

## 第九週

### 基督在三個時期中豐滿的職事

詩歌：補 102

讀經：約一 14，林前十五 45 下，啓一 4，三 1，四 5，五 6，二 4～5，十九 7～9，二一 2，二二 17 上

#### 【週一】

壹 神新約經綸獨一的教訓，（提前一 3～4，）乃是關於基督在三個時期—成肉體、總括、加強—中之豐滿職事的教訓：

一 『主的恢復將是甚麼，將成爲如何，在於我們如何對待這教訓；』（李常受弟兄；）這教訓能彀用一句簡單的話來概說—『主的恢復乃是神成了肉體，肉體成了賜生命的靈，賜生命的靈成了七倍加強的靈，爲要建造召會，成爲基督的身體，終極完成新耶路撒冷。』（神聖奧祕的範圍，一四頁。）

二 我們作神的同工與祂一同作工，（林後六 1，林前三 9，）就需要憑基督在祂三個神聖奧祕時期中豐滿的職事，認識、經歷並享受基督（贏得基督—腓三 8～14）。

貳 基督在第一個時期，就是祂成肉體的時期，從祂的出生到祂的死，完成了以下的要事：

## Week Nine

### The Full Ministry of Christ in Three Stages

Hymns: 1122

Scripture Reading: John 1:14; 1 Cor. 15:45b; Rev. 1:4; 3:1; 4:5; 5:6; 2:4-5; 19:7-9; 21:2; 22:17a

#### § Day 1

**I. The unique teaching of God's New Testament economy (1 Tim. 1:3-4) is the teaching concerning the full ministry of Christ in three stages—incarnation, inclusion, and intensification:**

A. "What the Lord's recovery will be and how it will be depend upon how we handle this teaching" (Witness Lee); this teaching can be summarized in one simple sentence—"The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem" (The Divine and Mystical Realm, pp. 17-18).

B. In order to work together with God as His co-workers (2 Cor. 6:1; 1 Cor. 3:9), we need to know, experience, and enjoy Christ (to gain Christ—Phil. 3:8-14) in His full ministry in His three divine and mystical stages.

**II. In the first stage, the stage of His incarnation, from His human birth to His death, Christ accomplished the following main things:**

一 基督在祂成肉體的時期中，將無限的神帶到有限的人裏面；基督雖是出於伯利恆，卻是從亙古，從太初而出；這是指基督永遠的根源，也指明三一神豫備要從永遠裏出來，進到時間裏，要藉着生於伯利恆，成爲一個人，帶着祂的神性而來，進到人性裏——彌五 2。

二 基督在祂成肉體的時期中，將三一神與三部分人聯結、調和且合併——路一 35，二 40，52，約十四 10～11，一 14。

## 【週二】

三 基督在祂成肉體的時期中，藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性：

1 人救主在情愛、仁慈、忍耐、憐憫、和體諒上的人性美德，彰顯於祂與一有罪女人的交通；祂的神聖屬性——特別是祂有神聖權柄赦免人罪，以及祂賜平安給蒙赦免的罪人這兩個屬性——也展示出來——路七 36～50。

2 人救主這好撒瑪利亞人，來到被熱中猶太教的強盜打傷，悲慘垂死的遭難者所在的地方；就在祂帶着神性的人性裏動了慈心，給他溫情的醫治和拯救的照顧，完全應付了他的急需——十 25～37。

3 當基督被釘在十字架上，與祂同釘的兩個罪犯之一對祂說，『耶穌阿，你來進入你國的時候，求你記念我；』耶穌對他說，『我實在告訴你，今日你要同我在樂園裏了；』這給我們看見藉着祂顧惜人的人性美德，所顯明永遠、沒有差別之愛的神聖屬性——二三 42～43。

四 基督在祂成肉體的時期中，藉着在十字架上受死，完成祂包羅萬有之法理的救贖：

A. In the stage of His incarnation Christ brought the infinite God into the finite man; although Christ came forth from Bethlehem, His goings forth were from ancient times, from the days of eternity; this refers to Christ's eternal origin and indicates that the Triune God was preparing to come forth out of eternity into time, to come with His divinity into humanity by being born in Bethlehem as a man—Micah 5:2.

B. In the stage of His incarnation Christ united, mingled, and incorporated the Triune God with the tripartite man—Luke 1:35; 2:40, 52; John 14:10-11; 1:14.

## § Day 2

C. In the stage of His incarnation Christ expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues:

1. The Man-Savior's human virtues of affection, kindness, patience, mercy, and understanding were displayed in His fellowship with a sinful woman; His divine attributes, especially the attributes of divine authority to forgive a person's sins and His giving of peace to the forgiven sinner, were also displayed—Luke 7:36-50.

2. The Man-Savior, as the good Samaritan, came down to the place where the wounded victim of the Judaistic robbers lay in his miserable and dying condition; He was moved with compassion in His humanity with His divinity and rendered him tender healing and saving care, fully meeting his urgent need—10:25-37.

3. When Christ was being crucified, one of the two criminals who were crucified with Him said, "Jesus, remember me when You come into Your kingdom"; Jesus said to him, "Truly I say to you, Today you shall be with Me in Paradise"; this shows the divine attribute of His eternal and indiscriminate love expressed through His cherishing human virtue—23:42-43.

D. In the stage of His incarnation Christ accomplished His all-inclusive judicial redemption through His death on the cross:

- 1 祂法理的救贖是照着神的義，作為神救恩的手續，滿足神在罪人身上公義律法的要求—羅一 17 上，三 21 ~ 26，九 30 ~ 31。
- 2 法理的救贖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，）因而使信徒有資格、有地位得享神生機的拯救，而進入神更高的恩典中，以完成神永遠的經綸，達到神終極的目的。（羅五 10，17，21。）

### 【週三】

叁 基督在第二個時期，就是祂總括的時期，從祂的復活到召會的墮落，完成了以下的要事：

- 一 祂在復活裏生為神的長子；『大衛的後裔成為神的兒子，』說到基督藉着復活被標出為神長子的過程；這是保羅被分別出來所歸於之神的福音——1 ~ 4：
  - 1 基督在祂的神性裏是神的獨生子，（約一 18，）藉着成為肉體，穿上與神性毫無關係的肉體，就是屬人的性情；在祂的人性裏，祂不是神的兒子。
  - 2 藉着復活，祂的人性被聖別、拔高、且變化了；在復活裏，祂的人性成為神聖的，得以『子化』，意思是說，祂被標出為神的兒子，成為神的長子，兼有神性和人性—羅八 29，徒十三 33。
  - 3 基督裏的神性，就是聖別的靈，在祂死時就起作用，並且在復活裏，祂『開花』成為神的長子和分賜生命的靈，將祂神聖的生命分授到我們裏面，使我們

1. His judicial redemption is according to the righteousness of God as the procedure of God's salvation to satisfy the requirements of God's righteous law on sinners—Rom. 1:17a; 3:21-26; 9:30-31.
2. 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 qualifying and positioning the believers to enjoy God's organic salvation and enter into God's higher grace for the accomplishment of God's eternal economy and the attainment of God's ultimate purpose (Rom. 5:10, 17, 21).

