

The Holy Word for Morning Revival

International Training for Elders and
Responsible Ones—Spring 2011

THE CENTRAL LINE OF THE BIBLE

INSTRUCTIONS

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二〇一一年春季国际长老及负责弟兄训练

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PREFACE

1. This book is intended as an aid to believers in developing a daily time of morning revival with the Lord in His word. At the same time, it provides a limited review of the International Training for Elders and Responsible Ones on “The Central Line of the Bible” held in Anaheim, California, April 1-3, 2011. Through intimate contact with the Lord in His word, the believers can be constituted with life and truth and thereby equipped to prophesy in the meetings of the church unto the building up of the Body of Christ.
2. The content of this book is taken from the published training outlines, the text and footnotes of the Recovery Version of the Bible, selections from the writings of Witness Lee and Watchman Nee, and *Hymns*, all of which are published by Living Stream Ministry.
3. The book is divided into weeks. One training message is covered per week. Each week presents first the message outline, followed by six daily portions, a hymn, and then some space for writing. The message outline has been divided into days, corresponding to the six daily portions. Each daily portion covers certain points and begins with a section entitled “Morning Nourishment.” This section contains selected verses and a short reading that can provide rich spiritual nourishment through intimate fellowship with the Lord. The “Morning Nourishment” is followed by a section entitled “Today’s Reading,” a longer portion of ministry related to the day’s main points. Each day’s portion concludes with a short list of references for further reading and some space for the saints to make notes concerning their spiritual inspiration, enlightenment, and enjoyment to serve as a reminder of what they have received of the Lord that day.
4. We recommend the use of the iSilo reader annotation function (on devices where it is supported) for composing a short prophecy. This prophecy can be composed by considering all of our daily notes, the “harvest” of our inspirations during the week, and preparing a main point with some sub-points to be spoken in the church meetings for the organic building up of the Body of Christ.
5. The training message outlines were compiled by Living Stream Ministry from the writings of Witness Lee and Watchman Nee. The outlines, footnotes, and references in the Recovery Version of the Bible are by Witness Lee. All of the other references cited in this publication are from the published ministry of Witness Lee and Watchman Nee.

WEEK 1 — OUTLINE

The Lines in the Word of God

Note: This outline was produced from notes of a meeting of Brother Witness Lee with the trainers of the full-time training in Anaheim, California, on January 23, 1996.

Scripture Reading: John 1:1; 1 John 1:1; Matt. 28:19; 2 Cor. 13:14; 1 Tim. 1:4; Eph. 1:10; 3:9; John 1:14; 1 Cor. 15:45; 2 Cor. 3:17-18; Acts 16:7; Rom. 8:9-11; Phil. 1:19; Eph. 4:4; 1 Cor. 12:13; Rev. 1:4; 4:5; 5:6; 21:2; Gen. 2:7; Rom. 5:14; Gen. 2:20-24; 3:20; Eph. 5:29-32; 2 Cor. 11:2-3; 1 Cor. 10:1-11; Exo. 25; Heb. 9:2-5; 1 Chron. 28:11; 29:1; 2 Chron. 3—4; John 2:21; 1 Cor. 3:17; Eph. 2:21; Rev. 21:22

DAY 1 »

I. In the Lord's recovery we consider that there are three lines of truth in the divine revelation of the Bible—the central line, the line of supplemental points, and “the leaves and the branches”:

- In all our handling of the Scriptures, the central line should stand out.
- We should be particularly careful not to confuse the first two lines—the central line and the line of supplemental points.
- We receive all believers according to the standard of the central line, not according to the standard of the line of supplemental points.
- The arrangement of classes in the full-time training respects this crucial distinction of lines in the Bible.

II. The central line:

- The Word of God (John 1:1; 1 John 1:1):
 - Although in this universe God is the primary thing, it is the Word of God that tells us about God.
 - In order to know the living Christ, we must have the written Word (John 5:39; Luke 24:27).
 - John 1 stresses the relationship between God and His Word.
 - We must stress the preeminence of the Word of God and make it the basis of all our understanding of the truth (Acts 17:11).

« DAY 2 »

- The Triune God (Matt. 28:19; 2 Cor. 13:14):
 - He is self-existing and ever-existing (Exo. 3:14).
 - He is eternally one God (Psa. 86:10; Isa. 45:5; 1 Cor. 8:4; 1 Tim. 2:5).
 - He is eternally three—the Father, the Son, and the Spirit (Matt. 28:19).
 - The three are never separate in being or action but mutually coinhere and mutually indwell one another (John 10:38; 14:10-11; 17:21).
 - We must get fully into the Triune God, both in our understanding and in our experience of Him (2 Cor. 13:14).

« DAY 3 »

- The economy of God (1 Tim. 1:4; Eph. 1:10; 3:9):
 - God's economy is His arrangement to fulfill His purpose.
 - His economy is according to His heart's desire.
 - The economy of God takes the all-inclusive Christ as its center.
- The all-inclusive Christ:
 - He is the Christ of the four Gospels, God become flesh (John 1:1, 14).
 - He became the life-giving Spirit of the Epistles; hence, He is the pneumatic Christ (1 Cor. 15:45b; 2 Cor. 3:17-18).
 - His full ministry is in three stages: incarnation, inclusion, and intensification.

« DAY 4 »

- The life-giving Spirit:

注：本纲要系根据李常受弟兄于一九九六年一月二十三日，与安那翰全时间训练施训者交通的记录编辑而成。

读经：约一 1，约壹一 1，太二八 19，林后十三 14，提前一 4，弗一 10，三 9，约一 14，林前十五 45，林后三 17-18，徒十六 7，罗八 9-11，腓一 19，弗四 4，林前十二 13，启一 4，四 5，五 6，二一 2，创二 7，罗五 14，创二 20-24，三 20，弗五 29-32，林后十一 2-3，林前十一 1-11，出二 5，来九 2-5，代上二八 11，二九 1，代下三-四，约二 21，林前三 17，弗二 21，启二一 22 读经：来一 1-3，约一 1、14、18，创一 26-28

周一

壹 在主的恢复里，我们认为在圣经神圣的启示中，真理有三条线—中心线、补充之点的线和“枝叶”：

- 一 在我们对于圣经一切的运用上，必须突出中心线。
- 二 我们应该特别谨慎，不要混淆头两条线，就是中心线和补充之点的线。
- 三 我们接纳所有的信徒，是照着中心线的标准，而不是照着补充之点那条线的标准。
- 四 全时间训练课程的安排，乃是遵照圣经中这几条线极重要的区别。

贰 中心线：

- 一 神的话—约一 1，约壹一 1：
 - 1 虽然在这宇宙中首要的是神，然而乃是神的话向我们说到神。
 - 2 我们若要认识活的基督，就必须有写出来的话—约五 39，路二四 27。
 - 3 约翰一章强调神与祂的话之间的关系。
 - 4 我们必须强调神的话居首的地位，使其成为我们对真理之一切领会的基础—徒十七 11。

周二

二 三一神—太二八 19，林后十三 14：

- 1 祂是自有永有的一出三 14。
- 2 祂永远是一位神—诗八 10，赛四五 5，林前八 4，提前二 5。
- 3 祂永远是三一父、子、灵—太二八 19。
- 4 这三者在所是或行动上从不分开，乃是互相内在，也彼此互住—约十 38，十四 10-11，十七 21。
- 5 我们必须在我们对三一神的领会和经历上，完满地进到三一神里面—林后十三 14。

周三

三 神的经纶—提前一 4，弗一 10，三 9：

- 1 神的经纶乃是祂的安排，为要完成祂的定旨。
- 2 神的经纶乃是照着祂心头的愿望。
- 3 神的经纶是以包罗万有的基督为中心。

四 包罗万有的基督：

- 1 祂是四福音的基督，是神成为肉体—约一 1、14。
- 2 祂成了书信中赐生命的灵；因此，祂是那是灵的基督—林前十五 45 下，林后三 17-18。
- 3 祂丰满的职事有三个时期：成肉体、总结与加强。

周四

五 赐生命的灵：

1. The Spirit is Christ's realization; hence, He is called the Spirit of Jesus, the Spirit of Christ, and the Spirit of Jesus Christ (Acts 16:7; Rom. 8:9-11; Phil. 1:19).
2. The Spirit of Christ brings forth the Body of Christ (Eph. 4:4; 1 Cor. 12:13).

« DAY 5 »

F. The Body of Christ:

1. The twenty-two books from Romans through Revelation (all can be considered Epistles) are concerned with the pneumatic Christ as the life-giving Spirit for His reproduction, the Body of Christ.
2. In God's economy Christ is the center, the Body is the line, and the New Jerusalem is the goal.
3. The all-inclusive Christ as the life-giving Spirit has been intensified as the sevenfold intensified Spirit to counteract the degradation of the church for the building up of the Body of Christ to consummate the New Jerusalem (Rev. 1:4; 4:5; 5:6).

« DAY 6 »

G. The New Jerusalem (21:2):

1. The New Jerusalem is the eternal goal of God's economy.
2. The New Jerusalem is the aggregate of all the visions and revelations of the Bible.
3. The New Jerusalem is the organism of the Triune God, an organic constitution of the processed and consummated Triune God and the regenerated, transformed, and glorified elect.

III. The line of supplemental points, for example:

A. The prophecy concerning Christ.

B. The Old Testament types:

1. Adam (Gen. 2:7; 1 Cor. 15:45; Rom. 5:14).
2. Eve (Gen. 2:20-24; 3:20; Eph. 5:29-32; 2 Cor. 11:2-3).
3. Israel (see 1 Cor. 10:1-11 and cross references there, and read footnote 1 in 1 Cor. 10:6).
4. The tabernacle and its furniture (Exo. 25; John 1:14; Heb. 9:2-5 and footnote 3 in v. 4).
5. The temple (1 Chron. 28:11; 29:1; 2 Chron. 3—4; John 2:21; 1 Cor. 3:17; Eph. 2:21; Rev. 21:22).

C. The church, supplementary to the Body of Christ.

D. The kingdom, including the judgment seat and the wedding feast.

IV. "The leaves and the branches":

- A. There are many other items in the Bible that are there as helps to the central line and the line of supplemental points. These items are either manifestations of the organic nature of the other lines (leaves) or channels of the organic supply for the working out of the other lines (branches).
- B. These points include but are not limited to the God-ordained way, the Lord's table, the administration of the local church, head covering, foot-washing, the rapture, the keeping of days, the handling of idol sacrifices, one cup versus many cups in the Lord's table meeting, and leavened bread versus unleavened bread in the Lord's table meeting.
- C. We need to use these matters, but we should not be distracted by them. We must learn how to apply these matters to help us progress in the central line of the Bible, but we should never allow them to become our central line.

1 那灵是基督的实化；因此，祂称为耶稣的灵、基督的灵和耶稣基督的灵—徒十六7，罗八9-11，腓一19。

2 基督的灵产生基督的身体—弗四4，林前十二13。

周五

六 基督的身体：

1 从罗马书到启示录这二十二卷书（都可视为书信），乃是关于那是灵的基督，就是赐生命的灵，为着祂的复制，就是基督的身体。

2 在神的经纶里，基督是中心，基督的身体是路线，新耶路撒冷是目标。

3 包罗万有的基督，作为赐生命的灵，已经加强为七倍加强的灵，以对抗召会的堕落，为着建造基督的身体，以终极完成新耶路撒冷—启一4，四5，五6。

周六

七 新耶路撒冷—二一2：

1 新耶路撒冷是神的经纶永远的目标。

2 新耶路撒冷是圣经所有异象和启示的集大成。

3 新耶路撒冷是三一神的生机体，就是经过过程并终极完成的三一神，与得重生、变化并荣化之选民生机的构成。

叁 补充之点的线，这些点就如：

一 关于基督的预言。

二 旧约的预表：

1 亚当—创二7，林前十五45，罗五14。

2 夏娃—创二20-24，三20，弗五29-32，林后十一2-3。

3 以色列人—见林前十一1-11与串珠，读林前十6注2。

4 帐幕及其器物—出二五，约一14，来九2-5与4注3。

5 圣殿—代上二八11，二九1，代下三-四，约二21，林前三17，弗二21，启二一22。

三 召会，基督身体的补充。

四 国度，包括审判台和婚筵。

肆 “枝叶”：

一 圣经中有许多其他的项目，都有助于中心线和补充之点的线。这些项目是另外两条线生机性质的显出（叶），或是为着作出另外两条线所需之生机供应的管道（枝）。

二 这些点包括（但不限于）以下项目：神命定的路、主的桌子、地方召会的行政、蒙头、洗脚、被提、守日、祭偶像之物的处理、擘饼聚会用一杯或多杯、擘饼聚会用有酵饼或无酵饼。

三 我们要运用这些事，却不该受其打岔。我们必须学习如何应用这些事，来帮助我们在圣经的中心线上往前，但我们绝不该让这些成为我们的中心线。

Morning Nourishment

John In the beginning was the Word, and the Word was with God, and the Word was God.
1:1

1 John That which was from the beginning, which we have heard, which we have seen with
1:1 our eyes, which we beheld and our hands handled, concerning the Word of life.

Acts ...They received the word with all eagerness, examining the Scriptures daily to see

17:11 whether these things were so.

The main revelation [of the Bible] is the center of the Bible. Besides the main revelation, the central revelation, there are minor revelations. They are branches of the major revelation. A tree has a trunk with branches. The trunk is one, but the branches are many. We should stress the trunk, the central revelation of the Bible, but we should not forget the “branch” revelations, the minor revelations.

Also, any interpretation of the unique Bible should not have any minor revelations interpreted against, not in line or in harmony with, the major revelation of this unique and consistent Bible. **First Corinthians 11** speaks of a revelation concerning the headship in which all the sisters should cover their head, but head covering is not the Bible’s central revelation. We should not neglect this branch revelation, but we should not be legalistic about it either. Some people argue about what color or what shape of head covering the sisters should wear. These arguments are nonsense. Head covering reminds us that we all have to be under the headship of our Head, as Christ is under the headship of God the Father. We must have the reality of the branch revelations.

The unique, major revelation of the unique Bible is the unique contents of God’s economy. (*The Ten Great Critical “Ones” for the Building Up of the Body of Christ*, p. 13)

Today’s Reading

The central line of the divine revelation starts from God. Then the divine revelation shows us the divine economy and the divine dispensing. God Himself, God’s economy, and God’s dispensing can be seen throughout the entire Bible. These three items are the central line of the divine revelation. The divine revelation reveals to us three main entities: God Himself, God’s economy, and God’s dispensing. (*The Central Line of the Divine Revelation*, p. 32)

God is the foremost item revealed in the Bible because He is the beginning of all things. Everything in the universe originated from Him and began with Him. God is also the main content of the Bible from its first book to the last. He created us and regenerated us and has everything to do with our life and our being. Thus, we should know Him first. (*Life Lessons*, vol. 1, p. 42)

The first function of the Bible is to testify concerning the Lord Jesus. The Lord Jesus is the subject and content of the Bible, and the Bible is the explanation and expression of the Lord Jesus. The Lord Jesus is the living Word of God, whereas the Bible is the written Word of God. If the written Word, the Bible, did not have the living Word, the Lord Jesus, as its reality, it would be nothing but empty doctrines and letters. If the living Word, the Lord Jesus, did not have the written Word, the Bible, as His expression, He would be abstract and vague and difficult to know and touch. Thankfully, we have the distinct and definite explanation of the Bible with its clear revelation so that we can know and understand the Lord Jesus. The books of the New Testament reveal the Lord Jesus, and even the books of the Old Testament, including the law of Moses, the books of prophecies, and the psalms and poetry, reveal the Lord Jesus. The Law, the Prophets, and the Psalms are the three general sections that comprise the Old Testament (**Luke 24:44**). If we want to know the Lord Jesus, we must read and understand the Bible. (*Crucial Truths in the Holy Scriptures*, p. 469)

Further Reading: *The Ten Great Critical “Ones” for the Building Up of the Body of Christ*, msg. 1; *Life Lessons*, vol. 1, lnsns. 5-6; *Truth Lessons—Level One*, lsn. 1; *Crucial Truths in the Holy Scriptures*, ch.

第一周 神话语中的线· 周一

晨兴喂养

约一 1 太初有话，话与神同在，话就是神。

约壹 1 论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过的，我们的手也摸过的。

徒十七 11 ……他们热切地领受这道，天天考查圣经，要晓得这些事是否这样。

〔圣经〕主要的启示是圣经的中心；除了主要的启示，中心的启示，圣经中还有次要的启示，是主要启示的枝节。一棵树有其主干，也有其枝节。主干只有一个，枝节却有许多。我们该强调圣经的主干，圣经中心的启示，但我们也不该忘记那些“枝节”的启示，次要的启示。

并且，对独一圣经任何次要启示的解释，都不该与这独一并一贯之圣经的主要启示抵触，不相合、不一致。林前十一章说到所有姊妹都要蒙头，这是一个关于元首权柄的启示，但蒙头不是圣经中心的启示。我们不该忽视这枝节的启示，但也不该使其成为规条。有人为姊妹蒙头巾的颜色和形状而争辩。这些争辩是没有意义的。蒙头乃是提醒我们，我们都必须在我们的元首基督的作头之下，就象基督是在父神的作头之下。我们必须有枝节启示的实际。

独一圣经之独一、主要的启示，乃是神经纶的独一内容（为着基督身体之建造十大紧要的“一”，九至一〇页）。

信息选读

神圣启示的中心路线开始于神。然后神圣的启示给我们看见神的经纶和神的分赐。在整本圣经里可以看见神自己、神的经纶和神的分赐。这三项乃是神圣启示的中心路线。这神圣的启示向我们启示三个主要的实体：神自己、神的经纶和神的分赐（神圣启示的中心路线，三〇至三一页）。

神是圣经第一所启示的，因为神是一切的原始，宇宙的一切源于祂，也始于祂。祂也是圣经从头一卷，直到末一卷的主要内容。祂是创造我们的，也是重生我们的，与我们有切身、生命的关系。所以我们应该首先对祂有认识（生命课程卷一，三九页）。

圣经的第一个功用，是给主耶稣作见证。主耶稣是圣经的题目，是圣经的内容；圣经是主耶稣的说明，是主耶稣的发表。主耶稣是神活的道，圣经是神写的道。圣经这写的道，若没有主耶稣那活的道作实际，圣经就不过是空洞的道理，虚空的字句。主耶稣那活的道，若没有圣经这写的道作发表，主耶稣就是玄妙难得认识，渺茫难得捉摸的。但有了圣经这清楚确定的说明，明白的启示，主耶稣就能具体地给人认识，确定地给人了解。不只新旧约各书都是启示主耶稣的，就是旧约各部分，无论是摩西的律法，申言者的书，或是诗篇（旧约共分这三大部分），无不都是为主耶稣作见证，说到主耶稣的。所以我们若要认识主耶稣，就非读圣经，非明白圣经不可（圣经要道，六四一页）。

参读：为着基督身体之建造十大紧要的“一”，第一篇；生命课程卷一，第五至六课；真理课程一级卷一，第一课；圣经要道，第三十一题。

亮光与灵感：

Morning Nourishment

Exo. And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the 3:14 children of Israel, I AM has sent me to you.

Matt. Go therefore and disciple all the nations, baptizing them into the name of the Father 28:19 and of the Son and of the Holy Spirit.

God is self-existing and ever-existing (Exo. 3:14), and God is triune—the Father, the Son, and the Spirit (Matt. 28:19; 2 Cor. 13:14). (*The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, p. 14)

The Father, the Son, and the Spirit coexist simultaneously from eternity to eternity. Undoubtedly, the Father is God (1 Pet. 1:2; Eph. 1:17), the Son is God (Heb. 1:8; John 1:1; Rom. 9:5), and the Spirit is God (Acts 5:3-4). They are not three Gods, but one. The Scriptures tell us clearly and definitely that God is only one (1 Cor. 8:4; Isa. 45:5; Psa. 86:10), yet He is also three—the Father, the Son, and the Spirit. He is the Triune God. (*The Crucial Points of the Major Items of the Lord's Recovery Today*, p. 8)

Today's Reading

The Father is eternal (Isa. 9:6), the Son is eternal (Heb. 1:12; 7:3), the Spirit is eternal (Heb. 9:14), and They coexist simultaneously. John 14:16-17 says, "And I will ask the Father, and He will give you another Comforter, that He may be with you forever, even the Spirit of reality." In these two verses the Son says that He will pray to the Father that the Father may send the Spirit. Hence, the Father, the Son, and the Spirit exist together at the same time. In Ephesians 3:14-17 Paul prays that the Father would grant us to be strengthened with power through His Spirit into our inner man, that Christ may make His home in our hearts. In this passage we have the Father, the Spirit, and Christ the Son, showing again that all three exist together at the same time. We have already mentioned 2 Corinthians 13:14, which speaks of the grace of Christ the Son, the love of God the Father, and the fellowship of the Holy Spirit, showing the coexistence of the three of the Divine Trinity.

The relationship among the Father, the Son, and the Spirit is not only that They simultaneously coexist but also that They mutually indwell one another. The Father exists in the Son and the Spirit; the Son exists in the Father and the Spirit; and the Spirit exists in the Father and the Son. This mutual indwelling among the three of the Godhead is called *coinherence*. In John 14:10-11 the Lord Jesus said, "Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves." Here we have not only the coexistence of the Father and the Son but also Their coinherence. The three of the Godhead—the Father, the Son, and the Spirit—are both coexistent and coinherent.

Among the three of the Divine Trinity, there is distinction but no separation. The Father is distinct from the Son, the Son is distinct from the Spirit, and the Spirit is distinct from the Son and the Father. But we cannot say that They are separate, because They coinhere, that is, They live within one another. In Their coinherence the three of the Godhead are distinct, but Their coinherence makes them one. They coexist in Their coinherence, so They are distinct but not separate.

The Son never did anything apart from the Father (John 5:19). He came in the Father's name (v. 43) and with the Father (8:29; 16:32). He is in the Father and the Father is in Him (14:10-11). Furthermore, He was begotten of the Holy Spirit (Luke 1:35; Matt. 1:18, 20) and did everything by the Spirit (Luke 4:1, 18a; Matt. 12:28). (*The Crucial Points of the Major Items of the Lord's Recovery Today*, pp. 8-11)

Further Reading: *The Crucial Points of the Major Items of the Lord's Recovery Today*; *Truth Lessons—Level One*, Isn. 2

第一周 神话语中的线 · 周二

晨兴喂养

出三 14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。

太二八 19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。

神是自有永有的（出三 14），神也是三一的一父、子、灵（太二八 19，林后十三 14）（为着基督身体之建造十大紧要的“一”，一〇页）。父、子、灵从永远到永远同时并存。毫无疑问，父是神（彼前一 2，弗一 17），子是神（来一 8，约一 1，罗九 5），灵也是神（徒五 3-4）。三者不是三位神，乃是一位神。圣经清楚且确定地告诉我们，神只有一位（林前八 4，赛四五 5，诗八六 10），但祂也是三一父、子、灵。祂乃是三一神（主今日恢复之主要项目的重点，五页）。

信息选读

父是永远的（赛九 6），子是永远的（来一 12，七 3），灵也是永远的（九 14），三者同时并存。约翰十四章十六至十七节说，“我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在，就是实际的灵。”在这两节里，子说祂要向父祷告，求父差那灵来。因此，父、子、灵是在同一时间里一同存在的。在以弗所三章十四至十七节，保罗祷告父，愿祂借着祂的灵，用大能使我们得以加强到我们里面的人里，使基督安家在我们心里。在这段经文里有父、灵和子基督，再次表明这三者在同一时间里一同存在。我们已经提过，林后十三章十四节说到子基督的恩，父神的爱，和圣灵的交通，表明三一神的三者同时并存。

父、子、灵之间的关系，不仅是同时存在，也是彼此互相内在。父存在于子和灵里；子存在于父和灵里；灵又存在于父和子里。在神格三者之间这个相互的内住，称为互相内在（coinherence）。在约翰十四章十至十一节主耶稣说，“我在父里面，父在我里面，你不信么？我对你们所说的话，不是从我自己说的，乃是住在我里面的父作祂自己的事。你们当信我，我在父里面，父在我里面；即或不然，也当因我所作的事而信。”这里不仅说到父与子同时存在，也说到二者互相内在。神格的三者—父、子、灵—既同时并存，也互相内在。

神圣三一的三者彼此有别，却不分开。父与子有分别，子与灵有分别，灵与子和父也有分别。但我们不能说祂们是分开的，因为祂们互相内在，也就是说，祂们活在彼此的里面。就着祂们同时并存而言，神格的三者彼此有别，但祂们的互相内在却使祂们成为一。三者在祂们的互相内在里同时并存；因此，三者虽有分别，却不分开。

子从不离开父去作任何事（五 19）。祂在父的名里（43），并同着父（八 29，十六 32）而来。祂在父里面，父在祂里面（十四 10-11）。此外，祂由圣灵所生（路一 35，太一 8、20），并凭那灵作一切事（路四 1、18 上，太十二 28）（主今日恢复之主要项目的重点，五至八页）。

参读：主今日恢复之主要项目的重点；真理课程一级卷一，第二课。亮光与灵感：

Morning Nourishment

Eph. Unto the economy of the fullness of the times, to head up all things in Christ...
1:10

3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

1 Tim. ...Charge certain ones not to teach different things...rather than God's economy, which 1:3-4 is in faith.

The Triune God has one heart's desire (Eph. 1:5, 9). According to His heart's desire, God made His eternal economy (1 Tim. 1:4b; Eph. 1:10; 3:9) to make man the same as He is in life and nature but not in His Godhead and to make Himself one with man and man one with Him, thus to be enlarged and expanded in His expression, that all His divine attributes may be expressed in human virtues. (*The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, p. 14)

Today's Reading

God carries out His eternal economy through a number of steps. First, He created man in His image and after His likeness (Gen. 1:26-27). Then God became a man in His image and after His likeness. He became a man in His incarnation to partake of the human nature (Heb. 2:14a). He lived a human life to express His attributes through man's virtues. He died an all-inclusive death and resurrected to produce the firstborn Son of God and become the life-giving Spirit (Rom. 8:29; Acts 13:33; 1 Cor. 15:45). This was all for Him to dispense Himself into His chosen people to regenerate them with Himself as their life for producing many sons—many God-men (1 Pet. 1:3)—for the forming of the churches with His many sons and for the building up of the Body of Christ with His brothers as the members to be the organism of the processed and consummated Triune God, consummating in the New Jerusalem as His eternal enlargement and expression.

We may say that we have already heard the truth concerning God's economy, but to hear is not sufficient. We have to present this truth to others, to give messages to them. Paul exhorted Timothy to stay in Ephesus to charge some there not to speak things other than God's economy (1 Tim. 1:3-4). We have to be controlled by the vision of God's economy. We should not speak anything other than God's economy. (*The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, pp. 14-15)

The Christ revealed in both the Old Testament and the New Testament is all-inclusive and all-extensive....Christ is the One who fills all in all [Eph. 1:23]....His dimensions are immeasurable, the dimensions of the universe [3:18]. Christ is not only all-inclusive; He is also all-extensive. He is the God-man through the divine incarnation to be the embodiment of the Triune God (Col. 2:9) and the centrality and the universality of the eternal economy of God. Throughout all the ages of the past nineteen centuries, He has been missed, misunderstood, wrongly taught, and subtly twisted and interpreted by the heresiarchs (the founders of heresies)....According to their heresies, Christ is nothing....We need to see the all-inclusive Christ as the One who has the preeminence in all things, who fills all in all, who is the centrality and the universality of God's economy, and who has been allotted to the saints as their redemption, life, life-supply, and everything. All these items are exceedingly crucial for all the believers in Christ to partake of for their enjoyment and to be constituted with so that they may become His organic members to live and express Him in this age and for eternity. (*The Crucial Points of the Major Items of the Lord's Recovery Today*, pp. 15-16)

The history of Christ [is] in three stages: incarnation, inclusion, and intensification. In the first stage—incarnation—Christ was the Christ in the flesh. In the second stage—inclusion—Christ is the pneumatic Christ, the life-giving Spirit. Now in the third stage—intensification—Christ is the sevenfold intensified Spirit. We need to know Christ in all three stages. If we know the three stages of incarnation, inclusion, and intensification, we will truly know the Bible. (*Incarnation, Inclusion, and Intensification*, p. 11)

Further Reading: *The Economy of God*, ch. 1

晨兴喂养

弗一 10 为着时期满足时的经纶，要将万有……都在基督里归一于一个元首之下。

三 9 并将那历代隐藏藏在创造万有之神里的奥秘有何等的经纶，向众人照明。

提前一 3-4 ……嘱咐那几个人，不可教导与神的经纶不同的事，……这等事……对于神在信仰里的经纶并无助益。

三一神有一个心愿（弗一 5、9）。神按着祂的心愿，设计祂永远的经纶（提前一 4 下，弗一 10，三 9），要使人在生命和性情上，象祂一样，但不象祂一样具有神格；并要使祂与人成为一，也使人与祂成为一，因而在祂的彰显上被扩大并扩展，使祂一切神圣的属性能够在人性的美德上得着彰显（为着基督身体之建造十大紧要的“一”，一〇至一页）。

信息选读

神借着一些步骤来完成祂永远的经纶。首先祂按着祂的形像并照着祂的样式造人（创一 26-27）。然后神成为一个有祂形像和样式的人。神在祂成为肉体时成为人，有分于人的性情（来二 14 上）。祂过人性生活，借着人的美德彰显祂的属性。祂经过包罗万有的死，又复活产生神的长子，并且成为赐生命的灵（罗八 29，徒十三 33，林前十五 45）。这一切是为着将祂自己分赐到祂所拣选的人里面，以祂自己作他们的生命重生他们，为着产生许多儿子—许多神人（彼前一 3），为要以祂许多的儿子形成众召会，并以基督的弟兄作肢体建造基督的身体，作经过过程并终极完成之三一神的生机体，终极完成于新耶路撒冷，作祂永远的扩大和彰显。

我们可能说，我们早已听过关于神经纶的真理，但是单单听是不够的。我们必须向人陈明这个真理，传讲信息给他们听。保罗劝提摩太要留在以弗所，好嘱咐那里的人不要传讲与神的经纶不同的事（提前一 3-4）。我们必须受神经纶的原则所管制，我们不该讲说神经纶以外的事（为着基督身体之建造十大紧要的“一”，一页）。

在旧约和新约里所启示的基督，乃是包罗万有的，也是延展无限的。……基督是那在万有中充满万有者〔弗一 23〕；……祂的度量，就是宇宙的度量，是不可度量的〔三 18〕。基督不仅是包罗万有的，也是延展无限的。借着神圣的成为肉体，祂是神而人者，作了三一神的具体化身（西二 9），并作了神永远经纶的中心与普及。……我们需要看见包罗万有的基督乃是在万有中居首位，在万有中充满万有者，是神经纶的中心与普及，分给了众圣徒作他们的救赎、生命、生命的供应和一切。这些项目对一切在基督里的信徒都非常重要，使我们所有分于这一切，作他们的享受，并为这一切所构成，好成为基督生机的肢体，活祂并彰显祂，从今时直到永远（主今日恢复之主要项目的重点，一四至一五页）。

基督……的历史〔分三个时期〕：成肉体、总括以及加强。在头一个时期—成肉体的时期里，基督乃是在肉体里的基督。在第二个时期—总括的时期里，基督乃是那是灵的基督，就是赐生命的灵。如今在第三个时期—加强的时期里，基督乃是七倍加强的灵。我们需要认识基督这三个时期。我们若认识成肉体、总括与加强这三个时期，我们就真正认识圣经了（基督的三个时期—成肉体、总括与加强，六至七页）。

参读：神的经营，第一章。

亮光与灵感：

Morning Nourishment

Phil. For I know that for me this will turn out to salvation through your petition and the 1:19 bountiful supply of the Spirit of Jesus Christ.

Eph. One Body and one Spirit, even as also you were called in one hope of your calling. 4:4

The Spirit is the realization of the pneumatic Christ (John 14:16-20) and the reality of the resurrection of Christ. The pneumatic Christ is the Christ who is the Spirit. Resurrection is a person—the Spirit....Thus, the Spirit became...the consummation of the processed and consummated Triune God. He also became the Lord Spirit (2 Cor. 3:18).

After the church was established and became degraded, as the life-giving and compound Spirit, He became the seven Spirits of God; that is, He is the one life-giving, compound Spirit but is intensified sevenfold (Rev. 1:4; 4:5; 5:6).

Furthermore, as the Spirit of life, He was breathed into the believers by Christ, in the night of His resurrection, as the gentle breath to be their indwelling Spirit to fill them inwardly (John 20:22; Acts 13:52). (*The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, pp. 40-41)

Today's Reading

[The Spirit] applies all that the Triune God is in Christ, all that the all-inclusive Christ is, and all that He has accomplished, obtained, and attained to all the people whom God has chosen; thus He became the one divine application. The Father made the economy, the Son accomplished it, and the Spirit applies to us what the Son has accomplished. Thus, the Spirit is the application.

As the application, the Spirit sanctifies, separates, God's chosen people from the fallen people of the world and leads them to repent to God and receive Christ (1 Pet. 1:2). He regenerates the people who have received Christ as their Savior with His resurrection life to be the sons of God (v. 3; Titus 3:5; John 3:5; 1:12). He sanctifies the regenerated sons of God with the holy nature of God (Rom. 15:16; 6:19, 22) and renews the sanctified saints (Titus 3:5). He transforms the renewed saints metabolically into the glorious image of Christ (Rom. 12:2a; 2 Cor. 3:18; Rom. 8:29) and conforms the transformed saints to the image of the firstborn Son of God (v. 29). The Spirit also seals the believers with all that Christ is and all that He has accomplished, obtained, and attained, thus dispensing all the divine elements of Christ into the very being of the believers until they will be redeemed in their body, that is, transfigured to be like the glorious body of Christ (Eph. 1:13; 4:30; 2 Cor. 1:22; Rom. 8:23; Phil. 3:21).

He, as the life-giving Spirit, gives life to the word of God, through whom the new testament ministers minister the word of God (2 Cor. 3:5-6). He is the Spirit of the new testament ministry of righteousness (vv. 8-9; 4:1). He imparts righteousness, peace, and joy into the believers as the reality of the kingdom of God (Rom. 14:17). As the flow of God (John 7:38), He transmits in His fellowship the grace of Christ, the element of the divine life, with the love of God, the source of the grace of Christ (2 Cor. 13:14)...He [also] dispenses the reality of God as grace to them (Heb. 10:29).

The Spirit sets apart and sends out the apostles to spread the gospel of Christ (Acts 13:2, 4). He leads the apostles in their trips for the gospel spreading (16:6-7). He prophesies through the prophets concerning the apostles' sufferings and persecutions (21:11). He leads the apostles to speak things concerning God's dealings with His people (1 Cor. 7:40).

He distributes different gifts to the believers (12:4-11). He, as the reality of the speaking Christ, speaks to all the churches, calling for overcomers in the degradation of the church (Rev. 2:7, 11, 17, 26, 29; 3:5-6, 12-13, 21-22). As the essence of the Body of Christ, all that He works in and on the believers is for the constitution, the building, of the Body of Christ in Him as the oneness (Eph. 4:3-4). (*The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, pp. 41-43)

Further Reading: *The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, msgs. 2-4

腓一 19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

弗四 4 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。

那灵乃是那灵之基督的实化（约十四 16~20），和基督复活的实际。基督是那灵之基督，所以那灵是这位基督的实化。那灵又是基督复活的实际，所以复活乃是一个位，就是那灵。……因此，那灵成了……经过过程并终极完成之三一神的终极完成。祂也成了主灵（林后三 18）。

在召会建立又堕落之后，祂这赐生命并复合的灵，成了神的七灵；也就是说，祂是一位赐生命、复合的灵，却是加强七倍的（启一 4，四 5，五 6）。

不仅如此，祂是生命之灵，在基督复活那天晚上，由基督吹到信徒里面，如同柔和之气，作他们内住的灵，在里面充满他们（约二十 22，徒十三 52）（为着基督身体之建造十大紧要的“一”，三九至四一页）。

信息选读

[那灵]将三一神在基督里所是的一切，以及包罗万有的基督所是的一切，并祂所完成、所得着、所达到的一切，应用到所有神所拣选的人身上；因此祂成了一个神圣的应用。父设计经纶，子来完成这经纶，那灵来将子所完成的应用在我们身上。因此，那灵乃是应用。15 那灵作为应用，将神所拣选的人，从世上堕落的人中圣别、分别出来，且引导他们向神悔改，并接受基督（彼前一 2）。祂用基督复活的生命，重生那些接受基督作救主的人，使他们成为神的儿子（3，多三 5，约三 5，一 12）。祂用神的圣别性情，圣别神那些蒙重生的儿子（罗十五 16，六 19、22），又更新那些被圣别的圣徒（多三 5）。祂将得更新的圣徒新陈代谢地变化，使他们成为基督荣耀的形像（罗十二 2 上，林后三 18，罗八 29），并将被变化的圣徒模成神长子的形像（29）。那灵又用基督所是的一切，和祂所完成、所得着并达到的一切，印涂信徒，因此将基督一切神圣的元素赐到信徒全人里面，直到他们的身体得赎，也就是改变形状，同形于基督荣耀的身体（弗一 13，四 30，林后一 22，罗八 23，腓三 21）。

祂是赐生命的灵，赐生命给神的话，新约的执事借着祂供应神的话（林后三 5-6）。祂是新约称义之职事的灵（8-9，四 1）。祂将公义、和平、喜乐分赐到信徒里面，作神国的实际（罗十四 17）。祂是神的水流（约七 38），在祂的交通里传输基督的恩典，就是神圣生命的元素，连同神的爱，就是基督恩典的源头（林后十三 14）。……祂[也]将神的实际作为恩典分赐给他们（来十 29）。

那灵分别并差遣使徒们去开展基督的福音（徒十三 2、4）。祂在使徒们开展福音的行程上引导他们（十六 6-7）。祂借着申言者预言关于使徒们所要遭受的苦难和逼迫（二一 11）。祂引导使徒们说到神对付祂子民的事（林前七 40）。

祂把不同的恩赐分给信徒（十二 4-11）。祂是那说话之基督的实际，向众召会说话，在召会的堕落中呼召得胜者（启二 7、11、17、26、29，三 5-6、12-13、21-22）。作为基督身体的素质，祂在信徒里面并在信徒身上所作的，乃是为着基督身体在祂这“一”里面的构成、建造（弗四 3-4）（为着基督身体之建造十大紧要的“一”，四一至四三页）。

参读：为着基督身体之建造十大紧要的“一”，第二至四篇。亮光与灵感：

Morning Nourishment

Eph. One Body and one Spirit, even as also you were called in one hope of your calling; one 4:4-6 Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

1 Cor. For also in one Spirit we were all baptized into one Body...and were all given to drink 12:13 one Spirit.

The Body of Christ is the organism of the Triune God in His move. Life is a substance, the Triune God, and the organism is the visible expression of this substance.

The one Body is the constitution of the divinity of the processed and consummated Triune God with the humanity of all His redeemed, regenerated, and transformed people (Eph. 4:4-6). The Body is constituted with the Triune God—with the Father as the source, the substance, with the Son as the element, the expression, and with the Spirit as the essence. This Triune God in His divinity is mingled with the humanity of His redeemed people. We are redeemed for regeneration and transformation. (*The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, pp. 60-61)

Today's Reading

The one Body, the one organism, is the accomplishment of God's economy according to the good pleasure, the heart's desire, of His will (Eph. 1:5). This Body is built with Christ's life as its element, the Spirit of reality as its essence, and the person of God as its source (Eph. 4:4-6) and built up by the perfected saints who are perfected by the gifted members (Eph. 4:11-12). If we are going to build up the Body, we must be perfected. The apostles, prophets, evangelists, and shepherds and teachers have the ability to perfect the saints. Then the saints are good for the building up of the Body of Christ.

