

## 第十週

### 神人的神聖權利— 有分於神的神性

詩歌：附 5

讀經：約三 15，羅八 14，16，23，29～30，林後三 18，弗一 4～5，約壹三 2

#### 【週一】

壹 我們需要看見，我們這些神人有神聖的權利，能有分於神的神性，就是有分於神—約三 15，彼後一 4：

- 一 成爲神人的第一步是：我們在靈裏由是靈的基督而生，有祂神聖的生命和性情—約三 6，彼後一 4。
- 二 我們既是神人，由神所生，成爲神的兒女，就有權利有分於神的所是，甚至在生命、性情和彰顯上（但不在神格上）成爲神—約一 12～13，羅八 16，約壹三 1。

#### 【週二】

貳 我們這些神人能有分於神的神性不同的方面：

- 一 我們能有分於神的生命—弗四 18，約一 4，十

## Week Ten

### The God-men's Divine Right to Participate in God's Divinity

Hymns: Es151

Scripture Reading: Rom. 8:14, 16, 23, 29-30; 2 Cor. 3:18; Eph. 1:4-5; 1 John 3:2

#### § Day 1

**I. We need to realize that, as God-men, we have the divine right to participate in God's divinity, that is, to participate in God—John 3:15; 2 Pet. 1:4:**

- A. The first step in becoming a God-man is that we are born of the pneumatic Christ in our spirit with His divine life and nature—John 3:6; 2 Pet. 1:4.
- B. As God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, nature, and expression but not in the Godhead—John 1:12-13; Rom. 8:16; 1 John 3:1.

#### § Day 2

**II. As God-men, we can participate in various aspects of God's divinity:**

- A. We can participate in God's life—Eph. 4:18; John 1:4; 10:10; 11:25:

## 10, 十一 25:

- 1 生命就是神的內容和神的流出；神的內容乃是神的所是，神的流出就是神自己作生命分賜給我們一啓二二 1。
- 2 神的生命是神聖的，有神的性質，也是永遠的，是非受造、無始無終、自有永有、絕不改變的一約三 15，約壹二 25，五 13，20。
- 3 神永遠的生命是不能毀壞、不能消除、不能朽壞的，也是經過死亡和陰間之試驗，征服死，還要吞滅死的復活生命一來七 16，徒二 24，啓一 18。
- 4 生命乃是經過過程並終極完成的三一神分賜到我們裏面，並活在我們裏面一羅八 6，10 ~ 11。

### 二 我們能有分於神的性情—弗一 4，彼後一 4:

- 1 神聖的性情乃指神所是的，就是神之所是的構成成分。
- 2 神是聖別的，聖別是祂的性情，並且祂在基督裏揀選我們，使我們也成為聖別，像祂是聖別的一樣—弗一 4，彼前一 15 ~ 16：
  - a 成為聖別就是有分於神的聖別性情—弗一 4。
  - b 神揀選我們，使我們成為聖別；祂使我們成為聖別，乃是藉着將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別的性情浸透並充滿—彼前一 15 ~ 16。
- 3 有分於神的神聖性情，就是有分於神所是的元素、成分—弗三 8。
- 4 一天過一天我們該有分於神的性情，享受神所是的構成成分—彼後一 4。

## 【週三】

1. Life is the content of God and the flowing out of God; God's content is God's being, and God's flowing out is the impartation of Himself as life to us—Rev. 22:1.
2. The life of God is divine, having the nature of God, and is eternal, being uncreated, without beginning and ending, self-existing, ever-existing, and never changing—John 3:15; 1 John 2:25; 5:13, 20.
3. The eternal life of God is indestructible, indissoluble, and incorruptible, and it is resurrection life that passed through the test of death and Hades, conquered death, and will swallow up death—Heb. 7:16; Acts 2:24; Rev. 1:18.
4. Life is the processed and consummated Triune God dispensed into us and living in us—Rom. 8:6, 10-11.

### B. We can participate in God's nature—Eph. 1:4; 2 Pet. 1:4:

1. The divine nature is what God is, that is, the constituents of God's being.
2. God is holy; holiness is His nature, and He chose us in Christ to make us holy, even as He is holy—Eph. 1:4; 1 Pet. 1:15-16:
  - a. To be holy is to participate in God's holy nature—Eph. 1:4.
  - b. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being so that our whole being will be saturated and permeated with His holy nature—1 Pet. 1:15-16.
3. To be a partaker of God's divine nature is to be a partaker of the elements, the ingredients, of God's being—Eph. 3:8.
4. Day by day we should partake of God's nature and enjoy the constituents of His being—2 Pet. 1:4.

## § Day 3

三 因着我們藉着重生成了神人，所以我們有權利有分於神的心思—約壹二 27，腓二 5，林前二 16：

- 1 我們是在神裏面，並且有神的成分；我們仍然有自己的心思，但我們裏面也有神的心思—腓二 5。
- 2 當膏油在我們裏面塗抹時，就把神塗抹到我們裏面，又向我們啓示神的心思—約壹二 27。
- 3 我們若讓基督的心思成爲我們的心思，我們就可以有基督的心思—腓二 5：
  - a 我們不僅有基督的生命，也有基督的心思—林前二 16。
  - b 基督必須從我們的靈浸透我們的心思，使我們的心思與祂的心思成爲一—16 節，弗四 23。

四 神人有權利有分於神的所是—林後三 18：

- 1 我們說這點的根據，乃是保羅在林後三章十八節的話，那裏說到我們憑神自己的所是而被變化。
- 2 基督追測不盡的豐富分賜到我們裏面，意思就是我們不僅有分於神的生命、性情和心思，更有分於祂的所是—弗三 8。

## 【週四】

五 我們這些神人有權利有分於神的形像—林後三 18：

- 1 基督乃是神的像，彰顯神所是的一西一 15，林後四 4。
- 2 按照林後三章十八節，我們正『漸漸變化成爲與祂同樣的形像』。
- 3 變化成爲與祂同樣的形像，就是模成神長子這復活之基督的形像，成爲與祂一式一樣—羅八 29。

六 至終，我們要被帶進神的榮耀，有分於神的榮

C. Because we have become God-men through regeneration, we have the right to participate in God's mind—1 John 2:27; Phil. 2:5; 1 Cor. 2:16:

1. We are in God, and we have the elements of God; we still have our mind, but we also have God's mind in us—Phil. 2:5.
2. When the anointing is moving within us, it anoints God into us and reveals God's mind to us—1 John 2:27.
3. If we let Christ's mind be our mind, we may have Christ's mind—Phil. 2:5:
  - a. We have not only the life of Christ but also the mind of Christ—1 Cor. 2:16.
  - b. Christ must saturate our mind from our spirit, making our mind one with His—v. 16; Eph. 4:23.

