

第九周

基督作为复活与麦粒

读经：约十一 25，十二 23～24，路十二 49～50，
林后一 8～9，四 16，出二五 31～40，民十七 8

【周一】

壹 我们可以经历、享受、并彰显基督作为复活——约十一 25：

一 我们要在复活里生活，就必须看见关于基督复活这个揭示的真理：

- 1 在人性里的基督，在复活里由神生为神的长子——徒十三 33，罗八 29 下。
- 2 基督所有的信徒，都是由父神借着基督的复活所重生，为着产生召会作基督的身体，就是祂的复制——彼前一 3，约十二 24，林前十 17。
- 3 基督这末后的亚当，成了赐生命的灵——十五 45 下。
- 4 没有主复活的这些主要项目（神的长子作身体的头、神的许多儿子作身体的众肢体、以及那灵作基督身体的素质和实际），就没有召会，没有基督的身体，也没有神的经纶——参西一 18，林前十二 12，弗四 4。

二 那灵乃是三一神的实际，复活的实际，基督身体的实际：

- 1 经过过程之三一神的实际，乃是终极完成之实际的灵——约十四 17，十五 26，十六 13，约壹五 6。

Week Nine

Christ as the Resurrection and the Grain of Wheat

Scripture Reading: John 11:25; 12:23-24; Luke 12:49-50; 2 Cor. 1:8-9; 4:16; Exo. 25:31-40; Num. 17:8

§ Day 1

I. We can experience, enjoy, and express Christ as the resurrection—John 11:25:

A. In order to live in resurrection, we must see the unveiled truth concerning Christ's resurrection:

1. Christ in His humanity was begotten by God in His resurrection to be the firstborn Son of God—Acts 13:33; Rom. 8:29b.
2. All the believers of Christ were regenerated by God the Father through the resurrection of Christ for the producing of the church as His Body, His reproduction—1 Pet. 1:3; John 12:24; 1 Cor. 10:17.
3. Christ as the last Adam became a life-giving Spirit—15:45b.
4. Without these major items of the Lord's resurrection (the firstborn Son as the Head of the Body, the many sons as the members of the Body, and the Spirit as the essence and reality of the Body), there would be no church, no Body of Christ, and no economy of God—cf. Col. 1:18; 1 Cor. 12:12; Eph. 4:4.

B. The Spirit is the reality of the Triune God, the reality of resurrection, and the reality of the Body of Christ:

1. The reality of the processed Triune God is the consummated Spirit of reality—John 14:17; 15:26; 16:13; 1 John 5:6.

- 2 复活的实际就是基督这赐生命的灵——约十一 25，二十 22，林前十五 45 下。
- 3 实际的灵使经过过程之三一神的一切，在基督的身体里成为实际——约十六 13 ~ 15。
- 4 没有那灵，就没有基督的身体，没有召会——弗四 4。

【周二】

三 我们要在基督身体的实际里，就需要完全在基督复活的生命里：

- 1 召会完全是出于基督的元素，完全是在复活里，也完全是在诸天界里——彼前一 3，弗二 6，参创二 21 ~ 24。
- 2 金灯台预表召会是基督的身体，描绘基督是复活的生命，要生长、分枝、发苞、开花而发光——出二五 31 ~ 40，民十七 8，启一 11 ~ 12。

四 发芽的杖表征基督这位复活者，该是我们的生命、生活、和我们里面复活的生命，并且这生命该发芽、开花、并结出熟杏——民十七 1 ~ 11：

- 1 在民数记十六章所记载以色列人的背叛之后，神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在见证会幕内的约柜前；然后神说，“我拣选的那人，他的杖必发芽”——十七 5。
- 2 十二根杖都没有叶子、没有根，都是死枯的；若有哪一根能发芽，哪一根就是神所拣选的；在此我们看见复活乃是神拣选的根据，而事奉的根据乃是在我们天然的生命之外；因此，发芽的杖表征我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。
- 3 一切事奉的原则，乃在于发芽的杖；神把其他的十一根杖都发还各首领，只把亚伦那根杖留在约柜

2. The reality of resurrection is Christ as the life-giving Spirit—John 11:25; 20:22; 1 Cor. 15:45b.
3. The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ—John 16:13-15.
4. Without the Spirit, there is no Body of Christ, no church—Eph. 4:4.

§ Day 2

C. In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ:

1. The church is absolutely of the element of Christ, absolutely in resurrection, and absolutely in the heavenlies—1 Pet. 1:3; Eph. 2:6; cf. Gen. 2:21-24.
2. The golden lampstand, typifying the church as the Body of Christ, portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light—Exo. 25:31-40; Num. 17:8; Rev. 1:11-12.

D. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:1-11:

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of the Testimony before the Ark; then He said, "The rod of the man whom I choose shall bud"—17:5.
2. All twelve rods were leafless, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal

里，作永远的记念；这意思是，复活乃是事奉神的永远原则——9 ~ 10 节。

- 4 枯杖发芽是叫人谦卑的经历；杖指人的地位，发芽指复活的生命；因此，只有愚昧人才会骄傲，才会说他比别人好——参可十一 9，林后三 5，彼前五 5。
- 5 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能；所有认识复活的人，都是对自己绝望的人；他们知道自己不能。
- 6 天然的力量还存在时，复活的能力就无法彰显；撒拉自己会生时，以撒就不能生出来——创十八 10 ~ 15，二一 1 ~ 3，六 ~ 7。
- 7 凡是我们能作的，都是在天然的范围里；我们不能作的，才是在复活的范围里；复活是我们来不及、办不到的——太十九 26，可十 27，路十八 27。
- 8 人必须到了尽头，才确知自己一无是处；人如果从未感觉自己不行，就永远无法经历神的行；复活就是说，我们不行，一切乃是神在我们里面、借着我们、并为我们作的——参林后一 8 ~ 9，四 7。
- 9 作基督徒不仅困难，而且不可能；唯有那经过过程并终极完成，作为包罗万有之灵的三一神活在我们里面，这一位才能作基督徒；唯有那灵能作基督徒，并且唯有那灵能作得胜者。

【周三】

五 当我们不凭我们天然的生命，乃凭我们里面神圣的生命而活时，我们就在复活里，其结果就是基督的身体——腓三 10 ~ 11：

memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10.

4. The budding of the rod is a humbling experience; a rod signifies human position, whereas budding signifies the resurrection life; thus, only a foolish person would be proud and say that he is better than others—cf. Mark 11:9; 2 Cor. 3:5; 1 Pet. 5:5.
5. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able; all of those who know resurrection have given up hope in themselves; they know that they cannot make it.
6. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.
7. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; resurrection speaks of the things that are beyond us, which we cannot do in ourselves—Matt. 19:26; Mark 10:27; Luke 18:27.
8. A man must come to the end of himself before he will be convinced of his utter uselessness; if a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who does everything in us, through us, and for us—cf. 2 Cor. 1:8-9; 4:7.
9. To be a Christian is not merely difficult—it is impossible; only the processed and consummated Triune God living in us as the all-inclusive Spirit can be a Christian; only the Spirit can be a Christian, and only the Spirit can be an overcomer.

