

## 第六周

三一神在基督里  
借着照在我们心里  
而作我们的生命

诗歌：637

读经：林后四4，6～7，三18，太十七2，弗五8～9，启二二4上，5下，二一23

### 【周一】

壹 “在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像”——林后四4：

一 撒但，这世代的神，弄瞎了不信之人的思想和心思，使基督荣耀之福音的光照，不照在他们心里：

- 1 那些被弄瞎、被遮蔽的人，以为他们没有敬拜什么；事实上，他们的神就是撒但。
- 2 无神论者敬拜撒但而不自知。
- 3 今天几乎所有的人都被这世代的神弄瞎了。

二 基督是神的像，是神荣耀的光辉；因此，基督的福音乃是神的荣耀照明、照射、照耀在我们

## Week Six

The Triune God in Christ  
Being Life to Us  
by Shining in Our Hearts

Hymns: E885

Scripture Reading: 2 Cor. 4:4, 6-7; 3:18; Matt. 17:2; Eph. 5:8-9; Rev. 22:4a, 5b; 21:23

### § Day 1

I. “In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them”—2 Cor. 4:4:

A. Satan, the god of this age, has blinded the thoughts and the minds of the unbelievers so that the illumination of the gospel of Christ's glory might not shine in their hearts:

1. Those who are blinded or veiled think that they do not worship anything; actually, their god is Satan.
2. Atheists worship Satan without knowing what they are doing.
3. Nearly all people today have been blinded by the god of this age.

B. Christ as the image of God is the effulgence of His glory; hence, the gospel of Christ is the gospel of His glory that illuminates, radiates, and shines in

心里的福音——来一 3，林后四 6。

三 基督荣耀的福音，乃是可称颂之神荣耀的福音——提前一 11。

四 基督荣耀的福音在基督里，将神的生命和性情分赐到神所拣选的人里面，借此照出神的荣耀，使神在这荣耀里，在祂子民当中得着称颂——来一 3，弗一 3，6，12，14。

## 【周二】

贰 “那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的光荣”——林后四 6：

一 神照在我们心里的结果，乃是光照我们，使我们认识那显在耶稣基督面上之神的光荣，也就是照亮我们，使我们认识在基督福音里之神的光荣——4，6 节。

二 那使人认识神的光荣之光照，乃是显在耶稣基督的面上；这指明基督荣耀的福音乃是一个可爱的人位，我们能从祂的面上看见神的光荣——4，6 节，太十七 2。

三 显在耶稣基督面上之神的光荣，就是耶稣基督所彰显那荣耀的神，耶稣基督就是神荣耀的光辉；认识祂，也就是认识那荣耀的神——徒七 2，来一 3。

四 神越照在我们心里，我们就越光照别人，使他们认识那显在耶稣基督面上之神的光荣，也就是认识那彰显神并表明神的基督；基督荣耀的福音首先照进我们里面，然后从我们里面照耀出去——约一 18，太五 16，腓二 15。

our hearts—Heb. 1:3; 2 Cor. 4:6.

C. The gospel of the glory of Christ is the gospel of the glory of the blessed God—1 Tim. 1:11.

D. By dispensing God's life and nature in Christ into God's chosen people, the gospel of the glory of Christ shines forth God's glory, in which God is blessed among His people—Heb. 1:3; Eph. 1:3, 6, 12, 14.

## § Day 2

II. **“The God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ”—2 Cor. 4:6:**

A. God's shining in our hearts results in the illumination of the knowledge of the glory of God in the face of Jesus Christ, that is, in the enlightenment that causes us to know the glory of God in the gospel of Christ—vv. 4, 6.

B. The illumination of the knowledge of the glory of God is in the face of Jesus Christ; this indicates that the gospel of the glory of Christ is a lovely person on whose face we can see the glory of God—vv. 4, 6; Matt. 17:2.

C. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God; to know Him is to know the God of glory—Acts 7:2; Heb. 1:3.

D. The more God shines in our hearts, the more we will shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God; the gospel of the glory of Christ first shines into us, and then it shines out from within us—John 1:18; Matt. 5:16; Phil. 2:15.

### 【周三】

叁 “我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们”——林后四7:

一 荣耀的基督这超越的宝贝，是信徒借着基督荣耀之福音的光照所接受的；现今基督（三一神的具体化身与彰显）之照耀的实际，就是我们里面的宝贝——6～7节：

- 1 神照（就是分赐）在我们心里，带给我们一个宝贝，就是那是三一神的具体化身，作为赐生命的灵，作了我们的生命和一切之包罗万有的基督——4，6～7节，西二9，三4，11，林前十五45下。
- 2 这无价之宝，内住的基督，乃是基督徒生活神圣供应的源头——腓四13，林后十三5，四7。

二 这无价之宝使我们这些瓦器成为新约的众执事，有无上宝贵的职事；这乃是借着在复活里的神圣能力；这超越的能力必是属于神，不是出于我们——三6，一9，四7。

三 那些借着我们的照耀而接受荣耀福音的人，要得着基督作为分赐到他们里面的宝贝；这样，他们就会和我们一样，成为盛装这无价宝贝的瓦器——4，6～7节。

### 【周四】

肆 “我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的”——三18:

### § Day 3

III. “We have this treasure in earthen vessels that the excellency of the power may be of God and not out of us”—2 Cor. 4:7:

A. Through the illumination of the gospel of the glory of Christ, the Christ of glory as the excellent treasure is received by the believers; now the shining reality of Christ, the embodiment and expression of the Triune God, is the treasure within us—vv. 6-7:

1. God's shining, which is God's dispensing, in our hearts brings into us a treasure, the all-inclusive Christ, who is the embodiment of the Triune God as the life-giving Spirit to be our life and everything—vv. 4, 6-7; Col. 2:9; 3:4, 11; 1 Cor. 15:45b.
2. This priceless treasure, the indwelling Christ, is the divine source of the supply for the Christian life—Phil. 4:13; 2 Cor. 13:5; 4:7.

B. This priceless treasure has made us, the earthen vessels, ministers of the new covenant with a priceless ministry; this is by the divine power in resurrection; the excellency of this power is surely of God and not out of us—3:6; 1:9; 4:7.

