

第七週

神完整救恩的兩面— 法理的救贖加上生機的拯救

詩歌：附 6

讀經：羅五 10, 21, 約一 12 ~ 13, 彼前二 25,
羅六 19, 22, 林後四 16, 三 18, 弗四 15 ~
16, 羅八 28 ~ 29, 腓三 20 ~ 21

【週一、週二】

壹 神完整的救恩有兩面—法理的一面和生機的一面—羅五 10, 21, 約一 12 ~ 13, 彼前二 25, 羅六 19, 22, 林後四 16, 三 18, 弗四 15 ~ 16, 羅八 28 ~ 29, 腓三 20 ~ 21:

一 神救恩法理的一面，乃是在客觀一面由在肉體裏的基督在祂地上職事物質的範圍裏完成的一約一 14, 西一 22:

- 1 這是照着神的義—羅一 17 上, 三 21 ~ 26, 九 30 ~ 31。
- 2 這是藉着基督在十字架上救贖的死，滿足了神公義律法對罪人的一切要求—加三 13, 彼前二 24, 林後五 21, 來九 12。
- 3 基督成就祂地上的職事，完成了神法理的救贖，結

Week Seven

The Two Aspects of God's Complete Salvation— Judicial Redemption Plus Organic Salvation

Hymns: 9006;

God, the Salvation in Thy life
(To the tunes of Hymns, #837)

Scripture Reading: Rom. 5:10, 21; John 1:12-13; 1 Pet. 2:25;
Rom. 6:19, 22; 2 Cor. 4:16; 3:18; Eph. 4:15-16; Rom. 8:28-29; Phil.
3:20-21

§ Day 1 & Day 2

I. **God's complete salvation is of two aspects—the judicial aspect and the organic aspect—Rom. 5:10,21; John 1:12-13; 1 Pet. 2:25; Rom. 6:19, 22; 2 Cor. 4:16; 3:18; Eph. 4:15-16; Rom. 8:28-29; Phil. 3:20-21:**

A. The judicial aspect of God's salvation was accomplished in the physical realm of Christ's earthly ministry objectively by Christ in His flesh—John 1:14; Col. 1:22:

1. It is according to the righteousness of God—Rom. 1:17a; 3:21-26; 9:30-31.
2. It is through God's fulfilling of all the requirements of His righteous law on sinners by Christ's redemptive death on the cross—Gal. 3:13; 1 Pet. 2:24; 2 Cor. 5:21; Heb. 9:12.
3. Christ carried out His earthly ministry by accomplishing God's judicial

果在客觀方面使神：

- a 赦免信徒的罪—路二四 47，弗一 7。
- b 洗淨信徒的罪—來一 3。
- c 稱義信徒—羅三 24 ~ 25。
- d 叫原是神仇敵的信徒與祂自己和好—五 10 上。
- e 叫信徒在地位上成爲聖別歸祂自己，作祂聖別的子民—林前一 2，來十三 12，十 29。

二 神法理的救贖乃是神完整救恩的手續，使信徒有分於神生機的拯救，就是神完整救恩的目的—羅五 21。

三 神生機拯救的一切項目，不是在法理和客觀一面由在肉體裏的基督在祂地上的職事裏完成的，乃是在生機和主觀一面由那賜生命之靈的基督在祂天上的職事裏完成的一林前十五 45 下。

貳 神救恩生機的一面，乃是在主觀一面由那賜生命之靈的基督在祂天上職事神聖奧祕的範圍裏，完成以下八步：

【週三】

一 重生乃是神整個救恩的中心，也是神的救恩在生機方面的開始：

- 1 重生是神聖生命的繁生，將神的生命分賜給信徒，由神的靈在蒙救贖之信徒的靈裏，把信徒重生再造—約三 6 下。
- 2 這是藉着基督的復活，使祂將祂的生命分賜到信徒裏面作權柄，叫他們成爲神親生的兒女，作祂的種類—彼前一 3，約一 12 ~ 13。

redemption with the following objective results:

- a. The forgiveness of the believers' sins—Luke 24:47; Eph. 1:7.
- b. Washing away the believers' sins—Heb. 1:3.
- c. Justifying the believers—Rom. 3:24-25.
- d. Reconciling the believers, who were His enemies, to Himself—5:10a.
- e. Sanctifying the believers in their position unto Himself as His holy people—1 Cor. 1:2; Heb. 13:12; 10:29.

B. God's judicial redemption is the procedure of God's complete salvation for the believers to participate in God's organic salvation as the purpose of the complete salvation of God—Rom. 5:21.

C. All the items of God's organic salvation are carried out not by Christ in the flesh in His earthly ministry judicially and objectively but by Christ as the life-giving Spirit in His heavenly ministry organically and subjectively—1 Cor. 15:45b.

II. The organic aspect of God's salvation is carried out in the divine and mystical realm of Christ's heavenly ministry subjectively by Christ as the life-giving Spirit in the following eight steps:

§ Day 3

A. Regeneration is the center of God's complete salvation and the commencement of God's salvation in its organic aspect:

- 1. It is the propagation of the divine life by the imparting of God's life into the believers to regenerate and re-create the redeemed believers in their spirit by the Spirit of God—John 3:6b.
- 2. It is through the resurrection of Christ that He may impart His life into the believers as the authority for them to be the children of God, begotten of God as His species—1 Pet. 1:3; John 1:12-13.

3 藉着重生，信徒在他們天然屬人的生命之外，得着永遠神聖的生命—約三 15，36。

【週四】

二 牧養中的餵養乃是神聖生命的滋養：

- 1 餵養乃是重生的繼續，是藉着基督保養與顧惜而牧養祂的羣羊，使祂的羊在神聖生命中長大，達到成熟—弗五 29，約十 10 ~ 11，14 ~ 16，二一 15 ~ 17，來十三 20，彼前五 4，二 25。
- 2 餵養使纔生的嬰孩（初信者）得着滋養，好叫他們藉着神話中之奶的供應，漸漸長大而得救—2 節。
- 3 餵養的結果是信徒在神聖生命上成熟，而得着變化，並模成基督的形像—林後三 18，羅十二 2，八 29。
- 4 餵養也是藉着信徒為着建造基督的身體彼此牧養，而完成神永遠的經綸並達成神永遠的定旨—弗四 11 ~ 16，約二一 15 ~ 17，彼前五 2 ~ 3。

三 在性情上的聖別使信徒被神聖的性情所構成：

- 1 這是那些在神聖生命中長大的信徒裏面的聖化，乃是藉着聖靈，就是生命的靈，在他們性情裏的工作—羅十五 16，八 2。
- 2 信徒被神的神聖、聖別性情所聖別，使他們成聖歸神，而成就神揀選他們的目的—彼後一 4，弗一 4。
- 3 性情上的聖別含示變化—羅六 19，22。
- 4 聖別要終極的顯於新耶路撒冷這聖城—啓二一 2，10，二二 19。

3. Through regeneration the believers have the eternal, divine life of God in addition to their natural, human life—3:15, 36.

