

第十二周

经过过程的三一神、祂的工作、
以及祂工作的结果

纲 要

周 一

诗歌：

读经：利二六 1～13，约壹五 20～21，太二八 19，提前三 15～16，弗二 21～22

壹 利未记二十六章一至二节说到不可制造偶像、谨守耶和华的安息日、敬畏神的圣所；我们需要认识这三点的内在意义—经过过程的三一神、祂的工作以及祂工作的结果。

贰 我们不该有偶像；这表征我们不可在神之外有其他的寻求目标，免得失去我们享受神圣产业的地位—1 节：

一 神自己必须是我们独一无二的目标；我们是神的儿女，不可在祂以外还有所追求—诗七三 25～26。

二 “偶像”指那些是异端的代替品，顶替了真神—约壹五 21：

Week 12

The Processed Triune God, His Work,
And The Result Of His Work

OUTLINE

Day 1

RK/Hymns: 608

Scripture Reading: Lev. 26:1-13; 1 John 5:20-21; Matt. 28:19; 1 Tim. 3:15-16; Eph. 2:21-22

I. Leviticus 26:1 and 2 speak of not making idols, keeping Jehovah's Sabbaths, and reverencing His sanctuary; we need to understand the intrinsic significance of these three points—the processed Triune God, His work, and the result of His work.

II. We should not have idols; this signifies that besides God we should have no other goals that we are seeking after, so that we may not lose the position to enjoy our divine inheritance—v. 1:

A. God Himself must be our unique goal; as God's children, we should not seek anything other than Him—Psa. 73:25-26.

B. Idols refers to the heretical substitutes for the true God—1 John 5:21:

- 1 偶像是一切顶替真神的东西；真神就是我们所经历作我们生命的三一神—21 节。
 - 2 我们这些真神的真儿女，应当儆醒、保守自己，远避异端的代替品，以及一切顶替我们那真实、实际之神的虚空之物；我们与这位神在生机上是一，并且祂对我们是永远的生命—三 1，五 11 ~ 13、20 ~ 21。
- 三 新约启示，我们的神是经过过程并终极完成的三一神，就是经过了成为肉体、人性生活、钉十字架并复活这些过程的一位—约一 14，六 57 上，来九 14，罗一 3 ~ 4：
- 1 “经过过程”指三一神在神圣经纶里所经过的步骤；“终极完成”指明这过程完成了一约一 14，二 22，七 39，加三 14。

周 二

- 2 虽然神在祂的性质和本质上是永远且不改变的，但在祂的经纶里祂经过了一个过程—约一 14，林前十五 45 下。
 - 3 在成为肉体之前，神没有经过过程，只有神性，但借着成为肉体、人性生活、钉十字架和复活，三一神经过了过程，终极完成成为那灵—约七 39。
- 四 那灵乃是经过过程之三一神的终极完成—加三 2、5、14，五 5、16、18、25，六 8：
- 1 经过过程并终极完成的三一神乃是“那灵”—三 2、5、14：
 - a 我们都需要接受一个异象，看见那灵就是三一神、那人耶稣、祂的人性生活、祂的死与复活的复合品—约七 39，徒十六 7，罗八 9 ~ 11，腓一 19，加三 14。

1. An idol is anything that replaces the true God, the Triune God experienced by us as our life—v. 21.
 2. As genuine children of the genuine God, we should be on the alert to guard ourselves from heretical substitutes and from all vain replacements for our genuine and real God, with whom we are organically one and who is eternal life to us—3:1; 5:11-13, 20-21.
- C. The New Testament reveals that our God is the processed and consummated Triune God, the One who has passed through the processes of incarnation, human living, crucifixion, and resurrection—John 1:14; 6:57a; Heb. 9:14; Rom. 1:3-4:
1. Processed refers to the steps through which the Triune God has passed in the divine economy; consummated indicates that the process has been completed—John 1:14; 2:22; 7:39; Gal. 3:14.

Day 2

2. Although God is eternal and unchanging in His nature and substance, He has passed through a process in His economy—John 1:14; 1 Cor. 15:45b.
 3. Before His incarnation God was unprocessed, having only the divine nature, but through incarnation, human living, crucifixion, and resurrection, the Triune God was processed and consummated to become the Spirit—John 7:39.
- D. The Spirit is the consummation of the processed Triune God—Gal. 3:2, 5, 14; 5:5, 16, 18, 25; 6:8:
1. The processed and consummated Triune God is the Spirit—3:2, 5, 14:
 - a. We all need to receive a vision of the Spirit—the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection—John 7:39; Acts 16:7; Rom. 8:9-11; Phil. 1:19; Gal. 3:14.

- b 那灵是经过过程、复合、包罗万有、赐生命、内住、七倍加强、终极完成的灵，作经过过程之三一神终极的完成，成为祂所拣选、救赎、重生、更新、变化、模成并荣化之三部分人永远的分，作他们的生命、生命的供应和一切。
- 2 主耶稣钉十字架并复活以前，还没有终极完成的灵—约七 39：
- a 神的灵从起初就有了（创一 2），但那灵作为基督的灵（罗八 9），耶稣基督的灵（腓一 19），在约翰七章三十九节的时候还没有，因为主耶稣尚未得着荣耀。
- b 主耶稣在祂复活时得着荣耀，借这得荣耀，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵—路二四 26，腓一 19。

周 三

- c 末后的亚当，也就是在肉体中的基督，在复活里成了赐生命的灵；从此以后，耶稣基督之灵兼有神圣和属人的元素，包括基督成为肉体、钉十字架和复活的实际—林前十五 45 下，徒十六 7，罗八 9。
- 3 “终极完成的灵”一辞，指明那灵经过了过程，因而成了终极完成的灵—约七 39，加三 14：
- a 那灵是经过成为肉体、人性生活、钉十字架和复活之过程后的三一神—约七 39。
- b 三一神经过了这过程的每一步，如今是终极完成的灵，作神新约经纶的福—创一 1～2，加三 14。
- c 终极完成的灵，复合的灵，乃是在基督里的信徒今天能进入的神圣奥秘之范围—约十四 20。

- b. The Spirit is the processed, compound, all-inclusive, life-giving, indwelling, sevenfold intensified, consummated Spirit as the ultimate consummation of the processed Triune God to be the eternal portion of His chosen, redeemed, regenerated, renewed, transformed, conformed, and glorified tripartite people as their life, life supply, and everything.
2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—John 7:39:
- a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because He was not yet glorified.
- b. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.

Day 3

- c. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.
3. The term the consummated Spirit indicates that the Spirit has been processed and thus has become the consummated Spirit—John 7:39; Gal. 3:14:
- a. The Spirit is the Triune God after He has passed through the processes of incarnation, human living, crucifixion, and resurrection—John 7:39.
- b. Having passed through all the steps of the process, the Triune God is now the consummated Spirit as the blessing of God’s New Testament economy—Gen. 1:1-2; Gal. 3:14.
- c. The consummated Spirit, the compound Spirit, is the divine and mystical realm into which the believers in Christ may enter today—John 14:20.

