們的祖宗亞伯拉罕在米所波大米…，榮耀的神向他顯現。』

羅九 23『且要在那些蒙憐憫、早豫備得榮耀的器皿上，彰顯祂榮耀的豐富。』

提前一 11『這是照着那託付與我，可稱頌之神榮耀的福音說的。』

（在行傳七章二節）司提反所說榮耀的神，符合神新約的經綸。彼得在他第二封書信裏告訴我們，神用祂的榮耀呼召我們，把我們召到祂的榮耀裏。（彼後一 3。）因為我們由神我們救主的榮耀所呼召，（1，）使我們至終接受了主耶穌，領畧到祂比別的人事物都好。

榮耀的神呼召亞伯拉罕，亞伯拉罕就被那榮耀吸引並抓住。今天對我們原則也是一樣。…我們已被祂的榮耀擄去。有一天，神的榮耀藉着福音的傳揚臨到我們，我們被吸引並折服，就開始珍賞祂。那段期間，榮耀的神將祂所是的某種元素灌輸到我們裏面，我們就自然而然的相信祂。被榮耀的神吸引，意思就是神將自己灌輸到祂所呼召的人裏面，而他們並不領悟或感覺這事。…我們若與祂同在一段時間，祂就要將自己灌輸到我們裏面。這種灌輸產生注入、浸透並充滿。一旦神將自己灌輸到我們裏面，我們就無法逃跑；我們必須相信祂。（新約總論第一冊，四三至四四頁。）

信息選讀

神創造人作器皿以備裝祂；從這些器皿中祂揀選我們，盛裝祂這尊貴的神，而成爲祂貴重的器皿。

WEEK 2 — DAY 1

Morning Nourishment

Acts 7:2 ...The God of glory appeared to our father Abraham while he was in Mesopotamia...

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

1 Tim. 1:11 According to the gospel of the glory of the blessed God, with which I was entrusted.

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

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

Today's Reading

God created man as a vessel to contain Him, and out of the many vessels He chose us to contain Him, the God of honor, that we might be vessels of

至終祂將祂的榮耀彰顯在我們這器皿上，使我們成為祂榮耀的器皿。（羅九 23。）這些都是出於祂的憐憫，也都是在於祂的憐憫，是我們的努力所望塵莫及的！為此我們當敬拜祂！和祂的憐憫！（聖經恢復本，羅九 21 註 1。）

神的經綸是『照着…可稱頌之神榮耀的福音』。（提前一 11。）你以前聽過這話麼？許多人聽過恩典的福音、赦罪的福音、稱義的福音、和重生的福音，卻沒有聽過榮耀的福音。這福音不僅帶來關於罪得赦免和因信稱義的福音；榮耀的福音乃是神經綸的福音。榮耀是彰顯出來的神。因此，榮耀的福音就是彰顯出來之神的福音；即彰顯神的榮耀的福音。

『可稱頌之神榮耀的福音』是個絕佳的發表，這是指提前一章四節所說神的經綸。那託付與使徒保羅的福音，乃是可稱頌之神榮耀的光輝。這福音在基督裏，將神的生命和性情分賜到神所揀選的人裏面，藉此照出神的榮耀，使神在這榮耀裏，在祂子民當中得着稱頌。這就是使徒從主所領受的託付和職事。（12。）這福音在地方召會中該普遍的教導並傳講。

在十七節保羅說，『但願尊貴榮耀歸與那永世的君王，就是那不能朽壞、不能看見、獨一的神，直到永永遠遠。阿們。』這話需要在與召會敗落的關係上來領會。保羅在獄中時，眾召會開始敗落，情況非常令人失望。許多人很灰心。甚至有些保羅的同工也離開他。但他有堅強的信心和絕對的把握：他所相信、那將福音託付給他的神，乃是永世的君王。祂永不改變。沒有一個地上的君王能稱為永世的君王。該撒是暫時的統治者，但我們的神何等不同！保羅所事奉的神實在是永世的君王。這就是說，祂是永遠的王。祂永不改變；祂始終如一。（提摩太前書生命讀經，一六至一七、二〇頁。）

參讀：提摩太前書生命讀經，第一篇。

honor. Finally, He makes known His glory upon us, the vessels, that we might become vessels of His glory (Rom. 9:23). All this is out of His mercy and according to His mercy; it cannot be obtained by our efforts. For this reason we must worship Him, and we must worship Him for His mercy! (Rom. 9:21, footnote 1)

God's economy is "according to the gospel of the glory of the blessed God" (1 Tim. 1:11). Have you heard this expression before? Many have heard of the gospel of grace, the gospel of forgiveness, the gospel of justification, and the gospel of regeneration but not the gospel of glory. This gospel not only brings good news concerning forgiveness of sins and justification by faith; the gospel of glory is the gospel of God's economy. Glory is God expressed. Thus, the gospel of glory is the gospel of the expressed God; it is a gospel that expresses God's glory.

The gospel of the glory of the blessed God is an excellent expression. It refers to God's economy mentioned in verse 4. The gospel with which the apostle Paul was entrusted is the effulgence of the glory of the blessed God. By dispensing God's life and nature in Christ into His chosen people, this gospel shines forth God's glory, in which God is blessed among His people. This is the commission and ministry the apostle received of the Lord (v. 12). This should be commonly taught and preached in a local church.

