

第六周

基督作为神的话

读经：约一 1, 3～5, 14, 16～18, 29, 32, 42, 51

【周一】

壹 约翰一章是整卷约翰福音的引言，主要强调的乃是基督是神的话——那奥秘且看不见之神的解释、说明和彰显——1 节：

一 基督作为神的话，乃是伟大的“我是”，是自有永有的；祂是永远、无始无终的那一位——出三 14～15，约八 24, 28, 58，来七 3。

二 约翰一章所论到的基督，乃是联于永远的两段与时间的桥梁，并在于宇宙的历史中，创造、成为肉体、救赎、施膏、和建造这五件最大的事——参诗九十 1～2，弥五 2：

- 1 约翰一章作为整卷约翰福音的引言，乃是“经过旅程的”三一神之历史的摘要，祂在已过的永远里作为话，至终要在将来的永远里成为新耶路撒冷——1, 4～5, 51 节。
- 2 约翰一章以结晶的方式给我们看见，永远的话在祂创造的工作中，又行经时间的桥梁，成为肉体，以完成祂法理的救赎；为要成为施膏、赐生命、并使人变化的灵，以施行祂生机的拯救；至终与祂所重生、变化、荣化的新妇完满地联结、调和且合并，

Week Six

Christ as the Word of God

Scripture Reading: John 1:1, 3-5, 14, 16-18, 29, 32, 42, 51

§ Day 1

I. John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God—v. 1:

A. Christ as the Word of God is the great I Am, self-existing and ever-existing; He is the One who is eternal, without beginning or ending—Exo. 3:14-15; John 8:24, 28, 58; Heb. 7:3.

B. John 1 refers to Christ, with the two sections of eternity and the bridge of time, in the five greatest events in the history of the universe—creation, incarnation, redemption, anointing, and building—cf. Psalms 90:1-2; Micah 5:2:

1. John 1, as a prologue to the entire book of John, is an abstract of the history of the "journeying" Triune God as the Word in eternity past, ultimately becoming the New Jerusalem in eternity future—vv. 1, 4-5, 51.
2. John 1 shows us in a crystallized way the eternal Word in His creating work and in His journeying across the bridge of time to become flesh for the accomplishing of His judicial redemption; to become the anointing, life-giving, and transforming Spirit for carrying out His organic salvation; and ultimately to become fully united, mingled, and incorporated with His regenerated,

而成为新耶路撒冷，终极的伯特利，就是神与人相互的住处。

三 在这五件宇宙的历史事件上，神的话基督——作为：(一)在创造时的创造者；(二)在成为肉体时的人，支搭帐幕在我们中间；(三)在救赎时的羔羊；(四)在变化时施膏的那灵；(五)在为着神的建造把地联于天时的梯子——解释、说明并彰显那看不见的神——参 1 节，十 35，弗六 17，约六 63。

【周二】

贰 基督作为神的话，借着创造为神说话——一 3：

- 一 “诸天述说神的荣耀，穹苍传扬祂手的作为。这日到那日发出言语；这夜到那夜传出知识。无言无语，也无声音可听”——诗十九 1～3。
- 二 “自从创造世界以来，神那看不见永远的大能，和神性的特征，是人所洞见的，乃是借着受造之物，给人晓得的，叫人无法推诿”——罗一 20。
- 三 行传十四章十五至十七节，和十七章二十四至二十九节所说的，都同样启示基督的创造为神说话——参来十一 3，一 2，西一 15～17，该二 7。

【周三】

叁 基督作为神的话，成为肉体作神的帐幕，借此为神说话——约一 14：

- 一 话借着成为肉体，不仅把神带到人性里，也成为神的帐幕，作神在地上人间的居所，丰丰满

transformed, and glorified bride to be the New Jerusalem, the ultimate Bethel, the mutual abode of God and man.

C. In these five universal, historical events, Christ, the Word of God—as: (1) the Creator in creation, (2) the man who tabernacled among us in incarnation, (3) the Lamb in redemption, (4) the anointing Spirit in transformation, and (5) the ladder in joining earth to heaven for God's building—defines, explains, and expresses the invisible God—cf. v. 1; 10:35; Eph. 6:17; John 6:63.

§ Day 2

II. Christ as the Word of God speaks for God through His creation—1:3:

- A. "The heavens declare the glory of God, / And the expanse proclaims the work of His hands. / Day to day pours forth speech, / And night to night tells out knowledge. / There is no speech and there are no words; / Their voice is not heard"—Psa. 19:1-3.
- B. "The invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse"—Rom. 1:20.
- C. What is referred to in Acts 14:15-17 and 17:24-29 serves the same purpose of revealing Christ's creation speaking for God—cf. Heb. 11:3; 1:2; Col. 1:15-17; Hag. 2:7.

§ Day 3

III. Christ as the Word of God speaks for God through His incarnation as the tabernacle of God—John 1:14:

- A. The Word, by being incarnated, not only brought God into humanity but also became a tabernacle to God as God's habitation on earth among men,

满地有恩典，有实际：

- 1 律法是照着神的所是要求人，恩典却是以神的所是供应人，以应付神的要求——17 节。
 - 2 “从祂的丰满里我们都领受了，而且恩上加恩”——16 节。
- 二 在祂成为肉体时，祂成为三一神的具体化身，将神带给人，并使神成为可接触、可摸着、可接受、可经历、可进入、并可享受的。
- 三 祂成了神人，将神性带到人性里，并使神性与人性调和。
- 四 神的独生子成为肉体，也是为着在话、生命、光、恩典和实际中，向人表明（说明）神——18 节：
- 1 话是神的彰显、说明和解释，叫人得以明白神。
 - 2 生命是神的分赐，叫人得以接受神。
 - 3 光是神的照耀，叫人得以蒙光照而有分于神。
 - 4 恩典是神给人享受，叫人得以分享神的丰富。
 - 5 实际是神给人实化，叫人得以领略并认识神。

【周四】

肆 基督作为神的话，成为神的羔羊完成救赎，借此为神说话——29，36 节：

- 一 在祂成为羔羊，以救赎失落之世人的事上，基督向我们说出，神如何按祂的公义，借祂的死作为手续，在法理方面完成了祂的救赎。
- 二 神的羔羊表征在肉体里的话，作一切旧约祭物

being full of grace and reality:

1. The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands—v. 17.
 2. "Of His fullness we have all received, and grace upon grace"—v. 16.
- B. In His becoming flesh, He became the embodiment of the Triune God, bringing God to man and making God contactable, touchable, receivable, experienceable, enterable, and enjoyable.
- C. He became a God-man, bringing divinity into humanity and mingling divinity with humanity.
- D. The incarnation of God's only begotten Son is also for declaring (explaining) God to man in the Word, in life, in light, in grace, and in reality—v. 18:
1. The Word is God expressed, explained, and defined so that man may understand God.
 2. Life is God imparted so that man may receive God.
 3. Light is God shining so that man may be enlightened to partake of God.
 4. Grace is God enjoyed by man so that man may share His riches.
 5. Reality is God realized by man so that man may apprehend and know God.