§ Day 4

B. Feeding in shepherding is the nourishment of the divine life:

1. Feeding is the continuation of regeneration through Christ's shepherding His flock by nourishing and cherishing that His sheep may grow in the divine life unto maturity—Eph. 5:29; John 10:10-11, 14-16; 21:15-17; Heb. 13:20; 1 Pet. 5:4; 2:25.
2. Feeding nourishes the newborn babes (new believers) that they may grow and be saved gradually through the supply of the milk in the word of God—v. 2.
3. Feeding results in the believers' maturity in the divine life unto transformation and conformation to the image of Christ—2 Cor. 3:18; Rom. 12:2; 8:29.
4. Feeding is also by the believers through the mutual shepherding for the building up of the Body of Christ for the accomplishment of God's eternal economy and the achievement of God's eternal purpose—Eph. 4:11-16; John 21:15-17; 1 Pet. 5:2-3.

C. Dispositional sanctification constitutes the believers with God's divine nature:

1. It is an inward sanctifying of the believers who are growing in the divine life by the working of the Holy Spirit, the Spirit of life, in their disposition—Rom. 15:16; 8:2.
2. The believers are sanctified with the divine, holy nature of God for them to be holy unto God and thus fulfill God's purpose in choosing them—2 Pet. 1:4; Eph. 1:4.
3. Dispositional sanctification implies transformation—Rom. 6:19, 22.
4. Sanctification will ultimately be manifested in the New Jerusalem as the holy city—Rev. 21:2, 10; 22:19.

四 更新是神新造的過程：

- 1 信徒被聖靈聖化時，自然就被更新—林後五 17。
- 2 更新乃是重生之洗滌的繼續，也是基於一直在進行之聖別的過程，使信徒成為新的。
- 3 更新的完成是：
 - a 藉着更新的靈調着由基督內住之信徒重生的靈而成為一靈，擴展到信徒的心思裏，以更新他們全人，使他們作新人的肢體—多三 5，弗四 23。
 - b 藉着信徒在復活裏在生命的新樣中生活行動—羅六 4，弗四 22 ~ 24，腓一 19 ~ 21。
- 4 更新乃是藉着信徒受環境中苦難的銷毀—林後四 16。
- 5 信徒必須徹底而完全的被更新，使他們能實際的成為屬於神、並為着神之真正的新造—加六 15。
- 6 更新使信徒成為像新耶路撒冷一樣的新—啓二一 2。

五 變化是在神聖生命中新陳代謝的過程：

- 1 這過程變化信徒的全人，開始於心思的更新，使他們完全有分於神的神性—羅十二 2。
- 2 變化不是任何一種外面的改正或調整，乃是一種新陳代謝的作用，藉着將基督神聖生命的元素加到信徒裏面，而在外面彰顯出基督的形像。
- 3 變化得以完成，是藉着主靈（是靈的基督）將信徒變化成為基督榮耀的形像—林後三 18。
- 4 信徒應當憑着靈活着、憑着靈而行，（加五 16，

D. Renewing is the process of God's new creation:

1. The believers are spontaneously renewed when they are sanctified by the Holy Spirit—2 Cor. 5:17.
2. Renewing is the continuation of the washing of regeneration and is based upon the ongoing process of sanctification, making the believers new.
3. Renewing is carried out:
 - a. By the renewing Spirit mingling with the believers' regenerated spirit indwelt by Christ as one spirit to spread into the believers' mind to renew their entire being as a member of the new man—Titus 3:5; Eph. 4:23.
 - b. By the believers' walking in the newness of life in resurrection—Rom. 6:4; Eph. 4:22-24; Phil. 1:19-21.
4. Renewing is through the consuming by the believers' environmental sufferings—2 Cor. 4:16.
5. The believers must be thoroughly and absolutely renewed so that they may be practically the genuine new creation of God and for God—Gal. 6:15.
6. Renewing causes the believers to be as new as the New Jerusalem—Rev. 21:2.

E. Transformation is the metabolic process in the divine life:

1. This process transforms the believers' entire being, beginning from the renewing of the mind, that they may fully participate in God's divinity—Rom. 12:2b.
2. It is not any kind of outward correction or adjustment but a kind of metabolism, by the addition of the element of the divine life of Christ into their being, to be expressed outwardly in the image of Christ.
3. It is accomplished by the Lord Spirit (the pneumatic Christ) transforming the believers into the image of the glory of Christ—2 Cor. 3:18.
4. The believers should live and walk by the Spirit (Gal. 5:16, 25) and walk

25，) 並照着調和的靈而行，(羅八4下，) 使基督神聖的生命有路規律他們，並將他們變化成爲在榮耀裏之主的形像。

【週六】

六 建造是在神聖生命中聯絡並結合在一起：

- 1 神的建造乃是藉着變化的靈在信徒身上作工，使他們聯絡並結合在一起而產生的一弗四 16。
- 2 這是信徒在一切事上長到元首基督裏面的結果—15 節，西二 19。
- 3 這是基督身體的建造，以終極完成聖城新耶路撒冷的建造—弗四 16，啓三 12，二一 10 ~ 11。

七 模成是在神聖生命中成熟：

- 1 模成是信徒在生命中得着重生、餵養、聖別、更新並變化的完成—羅八 28 ~ 29。
- 2 當信徒藉着那使他們成熟的靈，在他們由基督使其豐富的靈裏，在神聖的生命上成熟，成爲長成的人，達到基督豐滿之身材的度量，他們就被模成—西一 28，弗四 13。
- 3 模成乃是被模成神長子的形像—腓三 10，一 19 ~ 21 上，約壹三 2。

八 得榮是神完整救恩的完滿彰顯：

- 1 在重生時，神用祂的靈印塗重生的信徒，直到他們得贖的日子—弗一 13，四 30。
- 2 成熟的信徒要藉着一生被神的榮耀浸透而從裏面得榮耀，也要藉着被帶進神的榮耀而從外面得榮耀—30 節，帖後一 9，羅八 23，30，來二 10。
- 3 成熟之信徒的得榮，乃是他們在神生機救恩裏神聖

according to the mingled spirit (Rom. 8:4b), that the divine life of Christ may have the way to regulate them and transform them into the image of the Lord in glory.

§ Day 6

F. Building up is the joining and knitting together in the divine life:

1. God's building is brought forth through the joining and knitting together by the working of the transforming Spirit on the believers—Eph. 4:16.
2. It is the issue of the believers' growing up into the Head, Christ, in all things—v. 15; Col. 2:19.
3. This is the building up of the Body of Christ to consummate the building of the holy city, New Jerusalem—Eph. 4:16; Rev. 3:12; 21:10-11.

G. Conformation is the maturity in the divine life:

1. Conformation is the consummation of the believers' regeneration, feeding, sanctification, renewing, and transformation in the divine life—Rom. 8:28-29.
2. Conformation is when the believers have matured in the divine life by the maturing Spirit in their spirit enriched with Christ to be a full-grown man, at the measure of the stature of the fullness of Christ—Col. 1:28; Eph. 4:13.
3. Conformation is to be conformed to the image of God's firstborn Son—Phil. 3:10; 1:19-21a; 1 John 3:2.