The one Body is also built up with the mature believers as its constituents through their growth in the life of Christ unto maturity. It is also built up by itself in love (Eph. 4:15-16). The Body is joined together through every joint of the rich supply (the particular gifted members) and knit together through the operation in measure of each one part (all the saints). The joints are like the steel frame of a building, and the parts are like the material that fills in the gaps. The built up Body will consummate in the New Jerusalem (Rev. 21—22). (*The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, pp. 61-62)

[After regeneration] we are no longer individual persons, but members of the Body of Christ. Hence, we must not be disconnected from the Body. No member must be disconnected from the Body; once disconnected, the members are finished. Today every one of us is a member, a member of the Body of Christ. This Body of Christ is the church. Why do I say the Body and not the church? Because the church is a gathering, but the Body is an organism. A congregation can be dismissed, but a body cannot be disconnected. You may stop coming to the meetings, but you must not be disconnected from the Body. It may be possible sometimes to miss the meetings, but once the Body is disconnected, it is finished....Those who are in the meetings may not be in the Body, but those who are in the Body are definitely in the meetings....Those who are disconnected from the Body will definitely not come to the meetings. Therefore, being absent from the meetings may be somewhat risky; if you are not careful, you may soon be disconnected from the Body. Not coming to the meetings is close to being disconnected.

The church is a kind of congregation, but the Body is a matter of life. All of us have life, but if we say that each one of us has been joined to the church, it is not so accurate. The real significance is that we have become the members of the Body of Christ, possessing the same one life and needing one another. This is to be members one of another. Therefore, whatever we do must be in the Body, joined to the Body, and regulated by the Body, because we are one Body. This is a wonderful matter. (*A Thorough View of the Body of Christ*, pp. 13-14)

Further Reading: *The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, msg. 6; *A Thorough View of the Body of Christ*, chs. 1-2

第一周 神话语中的线·周五

晨兴喂养

弗四 4-6 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

林前十二 13 因为我们……都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。

基督的身体乃是三一神在祂行动中的生机体。生命是一种本质，就是三一神，而生机体乃是这本质看得见的彰显。

一个身体是经过过程并终极完成之三一神的神性，同所有祂所救赎、重生并变化之人的人性构成(弗四 4-6)。身体是由三一神—父作源头、本质，子作元素、彰显，灵作素质—所构成的。这三一神在祂的神性里，与祂所救赎之人的人性调和。我们蒙救赎，是为着得重生，并且被变化(为着基督身体之建造十大紧要的“一”，六五至六六页)。

信息选读

一个身体，一个生机体，乃是那照着神意愿所喜悦、神心中所愿望之神经纶的完成(弗一 5)。这身体是用基督的生命为其元素、实际的灵为其素质、神的人位为其源头建造成的(四 4-6)，并且是由有恩赐的肢体所成全的那些得成全的圣徒建造起来的(11-12)。我们若要建造基督的身体，就必须得着成全。使徒、申言者、传福音者以及牧人和教师，都有能力成全圣徒。然后圣徒就适于基督身体的建造。

这一个身体也是由那些在基督的生命里长大而达到成熟的成熟信徒，为其构成元素建造成的，并且是在爱里把自己建造起来的(15-16)。身体是借着每一丰富供应的节(特别有恩赐的肢体)得以联络在一起，并借着每一部分(所有的圣徒)依其度量而有的功用得以结合在一起。供应的节就象建筑物的钢架，每一部分就象填补空隙的材料。建造起来的身体将要终极完成于新耶路撒冷(启二一~二二)(为着基督身体之建造十大紧要的“一”，六七页)。

我们〔重生之后〕，就不再是单独一个人了，我们乃是基督身体上的肢体，所以就不能离开身体。所有的肢体都不能与身体脱节，一脱节就了了。今天我们个个都是肢体，都是基督身体上的肢体，这基督的身体就是召会。但为什么我要说身体而不说召会？因为会是集合，体是生机。会可以不聚，体不可以脱节。你可以不来聚会，但你不能从身体上脱节。有时不聚还可以，但体一脱节就了了。……在会里的人不一定是会在体里，在体里的人一定是在会里。……脱节的人，一定不聚会。所以不聚会有一点冒险，一不留意就会从身体脱节。不聚会是近乎脱节。

召会是会的问题，身体是生命的问题。我们大家都有了生命，若说我们每个人都加入召会了，这个说法并不太正确。真正的意义是我们都成了基督身体上的肢体，同有一个生命，且互相为命，真正是“情如手足”，就是彼此作肢体。因此，凡我们所行的都必须在身体里，联于身体，也受身体的支配；因为我们是一体的。这是很奇妙的事(对基督身体的透视，九至一〇页)。

参读：为着基督身体之建造十大紧要的“一”，第六篇；对基督身体的透视，第一至二篇。

亮光与灵感：

Morning Nourishment

Rev. And I saw the holy city, New Jerusalem, coming down out of heaven from God, 21:2 prepared as a bride adorned for her husband.

10-12 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God, having the glory of God. Her light was like a most precious stone, like a jasper stone, as clear as crystal. It had a great and high wall and had twelve gates...

The title *the holy city, New Jerusalem* implies that it is not only holy but also new (Rev. 21:2). It is holy because it is separated and sanctified unto God as something belonging to God according to His holy nature. It is new because it, as the main part of God's new creation, has God's nature of newness (2 Cor. 5:17).

The holy city New Jerusalem is the ultimate consummation of the work for God's new creation out of God's old creation through all the four ages of man's history (the age before the law, the age of law, the age of grace, and the age of the kingdom), from God's making the spirit for man and putting man in front of the tree of life to the accomplishment of this city, [New Jerusalem], for the good pleasure of His will, which is the intent of His eternal economy.

The one city is the unique constitution of the processed and consummated Triune God with His redeemed, regenerated, transformed, and glorified people chosen by Him in eternity past. (*The Ten Great Critical "Ones" for the Building Up of the Body of Christ*, p. 62)

Today's Reading

The New Jerusalem as such a marvelous, wonderful, and amazing entity is the aggregate of all the visions and revelations in the Holy Scriptures; the total accomplishment of the types, figures, and shadows, and the total fulfillment of the prophecies of the Holy Scriptures; and the final conclusion of the sixty-six books of the Holy Scriptures. Without the New Jerusalem, the Bible would not have a conclusion.

The New Jerusalem, like the Body of Christ, is an organic constitution constituted with the redeeming processed and consummated Triune God and the redeemed, transformed, and glorified tripartite men as an organism of the consummated Triune God for His eternal enlargement and expression through the glorified tripartite men. (*The God-men*, pp. 100, 60)

New Jerusalem is the ultimate consummation of all the positive things in the Bible.

In New Jerusalem we have the number twelve (Rev. 21:12, 14, 16, 21; 22:2). Twelve here is composed of three times four. We know this by the fact that there are three gates on each of the four sides of the city (Rev. 21:13). The number three signifies the Triune God, and the number four signifies the creature. Hence, the number twelve, composed of three times four, signifies the mingling of the Triune God with man. The entire New Jerusalem is a mingling of God with man. This tells us that the church is a matter of the mingling of the Triune God with man.

The church is the constitution of Christ into human beings,...the mingling of the Triune God with man. In the church life today we are being mingled with God. What a picture we have in Revelation 21 and 22 of the mingling of God with man!

In this city [the New Jerusalem] there is the reign, the kingship, of God (Rev. 22:1, 5). In New Jerusalem all the redeemed, regenerated, transformed, and built-up ones, those who bear the appearance of God with the glory of God, will reign as kings. This characteristic must also be found in the church today. If we are a proper church, we shall reign.

New Jerusalem is the ultimate consummation of the Bible. It is the consummation of the kernel of the Bible, Christ and the church....Here we have the Triune God, the redeeming and life-dispensing God. Here we have life, light, regeneration, the holy walk, transformation, building, the appearance of God, the manifestation of God, and the divine reign....This is the church life today and the New Jerusalem in eternity. (*The Kernel of the Bible*, pp. 193, 200-202)

Further Reading: *The Kernel of the Bible*, msg. 19

第一周 神话语中的线·周六

晨兴喂养

启二一 2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

10-12 我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。城中有神的光耀；城的光辉如同极贵的宝石，好象碧玉，明如水晶；有高大的墙；有十二个门……。

“圣城新耶路撒冷”这个名称，含示这城不仅是圣的，也是新的（启二一 2）。这城是圣的，因为它是分别出来，圣别归神，照着神的圣别性情作属神的东西。这城是新的，因为它作神新造的主要部分，具有神那新的性质（林后五 17）。

圣城新耶路撒冷，是神从旧造作出新造之工作的终极完成，这工作经过人类历史的四个时代（法前时代、律法时代、恩典时代和国度时代），从神为人造灵，并把人放在生命树跟前起，直到为着祂意愿所喜悅的，就是祂永远经纶所定的目的，完成〔新耶路撒冷〕这城为止。

这一座城是经过过程并终极完成之三一神，同祂在已过的永远里所拣选之蒙救赎、得重生、被变化并被荣化之人，唯一的构成（为着基督身体之建造十大紧要的“一”，六七至六八页）。

信息选读

作为这样一个美妙、奇妙、希奇之实体的新耶路撒冷，乃是圣经一切异象和启示的集大成，是圣经中预表、预像和影儿的总完成，并预言的总应验，也是圣经六十六卷书的最终结论。没有新耶路撒冷，圣经就没有结论。

新耶路撒冷就象基督的身体，乃是由经过过程并终极完成、救赎之三一神，与蒙救赎、被变化并荣化之三部分人所构成的生机构造，作终极完成之三一神的生机体，透过被荣化之三部分人，作祂永远的扩大和彰显（神人，一〇八、六七页）。

新耶路撒冷是圣经中所有积极事物终极的集大成。

在新耶路撒冷里有十二这个数目（启二一 12、14、16、21，二二 2）。

这里的十二是由三乘四组成的。这可由城有四边，每边有三门的事实得知（二一 13）。三这个数目表征三一神；四表征受造之物。因此，十二这个数目由三乘四组成，表征三一神与人调和。整个新耶路撒冷就是神与人的调和。这告诉我们，召会乃是三一神与人调和的事。

召会是基督构成到人的里面……，是三一神与人的调和。在今天的召会生活中，我们正与三一神调和。在启示录二十一至二十二章里面，真是一幅神与人调和的图画！

在〔新耶路撒冷〕这城里有神的掌权，王权（二二 1、5）。新耶路撒冷里，所有蒙救赎、重生、变化、建造的人，所有具有神的形像和神的荣耀的人，都要作王掌权。这个特质也必须在今天的召会中找到。我们若是正确的召会，我们就会掌权。

新耶路撒冷是圣经的终极完成。它是圣经的核仁—基督与召会—的终极完成。……这里有三一神，救赎和分赐生命的神。这里有生命、光、重生、圣别的行动、变化、建造，神的形像、神的彰显和神的掌权。……这是今天的召会生活和永世里的新耶路撒冷（圣经的核仁，二四八、二五九至二六一页）。

参读：圣经的核仁，第十九篇。
亮光与灵感：

Hymns, #972

- 1 Lo, the central thought of God
Is that He be one with man;
He to man is everything
That He might fulfill His plan.
- 2 Earthen vessel man was made—
Body, soul, and spirit too,
God as life that he may take
And with Him have oneness true.
- 3 By the flow of life divine,
Man becomes a precious stone
Fit for building God's abode,
That His glory might be known.
- 4 'Tis the city God hath built,
'Tis the dwelling God requires,
'Tis the new Jerusalem
Which fulfills His heart's desires.
- 5 'Tis the building of the saints,
'Tis the blend of God and man,
Purposed by the Father's will
Long before the world began.
- 6 In its center, as its pow'r,
Is the throne of Christ and God,
Whence doth flow the stream of life
As the Spirit's living flood.
- 7 Christ, the tree of life, is there
In the flowing of the stream,
Yielding fruit of life divine
As the food of life supreme.
- 8 God in Christ, the glorious light,
Thru the city brightly shines,
Scattering all the deathly night
With its light of life divine.
- 9 God in man and man in God
Mutual dwelling thus possess;
God the content is to man,
And the man doth God express.

终极的显出 — 神中心的思想

7 7 7 7 (英 972)

F 大调

4/4

F 3 . 2 1 B^b 4 | F . C⁷ F 1 - | C⁷ . 1 7 6 | F . C⁷ F 3 - |

一 啊, 神中心的观念, 乃是与人相结联,
3 . 2 1 B^b 4 | F . C⁷ Dm F 1 1 | Gm 2 4 C⁷ 2 | F 1 - - - ||

祂来作人的一切, 使祂计划得成全。

- 二 人是被造的瓦器, 有灵、有魂也有体;
人可取神作生命, 借此与神成为一。
- 三 借着生命的流通, 人变宝石为神用;
适合为神造居所, 让神彰显祂光荣。
- 四 这是圣城神所建, 这是居所神所羨;
这是新耶路撒冷, 完满成全神心愿。
- 五 这是众圣的建造, 这是神、人的相调;
原是父神所筹划, 满足神、人的需要。
- 六 神和羔羊的宝座, 在这荣耀的居所;
从这掌权的中心, 流出圣灵生命河。
- 七 基督乃是生命树, 长在河的两岸处;
结出神圣生命果, 供应众圣作食物。
- 八 神在基督里作光, 透过全城来照亮;
死亡之夜全驱尽, 神圣之光照辉煌。
- 九 神在人里, 人在神, 互为居所来藏身;
人的内容乃是神, 神的表现乃是人。

Christ as the Word of God

Scripture Reading: John 1:1-2, 4-5, 9, 12-13; 8:12; 1 John 1:1-2; Rom. 10:5-8

DAY 1 >>

I. In the Godhead Christ is the Word—the mysterious and invisible God defined and expressed (John 1:1, 18):

- A. The Word is the definition, explanation, and expression of God; hence, the Word is God defined, explained, and expressed (v. 1).
- B. To say that the Word was with God means that the Word is not separate from God (v. 1).
- C. The Word is eternal and self-existing; this eternal Word is a living person, Christ, the Son of the living God (v. 18; Matt. 16:16; Rev. 19:13).
- D. The life in the Word is the life of the tree of life in Genesis 2; since life is in Him, He is life, and He came that we might have life (John 1:4; 11:25; 14:6; 10:10b):
 1. Life is in the Word, the expression of God; life can be found only in the expression of God (1:4).
 2. The Word, which is the expression and explanation of God, contains God as our life; when we receive the Word, we receive the life within the Word (5:24-26).
 3. Both the Word and the life are God Himself; the Word is the expression of God, and the life is the content of God (1 John 1:1-2; 5:11-12).
- E. The life in the Word is “the light of men” (John 1:4):
 1. When we receive Christ as the Word, the expression of God, He becomes our life, and this life is the light that shines within us (vv. 5, 9).
 2. When the Word is heard and the life is received, the life becomes the light shining within us to enlighten us (11:25; 12:35-36, 45-46, 49-50).

<< DAY 2 >>

3. Christ is the light of life to bring the divine life to the world by shining forth God that man may be born of God to be His children, making man God in life and nature but not in the Godhead (1:4b-13; 8:12; 9:5; 12:46):
 - a. When we receive Christ’s shining as the light of life, this shining imparts the divine life into us (1:9; 8:12; 10:10b; 11:25).
 - b. The divine life becomes our authority to be God’s children, God’s kind, God’s species, God’s family (1:12-13; 3:3, 5).
- F. As the definition of the Triune God, the Word is for God’s speaking; the fact that the Word is the entire God means that the Word is for the speaking of the Triune God (Col. 2:9; Heb. 1:2; John 17:6, 14, 17):
 1. The Word became incarnate as a man, and that man was God’s speaking; the incarnate Word is the definition and expression of God (1:14, 18).
 2. Christ spoke God not only with clear words but also with what He was and what He did; He is altogether the Word of God and the speaking of God.
 3. As the incarnate Word, Christ is the defined God, the explained, expressed, and revealed God, the God made known to human beings (14:9-10).
 4. The only begotten Son was, is, and always will be in the bosom of the Father to declare, define, express, and reveal the Father; the more the Son speaks, the more the Father is declared (1:18).

<< DAY 3 >>

- G. As the Word of God, Christ is the Word of life (1 John 1:1):
 1. The Word of life in 1 John 1:1 is the Word mentioned in John 1:1-4 and 14, who was with God and was God in eternity before creation, who became flesh in time, and in whom is life.
 2. The Word of life conveys the eternal life and is the divine person of Christ as the definition and expression of God.

基督作为神的话

读经：约一 1-2、4-5、9、12-13，八 12，约壹一 1-2，罗十 5-8

周一

壹 在神格里，基督乃是话—那位奥秘、看不见的神，解释并彰显出来—约一 1、18：

- 一 话乃是神的解释、说明和彰显；因此，这话就是解释、说明并彰显出来的神—1 节。
- 二 话与神同在，意思就是话与神不是分开的—1 节。
- 三 话是永远且自有的；这永远的话是一位活的人物，就是活神的儿子基督—18 节，太十六 16，启十九 13。
- 四 话里的生命是创世记二章生命树的生命；既然生命在祂里面，所以祂就是生命，并且祂来，是要叫我们得生命—约一 4，十一 25，十四 6，十 10 下：
 - 1 生命在作神彰显的话里；只有在神的彰显里，才能找着生命—4。
 - 2 话是神的彰显和说明，包含神作我们的生命；当我们接受话，我们就接受了话里的生命—五 24-26。
 - 3 话和生命都是神自己；话是神的彰显，生命是神的内容—约壹一 1-2，五 11-12。
- 五 在话里的生命乃是“人的光”—约一 4：
 - 1 当我们接受基督这话—神的彰显，祂就成了我们的生命，这生命是在我们里面照耀的光—5、9 节。
 - 2 当我们听见这话，接受了生命，这生命就成了光，在我们里面照耀，使我们蒙光照—十一 25，十二 35-36、45-46、49-50。 26

周二

- 3 基督就是生命的光，借着将神照耀出来，把神圣的生命带给世人，使人从神而生，成为祂的儿女，好使人在生命和性情上，但不在神格上，成为神—4 下-13，八 12，九 5，十二 46：
 - a 当我们接受基督这话—生命之光的照耀，这光照就将神圣的生命分赐到我们里面—9，八 12，十 10 下，十一 25。
 - b 这神圣的生命使我们有权柄，成为神的儿女，就是成为神类，神的种类，神的家—12-13，三 3、5。
- 六 这话作为三一神的解释，乃是为着神的话；这话是整个的神，这意思乃是说，这话是为着三一神的说话—西二 9，来一 2，约十七 6、14、17：
 - 1 这话成为肉体来作人，这人就是神的话；成为肉体的话就是神的解释和彰显—14、18。
 - 2 基督不仅用清楚的话述说神，也用祂的所是和所作述说神；祂完全是神的话，是神的话。
 - 3 作为成为肉体的话，基督是解释出来的神，是说明、彰显并启示出来的神，是给人认识的神—十四 9-10。
 - 4 父的独生子从前、现在、将来一直在父的怀里，以表明、解释、彰显并启示父；子越说话，父就越得着表明—18。

周三

- 七 基督作为神的话，乃是生命之话—约壹一 1：
 - 1 约壹一章一节的生命之话，就是约翰一章一至四节和十四节所提的话，这话在创世以前，在永远里就与神同在，并且就是神；这话在时间里成为肉体，生命就在这话里面。
 - 2 生命之话传输永远的生命，并且就是基督神圣的人位，是神的解释和彰显。

3. *Life* in 1 John 1:2 is a synonym for *Word of life* in verse 1; both denote the divine person of Christ, who was with the Father in eternity and was manifested in time through incarnation.

« DAY 4 »

4. Christ as the Word of life is the eternal life itself for our experience and enjoyment (v. 1; 5:11-12; John 11:25).
5. Eternal life is not simply a matter or a thing; eternal life is a person—God Himself expressed in the Son (1 John 5:11-12).

II. Romans 10:5-8 reveals Christ as the Word; in these verses the word is used interchangeably with *Christ*, indicating that this word is Christ:

- A. Christ as the Word descended from heaven to mingle Himself with humanity for the accomplishment of redemption (v. 6; 8:3; 3:24):
1. To “bring Christ down” refers to Christ’s incarnation, for Christ came down from the heavens in His incarnation (10:6).

« DAY 5 & DAY 6 »

2. In His incarnation Christ as the Word brought the infinite God into the finite man, thereby mingling the Triune God with the tripartite man, that is, divinity with humanity (Matt. 1:20):
a. He mingled Himself with humanity in order to accomplish God’s redemption (John 1:1, 14, 29).
b. After passing through His human living, Christ went to die on the cross as the God-man to redeem us back to God (1 Pet. 3:18).
B. Christ as the Word ascended from the dead for justification unto life to those who receive Him by believing (Rom. 10:7; 4:25; 5:18):
1. After His death Christ as the Word descended into the abyss, Hades, and He ascended from that place in His resurrection so that those who receive Him by believing in Him may be justified (3:24; 4:25; 5:1).
2. When Christ died, He descended into the abyss, and in resurrection He was brought up from the dead, that is, out of the abyss (10:7; Eph. 4:9-10).
3. Christ is the One who has passed through incarnation and resurrection; therefore, we may say that He as the Word is the “processed” Christ:
a. Christ as the Word has passed through a long process from incarnation through resurrection (Rom. 8:3; 1:3-4).
b. In this process He accomplished everything that is required by God’s righteousness, holiness, and glory and all that is needed to enable us to partake of Him (3:23; 10:8).
c. He was God incarnated to be a man, and as a man, He was transfigured through resurrection into the life-giving Spirit for us to receive (v. 12).
d. According to Paul, this processed Christ is “the word of the faith which we proclaim” (v. 8).
C. The resurrected Christ as the life-giving Spirit is the living Word that is in our mouth and in our heart (1 Cor. 15:45b; Rom. 10:8):
1. Christ in resurrection is both the Spirit and the Word—the Spirit for us to touch and the Word for us to understand (Eph. 6:17).
2. We may receive the resurrected Christ as both the life-giving Spirit and as the living Word (1 Cor. 15:45b; John 6:63, 68).
3. The word in Romans 10:5-8 is actually the gospel; when we hear the word, we hear the gospel, and when we receive the word, we receive the gospel and Christ Himself (Eph. 1:13; Col. 1:5; Rom. 1:1 9 15-16).

3 约壹一章二节的“生命”与一节的“生命之话”是同义辞，二者都指基督神圣的人位；祂在永远里与父同在，在时间里借着成为肉体显现出来。

周 四

- 4 基督这生命之话就是永远的生命本身，为着给我们经历并享受—1 节，五 11~12，约十一 25。
5 永远的生命不仅仅是一件事物，永远的生命乃是一个人位—神自己在子彰显出来—约壹五 11~12。

贰 罗马十章五至八节启示基督乃是话；在这段经文里，“话”与“基督”交互使用，指明这话就是基督：

- 一 基督作为话，从天降下，将自己与人性调和，为要成功救赎—6 节，八 3，三 24：
1 “领下基督来”，是指基督的成为肉体，因为基督乃是在祂的成为肉体里从天降下一十 6。

周五、周六

2 基督这话在祂的成肉体里，将无限的神带到有限的人里，因此使三一神与三部分的人调和，也就是使神性与人性调和—太一 20：

- a 祂将自己与人性调和，为要成功神的救赎—约一 1、14、29。
b 在经过人性生活之后，基督这位神人上十字架受死，好将我们赎回归神—彼前三 18。
二 基督这话从死人中上来，使借着相信而接受祂的人被称为生—罗十 7，四 25，五 18：

- 1 基督这话在祂死后下到无底坑，阴间，又在祂的复活里从那地方上来，使那些借着相信祂而接受祂的人得称义—三 24，四 25，五 1。
2 基督死了，就下到无底坑；在复活里，祂又从死人中，就是从无底坑里被领上来—十 7，弗四 9-10。
3 基督是经过成为肉体并复活的一位；所以，我们可以说祂这话是“经过过程”的基督：

- a 基督这话从成为肉体到复活，经过了漫长的过程—罗八 3，一 3-4。
b 在这过程中，祂成就了神公义、圣别和荣耀的一切要求，也成就了为使我们能有分于祂所需要的一切—三 23，十 8。
c 祂是神成为肉体来作人；而作为人，祂借着复活，变化形像成为赐生命的灵，给我们接受—12 节。
d 按保罗的话，这位经过过程的基督乃是“我们所传信主的话”—8 节。

三 复活的基督这赐生命的灵，是在我们口里，也在我们心里的活话—林前十五 45 下，罗十 8：

- 1 在复活里，基督是灵也是话—灵给我们摸着，话给我们领会—弗六 17。
2 我们可以接受复活的基督作为赐生命的灵，也作为活话—林前十五 45 下，约六 63、68。
3 罗马十章五至八节的话实际上就是福音；我们听见话，就是听见福音；我们接受这话，就是接受福音和基督自己—弗一 13，西一 5，罗一 1、9、15-16。 29

Morning Nourishment

John In the beginning was the Word, and the Word was with God, and the Word was God.
1:1

4 In Him was life, and the life was the light of men.

8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

In the Godhead Christ is the Word. “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). The Word is the definition, explanation, and expression of God; hence, the Word is God defined, explained, and expressed.

God is mysterious. He needs the Word to express Him. Christ, as the Word, defines, explains, and expresses Him. Therefore, Christ, as the Word, is the definition, explanation, and expression of God. This Word is actually God Himself, not God hidden, concealed, and mysterious, but God defined, explained, and expressed.

The Word is eternal; that is, the Word is self-existing, without beginning. This is contrary to the heretical teaching that says the Word, the *Logos*, was created by God. According to the revelation in John’s Gospel, the Word was not created. John 1:1 says that the Word was in the beginning. This reveals that the Word is eternal. This eternal Word is a living person, Christ, the Son of the living God (Rev. 19:13). Such a Word signifies the mysterious and invisible God defined and expressed. (*The Conclusion of the New Testament*, p. 235)

Today’s Reading

“In the beginning was the Word” (John 1:1a). As the Word (vv. 1-5, 14-18) Christ was in the beginning. The phrase *in the beginning* in verse 1a means in eternity past.

The remainder of verse 1 says, “The Word was with God, and the Word was God.” To say that the Word was with God means that the Word is not separate from God. It is not that the Word is the Word and that God is God, and that they are thus separate from each other. Rather, the Word and God are one. For this reason, the next clause in verse 1 says that the Word was God.

“He was in the beginning with God” (v. 2). From eternity past the Word was with God. Contrary to what is supposed by some, it is not that Christ was not with God and was not God from eternity past, and that at a certain time Christ became God and was with God. Christ’s deity is eternal and absolute. From eternity past to eternity future, He is with God and He is God.

“In Him [the Word] was life, and the life was the light of men” (v. 4). *Life* here refers to the life signified by the tree of life in Genesis 2. This is confirmed by the fact that in Revelation 22 John mentions the tree of life. Since life is in Him, He is life (John 11:25; 14:6), and He came that man might have life (10:10b).

Life is in the Word, the expression of God. Life can be found only in the expression of God. The Word, which is the expression and explanation of God, contains God as our life. When we receive the Word, we receive the life within it. Both the Word and the life are God Himself. The Word is the expression of God, and the life is the content of God. When we hear the Word, we realize that God is expressed and explained. When we receive the Word, we receive God’s very content as life.

The life in the Word is “the light of men.” Whereas the light for the old creation was the physical light (Gen. 1:3-5, 14-18), the light for the new creation is the light of life, mentioned in John 1:4. Christ is the Word, the expression of God by which we may know God. When we receive Him as the expression of God, He becomes our life, and this life becomes the light that shines within us. When the Word is heard and the life is received, the life becomes the light shining within us to enlighten us. Many of us can testify that when we called on the name of the Lord Jesus, receiving Him into us, the divine life came into our being, and immediately we had the sense of something shining within. That shining was the shining of life. (*The Conclusion of the New Testament*, pp. 2843-2844)

Further Reading: The Conclusion of the New Testament, msg. 276; *The Fulfillment of the Tabernacle and the Offerings in the Writings of John*, ch. 1

第二周 基督作为神的话·周一

晨兴喂养

约一 1 太初有话，话与神同在，话就是神。

4 生命在祂里面，这生命就是人的光。

八 12 于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不

在黑暗里行，必要得着生命的光。
在神格里，基督是话。“太初有话，话与神同在，话就是神。”（约一 1）话乃是神的解释、说明和彰显；因此，这话就是解释、说明并彰显出来的神。

神是奥秘的，祂需要话来将祂彰显出来。基督是话，解释、说明并彰显神。因此，基督是话，就是神的解释、说明并彰显。这话实际上就是神自己，并且不是隐藏、遮蔽且奥秘的神，而是解释、说明并彰显出来的神。

话是永远的；那就是说，话是自有、无始的。这与有的异端教训相反；这种教训说，话，logos，斐格斯，是神造的。按约翰福音的启示，话不是受造的。一章一节说，太初有话。这启示话是永远的。这永远的话是一位活的人物，就是活神的儿子基督（启十九 13）。这样的话表征那位奥秘、不能看见的神，解释并彰显出来了（新约总论第二册，一四页）。

信息选读

“太初有话。”（约一 1 上）基督是太初就有的话（1-5、14-18）。一节上半的“太初”，意已过的永远。

一节下半说，“话与神同在，话就是神。”话与神同在，意思就是话与神不是分开的；并非话是话，神是神，彼此分开；话与神原是一。因此，一节最后一句接着说，话就是神。

“这话太初与神同在。”（2）从已过的永远，话就与神同在。有些人认为，基督不是从已过的永远，就与神同在，并且就是神，乃是到了一个时候，才成为神，才与神同在。这想法是错误的。基督的神性是永远而绝对的。从已过的永远到将来的永远，祂一直与神同在，祂就是神。

“生命在祂〔话〕里面，这生命就是人的光。”（4）这里“生命”指创世记二章生命树所指明的生命。这由约翰在启示录二十二章提到生命树得到证实。既然生命在祂里面，所以祂就是生命（约十一 25，十四 6）；并且祂来，是要叫人得生命（十 10 下）。

生命在作神彰显的话里。只有在神的彰显里，才能找着生命。话是神的彰显和说明，包含神作我们的生命。当我们接受话，我们就接受了话里的生命。话和生命都是神自己。话是神的彰显，生命是神的内容。我们听见话，就领悟神已得着彰显和解释；我们接受话，就接受了作神内容的生命。

在话里的生命乃是“人的光”。为着旧造的光，是天然的光（创一 3-5、14-18）；为着新造的光，是约翰一章四节所说生命的光。基督是话，是神的彰显，我们借此能认识神。当我们接受祂作神的彰显，祂就成了我们的生命，这生命成了在我们里面照耀的光。当我们听见这话，接受了生命，这生命就成了光，在我们里面照耀，使我们蒙光照。我们许多人可以见证，当我们呼求主耶稣的名，接受祂到我们里面，神圣的生命就进到我们的里面，我们立刻感觉有东西在我们里面照耀。这照耀乃是生命的光照（新约总论第九册，一〇六至一〇八页）。

参读：新约总论，第二百七十六篇；约翰著作中帐幕和祭物的应验，第一篇。

Morning Nourishment

John This was the true light which, coming into the world, enlightens every man.
1:9

14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works.

Christ is the light of life (John 1:4b-13; 8:12; 9:5; 12:46) to bring the divine life to the world by shining forth God that man may be born of God to be His children, making man God in life and nature but not in His Godhead. When we receive His shining of the light of life, this shining imparts the divine life into us. That divine life becomes our authority to be God's children (1:12-13), God's kind, God's species, God's family. (*The Conclusion of the New Testament*, p. 2845)

Today's Reading

This Word [John 1:1] as the definition of the Triune God is for God's speaking. The fact that this Word is the entire God means that it is for the speaking of the Triune God. This Word became incarnate as a man, and that man was God's speaking. This means that the man Jesus Christ was God's Word, God's speaking. He spoke God not only with clear words but also with what He was and what He did. He is altogether the Word of God and the speaking of God. Sometimes He spoke with words, and at other times He spoke with actions. All that He was and all that He did spoke God.

John 1:14 says not only that the Word became flesh but also that the Word tabernacled among us. The story recorded in the four Gospels is a story of God incarnate tabernacling among us. The Word became flesh and tabernacled among us in order to declare God, express God, explain God, and define God in many practical ways. The incarnate Word is the speaking, the expression, and the definition of God. As the Word, Christ is the defined God, the explained, expressed, and revealed God, the God made known to human beings.

Christ is the expression of the Father. As the Son He is the issue, the coming out, of God, and He is also the expression of the Father. Because the Son expressed the Father, the Son is the expression of the Father.

Christ's being the Word is mainly to express God the Father by declaring, defining, and revealing Him (John 1:18). The more the Son speaks, the more God the Father is expressed.

In the Old Testament God spoke in the prophets, in men moved by His Spirit (Heb. 1:1; 2 Pet. 1:21). In the New Testament He speaks in the Son, who is God Himself expressed (Heb. 1:2-3). God the Father is hidden; God the Son is expressed. No one has ever seen God, but the Son as the Word of God, as the speaking of God, has declared and expressed Him. Whereas God spoke through the prophets in the Old Testament, He did not have Himself expressed. But in the New Testament God speaks in the Son, who expresses Him. Formerly God spoke through the prophets indirectly, but now He speaks directly in the Son, that is, in the One who is the expression of the Father.

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." Here we see that the One who expresses the Father is the only begotten Son of God, who was in the bosom of the Father from eternity past and who is still in the bosom of the Father after incarnation. The only begotten Son was, is, and always will be in the bosom of the Father...The dear, only Begotten of the Father is continually in the bosom of the Father to declare the Father.

The Father's only begotten Son expresses Him by the Word, life, light, grace, and reality. The Word is God expressed, life is God imparted, light is God's shining, grace is God's enjoyed, and reality is God realized. God is fully declared in the Son through these five things. The essence of them all is God Himself. Although no one has ever seen God, the Son of God declares Him, expresses Him, in the way of being the Word, life, light, grace, and reality. (*The Conclusion of the New Testament*, pp. 235-237)

Further Reading: *The Conclusion of the New Testament*, msg. 22; *God's New Testament Economy*, ch. 2

约一 9 那光是真光，来到世上，要照亮每一个人。

十四 10 我在父里面，父在我里面，你不信么？我对你们所说的话，不是我亲自说的，乃是住在我里面的父作祂自己的事。

基督就是生命的光（约一 4 下-13，八 12，九 5，十二 46），借着将神照耀出来，把神圣的生命带给世人，使人从神而生，成为祂的儿女，好使人在生命和性情上，但不在神格上，成为神。当我们接受祂生命之光的照耀，这光照就将神圣的生命分赐到我们里面。这神圣的生命使我们有权利，成为神的儿女（一 12-13），就是成为神类，神的种类，神的家（新约总论第九册，一〇八页）。

信息选读

这话〔约一 1〕作为三一神的解释，乃是着神的说话。这话是整个的神，这意思乃是说，这话是为着三一神的说话。这话成为肉体来作人，这人就是神的说话。这就是说，这人耶稣基督是神的话，是神的说话。祂不仅用清楚的话述说神，也用祂的所是和所作述说神。祂完全是神的话，是神的说话。有时候祂用话说，有时候祂用行动说。祂的一切所是和所作，都述说神。

十四节不仅说，话成了肉体；也说，话支搭帐幕在我们中间。四福音所记载的故事，乃是成为肉体的神支搭帐幕在我们中间的故事。话成为肉体，并且支搭帐幕在我们中间，为要以许多实际的方式表明神，彰显神，说明神，解释神。成为肉体的话是神的说话、彰显和解释。作为话，基督是解释出来的神，是说明、彰显并启示出来的神，是给人认识的神。

基督是父的彰显。作为子，祂是神的流出，出来，也是父的彰显。因为子彰显父，子就是父的彰显。

基督是话，主要是借着表明、解释并启示父神来彰显祂（约一 18）。子越说话，父神就越显得彰显。

在旧约，神是借着众申言者，借着被祂的灵推动的人来说话（来一 1，彼后一 21）。在新约，神是在子里面说话；子就是彰显出来的神自己（来一 2-3）。父神是隐藏的，子神是显出的。从来没有人见过神；惟有子，就是神的话，神的说话，将神表明并彰显出来。神在旧约虽然借着众申言者说话，祂的自己没有得着彰显。但在新约神是在彰显祂的子里面说话。从前神是借着申言者间接说话，如今祂是在子里面，就是在彰显父的那位里面，直接说话。

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。”这里我们看见，那彰显父的一位乃是神的独生子；祂已从过的永远就在父的怀里，在成为肉体以后仍在父的怀里。这位独生子从前、现在、将来一直在父的怀里。……父的独生爱子是一直在父怀里，将父表明出来。

父的独生子借着话、生命、光、恩典和实际，将神彰显出来。话是神的彰显，生命是神的分赐，光是神的照耀，恩典是神给人享受，实际是神给人实行。借着这五件事，神在子里面完全表明出来了。这一切的素质都是神自己。虽然从来没有人看见神，但神的儿子以成为话、生命、光、恩典和实际的方式，表明祂，彰显祂（新约总论第二册，一四至一七页）。

参读：新约总论，第二十二篇；神新约的经纶，第二章。

亮光与灵感：

Morning Nourishment

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

1 John That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life (and the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us).

In **1 John 1:1-7** we see Christ as the Word of life...The Word of life in **verse 1** is the Word mentioned in **John 1:1-4** and **14**, who was with God and was God in eternity before creation, who became flesh in time, and in whom is life. This Word conveys the eternal life and is the divine person of Christ as an account, a definition, and an expression of all that God is. In Him is life, and He is life (**11:25; 14:6**). The phrase *the Word of life* in Greek indicates that the Word is life. The person is the divine life, the eternal life, which we can touch. (*The Conclusion of the New Testament*, p. 3951)

Today's Reading

“No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him” (**John 1:18**). The Greek word translated *declared* may also be rendered *explained*. Christ's being the Word is mainly to express God the Father by declaring, defining, and revealing Him...The One who expresses the Father is the only begotten Son, who was in the bosom of the Father from eternity past and who is still in the bosom of the Father after incarnation. The only begotten Son was, is, and always will be in the bosom of the Father. The dear, only begotten Son of the Father is continually in the bosom of the Father to declare the Father. The more the Son speaks, the more the Father is declared, expressed.

In the Godhead Christ is the Word of life. This is the Word mentioned in **John 1:1-4** and **14**, who was with God and was God in eternity before creation, who became flesh in time, and in whom is life.

If we could ask the apostle John about the Word in **1 John 1:1**, he would probably refer us to his Gospel. **John 1:1** and **4** say that in the beginning was the Word, that the Word was with God and was God, that in this Word was life, and that the life was the light of men. Furthermore, according to **John 1:14**, the Word became flesh and tabernacled among us, full of grace and reality and having the glory as of an only begotten from a father. In all these verses we have a definition of the Word.

We have pointed out that the expression *the Word of life* actually indicates that the Word is life. This Word, who is the eternal life, became a man as a mutual dwelling place of God and us. In this dwelling place we enjoy Him as grace, we see Him as our reality, and we behold His glory. This glory, which is the glory of God, has become the glory of God's only begotten Son. Again I say, this Word is life, and this life is the expression of God. This means that the Word of life is God's expression. (*The Conclusion of the New Testament*, pp. 2846, 243-244)

First John 1:2 says, “And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us.” In this verse “life” is a synonym for “the Word of life” in the preceding verse. Both life and the Word of life denote the divine Person of Christ, who was with the Father in eternity and was manifested in time through incarnation, and whom the apostles have seen and testify and report to the believers.

