

第二週

神聖奧祕的範圍

詩歌：194

讀經：約十四 10～11, 16～20, 林前十五 45 下,
林後三 17～18, 十三 14, 加三 14

【週一】

壹 主恢復裏所有的聖徒，都需要對物質的範圍和神聖奧祕的範圍有清楚的看見，有異象—箴二九 18 上，徒二六 19：

一 我們需要對以下鮮明的對比有深刻的印象，藉此珍賞神聖奧祕的範圍：屬地的和屬天的相對、法理的和生機的相對、客觀的和主觀的相對、物質的和奧祕的相對—羅五 10，來八 1。

二 我們需要進入一個範圍、領域，一個國度，比我們現今所在的範圍高得多；這更高的範圍就是神聖奧祕的範圍。

三 我們乃是藉着看見神聖奧祕的範圍而進入這範圍；在屬靈的事上，看見就是進入—約三 3, 5。

貳 三一神自己就是神聖奧祕的範圍—十四 10～11：

一 三一神—神聖三一的三者—乃是自有永有、同時存在、並且互相內在；因此，父、子、靈就

Week Two

The Divine and Mystical Realm

Hymns: 243

Scripture Reading: John 14:10-11, 16-20; 1 Cor. 15:45b; 2 Cor. 3:17-18; 13:14; Gal. 3:14

§ Day 1

I. All the saints in the Lord's recovery need to have a clear view, a vision, concerning the physical realm and the divine and mystical realm—Prov. 29:18a; Acts 26:19:

A. We need to appreciate the divine and mystical realm by being impressed with a sharp contrast: earthly versus heavenly, judicial versus organic, objective versus subjective, physical versus mystical—Rom. 5:10; Heb. 8:1.

B. We need to enter into a realm, a sphere, a kingdom, which is much higher than the realm that we are in now; this higher realm is the divine and mystical realm.

C. We enter into the divine and mystical realm by seeing this realm; in spiritual things to see is to enter—John 3:3, 5.

II. The Triune God Himself is a divine and mystical realm—14:10-11:

A. The Triune God—the three of the Divine Trinity—is self-existing, ever-existing, coexisting, and coinhering, and as such, the Father, the Son, and

是一個神聖奧祕的範圍，神聖三一的三者住在彼此裏面—太二八 19，林後十三 14。

二 按照約翰十四章十至十一節，子在父裏面，父在子裏面；這指明父具體化在子裏面，而子是父的具體化身，形成神聖奧祕的範圍，就是三一神的範圍。

叁 我們今天可以進入並活在其中之神聖奧祕的範圍，事實上不僅僅是三一神那神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍—腓一 19，羅八 9，林後三 17～18，加三 14：

一 聖經啓示，那靈已經成了終極完成、包羅萬有、並複合的靈—約七 39，十四 16～17，二十 22，羅八 9，腓一 19：

- 1 『終極完成的靈』這辭含示那靈已經經過過程，因而成爲終極完成的靈—約七 39。
- 2 終極完成的靈乃是複合的靈，由塗抹的膏油所豫表—出三十 23～25：
 - a 在基督的復活裏，神的靈與基督的人性、祂的死及死的功效、並祂的復活及復活的大能調和一腓三 10。
 - b 這調和的結果，就是複合、終極完成的靈—一 19。

【週二】

3 終極完成的靈乃是在基督裏經過了成爲肉體、人性生活、釘死和復活之過程的三一神—約七 39。

the Spirit are a divine and mystical realm, with the three of the Divine Trinity dwelling in one another—Matt. 28:19; 2 Cor. 13:14.

B. According to John 14:10 and 11, the Son is in the Father, and the Father is in the Son; this indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God.

III. The divine and mystical realm into which we may enter today and in which we may live is actually not simply the divine and mystical realm of the Triune God; it is the divine and mystical realm of the consummated Spirit and the pneumatic Christ—Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18; Gal. 3:14:

A. The Bible reveals that the Spirit has become the consummated, all-inclusive, and compound Spirit—John 7:39; 14:16-17; 20:22; Rom. 8:9; Phil. 1:19:

1. The term consummated Spirit implies that the Spirit has been processed and thus has become the consummated Spirit—John 7:39.
2. The consummated Spirit is the compound Spirit typified by the anointing oil—Exo. 30:23-25:
 - a. In Christ's resurrection the Spirit of God was mingled with Christ's humanity, with His death and its effectiveness, and with His resurrection and its power—Phil. 3:10.
 - b. The issue of this mingling is the compound, consummated Spirit—1:19.

§ Day 2

3. The consummated Spirit is the Triune God who in Christ has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39.

二 聖經啓示，基督已經成了那是靈的基督—林前十五 45 下：

- 1 基督藉着祂的死與復活成了賜生命的靈，因而成爲那是靈的基督—45 節下，林後三 17 ~ 18。
- 2 因此我們可以說，這乃是『終極完成之靈與這位是靈之基督那神聖奧祕的範圍』—約七 39，加三 14，林前十五 45 下。

【週三、週四】

肆 在我們的經歷裏，我們實際上成爲終極完成之靈與是靈之基督這神聖奧祕範圍的一部分—約十四 16 ~ 20，十七 21 ~ 23：

- 一 我們藉着神聖的出生而成爲神聖奧祕範圍的一部分；藉着重生，我們生入神聖奧祕的範圍裏—三 5 ~ 6。
- 二 我們藉着有分於神的生命、（15、）性情、（弗一 4，彼後一 4、）心思、（弗四 23，腓二 5、）所是、（林後三 18 下，弗三 8、）形像、（林後三 18 上，羅八 29、）榮耀、（30，來二 10、）兒子名分、（弗一 5，羅八 23、）顯明、（19、）和樣式，（約壹三 2，）而成爲神聖奧祕範圍的一部分。
- 三 我們藉着被建造到基督的身體裏，而成爲神聖奧祕範圍的一部分—弗四 16：
 - 1 基督的身體乃是神聖奧祕的範圍；我們越在基督身體的實際裏，就越在神聖奧祕的範圍裏—羅十二 4 ~ 5，林前十二 12 ~ 13，27，弗一 22 ~ 23，四 16。
 - 2 信徒調和成爲一個實體，成爲基督奧祕的身體—林前十二 24，27。

B. The Bible reveals that Christ has become the pneumatic Christ—1 Cor. 15:45b:

1. Through His death and resurrection Christ became the life-giving Spirit and thereby became the pneumatic Christ—v. 45b; 2 Cor. 3:17-18.
2. Thus, we may speak of the divine and mystical realm of the consummated Spirit and of this pneumatic Christ—John 7:39; Gal. 3:14; 1 Cor. 15:45b.