§ Day 3

E. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the Body of Christ—Phil. 3:10-11:

- 1 我们都需要受主的训练作门徒，成为神圣且奥秘的人，否认我们天然的生命，而活神圣的生命——参约三 8。
- 2 任何事，即使是按照圣经却在天然生命里作的，都不是基督身体的实际——林前三 12。

六 我们要在复活里生活，就必须认识、经历、并得着复活的神——林后一 8～9：

- 1 神一直借着十字架作工，以了结我们，领我们到尽头，使我们不再信靠自己，只信靠复活的神——9 节。
- 2 虽然活的神能为人作许多事，活神的生命和性情却没有作到人里面；当复活的神作工时，祂的生命和性情就作到人里面：
 - a 神作工不是以外面的作为使人认识祂的权能，祂作工乃是將祂自己分賜并作到人里面——加一 15～16，二 20，四 19。
 - b 神使用环境，好將祂的生命和性情作到我们里面——林后四 7～12，帖前三 3。
 - c 我们要在复活里生活并被复活的神所构成，就必须借着“万有”，被模成神长子基督的形像——罗八 28～29，来十二 10，耶四八 11。
 - d 这宇宙中的苦难，特别是对于神的儿女，其主要的目的乃是借着苦难，让神的性情得以作到人的性情里，使人能得着神，达到极完满的地步。

【周四】

- e 当我们经过患难时，在我们里面天天需要有不断的更新，好使神能完成祂心头的愿望，将我们作成新耶路撒冷——结三六 26，林后四 16，五 17，后二一 2。

1. We all need to be disciplined by the Lord to be divine and mystical persons, living the divine life by denying our natural life—cf. John 3:8.
2. Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ—1 Cor. 3:12.

F. In order to live in resurrection, we must know, experience, and gain the God of resurrection—2 Cor. 1:8-9:

1. God is working through the cross to terminate us, to bring us to an end, so that we will no longer trust in ourselves but in the God of resurrection—v. 9.
2. Although the living God can perform many acts on man's behalf, the life and nature of the living God are not wrought into man; when the God of resurrection works, His life and nature are wrought into man:
 - a. God is not working to make His might known in external acts but is working to impart and work Himself into man—Gal. 1:15-16; 2:20; 4:19.
 - b. God uses the environment in order to work His life and nature into us—2 Cor. 4:7-12; 1 Thes. 3:3.
 - c. In order to live in resurrection and be constituted with the God of resurrection, we must be conformed to the image of Christ as the firstborn Son of God through "all things"—Rom. 8:28-29; Heb. 12:10; Jer. 48:11.
 - d. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man so that man may gain God to the fullest extent.

§ Day 4

- e. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart's desire to make us the New Jerusalem—Ezek. 36:26; 2 Cor. 4:16; 5:17; Rev. 21:2.

- 3 我们要在复活里生活，就必须因复活生命新鲜的供应得着滋养，而日日得更新——林后四 16。
- 4 真实的基督徒生活乃是在早晨、在晚上，天天都有复活的神加到我们里面——西二 19，罗八 10，6，11。
- 5 我们要得着在复活里神圣生命更新的性能，就需要接触神，将自己向祂敞开，让祂进到我们里面，成为我们里面逐日新鲜的加增——腓二 12～13，三 10～11，诗十八标题，林后四 10～12，16，多三 5，弗四 23，五 26。

【周五】

贰 我们可以经历、享受、并彰显基督作为麦粒——约十二 24：

- 一 基督神性的荣耀连同祂神圣的生命，原隐藏在祂里面，如同藏在一粒麦子内——23～24 节。
- 二 当祂神性的荣耀被祂人性的外壳遮蔽时，祂受困迫和拘禁，渴望受死的浸，使祂神性的荣耀连同祂神圣生命的火，得以释放出来——路十二 49～50。
- 三 基督神性的荣耀，乃是借着祂的死使祂人性的外壳破裂，而得以释放出来——约十二 24：
 - 1 祂是那独一的麦粒，含有神圣的生命连同神圣的荣耀。
 - 2 当祂人性的外壳借着祂的钉十字架而破裂时，祂神性的一切元素——祂神圣的生命和神圣的荣耀——就都释放出来。
 - 3 就这一面的意义说，祂的死可以看作是释放生命的死，同时也释放祂的荣耀。
- 四 基督神性之荣耀的释放，乃是祂经过死而在复

3. In order to live in resurrection, we must be renewed day by day by being nourished with the fresh supply of the resurrection life—2 Cor. 4:16.
4. The real Christian life is to have the God of resurrection added into us morning and evening and day by day—Col. 2:19; Rom. 8:10, 6, 11.
5. In order to receive the renewing capacity of the divine life in resurrection, we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition in us day by day—Phil. 2:12-13; 3:10-11; Psa. 18 title; 2 Cor. 4:10-12, 16; Titus 3:5; Eph. 4:23; 5:26.

§ Day 5

II. We can experience, enjoy, and express Christ as the grain of wheat—John 12:24:

- A. The glory of Christ's divinity with His divine life was concealed in Him as in a grain of wheat—vv. 23-24.
- B. While the glory of His divinity was concealed by the shell of His humanity, He was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity with the fire of His divine life—Luke 12:49-50.
- C. The release of the glory of Christ's divinity was through the breaking of the shell of His humanity by His death—John 12:24:
 1. He was the unique grain that contained His divine life with His divine glory.
 2. When the shell of His humanity was broken through His crucifixion, all the elements of His divinity—His divine life and His divine glory—were released.
 3. In this sense, His death is considered a life-releasing death with His glory released simultaneously.
- D. The release of the glory of Christ's divinity was His being glorified by the

活里，为父用神圣的荣耀所荣耀——23 ~ 24 节，路二四 26。

五 基督在祂的人性生活里祷告，求父荣耀祂，父也答应了祂的祷告——约十七 1，徒三 13。

六 这样的得荣耀，把基督从成肉体的时期迁入总括的时期，在其中，祂这位末后的亚当在复活里成了赐生命的灵。

七 基督作为麦粒借着祂释放生命的死与分赐生命的复活，将祂所有的信徒都带进与经过过程之三一神的合并里：

1 神在祂神圣的三一里，乃是一个合并——约十四 10 ~ 11。

2 终极完成的三一神与重生的信徒，在基督的复活里成为一个合并——16 ~ 20 节。

八 在基督的复活里，经过过程的三一神与重生的信徒那扩大、神人二性、宇宙的合并，是由基督作为变化形像的麦粒所产生的，有三方面：

【周六】

1 第一方面乃是父的家，使祂得着安息、满足和显现——2 节：

a 所有在基督里的信徒，都是父家里的住处——2 节上。

b 这父的家乃是借着父和子同着那灵，不断地眷临蒙救赎的选民而得以建造起来——21，23 节，弗二 19 ~ 22，三 16 ~ 19。

2 第二方面乃是真葡萄树，使神得着扩大、扩展和荣耀——约十五 1 ~ 8，16：

Father with the divine glory in His resurrection through His death—vv. 23-24; Luke 24:26.

