

第十七周

基督作为神的像并作为宝贝

诗歌：诗 425

读经：林后四 4, 7, 西一 15, 来一 3, 约一 18

【周一、周二】

壹 林后四章一至七节表明，我们可以经历并享受基督作为神的像并作为宝贝：

- 一 神的像是指基督作我们外面的彰显，而宝贝是指基督作我们里面的内容。
- 二 外在一面，我们应该有基督作神的像；内在一面，我们应该有基督作宝贝。
- 三 我们需要进入对基督丰富且完满的享受里。
- 四 按照希伯来一章三节，基督是神荣耀的光辉；也就是说，祂是神形像的彰显。
- 五 基督作为神的像，乃是神的表明、彰显；祂表明神并彰显神——约一 18。
- 六 歌罗西一章十五节说到，基督是“那不能看见之神的像”；这里的像，不是指物质的形状，乃是指神的所是在祂一切属性和美德上的彰显。
- 七 我们的心思需要更新到一个地步，使我们对基督是神的像有清楚的看见——罗十二 2。

Week Seventeen

Christ as the Image of God and the Treasure

Hymns: E548

Scripture Reading: 2 Cor. 4:4, 7; Col. 1:15; Heb. 1:3; John 1:18

§ Day 1 & Day 2

I. **Second Corinthians 4:1-7 shows us that we may experience and enjoy Christ as the image of God and the treasure:**

- A. The image of God refers to Christ as our outward expression, whereas the treasure refers to Christ as our inward content.
- B. We should bear Christ as the image of God without, and we should have Christ as the treasure within.
- C. We need to enter into the rich and full enjoyment of Christ.
- D. According to Hebrews 1:3, Christ is the effulgence of God's glory; that is, He is the expression of the image of God.
- E. Christ as the image of God is the declaration, the expression, of God; He declares God and expresses God—John 1:18.
- F. Colossians 1:15 speaks of Christ as "the image of the invisible God"; the image here is not a physical form but an expression of God's being in all His attributes and virtues.
- G. Our mind needs to be renewed to such an extent that we have a clear view of Christ as the image of God—Rom. 12:2.

贰 在林后四章四节保罗说到“基督荣耀之福音的光照，…基督本是神的像”：

一 在这节保罗也告诉我们，这世代的神，就是这世界的王，（约十二 31，十四 30，十六 11，弗二 2，）弄瞎了不信者的心思：

- 1 这世代的神就是撒但，现今世代的管辖者；他统治着今天的世界，弄瞎人的思想和心思，猎取人的敬拜——林后四 4。
- 2 今天世上的人，不论是未开化的或是有高尚文化的，都被这世代的神弄瞎了。
- 3 我们需要祷告：“主，我信靠你击败这世代的神；除你之外，我不敬拜任何人或任何事物。”
- 4 如果我们这样祷告，神圣的光就会照耀，我们就会得着启示。
- 5 如果我们放下自己的观念，并将我们的心转向主，（三 16，）帕子就除去了，这世代的神在我们里面就没有地位。

二 基督的福音，就是神的荣耀照明并照耀的福音。

三 神是不能看见的，但基督（神的爱子，祂是神荣耀的光辉，神本质的印像——来一 3）乃是祂的像，彰显祂的所是。

四 歌罗西一章十五节里神的像乃是指神的彰显和神的丰满，就是基督自己。

五 “那不能看见之神的像”这话含示，尽管神自己是看不见的，祂的像却是可见的——15 节。

六 那不能看见的神有一个可见的像，这像就是基督：

- 1 约翰一章十八节说，“从来没有人看见神，只有在

II. In 2 Corinthians 4:4 Paul speaks of "the illumination of the gospel of the glory of Christ, who is the image of God":

A. In this verse Paul also informs us that the god of this age, the ruler of this world (John 12:31; 14:30; 16:11; Eph. 2:2), has blinded the thoughts of the unbelievers:

1. The god of this age is Satan, the ruler of the present age, who dominates today's world and hunts for people's worship by blinding their mind and thoughts—2 Cor. 4:4.
2. All people today, whether primitive or highly cultured, have been blinded by the god of this age.
3. We need to pray, "Lord, I trust in You to defeat the god of this age; apart from You, I do not worship anyone or anything."
4. If we pray in this way, the divine light will shine, and we will receive revelation.
5. If we drop our concepts and turn our heart to the Lord (3:16), the veils will be taken away, and the god of this age will have no ground in our being.

B. The gospel of Christ is the gospel of His glory that illuminates and shines forth.

C. God is invisible, but Christ, the Son of God's love, who is the effulgence of the glory of God and the impress of His substance (Heb. 1:3), is His image, expressing what He is.

D. The image of God in Colossians 1:15 refers to the expression of God and the fullness of God, that is, Christ Himself.

E. The expression the image of the invisible God implies that although God Himself is invisible, His image is visible—v. 15.

F. The invisible God has a visible image, and this image is Christ:

1. John 1:18 says, "No one has ever seen God; the only begotten Son, who is in

父怀里的独生子，将祂表明出来。”

- 2 尽管神是看不见的，祂却借着一个人位——神的儿子耶稣基督——得着彰显——三 16。

【周三、周四】

叁 “我们有这宝贝在瓦器里”——林后四7上:

- 一 在我们里面作赐生命之灵的基督，乃是照耀并工作的一位；这是我们里面所有的宝贝。
- 二 神照在我们心里，(4, 6,) 带给我们一个宝贝，就是那是神的具体化身，作了我们的生命和一切之荣耀的基督。
- 三 因着那在我们心里的照耀，我们就有一个美妙、宝贵且奇妙的宝贝。
- 四 这宝贝，内住的基督，在我们这些瓦器里，乃是基督徒生活神圣供应的源头——7 节。
- 五 四章七节的“这宝贝”一辞，是指保罗在六节所说耶稣基督的面：
 - 1 神照在我们心里，是为着光照我们，使我们能认识那显在基督面上之神的荣耀。
 - 2 显在耶稣基督面上之神的荣耀，就是耶稣基督所彰显那荣耀的神；认识祂，也就是认识那荣耀的神——6 节。
 - 3 六节的“面”与二章十节的“面”在希腊原文同字，指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。
 - 4 这指明我们若没有基督之面的标示，祂就无法实际地成为我们的宝贝：
 - a 我们看到耶稣基督的面，才会觉得我们里面有

the bosom of the Father, He has declared Him."