In verse 17 Paul says, "Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen." This word needs to be understood in relation to the decline of the church. When Paul was in prison, the churches began to decline, and the situation was very disappointing. Many were discouraged. Even some of Paul's coworkers left him. But he had a strong faith with an absolute assurance that the very God in whom he believed, the One who had entrusted him with the gospel of glory, is the King of the ages. He never changes. No earthly king can be called the King of the ages. Caesar was a temporary ruler, but how different is our God! The God whom Paul served truly is the King of the ages. This means that He is King of eternity. He never changes; He always remains the same. (Life-study of 1 Timothy, second edition, pp. 12-13, 15)

Further Reading: Life-study of 1 Timothy, msg. 1

第二週 ■ 週二

晨興餽養

林後四 4『在他們裏面，這世代的神弄瞎了他們這不信者的心思，叫基督榮耀之福音的光照，不照亮他們；基督本是神的像。』

6『因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神之榮耀。』

保羅在林後四章三節…說，『如果我們的福音真的受蒙蔽，也是蒙蔽在滅亡的人身上。』在有些人身上，福音為老舊觀念，特別為律法觀念所蒙蔽。（三 14～15。）原則上，凡攔阻人領畧基督福音的，如哲學、宗教、文化傳統等，都是帕子。因此，傳揚基督必須揭開這些帕子，正如我們攝影時，要從鏡頭拿開鏡蓋，纔能拍攝景物。…（在四章四節，）這世代的神就是那迷惑者撒但，現今世代的管轄者；他統治着今天的世界，弄瞎人的思想和心思，獵取人的敬拜。在這一節，弄瞎的意思就是蒙蔽人的悟性。此外，這一節的心思是指悟性或思想。（哥林多後書生命讀經，八八至八九頁。）

信息選讀

那些被弄瞎、被遮蔽的人以為他們沒有敬拜甚麼。事實上，他們的神就是撒但。無神論者敬拜撒但，而不知道自己正在作甚麼。今天世上的人，不論是原始的或是有高尚文化的，都被這世代的神弄瞎了心思。

我們若要接受神兒子的啓示，就必須放下我們的觀念。每一個觀念，不論是屬靈的或屬世的，都是帕子。我追求了許多年，一直摸索要學習如何能得

WEEK 2 — DAY 2

Morning Nourishment

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

In 2 Corinthians 4:3 Paul [says], “And even if our gospel is veiled, it is veiled in those who are perishing.” In some the gospel is veiled by old concepts, especially the concept concerning the law (3:14-15). In principle, anything such as philosophy, religion, or cultural traditions that hinders people from apprehending the gospel of Christ is a veil. Hence, the preaching of Christ must unveil them, just as in photography the cover is removed from the lens in order to take a picture. The god of this age in [4:4] is Satan, the deceiver, the ruler of this present age. He dominates today’s world and hunts for man’s worship by blinding his mind and his thoughts. In this verse blinded means to veil a person’s understanding. Furthermore, the thoughts here denote “the understanding” or “the mind.” (Life-study of 2 Corinthians, second edition, pp. 77-78)

Today’s Reading

Those who are blinded or veiled think that they do not worship anything. Actually, their god is Satan. Atheists worship Satan without knowing what they are doing. All people today, whether primitive or highly cultured, have been blinded by the god of this age.

If we would receive the revelation of the Son of God, we need to drop our concepts. Every concept, whether spiritual or carnal, is a veil. I have spent many years groping in my search to learn how to have revelation. Eventually

着啓示；最終我發現，要有啓示就必須放下我們的觀念。…今天神照耀在各處。這個恩典的時代乃是亮光的時代。神照耀，聖經也照耀。聖經滿了光，它已經繙譯成數百種語文發行。不僅如此，包羅萬有的靈運行在地上，是滿了恩典的。但儘管聖經在照耀，那靈在運行，許多人仍舊沒有得着啓示。原因就是他們持守一些觀念，並且被這些觀念蒙蔽。…我們要接受啓示，在神那邊沒有問題，…問題全在我們這邊。我們需要除去帕子，那就是放下我們的觀念。我們的禱告是很重要的：『主，幫助我除去任何是帕子的東西。』…如果你讀主的話時放下自己的觀念，你就是以沒有帕子遮蔽的臉來讀主的話。然後光就會主觀的照耀在你裏面。

今天我們很多人熱切巴望活基督。但我們要活基督，就需要啓示。我們一再的指出，啓示能殼臨到我們，惟一的路就是我們放下自己的觀念。我們也需要禱告：『主，我信靠你擊敗這世代的神。除你之外，我不敬拜甚麼。主，我將我的心轉向你，我放下自己所有的觀念。在你之外，我不要敬拜任何人。』如果你這樣禱告，光就會照耀，你就會得着啓示。如果你放下自己的觀念，並將你的心轉向主，帕子就除去了，這世代的神在你裏面將沒有地位。

我們若要看見這活人位的啓示，首先必須放下我們的帕子、我們的觀念；其次，我們需要將心轉向主。按照林後三章十六節，我們的心幾時轉向主，帕子就幾時除去了。你越將心轉向主，這世代的神在你的生命和你全人裏就越沒有地位。然後你將在屬天之光的照耀下，得着這活人位的啓示。…願我們都放下帕子，靠着祂的憐憫和恩典，將我們的心轉向祂。（加拉太書生命讀經，四〇至四三頁。）