§ Day 3 & Day 4

IV. In our experience we actually become part of the divine and mystical realm of the consummated Spirit and the pneumatic Christ—John 14:16-20; 17:21-23:

- A. We become part of the divine and mystical realm through the divine birth; through regeneration we were born into the divine and mystical realm—3:5-6.
- B. We become part of the divine and mystical realm by participating in God's life (v. 15), nature (Eph. 1:4; 2 Pet. 1:4), mind (Eph. 4:23; Phil. 2:5), being (2 Cor. 3:18b; Eph. 3:8), image (2 Cor. 3:18a; Rom. 8:29), glory (v. 30; Heb. 2:10), sonship (Eph. 1:5; Rom. 8:23), manifestation (v. 19), and likeness (1 John 3:2).
- C. We become part of the divine and mystical realm by being built up in the Body of Christ—Eph. 4:16:
 1. The Body of Christ is the divine and mystical realm, and the more we are in the reality of the Body of Christ, the more we are in the divine and mystical realm—Rom. 12:4-5; 1 Cor. 12:12-13, 27; Eph. 1:22-23; 4:16.
 2. The believers are blended into one entity to be the mystical Body of Christ—1 Cor. 12:24, 27.

伍 我們在基督裏的信徒，神的兒女，應當活在神聖奧祕的範圍裏—羅八 16，約十四 2～3，20，林前十五 45 下，加三 14，林後三 17～18：

- 一 我們可以進入並活在其中之神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍；我們需要學習活在這美妙的範圍裏—腓一 19，林後十三 14，加三 14。
- 二 在神聖奧祕的範圍裏，我們接受那靈為獨一、包羅萬有的福—2，5 節。
- 三 在神聖奧祕的範圍裏，我們接受升天基督的輸供和祂天上職事的供應—弗一 22，來八 1～2。
- 四 在神聖奧祕的範圍裏，我們經歷神生機的拯救—羅五 10。
- 五 在神聖奧祕的範圍裏，我們活在神的國這神聖種類的範圍裏—約三 3，5。
- 六 在神聖奧祕的範圍裏，我們活在神聖生命的交通裏—約壹一 3，7，徒二 42。
- 七 在神聖奧祕的範圍裏，我們照着生命之律的自動功用，過着自然而不費力的基督徒生活—羅八 2。
- 八 在神聖奧祕的範圍裏，我們過真實的生活，彰顯那啓示出來的神聖實際—約貳 1，約叁 1，約四 23～24。
- 九 在神聖奧祕的範圍裏，我們與經過過程的三一神調和，為着保守—十七 21，23：
 - 1 真實的一乃是在三一神裏—太二八 19，約十七 21，23。
 - 2 真正的一乃是信徒與三一神的調和—林後十三 14：

V. As believers in Christ, children of God, we should live in the divine and mystical realm—Rom. 8:16; John 14:2-3, 20; 1 Cor. 15:45b; Gal. 3:14; 2 Cor. 3:17-18:

- A. The divine and mystical realm into which we may enter and in which we may live is the divine and mystical realm of the consummated Spirit and the pneumatic Christ; we need to learn to live in this wonderful realm—Phil. 1:19; 2 Cor. 13:14; Gal. 3:14.
- B. In the divine and mystical realm, we receive the Spirit as the unique, all-inclusive blessing—vv. 2, 5.
- C. In the divine and mystical realm, we receive the transmission of the ascended Christ and the supply of His heavenly ministry—Eph. 1:22; Heb. 8:1-2.
- D. In the divine and mystical realm, we experience God's organic salvation—Rom. 5:10.
- E. In the divine and mystical realm, we live in the kingdom of God as the realm of the divine species—John 3:3, 5.
- F. In the divine and mystical realm, we live in the fellowship of the divine life—1 John 1:3, 7; Acts 2:42.
- G. In the divine and mystical realm, we live a spontaneous and effortless Christian life according to the automatic function of the law of life—Rom. 8:2.
- H. In the divine and mystical realm, we live a life of truthfulness as the expression of the revealed divine reality—2 John 1; 3 John 1; John 4:23-24.
- I. In the divine and mystical realm, we are mingled with the processed Triune God for the keeping of oneness—17:21, 23:
 1. The real oneness is in the Triune God—Matt. 28:19; John 17:21, 23.
 2. The genuine oneness is the mingling of the believers with the Triune God—2

- a 要有這樣的一，信徒必須在終極完成之靈與是靈之基督那神聖奧祕的範圍裏。
- b 在終極完成之靈與是靈之基督那神聖奧祕的範圍裏，信徒與三一神是一。

【週五】

陸 每一位信徒都該活在神聖奧祕的範圍裏，並且該是神聖奧祕的人，是屬人的，卻神聖的活著—加二 20，林後十 1，十三 14：

- 一 我們應當是神聖的，卻又是屬人的—不是僅僅屬人，乃是奧祕而屬人；我們生活中的每一件事，都應當是神聖而奧祕的—約十四 16～20。
- 二 我們該同着神、在神裏面、憑着神、並藉着神作一切的事；這就是神聖的含意—林前十 31，西三 17。
- 三 我們應當像主耶穌一樣，在看得見的一面是物質的，在看不見的一面卻是神聖奧祕的，同時活在物質的範圍裏和神聖奧祕的範圍裏—約三 13，弗四 20～21，來四 16，十三 13。

【週六】

柒 『那時，兩個人在田裏，取去一個，撇下一個。兩個女人在磨坊推磨，取去一個，撇下一個』—太二四 40～41：

- 一 兩個男人和兩個女人，代表主第二次來臨時活着的信徒—啓十四 1，4 下。
- 二 取去，就是在大災難前被提—太二四 21，啓

Cor. 13:14:

- a. To have such oneness, the believers must be in the consummated Spirit and the pneumatic Christ as the divine and mystical realm.
- b. The believers are one with the Triune God in the divine and mystical realm of the consummated Spirit and the pneumatic Christ.

§ Day 5

VI. Every believer should live in the divine and mystical realm and be a divine and mystical person, one who is human yet lives divinely—Gal. 2:20; 2 Cor. 10:1; 13:14:

- A. We need to be divine yet human—not merely human but mystically human; everything in our living should be divine and mystical—John 14:16-20.
- B. To be divine means doing everything with God, in God, by God, and through God—1 Cor. 10:31; Col. 3:17.
- C. Like the Lord Jesus, we should be apparently physical yet invisibly divine and mystical, living simultaneously in the physical realm and in the divine and mystical realm—John 3:13; Eph. 4:20-21; Heb. 4:16; 13:13.

§ Day 6

VII. "At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left"—Matt. 24:40-41:

- A. The two men and the two women represent the living believers at the time of the Lord's second coming—Rev. 14:1, 4b.
- B. To be taken is to be raptured before the great tribulation—Matt. 24:21;

三 10:

- 1 馬太二十四章四十至四十一節，指的是隱密的被提，就是那些豫備好且已成熟之人的被提—啓十四 4 下。
 - 2 取去與撇下之人的區別，在於生命的成熟；取去的是活在神聖奧祕的範圍裏，撇下的是沒有活在神聖奧祕的範圍裏—太二四 40 ~ 41。
- 三 主在馬太二十四章四十至四十二節的話給我們看見，當我們等候祂來並期望被提時，必須在每天的職責上忠信，過正確平衡的為人生活，同時活在終極完成之靈與是靈之基督那神聖奧祕的範圍裏—參帖後三 6 ~ 15。

Rev. 3:10:

1. Matthew 24:40-41 refers to the secret rapture, the rapture of the ready ones, the mature ones—Rev. 14:4b.
 2. The difference between the one who is taken and the one who is left is in the maturity of life; one is living in the divine and mystical realm, and the other is not—Matt. 24:40-41.
- C. The Lord's word in Matthew 24:40-42 shows us that as we are waiting for His coming and expect to be raptured, we need to be faithful in our daily duties, living a properly balanced human life while simultaneously living in the divine and mystical realm of the consummated Spirit and the pneumatic Christ—cf. 2 Thes. 3:6-15.

