

第一週

神經綸終極的目標—神成爲人，
爲要使人在生命和性情上
(但不在神格上) 成爲神，
好建造基督的身體，
終極完成新耶路撒冷

詩歌：補 440

讀經：弗一 4～5，五 26～27，來二 10～11，
帖前五 23

【週一】

壹 聖經這『盒子』裏的『鑽石』乃是一個啓示，
就是神在基督裏成爲人，爲要使人在生命
和性情上(但不在神格上)成爲神，好建
造基督的身體，終極完成新耶路撒冷：

一 『經過這麼多年，神叫我只知道這一件事，就
是神成爲人，爲要使人在生命和性情上，但不
在神格上，成爲神。這是我惟一的負擔，我惟
一的信息。』(過照着聖經中神聖啓示高峯之
生活實行的路，二八頁。)

二 神永遠的經綸，乃是要使人在生命和性情上，但
不在神格上，與祂一模一樣，並使祂自己與人成

Week One

**The Ultimate Goal of God's Economy—
God Became 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**

Hymns: 1135

Scripture Reading: Eph. 1:4-5; 5:26-27; Heb. 2:10-11; 1 Thes. 5:23

§ Day 1

**I. The "diamond" in the "box" of the Bible is the revelation that
in Christ God has become man in order 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:**

A. "After so many years I have been made by God to know only one thing—
God became man so that man may become God in life and in nature but
not in the Godhead. This is my unique burden, my unique message" (The
Practical Way to Live a Life according to the High Peak of the Divine
Revelation in the Holy Scriptures, p. 27).

B. God's eternal economy is to make man the same as He is in life and nature
but not in the Godhead and to make Himself one with man and man one

為一，使人與祂成為一，因而使祂在彰顯上得以擴大並擴展，使祂一切神聖的屬性得以彰顯在人性美德裏—提前一 3～4，弗三 9，一 10。

三 神以特別的方式造人—按着祂的形像，照着祂的樣式造人，並給人造靈，使人可以接觸祂並接受祂；神沒有創造人類，祂乃是照着神類創造人—創一 26，二 7，亞十二 1。

四 神成為人，為要大量複製祂自己，而產生一個新的種類—約一 1，14，十二 24：

1 這個新種類既不是神類，也不是人類—乃是神人類。

2 『我的負擔就是要你們清楚看見，神的經綸和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）：

a 我們是從偉大的神所生，所以我們在生命和性情上也成了神；當然，我們不是在神格上成為神；我們是以神為我們偉大的起源者，我們是祂的兒女，而與祂並列—加四 6，賽六三 16，六四 8，六六 12～13。

b 祂成了神而人者，使人能成為人而神者；最終，祂與我們都是同一類同一種，也在同一水平上。

【週二】

五 一位早期的教父亞他那修 (Athanasius) 論到基督說，『祂成為人，使我們得以成為神；』又說，『話成了肉體，…使我們有分於祂的靈，而得以成為神。』

貳 永遠並三一的神成為人，所經過最奇妙、

with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues—1 Tim. 1:3-4; Eph. 3:9; 1:10.

C. God created man in a special way—in His image and according to His likeness and with a spirit to contact Him and receive Him; God did not create mankind; rather, He created man according to His kind—Gen. 1:26; 2:7; Zech. 12:1.

D. God became a man in order to have a mass reproduction of Himself and thereby to produce a new kind—John 1:1, 14; 12:24:

1. This new kind is neither God's kind nor mankind—it is God-man kind.

2. "My burden is to show you clearly that 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):

a. We are born of the great God, so we become God in life and nature but, of course, not in His Godhead; we are ranked with God as our great Originator, and we are His children—Gal. 4:6; Isa. 63:16; 64:8; 66:12-13.

b. He became a God-man so that man can become a man-God; eventually, He and we are in the same category, of the same kind, and on the same level.

§ Day 2

E. Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified."

II. The most marvelous, excellent, mysterious, and all-

超絕、奧祕、並包羅萬有的變化，乃是在人裏面的行動，為着完成祂永遠的經綸—約一 14, 29, 三 14, 十二 24, 徒十三 33, 彼前一 3, 林前十五 45 下, 徒二 36, 五 31, 來四 14, 九 15, 七 22, 八 2:

一 這些變化是三一神成爲一個神人所經過的過程，將神性帶進人性裏，使神性與人性調和，作爲原型，以大量複製許多神人；祂成了三一神具體的化身，將神帶給人，使神成爲可接觸、可摸着、可接受、可經歷、可進入、並可享受的一約一 14, 十二 24, 西二 9。

二 在何西阿十一章四節神說到這些變化，說，『我用慈繩〔直譯，人的繩〕愛索牽引他們；』『慈繩愛索』這辭指明神用祂神聖的愛愛我們，不是在神性的水平上，乃是在人性的水平上；神的愛是神聖的，卻是在人的繩裏，也就是藉着基督的人性，臨到我們：

1 神所藉以牽引我們的繩子（種種的變化，種種的過程），包括基督的成爲肉體、人性生活、釘死、復活和升天；藉着基督在祂人性裏的這一切步驟，神在祂救恩裏的愛纔臨到我們—耶三一 3, 約三 14, 16, 六 44, 十二 32, 羅五 5, 8, 約壹四 8 ~ 10, 16, 19。

2 在基督之外，神永遠長存的愛，就是祂不變、征服人的愛，在我們身上就無法顯出效能；神不變的愛是有效能的，因爲這愛是在基督裏、同着基督、藉着基督、並爲着基督的。

3 雖然我們有失敗和錯誤，神的愛總是得勝的；愛比一切存留得更長久，始終保有其地位；惟有愛是成熟之人的特徵，要持續直到永世—羅八 35 ~ 39，

inclusive transformations of the eternal and Triune God in His becoming a man are God's move in man for the accomplishment of His eternal economy—John 1:14, 29; 3:14; 12:24; Acts 13:33; 1 Pet. 1:3; 1 Cor. 15:45b; Acts 2:36; 5:31; Heb. 4:14; 9:15; 7:22; 8:2:

A. These transformations are the processes through which the Triune God passed in His becoming a God-man, bringing divinity into humanity and mingling divinity with humanity as a prototype for the mass reproduction of many God-men; He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable—John 1:14; 12:24; Col. 2:9.