C. Those who receive the gospel of glory through our shining will have Christ as the precious treasure dispensed into them; then, like us, they will be earthen vessels containing this priceless treasure—vv. 4, 6-7.

### § Day 4

IV. “We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit”—3:18:

- 一 观看主的荣光是我们自己看主，返照主的荣光是叫别人经过我们看主。
- 二 主的荣光指复活并升天之基督的荣光；祂是赐生命的灵，住在我们里面，使祂和祂所完成、所达到以及所得着的一切，都成为我们的实际，使我们与祂是一，并且变化成为与主同样的形像，从荣耀到荣耀；这样，祂就使我们与祂一式一样——路二四 46，来二 9，林后三 18，罗八 29。
- 三 这是在复活里，在生命里不断进行的过程——林后三 18。

## 【周五】

伍 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女”——弗五 8：

- 一 神是光，所以我们这些神的儿女，也是光的儿女——约壹一 5，弗五 8，约十二 36。
- 二 我们不仅是光的儿女，并且就是光本身；我们是光，因为我们在主里与神是一——太五 14，约壹一 5。
- 三 当我们在光中时，我们就在对错的范围之外——7 节。
- 四 如果我们行事为人像光的儿女，我们就会结出以弗所五章九节所描述的果子：
  - 1 光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。
  - 2 在善、义和真实中之光的果子，与三一神有关：

- A. To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us.
- B. The glory of the Lord is the glory of the resurrected and ascended Christ, who is the life-giving Spirit dwelling in us to make Himself and all that He has accomplished, attained, and obtained real to us so that we may be one with Him and be transformed into the same image as the Lord from glory to glory; in this way He is making us the same as He is—Luke 24:46; Heb. 2:9; 2 Cor. 3:18; Rom. 8:29.
- C. This is an ongoing process in life in resurrection—2 Cor. 3:18.

## § Day 5

V. “You were once darkness but are now light in the Lord; walk as children of light”—Eph. 5:8:

- A. As God is light, so we, the children of God, are children of light—1 John 1:5; Eph. 5:8; John 12:36.
- B. We are not only children of light—we are light itself; we are light because we are one with God in the Lord—Matt. 5:14; 1 John 1:5.
- C. When we are in the light, we are outside the realm of right and wrong—v. 7.
- D. If we walk as children of light, we will bear the fruit described in Ephesians 5:9:
  - 1. The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.
  - 2. The fruit of the light in goodness, righteousness, and truth is related to the Triune God:

- a 父神就是善，乃是光之果子的性质；因此，在九节的善，指着父神—太十九 17。
- b 义，指着子神，因为基督照着神义的手续，成就神的定旨—罗五 17 ~ 18，21。
- c 真实，就是光之果子的彰显，指着灵神，因为祂是实际的灵—约十四 17，十六 13。

## 【周六】

陆 “〔他们〕要见祂的面；…主神要光照他们”—启二二 4 上，5 下：

- 一 见神和羔羊的面，将是神所救赎的人在永世所得享受三一神的福分—4 节上。
- 二 神自己要在羔羊里照耀我们，我们要永远活在祂荣耀的光照之下—5 节下，二一 23。

- a. God the Father as goodness is the nature of the fruit of the light; therefore, goodness in verse 9 refers to God the Father—Matt. 19:17.
- b. Righteousness refers to God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure—Rom. 5:17-18, 21.
- c. Truth, the expression of the fruit of the light, refers to God the Spirit, for He is the Spirit of reality—John 14:17; 16:13.

## § Day 6

**VI. “They will see His face...The Lord God will shine upon them”—Rev. 22:4a, 5b:**

- A. To see the face of God and of the Lamb will be a blessing of the Triune God enjoyed by God's redeemed in eternity—v. 4a.
- B. God Himself in the Lamb will shine on us, and we will live forever under His glorious illumination—v. 5b; 21:23.



## 第六周■周一

### 晨兴喂养

林后四 4 “…这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。”

来一 3 “祂是神荣耀的光辉，是神本质的印像，用祂大能的话维持、载着并推动万有…”。

林后四章五节说，“因为我们不是传自己，乃是传基督耶稣为主，也传自己为耶稣的缘故，作你们的奴仆。”“因为”说明使徒的福音，就是他们所传基督之荣耀的福音，为何不该受蒙蔽，因为他们不是传自己，高举自己，乃是传基督耶稣为万有的主，也传他们为耶稣的缘故，作信徒的奴仆，像耶稣一样。

基督耶稣为主，包含：基督是在万有之上，永远受颂赞的神（罗九 5）；永远的话成了肉体，成了人（约一 14）；耶稣是人钉十字架，成了我们的救主（徒四 10～12），并且复活，成了神的儿子（十三 33）；基督被高举为主（二 36），就是万人的主（十 36，罗十 12，约二十 28，林前十二 3）；祂是神的像，是神荣耀的光辉（来一 3）。这就是福音的内容。因此，福音乃是基督荣耀的福音，照明、照射、照耀在人心里（林后四 6）。人的心若不受任何事物遮蔽，也不被撒但这世代的神弄瞎，他就能看见福音的光照。…五节里的奴仆一辞，与主相对。使徒高举基督为主，却认为自己不过是服事信徒的奴仆。他们不仅是基督的奴仆，也是信徒的奴仆（哥林多后书生命读经，九〇至九一页）。

### 信息选读

## WEEK 6—DAY 1

### Morning Nourishment

2 Cor. 4:4 ...The god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance and upholding and bearing all things by the word of His power...

Second Corinthians 4:5 says, “For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus’ sake.” For explains why the apostles’ gospel, which is the gospel of the glory of Christ, should not have been veiled, for they do not preach, exalt, themselves but Christ Jesus as Lord of all, and they conducted themselves as the believers’ slaves for Jesus’ sake.