第二週 ■ 週一

晨興餽養

約十四 10 ~ 11『…我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。你們當信我，我在父裏面，父在我裏面…。』

七 39『耶穌這話是指着信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得着榮耀。』

主恢復裏所有的聖徒…都需要對於物質的範圍和奧祕的範圍有清楚的看見。在主恢復裏領頭的同工和長老們，必須領悟，主的恢復是擔在他們的肩膀上。主的恢復將來如何，完全在於他們如何。我對這事有沉重的負擔。…你們需要認識這世代，領悟這是一個無知的世代，一個基督徒瞎眼、受傳統神學攔阻的時期。因此，我有負擔告訴你們，你們需要進入一個範圍、領域，一個國度，是遠高於你們現今所在的範圍。這更高的範圍，就是基督天上職事奧祕的範圍。（李常受文集一九九四至一九九七年第四冊，一二一頁。）

信息選讀

三一神—父、子、靈—乃是自有永有的，並且互相內在，就是神聖三一的三者住在彼此裏面。照着約翰十四章十至十一節，子在父裏面，父在子裏面。這指明父具體化在子裏面，而子是父的具體化身，形成一個神聖奧祕的範圍，就是三一神的範圍。

我們今天可以進入的神聖奧祕的範圍，事實上不僅僅是三一神那神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍。

WEEK 2 — DAY 1

Morning Nourishment

John 14:10-11 ...The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me...

7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

All the saints in the Lord's recovery...need to have a clear view concerning the physical realm and the mystical realm. The co-workers and the elders, who take the lead in the Lord's recovery, must realize that the Lord's recovery is resting upon their shoulders. What the recovery will be depends upon what they will be. I am heavily burdened about this...You need to know this age and to realize that it is an age of ignorance, a time when Christians are being blinded and held back by traditional theology. Therefore, I am burdened to tell you that you need to enter into a realm, a sphere, a kingdom, which is much higher than the realm you are in now. This higher realm is the mystical realm of Christ's heavenly ministry. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 99)

Today's Reading

The Triune God—the Father, the Son, and the Spirit—is self-existing, ever-existing, and coinhering, with the three of the Divine Trinity dwelling in one another. According to John 14:10 and 11, the Son is in the Father, and the Father is in the Son. This indicates that the Father is embodied in the Son and the Son is the Father's embodiment, forming a divine and mystical realm, the realm of the Triune God.

The divine and mystical realm into which we may enter today is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ.

終極完成的靈乃是由塗抹的膏油（由一欣橄欖油與四種香料及其功效複合而成—出三十 23 ~ 25）所豫表的複合之靈。那靈終極完成之前，祂是神的靈，…藉着成爲肉體，神成爲一個人。

在約翰七章，我們看見主耶穌這位神人赴住棚節。在節期的末日，…祂站起來高聲說，『人若渴了，可以到我這裏來喝。信入我的人，…從他腹中要流出活水的江河來。』（37 ~ 38。）本福音書的著者約翰在下一節就解釋：『…那時還沒有那靈，因爲耶穌尚未得着榮耀。』（39。）…約翰怎能說，那時『還沒有』那靈？的確，在創世記，那靈是神的靈。…但在約翰七章三十九節時，『還沒有』那靈作爲複合並終極完成的靈。…那人耶穌乃是在復活裏得着榮耀。（路二四 26。）因此，那時『還沒有』那靈，直到基督復活時纔有。在復活裏，基督這位在肉體裏的末後亞當，成了賜生命的靈。（林前十五 45 下。）

現在我們能看見一些關於那靈終極完成的歷史。雖然那靈已經是神的靈、耶和華的靈和聖靈，但在約翰七章『還沒有』那賜生命的靈，因爲主耶穌尚未爲着人的罪經過死，也尚未進入復活。相反的，在約翰七章的時候，祂仍然是在肉體裏，不能進到人裏面，作人的生命。但在復活裏，基督成了賜生命的靈；如今祂能進到信徒裏面，將生命分賜給他們。

在復活裏，神的靈與基督的人性、祂的死及死的功效、並祂的復活及復活的大能調和。這調和的結果，就是複合、終極完成的靈。（李常受文集一九九四至一九九七年第四冊，一三五至一三七頁。）

參讀：神聖奧祕的範圍，第二章。

The consummated Spirit is the compound Spirit typified by the anointing ointment—a compound of one hin of olive oil with four kinds of spices and their effectiveness (Exo. 30:23-25). Before the Spirit was consummated, He was the Spirit of God...Through incarnation God became a man.

In John 7 we see that the Lord Jesus, the God-man, attended the Feast of Tabernacles. On the last day of the feast...He stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. He who believes into Me... out of his innermost being shall flow rivers of living water” (vv. 37-38). In the next verse John, the author of this Gospel, gives a word of explanation: “...the Spirit was not yet, because Jesus had not yet been glorified” (v. 39)...How could John say that the Spirit was “not yet”? Yes, the Spirit was there as the Spirit of God in Genesis..., but the Spirit—the Spirit as the compounded and consummated Spirit—was “not yet” in John 7:39...The man Jesus was glorified in resurrection (Luke 24:26). Thus, the Spirit was “not yet” until Christ’s resurrection. In resurrection Christ, the last Adam in the flesh, became the life-giving Spirit, the Spirit who gives life (1 Cor. 15:45b).

Now we can see something concerning the history of the consummation of the Spirit. Although the Spirit already was the Spirit of God, the Spirit of Jehovah, and the Holy Spirit, the Spirit who gives life was “not yet” in John 7, because the Lord Jesus had not yet passed through death for man’s sin and had not yet entered into resurrection. On the contrary, at the time of John 7 He was still in the flesh and could not enter into people to be their life. But in resurrection Christ became the life-giving Spirit, and now He can come into the believers to impart life to them.