B. God speaks of these transformations in Hosea 11:4 by saying, "I drew them with cords of a man, / With bands of love"; the phrase with cords of a man, with bands of love indicates that God loves us with His divine love not on the level of divinity but on the level of humanity; God's love is divine, but it reaches us in the cords of a man, that is, through Christ's humanity:

1. The cords (the transformations, the processes) through which God draws us include Christ's incarnation, human living, crucifixion, resurrection, and ascension; it is by all these steps of Christ in His humanity that God's love in His salvation reaches us—Jer. 31:3; John 3:14, 16; 6:44; 12:32; Rom. 5:5, 8; 1 John 4:8-10, 16, 19.

2. Apart from Christ, God's everlasting love, His unchanging, subduing love, could not be prevailing in relation to us; God's unchanging love is prevailing because it is a love in Christ, with Christ, by Christ, and for Christ.

3. In spite of our failures and mistakes, God's love is always victorious; love survives everything and holds its place forever; only love is characteristic of a mature man and will last for eternity—Rom. 8:35-39; 1 Cor. 13:8-11; Jer.

林前十三 8 ~ 11，耶三一 3。

三 從亙古，從太初，三一神就豫備要從永遠裏出來，進到時間裏，要藉着生於伯利恆，成爲一個人，帶着祂的神性而來，進到人性裏—彌五 2:

1 成爲肉體的目的乃是將神帶進入裏面並使神成爲人，爲要使人生命和性情上（但不在神格上）成爲神；祂在神格裏是獨一受人敬拜的神，但我們只在生命和性情上，不在神格上，成爲神。

2 神的行動是在人裏面，並藉着人，要使人生命、性情、功用和彰顯上成爲神，但是當然無分於神格；因爲『那靈，那聖的』已經分賜到我們的靈裏，我們和那靈就是一靈，（羅八 16，林前六 17，）並且我們的靈如今是『聖別的靈』。（林後六 6。）

3 因此，我們作爲神人，不該離開包羅萬有的靈而採取任何行動、面對任何處境、或應付任何需要；今天我們必須走的路，乃是在那靈的行動裏行動，並有那靈在我們的行動裏行動—啓二二 17 上，羅八 4，加五 25，羅一 9，腓三 3，參結一 15 ~ 21。

4 在使徒行傳，人是在神的行動裏行動，並且神是在人的行動裏行動；因此，使徒們成了代理的神，就是在功用上成爲神—十六 6 ~ 10。

【週三】

叁 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

31:3.

C. From ancient times, from the days of eternity, the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man—Micah 5:2:

1. The purpose of the incarnation was to bring God into man and to make God man that man may become God in His life and in His nature but not in His Godhead; He is the unique God for people to worship in His Godhead, but we are only God in life and in nature, not in the Godhead.

2. God's move is in man and through man to deify man, making man God in life, in nature, in function, and in expression but not, of course, in the Godhead; because "the Spirit the Holy" has been dispensed into our spirit, we and the Spirit are one spirit (Rom. 8:16; 1 Cor. 6:17), and our spirit is now "a holy spirit" (2 Cor. 6:6).

3. Thus, as God-men, we should not take any action, face any situation, or meet any need apart from the all-inclusive Spirit; the way that we must take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move—Rev. 22:17a; Rom. 8:4; Gal. 5:25; Rom. 1:9; Phil. 3:3; cf. Ezek. 1:15-21.

4. In the book of Acts, man moved in God's move, and God moved in man's move; thus, the apostles became the acting God, that is, God in function—16:6-10.

§ Day 3

III. 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

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，就需要神將祂聖別性情分賜到我們裏面，這聖別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，成爲神的兒子纔是目的，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。）
 - 2 希伯來二章十至十一節啓示，復活的基督作爲神救恩的元帥，創始者，正在藉着聖別許多的兒子，領他們進榮耀裏去。

【週四】

肆 神聖的聖別，在完成神聖的經綸上乃是主持線，爲要神聖的使我們子化，使我們成爲神的兒子，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：

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).
 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.

§ Day 4

IV. 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:

- 一 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。
- 二 尋找的聖別，也就是初步的聖別，是為着叫我們悔改，把我們帶回歸神—彼前一 2，路十五 8～10，17～21，約十六 8～11。
- 三 救贖的聖別，也就是地位上的聖別，是藉着基督的血，把我們從亞當遷到基督裏—來十三 12，九 13～14，十 29。
- 四 重生的聖別，也就是在性情上聖別的開始，從我們的靈更新我們，使我們這些罪人成為神的兒子—有神聖生命和性情的新造—約一 12～13，林後五 17，加六 15。
- 五 更新的聖別，也就是性情上聖別的繼續，從我們的心思到我們魂的各部分，更新我們的魂，使我們的魂成為神新造的一部分—羅十二 2，六 4，七 6，弗四 23，結三六 26～27，林後四 16～18。
- 六 變化的聖別，也就是日常的聖別，新陳代謝的用基督的元素把我們重新構成，使我們成為新的構成，作基督生機身體的一部分—林前三 12，林後三 18。
- 七 模成的聖別，也就是成形的聖別，將我們形成榮耀之基督的形像，使我們成為基督的彰顯；我們被模成，乃是我們在神聖生命上的成熟，藉此我們完滿的有分於神的神性，而在具有祂的神聖成分上，得到具體—羅八 28～29，來六 1 上。