E. Christ in His human living prayed that His Father would glorify Him, and the Father answered His prayer—John 17:1; Acts 3:13.

F. Such a glorification transferred Christ from the stage of incarnation into the stage of inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection.

G. Through His life-releasing death and life-dispensing resurrection as the grain of wheat, Christ brought all His believers into an incorporation with the processed Triune God:

1. God in His Divine Trinity is an incorporation—John 14:10-11.

2. The consummated Triune God and the regenerated believers became an incorporation in the resurrection of Christ—vv. 16-20.

H. In the resurrection of Christ, the enlarged, divine-human, universal incorporation of the processed Triune God with the regenerated believers came forth from Christ as the transfigured grain of wheat in three aspects:

§ Day 6

1. The first aspect is the Father's house for His rest, satisfaction, and manifestation—v. 2:

a. All the believers in Christ are the abodes in the Father's house—v. 2a.

b. The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit—vv. 21, 23; Eph. 2:19-22; 3:16-19.

2. The second aspect is the true vine for God's enlargement, spreading, and glorification—John 15:1-8, 16:

- a 真葡萄树作包罗万有之基督的表号，乃是经过过程并终极完成之三一神的生机体。
 - b 其接上的枝子已得着重生而有了神圣的生命，被带进与钉死并复活之基督的生命联结里，且与经过过程并终极完成的三一神合并一起。
- 3 第三方面乃是那灵的孩子，新人，以完成神永远的经纶——十六 13 ~ 16，19 ~ 22：
- a 新孩子，新人，乃是由终极完成的那灵所生——弗二 15。
 - b 我们借着在心思的灵里得着更新而穿上这新人，至终就要终极完成基督的身体；这基督的身体要终极完成新耶路撒冷——四 23 ~ 24。

- a. The true vine, as a sign of the all-inclusive Christ, is the organism of the processed and consummated Triune God.
 - b. Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God.
3. The third aspect is the child of the Spirit, the new man, to carry out God's eternal economy—16:13-16, 19-22:
- a. A new child, a new man, was born by the consummated Spirit—Eph. 2:15.
 - b. Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, which will consummate the New Jerusalem—4:23-24.

第九周■周一

晨兴喂养

约十六 13 ~ 15 “只等实际的灵来了，祂要引导你们进入一切的实际；…祂要荣耀我，因为祂要从我有所领受而宣示与你们。凡父所有的，都是我的，所以我说，祂从我有所领受而要宣示与你们。”

基督在…复活里生为神的长子，〔徒十三 33，〕我们这些蒙神拣选的人，也生为神许多的儿子，〔彼前一 3，〕就是与基督同胎所生的弟兄。在这同一个复活里，基督也成了赐生命的灵。〔林前十五 45 下。〕

今天我研读圣经关于复活的事，已经成为一种结晶。这种结晶乃是说，基督的复活不仅是神叫祂从死人中复起；…在这个神圣的举动里，神完成了三件大事。祂不是生出祂的独生子，而是生出祂的长子；在这一次生产里，祂生了许多儿子；祂也使这位刚由神而生的耶稣基督，成为赐生命的灵。神的一个举动，成就了三件大事。

若没有基督复活的这些要项，就没有召会，没有基督的身体。如果圣经没有启示神的长子、神许多的儿子、和赐生命的灵，就不会有神的经纶。（李常受文集一九九四至一九九七年第二册，七六至七八页。）

信息选读

今天基督的身体就是召会，她所有的实际也就是那终极完成之三一神实际的灵。经过过程之三一神的实际，乃是祂终极完成之实际的灵。（约十四 17，十五 26，十六 13，约壹五 6。）这三一神之所是、所有并所能，其实际都是这实际的灵。并且这三一神所经过的死与复活，其实际也都是这实际的灵。

WEEK 9 — DAY 1

Morning Nourishment

John 16:13-15 But when He, the Spirit of reality, comes, He will guide you into all the reality;...He will glorify Me, for He will receive of Mine and will declare it to you. All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.

In the same resurrection Christ was born to be the firstborn Son of God [Acts 13:33], and we, the God-chosen people, were born to be the many sons of God [1 Pet. 1:3], who are the “twins” of Christ. Also, in this same resurrection Christ became a life-giving Spirit [1 Cor. 15:45b].

Today my study of the Bible concerning resurrection has become a crystallization. This crystallization is that Christ’s resurrection is not merely God’s raising Him from the dead...In this one divine act, God accomplished three big things. He begot not His only Son but His firstborn Son; He begot His many sons in this one delivery; and He made this Jesus Christ, who had just been begotten of God, the life-giving Spirit. Three great accomplishments took place in one act.

Without these major items of the Lord’s resurrection, there would be no church, no Body of Christ. If there were nothing in the Bible revealing the firstborn Son of God, the many sons of God, and the life-giving Spirit, there would be no economy of God. (CWWL, 1994-1997, vol. 2, “The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures,” pp. 59-61)

Today’s Reading

The Body of Christ is the church today, and all of its reality is the Spirit of the reality of the consummated Triune God. The reality of the processed Triune God is His consummated Spirit of reality (John 14:17; 15:26; 16:13; 1 John 5:6). The reality of all that the Triune God is, has, and can do is simply this Spirit of reality. The reality of the death and resurrection that the Triune God passed through is also this Spirit of reality.

再者，这实际的灵使经过过程之三一神的一切，都在基督的身体里成为实际。（约十六 13～15。）…那经过过程之三一神所是的公义、圣别、生命、亮光、能力、恩典及一切神圣的属性，都由这实际的灵实化为基督身体的实际属性。（罗十五 16 下，十四 17，弗三 16。）…这些〔神的〕属性都实化到召会里了，所以召会也就有了〔这些〕神圣属性的实际。

不仅如此，这经过过程之三一神所经历的成为肉体、钉死与复活，也都由这实际的灵实化为基督身体的实际经历。…因这缘故，我们今天在地上也能过一个正当的人生。当消极的事物临到我们时，我们都能以基督死的性能来处置。我们不生气，不怨人，更不责备人，因为借着实际的灵，基督的死实化到我们身上。不仅如此，那灵带同基督的复活也在我们里面作工，使我们还能爱人、赦免人。这些都是实际的灵把三一神自己所经历的实化到召会身上，而成为召会的实际经历。这也就是三一神实际的灵作了基督身体的实际。

如今，这灵住在我们得重生的灵里，与我们的灵联结为一灵。（罗八 9～11 上，林前六 17。）祂不仅在我们里面，祂还与我们的灵联结成一灵。为此，我们就要操练，将我们全人转向这联结的灵，并置于这联结的灵。（罗八 6 下。）…我们说话、行事、待人、接物，都照着这联结的灵。…我们这样活在这联结的灵里，就能活出基督的身体，而成为基督团体的彰显。（弗一 23。）（李常受文集一九九〇年第二册，一六一至一六三页。）

参读：过照着圣经中神圣启示高峰之生活实行的路，第三至四章。

Furthermore, this Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ (John 16:13-15)...All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by this Spirit of reality to be the real attributes of the Body of Christ (Rom. 15:16b; 14:17; Eph. 3:16)... These attributes [of God] have been realized in the church by the Spirit in the Body of Christ. The church therefore possesses the reality of the divine attributes.

