

第三週

神在基督裏將祂自己 建造到我們裏面

詩歌：768

讀經：撒下七 12～14 上，林前三 9，弗三 14～21，太十三 3～9，19～23，啓二一 3，22

【週一】

壹 撒下七章十二至十四節上半乃是藉着豫表揭示一個豫言，給我們看見，我們需要神將基督建造到我們內在的構成裏，使我們全人被基督重新構成—太十六 18，弗三 17：

一 召會作為基督的身體，乃是藉着屬靈新陳代謝的過程而生機的建造起來，這事實上就是耶和華在撒下七章十二至十四節上半，用豫表對大衛所說的豫言；惟有藉着這種過程，人纔能變化成為神的兒子，並且屬於人性的（人的後裔）纔能成為神聖的（神的兒子）。

二 為使神的建造得以進行，我們需要接受、消化並吸收那生機的、是靈的基督，祂是賜生命的靈，作我們屬靈的食物、飲料和氣息—約六 51，57，七 37～39，二十 22：

1 當我們藉着喫基督、喝基督、呼吸基督而享受『現在的』

Week Three

God Building Himself in Christ into Our Being

Hymns: 972

Scripture Reading: 2 Sam. 7:12-14a; 1 Cor. 3:9; Eph. 3:14-21; Matt. 13:3-9, 19-23; Rev. 21:3, 22

§ Day 1

I. Second Samuel 7:12-14a is the unveiling of a prophecy through typology showing us that we need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ—Matt. 16:18; Eph. 3:17:

A. The organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a; it is only through this process that human beings can be transformed into sons of God and that something human—the human seed—can become something divine—the sons of God.

B. In order for God's building to take place, we need to receive, digest, and assimilate the organic, pneumatic Christ, who is the life-giving Spirit, as our spiritual food, drink, and breath—John 6:51, 57; 7:37-39; 20:22:

1. When we enjoy the "now" Christ by eating, drinking, and breathing Him, a

基督，我們裏面就有新陳代謝的過程進行，基督就構成到我們裏面—加二 20，林後二 15，腓一 20 ~ 21。

- 2 神的經綸是要將祂自己作到我們裏面，使我們經歷屬靈的消化和吸收這樣一種新陳代謝的過程，而在生命上產生逐漸、內在的改變—林後三 18。
- 3 這新陳代謝的過程就是變化，變化就是建造—參啓二一 18，四 3。

【週二】

貳 在基督裏得了重生，有神生命的信徒，乃是神所耕種的田地，神新造裏的農場，生長基督，好為着神的建造，產生寶貴的材料—林前三 9：

- 一 照着聖經，長大等於建造；這建造是藉着神聖生命的種子在我們裏面的長大而進行的—約壹三 9，西二 19，弗四 15 ~ 16。
- 二 以弗所三章十七節啓示，三一神已經進到我們裏面，以祂自己作元素，並以一些出於我們的東西作材料，來作建造的工作。
- 三 這可用馬太十三章撒種者的比喻來說明：
 - 1 主將祂自己當作生命的種子，撒在人心的土壤裏，使祂能生長並活在他們裏面，且從他們裏面彰顯出來—3 節。
 - 2 種子撒到土壤裏，是憑土壤裏的養分而長大；結果，種子的出產乃是由種子和土壤的元素所組成—23 節。
 - 3 在我們裏面有一些養分是神所造的，豫備讓祂進到

metabolic process takes place within us, and Christ is constituted into our being—Gal. 2:20; 2 Cor. 2:15; Phil. 1:20-21.

2. God's economy is to work Himself into us that we may experience a metabolic process of spiritual digestion and assimilation that produces a gradual and intrinsic change in life—2 Cor. 3:18.
3. This metabolic process is transformation, and transformation is the building—cf. Rev. 21:18; 4:3.

§ Day 2

II. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, a farm in God's new creation to grow Christ that precious materials may be produced for God's building—1 Cor. 3:9:

- A. According to the Bible, growth equals building; this takes place by the growth of the divine seed of life within us—1 John 3:9; Col. 2:19; Eph. 4:15-16.
- B. Ephesians 3:17 reveals that the Triune God has come into us to do a building work with Himself as the element and also with something from us as the material.
- C. This is illustrated by the parable of the sower in Matthew 13:
 1. The Lord sows Himself as the seed of life into men's hearts, the soil, that He might grow and live in them and be expressed from within them—v. 3.
 2. The seed is sown into the soil to grow with the nutrients of the soil; as a result, the produce is a composition of elements from both the seed and the soil—v. 23.
 3. We have within us certain nutrients created by God as a preparation for

我們裏面，在我們裏面長大；神造了人的靈，有人的養分，也造了人的心，作為神聖種子生長的土壤—參彼前三4。

4 我們在生命裏長大的速度，不在於神聖的種子，乃在於我們供應這種子多少的養分；我們供應的養分越多，種子就長得越快，並且越茂盛—詩七八8，太五3，8：

a 我們若留在魂裏，留在天然的人裏，就沒有任何養分為着神聖種子的長大；但我們若得着加強到裏面的人裏，並且注意我們的靈，操練我們的靈，就能穀供應養分，基督就能安家在我们心裏—弗三16～17，羅八6，提前四7，參猶19。

b 我們若要主這生命的種子在我們裏面長大，作我們完滿的享受，我們就必須向主完全敞開，並與主合作，徹底的對付我們的心—太十三3～9，19～23。

5 一面，神用祂自己作元素加強我們；另一面，我們提供養分；藉着這二者，神在基督裏就在我們的全人裏完成祂內在的建造，就是建造祂的家。

【週三】

叁 使徒保羅在以弗所三章的禱告啓示，要完成神永遠的經綸，我們需要父照着祂榮耀的豐富，藉着祂的靈，用大能使我们得以加強到裏面的人裏，使基督將祂自己建造到我們的心裏，佔有我們全人，使我們被充滿，成為神一切的豐滿—14～19節：

一 說我們需要神用大能使我们得以加強到裏面的人裏，指明我們不在裏面的人裏，我們大部分都活在外面的的人裏—16節，一19～22，三20。

His coming into us to grow in us; God has created the human spirit with the human nutrients along with the human heart as the soil for the divine seed—cf. 1 Pet. 3:4.

4. The rate at which we grow in life depends not on the divine seed but on how many nutrients we afford this seed; the more nutrients we supply, the faster the seed will grow and the more it will flourish—Psa. 78:8; Matt. 5:3, 8:

a. If we remain in our soul, in our natural man, there will not be any nutrients for the growth of the divine seed, but if we are strengthened into our inner man and if we pay attention to our spirit and exercise our spirit, the nutrients will be supplied, and Christ will make His home in our hearts—Eph. 3:16-17; Rom. 8:6; 1 Tim. 4:7; cf. Jude 19.

b. If we are going to have the Lord as the seed of life grow within us to be our full enjoyment, we have to open to the Lord absolutely and cooperate with Him to deal thoroughly with our heart—Matt. 13:3-9, 19-23.

5. On the one hand, God strengthens us with Himself as the element, and on the other hand, we afford the nutrients; through these two God in Christ carries out His intrinsic building—the building of His home—in our entire being.