參讀：加拉太書生命讀經，第四篇；新約總論，第三百二十四篇；約翰福音生命讀經，第三十六篇。

I discovered that to have revelation we need to drop our concepts. God today is shining everywhere. This age of grace is an age of light. God is shining, and the Bible is shining also. The Bible is full of light, and it has been printed in hundreds of languages. Moreover, the all-inclusive Spirit moving on earth is full of grace. But although the Bible is shining and the Spirit is moving, many still do not receive revelation. The reason is that they hold to certain concepts and are veiled by these concepts. With respect to receiving revelation, there is no problem on God's side...The problem is altogether on our side. We need to drop the veils, that is, to drop our concepts. It is important for us to pray, "Lord, help me to drop everything that is a veil."...If you drop your concepts as you read the Word, you will read it with an unveiled face. Then the light will shine into you subjectively.

Today many of us earnestly desire to live Christ. But to live Christ we need revelation. As we have pointed out again and again, the only way revelation can come to us is if we drop our concepts. We also need to pray, "Lord, I trust in You to defeat the god of this age. Apart from You, I do not worship anything. Lord, I turn my heart to You, and I drop all my concepts. I don't want to worship anyone other than You." If you pray in this way, the light will shine, and you will receive revelation. If you drop your concepts and turn your heart to the Lord, the veils will be taken away, and the god of this age will have no ground in your being.

If we would see such a revelation of the living person, we must begin by dropping our veils, our concepts. Second, we need to turn our hearts to the Lord. According to 2 Corinthians 3:16, when the heart turns to the Lord, the veil will be taken away. The more you turn your heart to the Lord, the less ground the god of this age will have in your life and in your being. Then you will be under the shining of the heavenly light, and you will receive the revelation of the living person...Let us all drop the veils and, by His mercy and grace, turn our hearts to Him. (Life-study of Galatians, second edition, pp. 31-34)

Further Reading: Life-study of Galatians, msg. 4; The Conclusion of the New Testament, msg. 324; Life-study of John, msg. 36

第二週■週三

晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

十二 23～24『…人子得榮耀的時候到了。我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

基督是三一神的第二者，從已過的永遠就有神聖的榮耀。約翰一章一節啓示基督（話）就是神：『太初有話，話與神同在，話就是神。』基督是神，就有神聖的榮耀。基督既然從已過的永遠就是神，祂也就從已過的永遠就有神聖的榮耀。神聖的榮耀是甚麼？神聖的榮耀就是神自己。神自己就是榮耀。

基督藉着成爲肉體所穿上的人性，成了遮藏祂神性之榮耀的外殼。我們在這裏說『祂的肉體』，也許比說『祂的人性』更好，因爲十四節告訴我們，這位神成了肉體。這肉體，這人性，成了遮藏基督神性之榮耀的外殼。基督的神性本身就是神聖的榮耀。就如神是光，照樣，神性就是榮耀。當基督在肉體裏，在祂的人性裏，祂的肉體就是遮藏祂神性的外殼，因而遮藏了祂的榮耀。（李常受文集一九九四至一九九七年第五冊，四〇〇至四〇一頁。）

信息選讀

因着神聖的榮耀遮藏在〔基督〕肉體的外殼裏，所以祂必須得榮耀。在約翰十二章二十三節祂說，『人子得榮耀的時候到了。』在十七章一節祂禱告說，『父阿，時候到了，願你榮耀你的兒子，使兒子也榮耀

WEEK 2 — DAY 3

Morning Nourishment

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

12:23-24...The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Christ as the second of the Triune God possessed the divine glory from eternity past. John 1:1 reveals that Christ, the Word, is God: "In the beginning was the Word, and the Word was with God, and the Word was God." As God, Christ has the divine glory. Since Christ was God from eternity past, He possessed the divine glory also from eternity past. What is the divine glory? The divine glory is God Himself. God Himself is glory.

Christ's humanity through His incarnation became a shell to conceal the glory of His divinity. Instead of the words His humanity, it is perhaps better to use the expression His flesh, for John 1:14 tells us that the very God became flesh. This flesh, this humanity, became a shell to conceal the glory of Christ's divinity. Christ's divinity is itself the divine glory. Just as God is light, divinity is glory. When Christ was in the flesh, in His humanity, His flesh was a shell that concealed His divinity and thereby concealed His glory. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 318-319)

Today's Reading

Because the divine glory was concealed within the shell of His flesh, it was necessary for [Christ] to be glorified. In John 12:23 He said, "The hour has come for the Son of Man to be glorified." In 17:1 He prayed, "Father, the hour has come; glorify Your Son that the Son may glorify You." In verse 5 He went on

你。』在五節祂繼續說，『父阿，現在求你使我與你同得榮耀，就是未有世界以先，我與你同有的榮耀。』

基督就是神，祂自己就是榮耀，但這榮耀被遮藏在祂人性的外殼裏，因此人無法得見祂神聖的榮耀。人能看見祂的外殼，卻看不見祂外殼所遮藏的榮耀。然而，使徒約翰在他的福音書裏說，『我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』（一14下。）祂與彼得和雅各，乃是在山上主變化形像時，見過主的榮耀。（參太十七2。）祂的變化形像乃是祂的得榮耀。當祂活在祂肉體的外殼裏時，祂暫時從祂的肉體裏出來而得着榮耀。…在主復活以前，只有三個人在山上看見得榮耀的耶穌，但在主復活以後，千百萬的人都能看見祂。今天我們所看見的基督，不是仍在體殼裏，乃是已經從體殼裏出來並得着榮耀的基督。