H. Glorification is the full manifestation of God's complete salvation:

1. In regeneration God seals the regenerated believers with His Spirit unto the day of redemption—Eph. 1:13; 4:30.
2. The matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory—v. 30; 2 Thes. 1:10; Rom. 8:23, 30; Heb. 2:10.
3. The glorification of the matured believers is the top portion of their divine

兒子名分的最高之分；這兒子名分是他們重生時所得着的一加四 5，羅八 23。

4 信徒身體的得贖，就是他們的身體在主回來時改變形狀—腓三 20 ~ 21。

5 藉着信徒得榮，神完成並實現了祂永遠的定旨，就是新耶路撒冷—經過過程並終極完成之三一神與蒙重生、變化、模成、並榮化之三部分選民，聯結並調和的結晶。

叁 神生機救恩這八段的目標，乃是要使我們在生命、性情和彰顯上（但不在神格上）成爲神，就是使我們成爲神的複製、複印；『那靈同我們的靈』乃是神生機救恩的祕訣：

一 生殖的靈在我們被基督所復甦的靈裏，重生我們，賜我們權柄，作神親生的兒女。

二 滋養的靈在我們爲基督所顧惜的靈裏，用主話中的靈奶餵養我們，使我們長大以致得救。

三 聖別的靈從我們爲基督所奪取的靈裏，用神的性情聖別我們，使我們成聖歸神。

四 更新的靈在我們爲基督所內住的靈裏，更新我們，使我們藉着十字架的破碎，穿上新人。

五 變化的靈在我們被基督所充滿的靈裏，將我們變化成爲基督榮耀的形像，作祂的彰顯。

六 建造的靈在我們爲基督所據有的靈裏，將我們建造成爲神的家和基督的身體，作祂們的居所。

七 成熟的靈在我們由基督使其豐富的靈裏，將我們模成作神眾子模型之神長子基督的形像。

sonship in God's organic salvation, which they received at the time of their regeneration—Gal. 4:5; Rom. 8:23.

4. The redemption of the believers' body is the transfiguration of their body at the Lord's coming back—Phil. 3:20-21.

5. Through glorification God realizes the fulfillment of His eternal purpose—the New Jerusalem—the crystallization of the union and mingling of the processed and consummated Triune God with His regenerated, transformed, conformed, and glorified tripartite elect.

III. God's goal in these eight sections of His organic salvation is simply to make us God in life, in nature, and in expression but not in the Godhead, that is, to make us a duplication, a xerox copy, of God; "the Spirit Himself with our spirit" is the secret of God's organic salvation:

A. The generating Spirit in our spirit, quickened by Christ, regenerates us, giving us the authority to be children of God, begotten of God.

B. The nourishing Spirit in our spirit, cherished by Christ, feeds us with the spiritual milk of the word that we may grow unto salvation.

C. The sanctifying Spirit from our spirit, captivated by Christ, sanctifies us with the nature of God, making us holy unto God.

D. The renewing Spirit in our spirit, indwelt by Christ, renews us that we may put on the new man through the breaking of the cross.

E. The transforming Spirit in our spirit, filled by Christ, transforms us into the glorious image of Christ for His expression.

F. The building Spirit in our spirit, possessed by Christ, builds us into the house of God and the Body of Christ for Their dwelling.

G. The maturing Spirit in our spirit, enriched with Christ, conforms us to the image of Christ, the firstborn Son of God—the model of God's sons.

八 印塗的靈在我們因基督而歡騰的靈裏，用神的榮耀將我們滲透，並將我們帶進神的榮耀，使我們得榮耀。

H. The sealing Spirit in our spirit, exulting with Christ, saturates us with and brings us into the glory of God for our glorification.

第七週 ■ 週一

晨興餽養

羅五 10『因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

21『使罪怎樣在死中作王，恩典也照樣藉着義作王，叫人藉着我們的主耶穌基督得永遠的生命。』

神完整的救恩有法理與生機的兩面。…我們看見法理有一個『法』字，總是關乎律法的；生機有一個『生』字，總是關乎生命的。所以神完整的救恩有法理的一面，就是關乎律法的一面；也有生機的一面，就是關乎生命的一面。（李常受文集一九九四至一九九七年第三冊，四八〇頁。）

信息選讀

在神完整的救恩裏，神在法理一面所作的都是手續，在生機一面所作的纔是目的。在手續方面，神照祂法理的要求所成全的是救贖，包括赦罪、洗罪、稱義、與神和好、並在地位上的聖別。原來我們都是神所定罪的罪人，是與神為仇為敵的；現在我們得着了赦免，罪得了洗淨，並且得着神的稱義，也與神和好，在地位上聖別歸神。這就是得着救贖。…神完整救恩的頭一面是法理的，所成就的是我們得着赦罪、洗罪、稱義、得與神和好、並在地位上被聖別。這五項叫我們有資格、有地位得進入神的恩典中。羅馬五章二節說，『我們…得進入現在所站的這恩典中。』一個罪人怎能進到神的恩典中？這必須有法理的成全，叫這個

WEEK 7 — DAY 1

Morning Nourishment

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

Rom. 5:21 In order that just as sin reigned in death, so also grace might reign through righteousness unto eternal life through Jesus Christ our Lord.

The complete salvation of God has two aspects: the judicial aspect and the organic aspect...By the word judicial we know that it has something to do with the law, and by the word organic we know that it has something to do with life. Therefore, God's complete salvation has both the judicial aspect, an aspect related to the law, and the organic aspect, an aspect related to life. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," p. 375)

Today's Reading

In the complete salvation of God, what He does in the judicial aspect is the procedure, and what He does in the organic aspect is the purpose. In the aspect of procedure, that which God has fulfilled according to His judicial requirement is redemption, including forgiveness of sins, washing away of sins, justification, reconciliation to God, and positional sanctification. We were sinners under God's condemnation and also enemies of God, but now we have been forgiven, washed from our sins, justified by God, reconciled to God, and sanctified unto God positionally. This is to be redeemed...The first aspect of God's complete salvation is the judicial aspect, and what it accomplished is for us to be forgiven of our sins, washed from our sins, justified, reconciled to God, and sanctified positionally. These five items qualify and position us to enter into the grace of God. Romans 5:2 says, "We have obtained access... into this grace in which we stand." How can a sinner obtain access into the

罪人罪得赦免，罪得洗淨，得神稱義，與神和好，並在地位上被聖別。這些都是手續、資格、地位的問題。法理給我們這些罪人資格和地位，叫我們能進入神的恩典中，享受神在祂目的方面憑祂生命的生機為我們所完成的拯救。（10。）在此，我們看見神完成兩種的『救』，一種是救贖的救，一種是拯救的救。救贖的救是照法理作的，拯救的救是憑生機作的。

在目的方面，神憑祂生命的生機所完成的是拯救，包括：(一)重生，使我們得着神永遠的生命；(二)牧養，使我們在神的生命上長大並生存；(三)在我們性情上的聖化；(四)在我們心思裏的更新；(五)在我們形像上的變化；(六)帶進神的建造；(七)模成神長子的形像，就是在神的生命上成熟；以及(八)得榮，就是神永遠經綸的完成。（羅八 30。）…生機所作的是進一步，是拯救，與〔初步的〕救贖不同，有八項。救贖是照法理作的，拯救是憑生機作的。生機的這八項就產生神的召會，而構成基督的身體，最終完成新耶路撒冷，就是神永遠的經綸最終的目標。

經過過程的三一神，要和祂重生、聖化、變化、而得榮的選民，聯調為一，構成一個生機體，作神在永遠裏的擴大和彰顯。…末了，啓示錄二十一章揭示給我們看見，作羔羊基督妻子的整個新耶路撒冷，（2，9，）就成為神的擴大和彰顯。（李常受文集一九九四至一九九七年第三冊，四八五至四八七頁。）

參讀：神救恩生機的一面，第一至二篇。

grace of God? There must be the fulfillment of the judicial aspect so that the sinner may receive forgiveness of sins, washing away of sins, justification by God, reconciliation to God, and positional sanctification. All these items are a matter of procedure, qualification, and position. The judicial aspect qualifies and positions us sinners to enter into the grace of God to enjoy the salvation that God has accomplished for us according to His life organically in the aspect of purpose (v. 10). Here we see that God has accomplished a salvation with two aspects: the redeeming aspect and the saving aspect. Redemption is accomplished judicially, and saving is carried out organically.