§ Day 3

III. The apostle's prayer in Ephesians 3 reveals that for the fulfillment of God's eternal economy, we need the Father, according to the riches of His glory, to strengthen us with power through His Spirit into the inner man, that Christ may build Himself into our hearts, occupying our entire being, that we might be filled unto all the fullness of God—vv. 14-19:

A. To say that we need to be strengthened with power into the inner man indicates that we are not in the inner man, that we live mostly in the outer man—v. 16; 1:19-22; 3:20.

二 基督渴望佔有我們心中的每一房間：

- 1 『安家』這個辭，在原文只是一個字，katoikeo，卡托依奇歐；這字的基本意思是在住所裏安頓下來，安排住處；這個字的字首，kata，卡他，意思是『向下』—17 節上。
- 2 當基督深深的安家是我們心裏，我們就為着神的耕地，在愛裏生根，並為着神的建築，在愛裏立基—17 節下。
- 3 當基督安家是我們心裏，我們就滿有力量，能和眾聖徒一同領畧那不可度量的基督，祂的量度就是宇宙的量度—18 節：
 - a 我們在召會中對基督的經歷，必須是三度的，像一立方體（闊、長、高、深）；不是一度的，像一條線。
 - b 無論在帳幕或聖殿裏，至聖所都是立方體—出二六 2 ~ 8，王上六 20。
 - c 至終，新耶路撒冷這神的建築，乃是永遠的立方體，就是至聖所，長寬高都是一萬二千斯泰底亞—啓二一 16。
- 4 基督安家是我們心裏，使我們認識基督那超越知識的愛，使我們被充滿，成為三一神一切的豐滿，作祂團體的彰顯，使祂得着榮耀—弗三 19 ~ 21，參創二四 47，53，61 ~ 67。

【週四】

肆 我們若看見神渴望將祂自己作到祂所揀選的人裏面，那麼，我們工作的目標就會是將建造和被建造的神供應到人裏面，好叫三一神能殼將祂自己建造到他們裏面—弗三 17 上：

B. Christ has the desire to occupy every room of our heart:

1. The phrase make His home is only one word in the Greek, katoikeo, which basically means to settle down in a dwelling, to make a dwelling place, and the prefix of this word, kata, means "down"—v. 17a.
2. As Christ makes His home deep down in our hearts, we are being rooted in love for God's farm and grounded in love for God's building—v. 17b.
3. As Christ makes His home in our hearts, we become strong to apprehend with all the saints the immeasurable Christ, whose dimensions are the dimensions of the universe—v. 18:
 - a. Our experience of Christ in the church must be three-dimensional, like a cube (the breadth, length, height, and depth), and must not be one-dimensional, like a line.
 - b. Both in the tabernacle and the temple, the Holy of Holies was a cube—Exo. 26:2-8; 1 Kings 6:20.
 - c. Eventually, the New Jerusalem, God's building, will be an eternal cube, the Holy of Holies, twelve thousand stadia in three dimensions—Rev. 21:16.
4. Christ making His home in our hearts causes us to know the knowledge-surpassing love of Christ, that we may be filled unto all the fullness of the Triune God for His corporate expression, His glorification—Eph. 3:19-21; cf. Gen. 24:47, 53, 61-67.

§ Day 4

IV. If we realize that God desires to work Himself into His chosen people, then the goal of our work will be to minister the building and builded God into others so that the Triune God may build Himself into their being—Eph. 3:17a:

- 一 我們在主恢復裏的工作中，要緊的事乃是供應建造的神以及被建造的神—太十六 18，弗二 21～22，三 17 上。
- 二 我們應當重新考量我們為主所作的工，並且問自己一個問題：在我們帶來歸主的人中，有多少作三一神具體化身的基督作到他們裏面—加四 19，西一 28。
- 三 我們必須實行一件事，就是供應經過過程並終極完成的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏；我們需要主教導我們這樣作工—林後十三 14，林前三 9 上，10，12。
- 四 當我們以經過過程並終極完成的三一神建造召會時，實際上不是我們在建造，乃是神藉着我們在建造，使用我們作憑藉，將祂自己分賜並輸供到人裏面—徒九 15，林前十四 4 下，林後三 3～6。

【週五】

- 五 今天我們為神作工，應該有分於神的建造—神的元素構成到人的元素裏，人的元素構成到神的元素裏—約十四 20，十五 4 上，約壹四 15。
- 六 當神的元素構成到我們的人性裏，我們就在生命和性情上（但不在神格上）成為神；當人的元素構成到神裏面，神就成為人；這就是新約中所啓示的建造—弗二 21，四 16。
- 七 在主的恢復裏，我們的工作必須是這相互構成的一部分：
 - 1 我們的工作若與這相互構成無關，那麼在神眼中，我們的工作就像是木、草、禾稈—林前三 12。

- A. The crucial matter in our work in the Lord's recovery is to minister the building and builded God—Matt. 16:18; Eph. 2:21-22; 3:17a.
- B. We should reconsider the work we are doing for the Lord and ask how much of Christ as the embodiment of the Triune God has been wrought into those whom we have brought to the Lord—Gal. 4:19; Col. 1:28.
- C. We need to practice one thing—to minister the processed and consummated Triune God into others so that He may build Himself into their inner man; we need to pray that the Lord will teach us to work in this way—2 Cor. 13:14; 1 Cor. 3:9a, 10, 12.
- D. When we build the church with the processed and consummated Triune God, it is not actually we who are building; rather, God is building through us, using us as a means to dispense and transmit Himself into others—Acts 9:15; 1 Cor. 14:4b; 2 Cor. 3:3-6.

§ Day 5

- E. As we work for God today, we should participate in God's building—the constitution of the divine element into the human element and of the human element into the divine element—John 14:20; 15:4a; 1 John 4:15.
- F. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead, and as the human element is constituted into God, God becomes man; this is the building revealed in the New Testament—Eph. 2:21; 4:16.
- G. In the Lord's recovery our work must be part of this mutual constitution:
 1. If our work is not related to this mutual constitution, then in the eyes of God our work is like wood, grass, and stubble—1 Cor. 3:12.

2 我們的工作若是這相互構成的一部分，神就要看我們的工作是金、銀、寶石，要終極完成於新耶路撒冷—啓二一 2，10～11，18～21。

八 當我們竭力實行神命定之路的四個步驟—生、養、成全和建造時，我們的工作必須建立在經過過程並終極完成之三一神的根基上；祂正將祂自己建造到祂所揀選的人裏面，並將他們建造到祂裏面。

九 我們若將建造和被建造的神供應給人，使他們在神聖生命裏長大，我們就是在建造基督的身體，這要終極完成新耶路撒冷—西二 19，弗四 15～16，啓二一 10。

【週六】

伍 至終，三一神與蒙救贖的人性要調和、相調並建造成為一個實體，這實體就是新耶路撒冷—2，10 節：

一 新耶路撒冷的建造乃是神將祂自己構成到人裏面，使人在生命、性情和構成上與神一樣，使神與人成為一個團體的實體—18～21 節。

二 新耶路撒冷是神性與人性相調、調和為一個實體所組成的；一切的組成成分都有相同的生命、性情和構成，因此是一個團體人—3，22 節：

1 『神在人裏，人在神，互為居所來藏身；人的內容乃是神，神的表現乃是人』—詩歌七六八首第九節。

2 神與人，人與神，建造在一起並相調、調和在一起；這就是神建造的終極完成。

三 新耶路撒冷是個構成體，是神而人，人而神，二者構造在一起的一啓二二 17 上，二一 3，22：

2. If our work is part of this mutual constitution, God will regard our work as gold, silver, and precious stones, which will consummate in the New Jerusalem—Rev. 21:2, 10-11, 18-21.