### § Day 3

**III. In the second stage, the stage of His inclusion, from His resurrection to the degradation of the church, Christ accomplished the following main things:**

- A. He was begotten in resurrection to be God's firstborn Son; "the seed of David" becoming "the Son of God" speaks of the process of Christ's being designated the firstborn Son of God by resurrection; this is the gospel of God, unto which Paul was separated—1:1-4:
  1. By incarnation Christ, the only begotten Son of God in His divinity (John 1:18), put on the flesh, the human nature, which had nothing to do with divinity; in His humanity He was not the Son of God.
  2. By resurrection His human nature was sanctified, uplifted, and transformed; in resurrection His humanity was deified, "sonized," meaning that He was designated the Son of God, becoming the firstborn Son of God with both divinity and humanity—Rom. 8:29; Acts 13:33.
  3. The divinity, the Spirit of holiness, in Christ became operative in His death, and in resurrection He "blossomed" to be the firstborn Son of God and the life-dispensing Spirit, imparting His divine life into us to make us His many

成爲祂許多的弟兄—羅一4，八29，林前十五45下。

- 4 原型是神的長子，複製品是神的眾子，就是原型的眾肢體，作祂的身體，終極完成於新耶路撒冷—西一18，彼前一3。
- 5 基督已經被標出爲神的兒子，但我們仍在標出的過程中，就是在得以『子化』，得以成爲神的過程中—羅八28～29：
  - a 在復活裏，基督在祂的人性裏被標出爲神的兒子；藉着這樣的復活，我們也在被標出爲神兒子的過程中—11節。
  - b 被標出之過程的關鍵是復活，就是內住的基督作爲我們靈裏興起的靈，標出的靈，生命的能力；我們急切需要學習如何照着靈而行，享受並經歷那標出的靈—約十一25，羅八10～11，徒二24，林前十五26，五4，羅八4，6，14。

## 【週四】

二 成爲肉體的基督，末後的亞當，成了賜生命的靈—林前十五45下，約六63，林後三6：

- 1 我們用『總括』（inclusion）一辭，是基於我們使用『包羅』（inclusive）一辭；基督這末後的亞當成爲賜生命的靈，乃是使祂成爲包羅萬有的靈—腓一19。
- 2 這賜生命的靈就是那是靈的基督，也稱爲生命的靈、（羅八2、）耶穌的靈、（徒十六7、）耶穌基督的靈、（腓一19、）以及主靈。（林後三18。）
- 3 基督作爲賜生命的靈，在祂總括時期裏的職事啓示於羅馬八章，其中給我們看見三一神的生命，作爲生命之靈的律分賜到我們三部分的人裏，使我們

brothers—Rom. 1:4; 8:29; 1 Cor. 15:45b.

4. The prototype is the firstborn Son of God, and the reproduction is the many sons of God, the members of the prototype to be His Body, which consummates in the New Jerusalem—Col. 1:18; 1 Pet. 1:3.
5. Christ has already been designated the Son of God, but we are still in the process of designation, the process of being "sonized," deified—Rom. 8:28-29:
  - a. In resurrection Christ in His humanity was designated the Son of God, and by means of such a resurrection we also are in the process of being designated sons of God—v. 11.
  - b. The key to the process of designation is resurrection, which is the indwelling Christ as the rising-up Spirit, the designating Spirit, the power of life in our spirit; we urgently need to learn how to walk according to the spirit, to enjoy and experience the designating Spirit—John 11:25; Rom. 8:10-11; Acts 2:24; 1 Cor. 15:26; 5:4; Rom. 8:4, 6, 14.

## § Day 4

B. The incarnated Christ, the last Adam, became the life-giving Spirit—1 Cor. 15:45b; John 6:63; 2 Cor. 3:6:

1. Our use of the word inclusion is based on our use of the word inclusive—for Christ, as the last Adam, to become the life-giving Spirit was for Him to become the all-inclusive Spirit—Phil. 1:19.
2. The life-giving Spirit, who is the pneumatic Christ, is also called the Spirit of life (Rom. 8:2), the Spirit of Jesus (Acts 16:7), the Spirit of Jesus Christ (Phil. 1:19), and the Lord Spirit (2 Cor. 3:18).
3. The ministry of Christ in the stage of inclusion as the life-giving Spirit is revealed in Romans 8, which shows that the life of the Triune God, as the law of the Spirit of life dispensed into our tripartite being, makes us men of life

成爲生命的人，作神的眾子和基督的眾肢體，以構成基督的身體，作祂的彰顯，因而完成神原初的心意—創二 7，9，羅八 14，十二 5：

- a 『生命〔原文，zoe，奏厄〕之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律』—八 2。
- b 『基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命〔原文，zoe，奏厄〕』—10 節。
- c 『心思置於靈，乃是生命〔原文，zoe，奏厄〕平安』—6 節。
- d 『那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命〔原文，zoe，奏厄〕給你們必死的身體』—11 節。

### 三 基督在祂的復活裏，爲着祂的身體重生眾信徒—彼前一 3:

- 1 那是靈的基督成了神的長子和賜生命的靈，爲着重生信徒，使他們成爲神的許多兒子，藉耶穌基督從死人中復活，與祂在一個宇宙的大生產中一同由神所生。
- 2 基督所有的信徒，都已經在這一位靈裏受浸，成了基督的一個身體，且都得以喝這一位靈，爲着構成基督的身體—林前十二 13。
- 3 基督在復活裏藉着說神的話，沒有限量的將祂自己這包羅萬有、賜生命的靈賜給人—約三 34。

## 【週五】

肆 基督在第三個時期，就是祂加強的時期，從召會墮落到新耶路撒冷的終極完成，加強祂生機的救恩，產生得勝者，並終極完

to be God's sons and the members of Christ to constitute the Body of Christ for His expression, thus fulfilling God's original intention—Gen. 2:7, 9; Rom. 8:14; 12:5:

- a. "The law of the Spirit of life [Gk. zoe] has freed me in Christ Jesus from the law of sin and of death"—8:2.
- b. "If Christ is in you, though the body is dead because of sin, the spirit is life [Gk. zoe] because of righteousness"—v. 10.
- c. "The mind set on the spirit is life [Gk. zoe] and peace"—v. 6.
- d. "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life [Gk. zoe] to your mortal bodies through His Spirit who indwells you"—v. 11.

### C. In His resurrection Christ regenerated the believers for His Body—1 Pet. 1:3:

- 1. The pneumatic Christ became the firstborn Son of God and the life-giving Spirit for the regenerating of the believers, making them the many sons of God born of God with Him in one universally big delivery through the resurrection of Jesus Christ from the dead.
- 2. All the believers of Christ have been baptized in one Spirit into the one Body of Christ and have been given to drink of this one Spirit for the constitution of the Body of Christ—1 Cor. 12:13.
- 3. In His resurrection Christ gave Himself as the all-inclusive life-giving Spirit without measure through His speaking of the words of God—John 3:34.