Christ Jesus as Lord comprises Christ, who is over all, God blessed forever (Rom. 9:5), the eternal Word incarnated to be a man (John 1:14), Jesus crucified as a man to be our Savior (Acts 4:10-12) and resurrected to be the Son of God (13:33), and Christ exalted to be the Lord (2:36), even the Lord of all men (10:36; Rom. 10:12; John 20:28; 1 Cor. 12:3), who is the image of God, the effulgence of God’s glory (Heb. 1:3). This is the very content of the gospel. Hence, the gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man. If man’s heart is not veiled with anything or blinded by Satan, the god of this age, man can see the illumination of the gospel. The word slaves in 2 Corinthians 4:5 is in contrast with Lord. The apostles exalted Christ as Lord but considered themselves merely slaves to serve the believers. They were slaves not only to Christ but to the believers as well. (Life-study of 2 Corinthians, 2nd ed., p. 79)

### Today’s Reading

这世代的神就是撒但。那些被弄瞎、被遮蔽的人，以为他们没有敬拜什么。事实上，他们的神就是撒但。无神论者敬拜撒但而不自知。今天世上的人，不论是原始的或是有高尚文化的，几乎都被这世代的神弄瞎了。

我们需要将关于帕子的话，应用到自己身上。要紧的是，我们都要儆醒，因为任何不是基督自己的事物，都可能被撒但那狡猾者用作帕子。我们若要接受神儿子的启示，就需要放下我们的观念。每一个观念，无论是属灵的或属世的，都是帕子。我们要启示，就需要放下我们的观念。

今天神照耀在各处。这恩典的时代乃是亮光的时代。神照耀，圣经也照耀。不仅如此，包罗万有的灵在地上运行，是满了恩典的。然而，尽管圣经在照耀，那灵在运行，许多人仍旧没有得着启示。原因乃是他们持守一些观念，并且被这些观念蒙蔽。

我们要接受启示，在神那边没有问题，在祂那边一切都预备好了；问题全在我们这边。我们需要除去帕子，就是放下我们的观念。重要的是，我们要祷告：“主，帮助我除去任何是帕子的东西。”我们读圣经时，若持守自己的观念，就会像古时的犹太人，他们每逢诵读圣经时，帕子还在心思上。但我们读主的话时，若放下自己的观念，就是以没有帕子遮蔽的脸读主的话；这样光就会主观的照耀在我们里面。…我们也需要祷告：“主，我信靠你，来击败这世代的神。除你以外，我不敬拜什么。主，我将自己的心转向你，放下我所有的观念。在你以外，我不要敬拜任何人。”我们若这样祷告，光就会照耀，我们会得着启示。如果我们放下自己的观念，将我们的心转向主，帕子就除去了，这世代的神在我们里面就没有任何地位（新约总论第十一册，一七至一八页）。

参读：新约总论，第三百二十四篇。

The god of this age is Satan. Those who are blinded or veiled think that they do not worship anything. Actually, their god is Satan. Atheists worship Satan without knowing what they are doing. Nearly all people today, whether primitive or highly cultured, have been blinded by the god of this age.

We need to apply this word about veils to ourselves. It is crucial that we be on the alert, for it is possible for anything that is not Christ Himself to be used as a veil by Satan, the subtle one. If we would receive the revelation of the Son of God, we need to drop our concepts. Every concept, whether spiritual or carnal, is a veil. To have revelation we need to drop our concepts.

God today is shining everywhere. This age of grace is an age of light. God is shining, and the Bible also is shining. Moreover, the all-inclusive Spirit moving on earth is full of grace. However, even while the Bible is shining and the Spirit is moving, many still do not receive revelation. The reason is that they hold to certain concepts and are veiled by these concepts.

With respect to receiving revelation, there is no problem on God's side. On His side everything is ready. The problem is altogether on our side. We need to drop the veils; that is, we need to drop our concepts. It is important for us to pray, "Lord, help me to drop everything that is a veil." If we hold on to our concepts while reading the Bible, we will be like the ancient Jews who had a veil on their mind whenever the Scriptures were read. But if we drop our concepts as we read the Word, we will read it with an unveiled face. Then the light will shine into us subjectively. We also need to pray, "Lord, I trust in You to defeat the god of this age. Apart from You, I do not worship anything. Lord, I turn my heart to You, and I drop all my concepts. I don't want to worship anyone other than You." If we pray in this way, the light will shine, and we will receive revelation. If we drop our concepts and turn our heart to the Lord, the veils will be taken away, and the god of this age will have no ground in our being. (The Conclusion of the New Testament, pp. 3263-3264)

Further Reading: The Conclusion of the New Testament, msg. 324

## 第六周■周二

### 晨兴喂养

林后四 6 “因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”

腓二 15 “使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女；你们在其中好像发光之体显在世界里。”

神的照耀产生了新约的众执事，和他们的职事。…（这里有一个）使徒福音职事的荣光（林后四 6）和摩西律法职事的荣光（三 7，出三四 29～30），二者之间的比较。在心里，与里面的生命有关；在面皮上，与里面的生命无关。旧约的荣光是在表面上，但新约的荣光是极有深度的（圣经恢复本，林后四 6 注 1，注 2）。

（在林后四章六节，我们心里）指使徒的心。他们代表新约所有的信徒。这里的光照，指神的光从那些心里蒙神光照的人，发光照耀别人，…与马太五章十六节的照，并腓立比二章十五节的显相同。神照在我们心里，为叫我们光照别人，使他们认识神显在基督面上的荣耀，也就是认识那彰显神，表明神的基督（约一 18）（林后四 6 注 3，注 4）。

### 信息选读

耶稣基督的面（林后四 6）是与摩西的面（三 7）相比。…前者照在恩典和实际借着祂而来者的面上，结果乃是义和那灵一生命（8～9）；后者照在律法借着祂而赐者的面上（约一 17），结果乃是定罪和死（林后三 7、9）。神照在我们心里，光照我们，

## WEEK 6—DAY 2

### Morning Nourishment

2 Cor. 4:6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

Phil. 2:15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as luminaries in the world.

God's shining produces the new covenant ministers and their ministry... [There is] a comparison between the glory of the apostolic ministry of the gospel [2 Cor. 4:6] and that of the Mosaic ministry of the law [3:7; Exo. 34:29-30]. In the heart is related to the inner life, whereas on the skin of the face has nothing to do with the inner life. The glory of the old covenant is on the surface, but the glory of the new covenant has great depth.