主耶穌渴望從祂肉體外殼的拘禁裏釋放出來。祂在約翰十二章二十四節說到這個釋放。…主耶穌作為一粒麥子若沒有死，就仍是一樣；但祂落在地裏死了，那死就將祂從祂人性的體殼裏釋放出來。祂的成為肉體，使祂神聖的榮耀遮藏在祂的肉體裏，但藉着祂的死，祂的榮耀就釋放出來，好在復活裏產生許多子粒，成為祂的擴增，彰顯祂的榮耀。（李常受文集一九九四至一九九七年第五冊，四〇二至四〇四頁。）

在永世裏，那是燈的羔羊憑着是光的神照耀，用神的榮耀，就是神聖之光的彰顯，照亮新耶路撒冷。神是光，基督是燈，是帶光體，這指明神與基督無法分開。事實上，祂們是一個光。神是內容，基督是帶光體，作神的彰顯。…父神在子裏，藉着子得彰顯。（新約總論第二冊，一六〇頁。）

參讀：神生命的救恩，第四篇。

to say, “Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.”

As God, Christ Himself was glory, but this glory was concealed in the shell of His humanity, and thus His divine glory could not be seen. Others could see His shell, but they could not see His glory concealed within the shell. However, in his Gospel the apostle John says, “We beheld His glory, glory as of the only Begotten from the Father” (1:14). He, along with Peter and James, beheld the Lord’s glory when He was transfigured on the mountain [cf. Matt. 17:2]. His transfiguration was a glorification. While He was living in the shell of His flesh, He temporarily came out of His flesh and was glorified. Whereas only three beheld the glorified Jesus on the mountain before His resurrection, after His resurrection millions can see Him. Today we see not a Christ who is still in the shell but a Christ who has come out of the shell and has been glorified.

The Lord Jesus...desired to be released from the constraint of the shell of His flesh. He referred to this release in John 12:24...If the Lord Jesus as a grain of wheat had not died, He would have remained the same. But He fell into the ground and died, and that death released Him from His human shell. His incarnation caused His divine glory to be concealed in His flesh, but through His death His glory was released for the producing in His resurrection of the many grains, which become His increase as the expression of His glory. (CWWL, 1994-1997, vol. 5, “The Issue of Christ Being Glorified by the Father with the Divine Glory,” pp. 319-321)

In eternity the Lamb as the lamp will shine with God as the light to illuminate the New Jerusalem with the glory of God, which glory is the expression of the divine light. God as the light, and Christ as the lamp, the light-bearer, indicate that God and Christ cannot be separated. Actually they are one light. God is the content, and Christ is the light-bearer for the expression of God...God the Father is in the Son to be expressed through the Son. (The Conclusion of the New Testament, p. 360)

Further Reading: CWWL, 1993, vol. 1, “God’s Salvation in Life,” ch. 4

第二週■週四

晨興餽養

來一 3『祂是神榮耀的光輝，是神本質的印像，用祂大能的話維持、載着並推動萬有；祂成就了洗罪的事，就坐在高處至尊至大者的右邊。』

林後三 18『但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。』

基督是神的像，是神榮耀的光輝。（來一 3。）因此，基督的福音，就是神的榮耀照明並照耀的福音。撒但，這世代的神，弄瞎了不信之人的思想和心思，使基督榮耀之福音的光照，不照進他們心裏。這就像照相機的鏡頭被遮住，光就無法將對象照進照相機裏。…我們一按快門，就有辦法把光連同物體影像和形像照進相機裏面，而印在底片上。…但相機的鏡頭若蓋住了，光就無法照進相機裏面。有時候我們向人傳福音時，他們好像是鏡頭蓋住的照相機，光照不進去。…因着祂的憐憫和恩典，撒但的遮蓋已經從我們的心思挪開。

林後三章十八節沒有帕子遮蔽的臉，就是四章沒有遮蔽的心思。照保羅的觀念，這二者乃是一。因此，有了沒有帕子遮蔽的臉，就是有了沒有遮蔽的心思。（哥林多後書生命讀經，八九頁。）

信息選讀

光照進我們裏面，就把基督的形像照進來。這光透過我們的心思，照進我們的靈裏。我們的靈可以比作底

WEEK 2 — DAY 4

Morning Nourishment

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power, having made purification of sins, sat down on the right hand of the Majesty on high.

2 Cor. 3:18 But 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.

Christ as the image of God is the effulgence of His glory (Heb. 1:3). Hence, the gospel of Christ is the gospel of His glory that illuminates and shines forth. Satan, the god of this age, has blinded the thoughts and the minds of the unbelievers so that the illumination of the gospel of Christ's glory might not shine into their hearts. This is similar to covering the lens of a camera so that the light cannot shine into the camera...When the shutter is pressed, there is a way for the light with the object, the figure, the image, to shine into the camera and be impressed on the film...However, if the lens of the camera is covered, there is no way for the light to shine into the camera. Sometimes when we preach the gospel to others, they are like a camera with the lens covered. The light cannot shine into them...By His mercy and grace, the satanic cover has been removed from our minds!