- A. 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.
- B. The seeking sanctification, the initial sanctification, is unto repentance to bring us back to God—1 Pet. 1:2; Luke 15:8-10, 17-21; John 16:8-11.
- C. The redeeming sanctification, the positional sanctification, is by the blood of Christ, to transfer us from Adam to Christ—Heb. 13:12; 9:13-14; 10:29.
- D. The regenerating sanctification, the beginning of dispositional sanctification, renews us from our spirit to make us, the sinners, sons of God—a new creation with the divine life and nature—John 1:12-13; 2 Cor. 5:17; Gal. 6:15.
- E. The renewing sanctification, the continuation of dispositional sanctification, renews our soul from our mind through all the parts of our soul to make our soul a part of God's new creation—Rom. 12:2; 6:4; 7:6; Eph. 4:23; Ezek. 36:26-27; 2 Cor. 4:16-18.
- F. The transforming sanctification, the daily sanctification, reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ—1 Cor. 3:12; 2 Cor. 3:18.
- G. The conforming sanctification, the shaping sanctification, shapes us in the image of the glorious Christ to make us the expression of Christ; our conformation is our maturity in the divine life through which we participate in God's divinity in full and are solidified in the possession of His divine element—Rom. 8:28-29; Heb. 6:1a.

八 得榮的聖別，也就是終極完成的聖別，藉着把我們的身體改變形狀，而救贖我們的身體，使我們在榮耀裏完滿的成為基督的彰顯—腓三 21，羅八 23。

【週五】

伍 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十五 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，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 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。

【週六】

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

H. The glorifying sanctification, the consummating sanctification, redeems our body by transfiguring it to make us Christ's expression in full and in glory—Phil. 3:21; Rom. 8:23.

§ Day 5

V. **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 here 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.

§ Day 6

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

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—出三八8；）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纔有真實屬靈的價值—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，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。

陸 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

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 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.

VI. 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

裏成爲神的終極完成，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。）

the flesh that man might become God in the Spirit to gain a corporate, great 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 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 24『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。』

假設有個盒子很吸引人，裏面放着一顆大鑽石。小孩可能對盒子有興趣，但對鑽石沒有興趣。…今天，許多基督徒在意聖經這個『盒子』，但他們沒有看見，也不珍賞這盒子裏面的內容—『鑽石』，甚至可能定罪那些對『盒子』裏面的『鑽石』有正確珍賞的人。聖經這『盒子』裏的『鑽石』乃是一個啓示，就是神在基督裏已成爲人，爲要使人在生命和性情上（但不在神格上）成爲神。…我們讀聖經若沒有注意到這個重要的點，那麼，就實際意義說，聖經對我們就是一本空洞的書。（撒母耳記生命讀經，二四九頁。）

信息選讀

基督使祂自己這第一個神人成爲一個原型，好大量複製許多弟兄—許多神人。（羅八 29。）我作基督徒六十九年了。經過這麼多年，神叫我只知道這一件事，就是神成爲人，爲要使人在生命和性情上，但不在神格上，成爲神。這是我惟一的負擔，我惟一的信息。神與人要成爲一個實體，而這一個實體，就是神性與人性的調和。這個調和要終極完成於新耶路撒冷，那就是整本聖經的總結。（李常受文集一九九四至一九九七年第二冊，六八頁。）

WEEK 1 — DAY 1

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.

John 12:24 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.

Let us suppose that a certain box, which is quite attractive, contains a large diamond. A child may be interested in the box but not in the diamond... Today, many Christians care for the Bible as the “box,” but they have not seen and do not appreciate the “diamond,” which is the content of this box, and they may even condemn those who have a proper appreciation of the “diamond” in the “box.” The “diamond” in the “box” of the Bible is the revelation that in Christ God has become man in order that man might become God in life and in nature but not in the Godhead. If we read the Bible without paying attention to this crucial point, then, in a very real sense, the Bible is to us an empty book. (Life-study of 1 & 2 Samuel, p. 204)

Today's Reading

Christ made Himself, the first God-man, a prototype for the mass reproduction of many brothers, the many God-men (Rom. 8:29). I have been a Christian for about sixty-nine years. After so many years I have been made by God to know only one thing—God became man so that man may become God in life and in nature but not in the Godhead. This is my unique burden, my unique message. God and man will become one entity, and that one entity is the mingling of divinity with humanity. This mingling will consummate in the New Jerusalem, which is the conclusion of the entire Bible. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” p. 55)

神當初所造的人像一個器皿，不過是一個空殼子，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。神最終的心願乃是要進到我們這些祂所造的人裏面，作我們的生命，使我們得着祂，與祂聯結並調和為一，過神的生活。為這緣故，祂先來成為一個人，把祂自己『人化』了；然後使我們得着祂的生命，也叫我們『神化』了。祂和我們，我們和祂，成為一個，同過一個生活。

神最終的目的，乃是要把祂自己作到我們裏面，作我們的生命和一切，作到一個地步，使我們能成為祂；但這不是說我們就成為神了，和獨一的神一樣。我們要知道，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。

我們信的人都是從神生的。（約一 12 ~ 13。）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。

我的負擔就是要你們清楚看見，神的經綸和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、作聖人是不敷的，…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。（李常受文集一九九〇年第三冊，四九四至四九六頁。）

參讀：撒母耳記生命讀經，第三、二十五、三十至三十一篇；異象的高峯與基督身體的實際，第一至三篇。

When God created man, He created him as a vessel. However, he was but an empty 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. God's ultimate desire is to enter into the created man to be his life so that he would gain Him and be joined and mingled with Him to live God's living. For this purpose He first came to be a man, to "man-ize" Himself. Then He enables us to partake of His life, thus to "God-ize" us. In this way He and we become one and share one living.