In the aspect of purpose, that which God has carried out by His life organically is salvation, including (1) regeneration for us to receive the eternal life of God, (2) shepherding for us to grow and exist in the divine life, (3) sanctification in our disposition, (4) renewing in our mind, (5) transformation in our image, issuing in (6) God's building, (7) conformation to the image of God's firstborn Son, that is, maturity in the divine life, and (8) glorification, which is the consummation of God's eternal economy (8:30)... That which is carried out organically is a further step as salvation, which is different from redemption [the initial step] and includes eight items. Redemption is accomplished judicially, whereas salvation is carried out organically. The eight items in the organic aspect issue in the church of God to constitute the Body of Christ, which will consummate the New Jerusalem, which is the ultimate goal of God's eternal economy.

The processed Triune God and His regenerated, sanctified, transformed, and glorified elect will be joined and mingled as one to constitute an organism as the enlargement and expression of God in eternity... Eventually, Revelation 21 unveils to us that the entire New Jerusalem as the wife of the Lamb, Christ (vv. 2, 9), becomes the enlargement and expression of God. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 378-380)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," chs. 1-2

第七週 ■ 週二

晨興餽養

弗一 7『我們在這蒙愛者裏面，藉着祂的血，照着神恩典的豐富，得蒙救贖，就是過犯得以赦免。』

羅三 24『但因神的恩典，藉着在基督耶穌裏的救贖，就白白的得稱義。』

基督在祂的肉體裏（西一 22）盡祂在地上的職事，完成了神法理的救贖。這救贖的結果，在客觀一面使神赦免信徒的罪，（弗一 7，）洗淨信徒的罪，（來一 3，）稱義信徒，（羅三 24，）叫原是神仇敵的信徒與祂自己和好，（五 10 上，）並叫信徒在地位上成爲聖別歸祂自己，作祂聖別的子民。（來十三 12，十 29。）這一切事都非常美好，但都是物質、屬地、法理、客觀的。（李常受文集一九九四至一九九七年第四冊，一二二至一二三頁。）

信息選讀

基督在祂地上的職事所完成的，乃是神完整救恩的手續，使信徒有分於神生機的拯救，就是神完整救恩的目的。這手續可比作將我們從一層樓帶往另一層樓的電扶梯。…然而，今天大部分的基督徒都逗留在神完整救恩手續的『電扶梯』上。…我們分辨神完整救恩的手續，和祂完整救恩的目的，是極其重要的。手續是法理的，目的是生機的。不僅如此，手續是在物質的範圍裏，而目的是在奧祕的範圍裏。…凡經歷了神法理救贖的人，可認爲是僅僅得蒙救贖而得救了；但在神經綸的完成上，他仍需要藉着神生機的拯救，而更多的得救。

WEEK 7 — DAY 2

Morning Nourishment

Eph. 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.

Rom. 3:24 Being justified freely by His grace through the redemption which is in Christ Jesus.

In His flesh (Col. 1:22) Christ carried out His earthly ministry by accomplishing God's judicial redemption. This redemption resulted objectively in God's forgiveness of the believers' sins (Eph. 1:7), washing away the believers' sins (Heb. 1:3), justifying the believers (Rom. 3:24), reconciling the believers as His enemies to Himself (5:10a), and sanctifying the believers in their position unto Himself as His holy people (Heb. 13:12; 10:29). All these matters are very good, but they are physical, earthly, judicial, and objective. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 100-101)

Today's Reading

What Christ carried out in His earthly ministry was a procedure of the complete salvation of God for the believers to participate in God's organic salvation as the purpose of the complete salvation of God. This procedure can be compared to an escalator that brings us from one level to another... Most of today's Christians are lingering on the "escalator" of the procedure of the complete salvation of God. It is extremely important that we differentiate between the procedure of God's complete salvation and the purpose of His complete salvation. The procedure is judicial, and the purpose is organic. Furthermore, the procedure is in the physical realm, and the purpose is in the mystical realm. One who has experienced God's judicial redemption may be considered saved by being redeemed only, but he still needs to be saved more by God's organic salvation in the accomplishing of God's economy.

我們需要經過基督地上職事物質的範圍，進入更高的範圍，就是基督天上職事奧祕的範圍。…基督是賜生命的靈，這乃是基督完成祂天上職事一個重要的資格。當祂在肉體裏時，祂不能進到我們裏面作生命。當我是個年輕的基督徒時，…我不明白，基督怎麼可能在我裏面。…後來我纔看見，新約揭示一個事實，就是死在十字架上作我們救主的那一位復活了，並且祂在復活裏，成了賜生命的靈。現今祂殼資格在奧祕的範圍裏，完成祂天上的職事。

基督這賜生命的靈，（羅八 9 ~ 10，林後三 17 ~ 18，）正在盡祂天上的職事，在主觀方面完成神生機拯救的八步。這裏我們看見一個鮮明的對比：屬地的和屬天的相對，物質的和奧祕的相對，法理的和生機的相對，以及客觀的和主觀的相對。神生機拯救的八方面乃是主觀的。（李常受文集一九九四至一九九七年第四冊，一二三至一二五頁。）

法理的一面是憑着神的義，（羅一 17 上，三 21 ~ 26，九 30 ~ 31，）作為神救恩的手續，滿足神在罪人身上公義律法的要求，使罪人在神面前得着赦罪、（路二四 47、）洗淨、（來一 3、）稱義、（羅三 24 ~ 25、）與神和好、（五 10 上、）在地位上成聖歸神，（林前一 2，來十三 12，）而進入神的恩典中，以完成神救恩的目的。

神救恩生機的一面，乃是藉着神的生命，（羅一 17 下，徒十一 18，羅五 10 下，17 下，18 下，21 下，）…完成神的拯救，包括重生、牧養、聖化、更新、變化、建造、模成並得榮。這是神救恩的目的，是藉着神的神聖生命，完成神在祂經綸中，在信徒身上所要達到的一切目的。（李常受文集一九九四至一九九七年第三冊，四八七至四八八頁。）

參讀：神聖奧祕的範圍，第二、四章。

We need to pass through the physical realm of Christ's earthly ministry and enter into something higher—the mystical realm of Christ's heavenly ministry. Christ's being the life-giving Spirit is a most important qualification for Christ to carry out His heavenly ministry. When He was in the flesh, He was not able to enter into us as life. As a young Christian,...I wondered how it was possible for Christ to be in me...Later, I came to see that the New Testament unveils the fact that the One who died on the cross as our Savior was resurrected, and in resurrection He became the life-giving Spirit. Now He is qualified to carry out His heavenly ministry in the mystical realm.