§ Day 4

IV. Christ as the Word of God speaks for God through His becoming the Lamb of God for redemption—vv. 29, 36:

- A. In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness.
- B. The Lamb of God signifies the Word in the flesh as the fulfillment of all the

的应验，成就神完全的救赎——来十 5～10：

- 1 基督是赎罪祭、赎愆祭、燔祭、素祭、平安祭、摇祭、举祭、和奠祭的实际。
- 2 我们有基督作一切的供物，就有神完满的救赎，也能经历并享受这救赎。

【周五】

伍 基督作为神的话，成为施膏的灵，为着新约在生机上使蒙神救赎的人变化成为石头，（约一 32～42，）以建造神的家（伯特利——51），借此为神说话：

一 在祂成为施膏、赐生命、并使人变化之灵的事上，（林前十五 45，）基督对我们进一步说出，神如何照祂的心愿，为着祂神圣的定旨，凭祂的神圣生命，在生机方面完成祂的经纶。

二 我们需要儆醒，不让我们日常生活中的任何一件事，顶替我们灵里的基督这施膏的灵——约壹二 20，27：

- 1 基督是受膏者成了施膏者，也成了膏油涂抹；活在敌基督者的原则里，就是敌挡膏油涂抹（“敌挡”意“反对”，和“取代”、“代替”）——18，22 节，四 3，约贰 7。
- 2 敌基督的就是反对基督，也是以别的事物顶替基督。
- 3 如果我们以出于自己行为和性格的东西顶替基督，就着让某些事物顶替基督自己的意义说，我们乃是实行敌基督者的原则——参腓一 21，四 4～9。

Old Testament offerings to accomplish God's full redemption—Heb. 10:5-10:

1. Christ is the reality of the sin offering, the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, and the drink offering.
2. With Christ as all the offerings, we have God's full redemption, and we may experience and enjoy this redemption.

§ Day 5

V. Christ as the Word of God speaks for God through His becoming the anointing Spirit for the transformation of God's redeemed people into stones (John 1:32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament:

A. In His becoming the anointing, life-giving, and transforming Spirit (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.

B. We need to be watchful to not allow anything in our daily living to replace Christ as the anointing Spirit in our spirit—1 John 2:20, 27:

1. Christ is the anointed One becoming the anointing One and also the anointing; to live in the principle of antichrist is to be anti the anointing (anti means "against" and "in place of, instead of")—vv. 18, 22; 4:3; 2 John 7.
2. To be anti Christ is both to be against Christ and to replace Christ with something else.
3. If we replace Christ with something of our own behavior and character, we are practicing the principle of antichrist in the sense of allowing certain things to replace Christ Himself—cf. Phil. 1:21; 4:4-9.

4 我们需要悔改，因为我们在敌基督者的原则里过日常的生活，让文化、宗教、伦理、和天然观念顶替基督这内里的膏油涂抹；这乃是反对膏油涂抹，敌挡三一神在我们里面的运行、工作和浸透。

5 我们该祷告：“主，我们要在膏油涂抹（我们里面三一神的运行、工作和浸透）里面，同着、借着、并凭着膏油涂抹而生活行动。”

三 鸽子，就是施膏的灵，使受造的人重生，膏抹且变化天然的人，使其成为活石，并将变化过的人联结一起。

四 在彼得悔改信主时，主给他取了一个新名，就是彼得——石头；（约一 42；）当他得着关于基督的启示之后，主进一步启示祂也是磐石——石头；（太十六 16～18；）这两件事给彼得深刻的印象，就是基督和祂的信徒都是为着神的建造的石头。（彼前二 4～8。）

【周六】

陆 基督作为神的话，为着神的建造成为梯子，将天（神）带到地（人），并将地（人）与天（神）联合为一，借此为神说话——约一 51，创二 8 11～22：

一 在祂成为伯特利的天梯这事上，基督也对我们说出，神如何渴望在地上得着一个由祂所救赎并变化之选民所构成的家，使祂可以把天带到地，并把地联于天，使二者成为一，直到永远。

二 雅各的梦乃是启示基督，因为基督是雅各在伯特利（神的家）所见之梯子的实际——12 节，约一 51：

1 我们重生的灵作为神今日的居所，（弗二 22，）是

4. We need to repent for having a daily living in the principle of antichrist, allowing culture, religion, ethics, and natural concepts to replace Christ as the inner anointing; this is to be against the anointing, anti the moving, working, and saturating of the Triune God within us.

5. We should pray, "Lord, we want to live and walk in, with, through, and by the anointing—the moving, working, and saturating of the Triune God within us."

C. The dove, the anointing Spirit, regenerates the created man, anoints and transforms the natural man into living stones, and unites the transformed man.

D. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42), and when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:16-18); by these two incidents Peter received the impression that both Christ and His believers are stones for God's building (1 Pet. 2:4-8).

§ Day 6

VI. Christ as the Word of God speaks for God through His becoming the ladder that brings heaven (God) to earth (man) and joins earth (man) to heaven (God) as one for God's building—John 1:51; Gen. 28:11-22:

A. Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth, constituted with His redeemed and transformed elect, so that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.

B. Jacob's dream is a revelation of Christ, for Christ is the reality of the ladder that Jacob saw at Bethel, the house of God—v. 12; John 1:51:

1. Our regenerated spirit, which is God's dwelling place today (Eph. 2:22), is the

基督这天梯立在地上的基础。（提后四 22。）

2 伯特利是神的家，神的居所，也是天的门；在那里基督是梯子，把地联于天，并把天带到地；因此，每当我们转到灵里，就经历基督作梯子，将神带给我们，也将我们带给神。

3 基督作天梯的结果是神的建造——伯特利，就是召会，基督的身体；这梯子的终极完成乃是新耶路撒冷。

三 “主的回来，需要寻求祂的人有扎实的建造。这建造乃是踏脚石，滩头堡，让祂能取得地；这建造乃是神人相互的住处。它将是神性和人性，人性和神性的调和，直到永远。…这建造不仅是雅各的梦终极的实现，也是神永远计划的完成。这会结束时间的桥梁，引进将来有福的永远。我们必须是为着那建造，并且我们必须就是那建造。”（约翰福音生命读经，七三至七四页。）

base on earth where Christ as the heavenly ladder has been set up (2 Tim. 4:22).

2. At Bethel, the house of God, the habitation of God, which is the gate of heaven, Christ is the ladder that joins earth to heaven and brings heaven to earth; hence, whenever we turn to our spirit, we experience Christ as the ladder bringing God to us and us to God.