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. We have to know that 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.

We the believers are begotten of God [John 1:12-13]. 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.

My burden is to show you clearly that 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...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. (CWWL, 1990, vol. 3, "A Deeper Study of the Divine Dispensing," pp. 390-391)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 3, 25, 30-31; 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 ■ 週二

晨興餽養

加五25『我們若憑着靈活着，也就當憑着靈而行。』

徒十六7『到了每西亞的邊界，他們試着要往庇推尼去，耶穌的靈卻不許。』

新約是神行動的記載，給我們看見神的行動絕不能與人分開。在新約開始的時候，神行動到人裏面，得着人，並成爲人。（太一21～23，約一1，14。）祂…乃是神人在行動。

一位早期的教父亞他那修（Athanasius）論到基督說，『祂成爲人，使我們得以成爲神。』又說，『話成了肉體，…使我們有分於祂的靈，而得以成爲神。』這是神在地上行動的原則。神的行動是在人裏面，並藉着人。神的行動是要使人在生命和性情上成爲神，卻無分於神格。（約伯記生命讀經，一五一至一五二頁。）

信息選讀

在四福音裏，基督只是一個人；但在五旬節那日，在祂受死、復活、升天並降下後，祂從一個人，擴大、擴增到幾千人。（徒二41。）許多人開始在神聖的行動裏行動。在四福音裏，神是在一個人的行動裏行動，但在使徒行傳，人卻是在神的行動裏行動。神與人一同行動。祭司長、長老、經學家、和羅馬官長不明白發生在彼得和約翰身上的事，因爲他們只知道彼得、約翰是加利利的漁夫。（四13。）但他們不能不承認這些人所作的事是從神來的；（16；）他們行動時，神就行動。

WEEK 1 — DAY 2

Morning Nourishment

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

Acts 16:7 And when they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

The New Testament, a record of God's move, shows us that God can never move apart from man. In the beginning of the New Testament, God moved into man, gained man, and became a man (Matt. 1:21-23; John 1:1, 14)...He moved as the God-man.

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (Life-study of Job, p. 129)

Today's Reading

In the four Gospels Christ was just one person, but on the day of Pentecost, after His death, resurrection, ascension, and descension, He was enlarged and expanded from one person into thousands of persons (Acts 2:41). A large group of people began to move in the divine move. In the four Gospels God moved in man's move, but in Acts man moved in God's move. God and man moved together. The chief priests, the elders, the scribes, and the Roman officials did not understand what had happened to Peter and John, because they knew them only as Galilean fishermen (4:13). Nevertheless, they had to admit that what these men did was divine (v. 16). When they moved, God moved.

我們基督徒之所以是個奧祕，乃是因為我們在神的行動裏行動，神也在我們的行動裏行動。…世人只知道我們屬人的部分，卻不領會我們也有屬神的部分。這屬神的部分與我們在神的行動裏行動，以及神在我們的行動裏行動有關，乃是終極完成的靈，作為經過過程、終極完成之三一神的完成。…我們不僅與那靈合一，我們與那靈就是一。使徒保羅和他的同工在行傳十六章的行動，說明了這點。聖靈禁止他們向左轉到亞西亞，（6，）耶穌的靈又不許他們向右進入庇推尼，（7，）這就指明他們該往前直走。然後保羅得着馬其頓人的異象；他和他的同工思想這異象，就推斷是神呼召他們去向馬其頓人宣揚福音。（10。）這是一幅美妙的圖畫，給我們看見人在神的行動裏行動，並且人與神一起行動。

我們不該離開包羅萬有的靈而有任何行動。我們不該離開那靈來面對任何處境或應付任何需要。…我們需要在我們的婚姻生活中實行這事。你若想要對你的配偶說話，應當等一段時間，直到你有把握你的說話就是那靈的行動。

身為基督徒，我們不是單獨行動的人；相反的，我們是在另一位行動裏行動，另一位也在我們的行動裏行動。這種生活就是召會的構成；這種生活保守基督的身體在活的光景裏。但我們若不在那靈的行動中行動，或是我們的行動裏沒有那靈，就會將死亡帶進召會。

啓示錄二十二章十七節…『那靈和新婦說』。二者是一起說。這指明我們不該只是跟着那靈說，乃該同那靈一起說。若是如此，我們的說話就是活的，且滿有衝擊力。今天我們必須走的路，乃是在那靈的行動裏行動，並有那靈在我們的行動裏行動。（約伯記生命讀經，一五二至一五五頁。）

參讀：約伯記生命讀經，第二十二、二十四篇；基督徒的生活，第十二篇；神在人裏的行動，第二章。

We Christians are a mystery because we move in God's move, and God moves in our move...The worldly people know only the human part of us—they do not realize that we also have a divine part. This divine part, which is involved in our move in God's move and God's move in our move, is the consummated Spirit as the consummation of the processed and consummated Triune God. We are not merely one with the Spirit, but we and the Spirit are one. This is illustrated by the move of the apostle Paul and his co-workers in Acts 16. They were forbidden by the Holy Spirit to turn to the left into Asia (v. 6), and they were not allowed by the Spirit of Jesus to turn to the right into Bithynia (v. 7). This indicated a straight forward direction for their move. Paul then received a vision of a Macedonian man, and after considering the vision, Paul and his co-workers concluded that God had called them to announce the gospel to the Macedonians (v. 10). This is a wonderful picture of man moving in God's move, of man and God moving together.