As the life-giving Spirit (Rom. 8:9-10; 2 Cor. 3:17-18), Christ is carrying out His heavenly ministry by accomplishing God's organic salvation subjectively in eight steps. Here we can see a sharp contrast: earthly versus heavenly, physical versus mystical, judicial versus organic, and objective versus subjective. All eight aspects of God's organic salvation are subjective. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 101-102)

The judicial aspect is according to the righteousness of God (Rom. 1:17a; 3:21-26; 9:30-31) as the procedure of God's salvation to satisfy the requirements of God's righteous law on the sinners. It is for sinners to be forgiven before God (Luke 24:47), washed (Heb. 1:3), justified (Rom. 3:24-25), reconciled to God (5:10a), and sanctified unto God positionally (1 Cor. 1:2; Heb. 13:12), thereby entering into the grace of God for the accomplishment of the purpose of God's salvation.

The organic aspect of God's salvation is through the life of God (Rom. 1:17b; Acts 11:18; Rom. 5:10b...)...to carry out God's salvation, including regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, conformation, and glorification. This is the purpose of God's salvation to accomplish all that God wants to achieve in the believers in His economy through His divine life. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 380-381)

Further Reading: CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," chs. 2, 4

第七週 ■ 週三

晨興餽養

彼前一 23『你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉着神活而常存的話。』

約一 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…乃是從神生的。』

神生機的拯救開始於重生，繼之於牧養。重生是神生命的繁生，將神的生命分賜給信徒，使他們得着重生而有分於神的生命。牧養是神生命的滋養，叫得着重生的信徒能在神的生命上長大並生存，而顯出神的生命在他們身上的功能。（李常受文集一九九四至一九九七年第三冊，四九九頁。）

信息選讀

神怎麼能作到〔重生〕這一步？乃是藉着祂的靈。當你悔改，信主，罪得赦免，與神和好之後，這一位愛我們的神，就是那賜生命的靈，便進到我們裏面，在我們的靈中把我們的靈重生了。約翰三章說到尼哥底母，他是猶太人的官，尊稱主耶穌是從神那裏來作以色列人教師的，所以來請教主耶穌。但主耶穌對他說，『人若不重生，就不能見神的國。』（3。）尼哥底母不明白重生的意思，他以為重生是進到母腹裏再生一次，所以對主耶穌說，『人已經老了，如何能重生？豈能再進母腹生出來麼？』（4。）但主耶穌所說的重生，乃是從水（就是死）和靈（就是生命）而生。（5。）接着主又說，『從肉體生的，就是肉體；

WEEK 7 — DAY 3

Morning Nourishment

1 Pet. 1:23 Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.

John 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...of God.

God's organic salvation begins with regeneration and continues with shepherding. Regeneration is the propagation of God's life by the imparting of God's life into the believers in order that they may be regenerated and partake of God's life. Shepherding is the nourishment of God's life in order that the regenerated believers may grow and have their existence in the divine life, thus manifesting the function of the divine life in them. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," p. 391)

Today's Reading

How does God achieve [regeneration]? It is through His Spirit. After we repented and believed in the Lord, our sins were forgiven and we were reconciled to God. Then this God who loves us and who is the life-giving Spirit comes into us to regenerate our spirit. John 3 refers to Nicodemus, a ruler of the Jews. He respectfully addressed the Lord Jesus as One who had come from God as a teacher to Israel, and he therefore came to get some advice from Him. However, the Lord Jesus said to him, "Unless one is born anew, he cannot see the kingdom of God" (v. 3). Nicodemus did not understand the meaning of regeneration. He thought that regeneration was for a man to enter a second time into his mother's womb and be born. So he said to the Lord Jesus, "How can a man be born when he is old? He cannot enter a second time into his mother's womb and be born, can he?" (v. 4). However, the regeneration that the Lord Jesus referred to was for one to be born of water (that is, death) and

從那靈生的，就是靈。』(6。)第一個靈是神聖的靈，指神說的。神是靈，我們從祂生，就是從靈生，結果我們就是靈，就是六節裏的第二個靈。這就是得重生。

彼前一章二十三節…給我們看見，重生乃是藉着神生命的話。絕大部分的人得重生，都是藉着神的話。神的話好像一個基因，進到人裏面，在人裏面起了作用，人就因此得重生。

約翰一章十二至十三節…告訴我們，得着重生的路，乃是要信入主耶穌，接受祂。祂是從神來的話，(1,)也是從神來的光;(9;)我們接受祂，就有着權柄作神的兒女。這個權柄不是別的，乃是神的生命。神把祂的生命給了我們，作我們的權柄，叫我們成爲神的兒女。結果我們這等人就不是從血生的，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。重生乃是一件大事。

所以，我們可以說，重生乃是神整個救恩的中心，也是神的救恩在生機方面的開始。這乃在於神自己，祂是靈，進到我們裏面，在我們靈裏，把我們點活了；換句話說，就是我們在我們的靈裏，被神的靈所生，被神的靈點活了。這就是重生。

重生使信徒在他們天然的生命之外，得着神屬靈的生命。(約三15。)神這屬靈的生命乃是神聖的，也是永遠的。(36。)這神聖的生命，乃是信徒屬靈的生命和生活的根據並憑藉。我們一切的生活，在屬靈方面都是根據神在我們裏面這神聖的生命。(李常受文集一九九四至一九九七年第三冊，五〇〇至五〇二頁。)

參讀：神生機救恩的祕訣—『那靈自己同我們的靈』，第一至五章。

the Spirit (that is, life) (v. 5). Then the Lord went on to say, "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (v. 6). The first Spirit is the divine Spirit, referring to God. God is Spirit. When we are born of Him, we are born of the Spirit, and eventually, we are spirit, the second spirit referred to in John 3:6. This is to be regenerated.

First Peter 1:23...shows us that regeneration is through God's word of life. A great majority of the regenerated ones were regenerated through the word of God. The word of God as a "gene" entered into us and operated in us. In this way we were regenerated.

John 1:12-13...tells us that the way to be regenerated is to receive the Lord Jesus by believing into Him. He is the Word from God (v. 1), and He is also the light from God (v. 9). When we receive Him, we have the authority to become children of God. This authority is nothing other than the life of God. God gives us His life as our authority that we may become children of God. Hence, we are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. This is regeneration, which is a great matter.

Therefore, we may say that regeneration is the center of God's complete salvation and the commencement of God's salvation in its organic aspect. It is God Himself as the Spirit coming into our spirit to make us alive. In other words, we are regenerated, made alive, in our spirit by the Spirit of God. This is regeneration.