In **1:2** John says that the life was manifested. This manifestation of the eternal life was through Christ's incarnation, which John stressed strongly in his Gospel (**John 1:14**) as an antidote to inoculate the believers against the heresy which said that Christ did not come in the flesh. Such a manifestation, corresponding to the Word of life being touchable (**1 John 1:1**), indicates again the substantial nature of the Lord's humanity, which is the manifestation of the divine life in the New Testament economy. (*Life-study of 1 John*, p. 13)

Further Reading: *Life-study of 1 John*, msg. 4; *The Conclusion of the New Testament*, msg. 391

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。约壹一 1-2 论到那从起初原有的生命之话,就是我们所听见过的,我们亲眼所看见过的,我们所注视过,我们的手也摸过的(这生命已经显现出来,我们也看见过,现在又作见证,将原与父同在,且显现与我们那永远的生命传与你们)。

在约壹一章一至七节,我们看见基督乃是生命之话。一节……的生命之话,就是约翰一章一至四节和十四节所提的话,这话在创世以前,在永远里就与神同在,并且就是神;这话在时间里成为肉体,生命就在这话里面。这话传输永远的生命,并且就是基督神圣的人位,是神一切所有的说明、解释和彰显。生命在祂里面,并且祂就是生命(十一 25, 十四 6)。“生命之话”这辞,在希腊原文里指明话就是生命。那人位就是神圣的生命,永远的生命,是我们摸得着的(新约总论第三百九十一篇一中文尚未出书)。

信息选读

“从来没有人看见神,只有在父怀里的独生子,将祂表明出来。”(约一 18)“表明”这辞,原文也可译为“解释”。基督作为话,主要是借着表明、说明和启示父神,将祂彰显出来。……将父彰显出来的这一位,就是在父怀里的独生子;祂从已过的永远就在父怀里,在成肉体之后,仍在父怀里。这独生子从过去到现在,一直到将来,都是在父怀里。这位父亲爱的独生子一直在父怀里,将父表明出来。子越说话,父就越得着表明、彰显(新约总论第九册,一一〇页)。 36

第二周 · 周三

在神格里,基督是生命的话。这就是一至四节、十四节所说的“话”,这话在创世以前,在永远里就与神同在,并且就是神;祂在时间里成为肉体,生命就在祂里面。

我们若能问使徒约翰关于约壹一章一节的话,他也许会指向他的福音书。约翰一章一节、四节说,太初有话,话与神同在,话就是神,生命在话里面,这生命就是人的光。不仅如此,按十四节,话成了肉体,支搭帐幕在我们中间,丰丰满满地有恩典,有实际,并有从父而来独生子的荣耀。在这一切经文里,有话的解释。

我们已指出,“生命之话”一辞,实际上指明话就是生命。这话,就是永远的生命,成了人,作神与我们相互的居所。在这居所里,我们享受祂作恩典,我们看见祂作我们的实际,我们也看见祂的荣耀。这荣耀,就是神的荣耀,成了神独生子的荣耀。我再说,这话就是生命,这生命就是神的彰显。这就是说,生命的话乃是神的彰显(新约总论第二册,二四至二五页)。

约壹一章二节说,“这生命已经显现出来,我们也看见过,现在又作见证,将原与父同在,且显现与我们那永远的生命传与你们。”这节的“生命”与前节“生命之话”是同义辞,二者都是指基督神圣的人位;祂在永远里与父同在,在时间里借着成为肉体显现出来,是使徒所看见过,又作见证,并传与信徒的。

在二节约翰说,这生命已经显现出来。这永远生命的显现,是借着基督的成为肉体;约翰在他的福音书里有力地强调这点(约一 14),把祂当作消毒剂,使信徒预防那说基督不是在肉体里来的异端。这样的显现与生命之话的摸得着(约壹一 1)相符,再一次指明主人性具体的性质;主这人性乃是新约经纶里神圣生命的显现(约翰一书生命读经,三八至三九页)。

参读:约翰一书生命读经,第四篇。 37

Morning Nourishment

1 John And this is the testimony, that God gave to us eternal life and this life is in His Son.
5:11-12 He who has the Son has the life; he who does not have the Son of God does not have the life.

Often before we partake of the main course at dinner, we are served an appetizer. In **1 John 1** the apostle John also gives us an “appetizer.” This appetizer is the Word of life. No doubt, John’s intention is to serve us the divine life. But in order to stir up our appetite he serves us the Word of life as a spiritual appetizer. This is the Word mentioned in **John 1:1-4** and **14**, who was with God and was God in eternity before creation, who became flesh in time, and in whom is life. This Word conveys the eternal life and is the divine Person of Christ as an account, a definition, and an expression of all that God is. In Him is life, and He is life (**John 11:25; 14:6**). The phrase *the Word of life* in Greek indicates that the Word is life. The Person is the divine life, the eternal life, which we can touch. The “Word” mentioned here indicates that the Epistle is a continuation and development of John’s Gospel (see **John 1:1-2, 14**). (*Life-study of 1 John*, p. 25)

Today’s Reading

Eternal life is the life of God (**Eph. 4:18; 2 Pet. 1:3**). We may say that this life is actually God Himself with the contents of divine love and divine light. And this life is of the Spirit of God (**Rom. 8:2**), especially when it becomes our life for our enjoyment.

Eternal life is also the Son of God. This life is not simply a matter or a thing; this life is a Person. The divine life is God Himself expressed in His Son. **First John 5:12** says, “He who has the Son has the life.” In our experience we know that eternal life is the Son of God Himself.

First John 1:2 says that eternal life was with the Father. The Greek word rendered “with” is *pros* (used with the Greek accusative case). It is a preposition of motion, implying living, acting, in union and communion with. The eternal life which is the Son was not only with the Father, but was living and acting in union and communion with the Father in eternity. This word corresponds to **John 1:1-2**.

The Father is the source of the eternal life, from whom and with whom the Son was manifested as the expression of the eternal life for those the Father has chosen to partake of and enjoy this life.

Instead of trying to analyze these aspects of eternal life, we should enjoy them as “courses” of a spiritual meal. Eternal life is the life of God, it is the Son of God, and it was with the Father in eternity. Here we have at least four courses for our enjoyment: God, the Son of God, the Father, and eternity. (*Life-study of 1 John*, p. 35)

Romans 10:5-8 reveals Christ as the word: “For Moses writes concerning the righteousness which is out of the law: ‘The man who does them shall live by them.’ But the righteousness which is out of faith speaks in this way, ‘Do not say in your heart, ‘Who will ascend into heaven?’ that is, to bring Christ down; or, ‘Who will descend into the abyss?’ that is, to bring Christ up from the dead. But what does it say? ‘The word is near you, in your mouth and in your heart,’ that is, the word of the faith which we proclaim.” In these verses, *the word* is used interchangeably with *Christ*, indicating that this word is Christ. Christ was incarnated by coming down from heaven and was resurrected by coming up from Hades. Thus, He has become the living Word, the Spirit (**Eph. 6:17**), to be in our mouth and in our heart, just like the air, the breath, that can be taken into our being. He is near and He is available.

Christ as the Word descended from heaven to mingle Himself with humanity for the accomplishment of redemption. Surely, the Word here is Christ personified. If the Word were not a living person, He could not have descended from heaven to mingle Himself with humanity for the accomplishment of redemption. (*The Conclusion of the New Testament*, pp. 3094-3095)

Further Reading: *Life-study of 1 John*, msg. 3; *Crystallization-study of the Gospel of John*, msg. 2

约壹五 11-12 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命。我们用餐吃主菜以前，常有一道开胃菜。在约壹一章使徒约翰也给我们一道“开胃菜”。这道“开胃菜”乃是生命的话。毫无疑问，约翰的用意是要供应我们神圣的生命。但是为要激起我们的食欲，他就给我们摆上生命的话作属灵的开胃菜。这就是约翰一章一至四节和十四节所说的“话”，这话在创世以前，在永远里就与神同在，并且就是神；祂在时间里成为肉体，生命就在祂里面。这话传输永远的生命，并且就是基督神圣的人位，是神一切所是的说明、解释和彰显。生命在祂里面，并且祂就是生命（十一 25，十四 6）。“生命之话”这辞，在原文指明话就是生命。那人位就是神圣的生命，永远的生命，是我们摸得着的。这里提到“话”，指明这封书信乃是约翰福音的延续和发展（见约一 1-2、14）（约翰一书生命读经，三〇至三一页）。

信息选读

永远的生命就是神的生命（弗四 18，彼后 1-3）。我们可以说，这生命实际上就是神自己，连同神圣的爱和神圣的光为内容。并且这生命是属于神的灵（罗八 2），特别是当它成了我们的生命，给我们享受时。永远的生命也是神的儿子。这生命不仅仅是一件事物；这生命乃是一个人位。神圣的生命乃是神自己在祂的儿子里彰显出来。约壹五章十二节说，“人有了神的儿子，就有生命。”在我们的经历中，我们知道永远的生命就是神的儿子自己。

一章二节说，永远的生命原与父同在。“与……同在，”原文含示在与父的联结并交通里生活行动。那是子的永远生命，在永远里不仅与父同在，并且在与父的联结并交通里生活行动。这辞与约翰一章一至二节者同。

父是永远生命的源头，子从父并同父显现出来，成为永远生命的彰显，给父所拣选的人有分并享受。

我们该把永远生命的这些方面，当作属灵大餐中一道道的菜来享受，而不是想要分析。永远的生命是神的生命，是神的儿子，且在永远里与父同在。这里至少有四道菜给我们享受：神、神的儿子、父、永远（约翰一书生命读经，四一至四二页）。

罗马十章五至八节启示基督乃是话：“论到那本于律法的义，摩西写着：‘行这些事的，必因这些事活着。’但那本于信的义如此说，‘你不要心里说，谁要升到天上？’就是要领下基督来，或说，‘谁要下到无底坑？’就是要领基督从死人中上来。这义到底怎么说？它说，‘这话与你相近，就在你口里，也在你心里。’这就是我们所传信主的话。”在这段经文里，“话”与“基督”交互使用，指明这话就是基督。基督从天降下成为肉体，且从阴间上来而复活，成了活的话，就是那灵（弗六 17），在我们口里，也在我们心里，犹如空气、气息，

可以给我们接受到里面，既亲近又便利。基督作为话，从天降下，将自己与人性调和，为要成功救赎。这里的话必是基督的人位化。这话若不是人位，就无法从天降下，将自己与人性调和，为着成功救赎（新约总论第十册，九七页）。

参读：约翰一书生命读经，第三篇；约翰福音结晶读经，第二篇。亮光与灵感：

晨兴喂养

Morning Nourishment

Rom. 10:6-8 But the righteousness which is out of faith speaks in this way, “Do not say in your heart, Who will ascend into heaven?” that is, to bring Christ down; or, “Who will descend into the abyss?” that is, to bring Christ up from the dead. But what does it say? “The word is near you, in your mouth and in your heart,” that is, the word of the faith which we proclaim.

[In **Romans 10:6**] Paul quotes **Deuteronomy 30:12**, saying, “Do not say in your heart, Who will ascend into heaven?” He then points out that this means “to bring Christ down” and that this refers to Christ’s incarnation, for Christ came down from the heavens in His incarnation.

In His incarnation, Christ as the Word brought the infinite God into the finite man, thereby mingling the Triune God with the tripartite man, that is, divinity with humanity (**Matt. 1:20**). He mingled Himself with humanity in order to accomplish God’s redemption (**John 1:1, 14, 29**). After passing through His human living, Christ went to die on the cross as a God-man to redeem us back to God (**1 Pet. 3:18**). (*The Conclusion of the New Testament*, p. 3095)

Today’s Reading

After His death Christ as the Word descended into the abyss, Hades, and He ascended from that place in His resurrection so that those who receive Him by believing in Him may be justified by God and have His life. We need to see that the Word descended from the heavens and ascended into heaven. Paul says that we should not ask, “Who will descend into the abyss?” To “descend into the abyss” means to bring Christ up from the dead and refers to Christ’s resurrection. To descend into the abyss means to die and to enter into Hades. When Christ died, He descended into the abyss, and in resurrection He was brought up from the dead, that is, out of the abyss. Christ is the One who has passed through incarnation and resurrection. Therefore, we may say that He as the Word is the “processed” Christ, Christ incarnated and resurrected.

Christ as the Word has passed through a long process from incarnation through resurrection. In this process He accomplished everything that is required by God’s righteousness, holiness, and glory and all that is needed to enable us to partake of Him. He was God incarnated to be a man, and as a man, He was transfigured through resurrection into the life-giving Spirit (**1 Cor. 15:45**). Now in resurrection as the life-giving Spirit, He is so available that we may receive Him and take Him in at any time and in any place. As the life-giving Spirit, He is now moving on earth, ready for and available to anyone who will receive Him. Whoever receives Him by believing into Him will be justified by God and receive His life. According to Paul, this processed Christ, Christ incarnated and resurrected, is “the word of the faith which we proclaim” (**Rom. 10:8**).

Christ as the living Word is not only in our mouth but also in our heart. This indicates that the word must be in the Spirit. Otherwise, the word may be in our mouth, but it cannot be in our heart. Christ in resurrection as the life-giving Spirit is the living Word. This corresponds with the New Testament revelation that the Word is the Spirit (**Eph. 6:17**). Christ in resurrection is both the Spirit and the Word. He is the Spirit for us to touch, and He is the Word for us to understand. We may receive Him as both the Spirit and the Word. The resurrected Christ as the life-giving Spirit is the living Word that is so near to us. He is in our mouth and in our heart. Our mouth is for calling, and our heart is for believing. Thus, we can call upon Him with our mouth and believe in Him with our heart. When we call on Him, we are saved; when we believe in Him, we are justified.

The word, which is personified, is not only in our mouth but also in our heart. The word is not merely the written word but also the living Word, that is, the person of Christ Himself. This word is actually the gospel (**1:13; Col. 1:5**). When we hear the word, we hear the gospel; when we receive the word, we receive the gospel and Christ Himself. (*The Conclusion of the New Testament*, pp. 3095-3097)

Further Reading: *The Conclusion of the New Testament*, msg. 304; *Life-study of John*, msg. 2

罗十6-8 但那本于信的义如此说，“你不要心里说，谁要升到天上？”就是要领下基督来，或说，“谁要下到无底坑？”就是要领基督从死人中上来。这义到底怎么说？它说，“这话与你相近，就在你口里，也在你心里。”这就是我们所传信主的话。

保罗〔在罗马十章六节〕引用申命记三十章十二节的话，说，“你不要心里说，谁要升到天上？”他随即指出，这意思是“要领下基督来”，也是指基督的成为肉体，因为基督乃是在祂的成为肉体里从天降下。

基督这话在祂的成肉体里，将无限的神带到有限的人里，因此使三一神与三部分的人调和，也就是使神性与人性调和（太一20）。祂将自己与人性调和，为要成功神的救赎（约一1、14、29）。在经过人性生活之后，基督这位神人上十字架受死，好将我们赎回归神（彼前三18）（*新约总论第十册*，九七至九八页）。

信息选读

基督这话在祂死后下到无底坑，阴间，又在祂的复活里从那地方升上来，使那些借着相信祂而接受祂的人，蒙神称义并得着祂的生命。我们需要看见，这话从诸天降下，又升到天上。保罗说，我们不该问：“谁要下到无底坑？”〔罗十7〕“下到无底坑”，意思是“要领基督从死人中上来”，这是指基督的复活。下到无底坑，就是死了并进入阴间。基督死了的时候，下到无底坑；在复活里，祂又从死人中，就是从无底坑里被领上来。基督是经过成为肉体并复活的一位。所以，我们可以说祂这话是“经过过程”的基督，成为肉体并复活的基督。基督这话从成为肉体到复活，经过了漫长的过程。在这过程中，祂成就了神公义、圣别和荣耀的一切要求，也成就了为使我们能有分于祂所需要的一切。祂是神成为肉体来作人；而作为人，祂借着复活，变化成为赐生命的灵（林前十五45）。现今在复活里，祂这赐生命的灵对我们十分便利，我们随时随地都可以得着祂并将祂接受进来。祂这赐生命的灵现今在地上运行，对任何要接受祂的人都是预备好且便利的。凡借着信入祂而接受祂的人，都蒙神称义，并得着祂的生命。按保罗的话，这位经过过程的基督，成为肉体并复活的基督，乃是“我们所传信主的话”（罗十8）。

基督这话的话不仅在我们口里，也在我们心里。这指明这话必定是在灵里；否则，话也许可以在我们的口里，却不能在我们的心里。在复活里的基督这赐生命的灵，就是活的话。这符合新约的启示：话就是灵（弗六17）。在复活里，基督是灵也是话。祂是灵给我们摸着，祂是话给我们领会。我们可以接受祂这灵与话。复活的基督这赐生命的灵，是与我们十分相近的活话。祂在我们口里，也在我们心里。我们的口是为着呼求，我们的心是为着信。因此，我们能口里呼求祂，心里信祂。我们呼求祂就得救；我们信祂就得称义。

人位化的话不仅在我们口里，也在我们心里。这话不但是写出来的话，更是活的话，就是基督自己人位。这话实际上就是福音（一13，西一5）。我们听见话，就是听见福音；我们接受这话，就是接受福音和基督自己（*新约总论第十册*，九八至一〇〇页）。

参读：新约总论，第三百零四篇；约翰福音生命读经，第二篇。亮光与灵感：

Morning Nourishment

John 6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

68 Simon Peter answered Him, Lord, to whom shall we go? You have words of eternal life.

1 Cor. 15:45 ...The last Adam became a life-giving Spirit.

Although the book of Deuteronomy often uses the expression “Jehovah your God,” it does not explicitly mention Christ or the Spirit. However, in this book there are synonyms of Christ. These synonyms are the word, the law, the commandments, the testimonies, the statutes, and the judgments (the ordinances). Because all these are things spoken by God, in totality they are the word. The law, the commandments, the testimonies, the statutes, and the judgments are all the word, and the word is Christ. In **Romans 10** Paul interprets the word in Deuteronomy as Christ, referring in **verse 8** to “the word of the faith.” We may think that the word in Deuteronomy is the word of the law, but Paul regards it as the word of the faith. The commandments, the testimonies, the statutes, and the judgments are the word, and the word is the word of faith.

Since all these are synonyms of Christ, as we are reading Deuteronomy we may want to replace them with the word *Christ*. To keep the law is to keep Christ. To love the commandments is to love Christ. To receive the testimonies and judgments is to receive Christ. (*Life-study of Deuteronomy*, p. 46)

Today's Reading

We have pointed out that Deuteronomy does not speak of the Spirit. However, Paul's interpretation in **Romans 10** implies the Spirit; it implies that the Christ whom he is describing is the Spirit. Paul says, “The word is near you, in your mouth and in your heart” (**v. 8**). To be in our mouth and in our heart, this word, which is Christ, must be the Spirit.

In his interpretation of **Deuteronomy 30:11-14**, Paul presents a wonderful description of Christ as the incarnated, crucified, and resurrected One. Christ is the One who came down from the heavens in incarnation; thus, there is no need for anyone to ascend to the heavens to bring Him down. Christ is also the One who came out of the abyss, out of Hades, in resurrection; thus, there is no need for anyone to descend into the abyss to bring Him up. Where is the Christ who came down from the heavens in incarnation and who came up from the abyss in resurrection, and what kind of Christ is He today? This Christ is in our mouth and in our heart, for He is now the life-giving Spirit (**1 Cor. 15:45b**). This is the biblical Christ, the Christ unveiled in the interpretation of Deuteronomy in **Romans 10**.

The Christ unveiled in Deuteronomy and Romans is the very God who became incarnated as a man. This One was crucified and resurrected, and in resurrection He became the life-giving Spirit, who is the air for us to breathe by calling upon Him. He is everywhere, waiting for people to call upon Him. **Romans 10:12** tells us that He is “rich to all who call upon Him.” When we first call, we receive Him as life. As we continue to call upon the name of the Lord, He becomes our life supply, our strength, and our everything.

[In **Deuteronomy 29:18—30:10** Moses enacted another covenant with the new generation.] In **30:11-20** we have Moses' concluding word.

The commandment which Moses was commanding the children of Israel was not too difficult for them, nor was it distant (**v. 11**). It was not in heaven that they should say, “Who will ascend to heaven for us and bring it to us to make us hear it and do it?” (**v. 12**). Nor was it across the sea that they should say, “Who will go across the sea for us and bring it to us to make us hear it and do it?” (**v. 13**). But the commandment was very near to them, even in their mouth and in their heart, that they might do it (**v. 14**). As we have pointed out, in **Romans 10:6-10** Paul relates the word spoken here to Christ for the New Testament believers to receive for salvation. This is our basis for saying that Christ is unveiled throughout the book of Deuteronomy. (*Life-study of Deuteronomy*, pp. 46-47, 190)

Further Reading: *Life-study of Deuteronomy*, msgs. 1-2, 6

第二周 基督作为神的话·周六

晨兴喂养

约六 63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

68 西门彼得回答说，主啊，你有永远生命的话，我们还归从谁？林前十五 45 ……末后的亚当成了赐生命的灵。

申命记常常用到“耶和华你的神”这辞，并没有明显地提到基督或那灵。然而，这卷书里有基督的同义辞。这些同义辞就是话、律法、诫命、法度（见证）、律例和判决（典章）。这些既都是神说出来的，所以在总体上这些都是话。律法、诫命、法度、律例和判决都是话，而话乃是基督。保罗在罗马十章将申命记里的话解释为基督，在罗马十章八节说到“信主的话”。我们以为申命记里的话是律法的话，但保罗却看为信的话。诫命、法度、律例和判决都是话，而这话乃是信的话。

因着这些都是基督的同义辞，所以我们读申命记时，可以将这些辞换为“基督”。持守律法就是持守基督。爱诫命就是爱基督。接受法度和判决就是接受基督（申命记生命读经，五八页）。

信息选读

我们已经指出，申命记没有说到那灵。然而，保罗在罗马十章的解释含示了那灵；那里含示他所描述的这位基督乃是那灵。保罗说，“这话与你相近，就在你口里，也在你心里。”（8）这话（基督）既在我们口里，又在我们心里，祂必定就是那灵。

保罗解释申命记三十三章十一至十四节的时候，对基督这成为肉体、钉十字架并复活的一位，有美妙的描绘。基督是那在成为肉体里从天降下的一位，因此无需任何人升到诸天之上把祂领下来。基督也是那在复活里从无底坑，从阴间出来的一位，因此无需任何人把祂领上来。这位在成为肉体里从诸天降下，又在复活里从无底坑上来的基督，今天是在何处？祂又是怎样的一位基督？这位基督乃在我们口里，又在我们心里，祂现在乃是赐生命的灵（林前十五 45 下）。这是圣经里的基督，是罗马十章在对申命记的解释里所揭示的基督。

申命记和罗马书所揭示的基督，就是那位成为肉体作了人的神。这一位被钉死又复活了，并且在复活里成了赐生命的灵，就象空气一样，我们可以借着呼求吸入祂。祂无所不在，等待着人呼求祂。罗马十二章十二节告诉我们，祂“对一切呼求祂的人是丰富的”。我们第一次呼求的时候，就接受祂作生命。我们不断地呼求主的名，祂就成为我们的生命供应、力量和一切。

[在申命记二十九章十八节至三十三章十节，摩西与新一代另立一个约。] 三十三章十一至二十节是摩西的结语。

摩西所吩咐以色列人的诫命，对他们不是难行的，离他们也不远（11）；不是在天上，使他们说，“谁要替我们升到天上，取下来给我们，使我们听见可以遵行呢？”（12）也不是在海外，使他们说，“谁要替我们过海，取了来给我们，使我们听见可以遵行呢？”（13）这诫命离他们甚近，就在他们口里，也在他们心里，使他们可以遵行（14）。我们已经指出，在罗马十章六至十节，保罗将这里的“话”解释为基督，给新约的信徒接受，好得着救恩。我们说整卷申命记都揭示基督，乃是基于此（申命记生命读经，五八至五九、二一八至二一九页）。

参读：申命记生命读经，第一至二、六篇。

亮光与灵感：

Hymns, #188

1 Dear Lord, Thou art the Son of God,
His absolute expression;
In Thee God speaks to us today,
Thou art His definition.

2 The impress of God's substance true,
Effulgence of His glory,
Thou even art our God Himself,
In Thee is His full story.

3 By Thee was made the universe,
Subsisting by Thy merit;
The heir, God hath appointed Thee,
That all Thou may inherit.

4 Since Thou hast purged our sins by death,
In heaven Thou art seated,
Till all Thy foes will be subdued
And all God's will completed.

21 Thou art the Finisher of faith,
As well its Author perfect;
By faith and love we follow Thee,
And e'er to Thee are subject.

22 Unequaled is Thy worth, dear Lord,
And all Thou art we treasure;
Thou art so perfect and complete,
Beyond all human measure.

赞美主 — 祂的万有包罗性

(希伯来书) 8 7 8 7 (英 188 不同调, 不同律)

此诗可缩短, 仅唱一, 二, 七, 九, 十一, 十四, 十七, 二十一并二十二节(即凡节数带☆者)。

F 大调 4/4

F C7 F C F B^b Gm C

3 1 5̣ 5̣ | 5̣ 1 1 7̣ | 1 3 6̣ 7̣ 1 | 4 3 3 2 |

☆一 恩主, 你是神的儿子, 是神完美的表现;

B^b Gm G7 C B^b C7 F

1 4 4 3 | 2 6 6 5 | 5 4 3 2 1 | 1 7̣ 1 - ||

借你, 神向我们说话, 将祂说得详而全。

☆二 你是神的本体真像, 是神荣耀的光辉;
你也就是神的自己, 是神自己的发挥。

三 宇宙万有借你而造, 也是由你来托住,
将来且都归你承受, 你是神立的基督。

四 你已洗净我们的罪, 今坐高天神右边;
等候仇敌作你脚凳, 神的旨意得成全。

☆二十一 你是我信的创始者, 也是我信成终主;
借信与爱, 随你前行, 向你我要永降服。

☆二十二 你的价值无可比拟, 我们珍爱你所是;
你是如此完美、全备, 远超人所能赏识。

WEEK 3 — OUTLINE

Experiencing the Triune God—Having Access through Christ in One Spirit unto the Father

Scripture Reading: Eph. 2:16-18; Luke 15:3-32; Rev. 21:13

DAY 1 >>

I. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the unique source (Eph. 2:18):

- A. Positionally, we were reconciled to God; experientially, we have access unto the Father (vv. 16, 18):
1. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God.
 2. Both the Jewish and the Gentile believers have access unto the Father through Christ (John 14:6; Eph. 2:18):
 - a. Both the Jewish and the Gentile believers were reconciled in one Body to God; this was a positional matter (v. 16).
 - b. Now they both have access in one Spirit unto the Father; this is experiential, and in order to enjoy experientially what we have positionally, we need to be in the Spirit (v. 18).
 3. To have access unto the Father is to contact God for our enjoyment; having been reconciled to God once for all, we now have access unto the Father for continual enjoyment (John 14:6).
 4. When we contact God, we come to Him through Christ in the Spirit unto the Father; this is the Triune God in our experience and enjoyment (Eph. 2:18).

<< DAY 2 >>

- B. The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son; through this wonderful two-way traffic, we enjoy the dispensing of the Triune God (2 Cor. 13:14; Eph. 3:16-17a).
- C. When the Son comes to preach the gospel to us, the Spirit also comes; when we receive the Son in His preaching, we receive the Spirit, and then the Spirit brings us back to the Father through the Son (2:17; John 14:16-18; 1 Cor. 15:45b; 2 Cor. 3:17a).

<< DAY 3 >>

- D. When we call on the Lord, passing through the Son, we are in the Spirit, because the Son and the Spirit are one and because the Spirit is the reality of the Son's name; when we are in the Spirit, we have access unto the Father, because the Father and the Son are one (1 Cor. 12:3; John 10:30).
- E. According to the truth, there are three steps—access through the Son, in the Spirit, and unto the Father; in our practical experience, however, these are three aspects of one experience:
1. When we believe in the Lord, we are in the Spirit and we have access unto the Father (Eph. 2:18).
 2. Once we call on the Lord's name, we immediately have access in the Spirit unto the Father, because the Father, the Son, and the Spirit are one.
- F. Through the Son is through the Triune God, in the Spirit is in the Triune God, and unto the Father is unto the Triune God; this is how we experience the Triune God (v. 18).

<< DAY 4 & DAY 5 >>

II. The sequence of the Divine Trinity in Luke 15 is the same as that in Ephesians 2:18:

- A. In the entire New Testament, Luke 15 is the chapter that most clearly reveals the mystery of the Divine Trinity, with a particular emphasis on the love of the Triune God toward sinners.
- B. The Lord Jesus spoke three parables depicting how the Divine Trinity works to bring

第三周 · 纲目

经历三一神—借着基督在一位灵里得以进到父面前

读经：弗二16-18，路十五3-32，启二一13

周一

壹 借着子神（祂是完成者，是凭借），在灵神里（祂是执行者，是应用），我们得以进到父神面前（祂是起源，是独一的源头）—弗二18：一 在地位上，我们得与神和好；在历史上，我们得以进到父面前—16、18节：

- 1 与神和好是得救，进到父面前是享受神。
- 2 借着基督，犹太信徒和外邦信徒两下得以进到父面前—约十四6，弗二18：
 - a 犹太信徒和外邦信徒在一个身体里与神和好，这是地位的事—16节。
 - b 如今他们两下在一位灵里，得以进到父面前，这是经历的事；要在历史上享受我们在地位上所得着的，我们需要在灵里—18节。
- 3 得以进到父面前，就是接触神以享受神；我们一次永远与神和好，如今得以进到父面前不断地享受—约十四6。
- 4 我们接触神，是借着基督在那灵里达到父，而来到神面前；这就是在我们经历和享受中的三一神—弗二18。

周二

二 父借着子在那灵里临到我们，如今那灵借着子带我们归向父；借这美妙的双向交通，我们就享受三一神的分赐—林后十三14，弗三16-17上。

三 子来传福音给我们时，那灵也来了；子传福音时，我们接受子，就是接受那灵，然后那灵借着子带我们归向父—二17，约十四16-18，林前十五45下，林后三17上。

周三

四 我们一呼求主，一经过子，就在灵里，因子与灵就是一，并且灵就是子名的实际；我们一在灵里，也就进到父面前，因为父与子乃是一—林前十二3，约十30。

五 按真理说，这是三个步骤：借着子、在灵里、进到父面前；然而，在实际的经历上，这乃是一个经历的三方面：

- 1 我们一信主，就在灵里，也就进到父面前—弗二18。
- 2 我们一呼求主的名，立刻就在灵里进到父面前，因为父、子、灵乃是一。

六 借着子，是借着三一神；在灵里，是在三一神里；进到父面前，是进到三一神面前；我们乃是如此经历三一神—18节。

周四、周五

贰 路加十五章神圣三一的次序与以弗所二章十八节者相同：

- 一 整本新约圣经，路加十五章是揭示神圣三一的奥秘最清楚的一章，其中特别强调三一神对罪人的爱。
- 二 主耶稣说了三个比喻，描述神圣的三一如何借着子、凭着灵作工，

sinners back through the Son by the Spirit unto the Father.

- C. In **Luke 15** the sequence begins with the Son, goes to the Spirit, and leads to the Father; this wonderful sequence is according to the steps of God's salvation, which is based on Christ's redemption.
- D. The Son comes as the Shepherd to seek after the lost sheep (**vv. 3-7**), the Spirit as the woman enlightens the house and eventually finds the lost coin (**vv. 8-10**), and the Father receives the returned son (**vv. 11-32**); this shows the divine economy of the Divine Trinity with the redeeming Son, the sanctifying Spirit, and the receiving Father (**Rom. 3:24; Eph. 1:7; 2 Thes. 2:13**):
1. The reason the Son is mentioned first is that in God's salvation the One who comes, practically speaking, is the Son; the Son comes to accomplish redemption, the foundation of our salvation (**Gal. 1:4**).
 2. Then the Spirit comes to find us; because of the Spirit's finding of us, we repent and come back to the Father, who is waiting to receive us.
- E. The parables in **Luke 15:3-32** unveil the love of the Triune God toward sinners:
1. The Lord's word here emphasizes the love of the Divine Trinity more than the fallen condition and repentance of the penitent sinner.
 2. The divine love is fully expressed in the Son's tender care as the good Shepherd, in the Spirit's fine seeking as the treasure lover, and in the Father's warm receiving as a loving father (**John 16:27; Eph. 2:4**).

« DAY 6 »

III. The Divine Trinity revealed in **Ephesians 2:18** and **Luke 15:3-32** is the triune entrance into the New Jerusalem:

- A. The Triune God is our entrance into Himself; the three gates on each of the four sides of the New Jerusalem signify the entrance through the Triune God (**Rev. 21:13**):
1. The three persons of the Godhead are the three gates, which form one complete entrance (**Matt. 28:19; 2 Cor. 13:14; Rev. 1:4-6**).
 2. The Son's redeeming, the Spirit's seeking, and the Father's receiving are a threefold entrance into the New Jerusalem.
- B. **Ephesians 2:18** and the parables in **Luke 15** unveil a complete triune entrance, one entrance in three steps:
1. The Son died on the cross to find us outwardly, the Spirit came to seek us by searching within our being, and due to the Spirit's inner searching, we repented and came back to the Father.
 2. Based upon the Son's redemption and through the Spirit's searching, the Father is ready to receive us back to Himself so that we may enjoy Him; this is the triune entrance into the New Jerusalem (**Rev. 21:13**).

将罪人带回归父。

三路加十五章的次序开始于子，接续于那灵，再引到父；这奇妙的次序是照神救恩的步骤，这救恩是基于基督的救赎。

四子作牧人来寻找迷羊（3-7），那灵如同妇人点亮屋子，至终找着失落的银币（8-10），父接纳回头的浪子（11-32）；这显示神圣三一的神圣经纶，其中有救赎的子、圣别的灵和接纳的父—罗三24，弗一7，帖后二13：

1 子在先的原因是：实际说来，在神的救恩里来临的那一位乃是子；子来成功救赎，这救赎是我们救恩的根基—加一4。

2 然后那灵就来寻找我们；因着那灵找着我们，我们就悔改，归回父，就是那等待接纳我们的。

五路加十五章三至三十二节的比喻揭示三一神对罪人的爱：

1 主在这里的话强调神圣三一的爱，过于悔改罪人堕落的光景，以及他的悔改。

2 子象好牧人亲切地看顾，灵象爱宝贝者细细地寻找，父象慈父温暖地接纳；在此，神圣的爱完全得了彰显—约十六27，弗二4。

周六

叁 以弗所二章十八节与路加十五章三至三十二节启示的神圣三一，乃是新耶路撒冷的三一入口：

一 三一神是我们进入祂自己的入口；新耶路撒冷四边各有三门，表征借着三一神入门—启二一13：

1 神格的三者乃是三个门，形成一个完整的入口—太二八19，林后十三14，启一4-6。

2 子的救赎、那灵的寻找和父的接纳，乃是进入新耶路撒冷的三重入口。

二 以弗所二章十八节，以及路加十五章的比喻，揭示完整的三一入口，就是一个入口的三个步骤：

1 子在十字架上受死，是要在外面寻找我们；那灵借着在里面搜寻来寻找我们；由于那灵内里的搜寻，我们悔改回到父那里。

2 基于子的救赎，并借着那灵的搜寻，父就预备好接纳我们归回祂自己，使我们得以享受祂；这就是新耶路撒冷的三一入口—启二一13。

Morning Nourishment

Eph. 2:16-18 And might reconcile both in one Body to God through the cross, having slain the enmity by it. And coming, He announced peace as the gospel to you who were far off, and peace to those who were near, for through Him [Christ] we both have access in one Spirit unto the Father.

The trinity of the Godhead is implied [in **Ephesians 2:18**]. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the source of our enjoyment. First, the Father came to us in the Son, and then the Son came into us as the Spirit. Now through the Son we have access in the Spirit unto the Father to draw near to Him and enjoy Him.

According to the context of this verse, through the redemption of Christ all the Jewish and the Gentile believers, who were once at enmity, have access to the Father in one Spirit. First, both the Jewish and the Gentile believers were reconciled in one Body to God (v. 16). That was a positional matter. Then they both have access in one Spirit unto the Father. This is experiential. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, regenerated us to be His sons. (*Truth Lessons—Level Two*, vol. 4, pp. 85-86)

Today's Reading

In the one Body we have been reconciled to God through the cross. This is a fact. Now we may have access unto the Father and contact Him directly. This is an experience. We have been reconciled to God positionally for salvation, and we have access unto the Father experientially for enjoyment. It is significant that these verses do not say that we are reconciled to the Father and have access to God. No, having been reconciled to God once for all, we now have access to the Father for a continual enjoyment.

Remember, Christ did not reconcile individuals. He reconciled two peoples, the Jews and the Gentiles, in one Body. If He had merely reconciled individual sinners, He would not have needed to reconcile them in the Body. But in order to reconcile two collective peoples, He had to do so in the Body.

The Jews and the Gentiles once were separated, but on the cross Christ broke down the wall of separation and created them into one entity, the one new man. But what about their relationship to God? In order for them to be reconciled to God, there was the need of a body as the instrument. When Christ created the two into one new man, He simultaneously reconciled them to God in one Body. When they were created into the new man, it was possible for them to be reconciled to God in one Body. Hence, the one Body was the means through which they were reconciled to God.

After being reconciled to God, there was still the need for the Jews and the Gentiles to have access unto the Father for enjoyment. This access is not merely in the Body, but also in the Spirit. To be in the Body is a fact, but to be in the Spirit is an experience. Although we are in the Body, we may not be in the Spirit. Instead, we may be in our wandering thoughts. As you sit in a meeting, for example, you may travel around the world in your mind. This illustrates the fact that we need to be experientially in the Spirit.