D. The God-men have the right to participate in God's being—2 Cor. 3:18:

1. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed with God's very being.
2. The dispensing of the unsearchable riches of Christ into us means that we participate not only in God's life, nature, and mind but also in His being—Eph. 3:8.

## § Day 4

E. As God-men, we have the right to participate in God's image—2 Cor. 3:18:

1. Christ is God's image, expressing what He is—Col. 1:15; 2 Cor. 4:4.
2. According to 2 Corinthians 3:18, we are being "transformed into the same image."
3. To be transformed into the same image is to be conformed to the resurrected Christ as the firstborn Son of God, to be made the same as He is—Rom. 8:29.

F. Eventually, we will be brought into God's glory to participate in His

## 耀一來二 10:

- 1 神是榮耀的神；榮耀是神的彰顯，是神在輝煌中彰顯出來—徒七 2，林前二 7，林後三 18，四 6。
- 2 神永遠的目標是要領祂許多的兒子進榮耀裏去—來二 10。
- 3 包羅萬有的基督住在我們裏面乃是榮耀的盼望—西一 27。
- 4 我們觀看並返照主的榮光，就漸漸變化成為主的形像，從榮耀到榮耀—林後三 18。

## 【週五】

### 七 神人之神聖權利的另一面，乃是有分於神兒子的名分—弗一 5，羅八 23:

- 1 在創立世界以前，就是在已過的永遠，神豫定我們得兒子的名分—弗一 5。
- 2 在時間開始以前，神就有意並定意，要我們有分於祂兒子的名分—5 節。
- 3 基督的救贖將我們帶進神兒子的名分裏，並且我們得着了兒子名分的靈—我們蒙重生之人的靈調和着神兒子的靈—加四 6，羅八 15。

### 八 神人有權利有分於神的神性，這包括有權利有分於神的顯出—19 節:

- 1 當我們的生命—基督—顯現的時候，我們也要與祂一同顯現在榮耀裏—西三 4。
- 2 當神顯現時，我們這些神的眾子也要有分於那個顯現—羅八 19。
- 3 神要與祂的眾子一同顯現，（來二 10，）他們在生命、性情、心思、所是、形像和榮耀上，將要與祂一式一樣—羅八 19。

## glory—Heb. 2:10:

1. God is a God of glory; glory is the expression of God, God expressed in splendor—Acts 7:2; 1 Cor. 2:7; 2 Cor. 3:18; 4:6.
2. God's eternal goal is to bring His many sons into glory—Heb. 2:10.
3. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27.
4. As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.

## § Day 5

### G. Another aspect of the God-men's divine right is to participate in God's sonship—Eph. 1:5; Rom. 8:23:

1. Before the foundation of the world—in eternity past—God predestinated us unto sonship—Eph. 1:5.
2. Before time began, God intended and determined that we should participate in His sonship—v. 5.
3. Christ's redemption brings us into the sonship of God, and we have received a spirit of sonship—our regenerated human spirit mingled with the Spirit of the Son of God—Gal. 4:6; Rom. 8:15.

### H. The God-men's right to participate in God's divinity includes the right to participate in God's manifestation—v. 19:

1. When Christ our life is manifested, we will be manifested with Him in glory—Col. 3:4.
2. When God is manifested, we, the sons of God, will participate in that manifestation—Rom. 8:19.
3. God will be manifested with His sons (Heb. 2:10), who will be the same as He in life, in nature, in mind, in being, in image, and in glory (Rom. 8:19).

九 神人有神聖的權利有分於神的神性，這包括有權利有神的樣式—約壹三 2:

- 1 約壹三章二節說，『我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』
- 2 當基督顯現時，三一神就要顯現出來；當我們看見祂時，我們就要看見三一神；當我們像祂時，我們就要像三一神—2 節：
  - a 這清楚啓示，我們要有神的樣式。
  - b 我們不僅要有分於神的生命和性情，也要有神的樣式—弗四 18，彼後一 4，約壹三 2。

十 最後，神人有神聖的權利成爲神類—神的種類—約一 12 ~ 13，羅八 14，16:

- 1 神成爲人，進到人的種類裏；而人在生命和性情上（但不在神格上）成爲神，進到神的神聖種類之範圍裏—約一 1，12 ~ 14，彼後一 4。
- 2 我們要進入神聖的範圍，就是神聖種類的範圍，就必須從神而生，有神聖的生命和神聖的性情—約一 12 ~ 13，三 3，5 ~ 6，15，彼後一 4：
  - a 我們已經重生成爲神的種類，成爲神人類—約一 12 ~ 13。
  - b 我們第二次的出生，重生，使我們進入神的國，成爲神的種類—三 3，5 ~ 6。
  - c 神所有的兒女都是在神聖種類的範圍裏—一 12 ~ 13，三 3，5。
  - d 在約翰福音裏，我們看見信徒活在神聖種類之範圍裏的許多方面—一 16，十五 4 上，9，11，四 23 ~

I. The God-men's divine right to participate in God's divinity includes the right to bear God's likeness—1 John 3:2:

1. First John 3:2 says, "We know that if He is manifested, we will be like Him because we will see Him even as He is."
2. When Christ is manifested, the Triune God will be manifested; when we see Him, we will see the Triune God; and when we are like Him, we will be like the Triune God—v. 2:
  - a. This clearly reveals that we will bear His likeness.
  - b. We will not only participate in God's life and nature but also bear his likeness—Eph. 4:18; 2 Pet. 1:4; 1 John 3:2.

J. Finally, the God-men have the divine right to be God-man kind, God's species—John 1:12-13; Rom. 8:14, 16:

1. God became man to enter into the human species, and man becomes God in life and nature but not in the Godhead to enter into the realm of God's divine species—John 1:1, 12-14; 2 Pet. 1:4.
2. In order to enter into the divine realm—the realm of the divine species—we need to be born of God to have the divine life and the divine nature—John 1:12-13; 3:3, 5-6, 15; 2 Pet. 1:4:
  - a. We have been regenerated to be God's species and become God-man kind—John 1:12-13.
  - b. Our second birth, regeneration, caused us to enter into the kingdom of God to become the species of God—3:3, 5-6.
  - c. All the children of God are in the divine realm of the divine species—1:12-13; 3:3, 5.
  - d. In the Gospel of John we see many aspects of the believers living in the realm of the divine species—1:16; 15:4a, 9, 11; 4:23-24; 14:2, 20,

24，十四 2，20，23，十七 22 ~ 24。

3 我們無論在那裏，都需要記得我們是神人，有神聖的權利有分於神的神性—西三 4，弗一 4 ~ 5，林後三 18，彼後一 4。

23; 17:22-24.