2. Although God is invisible, He is expressed by a living person, that is, Jesus Christ, the Son of God—3:16.

§ Day 3 & Day 4

III. "We have this treasure in earthen vessels"—2 Cor. 4:7a:

- A. Christ as the life-giving Spirit in us is the One who shines and works; this is the treasure we have in us.
- B. God's shining in our hearts (vv. 4, 6) brings into us a treasure, the Christ of glory, who is the embodiment of God to be our life and our everything.
- C. Because of the shining in our hearts, we have a treasure that is wonderful, precious, and marvelous.
- D. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life—v. 7.
- E. The expression this treasure in 2 Corinthians 4:7 refers to verse 6, where Paul speaks of the face of Jesus Christ:
 1. The shining of God in our hearts is to illuminate us that we may know the glory of God in Christ's face.
 2. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ; to know Him is to know the God of glory—v. 6.
 3. Literally, the Greek word for face in 2 Corinthians 4:6 is the same word translated "person" in 2:10, which refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person.
 4. This indicates that unless we have the index of Christ's face, He cannot be a treasure to us in reality:
 - a. We will not sense that we have a treasure within us until we see the

宝贝。

- b 一面来说，我们都能宣告我们是瓦器，并且基督是我们里面的宝贝。
- c 另一面说，我们需要看见，只有当我们活在基督的面前，注视祂所是的标示，我们才会感觉到祂之于我们是宝贝——10 节。

六 神达成祂目的的手续，第一步是创造人作瓦器，以盛装祂自己作生命——创二 7：

【周五】

- 1 神拣选我们，乃是要我们作被三一神充满的贵重器皿——罗九 21，23，林后十三 14。
 - 2 新约给我们看见，神要信徒作爱祂并把自己一直向祂敞开的器皿——罗九 21，23，林后三 16。
 - 3 我们深处若不向主敞开，祂就无法将祂自己分赐到我们里面并安家在我们心里——林前二 10。
 - 4 敞开的器皿就是不作什么，只是一直敞开，好被神圣三一的神圣分赐充满——林后十三 14。
 - 5 主充满我们时，就为我们作一切——弗三 19。
- 七 我们所以软弱，乃因我们是瓦器；但我们这器皿里面的宝贝使我们能把自己一直向主敞开，给祂每一个机会来作祂所要作的一切事；这就是正确且真正的基督徒生活——17 节，加二 20。

【周六】

肆 “要显明这超越的能力，是属于神，不是出于我们”——林后四 7 下：

face of Jesus Christ.

- b. On the one hand, we can all declare that we are the earthen vessels and that Christ is the treasure within us.
- c. On the other hand, we need to see that it is only when we are living in the presence of Christ, looking at the index of His being, that we will sense that He is a treasure to us—v. 10.

F. The first step of God's procedure in fulfilling His purpose was to create man as an earthen vessel to contain Himself as life—Gen. 2:7:

§ Day 5

- 1. God chose us so that we may be vessels of honor filled with the Triune God—Rom. 9:21, 23; 2 Cor. 13:14.
- 2. The New Testament shows us that God wants believers as vessels loving Him and keeping themselves open to Him—Rom. 9:21, 23; 2 Cor. 3:16.
- 3. If in the depths of our being we are not open to the Lord, He cannot dispense Himself into us and make His home in our heart—1 Cor. 2:10.
- 4. An open vessel is doing nothing but keeping itself open to be filled by the divine dispensing of the Divine Trinity—2 Cor. 13:14.
- 5. When the Lord fills us, He does everything for us—Eph. 3:19.

G. We are weak because we are earthen vessels; however, a treasure within us, the vessel, enables us to keep ourselves open to the Lord, giving Him every opportunity to do everything He wants to do; this is the proper and genuine Christian life—v. 17; Gal. 2:20.

§ Day 6

IV. "That the excellency of the power may be of God and not out of us"—2 Cor. 4:7b:

一 我们是瓦器，这事实证明这超越的能力是属于神，不是出于我们：

- 1 我们在自己里面，不过是瓦器，罪恶、堕落又卑下。
- 2 因此，我们本身没有显扬真理和照耀福音之荣耀的能力——4 节。

二 尽管我们是没有价值的瓦器，神却已将宝贝照在我们里面：

- 1 现今这宝贝已成了能力的源头，加力给我们，使我们能照耀神的荣耀并显扬真理——7 节上。
- 2 这宝贝有能力，这能力是超越的。

三 我们外在来说是瓦器，内在来说却有无价之宝，就是基督这经过过程并终极完成之三一神的具体化身，作为包罗万有赐生命的灵——林前十五 45 下。

四 我们里面有基督作奇妙的宝贝；我们外面有基督作神的像，就是三一神的彰显——林后四 4。

五 当我们相信主耶稣时，我们所接受的不只是一位救赎主，更是宇宙中最超绝的一位。

六 我们需要经历并享受基督在里面作宝贝，在外面作形像。

A. The fact that we are earthen vessels proves that the excellency of the power is of God and not out of us:

1. In ourselves we are nothing more than earthen vessels; we are sinful, fallen, and low.
2. As such, we do not have the power to manifest the truth and shine forth the glory of the gospel—v. 4.

B. Although we are worthless earthen vessels, God has shined the precious treasure into us:

1. Now this treasure becomes the source of the power energizing us and enabling us to shine forth God's glory and manifest the truth—v. 7a.
2. This treasure has the power, and this power is excellent.

C. Outwardly, we are earthen vessels, but inwardly, we have a priceless treasure—Christ as the embodiment of the processed and consummated Triune God to be the all-inclusive life-giving Spirit—1 Cor. 15:45b.

D. Within us, we have Christ as a wonderful treasure; outwardly, we bear Christ as the image of God, the expression of the Triune God—2 Cor. 4:4.

E. When we believed in the Lord Jesus, we received more than simply a Redeemer; we received the most excellent One in the universe.