H. As we endeavor to carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed and consummated Triune God, who is building Himself into His chosen people and building them into Him.

I. If we minister the building and builded God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem—Col. 2:19; Eph. 4:15-16; Rev. 21:10.

§ Day 6

V. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up as one entity—the New Jerusalem—vv. 2, 10:

A. The New Jerusalem is built by God's constituting of Himself into man to make man the same as God in life, in nature, and in constitution so that God and man may become a corporate entity—vv. 18-21.

B. The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity; all the components have the same life, nature, and constitution and thus are a corporate person—vv. 3, 22:

1. "God in man and man in God / Mutual dwelling thus possess; / God the content is to man, / And the man doth God express"—Hymns, #972, stanza 9.

2. God and man, man and God, are built up together and blended and mingled together; this is the consummation of God's building.

C. The New Jerusalem is a constitution of God and man and man and God, who are constituted into one—Rev. 22:17a; 21:3, 22:

- 1 這是神性在人性裏得着彰顯，是人性在神性裏得着榮耀，是神聖的榮耀在人性上顯照得光輝烈烈—11 節。
- 2 神性與人性這二者，就互為居所：
 - a 神而人者住在人而神者的裏面。
 - b 人而神者又住在神而人者的裏面。
- 四 神的元素構造到人的元素裏，以及人的元素構造到神的元素裏，所產生的相互住處，乃是宇宙的中心和實際—1 ~ 2, 22 節，參傳一 2。
- 五 『經過過程終極完成的三一神，照着祂的心愛美意，為着祂經綸最高的目的，正將祂自己和祂所揀選的人，相互建造到彼此裏面，好使祂在基督裏得着神性調和人性的一個構成，作祂的生機體，就是基督的身體，成為祂永遠的彰顯，並救贖之神與蒙贖之人相互的居所。這個奇妙珍寶結構的終極完成，乃是新耶路撒冷，直存到永遠』—李常受弟兄墓前碑文。

1. This is divinity expressed in humanity and humanity glorified in divinity, with the divine glory shining forth radiantly in humanity—v. 11.
2. The two—divinity and humanity—become a mutual dwelling place:
 - a. The One who is God yet man dwells in the one who is man yet God.
 - b. The one who is man yet God dwells in the One who is God yet man.
- D. The mutual abode produced by the constitution of the divine element into the human element and of the human element into the divine element is the center and reality of the universe—vv. 1-2, 22; cf. Eccl. 1:2.
- E. "The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ as a mingling of divinity and humanity to be His organism and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity"—Inscription on Witness Lee's tomb.

第三週 ■ 週一

晨興餽養

撒下七 12 ~ 14『你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，我也必堅定他的國。他必為我的名建造殿宇；我必堅定他的國位，直到永遠。我要作他的父，他要作我的子。…』

大衛想要建造神的殿，但…神要大衛領悟，他需要神將基督建造到他裏面。因此，撒下七章乃是藉着豫表揭示一個豫言，給我們看見，我們無須為神建造甚麼；我們作不到。我們無法用自己，或用聖經和神學的知識為神建造甚麼。我們需要神將基督建造到我們內在的構成裏，使我們全人被基督重新構成。結果，我們不僅得着改變，更從一種人變化成爲另一種人。

撒下七章簡單的指明，神不需要我們為祂建造甚麼。我們一無所是，一無所有，也一無所能。因此，我們需要基督作到我們裏面。…在這一點上，我們需要再來思考甚麼是神的經綸。神的經綸乃是神要將祂自己在那作祂具體化身的基督裏，作到我們裏面。基督藉着死與復活，已成了賜生命的靈。（林前十五 45 下。）現在我們必須讓神將作為那靈的基督，作到我們裏面的各部分。神越這麼作，我們就越能宣告：『在我，活着就是基督，』以及『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』（腓一 21，加二 20。）（撒母耳記生命讀經，一九五至一九六頁。）

信息選讀

變化是一種新陳代謝的過程，藉着將一些新的元素加到我們裏面，並排除舊元素，而改變我們。這

WEEK 3 — DAY 1

Morning Nourishment

2 Sam. 7:12-14 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son...

David wanted to build God's house, but...God wanted David to realize that he needed God to build Christ into him. Thus, 2 Samuel 7 is the unveiling of a prophecy through typology showing us there is no need for us to build something for God. We simply are not able to do this. We cannot build something for God with ourselves or with our knowledge of the Bible and theology. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. As a result, we are not only changed, but we are transformed from one kind of person into another.

Chapter 7 simply indicates that God does not need us to build anything for Him. We are nothing, we have nothing, and we can do nothing. Therefore, we need Christ to be wrought into our being. At this point we need to consider once again what God's economy is. God's economy is to work Himself into us in Christ as His embodiment. Through death and resurrection Christ has become the life-giving Spirit (1 Cor. 15:45b). Now we need to let God work Christ as the Spirit into every part of our being. The more God does this, the more we will be able to declare, "To me, to live is Christ," and "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Phil. 1:21; Gal. 2:20). (Life-study of 1 & 2 Samuel, pp. 160-161)

Today's Reading

Transformation is a metabolic process that changes us by adding some new element into our being and discharging the old element. This is

可由一個人有健康的臉色，乃是藉着每天合式的喫、消化並吸收食物來說明。…這滋養引起新陳代謝的過程，在這過程裏新元素被帶進來，舊元素被排除。同樣，我們每天都需要接受屬靈的滋養。這滋養會供應新的元素，並帶走舊的東西。逐漸的，我們就長大、改變並成熟；這就是變化。神的經綸就是神將祂自己作到我們裏面，使我們經歷屬靈的消化和吸收這種新陳代謝的過程，而在生命上產生逐漸、內在的改變。

神將祂自己建造到我們裏面，完全是一件生機的事。我們要讓這建造進行，就需要接受、消化並吸收生機的元素。我們屬靈的食物和飲料，就是那生機的、是靈的基督，（約六 51，57，七 37～39，）祂就是賜生命的靈。…今天祂是那靈，是實際、真實、活潑、與我們同在的。…當我們藉着喫基督、喝基督、並呼吸基督而享受…基督，我們裏面就產生新陳代謝的過程，就是屬靈的消化和吸收。藉着這新陳代謝的過程，基督就構成到我們裏面；這構成就是建造。因此，基督現今正將祂自己建造到我們裏面，作我們內裏的構成。這樣建造的結果，就使我們成爲一班特別的人—基督身體的肢體。

召會作爲基督的身體，乃是藉着屬靈新陳代謝的過程而生機的建造起來，這事實上就是耶和華在撒下七章十二至十四節上半，用豫表對大衛所說的豫言。惟有藉着這種過程，人纔能變化成爲神的兒子；也惟有藉着這種過程，屬於人性的（人的後裔）纔能成爲神聖的（神的兒子）。當神告訴大衛，他的後裔要作神的兒子，神是用豫表對大衛豫言這事。這指明人的後裔要成爲神聖的子。這就是今天我們正在經歷的。因此，我們這些在基督裏的信徒，乃是一班特別、奇特的子民。在神眼中，我們是神的珍寶。（撒母耳記生命讀經，二一〇至二一一、二一三頁。）

參讀：撒母耳記生命讀經，第二十四至二十七篇。

illustrated by one's having a healthy complexion through the proper, daily eating, digesting, and assimilating of food...This nourishment causes a metabolic process in which a new element is brought in and the old element is discharged. In like manner, we need to receive spiritual nourishment day by day. This nourishment will supply a new element and then cause the old things to be carried away. Gradually, we will grow, change, and mature. This is transformation. God's economy is just to work Himself into us that we may experience such a metabolic process of spiritual digestion and assimilation that produces a gradual, intrinsic change in life.