Our hearts in 2 Corinthians 4:6 denotes the hearts of the apostles. They represent all the believers of the new covenant. The illumination here, which refers to the shining of God's light on others out from those whose hearts have been enlightened by God,...is the same as the shining in Matthew 5:16 and Philippians 2:15. God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God (John 1:18). (Life-study of 2 Corinthians, 2nd ed., p. 80)

### Today's Reading

The face of Jesus Christ [2 Cor. 4:6] is in comparison with the face of Moses (3:7)...The glory of the gospel shines in the face of One through whom grace and reality came, issuing in righteousness and life (vv. 8-9). The glory of the law shone in the face of one through whom the law was given (John 1:17), resulting in condemnation and death (2 Cor. 3:7, 9). The shining of God in our hearts is

不是使我们认识摩西面上的荣光，乃是使我们认识基督面上的荣耀；祂照明我们，不是使我们认识旧约摩西的律法，乃是使我们认识新约基督的福音。显在耶稣基督面上之神的荣耀，就是耶稣基督所彰显那荣耀的神，也就是那是神荣耀之光辉的耶稣基督（来一3）（圣经恢复本，林后四6注5）。

基督荣耀之福音的光照已经照亮我们；基督本是神的像。林后四章四节中基督荣耀的福音，与六节中认识神的荣耀相合。我们需要注意，按照六节，那使人认识神荣耀的光照，是显在耶稣基督的面上。这指明使徒所传的福音不是道理、神学或教训，乃是一位可爱的人位；我们可以从祂的面上看见神的荣耀，神的像。我们经历那照在耶稣基督面上之神的荣耀时，这照耀就将基督这神的像带到我们里面。我们乃是受这样一位基督所吸引。

基督荣耀的福音首先照进我们里面，然后要从我们里面照出来。荣耀越在我们里面照耀，就越穿透我们并浸透我们。至终，这里面的荣耀要销毁、吞没我们整个里面的人。然后基督荣耀之福音的光要借着我们的照耀出去。这样的照耀无法借着教训而来，唯有借着经历基督才能临到；基督自己就是神的荣耀，也是神的显现。我们赞美主，基督已经照进我们全人的深处，现今祂正在我们里面照耀，并且要照透我们里面的人。因此，我们需要注意基督这荣耀在里面之内里的照耀。神经纶的目标，乃是要我们都照耀出祂的荣耀。当我们在这样的光照之下，基督就要以祂自己浸透我们，我们就享受基督活在我们里面作我们生命和人位的甜美（新约总论第十册，二三六至二三七、二三二至二三三页）。

参读：哥林多后书生命读经，第九篇。

to illumine us that we may know not the glory on Moses' face but the glory in Christ's face. It is to enlighten us so that we may know not the law of Moses of the old covenant but the gospel of Christ of the new covenant. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, and it is Jesus Christ who is the effulgence of the glory of God (Heb. 1:3). (Life-study of 2 Corinthians, 2nd ed., pp. 80-81)

The illumination of the gospel of the glory of Christ, who is the image of God, has shined on us. The gospel of the glory of Christ in 2 Corinthians 4:4 corresponds with the knowledge of the glory of God in verse 6. We need to note that according to verse 6 the illumination of the knowledge of the glory of God is in the face of Jesus Christ. This indicates that the gospel preached by the apostle was not a doctrine, theology, or teaching; rather, it was a lovely person on whose face we can see the glory of God, the image of God. When we experience the glory of God shining in the face of Jesus Christ, this shining brings into us Christ as the image of God. We are attracted to such a Christ.

The gospel of the glory of Christ first shines into us, and then it shines out from within us. The more the glory shines within us, the more it penetrates into our being and saturates it. Eventually, the inner glory will consume, swallow up, our entire inward being. Then the light of the gospel of the glory of Christ will shine out through us. Such a shining cannot come by way of teaching; it can come only through the experience of Christ who is Himself the glory of God and the manifestation of God. We praise the Lord that Christ has shone into the depths of our being, that now He is shining within us, and that He will shine throughout our inward being. Therefore, we need to pay attention to the inner shining of Christ as the glory within. The goal of God's economy is that we all shine forth His glory. As we are under such a shining, Christ saturates us with Himself, and we enjoy the sweetness of Christ living in us to be our life and our person. (The Conclusion of the New Testament, pp. 3210, 3207)

Further Reading: Life-study of 2 Corinthians, msg. 9

## 第六周■周三

### 晨兴喂养

林后四7“但我们有这宝贝在瓦器里，要显明这超越的能力，是属于神，不是出于我们。”

腓四13“我在那加我能力者的里面，凡事都能作。”

在我们传福音时，该有一种光照，一种照耀。…这就是说，在我们传讲时，神就照在那些和我们说话的人心里。我们也要帮助他们呼求主耶稣的名，使他们被带到基督面前，与祂有切身的接触，并经历神照耀在他们的心里。这样的传讲不仅仅是陈明某些事实，乃是陈明一种荣耀。那些接受荣耀福音的人，要得着基督作为分赐到他们里面的宝贝。这样，他们就会和我们一样，成为盛装这宝贝的瓦器（参林后四7）。

神照在我们心里，带给我们一个宝贝，就是那是神的具体化身，作了我们的生命和一切之荣耀的基督。因着那在我们心里的照耀，我们就有这宝贝，乃是一个美妙、宝贵且奇妙的宝贝。在软弱瓦器里的宝贝，就是在基督里的神照进我们里面。…无价之宝竟盛装在没有价值的器皿里！这使没有价值的器皿成为新约的众执事，有无上宝贵的职事。这乃是借着在复活里的神圣能力。这超越的能力必是属于神，不是出于我们（新约总论第十册，二三四至二三五页）。

### 信息选读

这宝贝是荣耀的基督，就是神的具体化身，成为我们的生命和一切。这宝贝，内住的基督，在这些瓦器里，乃是基督徒生活神圣供应的源头。作

## WEEK 6—DAY 3

### Morning Nourishment

2 Cor. 4:7 But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us.

Phil. 4:13 I am able to do all things in Him who empowers me.

In our preaching of the gospel there should be an illumination, a shining... This means that while we are preaching, God shines into the hearts of those to whom we are speaking. We also need to help them to call on the name of the Lord Jesus in order that they would be brought to the face of Christ, have personal contact with Him, and experience God's shining in their hearts. To preach in this way is to present not merely a gospel of certain facts but a gospel of glory. Those who receive the gospel of glory will have Christ as the precious treasure dispensed into them. Then, like us, they will be earthen vessels containing this treasure [cf. 2 Cor. 4:7].