3. Wherever we may be, we need to remember that we are Godmen with the divine right to participate in God's divinity—Col. 3:4; Eph. 1:4-5; 2 Cor. 3:18; 2 Pet. 1:4.

# 第十週 ■ 週一

## 晨興餽養

約三 6『從肉體生的，就是肉體；從那靈生的，就是靈。』

一 12～13『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。』

神話語中高品的真理，…其中一項…就是有分於神的神性這件事。…我要扼要的說到神人的權利—有分於神的神性。…詩歌第三百五十五首…第三節…有一句說，『並且祂你合一。』何等奇妙，我們這些墮落的人竟能與主合一！這樣的思想的確非常高。現在我們需要看見更高的事—我們這些神人有神聖的權利，有分於神的神性。…『有分於』一辭的意思不只是有分，更是有分而得着享受。這指明我們有所得着，並且我們享受我們所得着的。…我們都需要看見，我們能有分於神的神性，就是有分於神。（李常受文集一九九四至一九九七年第四冊，二六九至二七〇頁。）

## 信息選讀

我們人為神所造，乃是為着這個目的。人是按着神的形像，照着祂的樣式所造的。（創一 26。）我們被造，不是按着人的形像，照着人的樣式，乃是按着神的形像，照着祂的樣式。因此，人有神的形像和樣式。然而，人在被造的時候沒有神的生命。但如今我們既是神人，由神所生，成為神的兒女，我們就有權利有分於神的所是，甚至在生命、性情和彰顯上（但不在神格上）成為神。（李常受文集一九九四至一九九七年第四冊，二七〇頁。）

# WEEK 10 — DAY 1

## Morning Nourishment

John 3:6 That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

1:12-13 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.

One of [the high-level truths in the Word] is the matter of participating in God's divinity...I would like to give a brief word concerning the God-men's right to participate in God's divinity. A line in the third stanza [of Hymns, #473] says, "He and you are one." How marvelous that we, fallen human beings, can be one with the Lord! Such a thought is surely very high. Now we need to see something even higher—that as God-men, we have the divine right to participate in God's divinity. The phrase participate in means not only to partake of but to partake of for enjoyment. It indicates that we possess something and that we enjoy what we possess...We all need to realize that we can participate in God's divinity, that is, participate in God. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 214)

## Today's Reading

We human beings were created by God for this purpose. Man was created in God's image and according to His likeness (Gen. 1:26). We were created not in man's image and according to man's likeness but in God's image and according to God's likeness. Thus, human beings have the image and likeness of God. However, at the time of creation, man did not have God's life. But now as God-men, those who have been born of God to be children of God, we have the right to participate in what God is and even to become God in life, in nature, and in expression but not in the Godhead. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 214)

神人的頭一個資格，就是他們是由神所生，而成爲祂的眾子。（約一 12 ~ 13，來二 10。）原初，我們僅僅是受造的人；受造以後，我們又成了墮落的罪人。我們不是神的兒子。

雖然我們屬於不同種族，不同國籍，但藉着祂的憐憫，我們都成了一樣的：我們都是神人。神人乃是由神所生的人。基督教裏有一種神學告訴人說，我們信徒成爲神的兒子，不是藉着出生，而是藉着領養。按照這種神學，我們不是神所生的，只是神所領養的。然而，照着聖經，我們在基督裏的信徒，都是由神所生，而成爲祂的兒子。我們既是神的兒子，當然就是神人。我們乃是與生我們的那位一樣。我們由神所生，就不可能不是神的兒子。我們既是神的兒子，我們就是神人。（李常受文集一九九四至一九九七年第二冊，五五二頁。）

神人藉重生由神而生之路…就是基督生機拯救的頭一項。…這等人不是從血（肉身的生命）生的，不是從肉體的意思（成爲肉體後墮落之人的意思）生的，也不是從人的意思（神所創造之人的意思）生的，乃是從那是生命源頭和生命泉源之神生的。（約一 13。）神是生命的源頭；祂也是湧流的生命水源。

沒有多少基督徒照着他們所應當的，把全部注意力放在重生的事上。我們從父母而生，乃是我們的第一次出生。…我們不該注意我們的第一個出生。我們應當只記得一個出生，就是我們的重生。一日過一日，我們不該忘記我們是神的兒女，我們不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。今天，我們這些在基督裏的信徒，都知道我們的父是誰。我們尊重我們的第二個出生，在這個出生裏，我們是從神而生。…神的兒女都是從神生的神人。（李常受文集一九九四至一九九七年第三冊，五六六至五六九頁。）

參讀：基督的三個時期—成肉體、總括與加強，第四章；神人的生活，第一篇。

The first qualification of the God-men is that they are born of God to be His many sons (John 1:12-13; Heb. 2:10). Originally, we were merely created men. After being created, we became fallen sinners. We were not sons of God.

Although we are of different races and nationalities, by His mercy we have all become the same; we are all God-men. A God-man is one who has been born of God. In Christianity there is a theology that tells people that we believers became sons of God not by birth but by adoption. According to this theology, we were not born of God but were merely adopted by God. However, according to the Scriptures, we, the believers in Christ, were all born of God to be His sons. As the sons of God, surely we are God-men. We are the same as the One of whom we were born. It would be impossible to be born of God and not be the sons of God. Since we are the sons of God, we are God-men. (CWWL, 1994-1997, vol. 2, "The God-men," pp. 436-437)

The way the God-man is born of God [is] through regeneration, the first item of the organic salvation of Christ...[A God-man is] born not of blood (the physical life), nor of the will of the flesh (the will of fallen man after man became flesh), nor of the will of man (the will of the man created by God), but of God, who is the source of life and the fountain of life (John 1:13). God is the source of life. He is also the fountain of life that flows.