## § Day 5

IV. In the third stage, the stage of His intensification, from the degradation of the church to the consummation of the New Jerusalem, Christ intensifies His organic salvation, produces

## 成新耶路撒冷：

一 因着召會的墮落，基督這賜生命的靈已經七倍加強成爲七靈—七倍加強賜生命的靈—啓一 4，三 1，四 5，五 6。

二 基督作爲七倍加強賜生命的靈，加強祂生機的救恩，使信徒蒙拯救脫離：

1 在以弗所召會中形式的召會生活，以及失去了對主起初的愛、燈臺照耀的性能、以及對基督作生命的享受—二 1 ~ 7。

2 在士每拿召會中的失敗，導致嘗到第二次的死—8 ~ 11 節。

3 在別迦摩召會中，與世界聯婚而帶進的世俗，以及巴蘭和尼哥拉黨的教訓—12 ~ 17 節。

4 在推雅推喇的召會所表徵的天主教裏，淫亂、拜偶像、鬼魔的教訓和撒但深奧之事—18 ~ 29 節。

5 在撒狄的召會所表徵的更正教裏，屬靈的死—死的和衰微的—三 1 ~ 6。

6 在非拉鐵非的召會所表徵的弟兄會，失去已經得着的冠冕—7 ~ 13 節。

7 在老底嘉的召會所表徵墮落的弟兄會中，不冷不熱和沒有基督的光景—14 ~ 22 節。

三 我們若要成爲得勝者，就必須恢復、維持、並發展我們向主起初的愛：

1 離棄起初的愛，乃是歷代召會失敗的根源和主因—二 4 ~ 5。

2 用起初的愛愛主耶穌，就是在一切事上讓祂居第一位；我們必須讓基督在一切事物上居第一位，居首

## the overcomers, and consummates the New Jerusalem:

A. Because of the degradation of the church, Christ as the life-giving Spirit has been intensified sevenfold to become the seven Spirits—the sevenfold intensified life-giving Spirit—Rev. 1:4; 3:1; 4:5; 5:6.

B. Christ as the sevenfold intensified life-giving Spirit intensifies His organic salvation to save the believers from:

1. The formal church life and the loss of the first love to the Lord, the shining capacity of the lampstand, and the enjoyment of Christ as life in the church in Ephesus—2:1-7.

2. The defeat that leads to the taste of the second death in the church in Smyrna—vv. 8-11.

3. The worldliness in union with the world as a marriage and the teaching of Balaam and the Nicolaitans in the church in Pergamos—vv. 12-17.

4. Fornication, idolatry, demonic teaching, and satanic depths in Catholicism, signified by the church in Thyatira—vv. 18-29.

5. The spiritual death—dead and dying—in Protestantism, signified by the church in Sardis—3:1-6.

6. The losing of the crown, which has been gained already in Brethrenism, signified by the church in Philadelphia—vv. 7-13.

7. The lukewarmness and Christlessness in degraded Brethrenism, signified by the church in Laodicea—vv. 14-22.

C. If we would be overcomers, we must recover, maintain, and develop our first love toward the Lord:

1. The leaving of the first love is the source and the main reason for the failure of the church throughout the ages—2:4-5.

2. To love the Lord Jesus with the first love is to give Him the first place in all things; we need to give Christ the first place, the preeminence, in all things

位，尊重祂是我們生活中的一切—西—18下。

3 我們不該愛任何人事物過於愛主，連我們的魂生命在內—太十 37 ~ 39，啓十二 11。

## 【週六】

四 我們得救脫離墮落，是藉着七倍加強是靈之基督的說話，並藉着那些活在他們靈裏的得勝聖徒—二 1, 7, 一 10, 四 2, 十七 3, 二一 10。

五 基督七倍加強的天上職事，是為着基督把新婦完全豫備好，（十九 7 ~ 9，）組成新婦軍隊，（十一 ~ 21, 十七 14，）捆綁撒但，（二十一 ~ 3，）帶進基督和神的國，（四 ~ 6，）並完成新耶路撒冷。（二 7, 二一 2。）

六 最終的結果乃是在救贖的神與蒙祂救贖的人之間宇宙的羅曼史中，終極完成的那靈作經過過程之三一神的終極完成，成了新郎，而得勝聖徒的集大成，成了新婦，作為整本聖經的總結—二二 17 上。

七 我們需要思想『加強』這件事，並迫切的向主禱告，說，『我要從總括往前到加強。主，你已經七倍加強了，我禱告我也要得着七倍加強，以勝過召會的墮落，使你的身體得以建造起來，以完成新耶路撒冷。』（基督的三個時期—成肉體、總括與加強，一九頁。）

and in all matters, regarding Him as everything in our life—Col. 1:18b.

3. We must not love anyone or anything above the Lord, including our soul-life—Matt. 10:37-39; Rev. 12:11.

## § Day 6

D. We are saved from degradation by the speaking of the sevenfold intensified pneumatic Christ and by the overcoming saints living in their spirit—2:1, 7; 1:10; 4:2; 17:3; 21:10.

E. Christ's sevenfold intensified heavenly ministry is for the complete preparation of the bride for Christ (19:7-9), the formation of the bridal army (vv. 11-21; 17:14), the binding of Satan (20:1-3), the bringing in of the kingdom of Christ and of God (vv. 4-6), and the consummation of the New Jerusalem (2:7; 21:2).

F. The final outcome is that the ultimately consummated Spirit as the consummation of the processed Triune God becomes the Bridegroom, and the aggregate of the overcoming saints becomes the bride of the universal romance between the redeeming God and His redeemed man as the conclusion of the entire Scriptures—22:17a.

G. We need to consider this matter of intensification and pray desperately to the Lord, saying, "I want to advance from inclusion to intensification. Lord, You have been intensified sevenfold, and I pray that I also will be intensified sevenfold to overcome the degradation of the church that the Body may be built up to consummate the New Jerusalem" (Incarnation, Inclusion, and Intensification, p. 22).



# 第九週 ■ 週一

## 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，…我們也見過祂的榮耀…。』

路一 35『…聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱為神的兒子。』

二 40『那孩子漸漸長大，…充滿智慧，又有神的恩在祂身上。』

神中心的啓示就是神成為肉體，這肉體成了賜生命的靈，這賜生命的靈又成了七倍加強的靈，為要建造召會，產生基督的身體，終極完成新耶路撒冷。我們需要看見，三一神成為肉體，這肉體成了賜生命的靈，而賜生命的靈成了七倍加強的靈。這靈是為着建造召會，召會要成為基督的身體，終極完成新耶路撒冷，作神經綸的最後目標。

主的恢復乃是神成了肉體，肉體成了賜生命的靈，賜生命的靈成了七倍加強的靈，為要建造召會，成為基督的身體，終極完成新耶路撒冷。（李常受文集一九九四至一九九七年第四冊，一一三至一一四頁。）

## 信息選讀

要作一個同工或長老，…必須憑基督在祂三個神聖奧祕時期中豐滿的職事，經歷並享受基督（贏得基督—腓三8）。怎樣作同工、長老？首先要認識基督，其次要憑基督豐滿的職事，經歷並享受基督。你必須先有認識，然後有經歷和享受。這樣經歷並

# WEEK 9 — DAY 1

## Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory...)

Luke 1:35 ...The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.

2:40 And the little child grew..., being filled with wisdom, and the grace of God was upon Him.

The central revelation of God is God becoming flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming intensified sevenfold to build up the church to issue in the Body of Christ and to consummate the New Jerusalem. We need to see that the Triune God became flesh, that the flesh became the life-giving Spirit, and that the life-giving Spirit became the sevenfold intensified Spirit. This Spirit is to build up the church, which becomes the Body of Christ consummating the New Jerusalem as the final goal of God's economy.