We should not take any action apart from the all-inclusive Spirit. We should not face any situation or meet any need apart from the Spirit... We need to practice this in our married life. If you desire to say something to your spouse, you should wait for a period of time, until you have the assurance that your speaking is the move of the Spirit.

As Christians, we are not the only ones moving. On the contrary, we are moving in another One's moving, and another One is moving in our moving. This kind of life is a constituent of the church. This kind of life keeps the Body of Christ in a living condition. However, not to move in the Spirit's move and not to have the Spirit in our move will bring death into the church.

Revelation 22:17...says, "The Spirit and the bride say..." The two speak together. This indicates that we should not merely speak with the Spirit; we and the Spirit should speak together. If this is the case, our speaking will be living and full of impact. The way we must take today is the way of moving in the move of the Spirit and of having the Spirit moving in our move. (Life-study of Job, pp. 129-131)

Further Reading: Life-study of Job, msgs. 22, 24; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 12; CWWL, 1993, vol. 1, "The Move of God in Man," ch. 2

第一週 ■ 週三

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。』

我們需要把這兩個片語擺在一起：『成為聖別』以及『得兒子的名分』。（弗一 4 ~ 5。）這…給我們看見，聖別是為着兒子的名分。在希臘文裏，『得』（unto）…意思是『結果產生』。成為聖別，結果就產生兒子的名分。神兒子的名分，乃是藉着聖靈的聖別臨到我們的。…神聖的聖別不是為着無罪的完全，也不是單單為着我們地位的改變，乃是為着兒子的名分，並產生兒子的名分。我們稱之為神聖的聖別，因為這是那靈自己的事，是三一神的事。（李常受文集一九九三年第二冊，六四二至六四三頁。）

信息選讀

神若沒有將祂的聖別元素分賜到我們裏面，祂怎能使我们成為聖別？特別為着使我们得神兒子的名分，就需要神將祂的生命和性情分賜到我們裏面。

父在祂揀選並豫定信徒之事上分賜的結果，乃是藉着聖別祂所揀選的人，使他們得兒子的名分，使他們在神的生命和性情上像祂那樣的聖別，使他們在神聖的生命和性情上像神，卻沒有神獨一的神格。這是神聖的聖別，為使我们得神聖的兒子名分。這是神聖經綸的中心，也是新約啓示的中心思想。這樣神聖的聖別，乃是由那使人聖別的靈執行的。（羅十五 16。）神聖的兒子名分是由那使人重生的靈，就是神兒子的靈（加四 6）完成的。

WEEK 1 — DAY 3

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.

We need to put these two phrases together—to be holy [and] unto sonship [Eph. 1:4-5]. This shows...that sanctification is for sonship. The Greek preposition for the word unto...means “resulting in.” To be holy results in the sonship. God’s sonship comes to us through the Holy Spirit’s sanctification... Divine sanctification is not for sinless perfection, nor is it merely for a change of our position. It is for the sonship and results in the sonship. We call it the divine sanctification because it is a matter of the Spirit Himself. It is a matter of the Triune God. (CWWL, 1993, vol. 2, “The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ,” p. 488)

Today's Reading

Without dispensing His holy element into our being, how could God make us holy? Especially for God’s sonship, there is the need for God to dispense His life and nature into our being.

The Father’s dispensing in His choosing and predestinating of the believers issues in His sonship through His sanctifying of His chosen people, making them holy as He is in His life and in His nature, to make them like God in the divine life and nature but without His unique Godhead. This is the divine sanctification unto (for) the divine sonship. This is the center of the divine economy and the central thought of the revelation in the New Testament. Such a divine sanctification is carried out by the sanctifying Spirit (Rom. 15:16). The divine sonship is accomplished by the regenerating Spirit, who is the Spirit of the Son of God (Gal. 4:6).

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、同着靈並照着靈行事為人。（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。

我們要長大，就必須對付靈。我們必須使自己與那靈有對的情形。我們必須保守全人在靈裏，並整天照着靈行事、為人並行動。…許多時候，作父母的跟兒女說話太自由、太隨便了。…我們不該照自己的喜好來說話；反而我們必須受到規律、改正並調整，凡所說並所作的都照着靈。

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。）神揀選我們成為聖別，好得着兒子的名分。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。他們說話時沒有顧到那靈，反而隨意閒聊、批評別人。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，六三七、六三三至六三四頁。）

參讀：歷代志生命讀經，第二、四、七、十三篇。

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.

In order to grow, we must deal with the Spirit. We must get ourselves right with the Spirit. We must have our entire being in the Spirit and walk, behave, and act according to the Spirit all day long...Many times the parents are too free and unrestricted in what they say to their children...We should not say anything according to our taste. Instead, we have to be regulated, corrected, and adjusted by saying everything and doing everything according to the Spirit.

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). God chose us to be sanctified unto sonship. 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. Instead of taking care of the Spirit when they speak, they freely gossip and criticize others. 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. 483, 480-481)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 2, 4, 7, 13

第一週 ■ 週四

晨興餽養

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。』

羅十二2『不要模倣這世代，反要藉着心思的更新而變化…。』

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。…聖別是完成神聖經綸的主持線（holding line）。…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。

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。…有人來向我們說到基督的事，…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。（李常受文集一九九三年第二冊，二九一、二九四頁。）

信息選讀

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，使我們成為神的眾子，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，以致我們能成為神的彰顯。因此，聖

WEEK 1 — DAY 4

Morning Nourishment

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.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind...

God's economy is the intention of His heart's desire, and God made this intention a purpose...Sanctification...is the holding line in the carrying out of the divine economy...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.