In resurrection the Spirit of God was mingled with Christ’s humanity, with His death and its effectiveness, and with His resurrection and its power. The issue of this mingling is the compound, consummated Spirit. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” pp. 110-112)

Further Reading: CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 2

第二週 ■ 週二

晨興餽養

林前十五 45『…末後的亞當成了賜生命的靈。』

腓一 19『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

聖經揭示一個事實，就是那靈已經成了終極完成的靈。…有些〔基督徒〕會說，『神從永遠始終如一；祂從未改變過。』然而，聖經清楚的啓示，那是靈的神，成了肉體。（約一 14。）那不是一種改變麼？不僅如此，在肉體裏的末後亞當，成了賜生命的靈。…首先，神化身成爲肉體，而有了改變。然後祂在復活裏成了賜生命的靈，又再次改變；這靈乃是終極完成的靈。（李常受文集一九九四至一九九七年第四冊，一三七至一三八頁。）

信息選讀

那靈已經終極完成，並且基督成了賜生命的靈，就是那是靈的基督。因此，我們現在可以說到這終極完成之靈與是靈之基督那神聖奧祕的範圍。…神聖三一的三者是自有永有、互相內在的，並且父、子、靈是一個神聖奧祕的範圍。三一神自己作爲一個奧祕的範圍，這並不『複雜』，但在終極完成之靈與是靈之基督那神聖奧祕的範圍裏，就有好些『複雜』的事物；而這一切複雜的事物，對我們都是祝福。

我的範圍不是中國和美國；我的範圍乃是複雜且難以領畧的三一神。我在這裏是同着父、同着釘死並復活的子、並同着終極完成的靈。既然我是在這樣一位三一神裏面，我就有我所需要的一切。我若需要釘死，我就發現在這範圍裏，我已經釘死了。

WEEK 2 — DAY 2

Morning Nourishment

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

The Bible unveils the fact that the Spirit has become the consummated Spirit...Some [Christians] may say, "God is the same from eternity; He has never had any change." However, the Bible clearly reveals that God, who is Spirit, became flesh (John 1:14). Was that not a change? Furthermore, the last Adam in the flesh became the life-giving Spirit...First, God changed in that, through incarnation, He became flesh, and then He changed again in that, in resurrection, He became the life-giving Spirit, and this Spirit is the consummated Spirit. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 112)

Today's Reading

The Spirit has been consummated and...Christ has become the life-giving Spirit, the pneumatic Christ. Thus, we may now speak of the divine and mystical realm of this consummated Spirit and of this pneumatic Christ. The three of the Divine Trinity are self-existing, ever-existing, and coinhering, and as such, the Father, the Son, and the Spirit are a divine and mystical realm. With the Triune God Himself as a mystical realm there are no "complications," but in the divine and mystical realm of the consummated Spirit and the pneumatic Christ there are a number of "complications," all of which are blessings to us.

My realm is not China or America—my realm is the complicated and complicating Triune God. I am here with the Father, with the Son, who was crucified and resurrected, and with the consummated Spirit. Since I am in such a Triune God, I have whatever I need. If I need crucifixion, I find that in this realm I have been crucified already. If I need resurrection, in this realm I

我若需要復活，在這範圍裏，我已經復活了。爲着這樣一個神聖奧祕的範圍，讚美主！

現在讓我們思考約翰十四章所啓示，關於終極完成之靈與是靈之基督那神聖奧祕的範圍。一節說，『你們心裏不要受攪擾。』我們是在甚麼範圍裏受攪擾？我們是在地上，在世界，（十六 33，）在物質的範圍裏受攪擾。…在這節（十四 1）裏，主耶穌接着說，『你們當信入神，也當信入我。』這裏的介系詞『入』是非常重要的。我們不僅該相信神、相信基督，也該信入神、信入基督。我們的心裏受攪擾，因爲我們是在世上；而解決這攪擾的路，就是我們藉着信入基督進到祂裏面。現在我們能看見兩個範圍：物質的範圍，就是一切攪擾所在的世界，以及三一神—父、子、靈—的奧祕範圍，就是平安所在之處。

在十六章三十三節主耶穌說，『我將這些事對你們說了，是要叫你們在我裏面有平安。在上世你們有苦難，但你們可以放心，我已經勝了世界。』這裏我們再次看見物質的範圍（『世界』）和奧祕的範圍（『我』）。

我們不該認爲，信入基督是一件簡單的事。祂若沒有死在十字架上，除去我們的罪，釘死我們的肉體，以及了結我們的舊人，並且祂若沒有復活，成爲賜生命的靈，祂就無法進到我們裏面，也無法將我們帶到祂裏面。…當主耶穌說到信入神，並信入祂這話（參十四 1）時，我們若在场，可能會說，『主阿，我願進到你裏面。請告訴我如何信入你。』如（十四章）接下來的經節所啓示的，我們若要進到祂裏面，祂就必須受死，並且復活，成爲賜生命的靈，好使我們可以藉着信入祂，並且呼求『哦，主耶穌』，而接受祂。（李常受文集一九九四至一九九七年第四冊，一三九至一四二頁。）

參讀：神聖奧祕的範圍，第一章。

have been resurrected already. Praise the Lord for such a divine and mystical realm!

Let us consider what is revealed in John 14 concerning the divine and mystical realm of the consummated Spirit and the pneumatic Christ. Verse 1 says, "Do not let your heart be troubled." In what realm are we troubled? We are troubled on earth, in the world (16:33), in the physical realm. In this verse (14:1) the Lord Jesus went on to say, "Believe into God, believe also into Me." Here the preposition into is very important. We should believe not only in God and in Christ, but we should believe into God and into Christ. Our heart is troubled because we are in the world, and the way for this trouble to be solved is for us to enter into Christ by believing into Him. Here we can see two realms: the physical realm, the world where all the troubles are, and the mystical realm of the Triune God—the Father, the Son, and the Spirit—where peace is.

In 16:33 the Lord Jesus said, "These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world." Here again we see both the physical realm ("the world") and the mystical realm ("Me").

We should not think that believing into Christ is a simple matter. If He had not died on the cross to take away our sins, to crucify our flesh, and to terminate our old man, and if He had not resurrected to become the life-giving Spirit, there would be no way for Him to come into us and to bring us into Him. If we had been there when the Lord Jesus spoke about believing into God and into Him [cf. 14:1], we might have said, "Lord, I want to enter into You. Tell me how to believe into You." As the following verses reveal, for us to enter into Him, He had to die and be resurrected to become the life-giving Spirit so that we may receive Him by believing into Him and calling, "O Lord Jesus." (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 113-115)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 1

第二週 ■ 週三

晨興餽養

約十四 17 ~ 18『…實際的靈，…你們…認識祂，因祂與你們同住，且要在你們裏面。我不撇下你們為孤兒，我正往你們這裏來。』

20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

我們已強調一個事實，就是三一神是一個神聖奧祕的範圍。如約翰十四章頭一部分所啓示的，子在父裏面，父也在子裏面。十六至十八節不僅說到父與子，也說到那靈。…頭一位保惠師是在肉體裏的基督，而另一位保惠師是實際的靈。十七節的『祂』是指實際的靈，到十八節成了『我』，就是主自己。這就是說，在肉體裏的基督，經過死與復活，成了賜生命的靈，就是那是靈的基督。這不僅是屬靈的一這乃是奧祕的。（李常受文集一九九四至一九九七年第四冊，一四四至一四五頁。）

信息選讀

在約翰十四章二十節主耶穌說到『那日』。『那日』是指祂復活的日子，（二十 19，）就是祂成為靈化的基督，是靈之基督的日子。因此，『到那日』實際上的意思是『到復活的日子』。

十四章二十節…是指那神聖奧祕的範圍，不僅有父、子、靈，也有信徒。…我們都需要進入神聖奧祕的範圍，但不是三一神那神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍。（腓一 19，羅八 9，林後三 17 ~ 18。）

WEEK 2 — DAY 3

Morning Nourishment

John 14:17-18 ...The Spirit of reality,...you know Him, because He abides with you and shall be in you. I will not leave you as orphans; I am coming to you.