Furthermore, all that the Triune God experienced, including incarnation, crucifixion, and resurrection, are likewise realized by this Spirit of reality to be the real experiences of the Body of Christ...Because of this we can live a normal human life on the earth today. We can deal with the negative matters that befall us by the capacity of the death of Christ. We do not lose our temper, nor do we blame or rebuke others, because the death of Christ is realized in us through the Spirit of reality. Moreover, the Spirit with the resurrection of Christ works in us to enable us to love and forgive others. These are all examples of how the experiences of the Triune God Himself have been realized in the church by the Spirit of reality to be the real experiences of the church. This is the Spirit of the reality of the Triune God becoming the reality of the Body of Christ.

This Spirit now dwells in our regenerated spirit and is joined to our spirit as one spirit (Rom. 8:9-11a; 1 Cor. 6:17). He is not only in us but also joined with our spirit to become one spirit with us. We must therefore exercise to turn our whole being to this joined spirit and set our mind on it (Rom. 8:6b)...We must speak, do things, treat others, and deal with matters according to this joined spirit...When we live in this joined spirit, we will be able to live out the Body of Christ and become His corporate expression (Eph. 1:23). (CWWL, 1990, vol. 2, "A Thorough View of the Body of Christ," pp. 130-132)

Further Reading: CWWL, 1994-1997, vol. 2, "The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures," chs. 3—4

第九周■周二

晨兴喂养

民十七8“第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。”

太十九 26 “耶稣…说，在人这是不能的，在神凡事都能。”

神吩咐十二个首领按着〔以色列〕支派，共取十二根杖，放在会幕内的约柜前。然后神说，“我拣选的那人，他的杖必发芽。”（民十七5。）杖是一根木头，是一根树枝，上下都砍断了，上离叶，下离根。…原来能从树上得汁液，能开花结果，现在是死了。十二根杖都没有叶子、没有根，都是死枯的。…若有哪一根能发芽，哪一根就是神所拣选的。在此我们看见复活乃是神拣选的根据；复活乃是权柄的根据。（倪柝声文集第三辑第一册，二六八至二六九页。）

信息选读

这十二根杖在约柜前过了一夜，神使亚伦的杖发了芽，生了花苞，结了熟杏。这里有一根枯死的杖，而神将生命能力放在其中。…亚伦的杖发了芽有什么意义呢？发芽的杖首先乃是叫杖的主人谦卑，其次也叫别的杖的主人没话说。如果我们拿一根已经干掉的杖，像亚伦所拿的一样，是死的，一点发芽的盼望也没有；…但第二天，竟然看见我们的枯杖已经发了芽，且开了花，还结出了果子。我们该有怎样的反应呢？我们该流泪向神说，这是你的事，不是我的事；是你的荣耀，不是我的荣耀。我们这人在神面前自然就谦卑了。这真是如保罗所说的，

WEEK 9 — DAY 2

Morning Nourishment

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

Matt. 19:26 ...Jesus said to them, With men this is impossible, but with God all things are possible.

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the tent of meeting before the Ark. Then He said, “And the rod of the man whom I choose shall bud” (Num. 17:5). A rod is a piece of wood. It is a branch that has been stripped of its leaves and roots...It once derived its sap from the tree, being able to blossom and bear fruit, but now has become dead. All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God’s selection. It is also the basis of authority. (CWWN, vol. 47, “Authority and Submission,” p. 243)

Today’s Reading

The twelve rods spent a night before the Ark. God caused Aaron’s rod to bud, blossom, and bear ripe almonds. Here was a dead rod, yet God put the power of life into it...What did it mean for Aaron’s rod to bud? First, a budding rod humbles the owner of the rod. Second, it shuts up the mouth of the owners of the other rods. What would our reaction be if we took a dry rod like that of Aaron’s, which was dead and had no hope of budding, and found to our surprise that it had budded, blossomed, and borne fruit the next day? We would confess to God in tears that this was His doing. It would have nothing to do with us. It would be His glory, not our glory. Spontaneously, we would be humbled before God. This is what Paul meant when he said, “We have this treasure in earthen vessels that the excellency of the power may be

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。）所以只有愚昧的人才会骄傲。但蒙恩的人必俯伏在神面前说，“这是神的事，我一点没有可骄傲的；这是在于神的怜悯，不在于人的定意或奔跑。我没有一点不是领受的；我所有的，全是因着神的拣选。”

当主耶稣骑着驴驹进耶路撒冷时，众人都喊着：“和散那！在主名里来的，是当受颂赞的！”（可十一9。）驴驹听到人喊“和散那”，又看见人砍下树枝铺在路上让它走过，或者转过头来向主说，“这是向你喊，还是向我喊？”…许多神的仆人，也许常是这样的愚昧。不是那驴驹和别的驴不一样，乃是它身上的主不一样；不是那驴驹被称赞，乃是它背上的主被称赞。…所以愚昧人才说，“我比别人好。”

一切事奉的原则，乃在于发芽的杖。神把其他的十一根杖都发还各首领，只把亚伦那根杖留在约柜里，作永远的纪念。这意思是，复活乃是事奉神的永远原则。事奉神的人，乃是一个死了的人，再复活了。神一直向自己并向祂的子民见证，事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我不能；复活就是神作的，不是我作的。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。…凡是你能的，乃是天然的；你不能的，才是复活的。（倪柝声文集第三辑第一册，二六九至二七〇、二七二、二七五至二七六页。）

参读：倪柝声文集第三辑第一册，权柄与顺服（下编），第四篇；出埃及记生命读经，第九十二至九十四篇。

of God and not out of us” (2 Cor. 4:7). Only foolish ones would try to be proud. A person who has received grace from God will surely fall down before Him, saying, “This is God’s doing. I have nothing to boast of. Everything depends on God’s mercy, not on man’s willing or running. There is nothing that I have which has not been received. Everything that I have comes from God’s selection.”