God's building Himself into our being is altogether an organic matter. In order for such a building to take place, we need to receive, digest, and assimilate an organic element. Our spiritual food and drink is the organic, pneumatic Christ (John 6:51, 57; 7:37-39), the Christ who is the life-giving Spirit...Today as the Spirit He is real, genuine, living, and present. When we enjoy...Christ by eating, drinking, and breathing Him, a metabolic process, a spiritual digestion and metabolism, takes place within us. Through this metabolic process Christ is constituted into our being. This constitution is the building. Christ, therefore, is building Himself into us as our inner constitution. The issue of such a building is that we become a very particular class of people—the members of the Body of Christ.

This organic building up of the church as the Body of Christ through the process of spiritual metabolism is actually what Jehovah prophesied to David in the way of typology in 2 Samuel 7:12-14a. It is only through this process that human beings can be transformed into sons of God. It is only through this process that something human—the human seed—can become divine—the sons of God. In typology God prophesied to David regarding this when He told David that his seed would be God's son. This indicates that a human seed would become a divine son. This is what we are experiencing today. Therefore, we, the believers in Christ, are a very particular and peculiar people. We are a precious treasure in the eyes of God. (Life-study of 1 & 2 Samuel, pp. 172-174)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24-27

第三週 ■ 週二

晨興餽養

林前三 12『然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造。』

太十三 23『但那撒在好土裏的，就是人聽了道，也領悟了，他就結出果實，有的結了一百倍，有的六十倍，有的三十倍。』

我們都必須運用我們的靈，仰望主並禱告：『主阿，憐憫我，使我不由我天然的組成，用我天然的人，或用任何出於嫉妒、爭競、或忌恨的東西建造你的召會。主，我要用父性情的金，用那救贖、了結、並頂替我之十字架的銀，且用聖靈變化的工作，建造你的召會。我要在調和的靈裏建造召會，在這靈裏我經歷父的性情和子的救贖，至終還有那靈的變化。主，我渴望這樣建造召會。』

在林前三章保羅實際上是告訴哥林多的信徒：『你們是神耕地上的植物。現在你們需要生長基督。你們越長大，就越成為為着神建築的金、銀、寶石。…不要高舉任何事、任何人、或任何道理、作法。只要在包羅萬有的基督這已經立好的惟一根基上建造。但你們要謹慎，不要用任何希臘的事物在這位基督上面建造；乃要用會帶進那靈變化之父的性情和子的救贖來建造。然後召會就會是金的，並且滿了銀和寶石。』（哥林多前書生命讀經，二九四至二九五頁。）

信息選讀

為要在我們裏面建造一個家，基督必須得着材料。一面，這材料是基督自己作元素；另一面，這材料包括一些出自我們人性的東西。

WEEK 3 — DAY 2

Morning Nourishment

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.

Matt. 13:23 But the one sown on the good earth, this is he who hears the word and understands, who by all means bears fruit and produces, one a hundredfold, and one sixtyfold, and one thirtyfold.

We all must exercise our spirit, look to the Lord, and pray, “O Lord, have mercy on me that I would not build Your church with my natural makeup, with my natural being, or with anything of jealousy, strife, or envy. Lord, I want to build Your church with the gold of the Father’s nature, with the silver of the cross which redeems, terminates, and replaces me, and with the transforming work of the Holy Spirit. I want to build the church in the mingled spirit where I experience the Father’s nature and the Son’s redemption, and eventually have the Spirit’s transformation. Lord, I desire to build the church in this way.”

In 1 Corinthians 3 Paul was actually telling the Corinthian believers, “You are plants on God’s farm. Now you need to grow Christ. The more you grow, the more you will become gold, silver, and precious stones for God’s building...Do not exalt anything, anyone, or any doctrine or practice. Simply build upon the all-inclusive Christ as the unique foundation already laid. But take heed not to build upon this Christ with anything Greek; rather build with the Father’s nature and the Son’s redemption, which will result in the Spirit’s transformation. Then the church will be golden and full of silver and precious stones.” (Life-study of 1 Corinthians, p. 245)

Today's Reading

In order to build a home in us, Christ must have the material. On the one hand, this material is Christ Himself as the element; on the other hand, this material includes something from us with our humanity.

（在約翰十四章二十三節）主耶穌說，『人若愛我，…我父也必愛他，並且我們要到他那裏去，同他安排住處。』本節『安排住處』這辭，等於以弗所三章十七節的『安家』。三一神已經進到我們裏面，以祂自己作元素，並以一些出於我們的東西作材料，來作建造的工作。這幾節關於建造的話，含示神在基督裏將祂自己建造到我們裏面，與我們的所是有極大的關係。

這可用馬太十三章撒種者的比喻來說明。種子撒到土壤裏，是憑土壤裏的養分而長大。因此，這種子並非只憑着自己長大；它乃是憑着自己，並憑着土壤裏的養分而長大。結果，種子的出產乃是由種子和土壤的元素所組成。這裏我們看見一個重要的屬靈原則：種子要長大，就必須撒到好土裏。種子若撒到沙地或石頭中間，就不能生長，因為沙地和石頭不能供應必需的養分。

十三章裏的種子是神性，土壤及其養分是人性。在我們裏面有一些養分是神所造的，豫備讓祂進到我們裏面，在我們裏面長大。神造了人的靈，有人的養分。因這緣故，人能相信主並接受祂。…撒到我們裏面的種子乃是作三一神具體化身的基督。…我們供應的養分越多，種子就長得越快，並且越茂盛。

照着聖經，長大等於建造。主耶穌宣告說，祂要建造祂的召會。（太十六18。）這建造是藉着神聖生命的種子在我們裏面的長大而進行的。…三一神這生命的源頭，已在基督裏將祂自己當作一粒種子撒到我們裏面。這種子一進到我們裏面，就結合我們裏面的東西—屬靈的養分，然後開始生長。長大的程度不在於神聖的種子，乃在於我們供應這種子多少的養分。…只有好土（十三8，23）纔能提供足量的養分，讓神聖的種子長大。（撒母耳記生命讀經，二四〇至二四二頁。）

參讀：哥林多前書生命讀經，第二十六至二十七、三十一至三十二篇。

[In John 14:23] the Lord Jesus said, "If anyone loves Me,...My Father will love him, and We will come to him and make an abode with him." The words make an abode in this verse equal make His home in Ephesians 3:17. The Triune God has come into us to do a building work with Himself as the element and also with something from us as the material. The word concerning building in these verses implies that God's building Himself in Christ into us has very much to do with what we are.