20 In that day you will know that I am in My Father, and you in Me, and I in you.

We have emphasized the fact that the Triune God is a divine and mystical realm. As revealed in the first part of John 14, the Son is in the Father, and the Father is in the Son. In verses 16 through 18 we have a word not only concerning the Father and the Son but also concerning the Spirit...The first Comforter was Christ in the flesh, and the other Comforter is the Spirit of reality. The “He” who is the Spirit of reality in verse 17 becomes the “I” who is the Lord Himself in verse 18. This means that the Christ who was in the flesh went through death and resurrection to become the life-giving Spirit, the pneumatic Christ. This is not merely spiritual—it is mystical. (CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” p. 117)

Today's Reading

In John 14:20 the Lord Jesus spoke of “that day.” “That day” was the day of His resurrection (20:19), the day on which He became the pneumatized Christ, the pneumatic Christ. Hence, in that day actually means “in the resurrection day.”

[John 14:20] refers to the divine and mystical realm where not only the Father, the Son, and the Spirit are but also where the believers are. We all need to enter into the divine and mystical realm, not of the Triune God but of the consummated Spirit and the pneumatic Christ (Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18).

約翰十四章十六至十八節說到另一位保惠師，就是實際的靈，成爲子的實際，實化爲子在信徒裏面與他們的同在。那靈就是子的實際；而子在我們裏面與我們的同在，就是那靈。

在子復活那日，子成了賜生命的靈，（林前十五45下，）當天晚上祂來到門徒那裏，向他們吹入一口氣，要他們接受聖靈。（約二十22。）祂若不是靈，祂怎麼能殼向祂的門徒吹氣，就要他們接受那靈？藉這一切，我們就得知子在父裏面，信徒在子裏面，子也在信徒裏面。（十四19～20。）

在基督復活那日之前，祂還有好些事要向祂的門徒揭示。但祂的門徒那時擔當不了，（十六12，）因爲他們尚未接受基督復活的靈，並且尚未進到神聖奧祕的範圍裏。

主耶穌說，當實際的靈來了，祂要引導門徒（那時他們是在基督復活的靈裏）進入一切有關神爲着基督身體之經綸的實際，而基督乃是那是靈的基督，也是終極完成的靈。實際的靈乃是把祂從基督所聽見的說出來，並要在新約從羅馬書到啓示錄二十二卷書信中向門徒宣示。（約十六13。）

父所有的一切，都是子所擁有的，都具體化在子裏面。…那靈領受基督所有的一切，並宣示與門徒，（他們那時是在基督復活的實際裏，並在那是靈之基督的神聖奧祕範圍裏，）爲着產生召會，帶進基督的身體，終極完成新耶路撒冷，以彰顯包羅萬有的基督，使祂在永遠裏得着榮耀。（14～15。）首先，一切都是父的；然後，父所有的一切，都成爲子所擁有的；接着，凡子所擁有的，都由那靈所聽見並領受；那靈又將這一切事宣示與信徒。這就是爲着神聖三一之永遠經綸的神聖轉移。（李常受文集一九九四至一九九七年第四冊，一四五至一四八頁。）

參讀：神聖奧祕的範圍，第三章。

John 14:16-18 speaks of another Comforter, the Spirit of reality, to be the reality of the Son realized as the Son's presence in the believers. The Spirit is the reality of the Son, and the Son's presence in us is the Spirit.

In the day of the Son's resurrection, in which the Son became the life-giving Spirit (1 Cor. 15:45b), He came to the disciples in the night of that day to breathe into them and asked them to receive the Holy Spirit (John 20:22). If He were not the Spirit, how could He ask the disciples upon whom He was breathing to receive the Spirit? By all this we can know that the Son is in the Father, that the believers are in the Son, and that the Son is in the believers (14:19-20).

Before that day of Christ's resurrection, He had yet many things to unveil to His disciples. But His disciples could not bear them then (16:12) because they had not received the Spirit of Christ's resurrection and had not entered into the divine and mystical realm.

The Lord Jesus said that when the Spirit of reality came, He would guide the disciples, who would then be in the Spirit of Christ's resurrection, into all the reality concerning God's economy for the Body of Christ, who is the pneumatic Christ and the consummated Spirit. The Spirit of reality would speak what He heard of Christ and would declare it to the disciples in the twenty-two Epistles of the New Testament from Romans to Revelation (John 16:13).

All that the Father has is the Son's possession, embodied in the Son. The Spirit receives all that Christ has and declares it to the disciples (who were then in the reality of Christ's resurrection and in the divine and mystical realm of the pneumatic Christ) for the producing of the assemblies, which issue in the Body of Christ that consummates the New Jerusalem to express the all-inclusive Christ for His glorification in eternity (vv. 14-15). First, all the things were the Father's. Then what the Father had became Christ's possession. Following this, whatever Christ possesses is heard and received by the Spirit, who declares all these things to the believers. This is the divine transition for the eternal economy of the Divine Trinity. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 117-119)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," ch. 3

第二週 ■ 週四

晨興餽養

約十七 21『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面…。』

23『我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

所有的信徒，都應當在終極完成之靈的這個神聖奧祕的範圍裏與三一神調和，爲着保守一。

所有的信徒都應當成爲一；正如父在子裏面，子在父裏面，使信徒也在父和子裏面。子在信徒裏面，父在子裏面，使信徒被成全成爲一。（約十七 21，23。）我們的一必須與三一神三者之間的一一樣。事實上，信徒的一就是三一神的一。我們在三一神裏，纔能被成全成爲一。因此，真實的一乃是在三一神裏。（李常受文集一九九四至一九九七年第四冊，一四九頁。）

信息選讀

在約翰十七章〔子〕向父禱告。在祂結束的禱告裏，祂指明我們的一應當是在三一神裏，在是靈的基督和終極完成的靈裏。這一就是真正的一，乃是信徒與三一神的調和。信徒要有這樣的一，就必須是在三一神這神聖奧祕的範圍裏。這裏父在子裏面，子在信徒裏面，信徒也在子裏面，子又在父裏面。這指明信徒乃是在是靈之基督與終極完成之靈那神聖奧祕的範圍裏，與三一神是一。

基督天上的職事是在這奧祕的範圍裏完成的，神生機的拯救也是在這範圍裏實際完成的。我們若不

WEEK 2 — DAY 4

Morning Nourishment

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us...

23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

All the believers should be in this divine and mystical realm of the consummated Spirit to be mingled with the Triune God for the keeping of oneness.