叁 我们要谨守神的安息日；这表征我们该知道神的工作完全是由祂自己完成的，使我们可以享受；我们不需要作什么工——利二六2上：

一 我们需要学习接受、重视、尊重并享受神所作出的，而不试图为自己作什么——约一16，二十22，林前三21～23，四7：

1 我们该否认自己的工作，只尊重神的工作，并安息在祂里面——太十一28～29。

2 神要我们停下自己的作为，被基督所顶替，并且避免品尝任何基督以外的东西——加二20，约六57，赛五五1～2，五八3。

周 四

3 享受那追溯不尽丰富之基督的路，乃是以祂作我们真安息日的安息，停下我们自己同我们的生活、工作和行动，并接受祂作我们的生命、人位和顶替；这样我们就经历基督作复活的大能，使我们被变化，并在诸天之上翱翔，远超每一属地的阻挠——太十一28～30，赛四十28～31。

二 我们需要知道三一神为我们作了什么，并且高度重视父、子、那灵的工作——太二八19，林后十三14：

1 父的工作包括：

a 在创立世界以前拣选信徒——弗一4。

b 预定信徒得儿子的名分——5节。

c 在罪之肉体的样式里，差来了祂的儿子——罗八3。

d 在子里来并在子里作工——约五17、24、30。

III. We should keep God's Sabbaths; this signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work—Lev. 26:2a:

A. We need to learn to receive, regard, respect, and enjoy what God has done and not try to do something for ourselves—John 1:16; 20:22; 1 Cor. 3:21-23; 4:7:

1. We should deny our work but honor God's work and rest in Him—Matt. 11:28-29.

2. God wants us to stop our doing, be replaced by Christ, and keep away from the taste of anything other than Christ—Gal. 2:20; John 6:57; Isa. 55:1-2; 58:3.

Day 4

3. The way to enjoy the unsearchably rich Christ is to take Him as our real Sabbath rest, stopping ourselves with our living, doing, and activity, and receive Him as our life, person, and replacement; then we will experience Christ as the power of resurrection to be transformed and to soar in the heavens far above every earthly frustration—Matt. 11:28-30; Isa. 40:28-31.

B. We need to know what the Triune God has done for us and highly regard the work of the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14:

1. The work of the Father includes:

a. Choosing the believers before the foundation of the world—Eph. 1:4.

b. Predestinating the believers unto sonship—v. 5.

c. Sending His Son in the likeness of the flesh of sin—Rom. 8:3.

d. Coming in the Son and working within the Son—John 5:17, 24, 30.

- e 在子里经过死—来九 12，徒二十 28，约壹一 7。
- f 叫基督从死人中复活—徒二 24。
- g 叫基督坐在诸天界里，将万有服在祂的脚下，并使祂向着召会作万有的头—弗一 20 ~ 23。
- h 呼召、赦免、称义信徒，与信徒和好，并接纳、重生、洗净、圣别、荣耀信徒—罗八 30、33，五 10，十四 3，帖前二 12，五 23，来八 12，彼前一 3，约壹一 9。
- i 差出祂儿子的灵，进入信徒的心—加四 6。
- j 使万有互相效力，叫爱神的人得益处，就是按祂旨意被召的人—罗八 28。
- k 将撒但践踏在信徒脚下—十六 20。
- l 将许多信徒带进荣耀—来二 10。
- 2 基督的工作包括：
 - a 将神带进人里面，并使神与人成为一—约一 1、14。
 - b 服事人—太二十 28。
 - c 撒国度的种子—十三 19、24、37。
 - d 消除魔鬼的作为—约壹三 8。
 - e 作神的羔羊，除去世人之罪—约一 29。
 - f 废除那掌死权的魔鬼—来二 14。
 - g 重建神的殿，使其成为团体的殿—约二 19 ~ 22。
 - h 成了赐生命的灵—林前十五 45 下。
 - i 是主，运用祂在万有之上的主宰权柄，以完成神圣的经纶—徒二 36。
 - j 建造召会—太十六 18。

- e. Passing through death in the Son—Heb. 9:12; Acts 20:28; 1 John 1:7.
- f. Raising up Christ from the dead—Acts 2:24.
- g. Seating Christ in the heavenlies, subjecting all things under His feet, and giving Him to be Head over all things to the church—Eph. 1:20-23.
- h. Calling, forgiving, justifying, reconciling, receiving, regenerating, washing, sanctifying, and glorifying the believers—Rom. 8:30, 33; 5:10; 14:3; 1 Thes. 2:12; 5:23; Heb. 8:12; 1 Pet. 1:3; 1 John 1:9.
- i. Sending forth the Spirit of His Son into the believers' hearts—Gal. 4:6.
- j. Causing all things to work together for good to those who love God and who are called according to His purpose—Rom. 8:28.
- k. Crushing Satan under the believers' feet—16:20.
- l. Bringing many believers into glory—Heb. 2:10.
- 2. The work of Christ includes:
 - a. Bringing God into man and making God one with man—John 1:1, 14.
 - b. Serving people—Matt. 20:28.
 - c. Sowing the seed of the kingdom—13:19, 24, 37.
 - d. Undoing the works of the devil—1 John 3:8.
 - e. As the Lamb of God, taking away the sin of the world—John 1:29.
 - f. Destroying the devil, who has the might of death—Heb. 2:14.
 - g. Rebuilding God's temple, making it a corporate one—John 2:19-22.
 - h. Becoming the life-giving Spirit—1 Cor. 15:45b.
 - i. As the Lord, exercising His sovereignty over all for the accomplishment of the divine economy—Acts 2:36.
 - j. Building the church—Matt. 16:18.

k 照着麦基洗德的等次作我们的大祭司，为我们代求—来五 10，七 24 ~ 26。

l 是地上君王的元首，治理全世界，使福音得以广传，召会得以产生—启一 5。

周 五

3 那灵的工作包括：

a 使世人知罪自责—约十六 8 ~ 11。

b 重生信徒—三 5 ~ 6。

c 用全备的供应供应信徒—腓一 19。

d 圣别信徒—帖后二 13。

e 变化信徒—林后三 18。

f 引导信徒进入一切的实际—约十六 13。

g 将神的爱浇灌在信徒心里—罗五 5。

h 膏信徒—林后一 21，约壹二 20、27。

i 是基督身体的一—弗四 3 ~ 4。

j 向众召会说话—启二 7、11、17、29，三 6、13、22。

肆 我们需要敬畏神的圣所；这表征我们该对神在那作祂居所、具体化身并彰显的基督里，并在那是基督的扩大、作神居所并永远彰显的召会里，所是并所完成的一切，有所敬畏—利二六 2 中，约一 14，十四 2 ~ 3，西二 9，林前十二 12，弗二 21 ~ 22，提前三 15 ~ 16：

k. As our High Priest according to the order of Melchizedek, interceding for us—Heb. 5:10; 7:24-26.

l. As the Ruler of the kings of the earth, ruling the whole world that the gospel may spread and the church may be produced—Rev. 1:5.

Day 5

3. The work of the Spirit includes:

a. Convicting the world—John 16:8-11.

b. Regenerating the believers—3:5-6.

c. Supplying the believers with His bountiful supply—Phil. 1:19.

d. Sanctifying the believers—2 Thes. 2:13.

e. Transforming the believers—2 Cor. 3:18.

f. Guiding the believers into all the reality—John 16:13.

g. Pouring out God's love in the believers' hearts—Rom. 5:5.

h. Anointing the believers—2 Cor. 1:21; 1 John 2:20, 27.

i. Being the oneness of the Body of Christ—Eph. 4:3-4.

j. Speaking to the churches—Rev. 2:7, 11, 17, 29; 3:6, 13, 22.