When the Lord Jesus went into Jerusalem on a colt, the people cried, “Hosanna! Blessed is He who comes in the name of the Lord!” (Mark 11:9). When the colt heard the people shouting “Hosanna” and saw them spreading branches before the Lord, it could have turned around and asked the Lord, “Are they shouting to You or to me?”...Many servants of God are often this foolish. The colt was no different than other colts. The difference was the Lord who was on the colt. It was not the colt who was being praised, but the Lord who was on the colt...Only a foolish person would say that he is better than others.

The principle of every service lies in the budding rod. God returned all the eleven rods to the leaders but kept Aaron’s rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God. A servant of the Lord is one who has died and resurrected. God testifies again and again to His people that authority to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves...All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation...What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection. (CWWN, vol. 47, “Authority and Submission,” pp. 244-246, 248-249)

Further Reading: CWWN, vol. 47, “Authority and Submission,” ch. 15; Life-study of Exodus, msgs. 92—94

第九周■周三

晨兴喂养

林后一8～9“弟兄们，关于我们在亚西亚所遭遇的患难，我们不愿意你们不知道，就是我们被压太重，力不能胜，甚至连活命的指望都绝了，自己里面也断定是必死的，叫我们不信靠自己，只信靠那叫死人复活的神。”

我们为什么强调活神与复活的神之间的区别？…活神虽然可以为人作许多事，活神的性情却无法与人的性情调和。另一面，当复活的神作工时，祂的性情就作到人的性情里。…即使活神为你作了一些事，在这之后，和先前一样，祂还是祂，你还是你。…另一面，当复活的神作工时，祂就借着为人所作的事，把自己传输给人。（李常受文集一九五七年第三册，二九页。）

信息选读

使徒保罗见证他不仅认识活神，更认识复活的神。保罗受到极大的试炼，甚至连活命的指望都绝了，他却因此学会信靠那叫死人复活的神。当复活的神为他作事，叫他从死亡的情形里复活，那神圣的作为不仅为保罗有所成就，同时也将神自己的性情传输给保罗。

一位弟兄病得很严重，被认为无可救药了。然而神怜悯他，为他行了神迹，使他痊愈了，从此他就见证神是活神这个事实。然而他痊愈不久后就堕入世界中。他即使活在世界里，仍旧记得神是活神，记得神保守他的生命脱离死亡。然而他并没有经历神圣生命的加增，仅仅经历了病得医治的神迹。

WEEK 9 — DAY 3

Morning Nourishment

2 Cor. 1:8-9 For we do not want you to be ignorant, brothers, of our affliction which befell us in Asia, that we were excessively burdened, beyond our power, so that we despaired even of living. Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

Why do we stress the distinction between the living God and the God of resurrection?...While the living God can perform many acts on man's behalf, the nature of the living God cannot blend with the nature of man. When, on the other hand, the God of resurrection works, His very nature is wrought into the nature of man...Even when the living God has performed some act on your behalf, after that act as before it, He is still He, and you are still you... On the other hand, when the God of resurrection works, He communicates Himself to man by that which He does for him. (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 19-20)

Today's Reading

The apostle Paul testifies to knowing not only the living God but also the God of resurrection. Paul was so sorely tried that he despaired even of living, but it was thus that he learned to trust in the God who raises the dead. When the God of resurrection acted on his behalf to raise him from the dead, that divine act not only accomplished something for Paul; it also communicated God's own nature to Paul.

A brother becomes seriously ill. His case is considered hopeless, but God has mercy on him and works a miracle on his behalf so that he recovers. Thereafter, he testifies to the fact that God is the living God. Yet within a short time of his recovery, he plunges right into the world. Even when he is living in the world, he still remembers that God is the living God and that God preserved his life from death. But he has experienced no increase of divine life; he has experienced only a miracle of healing.

另一位弟兄病了。日子一天天过去，病情丝毫没有起色，很长一段时间他都在坟墓边缘徘徊。然后正当他完全绝了活命的指望时，他全人深处却渐渐对神有了感觉，复活生命开始在他里面作工。他领悟到一个事实，这复活的生命是能胜过一切患难，吞灭死亡的生命。他仍旧感觉非常软弱，仍在极大的试炼中。然而他又更深领悟到，神…乃是要作工分授祂自己。里面的光渐渐清楚，健康情形也逐渐好转。这位弟兄不仅经历神医，对神也有新的经历。…这位弟兄若作见证，不会说撼动人心的事，也不会强调神医，别人却能在他的生命中遇见神。

苦难的意义是什么？苦难所带给旧造的毁坏，给复活的神机会，把祂自己分授到祂的造物里，使其从死的过程里出来时，在其构成上有了神圣的元素。宇宙中苦难的主要目的，特别对神的儿女来说，乃是要借此使神的性情得以作到人的性情里。…借着外面毁坏的过程，里面的过程得以发生，将新的构成成分加到我们的生命里。（林后四6。）…当神要带你经过毁坏的过程时，你必须向祂表同意。你不需要惧怕，因为神知道如何分配苦难；…祂为每个人所选定的分，总是为着这目标，就是使我们生命里神圣的内容得以加增。祂若惩治我们，总是“为了我们的益处，使我们有分于祂的圣别”。（来十二10。）“万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”（罗八28。）得什么益处？就是“模成神儿子的形像”。（29。）（李常受文集一九五七年第三册，三〇至三一、三五至三六页。）

参读：活神与复活的神，第三篇。

Another brother becomes ill. Day after day passes without a vestige of improvement. For a long time he keeps hovering at the edge of the grave. Then, when he has completely despaired of living, in the depths of his being he gradually becomes aware of God. Resurrection life begins to work within, and he awakens to the fact that this resurrection life is a life that can overcome all affliction and can even swallow up death. He is still conscious of much weakness and is sorely tested; nevertheless, the realization deepens that God...is working to impart Himself. Light breaks upon him gradually, and gradually health returns. This brother does not just experience a healing; he comes into a new experience of God...If this second brother gives a word of testimony, there is nothing sensational about it, and there is no stress on the healing, yet you meet God in his life.