Not many Christians have paid full attention to regeneration as they should. Our being born of our parents was our first birth...We should not pay attention to our first birth. We should remember only one birth—our regeneration. Day by day we should not forget that we are children of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Today we believers in Christ know who our Father is. We respect our second birth, the birth in which we were born of the very God...[As] the children of God, [we] are God-men born of God. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 446-447)

Further Reading: CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," ch. 4; CWWL, 1994-1997, vol. 2, "The God-men," ch. 1

## 第十週 ■ 週二

### 晨興餽養

約三 15『叫一切信入祂的都得永遠的生命。』

彼後一 4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。』

我們這些神人有神聖的權利有分於神的生命。約翰三章十五節告訴我們，凡信入主耶穌的人都得永遠的生命。永遠的生命就是神聖的生命，神的生命。我們是人，卻能得着神的生命。我們是按着神的形像，照着神的樣式被造的，只是沒有神的生命。藉着重生，我們蒙神賜恩，得着祂的神聖生命。…祂已經將祂的生命放在我們裏面，分賜到我們裏面。…歌羅西三章四節說到『基督是我們的生命』。基督既是神的具體化身，基督作我們的生命，意思就是神作我們的生命。（李常受文集一九九四至一九九七年第四冊，二七〇至二七一頁。）

### 信息選讀

我們既是神的兒子，也是神人，我們就有神聖的生命。（約三 15, 36 上。）許多基督徒知道他們有永遠的生命，卻不知道永遠的生命是甚麼。不僅如此，他們也不知道神聖的生命是甚麼。他們不知道重生的人在他們自己屬人的生命之外，得着了另一個生命。…天然的生命使我們成為天然的人；神聖的生命使我們成為神聖的人。…因着我們由神聖的生命所生，並有神聖的生命，我們當然就是神聖的人。我們由神聖的生命所生，所以我們是神聖的。可惜的是，大多數重生的人不知道他們在自己的生命之外，又得着神的生命。我們自己的生命是屬人的生命，因此我

## WEEK 10 — DAY 2

### Morning Nourishment

John 3:15 That everyone who believes into Him may have eternal life.

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

As the God-men, we have the divine right to participate in God's life. John 3:15 tells us that everyone who believes into the Lord Jesus will have eternal life. Eternal life is the divine life, the life of God. We are human beings, but we can have God's life. We were created in God's image and God's likeness but without God's life. Through regeneration we have been graced by God with His divine life...He has put, has dispensed, His life into our being. Colossians 3:4 speaks of "Christ our life." Since Christ is the embodiment of God, for Christ to be our life means that God is our life. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 214-215)

### Today's Reading

As sons of God and as God-men, we have the divine life (John 3:15, 36a). Many Christians realize that they have eternal life, yet they do not know what eternal life is. Furthermore, they do not know what the divine life is. They do not know that, as regenerated ones, they have another life in addition to their own human life...The natural life makes us a natural man, and the divine life makes us a divine man...Since we have been born of the divine life and possess the divine life, surely we are divine persons. We have been born of the divine life; therefore, we are divine. It is a pity that the majority of regenerated people do not know that they have God's life in addition to their own life. Our own life is a human life; thus, we are all human. But through regeneration we have received another life, which has

們都是屬人的。但藉着重生，我們又在我們天然的生命之外，得着另一個生命。這生命不僅是聖別的、屬天的，也是神聖的；因此，我們都成了神聖的。（李常受文集一九九四至一九九七年第二冊，五五三頁。）

我們這些神人也有神聖的權利有分於神的性情。（在）以弗所一章四節…我們看見，神在基督裏揀選我們，乃是有特別的目的一使我們成爲聖別。聖別的意思不僅是成聖，分別歸神，也是與一切凡俗的不同、有別。神是聖別的，而我們是凡俗的。只有神與一切不同，與一切有別。因此，祂是聖別的；聖別是祂的性情。神的目的是要使我們成爲聖別，像祂是聖別的一樣。（彼前一 15 ~ 16。）成爲聖別就是有分於神聖別的性情。神既揀選了我們，要使我們成爲聖別，祂就將祂自己這聖別者分賜到我們裏面，使我們全人被祂聖別的性情充滿並浸透，藉此使我們成爲聖別。對我們這些神所揀選的人，成爲聖別就是有分於神的性情。（彼後一 4。）因此，我們不僅得以有分於神的生命，也得以有分於神的性情。（李常受文集一九九四至一九九七年第四冊，二七一頁。）

正如我們的肉身是由所喫的食物構成，照樣，我們在基督裏的信徒，既有分於神，就該由神構成。這該是我們天天的經歷。我們若享受神並有分於祂，就會由祂構成。我們將完全由神的性情構成。

我們會由神構成，以致在一切所是所作上都彰顯神。我們甚至散發神的『馨香之氣』。我們若天天有分於神，至終就不知不覺的有分於祂。別人接觸我們，會在我們身上看見三一神的彰顯。…我們越被神浸透，就越彰顯祂。…有分於神的性情，就是有分於神所是的元素、成分。我們有分於神，神所是的各面就成爲我們的享受。這是享受神性情的構成成分。（新約總論第一冊，七八至七九頁。）

參讀：新約總論，第七至九篇。

been added to our natural life. This life is not only holy and heavenly but also divine. Thus, we have all become divine. (CWWL, 1994-1997, vol. 2, "The God-men," p. 437)

As God-men, we also have the divine right to participate in God's nature. [In] Ephesians 1:4...we see that God chose us in Christ with a particular purpose—to make us holy. Holy means not only sanctified, separated unto God, but also different, distinct, from everything common. God is holy, but we are common. Only God is different, distinct, from all things. Hence, He is holy; holiness is His nature. God intends to make us holy even as He is holy (1 Pet. 1:15-16). To be holy is to participate in God's holy nature. Having chosen us to be holy, God makes us holy by imparting Himself, the Holy One, into our being, so that our whole being may be saturated and permeated with His holy nature. For us, God's chosen ones, to be holy is to partake of God's divine nature (2 Pet. 1:4). Thus, we may participate not only in God's life but also in God's nature. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 215)

Just as we are constituted physically of the food we eat, so we, believers in Christ, should be constituted of the God of which we partake. This should be our experience day by day. If we enjoy God and partake of Him, we shall be constituted of Him. We shall be thoroughly constituted of God's nature.