IV. We need to reverence God's sanctuary; this signifies that we should regard with reverence all that God is and has accomplished in Christ as God's dwelling, embodiment, and expression and in the church as the enlargement of Christ for God's dwelling and eternal manifestation—Lev. 26:2b; John 1:14; 14:2-3; Col. 2:9; 1 Cor. 12:12; Eph. 2:21-22; 1 Tim. 3:15-16:

一 首先是经过过程的三一神，并祂那使我们得安息的工作；接着是祂工作的结果，就是那作基督的彰显与扩大的召会—利二六 1～2。

二 “他们当为我造圣所，使我可以住在他们中间”—出二五 8：

1 出埃及记启示，神拯救的目标，乃是在地上建造神的居所—8～9 节，二九 45～46，四十 1～2、34～38。

2 利未记二十六章二节里的圣所，含示神在基督里的居所、具体化身并彰显，以及神在召会里的居所并永远的彰显—弗二 21～22，后二一 10。

三 召会乃是神的家，神的居所—提前三 15，来三 6，彼前四 17：

1 召会作神的家，乃是神的居所—是神能得着安息并寄托的所在—弗二 21～22。

周 六

2 神的召会乃是活神的家—提前三 15：

a 神的家就是神的家人—弗二 19：

(一) 居所（家）和家庭（家人）都是一个实体，也就是一班蒙召、重生并由神自己内住的人—彼前一 3，二 5，林前三 16。

(二) 基督与祂身体上的肢体不是分开的，乃是住在他们里面；照样，父不是在祂家人中分开的一员，乃是在祂所有的儿女里面—罗八 10，十二 4～5，林后六 16。

b 神的家在神圣的生命上是生机的，在神圣的性情上是生机的，在三一神里是生机的；因为召会是生机的，所以召会能生长—弗二 21。

A. First, we have the processed Triune God and His work for our rest, and then, as the result of His work, we have the church as the expression and the enlargement of Christ—Lev. 26:1-2.

B. “Let them make a sanctuary for Me that I may dwell in their midst”—Exo. 25:8:

1. The book of Exodus reveals that the goal of God’s salvation is the building of God’s dwelling place on earth—vv. 8-9; 29:45-46; 40:1-2, 34-38.

2. The sanctuary in Leviticus 26:2 implies God’s dwelling, embodiment, and expression in Christ and God’s dwelling and eternal manifestation in the church—Eph. 2:21-22; Rev. 21:10.

C. The church is God’s house, the dwelling place of God—1 Tim. 3:15; Heb. 3:6; 1 Pet. 4:17:

1. As the house of God, the church is the dwelling place of God—the place where God can have His rest and put His trust—Eph. 2:21-22.

Day 6

2. The church of God is the house of the living God—1 Tim. 3:15:

a. The house of God is the household of God—Eph. 2:19:

1) The dwelling place (the house) and the family (the household) are one entity—a group of called, regenerated ones indwelt by God Himself—1 Pet. 1:3; 2:5; 1 Cor. 3:16.

2) Just as Christ is not separate from the members of His Body but dwells in them, the Father is not a separate member of His household but is in all the children—Rom. 8:10; 12:4-5; 2 Cor. 6:16.

b. The house of God is organic in the divine life, organic in the divine nature, and organic in the Triune God; because the church is organic, the church grows—Eph. 2:21.

c 在说到召会是神的家时，保罗说到神是活神—提前 3:15：

(一) 活在召会里的活神，对召会必是主观的，不是仅仅客观的—林前三:16。

(二) 因为神是活的，召会作神的家也就在祂里面、凭祂并同祂活着；活的神与活的召会，同活着、同行动、同工作。

3 召会是神的家，父的家，乃是扩大、宇宙、神人二性的合并，作为基督为父用神圣的荣耀所荣耀的结果—约十二:23，十三:31～32，十四:2。

4 提前三章十五至十六节指明，召会作神的家乃是神显现于肉体：

a 这两节经文含示，不仅作头的基督自己是神显现于肉体，连作基督身体的召会也是神显现于肉体。

b 神显现于召会、基督的身体和活神的家，作祂在肉体里扩大的团体彰显。

伍 看见了经过过程的三一神同祂的工作，以及祂工作之结果的异象，会将我们构成顺从者，接受神的祝福—利二六:3～13。

c. In speaking of the church as the house of God, Paul refers to God as the living God—1 Tim. 3:15:

1) The living God, who lives in the church, must be subjective to the church and not merely objective—1 Cor. 3:16.

2) Because God is living, the church as the house of God is also living in Him, by Him, and with Him; a living God and a living church live, move, and work together.

3. The church as the house of God—the Father's house—is the enlarged, universal, divine-human incorporation as the issue of Christ's being glorified by the Father with the divine glory—John 12:23; 13:31-32; 14:2.

4. First Timothy 3:15-16 indicates that the church as the house of God is the manifestation of God in the flesh:

a. These verses imply not only that Christ as the Head is the manifestation of God in the flesh but also that the church as the Body is the manifestation of God in the flesh.

b. God is manifested in the church, the Body of Christ, and the house of the living God, as His enlarged, corporate expression in the flesh.

V. Seeing the vision of the processed Triune God with His work and the result of His work will constitute us into obedient ones who will receive God's blessing—Lev. 26:3-13.

第十二周●周一

晨兴喂养

利二六 1～2 “你们不可为自己制造偶像，不可为自己立雕像或柱像，也不可在你们的地上安置石像，向它跪拜，因为我是耶和华你们的神。你们要谨守我的安息日，敬畏我的圣所；我是耶和华。”

利未记二十六章一至二节给我们看见顺从的根据，这根据包括三件事。首先，不该有偶像（1）。这表征我们不可在神之外有其他的寻求目标，免得失去我们享受神圣产业的地位。第二，要谨守神的安息日（2上）。这表征我们该知道神的工作完全是由祂自己完成的，使我们可以享受；我们不需要作什么工。第三，需要敬畏神的圣所（2下）。这表征我们对神在那作祂居所、具体化身并彰显的基督里（约一 14，西二 9），并在那是基督的扩大、作神居所并永远彰显的召会里（提前三 15～16，启二一 10），所是并所完成的一切，有所敬畏。我们不仅需要从字句来领悟这些点，更需要看见这些点的内在意义（利未记生命读经，六二六至六二七页）。

信息选读

我们是在禧年里。但我们若在神之外追求什么，就会失去禧年的享受。凡我们在神以外所追求的，都是偶像。…我们该只有一个目标，这独一的目标就是神自己（利未记生命读经，六一八至六一九页）。

约翰…在约壹五章二十一节的末了说，“孩子们，你们要保守自己，远避偶像。”“保守”即防备外来的攻击，如异端的袭击。“偶像”是指智慧派和塞林则派

« WEEK 12 — DAY 1 »

Morning Nourishment

Lev. 26:1-2 You shall not make for yourselves idols, nor shall you raise up for yourselves a graven image or a pillar, nor shall you place a stone figure in your land to bow down to it; for I am Jehovah your God. You shall keep My Sabbaths and reverence My sanctuary; I am Jehovah.