The unveiled face in 2 Corinthians 3:18 is the uncovered mind in chapter 4. According to Paul's concept, these two things are one. To have an unveiled face, therefore, is to have an uncovered mind. (Life-study of 2 Corinthians, second edition, p. 78)

Today's Reading

As light shines into us, it brings in the image of Christ. This illumination shines into our spirit through our mind. Our spirit can be compared to the film.

片。光透過我們敞開的心思，進到我們裏面時，就碰着我們的靈，而將基督的影像，就是神的形像，照進我們裏面。在召會中，我們正在實行這種屬靈、屬天的攝影。

林後四章五節說，『因為我們不是傳自己，乃是傳基督耶穌為主…。』『因為』說明使徒的福音，就是他們所傳基督之榮耀的福音，為何不該受蒙蔽，因為他們不是傳自己，高舉自己，乃是傳基督耶穌為萬有的主，也傳他們為耶穌的緣故，作信徒的奴僕。

基督耶穌為主，包含：基督是在萬有之上，永遠受頌讚的神；（羅九5；）永遠的話成了肉體，成了人；（約一14；）耶穌是人釘十字架，成了我們的救主，（徒四10～12，）並且復活，成了神的兒子；（十三33；）基督被高舉為主，（二36，）就是萬人的主；（十36，羅十12，約二十28，林前十二3；）祂是神的像，是神榮耀的光輝。（來一3。）這就是福音的內容。因此，福音乃是基督榮耀的福音，照明、照射、照耀在人心裏。（林後四6。）人的心若不受任何事物遮蔽，也不被撒但這世代的神弄瞎，他就能看見福音的光照。（4。）

林後四章六節說，『因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神的榮耀。』…使徒傳基督為主，也傳他們作信徒的奴僕，因為那說光要從黑暗裏照出來的神，已經照在他們心裏。神照在宇宙中，產生了舊造；現今神照在他們心裏，使他們成為新造。

神照在我們心裏，結果帶來一種光照，使我們認識那顯在基督面上之神的榮耀，也就是一種照明，使我們認識基督福音的榮耀。那使我們得知基督福音之榮耀的照明、光照，乃是出於神在我們心裏的照耀。（哥林多後書生命讀經，九〇至九二頁。）

參讀：哥林多後書生命讀經，第九篇。

When the shining comes into us through our open mind, it reaches our spirit and brings the figure of Christ, the image of God, into us. In the church we are practicing such a spiritual and heavenly photography.

Second Corinthians 4:5 says, “For we do not preach ourselves but Christ Jesus as Lord...” For explains why the apostles’ gospel, which is the gospel of the glory of Christ, should not have been veiled, for they did not preach, exalt, themselves but Christ Jesus as Lord of all, and they conducted themselves as the believers’ slaves for Jesus’ sake.

Christ Jesus as Lord comprises Christ, who is God over all, blessed forever (Rom. 9:5), the eternal Word incarnated to be a man (John 1:14), Jesus crucified as a man to be our Savior (Acts 4:10-12) and resurrected to be the Son of God (13:33), and Christ exalted to be the Lord (2:36), even the Lord of all men (10:36; Rom. 10:12; John 20:28; 1 Cor. 12:3), who is the image of God, the effulgence of God’s glory (Heb. 1:3). This is the very content of the gospel. Hence, the gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man. If man’s heart is not veiled with anything or blinded by Satan, the god of this age, man can see the illumination of the gospel.

Second Corinthians 4:6 says, “The God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.”...The apostles preached Christ as Lord and themselves as the believers’ slaves, because the very God who commanded light to shine out of darkness had shined in their hearts. His shining in the universe produced the old creation. Now His shining in their hearts made them a new creation. (Life-study of 2 Corinthians, second edition, pp. 78-80)

God’s shining in our hearts results in the illumination of knowing the glory of God in the face of Christ, that is, in the enlightenment that causes us to know the glory of the gospel of Christ. This illumination, this enlightenment, that makes the glory of Christ’s gospel known to us issues from the shining of God in our hearts. (The Conclusion of the New Testament, p. 1213)

Further Reading: Life-study of 2 Corinthians, msg. 9

第二週■週五

晨興餽養

林後四 4『…基督榮耀之福音的光照，…基督本是神的像。』

6『因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為着光照人，使人認識那顯在耶穌基督面上之神的榮耀。』

林後四章四節指明，『神』、『像』、『基督』、『榮耀』、『福音』和『光照』都與彼此同義；因此，這些辭都是指同一個美妙的人位。神是像，像是基督，基督是榮耀，榮耀是福音，而福音就是光照。首先，『神的像』這辭表明像與神同義。作源頭的神有一個像，這像就是神自己。我們若看見神的像，就是看見神；倘若神消失了，祂的像也就消失了。…因此，神的像一點不差就是神自己。