F. We need to experience and enjoy Christ as the treasure within and the image without.

第十七周■周一

晨兴喂养

林后四 3～4 “如果我们的福音真的受蒙蔽，也是蒙蔽在灭亡的人身上；在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。”

约一 18 “从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

林后四章四至七节表明，我们可以经历并享受基督作为神的像并作为宝贝。神的像是指基督作我们外面的彰显，而宝贝是指基督作我们里面的内容。外在一面，我们应该有基督作神的像；内在一面，我们应该有基督作宝贝。我们需要进入对这位基督丰富且完满的享受里。（新约总论第十册，二三〇页。）

信息选读

要了解或说明神的像非常困难。新约有两次告诉我们，基督是神的像。（林后四 4，西一 15。）…那不能看见的神有一个可见的像，这像就是基督。约翰一章十八节说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”这意思是说，基督这位神的独生子到人这里来彰显神的所是。…尽管神是看不见的，祂却借着一个人活的人位——神的儿子耶稣基督——得着彰显。这活的人位作为神的彰显，乃是神的像。

林后四章四节…指明，“神”、“像”、“基督”、“荣耀”、“福音”和“光照”都与彼此同义；因此，这些辞都是指同一个美妙的人位。神是像，像是基

WEEK 17 — DAY 1

Morning Nourishment

2 Cor. 4:3-4 ...If our gospel is veiled, it is veiled in those who are perishing, in whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

Second Corinthians 4:4-7 shows that we may experience and enjoy Christ as the image of God and the treasure. The image of God refers to Christ as our outward expression, whereas the treasure refers to Christ as our inward content. We should bear Christ as the image of God without, and we should have Christ as the treasure within. We need to enter into the rich and full enjoyment of this Christ. (The Conclusion of the New Testament, p. 3205)

Today's Reading

It is exceedingly difficult to understand and to define the image of God. Twice the New Testament tells us that Christ is the image of God [2 Cor. 4:4; Col. 1:15]...The invisible God has a visible image, and this image is Christ. John 1:18 says, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” This means that Christ, the only begotten Son of God, came to man to express what God is... Although God is invisible, He is expressed by a living person, that is, Jesus Christ, the Son of God. This living person as the expression of God is the image of God.

Second Corinthians 4:4 indicates that the terms God, image, Christ, glory, gospel, and illumination are all in apposition to one another; thus, they all refer to the same wonderful person. God is the image, the image is Christ, Christ is

督，基督是荣耀，荣耀是福音，而福音就是光照。首先，“神的像”这辞表明像与神同义。作源头的神有一个像，这像就是神自己。我们若看见神的像，就是看见神；倘若神消失了，祂的像也就消失了。…因此，神的像一点不差就是神自己。

第二，正如我们所已经指出的，神的像是基督。基督作为神的像，乃是那不能看见之神的彰显。第三，基督是荣耀。这在希伯来一章三节得着证实，那里说，基督是神荣耀的光辉。第四，基督这荣耀乃是福音。使徒行传告诉我们，信徒传基督耶稣为福音。（五 42，八 35，十一 20，十七 18。）这表明福音并非与基督分开的东西；反之，基督就是福音。今天有些基督徒在传福音时，将福音与基督分开。但按着圣经中神圣的启示，福音乃是一个活的人位——基督。基督这福音是神的像，神的像就是神。因此，福音乃是神自己具体化并彰显于基督。

第五，福音是照明，光照。福音乃是基督荣耀的福音，照明、照射、照耀在人心里。当这福音临及我们时，它乃是借着光照耀我们，这照耀将基督带到我们里面；基督本是经过过程之三一神的像。结果，基督这活的人位就照进我们里面。许多信徒能见证，当他们听见基督这福音时，一种基督的印象就进入他们里面。尽管他们试图拒绝这种基督的印象，或试图将这印象从他们里面涂抹掉，但他们无法作到。基督的印象一旦照到我们里面，就永远留在我们里面。这照明是福音，这福音是荣耀，这荣耀是基督，基督是神的像，而基督本是神。因此，所照进我们里面的，乃是活的人位，就是具体化在基督里的三一神；基督是神的像，神的彰显。（新约总论第十册，二三〇至二三二页。）

参读：新约总论，第三百一十七篇。

the glory, the glory is the gospel, and the gospel is the illumination. First, the expression the image of God shows that the image is in apposition to God. God, who is the source, has an image, and this image is simply God Himself. If we see the image of God, we see God; if God disappears, His image disappears as well...Therefore, the image of God is nothing less than God Himself.

Second, as we have pointed out, the image of God is Christ. As the image of God, Christ is the expression of the invisible God. Third, Christ is the glory. This is confirmed by Hebrews 1:3, which says that Christ is the effulgence of God's glory. Fourth, Christ, the glory, is the gospel. Acts tells us that the believers preached Christ Jesus as the gospel (5:42; 8:35; 11:20; 17:18). This shows that the gospel is not something separate from Christ; rather, Christ is the gospel. Today some Christians in their preaching separate the gospel from Christ. But according to the divine revelation in the Bible, the gospel is a living person, Christ. Christ who is the gospel is the image of God, and the image of God is God. Therefore, the gospel is God Himself embodied and expressed in Christ.

Fifth, the gospel is the illumination, the enlightenment. The gospel is the gospel of the glory of Christ, which illuminates, radiates, and shines in the heart of man. When the gospel came to us, it came to us by shining, and this shining brought into us Christ, who is the image of the processed Triune God. As a result, Christ, the living person, was illuminated into our being. Many believers can testify that when they heard Christ as the gospel, a certain impression of Christ entered into them. Although they may try to reject this impression of Christ or erase it from their being, they cannot do it. Once the impression of Christ is illuminated into us, it remains within us forever. This illumination is the gospel, this gospel is the glory, this glory is Christ, Christ is the image of God, and as such, Christ is God. Therefore, what has been illuminated into our being is a living person, the Triune God embodied in Christ, who is the image, the expression, of God. (The Conclusion of the New Testament, pp. 3205-3207)

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

第十七周■周二

晨兴喂养

约十四 30 “以后我不再同你们多说话，因为这世界的王将到，他在我里面是毫无所有。”

林后三 16 “但他们的心几时转向主，帕子就几时除去了。”

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

信息选读

那些遮蔽今天基督徒的帕子使他们非常敏感。他们只要稍稍被摸着，就会被得罪了。他们这么敏感，原因是在于那狡猾者、敏感者撒但盘据在他们的心思中。撒但潜伏在今天受蒙蔽之基督徒的头脑里。这种光景何等可怜，许多在基督里的真信徒仍然受蒙蔽！

我们需要将有关帕子的话语应用到自己身上来。要紧的是我们都要儆醒，因为任何不是基督自己的东

WEEK 17 — DAY 2

Morning Nourishment

John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing.