The Lord's recovery is God becoming the flesh, the flesh becoming the life-giving Spirit, and the life-giving Spirit becoming the sevenfold intensified Spirit to build up the church that becomes the Body of Christ and that consummates the New Jerusalem. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 92-93)

## Today's Reading

To be a co-worker or an elder, we...need to experience and enjoy Christ (to gain Christ—Phil. 3:8) in His full ministry in His three divine and mystical stages. How can we be a co-worker and an elder? First, we need to know Christ; second, we need to experience and enjoy Christ, that is, to gain Christ, in His full ministry. First, we have the knowledge, and then we have the

享受基督，就是贏得基督。（8。）…說『得着』還不穀，乃是要『贏得』。贏得基督是需要出代價的。贏得基督就是出代價以經歷、享受、並支取祂一切追測不盡的豐富。這不是那麼簡單。…一場比賽不容易贏得獎賞，一場戰爭也不容易得着勝利；這需要我們忘記背後，努力面前，竭力追求。（12～14上。）照樣，我們也要憑着基督豐滿的職事，經歷並享受祂，藉此贏得祂。

基督豐滿的職事，有三個神聖奧祕的時期。第一個時期是祂成肉體的時期，就是從祂的出生開始，直到祂受死為止，包括祂的生與死之間的人生歷程。因此，祂的出生、祂的經過人生、加上祂的死，就是祂成肉體的時期。

基督豐滿的職事，在第一個成肉體的時期中，將無限的神帶到有限的人裏面。…這乃是我們今天的新語言。神是無限的，我們人是有限的。基督…把神這無限的一位，帶到有限的人裏面。無限與有限，二者怎能成爲一？但是基督的職事作到了。

基督豐滿的職事，在第一個成肉體的時期中，也將三一神與三部分人聯結並調和一起。三一神很奧祕，三部分人也相當費解。如果只說，基督將神與人聯結並調和一起，這還容易。但是照神聖奧祕的範圍裏新文化的新語言，我們必須說，基督乃是將三一神與三部分人聯結並調和在一起。論到三一神，父是源頭，子是顯出，靈是進入；論到三部分人，靈在最裏面，魂居中，體在外面。（李常受文集一九九四至一九九七年第五冊，二八四至二八六頁。）

參讀：如何作同工與長老，並如何履行同工與長老的義務，第一至三篇。

experience and enjoyment. To experience and enjoy Christ is to gain Christ [v. 8]...To "have" is not sufficient; we need to "gain." To gain Christ requires paying a price. To gain Christ is to experience, enjoy, and take possession of all His unsearchable riches by paying a price. This is not so simple...It is not easy to win a game, and it is also not easy to win the victory in a war. These require us to pursue by forgetting the things which are behind and stretching forward to the things which are before [vv. 12-14a]. Likewise, we need to gain Christ by experiencing and enjoying Him in His full ministry.

The full ministry of Christ is in three divine and mystical stages. The first stage, the stage of His incarnation, began with His human birth and ended with His death, including the entire course of His human life. Hence, His human birth, His passing through human living, and His death formed the stage of His incarnation.

In His full ministry in the first stage, the stage of His incarnation, Christ brought the infinite God into the finite man...This is our new language today. God is infinite, and we human beings are finite...Christ brought the infinite God into the finite man. One is infinite, and the other is finite—how could the two become one? Nevertheless, it was carried out by Christ in His ministry.

In His full ministry in the first stage of His incarnation, Christ also united and mingled the Triune God with the tripartite man. The Triune God is mysterious, and the tripartite man is difficult to understand. If we simply say that Christ united and mingled God with man, this is easy. However, according to the new language of the new culture in the divine and mystical realm, we need to say that Christ united and mingled the Triune God with the tripartite man. Concerning the Triune God, the Father is the source, the Son is the expression, and the Spirit is the entering in. Concerning the tripartite man, the spirit is the innermost part, the soul is in the middle, and the body is on the outside. (CWWL, 1994-1997, vol. 5, "How to Be a Coworker and an Elder and How to Fulfill Their Obligations," pp. 222-224)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Coworker and an Elder and How to Fulfill Their Obligations," chs. 1-3

## 第九週 ■ 週二

### 晨興餽養

路七 47 ~ 48 『所以我告訴你，她許多的罪都赦免了，因為她愛得多；但那赦免少的，他愛得就少。於是對那女人說，你的罪赦了。』

50 『…耶穌對那女人說，你的信救了你，平平安安的走罷！』

基督豐滿的職事，在第一個成肉體的時期中，也藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性。基督人性的美德是芬芳的，誰也無法否認，甚至連非基督徒讀四福音，也都覺得其中所記載的那位耶穌是甘甜芬芳的，具有芬芳的美德。

『屬性』就是指人所是的特質。…我們的神也有祂的屬性，並且祂的屬性是豐富的，因為祂是偉大而全備的一位。祂是愛，祂是光，祂是聖，祂是義。這位全備之神豐富的屬性，都由主耶穌在祂的人性裏彰顯出來，而成爲祂在人性裏芬芳的美德。（李常受文集一九九四至一九九七年第五冊，二八七至二八八頁。）

### 信息選讀

我們用路加福音的一些事例作例證，幫助我們領會『在祂帶着神聖屬性的人性美德』這話。在七章三十六至五十節，有一個法利賽人請主耶穌同他喫飯，一個有罪的女人進了那人的家。…即使那有罪的女人『用眼淚濕了耶穌的腳，又用自己的頭髮擦乾，還熱切的親祂的腳，並且把香膏抹上』，（38，）主（在祂人性的美德中）也一點不受攪擾。如果我們是主耶穌，我們可能會被這女人的行爲攪擾。…

## WEEK 9 — DAY 2

### Morning Nourishment

Luke 7:47-48 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little. And He said to her, Your sins are forgiven.

50 But He said to the woman, Your faith has saved you. Go in peace.

In His full ministry in the first stage of His incarnation, Christ also expressed in His humanity the bountiful God in His rich attributes through His aromatic virtues. No one can deny that the human virtues of Christ were aromatic; even when non-Christians read the four Gospels, they sense that the Jesus recorded in these books was a sweet and fragrant One, whose virtues were aromatic.

Our attributes are the characteristics of what we are...Our God has His attributes, and His attributes are rich because He is great and bountiful. He is love, light, holiness, and righteousness. These rich attributes were expressed by the Lord Jesus in His humanity to become the aromatic virtues in His humanity. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 224-225)

### Today's Reading

As a help in understanding the expression in His human virtues with His divine attributes, let us use some cases in the Gospel of Luke as illustrations. In 7:36-50 a sinful woman came into the home of a Pharisee who had invited the Lord Jesus to eat with him...In His human virtues...He was not at all bothered by that sinful woman, even when she "began to wet His feet with her tears and wiped them with the hair of her head" and when "she kissed His feet affectionately and anointed them with the ointment" (v. 38). If we had been the Lord Jesus, we probably would have been troubled by the behavior

（然而，）人救主非常仁慈且忍耐，祂曉得這女人自知有罪。…祂也富有憐憫。人常常說到愛，卻很少說到憐憫。但憐憫比愛更周到，憐憫乃是同情光景可憐且地位低微的人。…主耶穌對那女人除了仁慈、忍耐、憐憫之外，也體諒她。我們常常不體諒人，但主耶穌在這女人的事例中滿懷體諒。不僅如此，主也是智慧且慈愛的。

也許你想知道七章三十六至五十節表達了那些神聖的屬性。首先有神聖的赦免。（47～48。）神是惟一能赦罪的一位，只有祂有資格赦罪。…在五十節，主耶穌對那女人說，『你的信救了你，平平安安的走罷！』賜平安也是神聖的屬性。惟有神能賜人裏面的平安。

在三十六至五十節，我們看見在法利賽人家裏，人救主在祂帶着神聖屬性的人性美德中行事。祂能這樣行事為人，乃因祂是神人。…祂有神所造的一切人性美德，祂也有神聖屬性。因此，祂在最高標準的道德中行事，因為祂的人性美德彰顯出祂的神聖屬性。

主在十字架上時，也在祂帶着神聖屬性的人性美德中行事。那盜賊對祂說，『耶穌阿，你來進入你國的時候，求你記念我。』（二三42。）主回答說，『我實在告訴你，今日你要同我在樂園裏了。』（43。）在這裏我們看見人性美德彰顯出神聖屬性。…雖然祂是人，卻滿了一切神聖屬性。因此，祂能在祂帶着神聖屬性的人性美德中行事。這些例證應當能幫助我們了解，主怎樣在祂帶着神聖屬性的人性美德中盡職。（路加福音生命讀經，一〇二至一〇四頁。）

參讀：路加福音生命讀經，第十一、十七、二十五篇；基督的三個時期—成肉體、總括與加強，第一至二章。

of this woman..., [but] the Man-Savior was very kind and patient, realizing that this woman had been convicted of her sins. He was also merciful. People often speak about love but rarely about mercy. Mercy, however, is more tender than love. To be merciful is to sympathize with others in their poor condition and low estate. In addition to exercising kindness, patience, and mercy toward the woman, the Lord Jesus also exercised His understanding. Often we fail to understand others, but the Lord Jesus was very understanding in the case of this woman. Furthermore, He was wise and loving.