We may become so constituted of God that we express God in all that we are and do. We may even give off a divine "fragrance." If we partake of God day by day, eventually we shall partake of Him unconsciously. When others contact us, they will see in us the expression of the Triune God...The more we are saturated with God, the more we shall express Him. To be a partaker of the divine nature is to be a partaker of the elements, the ingredients, of God's being. When we partake of God, the aspects of what God is become our enjoyment. This is to enjoy the constituents of the divine nature. (The Conclusion of the New Testament, pp. 64-65)

Further Reading: The Conclusion of the New Testament, msgs. 7-9

## 晨興餽養

腓二5『你們裏面要思念基督耶穌裏面所思念的。』

弗四 23『而在你們心思的靈裏得以更新。』

羅八 6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

（在腓立比二章五節，）你們裏面要思念的，是指三節的『看』和四節的『看重』。當基督倒空自己，取了奴僕的形狀，顯為人的樣子，並且降卑自己（7～8）的時候，祂裏面也有這種思念和心思。要有這樣的心思，我們需要在基督的心腸裏（一8）與祂是一。要經歷基督，我們需要到一個地步，就是在祂內在柔細的感覺和思想裏與祂是一。（聖經恢復本，腓二5註1。）

## 信息選讀

因着我們藉着重生了神人，所以我們也有權利有分於神的心思。這就是說，我們雖是人，卻能有神聖的心思。…我們需要讓基督的心思成為我們的心思。（腓二5。）

以弗所四章二十三節說，『在你們心思的靈裏得以更新。』這裏的靈乃是信徒重生的靈，調和了神內住的靈。這樣調和的靈擴展到我們的心思，就成了我們心思的靈。調和的靈越多滲透我們的心思、浸透我們的心思、佔有我們的心思，我們的心思就越像神的心思。這就使祂的心思成為我們的心思，這也就是有分於神的心思。（李常受文集一九九四至一九九七年第四冊，二七二頁。）

## Morning Nourishment

Phil. 2:5 Let this mind be in you, which was also in Christ Jesus.

Eph. 4:23 And that you be renewed in the spirit of your mind.

Rom. 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

[In Philippians 2:5 “let this mind be in you” literally is] “think this in you.” This refers to the considering in verse 3 and the regarding in verse 4. This kind of thinking, this kind of mind, was also in Christ when He emptied Himself, taking the form of a slave, and humbled Himself, being found in fashion as a man (vv. 7-8). To have such a mind requires us to be one with Christ in His inward parts (1:8). To experience Christ, we need to be one with Him to this extent, that is, in His tender inward feeling and in His thinking. (Phil. 2:5, footnote 1)

## Today's Reading

Because we have become God-men through regeneration, we also have the right to participate in God's mind. This means that we, who are human, can have a divine mind...We need to let Christ's mind be our mind [Phil. 2:5].

Ephesians 4:23 says, “Be renewed in the spirit of your mind.” The spirit here is the regenerated spirit of the believers, which is mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind, thus becoming the spirit of our mind. The more the mingled spirit penetrates our mind, saturates our mind, and possesses our mind, the more our mind becomes like God's mind. This is to make His mind our mind, and this is to participate in God's mind. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 215)

那靈的引導不是源於或在於外面的事物。那靈的引導是裏面生命的結果。我要說這引導是來自生命的感覺，來自我們裏面神聖生命的感覺。生命這辭在羅馬八章至少題過五次。因此，那靈的引導是生命的事，是生命的感覺和知覺的事。心思置於靈，乃是生命。（6。）我們怎樣纔能認識這生命？不是藉着外面的事物，乃是藉着內裏生命的感覺和知覺。有一種來自心思置於靈的內裏感覺。我們的心思若置於我們的靈，裏面就立刻得着加強並滿足；我們也得着滋潤和復甦。藉着那感覺和知覺，我們就能知道我們行得正確。換句話說，我們知道我們在那靈的引導之下。所以，十四節裏那靈的引導不在於外面的事物，完全在於我們靈裏生命的感覺。…你不該違反這裏面的感覺，或違抗這內裏的知覺，因為這的確是那靈的引導。…內裏的生命使你感覺到，你是否在主的引導之下，甚至在小事上也是如此。因此，我們照着靈而行，並將我們的心思置於靈，藉此被那靈引導。（羅馬書生命讀經，二六二、二六四頁。）

再者，神人有神聖的權利有分於神的所是。我們說這點的根據，乃是保羅在林後三章十八節的話，那裏說到我們要變化成為主的形像，『乃是從主靈變化成的。』這指明變化的工作不是由屬於主靈的事物所作的，乃是由主靈親自作的。因此，我們是憑神自己的所是而被變化的。

在以弗所三章八節，保羅說到基督那追測不盡的豐富，指明這些豐富已經分賜到我們裏面。基督追測不盡的豐富，就是基督所是的豐富。基督追測不盡的豐富分賜到我們裏面，意思就是我們不僅有分於神的生命、性情和心思，更有分於祂的所是。（李常受文集一九九四至一九九七年第四冊，二七二至二七三頁。）

參讀：羅馬書生命讀經，第十八篇。

The leading of the Spirit does not derive from nor depend upon outward things. The leading of the Spirit is an issue of the inner life. I would say that it comes from the sense of life, from the consciousness of the divine life within us. The word life is mentioned at least five times in Romans 8. Hence, the leading of the Spirit is a matter of life, a matter of the sense and consciousness of life. The mind set upon the spirit is life (v. 6). How can we know this life? Not by outward things but by the inward sense and consciousness of life. There is an inward sense which comes from setting the mind upon the spirit. If our mind is set upon our spirit, we are immediately strengthened and satisfied inwardly. We also are watered and refreshed. By that sense and consciousness we can know the life within us, and by this sense of life we can know that we are walking rightly. In other words, we know that we are under the leading of the Spirit. Therefore, the leading of the Spirit in verse 14 does not depend on outward things; it absolutely depends upon the sense of life within our spirit. You should not violate this inner sense or disobey this inward consciousness, for it is truly the leading of the Spirit...The inward life gives you the sense, even in small things, of whether or not you are under the Lord's leading. Thus, we are led of the Spirit by walking according to spirit and by setting our mind upon the spirit. (Life-study of Romans, pp. 220, 222)

Next, the God-men have the divine right to participate in God's being. Our basis for saying this is Paul's word in 2 Corinthians 3:18 about our being transformed into the Lord's image "even as from the Lord Spirit." This indicates that the work of transformation is done not by something of the Lord Spirit but by the Lord Spirit Himself. Hence, we are being transformed with God's very being.