God's shining in our hearts brings into us a treasure, the Christ of glory, who is the embodiment of God to be our life and our everything. Because of the shining in our hearts, we have this treasure, a treasure that is wonderful, precious, and marvelous. The treasure in the weak earthen vessels is the very God in Christ shined into us...A priceless treasure is contained in worthless vessels! This has made the worthless vessels ministers of the new covenant with a priceless ministry. This has been accomplished by the divine power in resurrection. The excellency of the power is surely of God and not out of us. (The Conclusion of the New Testament, pp. 3208-3209)

### Today's Reading

The treasure is the glorious Christ, the embodiment of God, becoming our life and everything to us. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life. It is by

新约执事的使徒，靠这宝贝超越的能力，就能过钉十字架的生活，使他们所供应基督复活的生命得以显明。

林后四章七节的“这宝贝”一辞，是指保罗在六节所说耶稣基督的面。六节译为“面”的希腊字与二章十节译为“面”的字相同，那里是指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。这指明我们若没有基督之面的标示，他就无法实际地成为我们的宝贝。…一面来说，我们都能宣告我们是瓦器，基督是我们里面的宝贝。另一面说，我们需要看见，只有当我们活在基督的面前，注视祂所是的标示，我们才感觉到祂对我们实在是宝贝。在整个宇宙中，没有一件事像观看耶稣基督的面那样宝贵。我们越活在祂面前，就越感觉祂的同在。

假如我们都学习弃绝我们的旧人位，借着观看祂眼睛的标示并享受祂的同在，而接受祂作我们的人位，我们就要有一种甜美的感觉，觉得内住基督的宝贵。这种经历不仅使我们快乐，更使我们照耀；基督的荣耀要从我们里面照耀出来。

荣耀的基督这超越的宝贝，是信徒借着基督荣耀之福音的光照所接受的。我们需要记住，我们里面有宝贝，就是一位活的、超越世界的人位。基督是全宇宙中最超越的一位；没有什么比祂更超越。我们既有基督这宝贝—最超越、最可爱的一位，我们就不爱世界。并非我们不该爱世界，乃是因为世界远逊于这宝贝，就是超越又可爱的基督。我们宝贝主远过于世界（新约总论第十册，二三五至二三六页）。

参读：新约总论，第三百一十七篇。

the excellent power of this treasure that the apostles as the ministers of the new covenant were capable of living a crucified life that the resurrection life of Christ, whom they ministered, might be manifested.

The expression this treasure in 2 Corinthians 4:7 refers to verse 6, where Paul speaks of the face of Jesus Christ. The Greek word translated “face” in verse 6 is the same word translated “person” in 2:10, which refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person. This indicates that unless we have the index of Christ’s face, He cannot be a treasure to us in reality...On the one hand, we can all declare that we are the earthen vessels and that Christ is the treasure within us. On the other hand, we need to see that it is only when we are living in the presence of Christ, looking at the index of His being, that we will sense that He is a treasure to us. In the whole universe there is nothing that is more precious than beholding the face of Jesus Christ. The more we live in His presence, the more we will sense His presence.

If we learn to forsake our old person and instead take Christ as our person by looking at the index of His eyes and enjoying His presence, we will have a sweet sense of the preciousness of the indwelling Christ. This experience will cause us not only to be happy but also to shine; the glory of Christ will shine out from within us.

The Christ of glory as the excellent treasure is received by the believers through the illumination of the gospel of the glory of Christ. We need to remember that we have within us the treasure, a living person who is more excellent than the world. Christ is the most excellent One in the whole universe; there is nothing that is more excellent than He. Since we have Christ as the treasure, the most excellent One and the most lovely One, we do not love the world. It is not that we should not love the world but that the world is inferior to the treasure, the excellent and lovely Christ. We treasure the Lord more than the world. (The Conclusion of the New Testament, pp. 3209-3210)

Further Reading: The Conclusion of the New Testament, msg. 317

## 第六周■周四

### 晨兴喂养

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

使徒…作所有信徒的榜样和代表，乃是基督的执事。林后三章八至九节所说的荣光与新约的职事有关，〔十八节〕这里的荣光与使徒，新约的众执事有关。这表明新约的职事，不只是新约众执事的行动，更是他们的所是。他们与他们的职事是一，因为那看不见的荣光，同样浸透并充满他们的工作和他们自己，以致二者并无不同（圣经恢复本，林后三 18 注 2）。

没有帕子遮蔽的脸，意即我们的心既转向主，帕子就除去了，并且主是那灵，已经释放我们脱离律法的辖制、遮蔽，因此我们与主之间就不再有隔绝了（林后三 18 注 3）。

### 信息选读

观看〔主的荣光〕是我们自己看主，返照〔主的荣光〕是叫别人经过我们看主（圣经恢复本，林后三 18 注 5）。

我们就像镜子，观看并返照主的荣光。既是这样，我们的脸就当完全没有帕子遮蔽，叫我们看得清楚，返照得正确（林后三 18 注 4）。

## WEEK 6—DAY 4

### Morning Nourishment

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

The apostles,...as the examples and representatives of all believers, are the ministers of Christ. In 2 Corinthians 3:8-9 the glory is related to the ministry of the new covenant. [In verse 18] the glory is related to the apostles, the ministers of the new covenant. This shows that the ministry of the new covenant is not merely an activity carried out by the new covenant ministers; rather, it is what the new covenant ministers are. They are one with their ministry, for the same invisible glory saturates and pervades both their work and their being, so that there is no difference between the two. (2 Cor. 3:18, footnote 2)

That our face is unveiled means that our heart has turned to the Lord, so that the veil has been taken away, and the Lord as the Spirit has freed us from the bondage, the veiling, of the law, so that there is no more insulation between us and the Lord. (2 Cor. 3:18, footnote 3)

### Today's Reading

To behold the glory of the Lord is to see the Lord ourselves; to reflect the glory of the Lord is to enable others to see Him through us. (2 Cor. 3:18, footnote 4)

We are like mirrors beholding and reflecting the glory of the Lord. This being the case, our face should be fully unveiled that we may see well and reflect properly. (2 Cor. 3:18, footnote 5)