Perhaps you are wondering what divine attributes are expressed in 7:36-50. First,...we have the divine forgiveness (vv. 47-48). God is the only one who can grant forgiveness of sins. In 7:50 the Lord Jesus said to the woman, "Your faith has saved you. Go in peace." The giving of peace is also a divine attribute. God is the only one who can give inner peace.

In 7:36-50 we see the Man-Savior in the house of a Pharisee acting in His human virtues with His divine attributes. He could behave in such a manner because He was the God-man...He possessed all the human virtues created by God, and He also had the divine attributes. Hence, He acted in the highest standard of morality, for His human virtues expressed His divine attributes.

The Lord also acted in His human virtues with His divine attributes when He was on the cross. The thief said to Him, "Jesus, remember me when You come into Your kingdom" (23:42). The Lord replied, "Truly I say to you, Today you shall be with Me in Paradise" (v. 43). Here we see the human virtues expressing the divine attributes...Although He was a man, He was filled with all the divine attributes. Therefore, He could act in His human virtues with His divine attributes. These illustrations should help us understand how the Lord ministered in His human virtues with His divine attributes. (Life-study of Luke, pp. 90-92)

Further Reading: Life-study of Luke, msgs. 11, 17, 25; CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," chs. 1-2

## 第九週 ■ 週三

### 晨興餽養

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。』

基督這神聖者，在成為肉體以前，已經是神的兒子。（約一18，羅八3。）祂藉着成為肉體，穿上與神性毫無關係的素質，就是人的肉體。祂這一部分，需要經過死而復活，得以聖別，並被拔高。藉着復活，祂的人性被聖別、拔高且變化了。因此，祂藉着復活，帶着祂的人性，被標出為神的兒子。（徒十三33，來一5。）（李常受文集一九九四至一九九七年第五冊，三〇〇頁。）

### 信息選讀

羅馬一章三至四節給我們看見耶穌是原型，八章二十九至三十節有眾子作大量產品。…就原型而言，有聖別的靈、肉體、以及標出為神的兒子。…我們裏面也有聖別的靈，外面也有屬人的肉體，我們也要完全標出為神的眾子。

我們生來是人的兒子，但我們已重生為神的兒子。…我們是神的兒子，因為神兒子的靈進入了我們的心。（加四6。）…所以，就一面說，我們每個人都與耶穌一樣。耶穌是在肉體裏的人，有神的兒子在祂裏面。我們也是肉體的人，有神的兒子在我們裏面。…阿利路亞！（我們這些）有神兒子在…裏面的肉體之人正在聖別、變化、和得榮的過程中。時候將到，我們都要宣告：『我們從復活標出為神的眾子！』

## WEEK 9 — DAY 3

### Morning Nourishment

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.

Before His incarnation, Christ, the divine One, was already the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, that had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," p. 236)

### Today's Reading

Romans 1:3-4 gives us Jesus as the prototype. In Romans 8:29-30 we have the many sons as the mass production...With the prototype there is the Spirit of holiness, the flesh, and the designation as the Son of God...We also have the Spirit of holiness within, the human flesh without, and we shall be designated in full as sons of God.

We were born the sons of man, but we have been reborn the sons of God... We are sons of God because the Spirit of the Son of God has come into us (Gal. 4:6)...Therefore, in a sense, each one of us is the same as Jesus. Jesus was a man in the flesh with the Son of God in Him. We also are men of flesh with the Son of God in us...Hallelujah! This man of flesh with the Son of God in him is under the process of sanctification, transformation, and glorification. The time will come when we will all declare, "We are designated to be sons of God out of resurrection!"

按肉體說，甚至主耶穌也需要標出為神的兒子。祂在還未標出之前，按肉體說，只是大衛的後裔；在祂所是的那一部分裏，祂還不是神的兒子。但是按聖別的靈說，祂藉着復活，就標出為神的兒子。同樣的原則，按肉體說，我們都是罪人。但我們既已得蒙重生，就能殼照着靈行事為人。我們越照着調和的靈而行，就越經歷標出的過程。一天過一天，我們得以復活、聖別、變化、得榮。

兒子名分乃是藉着復活，並且在那靈裏得以實化。住在我們裏面的那靈，是升起的靈，也是標出的靈。…我們裏面有標出的基督作為復活。不要設法改良自己，或使自己達到無罪的完全。反之，要享受並經歷那標出的靈。我們若靠着那靈治死身體的行為，必要活着。（羅八 13。）我們需要照着靈而行，將我們的心思置於靈，並靠着那靈治死身體的行為。我們若天天照着靈而行，我們就完全在藉復活而標出的過程中。藉着復活的大能，我們要變化、模成，至終要得榮。

我們越藉着呼求主名來接觸祂，就越感覺祂的同在，也越覺得祂在裏面的膏油塗抹。呼求主名使我們得着澆灌、復甦、聖別、滿足和加強。這樣，我們就被帶進祂的同在中，豫備好迎接祂的回來。今天我們所需要的教訓，不是關乎豫言或時代的客觀教訓，乃是如何藉着享受並經歷基督作生命的大能而得標出的教訓。我們若有這一種教訓，我們就會領悟，在我們自己裏面是毫無盼望，且無能為力，我們也就不會再試着改良自己。我們反而會運用我們的靈來接觸主，使我們能享受祂的膏油塗抹，並且有分於藉復活而標出的過程。（羅馬書生命讀經，二七、二六、七〇四至七〇五、六七七、六八〇頁。）

參讀：羅馬書生命讀經，第二、五十四至五十六、六十二篇。

Even the Lord Jesus according to the flesh had to be designated the Son of God. Before His designation, according to the flesh, He was just the seed of David; in that part of His being He was not yet the Son of God. But by resurrection He was designated the Son of God according to the Spirit of holiness. In the same principle, according to the flesh, we are sinners. But now that we have been regenerated, we can have our being according to the spirit. The more we walk according to the mingled spirit, the more we undergo the process of designation. Day by day, we are resurrected, sanctified, transformed, and glorified.

The sonship is realized by resurrection and in the Spirit. The Spirit who dwells in us is the rising-up Spirit and the designating Spirit. We have the designating Christ as resurrection within. Do not try to improve yourself or to make yourself sinlessly perfect. Rather, enjoy and experience the designating Spirit. If by the Spirit we put to death the practices of the body, we shall live (Rom. 8:13). We need to walk according to the Spirit, set our mind upon the Spirit, and by the Spirit put to death the practices of the body. If we walk daily according to the Spirit, we shall be fully in the process of designation by resurrection. By the power of resurrection, we shall be transformed, conformed, and, eventually, glorified.