3. The issue of Christ as the heavenly ladder is God's building—Bethel, the church, the Body of Christ—and the consummation of this ladder is the New Jerusalem.

C. "The Lord's coming back needs a solid building of His seekers. This building will be a steppingstone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever...This building will be the ultimate fulfillment not only of Jacob's dream but also of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building, and we must be that building!" (Life-study of John, 2nd ed., p. 65).

第六周■周一

晨兴喂养

约一 1 “太初有话，话与神同在，话就是神。”

51 “又对他说，我实实在在地告诉你们，你们将要看天开了，神的使者上去下来在人子身上。”

在约翰福音里的第一个结晶，神的话，是指神的独生子基督，（一 18，）作神的解释、说明和彰显。…约翰揭示基督是那伟大的“我是”，是自有永有的。（出三 14～15，约八 24，28，58。）在基督之外的一切，都是虚空的虚空。唯有祂是实际，就是那“我是”，那是一切者。…基督是永远的，无始无终的一位。（来七 3。）

约翰一章是整卷约翰福音的引言，主要强调的乃是基督是神的话——那奥秘且看不见之神的解释、说明和彰显；其中说到基督在宇宙历史中五件最大的事上。（李常受文集一九九四至一九九七年第四册，四二二页。）

信息选读

约翰一章一节指已过的永远，因为“太初”表明已过的永远。五十一节指将来的永远，因为当主告诉拿但业，他要看见天开了，神的使者上去下来在人子身上，祂不是说到现在，而是说到将来的永远。如果我们将这两段的永远摆在一起，我们就有了整个的永远。

在已过的永远里，基督是话，与神同在，并且就是神。在已过的永远里，祂只是神，只有神性。

WEEK 6 — DAY 1

Morning Nourishment

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

The Word of God, the first crystal in the Gospel of John, refers to Christ, the only begotten Son of God (1:18), as the definition, explanation, and expression of God. John unveils Christ as the great I Am, self-existing and ever-existing (Exo. 3:14-15; John 8:24, 28, 58). Everything other than Christ is vanity of vanities. Only He is the reality, the I Am, the One who is...Christ is the One who is eternal, without beginning or ending (Heb. 7:3).

John 1 is the introduction to the whole Gospel of John, and the main stress of this introduction is that Christ is the Word of God—the definition, explanation, and expression of the mysterious and invisible God. It refers to Christ in the five greatest events in the history of the universe. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 335-336)

Today's Reading

John 1:1 refers to eternity in the past, for the beginning denotes eternity in the past. Verse 51 refers to eternity in the future, for when the Lord told Nathanael that he would see heaven opened and the angels of God ascending and descending on the Son of Man, He was not speaking about the present but about eternity in the future. If we put together these two sections of eternity, we have the whole of eternity.

In eternity past Christ, as the Word, was with God and was God. In eternity past He was only God and only had divinity. Since the Word had not yet been

因为话尚未成为肉体，祂还不是一个人，还没有人性。…在将来的永远里，基督不只是神，还是人。祂将不只是神子，还是人子。…在已过的永远里，祂是神，仅仅是神性的，没有人性。然而在将来的永远里，祂是神又是人，是神子又是人子，是神性的又是人性的，有神性又有人性。祂将有两种性情，两种素质和两种本质——神性和人性。

这位在已过的永远里没有人性的神，如何能在将来的永远里有人性作祂的居所？…在永远的这两段之间有时空的桥梁。在已过的永远里，神计划并且定意，但祂并没有作什么。在将来的永远里，神也不会作什么。…祂只要享受祂所完成的工作。在已过的永远里，祂计划；在将来的永远里，祂要享受。每一件神所需要完成的事，祂要在时空的桥梁上完成。神驾着祂经纶之车，从永远的第一段，经过了时空的桥梁，进入永远的后一段。借着驾驶祂的车越过时空的桥梁，所有必需的工作就完成了。一旦神从已过的永远，行过时空的桥梁，进入将来的永远，祂就要宣告说，“成了！”（约翰福音生命读经，六一至六二、六五页。）

我们可以用五个辞，来记住这五件历史的大事：创造、成肉体、羔羊、那灵和梯子。约翰一章开始于基督是话，结束于祂是梯子。基督是话，借着创造、成为肉体、成为羔羊、成为那灵并成为梯子而说话。要立起梯子，就需要有基础；基督作属天的梯子，其基础乃是神的家——伯特利。伯特利的实际就是召会，然后是基督的身体，和新耶路撒冷。

在这五件宇宙的历史事件上，神的话基督——作为：(一)在创造时的创造者；(二)在成为肉体时的人；(三)在救赎时的羔羊；(四)在变化时的那灵；(五)在把地联于天时的梯子——解释、说明并彰显那看不见的神。（李常受文集一九九四至一九九七年第四册，四二五至四二六页。）

参读：约翰福音生命读经，第一至二篇。

incarnated, He was not a man and had no humanity. In eternity future Christ will not only be God but also man. He will not only be the Son of God but also the Son of Man...In eternity past He was God, solely and merely divine, having no humanity. However, in eternity future He will be God and man, the Son of God and the Son of Man, both divine and human, having divinity as well as humanity. He will have two natures, two essences, and two substances—divinity and humanity.

How can God, who had no humanity in eternity past, have humanity in eternity future as His dwelling place?...Between these two sections of eternity is the bridge of time. In eternity past God planned and purposed, but He did not do anything. In eternity future God will not do anything...He will simply enjoy His finished work. In eternity past He planned, and in eternity future He will enjoy. Everything that God needs to accomplish He accomplishes on the bridge of time. God is “driving the car” of His economy from the first section of eternity, through the bridge of time, into the last section of eternity. By driving His car across the bridge of time, all the necessary work is completed. Once God has traveled from eternity past, through the bridge of time, and into eternity future, He will declare, “Finished!” (Life-study of John, 2nd ed., pp. 55-56, 58)

We can remember these five great historical events with five words: creation, incarnation, Lamb, Spirit, and ladder. John 1 begins with Christ as the Word and ends with Him as the ladder. Christ as the Word speaks through the creation, through the incarnation, through His becoming the Lamb, through His becoming the Spirit, and through His being the ladder. In order to have a ladder, there is the need of a base, and the base for Christ to be the heavenly ladder is the house of God, Bethel. The reality of Bethel is the church and then the Body of Christ and the New Jerusalem.