我们以没有帕子遮蔽的脸，观看并返照主的荣光，祂就用祂的所是及所作的元素，灌注我们。因此，我们就借着祂生命的大能，凭祂生命的素质，渐渐新陈代谢地变化，而有祂生命的形状；并且主要的借着我们心思的更新（罗十二2），渐渐变化形像，成为祂的形像。渐渐变化，指明我们是在变化的过程中（林后三18注7）。

变化成为与祂同样的形像，意即我们渐渐被模成复活并得荣的基督，使我们与祂一样（罗八29）（林后三18注8）。

从一种程度的荣耀，到另一种程度的荣耀，…指明在复活里，在生命里往前的过程（林后三18注9）。

主灵…这辞…有力的证明并证实，主基督就是那灵，那灵就是主基督。林后三章启示这灵是书写的灵（3），叫人活的灵（6），尽职的灵（8），使人自由的灵（17），以及变化的灵（18）。这样一位包罗万有的灵，对于基督的众执事，以及他们为着神新约经纶的职事，是极其重要的。…使徒说过新约的职事以后，继续说到新约的众执事。从十二至十八节，他首先描述新约的众执事乃是心转向主的人，他们的脸没有帕子遮蔽，他们享受是灵的主，使他们脱离律法的辖制，并且他们观看并返照主，渐渐变化成为主的形像。借着这变化的过程，他们就给那灵用基督身位和工作的元素，构成基督的众执事。因此，他们的所是乃是出于基督，并用基督所构成；他们的职事乃是将基督供应人，用包罗万有的基督这内住、赐生命的灵，灌注他们。所有的信徒都该效法他们，成为同样的人，并且完成同样的职事（林后三18注11）。

参读：哥林多后书生命读经，第三十篇。

When we with unveiled face are beholding and reflecting the glory of the Lord, He infuses us with the elements of what He is and what He has done. Thus we are being transformed metabolically to have His life shape by His life power with His life essence; that is, we are being transfigured, mainly by the renewing of our mind (Rom. 12:2), into His image. Being transformed indicates that we are in the process of transformation. (2 Cor. 3:18, footnote 7)

To be transformed into the same image is to be conformed to the resurrected and glorified Christ, to be made the same as He is (Rom. 8:29). (2 Cor. 3:18, footnote 8)

From one degree of glory to another...indicates an ongoing process in life in resurrection. (2 Cor. 3:18, footnote 9)

[The expression] the Lord Spirit...strongly proves and confirms that the Lord Christ is the Spirit and the Spirit is the Lord Christ. In 2 Corinthians 3, this Spirit is revealed as the inscribing Spirit (v. 3), the Spirit who gives life (v. 6), the ministering Spirit (v. 8), the freeing Spirit (v. 17), and the transforming Spirit (v. 18). Such an all-inclusive Spirit is crucial to the ministers of Christ and to their ministry for God's new covenant economy. After speaking about the ministry of the new covenant, the apostle spoke about the ministers of the new covenant. From verse 12 through verse 18 he depicted the new covenant ministers as persons whose hearts have turned to the Lord, whose faces are unveiled, who are enjoying the Lord as the Spirit, freeing them from the bondage of the law, and who are being transformed into the image of the Lord by beholding and reflecting Him. Through such a process of transformation they are constituted ministers of Christ by the Spirit with the elements of Christ's person and work. Hence, their person is constituted of and with Christ, and their ministry is to minister Christ to others, infusing them with the all-inclusive Christ as the indwelling, life-giving Spirit. All believers should imitate such ministers to be the same kind of person and to accomplish the same kind of ministry. (2 Cor. 3:18, footnote 11)

Further Reading: Life-study of 2 Corinthians, msg. 30

## 第六周■周五

### 晨兴喂养

弗五 8～9 “你们从前是黑暗，但如今在主里面乃是光，行事为人就要像光的儿女（光的果子是在于一切的善、义和真实）。 ”

约壹一 5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。 ”

我们从前不仅是黑暗的，并且就是黑暗本身。如今我们不仅是光的儿女，并且就是光本身（太五 14）。光就是神，照样，黑暗就是撒但。我们从前是黑暗，因为那时我们与撒但是一；现今我们是光，因为我们在主里与神是一（圣经恢复本，弗五 8 注 1）。

善是光之果子的性质；义是产生光之果子的途径或手续；真实就是实际，乃是光之果子真实的彰显（神自己）。光的果子，性质上必须是善的，手续上必须是义的，彰显上必须是真实的，使神得以彰显，成为我们日常行事为人的实际。

在善、义和真实中之光的果子，与三一神有关。善，指着父神，因为只有一位是善的，就是神（太十九 17）。义，指着子神，因为基督照着神义的手续，成就祂的定旨（罗五 17～18、21）。真实，指着灵神，因为祂是实际的灵（约十四 17），也指着果子在光中的彰显（弗五 9 注 1）。

### 信息选读

光是神在祂彰显里的性质，照样黑暗是撒但在他邪恶作为里的性质（约壹三 8）。感谢神，祂已经拯救我们脱离撒但的黑暗，进入神圣的光里（徒二六 18，

## WEEK 6—DAY 5

### Morning Nourishment

Eph. 5:8-9 For you were once darkness but are now light in the Lord; walk as children of light (for the fruit of the light consists in all goodness and righteousness and truth).

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

We were once not only dark but darkness itself. Now we are not only the children of light but light itself (Matt. 5:14). As light is God, so darkness is Satan. We were darkness because we were one with Satan. Now we are light because we are one with God in the Lord. (Eph. 5:8, footnote 1)

Goodness is the nature of the fruit of the light; righteousness is the way or the procedure by which the fruit of the light is produced; and truth is the reality, the real expression (God Himself), of the fruit of the light. The fruit of the light must be good in nature, righteous in procedure, and real in expression, that God may be expressed as the reality of our daily walk.