The more we contact the Lord by calling upon His name, the more we sense His presence and the more we are conscious of His anointing within. By calling on the name of the Lord, we are watered, we are refreshed, we are sanctified, we are satisfied, and we are strengthened. In this way we are brought into His presence, and we are made ready for His coming. The kind of teachings we need today are not the objective teachings about prophecy or about the dispensations but those regarding how we are designated by enjoying and experiencing Christ as the life power. If we have this kind of teaching, we shall realize that in ourselves we are hopeless and helpless, and we shall no longer try to improve ourselves. Rather, we shall exercise our spirit to contact the Lord so that we may enjoy His anointing and participate in the process of designation by resurrection. (Life-study of Romans, pp. 22-23, 22, 595, 572, 574-575)

Further Reading: Life-study of Romans, msgs. 2, 54-56, 62

## 第九週 ■ 週四

### 晨興餽養

林前十五 45『…「首先的人亞當成了活的魂；」末後的亞當成了賜生命的靈。』

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

6『因為心思置於肉體，就是死；心思置於靈，乃是生命平安。』

在基督的復活裏，一切神所揀選的人都重生成為神許多的兒子，成為神長子的許多弟兄。（彼前 3，來二 10，羅八 29。）在基督的復活裏，神的靈終極完成為賜生命的靈；（林前十五 45 下；）這靈就是基督的靈——是靈的基督，靈化的基督；（羅八 9；）又是經過過程並終極完成之三一神的終極完成，具體化在靈化的基督這賜生命的靈裏；也是復活的實際，就是基督自己，以及經過過程並終極完成的三一神。（約十一 25，約壹五 6。）

因着基督第二次的成了（祂在復活裏成了包羅萬有賜生命的靈）有這麼多複雜的講究，所以我們可用『總括』一辭來說到基督這第二個時期。這個成了所產生的結果並不簡單，乃是複合的；不僅僅是油（表徵神的靈），更是膏油（表徵賜生命的靈）。這靈就是那是靈的基督，在第二時期——總括時期——的基督。（李常受文集一九九四至一九九七年第四冊，二二九至二四〇頁。）

### 信息選讀

羅馬八章二節說到三一神的生命，十節啓示這生命已經分賜到我們的靈裏，使我們的靈成為生命。…

## WEEK 9 — DAY 4

### Morning Nourishment

1 Cor. 15:45 …”The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

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

In Christ’s resurrection all of God’s chosen people were regenerated to be the many sons of God and the many brothers of the firstborn Son of God (1 Pet. 1:3; Heb. 2:10; Rom. 8:29). In Christ’s resurrection the Spirit of God was consummated to be the life-giving Spirit (1 Cor. 15:45b): the Spirit of Christ—the pneumatic Christ, the pneumatized Christ (Rom. 8:9); the ultimate consummation of the processed and consummated Triune God, who is embodied in the pneumatized Christ as the life-giving Spirit; and the reality of resurrection, which is Christ Himself and the processed and consummated Triune God (John 11:25; 1 John 5:6).

Because so many complications are involved in Christ’s second becoming, His becoming the all-inclusive life-giving Spirit in resurrection, we may use the word inclusion in speaking of this second stage of Christ. The issue of this becoming was not something simple but something compounded, that is, not just oil signifying the Spirit of God but the ointment signifying the life-giving Spirit, the Spirit who gives life. This Spirit is the pneumatic Christ, the Christ in the second stage—the stage of inclusion. (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 193)

### Today's Reading

Romans 8:2 speaks of the life of the Triune God. Verse 10 reveals that this life has been dispensed into our spirit and has caused our spirit to become

按照六節，這生命還能分賜到我們的心思裏，使我們的心思也是生命。末了，十一節又揭示，神聖的生命甚至能分賜到我們必死的身體裏。…靈是中心，身體是圓周，心思則介乎其間。三一神的生命乃是從中心，經過中間部分達到圓周，一直分賜到我們全人裏面。

當我們將心思置於靈時，我們的心思（代表我們的魂）也就成為奏厄。（6。）…這就是神聖的生命分賜到我們的魂裏。…你要說閒話麼？將心思轉向靈。你受試探要發脾氣麼？將心思轉向靈。要丟棄道德、宗教的教訓，回到神活的話上；這話啓示我們，三一神的生命分賜到我們的靈裏，使我們的靈成為生命；又啓示我們，心思置於靈，乃是生命。

我們需要對主說，『主，我感謝你。自從你進到我裏面，我的靈就成為生命。現今我若將心思置於靈，我的心思就也是生命。主阿，我何等讚美你！藉着你內住的靈，你的奏厄生命甚至能分賜到我必死的身體裏。主，為着這事，我敬拜你。我享受這個，我也在這分賜裏與你是一。』這就是三一神的生命分賜到三部分的人裏面。…乃是藉着神聖生命這樣的分賜，我們得以成為神的兒子。不僅如此，藉着這樣的分賜，我們就被變化，並模成基督的形像。這就是基督徒的生活，也是召會生活。

我們的神乃是三一神，祂經過了成為肉體、釘十字架、復活和升天的過程。如今祂是那包羅萬有的靈，成了神聖的奏厄，給我們有分、經歷並享受。首先，祂將自己分賜到我們的靈裏，到我們全人的中心裏。從中心，祂就擴展到我們的心思裏，用奏厄浸透我們的心思。然後，祂還擴展到我們必死的身體裏，使我們全人成為奏厄。這樣，我們就成為『奏厄人』。阿利路亞，…我們乃是生命人！（羅馬書生命讀經，七六六、七七〇至七七三頁。）

參讀：神生機救恩的祕訣—『那靈自己同我們的靈』，第六章。

life...According to verse 6, this life can be dispensed into our mind and can cause our mind to be life also. Ultimately, as verse 11 discloses, the divine life can even be imparted into our mortal bodies...The spirit is the center, the body is the circumference, and the mind is in between. From the center through the middle to the circumference, the life of the Triune God is being dispensed into our entire being.

When we set our mind on the spirit, our mind, which represents our soul, becomes zoe [v. 6]...This is the dispensing of the divine life into our soul. Are you about to gossip? Turn your mind to the spirit. Are you tempted to lose your temper? Turn your mind to the spirit. Drop the ethical and religious teachings and come back to God's living Word, which reveals that the life of the Triune God is dispensed into our spirit to make our spirit life and also reveals that the mind set on the spirit is life.

We need to say to the Lord, "Lord, I thank You. Since You came into me, my spirit has become life. Now if I set my mind on my spirit, my mind also will be life. O Lord, how I praise You! Through Your indwelling Spirit, Your zoe life can be dispensed even into my mortal body. Lord, I worship You for this, I enjoy this, and I am one with You in this dispensing." This is the dispensing of the life of the Triune God into the tripartite man...It is through this dispensing of the divine life that we become sons of God. Furthermore, it is by this dispensing that we are transformed and conformed to the image of Christ. This is the Christian life and the church life.