In Leviticus 26:1-20 we are given a basis for our obedience, and this basis includes three matters. First, we should not have idols (v. 1). This signifies that besides God we should have no other goals that we are seeking after, so that we may not lose the position to enjoy our divine possession. Second, we should keep God's Sabbaths (v. 2a). This signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work. Third, we need to reverence God's sanctuary (v. 2b). This signifies that we should regard with reverence all that God is and has accomplished in Christ as God's dwelling, embodiment, and expression (John 1:14; Col. 2:9), and in the church as the enlargement of Christ for God's dwelling and eternal manifestation (Eph. 2:22; Rev. 21:10). We need not only to understand these points in letter but also to see their intrinsic significance. (Life-study of Leviticus, p. 535)

Today's Reading

We are in the jubilee. But if we seek something other than God, we may lose the enjoyment of the jubilee. Whatever we seek as a goal other than God is an idol...We should have one goal, a unique goal—God as our one aim. (Life-study of Leviticus, p. 528)

In 1 John 5:2 1 John goes on to conclude, “Little children, guard yourselves from idols.” The word guard means to garrison ourselves against attacks from without, like the assaults of the heresies. Idols refers to the heretical substitutes,

所带来异端的代替品，顶替了约翰一书和约翰福音所启示，也正是约壹五章二十节所提的真神。这里的偶像也指一切顶替真神的东西。我们这些真神的真儿女，应当儆醒、保守自己，远避这些异端的代替品，以及一切顶替我们那真实、实际之神的虚空之物；我们与这位神在生机上是一，并且祂对我们是永远的生命。这是年老的使徒对他所有孩子们警告的话，作他书信的结语（约翰一书生命读经，四三〇至四三一页）。

根据新约的启示，那灵已经经过了许多阶段。当然，在整本旧约里祂是神的灵、耶和华的灵、圣别的灵。在这四千年的人类历史里，神的灵没有任何改变。但是说神的灵永远没有改变，是一个大的错误。这是因为过了四千年人类的历史以后，三一神亲自进入一段时间里，经过了许多的过程（那灵同我们的灵，四九至五〇页）。

三一神采取了几个重要步骤，经过过程成为赐生命的灵。…“终极完成”这辞指明一种工作或过程已经完成、结束了。这可由烹饪说明。…在神成为肉体之前，神是“生”的，有神性却没有人性。经过了成为肉体、为人生活、钉十字架、复活、升天之后，神就经过了过程而终极完成了。现今祂不再是“生”的神；祂乃是终极完成、完整的三一神，带着神性、人性、为人生活、包罗万有的死、大能的复活、超越的升天。这一切都是在经过过程并终极完成之三一神里的元素或成分（三一神作三部分人的生命，五一至五二页）。

参读：三一神作三部分人的生命，第五章；约伯记生命读经，第十二篇。

brought in by the Gnostics and Cerinthians, for the true God, as revealed in this Epistle and in John's Gospel and referred to in the preceding verse. Idols here also refer to anything that replaces the real God. We as genuine children of the genuine God should be on the alert to guard ourselves from these heretical substitutes and all vain replacements of our genuine and real God, with whom we are organically one and who is eternal life to us. This is the aged apostle's word of warning to all his little children as a conclusion of his Epistle. (Life-study of 1 John, p. 356)

According to the New Testament revelation, the Spirit has passed through a number of stages. Of course, He was the Spirit of God, the Spirit of Jehovah, and the Spirit of holiness throughout the Old Testament. Throughout these four thousand years of human history, the Spirit of God never changed. But to say that God the Spirit has never changed is a big mistake. This is because after four thousand years of human history the Triune God Himself entered into a period of time in which He passed through many processes. (CWWL, 1993, vol. 2, "The Spirit with Our Spirit," p. 153)

The Triune God took several crucial steps in being processed to be the life-giving Spirit. The word consummation indicates that a work or a process has been completed, or finished. This may be illustrated by the cooking of food....Before His incarnation God was "raw," having the divine nature but not the human nature. Through incarnation, human living, crucifixion, resurrection, and ascension, God was processed and consummated. Now, He is no longer the "raw" God; He is the consummated and completed Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension. All these are elements, or ingredients, in the processed and consummated Triune God. (CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," pp. 266-267)

Further Reading: CWWL, 1990, vol. 1, "The Triune God to Be Life to the Tripartite Man," ch. 5; Life-study of Job, msg. 12

第十二周●周二

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。”

七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

有些人批评“经过过程”这一个辞，并且争辩说，神是不可能经过过程的，因为祂是永远、不改变的。神虽是永远、不改变的，但祂却经过了过程。成为肉体岂不是一个过程？从已过的永远到基督成为肉体以前，神没有肉身。可是祂降生在马槽里时，祂这位全能的神成为肉体，成了一个婴孩。照着以赛亚九章六节，为我们而生的这婴孩称为全能的神。…这一个婴孩，就是成为肉体的神，多年住在一个木匠家里。想想看，宇宙的创造者竟然住在拿撒勒的一个木匠家里！那岂不也是一个过程？照样，钉十字架和复活不也是一个过程？借着基督的成为肉体、人性生活、钉十字架并复活，神的的确确经过了过程（加拉太书生命读经，三五四至三五五页）。

信息选读

神的灵从起初就有了（创一 1～2），但那灵，就是基督的灵（罗八 9），耶稣基督的灵（腓一 19），在主〔死而复活以前〕还没有，因为祂尚未得着荣耀〔约七 39〕。耶稣是在复活时得着荣耀的（路二四 26）。祂复活后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。基督在祂复

<< WEEK 12 — DAY 2 >>

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.

7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Some find fault with the word processed and argue that it is impossible for God to be processed because He is eternal and unchanging. Although God is eternal and unchanging, He has nevertheless passed through a process. Was not incarnation a process? From eternity past until the incarnation of Christ, God did not have a body of flesh. But when He was born in a manger, He was the mighty God incarnated as a baby. According to Isaiah 9:6, the child born to us is called the mighty God...This child, God incarnate, lived in a carpenter's home for years. Imagine that the Creator of the universe lived in the home of a carpenter in Nazareth! Was that not a process? Likewise, were not the crucifixion and resurrection a process? God certainly was processed through Christ's incarnation, human living, crucifixion, and resurrection. (Life-study of Galatians, pp. 290-291)

Today's Reading

The Spirit of God was there from the beginning (Gen. 1:1-2), but at the time the Lord spoke this word [in John 7:37-38], the Spirit as the Spirit of Christ (Rom. 8:9), the Spirit of Jesus Christ (Phil. 1:19), was not yet, because the Lord had not yet been glorified. Jesus was glorified when He was resurrected (Luke 24:26). After Jesus' resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the

活的晚上，已将这灵吹到门徒里面（约二十 22）。现今这灵乃是另一位保惠师，就是基督受死之前所应许实际的灵（十四 16~17）。当这灵还是神的灵，祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活，成了耶稣基督的灵，祂就兼有神圣与属人的元素，连同基督成为肉体、钉十字架和复活的一切素质和实际（圣经恢复本，约七 39 注 1）。

那灵是三一神的终极完成（太二八 19）。至终，神称为那灵，而变化过的三部分人是新妇（启二二 17 上）。…那灵是三一神的终极完成。我们的神已经完成，因为祂已经经过过程并且已经复合（那灵，一三九至一四〇页）。