When we are in the Spirit, we enjoy the Father. We may have God in fact by being in the Body, but if we would enjoy the Father in experience, we must be in the Spirit. Once we were far off from God, but we have been reconciled to Him positionally. Now there is no separation, no partition, between us and God. However, if we are not in the Spirit, we do not have the enjoyment of this fact. Hence, in order to enjoy experientially what we possess positionally, we need to be in the Spirit. (*Life-study of Ephesians*, pp. 228-230)

Further Reading: *Truth Lessons—Level Two*, vol. 4, lsn. 45; *Life-study of Ephesians*, msg. 26

晨兴喂养

弗二16-18 既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了；又亲传和平为福音，给你们这远离的人，也传和平为福音，给那相近的人，因为借着祂〔基督〕，我们两下在一位灵里，得以进到父面前。

〔以弗所二章十八节〕含示神格的三一：借着子神，祂是完成者，是凭借；在灵神里，祂是执行者，是应用；我们得以进到父神面前，祂是起源，是我们享受的源头。父先在子里临到我们，子又成为灵进入我们里面；如今我们借着子，在灵里，得以进到父面前，亲近祂，享受祂。

照本节上下文，从前彼此为仇的犹太和外邦信徒，借着基督的救赎，如今都在一位灵里，得以进到父面前。先是犹太和外邦信徒，在一个身体里与神和好（16），那是地位的事；然后我们两下在一位灵里，得以进到父面前，这是经历的事。与神和好是得救，进到父面前是享受神；祂是生命的源头，已经重生我们，使我们成为祂的儿子（真理课程二级卷四，九八至九九页）。

信息选读

我们已经借着十字架，在一个身体里与神和好了；这是事实。现今我们得以进到父面前，直接地接触祂；这是经历。在地位上，我们已经与神和好，使我们得救；在历史上，我们得以进到父面前，使我们享受祂。这些经节不是说我们与父和好，得以进到神面前；这是很有意思的。与神和好是一次永远的，而我们现今得以进到父面前，乃是本着继续不断的享受。

请记得，基督不是叫个别的人和好，祂乃是叫犹太人和外邦人两下在一个身体里和好。祂若只叫个别的罪人和好，就没有必要使他们在在一个身体里和好。但为要使两班团体的人和好，祂必须在身体里如此行。

犹太人和外邦人从前是隔离的，但基督在十字架上拆毁了隔断的墙，并且将他们创造成一个实体，就是一个新人。但是他们与神的关系如何？要使他们与神和好，就需要有一个身体为凭借。当基督将两下创造成一个新人时，祂同时就使他们在在一个身体里与神和好了。他们被创造成新人，就有可能在一个身体里与神和好。因此，这一个身体乃是凭借，使他们与神和好。

犹太人和外邦人与神和好之后，还需要有路进到父面前享受祂。这条通路不仅在身体里，也在灵里。在身体里是事实，在灵里却是经历。我们虽然在身体里，但也许不在灵里。反之，我们可能在游荡的心里。譬如，你坐在聚会中，但你可能在心思里环游世界。这说明在历史上，我们必须是在灵里。

当我们在灵里，我们就享受父。事实上，我们可以因着在身体里而得着神，但我们若要在经历中享受父，就必须在灵里。我们从前是远离神的，但我们已经在地位上与祂和好。现今我们与神之间，没有分开，没有隔断。然而，我们若不在灵里，就不能享受这个事实。因此，要在历史上享受我们在地位上所得着的，我们需要在灵里（以弗所书生命读经，二七七至二七九页）。

参读：真理课程二级卷四，第四十五课；以弗所书生命读经，第二十六篇。

亮光与灵感

Morning Nourishment

John Jesus said to him, I am the way and the reality and the life; no one comes to the Father 14:6 except through Me.

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

When Christ preaches [the] gospel by Himself as the life-giving Spirit, and when we hear and accept such a gospel, what do we receive? The main thing we receive is the life-giving Spirit. Most Christians do not realize this. Do not think when we receive the gospel we mainly receive forgiveness of sins or justification. The main thing we receive by accepting such a gospel is the Spirit. Suppose an unbeliever says, “Lord Jesus, thank You. You are my Savior, and I accept You. Lord, come into my heart.” Immediately, Christ the Preacher, as the Spirit, will enter into that one, and he will receive the Spirit. Therefore, **Ephesians 2:18** speaks concerning the Spirit: “For through Him we both have access in one Spirit unto the Father.” Now we have the Spirit and are in the Spirit, and the Spirit brings us to the Father, the source. (*The Divine Dispensing of the Divine Trinity*, pp. 163-164)

Today's Reading

Through Christ the Son we have access in one Spirit unto the Father. Notice that this verse does not say that we have access unto the Spirit; it speaks of access unto the Father. The Spirit is unto us, whereas we are unto the Father. The Father came to us in the Son, and the Son came into us as the Spirit. Now through the Son the Spirit brings us unto the Father. This is for the dispensing of the Triune God into us so that the church may come into existence.

To have access unto the Father is to contact God for enjoyment. Whenever we come to God to contact Him, we enjoy Him. There is no enjoyment better than this. When we contact God, we come to Him through Christ in the Spirit to the Father. This is the Divine Trinity in our experience as our enjoyment. We all have been sealed with the Spirit as a pledge that God is our inheritance for us to enjoy. Now through the Son in the Spirit we come to the Father to enjoy Him.

According to the context, this verse also indicates that through Christ all the Jewish and Gentile believers, who were once at enmity, have access to the Father in one Spirit for their enjoyment. No matter whether we are Jewish or Gentile believers, we all are coming to the Father, through the Son, in the one Spirit, to enjoy the Father as our inheritance.

The access in one Spirit is unto the Father. Positionally we were reconciled to God; experientially we have access unto the Father. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, has regenerated us to be His sons.

Chapter two of **Ephesians** tells us that God loved us (v. 4), enlivened us (v. 5), raised us up (v. 6), and seated us in the heavenlies (v. 6), to make us His poem, His masterpiece (v. 10). The God who did this is the Father as the source acting through a channel, Christ the Son. When the Son came, He came in the Father's name (**John 5:43**); He came with the Father (**John 8:29; 16:32**). The Father is the source who planned all things, and the Son is the means, the course, who accomplished the Father's purpose. Christ became the channel in which and by which God enlivened us, raised us up, and seated us in the heavenlies. After His death and resurrection, Christ came as the Spirit to preach the gospel (**Eph. 2:17**). When the Spirit came, He came with the Father (**John 15:26**) in the Son's name (**John 14:26**). This means that when the Spirit came, the Son came. Therefore, when the Son comes to preach the gospel to us, the Spirit also comes. When we receive the Son in His preaching, we receive the Spirit. The Spirit then brings us back to the Father through the Son. The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son. Through this wonderful two-way traffic we enjoy the dispensing of the Triune God. (*The Conclusion of the New Testament*, pp. 1014-1015)

Further Reading: *The Divine Dispensing of the Divine Trinity*, ch. 16; *The Conclusion of the New Testament*, msg. 94

晨兴喂养

约十四 6 耶稣说，我就是道路、实际、生命；若不借着我，没有人能到父那里去。

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。

基督自己成了赐生命的灵〔来〕传……福音，当我们听到并领受这样的福音时，我们究竟接受了什么？我们所接受的主要是赐生命的灵。大多数基督徒不知道这事。不要以为我们接受福音的时候，主要是接受了赦罪或称义。我们领受这样的福音，主要是接受了那灵。假定一个不信主的人说，“主耶稣，感谢你。你是我的救主，我接受你。主啊，求你来进入我心。”立刻，那传道者基督，就是那灵，要进到那人里面，他就接受了那灵。因此，以弗所二章十八节论到那灵说，“因为借着祂，我们两下在一位灵里，得以进到父面前。”现在我们有那灵，并且在祂灵里面，那灵就把我们带到父—源头—那里（神圣三一的神圣分赐，二〇一至二〇二页）。

信息选读

借着子基督，我们在一位灵里得以进到父面前。请注意以弗所二章十八节不是说我们得以进到灵面前，乃是说得以进到父面前。灵达到我们，而我们达到父。父在子里临到我们，子成为灵进入我们里面。如今借着子，灵带我们进到父面前。这是为着三一神分赐到我们里面，使召会能以产生。

得以进到父面前，就是为着享受接触神。每当我们来到神面前接触祂的时候，我们就享受祂；没有什么享受比这享受更好。我们接触神，是借着基督在灵里来到父面前，这是在我们的经历中神圣的三一作我们的享受。我们都受了作质的那灵为印记，保证神是给我们享受的基业；如今借着子在灵里，我们来到父面前享受祂。

按照上下文，本节也指明借着基督，从前彼此为仇的犹太和外邦信徒，都在一位灵里，得以进到父面前来享受。无论我们是犹太或外邦信徒，我们都借着子，在一位灵里，来到父面前，享受父作我们的基业。我们在一位灵里得以进到父面前。在地位上，我们是与“神”和好；在经历上，我们是进到“父”面前。与神和好是得救，进到父面前是享受神；祂是生命的源头，已经重生了我们，使我们成为祂的儿子。二章告诉我们，神爱我们（4），叫我们活过来（5），叫我们复活（6），叫我们坐在诸天界里（6），使我们成为祂的诗章，祂的杰作（10）。作这事的神乃是父；祂是源头，借着管道—子基督—行动。子来时，是在父的名里来（约五 43）；与父同来（八 29，十六 32）。父是源头，计划一切的事；子是凭借、流道，完成父的定旨。基督成为管道，神在其中并借以叫我们活过来，叫我们复活，并叫我们坐在诸天界里。在祂死而复活以后，基督成为那灵来传福音（弗二 17）。那灵来时，是在父的名里（约十四 26）与父同来（十五 26）。这意思是那灵来了，子就来了。所以，子来传福音给我们时，那灵也来了。子传福音时，我们接受子，就是接受那灵，然后那灵借着子带我们归向父。父借着子在那灵里临到我们，如今那灵借着子带我们归向父。借这美妙的双向交通，我们就享受三一神的分赐（新约总论第四册，一九一至一九三页）。

参读：神圣三一的神圣分赐，第十六章；新约总论，第九十四篇。亮光与灵感：

Experiencing the Triune God—Having Access through Christ in One Spirit unto the Father

« WEEK 3 — DAY 3 »

Morning Nourishment

1 Cor. Therefore I make known to you that no one speaking in the Spirit of God says, Jesus is 12:3 accursed; and no one can say, Jesus is Lord! except in the Holy Spirit.

**John I and the Father are one.
10:30**

It is true that the Triune God is one God, but there is the aspect of three—the Father, the Son, and the Spirit. As the Son, He came to die to redeem us from our sins. However, this does not mean that while the Son was dying, the Father and the Spirit were not there. The New Testament clearly indicates that when the Son was dying on the cross, the Father and the Spirit were both passing through death (Acts 20:28; Heb. 9:14). Therefore, redemption was accomplished by the Triune God, but it was accomplished by the Triune God in the Son; that is, it was the Son who accomplished redemption. Through our repenting and believing, the Son's redemption is applied to us sinners for the forgiveness and purification of our sins. Thus, it is through the Son, that is, through the effectiveness of the Son's redemption, that we are qualified to come before God. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, p. 94)

Today's Reading

To be through the Son [Eph. 2:18] is to pass through the Son, to pass through the Son is to believe in the Son, and to believe in the Son is to receive the Son (John 1:12). When we receive the Son, we call upon the name of the Lord Jesus. When we call on the Lord, passing through the Son, we are in the Spirit because the Son and the Spirit are one and because the Spirit is the reality of the Son's name. Then, when we are in the Spirit, we have access unto the Father, because the Father is in the Son's name and the Father and the Son are one. According to the truth, these are three steps: we have access through the Son, in the Spirit, and unto the Father. In our practical experience, however, these are three aspects of one experience. Once we believe in the Lord, we are in the Spirit and we have access unto the Father. The explanation given to us in the Bible is that we have access through the Son, in the Spirit, and unto the Father, but in our experience these things all happen simultaneously. Once we call on the Lord's name, we immediately have access in the Spirit unto the Father, because the Father, the Son, and the Spirit are one. Thus, it is impossible for us to experience Christ without experiencing the Triune God, because whenever we call on the Lord's name, we are in the Spirit and we have access unto the Father. This may be compared to the flow of an electrical current that first comes out of the power plant, then passes through the wires, and is finally transmitted into our homes. In practicality, however, we simply turn on the switch and immediately use the electricity.

When Ephesians 2:18 speaks of these three steps, it is telling us not that the Father, the Son, and the Spirit are three different persons but that they are one God in three aspects: the aspect of His redeeming us, the aspect of His applying redemption to us, and the aspect of His coming into us for our enjoyment. This is to have access through the Son, in the Spirit, and unto the Father. Through the Son is through the Triune God, in the Spirit is in the Triune God, and unto the Father is unto the Triune God. This is how we enjoy all the fullness of the Triune God. We cannot experience Christ without experiencing the Triune God. It is an enormous mistake to say that we experience Christ without experiencing the Triune God...Even among the saints in the Lord's recovery, there may still be some who unconsciously hold this mistaken concept. We must clearly and thoroughly see that to be in Christ is to be in the Father, the Son, and the Spirit. Christ cannot be separated from the Father or the Spirit because Colossians 2:9 clearly says that all the fullness of the Godhead, that is, all the fullness of the Father, the Son, and the Spirit, dwells in Christ bodily. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, pp. 94-95)

Further Reading: The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church, ch. 6; *The Conclusion of the New Testament*, msg. 284

经历三一神—借着基督在一位灵里得以进到父面前

第三周 · 周三

晨兴喂养

林前十二 3 所以我要你们知道，在神的灵里说话的，没有人说，受咒诅的，耶稣！若不是在圣灵里，也没有人能说，主，耶稣！约十 30 我与父原是一。

三一神是一位神不错，但有父、子、灵三方面的讲究。子那一面的讲究，乃是祂来为我们赎罪受死。但这不是说，子受死的时候，父不在那里，灵也不在那里。新约清楚的指明，当子死在十字架上时，父和灵也都在那里一同经过死（徒二十 28，来九 14）。因此，救赎乃是三一神完成的；但在讲究上，乃是三一神在子里完成的，是子成功了救赎。我们这些罪人，借着悔改、相信，子的救赎就应用在我们身上，使我们罪得赦免、洗净。所以借着子，就是借着子所成功救赎的功效，我们就有资格来到神面前（圣经的四要素—基督、那灵、生命、召会，一〇六页）。

信息选读

借着子〔弗二 18〕，就是经过子。经过子，就是相信子。相信子，就是接受子（约一 12）。我们一接受子，就呼求主耶稣的名。我们一呼求，一经过子，就在灵里，因为子与灵就是一，并且灵就是主名的实际。我们一在灵里，也就进到父面前，因为父就在子的名里，父与子乃是一。按真理说，这是三个步骤：借着子、在灵里、进到父面前。在实际的经历上，这乃是一个经历三方面。我们一信主，就在灵里，也就进到父面前了。借着子、在灵里、进到父面前是圣经给我们的解释；在经历里却是同时发生的事。我们一呼求主的名，立刻就进到灵里进到父面前，因为父、子、灵就是一。所以我们无法经历基督而不经历三一神；因为一呼求主的名，我们就在灵里，也就在父面前。这就如同电流，先是从发电厂出来，经过电线，然后输送到我们家里；但在实际的应用上，我们一打开开关，立刻就能用电了。

以弗所二章十八节讲这三个步骤，乃是告诉我们，父、子、灵不是不同的三位，而是一位神有三方面的讲究：有救赎我们的一面，有实施到我们身上的一面，还有进到里面给我们享受的一面。这就是借着子、在灵里、进到父面前。借着子，是三一神；在灵里，也是三一神；进到父面前，也是三一神。这样，我们就享受三一神一切的丰满。我们不能只经历基督而不经历三一神。说经历基督而不经历三一神，乃是极大的错误。……甚至在主恢复里的圣徒，可能仍有人不知不觉有这个错误的观念。我们必须清楚、彻底地看见，在基督里，就是在父、子、灵里面。基督不能和父或灵分开，因为歌罗西二章九节清楚地讲，神格一切的丰满，就是三一神父、子、灵一切的丰满，都有形体地居住在基督里面（圣经的四要素—基督、那灵、生命、召会，一〇六至一〇七页）。

参读：圣经的四要素—基督、那灵、生命、召会，第六章；新约总论，第二百八十四篇。
亮光与灵感：

Morning Nourishment

Luke ...He calls together his friends and his neighbors, saying to them, Rejoice with me, for I have found my sheep that was lost.

9 ...She calls together her friends and neighbors, saying, Rejoice with me, for I have found the coin which I lost.

24 ...This son of mine was dead and lives again; he was lost and has been found. And they began to be merry.

If we want to understand that God is triune, we need to be familiar with **Luke 15**, which gives the best illustration of this matter. This chapter consists of three sections concerning a shepherd, a woman, and a father. The shepherd signifies Christ, the Son, coming to find us, the woman signifies the Holy Spirit thoroughly illuminating us within, and the father signifies God the Father receiving us, fallen men, back to His house. We may say that in the entire New Testament **Luke 15** is the chapter which most clearly unveils the mystery of the Divine Trinity, with a particular emphasis on the love of the Triune God toward sinners. (*The Economy of God and the Mystery of the Transmission of the Divine Trinity*, p. 45)

Today's Reading

First Timothy 1:1 speaks of God our Savior, for in His salvation He is not a law-giving God but the saving God. In **Titus 3:4 and 5** Paul says that “the kindness and the love to man of our Savior God appeared” and that “according to His mercy He saved us.” It is the kindness and love of our Savior God that has saved us and made us different from others.

The believers have been saved by God in His trinity. In saving us God surely is the Triune God. The Father planned, the Son accomplished the Father's plan, and the Spirit applies what the Son has accomplished according to the Father's plan. Therefore, the Trinity has been exercised to save us.

The operation of the Divine Trinity in the salvation of sinners is revealed in the three parables in **Luke 15**. These parables unveil and depict how the Divine Trinity works to bring sinners back through the Son by the Spirit to the Father....The Son came in His humanity as the Shepherd to find the sinner as a lost sheep and bring it back home (**vv. 4-7**). The Spirit seeks the sinner as a woman seeks carefully one lost coin until she finds it (**vv. 8-10**). The Father receives the repenting and returned sinner as a certain man receives his prodigal son (**vv. 11-32**). The entire Divine Trinity treasures the sinner and participates in bringing him back to God. All three parables emphasize the love of the Divine Trinity more than the fallen condition and repentance of the penitent sinner. The divine love is fully expressed in the Son's tender care as the good Shepherd, in the Spirit's fine seeking as the treasure lover, and in the Father's warm receiving as a loving father.

In **Matthew 28:19** the sequence [of the Trinity] is the Father, the Son, and the Holy Spirit. But in **Luke 15** we first have the Son as the shepherd, then the Spirit as the woman, and finally the Father as the father receiving his returned son....This sequence is exactly the same as that in **Ephesians 2:18**: “Through Him we both have access in one Spirit unto the Father.” According to this verse, our access first is through the Son and then in the Spirit. Through the Son and in the Spirit we have access unto the Father. This is our access into the Triune God, access through the Son, in the Spirit, and unto the Father. Truly, as believers in Christ, we have been saved by God in His trinity.

It is of God the Father that we have been saved (**2 Thes. 2:13**). To say that salvation is of God the Father means that the Father is the origin of our salvation. The Father originated our salvation....Furthermore, we are saved in God the Son. The Son is the element, the sphere, and the means in which we are saved....The believers are saved through God the Spirit (**Titus 3:5**). The Spirit is the Triune God reaching us and applied to us. Thus, we are saved through the Spirit's application. Our salvation is of the Father, in the Son, and through the Spirit. (*The Conclusion of the New Testament*, pp. 1454-1456)

Further Reading: *The Conclusion of the New Testament*, mgs. 133, 275

晨兴喂养

路十五 6 召齐朋友、邻舍，对他们说，和我一同欢喜吧，因为我失去的那只羊已经找着了。

9……召齐朋友、邻舍，说，和我一同欢喜吧，因为我失落的那个银币已经找着了。

24……我这个儿子是死而复活，失而又得的。他们就快乐起来。

我们要了解神乃是三一的，路加十五章是最好的说明。这一章有三个段落，说到一个牧人、一个妇人和一个父亲；牧人是子基督来寻找我们，妇人是圣灵在我们里面细细光照，父亲则是父神接纳我们这些堕落的人回到父的家。这段经文可说是整本新约圣经，揭示神圣三一的奥秘最清楚的一段，其中特别强调神圣三一的（神的经纶与神圣三一输送的奥秘，四四页）。

信息选读

提前一章一节说到神我们的救主，因为在祂的救恩里，祂不是赐律法的神，乃是拯救的神。在提多书三章四至五节保罗说，“我们救主神的恩慈，和祂对人的爱显现……，祂便救了我们，……乃是照着祂的怜悯。”乃是我们的救主神的恩慈和爱拯救了我们，使我们与人有别。信徒已为神在祂的三一里所拯救。在拯救我们的事上，神的确是三一神。父计划，子成就父的计划，那灵应用于照着父的计划所成就的。所以，神圣的三一都用了，为要拯救我们。

神圣的三一拯救罪人的工作，启示在路加十五章的三个比喻里。这些比喻揭示并描述神圣的三一，如何借着子、凭着灵作工，将罪人带回归家。……子在祂的人性里作牧人，寻找罪人犹如寻找迷羊，并将其带回家中（4-7）。那灵寻找罪人，如同妇人细细寻找失落的一个银币，直到找着（8-10）。父接纳悔改归回的罪人，如同人接纳他的浪子（11-32）。整个神圣的三一都宝贝罪人，共同将罪人带回归家。三个比喻都强调神圣三一的爱的，过于悔改罪人堕落的光景，以及他的悔改。子象好牧人亲切地看顾，灵象宝贝者细细地寻找，父象慈父温暖地接纳；在此，神圣的爱完全得了彰显。

马太二十八章十九节〔神圣三一〕的次序是父、子、圣灵。但在路加〔十五章〕里，先有子作牧人，然后有那灵作妇人，最终有父作接纳回家浪子的父亲。……这次序与以弗所二章十八节的完全一样：“因为借着祂，我们两下在一位灵里，得以进到父面前。”按照这节，我们进到父面前，首先是借着子，然后是在那灵里。借着子并在那灵里，我们得以进到父面前。这是我们得以进到三一神里面的路，就是借着子，在那灵里，进到父面前。我们在基督里的信徒，的确已为神在祂的三一里所拯救。

我们得救是出于父神（帖后二 13）。说救恩出于父神，意思乃是：父是我们救恩的起源。父起始了我们的救恩。……不但如此，我们是在子神里得救。子是我们其中得救的元素、范围和凭借。……信徒是借着灵神得救（多三 5）。那灵是三一神临到我们并应用到我们身上。因此，我们是借着灵神的应用而得救。我们的救恩是出于父，在子里，并借着灵（新约总论第五册，四五六至四五九页）。

参读：新约总论，第一百三十三、二百七十五篇。亮光与灵感：

Morning Nourishment

Eph. In whom we have redemption through His blood, the forgiveness of offenses, 1:7 according to the riches of His grace.

2 Thes. But we ought to thank God always concerning you, brothers beloved of the Lord, 2:13 because God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.

Luke 15 reveals that the Son came as the Shepherd to seek after the lost sheep (vv. 1-7), that the Spirit as the woman enlightens the house and eventually finds the lost coin (vv. 8-10), and that the Father receives the returned son (vv. 11-32). This shows the divine economy of the Divine Trinity with the redeeming Son, the sanctifying Spirit, and the receiving Father. Through the Son and in the Spirit, we have access unto the Father [Eph. 2:18]. The Lord told three parables in Luke 15 to unveil the saving love of the Triune God toward sinners. The lost sheep, the lost coin, and the lost son are one lost person in three aspects. Luke 15 shows that we cannot be sought for and found and brought to the Father directly. We can come to the Father only through Christ and in the Spirit. (*Basic Lessons on Service*, p. 41)

Today's Reading

Luke 15:1 and 2 say, "Now all the tax collectors and sinners were drawing near to Him to hear Him. And both the Pharisees and the scribes murmured among themselves, saying, This man welcomes sinners and eats with them." The tax collectors and sinners were grateful to the Man-Savior and drew near to Him. But the religious people were bothered by this and grumbled that the Lord welcomed sinners and ate with them.

In answering the self-righteous Pharisees and scribes,...[the Savior] spoke three parables unveiling and depicting how the Divine Trinity works to bring sinners back through the Son by the Spirit to the Father....The entire Divine Trinity treasures the sinner and participates in bringing him back to God. All three parables emphasize the love of the Divine Trinity....The divine love is fully expressed in the Son's tender care as the good Shepherd, in the Spirit's fine seeking as the treasure lover, and in the Father's warm receiving as a loving father.

When I was young I heard much concerning how the loving father received the prodigal son. I also heard about the good shepherd. But it was not pointed out to me that in these three parables we can see the Trinity, with each parable referring to one of the Trinity. Clearly, the shepherd refers to the Son, the woman refers to the Spirit, and the father refers to the heavenly Father. Therefore, in these parables the Three of the Trinity are clearly depicted.

It is important for us to understand why the Son is mentioned first in Luke 15. The reason the Son is first is that in God's salvation the One who comes, practically speaking, is the Son. The Son comes to accomplish redemption, which is the first need, because redemption is the foundation of our salvation. The redemption accomplished by Christ's death on the cross is the base of God's salvation. Once this foundation has been laid, we can build upon it. In order to accomplish redemption, the Son, portrayed in Luke 15 as the good shepherd, comes first.

Now that the Son has accomplished redemption, the Spirit comes to find us. The book of Acts indicates this. In the Gospels the Son came to accomplish redemption. After the accomplishment of redemption by the Son, we see from the book of Acts that the Spirit comes to seek us and find us. Because of the Spirit's finding of us, we repent and come back to God the Father. Then, according to the third parable in Luke 15, the Father is waiting for us to come back.

What a wonderful sequence we have in Luke 15! The sequence here is not according to persons of the Trinity; the sequence is according to the steps of God's salvation, the salvation based on Christ's redemption. God's salvation is by the Son, through the Spirit, and unto the Father. (*Life-study of Luke*, pp. 289-291)

Further Reading: *Life-study of Luke*, msg. 34; *The Conclusion of the New Testament*, msg. 67

经历三一神—借着基督在一位灵里得以进到父面前

第三周 · 周五

晨兴喂养

弗一7 我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙救赎，就是过犯得以赦免。
帖后二13 主所爱的弟兄们，我们应当常为你们感谢神，因为祂从起初拣选了你们，叫你们借着那灵的圣别，并你们对真理的信，可以得救。

路加十五章启示子来作牧人，寻找失迷的羊（1-7）；灵是点亮屋子的妇人，至终找着失落的银币（8-10）；父接纳回家的儿子（11-32）。这显示神圣三一的神圣经纶，其中有救赎的子、圣别的灵和接纳的父。借着子并在那灵里，我们得以进到父面前〔弗二18〕。主在路加十五章说了三个比喻，揭示三一神向着罪人之拯救的爱。失迷的羊、失落的银币和失丧的儿子，是一个失丧之人的三方面。路加十五章显示我们不能直接被寻找、被找着并被带到父面前；我们进到父面前，只能借着基督并在那灵里（事奉的基本功课，四二至四三页）。

信息选读

路加十五章一至二节说，“众税吏和罪人都接近耶稣，要听祂。法利赛人和经学家纷纷地唧咕议论说，这个人接待罪人，又同他们吃饭。”税吏和罪人感激人救主，就接近祂。但热心宗教的人为此烦扰，纷纷唧咕议论主接待罪人，又同他们吃饭。

救主回答〔自义的法利赛人和经学家〕时说了三个比喻，揭示并描述神圣的三一，如何借着子、凭着灵作工，将罪人带回归父。……整个神圣的三一都宝贝罪人，共同将罪人带回归神。三个比喻都强调神圣三一的愛……。子象好牧人亲切地看顾，灵象爱宝贝者细细地寻找，父象慈父温暖地接纳；在此，神圣的爱完全得了彰显。

我年轻的时候，听了许多慈父怎样接纳浪子的事，也听到好牧人的事。但是没有人向我指出，在这三个比喻里我们能看见神圣的三一，三个比喻各指神圣三一中的一者。显然的，牧人指子，妇人指那灵，父指天上的父。因此，在这三个比喻中，清楚地描述神圣三一的三者。

我们了解路加十五章为什么先说到子，这是很要紧的。子在先的原因是：实际说来，在神的救恩里来临的那一位乃是子。子来成功救赎乃是首要需要，因为救赎是我们救恩的根基。基督在十字架上的死所成功的救赎，乃是神救恩的基础。这根基一旦立定了，我们就能在其上建造。为了成功救赎，十五章所描绘为好牧人的子，首先来到。

子既成功了救赎，那灵就来寻找我们。使徒行传指明这事。在福音书里，子来成功救赎。子成功救赎以后，我们由使徒行传看见，那灵来寻找我们，并找着我们。因着那灵找着我们，我们就悔改，归回父神。然后，按路加十五章的第三个比喻，父等待我们归回。

十五章里的次序太奇妙了！这里的次序不是照神圣三一的身位，乃是照神救恩的步骤，这救恩是基于基督的救赎。神的救恩是凭着子，借着那灵，而达到父的（路加福音生命读经，三三一至三三四页）。

参读：路加福音生命读经，第三十四篇；新约总论，第六十七篇。亮光与灵感：

Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

Rev. 21:13 On the east three gates, and on the north three gates, and on the south three gates, and on the west three gates.

In the New Testament, the Triune God is our entrance into Himself....This is the entrance into the kingdom of God which consummates in the New Jerusalem. These three parables [Luke 15] portray a complete triune entrance. It is one entrance, but in three steps. If the Son had never come to die on the cross, there would be no basis for us to enter into the kingdom of God. By dying on the cross, He laid the foundation to open up the gates. Following the Son's redemption, the Spirit came, not to find us outwardly, but to search us inwardly. The Son died on the cross to find us outwardly, but the Spirit came to seek us by searching within our being. All of us who have been regenerated have had this experience. Due to the Spirit's inner searching, we repented and came to our senses. We realized that we were foolish to be a prodigal son eating the husks. Through the searching of the Spirit, we woke up and repented and came back to the Father. Based upon the Son's redemption and through the Spirit's searching, the Father was ready to receive us back into His house to enjoy Him and to enjoy His rich inheritance. This is our triune entrance. (*God's New Testament Economy*, pp. 358-359)

Today's Reading

Without such an allegory of a city at the end of the Bible with three gates on each of its four sides, it would be difficult to understand and to see the triune entrance. **Ephesians 2:18** covers all three aspects of the triune entrance. This verse says, "For through Him we both have access in one Spirit unto the Father." We were sinners who were far away from the Father, far away from the commonwealth of Israel, far away from God's interest, far away from the kingdom of God, and far away from the ultimate consummation of God's economy, the New Jerusalem. But, Hallelujah! The Son came to be our channel and through this channel we get into the Spirit, and the Spirit brings us unto the Father. We may also say that through Christ we have access in one Spirit into the Father. We do not only come unto the Father but we also come into Him. Through the Son as a channel and by the Spirit as a sphere, we have been brought not only unto the Father but also into the Father. The three persons of the Godhead are the three gates which form one complete entrance.

In our fellowship concerning the gates of the New Jerusalem we will use the words entrance and entry. Entrance will be used to denote the gates and entry will be used to denote the entering in. We need to consider how we entered into the kingdom of God in our experience. When we heard the preaching of the gospel, the Spirit worked within us. We then believed in Jesus Christ and were touched by the Spirit to call on the name of the Lord Jesus, the Son of God who became incarnated to be our Redeemer. Eventually, we reached the Father and were brought into the Father. This is the triune entry.

No one can enter into God without the inspiration of the Spirit and without the redemption of the Son. In order to enter into the Father, there is the need of the Spirit and the Son. We entered into the Father through the Son as a channel and in the Spirit as a sphere. In the ultimate consummation of the entire revelation of the sixty-six books of the Bible there is an allegory, a picture, showing us how to enter into God through three gates. We enter into God through the triune entrance. The Son is the channel, the Spirit is the sphere, and the Father is the very destination. Now we are in the Father, in His kingdom, in His interest, and in the church. Eventually we will be in the New Jerusalem. (*God's New Testament Economy*, pp. 359-361)

Further Reading: *God's New Testament Economy*, chs. 35, 39; *Life-study of Revelation*, msg. 63

晨兴喂养

太二八 19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。

启二一 13 东边有三门，北边有三门，南边有三门，西边有三门。在新约里，三一神是我们进入祂自己的入口。……这就是进入神国的入口，这国要完成于新耶路撒冷。〔路加十五章的〕三个比喻描绘出一个完整的三一入口；是一个入口，却有三个步骤。倘若子从来没有在十字架上受死，我们就没有进入神国的依据。借着在十字架上的受死，祂立好了根基，把门开启。接着子的救赎，那灵来了，不是在外面寻找我们，乃是在里面搜寻我们。子在十字架上受死，是要在外面寻找我们，但那灵借着在里面搜寻来寻找我们。我们蒙了重生的人都有这种经历。由于那灵内里的搜寻，我们悔改了，并且醒悟过来；我们领悟作个吃豆荚的浪子真是愚昧。借着那灵的搜寻，我们觉醒过来，并且悔改，回到父那里。基于子的救赎，并借着那灵的搜寻，父就预备好接纳我们回到父家，享受祂和祂丰富的产业。这就是我们三一的入口（神新约的经纶，四三〇至四三一页）。

信息选读

在圣经末了，城的四边各有三门；没有这样一个寓言，我们不容易领会并看见三一的入口。以弗所二章十八节说到三一入口的三面。这一节说，“因为借着祂，我们两下在一位灵里，得以进到父面前。”我们原是罪人，远离父，远离以色列国民，远离神的权益，远离神的国，并远离神经纶的终极完成—新耶路撒冷。但阿利路亚！

子来成为我们的管道，借着这管道我们进入那灵，而那灵带我们到父面前。也可以说，我们借着基督，得以在一位灵里进到父里面。我们不仅来到父面前，更进入祂里面。借着子作管道，凭着灵作范围，我们不仅被带到父面前，更被带进父里面。神格的三者乃是三个门，形成一个完整的入口。

我们交通到新耶路撒冷的门，要用到“入口”和“进入”这二辞。入口是用来指门，进入是用来表明进门。我们需要想一想，自己在经历中怎样进入神的国。当我们听到福音的传扬，那灵就在我们里面工作。然后我们相信耶稣基督，那灵就感动我们呼求主耶稣的名；祂是神的儿子，成为肉体，作我们的救赎主。最终，我们到了父面前，且被带进父里面。这就是三一的进入。

没有那灵的感动和子的救赎，没有人能进入神里面。要进入父里面，需要那灵和子。我们乃是借着子这管道，并在那灵这范围里，进入父里面。在圣经六十六卷书整个启示的终极完成里，有一个寓言，一幅图画，给我们看见如何借着三个门进入神里面。我们乃是借着三一的入口进入神里面。子是管道，那灵是范围，父是目的地。如今我们在父里面，在祂的国里，在祂的权益里，并在召会里；最终，我们要在新耶路撒冷里（神新约的经纶，四三一、四三三页）。

参读：神新约的经纶，第三十五、三十九章；启示录生命读经，第六十三篇。

亮光与灵感：

<< WEEK 3 — HYMN

Hymns, #608

- 1 What mystery, the Father, Son, and Spirit,
In person three, in substance all are one.
How glorious, this God our being enters
To be our all, thru Spirit in the Son!

The Triune God has now become our all!
How wonderful! How glorious!
This Gift divine we never can exhaust!
How excellent! How marvelous!
- 2 How rich the source, the Father as the fountain,
And all this wealth He wants man to enjoy!
O blessed fact, this vast exhaustless portion
Is now for us forever to employ!
- 3 How wonderful, the Son is God's expression
Come in the flesh to dwell with all mankind!
Redemption's work, how perfectly effective,
That sinners we with God might oneness find.
- 4 The Spirit is the Son's transfiguration
Come into us as life the full supply.
Amazing fact, our spirit with the Spirit
Now mingles and in oneness joins thereby!
- 5 How real it is that God is now the Spirit
For us to touch, experience day by day!
Astounding fact, with God we are one spirit,
And differ not in life in any way!

11 10 11 10 副 (英 608)

C 大调

4/4

5 5 5 | C7 3·5 5 5 F 6 6 | 4 6·6 F#7 6 6 | C 5·3 G 5 5

一 何等奥妙,父、子、灵乃是一神!身位虽三,本质却

4 4 | C 3-3 5 5 5 | C7 3·5 5 5 F 6 6 | 4 6·

是一灵;何等荣耀,这位神进入我心,

F#7 6 6 6 | C 5·3 G7 5 5 4 4 | C 3-3 5 5 i | E7 3·2

在我里面,作我一切供应。(副)三一之神,作

Am F C 1 7 i 6 | 5-5 i i 7 | Dm7 2-2 4 6 5 | G7 C 3-3 5 5 i |

了我的一切!何等奇妙!何等荣耀!神圣成

E7 Am F C 3·2 i 7 i 6 | 5-5 i 7 i | F 2-2 3 4 7 | C F C 1-1 ||

分,我能取用不竭!何等高超!何等逍遥!

二 何等丰富,父乃是一切源头,祂的一切全为供人享受;
何等有福,这一切竟归我有,不尽不竭,取用直到永久!

三 何等奇妙,子乃是父的显出,借着肉身来与人类同处;
何等有效,在十架成功救赎,使我罪人竟能与神联属!

四 何等美妙,灵乃是子的进入,进入我灵,作我生命供应;
何等逍遥,我今能与灵接触,灵灵响应,二灵竟成一灵。

五 何等实际,神一切全在灵里,是灵在灵给我接触、经历;
何等希奇,我与神联合为一,生命、性情不再彼此各异。

WEEK 4 — OUTLINE

以弗所书中所启示神的经纶

The Economy of God Revealed in the Book of Ephesians

读经：弗一 17，二 10、15，三 16-19，四 3-6、11-16，五 2、8-9、26-27，六 10-13、17-18

Scripture Reading: Eph. 1:17; 2:10, 15; 3:16-19; 4:3-6, 11-16; 5:2, 8-9, 26-27; 6:10-13, 17-18

DAY 1 >>

- I. The economy of God (His household administration according to His heart's desire) revealed in the book of Ephesians is accomplished by the exercise of our mingled spirit for the dispensing of the Triune God into us unto the building up of the church as the Body of Christ (1 Tim. 1:3-6; Eph. 1:5; 3:8-10; 1:10; 3:2; cf. 1 Tim. 3:9; Col. 2:2; Eph. 3:4; 5:32).
- II. Each chapter of Ephesians reveals the mingled spirit (our human spirit regenerated and indwelt by the compound, all-inclusive, consummated Spirit); when we turn to our spirit and exercise our spirit, we touch the Body, because the Body is in our spirit:
- A. Ephesians 1:17 reveals that we must pray for a spirit of wisdom and revelation to see the mystery of God's economy, which is to dispense Christ as the mystery of God into God's chosen people to make them the reality of the Body of Christ as the mystery of Christ (v. 18; 3:9; 5:32; 6:19; Col. 2:2).
- B. Ephesians 2:22 reveals that our spirit is the dwelling place of God; we are "being built together into a dwelling place of God in spirit."
- C. Ephesians 3:5 reveals that the mingled spirit is the means by which the revelation of Christ and the church is revealed to the apostles and prophets.
- << DAY 2 >>
- D. Ephesians 3:16 reveals that our spirit is our inner man, our new person, our new spirit, our new man; we need to pray to be strengthened with power into the inner man for the reality of the Body life, which is the inner experience of the indwelling Christ as life for God's glory in the church (vv. 16-21).
- E. Ephesians 4:23 reveals that we must allow the renewing Spirit mingled with our regenerated spirit to become the spirit of our mind so that we can be renewed day by day to become as new as the New Jerusalem for the reality of the Body of Christ as the new man (v. 24; Titus 3:5; 2 Cor. 4:16; Col. 3:10-11).
- F. Ephesians 5:18 reveals that we must be filled with the beautifying, bride-preparing Spirit mingled with our spirit so that we can be prepared to be Christ's glorious church, His beautiful bride and the house of God's beauty, for God's expression (vv. 26-27; Isa. 60:7, 19; 62:3; Gen. 1:26).
- G. Ephesians 6:18 reveals that we must pray at every time in our spirit in order to experience the slaying Spirit mingled with our spirit; in this way everything of God's adversary can be killed within us, enabling us to rule in the divine life of the Spirit over Satan, sin, and death for God's dominion (vv. 17-18).