2 Cor. 3:16 But whenever their heart turns to the Lord, the veil is taken away.

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

Today's Reading

The veils that cover today's Christians make them very touchy. If they are touched even slightly, they are offended. The reason for this touchiness is that Satan, the subtle one, the touchy one, is crouching in their minds. Satan is lurking in the mentality of today's veiled Christians. What a pitiful situation that so many genuine believers in Christ are still veiled!

We need to apply this word about veils to ourselves. It is crucial that we be on the alert, for it is possible for anything that is not Christ Himself to be

西，都可能被那狡猾者用作帕子。撒但甚至会利用圣经或神所赐的律法作为帕子。在罗马七章，保罗说律法是善的、圣的、属灵的。但即使是这样善的、圣的并属灵的东西，在撒但手中也能成为帕子。这指明撒但甚至能利用最高的属灵恩赐来蒙蔽我们的悟性。因此，任何不是基督自己的东西，都可能成为帕子。

在林后四章，保罗给我们一般的例子。在四节他说，这世代的神弄瞎了不信者的心思。这世代的神就是撒但。那些被弄瞎、被遮蔽的人以为他们没有敬拜什么。事实上，他们的神就是撒但。无神论者敬拜撒但，而不知道自己正在作什么。今天世上的人，不论是未开化的或是有高尚文化的，都被这世代的神弄瞎了心思。想一想你在街上、在超级市场所见到的人，他们中间认识神的人何其少！即使在今天许多上礼拜堂、天主堂、或宗派建筑物的人当中，也是如此。很少有神儿子的启示，却有一层一层的帕子使人不能认识基督。许多人因着眼瞎，就定罪那些看见神儿子活的人位这个异象的人。

今天我们很多人热切巴望活基督。但我们要活基督，就需要启示。…启示能够临到我们，唯一的路就是我们放下自己的观念。我们也需要祷告：“主，我信靠你击败这世代的神。除你之外，我不敬拜任何事物。主，我将我的心转向你，我放下自己所有的观念。在你之外，我不要敬拜任何人。”如果你这样祷告，光就会照耀，你就会得着启示。如果你放下自己的观念，并将你的心转向主，帕子就除去了，这世代的神在你里面将没有地位。…光就在这里，并且一直在照耀着。我们的难处是我们的心偏向许多其他的事物，所以我们被重重的帕子遮蔽了。这使得这世代的神在我们里面得着了地位。结果，我们的心思就昏暗、盲目且刚硬了，即使我们读圣经、听信息，也不能得着启示。哦，我们何等需要启示！（加拉太书生命读经，三九至四〇、四二页。）

参读：加拉太书生命读经，第四篇。

used as a veil by the subtle one. Satan may use even the Scriptures or the law given by God as veils. In Romans 7 Paul says that the law is good, holy, and spiritual. But even such a good, holy, and spiritual thing in the hands of Satan can become a veil. This indicates that Satan can use even the highest spiritual gift to veil our understanding. Thus, it is possible for anything that is not Christ Himself to be a veil.

In 2 Corinthians 4, Paul gives us the general case. In verse 4 he says that the god of this age has blinded the thoughts of those who do not believe. The god of this age is Satan. Those who are blinded or veiled think that they do not worship anything. Actually, their god is Satan. Atheists worship Satan without knowing what they are doing. All people today, whether primitive or highly cultured, have been blinded by the god of this age. Consider all those you see on the street or in the supermarkets. How few of them know God! This is true even among a vast number of those who go to today's chapels, cathedrals, and denominational buildings. There is little revelation of the Son of God, and there is veil upon veil to keep people from knowing Christ. In their blindness many condemn those who have seen the vision of the living person of the Son of God.

Today many of us earnestly desire to live Christ. But to live Christ we need revelation...The only way revelation can come to us is if we drop our concepts. We also need to pray, "Lord, I trust in You to defeat the god of this age. Apart from You, I do not worship anything. Lord, I turn my heart to You, and I drop all my concepts. I don't want to worship anyone other than You." If you pray in this way, the light will shine, and you will receive revelation. If you drop your concepts and turn your heart to the Lord, the veils will be taken away, and the god of this age will have no ground in your being. The light is here, and it is shining. Our problem is that our heart is turned away to many other things, and therefore, we are covered with layer upon layer of veils. This enables the god of this age to have ground in us. As a result, our thoughts are darkened, blinded, and hardened, and we cannot receive revelation, even though we may read the Bible and listen to messages. Oh, how we need revelation! (Life-study of Galatians, pp. 30-33)

Further Reading: Life-study of Galatians, msg. 4

第十七周■周三

晨兴喂养

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

二10“你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。”

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

信息选读

这宝贝是荣耀的基督，就是神的具体化身，成为我们的生命和一切。这宝贝，内住的基督，在我们这些瓦器里，乃是基督徒生活神圣供应的源头。作新约执事的使徒，靠这宝贝超越的能力，就能过钉十字架的生活，使他们所供应基督复活的生命得以显明。

林后四章七节的“这宝贝”一辞，是指保罗在六节所说耶稣基督的面。六节译为“面”的希腊字与二章十节译为“面”的字相同，那里是指眼睛周围的部分，其神色乃是内在思想和感觉的标示，将全人表明并陈明出来。这指明我们若没有基督之面的

WEEK 17 — DAY 3

Morning Nourishment

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

2:10 But whom you forgive anything, I also forgive; for also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ.

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

Today's Reading

The treasure is the glorious Christ, the embodiment of God, becoming our life and everything to us. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life. It is by the excellent power of this treasure that the apostles as the ministers of the new covenant were capable of living a crucified life that the resurrection life of Christ, whom they ministered, might be manifested.