第二，…神的像是基督。基督作為神的像，乃是那不能看見之神的彰顯。第三，基督是榮耀。這在希伯來一章三節得着證實，那裏說，基督是神榮耀的光輝。第四，基督這榮耀乃是福音。使徒行傳告訴我們，信徒傳基督耶穌為福音。（五 42，八 35，十一 20，十七 18。）這表明福音並非與基督分開的東西；反之，基督就是福音。今天有些基督徒在傳福音時，將福音與基督分開。但按着聖經中神聖的啓示，福音乃是一個活的人位—基督。基督這福音是神的像，神的像就是神。因此，福音乃是神自己具體化並彰顯於基督。（新約總論第十冊，二三一至二三二頁。）

信息選讀

WEEK 2 — DAY 5

Morning Nourishment

2 Cor. 4:4 ...The illumination of the gospel of the glory of Christ, who is the image of God...

6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

Second Corinthians 4:4 indicates that the terms God, image, Christ, glory, gospel, and illumination are all in apposition to one another; thus, they all refer to the same wonderful person. God is the image, the image is Christ, Christ is the glory, the glory is the gospel, and the gospel is the illumination. First, the expression the image of God shows that the image is in apposition to God. God, who is the source, has an image, and this image is simply God Himself. If we see the image of God, we see God; if God disappears, His image disappears as well...Therefore, the image of God is nothing less than God Himself.

Second...the image of God is Christ. As the image of God, Christ is the expression of the invisible God. Third, Christ is the glory. This is confirmed by Hebrews 1:3, which says that Christ is the effulgence of God's glory. Fourth, Christ, the glory, is the gospel. Acts tells us that the believers preached Christ Jesus as the gospel (5:42; 8:35; 11:20; 17:18). This shows that the gospel is not something separate from Christ; rather, Christ is the gospel. Today some Christians in their preaching separate the gospel from Christ. But according to the divine revelation in the Bible, the gospel is a living person, Christ. Christ who is the gospel is the image of God, and the image of God is God. Therefore, the gospel is God Himself embodied and expressed in Christ. (The Conclusion of the New Testament, p. 3206)

Today's Reading

第五，福音是照明，光照。福音乃是基督榮耀的福音，照明、照射、照耀在人心裏。當這福音臨及我們時，它乃是藉着光照耀我們，這照耀將基督帶到我們裏面；基督本是經過過程之三一神的像。結果，基督這活的人位就照進我們裏面。許多信徒能見證，當他們聽見基督這福音時，一種基督的印象就進入他們裏面。儘管他們試圖拒絕這種基督的印象，或試圖將這印象從他們裏面塗抹掉，但他們無法作到。基督的印象一旦照到我們裏面，就永遠留在我們裏面。這照明是福音，這福音是榮耀，這榮耀是基督，基督是神的像，而基督本是神。因此，所照進我們裏面的，乃是活的人位，就是具體化在基督裏的三一神；基督是神的像，神的彰顯。

榮耀的基督這超越的寶貝，是信徒藉着基督榮耀之福音的光照所接受的。我們需要記住，我們裏面有寶貝，就是一位活的、超越世界的人位。基督是全宇宙中最超越的一位；沒有甚麼比祂更超越。我們既有基督這寶貝—最超越、最可愛的一位，我們就不愛世界。並非我們不該愛世界，乃是因為世界遠遜於這寶貝，就是超越又可愛的基督。我們寶貝主遠過於世界。

基督榮耀之福音的光照已經照亮我們；基督本是神的像。林後四章四節中基督榮耀的福音，與六節中認識神的榮耀相合。…那使人認識神榮耀的光照，是顯在耶穌基督的面上。這指明使徒所傳的福音不是道理、神學或教訓，乃是一位可愛的人位；我們可以從祂的面上看見神的榮耀，神的像。我們經歷那照在耶穌基督面上之神的榮耀時，這照耀就將基督這神的像帶到我們裏面。我們乃是受這樣一位基督所吸引。（新約總論第十冊，二三二、二三六至二三七頁。）

參讀：新約總論，第三百一十七篇。

Fifth, the gospel is the illumination, the enlightenment. The gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man. When the gospel came to us, it came to us by shining, and this shining brought into us Christ, who is the image of the processed Triune God. As a result, Christ, the living person, was illuminated into our being. Many believers can testify that when they heard Christ as the gospel, a certain impression of Christ entered into them. Although they may try to reject this impression of Christ or erase it from their being, they cannot do it. Once the impression of Christ is illuminated into us, it remains within us forever. This illumination is the gospel, this gospel is the glory, this glory is Christ, Christ is the image of God, and as such, Christ is God. Therefore, what has been illuminated into our being is a living person, the Triune God embodied in Christ, who is the image, the expression, of God.

The Christ of glory as the excellent treasure is received by the believers through the illumination of the gospel of the glory of Christ. We need to remember that we have within us the treasure, a living person who is more excellent than the world. Christ is the most excellent One in the whole universe; there is nothing that is more excellent than He. Since we have Christ as the treasure, the most excellent One and the most lovely One, we do not love the world. It is not that we should not love the world but that the world is inferior to the treasure, the excellent and lovely Christ. We treasure the Lord more than the world.