All the believers should be one, even as the Father is in the Son and the Son in the Father, that they also may be in both the Father and the Son. The Son is in the believers and the Father is in the Son, that the believers may be perfected into one (John 17:21, 23). Our oneness must be the same as the oneness among the three of the Triune God. Actually, the believers' oneness is the oneness of the Triune God. It is in the Triune God that we can be perfected to be one. The real oneness, therefore, is in the Triune God. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 119-120)

Today's Reading

In John 17 [the Son] prayed to the Father. In His concluding prayer He indicated that our oneness should be in the Triune God, with the pneumatic Christ and the consummated Spirit. This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm. Here the Father is in the Son, the Son is in the believers, and the believers are in the Son, who is in the Father. This means that the believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit.

Christ's heavenly ministry is carried out in this mystical realm, and God's organic salvation is practically accomplished in this realm. If we are not in

在這個範圍裏，就無法有分於基督天上的職事，也無法享受神生機的拯救。

信徒應該高看他們能進入這個範圍，領畧基督若沒有成爲賜生命的靈，基督若不是那是靈的基督，基督若不是主靈，並且基督若不是在復活裏的基督而不僅是在肉體裏的基督，信徒就絕對無法有分於、經歷、並享受神在基督裏完整救恩的生機部分。

論到神聖奧祕範圍的高峯真理，乃是主在祂的話裏向我們所啓示的新事物。父與子乃是我們所需要進入之神聖奧祕的範圍。從永遠起，自有永有且互相內在的三一神一直是一個範圍。我們說這三者互相內在，因爲聖經啓示第一者在第二者裏面，第二者在第三者裏面，而第三者在第一者和第二者裏面。（約十四 3，10～11，17～18，太十 20，林後三 17，羅八 9。）因此三一神是一個範圍，而約翰福音啓示三一神要帶祂的信徒進入這個範圍。（十四 3，20。）

根據十七章，信徒在三一神裏，就是真正的一。（21。）這個一乃是神聖奧祕範圍的擴增和擴展。有無數的信徒在三一神裏面，但大多數不知道這事，或對這事實沒有經歷和享受。

我們也應該研讀並學習講說關乎神聖奧祕的範圍。起初，神聖奧祕的範圍只是三一神。（十四 10～11。）然後祂成爲肉體，開始祂的擴增。（一 1，14。）祂取了人性，在基督的復活裏，將人性加到祂自己裏面。（羅一 3～4。）只有神性的神，成爲兼有神性和人性。至終，這神聖奧祕的範圍將是新耶路撒冷這終極完成。…這異象使我們對整本聖經有清楚的看見。（李常受文集一九九四至一九九七年第四冊，一四九至一五〇、二一三至二一四、二二一至二二二頁。）

參讀：李常受文集一九九四至一九九七年第四冊，在安那翰的各種聚會，第十三章；神聖奧祕的範圍—會前交通，第五章。

this realm, we cannot participate in Christ's heavenly ministry or enjoy God's organic salvation.

The believers must consider highly the entry into this realm, realizing that without Christ becoming the life-giving Spirit, without Christ being the pneumatic Christ, without Christ being the Lord Spirit, and without Christ being the Christ in resurrection and not only in the flesh, there is absolutely no way for the believers to participate in, experience, and enjoy the organic section of God's complete salvation in Christ. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 120-121)

The high-peak truths concerning the divine and mystical realm are something new that the Lord is revealing to us in His Word. The Father and the Son are a divine and mystical realm into which we need to enter. From eternity the Triune God has been self-existing, ever-existing, and coinhering as a realm. We say that the three coinhere because the Bible reveals that the first is in the second, the second is in the third, and the third is in the first and the second (John 14:3, 10-11, 17-18; Matt. 10:20; 2 Cor. 3:17; Rom. 8:9). The Triune God is therefore a realm, and the Gospel of John reveals that the Triune God wants to bring His believers into this realm (14:3, 20).

According to chapter 17, the believers being in the Triune God is the genuine oneness (v. 21). This oneness is the increase and expansion of the divine and mystical realm. Countless believers are in the Triune God, but most do not realize it or have the experience and enjoyment of this fact.

We should also study and learn to speak concerning the divine and mystical realm. Initially, the divine and mystical realm was only the Triune God (14:10-11). Then He was incarnated to begin His increase (1:1, 14). He picked up humanity, adding it to Himself in Christ's resurrection (Rom. 1:3-4). God, who was only divine, became divine and human. Eventually, the divine and mystical realm will be the New Jerusalem, which is the consummation... This vision gives us a clear view of the entire Bible. (CWWL, 1994-1997, vol. 4, pp. 170-171, 178)

Further Reading: CWWL, 1994-1997, vol. 4, pp. 51, 53, 177-178

第二週 ■ 週五

晨興餽養

約三 13『除了從天降下仍舊在天的人子，沒有人升過天。』

弗四 20～21『但你們並不是這樣學了基督；如果你們真是聽過祂，並在祂裏面，照着那在耶穌身上是實際者，受過教導。』

主活着就是一個禱告的人。祂活着不是作一個普通的人，向神禱告一些普通的禱告；不是作一個虔誠的人，就是所謂敬虔的人，以宗教的方式向神禱告；也不是作一個尋求神的人，為着神聖的成就和得着，向神禱告。…祂乃是一個在肉體裏的人，在神聖、奧祕的範圍裏向奧祕的神禱告。福音書告訴我們，祂常去到山上，或退到隱密處去禱告。（太十四 23，可一 35，路五 16，六 12，九 28。）

耶穌是在肉體裏的人，但祂乃是在神聖、奧祕的範圍裏，向奧祕的神禱告。（李常受文集一九九四至一九九七年第三冊，六六三至六六四頁。）

信息選讀

主一切的禱告都是神聖的事實。我們必須問，我們的禱告是不是神聖的事實。作妻子的可能求主照顧她的家人，因為她的丈夫失業了。這樣的禱告不是神聖的。她可以這樣禱告：『主阿，作為家庭主婦，我讚美你並感謝你，我們乃是在你手中。在這樣的情況裏，我們信靠你。』這纔是神聖的禱告。

當我們思想主在約翰十七章裏的禱告，我們就會看見甚麼是神聖的禱告。我們可能為自己的需要禱告，但我們必須用神聖的方式為我們的需要禱告。我們的禱告必須是神聖的，而不是屬人的禱告。…雖然我們是人，但是人們應當感覺到我們多多少少有一點奧祕。我們的同學、同事和夥伴，應當

WEEK 2 — DAY 5

Morning Nourishment

John 3:13 And no one has ascended into heaven, but He who descended out of heaven, the Son of Man, who is in heaven.

Eph. 4:20-21 But you did not so learn Christ, if indeed you have heard Him and have been taught in Him as the reality is in Jesus.

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way, or as a God-seeking man praying to God for the divine attainments and obtainments...Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray (Matt. 14:23; Mark 1:35; Luke 5:16; 6:12).

Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm. (CWWL, 1994-1997, vol. 3, "The God-man Living," p. 529)

Today's Reading

All of the Lord's prayers were divine facts. We need to ask if our prayers are divine facts. A wife may ask the Lord to take care of her family because her husband has lost his job. Such a prayer is not divine. Instead, she may pray, "Lord, as a housewife, I praise You and thank You that we are in Your hands. We trust in You in this circumstance." This is divine prayer.