In Ephesians 3:8 Paul speaks of the unsearchable riches of Christ, indicating that these riches have been dispensed into us. The unsearchable riches of Christ are the riches of Christ's being, the riches of what Christ is. For the unsearchable riches of Christ to be dispensed into us means that we participate not only in God's life, nature, and mind but also in His being. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 215-216)

Further Reading: Life-study of Romans, msg. 18

## 晨興餽養

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，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。』

羅八 29 ~ 30『…神所豫知的人，祂也豫定他們模成神兒子的形像，…又稱他們爲義；所稱爲義的人，又叫他們得榮耀。』

我們作爲神人也有神聖的權利有分於神的形像。…〔林後三章十八節『同樣的形像』〕就是復活並得榮之基督的形像。在神的創造裏，人是在外面按着神的形像被造；但我們所要變化成爲的形像，乃是內在的。變化成爲與祂同樣的形像，就是模成神長子這復活得榮之基督的形像，成爲與祂一式一樣。（羅八 29。）

變化乃是一種新陳代謝。變化所包含的新陳代謝，可比作我們肉身在喫、消化、並吸收食物之後所發生的事。…我們基督徒乃是神人，我們裏面都有主靈，而主靈正在我們裏面進行一種新陳代謝改變的過程，將我們變化成爲基督的形像。新陳代謝的變化爲復活得榮之基督的形像，就是有分於神的形像。（李常受文集一九九四至一九九七年第四冊，二七三頁。）

## 信息選讀

至終，我們要被帶進神的榮耀，有分於神的榮耀。希伯來二章十節說，神要領許多的兒子進榮耀裏去。保羅在羅馬八章三十節說到這事：『祂所豫定的人，又召他們來；所召來的人，又稱他們爲義；所稱爲義的人，又叫他們得榮耀。』得榮耀乃是神完整救恩的一步，在此神用祂生命和性情的榮耀完全浸透我們的

## Morning Nourishment

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.

Rom. 8:29-30 ...Those whom He foreknew, He also predestinated to be conformed to the image of His Son...those whom He justified, these He also glorified.

As God-men, we also have the divine right to participate in God's image... ["The same image" in 2 Corinthians 3:18] is the image of the resurrected and glorified Christ. In God's creation man was made in God's image in an outward way, but the image into which we are being transformed is something inward. To be transformed into the same image is to be conformed to the resurrected and glorified Christ, as the firstborn Son of God, to be made the same as He is (Rom. 8:29).

The metabolism involved in transformation is comparable to that which takes place in our physical body after we eat, digest, and assimilate food... We Christians, who are God-men, all have the Lord Spirit within us, and the Lord Spirit is in the process of carrying out a metabolic change in our being, transforming us into the image of Christ. To be metabolically transformed into the image of the resurrected and glorified Christ is to participate in God's image. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 216)

## Today's Reading

Eventually, we will be brought into God's glory to participate in His glory. Hebrews 2:10 says that God is leading many sons into glory. Paul refers to this in Romans 8:30: "Those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified." Glorification is the step in God's complete salvation in which God will completely saturate our body with the glory of

身體。這樣，祂就將我們的身體改變形狀，使之同形於祂兒子復活、榮耀的身體。（腓三 21。）這是神生機救恩終極的一步，在此神就得着完滿的彰顯，至終要顯明於新耶路撒冷。（李常受文集一九九四至一九九七年第四冊，二七三至二七四頁。）

神的…一個奇妙屬性是榮耀。行傳七章二節說，『我們的祖宗亞伯拉罕…，榮耀的神向他顯現。』五十五節說，『司提反…定睛望天，看見神的榮耀。』榮耀是神的彰顯，是神在輝煌中彰顯出來。神的榮耀對亞伯拉罕是極大的吸引，將他從世界分別出來歸給神。神的榮耀也是極大的鼓勵和力量，使亞伯拉罕能以跟從神。（創十二 1，4。）

彼後一章三節說，神用祂自己的榮耀和美德呼召我們，或呼召我們到祂自己的榮耀和美德。此外，彼前五章十節說，神召我們進入祂永遠的榮耀。按提後二章十節，神的救恩乃是連同着永遠的榮耀。這指明永遠的榮耀是神救恩的終極目標。（羅八 21。）神的救恩領我們進入祂的榮耀。（來二 10。）

我們已被命定要得神的榮耀，並且蒙召來得這榮耀。（林前二 7，帖前二 12。）現今我們信徒正被變化到這榮耀裏，（林後三 18，）並且要被帶進這榮耀裏。（來二 10。）至終我們要與基督同得這榮耀，（羅八 17，30，）在新耶路撒冷裏帶着神的榮耀作神的彰顯。…神創造我們作祂的器皿，以盛裝祂並彰顯祂。（九 23。）神在我們這些豫備得榮耀的器皿上，彰顯祂榮耀的豐富。我們被祂的主宰豫定來作祂的容器，祂貴重的器皿，以彰顯祂在榮耀裏的所是。這要在新耶路撒冷裏完全得顯明。…新耶路撒冷一個顯著的特色是有神的榮耀，（啓二一 11，）有神的彰顯。新耶路撒冷全城要帶着神的榮耀，這榮耀就是神自己經過那城照耀出來。（新約總論第一冊，一三一至一三二頁。）

參讀：新約總論，第十一篇。

His life and nature. In this way He will transfigure our body, conforming it to the resurrected, glorious body of His Son (Phil. 3:21). This is the ultimate step in God's organic salvation, wherein God obtains a full expression, which will be manifested ultimately in the New Jerusalem. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," pp. 216-217)

[A] marvelous attribute of God is glory. Acts 7:2 says, "The God of glory appeared to our father Abraham." Acts 7:55 says, "He [Stephen] looked intently into heaven and saw the glory of God." Glory is the expression of God, God expressed in splendor. God's glory was a great attraction to Abraham, separating him from the world unto God. God's glory was also a great encouragement and strength, enabling Abraham to follow God (Gen. 12:1, 4).

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This indicates that eternal glory is the ultimate goal of God's salvation (Rom. 8:21). God's salvation leads us into His glory (Heb. 2:10).

We have been ordained for God's glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). As believers, we are being transformed into this glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually, we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God's expression in the New Jerusalem. God created us as His vessels to contain Him and express Him [Rom. 9:23]. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. This will be fully revealed in the New Jerusalem. An outstanding feature of the New Jerusalem is that it has the glory of God (Rev. 21:11), His expression. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. (The Conclusion of the New Testament, pp. 111-112)

Further Reading: The Conclusion of the New Testament, msg. 11

# 第十週 ■ 週五

## 晨興餽養

弗一 5『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。』

羅八 23『…我們這有那靈作初熟果子的，也是自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』

19『受造之物正在專切期望着，熱切等待神的眾子顯示出來。』

神人有分於神的神性，這神聖權利的另一面乃是有分於神兒子的名分。（弗一 5，羅八 23。）我們能有神的生命、神的性情、神的心思、神的所是、神的形像、和神的榮耀，因為我們是神的兒子。…正如人的兒子分享他屬人父親的榮耀或威榮；照樣，神的兒子也分享他們神聖之父的榮耀。

在創立世界以前，就是在已過的永遠，神豫定我們，豫先標出我們得兒子的名分。在時間開始以前，神就有意並定意，要我們有分於祂兒子的名分。（李常受文集一九九四至一九九七年第四冊，二七四至二七五頁。）

## 信息選讀

我們乃是神的兒子，享受兒子名分的一切福分。我們可以把這些福分列舉出來：兒子名分的靈、那靈的見證、那靈的引導、那靈的初熟果子、那靈的幫助、和那靈的代求。至終我們要有神兒子完滿的兒子名分顯示在榮耀的自由裏。（羅八 19，21。）

（羅馬八章）用了三個重要的辭—兒女、兒子、後嗣。…神的生命在三個階段裏作工，使我們成為神的兒子。神的生命在我們靈裏重生我們，在我們魂裏變化我

# WEEK 10 — DAY 5

## Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

Rom. 8:23 ...We ourselves also, who have the firstfruits of the Spirit,... groan in ourselves, eagerly awaiting sonship, the redemption of our body.