盼望我们都接受那灵的异象—祂是三一神、那人耶稣、祂的人性生活、祂的死和祂的复活的复合品。宇宙中一切积极的事物，都复合在这一位灵里；这一位灵就是那灵（神圣的经纶，八六页）。

我们可以对那灵下一完全的定义。那灵是经过过程、复合、包罗万有、赐生命、内住、七倍加强、完成的灵，作经过过程之三一神终极的完成，成为祂所拣选、救赎、重生、圣别、变化并荣化之三部分人永远的分，作他们的生命、生命的供应和一切。

约翰七章三十九节说到那灵，告诉我们在主耶稣钉十字架并复活以前，还没有那灵。…祂复活以后，就是祂得着荣耀以后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。即使在基督的死与复活以前，神的灵就是耶和华的灵和圣灵，却还没有那灵。保罗在书信里，约翰在启示录里，常常使用这辞—那灵。约翰和保罗说到那灵时，是指三一神包罗万有赐生命的灵。所以，至终，神的灵乃是那灵（新约总论第四册，二四、二二至二三页）。

参读：加拉太书生命读经，第三十二至三十三、二十篇；神圣的经纶，第九章。

evening of the day on which He was resurrected (John 20:22). The Spirit is now the “another Comforter,” the Spirit of reality promised by Christ before His death (14:16-17). When the Spirit was the Spirit of God, He had only the divine element. After He became the Spirit of Jesus Christ through Christ’s incarnation, crucifixion, and resurrection, the Spirit had both the divine element and the human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. (John 7:39, footnote 1)

The Spirit is the consummation of the Triune God (Matt. 28:19). Eventually, God is called the Spirit, and the transformed tripartite man is the bride (Rev. 22:17a)…Consummation means completion. Our God has been completed because He has been processed and compounded. (CWWL, 1990, vol. 1, “The Spirit,” p. 590)

I hope that we all would receive a vision of the Spirit—He is the compound of the Triune God, the man Jesus, His human living, His death, and His resurrection. All the positive things in the universe are compounded in this one Spirit, which is the Spirit. (CWWL, 1984, vol. 3, “The Divine Economy,” p. 65)

We may give a full definition of the Spirit. The Spirit is the processed, compound, all-inclusive, life-giving, indwelling, sevenfold intensified, consummated Spirit as the ultimate consummation of the processed Triune God to be the eternal portion of His chosen, redeemed, regenerated, sanctified, transformed, and glorified tripartite people as their life, life supply, and everything.

John 7:39 speaks of the Spirit, telling us that before the Lord Jesus was crucified and resurrected the Spirit was not yet…After His resurrection, that is, after He had been glorified, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ. Even though, before Christ’s death and resurrection, the Spirit of God was the Spirit of Jehovah and the Holy Spirit, the Spirit was not yet. This term—the Spirit—is often used by Paul in his Epistles and by John in the book of Revelation. In speaking of the Spirit, John and Paul are referring to the all-inclusive life-giving Spirit of the Triune God. Therefore, eventually and ultimately the Spirit of God is the Spirit. (The Conclusion of the New Testament, pp. 870, 869)

Further Reading: Life-study of Galatians, msgs. 32-33, 38; CWWL, 1984, vol. 3, “The Divine Economy,” chs. 9-10

第十二周●周三

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

太十一 29 “我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息。”

末后的亚当，也就是在肉体中的基督，在复活里成了赐生命的灵〔林前十五 45〕。从此以后，耶稣基督之灵兼有神圣和属人的元素，包括基督成为肉体、钉十字架和复活的实际（约翰福音生命读经，二四七页）。

在圣经里，那灵是三一神的完成。然而，这不是没有经过过程的三一神。那灵是经过成为肉体、人性生活、钉十字架、复活和升天以后的三一神。三一神经过了这过程，如今是这完成的灵，作新约的福。因此，那灵是神新约经纶的福（新约总论第四册，二、三页）。

我们今天可以进入的神圣奥秘的范围，事实上不仅是三一神的神圣奥秘范围，乃是终极完成之灵与是灵之基督那神圣奥秘的范围。“终极完成的灵”（the consummated Spirit）和“是灵的基督”（the pneumatic Christ）是非常特别的辞（神圣奥秘的范围，三五页）。

信息选读

〔利未记二十六章二节上半说，〕“你们要谨守我的安息日。”谨守神的安息日，表征我们认识神的工作已经完全由祂自己作成，使我们可以享受，不需要我们作什么工。

<< WEEK 12 — DAY 3 >>

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

Matt. 11:29 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls.

The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection [1 Cor. 15:45]. Since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ. (Life-study of John, pp. 219-220)

The Spirit is the consummation of the Triune God. However, this is not the Triune God apart from the process through which He has passed. The Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, resurrection, and ascension. Having passed through this process, the Triune God is now this consummate Spirit as the blessing of the New Testament. Thus, the Spirit is the blessing of God's New Testament economy. (The Conclusion of the New Testament, pp. 869-870)

The divine and mystical realm into which we may enter today is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ. The terms consummated Spirit and pneumatic Christ are very particular. (CWWL, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 110)

Today's Reading

Leviticus 26:2a says, "You shall keep My Sabbaths." Keeping God's Sabbath signifies that we should know that the work of God was done entirely by Himself that we might enjoy it, and that there is no need for us to do any work.

我们需要学习享受神所成就的。不过，这功课不好学，因为我们都受教导要作工，要作许多事。这项条例叫我们不要作工，只要尊重、进入并享受神为我们所作成的。基督已经为我们完成了一切，但我们可能没有享受基督所成就的。我们可能不断地劳苦，把基督所成就的放到一边。这是得罪主的。所以，我们需要学习接受、重视、尊重并享受神所作成的，而不试图为自己作什么。

我们要接受神所作的，并因此而安息。然而，大多数人都忽略了神的工作，想要为自己并凭自己作些什么。这是信徒与非信徒中间相同的光景。许多信徒忽视神为他们所完成的工作，而要凭自己工作，为自己成就些什么。但在神看来，忽视祂为我们所作的，乃是一个侮辱；祂乃是要使我们在祂里面并祂的工作中得着安息。在神里面并神的工作中安息，就是谨守祂的安息日。

我们可能忽视神的工作，而在为神作事的借口下，寻求为自己并凭自己作些什么。这样的事表面上可能是好的，实际上却是侮辱神，因为忽视了神为我们所作，给我们享受并叫我们可以在祂里面安息的。我们不该忽视神所作的，却该否认我们所能或想要作的。我们需要否认自己的工作，只该尊重神的工作，并安息在祂里面（利未记生命读经，六一九、六二七至六二八页）。

神有一个经纶，要使基督成为中心和普及。祂要我们学习一个功课—停下自己的作为，避免品尝基督以外的东西。我们该被基督顶替，不断地享受神。这是基督为我们死而复活的目的是。祂是我们的安息日和食物。现今我们能安息在祂里面，并且吃祂，让祂在各方面，在一切事上作我们的顶替（以赛亚书生命读经，二五七页）。

参读：新约总论，第八十至八十一篇。

We need to learn to enjoy what God has achieved. This, however, is a hard lesson, for we have been taught to work and to do many things. This item teaches us not to work but to respect, enter into, and enjoy what God has done for us. Although Christ has accomplished everything for us, we may not be in the enjoyment of this achievement. Instead of enjoying what Christ has done, we may keep on laboring, setting Christ's achievement aside. This is offensive to the Lord. Therefore, we need to learn to receive, regard, respect, and enjoy what God has done and not try to do something for ourselves.