Through regeneration the believers have the spiritual life of God in addition to their natural life (3:15). The spiritual life of God is divine and eternal (v. 36). Such a divine life is the basis and means of the believers' spiritual life and living. Spiritually, all our living is based upon the divine life of God in us. (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 392-393)

Further Reading: CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit,"" chs. 1-5

第七週 ■ 週四

晨興餵養

彼前二 2『像纔生的嬰孩一樣，切慕那純淨的話奶，叫你們靠此長大，以致得救。』

來五 14『只有長成的人，纔能喫乾糧，他們的官能因習用而受了操練，就能分辨好壞了。』

初步的餵養是餵養纔生的嬰孩—初信者。我們餵養他們，是藉着顧惜他們，使他們操練他們…的靈，禱讀主的話，並呼求主。母親餵養孩子的時候，常顧惜孩子，使他們高興。母親顧惜孩子之後，再給孩子喫，孩子就會喫。我們都需要被顧惜。…初信者若得着顧惜，就會樂意操練他們的靈來禱讀主的話。

我們為基督所顧惜，首先我們會覺得高興，然後自然的，我們就會運用靈來禱告、呼求主。…我們呼求主，就享受祂的豐富。（羅十 12。）（李常受文集一九九四至一九九七年第四冊，三〇一至三〇二頁。）

信息選讀

我們餵養纔生的嬰孩，初信者，乃是用那是靈之話的奶，（約六 63，弗六 17，）使他們在神聖的生命中長大，以致天天得救。…話就是生命，（約六 63，）這事實含示主的話包含了餵養的奶。…我們因着話中的奶得餵養，使我們『靠此長大，以致得救』。（彼前二 2。）這救恩不是我們所已經得着的永遠救恩，乃是每天的救恩。

初步的餵養之後是繼續的餵養。繼續的餵養乃是用那是生命之靈的固體的話，（來五 14，）餵養長大的信徒，使他們在神聖的生命中成熟，以致變化

WEEK 7 — DAY 4

Morning Nourishment

1 Pet. 2:2 As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation.

Heb. 5:14 But solid food is for the full-grown, who because of practice have their faculties exercised for discriminating between both good and evil.

The initial feeding is to feed the newborn babes, the new believers. We feed them through cherishing them to pray-read the Word and call on the Lord by exercising their spirit...As a mother feeds her child, she will often try to make the child happy, cherishing him. After she cherishes the child, she gives him something to eat, and the child will eat. We all need to be cherished...If the new believers are cherished, they will be willing to exercise their spirit to pray-read the Word.

When we are cherished by Christ, first we feel happy, and then spontaneously we exercise our spirit to pray, calling on the Lord...When we call on the Lord, we enjoy His riches [Rom. 10:12]. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—'the Spirit Himself with Our Spirit,'" pp. 237-238)

Today's Reading

We feed the newborn babes, the new believers, with the milk of the word, which is the Spirit (John 6:63; Eph. 6:17), for their growth in the divine life unto their daily salvation...The fact that the word is life [John 6:63] implies that it contains nourishing milk...We feed on the milk of the word in order to "grow unto salvation" [1 Pet. 2:2]. This salvation is not the eternal salvation, which we have already, but the daily salvation.

The initial feeding is followed by the continual feeding. The continual feeding is to feed the growing believers with the solid word, which is the Spirit of life (Heb. 5:14), for their maturity in the divine life unto

並模成基督的形像。首先，母親用奶餵養嬰孩；但當孩子長大了，她就用乾糧餵養孩子。餵養長大的信徒，原則也是一樣。聖經中某些部分是乾糧。…我們若單單喝奶，就無法成熟。我們需要喫乾糧，纔會成熟。

神生機救恩中的餵養，也包括在牧養中的餵養。在約翰二十一章十五節，主耶穌囑咐彼得說，『你餵養我的小羊。』在十六節主對他說，『你牧養我的羊，』在十七節祂接着又說，『你餵養我的羊。』我們若不知道如何牧養，就不能餵養別人。在召會生活中，小排和活力排的主要目的，不僅是彼此照顧，更是彼此牧養。你牧養我，我牧養你。…這是相互的牧養。我們牧養別人時，應當先顧惜他們，使他們快樂，然後就要餵養他們。

在性情一面的聖別乃是憑着聖靈。（羅十五16。）神地位上的聖別，是藉着基督救贖的血，在法理上聖別我們在祂面前外在的立場；神性情上的聖別，是藉着那靈經由我們為基督所奪取的靈，在生機上聖別我們裏面墮落的性情。

那靈在信徒的性情上聖別他們。性情就是個性；性情（nature）是指神所造的本質，個性（disposition）是一個消極的辭，指我們扭曲、彎曲的性情。神所造的性情，天性，本是好的；但在我們墮落的人身上，性情就成了個性一扭曲、彎曲的性情。

在神生機的救恩裏，我們是以神的神聖、聖別性情（彼後一4）而得着聖別，使我們成聖歸神。神揀選我們，要叫我們成為聖別。（弗一4。）我們成為聖別，意思就是我們得着並有分於神聖別的性情，並有分於神的神性。（李常受文集一九九四至一九九七年第四冊，三〇二至三〇四、三〇九至三一〇頁。）

參讀：神救恩生機的一面，第三篇。

transformation and conformation to the image of Christ. At first, a mother feeds her baby with milk, but as the child grows, she feeds him with solid food. The principle is the same in feeding the growing believers. Certain portions of the Bible are solid food...If we drink only milk, we cannot mature. In order to mature, we need solid food.

The feeding in God's organic salvation also includes the feeding in shepherding. In John 21:15 the Lord Jesus charged Peter, saying, "Feed My lambs." In verse 16 He said to him, "Shepherd My sheep," and in verse 17 He went on to say, "Feed My sheep." If we do not know how to shepherd, we will not be able to feed others. The main purpose of the small groups and the vital groups in the church life is not merely to take care of one another but to shepherd one another. You shepherd me, and I shepherd you...This is mutual shepherding. In shepherding others, we should first cherish them in order to make them happy, and then we should feed them.

Dispositional sanctification is by the Holy Spirit (Rom. 15:16). God's positional sanctification is to sanctify our outward standing before Him by the redeeming blood of Christ judicially, whereas God's dispositional sanctification is to sanctify our inward fallen nature by the Spirit organically through our spirit captivated by Christ.

The Spirit sanctifies the believers in their disposition. The word disposition refers to nature. The word nature refers to the substance created by God. Disposition, a negative word, denotes our distorted and crooked nature. The nature, the natural substance, created by God was good, but in us, the fallen people, nature has become disposition—our distorted, crooked, perverted nature.

In God's organic salvation we are being sanctified in our disposition with the divine, holy nature of God (2 Pet. 1:4) that we may be holy unto God. God has chosen us to be holy (Eph. 1:4). For us to be holy means that we possess and partake of God's holy nature and participate in God's divinity. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—'the Spirit Himself with Our Spirit,'" pp. 238-239, 243-244)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," ch. 3

第七週 ■ 週五

晨興餽養

多三 5『祂便救了我們，並不是本於我們所成的義行，乃是照着祂的憐憫，藉着重生的洗滌，和聖靈的更新。』

弗四 23『而在你們心思的靈裏得以更新。』

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化…。』

更新包含在聖別裏；當聖別在信徒裏面進行時，就使他們成爲新的。…所以，得更新乃是基於一直在進行的聖別。

更新乃是重生之洗滌的繼續。〔多三 5。〕…重生立下了神聖生命的根基；在這根基上，更新繼續在信徒裏面建造神聖的生命。重生是一次就永遠完成的事，但更新乃是一直進行的過程，經過信徒的一生，直到他成熟，成爲長成的人。（李常受文集一九九四至一九九七年第四冊，三一七頁。）

信息選讀

在重生裏，新的生命，神聖的生命，加到我們天然的生命裏，使這兩種生命成爲一。在聖別裏，我們扭曲、彎曲、悖謬的性情被神聖別的性情調整了。在更新裏，調和的靈滲透我們麻煩的心思，使這心思得以改變，甚至成爲基督的心思。（腓二 5，林前二 16。）

更新乃是藉着更新的靈調着由基督內住之信徒重生的靈而成爲一靈，擴展到信徒的心思裏，（弗四 22 ~ 24，）以更新他們全人，使他們作新人的肢體。…我們重生的聖徒，既是新人的一部分，也是神的新造，就應當在復活裏，在神聖生命的新樣中生活行動。（羅六 4。）

WEEK 7 — DAY 5

Morning Nourishment

Titus 3:5 Not out of works in righteousness which we did but according to His mercy He saved us, through the washing of regeneration and the renewing of the Holy Spirit.