19 For the anxious watching of the creation eagerly awaits the revelation of the sons of God.

Another aspect of the God-men's divine right to participate in God's divinity is the right to participate in God's sonship (Eph. 1:5; Rom. 8:23). We can have God's life, God's nature, God's mind, God's being, God's image, and God's glory because we are God's sons...As a human son shares the glory or prestige of his human father, the sons of God share in the glory of their divine Father.

Before the foundation of the world, that is, in eternity past, God predestinated us, marked us out, unto sonship. Before time began, God intended and determined that we would participate in His sonship. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 217)

## Today's Reading

We are the sons of God enjoying all the blessings of sonship. We may itemize the blessings: the spirit of sonship, the witnessing of the Spirit, the leading of the Spirit, the firstfruits of the Spirit, the helping of the Spirit, and the interceding of the Spirit. Eventually, we will have the full sonship of the sons of God revealed in the freedom of glory (Rom. 8:19, 21).

In this portion of the Word three significant terms are used—children, sons, and heirs...The life of God works in three stages to make us sons of God. The life of God regenerates us in our spirit, transforms us in our soul,

們，並且將我們的身體改變形狀。因此，我們有重生、變化、和改變形狀。這些加在一起，就給我們完滿的兒子名分。這三個階段的結果，就使眾子完全得成熟。

羅馬〔八章〕…告訴我們，那靈同我們的靈見證我們是神的兒女。（16。）十六節不是說兒子或後嗣，因為在兒子名分的第一階段，我們只是藉着神的生命得重生的小孩子。此後我們會長大。然後十四節說，『凡被神的靈引導的，都是神的兒子。』在十四節裏，我們不再是嬰孩或兒女，乃是兒子。…我們已從兒女長到能接受那靈引導的兒子。這就是說，我們在第二階段，變化的階段。最終，我們要成爲後嗣。照着古代的法律，後嗣必須成年，並且被宣佈爲法定的後嗣，纔能承受產業。所以，羅馬書這段有重生的兒女、變化的兒子、以及改變形狀或得榮的後嗣。我們生爲神的兒女，現在正長成神的兒子，且在等候我們完全成熟並依法被宣佈爲神法定後嗣的時候。使我們成爲法定後嗣的手續，是我們的身體改變形狀，就是我們的身體得贖，也就是完滿的救贖。（23。）我們的身體改變形狀，會使我們有資格作神聖產業的後嗣。這改變形狀要藉着得榮而完成。（羅馬書生命讀經，二七七至二七九頁。）

我們作爲神人，也要有分於神的顯出。（19。）當我們的生命—基督—顯現的時候，我們也要與祂一同顯現在榮耀裏。（西三4。）今天神是隱藏的，但有一天祂要向全宇宙顯示出來。羅馬八章十九節指明，當神顯示、揭露出來的時候，我們這些神的眾子也要有分於那個顯示、揭露。神要與祂的眾子一同顯示出來，他們在生命、性情、心思、所是、形像和榮耀上，將要與祂一式一樣。（李常受文集一九九四至一九九七年第四冊，二七五頁。）

參讀：羅馬書生命讀經，第十九、五十三、六十二篇；新約總論，第十二至十四篇。

and transfigures our body. Hence, we have regeneration, transformation, and transfiguration. These together give us full sonship. As the result of these three steps, the sons are fully matured.

In...Romans 8 we are told that the Spirit witnesses with our spirit that we are the children of God (v. 16). In verse 16 it does not say “sons” or “heirs,” for in the first stage of sonship we are simply little children who have been regenerated by the life of God. After this we will grow. Then verse 14 says that “as many as are led by the Spirit of God, these are sons of God.” In verse 14 we are no longer babes or children but sons...We have grown from children into sons who are able to take the leading of the Spirit. This means that we are in the second stage, the stage of transformation. Ultimately, we will become heirs. According to ancient law, heirs had to be of age and declared the legal heirs that they might claim the inheritance. Therefore, in this portion of Romans we have children by regeneration, sons by transformation, and heirs by transfiguration or glorification. We were born the children of God, we are growing up as the sons of God, and we are waiting for the time when we will be fully matured and legally declared to be the rightful heirs of God. The procedure which makes us legal heirs is the transfiguration of our body, that is, the redemption of our body, the full redemption (v. 23). The transfiguration of our body will qualify us to be the heirs of the divine inheritance. This transfiguration will be accomplished by glorification. (Life-study of Romans, pp. 233-234)

As God-men, we will participate also in God’s manifestation (Rom. 8:19). When Christ our life is manifested, we will be manifested with Him in glory (Col. 3:4). Today God is hiding, but one day He will be manifested to the whole universe. Romans 8:19 indicates that when God is manifested, revealed, we, the sons of God, will participate in that revelation, in that manifestation. God will be manifested with His sons, who will be the same as He in life, in nature, in mind, in being, in image, and in glory. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 217)

Further Reading: Life-study of Romans, msgs. 19, 53, 62; The Conclusion of the New Testament, msgs. 12-14

## 第十週 ■ 週六

### 晨興餽養

約壹三 2『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』

羅八 16『那靈自己同我們的靈見證我們是神的兒女。』

14『因為凡被神的靈引導的，都是神的兒子。』

神人有神聖的權利有分於神的神性，這包括有權利像神。約壹三章二節說，『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』這清楚啓示，我們要像神，就是有神的樣式。我們不僅要有分於神的生命和性情，也要有神的樣式。有神的樣式乃是莫大的祝福與享受。（李常受文集一九九四至一九九七年第四冊，二七五至二七六頁。）

### 信息選讀

我們既是神的兒女，在祂顯現的時候，就必要在生命的成熟上像祂。像祂乃是將來必然的事，（約壹三 2，）只是這事現在還未顯明。這指明神的兒女大有前途，有更輝煌的福分：我們不僅有神聖的性情，還要有神聖的樣式。有分於神聖的性情，已經是莫大的福分和享受，而像神、有神的樣式，乃是更大的福分和享受。