The illumination of the gospel of the glory of Christ, who is the image of God, has shined on us. The gospel of the glory of Christ in 2 Corinthians 4:4 corresponds with the knowledge of the glory of God in verse 6...The illumination of the knowledge of the glory of God is in the face of Jesus Christ. This indicates that the gospel preached by the apostle was not a doctrine, theology, or teaching; rather, it was a lovely person on whose face we can see the glory of God, the image of God. When we experience the glory of God shining in the face of Jesus Christ, this shining brings into us Christ as the image of God. We are attracted to such a Christ. (The Conclusion of the New Testament, pp. 3206-3207, 3210)

Further Reading: The Conclusion of the New Testament, msg. 317

第二週■週六

晨興餽養

腓二 15 ~ 16 『使你們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女；你們在其中好像發光之體顯在世界裏，將生命的話表明出來…。』

林後四 7 『但我們有這寶貝在瓦器裏，要顯明這超越的能力，是屬於神，不是出於我們。』

基督榮耀的福音首先照進我們裏面，然後要從我們裏面照出來。榮耀越在我們裏面照耀，就越穿透我們並浸透我們。至終，這裏面的榮耀要銷毀、吞沒我們整個裏面的人。然後基督榮耀之福音的光要藉着我們照耀出去。這樣的照耀無法藉着教訓而來，惟有藉着經歷基督纔能臨到；基督自己就是神的榮耀，也是神的顯現。我們讚美主，基督已經照進我們全人的深處，現今祂正在我們裏面照耀，並且要照透我們裏面的人。因此，我們需要注意基督這榮耀在裏面之內裏的照耀。神經綸的目標，乃是要我們都照耀出祂的榮耀。當我們在這樣的光照之下，基督就要以祂自己浸透我們，我們就享受基督活在我們裏面作我們生命和人位的甜美。（新約總論第十冊，二三二至二三三頁。）

信息選讀

（林後四章六節說到，）神照在我們心裏，結果使我們認識那顯在耶穌基督面上之神的榮耀，也就是光照我們，使我們認識基督榮耀的福音。…神照在宇宙中，產生了舊造。但祂照在我們心裏，使我

WEEK 2 — DAY 6

Morning Nourishment

Phil. 2:15-16 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world, holding forth the word of life...

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

The gospel of the glory of Christ first shines into us, and then it shines out from within us. The more the glory shines within us, the more it penetrates into our being and saturates it. Eventually, the inner glory will consume, swallow up, our entire inward being. Then the light of the gospel of the glory of Christ will shine out through us. Such a shining cannot come by way of teaching; it can come only through the experience of Christ who is Himself the glory of God and the manifestation of God. We praise the Lord that Christ has shone into the depths of our being, that now He is shining within us, and that He will shine throughout our inward being. Therefore, we need to pay attention to the inner shining of Christ as the glory within. The goal of God's economy is that we all shine forth His glory. As we are under such a shining, Christ saturates us with Himself, and we enjoy the sweetness of Christ living in us to be our life and our person. (The Conclusion of the New Testament, p. 3207)

Today's Reading

God's shining in our hearts [in 2 Corinthians 4:6] results in the illumination of the knowledge of the glory of God in the face of Jesus Christ, that is, in the enlightenment that causes us to know the glory of the gospel of Christ...God's shining in the universe produced the old creation. His shining in our hearts has

們成爲新造，因這照耀將榮耀基督這奇妙的寶貝，帶到我們這瓦器裏面。

神照在我們心裏，是爲着光照我們，使我們能認識那顯在基督面上的榮耀。那顯在耶穌基督面上之神的榮耀，乃是榮耀的神藉耶穌基督得着彰顯；祂是神榮耀的光輝；（來一3；）認識祂就是認識榮耀的神。林後四章六節的光照，指神的光從那些心裏蒙神光照的人，發光照耀別人，與二節的『將真理顯揚出來』相合，也與馬太五章十六節的『照』，並腓立比二章十五節的『顯』相同。神照在我們心裏，爲叫我們光照別人，使他們認識神顯在耶穌基督面上的榮耀，也就是認識那彰顯神，表明神的基督。（約一18。）

我們要經歷神的照耀，就需要與基督有直接、個人、親密的接觸。這接觸使神照耀在我們心裏。神或許會照耀在我們身上，但我們若要祂照在我們裏面，我們就必須與祂有直接且親密的接觸。…我們藉着呼求主，就被帶進與祂面對面的接觸裏，經歷神照在我們心裏。惟獨我們與主有這樣直接、切身、並親密的接觸時，我們纔有內裏的照耀。每當我們親切、親密的呼求主，我們就在祂的面前，而神也照耀在我們的心裏。這樣，我們就把所接受的再照耀出來，使基督福音的榮耀得以照耀。

我們的傳福音該非常光照人。這就是說，在我們傳講時，神就照在那些和我們說話的人心裏。我們也要幫助他們呼求主耶穌的名，使他們被帶到基督面前，與祂有切身的接觸，並經歷神照耀在他們的心裏。這樣的傳講不僅僅是陳明某些事實，乃是陳明一種榮耀。那些接受榮耀福音的人，要得着基督作爲分賜到他們裏面的珍寶。這樣，他們就會和我們一樣，成爲盛裝這寶貝的瓦器。（新約總論第十冊，二三三至二三四頁。）

參讀：新約總論，第三百一十七篇。

made us a new creation, because this shining brings into us, earthen vessels, the marvelous treasure of the Christ of glory.