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...When someone came and spoke something about Christ to us,...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. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 219, 221)

Today's Reading

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

別乃是神聖的子化。…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。原則上，兒子是父親的彰顯。父神聖別我們，以子化我們，把我們作成祂的眾子好彰顯祂。…我們重生以後，還需要長大好達到成熟。當我們的魂完全子化時，我們就成熟了。至終，我們那仍然滿了軟弱、疾病、情慾、罪惡的身體，就要完全改變形狀，得着榮耀。

神在已過的永遠裏立了一個經綸，在那個經綸裏祂定規要得着許多兒子。…我們失落在亞當裏、在罪裏、並在死裏。我們是在崩潰的亂堆中，滿了罪和死。但那靈來把我們尋找出來，祂找着我們，又使我們知罪自責。然後祂激動我們的靈悔改。這是我們初步的聖別，使我們悔改。（路十五8～10。）這是尋找的聖別，結果使我們悔改，將我們帶回歸神。（17～21。）

救贖的聖別，也就是地位上的聖別，是藉着基督的血，（來十三12，）把我們從亞當遷到基督裏。這改變了我們原來所在的地方。…重生（的聖別，也就）是性質上之聖別的開始，從我們的靈更新我們。（林後五17。）…在神的救恩裏，祂先摸着我們的靈，以重生、更新我們的靈。這使我們這些曾作神仇敵的罪人成爲神的兒子。（約一12～13。）…更新的聖別，是從我們的心思到我們魂的各部分，更新我們的魂，（羅十二2下，弗四23，）藉此繼續在性質上聖別我們。…我們不該只是日日被更新，也該時時，甚至每分每秒不斷的被更新。我們整個的環境，包括我們周圍的人，乃是神用來更新我們的最好工具。祂時時以神聖的元素，在我們裏面新陳代謝的變化我們。…變化的聖別乃是日常的聖別，新陳代謝的用基督的元素把我們重新構成，使我們成爲新的構成，作基督生機身體的一部分。（林前三12。）（李常受文集一九九三年第二冊，二九四至二九七頁。）

參讀：羅馬書的結晶，第十七篇。

is the divine sonizing...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. A son, in principle, is the expression of the father. God the Father sanctifies us to sonize us, to make us His sons for His expression...After being regenerated we need to grow to reach maturity. We become mature when our soul is fully sonized. Eventually, our body, which is still full of weakness, sickness, lust, and sinfulness, will be transfigured, glorified in full.

God in eternity past made an economy, and in that economy He decided to have many sons...We were lost in Adam, in sin, and in death. We were in a heap of collapse, full of sin and death. But the Spirit came to seek us out, and He found us. Then He convicted us and stirred up our spirit to repent. This was our initial sanctification unto repentance (Luke 15:8-10). This seeking sanctification resulted in our repentance to bring us back to God (vv. 17-21).

The redeeming sanctification, the positional sanctification, is through the blood of Christ (Heb. 13:12) to transfer us from Adam to Christ. This changed the place where we were. Regeneration is the beginning of the dispositional sanctification to renew us from our spirit (2 Cor. 5:17)...In God's salvation He first touches our spirit to regenerate it, that is, to renew it. This makes us, the sinners who were the enemies of God, sons of God (John 1:12-13). The renewing sanctification continues our dispositional sanctification by renewing our soul from our mind through all the parts of our soul (Rom. 12:2b; Eph. 4:23). We should be renewed not merely day by day but also hour by hour and even minute by minute, continuously. Our entire environment, including the people around us, is the best instrument used by God to renew us. He is transforming us inwardly and metabolically with the divine element all the time. The transforming sanctification is the daily sanctification, which reconstitutes us with the element of Christ metabolically to make us a new constitution as a part of the organic Body of Christ (1 Cor. 3:12). (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," pp. 221-223)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 17

第一週 ■ 週五

晨興餽養

弗五 26『好聖化召會，藉着話中之水的洗滌潔淨召會。』

約六 63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

基督聖化召會，是藉着話中之水的洗滌潔淨召會。（弗五 26。）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 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

因爲我們墮落、被污染、且被玷污了，所以今天我們需要潔淨。我們裏面的許多東西—肉體、己、舊人、和天然的生命，必須清除掉。不僅如此，我們還有許多斑點和皺紋，需要得着潔淨。

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』。）…

WEEK 1 — DAY 5

Morning Nourishment

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word.

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

Christ sanctifies the church by cleansing her by the washing of the water in the word [Eph. 5:26]. According to the divine concept, water here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17). The washing of such water 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 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 in order that the church may be holy and without blemish. (Life-study of Ephesians, p. 457)

Today's Reading

Because we are fallen, contaminated, and defiled, we today need to be cleansed. Many things in us must be purged away: the flesh, the self, the old man, the natural life. Furthermore, we have many spots and wrinkles from which we need to be cleansed.

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

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。

神的話就是洗濯盆。按照舊約，在帳幕裏事奉神的祭司，必須藉着祭壇上的血對付他們的罪，也必須藉着洗濯盆的洗滌對付他們的污穢。我信保羅這裏的觀念乃是，召會是藉着話中之水的洗濯盆而得潔淨。阿利路亞，我們有真正的洗濯盆！祭司只有豫表，就是銅作的洗濯盆。但我們有真正的洗濯盆，就是在神話語中的洗濯盆。

舊約裏的祭司如何先來到祭壇，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。藉着這樣來就近主的話，我們就得潔淨，脫離那從接觸世界所累積的污穢。…在話的洗濯盆裏有水。…保羅在這裏所關心的不是乾渴，乃是要除去消極的事物。這些事物是藉着話中之水洗去的。

有一天倪弟兄說到讀聖經。一位姊妹告訴倪弟兄，她記性不好，所讀的聖經都忘了。她問倪弟兄，她這樣一直讀聖經有甚麼用。倪弟兄回答時，說到中國婦女用竹籃子洗米的方式。她們把籃子浸到水裏，再提上來，上上下下許多次。…雖然籃子沒有盛住水，但籃子和米都洗乾淨了。然後他把這個例子應用到讀主的話上。我們所讀的也許一點也沒有留下，但我們被洗滌了，得潔淨了。願我們都受激勵，一再到主的話這裏來得洗淨。讓我們把我們的籃子放在話的水裏，再把它提上來。水可能流過籃子，但我們要得着潔淨。（以弗所書生命讀經，五五二至五五四頁。）

參讀：經歷神生機的救恩等於在基督的生命中作王，第三篇。

the Old Testament, the priests wash themselves from earthly defilement in the laver (Exo. 30:18-21). Now the washing of the water washes us from defilement. Therefore, we are cleansed by the laver of the water in the word.