In all these five universal, historical events, Christ, the Word of God—as (1) the Creator in creation, (2) the man in incarnation, (3) the Lamb in redemption, (4) the Spirit in transformation, (5) the ladder in joining earth to heaven—defines, explains, and expresses the invisible God. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 337-338)

Further Reading: Life-study of John, msgs. 1—2

第六周■周二

晨兴喂养

约一 3 “万物是借着祂成的；凡已成的，没有一样不是借着祂成的。”

罗一 20 “自从创造世界以来，神那看不见永远的大能，和神性的特征，是人所洞见的，乃是借着受造之物，给人晓得的，叫人无法推诿。”

在〔神〕创造的事上，“诸天述说神的荣耀，穹苍传扬祂手的作为。”（诗十九 1。）并且“自从创造世界以来，神那看不见永远的大能，和神性的特征，是人所洞见的”。（罗一 20。）（李常受文集一九九四至一九九七年第四册，四二六页。）

人借着观察神所造看得见之物，就可以晓得看不见的属神之事。神永远的大能，以及彰显祂内在性情的神性特征，都显明在祂的创造里。就如宇宙中满了光，表明光是一种神性的特征，一种神性的神圣属性。（雅一 17。）美丽与生命也是这样。（圣经恢复本，罗一 20 注 2。）

信息选读

〔按照罗马一章二十节，〕天地万物是有神的证据。…神所造的天地，和祂所造的万物，为祂作见证。这些叫我们晓得神；这些叫那些不承认神的人，无可推诿。神自己虽是我们眼不能见的，但借着祂所造的万物，我们就可以晓得祂。我们眼所能见的万物，对我们说出我们眼所不能见的神。受造之物的存在，无声地告诉我们，有一位创造它们的神。…〔诗篇十九篇一至三节指明，〕天地万物昼夜不息地对我们说出神的存在。这些无声的言语，所说的

WEEK 6 — DAY 2

Morning Nourishment

John 1:3 All things came into being through Him, and apart from Him not one thing came into being which has come into being.

Rom. 1:20 For the invisible things of Him, both His eternal power and divine characteristics, have been clearly seen since the creation of the world, being perceived by the things made, so that they would be without excuse.

In [God's] creation “the heavens declare the glory of God, /And the expanse [firmament] proclaims the work of His hands...” (Psa. 19:1), and the invisible things of God, “both His eternal power and divine characteristics, have been clearly seen since the creation of the world” (Rom. 1:20). (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John, p. 338)

Man can perceive the invisible things of God by observing the visible things created by Him. Both the eternal power of God and the divine characteristics that express God's intrinsic nature are manifested in God's creation. For example, the abundance of light in the universe shows that light is a divine characteristic, a divine attribute of the divine nature (James 1:17). The same is true of beauty and life. (Rom. 1:20, footnote 2)

Today's Reading

According to Romans 1:20, all things in heaven and on earth are proof of God's existence...The heavens and the earth that God created, as well as all the things that He made, testify concerning Him. All these things cause people to know God and give no excuse to those who do not acknowledge God's existence. Although God is invisible, we can know Him through the things He created. In other words, the visible creation speaks concerning the invisible God. The fact that the created things exist silently speaks that there is a God who created them. Psalm 19:1-3 [indicates that]...the things in heaven and on earth speak unceasingly concerning the existence of God;

是真实可靠的事实，…是我们所能看见的。…它们告诉我们，有一位创造它们的神。

你所住的房子，告诉你有盖造它的工匠；你所用的桌椅，告诉你有造作它们的木匠；照样，你所顶的天，和你所踏的地，也告诉你有创造它们的神。就是你所看见的一株花草，一粒沙石，也都告诉你有创造它们的神。…若有人看见受造之物，而不相信有造物的神，这人是何等的反理性，也是何等的愚顽。“愚顽人心里说，没有神。”（十四 1。）

〔按照行传十四章十五和十七节，〕神为自己所显出的证据，…“就如常施恩惠，从天降雨，赏赐丰年。”〔17 中。〕天所降的雨，地所长的谷，都告诉我们有施恩降雨，赏赐丰年的神。我们所喝的，和我们所吃的，都告诉我们有赐给这一切的神。

稼穡、寒暑、冬夏、昼夜，都证明神的存在。…宇宙的定律会这样准确，万物的秩序会这样不乱，都证明给我们看，有一位超然的神在那里存在着，掌管这一切。一艘轮船所以能按水道而行，是因为有掌舵的人；一部机器所以能按时工作，是因为有管理的人。照样，宇宙这部大机器，所以能按定律而行，按定时而转，是因为有掌管它的神。

“祂从一本造出万族的人，住在全地面上，并且预先定准他们的时期，和居住的疆界，要叫他们寻求神，或者可以揣摩而得。”（十七 26～27。）不只天地万物和它们的存在，证明有神；就是我们人，就是我们自己，也是有神的证据。因为我们人是神所创造的。“祂从一本造出万族的人。”（李常受文集一九三二至一九四九年第一册，八六至八八页。）

参读：约翰福音结晶读经，第一篇。

their speaking, while silent, conveys true and reliable facts that can be seen. They tell us that there is a creating God.

The house that we live in speaks of a bricklayer who built it; the table and chair that we use speak of a carpenter who made them. Likewise, the heavens above and the earth beneath our feet speak of a God who created them. Even a grain of sand, a flower, or a plant speaks of a creating God... It is irrational and foolish for anyone who sees the things of creation to not believe that there is a Creator. Thus, Psalm 14:1 says, “The fool has said in his heart, / There is no God.”

According to Acts 14:15 and 17, the witness that God left for Himself is “that He did good by giving...rain from heaven and fruitful seasons.” In other words, the rain from heaven and the grain from the earth both speak of the existence of a God who does good by giving us rain and fruitful seasons. What we eat and drink speak of a God who gives us these things.

Sowing and reaping, cold and heat, winter and summer, and day and night all prove that God exists...The fact that the laws in the universe are precise and that all things are well organized and in proper order proves the existence of a transcendent God who rules over everything. A steamship can travel along a waterway because it has a captain steering it; a machine can operate on schedule because it has an operator running it. In the same way, a “machine” as large as the universe can operate according to laws and run on schedule only because there is a God who rules over it.