The significance of suffering...is this, that the devastation it brings to the old creation provides an opportunity for the God of resurrection to impart Himself into His creatures so that they emerge from the death process with a divine element in their constitution. The primary purpose of suffering in this universe, particularly as it relates to the children of God, is that through it the very nature of God may be wrought into the nature of man...Through a process of outward decay, an inward process is taking place that is adding a new constituent to our lives [2 Cor. 4:6]...You must give your consent to God when He seeks to lead you through devastating processes. And you need have no fear, for God knows how to apportion suffering...He invariably chooses the lot of each one with this goal in view—an increase of the divine content in our life. If He chastises us, it is always “what is profitable that we might partake of His holiness” (Heb. 12:10). “All things work together for good to those...who are called according to His purpose” (Rom. 8:28). What good? It is this, that we may be “conformed to the image of His Son” (v. 29). (CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” pp. 20-21, 24-25)

Further Reading: CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” ch. 3

第九周■周四

晨兴喂养

林后四 16 “所以我们不丧胆，反而我们外面的人虽然在毁坏，我们里面的人却日日在更新。”

西二 19 “…持定元首；本于祂，全身…得了丰富的供应，并结合一起，就以神的增长而长大。”

我们外面的人，我们必死的身体，因着死的杀工作逐渐销毁；我们里面的人，就是我们重生的灵，连同我们里面的各部分，（耶三一 33，来八 10，罗七 22，25，）却因复活生命的供应，得以日日新陈代谢地更新。（圣经恢复本，林后四 16 注 3。）

我们得蒙重生以后，就有了神，但我们所有神的元素不多。这就是为什么歌罗西二章十九节说，我们需要以神的增长而长大。…我们以神在我们里面的增加而长大。…我们若有神丰满地在我们里面，就会有丰满的长大。…当神在我们里面增加，祂的新元素就加到我们里面。不论我们天然的个性是快是慢，当神圣的元素进到我們里面，就更新我们。我们接触神的时候，神就将祂自己这神圣的元素注入我们里面。这新的元素就加到我们现有的元素里。（李常受文集一九八九年第二册，四四五至四四六页。）

信息选读

神愿意将祂自己加到我们里面，但我们若不接触祂，祂就不能在我们里面增加。我们也许经过一段时间没有接触神，也没有向祂祷告，反而凭自己并在自己里面作一切。在这段期间，神没有加到我们里面，我们也没有以神的增加而增长。…我们守晨更亲近主不是只为着运用心思读圣经的字句，乃是

WEEK 9 — DAY 4

Morning Nourishment

2 Cor. 4:16 Therefore we do not lose heart; but though our outer man is decaying, yet our inner man is being renewed day by day.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together..., grows with the growth of God.

As our mortal body, our outer man, is being consumed by the killing work of death, our inner man, that is, our regenerated spirit with the inward parts of our being (Jer. 31:33; Heb. 8:10; Rom. 7:22, 25), is being metabolically renewed day by day with the supply of the resurrection life. (2 Cor. 4:16, footnote 3)

After we have been regenerated, we have God, but we do not have much of God. This is why Colossians 2:19 says that we need to grow with the growth of God...We grow by the increase of God within us...When we have God in us to the fullest, we will have the full growth...When God is increasing within us, His new element is being added into us. When the divine element comes into us, it renews us regardless of whether we are slow or quick in our natural disposition. As we are contacting God, God infuses Himself as the divine element into our being. This new element is added into our existing element. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” p. 357)

Today's Reading

God desires to add Himself into our being, but He does not increase in us when we do not contact Him. We may go through a period of time in which we do not contact God or pray to Him. Instead, we are doing everything by ourselves and in ourselves. During this time, God is not added into our being, and we are not increasing with the increase of God...Our morning watch with the Lord is not just for us to exercise our mind to read the letter

为着运用灵。为此，我们必须说，“哦，主耶稣。”我们呼求主乃是属灵的呼吸。我们必须借着向神祷告并呼求而接触神。这样，祂就将祂自己加到我们里面。当我们接触祂，祂就将更多的神圣元素加到我们里面。当神新的元素加到我们里面，这新的元素就新陈代谢地更新我们。就天然说，我也许是性急的人，但因着神的元素进到我里面，这元素就更新了我天然的习惯。

有时候神可能允许召会经过“风暴”，…因为神要我们得更新。我们若在“风暴”中受了苦，却还保持原样，没有更新，这是可悲的事。…我们必须祷告：“主啊，我不要保持原样。我不要今年跟去年一样。我要日日得更新。”…我们每日需要接触神，将自己向祂敞开，让祂进到我们里面，逐日新鲜地加增到我们里面。

每时每刻我们都需要接受神，使祂能加到我们里面；我们也必须拒绝己，好接受基督的死，使我们能与祂里面的主合作。这样，我们就会享受更新的性能，也会享受更新的结果，就是我们在行为、性格、个性、甚至习惯上，新陈代谢地改变。…当我们天天在基督里经历神，我们就会看见神的心意是要一点一点地更新我们，特别是更新我们的习惯。这是日日得更新的真实经历。为这目的，神兴起种种环境消耗我们外面的人，使我们里面的人能日日得更新。

当主所有的儿女都经过更新的过程，成为新耶路撒冷的时候，他们就会在完全更新的情形里。圣城叫作新耶路撒冷，因为那里没有神旧造的旧元素。我们经过患难的时候，在我们里面需要日日不断地有更新，使神能完成祂的心意。（李常受文集一九八九年第二册，四四六、四五〇、四五三至四五四页。）

参读：日日在更新，第一至二章；长老训练第二册，主恢复的异象，第三章。

of the Bible, but it is for us to exercise our spirit. This is why we have to say, “O Lord Jesus.” Our calling on the Lord is our spiritual breathing. We have to contact God by praying to Him and calling on Him. Then He adds Himself into us. When we contact Him, He is adding more and more of the divine element into our being. As the new element of God is being added into our being, this new element metabolically renews us. I may be a quick person naturally, but because God’s element comes into my being, this element renews my natural habit.

Sometimes God may allow the church to pass through a “storm”...because He wants us to be renewed. The tragic thing is that while we are suffering in the “storm,” we would remain the same with no renewing...We have to pray, “Lord, I don’t want to remain the same. I do not want to remain the same this year as I was last year. I want to be renewed day by day.”...Daily we need to contact God, open ourselves up to Him, and let Him come into us to be a new addition into us day by day.

Moment by moment we have to receive God so that He can be added into us, and we have to reject ourselves to receive the death of Christ so that we can cooperate with the Lord within us. Then we will enjoy not only the renewing capacity but also the renewing result, which is a metabolic change in our behavior, in our character, in our disposition, and even in our habit...When we experience God in Christ daily, we will see that God’s intention is to renew us bit by bit, especially to renew our habit. This is the real experience of being renewed day by day. For this purpose God raises up all kinds of environments to consume our outer man so that our inner man can be renewed day by day.