The word of God is a laver. According to the Old Testament, the priests who served God in the tabernacle had to have their sins dealt with by the blood on the altar, and they had to have their defilement dealt with by washing in the laver. I believe that Paul's concept here is that the church is cleansed by the laver of the water in the word. Hallelujah, we have the real laver! The priests had only a type, a material laver made of brass. But we have the real laver, the laver in the word of God.

As the priests in the Old 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. By coming to the word in this way, we are cleansed from the defilement we have accumulated in our contact with the world. In the laver of the word there is water...Here Paul is concerned not about thirst but about the removal of negative things. These things are washed away by the water in the word.

One day Brother Nee was speaking about Bible reading. A certain sister told him that she had a poor memory and forgot everything she read in the Word. She asked Brother Nee what was the purpose for her to go on reading the Bible. In his answer, [he] spoke of the way women in China wash rice in a willow basket. They dip the basket in and out of the water a number of times...Although the basket retains no water, both the basket and the rice are washed. He then applied this illustration to the reading of the Word. Although we may not retain anything of what we read, we are washed by it nonetheless, and we are cleansed. Let us be encouraged to come to the Word again and again to be washed. Let us place our basket in the water of the word and draw it out. The water may flow through the basket, but we shall be cleansed. (Life-study of Ephesians, pp. 457-459)

Further Reading: CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," ch. 3

第一週 ■ 週六

晨興餽養

撒三 21『耶和華繼續在示羅顯現；因為耶和華在示羅藉着祂的話，將祂自己啓示給撒母耳。』

啓二 7『那靈向眾召會所說的話，凡有耳的，就應當聽。…』

路十 39『她有一個妹妹，名叫馬利亞，在主腳前坐着聽祂的話。』

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。偶像是啞吧，但內住的基督總是在說話。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。（以弗所書生命讀經，五六一頁。）

信息選讀

（那靈）乃是洗滌我們的水。…每一次祂在我們裏面說話時，我們就經歷了潔淨。…這潔淨乃是新陳代謝的潔淨，除掉老舊的成分，並以新的成分來頂替。…我們乃是藉着內裏新陳代謝的潔淨，纔有變化。藉着基督這賜生命之靈的說話所產生新陳代謝的潔淨，我們就真正的得以改變並被變化。

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

WEEK 1 — DAY 6

Morning Nourishment

1 Sam. 3:21 And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches...

Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

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. Idols are dumb, but the indwelling Christ is always speaking. 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. (Life-study of Ephesians, p. 465)

Today's Reading

This Spirit is the water that washes us...Every time He speaks within us, we should experience cleansing. This cleansing is a metabolic cleansing that removes what is old and replaces it with what is new...It is by the inward, metabolic cleansing that we have transformation. By the metabolic cleansing that comes from the speaking of Christ as the life-giving Spirit, we are truly changed, transformed.

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

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留在我們裏面，頂替我們本性和性情裏老舊的元素。這新陳代謝的潔淨，使生命有真正的改變。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，五六二至五六三頁。）

召會在主面前受水的洗淨，就是說，基督的生命要對付那不是出於基督的部分。…洗淨了纔能成為聖別。而洗淨的根據，都在乎主的話（『雷瑪』）上。如果不知道主的話，就沒有方法知道洗淨和聖別。…許多難處就在這裏—沒有神的話。基督的身體不能得着建造的緣故，就是因為光有外面，而沒有裏面。基督信仰的根基，是在主的說話上。召會能長進不能長進，都是在主的說話上。我們應該有一個禱告的中心，就是巴不得主說話。主說話能使我們達到神永遠的旨意。

真實的長進是要從神那裏直接得着話。神的工作是用祂的『雷瑪』，神要對我們說話。…聖經的價值，就是在於神能藉着它對人說話。我們如果要在主的手中作一個有用處的人，我們就要有主對我們所說的話。所有的建造，能不能算是屬靈的，就在於主有沒有對我們說話。知識、道理，都沒有屬靈的用處，惟有主對我們說的話纔有屬靈的用處。（倪柝聲文集第二輯第十四冊，六七至六九頁。）

參讀：歌中的歌，第六段；聖經中的基本啓示，第十一章；以弗所書生命讀經，第五十四至五十五篇。

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, pp. 466-467)

The meaning of the church being cleansed by the washing of water is that the life of Christ deals with every part that is not out of Christ...Sanctification can only come after cleansing, and the basis of cleansing is the Lord's word, the rhema. If we do not know the Lord's word, there is no way for us to be cleansed and sanctified...Many difficulties have their root in...the lack of God's word. The reason the Body of Christ cannot be built is because we merely have something outward, not something inward. The whole basis of the Christian faith depends upon the Lord's speaking. The growth of the church also depends upon the word which the Lord speaks. Therefore, the central point of our prayers should be our longing for the Lord's speaking. Oh, may the Lord speak to us! The Lord's word being spoken to us will enable us to attain the eternal purpose of God.