The shining of God in our hearts is to illumine us that we may know the glory in Christ's face. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God (Heb. 1:3); to know Him is to know the God of glory. In particular, the illumination in 2 Corinthians 4:6, which refers to the shining of God's light on others out from those whose hearts have been enlightened by God, corresponds with the manifestation of the truth in verse 2 and is the same as the shining in Matthew 5:16 and Philippians 2:15. God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God (John 1:18).

In order to experience God's shining, we need to have direct, personal, and intimate contact with Christ. This contact will cause God to shine in our hearts. God may shine upon us, but if we want Him to shine in us, we need to have direct, intimate contact with Him...By calling on the Lord we are brought into face-to-face contact with Him and experience God's shining in our heart. Only when we have such direct, personal, and intimate contact with the Lord do we have the inner shining. Whenever we call on the Lord in a dear, intimate way, we are before His face, and the shining of God is in our heart. Then we may shine out what we have received for the shining of the glory of the gospel of Christ.

We need to preach the gospel in a very illuminating way. This means that while we are preaching, God shines into the hearts of those to whom we are speaking. We also need to help them to call on the name of the Lord Jesus in order that they would be brought to the face of Christ, have personal contact with Him, and experience God's shining in their hearts. To preach in this way is to present not merely a gospel of certain facts but a gospel of glory. Those who receive the gospel of glory will have Christ as the precious treasure dispensed into them. Then, like us, they will be earthen vessels containing this treasure. (The Conclusion of the New Testament, pp. 3207-3209)

Further Reading: The Conclusion of the New Testament, msg. 317

第二週詩歌

WEEK 2 — HYMN

764

榮耀的盼望—基督在我裏面

11 9 11 9 副 (英 948)

降 B 大調

4/4

$\overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \quad | \quad \overset{E^b}{2} \cdot \overset{E^b}{1} \quad \overset{E^b}{6} \cdot \overset{E^b}{7} \quad 1 - \quad | \quad \overset{F}{7} \cdot \overset{F}{1} \quad \overset{F}{2} \cdot \overset{F}{1}$
 一 歷 代 隱 藏 奧 祕, 向 我 已 顯 明, 就 是 榮 耀
 $\overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \quad | \quad 1 - - 0 \quad | \quad \overset{E^b}{5} \cdot \overset{E^b}{5} \quad \overset{E^b}{6} \cdot \overset{E^b}{5} \quad 3 \quad 1 \quad | \quad \overset{E^b}{2} \cdot \overset{E^b}{1}$
 基 督—神 實 際。 祂 是 神 的 化 身, 也 是
 $\overset{F7}{6} \cdot \overset{F7}{7} \quad 1 - \quad | \quad \overset{F7}{7} \cdot \overset{F7}{1} \quad \overset{F7}{2} \cdot \overset{F7}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \quad | \quad 1 - - 0 \quad |$
 我 生 命, 更 是 我 的 榮 耀, 我 所 期。
 $3 \quad 3 \quad \overset{F7}{5} \cdot \overset{F7}{4} \quad \overset{B^b}{2} \cdot \overset{B^b}{7} \quad | \quad 1 \quad 1 \quad 3 - \quad | \quad \overset{E^b}{6} \quad \overset{E^b}{6} \quad \overset{E^b}{2} \cdot \overset{E^b}{3}$
 (副) 榮 耀! 榮 耀! 基 督 在 心 房! 榮 耀! 榮 耀!
 $\overset{F}{2} \cdot \overset{F}{1} \quad | \quad \overset{C7}{7} \quad \overset{F}{6} \quad \overset{F}{5} \quad 0 \quad | \quad \overset{B^b}{5} \cdot \overset{B^b}{5} \quad \overset{B^b}{6} \cdot \overset{B^b}{5} \quad 3 \quad 1 \quad | \quad \overset{E^b}{2} \cdot \overset{E^b}{1}$
 祂 是 我 盼 望! 現 今 在 我 裏 面, 乃 是
 $\overset{F7}{6} \cdot \overset{F7}{7} \quad 1 - \quad | \quad \overset{F7}{7} \cdot \overset{F7}{1} \quad \overset{F7}{2} \cdot \overset{F7}{1} \quad \overset{B^b}{3} \cdot \overset{B^b}{2} \quad \overset{B^b}{4} \cdot \overset{B^b}{7} \quad | \quad 1 - - 0 \quad ||$
 一 奧 祕! 將 來 是 我 榮 耀, 我 所 期。

- 二 祂已將我重生, 在我的靈中; 現今在我魂裏變化我;
 還要改變我體, 和祂體相同, 使我完全與祂像符合。
- 三 今在生命、性情, 祂與我合一; 將來我要在祂榮耀裏;
 與祂完全合一, 享受祂自己, 和祂全然相像, 毫無異!

Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948

1. Mys-t'ry hid from ag - es now revealed to me, 'Tis the Christ of God's re - a - li - ty.
 He embod - ies God, and He is life to me, And the glo - ry of my hope He'll be.
 (C) Glo - ry, glo - ry, Christ is life in me! Glo - ry, glo - ry, what a hope is He!
 Now within my spir - it He's the mys - tery! Then the glo - ry He will be to me.

2. In my spirit He regenerated me,
 In my soul He's now transforming me.
 He will change my body like unto His own,
 Wholly making me the same as He.
3. Now in life and nature He is one with me
 Then in Him, the glory, I will be;
 I'll enjoy His presence for eternity
 With Him in complete conformity.