When all of the Lord’s children pass through the process of renewing to become the New Jerusalem, they will be in a state of being fully renewed. The holy city is called the New Jerusalem because it has no old element of God’s old creation. As we pass through afflictions, there needs to be a continual renewing taking place in us day by day so that God can accomplish His heart’s desire. (CWWL, 1989, vol. 2, “Being Renewed Day by Day,” pp. 357-358, 360-361, 363)

Further Reading: CWWL, 1989, vol. 2, “Being Renewed Day by Day,” chs. 1—2; CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” ch. 3

第九周■周五

晨兴喂养

约十二 23 ~ 24 “耶稣回答说，人子得荣耀的时候到了。我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

基督借着成为肉体所穿上的人性，成了遮藏祂神性之荣耀的外壳。我们在这里说“祂的肉体”，也许比说“祂的人性”更好，因为约翰一章十四节告诉我们，这位神成了肉体。…基督的神性本身就是神圣的荣耀。就如神是光，照样，神性就是荣耀。当基督在肉体里，在祂的人性里，祂的肉体就是遮藏祂神性的外壳，因而遮藏了祂的荣耀。

因着神圣的荣耀遮藏在祂肉体的外壳里，所以祂必须得荣耀。在十二章二十三节祂说，“人子得荣耀的时候到了。”在十七章一节祂祷告说，“父啊，时候到了，愿你荣耀你的儿子，使儿子也荣耀你。”在五节祂继续说，“父啊，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。”（李常受文集一九九四至一九九七年第五册，四〇一至四〇二页。）

信息选读

当主耶稣神性的荣耀遮藏在祂肉体或人性的外壳里时，祂受困迫和拘禁，渴望受死的浸，使祂神性的荣耀得以释放出来。…主耶稣作为一粒麦子若没有死，就仍是一样。…祂的成为肉体，使祂神圣的荣耀遮藏在祂的肉体里；但借着祂的死，祂的荣耀就释放出来，好在复活里产生许多子粒，成为祂的扩增，彰显祂的荣耀。

WEEK 9 — DAY 5

Morning Nourishment

John 12:23-24 And Jesus answered them, saying, The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Christ's humanity through His incarnation became a shell to conceal the glory of His divinity. Instead of the words His humanity, it is perhaps better to use the expression His flesh, for John 1:14 tells us that the very God became flesh...Christ's divinity is itself the divine glory. Just as God is light, divinity is glory. When Christ was in the flesh, in His humanity, His flesh was a shell that concealed His divinity and thereby concealed His glory.

Because the divine glory was concealed within the shell of His flesh, it was necessary for Him to be glorified. In John 12:23 He said, "The hour has come for the Son of Man to be glorified." In 17:1 He prayed, "Father, the hour has come; glorify Your Son that the Son may glorify You." In verse 5 He went on to say, "Now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was." (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 318-319)

Today's Reading

While the glory of His divinity was concealed by the shell of His flesh or humanity, the Lord Jesus was pressed and constrained, longing to be baptized with the baptism of His death for the release of the glory of His divinity...If the Lord Jesus as a grain of wheat had not died, He would have remained the same...His incarnation caused His divine glory to be concealed in His flesh, but through His death His glory was released for the producing in His resurrection of the many grains, which become His increase as the expression of His glory.

当主耶稣即将钉十字架之前，祂的祷告不是求父使祂复活，而是求父荣耀祂。…父借着使主耶稣复活，答应了这个求得荣耀的祷告。…复活是为着得荣耀。复活是因，得荣耀是果。…这样的得荣耀乃是一种迁移，把基督从祂成肉体的时期迁入祂总括的时期；在这总括时期中，祂这位末后的亚当，在复活里成了赐生命的灵。…神荣耀基督，乃是把基督从一个时期迁入另一个时期。祂原在第一个时期，就是成为肉体的时期，但祂被迁移离开那个时期，进入第二个时期，就是总括的时期。在这总括的时期中，祂这位末后的亚当，在复活里成了赐生命的灵。

基督的得荣耀产生一个结果——一个合并。…神在祂经纶中的愿望，就是要得着一个独一的合并。这是祂宇宙的事业。…神的目的就是要使祂自己与所有基督的信徒合并成为一个合并。神圣三一的三者是一个合并，乃是借着互相内在并借着在一起是一的行事。这就是说，神圣三一的三者是一个合并，乃是借着祂们的所是和所作。这是这个宇宙合并的开始，乃是开始于神自己。神的目的是要所有基督的信徒都合并到祂的合并里，成为一个扩大的合并。这扩大的合并揭示在约翰十四章十六至二十节。…这个合并就是基督得荣耀的结果。

在十四章有父的家，十五章有子的葡萄树，十六章有那灵所生的孩子。父的家、子的真葡萄树、和那灵的孩子，乃是基督得荣耀之结果，也就是宇宙合并的三个不同方面。（李常受文集一九九四至一九九七年第五册，四〇三至四〇四、四一二至四一三、四二二至四二三、四三〇页。）

参读：基督为父用神圣的荣耀所荣耀的结果，第一至六篇。

Just before He was about to be crucified, the Lord Jesus prayed not that the Father would resurrect Him but that the Father would glorify Him...The Father answered this prayer for glorification by resurrecting the Lord Jesus... Resurrection is for glorification. Resurrection is the cause, and glorification is the effect, the result...Such a glorification is a transfer, transferring Christ from the stage of His incarnation into the stage of His inclusion, in which He, as the last Adam, became the life-giving Spirit in resurrection. God's glorification of Christ transferred Christ from one stage to another stage. He was in the first stage, the stage of incarnation, but He was transferred out of that stage into the second stage, the stage of inclusion. In the stage of inclusion He, as the last Adam, became the life-giving Spirit in resurrection.

Christ's glorification produced an issue—an incorporation...God's desire in His economy is to have a unique incorporation. This is His universal concern...God's intention is to incorporate Himself with all the believers of Christ into one incorporation. The three of the Divine Trinity are an incorporation by coinhering mutually and by working together as one. This means that the three of the Divine Trinity are an incorporation by what They are and by what They do. This is the beginning of the universal incorporation, an incorporation that started with God Himself. God's intention is that all the believers of Christ would be incorporated into His incorporation to be an enlarged incorporation. This enlarged incorporation is unveiled in John 14:16-20...This incorporation is the issue of Christ's glorification.

In John 14 we have the Father's house; in John 15, the Son's vine; and in John 16, the child born of the Spirit. The house of the Father, the true vine of the Son, and the child of the Spirit are the three different aspects of the universal incorporation as the issue of Christ's glorification. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 320-321, 327, 335-336, 341-342)

Further Reading: CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 1—6

第九周■周六

晨兴喂养

约十四 23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

十五 5 “我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。”

这父的家乃是借着父和子同着内住蒙救赎之选民的那灵，不断地眷临蒙救赎的选民而得以建造起来，成为终极完成之三一神与祂所救赎之选民相互的居所。…约翰十四章二节告诉我们，在父的家里有许多住处，在二十三节我们看见这些住处是借着父和子眷临爱祂的人而得以建造起来的。二十三节…含示了那灵，因为那灵住在所有爱主耶稣之人重生的灵里。

我们可能在家里、在学校或在工作中，但无论我们在哪里，父和子都来眷临我们，在我们里面作建造的工作，安排住处，这住处乃是三一神和我们相互居住的地方。父的家就是这样借着三一神不断的眷临而得以建造起来。（李常受文集一九九四至一九九七年第五册，四三一至四三二页。）

信息选读

我〔所看见〕的葡萄树乃是基督这真葡萄树。这葡萄树需要全球来伸展。主在约翰十五章说，“我是真葡萄树。”（1。）…唯有一棵葡萄树是真的，就是那伸展到全球的基督。基督这棵真葡萄树已经

WEEK 9 — DAY 6

Morning Nourishment

John 14:23 Jesus answered and said to him, If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

15:5 I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing.