The fruit of the light in goodness, righteousness, and truth is related to the Triune God. Goodness denotes God the Father, for the only one who is good is God (Matt. 19:17). Righteousness denotes God the Son, for Christ came to accomplish God's purpose according to God's righteous procedure (Rom. 5:17-18, 21). Truth denotes God the Spirit, for He is the Spirit of reality (John 14:17). Truth also denotes the expression of the fruit in the light. (Eph. 5:9, footnote 1)

### Today's Reading

As light is the nature of God in His expression, so darkness is the nature of Satan in his evil works (1 John 3:8). Thank God that He has delivered us out of the satanic darkness into the divine light (Acts 26:18; 1 Pet. 2:9). The

彼前二 9)。神圣的光就是那在子里的神圣生命，在我们里面运行。这光照在我们里面的黑暗里，黑暗未曾胜过这光（约一 4～5）。我们跟从这光，就绝不在黑暗里行（八 12）。照上下文看，这黑暗乃是罪的黑暗（约壹一 7～10）（圣经恢复本，约壹一 5 注 3）。

召会作新妇，需要比实际与恩典更柔细、更深刻的东西，就是需要爱与光。…召会作新妇需要在爱里并在光中的生活，这事实可由我们在婚姻生活里的经历来证明。…夫妻若考虑怎样彼此对待才对，那是何等的可怜。为着夫妻之间的亲密关系，只有实际（真理）是不够的，还必须有光。因此，正确的婚姻不仅是按着实际（真理）并凭着恩典，更是在爱里并在光中。…在婚姻生活里，妻子与丈夫之间的关系，应该是柔细、光明并亲密的。

要明白爱与恩典之间的差异并不难，但要了解光与实际的分别却不容易。我以婚姻生活的亲身经历为例来说明，也许会有帮助。我的妻子与我结婚多年了。在这段时间里，我想不起我曾以我所认为对的方式对待她；相反的，靠着主的加力，我一直在光中对待她。当我们在光中时，我们就在对错的范围之外。我们不需要分辨什么是对的，什么是错的，什么是该作的，什么是不该作的。我们若在光中，我们的生活为人就自然而然照着一种方式。然而，当我们在黑暗中，我们就需要辨别、猜想并摸索出作事的方法。但是当我们在光中时，我们就不需要摸索、猜想或辨别。

假设我快要对妻子发脾气了。在这时候，我不必问这是否是按着实际（真理）。…我们若留…在光的范围里，就不需要这种考虑。我们这些在光中的人，不需要分辨在那个时刻发脾气到底对不对（以弗所书生命读经，六一五至六一七页）。

参读：以弗所书生命读经，第六十一篇。

divine light is the divine life in the Son operating in us. This light shines in the darkness within us, and the darkness cannot overcome it (John 1:4-5). When we follow this light, we shall by no means walk in darkness (8:12), which, according to the context, is the darkness of sin (1 John 1:7-10). (1 John 1:5, footnote 4)

As the bride, the church needs something finer and deeper than reality and grace. There is the need for love and light. The fact that the church as the bride requires a living in love and in light can be proved by our own experience in married life...How pitiful it would be if a husband and wife were always considering the right way to behave toward each other. For the intimate relationship between husband and wife, mere reality is not adequate. There must be light. Therefore, a proper marriage is not merely according to reality and by grace but is in love and in light...In married life the relationship between wife and husband should be fine, bright, and intimate.

Although it is rather easy to understand the difference between love and grace, it is more difficult to understand the distinction between light and reality. Perhaps it will help if I illustrate from my own experience in married life. My wife and I have been married for a good many years. During this time, I cannot recall ever dealing with her according to what I thought was right. On the contrary, by the Lord's enabling, I have behaved toward her always in light. When we are in the light, we are outside the realm of right and wrong. There is no need to discern what is right and what is wrong, what we should do and what we should not do. If we are in the light, we simply act and behave spontaneously in a certain way. However, when we are in darkness, we need to discern, to guess, and to grope for a way to do things. But when we are in the light, there is no need for groping, guessing, or discerning.

Suppose I am about to lose my temper with my wife. There is no need for me at such a time to ask if this is according to reality...If we remain...in the realm of light, there will be no need for such considerations. As those in the light, we will not try to discern whether or not it is right to lose our temper at that particular time. (Life-study of Ephesians, 2nd ed., pp. 498-500)

Further Reading: Life-study of Ephesians, msg. 61

## 第六周■周六

### 晨兴喂养

启二一 23 “那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。”

二二 4～5 “〔他们〕要见祂的面；祂的名字必在他们的额上。…他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。”

启示录二十二章四节说，“〔他们〕要见祂的面。”这也是神所救赎的人在永世里的福分。这节的祂，指神和羔羊。见祂的面，意思就是见神和羔羊的面。

得着主神的光照，也是神所救赎的人在永世里的另一福分。我们不需要人造的灯光，也不需要神创造的日光。神自己要照耀我们，我们要活在祂的光照之下（启示录生命读经，八八三至八八四页）。

### 信息选读

启示录二十二章五节说，主要光照众圣徒。将来在新耶路撒冷中，神那无限量的荣耀如同光，以基督为灯照耀出去。

按照二十一章十一节，圣城有神的荣耀。在这里神的荣耀就是神的彰显，也就是彰显出来的神。神彰显出来，那就是荣耀。我们已被命定要得这荣耀，并蒙召来得这荣耀（林前二 7，彼前五 10，帖前二 12）。现今我们正在变化进入这荣耀（林后三 18），并要被带进这荣耀里（来二 10）。至终我们要与基督同得这荣耀（罗八 17、30），在新耶路撒冷里带着神的荣耀作神的彰显。在圣城里，灯和光都是指神的荣耀。

## WEEK 6—DAY 6

### Morning Nourishment

Rev. 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

22:4-5 And they will see His face, and His name will be on their foreheads...And they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

Revelation 22:4 says, “And they will see His face.” This...is a blessing to God’s redeemed in eternity. The His in this verse refers to both God and the Lamb. Seeing His face means seeing the face of God and the Lamb.

Being shined upon by the Lord God [v. 5] is another blessing to God’s redeemed in eternity. We will have no need of a lamp, the light made by man, or of the sun, the light created by God. God Himself will shine upon us, and we will live under His illumination. (Life-study of Revelation, 2nd ed., pp. 740-741)

### Today’s Reading

Revelation 22:5 says that the Lord will shine upon His saints. In the future the unlimited glory of God will shine forth as light with Christ as the lamp in the New Jerusalem.

According to Revelation 21:11, the holy city has the glory of God. Here the glory of God is the expression of God, God expressed. When God is manifested, that is glory. We have been ordained for this glory and called to this glory (1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12). We are being transformed into this glory (2 Cor. 3:18), and we will be brought into it (Heb. 2:10). Eventually, we will be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God’s expression in the New Jerusalem. In the holy city both the lamp and the light refer to God’s glory.