When we consider the Lord's prayer in John 17, we can see what divine prayer is. We may pray for our need, but we have to pray about it in a divine way. We should pray divine prayers, not human prayers...Although we are human, people should sense that there is something mystical about us. Our classmates, colleagues, or peers should sense that there is something about

感覺到我們有些東西是他們所不能明白的。這是因為我們乃是奧祕的。約翰十七章裏所記載之禱告的禱告者，乃是拿撒勒人耶穌，一個在肉體裏的人，但祂的禱告卻是奧祕的。

第一個神人是一個禱告的人，這個榜樣給我們看見，我們應當以神聖的方式作每一件事。甚至丈夫愛妻子也應當是神聖的，而不是屬人的。我們買鞋、理髮，都應當是神聖的。在第一個神人的歷史中，非常重要的一部分乃是祂的禱告。祂一切的禱告都是神聖的，但這些禱告乃是在人的生活中，使那個人的生活成為奧祕的。丈夫愛妻子應當是神聖的，而不僅僅是屬靈的。這是因為他不是憑自己的方式，乃是以神的方式愛妻子，並且不是以自己的愛，乃是以神的愛來愛妻子。一個在肉體裏的人，怎能以神聖的方式，並用神聖的愛來愛妻子？這是奧祕的。我們應當是過一種神聖而奧祕之生活的人。我們的生活應當是神聖的，卻是屬人的一不是僅僅屬人，乃是奧祕而屬人。這就是聖言中所揭示的。

我們有一種對屬靈的觀念，使我們眼瞎。我們需要看見，我們不該僅僅是屬靈的，乃該是神聖而奧祕的。今天每一位信徒都該是神聖而奧祕的人。我們應當是神聖的，卻又是極其奧祕的。甚至那些與我們親近的人，也應當能感覺到我們有一些東西是奧祕的，是不能明白的。這關鍵乃在於我們雖然是人，我們的生活卻是神聖的。真實的屬靈，應當使我們成為神聖的；這是更高的。

我們生活中的每一件事，都應當是神聖而奧祕的。這就是我們在主耶穌身上所看見的。當人看見祂所作的，他們就驚訝說，『這人的智慧和異能，是從那裏來的？這不是那木匠的兒子麼？』（太十三 54～55。）這是因為祂所作的一切，都是神聖而奧祕的。神藉着祂而活。祂乃是神顯現於肉體。這是極大的奧祕。提前三章十六節說，大哉！敬虔的奧祕，乃是神顯現於肉體。那神聖的，乃是在奧祕、屬人的方式裏得以顯現。（李常受文集一九九四至一九九七年第三冊，六六五至六六九頁。）

參讀：神人的生活，第十篇。

us that they cannot understand. This is because we are mysterious, mystical. The One who prayed the prayer recorded in John 17 was Jesus of Nazareth, a man in the flesh, yet His prayer was mystical.

The pattern of the first God-man being a man of prayer shows that we should do everything in a divine way. Even a husband's loving his wife should be divine and not human. Our buying a pair of shoes and the way that we cut our hair should be divine. A very critical part of the history of the first God-man was His prayer. All His prayers were divine, yet they were in a human life, making that human life mystical. He lived a mystical human life. A husband should love his wife divinely, not merely spiritually. This is because he does not love her in his way but in God's way and not with his love but with God's love. How could a man in the flesh love his wife in a divine way and with the divine love? This is mystical. We should be persons living a life that is divine yet mystical. Our life should be divine yet human—not merely human but mystically human. This is what is unveiled in the holy Word.

We have a concept concerning spirituality that blinds us. We need to see that we should not be merely spiritual but divine and mystical. Every believer today should be a divine and a mystical person. We should be divine yet so mysterious. Even those who are close to us should be able to sense that there is something about us that is mysterious and cannot be understood. The key is that although we are human, we live divinely. True spirituality should make us divine. This is higher.

Everything in our living should be divine and mystical. This is what we see in the Lord Jesus. When people saw what He did, they were astounded and said, "Where did this man get this wisdom and these works of power? Is not this the carpenter's son?" (Matt. 13:54-55). This is because all that He did was divine and mystical. God was living through Him. He was God manifested in the flesh. This is a great mystery. First Timothy 3:16 says that the great mystery of godliness is God manifested in the flesh. The divine is manifested in a mystical human way. (CWWL, 1994-1997, vol. 3, "The God-man Living," pp. 530-532)

Further Reading: CWWL, 1994-1997, vol. 3, "The God-man Living," ch. 10

第二週 ■ 週六

晨興餽養

太二四 40 ~ 42『那時，兩個人在田裏，取去一個，撇下一個。兩個女人在磨坊推磨，取去一個，撇下一個。所以你們要做醒，因為不知道你們的主那一天要來。』

當世人沉迷於物質的事物，對要來的審判毫無感覺的時候，有些清明、儆醒的信徒要被取去。對沉迷、麻木的人，這該是基督來臨的一個兆頭。

馬太二十四章四十節的兩個人必是在基督裏的弟兄，四十一節的兩個女人也必是在主裏的姊妹。這由四十二節所指明；這節告訴我們要做醒，因為不知道我們的主那一天要來。『所以你們要做醒』和『你們的主』，證明四十至四十一節的兩個男人和兩個女人，都是信徒。主不會吩咐沒有得救的人儆醒，祂也不是沒有得救之人的主。

取去的意思是在大災難之前被提，這是主來臨的兆頭。（馬太福音生命讀經，八一五頁。）

信息選讀

看見兩個人在田裏工作，以及兩個女人在磨坊推磨，是十分有趣的。在田裏工作和推磨，都是為着喫。…世人讀書、工作，我們也讀書、工作。然而，世人已被麻醉了，我們卻沒有被麻醉。我們不過是盡我們的本分以謀生。…我們維持我們的生存，為要走十字架的道路，成就神的定旨。我們所關心的不是我們的教育、職業或事業。

有些青年人聽見這事，可能會說，『我們真高興聽見這話！我們不要再關心學業或工作了。讓我們

WEEK 2 — DAY 6

Morning Nourishment

Matt. 24:40-42 At that time two men will be in the field; one is taken and one is left. Two women will be grinding at the mill; one is taken and one is left. Watch therefore, for you do not know on what day your Lord comes.

While the worldly people are befuddled by the material things, with no sense of the coming judgment, some of the sober and watchful believers will be taken away. To the befuddled people, this should be a sign of Christ's coming.

The two men in Matthew 24:40 must be brothers in Christ, and the two women in verse 41 must be sisters in the Lord. This is indicated by verse 42, which tells us to watch because we do not know on what day our Lord comes. Both "watch therefore" and "your Lord" prove that the two men and the two women in verses 40 and 41 are believers. The Lord would not charge unsaved people to watch, nor is He the Lord of the unsaved.