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect...John 14:2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit...is implied [in verse 23], for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

We may be at home, at school, or at work, but wherever we may be, the Father and the Son come to visit us to do a building work in us, making an abode that will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 342-343)

Today's Reading

The vine tree I have seen is Christ as the true vine. This vine needs the entire globe for its spreading. In John 15 the Lord said, "I am the true vine" (v. 1)...Only one vine is uniquely true. This is Christ spreading around the globe. Christ as the true vine has spread Himself from America to places such

将祂自己从美国扩展到俄国、波兰、罗马尼亚、南非、南美、纽西兰和澳洲等地。

真葡萄树作包罗万有之基督的表号，乃是经过过程并终极完成之三一神的生机体。…其枝子乃是基督的信徒，他们按天性原是野橄榄树的枝子，借着信入基督，（三 15，）已被接枝在栽种的橄榄树上。（罗十一 17，24。）栽种的橄榄树和真葡萄树，二者都是表征基督。因此，接枝在栽种的橄榄树上，就是接枝在真葡萄树上。…其接上的枝子已得着重生而有了神圣的生命，被带进与钉死并复活之基督的生命联结里，且与经过过程并终极完成的三一神合并一起。

这是为使无限的三一神得着繁殖，作那不可度量之基督，就是经过过程并终极完成之三一神具体化身的扩增，（约三 29～30，）为着祂宇宙的扩展。这乃是借着基督的信徒这些枝子忠信地住在基督里面而结果子，（十五 4～5，16，）使父得着荣耀。（8。）

终极完成的那灵生了一个新孩子，新人。（十六 21，13～15。）这新人乃是由基督在十字架上，借着在祂的肉体里废掉了那规条中诫命的律法所创造的。（弗二 15。）…这新人也是同复活的基督在祂的复活中，由父所重生，（彼前一 3，罗一 4，）并由那灵在信徒的灵里所生。（约三 6 下。）因着基督受死离开他们而受苦的第一班信徒，乃是生产的妇人。（十六 20～21。）在复活中回来的基督，乃是新生的孩子，（22，）成为新人。（西三 10～11。）

我们借着在心思的灵里得着更新而穿上这新人，至终就要终极完成基督的身体；这基督的身体就是召会，要终极完成新耶路撒冷。（李常受文集一九九四至一九九七年第五册，四四五至四四七页。）

参读：活力排，第二、四篇；基督徒的生活，第七篇。

as Russia, Poland, Romania, South Africa, South America, New Zealand, and Australia.

The true vine is a sign of the all-inclusive Christ as the organism of the processed and consummated Triune God. Its branches are the believers of Christ, who by nature were branches of the wild olive tree and have been grafted into the cultivated olive tree (Rom. 11:17, 24) through their believing into Christ (John 3:15). Both the cultivated olive tree and the true vine signify Christ. Hence, to be grafted into the cultivated olive tree is to be grafted into the true vine. Its grafted branches have been regenerated with the divine life, brought into the life union with the crucified and resurrected Christ, and incorporated with the processed and consummated Triune God.

This is for the unlimited Triune God's multiplication as the increase of the immeasurable Christ, the embodiment of the processed and consummated Triune God (vv. 29-30), for His universal spreading through the fruit-bearing of the believers of Christ as the branches by their faithful abiding in Christ (15:4-5, 16) for the glorification of the Father (v. 8).

A new child, a new man, was born by the consummated Spirit (16:21, 13-15). This new man was created by Christ on the cross by abolishing in His flesh the law of the commandments in ordinances (Eph. 2:15)...Also, this new man was regenerated by the Father with the resurrected Christ in His resurrection (1 Pet. 1:3; Rom. 1:4) and born by the Spirit in the believers' spirit (John 3:6b). The first group of Christ's believers, who suffered Christ's departure through His death, was the delivering woman (16:20-21). The Christ who returned in His resurrection was the newborn child (v. 22) to be the new man (Col. 3:10-11).

Our putting on the new man by being renewed in the spirit of our mind will eventually consummate the Body of Christ, and this Body of Christ, which is the church, will consummate the New Jerusalem. (CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," pp. 352-354)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," chs. 2, 4; CWWL, 1991-1992, vol. 2, "The Christian Life," ch. 7

第九周诗歌

赞美主 — 祂的万有包罗性

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8 7 8 7 双 (英 203)

降 A 大调

3/4

一 远 在 时 间 尚 未 起 首, 万 有 尚 都 未 开 始,
在 父 怀 中 并 荣 耀 里, 你 是 神 的 独 生 子。
当 父 将 你 赐 给 我 们, 你 的 身 位 仍 一 样,
为 将 父 的 所 有 丰 满, 借 着 圣 灵 来 表 扬。

二 借着 你死并你复活, 你就成为神长子;
借着 重生分赐生命, 我们成为神众子。
我们是 你生命繁殖, 是你许多的弟兄,
我们是 你荣耀复本, 是你神圣的扩充。

三 你曾是那惟一麦粒, 落到地里而死了;
借着 死亡, 并借复活, 显出繁殖的荣耀。
你使我们由你得生, 变成许多的子粒;
众人调和成为一饼, 作你丰满的身体。

四 我们是你的复制品, 是你身体并新妇,
是你表现、是你丰满, 永远让你来居住。
我们是 你普及、继续, 是你生命的开展、
是你长成、是你富余, 与你合一永无间。

WEEK 9 — HYMN

In the bosom of the Father

Praise of the Lord — His Increase

203

1. In the bo - som of the Fath - er, Ere the a - ges had be - gun,
Thou wast in the Fath - er's glo - ry, God's u - nique be - got - ten Son.
When to us the Fath - er gave Thee, Thou in per - son wast the same,
All the ful - ness of the Fath - er In the Spir - it to pro - claim.

2. By Thy death and resurrection,
Thou wast made God's firstborn Son;
By Thy life to us imparting,
Was Thy duplication done.
We, in Thee regenerated,
Many sons to God became;
Truly as Thy many brethren,
We are as Thyself the same.

3. Once Thou wast the only grain, Lord,
Falling to the earth to die,
That thru death and resurrection
Thou in life may multiply.
We were brought forth in Thy nature
And the many grains became;
As one loaf we all are blended,
All Thy fulness to proclaim.

4. We're Thy total reproduction,
Thy dear Body and Thy Bride,
Thine expression and Thy fulness,
For Thee ever to abide.
We are Thy continuation,
Thy life-increase and Thy spread,
Thy full growth and Thy rich surplus,
One with Thee, our glorious Head.

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.