

第一周

按照时代的异象生活并工作 而转移时代

诗歌：546

读经：结十四 14, 20, 创六 8, 太二四 37 ~ 39,
但二 34 ~ 35, 伯四二 5 ~ 6

结 14:14 其中虽有挪亚、但以理、约伯这三人，他们只能因他们的义救自己的性命，这是主耶和華说的。
结 14:20 虽有挪亚、但以理、约伯在其中，主耶和華说，我指着我的生存起誓，他们连儿女都不能救，只能因他们的义救自己的性命。
创 6:8 但挪亚在耶和華眼前蒙恩。
太 24:37 挪亚的日子怎样，人子来临也要怎样。
太 24:38 因为就如在洪水以前的那些日子，人又吃又喝，又娶又嫁，直到挪亚进方舟的那日，
太 24:39 并不知道审判要来，直到洪水来了，把他们全都冲去；人子来临也要这样。
但 2:34 你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。
但 2:35 于是铁、泥、铜、银、金，都一同砸得粉碎，成如夏天禾场上的糠秕，被风吹散，无处可寻。打碎这像的石头，变成一座大山，充满全地。
伯 42:5 我从前风闻有你，现在亲眼看见你。
伯 42:6 因此我厌恶自己，在尘土和炉灰中懊悔。

【周一】

壹 挪亚、但以理和约伯是榜样，启示我们如何能在生命线上过得胜的生活，以成就神的经纶；这是按照时代的异象生活并工作而转移时代——结十四 14, 20, 创二 9, 启二 7,

Week One

Living and Working according to the Vision of the Age to Change the Age

Hymns: E750

Scripture Reading: Ezek. 14:14, 20; Gen. 6:8; Matt. 24:37-39; Dan. 2:34-35; Job 42:5-6

Ezek. 14:14 Though these three men, Noah, Daniel, and Job, were in the midst of it, they would deliver only their own souls by their righteousness, declares the Lord Jehovah.
Ezek. 14:20 Though Noah, Daniel, and Job were in the midst of it, as I live, declares the Lord Jehovah, they could not deliver even a son or daughter; they would deliver only their own souls by their righteousness.
Gen. 6:8 But Noah found favor in the sight of Jehovah.
Matt. 24:37 For just as the days of Noah were, so will the coming of the Son of Man be.
Matt. 24:38 For as they were in those days before the flood, eating and drinking, marrying and giving in marriage, until the day in which Noah entered into the ark,
Matt. 24:39 And they did not know that judgment was coming until the flood came and took all away, so also will the coming of the Son of Man be.
Dan. 2:34 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them.
Dan. 2:35 Then the iron, the clay, the bronze, the silver, and the gold were crushed all at once, and they became like chaff from the summer threshing floors; and the wind carried them away so that no trace of them was found. And the stone that struck the image became a great mountain and filled the whole earth.
Job 42:5 I had heard of You by the hearing of the ear, / But now my eye has seen You;
Job 42:6 Therefore I abhor myself, and I repent / In dust and ashes.

§ Day 1

I. Noah, Daniel, and Job are patterns revealing how we can live an overcoming life on the line of life to fulfill the economy of God; this is to live and work according to the vision of the age to change the age—Ezek. 14:14, 20; Gen. 2:9; Rev. 2:7;

二二 1～2, 太二四 37～39, 45～51, 但二 34～35, 徒二六 19, 提后四 8。

贰 挪亚、但以理和约伯的生活, 启示三一神将祂自己分赐、作到祂所拣选并救赎的人里面, 以成就祂永远的经纶; 全本圣经是按照这管制原则写成的: 三一神将祂自己分赐到我们里面, 使我们经历、享受并彰显祂, 以成就祂神圣的经纶——参提前一 3～4, 弗三 2, 彼前四 10, 诗三六 8～9, 林后十三 14, 弗三 16～19:

一 在挪亚身上我们看见父神在守祂永远之约上的信实; 这约(由虹所表征)乃是祂永远的经纶, 要将包罗万有的基督作为公义、圣别和荣耀分赐到祂所拣选的人里面, 使他们成为基督一切所是的智慧展示——创三 24, 九 8～17, 结一 26～28, 三六 22～38, 太二六 28, 来八 8～12, 林前一 9, 24～30, 二 9～10, 弗二 10, 五 25～27, 启四 3, 二一 18～20。

【周二】

二 在但以理身上我们看见子基督是神行动的中心与普及, 以及神永远经纶的目标, 乃是要得着团体的基督, 就是基督连同祂的得胜者, 作为砸人的石头, 作祂时代的凭借, 以结束这世代, 而成为一座大山, 充满全地, 使全地成为神的国——但二 31～45, 七 13～14, 十 4～9, 珥三 11, 启十二 1～2, 5, 11, 十九 7～21。

三 在约伯身上我们看见灵神借着圣灵的更新, 带领爱祂的人经过变化的过程, 使他们看见神而得着

22:1-2; Matt. 24:37-39, 45-51; Dan. 2:34-35; Acts 26:19; 2 Tim. 4:8.

II. The lives of Noah, Daniel, and Job reveal the Triune God dispensing Himself, working Himself, into His chosen and redeemed people to fulfill His eternal economy; the entire Bible was written according to the governing principle of the Triune God dispensing Himself into us for us to experience Him, enjoy Him, and express Him for the fulfillment of His divine economy—cf. 1 Tim. 1:3-4; Eph. 3:2; 1 Pet. 4:10; Psalms 36:8-9; 2 Cor. 13:14; Eph. 3:16-19:

A. With Noah we see God the Father in His faithfulness to keep His eternal covenant (signified by the rainbow), which is His eternal economy to dispense the all-inclusive Christ into His chosen people as righteousness, holiness, and glory to make them the wise exhibition of all that Christ is—Gen. 3:24; 9:8-17; Ezek. 1:26-28; 36:22-38; Matt. 26:28; Heb. 8:8-12; 1 Cor. 1:9, 24-30; 2:9-10; Eph. 2:10; 5:25-27; Rev. 4:3; 21:18-20.

§ Day 2

B. With Daniel we see that Christ the Son is the centrality and universality of God's move and that the goal of God's eternal economy is to have the corporate Christ, Christ with His overcomers, as the crushing stone to be His dispensational instrument to end this age and become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:31-45; 7:13-14; 10:4-9; Joel 3:11; Rev. 12:1-2, 5, 11; 19:7-21.

C. With Job we see God the Spirit bringing His lovers through the process of transformation by the renewing of the Holy Spirit in their seeing God

神，并被神变化，好实行神心头所要的，在生命、性情和显出上（但不在神格上）成为神，使神得着团体的彰显，得着荣耀——伯十 13，四二 5～6，弗三 9，太五 8，林后三 16～18，多三 5，林前十 31，弗三 20～21，启二一 10～11。

【周三】

叁 “但挪亚在耶和华眼前蒙恩”——创六 8：

一 挪亚的生活和工作启示恩典能为堕落的人作多少事；恩典就是奇妙的基督作我们的担负者，在我们里面为我们作每一件事，为着给我们享受——1～14 节，太二四 37～39，林后十二 7～9：

- 1 肉体是魔鬼的同在，而恩典是神的同在；我们要面对撒但的同在，就需要神的同在——创六 3，8，罗七 17～21，来四 16，林前十五 10。
- 2 恩典的结果是义；凭着恩典的大能，恩典的力量，和恩典的生命，我们能与神，与彼此，甚至与我们自己是对的——罗五 17，21，彼后二 5。

二 挪亚与神同行，建造方舟，以完成神圣的经纶——创六 8～22，来十一 7，彼前三 20～21，太十六 18：

- 1 圣经里神的头一个建造乃是挪亚的方舟，表征基督是神和人的建造；神的建造乃是一个神人——约一 14，二 19，林前三 9，16～17，后二一 2，22，弗二 22，诗二七 4。
- 2 方舟的建造预表以基督丰富的元素为建造的材料，建造团体的基督，就是召会作为基督的身体——太十六 18，林前三 9～12 上，弗三 8～10，四 12。

【周四】

to gain God and be transformed by God to carry out what is in the heart of God by becoming God in life, in nature, and in appearance but not in the Godhead for the corporate expression of God, the glory of God—Job 10:13; 42:5-6; Eph. 3:9; Matt. 5:8; 2 Cor. 3:16-18; Titus 3:5; 1 Cor. 10:31; Eph. 3:20-21; Rev. 21:10-11.

§ Day 3

III. "But Noah found grace in the sight of Jehovah"—Gen. 6:8:

A. Noah's life and work reveal how much grace can do for fallen people; grace is the wonderful Christ as our burden bearer, doing everything in us on our behalf for our enjoyment—vv. 1-14; Matt. 24:37-39; 2 Cor. 12:7-9:

1. The flesh is the presence of the devil, and grace is the presence of God; in order for us to face the presence of Satan, we need the presence of God—Gen. 6:3, 8; Rom. 7:17-21; Heb. 4:16; 1 Cor. 15:10.
2. The issue of grace is righteousness; by the power of grace, the strength of grace, and the life of grace, we can be right with God, with one another, and even with ourselves—Rom. 5:17, 21; 2 Pet. 2:5.

B. Noah walked with God and built the ark for the carrying out of the divine economy—Gen. 6:8-22; Heb. 11:7; 1 Pet. 3:20-21; Matt. 16:18:

1. The first building of God in the Scriptures is Noah's ark, signifying Christ as the building of God and man; God's building is a God-man—John 1:14; 2:19; 1 Cor. 3:9, 16-17; Rev. 21:2, 22; Eph. 2:22; Psalms 27:4.
2. The building of the ark typifies the building of the corporate Christ, the church as the Body of Christ, with the element of Christ's riches as the building material—Matt. 16:18; 1 Cor. 3:9-12a; Eph. 3:8-10; 4:12.

§ Day 4

- 3 方舟的三层表征我们经历中的三一神；那灵由下层所表征，把我们带到子，（彼前一2，约十六8，13～15，）子又带我们有更高的经历而达到父。（十四6，弗二18，约壹一5，四8。）
- 4 方舟的第三层只有一个向着天的窗，表征在召会，就是神的建造里，借着一个新约的职事只有一个启示和一个异象——创六16，徒二六19，箴二九18上，提前一3～4，林后三6～9，四1。

【周五】

肆 但以理书给我们看见，我们必须赎回光阴，享受基督作神无上的宝贝，使我们被祂构成，成为宝贵的人，甚至是宝贵本身，作祂自己的珍宝——但九23，十11，19，彼前二7，出十九4～6：

一 超越的基督在祂无上的宝贵里向但以理显现为一个人，供他珍赏，叫他得着安慰、鼓励、盼望和坚定——但十4～9：

- 1 基督在人性里显现为祭司（由细麻衣袍所表征），照顾祂被掳的选民——5节上，出二八31～35。
- 2 基督在神性里显现为君王（由精金带所表征），为要掌管万民——但十5下。
- 3 基督在祂的宝贵和尊荣里显现（由祂身体如水苍玉所表征），供祂的子民珍赏；“水苍玉”原文可指一种蓝绿色或黄色的宝石，表征基督在祂的具体化身里是神圣的（黄色），满了生命（绿色），并且是属天的（蓝色）——6节上。
- 4 基督也在祂的光明里显现，为要光照人（由祂的

3. The three stories of the ark signify the Triune God according to our experience of Him; the Spirit, signified by the lower story, brings us to the Son (1 Pet. 1:2; John 16:8, 13-15), and the Son brings us higher in our experience to the Father (14:6; Eph. 2:18; 1 John 1:5; 4:8).
4. On the third story of the ark there was only one window, toward the heavens, signifying that in the church, God's building, there is only one revelation and one vision through the one New Testament ministry—Gen. 6:16; Acts 26:19; Prov. 29:18a; 1 Tim. 1:3-4; 2 Cor. 3:6-9; 4:1.

§ Day 5

IV. Daniel shows us that we must redeem the time to enjoy Christ as the supreme preciousness of God for us to be constituted with Him to be men of preciousness, even preciousness itself, as His personal treasure—Dan. 9:23; 10:11, 19; 1 Pet. 2:7; Exo. 19:4-6:

A. The excellent Christ appeared to Daniel in His supreme preciousness as a man for his appreciation, consolation, encouragement, expectation, and stabilization—Dan. 10:4-9:

1. Christ appeared as a Priest in His humanity, signified by the linen robe, to care for His chosen people in their captivity—v. 5a; Exo. 28:31-35.
2. Christ appeared in His kingship in His divinity, signified by the girdle of gold, for ruling over all the peoples—Dan. 10:5b.
3. For His people's appreciation, Christ appeared in His preciousness and dignity, as signified by His body being like beryl; the Hebrew word for beryl could refer to a bluish-green or yellow precious stone, signifying that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue)—v. 6a.
4. Christ also appeared in His brightness for shining over the people, as

面貌如闪电所表征），并在祂光照的眼光里显现，为要搜寻并审判（由祂眼目如火把所表征）——6 节中。

5 基督在祂工作和行动的闪耀里显现（由祂的手和脚如闪耀发亮的铜所表征）——6 节下。

6 基督在祂刚强的说话里显现，为要审判人（由祂说话的声音如大众的声音所表征）——6 节末。

二 但以理得着这启示：整个世界局势都在天上之神的诸天掌权之下，好叫基督在万有中居首位，在凡事上居第一位——二 34～35，44～45，七 9～10，四 34～35，西 15，17～18，启 二 4～5。

【周六】

伍 “那时耶和华…回答约伯；”（伯三八 1；）“约伯回答耶和华；”（四二 1 上；）“耶和华就使约伯从苦境〔直译，掳掠〕转回”（10 上）：

一 约伯朋友的逻辑是按照善恶知识树的线，他们认为约伯受苦是神审判的事；然而，约伯的受苦乃是神的销毁，使神得着约伯，好使他更多得着神——九 15，十一 12，十三 4，腓三 8，12～13：

1 神在约伯身上的目的，是要拆毁那在自己的完全和正直里天然的约伯，使神能建立一个有神的性情和属性，得更新的约伯——伯一 1，多三 5。

2 神的目的是要将约伯引进对神更深的追求，使约伯领悟他人生所短缺的乃是神自己，使他追求神、得着神、并彰显神——西二 19。

3 神的目的是要得着一个在生命树线上的约伯，并使

signified by His face being like the appearance of lightning (v. 6b), and in His enlightening sight for searching and judging, as signified by His eyes being like torches of fire (v. 6c).

5. Christ appeared in the gleam of His work and move, as signified by His arms and His feet being like the gleam of polished bronze—v. 6d.

6. Christ appeared in His strong speaking for judging people, as signified by the sound of His words being like the sound of a multitude—v. 6e.

B. Daniel received the revelation that the entire world situation is under the rule of the heavens by the God of the heavens in order to give Christ the preeminence, the first place, in everything—2:34-35, 44-45; 7:9-10; 4:34-35; Col. 1:15, 17-18; Rev. 2:4-5.

§ Day 6

V. "Then Jehovah answered Job" (Job 38:1a); "then Job answered Jehovah" (42:1a); "and Jehovah turned the captivity of Job" (v. 10a):

A. The logic of Job's friends was according to the line of the tree of the knowledge of good and evil in their thinking that Job's sufferings were a matter of God's judgment; however, Job's sufferings were God's consuming that God might gain Job so that he might gain God more—9:15; 11:12; 13:4; Phil. 3:8, 12-13:

1. God's intention with Job was to tear down the natural Job in his perfection and uprightness that He might build up a renewed Job in God's nature and attributes—Job 1:1; Titus 3:5.

2. God's intention was to usher Job into a deeper seeking after God that Job might realize that what he was short of in his human life was God Himself and that he might pursue God, gain God, and express God—Col. 2:19.

3. God's intention was to have a Job in the line of the tree of life and to make Job

约伯成为属神的人——创二 9，提前六 11，提后三 17，弗三 14～21。

二 约伯记启示圣经六十六卷书只说到一件事：神在基督里借着那灵，要将祂自己分赐到我们里面，作我们的生命、性情和一切，使我们能活基督并彰显基督；这该是管制我们生活的原则——伯十 13，弗三 9，腓三 8～9，弗一 22～23，二 15，启二一 2。

三 在这原则里生活并工作的路，乃是借着操练我们的灵，凭那灵、以那灵、在那灵里、并借那灵而成为一切，并作一切——加五 25，罗八 4，腓三 3，启二 7，二二 17 上。

a man of God—Gen. 2:9; 1 Tim. 6:11; 2 Tim. 3:17; Eph. 3:14-21.

B. Job reveals that the Bible of sixty-six books is for only one thing: for God in Christ by the Spirit to dispense Himself into us to be our life, our nature, and our everything that we may live Christ and express Christ; this should be the principle that governs our life—Job 10:13; Eph. 3:9; Phil. 3:8-9; Eph. 1:22-23; 2:15; Rev. 21:2.

C. The way to live and work in this principle is to be and do everything by the Spirit, with the Spirit, in the Spirit, and through the Spirit by exercising our spirit—Gal. 5:25; Rom. 8:4; Phil. 3:3; Rev. 2:7; 22:17a.

第一周■周一

晨兴喂养

结十四 14 “其中虽有挪亚、但以理、约伯这三个人，他们只能因他们的义救自己的性命，这是主耶和华说的。”

诗三六 8～9 “他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。因为在你那里，有生命的源头；在你的光中，我们必得见光。”

正确的召会乃是家，在那里有基督的肥甘使人饱足，有那灵涌流成为神的乐河，并且能给人找着生命和光的源头。

我们能这样解释诗篇三十六篇八至九节，唯一的路是借着管治的异象——三一神将自己作到祂所拣选并救赎的人里面，成为他们的生命和生命的供应，以神圣的三一，就是父作源头，子作肥甘，灵作河流，来浸透他们的全人。

全本圣经都是照着这原则写的，就是三一神作到祂的赎民里面，作他们的享受、他们的饮料，以及生命和光的源头。应用这原则来解释新约的任何一段话，都是无穷无尽的（李常受文集一九八四年第二册，二九五至二九六页）。

信息选读

神所立在云中作约之记号的虹…（创九 12～17）…表征神的信实。…祂不能否定自己（提后二 13）。祂一旦说了话，就信守祂的话。祂自己就是信实。林前一章九节说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”约壹一章九节说，“我

WEEK 1 — DAY 1

Morning Nourishment

Ezek. 14:14 Though these three men, Noah, Daniel, and Job, were in the midst of it, they would deliver only their own souls by their righteousness, declares the Lord Jehovah.

Psa. 36:8-9 They are saturated with the fatness of Your house, and You cause them to drink of the river of Your pleasures. For with You is the fountain of life; in Your light we see light.

The proper church is a house where the fatness of Christ is saturating people, where the Spirit flows as the river of God's pleasures, and where the fountain of life and light can be found.

The only way we could interpret Psalm 36:8-9 in this way is by the governing vision—the Triune God is working Himself into His chosen and redeemed people to be their life and life supply, to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river.

The entire Bible was written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light. The application of this principle in interpreting any portion of the New Testament is endless. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," pp. 229-230)

Today's Reading

The rainbow that God set in the cloud as a sign of the covenant (Gen. 9:12-17)...signifies God's faithfulness...He cannot deny Himself (2 Tim. 2:13). Once He has spoken, He keeps His word. He Himself is faithfulness. First Corinthians 1:9 says, "God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord," and 1 John 1:9 says, "If

们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”神是信实的！

神对祂的话信实，祂的话就是遗命，就是约。约就是神的话。…每当乌云起来，你必须将神的信实呼求出来，那就是将虹呼求出来。每当你感觉软弱，你必须呼求神的信实说，“神啊，你是信实的。我软弱，但你必须照你的话使我刚强。”我们都活在约下，这约有神的信实作为确定的记号：洪水不再来临。这就是召会生活（创世记生命读经，五三三页）。

虹虽然有许多颜色，但只有红、黄、蓝三种主色。…这三色照耀相映，就成了一道虹。…蓝表征宝座。…公义是神宝座的根基（诗八九14）。这指明蓝色的宝座表征神的公义。火表征圣别、分开和销毁的火。这意思是说，这里的红色是指神的圣别。黄色表征在闪耀金银合金里神的荣耀。因此，这里有蓝、红、黄三色所表征神的公义、圣别和荣耀。

主耶稣来死在十字架上，满足了神公义、圣别和荣耀的要求，然后祂复活了，如今祂乃是我们的公义、圣别和救赎（林前一30）。祂如今也是我们的荣耀。我们在自己里面，欠缺了神的荣耀（罗三23），落在神公义的审判之下，也被神的圣别隔开。但如今我们这些信徒是在基督里。…因着我们在基督里，在神眼中我们看起来就是公义、圣别和荣耀。

我们必须这样经历基督，使别人在接触我们的时候，能感觉到公义、圣别和荣耀。…这样，我们就有虹的样子，让天使、鬼魔和撒但都能看见。…每处地方召会都该有这样一道虹的见证。…甚至新耶路撒冷也像一道虹。…（启二一19～20）（以西结书生命读经，一六六至一六七页）。

参读：长老训练第二册，第十三章。

we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.” God is faithful.

He is faithful to His word, and His word is the testament, the covenant. The covenant is simply God’s word...Whenever a cloud comes, you must call God’s faithfulness to come. That means that you call out the rainbow. Whenever you feel that you are weak, you must call for God’s faithfulness, saying, “O God, You are faithful. I am weak, but You must make me strong according to Your word.” We are all living under the covenant with God’s faithfulness as the sure sign that the flood will not come. This is the church life. (Life-study of Genesis, pp. 436-437)

In the rainbow there are several different colors, but the basic colors are only three—red, yellow, and blue...By their shining and refracting, these three colors combine to make a rainbow. Blue signifies the throne...The foundation of God’s throne is righteousness [Psa. 89:14]. This indicates that the blue throne signifies the righteousness of God. Fire signifies the sanctifying, separating, and consuming fire. This means that red here refers to God’s holiness. Yellow signifies God’s glory in the glowing electrum. Therefore, here we have God’s righteousness, holiness, and glory, signified by the colors blue, red, and yellow.

The Lord Jesus came, died on the cross to satisfy the requirements of God’s righteousness, holiness, and glory, and was resurrected, and He is now our righteousness, sanctification, and redemption (1 Cor. 1:30). He is also now our glory. In ourselves we are short of God’s glory (Rom. 3:23), we are under God’s righteous judgment, and we are kept away by God’s holiness. But now, as believers, we are in Christ...Because we are in Christ, in the sight of God we look like righteousness, holiness, and glory.

We need to experience Christ in such a way that when others contact us, they can sense righteousness, holiness, and glory...Then we will have the appearance of a rainbow, and the angels, the demons, and Satan will be able to see it...Every local church should bear the testimony of such a rainbow. Even the New Jerusalem has the appearance of a rainbow...(Rev. 21:19-20). (Life-study of Ezekiel, pp. 134-135)

Further Reading: CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” ch. 13

第一周■周二

晨兴喂养

但二 34 ~ 35 “你观看，见有一块非人手凿出来的石头，打在这像半铁半泥的脚上，把脚砸碎。…打碎这像的石头，变成一座大山，充满全地。”

伯四二 5 ~ 6 “我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”

（但以理二章三十一至四十五节的）大人像表征全人类历史中人类政权的集大成（31 ~ 33），从人类政权开始于示拿地的巴别（创十 6 ~ 12），就是巴比伦，即人像的头所表征的，到人类历史中人类政权终结于罗马帝国同其十王，即大人像的十个脚指头所表征的。

大人像的定命就是被一块非人手凿出来的石头，在其显出时砸碎（但二 34 ~ 35 上、44 下 ~ 45，七 13 ~ 14）。这块非人手凿出来的石头就是基督。…借着祂的钉十字架，祂被治死而被凿（徒二 23）；在祂的复活里，祂首先被凿成为房角石以建造召会，再成为砸人的石头以毁灭全部人类政权（24，太二一 42、44 下）（但以理书生命读经，一八、二〇页）。

信息选读

当基督这块非人手凿出来的石头显现时，祂就把大人像从脚趾到头，砸得粉碎。这就是说，祂要击打十王连同敌基督（启十九）。…同着基督的乃是由得胜者所组成，祂新娶的新妇；同着敌基督的乃是十王和他们的军队。这战争乃是地对抗天，人反对神的争战。基督要打败并毁灭敌基督和十王。

WEEK 1 — DAY 2

Morning Nourishment

Dan. 2:34-35 You were watching until a stone was cut out without hands, and it struck the image at its feet of iron and clay and crushed them...And the stone that struck the image became a great mountain and filled the whole earth.

Job 42:5-6 I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

This great image [in Daniel 2:31-45] signifies the aggregate of human government throughout human history (vv. 31-33), from the beginning of human government in Babel (Babylon) in the land of Shinar (Gen. 10:6-12), as signified by the head, to the termination of human government in human history in the Roman Empire with the ten kings, as signified by the ten toes.

The destiny of the great human image is to be crushed by a stone cut out without hands, at its appearing (Dan. 2:34-35a, 44b-45; 7:13-14). This stone cut out without hands is Christ. Through His crucifixion He was cut by being put to death (Acts 2:23), and in His resurrection He was cut out to be, first, the cornerstone for the building up of the church and the crushing stone to destroy the totality of human government (v. 24; Matt. 21:42, 44b). (Life-study of Daniel, pp. 14, 16)

Today's Reading

At His appearing as the stone cut out not by human hands, Christ will crush the great image from the toes to the head. This means that He will strike the ten kings with Antichrist [Rev. 19]...With Christ there will be His newly married bride, composed of the overcomers, and with Antichrist there will be the ten kings with their armies. This war will be a fighting of the earth against the heavens, of man against God. Christ will defeat and destroy Antichrist and the ten kings.

当基督这砸人的石头来临时，祂不是单独地来，乃是同着祂的新妇而来。…在祂的婚娶之后，祂要来到，同时要作砸人的石头，并作踹酒醉的那位（15，十四 19～20，赛六三 2～3）。敌基督要聚集大批邪恶、背叛的人围绕耶路撒冷，这就预备了“葡萄”，给基督来踹“酒醉”。…敌基督甚至夸称自己就是神（帖后二 4，但十一 36），并在美地和地中海中间，支搭帐幕给自己享受（45）。那时基督这块神所凿出来的石头要同着祂的新妇来临，击打人像的脚指头，把它从脚趾到头毁灭。这样，人类政权就被砸碎而了结。…大人像要被一座大山所顶替，这山表征神的国，要充满全地（二 35 下、44 上）。这就是说，基督来临砸碎人类政权的集大成以后，祂就带进神在地上永远的国（但以理书生命读经，二〇至二二页）。

“我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”（伯四二 5～6）这指明约伯在个人经历上（在他凭传统的虚空知识对神的认识之外）得着神，并厌恶自己。

看见神等于得着神（太五 8）。得着神就是在神的元素、生命和性情上接受神。至终，这使我们不仅与神合为一，更成为神的一部分。…我们看见神，使我们被神构成，但无分于祂的神格。

所有蒙神救赎、重生、圣别、变化、模成且荣化的人，都要见神的面（启二二 4）。看见神使我们变化（林后三 18），因为我们看见神时，就把祂的元素接受到我们里面。当我们接受神，就有新的元素进到我们里面，旧的元素也被排除了。这新陈代谢的过程就是变化。看见神就是被变化成为神荣耀的形像，使我们成为神的一部分，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂（约伯记生命读经，一八五至一八六页）。

参读：以西结书生命读经，第十二篇。

When Christ comes as the smiting stone, He will not come alone. Rather, He will come with His bride...After His wedding He will come both as the smiting stone and as the One who will tread the winepress (v. 15; 14:19-20; Isa. 63:2-3). Antichrist will gather a vast number of evil, rebellious human beings around Jerusalem, thus preparing the “grapes” to be trodden in the “winepress” by Christ...Antichrist will even go so far as to say that he is God (2 Thes. 2:4; Dan. 11:36), and for his enjoyment will set up his tent between the good land and the Mediterranean Sea (v. 45). Then Christ as the God-cut stone will come with His bride to strike the toes of the image, destroying it from the toes to the head. In this way, human government will be crushed and terminated. The great human image will be replaced with a great mountain, signifying the eternal kingdom of God, which will fill the whole earth (2:35b, 44a). This means that after Christ comes to crush the aggregate of human government, He will usher in the eternal kingdom of God on earth. (Life-study of Daniel, pp. 16-18)

“I had heard of You by the hearing of the ear,/But now my eye has seen You;/Therefore I abhor myself, and I repent/In dust and ashes” (Job 42:5-6). This indicates that Job gained God in his personal experience (in addition to knowing God in his vain knowledge by tradition) and that he abhorred himself.

Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God...We see God that we may be constituted with God, yet we do not have any share in the Godhead.

All of God’s redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God’s face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of Christ, the God-man. This makes us a part of God that we may express God in His life and represent Him in His authority. (Life-study of Job, pp. 151-152)

Further Reading: Life-study of Ezekiel, msg. 12

第一周■周三

晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

十一 7 “挪亚因着信，既蒙神指示他未见的事，就…预备了一只方舟，使他全家得救，借此就定了那世界的罪，并且承受了那照着信而得的义。”

创世记六章八节说，“但挪亚在耶和华眼前蒙恩。”（蒙恩，或作，得恩典。）

恩典乃是神自己被我们享受，以帮助我们对付肉体的情形。…若不是为着肉体，神也许不需要给我们这么多的恩典。…根据希伯来四章十六节，我们可以得恩典来应付我们随时需要。什么元素使我们需要恩典呢？主要的是肉体。…当我经过了人生的各种经历，我就认识我们是多在肉体里。…有一次我向主生气，对祂说，“主，你为什么不去除我的肉体？”后来祂给我看见，从某种意义上说，我需要肉体，因为肉体乃是逼我到施恩宝座前的因素。我对这肉体实在无计可施，我所能作的只有来到施恩的宝座前。虽然我们并不能作什么，但我们却有一个地方可去，就是施恩的宝座（创世记生命读经，四五五、四六一至四六二页）。

信息选读

肉体就是魔鬼的同在，而恩典乃是神的同在。为着对付撒但的同在，我们需要神的同在。…每一分钟，甚至你在祷告的时候，撒但就在你的肉体中。很多次我的祷告受了肉体的破坏。…这种肉体的破坏逼我们来到施恩的宝座前。…虽然撒但比我们大，

WEEK 1 — DAY 3

Morning Nourishment

Heb. 4:16 Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help.

11:7 By faith Noah, having been divinely instructed concerning things not yet seen..., prepared an ark for the salvation of his house, through which he condemned the world, and became heir of the righteousness which is according to faith.

Genesis 6:8 says, “But Noah found favor in the sight of Jehovah.” Favor can also be translated “grace.”

Grace is God Himself enjoyed by us and helping us to face the situation of the flesh...If it were not for the flesh, probably God would not have to give us so much grace...According to Hebrews 4:16, we may find grace for timely help. What element causes us to need grace? It is mainly the flesh...As I passed through all the human experiences, I came to realize how much we are in the flesh...Once, I got mad at the Lord and said to Him, “Lord, why don’t You take away my flesh?” Eventually, He showed me that, in a sense, I needed the flesh, for the flesh is the very factor that compels me to come to the throne of grace. I cannot do anything with this flesh. All I can do is go to the throne of grace. Although there is nothing that we can do, yet there is somewhere that we can go—the throne of grace. (Life-study of Genesis, pp. 372, 377)

Today’s Reading

The flesh is the very presence of the devil, and grace is the very presence of God. In order for us to face the presence of Satan, we need the presence of God...Every minute, even while you are praying, Satan is in your flesh. A good number of times my prayers have been frustrated by the flesh...This frustration of the flesh forces us to come to the throne of grace...Although

但神比撒但更大。…因撒但在这里与我们同在，我们需要神的同在。我们需要说，“主，你知道你的仇敌就在这里，你必须来和我站在一起抵挡他。”当神临到我们并与我们站在一起，那就是恩典（创世记生命读经，四六二至四六三页）。

就着神的创造而言，神自己并没有在祂的造物里面。…在神的创造里，祂是用祂的手作工，而不是用祂自己来作；但在祂的建造里，神是用祂自己为材料来作工。…神圣的建造乃是神自己与祂所造之人神圣的调和。…我们若仅仅是神创造的一部分，我们里面就没有神的成分；然而作为神建造的一部分，我们里面有神的一些成分。…神的建造是什么？乃是神自己与人性建造在一起。

圣经里第一个建造乃是挪亚的方舟（创六 14～16）。方舟乃是预表救赎主基督作我们的救主。在祂有救赎、拯救、救恩、安全和保护。那为什么方舟是一个建造？

基督这救赎主和救主乃是一个建造。基督不仅是神，更是神人；祂是与人建造在一起的神。…约翰一章一节说，太初有话，话就是神。然而，十四节说，话成了肉体。话就是神，将祂自己与人性调和；这就是一个建造。十四节说，当基督这神的话成了肉体时，祂支搭帐幕在我们中间。成为肉体的主是一个帐幕，是神圣材料与属人材料调在一起而有的建造。在基督里有神性和人性，祂的两种性情乃是两种材料调在一起，并建造成为一。基督这位救主，就是神成为肉体来作人，乃是神性与人性的建造、调和，是神与人的一个建造。

在我们得救之前，我们仅仅是创造而不是建造。…然而，现今我们得救了，神已经将祂自己与我们调和。祂已将神圣的性情与我们属人的性情调和，把我们作成一个人性的建造（李常受文集一九六三年第三册，二二七至二二八页）。

参读：神建造的概论，第一章。

Satan is greater than we are, God is greater than Satan...Since Satan is here with us, we need God to be present. We have to say, "Lord, You know that Your enemy is right here. You have to come and stand with me against him." When God comes to us and stands with us, that is grace. (Life-study of Genesis, p. 378)

With God's creation there is nothing of God Himself in His creatures... In God's creation He did a work with His hands, not with Himself, but in His building God works with Himself as the material...God's building is a divine mingling of God Himself with man as His creature. As merely a part of God's creation, we have nothing of God within us, but as a part of God's building, we have something of God within us...What is God building? It is the building of Himself with humanity.

The first building of God in the Scriptures is Noah's ark (Gen. 6:14-16). The ark is a type of Christ the Redeemer to be the Savior to us. With Him there is redemption, deliverance, salvation, safety, and refuge. Why then was the ark a building?

Christ the Redeemer and Savior is a building. Christ is not only God but a God-man; He is God built together with man...John 1:1 says that in the beginning was the Word, and the Word was God. However, verse 14 says that the Word became flesh. The Word as God mingled Himself with humanity. This was a building. Verse 14 says that when Christ as the Word of God was incarnated in the flesh, He tabernacled among us. The incarnated Lord is a tabernacle, a building of the divine material mingled together with the human material. In Christ is divinity and humanity. His two natures are the materials, which are mingled together and built up as one. Christ as the Savior, who is God incarnated as a man, is the building, the mingling, of divinity with humanity, a building of God with man.

Before we were saved, we were only a creation and not a building... However, now that we are saved, God has mingled Himself with us. He has mingled the divine nature with our human nature, making us a divine building. (CWWL, 1963, vol. 3, "The Building of God," pp. 172-173)

Further Reading: CWWL, 1963, vol. 3, "The Building of God," ch. 1

第一周■周四

晨兴喂养

创六 16 “方舟顶上要造一个透光处，…方舟的门要开在旁边；方舟要分上、中、下三层。”

弗二 18 “因为借着祂，我们两下在一位灵里，得以进到父面前。”

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

方舟有上、中、下三层（创六 16）。这三层表明方舟的高度。…方舟的三层表征我们必须达到的高度。…无疑的，方舟的三层表征三一神。对于神格的三一，我们常说父、子、灵。那么方舟的第一层是指神圣三一的哪一位？第二层是指哪一位很容易说，因为我们都知道子是在三者的中间。但第一层是指父神，还是灵神？在路加十五章我们看见三个比喻：牧人寻回迷羊，妇人找到失去的银币，父亲接纳回家的浪子。…按我们的经历，灵先临到我们，找到我们，把我们带到子前，并感动我们相信子。我们相信子之后，就呼喊：“父啊！”灵把我们带到子，子再把我们带到父。当我们来到父面前，我们就进到第三层（创世记生命读经，四九三至四九四页）。

信息选读

约翰福音是一卷说到子的书，约翰一书是一卷说到父的书。在子的书里有恩典，在父的书里有爱。爱高过恩典。在约翰福音中有真理，在约翰一书里有光。光高过真理。约翰福音是好的，把我们带到

WEEK 1 — DAY 4

Morning Nourishment

Gen. 6:16 You shall make an opening for light for the ark...; and you shall put the entrance of the ark in its side; you shall make it with lower, second, and third stories.

Eph. 2:18 For through Him we both have access in one Spirit unto the Father.

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

The ark was of three stories—the lower, the second, and the third (Gen. 6:16). The first, second, and third stories signify the height of the ark... The three stories of the ark signify the height that we all must attain... Undoubtedly, the three stories of the ark signify the Triune God. Concerning the Trinity of the Godhead, we always say, “the Father, the Son, and the Spirit.” Which person of the Trinity is the first story? It is easy to say who is the second, for we all know that the Son is in the middle. But is God the Father or God the Spirit the first story? In Luke 15 we find three parables: the shepherd recovering the lost sheep, the woman seeking and finding the lost coin, and the father receiving the returned prodigal... According to our experience, the Spirit first came to us, found us, brought us to the Son, and inspired us to believe in the Son. After we believed in the Son, we called, “O Father.” The Spirit brings us to the Son, and the Son brings us to the Father. When we come to the Father, we are in the third story. (Life-study of Genesis, p. 404)

Today's Reading

The Gospel of John is a book of the Son, and the first Epistle of John is a book of the Father. In the book of the Son, we have grace, but in the book of the Father, we have love. Love is higher than grace. In the Gospel of John we have the truth, but in the first Epistle of John we have the light. Light is higher than truth.

子面前。然而，约翰一书更好，把我们带到父面前。我们都必须从子往前到父。

方舟的第一层是属于灵。…我们到灵那里必须是为着认识子，基督。认识基督是不同的，是更高的。有一天我们还要进到父那一层去，那是最高、最大、最奥秘的。

假定我有一栋三层的楼房。你如果不是我特别的朋友，我只会让你进第一层。…你若是我的好朋友，我会让你上第二层。但除非你与我非常亲密，我绝不会带你到第三层去，把我的奥秘、秘密和宝藏给你看。

在方舟上有一扇朝天而开的窗（透光处）（创六16）。那是天窗。“透光处”原文与“正午”同字根。这意思是说，当你在窗下，你就是在正午。你是在阳光下，满了光。究竟你是在第一层，第二层，还是第三层，乃是从你所得光的程度得着证明。我曾见过许多热心的基督徒，他们可说相当火热，但他们并不太在光中。我也遇见过另外一些亲爱的圣徒，他们与人相处，就叫人觉得每一样东西都很清楚。我曾多次和倪弟兄在一起。无论何时人坐在他面前，一切的黑暗就消除了，每一样事情都清楚了。在他的面前就是在正午。你是在方舟的哪一层？…你的光越多，你的层次就越高；你的光越少，你就越低。

在方舟上只有一扇窗。今天人们对于不同的职事有许多争论，但我不在乎职事的数目。窗只有一个，光只有一个。使徒保罗告诉我们，必须弃绝与他所传讲、所教导不同的教训（加一6～9，罗十六17，提前一3）。在神的经纶和神的召会中只该有一扇窗。光不该从东、南、西、北各方来，只该从天上来。在神的建造中只有一扇窗，一个启示，一个异象。光是从上头来的（创世记生命读经，四九四至四九六页）。

参读：创世记生命读经，第二十八至三十、三十二篇。

The Gospel of John is good, for it brings us to the Son. The first Epistle of John, however, brings us to the Father. We all must go on from the Son to the Father.

The first story of the ark is of the Spirit...We all must go to the Spirit in order to know the Son, Christ. To know Christ is different; it is higher. Someday we will all reach the story of the Father. This is the highest, greatest, and most mysterious.

Suppose I have a residence of three stories. If you are not my special friend, I would only admit you into the first story...If you are my good friend, I would admit you into the second story. However, unless you are so intimately related to me, I would never bring you into the third story to show you some of my mysteries, secrets, and hidden treasures.

In the ark there was one opening toward the heavens (Gen. 6:16). That was a skylight. The Hebrew word for opening has the same root as the word for noon. This means that when you are under the opening, you are in the noontime. You are in the sunshine and are full of light. Whether you are in the first, second, or third story is proved by the degree of light that you have. I have seen a good number of fervent Christians. In a sense they were on fire, but they were not so much in the light. I have also met some other dear saints whose presence made everything clear. I had many good times with Brother Nee. Whenever a person sat down with him, all his darkness vanished, and everything became clear. In his presence it was noontime. What story are you in?...The more light you have, the higher you are, and the less light you have, the lower you are.

There was only one opening in the ark. Today people argue a great deal about different ministries. I do not care for the number of ministries. There is only one opening and only one light. The apostle Paul said that we must reject the teachings that are different from what he preached and taught (Gal. 1:6-9; Rom. 16:17; 1 Tim. 1:3). In God's economy and in God's church, there should be only one opening. The light should not come from the north, south, east, or west but from the sky. In the building of God, there is only one opening, one revelation, and one vision. The light comes from above. (Life-study of Genesis, pp. 405-406)

Further Reading: Life-study of Genesis, msgs. 28—30, 32

第一周■周五

晨兴喂养

但十5～7“举目观看，见有一人身穿细麻衣，腰束乌法精金带。祂身体如水苍玉，面貌如闪电，眼目如火把，手和脚如闪耀发亮的铜，说话的声音如大众的声音。这异象唯有我但以理一人看见…”

一个追求明白预言的人，必须与神有密切的关系。…亚伯拉罕是一个能够预先知道神行动的人，神曾说，“我所要作的事，岂可瞒着亚伯拉罕么？”（创十八17）因为他是神的朋友（雅二23）。但以理得见异象，记录预言，因为他是“大蒙眷爱”的人（但九23，十11、19）（真理课程四级卷一，八至九页）。

信息选读

超越的基督，就是神在地上行动的中心与普及，向但以理显现，供他珍赏，叫他得着安慰、鼓励、盼望和坚定。…神给但以理看见极大的困苦之前，先向他启示（但以理十章四至九节）所描述之超越的人。但以理可能不知道这人就是弥赛亚，但我相信但以理明白这一位就是主成为一个人。这人不仅是耶和華，更是耶和華成为人。

首先，超越的基督是在祂的祭司职任里显现，照顾祂所拣选的人（5上）。…祂向但以理显现时，不是穿着争战的军装，乃是穿着细麻衣，就是旧约祭司的衣服。在预表里，细麻表征人性。…在十章里，基督自己，神的中心与普及，乃是祭司，照顾被掳中的以色列人。祂在人性里作祭司，照顾神被掳的子民。

WEEK 1 — DAY 5

Morning Nourishment

Dan. 10:5-7 I lifted up my eyes and I looked, and there was a certain man, clothed in linen, whose loins were girded with the fine gold of Uphaz. His body also was like beryl, His face like the appearance of lightning, His eyes like torches of fire, His arms and His feet like the gleam of polished bronze, and the sound of His words like the sound of a multitude. And I, Daniel, alone saw the vision...

A person who pursues an understanding of prophecies must have an intimate relationship with God...Abraham was a person who foreknew the move of God. Because he was “the friend of God” (James 2:23), God said, “Shall I hide from Abraham what I am about to do?” (Gen. 18:17). Daniel saw visions and recorded prophecies, because he was a “man of preciousness” to God (Dan. 10:11, 19; 9:23). (Truth Lessons—Level Four, vol. 1, p. 11)

Today's Reading

The excellent Christ, the centrality and universality of God's move on the earth, appeared to Daniel for his appreciation, consolation, encouragement, expectation, and stabilization. Before showing Daniel the great distress, God revealed to him the excellent man described in Daniel 10:4-9. Daniel may not have known that this man was the Messiah, but I believe that Daniel understood that this One was the Lord as a man. That man was not only Jehovah but Jehovah becoming a man.

First, the excellent Christ appeared in His priesthood for taking care of His chosen people (v. 5a)...He appeared to Daniel not wearing armor for fighting but dressed in a linen robe, the Old Testament priestly garment. In typology, linen signifies humanity...At the time of Daniel 10, Christ Himself, God's centrality and universality, was a Priest taking care of the children of Israel in captivity. He is a Priest in His humanity taking care of God's captive people.

第二，基督向但以理显现，给他看见祂作王的身分（由精金带所表征），为要掌管万民（5下）。…腰带是为着加强。基督的作王身分…乃是由精金所表征。祂的祭司职任是属人的，祂的作王身分是神圣的。

不仅如此，基督乃是在祂的宝贵和尊荣里显现，供人珍赏；这是由祂的身体如水苍玉所表征（6上）。这…表征基督在祂的具体化身里是神圣的（黄色），满了生命（绿色），并且是属天的（蓝色）。

不仅如此，基督乃是在祂的光明里显现，为要光照人。祂的光明乃是由祂的面貌如闪电所表征（6中）。…基督光照的眼光，为要搜寻并审判，是由祂眼目如火把所表征（6中）。…基督也是在祂工作和行动的闪耀里显现，…由祂的手和脚如闪耀发亮的铜所表征（6下）。…在预表里，铜表征神的审判，使人明亮。…基督受神审判、试炼，而神的试炼和审判就使祂明亮如闪耀发亮的铜。这样一位基督一直受人试验，并试验人。

最后，基督在祂刚强的说话里向但以理显现，为要审判人。祂刚强的说话是由祂说话的声音如大众的声音所表征（6末）。…祂是宝贵、有价值、完整并完全的。作为人，祂是神行动的中心与普及，为着完成神的经纶。祂是非常宝贵、光明的一位，常在光照、照亮并试验人。作为祭司，祂在照顾我们；作为君王，祂在管理我们。祂是何等奇妙！

因为基督的异象是属灵的，不是物质的，所以只有但以理看见，那些倚靠自己物质眼光的人就看不见。要看见基督的异象，物质的眼光无效的。因此，在属世之人的眼中，耶稣仅仅是一个人；但我们在神的怜悯下，有属灵的眼光，就能看见基督是何等亲爱并宝贵。我们都需要看见但以理所看见的基督。愿我们都看见但以理十章超越之基督的异象（但以理书生命读经，一一〇至一一三页）。

参读：但以理书生命读经，第三、十二至十三、十五篇。

Second, Christ appeared to Daniel in His kingship (signified by the golden girdle) for ruling over all the peoples [v. 5b]...A girdle is for strengthening. Christ's kingship is signified...by gold. His priesthood is human, whereas His kingship is divine.

Furthermore, for His people's appreciation Christ appeared also in His preciousness and dignity as signified by His body being like beryl (v. 6a)... This signifies that Christ in His embodiment is divine (yellow), full of life (green), and heavenly (blue).

Furthermore, Christ appeared in His brightness for shining over the people. His brightness is signified by His face being like the appearance of lightning (v. 6b). Christ's enlightening sight for searching and judging is signified by His eyes being like torches of fire (v. 6c). Christ also appeared in the gleam of His work and move,...signified by His arms and feet being like...bronze (v. 6d)...Bronze signifies God's judgment, which makes people bright...Christ was judged, tried, by God, and God's trial and judgment made Him bright like polished bronze. Such a Christ is the One who has been tested by others and who also tests others.

Finally, Christ appeared to Daniel in His strong speaking for judging people. His strong speaking is signified by the sound of His words being like the sound of a multitude (v. 6e). Christ...is precious, valuable, complete, and perfect. As a man, He is the very centrality and universality of God's move to carry out His economy. He is so precious, bright, shining, enlightening, and testing. As the Priest, He is taking care of us, and as the King, He is ruling over us. How wonderful He is!

Because the vision of Christ was spiritual, not physical, it was seen only by Daniel and not by those who relied on their physical sight. Concerning seeing the vision of Christ, the physical view avails nothing. For this reason, in the eyes of the worldly people, Jesus is merely a human being. But under God's mercy and with a spiritual view, we may see how dear and precious Christ is. We all need to see the Christ Daniel saw. May we all see the vision of the excellent Christ in chapter 10 of Daniel. (Life-study of Daniel, pp. 95-98)

Further Reading: Life-study of Daniel, msgs. 3, 12—13, 15

第一周■周六

晨兴喂养

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

加五 25 “我们若凭着灵活着，也就当凭着灵而行。”

约伯的经历乃是神圣经纶的一个步骤。在这光景中，神采取了一个步骤，要在约伯身上成就一些事。…在撒但头一次的攻击之前，约伯是一个自满的人。…最后，约伯的家产、健康和纯全，都被剥夺并销毁。

神的心意是要将约伯引进对神更深的追求，使他能够得着神，而不是得着神的祝福，或他凭自己的完全和纯全而有的成就。约伯满足于停留在得着物质事物和道德成就的成功范围里，但他一点也没有神。因此，神把他引进另一个范围里，使他能得着神（约伯记生命读经，二五至二六页）。

信息选读

今天三一神完全终极完成于那灵。…作为包罗万有的灵，祂乃是三一神的终极完成与总和。我们得着祂，就得着子与父。…父、子、灵三者乃是包罗万有的灵。我们的神乃是终极完成的灵。我们的父、我们的主、我们的主人、我们的救赎主和我们的救主，就是赐生命的灵。这赐生命的灵是包罗万有、复合并终极完成的。现今祂就在我们里面。

新约嘱咐我们要由这灵重生，并借这灵得着神圣的生命。然后我们需要凭着这灵生活行动，也要照着灵作一切事，以经历基督，享受父神，甚至享受

WEEK 1 — DAY 6

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.

Gal. 5:25 If we live by the Spirit, let us also walk by the Spirit.

Job's experience was a step of the divine economy. In this situation God took a step to accomplish something with Job. Before Satan's first attack, Job was a person of contentment...Eventually, Job's possessions, health, and integrity were stripped away and consumed.

God's intention was to usher Job into a deeper seeking after Him that he might gain Him instead of His blessings and his attainments in his perfection and integrity. Job was contented in the realm of success in his gaining of material things and in his ethical attainments, but he had nothing of God. Therefore, God ushered him into another realm that he might gain God. (Life-study of Job, p. 21)

Today's Reading

Today's Triune God is altogether consummated in the Spirit...As the all-inclusive Spirit, He is the consummation, the aggregate, of the Triune God. When we receive Him, we receive the Son and the Father...All three—the Father, the Son, and the Spirit—are the all-inclusive Spirit. Our God is the consummated Spirit. Our Father, our Lord, our Master, our Redeemer, and our Savior is the life-giving Spirit. This life-giving Spirit is all-inclusive, compounded, and consummated. Even now He is within us.

In the New Testament we are charged to be regenerated by this Spirit and to receive the divine life through this Spirit. Then we need to live, to walk, by this Spirit, and we need to experience Christ, to enjoy God the

三一神的丰满。我们只要照着灵作一切事，就能经历基督的成为肉体、人性生活、钉死、复活、升天和那灵的浇灌。这会使我们成为神的召会、基督的身体、新人和三一神的生机体，终极完成于新耶路撒冷。

在我们的日常生活中，我们不该在善恶知识树的范围里，乃该在赐生命之灵的范围里。我们…该与主成为一灵，借此照着灵作一切事。…我为主说话前，都有一个简单的祷告：“主，与我成为一灵，使我能与你成为一灵。主，在我的说话中说话，使我的说话成为你的说话。”这就是活在神永远经纶的分赐里。我们这样生活、说话，就享受神圣的分赐，基督就在我们里面加多。基督在我们里面增长，我们也在基督里面增长。

今天在我们基督徒的生活中，我们基督徒该只摸这灵。…我们一切所作所是都该凭着灵、同着灵、在灵里并借着灵。我们该凭灵祷告，凭灵读经，凭灵爱人，凭灵传福音。

我们必须宝贝加拉太书里的两个灵：神的灵，对我们是神圣福分的集大成；人的灵，作神的灵的接受器、容器、储存器。因此，我们需要顾到我们的灵，作一切事都要操练我们的灵。这样，我们就经历神的灵在我们里面活着、在我们里面安家并变化我们。神的灵住在我们里面祷告、读经、说神的话、爱我们的配偶并传福音看望罪人。这样的生活就是经过过程的三一神，与得重生的三部分人的调和。这是新约的神圣启示，作为约伯受苦的答案，也是关于神创造人并对付祂选民之目的这个大问题的答案（约伯记生命读经，八三至八四、一〇八至一〇九页）。

参读：约伯记生命读经，第三至四、八至十、十二、十六、三十至三十一篇。

Father, and even to enjoy the fullness of the Triune God by doing everything according to the Spirit. As long as we do everything according to the Spirit, we can experience Christ's incarnation, human living, death, resurrection, and ascension with the outpouring of the Spirit. This will cause us to be the church of God, the Body of Christ, the new man, and the organism of the Triune God, which will consummate in the New Jerusalem.

In our daily living we should not be in the realm of the tree of the knowledge of good and evil but should be in the realm of the life-giving Spirit...We should do everything according to the Spirit by being one spirit with the Lord...Before I speak for the Lord, I pray one simple prayer: "Lord, be one spirit with me that I may be one spirit with You. Lord, speak in my speaking and make my speaking Your speaking." This is to live in the dispensing of the eternal economy of God. When we live and speak in this way, we enjoy the divine dispensing, and Christ increases within us. Christ grows in us, and we grow in Christ.

Today in our Christian life we Christians should just deal with this Spirit... We should do everything and be everything by the Spirit, with the Spirit, in the Spirit, and through the Spirit. We should pray by the Spirit, read the Bible by the Spirit, love others by the Spirit, and preach the gospel by the Spirit.

We must treasure the two spirits in Galatians—the divine Spirit as the aggregate of the divine blessing to us and the human spirit as the receiver, the container, the keeper, of the divine Spirit. Thus, we need to take care of our spirit, doing everything by exercising our spirit. Then we will experience the divine Spirit living in us, making His home in us, and transforming us. The divine Spirit lives in us to pray, to read the Bible, to speak God's word, to love our spouse, and to visit sinners for the preaching of the gospel. Such a living is the mingling of the processed Triune God with the regenerated tripartite man. This is the divine revelation in the New Testament as the answer to the sufferings of Job and to the great question concerning God's purpose in His creation of man and in His dealing with His chosen people. (Life-study of Job, pp. 69-70, 90)

Further Reading: Life-study of Job, msgs. 3—4, 8—10, 12, 16, 30—31

第一周诗歌

里面生命的各方面 — 变化

546

8 7 8 7 副 (英 750)

降 E 大调

4/4

一 神的心意是要我们模成祂儿子形象;
因此祂灵变化工作, 必须完成我身上。
(副) 求主将我魂的各部, 全都变成你形象;
用你那灵将我浸透, 使我全象你模样。

二 神已用祂神圣生命, 在我灵中重生我;
但祂还须在我魂中, 作那变化的工作。

三 从我灵中向外开展, 祂就变化我全魂;
更新里面每一部分, 直到全人都归顺。

四 借祂那灵生命大能, 照祂形状变化我;
一部一部, 荣上加荣, 模成祂形, 新而活。

五 一直变化, 全人圣别, 直到象祂, 得成熟;
一直变化, 魂全占有, 直到贱体蒙救赎。

WEEK 1 — HYMN

God's intention is to have us

Various Aspects of the Inner Life — Transformation

750

1. God's in - tention is to have us All con - formed to His dear Son;
Thus a work of transform - a - tion By the Spir - it must be done. Lord, trans -
form us to Thine i - mage In e - mo - tion, mind, and will; Sa - tu -
rate us with Thy Spir - it, All our be - ing whol - ly fill.

2. God hath us regenerated
In our spirit with His life;
But He must transform us further—
In our soul by His own life.
3. Spreading outward from our spirit
Doth the Lord transform our soul,
By the inward parts renewing,
Till within His full control.
4. By the power of His Spirit
In His pattern He transforms;
From His glory to His glory
To His image He conforms.
5. He transforms, all sanctifying,
Till like Him we are matured;
He transforms, our soul possessing,
Till His stature is secured.

第一周 · 申言

申言稿：_____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]