The expression this treasure in 2 Corinthians 4:7 refers to verse 6, where Paul speaks of the face of Jesus Christ. The Greek word translated “face” in verse 6 is the same word translated “person” in 2:10, which refers to the part around the eyes, the look as the index of the inward thoughts and feelings, which shows forth and manifests the whole person. This indicates that unless

标示，祂就无法实际地成为我们的宝贝。…一面来说，我们都能宣告我们是瓦器，并且基督是我们里面的宝贝。另一面说，我们需要看见，只有当我们活在基督的面前，注视祂所是的标示，我们才会感觉到祂之于我们实在是宝贝。在整个宇宙中，没有一件事像观看耶稣基督的面那样宝贵。我们越活在祂面前，就越感觉祂的同在。

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

荣耀的基督这超越的宝贝，是信徒借着基督荣耀之福音的光照所接受的。…基督是全宇宙中最超越的一位；没有什么比祂更超越。我们既有基督这宝贝——最超越、最可爱的一位——我们就不爱世界。并非我们不该爱世界，乃是因为世界远逊于这宝贝，就是超越又可爱的基督。

基督荣耀之福音的光照已经照亮我们；基督本是神的像。四章四节中基督荣耀的福音，与六节中认识神的荣耀相合。我们需要注意，按照六节，那使人认识神荣耀的光照，是显在耶稣基督的面上。这指明使徒所传的福音不是道理、神学或教训，乃是一位可爱的人位；我们可以从祂的面上看见神的荣耀，神的像。我们经历那照在耶稣基督面上之神的荣耀时，这照耀就将基督这神的像带到我们里面。我们乃是受这样一位基督所吸引。（新约总论第十册，二三五至二三七页。）

参读：新约总论，第三百一十七篇；哥林多后书生命读经，第十篇。

we have the index of Christ's face, He cannot be a treasure to us in reality... On the one hand, we can all declare that we are the earthen vessels and that Christ is the treasure within us. On the other hand, we need to see that it is only when we are living in the presence of Christ, looking at the index of His being, that we will sense that He is a treasure to us. In the whole universe there is nothing that is more precious than beholding the face of Jesus Christ. The more we live in His presence, the more we will sense His presence.

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

The Christ of glory as the excellent treasure is received by the believers through the illumination of the gospel of the glory of Christ... Christ is the most excellent One in the whole universe; there is nothing that is more excellent than He. Since we have Christ as the treasure, the most excellent One and the most lovely One, we do not love the world. It is not that we should not love the world but that the world is inferior to the treasure, the excellent and lovely Christ.

The illumination of the gospel of the glory of Christ, who is the image of God, has shined on us. The gospel of the glory of Christ in 4:4 corresponds with the knowledge of the glory of God in verse 6. We need to note that according to verse 6 the illumination of the knowledge of the glory of God is in the face of Jesus Christ. This indicates that the gospel preached by the apostle was not a doctrine, theology, or teaching; rather, it was a lovely person on whose face we can see the glory of God, the image of God. When we experience the glory of God shining in the face of Jesus Christ, this shining brings into us Christ as the image of God. We are attracted to such a Christ. (The Conclusion of the New Testament, pp. 3209-3210)

Further Reading: The Conclusion of the New Testament, msg. 317; Life-study of 2 Corinthians, msg. 10

第十七周■周四

晨兴喂养

罗九 21 “窑匠难道没有权柄，从同一团泥里，拿一块作成贵重的器皿，又拿一块作成卑贱的器皿么？”

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。”

林后四章四节说到“基督荣耀之福音的光照”。这里有四件事：基督、荣耀、福音和光照。六节接着说，“那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。”神照在我们心里，结果使我们认识那显在耶稣基督面上之神的荣耀，也就是光照我们，使我们认识基督荣耀的福音。…神照在宇宙中，产生了旧造。但祂照在我们心里，使我们成为新造，因这照耀将荣耀基督这奇妙的宝贝，带到我们这瓦器里面。（新约总论第十册，二二三页。）

信息选读

神照在我们心里，是为着光照我们，使我们能认识那显在基督面上的荣耀。那显在耶稣基督面上之神的荣耀，乃是荣耀的神借耶稣基督得着彰显；祂是神荣耀的光辉；（来一 3；）认识祂就是认识荣耀的神。…神照在我们心里，为叫我们光照别人，使他们认识神显在耶稣基督面上的荣耀，也就是认识那彰显神，表明神的基督。（约一 18。）

神在我们心里的照耀，乃是显在基督的面上。我们要经历神的照耀，就需要与基督有直接、个人、亲密的接触。…这就是为什么我们呼求主耶稣的名。

WEEK 17 — DAY 4

Morning Nourishment

Rom. 9:21 Or does not the potter have authority over the clay to make out of the same lump one vessel unto honor and another unto dishonor?

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.

Second Corinthians 4:4, speaking of “the illumination of the gospel of the glory of Christ,” refers to four matters: illumination, gospel, glory, and Christ. Verse 6 goes on to say, “The God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.” God’s shining in our hearts results in the illumination of the knowledge of the glory of God in the face of Jesus Christ, that is, in the enlightenment that causes us to know the glory of the gospel of Christ...God’s shining in the universe produced the old creation. His shining in our hearts has made us a new creation, because this shining brings into us, earthen vessels, the marvelous treasure of the Christ of glory. (The Conclusion of the New Testament, pp. 3207-3208)

Today's Reading

The shining of God in our hearts is to illumine us that we may know the glory in Christ’s face. The glory of God manifested in the face of Jesus Christ is the God of glory expressed through Jesus Christ, who is the effulgence of the glory of God (Heb. 1:3); to know Him is to know the God of glory... God shines in our hearts that we may shine on others so that they may have the knowledge of the glory of God in the face of Jesus Christ, that is, the knowledge of Christ, who expresses and declares God (John 1:18).