Our God is the Triune God who has passed through incarnation, crucifixion, resurrection, and ascension. Now He is the all-inclusive Spirit to be the divine zoe for our participation, experience, and enjoyment. First, He dispenses Himself into our spirit, the center of our being. From the center He spreads into our mind and saturates it with zoe. Then He expands into our mortal body and thereby makes our whole being zoe. In this way we become men of zoe. Hallelujah,...we are men of life! (Life-study of Romans, pp. 648, 651-653)

Further Reading: CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," ch. 6

## 第九週 ■ 週五

### 晨興餽養

啓一 4 ~ 5 『…願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈，…歸與你們…。』

二 4 ~ 5 『然而有一件事我要責備你，就是你離棄了起初的愛。…要悔改，行起初所行的。不然，我就要臨到你那裏；你若不悔改，我就把你的燈臺從原處挪去。』

基督為着祂在總括時期中的職事，成了賜生命的靈，也就是那是靈的基督，以完成祂生機的救恩，為着產生召會，並建造祂的身體，而終極完成新耶路撒冷。但就在祂總括時期之職事的中途，尚未達到目的時，召會墮落了，阻撓神永遠經綸的完成。因此，基督這一位賜生命的靈，就七倍的加強，成了神的七靈。（啓一 4，四 5，五 6，三 1。）

啓示錄這一卷書題到神的七靈，這七靈不是七位個別的靈，乃是一位七倍加強的靈。這是對聖經正確的講解。…基督所以成為七倍加強的靈，目的是要七倍的加強神生機的救恩，為着建造基督的身體，以終極完成神永遠的目標，就是新耶路撒冷。（李常受文集一九九四至一九九七年第五冊，三二〇至三二一頁。）

### 信息選讀

基督作為七倍加強的靈，拯救信徒脫離與召會墮落有關的事物。…在以弗所的召會失去了四樣事物：真正、正確的召會生活，對主起初的愛，燈臺照耀的性能，以及對基督作生命的享受。…七倍加強的

## WEEK 9 — DAY 5

### Morning Nourishment

Rev. 1:4 ...Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

2:4-5 But I have one thing against you, that you have left your first love... Repent and do the first works; but if not, I am coming to you and will remove your lampstand out of its place, unless you repent.

For His ministry in the stage of His inclusion, Christ became the life-giving Spirit, the pneumatic Christ, to carry out His organic salvation for the producing of the church and the building up of His Body to consummate the New Jerusalem. However, on the way of His ministry in the stage of His inclusion, before He had attained His purpose, the church became degraded; such degradation frustrates the accomplishment of God's eternal economy. Hence, Christ as the one life-giving Spirit was intensified sevenfold to become the seven Spirits of God (Rev. 1:4; 4:5; 5:6; 3:1).

The book of Revelation refers to the seven Spirits of God. The seven Spirits are not seven individual Spirits, but the one Spirit who is intensified sevenfold. This is the proper interpretation of the Word...Christ became the sevenfold intensified Spirit in order to intensify the organic salvation of God sevenfold for the building up of the Body of Christ to consummate God's eternal goal, which is the New Jerusalem. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 253-254)

### Today's Reading

As the sevenfold intensified Spirit, Christ saves the believers from the things related to the degradation of the church...The church in Ephesus had lost four things: the genuine and proper church life, the first love toward the Lord, the shining capacity of the lampstand, and the enjoyment of Christ as

靈拯救信徒脫離在以弗所召會中形式的召會生活，以及失去了對主起初的愛、燈臺照耀的性能、以及對基督作生命的享受。（啓二 1～7。）…這是很嚴肅的一件事。在主的恢復裏，有些召會可能失去了這四樣事物。這些召會裏的聖徒沒有真實、真正的召會生活，只有形式的召會生活。聖徒們仍然彼此相愛，但他們的愛很形式化。他們對弟兄沒有真實、真正的愛。不僅如此，這些召會裏的聖徒雖然仍舊來聚會，卻僅僅是形式化的參加聚會。好些聖徒都有這種形式。我們需要真，要真就是要在靈裏，並在靈裏作一切事。

我們若失去對主起初的愛，我們對主就不再那樣熱切。我們雖然繼續事奉祂，但我們的事奉卻是冷淡的。我們需要蒙拯救，脫離形式的召會生活，並用焚燒的靈來事奉主。（羅十二 11。）

信徒也需要蒙拯救，脫離在別迦摩召會中，與世界聯婚而帶進的世俗，以及巴蘭和尼哥拉黨的教訓。（啓二 12～17。）…信徒也需要蒙拯救脫離在非拉鐵非的召會所表徵弟兄會的情形，就是失去已經得着的冠冕。（三 7～13。）

最後，基督作七倍加強的靈，拯救信徒脫離在老底嘉的召會所表徵墮落的弟兄會中，不冷不熱和沒有基督的光景。（14～22。）我們知道在老底嘉的召會沒有基督，因為基督站在召會的門外叩門。（20。）這指明我們可能名義上有基督，實際上卻沒有。我們需要小心，免得這成了我們今天的光景。我們都該為自己，不是為別人思想這些事。（李常受文集一九九四至一九九七年第四冊，三七五至三七八頁。）

參讀：活力排，第八篇。

life. The sevenfold intensified Spirit saves the believers from the formal church life, the loss of the first love to the Lord, the loss of the shining capacity of the lampstand, and the loss of the enjoyment of Christ as life in the church in Ephesus (Rev. 2:1-7)...Such [losses are] very serious. Some of the churches in the Lord's recovery may have lost these four things. Instead of a real and genuine church life, the saints in these churches have only a formal church life. The saints still love one another, but their love is quite formal. They do not have the real and genuine love toward the brothers. Furthermore, the saints in these churches still come to the meetings, but they attend the meetings merely in a formal way. A good number of saints have this kind of formality. We need to be genuine, and to be genuine is to be in the spirit and do everything in the spirit.

If we have lost our first love to the Lord, we will not be warm toward Him. Although we may continue to serve Him, we will be cold in our serving. We need to be saved from a formal church life and serve the Lord with a burning spirit (Rom. 12:11).

The believers need to be saved also from the worldliness in union with the world as a marriage and the teaching of Balaam and the Nicolaitans in the church in Pergamos (Rev. 2:12-17). The believers need to be saved from the losing of the crown, which has been gained already in Brethrenism, signified by the church in Philadelphia (3:7-13).

Finally, Christ as the sevenfold intensified Spirit saves the believers from the lukewarmness and the Christlessness in degraded Brethrenism, signified by the church in Laodicea (vv. 14-22). We know that the church in Laodicea was Christ-less by the fact that He was outside the church, standing at the door and knocking (v. 20). This indicates that we may have Christ in name but not in reality. We need to be careful lest this becomes our situation today. We all should consider these matters not for others but for ourselves. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," pp. 290-291)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

## 第九週 ■ 週六

### 晨興餽養

啓五 6『我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

我要請求你們思想『加強』這件事，並迫切的禱告，說，『主，我必須往前。我需要你的恩典帶我往前。我不要留在成肉體的工作裏，甚至不要留在總括的工作裏。我要從總括往前到加強。主，你已經七倍加強了，我禱告我也要得着七倍加強，以勝過召會的墮落，使你的身體得以建造起來，以完成新耶路撒冷。』（李常受文集一九九四至一九九七年第四冊，二四五頁。）

### 信息選讀

我們得救脫離墮落，是藉着無限、釋放生命、七倍加強是靈之基督（有七靈作祂眼目的羔羊—啓五 6）的說話。…七靈是基督的眼睛，指明七靈與基督是一。…在（啓示錄二至三章每一封給召會）書信的開頭是基督說話，末了是那靈說話。這表明基督就是那靈。…勝過墮落是藉着那些活在他們靈裏之得勝聖徒的參與。（一 10，四 2，十七 3，二一 10。）一面，我們的得勝是藉着基督的說話成爲那靈的說話。另一面，這是藉着我們一直活在我們的靈裏。