<< DAY 3 >>

- III. Each chapter of Ephesians, concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ, is composed of the divine economy, the dispensing of the Triune God into the members of the Body of Christ:
- A. Ephesians 1 unveils that God the Father chose and predestinated these members in eternity (vv. 3-6), that God the Son redeemed them (vv. 7-12), and that God the Spirit, as a pledge, sealed them (vv. 13-14), thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all (vv. 18-23).
- B. Ephesians 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father, through God the Son, in God the Spirit (v. 18); this indicates that the three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection.
- << DAY 4 >>
- C. Ephesians 3 speaks of the apostle's prayer that God the Father would grant the believers to

周一

壹 以弗所书中所启示神的经纶(照着祂心头的家庭行政),是借着我们操练调和的灵,使三一神分赐到我们里面,以建造召会作基督的身体,而得以完成—提前 3-6,弗 5,三 8-10,一 10,三 2,参提前三 9,西 2,弗 3 4,五 32。

貳 以弗所书的每一章都启示调和的灵(我们那由复合、包罗万有、终极完成的灵所重生并内住之人的灵);每当我们转向我们的灵,操练我们的灵,我们就摸着基督的身体,因为基督的身体是在我们的灵里:

一 以弗所一章十七节启示:我们必须祷告,好得着智慧和启示的灵,使我们看见神经纶的奥秘;神的经纶就是将基督这神的奥秘,分赐到神所拣选的人里,使他们成为作基督奥秘之基督身体的实际—18 节,三 9,五 32,六 19,西 2。

二 以弗所二章二十二节启示:我们的灵是神的居所;我们乃是“同被建造,成为神在灵里的居所”。

三 以弗所三章五节启示,基督与召会的启示,乃是借着调和的灵启示给使徒和申言者。

周二

四 以弗所三章十六节启示,我们的灵乃是我们里面的人,我们的新人位,我们的新灵,我们的新人;我们需要祷告,好为着身体生活的实际,凭大能得加强到里面的人里;身体生活的实际,就是内里的经历内住的基督作生命,使神在召会中得荣耀—16-21 节。

五 以弗所四章二十三节启示,我们必须让那更新人的灵,调和着我们重生的灵,成为我们心思的灵,使我们能天天得更新,成为与新耶路撒冷一样的新,而有基督身体这新人的实际—24 节,多三 5,林后四 16,西三 10-11。

六 以弗所五章十八节启示,我们必须被那美化、预备新妇并与我们灵调和的那灵充满,而预备好成为基督荣耀的召会,就是祂美丽的新妇和神荣美的殿,作神的彰显—26-27 节,赛六十 7、19,六二 3,创一 26。

七 以弗所六章十八节启示,我们必须时时在我们的灵里祷告,好经历那与我们灵调和之击杀的灵;如此就能杀死我们里面那出于神对头的一切,使我们能在属于那灵的神圣生命中,管治撒但、罪和死,施行神的管治权—17-18 节。

周三

叁 以弗所书的各章,就着召会这基督身体的产生、存在、长大、建造和争战而言,都是由神圣的经纶,就是三一神分赐到基督身体的肢体里所组成的:

一 以弗所一章揭示父神如何在永远里拣选并预定这些肢体(3-6),子神如何救赎他们(7-12),灵神如何作凭质印他们(13-14),借此将祂自己分赐到祂的信徒里面,以形成召会,就是基督的身体,那在万有中充满万有者的丰满(18-23)。

二 以弗所二章给我们看见,在神圣的三一里,所有犹太和外邦的信徒,都在灵神里,借着子神,得以进到父神面前(18);这指明甚至在成为肉体、为人生活、钉十字架和复活这一切的过程之后,三者仍是同时并存、互相内在的。

周四

三 以弗所三章说到使徒祷告父神,叫信徒借着灵神,得以加强到里

be strengthened through God the Spirit into their inner man, that Christ, God the Son, may make His home in their hearts, that is, occupy their entire inner being, so that they may be filled unto all the fullness of God (vv. 14-19); this is the climax of the believers' experience of and participation in God in His Divine Trinity.

- D. **Ephesians 4** portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ (vv. 4-6) so that all the members may experience the Divine Trinity.
- E. **Ephesians 5** exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit and to give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father (vv. 19-20); this is to praise and thank the processed God in His Divine Trinity for our enjoyment of Him as the Triune God.
- F. **Ephesians 6** instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of God the Spirit; this is our experience and enjoyment of the Triune God even in spiritual warfare (vv. 10-11, 17).

« DAY 5 »

IV. Each chapter of the book of Ephesians unveils the mystery of the Body of Christ as the organism of the Triune God from a particular point of view:

- A. **Ephesians 1** reveals that the Body of Christ is the issue of the dispensing of the processed Trinity and the transmitting of the transcending Christ:
1. The Father's dispensing in His choosing and predestinating issues in His many sons as His house in sanctification (vv. 3-6).
 2. The Son's dispensing in His redeeming and saving issues in the believers as God's inheritance in His transformation (vv. 7-12).
 3. The Spirit's dispensing in His sealing and pledging issues in God as the believers' inheritance unto their perfection (vv. 13-14).
 4. The transcending Christ's transmitting in His rising and ascending issues in His Body as His expression unto the believers' consummation (vv. 19-23).
- B. **Ephesians 2** reveals that the Body of Christ is the masterpiece of the Triune God as the one new man (vv. 10, 15-16):
1. On the cross Christ created the one new man in Himself by abolishing in His flesh the law of the commandments in ordinances, all the forms or ways of living and worship that divide mankind (vv. 14-15).
 2. The worldly people regard cultural differences as a source of prestige, but in the Body of Christ as the one new man we have lost this prestige; now our only prestige is Christ and the genuine oneness (4:3-4a).
 3. In the one new man there is only one person—the all-inclusive Christ; this one new man has one mouth to speak the same thing in one accord (Col. 1:18b; 3:10-11; Eph. 2:15; Rom. 15:6; 1 Cor. 1:10).
- C. **Ephesians 3** reveals that the Body of Christ is the fullness of the Triune God by our being supplied with the riches of Christ and by Christ's making His home in our hearts (vv. 8, 14-19):
1. God has an economy to distribute the unsearchable riches of Christ into our being so that we become His fullness, His expression (vv. 2, 7-9, 19).
 2. We need to pray daily to be strengthened into our inner man so that the Triune God may carry out His unique work to build Himself in Christ into our hearts for Him to become our intrinsic constitution for the mutual abode of God and man (vv. 16-17; John 14:23).
- D. **Ephesians 4** reveals that the Body of Christ is the mingling of the processed Triune God with the regenerated believers and that this one Body is built up by the one ministry:
1. The one Spirit, one Lord, and one God and Father are mingled together with the believers into one entity to be the organic Body of Christ (vv. 4-6).
 2. The Body of Christ is built up by the one ministry, which perfects us to grow up into Christ, the Head, in all things and to function out from Him in order to supply the Body for its building up in love (vv. 11-16).

« DAY 6 »

- E. **Ephesians 5** reveals that the Body of Christ is composed of the children of light to be the

面的人里,使基督(子神)安家在他们心里,也就是占有他们全人,使他们被充满成为神一切的丰满(14-19);这是信徒经历并有分于神圣三一的极点。

四 以弗所四章描绘经过过程的神,就是灵、主、父,如何与基督的身体调和(4-6),使所有的肢体经历神圣的三一。

五 以弗所五章劝勉信徒,要用灵神的歌赞美主(子神),并在我们主耶稣基督(子神)的名里感谢父神(19-20);这就是在神圣三一里,赞美并感谢经过过程的神,使我们享受这位三一神。

六 以弗所六章指示我们,要在主(子神)里得着加力,穿戴父神全副的军装,并取用灵神的剑,从事属灵的争战;这就是我们甚至在属灵的争战中,也经历并享受三一神—10-11、17节。

周五

肆 以弗所书的每一章都从特别的观点,揭示基督的身体这三一神生机体的奥秘:

一 以弗所一章启示,基督的身体乃是经过过程的神圣三一之分赐与超越基督之输供的结果:

1 父在祂拣选并预定中的分赐,产生出祂许多的儿子,在圣别中作祂的家室—3-6节。

2 子在祂救赎并拯救中的分赐,产生出信徒,在变化中作祂的基业—7-12节。

3 灵在祂作印并作质中的分赐,担保神作信徒的基业,使他们得到完全的全全—13-14节。 75

第四周·纲目

4 超越的基督在祂复兴并升高里的输供,产生祂的身体作祂的彰显,使信徒达到终极的成就—19-23节。

二 以弗所二章启示,基督的身体乃是三一神的杰作,就是一个新人—10、15-16节:

1 基督在十字架上,在祂的肉体里废掉了那规条中诫命的律法,就是一切使人类分开之生活与敬拜的礼仪和方式,而在祂自己里面,创造了一个新人—14-15节。

2 世人认为文化的差异乃是声望的源头,但在基督的身体这一个新人里,我们都失去了这个声望;现今我们惟一的声望乃是基督,以及真正的一—4-3-4上。

3 在一个新人里只有一个人位—包罗万有的基督;这一个新人只有一口,同心合意说一样的话—西—18下,三10-11,弗二15,罗十五6,林前—10。

三 以弗所三章启示,基督的身体成了三一神的丰满,是借着我们得了基督丰富的供应,并借着基督安家在我们心里—8、14-19节:

1 神有一个经纶,要将基督追溯不尽的丰富分配到我们里面,使我们成为神的丰满,神的彰显—2、7-9、19节。

2 我们需要每天祷告,使我们得以加强到里面的人里,使三一神完成祂独一的工作,将祂自己在基督里建造到我们心里,使祂成为我们内在的构成,作神与人相互的住处—16-17节,约十四23。

四 以弗所四章启示,基督的身体乃是经过过程的三一神与重生信徒的调和,并且这一个身体是由一个职事建造起来的:

1 一位灵、一主和一位神与父,与信徒调和在一起,成为一个实体,作基督生机的身体—4-6节。

2 基督的身体是由一个职事建造起来的,这一个职事成全我们,使我们在凡事上长到元首基督里面,并且有本于元首的功用,以供应身体,使身体在爱里把自己建造起来—11-16节。

周六

五 以弗所五章启示,基督的身体由光的儿女所组成,作基督的新妇,

bride of Christ for the satisfaction of Christ:

1. We were once not only dark but darkness itself because we were one with Satan; now we are not only the children of light but light itself because we are one with God in the Lord (v. 8; Matt. 5:14).
 2. The lampstand signifies that the church as the reproduction of the Triune God is a living, golden tree, blossoming with resurrection life as the shining light, which is the fruit of the light for the full expression of the Triune God (Exo. 25:31-34; Num. 17:8; Rev. 1:11-12; Eph. 5:9; Gal. 5:22).
 3. As children of light, walking in love and light, we will be prepared to be Christ's glorious bride by the life-giving Spirit's sanctifying us, cleansing us by the washing of the water in the word (Eph. 5:2, 8, 18, 26-27).
- F. **Ephesians 6** reveals that the Body of Christ is the corporate warrior of the Triune God for the defeating of God's enemy:
1. Spiritual warfare is not an individual matter but a matter of the Body; the church as the Body is a corporate warrior, and only the corporate warrior can wear the whole armor of God (vv. 10-20; cf. Matt. 16:18).
 2. All warfare has its source in the conflict between Satan's will and God's will; we must have our will subdued and transformed by Christ through sufferings so that it is submitted to the headship of Christ to choose God's will and to be rich in the defending power of Christ in resurrection (Isa. 14:12-14; Matt. 6:10; 26:42; Phil. 2:13; S.S. 4:1, 4; 7:4a, 5).
 3. Prayer is the unique and vital means by which we apply the whole armor of God, making every item of the armor of God available to us (Eph. 6:18).

使基督得满足：

- 1 我们从前不仅是黑暗的，并且就是黑暗本身，因为那时我们与撒但是一；如今我们不仅是光的儿女，并且就是光本身，因为我们在主里与神是一—8节，太五14。
 - 2 灯台表征召会作三一神的复制，乃是活的金树，带着复活的生命开花，作照耀的光，就是光的果子，使三一神得着完满的彰显—出二五31-34，民十七8，启一11-12，弗五9，加五22。
 - 3 我们是光的儿女，在爱 and 光中行事为人，就被赐生命的灵圣化，并被话中之水的洗涤所洁净，而预备好成为基督荣耀的新妇—弗五2、8、18、26-27。
- 六 以弗所六章启示，基督的身体是三一神团体的战士，为着击败神的仇敌：
- 1 属灵的争战不是个人的事，乃是身体的事；召会作为身体乃是团体的战士，只有团体的战士才能穿戴神全副的军装—10-20节，参太十六18。
 - 2 一切的争战都源自撒但的意志与神的意志之间的冲突；我们必须借着苦难使我们的意志被基督降服并变化，以致我们的意志服从基督的元首权柄，揀选神的旨意，而在复活里富有基督防卫的能力—赛十四12-14，太六10，二六42，腓二13，歌四1、4，七4上、5。
 - 3 祷告是惟一、不可或缺的凭借，叫我们借以应用神全副的军装，使神军装的每一项能供我们使用—弗六18。

Morning Nourishment

- Eph.** Predestinating us unto sonship through Jesus Christ to Himself, according to the good
1:5 pleasure of His will.
10 Unto the economy of the fullness of the times, to head up all things in Christ...
3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

After God's will, purpose, good pleasure, and counsel, there is God's economy [Eph. 1:5-11]. God's economy is God's household administration, God's plan and arrangement. With an administration, there is the need of a plan, and with a plan, there is the need of an arrangement. Based upon God's will, He made a purpose....Then the Divine Trinity had a council to make a decision, which is the divine counsel. Based upon that counsel, God made a plan with an arrangement, and this plan with this arrangement is His household administration, His economy.

God's economy (dispensation, plan) is to head up all things in Christ (Eph. 1:10). It is to bring all the items in the universe under the headship of Christ. God's economy is God's dispensation, plan, arrangement, of the mystery of His will (3:9; 1:9a). What God wanted in eternity past was a mystery. Based upon that mystery, God made an arrangement, and that arrangement is His economy. (*The Central Line of the Divine Revelation*, p. 35)

Today's Reading

In each of the six chapters of Ephesians, the human spirit is mentioned. Our human spirit has been regenerated and indwelt by the compound, all-inclusive, consummated Spirit to make this spirit a mingled spirit.

In 1:17 the apostle Paul prayed that the Father would give us such a mingled spirit of wisdom to understand and of revelation to see. We need the revelation and the enlightenment to see the mystery of God's economy. We also need to understand, to apprehend, what we see by the divine wisdom. The economy of God is a real mystery, yet it has been revealed to us. We can see His economy, and it is made known to us so that we can receive it, understand it, apprehend it, and participate in it.

Ephesians 2:22 says that all the believers are being built together to be God's dwelling place in spirit. God needs a dwelling place, not just in the heavens but on the earth, and this dwelling place must be organic in our spirit. This spirit is not the dweller; rather, it is the dwelling place. God mingled Himself with our spirit, and our spirit is His dwelling place. God is here dwelling in us. He is in our spirit, which is His resting place.

The economy of God, which is so mysterious, has been unveiled to the apostles and the prophets in their spirit [3:5]. This revelation was given not in their mind but in their spirit. If we are going to understand, to realize, the reality of God's mysterious economy, we must learn to discern our spirit from our soul (Heb. 4:12). We should not be bothered by our soul. We should not be troubled, complicated, and perplexed by our mind. Instead, we should always turn to our spirit where we can meet the divine Spirit. In our mingled spirit, we have the capacity to see the mystery of God's economy, to understand it, to apprehend it, and to receive it and retain it as our portion. (*The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ*, pp. 81-82)

Paul says in Ephesians 3:5, "Which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit..." The spirit here refers to...the mingled spirit, the human spirit mingled with God's Spirit. Such a mingled spirit was the means by which the New Testament revelation concerning Christ and the church was made known to the apostles and prophets. We need the same spirit to see such a revelation today. (*Life-study of Ephesians*, p. 785)

Further Reading: *The Central Line of the Divine Revelation*, chs. 3-4; *The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ*, chs. 6-7; *The Divine Economy*, ch. 1; *The Economy of God*, chs. 1, 3-4, 24; *The Conclusion of the New Testament*, msgs. 1-2; *The Economy and Dispensing of God*, chs. 1-2

晨兴喂养

弗一5 按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。

10 为着时期满足时的经纶，要将万有，……都在基督里归一于一个元首之下。

三9 并将那历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。

在神的意愿、定旨、喜悦、和决议之后，就是神的经纶〔弗一5-11〕。神的经纶乃是神的家庭行政，神的计划与安排。说到行政，就需要计划，说到计划，就需要安排。神基于祂的意愿，作了定旨。……然后神圣三一举行会议，作成了决定，就是神圣的决议。基于那个决议，神定了计划和安排，而这计划和这安排，乃是祂的家庭行政，祂的经纶。

神的经纶(安排,计划)是要将万有在基督里归一于一个元首之下(10)。这就是将宇宙中的一切项目带到基督的为首之下。神的经纶是神意愿之奥秘的计划和安排(三9,一9上)。神在已过的永远里所想要的,乃是一个奥秘。基于那个奥秘,神作了安排,那个安排就是祂的经纶(神圣启示的中心路线,三四页)。

信息选读

在以弗所书的六章中，都提及人的灵。我们人的灵已经得了重生，也内住着复合、包罗万有、终极完成的灵，使这灵成为一个调和的灵。在一章十七节使徒保罗祷告，愿父赐给我们这样一个调和的灵，满有智慧能以明白，也满有启示能以看见。我们需要启示和光照，

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来看见神经纶的奥秘。我们也需要借着神圣的智慧，来明白、领略我们所看见的。神的经纶是一个真实的奥秘，但这奥秘已向我们启示出来。我们可以看见祂的经纶，这经纶也给我们知道，使我们能够接受、明白、领略并有分。

二章二十二节说，一切的信徒同被建造，成为神在灵里的居所。神需要一个居所，不只是在天上，更是在地上，而这个居所必须在我们灵里是生机的。这个灵不是居住者，而是居所。神使祂自己与我们的灵调和，我们的灵就是祂的居所。神是居住在我们里面的这灵里。祂在我们的灵里，我们的灵就是祂的安息之所。

神的经纶是奥秘的，已在使徒和申言者的灵里向他们揭示出来〔三5〕。这个启示不是在心思里赐给他们，乃是在灵里。我们若要明白、领略神奥秘经纶的实际，就必须学习分辨我们的灵和我们的魂(来四12)。我们不该被我们的魂搅扰。我们不该因着我们的心思而受扰乱、变得复杂并感困惑，反而我们该一直转向我们的灵，在那里我们能与神圣的灵相会。在我们调和的灵里，我们有看见神经纶之奥秘的性能，可以明白、领略、接受并持守这经纶的奥秘，作我们的分(经过过程的神圣三一之分赐与超越基督之输供的结果，九五至九六页)。

保罗在以弗所三章五节论到基督的奥秘时，说，“这奥秘在别的世代中，未曾给人们的子孙知道，象如今在灵里启示祂的圣使徒和申言者一样。”这里的灵……是指……调和的灵，就是人的灵调和着神的灵。新约关乎基督与召会的启示，就是借着这样一个调和的灵，启示给使徒和申言者。今天我们需要同样的灵，好看见这样的启示(以弗所书生命读经，九四七页)。

参读：神圣启示的中心路线，第三至四章；经过过程的神圣三一之分赐与超越基督之输供的结果，第六至七章；神圣的经纶，第一章；神的经营，第一、三至四、二十四章；新约总论，第一至二篇；神的经纶与分赐，第一至二篇。

亮光与灵感

Morning Nourishment

Eph. That He would grant you, according to the riches of His glory, to be strengthened with 3:16 power through His Spirit into the inner man.

4:23 And that you be renewed in the spirit of your mind.

In Ephesians 3:16 Paul goes on to speak of the inner man....The inner man is our regenerated spirit with God's life as its life. In order to experience Christ as the embodiment of God, we need to be strengthened into our inner man. However, by nature the brothers are strong in the mind and in the will, whereas the sisters are strong in the emotion. May the Lord cause us to become strong in the spirit, in our inner man!

We all need to be strengthened into our inner man so that Christ will be able to make His home in our hearts. Our heart is composed of all the parts of the soul—the mind, emotion, and will—plus the conscience....Through regeneration, Christ came into our spirit (2 Tim. 4:22). Subsequently, we should allow Him to spread Himself into every part of our heart. Since our heart is the totality of all our inward parts and the center of our inward being, when Christ makes His home in our heart, He is able to control our entire inner being and supplies and strengthens every inward part with Himself. The secret of Christ making His home in our heart is the strengthening of our inner man. Because Paul knew this secret, he prayed that the Father would grant us, according to the riches of His glory, to be strengthened with power into the inner man. (*Life-study of Ephesians*, pp. 785-786)

Today's Reading

Ephesians 4:23 says that we have to be renewed in the spirit of our mind. Our spirit can become the spirit of our mind. Actually, the fallen mind is a bad thing. There are a number of bad things within us, and the leading one is our mind. We have to hate our mind. When we exercise our mind too much, we get ourselves "hung on a tree" like Absalom (2 Sam. 18:9-10). But we have the best thing in us, that is, our spirit. This thing, our spirit, can even go into our mind. Our spirit can come into our mind, subdue it, take it over, and occupy it. It can then become the spirit of our mind. Then we have a wonderful mind, a mind that has the spirit within it....Day by day we are being renewed by the spirit who is taking over our mind. It is in this way that we are transformed and conformed to the image of our Creator [Col. 3:10].

Ephesians 5:18 tells us not to be drunk with wine, that is, not to be filled in our physical body with wine. Instead, we should be filled in our spirit. Our spirit needs to be filled with the processed Triune God, with the transcending Christ, with the consummated Spirit. Then we will be full of praise, singing and speaking one to another (vv. 19-20). The melodies, the songs, are not only good for singing but also good for speaking. As we speak to one another in psalms, hymns, and spiritual songs, as we are praising God, we will spontaneously be submissive to one another (v. 21). The wives will be submissive to the husbands, and the husbands will love the wives (vv. 22, 25). Then we will have the proper church life, full of submission and full of praising to the Triune God, with no quarreling, no murmuring, and no complaining.

On the one hand, the church life is a praising life and a submitting life; at the same time it is also a fighting life [Eph. 6]. While we are praising and submitting to one another, the enemy is here fighting, so we have to fight against him by prayer. Verse 18 says that whenever we pray, we should pray in our spirit, not in our mind. If we are going to walk, we need to use our feet. No one can walk by his nose. Even for someone to walk on his hands is awkward. To walk by our feet is the right way. In the same way, we should not pray merely by our mind. We must pray by our spirit and in our spirit.

To know God's economy, to receive His dispensing, and to participate in Christ's transmission, we must know, we must use, and we must exercise our spirit. We should not be persons in our mind but persons in our spirit. (*The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ*, pp. 82-83)

Further Reading: *Life-study of Ephesians*, msgs. 69, 94; *To Serve in the Human Spirit*, chs. 3-4

晨兴喂养

弗三 16 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。

四 23 而在你们心思的灵里得以更新。

在以弗所三章十六节保罗往前说到里面的人。……里面的人，是我们重生的灵，有神的生命为其生命。为了经历作神具体化身的基督，使我们成为神一切的丰满，我们需要得以加强到我们这里面的人里。然而，弟兄们生来就在心思和意志上比较强，而姊妹们在情感上比较强。愿主使我们在灵里，在我们里面的人里，刚强起来！

我们都需要得以加强到里面的人里，使基督能安家在我们心里。我们的心是由魂的各部分—心思、情感、意志，加上灵的主要部分—良心—组成的。……借着重生，基督进到我们的灵里（提后四 22）。接着，我们该让祂自己扩展到我们的每一部分。我们的心是我们内里各部分的总和，也是我们里面之人的中心；所以，当基督安家在我们心里，祂就掌管我们里面的全人，并用祂自己供应、加强我们内里的各部分。基督安家在我们心里的秘诀，乃是我们里面的人得以加强。保罗知道这个秘诀，所以祂求父照着祂荣耀的丰富，用大能使你们得以加强到里面的人里（以弗所书生命读经，九四七至九四八页）。

信息选读

以弗所四章二十三节说，我们必须心思的灵里得以更新。我们的灵可以成为心思的灵。事实上，堕落的心思是个坏东西。在我们里面有許多坏东西，最坏的就是我们的心思。我们必须恨恶我们的心思。我们过度运用我们的心思时，就会象押沙龙那样把自己“挂在……树上”（撒下十八 9-10）。但我们有最好的东西在我们里面，就是我们的灵。这个东西，我们的灵，甚至可以进到我们的心思里。我们的灵可以进到我们的心思里，征服它、占有它并占据它；我们的灵就成为我们心思的灵。这样，我们就有一个奇妙的心思，就是有灵在其中的心思。……每一天我们都把那占有我们心思的灵更新。这样，我们就逐渐被变化，被模成我们创造主的形像 [西三 10]。

以弗所五章十八节告诉我们不要醉酒，就是说，不要让我们肉身的身体被酒充满。反而我们该在灵里被充满。我们的灵需要被经过过程的三一神、超越的基督和终极完成的灵所充满。然后我们就满了赞美，彼此对唱并对说（19-20）。诗歌不仅适合唱，也适合说。当我们用诗章、颂赞、灵歌彼此对说，当我们赞美神时，我们就自然彼此服从（21）。妻子会服从丈夫，丈夫会爱妻子（22、25）。然后我们就有正当的召会生活，满了服从，满了对三一神的赞美，没有争论、怨言和抱怨。一面，召会生活是赞美和服从的生活；同时，召会生活也是争战的生活 [六]。当我们赞美并彼此服从时，仇敌就在这里攻击，所以我们必须用祷告抵挡他。十八节说，每当我们祷告时，我们该在我们的灵里祷告，不要在我们的心思里祷告。我们要走路，就必须用我们的脚。没有人可以用鼻子走路，甚至用手走路也是别扭的，用脚走路才是正确的方式。同样，我们也不该单单用我们的心思祷告。我们必须用我们的灵，并在我们的灵里祷告。要认识神的经纶、接受祂的赐与并有分于基督的输供，我们就必须认识、使用并运用我们的灵。我们不该是在心思里的人，乃该是在灵里的人（经过过程的神圣三一之赐与超越基督之输供的结果，九六至九八页）。

参读：以弗所书生命读经，第六十九、九十四篇；在人的灵里事奉，第三至四章。

亮光与灵感：

Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship...

7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace.

13 ...In Him also believing, you were sealed with the Holy Spirit of the promise.

Holiness refers to God's nature [Eph. 1:4], and sonship refers to God's life [v. 5]. Both God's nature and God's life indicate that we the believers should be organically one with God...Because we have the divine nature, we can be holy, as He is holy. This is according to the Father's selection and predestination, and it is accomplished through God's dispensing. Through His dispensing, God comes into us to be our life and our nature.

Through the Son's redemption, we become God's inheritance (vv. 7, 11). The word *inheritance* indicates that something of God Himself has been wrought into our being.

Although God is precious, we may not have the assurance that He will be our inheritance. The sealing of the Spirit (v. 13b) assures us that this precious God will surely become our inheritance. Furthermore, He has given us a pledge to guarantee that this will happen. This pledge is the Spirit (v. 14a). The Spirit is kept within us as the guarantee.

The existence of the church comes out of the dispensing of the Divine Trinity [vv. 19-23]. Eventually, the church is the issue of this divine transmission. For this we need to experience the divine dispensing plus the divine transmission continually. (*The Economy and Dispensing of God*, pp. 78-80)

Today's Reading

The entire divine revelation in the book of Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of the divine economy, the dispensing of the Triune God into the members of the Body of Christ. **Chapter 1 of Ephesians** unveils that God the Father chose and predestinated these members in eternity (Eph. 1:4-5), that God the Son redeemed them (Eph. 1:6-12), and that God the Spirit, as a pledge, sealed them (Eph. 1:13-14), thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all (Eph. 1:18-23). **Chapter 2** shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father, through God the Son, in God the Spirit (Eph. 2:18). This indicates that the three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection. In **chapter 3** the apostle prayed that God the Father would grant the believers to be strengthened through God the Spirit into their inner man, that Christ, God the Son, may make His home in their hearts, that is, occupy their entire being, that they may be filled unto all the fullness of God (Eph. 3:14-19). This is the climax of the believers' experience of and participation in God in His trinity. **Chapter 4** portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ (Eph. 4:4-6) so that all the members of the Body may experience the Divine Trinity. **Chapter 5** exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father (Eph. 5:19-20). This is to praise and thank the processed God in His divine trinity for our enjoyment of Him as the Triune God. **Chapter 6** instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of God the Spirit (Eph. 6:10, 11, 17). This is the believers' experience and enjoyment of the Triune God even in the spiritual warfare. (2 Cor. 13:14, footnote 1, para. 6)

Further Reading: *The Economy and Dispensing of God*, ch. 7; *The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ*, ch. 1

晨兴喂养

弗一 4-5 就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；……预定了我们，……得儿子的名分……。

7 我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙救赎，就是过犯得以赦免。

13 ……也在祂里面信了，就在祂里面受了所应许的圣灵为印记。

圣别是指神的性情 [弗一 4]；儿子的名分是指神的生命 [5]。神的性情和神的生命都指明，我们信徒该生机的与神是一。……因着我们有神圣的性情，我们就能象祂那样的圣别。这乃是按照父的拣选和预定，借着神的分赐而完成的。借着祂的分赐，神就进到我們里面，作我们的生命和性情。

借着子的救赎，我们成了神的基业 (7、11)。“基业”一辞，指明神自己的一些东西已经作到我们里面。

虽然神是宝贵的，但我们可能没有把握祂会成为我们的基业。那灵的盖印 (13 下) 保证我们，这位宝贵的神必要成为我们的基业。不仅如此，祂也给我们一个凭质，担保这事会发生。这个凭质就是那灵 (14 上)。那灵存留在我们里面作担保。

召会的存在乃是来自神圣三一的分赐 [19-23]。至终，召会就是这神圣传输的结果。为此，我们需要不断的经历神圣的分赐，以及神圣的传输 (神的经纶与分赐，八八至八九、九一页)。

信息选读

整本以弗所书的神圣启示，说到召会这基督身体的产生、存在、长大、建造和争战，都是由神圣的经纶，就是三一神分赐到基督身

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体的肢体里所组成的。一章揭示父神如何在永远里拣选并预定这些肢体 (4-5)，子神如何救赎他们 (6-12)，灵神如何作凭质印他们 (13-14)，借此将祂自己分赐到祂的信徒里面，以形成召会，就是基督的身体，那在万有中充满万有者的丰满 (18-23)。二章给我们看见，在神圣的三一里，所有犹太和外邦的信徒，都在灵神里，借着子神，得以进到父神面前 (18)。这也指明，甚至在成为肉体、为人生、钉十字架和复活，这一切的过程之后，三者仍是同时并存、互内在于的。在三章，使徒祷告父神，叫信徒借着灵神，得以加强到里面的人里，使基督 (子神) 安家在他们心里，也就是占有他们全人，使他们被充满成为神一切的丰满 (14-19)。这是在基督里的信徒，经历并有分于神圣三一的极点。四章描绘经过过程的神，就是灵、主、父，如何与基督的身体调和 (4-6)，使所有的肢体经历神圣的三一。五章劝勉信徒，要用灵神的歌赞美主 (子神)，并在我们主耶稣基督 (子神) 的名里感谢父神 (19-20)。这就是在神圣三一里，赞美并感谢经过过程的神，使我们享受这位三一神。六章指示我们，要在主 (子神) 里得着加力，穿戴父神全副的军装，并取用灵神的剑，从事属灵的争战 (10-11、17)。这就是信徒甚至在属灵的争战中，也经历并享受三一神 (圣经恢复本，林后十三 14 注 1 第六段)。

参读：神的经纶与分赐，第七篇；经过过程的神圣三一之分赐与超越基督之输供的结果，第一章。亮光与灵感

Morning Nourishment

Eph. For this cause I bow my knees unto the Father...that He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you...may be full of strength to apprehend with all the saints what the breadth and length and height and depth are...that you may be filled unto all the fullness of God.

In Ephesians 3, [Paul] prayed that the Father would grant these members of the Body of Christ to be strengthened through the Spirit into their inner man (v. 16). The inner man is our regenerated spirit indwelt by the Holy Spirit of God to become a mingled spirit. Now we are one spirit with the Lord (1 Cor. 6:17). How wonderful this is! But we must confess that we do not spend most of our time in our spirit. Although we are the organic members of Christ, we still spend too much time in our mind, emotion, and will....The brothers are mostly in their mind, the sisters are mostly in their emotions, and all of us exercise our independent will. (*The Body of Christ*, p. 36)

Today's Reading

Our inward being is like a building composed of four rooms: our mind, our emotion, our will, and our spirit. The spirit is the unique room, the wonderful room, the room that joins earth to heaven and brings heaven to earth. It is the room that makes us one with the Lord. We all have to admit, though, that we do not spend much time in this room. This is why Paul was so burdened to bow his knees to the Father to pray that the Father would grant us to be strengthened with His divine power through His Spirit into the inner man....Whenever we turn to our spirit, everything is ready for Christ to move, to work, to spread, and to root Himself in our entire being. Christ desires to spread within us, to work Himself and to root Himself deep down into every part of our inner being, our heart (Eph. 3:17a).

Not only did Paul pray for us but also our High Priest in the heavens is interceding for us and within us (Heb. 7:25-26). While you are thinking about other things, something is there reminding you to turn to the Lord and to call on Him. You may say, "O Lord Jesus, I do not love You, but Lord, make me willing to love You." Then you may continue to pray, "Lord Jesus, have mercy upon me. Lord, fill me with Yourself. Take me over, Lord. Occupy me and spread Yourself within me."...Your prayer would make a way for Christ to make His home deep down in your heart.

When you are strengthened into your inner man through prayer, Christ has a way to make His home in your heart and you are strong to apprehend the dimensions of Christ, not individually but with all the saints (Eph. 3:18). You have to come to the meetings of the church to meet with all the saints so that you can apprehend the dimensions of the universally extensive Christ—the breadth, the length, the height, and the depth....His dimensions are the dimensions of the universe! They are immeasurable....When we apprehend the extensiveness of this universal Christ, we are led to know the knowledge-surpassing and unlimited love of Christ that we may be filled with the extensive Christ unto all the fullness of the Triune God (v. 19), which is the church as the Body of Christ. The Body of Christ, the church, is the result of our being filled with the extensive Christ to be the very expression, the manifestation in full, of the Triune God.

The Body of Christ is one unique Body with one Spirit, one Lord, and one God and Father of all (Eph. 4:3-6). This one Body is the expression of the all-inclusive Christ (1:23). The one Spirit is the essence of the one Body....The one Lord is the object of our faith and baptism....The one God and Father of all, who is over all, through all, and in all, is the source of life and the object of our worship....One Spirit, one Lord, and one God and Father of all are the elements of the very oneness of the Body. (*The Body of Christ*, pp. 36-38, 41)

Further Reading: *The Body of Christ*, chs. 3-4; *The Economy and Dispensing of God*, chs. 8-10

弗三 14~19 因这缘故，我向父屈膝，……愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，……使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，……使你们被充满，成为神一切的丰满。

在以弗所三章，[保罗]向父祷告，愿祂使基督身体上的这些肢体，借着那灵得以加强到他们里面的人里 (16)。里面的人是我们重生的灵，有神的圣灵内住，而成为调和的灵。如今我们已与主成为一灵 (林前六 17)。这是多么美妙！但我们必须承认，我们大部分的时间不在我们的灵里。虽然我们是基督生机的肢体，我们仍有太多的时间在我们的心思、情感、意志里。……弟兄们多半的是在心思里，姊妹们多半的是在情感里，而我们众人都运用我们独立的意志 (基督的身体，三六至三七页)。

信息选读

我们里面的人就象一座有四个房间的建筑物，这四个房间是指我们的心思、情感、意志和灵。我们的灵是那独特、奇妙的房间，是把地联于天，并把天带到地上的房间。这个房间使我们与主成为一。然而，我们都必须承认，我们花在这房间里的时间并不多。因此保罗才如此有负担，向父屈膝，求父借着祂的灵，用祂神圣的大能，使我们得以加强到里面的人里。……每当我们转向我们的灵，一切都预备好，让基督在我们全人里面行动、工作、扩展并生根。

基督渴望在我们里面扩展，把祂自己作到我们里面，深深地扎根到我们里面的各部分，就是我们心的各部分里 (弗三 17 上)。

不只保罗为我们祷告，我们在诸天之上的大祭司，也为我们，且在我们里面代求 (来七 25-26)。当你在想别的事物时，有个什么在那里提醒你转向主，呼求祂。你也许会说，“主耶稣啊，我虽然不爱你，但是主啊，使我愿意爱你。”然后，你也许会继续祷告说，“主耶稣，怜悯我。主啊，以你自己充满我；接管我，占有我，在我里面扩展你自己。”……你的祷告会为基督开路，让祂深深地安家在你心里。

当你借着祷告得加强到你里面的人里，基督就有路安家在你心里，你就满有力量，不是单独的，乃是与众圣徒，一同领略基督的度量 (弗三 18)。你必须来到召会的聚会中，与众圣徒相聚，好使你能领略那宇宙般延展无限之基督的度量，就是那阔、长、高、深。……祂的度量就是宇宙的度量。这度量是无法测量的。……当我们领略这位宇宙基督的延展无限时，我们就得以认识基督那超越知识并无限无量的爱，使我们被这延展无限的基督充满，成为三一神一切的丰满 (19)，就是作基督身体的召会。基督的身体，召会，乃是我们被这位延展无限之基督充满的结果；我们被基督充满，就成为三一神的彰显，完满的显出。

基督的身体是一个独一的身体，有一位灵、一位主以及一位众人的神与父 (四 3-6)。这一个身体乃是包罗万有之基督的彰显 (一 23)。一位灵是一个身体的素质。……一位主是我们信与浸的对象。……一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的，乃是生命的源头，也是我们敬拜的对象。……一位灵、一位主以及一位众人的神与父，乃是基督身体一的元素 (基督的身体，三七至三九、四二至四三页)。

参读：基督的身体，第三至四章；神的经纶与分赐，第八至十篇。89 亮光与灵感

Morning Nourishment

Eph. 2:10 For we are His masterpiece, created in Christ Jesus for good works, which God prepared beforehand in order that we would walk in them.

14-15 For He Himself is our peace, He who has made both one and has broken down the middle wall of partition, the enmity, abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

Each chapter of the book of Ephesians unveils the mystery of the Body of Christ as the organism of the Triune God from a particular point of view. **Chapter 1** shows us that the Body of Christ is the issue of the dispensing of the Divine Trinity. **Chapter 2** shows us that this Body is a masterpiece as the new man. In **chapter 3** Paul unveils that we are supplied with the riches of Christ to be the fullness of the Triune God. In **chapter 4** is the one Body built up by the one ministry....The children of light and the bride of Christ are the two crucial matters in **Ephesians 5**. To be the children of light who walk in love and light is to be prepared to participate in the bride of Christ. (*The Body of Christ*, pp. 48-49)

Today's Reading

In the eyes of God, we the believers are considered to be one new man [**Eph. 2:15**]. As the Body of Christ, our function is to express Christ, and as the new man, our function is to move, work, act, and do things to accomplish God's great plan. This new man is a corporate and vast man, comprising all God's chosen people. We should not consider ourselves as individuals. We must consider ourselves as part of this new man, which is the church.

The church is a Body to Christ, a new man to God, and a dwelling place to the Spirit, who is the consummation and the aggregate of the Triune God. This means that the church is the dwelling place of the Triune God—the Father, the Son, and the Spirit—who is now consummated as the Spirit.

The way to produce this church, which is the Body of Christ, the new man to accomplish God's eternal economy, and the dwelling place of the Triune God, is by the divine dispensing of the Divine Trinity. For the church to become the organic Body to Christ, a living man to God, and a marvelous, living, and organic dwelling place to the Triune God, there is no way other than the divine dispensing of the Divine Trinity into all the believers. This divine dispensing dispenses nothing else but God Himself as the Divine Trinity.