Acts 17:26-27 says that God “made from one every nation of men to dwell on all the face of the earth, determining beforehand their appointed seasons and the boundaries of their dwelling, that they might seek God, if perhaps they might grope for Him and find Him.” Not only the things in heaven and on earth but also we humans are proof of God’s existence, because human beings are created by God; that is, God “made from one every nation of men.” (CWWL, 1932-1949, vol. 1, pp. 71-73)

Further Reading: CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” ch. 1

第六周■周三

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

16 “从祂的丰满里我们都领受了，而且恩上加恩。”

在祂成为肉体的事上，基督揭示创造者成了一个受造之物，（西一 15，）把神带到人里面，使神性与人性调和为一，并且祂在人性生活里，借着祂人性的美德，在神圣的属性里彰显神。…基督是神性与人性的调和，我们这些属基督的人也是这样；我们也是神性与人性的调和。（李常受文集一九九四至一九九七年第四册，四二六页。）

信息选读

在话成为肉体以前，基督是奥秘的；…祂是摸不着、看不见、触不到的。借着成为肉体，祂就成为具体、实在、可见、可摸的。…祂既成为肉体支搭帐幕在人间，（约一 14，）就成为摸得着的，人不仅能看见祂，也能摸到祂。…虽然借着成为肉体，基督成了摸得着的，但是在我们能享受祂之前，我们还有一些需要。所以约翰一章十四节说，祂“丰丰满满地有恩典，有实际”。…当祂成为可见、可摸时，祂丰丰满满地有恩典，有实际。当基督在肉体里和门徒同在时，他们不仅看见祂，摸着祂，他们也享受祂。…祂将神表明给祂的门徒，不是借着教训门徒，乃是借着供给他们这样甜美的享受。只要看一看人，祂就会得着他们。祂的同在是何等的享受！祂的同在是如此引人入胜！…好像没有人能抗拒祂那吸引人的同在。那就是祂表明神的方式。

WEEK 6 — DAY 3

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

16 For of His fullness we have all received, and grace upon grace.

In His incarnation Christ unveils that the Creator has become one of His creatures (Col. 1:15), bringing God into man, mingling divinity with humanity as one, and in His human living He expresses God in the divine attributes through His human virtues...Christ is the mingling of divinity with humanity, and we, the men of Christ, are the same. We are also the mingling of divinity with humanity. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 338-339)

Today's Reading

As the Word before His incarnation, Christ was mysterious,...intangible, invisible, and untouchable. By becoming flesh, He became solid, real, visible, and touchable...In becoming flesh to tabernacle among man [John 1:14], He became tangible. People could not only see Him but could also touch Him. Although He became tangible through His incarnation, we needed something more before we could enjoy Him. Therefore, 1:14 says that He was "full of grace and reality"...When He became visible and touchable, He was full of grace and reality. When Christ was in the flesh with the disciples, they not only saw and touched Him, but they also enjoyed Him...He did not declare God to His disciples by teaching them but by affording them such a sweet enjoyment. By simply looking at people, He could capture them. How enjoyable was His presence! His presence was so charming...It seemed that no one could withstand His charming presence. That was His way of declaring God.

借着成为肉体，话不仅把神带进人性里，并且成为神的帐幕，成为神在地上人间的居所。…旧约的帐幕乃是那真帐幕——在肉体里的基督自己——的预表、影儿和预像，…把神带给人，使人能享受神的同在。…一天，祂和三个门徒在山上的时候，祂在他们面前变化形像。（太十七2，彼后一17～18。）这就是说，那住在祂里面荣耀的神，从帐幕里出来了。那在祂的肉体里并借着祂的肉体而遮蔽之荣耀的神，在山上显现出来了。

约翰告诉我们，基督是话成为肉体，支搭帐幕在我们中间，丰丰满满地有恩典。在基督身上有些东西，圣经称为恩典。什么是恩典？很难解释。可以说，恩典是神在基督里带着祂的一切所是，作为丰满给我们享受。这包括了安息、安慰、能力、力量、亮光、生命、公义、圣别、以及其他所有神圣的属性。这就是给我们享受的恩典。我们可以享受在基督里的神作一切。无论何时我们在神的同在里，我们就享受祂一切所是的丰满。（约一16。）…神格的丰满，就是神的一切所是，都有形有体地居住在基督里，给我们享受。…我们越享受神，就越认识祂。

什么时候我们享受了神，我们就不仅有恩典，也有实际。…我们越经历神，就越享受恩典，越领略实际。…恩典是神在子里给我们享受，实际是神在子里给我们实化。…恩典和实际都是随同耶稣来的。约翰一章十七节说，“因为律法是借着摩西赐的，恩典和实际都是借着耶稣基督来的。”律法照着神的所是要求人，恩典却以神的所是供应人，以应付神的要求。…我们多次享受神在基督里作我们的恩典，并且我们多次认识神在基督里真是生命、亮光、安慰、安息、忍耐、谦卑、以及许多别的事物。这乃是神的实化。（约翰福音生命读经，三三至三五、三七至四二页。）

参读：约翰福音生命读经，第三篇。

By being incarnated, the Word not only brought God into humanity but also became a tabernacle to God to be God's habitation on earth among men...The Old Testament tabernacle was a type, a shadow, and a prefigure of the real tabernacle, which was Christ Himself in the flesh...who brought God to man that man might enjoy God's presence. One day, while He was on the mountain with three of His disciples, He was transfigured before them (Matt. 17:2; 2 Pet. 1:17-18). This means that the very God of glory who indwelt Him came out of the tabernacle. The God of glory who was concealed in and by His flesh was manifested there on the mountain.

John tells us that when Christ as the Word became flesh and tabernacled among us, He was full of grace. There was something with Christ that the Bible calls grace. What is grace? It is difficult to define. We may say that grace is God in Christ with all that He is as the fullness for our enjoyment. This includes rest, comfort, power, strength, light, life, righteousness, holiness, and all the other divine attributes. This is grace for our enjoyment. We may simply enjoy God in Christ as everything. Whenever we are in the presence of God, we enjoy the fullness of all that He is [John 1:16]...The fullness of the Godhead, that is, all that God is, dwells in Christ bodily for our enjoyment...The more we enjoy God, the more we know Him.

Whenever we enjoy God, we not only have grace but also reality...The more we experience God, the more we will enjoy grace and apprehend reality. Grace is God enjoyed by us in the Son; reality is God realized by us in the Son. Both grace and reality came with Jesus. John 1:17 says, "The law was given through Moses; grace and reality came through Jesus Christ." The law makes demands on man according to what God is, but grace supplies man with what God is to meet what God demands...Many times we have enjoyed God in Christ as our grace, and many times we have realized that God in Christ is truly life, light, comfort, rest, patience, humility, and so many other things. This is the realization of God. (Life-study of John, 2nd ed., pp. 29-31, 33-36)

Further Reading: Life-study of John, msg. 3

第六周■周四

晨兴喂养

约一 29 “次日，约翰看见耶稣向他走来，就说，看哪，神的羔羊，除去世人之罪的！”

来九 26 “…但如今祂在诸世代的终结显明了一次，好借着献上自己为祭，把罪除掉。”

约翰一章启示基督在时间起首时创造万物（3）的事上。…基督也见于成为肉体的事上；祂是看不见的神，成了一个看得见的人，（14，）有分于人的血肉之体，（来二 14，）为着救赎失落的宇宙，以带进新约的时代。成了肉体的神有血。行传二十章二十八节说，神用自己的血买了召会。神有分于人的血肉之体，为要救赎失落的宇宙。整个宇宙，包括诸天，都受到神所造却背叛神的一个天使长撒但所污染。这第一个背叛者使整个宇宙失落了，所以在地上和诸天里的万有，都需要神的救赎。（西一 20。）

在祂成为羔羊，以救赎失落的世人的事上，基督向我们说出，神如何按祂的公义，借祂的死作为手续，在法理方面完成了神的救赎。（李常受文集一九九四至一九九七年第四册，四二二至四二三、四二七页。）

信息选读

基督借着成为一个人，救赎了宇宙。新约时代开始于基督的成为肉体。…创造带进宇宙，但这宇宙失落了。于是神就来成为一个具有人性、名叫耶稣的人，来赎回失落的宇宙，将其带进一个新的时代，就是从基督出生那一天开始的新约时代。

WEEK 6 — DAY 4

Morning Nourishment

John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

Heb. 9:26 ...But now once at the consummation of the ages He has been manifested for the putting away of sin through the sacrifice of Himself.