To be taken means to be raptured before the great tribulation. This rapture is a sign of the Lord's coming. (Life-study of Matthew, pp. 737-738)

Today's Reading

It is very interesting to see that the two men are working in the field and that the two women are grinding at the mill. Both working in the field and grinding are for eating...The worldly people study and work, and we also study and work. The worldly people, however, have been drugged. But we have not been drugged. Rather, we are simply fulfilling our duty to make a living...We maintain our existence in order to take the way of the cross to fulfill God's purpose. Our concern is not for our education, employment, or business.

When some of the young people hear this, they may say, "How glad we are to hear this word! Let's not care anymore for study or for work. Let us spend all

用所有的時間禱告，並且彼此交通。』這樣的態度是錯誤的。…按馬太二十四章四十節看，弟兄們在種田；按四十一節看，姊妹們在推磨。磨穀粒是很辛苦的工作。這指明我們基督徒不該選擇輕省的工作，我們需要努力工作以謀生。三十八節的喫喝是屬世的，但四十、四十一節的種田和推磨是聖別的。倘若取去的人不是在作聖別的事，他們就不能被提。…有時候，某些姊妹越談論聖別，就越不聖別。這樣的姊妹最好多花些工夫作飯，用佳餚美點服事她們的丈夫、兒女、以及她們所接待的人。這樣作的姊妹就會是聖別的。有些姊妹知道如何交通到聖別，卻不知道如何把飯食作好。她們總是為家人作淡而無味的食物，給自己找藉口說，不必為作飯的事浪費時間。但一段時間之後，她們的丈夫、兒女就不滿意這樣的膳食。這些姊妹越談論聖別，她們的丈夫、兒女就越不聖別。…我們需要更多聖別的姊妹在磨坊推磨，產生細麵。我們沒有被麻醉，但我們的確需要得着正確的滋養。

主耶穌說這話的確有明確的目的。祂要給我們看見，當我們等候祂來並期望被提時，我們必須在每天的職責上非常忠信。…我們需要過正確平衡的為人生活，不是奉獻自己作屬靈的事，而期望別人照顧的修士生活。那要被提的，乃是在田裏工作的弟兄，以及在磨坊推磨的姊妹。

兩個男人在田裏，取去一個，撇下一個；兩個女人在磨坊推磨，取去一個，撇下一個。原因是他們在生命成熟的事上有區別。我信取去的是成熟的，撇下的是不成熟的；生命造成這區別。得勝者，在生命上成熟之人的被提，將是給撇下之人的兆頭。（馬太福音生命讀經，八一五至八一八頁。）

參讀：馬太福音生命讀經，第六十三篇。

our time praying and having fellowship with one another.” Such an attitude is wrong...According to Matthew 24:40 the brothers were farming, and according to verse 41 the sisters were grinding. Grinding grain is very hard work. This indicates that we Christians should not take easy jobs. We need to work hard in order to make a living. The eating and drinking in verse 38 are worldly, but the farming and grinding in verses 40 and 41 are holy. If the ones taken were not doing something holy, they could not have been raptured...Sometimes the more certain sisters talk about being holy, the less holy they are. It is better for such sisters to spend more time cooking to serve excellent food to their husbands, their children, and those to whom they give hospitality. The sisters who do this will be holy. Some sisters know how to have fellowship about being holy, but they do not know how to do a good job in their cooking. They always cook plain meals for their families, excusing themselves by saying that there is no need for them to waste time in cooking. But after a period of time, their husbands and children are discontent with such cooking. The more these sisters talk about being holy, the less holy their husbands and children become...We need more holy sisters to grind at the mill to produce fine flour. We are not drugged, but we do need to be properly nourished.

The Lord Jesus certainly spoke this word with a definite purpose. He wanted to show us that as we wait for His coming and expect to be raptured, we must be very faithful in our daily duties...We need a properly balanced human life, not the life of monks who devote themselves to spiritual things and expect others to take care of them. It is the brothers working in the field and the sisters grinding in the mill who will be raptured.

Of the two men in the field, one is taken and the other is left; and of the two women grinding at the mill, one is taken and the other left. The reason for this is that there is a difference between them in the matter of life. I believe that the one taken is mature and that the one left is immature. The life makes the difference. The rapture of the overcomers, those who are mature in life, will be a sign to those who are left. (Life-study of Matthew, pp. 738-741)

Further Reading: Life-study of Matthew, msg. 63

第二週詩歌

194

聖靈的豐滿—實際的靈

8 8 8 8 (英 243)

降 A 大調

3/4

5 | $\overset{A^b}{5} \overset{1}{1} 2$ | 3-1 | $\overset{E^b}{2} 1 2$ | $\overset{A^b}{3} - 3$ | $\overset{D^b}{4} \cdot \overset{3}{3} 2$ | $\overset{A^b}{3} 1 3$ | $\overset{5}{5} \cdot \overset{4}{4} 3$ | 2 -

一 神靈 今是 基督的靈, 如此 來作 實際的靈。

5 | $\overset{A^b}{5} \overset{1}{1} 2$ | 3-1 | $\overset{E^b}{2} \overset{5}{5} 2$ | $\overset{A^b}{3} - 3$ | $\overset{B^b m}{3} 2 4$ | $\overset{A^b}{3} - 2$ | 1 - 7 | 1 - ||

祂乃 基督住在我靈, 使祂 作我 實際供應。

二 基督乃是神的化身, 顯明神的聖別性情;
這靈也是基督化身, 啓示基督作我生命。

三 神的本性一切豐滿, 全在基督有形有體;
基督帶着一切豐富, 成爲這靈來作實際。

四 父在子裏得着彰顯, 子今成爲實際的靈;
父是源頭, 子是流出, 靈是流入作我供應。

五 當靈剛強我裏面人, 基督安家在我心間,
父所有的一切豐滿, 就將我人全都充滿。

六 在子裏面我得着父, 接受祂來應付所缺;
在靈裏面我經歷子 作我生命和我一切。

七 求主用你神聖實際, 藉着你靈將我充滿,
使我得以充滿了你, 將你豐富享得完全。

WEEK 2 — HYMN

God's Spirit is of Christ today

Fulness of the Spirit — As the Spirit of Reality 243

1. God's Spir - it is of Christ to - day, The Spir - it of re - a - li -
ty, He dwells in me with Christ as life To make this Christ so real to me.

2. As Christ is God's embodiment,
Expressing God as life divine;
So is the Spirit unto Christ,
Revealing Him in life sublime.

3. The fulness of the Father God
In Christ the Son dwells bodily;
And all the riches of the Son
Are Spirit, our reality.

4. Oh in the Son the Father is,
And now the Spirit is the Son;
The Father with the Son is joined,
The Spirit with the Son is one.

5. 'Tis when the Spirit strengthens us
And Christ His home makes in our hearts,
The Father's fulness with His love
Will fill us in our inward parts.

6. In Christ, the Father we possess,
Receiving Him for all our need;
In Spirit we experience Christ
As life and everything indeed.

7. With Thy divine reality,
Lord, fill us by Thy Spirit now,
That we may all be full of Thee,
And all Thy riches thus avow.