Through the divine dispensing of the Divine Trinity, the church is produced as God's masterpiece. In Greek the word for *masterpiece* is *poema*, which means a poem. It is used in reference to a piece of work that expresses one's wisdom and skill to the uttermost. In this sense, even a woodcarving can be considered a poem. In God's eyes, the church is His marvelous masterpiece. (*The Economy and Dispensing of God*, pp. 82-84)

Ephesians 2:15 says that through His death on the cross, Christ created us into a new man. In the old man, we were divided. There was a middle wall of partition between the Jews and the Gentiles (v. 14). But Christ abolished the law of the commandments in ordinances, breaking down the middle wall of partition, and created these two peoples into one new man with a new essence, a new element. This new element is the very Divine Trinity dispensed into us. As the Body of Christ, the church needs Christ as its life; as the new man, the church needs Christ not only as its life but also as its person. The Body is for the expression of the Head, and the new man is for the accomplishment of God's eternal purpose.

We individual believers have been created into one new man. We must be impressed with such a vision so that we could never be independent. We cannot be independent because we all are part of this great, universal new man....What God wants is a corporate man. All the local churches on this earth are not only the Body of Christ for His expression but also the one new man on this earth to carry out God's will. (*The Body of Christ*, pp. 22-23)

Further Reading: *The Body of Christ*, chs. 1-2; *Life-study of Ephesians*, msg. 76

以弗所书中所启示神的经纶

第四周 · 周五

晨兴喂养

弗二 10 我们原是神的杰作，在基督耶稣里，为着神早先预备好，要我们行在其中的善良工创造的。

14-15 因祂自己是我们的和平，将两下作成一个人，拆毁了中间隔断的墙，就是仇恨，在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，造成一个人，成就了和平。

以弗所书的每一章都从特别的观点，启示基督的身体这三一神生机的奥秘。一章给我们看见，基督的身体乃是神圣三一分赐的结果。二章给我们看见，这身体乃是神的杰作，就是新人。在三章保罗揭示，我们得了基督之丰富的供应，成为三一神的丰满。在四章，乃是由一个职事建造起来的一个身体。……光的儿女和基督的新妇，是五章里两项重要的事。作光的儿女，在爱 and 光中行事为人，乃是预备好有分于基督的新妇（基督的身体，五〇页）。

信息选读

在神眼中，我们信徒乃是一个新人〔**弗二 15**〕。我们作基督的身体，功用乃是彰显基督；我们作新人，功用乃是行动、工作并行事以完成神伟大的计划。这新人是一个团体的人，包括了所有神拣选的人。我们不该看自己是个别的人，我们必须看自己是这新人，就是召会的一部分。

召会之于基督乃是身体，之于神乃是新人，之于那灵乃是居所，那灵乃是三一神的完成与总和。这就是说，召会是三一神—父、子、灵—的居所；三一神如今乃完成为那灵。

产生这召会（基督的身体，完成神永远经纶的新人以及三一神的居所）的路，乃是借着神圣三一的神圣分赐。要使召会能对基督成为生机的身体，对神成为活的人，并对三一神成为奇妙的、活的、生机的居所，除了将神圣的三一神圣的分赐到所有信徒里面以外，没有别的路。这神圣的分赐，不是分赐别的，乃是分赐神自己这神圣的三一。

借着神圣三一的圣分赐，就产生了召会作神的作品。杰作原文意诗章，用以描述一项表达人智慧和技巧到极致的作品。就这意义说，甚至木头雕刻也可视为一篇诗章。在神眼中，召会是祂奇妙的杰作（神的经纶与分赐，九三至九四、九六页）。

十五节说，基督借着祂在十字架上的死，把我们造成一个人。在旧人里，我们是分裂的。在犹太人 and 外邦人中间有一堵隔断的墙（**14**）。但基督废掉了那规条中诫命的律法，拆毁了中间隔断的墙，用新的素质、新的元素，把这两班人造成一个人。这新的元素是分赐到我们里面神圣的三一。召会是基督的身体，需要基督作生命；召会是新人，不仅需要基督作生命，也需要基督作人位。身体是为着头的彰显，新人是为着神永远定旨的成就。

我们这些个别的信徒已经被造成一个人。我们必须对这样的异象有深刻的印象，这样我们就绝不会独立。我们无法独立，因为我们都是这伟大、宇宙新人的一部分。……神所要的是一个团体的人。地上所有的地方召会，不仅是基督的身体，作祂的彰显，也是在地上的一新人，完成神的旨意（基督的身体，二一页）。

参读：基督的身体，第一至二章；以弗所书生命读经，第七十六篇。

Morning Nourishment

Eph. 5:25-27 Husbands, love your wives even as Christ also loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

As children of light walking in love and light, we will be prepared to be the bride of Christ. Christ is the Head of the church in authority and the Savior of the Body in love (Eph. 5:23)...The church is subject to Christ as wives are to their husbands in everything (v. 24).

Christ loved the church and gave Himself up for her (v. 25). Because He loved the church, Christ gave Himself up for her for the purpose of sanctifying her, not only positionally but also dispositionally, from without and from within. He sanctifies us by entering into us to be the sanctifying life and the holy nature that saturates us every day, even every moment, by the washing of the water in the Word (v. 26). In the Word, the Bible, there is the water. We know this by our experience. When we get into the water, it washes us. Every morning we need to wash in the Bible. (*The Body of Christ*, p. 54)

Today's Reading

Christ sanctifies the church that He might present the church to Himself not only holy but also glorious for expressing God (v. 27). Glory is God expressed. A holy church is to express God, the holy One. A glorious church is to glorify God, to show God to others. Christ will present the church to Himself glorious, not having spot or wrinkle or any such things. Wrinkles are a sign of oldness. To have no wrinkles is a sign of youth. Spots represent wounds. Only the life from within can wash away the wrinkles, spots, and any such things. Verse 27 says that the church should be holy and without blemish, as a gem which bears a beautiful expression and has no foreign particles, or blemishes.

Christ nourishes and cherishes the church as His Body of which we are members (vv. 29-30). To nourish is to feed, and to cherish is to nurture with tender love and foster with tender care. When a baby is in the bosom of its mother, it is cherished. The baby enjoys the nurturing with tender love and the fostering with tender care. Christ is nourishing and cherishing us in the same way.

Christ and the church are one spirit (1 Cor. 6:17) as husband and wife are one flesh (Eph. 5:31). That Christ and the church are one is a great mystery (v. 32). The church came out of Christ, as Eve came out of Adam (Gen. 2:21-22). Eve was the very issue, the enlargement, of Adam. The church has the same one life and nature as Christ and has become one with Him, as Eve became one flesh with Adam as his counterpart (Gen. 2:24), having the same life and nature as Adam had. According to life and nature, Adam and Eve were one. It is the same with Christ and us.

As we have seen, the church as the Body of Christ needs Christ as its life, and the new man needs Christ as his person. Moreover, the bride of Christ needs Christ as her love in the oneness of the two. Two can only become one in love. If there were no love between the two, they could never be one.

Chapter six of Ephesians shows us that we need not only to wrestle for the church but also to love Christ in incorruptibility (Eph. 6:11-18, 24). In the last chapter of Ephesians is the spiritual warfare. The church not only has to fight but also has to wrestle. If I did not wrestle, I would not be free to minister to you. We have to wrestle for the church. As the church we have to wrestle, to fight the good fight (2 Tim. 4:7). We must also love Christ in incorruptibility. The Triune God, God's dispensing, and the issue of this dispensing—the church, the Body of Christ, the new man, and the bride—are in incorruptibility. All other things in the universe will be corrupted. We must fight for the church and love Christ in this incorruptibility. (*The Body of Christ*, pp. 54-56)

Further Reading: *The Body of Christ*, ch. 5

晨兴喂养

弗五 25-27 作丈夫的，要爱你们的妻子，正如基督爱召会，为召会舍了自己，好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。

六 11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。我们是光的儿女，在爱和中行事为人，就会预备好成为基督的新妇。基督在权柄上是召会的头，在爱里是身体的救主（弗五 23）。……召会服从基督，正如妻子凡事服从丈夫一样（24）。

基督爱召会，为召会舍了自己（25）。基督因着爱召会，就把自己给了召会，目的是为着圣化召会，不仅是在地位上，更是在性质上，里里外外地圣化她。祂圣化我们，乃是借着那进到我们里面、浸透我们之圣化的生命和圣别的性情；每一天，甚至每一分钟，祂借着话中之水的洗涤洁净我们（26）。在话中，就是在圣经中有水。我们凭着经历知道这一点。我们进到这水里，这水就洗涤我们。每天早上，我们都需要在圣经里洗涤（基督的身体，五七至五八页）。

信息选读

基督圣化召会，好将召会献给自己，不仅是圣别的，更是荣耀的，使神得着彰显（27）。荣耀是彰显出来的神。圣别的召会就是彰显神这圣别者，荣耀的召会乃是荣耀神，对人显示神。基督要将召会献给自己，作荣耀的召会，没有斑点、皱纹或任何这类的病。皱纹是老旧的表记；没有皱纹，就是年轻的表记。斑点代表创伤。只有里面的生命，才能洗去皱纹、斑点以及任何这类的病。二十七节说，召会该是圣别、没有瑕疵的，如同带着美丽彰显的宝石，里面没有异物或瑕疵。基督保养顾惜召会，就是祂的身体；我们是祂这身体上的肢体（29-30）。保养就是喂养，顾惜就是以柔爱养育，并以亲切的照料维护。婴儿在母亲的怀里，就借着顾惜。婴儿享受柔爱的养育，和亲切照料的维护。基督保养顾惜我们，也是这样。

基督与召会是一灵（林前六 17），正如丈夫与妻子乃是一体（弗五 31）。基督与召会是一，这是极大的奥秘（32）。召会出自基督，如同夏娃出自亚当一样（创二 21-22）。夏娃是亚当的流出，扩大。召会与基督有同一的生命和性情，并与基督成为一，如同夏娃是亚当的配偶，与他成为一体（24），和他有同样的生命和性情。按生命和性情说，亚当与夏娃是一；基督与我们，也是这样。

我们已经看见，召会是基督的身体，需要基督作生命；而新人需要基督作人位。不仅如此，基督的新妇在二者成为一这件事上，需要基督作她的爱。只有在爱里，二者才能成为一。二者中间若没有爱，就绝不能成为一。

以弗所六章给我们看见，我们不仅需要为召会摔跤，也要在不朽坏之中爱基督（11-18、24）。在以弗所书末了一章有属灵的争战。召会不仅有争战，更有摔跤。我若不摔跤，就不能自由地向你们尽职。我们 must 为召会摔跤。我们是召会，我们必须摔跤，就是打那美好的仗（提后四 7）。我们也必须在不朽坏之中爱基督。三一神、神的分赐以及这分赐的结果—召会，就是基督的身体、新人和新妇，都是在不朽坏之中。宇宙中一切别的事物都会朽坏。我们必须为召会争战，并在这不朽坏之中爱基督（基督的身体，五八至五九页）。

参读：基督的身体，第五章。

<< WEEK 4 — HYMN

Hymns, #852

- 1 Thy dwelling-place, O Lord, I love;
It is Thy Church so blessed,
It is Thy joy and heart's delight
And where Thy heart finds rest.
- 2 For her, Thyself Thou gavest, Lord,
That she be Thine, complete;
For her, I too my body give,
Thy heart's desire to meet.
- 3 For her, Thou hast become my life,
That she my living be;
For her, I would forsake myself,
That she be filled with Thee.
- 4 The Church is Thy beloved Bride,
Thou in Thy Body seen;
She is my joy and heart's desire,
The one on whom I lean.
- 5 In her, Thy full supply, O Lord,
Thou dost to me impart;
In her am I possessed by Thee
To satisfy Thy heart.
- 6 Thy dwelling-place, O Lord, I love;
It is Thy Church, Thy home;
In it I would forever live
And never longer roam.

8 6 8 6 (英词 852, 不同调)

F 大调

3/4

5 | 3 - 4 • 2 | 5 - 4 2 | 1 - 7 | 1 - 3 | 3 2 2 | #4 - 4 | 5 -

一 主啊, 我 爱 你 的 居 所, 就 是 你 的 教 会!

3 | 3 4 3 | 2 - 3 | 4 5 4 | 3 - 3 | 2 4 6 | 1 - 7 | 1 - ||

她 是 你 心 所 喜 所 乐, 也 是 我 心 所 归。

二 你曾为她舍了自己, 为要叫她归你;
我也为她献上身体, 成全你的心意。

三 为她你作我的生命, 叫她作我生活;
为她我愿脱去个性, 让她作你寄托。

四 她是你的心爱配偶, 也是你的身体;
她是我的心情所投, 也是我的凭倚。

五 在她你是我所享受, 成为我所见证;
在她我给你所占有, 满足你的心情。

六 主啊, 我爱你的居所, 就是你的教会!
我愿永在其中生活, 不再别有所归。

希伯来书中包罗万有之基督的概览

读经：来一 2-3，二 10-11、17，六 20，八 2、6，十 19-20，十二 2，十三 8、20

周一

壹 包罗万有的基督是神的儿子——来一 2、5、8，三 6，四 14，五 5、8，七 3、28：

一 神借着子说话，这位子就是神自己；希伯来书的素质，乃是神在子里的说话——2、8。

二 神的儿子基督之于我们乃是神的出口，神的发言；子就是神自己在说话——2、5节。

贰 包罗万有的基督，就是神的儿子，乃是神荣耀的光辉和神本质的印像——3节：

一 神荣耀的光辉，如同日光的照耀和光辉；子基督是父荣耀的照耀和光辉，是神自己临及我们，并进入我们里面。

二 子基督是神本质的印像；子是父神所是的彰显——3节，西一 15。

叁 包罗万有的基督是承受万有者——来一 2：

一 子基督是神所立，在神的经纶中要承受万有的合法后嗣；基督是神的后嗣，因此父神一切的所是和所有，都归祂所有一约十六 15。

二 基督要承受地（诗二 8）、国度（但七 13-14）和万有（太十一 27），如亚伯拉罕的儿子以撒所预表的。

周二

肆 包罗万有的基督是人子——来二 5-18：99

一 希伯来二章启示，这位人子完成神原初的定旨——创一 26-28，诗八 4-8。

二 希伯来二章也启示，基督为着完成神的定旨，而在祂的人性里所经过的过程；这过程包括成为肉体（14）、钉十字架（9）、复活（11-12）、得荣（10）和高举（7）。

伍 包罗万有的基督是使徒，以及神家的建造者——三 1-6：

一 基督为使徒，乃是受差遣，从神并同神到我们这里来，与我们分享神，使我们有分于祂神圣的生命、性情和丰满——1节。

二 基督在祂的人性里是神建设的好材料，在祂的神性里又是建设者——2-6节。

周三

陆 包罗万有的基督是我们救恩的元帅——二 10-11：

一 基督是使我们进入荣耀之完满救恩的元帅、创始者——3、10节。

二 基督作我们救恩的元帅，借着圣别，生机地拯救神许多的儿子，而领他们进入荣耀，就是神团体的彰显——10-11节，弗一 4-5，帖前五 23，罗五 10。

柒 包罗万有的基督是怜悯、忠信、尊大的大祭司——来二 17，四 14-15：

一 希伯来一至三章启示，基督作为神子和人子，完全够资格作我们的大祭司；祂是怜悯的，与祂之是人相合；祂是忠信的，与祂之是神相合——17。

二 基督作我们的大祭司，在祂的人位、工作和所达到的事上是尊大的——3、5、8，二 6、9-10、14-15、17，三 5-6，四 8-9，六 20，九 24。100

第五周 · 纲目

捌 包罗万有的基督作为君尊和神圣的大祭司，乃是照着麦基洗德的等次——五 6、10，六 20，七 11、17：

一 希伯来书是以天上的基督为中心，而关于这位天上的基督，主要的点是说祂作为君尊和神圣的大祭司，乃是照着麦基洗德的等次——3，四 14，五 6、10，六 20，八 1，九 24，十二 2。

WEEK 5 — OUTLINE

A Panoramic View of the All-inclusive Christ in the Epistle to the Hebrews

Scripture Reading: Heb. 1:2-3; 2:10-11, 17; 6:20; 8:2, 6; 10:19-20; 12:2; 13:8, 20

DAY 1 >>

I. The all-inclusive Christ is the Son of God (Heb. 1:2, 5, 8; 3:6; 4:14; 5:5, 8; 7:3, 28):

A. The Son, through whom God speaks, is God Himself; the essence of the Epistle to the Hebrews is God's speaking in the Son (1:2, 8).

B. To us, Christ, the Son of God, is the mouthpiece of God, the oracle of God; the Son is God Himself speaking (vv. 2, 5).

II. The all-inclusive Christ, the Son of God, is the effulgence of God's glory and the impress of His substance (v. 3):

A. The effulgence of God's glory is like the shining or the brightness of the light of the sun; Christ the Son is the shining, the brightness, of the Father's glory, and He is God Himself reaching us and coming into us.

B. Christ the Son is the impress, the express image, of the substance of God; the Son is the expression of what God the Father is (v. 3; Col. 1:15).

III. The all-inclusive Christ is the Heir of all things (Heb. 1:2):

A. Christ the Son is the appointed Heir, the legal Heir, inheriting all things in God's economy; since Christ is the Heir of God, all that God the Father is and has is His possession (John 16:15).

B. As typified by Isaac, the son of Abraham, Christ will inherit the earth (Psa. 2:8), the kingdom (Dan. 7:13-14), and all things (Matt. 11:27).

<< DAY 2 >>

IV. The all-inclusive Christ is the Son of Man (Heb. 2:5-18):

A. Hebrews 2 reveals that the Son of Man has fulfilled God's original purpose (Gen. 1:26-28; Psa. 8:4-8).

B. Hebrews 2 also reveals the process through which Christ passed in His humanity to accomplish God's purpose, a process involving incarnation (v. 14), crucifixion (v. 9), resurrection (vv. 11-12), glorification (v. 10), and exaltation (v. 7).

V. The all-inclusive Christ is the Apostle and the Builder of God's house (3:1-6):

A. As the Apostle, Christ was sent to us from God and with God to share God with us so that we might partake of His divine life, nature, and fullness (v. 1).

B. Christ in His humanity is the good material for God's building, and in His divinity He is the Builder (vv. 2-6).

<< DAY 3 >>

VI. The all-inclusive Christ is the Captain of our salvation (2:10-11):

A. Christ is the Captain, or Author, of our full salvation unto glory (vv. 3, 10).

B. As the Captain of our salvation, Christ is leading God's many sons into glory, the corporate expression of God, by saving them organically through sanctification (vv. 10-11; Eph. 1:4-5; 1 Thes. 5:23; Rom. 5:10).

VII. The all-inclusive Christ is a merciful, faithful, and great High Priest (Heb. 2:17; 4:14-15):

A. Hebrews 1 through 3 reveals that Christ as the Son of God and the Son of Man is fully qualified to be our High Priest; His being merciful corresponds with His being a man, and His being faithful corresponds with His being God (2:17).

B. As our High Priest, Christ is great in His person, in His work, and in His attainment (1:3, 5, 8; 2:6, 9-10, 14-15, 17; 3:5-6; 4:8-9; 6:20; 9:24).

VIII. The all-inclusive Christ is the kingly and divine High Priest according to the order of Melchizedek (5:6, 10; 6:20; 7:11, 17):

A. The book of Hebrews is focused on the heavenly Christ, and the chief point concerning the heavenly Christ is that He is the kingly and divine High Priest according to the order of Melchizedek (1:3; 4:14; 5:6, 10; 6:20; 8:1; 9:24; 12:2).

- B. As a kingly and divine High Priest constituted with the power of an indestructible life, Christ is interceding for us so that we may be saved to the uttermost (7:15-17, 24-26, 28).

« DAY 4 »

IX. The all-inclusive Christ is the Forerunner (6:19-20):

- A. As the Forerunner, the Lord Jesus took the lead to pass through the stormy sea and enter the heavenly haven to be the High Priest for us according to the order of Melchizedek (vv. 19-20).
B. Christ as the Forerunner is the example, the model, of a person who has entered into God's glory; He suffered and entered into glory, the full expression of God (Luke 24:26; 1 Pet. 1:11).

X. The all-inclusive Christ is the heavenly Minister (Heb. 8:2):

- A. As the heavenly Minister, Christ ministers heaven (which is not only a place but a condition of life) into us so that we may have the heavenly life and power to live a heavenly life on earth, as He did while He was here (v. 2).
B. As the heavenly Minister, He transmits what we need from God the Father, who is the source, into our spirit to supply and sustain us; this is the dispensing of the Triune God into our being (2 Cor. 13:14).

XI. The all-inclusive Christ is the surety and Mediator of a better covenant (Heb. 7:22; 8:6):

- A. Christ is the surety, the pledge that everything in the new covenant will be fulfilled; His being the surety of a better covenant is based on the fact that He is the living and perpetual High Priest (7:21-22, 24).
B. In His heavenly ministry Christ, as the Mediator, is the Executor of the new covenant, the new testament, which He bequeathed to us by His death (8:6).

« DAY 5 »

XII. The all-inclusive Christ is the unique sacrifice and offering (10:5-10):

- A. Christ came through incarnation to terminate God's old economy and to initiate His new economy, the New Testament, by replacing the animal sacrifices and establishing Himself as the unique sacrifice of the new covenant (vv. 5-10).
B. As the unique sacrifice and offering, Christ is the factor that enacts God's New Testament economy so that He might be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem (Matt. 26:28; Eph. 1:22-23; Rev. 21:2).

XIII. The all-inclusive Christ is the Initiator of a new and living way (Heb. 10:19-20):

- A. As the Initiator of a new and living way, Christ opened the way for us to enter the Holy of Holies by His blood through the veil, His flesh (vv. 19-20).
B. Through the better sacrifices of Christ, we have boldness to enter into the Holy of Holies; the blood of Jesus opens the way for us to come into the Holy of Holies (9:12, 24; 10:19).

XIV. The all-inclusive Christ is the Author and Perfecter of faith (12:2):

- A. Christ is not only the Author, the Originator, of faith but also the Perfecter, the Finisher, of faith; He will finish what He originated and complete what He inaugurated (v. 2).
B. When we look away unto Jesus, being attracted by Him, He as the life-giving Spirit transfuses us with Himself, with His believing element, and spontaneously we have the faith to believe in Him (1 Cor. 15:45b; Eph. 2:8).

« DAY 6 »

XV. The all-inclusive Christ is the One who remains the same (Heb. 13:8):

- A. We must hold to the Christ who is the same yesterday, today, and forever, the One who is perpetual, unchangeable, and unchanging (1:11-12).
B. The word in Hebrews 13:8 was spoken after Christ had passed through the processes of incarnation, human living, crucifixion, resurrection, and ascension; as the Christ who has been processed and consummated, He remains the same and will remain the same forever.

XVI. The all-inclusive Christ is the great Shepherd of the sheep in the blood of an eternal covenant (v. 20):

- A. God raised up our Lord Jesus from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant; the eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body of Christ and consummating the New Jerusalem (v. 20; Eph. 1:22-23; Rev. 21:2).
B. As the great Shepherd, the Lord is leading us into the experience and enjoyment of all the positive matters revealed in the book of Hebrews, and He is making real to us the contents of the new covenant (Heb. 8:8-13).

二 基督作为君尊和神圣的大祭司，乃是由不能毁坏之生命的大能所构成，祂一直在为我们代求，使我们能蒙拯救到底——七 15-17、24-26、28。

周四

玖 包罗万有的基督是先锋——六 19-20:

一 主耶稣作先锋，领先经过风暴的海，进入属天的避风港，照麦基洗德的等次，为我们作了大祭司——19-20 节。

二 基督作先锋，是进入神荣耀之人的榜样和模型；祂经过了苦难，并且进入了荣耀，就是神完满的彰显——路二四 26，彼前一 11。

拾 包罗万有的基督是属天的执事——来 8:2:

一 基督是属天的执事，把天（不仅指地方，也指生命的情形）供应到我们里面，使我们有属天的生命和能力，在地上过属天的生活，正如祂从前在地上一样——2 节。

二 祂这属天的执事，将我们所需要的，从作源头的父神传输到我们灵里，供应并扶持我们；这就是三一神分赐到我们这人里面——林后十三 14。

拾壹 包罗万有的基督是更美之约的保证和中保——来 7:22，八 6:

一 基督是保证，是新约中的一切都必成就的凭质；祂成了更美之约的保证，乃是基于祂是活着、永久的大祭司——七 21-22、24。

二 基督这位中保，在祂天上的职事里，是新约（新遗命）的执行者，这新遗命是借祂的死遗赠给我们——一八 6。

周五

拾贰 包罗万有的基督是唯一的祭物和供物——十 5-10:

一 基督借着成为肉体而来，顶替祭牲，并立定祂自己作新约唯一的祭物，借此了结神旧的经纶，并引进神新的经纶，就是新约——5-10 节。

二 基督作唯一的祭物和供物，乃是神新约经纶立定的因素，好使祂成为神新约经纶的中心与普及，以产生并建造召会作祂生机的身体，终极完成于新耶路撒冷——太二六 28，弗一 22-23，启二一 2。

拾叁 包罗万有的基督是那又新又活之路的开创者——来十 19-20:

一 基督作为那又新又活之路的开创者，开路使我们得以借着祂的血，从幔子（就是祂的肉体）经过，进入至圣所——19-20 节。

二 借着基督这更美的祭物，我们得以坦然进入至圣所；耶稣的血给我们开了路，使我们得以进入至圣所——九 12、24，十 19。

拾肆 包罗万有的基督是信心的创始者与成终者——十二 2:

一 基督不仅是信心的创始者、起始者，也是信心的成终者、完成者；祂要完成祂所起始的，完全祂所开创的——2 节。

二 当我们望断以及于耶稣，受祂吸引，祂这赐生命的灵就将祂自己，将祂的成分，灌输到我们里面；自然而然的，我们就有信心相信祂——林前十五 45 下，弗二 8。

周六

拾伍 包罗万有的基督是那一样者——来十三 8:

一 我们必须持定基督，祂昨日、今日、直到永远是一样的，祂是永久长存、不能改变也没有改变的——11-12 节。

二 十三章八节的话，是在基督经过成为肉体、人性生活、钉死、复活和升天的过程后说的；基督这位经过过程并终极完成者是一样的，并且直到永远仍是一样。

拾陆 包罗万有的基督是凭永约之血，作群羊的大牧人——20 节:

一 神使我们的主耶稣从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷；永约就是新遗命的约，要得着羊群，就是召会，结果带进基督的身体，并终极完成新耶路撒冷——20 节，弗一 22-23，启二一 2。

二 主作为大牧人正引导我们经历并享受希伯来书所启示的一切正面事物，使新约的内容对我们成为真实的——来八 8-13。

Morning Nourishment

晨兴喂养

Heb. God, having spoken of old in many portions and in many ways to the fathers in the 1:1-2 prophets, has at the last of these days spoken to us in the Son, whom He appointed Heir of all things, through whom also He made the universe.

来一 1~2 神既在古时，借着众申言者，多分多方向列祖说话，就在这末后的日子，在子里向我们说话；神已立祂作承受万有者，也曾借着祂造了宇宙。

The essence of the Epistle to the Hebrews is God's speaking in the Son. God speaks in the Son, the Son speaks as the Spirit to the churches, and ultimately, the Spirit speaks with the church. It is altogether by this speaking story that God is brought into man, and man is brought into God. God and man, man and God, become one. This is the wonderful church life. (*The Conclusion of the New Testament*, p. 3708)

希伯来书的素质乃是神在子里说话。神在子里说话，子成为那灵向众召会说话，最终那灵与召会一同说话。完全是借着这样说话的故事，神就被带进人里面，人也被带进神里面。神与人，人与神成为一。这就是奇妙的召会生活（新约总论第三百六十七篇—中文尚未出书）。

Today's Reading

信息选读

The whole universe came into being by God's speaking (Rom. 4:17; Heb. 11:3; Psa. 33:9). In the Old Testament, God spoke in many portions and in many ways to the fathers in the prophets, in men borne by His Spirit (2 Pet. 1:21). Now at the last of these days, that is, in the New Testament age, God has spoken to us in the Son, in the person of the Son. To us, Christ, the Son of God, is the mouthpiece of God, the oracle of God. The Son is God Himself speaking. To say that God has spoken to us in the Son means that God speaks in Himself. God has spoken in the Son, and the Son is God; this indicates that God speaks in Himself. God Himself speaks to us in His divine being, not through some other agent. The Son is God Himself (Heb. 1:8), God expressed. God the Father is hidden; God the Son is expressed. No one has ever seen God; the Son, as the Word of God (John 1:1; Rev. 19:13) and the speaking of God, has declared Him with a full expression, explanation, and definition of Him (John 1:18). God speaking in the Son means that the Son speaks God.

整个宇宙是凭神的说话而有的（罗四 17，来十一 3，诗三三 9）。在旧约，神借着众申言者，就是借着被神的灵推动的人，多分多方地向列祖说话（彼后一 21）。如今在末后的日子，就是在新约时代，神是在子里，就是在子的人位里向我们说话。神的儿子基督之于我们乃是神的出口，神的发言；子就是神自己在说话。神在子里向我们说话，意思就是神在祂自己里面说话。神在子里说话，而子就是神；这指明神在祂自己里面说话。神自己是在祂的神圣所是里，而非借着其他凭借，向我们说话。子就是神自己（来一 8），是彰显出来的神。父神是隐藏的，子神是显出来的。从来没有人见过神；惟有子，就是神的话（约一 1，启十九 13）和神的说话，借着完全的彰显、说明和解释，将神表明出来（约一 18）。神在子里说话，意思就是子讲说神。

The effulgence of God's glory is like the shining or the brightness of the light of the sun. The Son is the shining, the brightness, of the Father's glory. This refers to God's glory. Separating the effulgence from the glory may be likened to separating the shining of the sun from the rays of the sun. The shining cannot be separated from the rays, for they are one. Likewise, we should never consider the Son as separate from God. The Son is the expression of God Himself; Christ the Son is God expressed. He is nothing less than God; He is God Himself.

神荣耀的光辉，如同日光的照耀和光辉。子是父荣耀的照耀和光辉。这是说到神的荣耀。将光辉和荣耀分开，就如同将太阳的照耀和它的光线分开一样。照耀无法和光线分开，因照耀和光线就是一个。同样的，我们不该认为子与神是分开的。子是神自己的彰显；子基督就是神彰显出来。祂一点不差就是神；祂就是神自己。

Our Christ is God coming to us. He is our God reaching us. Just as the sun can reach us by the shining of its rays, Christ, the Son of God, is God Himself reaching us and coming into us. We have a God who reaches us, a God who comes into us. This is our great salvation (Heb. 2:3), and this is the Son of God.

我们的基督就是神来到我们这里，是神临及我们。如同太阳借着照射出来的光线临及我们，神的儿子基督就是神自己临到我们，并进到我们里面。我们有一位临到我们的神，也就是进到我们里面的神。这是我们的大救恩（来二 3），并且这就是神的儿子。

The Son is also the impress, the express image, of the substance of God (1:3). The impress of God's substance is like the impress of a seal. The Son is the expression of what God the Father is. God's substance is Spirit (John 4:24), and Christ is the impress of this substance.

子也是神本质的印像（一 3）。神本质的印像，如同图章的印记。子是父神所是的彰显。神的本质是灵（约四 24），基督是这本质的印像。希伯来一章二节告诉我们，子基督是被立的承受万有者。这指明基督是那在神经纶中要承受万有的合法后嗣。基督不仅是神的儿子，也是神的后嗣，因此父神一切的所是和所有，都归祂所有（约十六 15）。已过，子是万有的创造者（来一 2、10，约一 3，西一 16，林前八 6）；现今，祂是万有的维持、载着并推动者（来一 3）；将来，祂是万有的承受者（参罗十一 36）。基督创造了万有，因此要承受祂所创造的。这是基督和创造的关系。

Hebrews 1:2 tells us that Christ the Son is the appointed Heir of all things. This means that Christ is the legal Heir, inheriting all things in God's economy. Since Christ is not only the Son of God but also the Heir of God, all that God the Father is and has is His possession (John 16:15). In the past the Son was the Creator (Heb. 1:2, 10; John 1:3; Col. 1:16; 1 Cor. 8:6); in the present He is the Upholder of all things and the One who bears all things (Heb. 1:3); in the future He will be the Heir, inheriting all things (cf. Rom. 11:36). Since Christ created all things, He will inherit what He created. This is the relationship between Christ and creation.

基督如同亚伯拉罕的儿子以撒所预表的，要承受地（诗二 8）、国度（但七 13-14）、宝座（路一 32）和万有（太十一 27）。因着祂不仅是神的儿子，也是神的后嗣，就是神合法的承受者，所以凡父神所是并所有的，都是祂的（约十六 15）（新约总论第三百六十七篇）。

Christ, as typified by Isaac, the son of Abraham, will inherit the earth (Psa. 2:8), the kingdom (Dan. 7:13-14), the throne (Luke 1:32), and all things (Matt. 11:27). Since He is not only the Son of God but also the legal Heir of God, all that God the Father is and has is for His possession (John 16:15). (*The Conclusion of the New Testament*, pp. 3705, 3704, 3703)

参读：希伯来书生命读经，第一至二篇。

Further Reading: *The Conclusion of the New Testament*, msg. 367; *Life-study of Hebrews*, msgs. 1-2

亮光与灵感：

Morning Nourishment

Heb. But we see Jesus, who was made a little inferior to the angels because of the suffering of
2:9 death, crowned with glory and honor, so that by the grace of God He might taste death
 on behalf of everything.

3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the Apostle and High
 Priest of our confession, Jesus.

Hebrews 2:6-9 is the fulfillment of the prophecy in Psalm 8. It tells us that the man in this fulfillment is Jesus. Jesus is the second man (1 Cor. 15:47). Although the first man failed God in His purpose, the second man succeeded. In Genesis 1 is the man in God's creation with God's eternal purpose. That man failed God. Then Psalm 8, speaking about the recovery of man's lost ordination, prophesied of another man. Without this second man, we and the ordination given to man are lost. But we have the second man who has recovered man's lost ordination and has fulfilled God's original purpose. This second man is presented to us in Hebrews 2. (*Life-study of Hebrews*, pp. 83-84)

Today's Reading

We [now] come to the matter of Jesus in incarnation, crucifixion, resurrection, glorification, and exaltation. These are very significant terms, and probably we are all familiar with them. My burden...is to show you how Hebrews chapter two puts all of these five items together. No other chapter or other portion of the holy Word does this. In some chapters we see Christ's crucifixion. In other chapters we see His resurrection, glorification, and exaltation. But in no portion as short as Hebrews 2 do we see incarnation, crucifixion, resurrection, glorification, and exaltation put together. These five major points concerning what Christ has passed through and attained are presented in this chapter in a very particular way, not in the way as they are presented in the Gospels, the Acts, or in the other Epistles. (*Life-study of Hebrews*, p. 87)

As the Apostle and High Priest, Christ is superior to both Moses and Aaron. We see these two titles of Christ in 3:1 where we are told to "consider the Apostle and High Priest of our confession, Jesus." Jesus is our Apostle and our High Priest. As the Apostle, He is typified by Moses; as the High Priest, He is typified by Aaron. The Apostle is the One who was sent to us from God and with God (John 6:46; 8:16, 29). The High Priest is the One who went to God from and with us (Eph. 2:6). As the Apostle, Christ came to us with God to share God with us that we might partake of His life, nature, and fullness. As the High Priest, Christ went to God with us to present us to God that we and all our case might be fully cared for by Him. As the Apostle, He is typified by Moses who came from God to serve the house of God (Heb. 3:2-6), and as the High Priest, He is typified by Aaron, who went to God with the house of Israel and their cases (4:14—7:28). This refers to a marvelous traffic between God and us: as the Apostle, Christ came to us from God and with God; as the High Priest, He went back to God from us and with us. As such, Jesus is the Apostle and High Priest of our confession.

Christ is not only a part of the house but also the Builder of the house (Heb. 3:3-4). Moses had only one nature—humanity. This human nature is good as the material for God's building, but Moses did not have the divine nature which is good for being the builder. The Lord Jesus has two natures: humanity, which is good for the material for the building of God's habitation, and divinity, which is the element of the Builder. In His humanity, Jesus is the stone for God's habitation. He is the foundation stone (Isa. 28:16), the cornerstone (Matt. 21:42; Acts 4:11), the topstone (Zech. 4:7), and the living stone (1 Pet. 2:4) to produce us as living stones (v. 5). In His humanity He is the good material for God's building, and in His divinity He is the Builder. Moses was an apostle sent from God to constitute God's house on earth, and Christ is also the Apostle doing the same thing. But Christ is not only a part of the building; He is also the Builder. (*The Conclusion of the New Testament*, pp. 3739, 3742)

Further Reading: *Life-study of Hebrews*, msgs. 7-8; *The Conclusion of the New Testament*, msg. 371

来二 9 唯独看见耶稣得了荣耀尊贵为冠冕，祂为着受死的苦，成为比天使微小一点的，好叫祂因着神的恩，为样样尝到死味。

三 1 所以，有分于属天呼召的圣别弟兄们，你们应当留意思想我们所承认为使徒、为大祭司的耶稣。

希伯来二章六至九节，是诗篇第八篇之预言的应验，并且告诉我们，这个应验里的人就是耶稣。耶稣是第二个人（林前十五 47）；虽然第一个人因失败不能达到神的定旨，第二个人却成功了。在创世记一章，神所创造的人原是为着神永远定旨的，但那个人没有达到神的定旨。以后诗篇第八篇预言说，将有另外一人恢复人所失去的定命。若不是有这第二个人，我们就丧失了，当初赐给人的定命也就失去了。但是我们有第二个人，祂恢复了人所失去的定命，成就了神原初的定旨。希伯来二章就是说到这第二个人（希伯来书生命读经，一〇〇页）。

信息选读

我们〔现在〕要来看耶稣的成为肉体、钉十字架、复活、得荣耀并被高举。这些都是意义重大的辞，也许我们都很熟悉。我…的负担，是要给大家看见，希伯来二章如何把以上五项摆在一起。这是圣经其他章节或其他部分所没有的。圣经有的章节叫我们看见基督的钉十字架，有的章节叫我们看见基督的复活、得荣和高举。但没有一处象希伯来二章这么短的篇幅中，把成为肉体、钉十字架、复活、得荣耀、被高举摆在一起。基督所经过、所达到的这五个要点，二章以非常特别的方式陈明给我们，与四福音、使徒行传或别的书信所陈明的方式不同（希伯来书生命读经，一〇四页）。

基督作为使徒和大祭司，超越摩西和亚伦。我们在希伯来三章一节看见基督的这两个名称，那里告诉我们，“应当留意思想我们所承认为使徒、为大祭司的耶稣。”耶稣是我们的使徒和我们的大祭司。基督作使徒，由摩西所预表；基督作大祭司，由亚伦所预表。使徒是受差遣，从神并同神到我们这里来的人（约六 46，八 16、29）。大祭司是从我们并同我们回到神那里去的人（弗二 6）。基督是使徒，同着神到我们这里，与我们分享神，使我们具有分于祂的生命、性情和丰满。基督是大祭司，同着我们到神那里，将我们呈献给神，使我们和我们一切的事件，得到祂完全的照顾。基督是使徒，由那位从神而来，服事神家的摩西（来三 2-6）所预表；基督是大祭司，由那位带着以色列家和他们的事件到神那里去的亚伦（四 14-7 28）所预表。这指明我们与神之间奇妙的往来。基督为使徒，从神并同神到我们这里来；基督为大祭司，从我们这里并同我们回到神那里去。这样的一位耶稣，是我们所承认为使徒、为大祭司的。

基督不仅是房屋的一部分，也是房屋的建造者（三 3-4）。摩西只有一种性情，就是人性。摩西的人性适于神的建造，但祂没有那适于作建造者的神性。主耶稣有两种性情：适于作建造神居所材料的人性，和那作建造者元素的神性。在祂的人性里，耶稣是神居所的石头。祂是基石（赛二 8 16），房角石（太二一 42，四 11），顶石（亚四 7），和活石（彼前二 4），为产生我们这些活石（5）。基督在祂的人性里是神建造的好材料，在祂的神性里又是建造者。摩西是从神差来的使徒，在地上构成神的家；基督也是使徒，作这同样的事。但基督不仅是建造的一部分，祂也是建造者（新约总论第三百七十一篇—中文尚未出书）。

参读：希伯来书生命读经，第七至八篇。

Morning Nourishment

Heb. 2:10 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings.