John 1:3 reveals Christ in the creation of all things in the beginning of time...Christ is also seen in the incarnation of the invisible God to be a visible man (v. 14), partaking of man's flesh and blood (Heb. 2:14), for the redemption of the lost universe to bring in the New Testament age. The incarnated God has blood. Acts 20:28 says that God purchased the church with His own blood. God partook of man's flesh and blood for the redemption of the lost universe. The entire universe, including the heavens, was contaminated by Satan, an archangel created by God, in his rebellion against God. This first rebel caused the entire universe to become lost, so all things on earth and in the heavens needed to be redeemed by God (Col. 1:20).

In His becoming the Lamb for the redemption of the lost world, Christ speaks to us how God accomplished His redemption judicially through His death as the procedure according to His righteousness. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 336, 339)

Today's Reading

Christ redeemed the universe by becoming a man. The New Testament age began at the incarnation of Christ...Creation brought in a universe, but this universe became lost. Then God came to be a man by the name of Jesus with a human nature to redeem the lost universe back to a new age, the New Testament age, starting from the day that Christ was born.

基督也启示在成为羔羊，为着新约在法理上除去世人（人类）之罪（约一 29, 36）的事上。这是宇宙历史中第三件大事。当祂在十字架上受死时，神看祂为除去世人之罪的神的羔羊。祂成为人，目的是要救赎失落的宇宙，但祂还需要更进一步地上十字架去受死，作羔羊在十字架上背负人类的罪。（李常受文集一九九四至一九九七年第四册，四二三至四二四页。）

基督是神的羔羊，除去世人之罪，以完成神的救赎。按照约翰一章二十九节，施浸者约翰宣告基督：“看哪，神的羔羊，除去世人之罪的！”…二十九节的“世人”（直译，世界），事实上指人类。罪借着撒但进到人里面，因为撒但将罪注射到人类里面；但基督作为神的羔羊，来将罪从人类除去。基督死在十字架上，对付了罪性，（林后五 21，来九 26，）也对付了罪行。（林前十五 3，彼前二 24，来九 28。）

在约翰福音里，神的羔羊表征在肉体里的话，应验旧约中一切的供物，以完成神完满的救赎。这意思是，基督是一切供物的总和。祂不仅是赎罪祭，也是赎愆祭、燔祭、素祭、平安祭、摇祭、举祭、甘心祭和奠祭。我们有基督作一切的供物，就有神完满的救赎，就能经历并享受这救赎。

借着基督作神的羔羊，成了一切供物的应验，现今我们就可以进入神里面，有分于神圣的生命和性情。（三 14～15，彼后一 4。）因着基督作神的羔羊，我们就得以进到神里面。我们能坦然无惧地进到神里面，知道祂无权拒绝我们，因为我们是借着祂的羔羊来到祂面前。我们在作神羔羊的基督里得享完满的救赎，因此，我们能进到神里面并享受祂一切的所是。（新约总论第九册，一一〇至一一一页。）

参读：约翰福音结晶读经，第二篇。

Christ is also revealed in His becoming the Lamb to take away the sin of the world (mankind) judicially for the New Testament (John 1:29, 36). This is the third great event in the history of the universe. When He was put to death on the cross, God considered Him the Lamb of God, who takes away the sin of the world. He became a man for the purpose of redeeming the lost universe, yet He still needed to take a further step to go to the cross to die, bearing the sins of mankind on the cross as the Lamb. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 336-337)

According to John 1:29, John the Baptist declared concerning Christ, "Behold, the Lamb of God, who takes away the sin of the world! "...The phrase of the world in verse 29 actually means from mankind. Through Satan sin entered into man, for Satan injected sin into the human race. But Christ as the Lamb of God came to take away sin from mankind. Christ died on the cross to deal with sin (2 Cor. 5:21; Heb. 9:26) and also with sins (1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28).

In the Gospel of John the Lamb of God signifies the Word in the flesh as the fulfillment of all the Old Testament offerings to accomplish God's full redemption. This means that Christ is the totality of all the offerings. He is not only the sin offering but also the trespass offering, the burnt offering, the meal offering, the peace offering, the wave offering, the heave offering, the free-will offering, and the drink offering. With Christ as all the offerings we have God's full redemption, and we may experience and enjoy this redemption.

Through Christ as the Lamb of God fulfilling all the offerings, we may now enter into God and participate in the divine life and nature (John 3:14-15; 2 Pet. 1:4). Because of Christ as the Lamb of God, we are well able to enter into God. We may boldly come into God, knowing that He does not have the right to reject us, because we come through His Lamb. We have full redemption in Christ as the Lamb of God, and therefore we are enabled to enter into God to enjoy all that He is. (The Conclusion of the New Testament, pp. 2846-2847)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 2

第六周■周五

晨兴喂养

约一 32 “约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”

42 “于是领他到耶稣那里。耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）”

在祂成为那灵，为着赐生命并使人变化的事上，（林前十五 45，）基督对我们进一步说出，神如何照祂的心愿，为着祂神圣的定旨，凭祂的神圣生命，在生机方面完成祂的经纶。

约翰一章说到基督是话；接着又启示，这话借着神的创造而为神说话。然后，基督更进一步借着成为肉体为神说话，并在祂是羔羊的事上为神说话。基督作为话，也借着宇宙历史中的第四件大事说话，这第四件大事乃是祂成为那灵。三十二节说，“约翰又作见证说，我曾看见那灵，仿佛鸽子从天降下，停留在祂身上。”这是那灵仿佛鸽子降在羔羊身上。基督先是羔羊，然后成了鸽子，就是那灵。在约翰一章，基督启示于祂成为那灵，为着新约在生机上使蒙神救赎的人变化成为石头，（32～42，）以建造神的家（伯特利——51）这事上。（李常受文集一九九四至一九九七年第四册，四二七、四二四页。）

信息选读

我们不仅需要蒙救赎，也需要被变化。如果我们只是蒙救赎，我们就仍旧是人。为了成为像神一样，我们需要变化。变化的头一步是重生、再造我们。虽然我们是按着神的形像，照着神的样式造的，

WEEK 6 — DAY 5

Morning Nourishment

John 1:32 And John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.