God’s shining in our hearts is in the face of Christ. In order to experience God’s shining, we need to have direct, personal, and intimate contact with Christ...This is the reason we call upon the name of the Lord Jesus. By

我们借着呼求主，就被带进与祂面对面的接触里，经历神照在我们心里。唯独我们与主有这样直接、切身、并亲密的接触时，我们才有内里的照耀。每当我们亲切、亲密地呼求主，我们就在祂的面前，而神也照耀在我们的心里。这样，我们就把所接受的再照耀出来，使基督福音的荣耀得以照耀。

我们的传福音该非常光照人。这就是说，在我们传讲时，神就照在那些和我们说话的人心里。我们也要帮助他们呼求主耶稣的名，使他们被带到基督面前，与祂有切身的接触，并经历神照耀在他们的心里。这样的传讲不仅仅是陈明某些事实，乃是陈明一种荣耀。那些接受荣耀福音的人，要得着基督作为分赐到他们里面的宝贝。这样，他们就会和我们一样，成为盛装这宝贝的瓦器。（新约总论第十册，二三三至二三五页。）

神达成祂目的的手续，第一步是创造人作器皿，以盛装祂自己作生命。…你晓得你身为一个人，乃是器皿么？器皿就像瓶子，或是杯子。今天，当我与主交通的时候，我很喜乐，因为我是个器皿。我对自己说，“人哪，你正像个瓶子，你的口就像瓶口。瓶子的目的是要装东西，不是要装你自己。你这个器皿是设计来盛装神的。”

这不是我的观念。这观念开始是在创世记里提到的，然后又为保罗所强调。保罗在罗马九章（似乎）说，“你是谁，竟向神顶嘴？难道你不知道你是泥土？窑匠有主宰的权柄用泥土作成各样的器皿。”二十一和二十三节启示，神创造人是要人作器皿。我们是器皿，以盛装神作生命。（创世记生命读经，一五一至一五二页。）

参读：创世记生命读经，第十篇；长老训练第六册，保罗书信中真理的要点，第四章。

calling on the Lord we are brought into face-to-face contact with Him and experience God's shining in our heart. Only when we have such direct, personal, and intimate contact with the Lord do we have the inner shining. Whenever we call on the Lord in a dear, intimate way, we are before His face, and the shining of God is in our heart. Then we may shine out what we have received for the shining of the glory of the gospel of Christ.

We need to preach the gospel in a very illuminating way. This means that while we are preaching, God shines into the hearts of those to whom we are speaking. We also need to help them to call on the name of the Lord Jesus in order that they would be brought to the face of Christ, have personal contact with Him, and experience God's shining in their hearts. To preach in this way is to present not merely a gospel of certain facts but a gospel of glory. Those who receive the gospel of glory will have Christ as the precious treasure dispensed into them. Then, like us, they will be earthen vessels containing this treasure. (The Conclusion of the New Testament, pp. 3208-3209)

The first step of God's procedure in fulfilling His purpose was to create man as a vessel to contain Himself as life...Do you realize that as a human being you are a vessel? A vessel is like a bottle or a cup. Today, while I was with the Lord, I was rejoicing because I am a vessel. I said to myself, "Man, you are exactly like a bottle. Your mouth resembles the mouth of a bottle. The purpose of a bottle is to contain something, not to contain yourself. You are a vessel designed to contain God."

This is not my concept. It was presented initially in Genesis and then stated emphatically by Paul in Romans 9 when he said, "Who are you, trying to argue with God? Don't you realize that you are clay? The potter has sovereign authority to mold the clay into vessels." Romans 9:21 and 23 reveal that God created man as a vessel. We are vessels to contain God as life. (Life-study of Genesis, p. 121)

Further Reading: Life-study of Genesis, msg. 10; CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of the Truth in Paul's Epistles," ch. 4

第十七周■周五

晨兴喂养

罗九 23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着…”。

神在创造人以后，就把人放在生命树跟前。这生命树好作食物。在约翰六章，主耶稣说祂是可吃的，祂是生命的粮。（35。）所以，我们都能吃祂。此外，我们吃什么就装什么，因为所吃的东西进到我们这人里面。…我们所吃的不仅装在我们里面，还消化吸收成为我们的成分，甚至变成我们。所以营养学家说，“你吃什么，就是什么。”我们不仅是盛装的器皿，也是吃的器皿，消化我们所吃之物的器皿。神切望我们吃祂。如果我们告诉神，我们要吃祂，祂会很欢喜。我们是吃祂、消化吸收祂的器皿。最终神要成为我们。赞美主！我们是被造的器皿，来盛装神作生命。

罗马九章二十一、二十三节说，我们是贵重的器皿，是蒙怜悯、早预备得荣耀的器皿。这是我们的分。…有一天我要满了荣耀，且要在荣耀里彰显荣耀的神。我们都是蒙怜悯、早预备得荣耀的器皿。（创世记生命读经，一五二页。）

信息选读

新约启示我们，神要一个爱祂、把自己向祂敞开的器皿。…你必须领悟，如果你爱召会，却不把自己完全敞开，你就仍然喜爱为主作些什么。这是出于堕落的性情，这就是天然的生命带着堕落的性情。正当的光景乃是：我不需要作什么，但我需要爱主

WEEK 17 — DAY 5

Morning Nourishment

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me...

After God created man, He put him in front of the tree of life. The tree of life was good for food. In John 6 the Lord Jesus said that He was edible, that He was the bread of life (v. 35). Therefore, we all can eat Him. Furthermore, we contain whatever we eat because it comes into our being...Whatever we eat is not only contained in us but is assimilated into our very element. It even becomes us. Therefore, dietitians say, “You are what you eat.” We are not only containing vessels; we are eating vessels, vessels that assimilate what we eat. God is desirous of being eaten by us. If we tell God that we want to eat Him, He will be very happy. We are His eating and assimilating vessels. Eventually, God will become us. Praise the Lord! We were made vessels to contain God as life.