17 Hence He should have been made like His brothers in all things that He might become a merciful and faithful High Priest in the things pertaining to God, to make propitiation for the sins of the people.

5:6 Even as also in another place He says, “You are a Priest forever according to the order of Melchizedek.”

According to **Hebrews 2:10**, God made Christ “the Author of their salvation perfect through sufferings.” The Greek word translated “Author” means “Captain, Originator, Inaugurator, Leader, and Pioneer.” The salvation mentioned in this verse and referred to in **verse 3** and **1:14** saves us from our fallen state into glory. Jesus, as the Pioneer, the Forerunner (**6:20**), took the lead to enter into glory, and we, His followers, are taking the same way to be brought into the same glory, which was ordained by God for us (**1 Cor. 2:7; 1 Thes. 2:12**). He cut the way, and we are now taking the way. Hence, He is not only the Savior who saved us from our fallen state but also the Author who, as the Pioneer, entered into glory that we may be brought into the same estate. (*The Conclusion of the New Testament*, p. 3727)

Today's Reading

Our God has established a great corporation, a great business. The purpose of this corporation is to accomplish one thing: to lead many sons into glory (**Heb. 2:10**). God's corporation is a corporation of glory. It does not make money; it makes glory.

The glory here is the divine reality expressed. The divine reality expressed through the corporate Body is glory. This is the glory that we are going to enter into. The glory into which we shall enter is not an objective shining or brightness; it is God Himself shining from, through, and out of us.

Glory is God expressed through His redeemed people....As a whole, the Bible reveals that the Divine Being, the Almighty and mysterious God, wants to have a full expression through a corporate people. (*Life-study of Hebrews*, pp. 103, 108-109)

As the High Priest, Christ ministers God Himself and the riches of the divine life to us. As the God-man, He is fully qualified to be our High Priest. The first two chapters of Hebrews mainly cover two points—that Christ is the Son of God, God Himself, and the Son of Man, man Himself. *Merciful* corresponds with His being a man, and *faithful* corresponds with His being God....Our High Priest, Jesus Christ,...is both merciful and faithful because He is both God and man. (*The Conclusion of the New Testament*, pp. 3736-3737)

Our kingly High Priest is perpetual, eternal, without beginning or ending. **Hebrews 7:3** says of Melchizedek that he is “without father, without mother, without genealogy; having neither beginning of days nor end of life, but likened to the Son of God, abides a priest perpetually.” According to **Genesis 14**, Melchizedek suddenly appeared and then disappeared. He seems to have had no coming or going, no beginning of days or end of life. Because our Melchizedek is eternal, He has no genealogy. For all the important persons in Genesis there is a genealogy, but not for Melchizedek. In the divine writing, the Holy Spirit sovereignly gave no account of the beginning of his days or of the end of his life so that he might be a proper type of Christ as the eternal One to be our High Priest perpetually. (*Life-study of Hebrews*, p. 365)

Christ was appointed the High Priest not according to the powerless letters of law but according to the powerful element of an indestructible life [**Heb. 7:16**], which nothing can dissolve. This life is endless, being the eternal, divine, uncreated life, and the resurrection life, which passed through the test of death and Hades (**Acts 2:24; Rev. 1:18**). It is by such a life that Christ ministers today as our High Priest. Hence, He is able to save us to the uttermost (**Heb. 7:25**). (**Heb. 7:16**, footnote 1)

Further Reading: *The Conclusion of the New Testament*, msgs. 370, 372; *Life-study of Hebrews*, msgs. 9-10, 32

希伯来书中包罗万有之基督的概览

第五周 · 周三

晨兴喂养

来二 10 原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。

17 所以祂凡事该与祂的弟兄一样，为要在关于神的事上，成为怜悯、忠信的大祭司，好为百姓的罪成就平息。

五 6 就如神在另一处又说，“你是照着麦基洗德的等次，永远为祭司。”

根据希伯来二章十节，神“借着苦难成全他们救恩的创始者”。译为“创始者”的原文意“元帅，起始者，开创者，首领，开拓者”。十节所说以及三节和一章十四节所提的救恩，把我们从堕落的光景拯救到荣耀里。身为开拓者、先锋的耶稣（六 20），已领先进入荣耀；现今我们这些跟从祂的人，正在同一路上，也要被带进神所为我们命定同样的荣耀里（林前二 7，帖前二 12）。祂已经开了路，我们现今正行在其中。因此，祂不仅是救主，拯救我们脱离堕落的光景；祂也是创始者，领先进入荣耀的开拓者，要把我们带进同样的光景里（新约总论第三百七十篇一中文尚未出书）。

信息选读

我们的神建立了一个大企业；这个企业的目的是为着成就一件事，就是要领许多的儿子进荣耀里去（来二 10）。神的企业乃是荣耀的事业。不是经营钱财，乃是经营荣耀。

这样的荣耀...乃是神圣实际的彰显。神圣的实际透过团体的身体彰显出来，就是荣耀。这就是我们要进入的荣耀。我们所要进入的荣耀不是客观的照耀或光辉，乃是神自己从我们里面照耀并透射出来。

荣耀就是神从祂所救赎的子民身上彰显出来。...整体而言，圣经所启示的就是那位神圣、全能、奥秘的神，要透过一个团体的人，得着完满的彰显（希伯来书生命读经，一三三、一三九至一三一页）。

基督是大祭司，将神自己以及神生命的丰富供应我们。祂是神人，完全够资格作我们的大祭司。希伯来书头两章主要说到两个点：基督是神的儿子，是神；基督也是人的儿子，是人。“怜悯”与祂之人相合；“忠信”与祂之神相合。...我们的大祭司耶稣基督，...既怜悯又忠信，因为祂是神也是人（新约总论第三百七十篇）。

我们这位君尊的大祭司乃是永久、永远、无始无终的。七章三节说，麦基洗德是“无父，无母，无族谱，既无时日之始，也无生命之终，乃与神的儿子相似，是永久为祭司的”。根据创世记十四章，麦基洗德乃是突然出现，又突然消失。他似乎没有来也没有去，无时日之始，也无生命之终。我们的麦基洗德是永远的，所以他没有族谱。创世记里，所有重要的人物都有族谱，惟独麦基洗德没有。在神圣的著作中，圣灵主宰地不记载他时日之始，和他生命之终，使他得以正确地预表基督是那永远的一位，永久作我们的大祭司（希伯来书生命读经，四三九至四四〇页）。

基督成为大祭司，不是照着律法无能的字句，乃是照着不能毁坏之生命大能的元素[来七 16]，这生命是一切都不能毁坏，都不能消除的。这是无穷的生命，是永远、神圣、非受造的生命，也是经过死亡和阴间之试验的复活生命（徒二 24，启一 18）。今天基督就是借着这样的生命供职作我们的大祭司。因此，祂能拯救我们到底（来七 25）（圣经恢复本，来七 16 注 1）。

参读：希伯来书生命读经，第九至十、三十二篇。亮光与灵感：

Morning Nourishment

Heb. 6:20 Where the Forerunner, Jesus, has entered for us, having become forever a High Priest according to the order of Melchizedek.

7:22 By so much Jesus has also become the surety of a better covenant.

8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

As the Forerunner, the Lord Jesus took the lead to pass through the stormy sea and enter the heavenly haven to be the High Priest for us according to the order of Melchizedek.

The Lord Jesus is the Forerunner, the Pioneer, who has cut the way into glory within the veil. To be within the veil is to be in glory....We are all running in God's race, and the man Jesus Christ is our Forerunner in this race. He has run the race, becoming the first to reach the goal. He was the first to enter within the veil, where He is now waiting for us. We need to experience Christ as the Forerunner and follow Him to run the race.

The Lord as the Pioneer and Forerunner is the example, the model, of a person who has entered into God's glory. He suffered and entered into glory (Luke 24:26; 1 Pet. 1:11). The glory into which Christ entered is the full expression of God. (*The Conclusion of the New Testament*, p. 3790)

Today's Reading

Minister [in Hebrews 8:2] refers to one who ministers as a priest. As a minister of the true (heavenly) tabernacle, Christ ministers heaven (which is not only a place but also a condition of life) into us that we may have the heavenly life and power to live a heavenly life on earth, as He did while He was here.

The heavenly Holy of Holies, where Christ is ministering on our behalf, is connected to our spirit. Christ's ministry in the heavens takes care of our need. From the heavens Christ ministers Himself to us as food, as our life supply, in the way of dispensing. As our Minister takes care of our needs, He carries out God's economy.

Whatever Christ carries out as the heavenly Minister, He applies to us as the Spirit. Whatever He ministers is transmitted into our spirit. Because the Lord in the heavens and the Spirit in our spirit are one, there is a continual transmission between the heavens and our spirit, so that whatever takes place there is immediately applied here.

The supply we need comes from the Christ who is both the Lord in the heavens and the Spirit within us....Now we may experience Him in all His functions as the ascended One. In particular, as the heavenly Minister He transmits what we need from God the Father, who is the source, into our spirit to supply and sustain us. This is the dispensing of the Triune God into our being.

Christ is not only the consummator of the new covenant; He is also the surety, the pledge that everything in that covenant will be fulfilled. He is the surety, guaranteeing the effectiveness of this covenant. That Christ has become the surety of a better covenant is based on the fact that He is the living and perpetual High Priest.

Christ pledged Himself to the new covenant and to us. There is no possibility for Christ to change His mind. The effectiveness of the new covenant is guaranteed because He pledged Himself to us. This pledge depends completely on His divine priesthood.

According to Hebrews 8:6, Christ is also "the Mediator of a better covenant, which has been enacted upon better promises." In His heavenly ministry Christ, as the Mediator, is the Executor of the new covenant, the new testament, which He bequeathed to us by His death. This better covenant mentioned in verse 6 not only was enacted upon better promises of a better law, the inner law of life (vv. 10-12), but also was consummated with Christ's better sacrifices (9:23), which accomplished for us an eternal redemption (v. 12), and the better blood of Christ, which purifies our conscience (v. 14). Even more, the High Priest of this better covenant, the eternal Son of the living God, ministers with a more excellent ministry (8:6) and in the greater and more perfect tabernacle (9:11). (*The Conclusion of the New Testament*, pp. 3783, 347, 3797-3798)

Further Reading: *The Conclusion of the New Testament*, msgs. 31, 375-377

希伯来书中包罗万有之基督的概览

第五周 · 周四

晨兴喂养

来六 20 作先锋的耶稣，既照着麦基洗德的等次，成了永远的大祭司，就为我们进入幔内。

七 22 祂就成了更美之约的保证。

八 2 作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。

主耶稣作先锋，领先经过风暴的海，进入属天的避风港，照着麦基洗德的等次，为我们作了大祭司。

主耶稣是先锋，是开拓者，开了一条进入幔内之荣耀的路。在幔内就是在荣耀里。...我们都在神的赛程中奔跑，那人耶稣基督在这赛程中是我们的先锋。祂是第一个奔跑赛程而达到目标的。祂也是第一个进入幔内的，现今正在那里等着我们。我们需要经历基督作先锋，跟随祂来跑这赛程。

主作为开拓者和先锋，是进入神荣耀之人的榜样和模型。祂经过了苦难，并且进入了荣耀（路二四 26，彼前一 11）。基督所进入的荣耀就是神完满的彰显（新约总论第三百七十六篇—中文尚未出书）。

信息选读

希伯来八章二节的“执事”，指尽祭司职任者。基督是真帐幕（天上帐幕）的执事，把天（不仅指地方，也指生命的情形）供应到我们里面，使我们有属天的生命和能力，在地上过属天的生活，正如祂从前在地上一样（新约总论第三百七十五篇—中文尚未出书）。

天上的至圣所，就是基督为我们供职的地方，与我们的灵相联。基督在诸天之上的职事，顾到我们的需要。基督从诸天之上，以分赐的方式，将自己供应我们作食物，作我们生命的供应。祂作我们的执事，顾到我们的需要，执行神的经纶。

凡基督这属天的执事所执行的，祂这灵都应用到我们身上。凡祂所供应的，都传输到我们灵里。因为诸天之上的主与我们灵中的那灵是一，在诸天与我们的灵之间就有不断的传输，这样，凡那里所发生的，这里就立即应用。

我们所需要的供应来自基督；祂是诸天之上的主，也是我们里面的那灵。...现今我们能在祂这升天者的一切功用上经历祂。尤其祂这属天的执事，将我们所需要的，从作源头的父神传输到我们灵里，供应并扶持我们。这就是三一神分赐到我们这人里面（新约总论第二册，一四四至一四五页）。

基督不仅是新约的完成者，也是保证，是其中一切都必成就的凭质。祂是这约的保证，担保这约的效力。基督成了更美之约的保证，乃是基于祂是活着、永久的大祭司。

基督自己作了新约和我们的凭质。基督不可能改变主意了。新约的效力是有担保的，因为基督自己是我们的凭质。这凭质完全在于祂的神圣祭司职分。

根据希伯来八章六节，基督也是“更美之约的中保；这约是凭更美的应许立定为法的”。基督这位中保，在祂天上的职事里，是新约（新遗命）的執行者，这新遗命是借祂的死遗赠给我们的。六节所提这更美之约，不仅是凭更美之律法（内里生命的律法—10-12）的更美应许立定为法的，也是借着基督更美的祭物（九 23），和基督更美的血而完成的；更美的祭物为我们成就了永远的救赎（12），更美的血洁净了我们的良心（14）。不仅如此，这更美之约的大祭司，活神永远的儿子，也在更大、更全备的帐幕里（11），尽更超特的职任（八 6）（新约总论第三百七十七篇—中文尚未出书）。

参读：新约总论，第三十一篇。

亮光与灵感：

Morning Nourishment

Heb. 10:9 He then has said, “Behold, I have come to do Your will.” He takes away the first that He may establish the second.

19 Having therefore, brothers, boldness for entering the *Holy of Holies* in the blood of Jesus.

12:2 Looking away unto Jesus, the Author and Perfecter of our faith, who for the joy set before Him endured the cross, despising the shame, and has sat down on the right hand of the throne of God.

The prophecy in **Psalm 40:6-8** [cf. **Heb. 10:9**] is one of the greatest revelations concerning the all-inclusive Christ in the commission that God committed to Christ in His first coming through incarnation, which was to put away the animal sacrifices of the old covenant and to establish Himself, in His body, as the sacrifice of the new covenant. This is to terminate God’s Old Testament economy and to initiate God’s New Testament economy, in which Christ replaces all the offerings as well as all things, all matters, and all persons (cf. **Matt. 17:4-8; Col. 2:16-17; 3:10-11**).

As such a sacrifice, Christ is the factor that enacts God’s New Testament economy (**Matt. 26:28**) that He may be its centrality and universality for the producing and building up of the church as His organic Body, which will consummate in the New Jerusalem. (*The Conclusion of the New Testament*, p. 3816)

Today’s Reading

As the Initiator of a new and living way, Christ opened the way for us to enter the Holy of Holies by His blood through the veil, His flesh (**Heb. 10:20**). This refers to His death on the cross, which rent the veil in the temple to open a new and living way for Him to enter through His own blood into the Holy of Holies, where He is in the direct presence of God, ministering as our High Priest all that God is into our being as our life and life supply in the heavenly atmosphere. The Holy of Holies is the place within the veil where we may enjoy Christ ministering the riches of God in the heavenly atmosphere. When we receive such riches of the divine Being into our being, we enjoy Christ as the Initiator of a new and living way.

Through the better sacrifices of Christ, we have boldness to enter into the Holy of Holies (**9:23; 10:19**). It is not a small thing to enter the Holy of Holies, for there God is sitting on the throne of grace. In order to enter into such a place, we must have boldness, and we have it by Christ’s death and by His blood.

The blood of Jesus opens the way for us to come into the Holy of Holies. Because the Lord has opened the way and brings us in, we may enjoy God in the Holy of Holies and daily be infused with Him. The living way, the way to the tree of life, has been opened by the blood of Jesus. This opened way has now become the new and living way for us to come into the Holy of Holies.

Faith is simply the Lord Jesus Christ. He is not only the Author, the Originator, of faith but also the Perfecter, the Finisher, of faith. He will finish what He originated; He will complete what He inaugurated. If we look to Him continually, He will finish and complete the faith that we need for the running of the heavenly race.

The wonderful Jesus, who is enthroned in heaven and crowned with glory and honor (**2:9**), is the greatest attraction in the universe. He is like an immense magnet, drawing all His seekers to Him. It is by being attracted by His charming beauty that we look away from all things other than Him....When we look away unto Jesus, we see Him, and He is infused into us.

If we would have faith, we must look away unto Jesus, the source of faith. When we look away from all other things unto Him, He will radiate Himself into us, charging us with Himself. As a result, spontaneously we will have faith. Faith is Christ Himself believing for us in a very subjective way. He transfuses us with Himself, working Himself into us, until He, a living person, becomes the believing element in our being. In this way He makes us a believing being. (*The Conclusion of the New Testament*, pp. 3821-3822, 3824, 3831, 3834)

晨兴喂养

来十9 后来又说了，“看哪，我来了，是要实行你的旨意。”可见祂除去那先有的，为要立定那后来的。

19 弟兄们，我们既因耶稣的血，得以坦然进入至圣所。

十二2 望断以及于耶稣，就是我们信心的创始者与成终者；祂为那摆在前面的喜乐，就轻看羞辱，忍受了十字架，便坐在神宝座的右边。诗篇四十篇六至八节的预言〔参来十9〕，是论到包罗万有的基督最大的启示之一，说到祂借着成为肉体第一次来，从神所领受的托付，就是要除去旧约的动物祭牲，而立定祂自己（在祂身体里）作新约的祭物。这就要结束神旧约的经纶，而开始神新约的经纶，在其中基督顶替一切的供物和所有的人事物（参太十七4-8，西二16-17，三10-11）。

基督作这样的祭物，乃是立定神新约经纶的因素（太二六28），使祂成为新约经纶的中心与普及，好产生并建造召会作祂生机的身体，终极完成于新耶路撒冷（新约总论第三百七十九篇—中文尚未出书）。

信息选读

基督作为那又新又活之路的开创者，开路使我们得以借着祂的血，从祂的肉体这幔子经过，进入至圣所（来十20）。这是指祂在十字架上的死，使殿里的幔子裂开，为祂开了一条又新又活的路，好借着自己的血，进入至圣所。如今祂在至圣所里，在神直接的同在在中，作我们的大祭司，在属天的气氛中将神的一切供应给我们，作我们的生命和生命的供应。至圣所是在幔内，是我们享受基督在属天的气氛中供应神丰富的地方。当我们将那神圣者的这些丰富接受到我们里面，我们就是享受基督作那又新又活之路的开创者。

借着基督更美的祭物，我们得以坦然进入至圣所（九23，十19）。进入至圣所不是一件小事，因为神是在那里坐在施恩的宝座上。要进入这个地方，我们必须是坦然的，而我们之所以能坦然，乃是凭着基督的死和祂的血。

耶稣的血给我们开了一条进入至圣所的路。因为主已经开了路并且带我们进入，我们就可以在至圣所里享受神，并天天接受祂的注入。这条活的路，就是通往生命树的路，借着耶稣的血，已经打开了。这条打开的路，现今成了我们进入至圣所又新又活的路。

信心就是主耶稣基督。祂不仅是信心的创始者、起始者，也是信心的成终者、完成者。祂要完成祂所起始的，完全祂所开创的。我们不断地仰望祂，祂就要完成并完全我们奔跑属天赛程所需要的信心。

奇妙的耶稣，在天上登了宝座，并得了荣耀尊贵为冠冕（二9），祂是宇宙中最大的吸引，就象巨大的磁石，吸引所有寻求祂的人归向祂。我们乃是受祂迷人的美丽所吸引，才望断祂以外一切的事物。…当我们望断以及于耶稣，注视祂，祂就灌输到我们里面。

我们若要有信心，就必须望断以及于耶稣这信心的源头。当我们望断一切事物以及于耶稣，祂就会把祂自己放射到我们里面，以祂自己充满我们。结果我们就自然而然地有了信心。信心乃是基督自己非常主观地替我们相信。祂把自己灌输到我们里面，作到我们里面，直到祂自己在我们里面成了信的成分。这样，祂就使我们成了信的人（新约总论第三百七十九、三百八十篇—中文尚未出书）。

亮光与灵感：

Morning Nourishment

Heb. Jesus Christ is the same yesterday and today, yes, even forever.

13:8

20 Now the God of peace, He who brought up from the dead our Lord Jesus, the great Shepherd of the sheep, in the blood of an eternal covenant.

[Hebrews 13:8 was written] after Christ ascended to the heavens. Before His ascension He underwent changes; that is, He passed through processes. In eternity past, Christ was only the Son of God, not the Son of Man. He did not have humanity, the flesh. However, in His incarnation Christ underwent a change, picking up humanity and putting the flesh upon Himself (John 1:1, 14). Christ then passed through death and entered into resurrection. In resurrection He, as the last Adam, was then figured into the life-giving Spirit. Thus, He changed to become that which had not been—the life-giving Spirit (1 Cor. 15:45). After passing through all His processes, including incarnation, human living, crucifixion, resurrection, and ascension, Christ, the embodiment of God, is now processed and consummated. (*The Conclusion of the New Testament*, p. 3837)

Today's Reading

For Jesus Christ to remain the same yesterday, today, and forever does not mean that Christ remains unprocessed from eternity past, through time, and into eternity future. Rather, by passing through the processes, Christ underwent many changes. Yet since He went through and completed the processes, He is now processed and consummated, possessing divinity, humanity, human living, the all-inclusive crucifixion, the all-surpassing resurrection, and the all-transcending ascension. As the Christ who has been processed and consummated, He remains the same and will remain the same forever.

Christ, who is the word that the ministers of the word of God in Hebrews 13:7 preached and taught, who is the life that they lived, and who is the Author and Perfector of their faith, is perpetual, unchangeable, and unchanging. He remains the same forever (1:11-12). There must not be another Jesus and another gospel preached in the church (2 Cor. 11:4; Gal. 1:8-9). For a true and steadfast church life, we must hold on to the Christ who is the same yesterday and today, and even forever, and we must not be carried away by various strange teachings (Heb. 13:9).

Hebrews 13:20 speaks of the eternal covenant. The book of Hebrews does not concern temporal things, such as the things of the old covenant, but eternal things, things that are beyond the limit of time and space, such as eternal salvation (5:9), eternal judgment (6:2), eternal redemption (9:12), the eternal Spirit (v. 14), the eternal inheritance (v. 15), and the eternal covenant (13:20). The new covenant is not only a better covenant (7:22; 8:6) but also an eternal covenant. It is eternally effective because of the eternal efficacy of Christ's blood, with which it was enacted (Matt. 26:28; Luke 22:20).

The eternal covenant is the covenant of the new testament to gain a flock, which is the church issuing in the Body and consummating the New Jerusalem...God raised up our Lord from the dead to be the great Shepherd to consummate the New Jerusalem according to God's eternal covenant.

All the teachings within the book of Hebrews are for the subjective work of God within us. Hebrews 13:21 indicates that the great, wonderful, and inexhaustible Christ is now in us. This Christ in us is the life-giving Spirit (1 Cor. 15:45). As the Spirit within us, He is always available and easy to experience. If we would simply pray a little, we would pray ourselves into our spirit to touch this One and enjoy Him. He is inexhaustible yet available. As we enjoy the aspects of Christ as revealed in the book of Hebrews, we will be led into the experience of His humanity, His divinity, His death, His resurrection, and His ascension, and we will grow in Him in all these aspects. (*The Conclusion of the New Testament*, pp. 3837-3838, 3845, 3848)

Further Reading: *The Conclusion of the New Testament*, msgs. 368, 378, 381

晨兴喂养

来十三 8 耶稣基督，昨日、今日、直到永远，是一样的。
20 但愿平安的神，就是那凭永约之血，领群羊的大牧人我们的主耶稣，从死人中上来的。

[希伯来十三章八节是写于]基督升上诸天后。基督在升天前经历了改变，也就是说，祂经过了过程。在已过的永远，基督仅仅是神子，不是人子。祂没有人性，没有肉体。然而基督成为肉体时经历了一个改变，取了人性并穿上肉体(约一 1、14)。然后基督经过死进入复活。在复活里，祂这末后的亚当变化形象，成为赐生命的灵。于是祂改变成为前所未有的赐生命之灵(林前十五 45)。基督这位神的具体化身，经过成为肉体、人性生活、钉死、复活和升天这一切过程，如今乃是经过过程并终极完成的(新约总论第三百八十一篇一中文尚未出书)。

信息选读

耶稣基督昨日、今日、直到永远是一样的，意思不是指基督从已过的永远，经过时间，进到将来的永远，从未经过过程。反之，基督借着经过过程，经历了许多改变。祂既经过并完成了种种过程，如今祂乃是经过过程并终极完成的，具有神性、人性、人性生活、包罗万有的钉死、胜过一切的复活与超越一切的升天。祂这位经过过程并终极完成的基督是一样的，直到永远祂仍是一样。

在希伯来十三章七节，基督是神话语的执事们所传扬并教导的话，是他们所过的生活，也是他们信心的创始者与成终者；祂是永久长存、不能改变也没有改变的，直到永远祂仍是一样(一 11-12)。在召会中绝不可传另一位耶稣，和另一个福音(林后十一 4，加一 8-9)。我们要过真实且稳固的召会生活，就必须持定那昨日、今日、直到永远是一样的基督，不被各样怪异的教训带入歧途(来十三 9)。

二十节说到永约。希伯来书不是论到暂时的事物，如旧约的事物；乃是论到永远的事物，就是那些超越时空限制的事物，如永远的救恩(五 9)、永远的审判(六 2)、永远的救赎(九 12)、永远的灵(14)、永远的产业(15)和永远的约(十三 20)。新约不仅是更美之约(七 22，八 6)，也是永远之约。这约永远有效，因为是借着基督那永远有功效的宝血所立的(太二六 28，路二二 20)。

永约就是新遗命的约，要得着羊群，就是召会，结果带进基督的身体，并终极完成新耶路撒冷。…神使我们的主耶稣从死人中复活，叫祂成为大牧人，好照着神的永约，终极完成新耶路撒冷。

希伯来书里所有的教训，都是为着神在我们里面主观的工作。十三章二十一节指明，这位伟大、奇妙和无穷尽的基督，现今就在我们里面。这位在我们里面的基督乃是赐生命的灵(林前十五 45)。祂是灵在我们里面，是如此便利，如此容易经历。我们只要祷告一下，就会把自己祷告到灵里，接触这一位并享受祂。祂是无穷尽的，却是如此便利。我们享受希伯来书所启示关于基督的各方面，就被带进对祂的人性、祂的神性、祂的死、祂的复活并祂升天的经历中，且在这各方面上在祂里面长大(新约总论第三百八十一篇)。

亮光与灵感：

Hymns, #1130

得救的证实与快乐 — 这么大的救恩

(译自英诗 1130 首)

- 1 Sing praise to Christ Who lives in us,
The God of our salvation;
Who saves us by His life divine,
And not by regulation;
After we've worked—done all we can,
His life has power to change a man:
His life divine can change us.
- 2 He saves us to the uttermost
By His life-giving power;
Transfusing Himself into us,
He saves us hour by hour.
He saved the lost by coming in,
He's saving now from more than sin:
He's saving us to glory!
- 3 Our Lord was constituted priest
To be a real life-giver;
Life is the nature of this One
Who can from self deliver:
His life is indestructible,
By it He saves us to the full:
Praise God, He's fully able!
- 4 His life is fully qualified
To bring us through to glory;
Were it not for His tested life,
'Twould be another story:
His life was fully tried on earth,
To crucifixion from His birth:
He passed through death and Hades.
- 5 He's pledged to save us to the full,
His life is operating;
He's doing everything for us
'Tis all for our perfecting;
Our life's a failure at its best,
Only His life can stand the test:
His life brings full salvation!
- 6 He's living now to intercede,
Continuing forever;
He undertakes into the age,
His priesthood changes never;
He always lives to intercede,
Such a High Priest is what we need:
He's higher than the heavens.
- 7 Come forward now to God through Him,
Ne'er shrink back to destruction;
Come forward now to get the life,
Which brings the proper function;
Come forward now the life to take,
By life His people us He'll make,
And swallow death forever.

D 大调

3/2

1 - | 3 4 5 - $\dot{1}$ - | 7 6 5 - $\widehat{6 \cdot 5}$ | 4 3 2 - 3 4 | 2 - 1 -
一 来 向基督赞 美歌颂，神 使救恩 借祂 成功；
1 - | 3 4 5 - $\dot{1}$ - | 7 6 5 - $\widehat{6 \cdot 5}$ | 4 3 2 - 3 4 | 2 - 1 -
得 救 惟 靠 神 圣 生 命，律 法 规 条 一 无 所 成；
 $\dot{1}$ - | 7 6 5 - $\dot{1}$ - | 7 6 5 - 5 - | 1 2 3 - 1 - |
人 虽 努 力 不 能 得 胜，神 圣 生 命 才
3 # 4 5 - 5 - | 6 4 2 - 3 4 | 2 - 1 - ||
有 大 能；将 人 改 变 带 来 重 生。

- 二 借祂赐下生命能力， 祂将信徒拯救到底；
神圣生命注入人里， 供应救恩时刻不息。
人虽丧失祂来临及， 拯救罪人脱离仇敌；
带领众子进荣耀里。
- 三 祂是祭司为神所立， 赐人生命带来实际；
神的生命就在祂里， 拯救罪人脱罪胜己；
永远生命不朽不已， 所施救恩完备无比；
赞美我主完全能力。
- 四 祂的生命足能担保， 带领我们达到荣耀；
若非祂曾得胜宣告， 我们有何可以信靠。
祂受试验屹立不摇， 终于十架始自马槽；
不受死亡阴间缠绕。
- 五 祂作凭质人来接受， 应许信徒完全得救；
全备供应包罗万有， 亲自成全终能成就；
属人生命失败、老旧， 惟祂生命坚定永久；
祂作生命完全拯救。
- 六 基督今日高过诸天， 忠信代求直到永远；
不受软弱、死亡阻拦， 祭司职分无需更换；
长远活着，立于神前， 代求满足神、人心愿；
祂已高升远超诸天。
- 七 来到神前，靠主宝血， 绝不退缩以遭毁坏；
来到神前，得着生命， 学尽功用，不作婴孩；
来到神前，享受生命， 成祂子民，蒙祂所爱；
生命作王，死亡不再。

The All-inclusive, Life-giving, Compound, Sevenfold Intensified Spirit of Jesus Christ

Scripture Reading: John 7:37-39; Phil. 1:19; Exo. 30:22-33; Rev. 1:4; 4:5; 5:6

DAY 1 >>

I. The all-inclusive life-giving Spirit was “not yet” before the glorification [resurrection] of Christ, that is, from the time of Genesis 1 until the time of John 20:22 (Luke 24:26; John 7:37-39; Phil. 1:19).

<< DAY 2 >>

- II. The all-inclusive life-giving Spirit is the compound Spirit, typified by the compound anointing ointment (Exo. 30:22-33).**
- III. We need to see the intrinsic significance of the compounded ingredients (oil with four spices) of the holy anointing oil:**
- A. Flowing myrrh signifies the precious death of Christ:
1. Myrrh was used to reduce pain and heal the body when it gave off the wrong kind of secretion (Mark 15:23; John 19:39).
 2. The Spirit was compounded through Christ’s sufferings in His living a crucified life, a life of myrrh, from the manger to the cross as the first God-man (Matt. 2:11; John 19:39; Isa. 53:2-3).
 3. The Spirit leads us to the cross, the cross is applied by the Spirit, and the cross issues in more abundance of the Spirit (Heb. 9:14; Rom. 6:3, 6; 8:13-14; Gal. 2:20; John 12:24).
- B. Sweet cinnamon signifies the sweetness and effectiveness of Christ’s death:
1. Cinnamon has a distinctive, sweet flavor and was used to stimulate a weak heart (Neh. 8:10; Isa. 42:4a).
 2. We are being conformed to the death of Christ by our outward, consuming environment in cooperation with the indwelling, crucifying Spirit (2 Cor. 4:10-11, 16; Rom. 8:13-14; Gal. 5:24; Col. 3:5; Gal. 6:17).

<< DAY 3 >>

- C. Sweet calamus signifies the precious resurrection of Christ:
1. Calamus is a reed standing up (shooting into the air) and growing in a marsh or muddy place (1 Pet. 3:18).
 2. We need to experience the Spirit as the reality of Christ’s resurrection (John 11:25; 20:22; Lam. 3:55-57).
- D. Cassia signifies the repelling power of Christ’s resurrection:
1. Cassia is from the inner part of the bark and cassia from the outer part (Rev. 2:7; 1 Pet. 2:24; John 11:25).
 2. Cassia was used as a repellent to drive away insects and snakes (Eph. 6:11, 17b-18).
 3. We need to know the power of Christ’s resurrection in the life-giving Spirit as the all-sufficient grace of the processed and consummated Triune God (Phil. 3:10; 2 Cor. 12:9-10; 1 Cor. 15:10, 45b, 58; Phil. 4:23).
- E. Olive oil signifies the Spirit of God with divinity:
1. The olive oil is the base of the compound ointment, the holy anointing oil (Isa. 61:1-2; Heb. 1:9).
 2. This oil is produced by the pressing of olives (Matt. 26:36).
 3. This oil was for the priesthood and the kingship to proclaim the jubilee of grace (Lev. 8:12; 1 Sam. 16:12-13; Luke 4:18-19).

<< DAY 4 >>

- IV. The numbers one, two, three, four, and five are all used in the type of the compound ointment:**
- A. The only God is signified by the one hin of olive oil (1 Tim. 1:17; Rom. 16:27; Exo. 30:24

包罗万有、赐生命、复合、七倍加强之耶稣基督的灵

读经：约七 37-39，腓一 19，出三十 22-33，启一 4，四 5，五 6

周一

壹 在基督得荣耀〔复活〕之前，从创世记一章直到约翰二十章二十二节，包罗万有、赐生命的灵“还没有”一路二四 26，约七 37-39，腓一 19。

周二

贰 包罗万有赐生命的灵乃是复合的灵，由复合的膏油所预表一出三十 22-33。

叁 我们需要看见圣膏油所复合之成分(油与四种香料)的内在意义：一 流质的没药表征基督宝贵的死：

- 1 没药是用来减轻痛苦，并在身体流出不当的分泌物时医治身体—可十五 23，约十九 39。
- 2 那灵是借着基督作第一个神人，从马槽到十字架所过钉十字架的生活，就是没药的生活，而有的受苦复合而成—太二 11，约十九 39，赛五三 2-3。
- 3 那灵领我们到十字架，十字架借那灵得应用，十字架又带进更丰盛的那灵—来九 14，罗六 3、6，八 13-14，加二 20，约十二 24。

二 香肉桂表征基督之死的甜美与功效：

- 1 肉桂有一种独特的香味，用来增强衰弱的心—尼八 10，赛四二 4 上。
- 2 借着我们外面、消耗的环境与内住、钉十字架的那灵合作，我们就模成基督的死—林后四 10-11、16，罗八 13-14，加五 24，西三 5，加六 17。

周三

三 香薷蒲表征基督宝贵的复活：

- 1 薷蒲是一种在沼泽泥泞之地站立(向空中矗立)并生长的芦苇—彼前三 18。
- 2 我们需要经历那灵作基督复活的实际—约十一 25，二十 22，哀三 55-57。

四 桂皮表征基督复活之驱逐的大能：

- 1 肉桂取自树皮的内部，而桂皮取自树皮的外部—启二 7，彼前二 24，约十一 25。
- 2 桂皮可用作驱虫剂，以赶走昆虫和蛇—弗六 11、17 下-18。
- 3 我们需要认识赐生命的灵里基督复活的大能，就是经过过程并终极完成之三一神全足的恩典—腓三 10，林后十二 9-10，林前十五 10、45 下、58，腓四 23。

五 橄榄油表征带着神性之神的灵：

- 1 橄榄油是复合的膏油，圣膏油的基础—赛六一 1-2，来一 9。
- 2 这油是借着压榨橄榄而产生的—太二六 36。
- 3 这油是为着祭司职分和君王职分，以宣扬恩典的禧年—利八 12，撒上十六 12-13，路四 18-19。

周四

肆 一、二、三、四、五这些数字都用在复合膏油的预表里：

- 一 独一的神由一欣橄榄油所表征—提前一 17，罗十六 27，出三十 24

[the number one)].

- B. The Triune God—the Father, the Son, and the Spirit—is signified by three units of measure, consisting of four spices (vv. 23-24 [the numbers two, three, four, and five]):
1. There are five hundred shekels of myrrh.
 2. There are two hundred fifty shekels of cinnamon and two hundred fifty shekels of calamus.
 3. There are five hundred shekels of cassia.
 4. There are three units of five hundred shekels each in four spices.
- C. Man, the creature of God, is signified by the four spices of the plant life (vv. 23-24; John 19:5; 1 Tim. 2:5; Hymns, #132).
- D. The mingling of divinity with humanity is typified by the blending of the olive oil with four spices (Rom. 8:16; 1 Cor. 6:17).
- E. The power for responsibility is signified by the number five (Matt. 25:2, 4, 8).
- F. The building element is signified by the numbers three and five (Gen. 6:15-16; Exo. 26:3; 27:13-15).