42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

In His becoming the Spirit for life-giving and transforming (1 Cor. 15:45), Christ speaks to us further how God carries out His economy organically by His divine life for His divine purpose according to His heart's desire.

John 1 first speaks of Christ as the Word. Then it reveals that this Word speaks for God through His creation. Then He speaks further for God through His incarnation and in His being the Lamb. The fourth great event in the history of the universe, through which Christ as the Word speaks, is His becoming the Spirit. John 1:32 says, “John testified, saying, I beheld the Spirit descending as a dove out of heaven, and He abode upon Him.” This is the Spirit descending as a dove upon the Lamb. Christ was the Lamb. Then He became the dove, the Spirit. Christ is revealed in John 1 in His becoming the Spirit for the transformation of God's redeemed people into stones (vv. 32-42) for the building of God's house (Bethel—v. 51) organically for the New Testament. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” pp. 339, 337)

Today's Reading

We need to be not only redeemed but also transformed. If we were merely redeemed, we would still remain men. In order to become like God, we need transformation. The first step of transformation is to regenerate, to remake, us. Even though we were made in the image of God and according

但在我们重生以前，我们里面还是没有任何属于神的真实东西。我们需要重生，好开始变化为石头，作神属灵的建造，就是祂的家。神的家，伯特利，先是召会，然后是基督的身体，最终是新耶路撒冷。（李常受文集一九九四至一九九七年第四册，四二四至四二五页。）

希腊文的字首 anti，安替，有两个主要的意义，第一是反对，第二是顶替或代替。这指明敌基督者反对基督，并且以别的顶替基督。敌基督者一面是反对基督，另一面也是以一些事物代替基督，顶替基督。我们借此看见，敌基督者的原则与否认基督的所是有关。这就是敌基督，反对基督。当然，每当人否认基督的所是，这人自然会以别的顶替基督。因此，敌基督者是反对基督的，也是顶替基督的一位。

我们可以用摩登派为例，说明否认基督和顶替基督。摩登派否认基督是救赎主，…却宣称基督是为着祂的教训受逼迫，因着祂的教训被治死，作殉道者死在十字架上。摩登派否认基督是救赎主，为我们的罪死在十字架上，这是很清楚的。他们首先否认基督身位的这一面，继而以殉道者顶替救赎主。这样，他们有殉道者而没有救赎主。这就是因着否认基督的所是，而以别的代替基督。

我们必须谨慎，绝不要否认基督所是的任何一点。我们绝不该否认基督身位的任何部分、任何方面或任何项目。否认基督身位的任何一面，就是实行敌基督者的原则。有些人听见这话会说，“我一定不是敌基督的，因为我不反对基督。”我们也许不是有意地反对基督或否认基督，但我们可能无意中否认基督身位的某一面，然后以别的顶替这一面。（约翰一书生命读经，三三一至三三二页。）

参读：约翰福音生命读经，第四篇；约翰一书生命读经，第二十四、三十一篇。

to the likeness of God, we still do not have anything real of God in us until we are regenerated. We need to be regenerated to begin our transformation into stones for God's spiritual building, His house. The house of God, Bethel, first is the church, then the Body of Christ, and consummately the New Jerusalem. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," p. 337)

The Greek prefix anti has two main meanings. First, it means "against"; second, it means "in place of," or "instead of." This indicates that an antichrist is against Christ and also replaces Christ with something else. To be an antichrist is, on the one hand, to be against Christ; on the other hand, it is also to have something instead of Christ, something that replaces Christ. By this we see that the principle of antichrist involves denying what Christ is. This is to be anti-Christ, against Christ. Of course, whenever someone denies what Christ is, automatically that person will replace Christ with something else. Hence, an antichrist is both against Christ and is one who replaces Christ.

We may use the modernists as an illustration of denying Christ and replacing Christ. Modernists deny that Christ is the Redeemer...Instead, they claim that Christ was persecuted for His teachings and was put to death because of His teachings and died on the cross as a martyr. It is clear that modernists deny that Christ is the Redeemer who died on the cross for our sins. First, they deny this aspect of Christ's person. Then they go on to replace the Redeemer with a martyr. In this way, they have a martyr in place of the Redeemer. This is to have something instead of Christ as the result of denying what Christ is.

We must be careful never to deny anything of what Christ is. We should never deny any part, any aspect, or any item of Christ's person. To deny any aspect of Christ's person is to practice the principle of antichrist. Some who hear this may say, "I certainly am not an antichrist, for I am not against Christ." One may not be against Christ or deny Christ consciously. But unconsciously, we may deny some aspect of Christ's person and then replace this aspect with something else. (Life-study of 1 John, 2nd ed., pp. 270-271)

Further Reading: Life-study of John, msg. 4; Life-study of 1 John, msgs. 24, 31

第六周■周六

晨兴喂养

创二八 12 “他梦见一个梯子立在地上，梯子的顶通着天，有神的使者在梯子上，上去下来。”

约一 51 “又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。”

在祂成为伯特利的天梯的事上，基督也对我们说出，神如何渴望在地上得着一个由祂所救赎并变化之选民所构成的家，使祂可以把天带到地，并把地联于天，使二者成为一，直到永远。

神的话就是基督在祂创造的事上，在祂成肉体的事上，在祂成为羔羊的事上，在祂成为赐生命之灵的事上，并在祂成为梯子的事上。在这五件历史最大的事上，基督为神说话。就这一面的意义我们可以说，创造就是话，成肉体就是话，羔羊就是话，那灵就是话，梯子也是话。（李常受文集一九九四至一九九七年第四册，四二七页。）

信息选读

施膏紧接着救赎。施膏是借着鸽子（那灵）而来；鸽子乃是羔羊的继续。…鸽子——那灵——重生受造的人，变化天然的人，并联结变化过的人。我们可能处于这三种光景中的任何一种：我们可能是受造的人，需要重生；我们可能是蒙了重生，却仍相当天然的人，需要变化；我们可能是变化过，却仍与别人分开，单独的人，需要与别人联结。我们若正确地变化，我们就愿意与别人联结。所以，第

WEEK 6 — DAY 6

Morning Nourishment

Gen. 28:12 And he dreamed that there was a ladder set up on the earth, and its top reached to heaven; and there the angels of God were ascending and descending on it.

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Christ, in His being the heavenly ladder at Bethel, also speaks to us how God desires to have a house on the earth constituted with His redeemed and transformed elect, that He may bring heaven to earth and join earth to heaven, to make the two as one for eternity.