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

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

Renewing is implied in sanctification, which makes the believers new while it is going on within them...To be renewed, therefore, is based on the ongoing sanctification.

Renewing is the continuation of the washing of regeneration [Titus 3:5]... Regeneration lays the foundation of the divine life upon which the renewing continues to build up the divine life within a believer. Regeneration is accomplished once for all, but renewing is an ongoing process through the whole life of a believer until he becomes matured to be a full-grown man. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," pp. 248-249)

Today's Reading

In regeneration a new life, the divine life, is added to our natural life, causing these two lives to become one. In sanctification our distorted, crooked, and perverted nature is adjusted by God's holy nature. In renewing the mingled spirit penetrates our troublesome mind, causing it to be changed and even to become the mind of Christ (Phil. 2:5; 1 Cor. 2:16).

Renewing is by the renewing Spirit mingling with the believers' regenerated spirit indwelt by Christ as one spirit to spread into the believers' mind (Eph. 4:23) to renew their entire being as a member of the new man. We, the regenerated saints, as parts of the new man and as God's new creation should walk in the newness of the divine life in resurrection (Rom. 6:4).

更新是藉着信徒受環境中苦難的銷毀而有的。（林後四 16。）…神安排我們的環境，好使我們外面的人一點一點、一天一天的被銷毀，我們裏面的人卻得更新。

信徒必須徹底而完全的被更新，使他們能實際的成爲屬於神、並爲着神之真正的新造。（加六 15。）

信徒應當被更新成爲新的，像新耶路撒冷一樣，因爲他們都將是新耶路撒冷終極完成的部分。（啓二一 2。）絕沒有一點舊造能被帶進新耶路撒冷。新耶路撒冷既是由所有信徒構成的，信徒就需要徹底而完全的得更新。

變化乃是藉着變化的靈，在信徒被基督所充滿的靈裏，將信徒全人變化成爲基督的榮耀形像，叫他們能完全有分於神的神性。基督是神聖的；我們被基督充滿，就是被神性充滿。

變化是一種新陳代謝的作用，藉着將基督神聖生命的元素加到（信徒）裏面，而在外面彰顯出基督的形像。…變化是裏面的新陳代謝，產生外面的顯出。

變化得以完成，是藉着主靈（是靈的基督）將信徒變化成爲基督榮耀的形像。（林後三 18。）變化所包括的新陳代謝，至終使我們變化成爲基督榮耀的形像。

信徒應當憑着靈活着、憑着靈而行，（加五 16，25，）並照着調和的靈而行，（羅八 4 下，）使基督神聖的生命有路規律他們，並將他們變化成爲在榮耀裏之主的形像。（李常受文集一九九四至一九九七年第四冊，三一七至三二〇、三二二至三二四頁。）

參讀：神救恩生機的一面，第四至五篇。

Renewing takes place through the consuming by the believers' environmental suffering (2 Cor. 4:16)...God arranges our environment so that little by little and day by day our outer man will be consumed and our inner man will be renewed.

The believers must be thoroughly and absolutely renewed so that they may be practically the genuine new creation of God and for God (Gal. 6:15).

The believers should be renewed to be as new as the New Jerusalem since they all will be the consummating part of the New Jerusalem (Rev. 21:2). Nothing of the old creation can be brought into the New Jerusalem. Since the New Jerusalem will be constituted with the believers, they need to be thoroughly and absolutely renewed.

Transformation transforms the believers' entire being, by the transforming Spirit in their spirit filled with Christ, into the glorious image of Christ, that they may fully participate in God's divinity. To be filled with Christ, who is divine, is to be filled with divinity.

Transformation is a kind of metabolism, by the addition of the element of the divine life of Christ into the believers' being, to be expressed outwardly in the image of Christ...Transformation is a matter of inward metabolism issuing in an outward expression.

Transformation is accomplished by the Lord Spirit (the pneumatic Christ) transforming the believers into the image of the glory of Christ (2 Cor. 3:18). The metabolism involved in transformation eventually transforms us into the image of the glory of Christ.

The believers should live and walk by the Spirit (Gal. 5:16, 25) and walk according to the mingled spirit (Rom. 8:4b), that the divine life of Christ may have the way to regulate them and transform them into the image of the Lord in glory. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—'the Spirit Himself with Our Spirit,'" pp. 249-250, 252-253)

Further Reading: CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," chs. 4-5

第七週 ■ 週六

晨興餽養

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

30 『祂所豫定的人，又召他們來；所召來的人，又稱他們為義；所稱為義的人，又叫他們得榮耀。』

信徒在神聖生命上的變化，是叫他們因着在神聖生命上的長大，而和別的同作基督肢體的信徒多有聯結。這種聯結就成了神人與其他神人在神聖生命裏的建造。

模成神長子的形像，就是信徒在作神人的生命上完全長成。這是藉基督復活的大能，在凡事上都模成祂死的形狀；（腓三 10；）並且藉耶穌基督（就是神人）之靈全備的供應，活基督以顯大基督。（一 19～21 上。）這就是作神人基督的翻版，與祂這位作神長子的畢像畢肖。（約壹三 2。）

得榮就是進到榮耀裏。信徒經過重生、牧養、聖化、更新、變化、建造，也已經模成主這長子的形像，就成熟而殼資格被提，只等候主來。…得榮就是信徒在基督的生命上長大成熟，而讓祂的榮耀從信徒身上透露出來。得榮可以說是我們裏面長子的榮耀顯出來了，也可以說是我們進入神的榮耀。（來二 10，彼前五 10，帖前二 12。）（李常受文集一九九四至一九九七年第三冊，五三三、五五二頁。）

信息選讀

WEEK 7 — DAY 6

Morning Nourishment

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

Rom. 8:30 And 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.

The transformation of the believers in the divine life causes them to be joined and knit together with other believers as fellow members of Christ because of their growth in the divine life. This joining and knitting together becomes the building of the God-men with other God-men in the divine life.

To be conformed to the image of God's firstborn Son is the believers' becoming full-grown in life as God-men. This is to be conformed to His death in all things through the resurrection power of Christ (Phil. 3:10) and to live Christ for magnifying Him through the bountiful supply of the Spirit of Jesus Christ, the God-man (1:19-21a). This is to be the reprints of the God-man, Christ, that we may be exactly like Him, the firstborn Son of God (1 John 3:2).