## WEEK 9 — DAY 6

### Morning Nourishment

Rev. 5:6 And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

I would urge you to consider this matter of intensification and to pray desperately, saying, “Lord, I must advance. I need Your grace to bring me onward. I do not want to remain in the work of incarnation nor even in the work of inclusion. I want to advance from inclusion to intensification. Lord, You have been intensified sevenfold, and I pray that I also will be intensified sevenfold to overcome the degradation of the church that the Body may be built up to consummate the New Jerusalem.” (CWWL, 1994-1997, vol. 4, “Incarnation, Inclusion, and Intensification,” p. 197)

### Today's Reading

We are saved from degradation by the speaking of the unlimited, life-releasing, sevenfold intensified pneumatic Christ (the Lamb with the seven Spirits as His eyes—Rev. 5:6)...The seven Spirits' being the eyes of Christ indicates that They are one with Christ...At the beginning of each epistle [to the seven churches (chs. 2-3)], Christ is speaking, and at the end the Spirit is speaking. This shows that Christ is the Spirit. The overcoming of the degradation is by the participation of the overcoming saints who are living in their spirit (1:10; 4:2; 17:3; 21:10). On the one hand, our overcoming is by Christ's speaking becoming the Spirit's speaking. On the other hand, it is by our living in our spirit all the time.

基督七倍加強的天上職事，是為着把新婦完全豫備好，使新郎基督照着祂的喜悅，在千年國裏得着凱旋的婚筵，作祂的滿足。（十九 7～9。）…基督七倍加強的天上職事，也是為着組成新婦軍隊，使基督擊敗並毀滅祂在人類中最大的仇敵，就是敵基督和他的假申言者。（11～21，十七 14。）要來的敵基督和他的假申言者乃是基督在人類中的仇敵，攻擊基督到極點。他們要帶着軍隊面對面的攻擊基督。但基督和祂的新婦要毀滅他們，把他們扔到火湖裏。

基督七倍加強的天上職事，是為着捆綁撒但，把他扔在無底坑裏一千年。（二十一 1～3。）…基督七倍加強的天上職事，也是為着帶進基督和神的國，就是千年國。（4～6。）

最終，基督七倍加強的天上職事，是為着在千年國裏初步的完成新耶路撒冷，（二 7，）並在新天新地裏完滿的完成新耶路撒冷。（二一 2。）換句話說，新耶路撒冷要得着終極完成，首先是藉着得勝者小規模的在起初部分的一千年裏，然後是完滿規模的在永世裏。所有的信徒經過一千年的管教，都要成熟、變化並模成，有分於永世裏的新耶路撒冷。

最終的結果乃是在救贖的神與蒙祂救贖的人之間宇宙的羅曼史中，終極完成的那靈作經過過程之三一神的終極完成，成了新郎，而得勝聖徒的集大成，成了新婦，作為整本聖經的總結。（二二 17。）整本聖經的總結是一對夫婦，就是救贖之神與蒙祂救贖之人宇宙羅曼史的總結。（李常受文集一九九四至一九九七年第四冊，一八五至一八七頁。）

參讀：得勝者，第二至三章。

Christ's sevenfold intensified heavenly ministry is for the complete preparation of the bride for Christ the Bridegroom to have His triumphant wedding in the millennium for His satisfaction according to His good pleasure (19:7-9). Christ's sevenfold intensified heavenly ministry is also for the formation of the bridal army for Christ to defeat and destroy His top enemies in humanity, the Antichrist and his false prophet (vv. 11-21; 17:14). The coming Antichrist and his false prophet will be human enemies of Christ, attacking Christ to the uttermost. They will fight face to face with an army against Christ. But Christ and His bride will destroy them and throw them into the lake of fire.

Christ's sevenfold intensified heavenly ministry is for the binding of Satan and the casting of him into the abyss for one thousand years (20:1-3). Christ's sevenfold intensified heavenly ministry is also for the bringing in of the kingdom of Christ and of God, which will be the millennium (vv. 4-6).

Ultimately, Christ's sevenfold intensified heavenly ministry is for the initial consummation of the New Jerusalem in the millennium (2:7) and its full consummation in the new heaven and new earth (21:2). In other words, the New Jerusalem will be consummated by the overcomers first in the initial part in the thousand years on a small scale and then in eternity on a full scale. All the believers, through the discipline of the one thousand years, will be matured, transformed, and conformed to participate in the New Jerusalem in eternity.

The final outcome is that the ultimately consummated Spirit as the consummation of the processed Triune God becomes the Bridegroom, and the aggregate of the overcoming saints becomes the bride of the universal romance between the redeeming God and His redeemed man as the conclusion of the entire Scriptures (22:17). The conclusion of the entire Bible is a couple, which is the consummation of the universal romance of the redeeming God and His redeemed man. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," pp. 148-149)

Further Reading: CWWL, 1991-1992, vol. 4, "The Overcomers," chs. 2-3

# 第九週詩歌

補102

七 靈

(英1122)

降 A 大調

3/4

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

一 看 哪，時 代 已 轉 移，隨 主 轉 入 聖 靈 裏，

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

神 寶 座 前 的 七 靈，奉 差 遣 到 全 地 去。

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

(副) 哦，神 七 靈，我 懇 求，願 你 工 作 得 成 就！

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

將 我 鑒 察 並 焚 燒，為 着 召 會 的 建 造，

5 4 · 4 | 4 3 · 3 | 3 2 #1 2 4 3 | 1 - ||

鑒 察， 焚 燒， 為 着 召 會 的 建 造。

- |                         |                      |
|-------------------------|----------------------|
| 二 聖靈乃是七倍靈，<br>聖徒轉回得復甦，  | 應付召會死光景，<br>使主召會得恢復。 |
| 三 現今我們神的靈，<br>而且加強成七倍，  | 成為召會的供應，<br>何等豐富又全備！ |
| 四 神的七靈是七燈，<br>並不是為着教導，  | 七盞燒着的火燈，<br>乃是為將我焚燒。 |
| 五 看哪！現在神七靈，<br>潔淨召會每角落， | 七眼如火焰照明，<br>肉體情慾都脫落。 |
| 六 主今賜下祂七靈，<br>今在地方召會裏，  | 帶着豐盛的生命，<br>供我享受並經歷。 |

# WEEK 9 — HYMN

## Seven Spirits of our God

Fulness of the Spirit — The Seven Spirits

1122

1. "Sev - en Spir - its" of our God— Lo, the age has now been  
turned To the Spir - it with the Son. For the church - es He's con -  
cerned. (C) Come, O sev - en Spir - its, come, Thy re - cov - ery work be  
done! Burn and search us thorough - ly, All the church - es are for Thee.  
Burn us, search us, All the church-es are for Thee!

- |                                                                                                                                           |                                                                                                                               |
|-------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------|
| 2. Sevenfold the Spirit is<br>For the deadness of the church,<br>That the saints may turn and live,<br>That the Lord may burn and search. | 5. See the seven Spirits now—<br>Seven piercing, searching eyes.<br>In the church exposing us,<br>All the church He purifies. |
| 3. Now the Spirit of our God<br>Has become intensified:<br>'Tis not one but sevenfold<br>That the church may be supplied!                 | 6. Seven Spirits doth the Lord<br>For the churches now employ;<br>All those in the local church<br>May this Spirit now enjoy. |
| 4. Now the seven Spirits are<br>Seven lamps of burning fire,<br>Not to teach us, but to burn,<br>Satisfying God's desire.                 |                                                                                                                               |