This is illustrated by the parable of the sower in Matthew 13. The seed is sown into the soil to grow with the nutrients in the soil. This seed, therefore, does not grow just with itself; it grows with itself and the nutrients in the soil. As a result, the produce is a composition of elements from both the seed and the soil. Here we see an important spiritual principle. In order to grow, the seed must be sown into good soil. If the seed were sown into sand or among stones, it would not grow, because neither sand nor stone can supply the necessary nutrients.

In Matthew 13 the seed is divinity, and the soil with its nutrients is humanity. We have within us certain nutrients created by God as a preparation for His coming into us to grow in us. God has created the human spirit with the human nutrients. For this reason, human beings can believe in the Lord and receive Him. The seed that has been sown into us is Christ as the embodiment of the Triune God...The more nutrients we supply, the faster the seed will grow and the more it will flourish.

According to the Bible, growth equals building. The Lord Jesus declared, "I will build My church" (16:18). This building takes place by the growth of the divine seed within us. The Triune God, the source of life, has sown Himself in Christ as a seed into our being. Once this seed comes into us, it meets something within us—our spiritual nutrients—and it begins to grow. The degree of growth depends not on the divine seed but on how many nutrients we afford this seed...Only the good soil (13:8, 23) affords the adequate nutrients for the growth of the divine seed. (Life-study of 1 & 2 Samuel, pp. 196-197)

Further Reading: Life-study of 1 Corinthians, msgs. 26-27, 31-32

第三週 ■ 週三

晨興餽養

弗三 14『因這緣故，我向父屈膝。』

16～17『願祂…藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏…。』

19『…使你們被充滿，成爲神一切的豐滿。』

我們在基督裏生根，就使祂能安家在我們心裏。（弗三 16～19。）在以弗所三章使徒禱告，求父神藉着靈神，叫信徒得以加強到裏面的人裏，使子神—基督—安家在他們心裏，就是佔有他們的全人，叫他們被充滿，成爲神一切的豐滿。（14～19。）『安家』這個辭，在原文裏只是一個字，katoikeo，卡托依奇歐。這字基本的意思是在住所裏安頓下來，安排住處。（李常受文集一九八四年第三冊，六四四頁。）

信息選讀

我們的神…乃是三一神。…父神藉着靈神來運用祂的權柄，叫我們得以加強到裏面的人裏，使子神深深安家在我們心裏。…聖經教導說，基督不僅在我們裏面，（西一 27，）祂也向下安家在我們心裏。祂使自己定居在我們心裏。

我們住在（三一神）裏面，就給祂一條路三一的住在我們裏面。三一神現今住在我們裏面，因此我們已經生根在祂裏面。我們生根在祂裏面，父神就作工，藉着靈神來加強我們，使子神基督深深安家在我們心裏；我們的心是由心思、（來四 12、）意志、

WEEK 3 — DAY 3

Morning Nourishment

Eph. 3:14 For this cause I bow my knees unto the Father.

16-17 That He would grant you...to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

19...That you may be filled unto all the fullness of God.

We are rooted in Christ so that He may make His home in our hearts (Eph. 3:16-19). In Ephesians 3 the apostle prays that God the Father would grant the believers to be strengthened through God the Spirit into their inner man, that Christ, God the Son, may make His home in their hearts, that is, to occupy their entire being, that they might be filled unto all the fullness of God (vv. 14-19). The phrase make His home is only one word in the Greek, katoikeo. This Greek word basically means to settle down in a dwelling, to make a dwelling place. (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 475)

Today's Reading

[Our God is the Triune God]. God the Father is exercising His authority through God the Spirit to strengthen us into the inner man, that God the Son may make His home deep down in our hearts...The Bible teaches that Christ is not only in us (Col. 1:27) but that He is also making His home downward in our heart. He is housing Himself in our heart.

Our abiding in [the Triune God] affords Him a way to abide in us triunely. The Triune God is now abiding in us, so we have been rooted into Him. While we are rooted into Him, the Father works to strengthen us through God the Spirit so that God the Son, Christ, may make His home deep down in our heart, which is composed of our mind (Heb. 4:12),

（徒十一 23、）情感、（約十六 6， 22、）和良心（來十 22）組成的。在祂開始安家是我們心裏以前，我們的心思、情感、意志、和良心裏沒有祂。然而，等我們開始求父神使我們得以加強到裏面的人裏，基督就逐漸開始佔有我們的心思，接管我們的情感和意志，並佔有我們的整個良心。

我們的心就像一所房子，有四個房間，這些房間就是心思、情感、意志和良心。基督渴望佔有我們心中的每個房間，以及每個房間的每個角落。祂向下安家是我們心裏，我們就剛強的與眾聖徒一同領畧基督的闊、長、高、深。（弗三 18。）…這些量度都是描述無限無量的基督，祂的量度乃是宇宙的量度。…我們只有和眾聖徒在一起，纔能領畧祂宇宙的量度。至終，我們認識基督那超越知識的愛，叫我們被充滿，成爲神一切的豐滿。（19。）我們被充滿，成爲神一切的豐滿，就是完全進入美妙、奇妙、包羅萬有的三一神裏面。我們完全進入三一神裏面，就進入整個新耶路撒冷的構成裏。

在馬太十六章十八節，主耶穌應許祂要建造祂的召會。要這應許得着實現，召會必須進入一種景況，許多聖徒得有基督深深安家在他们心裏，使他們全人裏面被基督這三一神的具體化身所浸透，讓基督得着並佔有他們全人的每一角落，每一通路。這是對三一神的主觀經歷，也是三一神與祂所揀選並救贖之人的調和。這就是神性與人性調和，神聖的神與祂所救贖的人組合，…稱爲新耶路撒冷。我們已進入三一神裏面，現今仍在進入。…我們越進入，祂就越深入。至終，祂進入我們裏面的人到一個程度，使祂自己定居在我們全人的每個角落和通路裏。（李常受文集一九八四年第三冊，六四四至六四七頁。）

參讀：神新約的經綸，第三十九章。

will (Acts 11:23), emotion (John 16:6, 22), and conscience (Heb. 10:22). Before He began to make His home in our heart, our mind, emotion, will, and conscience were devoid of Him. However, since we began to pray that God the Father would strengthen us into the inner man, Christ gradually began to occupy our mind, take over our emotion and will, and possess our entire conscience.

Our heart is like a house that has four rooms, and these rooms are the mind, the emotion, the will, and the conscience. Christ has the desire to occupy every room of our heart and every corner of every room. As He makes His home downward in our heart, we become strong to apprehend with all the saints the breadth, length, height, and depth of Christ (Eph. 3:18)...All these dimensions describe the immeasurable Christ, whose dimensions are the dimensions of the universe...We can only apprehend His universal dimensions with all the saints. Eventually, we know the knowledge-surpassing love of Christ, that we may be filled unto all the fullness of God (v. 19). When we are filled unto all the fullness of God, this is the complete entering into this wonderful, marvelous, all-inclusive Triune God. When we enter into the Triune God completely, we have entered into the entire constitution of the New Jerusalem.