整座新耶路撒冷城就是神。光是神，城的荣耀是神的彰显，城显出来的样子是神自己启示给列国。这一切都应当在今天的召会生活中。召会是神的殿，神自己在召会中是我们的居所；祂也是光，借着我們向邻舍照耀出去，这照耀也是召会的荣耀和显出来的样子。这就是召会生活。

召会让神作工作透了，就变成一座透明的城。新耶路撒冷的金子都是透明的，能发出神的光辉，使万有借着那个光同归于一。那个光也能消除在万有里的死亡，将万有归一于一个元首之下。那座城透出光来，照在列国之上（启二一24）。

启示录二十一章二十四节告诉我们，列国要借着新耶路撒冷照耀的光行走。甚至千年国之后，列国仍将住在新地上作神的百姓（3~4）。这些国将会有王，他们必将自己的荣耀带进那城。在永世里，我们这些蒙救赎的人将成为王室管理列国。

列国要借着新耶路撒冷这生机建造的光行走。因此，神整个永远的国要在神的荣耀光照之下；这光照是在救赎主里面，并透过蒙救赎之人作透光者而照耀出去。神永远的国包括新耶路撒冷和周围的列国。蒙救赎的人构成新耶路撒冷，他们乃是掌权的君王；新耶路撒冷周围的列国乃是百姓。

百姓要在与神的关系中，行在新耶路撒冷的光中（24上）；为着他们人生的事务，他们要活在神所造之日头的光与人所作的灯光之下，但在与神有关的事上，列国作为百姓要行在神圣的光中。

新耶路撒冷作为神建造的终极完成，乃是今天召会生活一幅完满的图画。如果我们是这样小型的圣城，我们就要将神这光照耀出去。这样，那些不信者，那些属世的人，都要行在我们的光中。我们就要光照我们四围的每一个人（新约总论第十四册，四一二至四一五页）。

参读：新约总论，第四百三十六篇。

The whole city of New Jerusalem is God. The light is God, its glory is the expression of God, and its appearance is God Himself revealed to the nations. All of this should be found in the church life today. The church is God's temple. God Himself in the church is our dwelling place, and He is also the light that shines out through us to our neighbors. This shining out is also the glory and appearance of the church. This is the church life.

When God completely finishes His work in the church, it will be a transparent city. All the gold in the New Jerusalem is transparent, transmitting the effulgence of God, so that by its light all things may arrive at the oneness. The light effaces death in all things and heads up all things. The city diffuses the light, shining upon the nations (Rev. 21:24).

Revelation 21:24 tells us that the nations will walk by the light of the shining from the New Jerusalem. Even after the millennium the nations will live on the new earth as the peoples (vv. 3-4). These nations will have kings, who will bring their glory into the city. In eternity we the redeemed ones will be the royal family ruling over the nations.

The nations will walk by the light of the New Jerusalem, an organic building. Thus, the entire eternal kingdom of God will be under the shining of God's glory in the Redeemer through the redeemed as the diffuser. The eternal kingdom of God includes the New Jerusalem and the nations around it. The redeemed who constitute the New Jerusalem are the kings to reign, and the nations around the New Jerusalem are the subjects.

In their relationship with God, the subjects will walk in the light of the New Jerusalem (v. 24a). For their human affairs they will live under the light of the sun created by God and the lamp made by man, but in matters related to God the nations as the subjects will walk in the divine light.

The New Jerusalem, the ultimate consummation of God's building, is a full picture of today's church life. If we are such a miniature of the holy city, we will shine forth with God as the light. Then the unbelievers, the worldly people, will walk in our light. We will enlighten everyone around us. (The Conclusion of the New Testament, pp. 4460-4462)

Further Reading: The Conclusion of the New Testament, msg. 436

## 第六周诗歌

### 经历基督 — 作生命

382

8 8 8 8 副 (英 501, 不同调)

降 A 大调

6/8

一 荣 耀 基 督, 亲 爱 救 主, 你 是 神 的 荣 耀  
 显 出! 原 是 永 远 无 限 的 神, 竟  
 作 时 间 有 限 的 人。(副) 荣 耀 基 督, 大  
 神 化 身, 奥 妙、丰 富, 享 受 不 尽! 圣  
 中 之 圣, 人 中 之 人, 在 我 灵 里 作 我 福 分!

- 二 神的丰盛藏你里面, 神的荣耀从你彰显;  
前在肉身成功救赎, 今成那灵与我联属。
- 三 凡父所有全由你承, 凡你所是都归于灵;  
灵进我灵作你实际, 使你成为我的经历。
- 四 灵今借你生命活话, 在我里面将你实化;  
接受这话, 接触这灵, 你就作了我的供应。
- 五 灵里敬拜, 灵里瞻仰, 如镜返照你的荣光,  
我就变成你的形状, 使你从我得着显彰。
- 六 惟有如此才能成圣, 必须如此才能得胜;  
舍此无法摸着生命, 舍此无路可以属灵。
- 七 借此你灵浸透全人, 到处是你, 到处是神!  
我就脱离天然自我, 与众圣徒作神居所。

## WEEK 6 — HYMN

### O glorious Christ, Savior mine

Experience of Christ — As Life

501

2. The fulness of God dwells in Thee;  
Thou dost manifest God's glory;  
In flesh Thou hast redemption wrought;  
As Spirit, oneness with me sought.
3. All things of the Father are Thine;  
All Thou art in Spirit is mine;  
The Spirit makes Thee real to me,  
That Thou experienced might be.
4. The Spirit of life causes Thee  
By Thy Word to transfer to me.  
Thy Spirit touched, Thy word received,  
Thy life in me is thus conceived.
5. In spirit while gazing on Thee,  
As a glass reflecting Thy glory,  
Like to Thyself transformed I'll be,  
That Thou might be expressed thru me.
6. In no other way could we be  
Sanctified and share Thy vict'ry;  
Thus only spiritual we'll be  
And touch the life of glory.
7. Thy Spirit will me saturate  
Every part will God permeate,  
Deliv'ring me from the old man,  
With all saints building for His plan.

申言稿: \_\_\_\_\_

[illegible]

***Composition for prophecy with main point and sub-points:***

[illegible]