約壹三章二節的代名詞『祂』指神，也指將要顯現的基督。這不僅指明基督就是神，也含示神聖的三一。當基督顯現時，三一神就要顯現出來；當我

## WEEK 10 — DAY 6

### Morning Nourishment

1 John 3:2 Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

14 For as many as are led by the Spirit of God, these are sons of God.

The God-men's divine right to participate in God's divinity includes the right to bear God's likeness. First John 3:2...clearly reveals that we will bear God's likeness. We will not only participate in God's life and nature but will also bear God's likeness. To bear God's likeness will be a great blessing and enjoyment. (CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," p. 217)

### Today's Reading

Since we are the children of God, we shall be like Him in the maturity of life when He is manifested. To be like Him is "what we will be" [1 John 3:2]. This has not yet been manifested. This indicates that the children of God have a great future with a more splendid blessing. We shall not only have the divine nature but shall also bear the divine likeness. To partake of the divine nature is already a great blessing and enjoyment; yet to be like God, bearing His likeness, will be a greater blessing and enjoyment.

The pronoun He in 3:2 refers to God and denotes Christ, who is to be manifested. This not only indicates that Christ is God but also implies the Divine Trinity. When Christ is manifested, the Triune God will be manifested.

們看見祂時，我們就要看見三一神；當我們像祂時，我們就要像三一神。

約翰在二節說，『我們必要像祂；因為我們必要看見祂，正如祂所是的。』這意思是我們因着看見祂，就返照祂的樣式，（林後三 18，）因而使我們與祂所是的一樣。

約壹三章二節指明神的兒女大有前途。我聽過一些聖徒說他們沒有前途，這些聖徒需要明白他們大有前途，有輝煌的福分。『將來如何，還未顯明，』這話指明了我們的前途。我們將來如何，這是神聖的奧祕。因為是這樣的一個奧祕，所以必定是一件大事。我們無法想像我們的將來究竟如何。我們的將來還未顯明，這事實指明我們的將來是很美妙的。雖然我們將來如何還未顯明，但我們曉得當子顯明的時候，我們必要像三一神。（約翰一書生命讀經，二七三頁。）

最後，神人有神聖的權利成為神類—神的種類。（約一 12，羅八 14，16。）我們已經重生成為神類。我們既是神的兒子，我們就是神類，是神的種類。

約翰一章十二節說，『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。』我們已經藉着信入主耶穌接受了祂，神也給了我們權柄成為神的兒女。『那靈自己同我們的靈見證我們是神的兒女。』（羅八 16。）這樣的見證，向我們見證並保證，我們是神的兒女，我們有祂的生命。我們需要體驗這點並記住這點。我們無論在那裏，都需要記得我們是神人，有神聖的權利有分於神的神性。（李常受文集一九九四至一九九七年第四冊，二七六頁。）

參讀：約翰一書生命讀經，第二十六篇；李常受文集一九九四至一九九七年第一冊，與全時間受訓者的交通，第一章；羅馬書的結晶，第一篇；神經綸的總綱與神人該有的生活，第四篇。

When we see Him, we shall see the Triune God; and when we are like Him, we shall be like the Triune God.

In verse 2 John says, “We will be like Him because we will see Him even as He is.” This means that by seeing Him we shall reflect His likeness (2 Cor. 3:18). This will cause us to be as He is.

First John 3:2 indicates that the children of God have a great future. However, I have heard some saints say that they do not have a future. These saints need to realize that they have a great future with splendid blessings. Our future is indicated by the word it has not yet been manifested what we will be. What we shall be is a divine mystery. Because it is such a mystery, it must be something great. We are not able to imagine what our future will be. The fact that our future has not yet been manifested indicates that it will be wonderful. Although it has not been manifested what we shall be, we know that when the Son is manifested, we shall be like the Triune God. (Life-study of 1 John, pp. 225-226)

Finally, the God-men have the divine right to be Godkind—God’s species (John 1:12; Rom. 8:14, 16). We have been regenerated to be Godkind. As God’s sons, we are God’s kind, God’s species.

John 1:12 says, “As many as received Him, to them He gave the authority to become children of God.” We have received the Lord Jesus by believing into Him, and God has given us the authority, the right, to be God’s children. “The Spirit Himself witnesses with our spirit that we are children of God” (Rom. 8:16). Such a witnessing testifies to us and assures us that we are children of God, who possess His life. We need to realize this and remember it. Wherever we may be, we need to remember that we are God-men with the divine right to participate in God’s divinity. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 218)

Further Reading: Life-study of 1 John, msg. 26; CWWL, 1994-1997, vol. 1, pp. 35, 37; CWWL, 1994-1997, vol. 1, “Crystallization-study of the Epistle to the Romans,” ch. 1; CWWL, 1994-1997, vol. 1, “A General Outline of God’s Economy and the Proper Living of a God-man: A Fellowship with the Elders from Taiwan, Hong Kong, and Malaysia,” ch. 4

# 第十週詩歌

# WEEK 10 — HYMN

附 5

經歷神—神人聯調

8 8 8 8 8 8 重

A 大調

4/4

一 何大神蹟! 何深奧祕! 神竟與  
 人聯調爲一! 神成爲人, 人成  
 爲神, 天使、世人莫測經綸;  
 出自神的心愛美意, 達到神  
 的最高目的。出自神的心愛  
 美意, 達到神的最高目的。

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

## What miracle! What mystery!

### Ultimate Manifestation — God's Eternal Purpose

1. What mir - a - cle! What mys - ter - y! That God and man should blend - ed be!  
 God be - came man to make man God, Un - trace - a - ble e - con - o - my!  
 From His good plea - sure, heart's de - sire, His high - est goal at - tained will be. From  
 His good plea - sure, heart's de - sire, His high - est goal at - tained will be.

- Flesh He became, the first God-man,  
His pleasure that I God may be:  
In life and nature I'm God's kind,  
Though Godhead's His exclusively.  
His attributes my virtues are;  
His glorious image shines through me.  
His attributes my virtues are;  
His glorious image shines through me.
- No longer I alone that live,  
But God together lives with me.  
Built with the saints in the Triune God,  
His universal house we'll be,  
And His organic Body we  
For His expression corp'rately.  
And His organic Body we  
For His expression corp'rately.
- Jerusalem, the ultimate,  
Of visions the totality;  
The Triune God, tripartite man—  
A loving pair eternally—  
As man yet God they coinhere,  
A mutual dwelling place to be;  
God's glory in humanity  
Shines forth in splendor radiantly!