We should take God's work and rest because of it. However, most people neglect God's work and, instead, try to do something for themselves and by themselves. This is the situation among believers as well as unbelievers. Many believers ignore what God's work has accomplished for them and work by themselves to accomplish something for themselves. But it is an insult to God to ignore what He has done for us that we may rest in Him and in His work. To rest in God and in His work is to keep His Sabbath.

We may ignore God's work and seek to do something for ourselves and by ourselves under the cloak of doing something for God. Such a thing may have a good appearance, but it is actually an insult to God, for it ignores what He has done for us that we may rest in Him and enjoy what He has done for us. Instead of ignoring what God has done, we should deny what we can do or want to do. We need to deny our work but honor God's work and rest in Him. (Life-study of Leviticus, pp. 528-529, 536)

God has an economy. In His economy God makes Christ the centrality and universality. God wants us to learn one lesson—to stop our doing and to keep away from the taste of anything other than Christ. We should be replaced by Christ and enjoy God continually. This is the purpose for which Christ died for us and was resurrected for us. He is our Sabbath and our food. Now we can rest in Him, feed on Him, and have Him as our replacement in every way and in everything. (Life-study of Isaiah, p. 204)

Further Reading: The Conclusion of the New Testament, msgs. 80-81

第十二周●周四

晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

来二 14 “儿女既同有血肉之体，祂也照样亲自有了血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”

按以赛亚四十章二十九至三十一节，那些接受了话并得重生的人，现今都在等候耶和華。我们等候神，意思就是我们都将自己“解雇”了；这就是说，我们停下自己并自己的生活、行动，接受基督作我们的顶替。三十一节说，这样等候的人必如鹰展翅上腾，表征基督复活的大能。他不仅行走奔跑，更在诸天之上翱翔，远超每一属地的阻挠。这是变化过的人（以赛亚书生命读经，一七四至一七五页）。

信息选读

我们要来看新约里所启示神的工作。我们的神是作工的神。在约翰五章十七节，主的话指明了这一点：“我父作工直到如今。”在新约里，我们看见神在已过的永远里、在祂旧的经纶里、在祂新的经纶里并在将来的永远里有多面的工作。

神立了祂永远的计划以后，就拣选信徒…（弗一 4）。神的拣选就是祂的选择。祂从无数人中选上了我们，这是祂在创立世界以前，在基督里所作的。…神在已过永远里的工作，也包括祂在创立世界以前，预定—标出—信徒 [5]。

神在罪之肉体的样式里，差来了自己的儿子，要把律法以下的人赎出来，好叫我们得着儿子的名分

<< WEEK 12 — DAY 4 >>

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

According to Isaiah 40:29-31, those who have received the word and have been regenerated are now waiting for Jehovah. For us to wait on God means that we “fire” ourselves, that is, that we stop ourselves with our living, doing, and activity and receive Christ as our replacement. Verse 31 says that such a waiting one will mount up with wings like eagles, signifying the resurrection power of Christ. He will not only walk and run—he will also soar in the heavens, far above every earthly frustration. This is a transformed person. (Life-study of Isaiah, p. 138)

Today's Reading

We shall begin to consider God's work as revealed in the New Testament. Our God is a working God. The Lord's word in John 5:17 indicates this: “My Father is working until now.” In the New Testament we see God's work in eternity past, in His old dispensation, in His new dispensation, and in eternity future, with many aspects.

After God made His eternal plan, He chose the believers [Eph. 1:4]...God's choosing is His selection. From among numberless people He selected us, and this He did in Christ before the foundation of the world. God's work in eternity past also included His predestinating—marking out—the believers before the foundation of the world [v. 5].

God sent His Son in the likeness of the flesh of sin that He might redeem those under law so that we might receive the sonship [Rom. 8:3].

[罗八3]。…父神差遣子时，祂与子同来并在子里作事。…那是源头和起始者的父差遣子（约五24、30、36～38，十三20，十四24）。

神在新经纶里的工作包括祂在子里经过死。约壹一章七节里“祂儿子耶稣的血”一辞指明这点。为着救赎我们在十字架上所流的血，不仅是耶稣的血，也是神儿子的血。这含示耶稣在十字架上受死的时候，神在祂里面经过死。

神在祂的工作里，也叫基督从死人中复活。行传二章二十四节说，“神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”彼得在这里和三十二节说，神叫主耶稣复活（新约总论第一册，一六五至一六七、一九四、一九七、二〇二、二一四页）。

我们…继续来看基督的工作。…基督借着祂成为肉体的工作，作了奇妙的事—祂将神带到人里面（约一1、14）。我们若透彻、深刻地研读路加福音，会看见基督成为肉体不仅是为着产生救主。事实上，基督成为肉体是将神性带到人性里。…借着基督成为肉体的工作，神不仅被带到人里面，神也与人成为一。基督完成了使神与人成为一的伟大工作，使二者—神与人—成为一个人位，带着两种性情—神性与人性。

马太十三章启示，基督在祂的职事里撒国度的种子。…在启示录里，基督这位在诸天之上的主，被启示为宇宙中神圣行政的管理者，在地上完成神在万有之上行政的行动，好使地上一切的局势都效力，目的是要完成神的计划和祂的应许，使神圣的经纶得以完成（新约总论第三册，一六六、一六九、一七一、二〇五、三三一页）。

参读：新约总论，第十四至二十、六十三至七十八篇。

When God the Father sent the Son, He came with Him and worked within Him....The Father, who is the source and the Initiator, sent the Son (John 5:24, 30, 36-38; 13:20; 14:24).

God's work in the new dispensation includes His passing through death in the Son. The phrase "the blood of Jesus His Son" in 1 John 1:7 indicates this. The blood shed on the cross for our redemption was not only the blood of Jesus, but also the blood of the Son of God. This implies that while Jesus was dying on the cross, God went through death in Him.

In His work God also raised up Christ from the dead. Acts 2:24 says, "Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it." Here and in verse 32 Peter says that God raised up the Lord Jesus.

We shall go on to consider Christ's work....Through His work in incarnation Christ did something marvelous—He brought God into man (John 1:1, 14). If we study the Gospel of Luke thoroughly and deeply, we shall see that the incarnation of Christ was not only for the producing of the Savior. Actually, the incarnation of Christ brought divinity into humanity. Through Christ's work in His incarnation not only was God brought into man, but God was also made one with man. Christ has accomplished the great work of making God one with man, of making the two—God and man—one person with two natures, divinity and humanity.