The Word of God is Christ in His creation, in His incarnation, in His becoming the Lamb, in His becoming the life-giving Spirit, and in His being the ladder. In these five greatest historical events, Christ speaks for God. In this sense, we may say that the creation is the Word, the incarnation is the Word, the Lamb is the Word, the Spirit is the Word, and the ladder is the Word. (CWWL, 1994-1997, vol. 4, “Crystallization-study of the Gospel of John,” p. 339)

Today's Reading

Anointing follows redemption. The anointing comes by way of the dove, the Spirit, which is the continuation of the Lamb...The dove, the Spirit, regenerates the created man, transforms the natural man, and unites the transformed man. We may be in any one of three situations. We may be a created man who needs to be regenerated. We may be a regenerated man who is still quite natural and who needs to be transformed. We may be a transformed man who is still separate and individualistic and who needs to be united with others. If we are properly transformed, we will be willing to

一，我们需要重生；第二，我们需要变化；第三，我们需要为着建造与人联结。鸽子（那灵）重生人，变化人，并使人联结。我们都在鸽子——那灵——的施膏之下。虽然我们可能不知道或忽略这件事，但主总是在作工要变化我们。

主的确在我们里面作变化的工作。祂不是大鹰，乃是小鸽子——赐生命的灵。（林前十五 45。）这只小鸽子乃是小羔羊的继续。因为羔羊已经死在十字架上，如今乃是鸽子在复活里工作。一天过一天，作为赐生命之灵的小鸽子在你里面说话，责备你，并摸着你的心或良心。…就一面说，我们有里面的安息，就另一面说，这只小鸽子不断地搅扰我们。这只小鸽子内在的工作就是施膏。

我们都在变化的过程中。…神已经命定我们被变化，来为着祂的建造。…在创造、成为肉体、救赎和施膏之后，就有建造。这建造是为着神的家。神正为祂自己建造一个居所，祂用变化过的人当作石头。（约一 42。）赞美主，我们不只在经过变化的工作，也在建造的过程中。神所需要的不是很多石头，乃是一个家。在永世里，神需要一个建造的家——伯特利——作祂的居所。

为着主的回来，祂需要以色列国预备好以及召会得着建造。看看以色列，几乎已经准备好了。但是以色列需要召会来配她。…主的回来，需要寻求祂的人有扎实的建造。这建造乃是踏脚石，滩头堡，让祂能取得地；这建造乃是神人相互的住处。它将是神性和人性，人性和神性的调和，直到永远。…这就是…神建造的相互居所。这建造不仅是雅各的梦终极的实现，也是神永远计划的完成。这会结束时间的桥梁，引进将来有福的永远。我们必须是为着那建造，并且我们必须就是那建造。（约翰福音生命读经，七〇至七四页。）

参读：约翰福音生命读经，第五篇。

be united with others. So, first, we need to be regenerated; second, we need to be transformed; and third, we need to be united for the building. The dove, the Spirit, regenerates, transforms, and unites. We are all under the anointing of the dove, the Spirit. Although we may not realize it or may be ignorant of it, the Lord is working to transform us.

The Lord is truly doing a transforming work within us. He is not a great eagle but a little dove—the life-giving Spirit (1 Cor. 15:45). This little dove is the continuation of the little Lamb. Since the Lamb has died on the cross, the dove now in resurrection has His turn to work. Day by day, the little dove as the life-imparting Spirit speaks within you, rebuking you and touching your heart or conscience...In a sense, we have inward rest; in another sense, the little dove troubles us constantly. The inward working of this little dove is the anointing.

We all are under the process of transformation...God has destined us to be transformed for His building. After creation, incarnation, redemption, and anointing, we have building. This building is for the house of God. God is building a dwelling place for Himself, and He is using transformed people as the stones (John 1:42). Praise the Lord that we are not only undergoing the work of transformation but are also in the process of building. What God needs is not a great number of stones but a house. For eternity God needs a builded house, a Bethel, as His habitation.

In order for the Lord to come back, He needs the nation of Israel to be prepared and the church to be built. Look at Israel: she is nearly ready. But Israel needs the church to match her. The Lord's coming back needs a solid building of His seekers. This building will be a steppingstone, a beachhead, for Him to take the earth, and it will be a mutual abode for both God and man. It will be the mingling of divinity with humanity and of humanity with divinity forever...This is the mutual abode of God's building. This building will be the ultimate fulfillment not only of Jacob's dream but also of God's eternal plan. It will terminate the bridge of time and usher in the blessed eternity in the future. We must be for that building, and we must be that building! (Life-study of John, 2nd ed., pp. 62-65)

Further Reading: Life-study of John, msg. 5

第六周诗歌

赞美主 — 祂的万有包罗性

(约翰福音) 8 7 8 7 (英 187)

152

G 大调 4/4

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

一 主, 你 于 我 何 其 丰 富, 你 爱 说 出 其 度 量!

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

你 的 自 己 无 限 富 有, 今 在 我 灵 给 我 享。

二 你乃是话, 也就是神, 太初就与神同在;
成为肉身, 与人同处, 将神向人说出来。

三 你乃是神真的帐幕, 在你我见神荣耀;
你也是神真的圣殿, 在你里面神住着。

六 你是基督, 万有的主, 是神所膏弥赛亚;
你是万有, 又在万有, 神人所赖, 无限大!

十四 你是神的无瑕羔羊, 救赎为我来作成;
你也是那赐圣灵者, 为着使我得生命。

二十四 你是宇宙真的新郎, 我们是你的新妇;
灵里与你成为一体, 得享你爱的丰富。

二十五 你是雅各所见天梯, 借你天向地而开;
靠你我们作神圣殿, 地联于天无阻碍。

二十六 哦主, 你是那“我是”的, 应付我们所需要;
享受你作一切一切, 神就因你得荣耀。

WEEK 6 — HYMN

O Lord, how rich Thou art to us

Praise of the Lord — His All-Inclusiveness

187

1. O Lord, how rich Thou art to us, Thy love re-veals the mea - sure! The bound - less rich - es of Thy-self, In spir - it here we trea - sure.

2. Thou art the Word, e'en God Himself,
With God in the beginning;
Incarnate in the flesh with us,
And God to us defining.

3. Thou art the tabernacle true,
In Thee we see God's glory;
For God Thou art the temple too,
In Thee is God's full story.

6. Thou art the Christ, the Lord of all,
By God Thou art anointed;
The One who is the All in all,
For God and us appointed.

14. Thou art the spotless Lamb of God,
Who died for our redemption;
Thou art the Spirit-giver too,
For our regeneration.

24. Thou art the Bridegroom from above
To take the Bride, Thy Body;
That we may be with Thee as one,
In life and love and glory.

25. Thou art the ladder Jacob saw,
By Thee the heav'n is open;
In Thee we are the house of God,
And earth is joined to heaven.

26. O Lord, Thou art the great "I AM,"
Who all our need doth furnish;
Enjoying Thee as all in all,
God's purpose we accomplish.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.