To be glorified is to enter into glory. After passing through regeneration, shepherding, dispositional sanctification, renewing, transformation, building up, and conformation to the image of the firstborn Son of God, the believers are mature and qualified to be raptured, and they are simply awaiting the Lord's coming back...Glorification is the spreading forth of Christ's glory from the believers by their growing to maturity in Christ's life...Glorification is the manifestation of the glory of the firstborn Son of God from within us... It is our entering into glory (Heb. 2:10; 1 Pet. 5:10; 1 Thes. 2:12). (CWWL, 1994-1997, vol. 3, "The Organic Aspect of God's Salvation," pp. 419, 434-435)

Today's Reading

在重生時，神用祂的靈印塗重生的信徒。（弗一13。）…那靈的印塗包括了信徒被那靈浸透。

以弗所四章三十節告訴我們，我們受了聖靈的印記，『直到得贖的日子。』這裏『直到』一辭的意思是結果產生，或為着。…從我們得救並重生的時候起，那靈在我們裏面作印記，就一直不斷的用神榮耀的生命元素印塗我們，直到我們身體得贖的日子。…成熟的信徒要藉着一生被神的榮耀浸透而從裏面得榮耀，也要藉着被帶進神的榮耀而從外面得榮耀。

成熟之信徒的得榮，乃是他們在神生機救恩裏神聖兒子名分的最高之分；這兒子名分是他們重生時所得着的。（加四5，羅八23。）…羅馬八章二十三節說，『我們…自己裏面歎息，熱切等待兒子的名分，就是我們的身體得贖。』我是個年老的人，身體有一些疾病，所以常因着身體的軟弱而歎息。然而，當我歎息時，我正等待兒子的名分，就是我身體的得贖。有一天要來到，我們的身體要得贖，我們就要進入神聖兒子名分的完滿享受裏。…信徒身體的得贖，乃是他們的身體在主回來時改變形狀。（腓三20～21。）（李常受文集一九九四至一九九七年第四冊，三五六至三五九頁。）

重生是神進到人裏面，得榮是人進到神裏面。這樣，人就完全與神相調聯結，而顯出神的形像。那就是榮耀。神這完整救恩的終極完成，至終就是新耶路撒冷—那經過種種過程而終極完成的三一神，與祂經過重生、變化、模成、得榮的三部分選民，神與人相聯並相調的結晶。（李常受文集一九九四至一九九七年第三冊，五五三頁。）

參讀：神聖奧祕的範圍，第五章。

In regeneration God seals the regenerated believers with His Spirit (Eph. 1:13)... The sealing of the Spirit involves the believers' being saturated with the Spirit.

Ephesians 4:30 says that we are sealed by the Holy Spirit “unto the day of redemption.” Here the word unto means “resulting in” or “for.”...From the time we were saved and regenerated, the Spirit as the seal in us has been sealing us continually with the glorious life element of God unto the day of the redemption of our body. The matured believers will be glorified from within through the lifelong saturation with the glory of God and from without through their being brought into God's glory.

The glorification of the matured believers is the top portion of their divine sonship in God's organic salvation, which son-ship they received at the time of their regeneration (Gal. 4:5; Rom. 8:23)...Romans 8:23 says, “We ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.” As an elderly person with a number of physical infirmities, I often groan because of the weakness of my body. However, while I am groaning, I am awaiting sonship, the redemption of my body. The day is coming when our body will be redeemed, and we will enter into the full enjoyment of the divine sonship. The redemption of the believers' body is the transfiguration of their body at the Lord's coming back (Phil. 3:20-21). (CWWL, 1994-1997, vol. 4, “The Secret of God's Organic Salvation—‘the Spirit Himself with Our Spirit,’” pp. 276-277)

Regeneration is God entering into man, whereas glorification is man entering into God. Thus, man is altogether mingled and joined with God to express the image of God. That is glorification. The ultimate consummation of God's complete salvation is the New Jerusalem—the crystallization of the union and mingling of God with man, the processed and consummated Triune God with His regenerated, transformed, conformed, and glorified tripartite elect. (CWWL, 1994-1997, vol. 3, “The Organic Aspect of God's Salvation,” p. 435)

Further Reading: CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 5

第七週詩歌

附 6

經歷神—神完整的救恩

8 8 8 8

F 大調

2/2

F 1 - 1 2 | 3 - 2 3 | Gm 4 - 3 2 | F 3 - - - | 3 - 3 3 |
 一 神, 你 生 命 所 施 拯 救, 全 都 照
 B^b 4 - 3 2 | F 1 - 7 1 | C 2 - - - | F 1 - 1 2 | 3 - 2 3 |
 你 公 義 要 求; 你 的 救 恩 完
 Gm 4 - 3 2 | F 3 - - - | 3 - 3 3 | C7 Dm B^b C7 F
 整 無 弊, 既 合 法 理, 又 富 生 機。

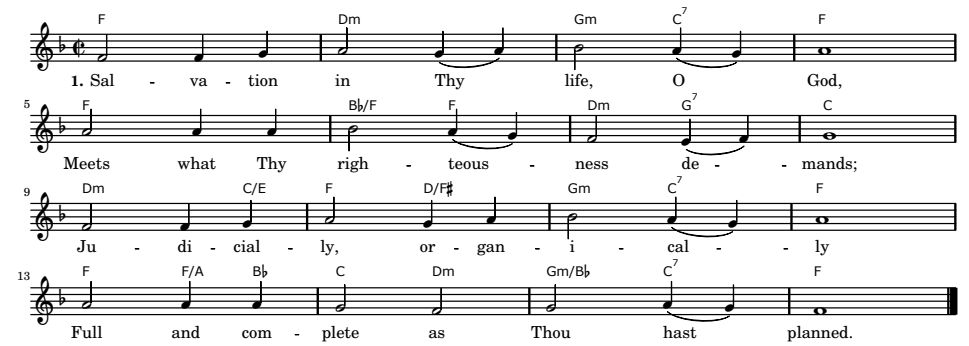
- 二 救贖是照法理完成, 拯救是由生機施行;
法理滿足你的公義, 生機成就你的美意。
- 三 法理使我得你稱義, 生機使我與你合一;
將我重生成為神人, 將我聖化全人更新。
- 四 將我變化模成榮形, 新陳代謝顯於生命;
生命成熟長大成人, 同人配搭建成一身。
- 五 身體得贖, 進入榮耀, 兒子名分達到至高;
與你相調, 互為居所, 聖城撒冷成我詩歌。

WEEK 7 — HYMN

Salvation in Thy life, O God

Hope of Glory — Salvation to the Uttermost

9006



F Dm Gm C⁷ F
 1. Sal - va - tion in Thy life, O God,
 5 Meets what Thy righ - teous - ness de - mands;
 9 Dm C/E F D/F# Gm C⁷ F
 Ju - di - cial - ly, or - gan - i - cal - ly
 13 F F/A B^b C Dm Gm/B^b C⁷ F
 Full and com - plete as Thou hast planned.

- 2. Redeemed by Thee judicially,
Saved in Thy life organically;
Thy righteousness is satisfied;
Thy will accomplished perfectly.
- 3. Judicially I'm justified,
Organically made one with Thee;
I am reborn a God-man now
And sanctified, renewed to be.
- 4. Transformed to Thine own image bright,
Through Thy life metabolically,
Till we mature, a full-grown man,
Built as one Body corporately.
- 5. Our body glorified, redeemed,
We'll sonship's pinnacle attain,
Mingled, a mut'ual abode with Thee,
Our song, the New Jerusalem.