Matthew 13 reveals that in His ministry Christ sowed the seed of the kingdom. In Revelation, Christ, as the Lord in the heavens, is revealed as the Administrator in the divine government in the universe, carrying out God's governmental activities over all things on this earth, with the view that all the situations on the earth may serve the purpose for the fulfilling of God's plan and His promises that the divine economy might be accomplished. (The Conclusion of the New Testament, pp. 141-142, 167, 170, 175, 184, 675, 677, 679, 707, 815)

Further Reading: The Conclusion of the New Testament, msgs. 14-20, 63-78

第十二周●周五

晨兴喂养

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

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

那灵总是为着罪、义和审判这三件事，使世人知罪自责〔约十六 8〕。罪是借着亚当进来的（罗五 12），义是复活的基督（林前一 30），审判是为着撒但的，他是罪的创始者和源头（约八 44）。我们在亚当里从罪而生。

接着，那灵借着重生的信徒，在他们里面作工（三 5～6）。重生是神将在祂生命和性情里的自己，分赐到我们这人里面。所以，重生是神圣分赐的实际。…那灵也在信徒里面作工，用全备的供应供应他们。在腓立比一章十九节保罗说，“我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”（新约总论第四册，九三、九六、一〇七页）

信息选读

林后三章十八节说，“我们众人既然以没有帕子遮蔽的脸，好象镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”我们观看并返照主的荣光，祂就用祂的所是及所作的元素灌注我们。祂将这些元素分赐到我们里面，结果我们就借着祂生命的大能，凭祂生命的

<< WEEK 12 — DAY 5 >>

Morning Nourishment

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

1 Tim. 3:15 But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The Spirit always convicts the world concerning the three matters of sin, righteousness, and judgment. Sin entered through Adam (Rom. 5:12), righteousness is the resurrected Christ (1 Cor. 1:30), and judgment is for Satan, who is the author and source of sin (John 8:44). We were born of sin in Adam.

The Spirit works in the believers by regenerating them (John 3:5-6). Regeneration is God's dispensing of Himself in His life and nature into our being. Therefore, regeneration is the reality of the divine dispensing. The Spirit also works in the believers to supply them with His bountiful supply. In Philippians 1:19 Paul says, "I know that for me this shall turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ." (The Conclusion of the New Testament, pp. 931, 933, 942)

Today's Reading

Second Corinthians 3:18 says, "We all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit." As we behold and reflect the glory of the Lord, He infuses us with the elements of what He is and what He has done. He dispenses these elements into us. The result is that we are being transformed metabolically to have His life shape by His life power with His life

素质，渐渐新陈代谢地变化，而有祂生命的形状。…新约启示那灵膏信徒。…那灵在我们里面运行，将神自己涂抹到我们里面，使神的元素成为我们的构成成分，使我们认识神，并在每件事上渴慕祂的旨意。…在启示录里我们看见那灵向众召会说话（二 7、11、17、29，三 6、13、22，十四 13）（新约总论第四册，一二〇至一二一、一八一、二四四页）。

神的子民也受警告要敬畏神的圣所（利二六 2 下）。安息日代表许多意义，圣所代表的意义更多。敬畏神的圣所，表征我们对神在那作祂居所、具体化身并彰显的基督里（约一 14，西二 9），并在那是基督的扩大、作神居所并永远彰显的召会里（弗二 22，启二一 10），所是并所完成的一切，有所敬畏。

这三项—神、神的工作以及神工作的结果—完全涵括在圣经六十六卷书中。在旧约，我们看见预表；在新约，我们看到应验。因此，整本圣经就是揭示这三件事。首先是经过过程的三一神，并祂那使我们得安息的工作；接着是祂工作的结果，就是那作终极完成之基督的彰显与扩大的召会。我们需要看见这些事。看见这三件事，就给我们有力的根据来顺从神，并依从神而行（利未记生命读经，六一九至六二〇、六二八页）。

许多基督徒把出埃及记这卷书从头到尾读过了，对于神救恩的目标乃是要带祂所救赎的百姓进入祂在地上的居所这个事实，却没有深刻的印象。神救恩的目标乃是要使我们成为祂的居所（出埃及记生命读经，一〇八九页）。

召会，神在地上的居所，是神能得着安息并寄托的所在。神在这居所里生活行动，以成就祂的意愿并满足祂心里的渴望（新约总论第七册，二一三页）。

参读：新约总论，第八十七至九十八篇；利未记生命读经，第五十九篇。

essence. The New Testament reveals that the Spirit anoints the believers...The Spirit moves in us, anointing God Himself into us that the element of God may become our constituent and that we may know God and desire His will in everything. In the book of Revelation we see that the Spirit speaks to the churches (2:7, 11, 17, 29; 3:6, 13, 22; 14:13). (The Conclusion of the New Testament, pp. 953-954, 1005, 1059)

[In Leviticus 26] the people were also warned to reverence God's sanctuary (v. 2b). The Sabbath stands for a lot, and the sanctuary stands for even more. Reverencing God's sanctuary signifies that we should regard with reverence all that God is and has accomplished in Christ as His dwelling, embodiment, and expression (John 1:14; Col. 2:9) and in the church as the enlargement of Christ for God's dwelling and eternal manifestation (Eph. 2:22; Rev. 21:10).

Three matters—God, God's work, and the result of God's work—are covered fully in the sixty-six books of the Bible. In the Old Testament we see the types, and in the New Testament we see the fulfillment. The entire Bible is thus an unveiling of these three things. First we have the processed Triune God and His work for our rest, and then, as the result of His work, we have the church as the expression and the enlargement of the consummated Christ. We need to see this. Seeing these three things will give us a strong basis for obeying, going along with, God. (Life-study of Leviticus, pp. 529, 537)

Many Christians have read through the book of Exodus without being deeply impressed with the fact that the goal of God's salvation is to bring His redeemed people into His dwelling place on earth. God's aim in His salvation is to make us His dwelling place. (Life-study of Exodus, p. 935)

The church, the dwelling place of God on earth, is the place in which God can have His rest and put His trust. In this dwelling place God lives and moves to accomplish His will and satisfy the desire of His heart. (The Conclusion of the New Testament, p. 2229)

Further Reading: The Conclusion of the New Testament, msgs. 87-98; Life-study of Leviticus, msg. 59

第十二周●周六

晨兴喂养

弗二 19 “这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人。”

提前三 16 “并且，大哉！敬虔的奥秘！这是众所公认的，就是：祂显现于肉体，被称义于灵里，被天使看见，被传于万邦，被信仰于世人中，被接去于荣耀里。”

召会…是神的家（彼前二 5）。这意思不是说，召会仅仅是神的居所。在原文，“家”的意思不仅指房子、住处，也指家人。…我们作为召会乃是神的房屋，是神的居所。同时，我们也是神的家庭。神的房屋和神的家庭是一个实体，就是一班重生、蒙召并由神自己内住的人。这些蒙召的人，由神用祂的生命所重生，并由这位活神带着祂的一切所是来内住；他们既是神的居所，也是神的家庭。这不仅是会众，与人群组织也不同。这是个生机体—在神圣的生命里是生机的，在神圣的性情里是生机的，在三一神里面也是生机的。

保罗说，召会是活神的家（提前三 15），这家会长大（弗二 21）（圣经中的基本启示，六六至六七页）。

信息选读

召会有双重的功用：对基督，召会是身体；对神，召会是家。基督是头，召会是这头的身体，这是召会的一个功用。神是父，召会是祂的家，这是召会的另一个功用。正如基督是头，召会是祂的身体，照样，神是父，召会就是祂的家。召会是基督的身

<< WEEK 12 — DAY 6 >>

Morning Nourishment

Eph. 2:19 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God.