In Matthew 16:18 the Lord Jesus promised that He would build His church. In order for this to be realized, the church has to enter into a state where so many saints will have Christ making His home deep down in their heart so that their entire being would be saturated within with Christ as the embodiment of the Triune God, possessing and occupying every corner and every avenue of their entire being. This is the subjective experience of the Triune God and is the very mingling of the Triune God with His chosen and redeemed people. This is divinity mingled with humanity, the composition of the divine God with His redeemed people, which is termed the New Jerusalem...We have entered into the Triune God, and we are still entering...The more we enter, the more He deepens. Eventually, He gets into our inward being to such an extent that He has housed Himself in every corner and avenue of our entire being. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 476-477)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 39

第三週 ■ 週四

晨興餽養

弗三 17『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

林前三 12『然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造。』

一個人可以合乎神的心，卻仍是空虛的，沒有神作到他的心裏。在撒下七章，神似乎是說，『大衛，你是合乎我心的人，但你需要我作到你的心裏。你需要我建造到你裏面，使你在生命和性情上成爲我。你光是作合乎我心的人是不敷的。你必須能說，「在我，活着就是神。」』

大衛的墮落說明一個事實，就是我們即使是合乎神心的人，若沒有神作到我們裏面，我們就不比別人更好。…我們若看見神渴望將祂自己作到祂所揀選的人裏面，並看見這就是我們的需要；那麼，我們工作的目標就會是供應人基督，好叫三一神能將祂自己建造到他們裏面。（撒母耳記生命讀經，二四五至二四六頁。）

信息選讀

今天在主的恢復裏，我們的工作乃是將神供應給人。的確，我們必須拯救罪人，餽養並成全聖徒；然而，最重要的事乃是要將神供應給人。我們所供應的神，不僅是建造的神，祂也是被建造的神。我們若不這樣供應神，我們的工作就是木、草、禾稈。（林前三 12。）

我要請你們重新考量你們爲主所作的工。你可能打開了一個區域，或帶了許多人歸神；但我要問你們一個問題：有多少作三一神具體化身的基督作到

WEEK 3 — DAY 4

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

1 Cor. 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble.

One may be according to God's heart but still be empty, not having God wrought into his heart. In 2 Samuel 7 God seemed to be saying, "David, you are a man according to My heart, but you need Me to be wrought into your heart. You need Me to be built into your being to make you Me in life and in nature. It is not adequate for you to be according to My heart. You must be able to say, "To me to live is God.""

The fall of David illustrates the fact that even if we are a person according to God, if we do not have God wrought into us, we are no better than others... If we realize that God desires to work Himself into His chosen people and if we realize that this is what we all need, then the goal of our work will be to minister Christ to others so that the Triune God may build Himself into their being. (Life-study of 1 & 2 Samuel, p. 200)

Today's Reading

Our work in the recovery today is to minister God to people. Yes, we need to save sinners and to feed the saints and perfect them. The crucial matter, however, is that we minister God to others. The God whom we minister is not just the building God—He is also the builded God. If we fail to minister God in this way, our work will be wood, grass, and stubble (1 Cor. 3:12).

I would ask you to reconsider the work you are doing for the Lord. Perhaps you have opened up a region or have brought many people to God. But I ask you this question: How much of Christ as the embodiment of the Triune God has

你所帶來歸神的人裏面？我們若誠懇真實，就會謙卑下來，承認沒有太多的三一神作到那些我們帶來歸神的人裏面。因此，我們必須實行一件事，就是供應經過過程的三一神到人裏面，使祂將祂自己建造到他們裏面的人裏。在我們工作的每一面一傳揚福音、餵養信徒、成全聖徒，其內在的元素必須是將建造和被建造的神供應給人。我催促你們向主禱告，求祂教導你們這樣作工。

經過過程的三一神已具體化身在基督裏，並實化為終極完成的靈。這是我們所敬拜、傳揚、並供應給人的神。今天祂正將祂自己建造到祂所救贖的人裏面，為要以祂自己為元素，並用出於他們蒙救贖並拔高之人性的東西，來產生一個家。這家就是召會，基督的身體。這家是那作為三一神具體化身，並實化為那靈之基督的擴大、擴展。我們實行神命定之路的四個步驟—生、養、成全和建造時，我們的工作必須建立在經過過程之三一神的根基上；祂正將祂自己建造到祂所揀選的人裏面。

在林前三章十二節保羅說，建造的材料有兩類：一類是木、草、禾稈，乃是屬人的、屬世的；另一類是金、銀、寶石，乃是寶貴的珍寶、經過變化的材料。我們若用木、草、禾稈，就是用來自我們天然背景的成就，或是天然的生活方式建造，就會損傷召會。（17。）我們應當用金、銀、寶石—分別表徵神、基督、那靈—來建造召會。以這些材料建造召會，就是以經過過程並終極完成的三一神建造召會。當我們以經過過程並終極完成的三一神建造召會時，實際上不是我們在建造，乃是神藉着我們在建造，使用我們作憑藉，將祂自己分賜並輸供到人裏面。（撒母耳記生命讀經，二四六至二四七、一九七至一九八頁。）

參讀：以弗所書生命讀經，第三十三篇；撒母耳記生命讀經，第三十篇。

been wrought into those whom you have brought to God? If we are sincere and genuine, we will humble ourselves and confess that not very much of the Triune God has been wrought into the ones we have brought to God. Therefore, we need to practice one thing—to minister the processed Triune God into others so that He may build Himself into their inner man. In every aspect of our work—preaching the gospel, feeding the believers, perfecting the saints—the intrinsic element must be that we minister the building and builded God to others. I would urge you to pray that the Lord would teach you to work in this way.

The processed Triune God is embodied in Christ and realized as the consummated Spirit. This is the God whom we worship, preach, and minister to others. Today He is building Himself into His redeemed people in order to produce a house with Himself as the element and also with something from their redeemed and uplifted humanity. This house is the church, the Body of Christ. This house is the enlargement, the expansion, of Christ, the embodiment of the Triune God realized as the Spirit. As we carry out the God-ordained way in the four steps of begetting, nourishing, perfecting, and building, our work must be based upon the processed Triune God, who is building Himself into His chosen people.

In 1 Corinthians 3:12 Paul says that there are two categories of building material—wood, grass, and stubble, which are human and worldly, and gold, silver, and precious stones, which are precious treasures and transformed materials. If we build the church with wood, grass, and stubble—with the attainments that come from our natural background or with the natural way of living—we will mar the church (v. 17). We should build the church with gold, silver, and precious stones, signifying respectively God, Christ, and the Spirit. To build the church with these materials is to build the church with the processed and consummated Triune God. When we build the church with the processed and consummated Triune God, it is not actually we who are building. Rather, God is building through us, using us as a means to dispense and transmit Himself into people. (Life-study of 1 & 2 Samuel, pp. 200-201, 162)

Further Reading: Life-study of Ephesians, msg. 33; Life-study of 1 & 2 Samuel, msg. 30

第三週 ■ 週五

晨興餽養

撒下七 14『我要作他的父，他要作我的子…。』

羅一 3~4『論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，按聖別的靈說，是從死人的復活，以大能標出為神的兒子。』