Romans 9:21 and 23 tell us that we are vessels unto honor, vessels of mercy prepared unto glory. This is our portion...One day I will be filled with glory and I will be in glory to express the God of glory. We all are vessels of mercy prepared unto glory. (Life-study of Genesis, pp. 121-122)

Today's Reading

The New Testament shows us that God wants a vessel loving Him and keeping itself open to Him. You have to realize that if you love the church but do not open yourself up absolutely, you will still love to do something for the Lord. This is of the fallen nature. This is the natural life with the fallen nature. The proper situation is that I do not need to do anything, yet I need to love

爱到极点，一直向祂大大地敞开。…倘若你以此为秘诀，再去读保罗所写的书信，你就会看见这是他书信里真正的本质。

当你进到我所交通的经历里，你会跪下来敬拜主，说，“主，现在我晓得了，我必须爱你，必须尽力事奉你，我必须有一颗敞开的心，向着你是一个敞开的人。主啊，因着你的怜悯和说话，你不要我作什么。主啊，我在这里。”这真是美妙，这正是主今天所要的。…器皿只能盛装东西，灯台只能为着添油把自己敞开。…灯台什么也不作，只是把自己敞开，接受油并照耀。它接受了加添的油，就有所彰显，发出光来。事实上，灯台就是真正盛装油的器皿。

你爱主，你保守自己一直向祂敞开，然而你不作什么，祂要作成一切。这不但是可能的，也是主所要求的。主要求你停下你的作为，但祂不要你打盹或漠不关心；祂要你非常儆醒。要爱祂，把自己一直向祂敞开，天天告诉祂说，“主，我爱你。主，我在这里向你敞开。主，怜悯我，因着你的恩典，我不喜欢我的全人有哪一部分向你是关闭的，我喜欢完完全全地向你敞开。”

如果你真进到圣经里面，就会看见所启示的基本路线乃是这样：你是神所创造的器皿。作为一个满了生命的器皿，你必须运用你的情感来爱祂，要全心爱主你的神。（太二二 37。）你是一个器皿，不需要作什么，但你必须敞开自己。我们都懂得自由意志的原则。如果你不爱祂，主不会强迫你来爱祂。如果你自己不敞开，主绝不会强迫你敞开。因此你必须运用你的自由意志来爱主，并使自己敞开。（李常受文集一九八〇年第一册，三二八至三三〇、三三三至三三四页。）

参读：成全训练，第二十二章。

the Lord to the uttermost, keeping myself wide open all the time to Him...If you take this as a key and read once again the Epistles written by Paul, you will see that this is the genuine substance in his Epistles.

When you enter into the experience of my fellowship, you will kneel down and worship the Lord. You would say, “Lord, now I know. I must love You. I must serve You to the uttermost. I must have an open heart with an open being to You. O Lord, by Your mercy and Your speaking, You do not want me to do anything. Lord, I am here.” This would be wonderful. This is what the Lord wants today...A vessel can only contain something, and the lampstand can only keep itself open for the refilling of the oil...The lampstand does not do anything. It just opens itself to receive the oil and to shine. It receives the filling oil, and then it expresses something; it shines. Actually, a lampstand is a real vessel containing oil.

You love the Lord, and you keep yourself open to Him all the time. Yet you would not do anything, but He would do everything. Not only is this possible, but this is also required by the Lord. The Lord requires you to stop your doing. But He does not want you to be sleepy or indifferent; He wants you to be very alert. Love Him and keep yourself open to Him. Tell Him every day, “Lord, I love You. Lord, I am here open to You. Lord, have mercy upon me, and by Your grace I do not like to have any part of my being closed to You. I like to keep myself entirely and thoroughly open to You.”

If you really get into the Bible to see what is revealed as an underlying line, it is this: you are a vessel created by God. As a vessel full of life, you need to exercise your emotion to love Him. Love the Lord your God with all your heart (Matt. 22:37). As a vessel, you do not need to do anything, but you need to keep yourself open. We all know the principle of the free will. If you do not love Him, the Lord would not force you to love Him. If you do not keep yourself open, the Lord would never force you to keep yourself open. So you must exercise your free will to love the Lord and to keep yourself open. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 243-244, 246-247)

Further Reading: CWWL, 1980, vol. 1, “Perfecting Training,” ch. 22

第十七周■周六

晨兴喂养

林前十五 45 “经上也是这样记着：‘首先的人亚当成了活的魂；’末后的亚当成了赐生命的灵。”

弗三 19 “并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。”

我们是瓦器，这事实证明这超越的能力是属于神，不是出于我们。我们在自己里面，不过是瓦器，罪恶、堕落又卑下。因此，我们本身没有显扬真理和照耀福音之荣耀的能力。…尽管我们是没有价值的瓦器，神却已将这宝贝照在我们里面。现今这宝贝已成了能力的源头，加力给我们，使我们能照耀神的荣耀并显扬真理。（新约总论第十册，二三七页。）

信息选读

我们需要看见，基督这奇妙的宝贝在瓦器里，是从里面加力并加强我们。祂借着分赐，不断地以超越的能力供应我们，因而将我们这没有价值又脆弱的器皿，构成为新约的众执事。（林后三 6。）我们信徒有基督这活的、活跃的宝贝，在我们里面运行。…这宝贝是能力，是力量的源头，叫使徒们的行事为人能如此照耀福音，显扬真理。

我们是盛装荣耀之基督这超越宝贝的瓦器。这些器皿就像今日的照相机，让基督这对象借着神的照耀，照进里面。…我们外在来说是瓦器，内在来说却有无价之宝，就是基督这经过过程之三一神的具体化身，作为包罗万有赐生命的灵。这宝贝有能力，

WEEK 17 — DAY 6

Morning Nourishment

1 Cor. 15:45 So also it is written, “The first man, Adam, became a living soul”; the last Adam became a life-giving Spirit.

Eph. 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.

The fact that we are earthen vessels proves that the excellency of the power is of God and not out of us. In ourselves we are nothing more than earthen vessels; we are sinful, fallen, and low. As such, we do not have the power to manifest the truth and shine forth the glory of the gospel...Although we are worthless earthen vessels, God has shined this precious treasure into us. Now this treasure becomes the source of the power energizing us and enabling us to shine forth God's glory and to manifest the truth. (The Conclusion of the New Testament, p. 3211)

Today's Reading

We need to see that Christ as the marvelous treasure in earthen vessels empowers and energizes us from within. He supplies us continually with the excelling power through His dispensing, thereby constituting us, the worthless and weak vessels, as ministers of a new covenant (2 Cor. 3:6). As believers, we have Christ operating within us as a living and active treasure... This treasure is the power, the source of strength, for the apostles to behave themselves in such a way as to shine the gospel and manifest the truth.

We are the earthen vessels to contain the Christ of glory as the excellent treasure. These vessels are like today's camera, into which Christ the figure enters through the flash of God's shining...Outwardly we are earthen vessels, but inwardly we have a priceless treasure—Christ as the embodiment of the processed Triune God to be the all-inclusive life-giving Spirit. This treasure

这能力是超越的。在我们里面作赐生命之灵的基督，乃是照耀并工作的一位。

我们里面有基督作超绝的宝贝；我们外面有基督作神的像，就是三一神的具体化身和彰显。…基督是神荣耀的光辉；也就是说，祂是神的像的彰显。（来一3。）当我们相信主耶稣时，我们所接受的不只是一位救赎主，更是宇宙中最宝贵、最超绝的一位。…现今基督这位三一神的具体化身和彰显，乃是在我们里面。基督在我们里面是超绝的宝贝，在我们外面是神的像，神的彰显。我们需要天天经历并享受基督在里面作宝贝，在外面作神的像。（新约总论第十册，二二七至二二八页。）

恩典就是那活在使徒里面，作他们生命和生命供应的基督，叫他们过钉十字架的生活，好显明复活的生命，使他们能完成他们为着神新约的职事。使徒们一直经历杀死，生命就不断分赐到别人里面，好叫恩典借着更多的人而增多；结果使感谢洋溢。保罗不在意苦难，因为知道他如果被杀死，生命就会分赐给许多人，这生命要成为他们的恩典。…这是使徒们所过的生活，就是钉十字架的生活，借着瓦器里宝贝的超越能力，彰显复活的生命。

新约的众执事连同他们的职事，乃是里面装有奇妙至宝的瓦器。他们的职事全在那灵里，是又真又活的，是我们可以感觉、享受、体会并经历的。…这就是新约的见证，也是神在我们中间想要得着的。…我们必须过这种生活，也必须在有这职事的召会里。不仅如此，我们必须把这个供应给人，主要还不是借着我们所作的，乃是借着我们所是的，以及我们的生活方式。这就是新约的众执事同他们的职事。众执事与那职事实际上乃是一。（哥林多后书生命读经，一〇七、三一六至三一七页。）

参读：这人将来如何，第四章。

has a power, and this power is excellent. Christ as the life-giving Spirit in us is the One who shines and works.

Within us, we have Christ as an excellent treasure; outside us, we bear Christ as the image of God, the embodiment and expression of the Triune God...Christ is the effulgence of God's glory [Heb. 1:3]; that is, He is the expression of the image of God. When we believed in the Lord Jesus, we received more than simply a Redeemer; we received the most excellent One, the highest excellence, in the universe...Now Christ, the embodiment and expression of the Triune God, is in us. Within us, Christ is the excellent treasure; outside us, He is the image, the expression, of God. Daily we need to experience and enjoy Christ as the treasure within and the image of God without. (The Conclusion of the New Testament, pp. 3211-3212)

Grace...is the very Christ, who lived in the apostles as their life and life supply for them to live a crucified life for the manifestation of the resurrection life that they might carry out their ministry for God's new covenant. As the apostles were under the killing, life was being imparted to others, and grace was abounding through the greater number. As a result, much thanksgiving would also abound. Paul did not care for the sufferings, because he realized that his being killed imparted life to many and that this life became grace to them...This was the life lived by the apostles, a crucified life for the manifestation of resurrection life by the excellency of the power of the hidden treasure in the earthen vessel.

The new covenant ministers with their ministry are earthen vessels containing a marvelous treasure. Their ministry is altogether something in the Spirit, something that is real and living. It is something we can sense, enjoy, realize, and experience...This is the New Testament testimony, and it is what God wants among us...We must live this kind of life and be in a church that has this ministry. Furthermore, we must minister this to others not mainly by what we do but primarily by what we are and by the way we live. This is the ministers with their ministry of the new covenant. Truly, the ministers and the ministry are one. (Life-study of 2 Corinthians, pp. 93-94, 264-265)

Further Reading: CWWN, vol. 40, ch. 4

第五周诗歌

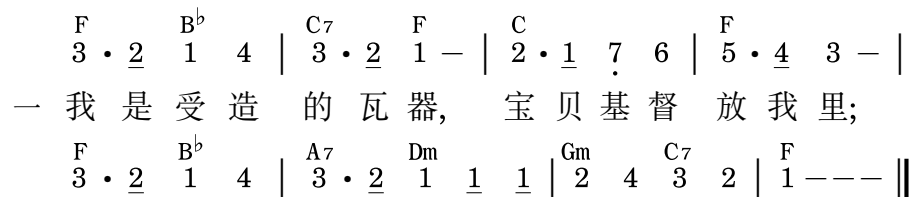
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经历基督 — 盛着祂

7 7 7 7 (英 548)

F 大调

4/4



我须作祂的器皿，祂作内容来藏隐。

二 照祂形像我被造， 适合基督来住着；
神使器皿的形状， 与其内容能相象。

三 祂今居留在我灵， 用祂大能来支撑；
我得与祂成一灵， 受祂实际的供应。

四 天天居衷在感动， 时时调和相交通；
所有脚步祂保守， 每一部分祂浸透。

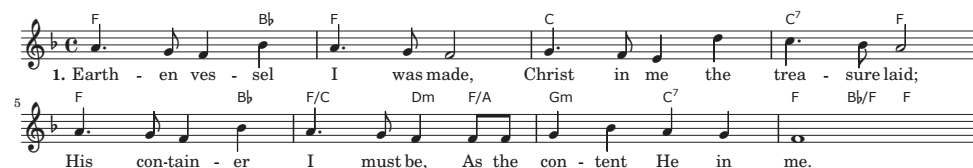
五 让祂由衷得表现， 使祂在我被人见；
我须透明又透亮， 祂可借我得显彰。

六 变化乃是我所需， 全人破碎无所余；
泥土得改原形状， 变成宝贝的模样。

WEEK 5 — HYMN

Earthen vessel I was made Experience of Christ — Containing Him

548



2. In His image I was made,
Fit that Christ should all pervade;
Thus the vessel God did form
With the content uniform.

3. In my spirit He remains,
With His power He sustains;
As the Spirit one with me,
He is my reality.

4. Moving in me day by day,
Mingling with me all the way,
All my steps He regulates,
Every part He saturates.

5. Him expressing from within,
Making Him to others seen,
I transparent have to be
That He may be shown thru me.

6. Transformation is my need,
To be broken more indeed,
That the clay may change in form,
To the treasure to conform.

申言稿：_____

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There are no vertical margin lines, text, or other markings on the page.

Composition for prophecy with main point and sub-points:

[illegible]