1 Tim. 3:16 And confessedly, great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory.

The church is also the house of God (1 Pet. 2:5). By this we do not mean merely that the church is the dwelling of God. This Greek word oikos means not only the house, the dwelling, but also the household. We as the church are God's house, God's dwelling place. At the same time, we are God's family. Both the house of God and the family of God are one entity, that is, a group of regenerated, called ones, indwelt by God Himself. These called ones, who have been regenerated by God with His life and who are being indwelt by this living God with all that He is, are both God's dwelling place and His family. This is more than an assembly. This is different from a group or organization of people. This is something organic—organic in the divine life, organic in the divine nature, and organic in the Triune God.

Paul says that the church is the house of the living God (1 Tim. 3:15) and that this house grows (Eph. 2:21). (CWWL, 1983, vol. 3, "The Basic Revelation in the Holy Scriptures," p. 426)

Today's Reading

The church has a twofold function. To Christ, the church is the Body; to God, the church is the house. Christ is the Head, and the church is the Body of the Head. This is one function of the church. God is the Father, and the church is His house. This is another function of the church. Just as Christ is the Head and the church is His Body, so God is the Father and the church is His house. The church as the Body

体，乃是一个生机体；同样，召会是神的家，乃是一个活的实体，活的家。

在说到召会是神的家时，保罗特别说到神是活神。活在召会里的活神，对召会必是主观的，不是仅仅客观的。神是活的，不仅在祂的家（召会）中活着，并且在其中活动、行动并工作。因为神是活的，召会也就在祂里面、凭祂并同祂活着。活的神与活的召会，同活着、同行动、同工作。…因此，在我们的聚会、事奉和服事中，我们要给人一种印象：活的神在我们中间活着、行动、说话并活动（*新约总论第七册，二一一页*）。

到最近我才清楚看见，神经纶的目标乃是终极完成的神与重生信徒扩大的、宇宙的、神人二性的合并（基督为父用神圣的荣耀所荣耀的结果，*四六页*）。

提前三章十五至十六节指明，召会作神的家乃是神显现于肉体—敬虔的奥秘。神显现于召会，召会乃是基督的身体，也是活神的家，作神在肉体扩大的团体彰显。

十六节的“祂”就是基督，是神显现于肉体，作为敬虔的奥秘。从“敬虔的奥秘”转到“祂”，含示神在肉体的显现，基督，就是敬虔的奥秘（*西一27，加二20*）。这敬虔的奥秘就是正当召会的生活，这样的生活也就是神显现于肉体（*新约总论第七册，二一八页*）。

看见了经过过程的三一神同祂的工作，以及祂工作之结果的异象，会将我们构成顺从者（*利未记生命读经，六三二页*）。

参读：利未记生命读经，第六十篇；新约总论，第二百零八篇；圣经中的基本启示，第三章；神圣的经纶，第五章。

of Christ is an organism. In like manner, the church as the house of God is a living entity, a living house.

In speaking of the church as the house of God, Paul specifically refers to God as the living God. The living God who lives in the church must be subjective to the church and not merely objective. The God who not only lives but also acts, moves, and works in His house, the church, is living. Because God is living, the church is also living in Him, by Him, and with Him. A living God and a living church live, move, and work together...Therefore, in our meetings, service, and ministry we should give people the impression that the living God is living, moving, speaking, and acting among us. (*The Conclusion of the New Testament, pp. 2227-2228*)

It was not until recently that I saw so clearly that the goal of God's economy is the enlarged, universal, divine-human incorporation of the consummated God with the regenerated believers. (*CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," p. 351*)

First Timothy 3:15 and 16 indicate that the church as the house of God is also the manifestation of God in the flesh—the mystery of godliness. God is manifested in the church, the Body of Christ and the house of the living God, as the enlarged, corporate expression in the flesh.

In Greek, the antecedent of “who” [in verse 16] is omitted but easily recognized. The antecedent is Christ, who was God manifested in the flesh as the mystery of godliness. The transition from “the mystery...” to “who” implies that Christ as the manifestation of God in the flesh is the mystery of godliness (*Col. 1:27; Gal. 2:20*). This mystery of godliness is the living of a proper church. Such a living is also the manifestation of God in the flesh. (*The Conclusion of the New Testament, p. 2233*)

Seeing the vision of the processed Triune God with His work and the result of His work will constitute us into obedient ones. (*Life-study of Leviticus, p. 539*)

Further Reading: Life-study of Leviticus, msg. 60; The Conclusion of the New Testament, msg. 208; CWWL, 1983, vol. 3, “The Basic Revelation in the Holy Scriptures,” ch. 3; CWWL, 1964, vol. 3, “The Economy of God,” ch. 23

第十二周诗歌

WEEK 12 — HYMN

25

敬拜父 — 祂的爱

8 6 8 6 (英 30)

降 B 大调

4/4

5 | 3̣ . 4̣ 5̣ 1 | 1̣ . 7̣ 7̣ 1 | 2 3 4 3 | 2 - -
 一 父 啊, 你 赐 何 等 慈 爱, 我 们 衷 心 感 铭;
 2 | 3̣ . 2̣ 1̣ 7̣ | 7̣ . 6̣ 6̣ 6̣ | 5̣ 1̣ 7̣ . 1̣ | 1 - - ||
 因 此 我 们 前 来 敬 拜, 称 颂 你 的 圣 名。

- 二 你已敞开你的胸怀, 将你心意显明;
 且在子里已经出来, 将这心意完成。
- 三 为爱我们你舍爱子, 叫祂来此受死,
 好叫我们成为众子, 与祂同作后嗣。
- 四 我们因祂有你生命, 永远得你为父,
 有分于你神圣性情, 得享你的丰富。
- 五 你差子灵进入我灵, 使我称呼阿爸;
 灵里重生、灵里印证、 灵里使我变化。
- 六 带领众子进入荣耀, 乃是你的目标;
 与你儿子毕象毕肖, 必使我们达到。
- 七 在这变化过程之中, 凡事有你引领;
 力上加力、荣上加荣, 直到变化完成。
- 八 父啊, 你赐何等慈爱, 我们永远感铭!
 永远俯伏、永远敬拜、 永远称颂你名!

What love Thou hast bestowed on us

Worship of the Father — His Love

30

1. What love Thou hast be - stowed on us, We thank Thee from our heart; Our
 Fa - ther, we would wor - ship Thee And praise for all Thou art.

2. Thy heart Thou hast revealed to us,
 Made known th' eternal will;
 Within the Son Thou hast come forth,
 Thy purpose to fulfill.
3. Thou gavest Thy beloved Son
 In love to come and die,
 That we may be Thy many sons,
 As heirs with Him, made nigh.
4. Through Him we have Thy very life
 And Thou our Father art;
 Thy very nature, all Thyself,
 Thou dost to us impart.
5. Thy Spirit into ours has come
 That we may "Abba" cry;
 Of Spirit born, with Spirit sealed,
 To be transformed thereby.
6. The many sons to glory brought
 Is Thine eternal goal,
 And to Thy Son's own image wrought,
 Thou wilt conform the whole.
7. Throughout Thy transformation work
 Thou dost direct each one,
 From glory unto glory bring
 Until the work is done.
8. What love Thou, Father, hast bestowed;
 We'll ever grateful be;
 We'll worship Thee forevermore
 And praise unceasingly.