在撒下七章十二節神題到大衛的後裔，在十四節上半祂說，『我要作他的父，他要作我的子。』…這些經節清楚揭示，人的後裔，就是人的兒子，能成為神的兒子。這含示神的目的，是要使祂自己成為人，為要使人在生命和性情上（但不在神格上）成為神。這樣的含示意義極其重大。…新耶路撒冷，就是聖經的終極完成，乃是神成為人，並且人在生命和性情上（但不在神格上）成為神；神和人調和在一起，成為一個實體。（撒母耳記生命讀經，二四八至二四九頁。）

信息選讀

聖經啓示一位奇妙、美妙者—神人耶穌基督。這一位既是神的兒子，也是人的兒子。有一次，法利賽人聚集的時候，主耶穌問他們說，『論到基督，你們怎麼看？祂是誰的子孫？』（太二二 41~42 上。）他們說，『是大衛的。』（42 下。）祂接着對他們說，『這樣，大衛在靈裏怎麼還稱祂為主…？大衛既稱祂為主，祂怎麼又是大衛的子孫？』（43, 45。）法利賽人不知道為甚麼，他們無法回答。這裏主耶穌指明，祂這大衛的後裔，乃是神的兒子；這正是撒下七章十二至十四節上半所啓示的。

WEEK 3 — DAY 5

Morning Nourishment

2 Sam. 7:14 I will be his Father, and he will be My son...

Rom. 1:3-4 Concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

In 2 Samuel 7:12 God spoke of David's seed, and in verse 14a He said, "I will be his Father, and he will be My son..."...These verses clearly unveil that a seed of man, that is, a son of a man, can become the Son of God. This implies that God's intention is to make Himself man in order to make man God in life and in nature but not in the Godhead. Such an implication is exceedingly great...The New Jerusalem, the ultimate consummation of the Bible, involves God becoming man and man becoming God in life and in nature but not in the Godhead, and God and man being mingled together to be one entity. (Life-study of 1 & 2 Samuel, p. 203)

Today's Reading

The Bible reveals a wonderful, marvelous person—Jesus Christ, the God-man. This One is both the Son of God and the Son of Man. On one occasion when the Pharisees were gathered together, the Lord Jesus questioned them, saying, "What do you think concerning the Christ? Whose son is He?" (Matt. 22:41-42a). When they said to him "David's," He went on to say to them, "How then does David in spirit call Him Lord...? If then David calls Him Lord, how is He his son?" (vv. 43, 45). The Pharisees could not understand this, and they were not able to answer Him. Here the Lord Jesus was indicating that He, the son of David, was the Son of God—the very matter revealed in 2 Samuel 7:12-14a.

撒下七章所啓示的，保羅在羅馬一章三至四節加以解釋；他告訴我們，基督這大衛的後裔，已被標出為神的兒子。…這就是神成為人，為要使人在生命和性情上（但不在神格上）成為神的奧祕。…在基督裏，神構成到人裏面，人也構成到神裏面；神與人已調和在一起，成了一個實體，稱為神人。

神在基督裏正將祂自己構成到人裏面，將祂自己作成人的元素。因此，我們這些人就由神的元素所構成。這意思是，神聖的元素建造到我們人的元素裏，這兩種元素彼此調和。不僅神那神聖的元素構成到我們裏面，人的元素也構成到神裏面。當神的元素構成到我們的人性裏，我們就在生命和性情上（但不在神格上）成為神。當人的元素構成到神裏面，神就成為人。這就是新約中所啓示的建造。

這樣的啓示該成為管制我們領會神和神建造的原則。當我們談論召會的建造，或是身體的建造，我們必須領悟，這建造乃是神的元素構成到人的元素裏，以及人的元素構成到神的元素裏。因此，這建造是神的元素與人的元素彼此的構成。這樣的構成使神的元素和人的元素成為一個實體。這就是召會的建造，也就是基督身體的建造。

今天我們為主作工，應該有分於這建造。這意思是，我們的工作必須是這相互構成的一部分。我們的工作若與這相互構成無關，那麼在神眼中，我們的工作就像是木、草、禾稈。（林前三12。）但我們的工作若是這相互構成的一部分，神就要看我們的工作是金、銀、寶石，要終極完成於用金子、珍珠、寶石所建造的新耶路撒冷。（啓二一2，11，18～21。）（撒母耳記生命讀經，二五〇至二五二頁。）

參讀：撒母耳記生命讀經，第二十八至三十一篇。

What is revealed in 2 Samuel 7 is expounded by Paul in Romans 1:3-4, where he tells us that Christ, a descendant of David, has been designated the Son of God...This is the mystery of God becoming man to make man God in life and in nature but not in the Godhead...In Christ God has been constituted into man, man has been constituted into God, and God and man have been mingled together to be one entity, which is called the God-man.

God in Christ is constituting Himself into man, making Himself the element of man. Thus, we human beings are constituted with a divine element. This means that a divine element is built into our human element, and the two elements are mingled with each other. Not only is God's divine element constituted into us—the human element is constituted into God. As the divine element is constituted into our humanity, we become God in life and in nature but not in the Godhead. As the human element is constituted into God, God becomes man. This is the building revealed in the New Testament.

Such a revelation should become a principle that governs our understanding of God and of God's building. When we talk about the building up of the church or about the building up of the Body, we need to realize that this building is a constitution of the divine element into the human element and of the human element into the divine element. This building, therefore, is a constitution of the divine element and of the human element into each other. Such a constitution makes the divine element and the human element one entity. This is the building of the church, the building of the Body of Christ.

As we work for God today, we should participate in this building. This means that our work must be part of this mutual constitution. If our work is not related to this mutual constitution, then in the eyes of God our work is like wood, grass, and stubble (1 Cor. 3:12). But if our work is a part of this mutual constitution, God will regard our work as gold, silver, and precious stones, which will consummate in the New Jerusalem built with gold, pearl, and precious stones (Rev. 21:2, 11, 18-21). (Life-study of 1 & 2 Samuel, pp. 204-206)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 28-31

第三週 ■ 週六

晨興餽養

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

18～19『牆是用碧玉造的，城是純金的，如同明淨的玻璃。城牆的根基是用各樣寶石裝飾的…。』

聖經中神聖啓示的總結乃是一個建造，就是新耶路撒冷。這建造是神性與人性的調和，由啓示錄二十一章所描述的新耶路撒冷所證明。三節題到新耶路撒冷是『神的帳幕』；二十二節也說，『我未見城內有殿，因主神全能者和羔羊為城的殿。』新耶路撒冷是神的帳幕，是為給神居住；神和羔羊是殿，是為給蒙救贖的聖徒居住。這指明新耶路撒冷乃是神與人相互的居所。不僅如此，這建造也是人的組成。城門是珍珠，門上寫着以色列十二個支派的名字；（12；）十二根基上有羔羊十二使徒的十二個名字。（14。）這清楚指明，新耶路撒冷是三一神（祂是素質、中心和普及）與祂所救贖之人的組成。（撒母耳記生命讀經，二四三至二四四頁。）

信息選讀

新耶路撒冷是神性與人性調和在一起，成為一個實體的組成。一切的組成分子都有相同的生命、性情和構成，因此是一個團體人。…這二者一神與人，人與神，藉着調和在一起而建造在一起；這就是神建造的完成和總結。我們都需要看見這異象。（撒母耳記生命讀經，二四四頁。）

WEEK 3 — DAY 6

Morning Nourishment

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

18-19 And the building work of its wall was jasper; and the city was pure gold, like clear glass. The foundations of the wall of the city were adorned with every precious stone...

The conclusion of the divine revelation in the Bible is a building, the New Jerusalem. This building is a blending and mingling of divinity with humanity. This is proved by the description of the New Jerusalem in Revelation 21. Verse 3 refers to the New Jerusalem as “the tabernacle of God,” and verse 22 says, “I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.” The New Jerusalem as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in. This indicates that the New Jerusalem will be a mutual dwelling place for God and man. Furthermore, this building is a composition of human beings. The gates are pearls inscribed with the names of the twelve tribes of the sons of Israel (v. 12), and on the twelve foundations are the twelve names of the twelve apostles of the Lamb (v. 14). This indicates clearly that the New Jerusalem is a composition of the Triune God, who is the essence, center, and universality, and God’s redeemed people. (Life-study of 1 & 2 Samuel, pp. 198-199)

Today's Reading

The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity. All the components have the same life, nature, and constitution and thus are a corporate person...These two, God and man, man and God, are built up together by being blended and mingled together. This is the completion, the consummation, of God’s building. We all need to see this vision. (Life-study of 1 & 2 Samuel, p. 199)

（神有三方面的神聖建造，就是召會、基督的身體、並新耶路撒冷。）新耶路撒冷乃是神聖建造的第三方面。（我們需要藉着喝那靈，就是湧流之三一神作生命水的河，並喫基督，就是得勝之獅子羔羊作生命樹，連同祂豐富、新鮮的供應，以父神作其純金基礎、子神作其珍珠門、並靈神所化成之其寶石牆，裝飾並完成新耶路撒冷。）…啓示錄二十一章二節說，『新婦妝飾整齊，等候丈夫。』…新耶路撒冷…乃是用精金、珍珠、寶石，就是用三一神作元素、作成分來裝飾的。

保羅在林前三章九節說，『你們是神的耕地，神的建築。』接着在十節，他就說，『我照神所給我的恩典，好像一個智慧的工頭，立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。』保羅的意思是，我已經立好根基，沒有人能再立了，你只需要在上面建造。但你必須當心，你在上面若用木、草、禾稈建造，乃是損傷神的建造；你必須用金、銀、寶石建造。

今天，我們不是在這裏毀壞基督的身體，我們乃是在裝飾。我不敢帶着肉體來建造新耶路撒冷，那是毀壞新耶路撒冷。我不敢帶着我的意見、舊我、愛好、看法來建造新耶路撒冷。我只願意恐懼戰兢，帶着父神如同精金，帶着子神如同珍珠，帶着靈神所化成的寶石，來裝飾這神聖的建造。這必須是我們每個人生活的態度。（李常受文集一九九四至一九九七年第五冊，三七一至三七二、三六五頁。）

參讀：如何作同工與長老，並如何履行同工與長老的義務，第六篇。

The New Jerusalem is [an] aspect of the divine building. We need to adorn and consummate the New Jerusalem with God the Father as its golden base, God the Son as its pearl gates, and God the Spirit for its wall of precious stones by drinking the Spirit, the flowing Triune God, as the river of water of life and eating Christ, the overcoming Lion-Lamb, as the tree of life with His rich and fresh supply...Revelation 21:2 says that the New Jerusalem was “prepared as a bride adorned for her husband.”...It is adorned with pure gold, pearls, and precious stones, that is, with the Triune God as the elements.

Paul says, “You are God’s cultivated land, God’s building.” (1 Cor. 3:9). Then in verse 10 he goes on to say, “According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.” What Paul meant was: “I have already laid a foundation; no one else needs to lay another foundation. All you have to do is to build upon that which has been laid. But you have to be careful. If you build upon the foundation with wood, grass, and stubble, you are marring God’s building. You need to build with gold, silver, and precious stones.”

Today we are here not to destroy the Body of Christ; rather, we are adorning it. I dare not bring my flesh with me to build the New Jerusalem; that is to destroy the New Jerusalem. I dare not bring my opinions, my old “I,” my preferences, and my views to build the New Jerusalem. I simply want to be in fear and trembling to adorn the divine building with God the Father as the pure gold, God the Son as the pearl, and God the Spirit for the wall of precious stones. All of us must have this kind of attitude in our living. (CWWL, 1994-1997, vol. 5, “How to Be a Co-worker and an Elder and How to Fulfill Their Obligations,” pp. 293-294)

Further Reading: CWWL, 1994-1997, vol. 5, “How to Be a Coworker and an Elder and How to Fulfill Their Obligations,” ch. 6

第三週詩歌

WEEK 3 — HYMN

768

終極的顯出一神中心的思想

7 7 7 7 (英 972)

F 大調

4/4

F B^b F C₇ F C₇ F C₇ F
3 · 2 1 4 | 3 · 2 1 - | 2 · 1 7 6 | 5 · 4 3 - |

一 阿，神中心的觀念，乃是與人相結聯，

B^b F C₇[#] Dm F Gm C₇ F
3 · 2 1 4 | 3 · 2 1 1 | 2 4 3 2 | 1 - - - ||

祂來作人的一切，使祂計畫得成全。

二 人是被造的瓦器，有靈、有魂也有體；
人可取神作生命，藉此與神成爲一。

三 藉着生命的流通，人變寶石爲神用；
適合爲神造居所，讓神彰顯祂光榮。

四 這是聖城神所建，這是居所神所羨；
這是新耶路撒冷，完滿成全神心願。

五 這是眾聖的建造，這是神、人的相調；
原是父神所籌畫，滿足神、人的需要。

六 神和羔羊的寶座，在這榮耀的居所；
從這掌權的中心，流出聖靈生命河。

七 基督乃是生命樹，長在河的兩岸處；
結出神聖生命果，供應眾聖作食物。

八 神在基督裏作光，透過全城來照亮；
死亡之夜全驅盡，神聖之光照輝煌。

九 神在人裏，人在神，互爲居所來藏身；
人的內容乃是神，神的表現乃是人。

Lo, the central thought of God

Ultimate Manifestation — God's Central Thought

972

1. Lo, the cen - tral thought of God Is that He be one with man;
He to man is ev - erything That He might ful - fill His plan.

2. Earthen vessel man was made—
Body, soul, and spirit too,
God as life that he may take
And with Him have oneness true.

3. By the flow of life divine,
Man becomes a precious stone
Fit for building God's abode,
That His glory might be known.

4. 'Tis the city God hath built,
'Tis the dwelling God requires,
'Tis the new Jerusalem
Which fulfills His heart's desires.

5. 'Tis the building of the saints,
'Tis the blend of God and man,
Purposed by the Father's will
Long before the world began.

6. In its center, as its pow'r,
Is the throne of Christ and God,
Whence doth flow the stream of life
As the Spirit's living flood.

7. Christ, the tree of life, is there
In the flowing of the stream,
Yielding fruit of life divine
As the food of life supreme.

8. God in Christ, the glorious light,
Thru the city brightly shines,
Scattering all the deathly night
With its light of life divine.

9. God in man and man in God
Mutual dwelling thus possess;
God the content is to man,
And the man doth God express.