True growth depends upon our receiving the word directly from God. God is using His rhema to do His work, and He desires to speak to us...The real value of the Scriptures is that God can speak to man through them. If we desire to be useful in the Lord's hands, we must be spoken to by the Lord. Whether or not our building is spiritual depends upon whether the Lord has spoken to us. Knowledge and doctrine are of no spiritual use. Only the Lord's speaking in us is of spiritual value. (CWWN, vol. 34, "The Glorious Church," pp. 56-58)

Further Reading: CWWN, vol. 23, "The Song of Songs," sec. 6; CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," ch. 11; Life-study of Ephesians, msgs. 54-55

第一週詩歌

補 440

聖化潔淨我們

(以弗所五章二十六至二十九節)
(英 1135)

E 大調

4/4

5̣ 6̣ 1̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ | 4̣ · 4̣ 4̣ ·

一 哦 主，聖 化 我 們，加 添 你 的 自 己；

4̣ 3̣ 2̣ | 4̣ · 4̣ 4̣ · 4̣ 3̣ 2̣ | 5̣ · 5̣ 5̣ ·

願 你 寶 貴 人 位 擴 展 在 我 衷 裏，

5̣ 6̣ 1̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ | 1̣ · 1̣ 1̣ ·

使 你 榮 耀 召 會 在 此 顯 為 實 際；

1̣ 7̣ 6̣ | 5̣ 6̣ 3̣ - 2̣ | 1̣ - 1̣

哦 主，求 你 加 添 自 己。

5̣ 5̣ 5̣ | 7̣ - 7̣ 7̣ 6̣ 5̣ | 1̣ - 1̣ 3̣ 2̣ 3̣ |

(副) 哦 主，今 日 聖 化 我 們，捨 此 無

4̣ 5̣ 7̣ - 6̣ | 5̣ - 5̣ 5̣ 5̣ 5̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ |

路 滿 足 神 心。 惟 願 你 作 人 位，擴 展 徧

1̣ · 1̣ 1̣ · 1̣ 7̣ 6̣ | 5̣ 6̣ 3̣ - 2̣ | 1̣ - 1̣ ||

及 四 圍；哦 主，今 日 聖 化 我 們。

二 哦主，潔淨我們， 向我們心說話；
洗滌我們全人， 直至聖別無瑕。
願你活話擴長， 來將我們聖化；
哦主，求你潔淨、聖化。

(副) 哦主，今日潔淨我們，
不容天然生命留存。
美麗、榮耀添加， 皆因你的說話；
哦主，今日潔淨我們。 (辭接後面)

WEEK 1 — HYMN

Oh, sanctify us, Lord; now add Thyself to us

Longings — For Sanctification

1135

1. Oh, sanc-ti - fy us, Lord; now add Thy - self to us, In our ex - pe - rience, Thy Per-son
spread in us, That in re - a - li-ty the church be glo - rious, O Lord, do add Thyself, we
pray. (C) Oh, sanc-ti - fy us, Lord, to - day; Lord Je-sus, You're the on - ly
way. We take Your Person, Lord; Oh, spread Yourself abroad. Oh, sancti - fy us, Lord, to - day.

2. Oh, purify us, Lord, by speaking in our heart;
Thy living, spoken word this washing will impart.
Increase Thy speaking, Lord, and cleanse our every part.
Oh, purify us, Lord, we pray.

Oh, purify us, Lord, today;
Wash all our natural life away.
Speak now Thy words in us,
And make us glorious.
O Lord, do speak in us today.

三 哦主,滋養我們, 惟你是真食物;
只需喫飽喝足, 變化自然顯出。
惟有得你餵養, 我們纔真滿足;

哦主,求你滋養、眷顧。

(副) 哦主,今日滋養我們,
老舊、天然洗滌淨盡。

求你來施潔淨, 又將我們充盈;
哦主,今日滋養我們。

四 哦主,顧惜我們, 以你柔愛養育;
藉你溫情撫慰, 眷顧我們所需。
軟化剛硬石心, 好來施情佔據;

哦主,求你顧惜、養育。

(副) 哦主,今日顧惜我們,
冷淡、死沉全都驅盡。

當你懷擁緊緊, 我們能不歡欣?
哦主,今日顧惜我們。

五 哦主,榮化我們, 藉你內裏運行;
非為個人明亮, 乃為召會得榮。
願你得着新婦, 成就你愛經營;

哦主,求你在我運行。

(副) 哦主,今日運行我身,
妝飾新婦迎你再臨。

願你開展擴充, 召會榮上加榮;
哦主,今日榮化我們。

第一週 • 申言

申言稿: _____

3. O Lord, do nourish us; You are the food we need;
As we are eating You, we'll be transformed indeed;
We're fully satisfied as on Yourself we feed,
So nourish us, O Lord, we pray.

O Lord, do nourish us today
As all our self You wash away.
Not only purify,
But fill and satisfy;
O Lord, do nourish us today.

4. O Lord, do cherish us, as on Thyself we feed;
Warm us so tenderly and meet our every need.
Our hardness soften, Lord, till we are Yours indeed;
Oh, cherish us, dear Lord, we pray.

O Lord, do cherish us today,
Until our coldness flees away.
Oh, hold us close to Thee
And cherish tenderly;
O Lord, do cherish us today.

5. Lord, make us glorious, by all Your inner work,
Not glory for ourselves, but glory for the church;
That You may have Your Bride, thus ending all Your search.
O Lord, do work on us, we pray.

O Lord, do work on us today!
To form the church Your glorious way.
Oh, spread Yourself in us
Till we are glorious;
Oh, make us glorious, Lord, today.

Composition for prophecy with main point and sub-points:

