
關於
神經綸終極目標
的真理

對 J.S. 誹謗指控的駁正

原著：

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介 言

最近有某一自稱 J.S. 者，發表了一篇錯謬百出、惡意誹謗李常受弟兄教訓的文章。該文標題為，The Worst Blasphemous Words of Witness Lee against God（李常受對神最惡劣的褻瀆之辭）。我們覺得必須對 J.S. 所說的加以駁正。首先，我們要清楚、簡明的陳明李弟兄所說，關於神永遠經綸神聖啓示之高峰的話，就是這位反對者所刻意誹謗、扭曲的。然後，我們要特別說明這位反對者如何惡意的錯解李弟兄，刪除李弟兄所說話語中一些重要的點，扭曲李弟兄所說的，並輕率的繙譯李弟兄所說的。最後我們也要陳明已過一些著名的教師所說關於神聖啓示之高峰的話。因為我們的弟兄在主當前恢復中所釋放的話語極其重要，所以仇敵，就是那迷惑人的，要盡其所能的用謊言和扭曲的話來加以攻擊。願主賜給我們智慧和啓示的靈，看見祂永遠經綸的深奧之事，使我們在祂神聖啓示的光中行，達到長成的人。

馬克艾迪 (Ed Marks)

我們所信關於神聖啓示之高峰

最近，主向我們開啓，使我們看見祂神聖啓示的高峰。這高峰可總結爲以下的話：『神成爲人，爲要使人在生命和性情上，但不在神格上，成爲神。』這一句話完全合乎聖經、並謹慎的將神新約經綸的整個啓示具體表現出來。以下摘自李常受弟兄著作中的話，充分清楚的說明了這事。

摘自『基督徒的生活』第十二篇，一六七頁

在最近耶利米書的生命讀經訓練裏，我指出在神的新約裏，（耶三一33～34，）我們在神的性情和神的生命上（但不是在祂的神格上）被作成神。這是因爲我們已經從神而生。（約一13，）狗生狗，獅子生獅子，人生人。你的父親既是人，你又從他而生，難道你不是人麼？作爲在基督裏的信徒，我們乃是由神而生的；我們由神所重生，神就是我們的父，我們是祂的兒子。既然我們的父是神，我們這些眾子是甚麼呢？兒子在生命和性情上必定與父親一樣。我們由神所生，成爲神的兒女。（約壹三1，）至終，當基督來時，祂要使我們在生命和性情上與神完全一樣。（2，）但是我們沒有一個人在神格上是神或能成爲神，作爲敬拜的對象。在家庭中，只有父親有爲父的身分。父親的兒女沒有他爲父的身分。只有一位父親，同着許多兒女。父親是人，他的兒女也是人，但只有一位父親。照樣，神是我們獨一的父；只有祂有神聖爲父的身分。但我們作爲祂的兒女，在生命和性情上乃是和祂一樣。

早期的教父，用『成爲神』（deification）這辭形容信徒有分於神聖的生命和神聖的性情，卻無分於神格。我們人需要成爲神，在生命和性情上成爲像神一樣，但說我們在神的神格上成爲與神一樣乃是極大的異端。我們是神，但不是在祂的神格上，乃是在祂的生命、性情、元素、素質、和形像上。

摘自『約伯記生命讀經』第二十二篇

我們成爲神，好成爲三一神團體的彰顯

當我們運用靈作屬靈呼吸的時候，我們就享受、接受、並吸

取神聖的本質，帶着神聖的素質、神聖的元素、以及神聖的彰顯。這會使我們成為神，也就是說，以經過過程之三一神為構成，使我們在生命和性情上，但不在神格上，成為神。就這一面的意義而言，我們可以說信徒要成為神，這個過程要終極完成於新耶路撒冷。

你知道新耶路撒冷是甚麼？新耶路撒冷乃是蒙神揀選、救贖、重生、聖別、變化、並榮化而得以成為神之子民的組成。在神這一面，三一神已經成為肉體成了一個人；在我們這一面，我們正在成為神，以經過過程並終極完成之三一神為構成，好使我們能在生命和性情上成為神，作祂團體的彰顯，直到永遠。這是最高的真理，這也是最高的福音。

摘自『約伯記生命讀經』第二十四篇

亞他那修（Athanasius）是初期教父之一，他論到基督說，『祂成為人，為要使我們成為神，』又說，『話成了肉體…使我們因着有分於祂的靈，得以成為神。』這是神在地上行動的原則。神的行動是在人裏並藉着人的。神的行動是要使人成為神，就是使人在生命和性情上，但當然不在神格上，成為神。

摘自『神在人裏的行動』第二篇，二十六至二十七頁 使神成為人，好使人在生命和性情上， 但不是在神格上，成為神

神在已過的永遠裏只是神，但在成為肉體時，祂成為人。祂使自己成為人，使人在生命和性情上，但不是在神格上成為神。我們也許能說，我們在生命和性情上『像神』，但我們有沒有膽量說，我們在生命和性情上『成為神』？我們必須看見，我們已經從神而生，是神的眾子。你不是從人生的麼？那樣你不是人麼？如果你不是人，那麼你是甚麼？同樣的，既然我們是從神而生，是神的兒子，那我們不是神麼？你是從甚麼生的，你就是甚麼。如果你是中國人生的，你就是中國人。如果你是白人生的，你就是白人。既然我們是從神生的，我們就可以說，甚至我們應當說，在生命和性情上（但不是在神格上），我們乃是神。

在頭四個世紀，教父們教導關於『成為神』（deification）的真理。他們清楚的指出，成為神的意思是，在基督裏的信徒在神的生命並神的性情上，而不是在神格上，已經成為神。祂是獨一的神，在祂的神格裏讓人敬拜，但我們只在生命和性情上，而不是在神格上是神。我們都必須清楚，今天我們是神人。別人應當能感覺我們是人加上一些東西。他們也許不能具體說出我們是甚麼，但他們能感覺我們另有一些東西。最後，當我們說一點關於基督的事，他們就都會看見，我們所另有的東西就是基督自己，就是神。這就是神人的見證。

摘自『經過過程的神聖三一之分賜與
超越基督之輸供的結果』
第二章，二十七頁

在神的聖別裏，聖別的靈首先把我們尋找出來，然後就重生我們，使我們成為神的兒子。貓所生的，乃是小貓（baby cats）。照樣，神生了我們，使我們成為神的兒子；使我們成為神的兒子，就是使我們成為『小神』（baby gods），有神的生命和性情，但沒有祂的神格。在生命、性情並彰顯上我們與祂一樣，因為我們是從祂生的。因此，我們不僅是神的兒女，不僅是神的兒子，不僅是神的後嗣，我們更是『小神』（baby gods）。小貓當然是貓，因為牠們是從貓類的。神造萬物各從其類。然而，人被造是從神類，因為人是照着神的形像造的。（創一26。）之後，我們人從神而生，不僅有神的形像，更有神的生命和性情。因此，我們就在生命和性情上（但不是在神格上）成為神。這是兒子名分的意義。

摘自『撒母耳記上、下生命讀經』第二十五篇
成為神—
在生命和性情上
（但不在神格上）成為神

這就帶我們到成為神這件事—神的目的是要使信徒在生命和性情上（但不在神格上）成為神。亞他那修（Athanasius）在

主後三二五年奈西亞大會的時候論到成為神的事說，『祂（基督）成為人，為要使我們成為神。』雖然許多神學家和基督教的教師都熟悉『成為神』（deification）一辭，但是在已過十六個世紀，只有少數人敢教導關於在基督裏的信徒成為神的事。

我不是受到任何關於成為神之教訓的影響，我乃是自己從聖經裏讀出，神的目的確實是要使信徒在生命和性情上，但不在神格上，成為神。譬如，約壹三章二節說，『親愛的，我們現在是神的兒女，將來如何，還未顯明；但我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。』這一節很清楚的啓示，我們要像神一樣。

神使我們像祂，乃是藉着將祂的生命和性情分賜到我們裏面，彼後一章四節說，『得有分於神的性情。』約翰一章十二至十三節說，我們是神用祂的生命所生的、所重生的。我們既是神的兒女，我們就是『小神』，有神的生命和性情，但沒有祂的神格。神格是獨一的；祂是惟一該受敬拜的。

我們已經由神而生，今天有神的生命和性情，所以我們是部分的像祂。有一天當祂來時，我們要完全的，並整個的像祂。

大衛是合乎神心的人，這是很好的，卻是不彀的。神要得着一班能說『我不只是合乎神心的人，我在生命和性情上（但不在神的神格上）是神』的人。一面，新約啓示，神格是獨一的，惟有神獨自有神格，當得敬拜。另一面，新約也啓示，我們這些在基督裏的信徒，有神的生命和性情，並且我們要在生命和性情上成為神，但絕沒有祂的神格。

摘自『關於相調的實行』

第五章，四十八頁

啓示錄四章告訴我們，神顯出來好像碧玉。（3。）然後在啓示錄二十一章，整座新耶路撒冷顯出來好像碧玉。（11。）因此，蒙神救贖的人在生命、性情、和樣子上，但不是在神格上，完全成為神。…所有蒙神救贖的人至終都要成為神，在生命、性情、和樣子上，但不是在神格上，與神一樣。新耶路撒冷乃是被變化、得榮耀，並與經過過程、終極完成之三一神調和的神人。

摘自『過照着神啓示之高峰的生活』
第五章，三十九至四十頁

我們的實行不是過一種天然人（無論是好人或壞人）的生活。我們所實行的，乃是過神人的生活。神人就是一個得了重生、並且變化過的人，與神成為一，而以神為他的生命、他的人位、和他的一切。至終，這人就在生命和性情上，而不是在神格上，成為神。這就是神人。在恢復裏，今天我們所該實行的，就是過這樣一個神人的生活。這個生活乃是藉着復活、在復活裏、並憑着復活，過釘十字架的生活。在這樣的生活裏，我已經與基督同釘十字架，現在活着的不再是我，乃是祂在我裏面活着。（加二20。）但是當祂在我裏面活着的時候，祂是與我一同活着，結果我就與祂一同活着。（約十四19。）祂同我活着，我也同祂活着。我們二者同活在一起，是個調和的生活，也就是神與人調和的生活。

結 語

我們從以上所摘錄的話中，可以看見這個啓示是多麼重要。神經綸的內容包括三一神經過過程並終極完成，祂所揀選、救贖的子民經過過程並終極完成。首先，三一神經過過程，成了一個人，（約一14，）經過人性生活、包羅萬有的死、和超越一切的復活，成了賜生命的靈。（林前十五45下。）這賜生命的靈乃是經過過程之三一神的終極完成。然後，當這奇妙的靈進到神所揀選、救贖的子民裏面，他們就開始經過一個奇妙的過程，在生命和性情上，但不在神格上，成為神。這個過程開始於重生，繼續於聖別、更新、變化、模成、和得榮，直到他們終極完成為基督的新婦。因此，在聖經的末了，有一對奇妙的夫婦。那靈（就是經過過程之三一神的終極完成）與新婦（就是經過變化、三部分之召會的終極完成）成為婚配。（啓二二17上。）這是『神成為人，為要使人在生命和性情上，但不在神格上，成為神』的終極完成，好叫神與人成為永遠的夫婦，成為同類的對耦，調和在一起成為一個實體，直到永遠，作三一神在這宇宙中完滿的彰顯。

我們不是在神的神格上成為神，作為敬拜的對象。只有我們

那具體化身在基督裏奇妙的三一神，纔配得敬拜。惟獨祂是身體的頭，也是萬有的主。但更奇妙的是，我們藉着重生得着神的生命和性情，成了神的兒女，就是神的眾子。在已過的永遠裏，神揀選我們，使我們成爲聖別，豫定我們得兒子的名分。（弗一 4 ~ 5。）如今藉着成爲聖別的過程，我們都漸漸被『子化』，也就是說我們漸漸在生命和性情上，但不在神格上，成爲神。我們渴望照着靈而行，好活基督，我們仰望祂顯現的那日，那時我們要在生命、性情、和外表上，而不在祂的神格上，完全像祂。感謝主，給我們這神聖啓示的高峰！

馬克艾迪 (Ed Marks)

The Truth Concerning The Ultimate Goal of God's Economy

A Refutation of J.S.'s
Slanderous Accusations

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INTRODUCTION

Recently, someone who identified himself as "J. S." published a false and slanderous article concerning Brother Witness Lee's teaching. The article was entitled, "The Worst Blasphemous Words of Witness Lee against God." We feel that we must present something to refute what he has said. First, we would like to present clearly and briefly what Brother Lee has said concerning the high peak of the divine revelation of God's eternal economy, which this opposing one has slanderously distorted. Then we would specifically like to address how this opposing one misinterprets Brother Lee with an evil intent by omitting crucial points of what he has said, by distorting what he has said, and by loosely translating what he has said. Finally, we would like to present what some prominent teachers in the past have said concerning this high peak of God's divine revelation. Because what our brother is releasing in the Lord's present ministry is so crucial, the enemy, the deceiver, will do everything he can to fight against it with his lies and distortions. May the Lord grant us a spirit of wisdom and revelation to see the depths of His eternal economy so that we can walk in the light of His divine revelation to arrive at a full-grown man.

Ed Marks

WHAT WE BELIEVE CONCERNING THE HIGH PEAK OF THE DIVINE REVELATION

Recently, the Lord has opened up to us the high peak of His divine revelation. This high peak can be summarized in the following statement: *God became man **that** man may become God in life and nature but not in the Godhead.* This statement embodies the entire revelation of God's New Testament economy in an absolutely scriptural and careful way. The following selected excerpts from Brother Witness Lee's writings make this abundantly clear.

From *The Christian Life*, Message Twelve, pp. 127-128

In our recent life-study of the book of Jeremiah, I pointed out that in God's new covenant (Jer. 31:33-34), we have been made God in His nature and in His life, but not in His Godhead. This is because we have been begotten of God (John 1:13). Dogs beget dogs; lions beget lions; and man begets man. Since your father is a man, and you are born of him, are you not a man? As believers in Christ, we have been born of God; we have been regenerated by God. God is our Father, and we are His sons. Since our Father is God, what are we, the sons? The sons must be the same as their Father in life and in nature. We have been born of God to be the children of God (1 John 3:1). Eventually, when Christ comes, He will make us fully the same as God in life and in nature (v. 2). However, none of us are or can be God in His Godhead as an object of worship. In a family, only the father has the fatherhood. The children of the father do not have his fatherhood. There is only one father with many children. The father is human, and the children also are human, but there is only one father. In the same way, God is our unique Father; only He has the divine fatherhood. But we as His children are the same as He is in life and in nature.

The early church fathers used the term *deification* to describe the believers' participation in the divine life and nature of God, but not in the Godhead. We human beings need to be deified, to be made like God in life and in nature, but it is a great heresy to say that we are made like God in His Godhead. We are God not in His Godhead, but in His life, nature, element, essence, and image.

From *Life-study of Job*, Message Twenty-two, p. 122

**BEING DEIFIED THAT WE MAY BECOME
THE CORPORATE EXPRESSION
OF THE TRIUNE GOD**

In our spiritual breathing by the exercise of our spirit, we enjoy, receive, and absorb the divine substance with the divine essence, the divine element, and the divine expression. This will cause us to be deified, that is, to be constituted with the processed Triune God to be made God in life and in nature but not in the Godhead. In this sense we may speak of the deification of the believers, a process that will consummate in the New Jerusalem.

Do you know what the New Jerusalem is? The New Jerusalem is a composition of God's chosen, redeemed, regenerated, sanctified, transformed, and glorified people who have been deified. On God's side, the Triune God has been incarnated to be a man; on our side, we are being deified, constituted with the processed and consummated Triune God so that we may be made God in life and in nature to be His corporate expression for eternity. This is the highest truth, and this is the highest gospel.

From *Life-study of Job*, Message Twenty-four, p. 129

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead.

From *The Move of God in Man*, Message Two, pp. 20-21

**TO MAKE GOD MAN THAT MAN MAY BECOME GOD
IN LIFE AND NATURE BUT NOT IN THE GODHEAD**

God in eternity past was God only, but in incarnation He was made man. He made Himself man that man may become God in life and in nature but not in the Godhead. We may be able to say that we "become like God" in life and nature, but do we have the boldness to say that we "become God" in life and nature? We need to see that we have been born of God, and we are the sons of God. Have you not been born of man? Then are you not man? If you

are not man, then what are you? In the same way, since we are born of God and are the sons of God, are we not God? You are whatever you have been born of. If you have been born of Chinese, you are Chinese. If you have been born of Caucasians, you are Caucasian. Since we are born of God, we may say and even we should say that we are God in life and nature but not in the Godhead.

The church fathers taught the truth concerning deification in the first four centuries. They pointed out clearly that deification means that the believers in Christ have been made God in His life and in His nature but not in His Godhead. He is the unique God for people to worship in His Godhead, but we are God only in life and in nature, not in the Godhead. We all have to be clear that today we are God-men. Others should be able to sense that we are men plus something else. They may not be able to pin down what we are, but they can sense that we have something more. Eventually, when we speak something concerning Christ, they all will realize that what we have as something more is Christ Himself, that is, God. This is the testimony of a God-man.

***From The Issue of the Dispensing of the Processed Trinity
and the Transmitting of the Transcending Christ,
Chapter Two, pp. 25-26.***

The sanctifying Spirit in God's sanctification first sought us out and then regenerated us, making us sons of God. If a cat begets kittens, those kittens are baby cats. In the same way, God begot us to make us the sons of God. To make us the sons of God is to make us "baby gods," having God's life and nature but not His Godhead. In life, in nature, and in expression we are the same as He is, because we are born of Him. Thus, we are not only the children of God, we are not only the sons of God, we are not only the heirs of God, but we are also the "baby gods." The kittens, the baby cats, are surely cats because they are according to the cats' kind. God created everything according to its kind. Man, however, was created according to God's kind because he was created in God's image (Gen. 1:26). Later, we men were born of God, not only bearing God's image but also having God's life and nature. Thus, we become God in life and in nature, but not in the Godhead. This is what the sonship means.

**From *Life-study of 1 and 2 Samuel*,
Message Twenty-five, pp. 166-167**

**DEIFICATION—
BECOMING GOD IN LIFE AND IN NATURE
BUT NOT IN THE GODHEAD**

This brings us to the matter of deification—God's intention to make the believers God in life and in nature but not in the Godhead. Athanasius referred to deification when at the Council of Nicea in A.D. 325 he said, "He [Christ] was made man that we might be made God." Although the term *deification* is familiar to many theologians and Christian teachers, during the past sixteen centuries only a small number have dared to teach regarding the deification of the believers in Christ.

I have not been influenced by any teaching about deification, but I have learned from my study of the Bible that God does intend to make the believers God in life and in nature but not in the Godhead. For instance, 1 John 3:2 says, "Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is." This verse clearly reveals that we will be like God.

God makes us like Him by imparting His life and nature into us. Second Peter 1:4 says that we have become "partakers of the divine nature." John 1:12-13 says that we were born, regenerated, by God with His life. As God's children we are "baby gods," having God's life and nature but not His Godhead. The Godhead is unique; He is the only One who should be worshipped.

We have been born of God and today, having God's life and nature, we are partially like Him. One day, when He comes, we will be wholly and entirely like Him.

It was wonderful for David to be a man according to God's heart, but it was not sufficient. God wants those who can say, "I am not just a person according to God's heart. I am God in life and in nature but not in His Godhead." On the one hand, the New Testament reveals that the Godhead is unique and that only God, who alone has the Godhead, should be worshipped. On the other hand, the New Testament reveals that we, the believers in Christ, have God's life and nature and that we are becoming God in life and in nature but will never have His Godhead.

From *The Practical Points concerning Blending*, pp. 45-46

Revelation 4 tells us that God looks like jasper (v. 3). Then Revelation 21 says that the entire New Jerusalem has the appearance of jasper (v. 11). Thus, God's redeemed people have become absolutely the very God in life, in nature, and in appearance, but not in His Godhead....All of God's redeemed people will eventually become gods as the very God in life, in nature, and in appearance but not in the Godhead. The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God.

From *Living a Life according to the High Peak of God's Revelation*, Chapter Five, p. 40

Our practice is not to live the life of any kind of natural man, good or bad. Our practice is to live the life of a God-man. A God-man is a man who is regenerated and transformed to be one with God, taking God as his life, his person, and his everything. Eventually, this one becomes God in His life and His nature, but not in His Godhead. This is a God-man. In the recovery today we should practice to live the life of such a God-man. This life is a life of crucifixion by and in and with resurrection. It is a life in which I have been crucified with Christ, and it is no longer I who live but He who lives in me (Gal. 2:20). Yet when He lives in me, He lives with me, with the result that I live with Him (John 14:19). He lives with me, and I live with Him. We two live together in the way of mingling, a mingling of God and man.

A CONCLUDING WORD

We can see from the above excerpts how crucial this revelation is. The contents of God's economy involve both the Triune God being processed and consummated and His chosen and redeemed people being processed and consummated. First, the Triune God was processed by becoming a man (John 1:14) to pass through human living, an all-inclusive death, and an all-surpassing resurrection to become the life-giving Spirit (1 Cor. 15:45b). This life-giving Spirit is the consummation of the processed Triune God. Then when this wonderful Spirit enters into God's chosen and redeemed people, they begin to pass through a wonderful process of becoming God in life and nature but not in the Godhead. This process begins with regeneration and

continues with sanctification, renewing, transformation, conformation, and glorification until they are consummated to be the bride of Christ. Thus, at the end of the Bible there is a marvelous couple. The Spirit as the consummation of the processed Triune God marries the bride as the consummation of the transformed, tripartite church (Rev. 22:17a). This is the ultimate consummation of God becoming a man that man might become God in life and nature but not in the Godhead, so that God and man can be an eternal couple, a pair of lovers of the same kind, mingled together as one entity for eternity for the full expression of the Triune God in this universe.

We do not become God in His Godhead to become an object of worship. Only our wonderful Triune God embodied in Christ is worthy of worship. Only He is the Head of the Body and the Lord of all. But the marvelous thing is that through regeneration we have received God's life and nature to become the children of God, the sons of God. In eternity past we were chosen to be holy by being predestinated unto sonship (Eph. 1:4-5). Now through the process of being sanctified, we are being "sonized," that is, we are being made God in life and in nature but not in the Godhead. We aspire to walk according to the spirit to live Christ as we look forward to the day when He is manifested and we shall be fully like Him in life, nature, and appearance but not in His Godhead. Thank the Lord for this high peak of the divine revelation!

Ed Marks