« DAY 5 »

V. We need to see the function of the compound ointment and the prohibitions concerning its use:

- A. The function of the compound ointment is for all generations (30:31):
1. The compound ointment functions to anoint God's dwelling place and His priesthood with all the elements of the compound God, the processed and consummated Triune God (vv. 26-31).
 2. The anointing is the moving and working of the indwelling compound Spirit to transfuse, infuse, and add the divine and mystical elements of His all-inclusive person into our inner being so that our inner man may grow in the divine life with these following elements (1 John 2:20, 27):
 - a. The only God with divinity.
 - b. The Triune God—the Father, the Son, and the Spirit.
 - c. Man, the creature of God.
 - d. The precious death of Christ.
 - e. The sweetness and effectiveness of Christ's death.
 - f. The precious resurrection of Christ.
 - g. The power of Christ's resurrection.
 - h. The mingling of divinity with humanity.
 - i. The power for responsibility.
 - j. The building element.
 3. The compound ointment sanctifies the things of God and the men of God, separating them from anything common and making them most holy for God's service (Exo. 30:29-30; Rom. 1:1; 2 Cor. 2:14-15).
 4. The anointing of the bountiful supply of the Spirit of Jesus Christ, the operating God, is for our practical, daily, moment-by-moment salvation, which is to be sustained and strengthened to live and magnify Christ under any circumstances (Phil. 1:19-21; 2:12-14):
 - a. This anointing Spirit is for the Body, typified by the tabernacle (Exo. 30:26-29; Phil. 1:7, 19; Acts 9:6; Psalms, 133).
 - b. This anointing Spirit is for God's service to build up the Body, typified by the priesthood (Exo. 30:30; Rom. 15:16; 2 Cor. 3:8).
 - c. This anointing Spirit is for our organic salvation (Rom. 5:10; 8:2).
 - d. This anointing Spirit consummates the New Jerusalem (Rev. 22:1).
- B. We need to see the prohibitions concerning the use of the compound ointment:
1. The ointment was not to be poured upon the flesh of man—this signifies that whenever we live and walk according to the flesh, we are through with the compound Spirit (Exo. 30:32).
 2. The ointment was not to be put upon a stranger—this signifies that when we act and behave according to our flesh, we are in the old creation and are regarded as strangers in the sight of God (v. 33).
 3. The people were not to compound anything like the ointment in its proportions—this

(数字一)。

二 三一神—父、子、灵—由四种香料的分量所合成的三个单位所表征—23-24 节 (数字二、三、四、五):

- 1 没药有五百舍客勒。
 - 2 肉桂有二百五十舍客勒, 菖蒲有二百五十舍客勒。
 - 3 桂皮有五百舍客勒。
 - 4 四种香料有三个五百舍客勒单位。
- 三 神所造的人由植物生命的四种香料所表征—23-24 节, 约十九 5, 提前二 5, 诗歌一—五首。
- 四 神性与人性的调和由橄榄油和四种香料相调所预表—一罗八 16, 林前六 17。
- 五 担负责任的能力由五这个数字所表征—太二五 2、4、8。
- 六 建造的元素由三和五这两个数字所表征—创六 15-16, 出二六 3, 二七 13-15。

周五

伍 我们需要看见复合膏油的功用, 及其使用上该禁戒之事:

- 一 复合膏油的功用延续到世世代代—三十 31:
- 1 复合膏油的功用是以复合之神, 就是经过过程并终极完成之三一神的一切元素, 膏抹神的居所和神的祭司体系—26-31 节。
 - 2 这膏油涂抹乃是内住复合之灵的运行和作工, 将祂包罗万有人位之神圣奥秘的元素, 传输、注入并加到我们里面的所是里, 使我们里面的人, 凭下列的元素在神圣的生命里得以长大—约壹二 20、27:
 - a 独一的神同其神性。
 - b 三一神—父、子、灵。
 - c 神所造的人。
 - d 基督宝贵的死。
 - e 基督之死的甜美与功效。
 - f 基督宝贵的复活。
 - g 基督复活的大能。
 - h 神性与人性的调和。
 - i 担负责任的能力。
 - j 建造的元素。
 - 3 复合膏油圣别属神的事和属神的人, 将其从一切凡俗中分别出来, 使其成为至圣, 为着事奉神—出三十 29-30, 罗一 1, 林后二 14-15。
 - 4 耶稣基督之灵全备供应的膏油涂抹, 就是运行的神, 乃是要作我们实际、日常、时刻的救恩, 就是使我们得着维持并加力, 能在任何境遇中活基督并显大基督—腓一 19-21, 二 12-14:
 - a 这施膏的灵是为着帐幕所预表之基督的身体—出三十 26-29, 腓一 7、19, 徒九 6, 诗一三三。
 - b 这施膏的灵是为着祭司体系所预表之对神的事奉, 以建造基督的身体—出三十 30, 罗十五 16, 林后三 8。
 - c 这施膏的灵是为着我们生机的救恩—罗五 10, 八 2。
 - d 这施膏的灵要终极完成新耶路撒冷—启二二 1。
- 二 我们需要看见复合膏油使用上该禁戒之事:
- 1 膏油不可倒在人的肉体上—这表征每当我们照着肉体生活行事, 我们就与复合之灵无分—出三十 32。
 - 2 膏油不可倒在凡俗的人身上—这表征我们照着肉体行事为人时, 我们就在旧造里, 并且在神的眼中被视为凡俗的人—33 节。
 - 3 百姓不可按膏油的成分, 调制与这膏油相似—这表征我们不该凭

signifies that we should not imitate anything of the compound Spirit, any spiritual virtue, by our own effort (v. 32).

« DAY 6 »

VI. This compound Spirit of Jesus Christ becomes the seven Spirits of God, who are the seven lamps of fire before God's throne to carry out His administration on earth for the accomplishing of His economy concerning the church and who are the seven eyes of the Lamb for the transfusing of all that He is into the church (Phil. 1:19; Rev. 1:4; 4:5; 5:6):

- A. The title *the seven Spirits* indicates that all the elements of the all-inclusive Spirit have been intensified for our experience (1:4).
- B. The seven lamps of fire burning before the throne of God are for enlightening, searching, exposing, judging, and burning (4:5):
 1. This is for the carrying out of God's administration.
 2. God is administrating His government by enlightening, searching, exposing, judging, and burning (1 Pet. 4:12, 17; 1:7).
- C. The seven eyes of the Lamb are for watching, observing, infusing, and transfusing (Rev. 5:6):
 1. The seven eyes of the Lamb transfuse all that the Lamb is into our being so that we may be the same as He is.
 2. Christ's eyes are upon us so that we may be transformed and conformed into His image for God's building.
- D. The experience of the sevenfold intensified Spirit is for God's building (Zech. 3:9):
 1. The seven lamps in **Exodus 25** are for the building up of the tabernacle.
 2. The seven eyes and seven lamps in **Zechariah 3 and 4** are for the recovery of God's building.
 3. In Revelation the seven Spirits, which are the seven lamps before the throne and the seven eyes of the Lamb, are for God's building:
 - a. The book of Revelation is mainly not for searching and judging but for producing and building up the New Jerusalem (3:12; 21:2, 10).
 - b. As a result of the transfusing of the seven eyes of the Lamb, the New Jerusalem will be built up.
 4. God does not want a group of individualistic spiritual persons—God wants the building, His corporate expression.

自己的努力，模仿任何复合之灵的东西，就是属灵的美德—32节。

周 六

陆 这复合的耶稣基督之灵，成了神的七灵，祂是神宝座前的七盏火灯，在地上执行神的行政，使神关乎召会的经纶得以成就；祂也是羔羊的七眼，为要把祂一切的所是传输到召会里面—腓一19，启一4，四5，五6：

一 “七灵”这名称指明，包罗万有之灵一切的元素都加强了，为我们经历—4。

二 在神宝座前点着的七盏火灯是为着照明、鉴察、暴露、审判并焚烧—四5：

1 这是为着执行神的行政。

2 神借着照明、鉴察、暴露、审判和焚烧，来执行祂的行政管理—彼前四12、17，一7。

三 羔羊的七眼是为着注视、察看、注入并传输—启五6：

1 羔羊的七眼将羔羊的一切所是传输到我们里面，使我们能和祂一样。

2 基督的眼目在我们身上，使我们得以变化并模成祂的形象，为着神的建造。

四 经历七倍加强的灵，乃是为着神的建造—亚三9：

1 出埃及二十五章的七灯是为着建造帐幕。

2 撒迦利亚三至四章的七眼和七灯是为着恢复神的建造。

3 启示录里的七灵，就是在宝座前的七灯和羔羊的七眼，是为着神的建造：

a 启示录这卷书主要不是为着鉴察和审判，而是为着产生并建造新耶路撒冷—三12，二一2、10。

b 羔羊七眼传输的结果，乃是使新耶路撒冷得着建造。

4 神不要一班单独的属灵人—神要的是建造，就是祂团体的彰显。

Morning Nourishment

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

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

[John 7:39] indicates that before Christ's resurrection, the Spirit—the Spirit compounded with other elements—was “not yet.” The Spirit of God was there from the very beginning, but the Spirit as the Spirit of Christ and the Spirit of Jesus Christ (Phil. 1:19) was “not yet” when the Lord spoke this word, because He was not yet glorified. Jesus was glorified when He was resurrected (Luke 24:26). After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day He was resurrected (John 20:22). The Spirit is now “another Comforter,” who is the Spirit of reality promised by Christ before His death (John 14:16-17). When the Spirit was the Spirit of God, He had only the divine element. When He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, He had both the divine and human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, He is now the all-inclusive Spirit of Jesus Christ.

From the time of Genesis 1 until the time of John 20:22, the Spirit was not yet. The term “the Spirit” is all-inclusive, for it includes all the elements of all the other titles of the Spirit. As we shall see, the Spirit includes the Spirit of reality, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, the Spirit of life, the life-giving Spirit, the Lord Spirit, the Spirit of grace, and the seven Spirits. How marvelous! (Life-study of Exodus, pp. 1724-1725)

Today's Reading

When all the aspects and elements of the Spirit are put together, we have a totality, an aggregate, known in the New Testament as the Spirit (Rom. 8:16, 23, 26, 27; Gal. 3:14; 5:16-18, 22, 25; 1 Pet. 1:2; Rev. 2:7; 14:13; 22:17). As the Bible is the book, so the Spirit of God today is the Spirit. The Spirit is the all-inclusive, processed, compound Spirit. This Spirit is the Spirit of God, the Spirit of Jehovah, the Holy Spirit, the Spirit of reality, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, the Spirit of life, the life-giving Spirit, the Lord Spirit, the Spirit of grace, and the seven Spirits.

We have seen that at the time of John 7:39, the Spirit was “not yet.” That was before the Lord Jesus was crucified and glorified in resurrection. But now we who believe in Christ may fulfill our destiny of enjoying the Spirit, and this Spirit will become rivers of living water flowing out of our innermost being. According to John 7:38 and 39, the Spirit, the all-inclusive Spirit, will become rivers of living water flowing out of us. This means that in our experience the one Spirit becomes many rivers of living water. This is the enjoyment of the Spirit.

In their writings John, Paul, and Peter all speak of the Spirit. Paul uses the term the Spirit more than any other title of the Spirit. In 1 Peter 1:2 speaks not of the sanctification of the Holy Spirit, but of the sanctification of the Spirit. The reason is that the Holy Spirit is not as rich as the all-inclusive Spirit is. In the book of Revelation John does not use the titles the Spirit of God, the Spirit of the Lord, or the Holy Spirit. In Revelation only two titles of the Spirit are used: the seven Spirits and the Spirit. In 1:4; 4:5; and 5:6 we have the seven Spirits. In chapters two and three the title the Spirit is used again and again. It is also found in Revelation 14:13, and for the last time, in Revelation 22:17. Revelation 22:17 says, “The Spirit and the bride say, Come!” This reveals that the Spirit as the totality of the Triune God has become one with the church, who is now fully matured to be the bride. Hence, the Spirit and the bride are one and speak as one. How wonderful! (Life-study of Exodus, pp. 1730-1731)

Further Reading: Life-study of Exodus, msgs. 157, 165-166

约七 39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。

腓一 19 因为我晓得，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

〔约翰七章三十九节〕表明基督复活以前，“还没有”那灵—复合了其他成分的灵。神的灵从起初就有，但主说这话的时候，“还没有”那灵，就是基督的灵和耶稣基督的灵（腓一 19），因为祂尚未得着荣耀。耶稣复活的时候得了荣耀（路二四 26）。祂复活以后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵；基督在复活的那天晚上，把这灵吹到门徒里面（约二十 22）。那灵如今是“另一位保惠师”，就是基督受死以前所应许实际的灵（十四 16-17）。那灵是神的灵时，只有神圣的元素。当祂借着基督成为肉体、钉十字架、复活成了耶稣基督的灵时，就兼有神圣与属人的元素，带着基督成为肉体、钉十字架、复活的一切素质与实际。因此，祂如今乃是耶稣基督包罗万有的灵。

从创世记一章一直到约翰二十章二十二节，都还没有那灵。“那灵”这个辞是包罗万有的，因它包含了那灵其他名称的所有成分。…那灵包含了实际的灵、耶稣的灵、基督的灵、耶稣基督的灵、生命之灵、赐生命的灵、主灵、恩典的灵、七灵。何等奇妙！（出埃及记生命读经，二〇四二至二〇四三页）

信息选读

我们把那灵各个方面与各种成分摆在一起，就得着一个总和、集大成，就是新约里的那灵（罗八 16、23、26、27，加三 14，五 16-18、22、25，彼前一 2，启二 7，十四 13，二二 17）。圣经如何是“那”书，今天神的灵也照样是“那”灵。那灵是包罗万有、经过种种过程、复合的灵。这灵就是神的灵、耶和华的灵、圣灵、实际的灵、耶稣的灵、基督的灵、耶稣基督的灵、生命之灵、赐生命的灵、主灵、恩典的灵、七灵。

我们已经看见，在约翰七章三十九节的时候，“还没有”那灵。这是在主耶稣钉十字架、复活得着荣耀以前。但如今我们这些相信基督的人应验了我们的定命—享受那灵，这灵要成为活水的江河，从我们最深处流出来。根据三十八至三十九节，那灵，就是包罗万有的灵，要成为活水的江河，从我们里面流出来。这意思是说，在我们的经历中，一位灵成了活水的众江河。这就是对那灵的享受。

约翰、保罗、彼得在他们的著作中都说到那灵。保罗使用那灵这个名称，多过其他的称呼。在彼前一章二节，彼得不是说圣灵的圣别，而是说那灵的圣别。原因乃是圣灵不如包罗万有的灵这么丰富。在启示录里，约翰没有用神的灵、主的灵，或圣灵这些称呼。启示录中只用到那灵的两个名称：七灵与那灵。一章四节、四章五节、五章六节里有七灵。二至三章里一再地用到那灵这个名称。十四章十三节也见到这个名称，而末了一次是在二十二章十七节。十七节说，“那灵和新妇说，来！”这启示出那灵作为三一神的总和，与完全成熟、成为新妇的召会成为一。因此，那灵和新妇成为一，并且一同说话如同一人。何等奇妙！（出埃及记生命读经，二〇四九至二〇五〇页）

参读：出埃及记生命读经，第一百五十七、一百六十五至一百六十六篇。

亮光与灵感：

Morning Nourishment

Exo. 30:23-25 You also take the finest spices: of flowing myrrh...and of fragrant cinnamon...and of fragrant calamus...and of cassia...and...olive oil. And you shall make it...a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

The flowing myrrh in **Exodus 30:23** typifies the precious death of Christ. This precious death is, according to this type, compounded with the anointing Spirit. In **Romans 6:3** and **6** Paul says that we who have been baptized into Christ Jesus have been baptized into His death and that our old man has been crucified with Christ. The death of Christ into which we have been baptized is actually included in the Spirit. Without the Spirit, the death of Christ is only a historical fact, and it can never become our experience. It is in the Spirit that we share the death of Christ. This is also a part of the anointing of the Spirit.

The fragrant cinnamon in **30:23** typifies the sweetness and the effectiveness of Christ's death. The effectiveness of the death of Christ can be compared to an antibiotic used to kill germs....The effectiveness of Christ's death can be regarded as the spiritual antibiotic to kill the "germs" within us.

Fragrant cinnamon signifies the sweetness and effectiveness of Christ's death. Cinnamon not only has a distinctive flavor, but it can also be used to stimulate the heart.

Myrrh signifies the precious death of Christ, and cinnamon signifies the effectiveness of His death. If we apply the Lord's death to our situation, it will reduce our pain, correct the wrong secretions, and eventually stimulate us and make us happy and joyful. (*Life-study of Exodus*, pp. 1749-1750, 1688)

Today's Reading

Galatians 5:22 and 23 speak of the fruit of the Spirit. Then **verse 24** says, "But they who are of Christ Jesus have crucified the flesh with its passions and its lusts." Physically speaking, no one can crucify himself....This crucifixion is carried out by the Spirit from whom is the fruit of the Spirit. The Spirit who bears fruit within us is the One by whom we crucify ourselves. This corresponds to **Romans 8:13**: "For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live." By ourselves we are not able to put to death the practices of the body....Today we experience crucifixion through and by the indwelling Spirit.

All the spices were prepared for use through suffering. This indicates that the Spirit of God could become the Spirit of Christ as the compound ointment only through Christ's sufferings. Actually, the compounding is the suffering. It was through the sufferings of Christ that the spices were blended with the oil to form the compound Spirit.

The Lord Jesus suffered death throughout His life, not only during the six hours He was on the cross. As soon as He was born, He began to suffer. This suffering is signified by myrrh....The Lord Jesus lived a crucified life....a life of suffering. The Lord Jesus was crucified continually. He was crucified by His mother, by His brothers in the flesh, and by His disciples. Daily He lived a life of crucifixion. This is the experience of myrrh dropping as tears from cuts made in the tree.

At the beginning of the Lord's life on earth and at the end, at His birth and at His death, there was myrrh [**Matt. 2:11**; **John 19:39**]. This indicates that the Lord's life from birth to death was a life of suffering, a life of tears. He lived a crucified life, a life of myrrh.

We need to learn how to apply the myrrh in our experience....Today...the death of Christ is in the Spirit....Brother Watchman Nee pointed out that if we would experience the death of Christ, we need the Spirit. He also said that the fact revealed in **Romans 6**, that our old man has been crucified with Christ, can only be experienced through the Spirit in **Romans 8**....Apart from the Spirit we cannot experience the death of Christ. (*Life-study of Exodus*, pp. 1750, 1703-1705)

Further Reading: *Life-study of Exodus*, msgs 159, 164; *The Spirit*, ch. 12; *The Christian Life*, ch. 9

出三十 **23-25** 你要取上好的香料，就是流质的没药...，香肉桂...，香薷蒲...，桂皮...，又取橄榄油...；你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。

出埃及三十章二十三节里流质的没药是预表基督宝贵的死。照着预表来看，宝贵的死是与施膏的灵复合在一起的。在罗马六章三节、六节保罗说，我们这浸入基督耶稣的人，是浸入祂的死，并且我们的旧人已经与基督同钉十字架。我们所浸入基督的死，实际上乃是包含在那灵里面。没有那灵，基督的死不过是个历史的事实，绝不能成为我们的经历。在那灵里面，我们才有分于基督的死，这也是那灵涂抹的一部分。

出埃及三十章二十三节里的香肉桂是预表基督之死的甜美与功效。基督之死的功效就好比用来杀菌的抗生素。...基督之死的功效可以视为属灵的抗生素，用来杀死我们里面的“病菌”。

香肉桂表征基督之死的甜美与功效。肉桂不但有特殊的香味，也能够用来强心。

没药表征基督宝贵的死，而肉桂表征基督之死的功效。如果我们把主的死应用到我们的情况里，它会减轻我们的痛苦，矫正不当的分泌物，最终鼓舞我们，使我们欢喜快乐（出埃及记生命读经，二〇七三至二〇七四、一九九八至一九九九页）。

信息选读

加拉太五章二十二至二十三节说到那灵的果子。然后二十四节说，“但那属基督耶稣的人，是已经把肉体连肉体的那情私欲，都钉了十字架。”按肉身来说，没有一个人能够把自己钉在十字架上。...[这]钉十字架是由那灵来执行的，那灵的果子就是从那灵来的。我们乃是凭着那灵把自己钉在十字架上。这正符合罗马八章十三节：“你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。”我们凭着自己无法治死身体的行为。...今天我们借着并靠着内住的灵，来经历钉十字架。

所有的香料都需要借着受苦才能合用。这表明神的灵惟有借着基督的苦难，才能成为基督的灵这复合的膏油。事实上，复合就是受苦。借着基督的苦难，香料与油调和，形成了复合的灵。

主耶稣的一生都在受死的苦，不仅仅是十字架上的六个小时而已。祂一降生，就开始受苦。这苦难是由没药来表征的。...主耶稣过钉十字架的生活，...受苦的生活。主耶稣一直不断地被钉死。祂被自己的母亲、肉身的弟兄，以及门徒们钉死。祂天天都过钉十字架的生活。这就是经历没药从树上的切口象眼泪一样滴下来。

主在地上一生的开始与结束，降生与受死的时候，都有没药[太二 11，约十九 39]。这表明主的一生，由生至死，都是苦难的生活、眼泪的生活。祂过钉十字架的生活、没药的生活。

我们必须学习如何在我们的经历中来应用没药。今天...基督的死乃是在那灵的里面。...倪柝声弟兄指出，如果我们要经历基督的死，就需要那灵。他又说，罗马六章所启示我们的旧人和祂同钉十字架的事实，惟有借着八章的那灵才能够经历。...离了那灵，我们就无法经历基督的死（出埃及记生命读经，二〇七四至二〇七五、二〇一七至二〇一九页）。

参读：出埃及记生命读经，第一百五十九、一百六十四篇；那灵，第十二篇；基督徒的生活，第九篇。

亮光与灵感：

The All-inclusive, Life-giving, Compound, Sevenfold Intensified Spirit of Jesus
Christ

« WEEK 6 — DAY 3 »

Morning Nourishment

Exo. You also take the finest spices: of flowing myrrh...and of fragrant cinnamon...and of 30:23-26 fragrant calamus...and of cassia...and...olive oil. And you shall make it a holy anointing oil...And with it you shall anoint the Tent of Meeting and the Ark of the Testimony.

Phil. To know Him and the power of His resurrection and the fellowship of His sufferings, 3:10 being conformed to His death.

Exodus 30:23 [also] speaks of fragrant calamus. This calamus signifies the precious resurrection of Christ (1 Pet. 1:3; Eph. 2:6; Col. 3:1). After we experience the sweetness and effectiveness of Christ's death, we are ushered into resurrection. For example, suppose a sister experiences the effectiveness of Christ's death applied to her shopping. Spontaneously she will have the experience of being in resurrection. She will experience the precious resurrection of Christ.

The cassia in 30:24 signifies the power of Christ's resurrection. In **Philippians 3:10** Paul expresses the desire to know the power of Christ's resurrection. In a foregoing message we pointed out that cassia functions as a repellent. It repels snakes and insects. Likewise, the power of the Lord's resurrection also functions as a repellent. It repels the demons and all negative things. (*Life-study of Exodus*, p. 1752)

Today's Reading

The calamus in **Exodus 30** is a reed. The Hebrew root...for calamus means standing up. Calamus grows in a marsh or muddy place. But even though it grows in a marsh, it is able to shoot up into the air. According to the sequence of the spices, this calamus signifies the rising up of the Lord Jesus from the place of death. The Lord was put into a marsh, into a death situation, but in resurrection He rose up and stood up. Calamus, therefore, signifies the precious resurrection of Christ.

The fourth spice, cassia, signifies the power of Christ's resurrection. Cassia and cinnamon belong to the same family. Cinnamon is from the inner part of the bark, and cassia, from the outer part of the bark. Both cinnamon and cassia are sweet and fragrant. Furthermore, the plants from which they are derived often live and grow in places where other plants cannot grow.

In ancient times cassia was used as a repellent to drive away insects and snakes. Cassia thus signifies the power, the effectiveness, of Christ's resurrection. Christ's resurrection can withstand any kind of environment, and His resurrection certainly is a repellent. It repels all evil "insects" and especially the old serpent, the devil.

In the Bible olive oil signifies the Spirit of God. Olive oil is produced by the pressing of olives. The olive oil signifies the Spirit of God, through the pressure of Christ's death, flowing out.

The olive oil is the base of the ointment; it is the basic element compounded with the spices. The four spices are compounded into the olive oil to make the ointment. This indicates that the Spirit of God, signified by the olive oil, is no longer merely oil, but now it is oil compounded with certain ingredients. Regarding this, **John 7:39** says, "But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified." This means that before the Lord's glorification, the compound Spirit was not yet. It was after Christ's resurrection that the compounding, or the blending, of such a Spirit was completed. (*Life-study of Exodus*, pp. 1688-1689)

The one hin of olive oil is a type of the unique God. Thus, the compound Spirit is compounded with the divinity of God, typified by the one hin of olive oil. This is the base. Furthermore, the four spices are all of the plant life. In the Bible, plants signify humanity. Also, the number four signifies the creatures. In the ointment we have the one God with His creature, man. Thus, the compound Spirit is compounded with the humanity of Christ, typified by the four kinds of spices. (*The Christian Life*, pp. 93-94)

Further Reading: *Life-study of Exodus*, msg. 158; *The Christian Life*, chs. 8, 10

包罗万有、赐生命、复合、七倍加强之耶稣基督的灵

第六周 · 周三

晨兴喂养

出三十 23-26 你要取上好的香料，就是流质的没药...，香肉桂...，香菖蒲...，桂皮...，又取橄榄油...；你要把这些香料...作成圣膏油。要用这膏油抹会幕和见证的柜。

腓三 10 使我认识基督、并祂复活的大能、以及同祂受苦的交通、模成祂的死。

出埃及三十章二十三节〔也〕说到香菖蒲。菖蒲是表征基督宝贵的复活（彼前一 3，弗二 6，西三 1）。我们经历基督之死的甜美和功效以后，就被引到复活里。例如，假定一位姊妹买东西时，经历到基督之死的功效。自自然然她就会有复活里的经历，她会经历到基督宝贵的复活。

出埃及三十章二十四节的桂皮是表征基督复活的大能。在腓立比三章十节保罗说，他渴望认识基督复活的大能。...桂皮的功用是作驱虫剂，驱逐蛇与昆虫。照样，主复活的大能也是作驱虫剂，驱逐魔鬼和一切消极的事物（出埃及记生命读经，二〇七七页）。

信息选读

出埃及三十章里的菖蒲是一种芦苇。...菖蒲的〔希伯来〕字根意思是站立。菖蒲生长在沼泽淤泥之地。但即使它长在沼泽之地，仍能矗立于空中。根据香料的次序，菖蒲是表征主耶稣从死地复活。主被摆在沼泽之地、死亡之域，但在复活里，祂起来了、站立了。所以，菖蒲是表征基督宝贵的复活。

第四种香料—桂皮—表征基督复活的能力。桂皮和肉桂属于同一类。肉桂取自树皮的内部，而桂皮取自树皮的外部。肉桂和桂皮都是甜美芳香的。不但如此，产生这二者的植物，时常生长在其他植物无法生长的地方。

古时用桂皮当作驱虫剂，赶走昆虫和蛇。因此桂皮表征基督复活的能力、功效。基督的复活能够禁得起一切的环境，祂的复活的确是驱虫剂，驱赶所有邪恶的“昆虫”，尤其是那古蛇魔鬼。

在圣经里，橄榄油表征神的灵。橄榄油是橄榄被压榨所产生的。橄榄油表征神的灵借着基督受死的压榨而流出来。

橄榄油是膏油的基础，是与香料复合的基本成分。四种香料复合进橄榄油里，就成了膏油。这指明橄榄油所表征神的灵不再仅仅是油，如今乃是与一些成分复合起来的油。关于这一点，约翰七章三十九节说，“耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”这意思是说，主得着荣耀以前，还没有复合的灵。到了基督复活以后，这灵的复合、调和才完成了（出埃及记生命读经，一九九九至二〇〇〇页）。

一欣的橄榄油，预表独一的神。因此，复合的那灵复合着神的神性，由一欣的橄榄油所预表，这是基本元素。不仅如此，四种香料都是植物的生命。在圣经里，植物表征人性。此外，四这个数字表征受造之物。在这膏里，我们有一位神和祂的受造之物—人。因此，复合的那灵复合着基督的人性，由四种香料所预表（基督徒的生活，一一七页）。

参读：出埃及记生命读经，第一百五十八篇；基督徒的生活，第八、十篇。

亮光与灵感：

Morning Nourishment

1 Tim. Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory forever and ever. Amen.

Exo. You also take the finest spices: of flowing myrrh five hundred *shekels*, and of fragrant cinnamon half as much, two hundred fifty *shekels*, and of fragrant calamus two hundred fifty *shekels*, and of cassia five hundred *shekels*, according to the shekel of the sanctuary, and a hin of olive oil.

The first element [that constitutes the compound Spirit] is the only God, the unique God, signified both by the olive oil itself and also by the quantity of olive oil, a hin....A hin is...a Hebrew expression signifying a complete unit. The one hin of olive oil in **Exodus 30** signifies the only God, the Creator (**1 Tim. 1:17; Rom. 16:27; Exo. 30:24**).

One hin of olive oil as the base of the compounded ointment signifies the unique God as the base of the compound Spirit. This understanding is logical and meaningful. We believe in God, but not in the simple way of the Jews. Instead, we believe in God according to the complete revelation of the New Testament. In the New Testament God is no longer merely God with the single element of divinity, for He has been mingled with other elements.

In the Old Testament the Spirit of God was of one element, and that element was the unique God, the Creator. However, the New Testament reveals that a process of blending, of compounding, has taken place. This process involved Christ's incarnation, human living, crucifixion, resurrection, and ascension. After passing through this process of blending, compounding, the Spirit of God is no longer simply the Spirit with one element. Now He is the compound Spirit. However, this Spirit still has the unique God as the base. This base, the one God, is typified by the hin of olive oil. (*Life-study of Exodus*, pp. 1743-1744)

Today's Reading

In the compound Spirit we also have the Triune God, the Father, the Son, and the Spirit....In this ointment the Triune God is typified by the three units of the measure of the four spices (**Exo. 30:23-24**). In the compounded ointment there were five hundred shekels of myrrh, two hundred fifty shekels each of cinnamon and calamus, and five hundred shekels of cassia. Although there were four spices, there was a total of three units of five hundred shekels in measure....The first unit is five hundred shekels of myrrh. However, the second unit of five hundred shekels is split in half: two hundred fifty shekels of cinnamon and two hundred fifty shekels of calamus. The third unit is five hundred shekels of cassia. Notice that it is the second unit, the middle one, that is split into two parts. Surely this points to the second of the Triune God, the Son, and to His crucifixion.

The first unit signifies the Father; the second the Son, who was cut, was put to death, on the cross; and the third, the Spirit. Therefore, the three units of the measure of the spices signify the Triune God. To have this understanding of the three units is to decipher the heavenly language in **Exodus 30**.

Next in the ingredients of the compound Spirit we have man, the creature of God. This, of course, refers to the humanity of Jesus, or to the man Jesus. When some hear that man, the creature of God, is an ingredient of the compound Spirit as typified by the compounded ointment, they may say, "There is nothing said here about man. How can you say that man as the creature of God is an ingredient in the compounded ointment?" This answer is that man is typified by the four spices of the plant life (**Exo. 30:23-24**).

The number four in the Bible signifies God's creation. A strong proof of this is the four living creatures in Ezekiel and Revelation. In **Revelation 4** John explicitly mentions four living creatures....The leading one among the four living creatures has the face of a man....Although God created man last, God made him to be the head over creation. God gave man the dominion to rule all His creatures. In **Exodus 30** man is signified by the four spices. (*Life-study of Exodus*, pp. 1744, 1746-1747)

Further Reading: *Life-study of Exodus*, msgs. 160-163

晨兴喂养

提前一 17 但愿尊贵荣耀归与那永世的君王，就是那不能朽坏、不能看见、独一的神，直到永永远远。阿们。

出三十 23-24 你要取上好的香料，就是流质的没药五百舍客勒，香肉桂一半，就是二百五十舍客勒，香薷蒲二百五十舍客勒，桂皮五百舍客勒，都按着圣所的舍客勒，又取橄榄油一欣。

[构成复合之灵的] 头一个成分是独一的神，由橄榄油和橄榄油的分量——欣一所表征。…一欣是一种希伯来的说法，表征一个完整的单位。出埃及三十章里的一欣橄榄油是表征独一的神、创造者（提前一 17，罗十六 27，出三十 24）。

一欣橄榄油是复合之膏油的基础，表征独一的神是复合之灵的基础。这种领会既合逻辑又有意义。我们相信神，但不象犹太人信得那么简单。我们乃是照着新约的完整启示来相信神。在新约里，神不再仅仅带着神性的单一成分，因为祂已经与其他的成分调和了。在旧约里，神的灵只有一种成分，这种成分就是独一的神、创造者。然而新约启示出，有一段调和、复合的过程发生了。这段过程包含了基督的成为肉体、人性生活、钉十字架、复活、升天。经过这段调和、复合的过程以后，神的灵就不再只有一种成分了。如今祂乃是复合的灵。然而，这灵仍有独一的神为基础。这个基础——独一的神，由一欣橄榄油所预表（出埃及记生命读经，二〇六五至二〇六七页）。

信息选读

在复合的灵里也有三一神一父、子、灵。…在膏油里，三一神由四种香料三个单位的分量来预表（出三十 23-24）。在复合的膏油里，有没药五百舍客勒，肉桂和薷蒲各二百五十舍客勒，桂皮五百舍客勒。香料虽然有四种，但分量上共有三个单位的五百舍客勒。…头一个单位是没药五百舍客勒。然而，第二个单位的五百舍客勒分为两半：肉桂二百五十舍客勒，薷蒲二百五十舍客勒。第三个单位是桂皮五百舍客勒。请注意，裂开分为两半的是第二个单位、中间的单位。当然这是指三一神的第二者——子——以及祂的钉十字架。

第一个单位表征父；第二个单位表征子，在十字架上被切割、治死；第三个单位表征灵。因此，香料三个单位的分量就表征三一神。对这三个单位有这种领会，乃是译解出埃及三十章里的属天语言。

复合之灵的下一个成分就是人一神的受造之物。当然，这是指耶稣的人性，或那人耶稣。有些人听见人一神的受造之物——是复合的膏油所预表复合之灵的一种成分，也许会说，“这里并没有说到人。你怎么能说，人这个神的受造之物乃是复合之膏油的一种成分？”答案乃是说，人是由植物生命的四种香料所预表的（23-24）。

四这个数字在圣经里表征神的创造。以西结书和启示录里的四活物就是强有力的证明。在启示录四章，约翰清楚地提起四活物。…四活物当中领头的有人的脸面。…虽然神最后才创造人，但神却使人作受造之物的元首。神赐给人权柄，来管理所有的受造之物。在出埃及三十章，人是由四种香料来表征的（出埃及记生命读经，二〇六七、二〇六九至二〇七〇页）。

参读：出埃及记生命读经，第一百六十至一百六十三篇。亮光与灵感：

Morning Nourishment

Exo. 30:26-31 And with it you shall anoint the Tent of Meeting and the Ark of the Testimony, and the table and all its utensils, and the lampstand and its utensils, and the altar of incense, and the altar of burnt offering with all its utensils, and the laver and its base. Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy. And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests....This shall be a holy anointing oil to Me throughout your generations.

The function of the holy anointing oil as a compound ointment is to sanctify the things of God and men of God, separating them from anything common and making them most holy for God's service....The anointing oil was used to anoint the Tent of Meeting, the Ark of the Testimony, the table and all its utensils, the lampstand and its utensils, the altar of incense, the altar of burnt offering and all its utensils, and the laver and its base. **Exodus 30:30** says, "And you shall anoint Aaron and his sons and sanctify them that they may serve Me as priests."

Verse 29 says, "Thus you shall sanctify them that they may be most holy; whatever touches them shall be holy." As soon as the anointing oil was applied to something, that thing became most holy. Furthermore, whoever touched it became holy.

Let us suppose that we paint a chair green with a paint that never dries. Anyone who touches this chair will get paint on him. We may say that we have been painted with a paint, a divine paint, that never dries. Anyone who touches us, therefore, should be affected by us. All Christians should be influential in this way; there should be something contagious about them. If you touch us, you should get painted. (*Life-study of Exodus*, pp. 1694-1695)

Today's Reading

Exodus 30:31...indicates that God's principle...in His divine economy does not change. The ordinance concerning the anointing will remain forever. Even in eternity God will continually be anointing us.

Verse 32 says that the holy anointing oil was not to be poured upon the flesh of man....The flesh of man denotes fallen man in the old creation. As believers in Christ,...on the one hand, we have a regenerated spirit; on the other hand, we still have the old, fallen flesh....The anointing is not to be applied to men of the old creation. Whenever we live and walk according to the flesh, we are through with the Spirit of Christ. If we would partake of this Spirit and enjoy the all-inclusive Spirit, we must remain in our spirit.

Exodus 30:33 indicates that the ointment was not to be put upon a stranger....The priests serving in the presence of God do not act according to the old nature. Instead, they live according to their new nature and thereby enjoy the anointing....When we act and behave according to our flesh, we are in the old creation and are regarded as strangers in the sight of God....[Thus], we cannot enjoy the Spirit of Christ. We must remain in our spirit...as priests serving God and participating in the Spirit of Christ.

The middle part of **verse 32** says, "Nor shall you make any like it, according to its composition." Furthermore, **verse 33** goes on to say, "Whoever compounds any like it or whoever puts any of it upon a stranger, he shall be cut off from his people." The command not to make anything like the anointing oil according to its composition means that we should not imitate it. However, among Christians today there is a great deal of imitation. Therefore, we need to discern what is truly of the Spirit and what is an imitation. For example,...in China I saw some disciples of Confucius who were much more humble than many Christian teachers. But that humility had nothing to do with the Spirit of Christ. Because of the influence of certain teachings, many Christians try to act humble. This humility, however, is not of the Spirit of Christ. Rather, it is an imitation.

Do not imitate any spiritual virtue by your own effort. To do this is to make something like the ointment. In the sight of God this is an abomination. (*Life-study of Exodus*, pp. 1694-1696)

Further Reading: *Life-study of Exodus*, msg. 158; *The Experience of Christ as Life for the Building Up of the Church*, chs. 10-11

出三十 26-31 要用这膏油抹会幕和见证的柜、桌子和桌子的一切器具、灯台和灯台的器具、并香坛、燔祭坛和坛的一切器具、洗濯盆和盆座。你要这样使这些分别为圣，好成为至圣；凡触着这些的都成为圣。要膏亚伦和他的儿子们，使他们分别为圣，可以作祭司事奉我。...这油要世世代代归我为圣膏油。

圣膏油（复合的膏油）的功用，乃是使属神的物和属神的人成圣，将其从一切凡俗中分别出来，使其成为至圣，为着事奉神。...膏油要用抹会幕、见证的柜、桌子和桌子的一切器具、灯台和灯台的器具并香坛、燔祭坛和坛的一切器具、洗濯盆和盆座。出埃及三十三章三十节说，“要膏亚伦和他的儿子们，使他们分别为圣，可以作祭司事奉我。”

二十九节说，“要...使这些分别为圣，好成为至圣；凡触着这些的都成为圣。”膏油一抹在什么东西上，这个东西就成为至圣。不但如此，凡触着的都成为圣。

假设我们以一种永远不干的油漆，把一张椅子漆成绿色的，凡触着这张椅子的人都会沾上油漆。我们可以说，我们已经漆上了永远不干的神圣油漆。所以凡触着我们的人，都该受我们的影响。所有的基督徒都该这样有影响力，他们该有一些传染性的东西。如果你触着我们，油漆就应当涂到你身上去（出埃及记生命读经，二〇〇六至二〇〇七页）。

信息选读

出埃及三十三章三十一节...表明神圣经纶的原则...是不改变的。膏油涂抹的条例要存到永远。甚至在永世里，神仍要继续不断地涂抹我们。三十二节说，圣膏油“不可倒在人的肉体上”（直译）。...人的肉体是指旧造里堕落的人。我们这些在基督里的信徒，...一方面，我们有一个重生的灵；另一方面，我们还有老旧、堕落的肉体。...膏油涂抹不可应用在旧造的人身上。每当我们照着肉体生活行动的时候，我们就与基督的灵充分无关。如果我们要有分于这灵，并享受包罗万有的灵，我们就必须留在我们的灵里。

三十三节指明，膏油不可膏在凡俗的人身上。...在神面前服事的祭司不可照着老旧的性情行动。反之，他们要照着新的性情生活，因而享受膏油的涂抹。...我们照着肉体行事为人，就是在旧造里面；在神看来，就把我们当作凡俗的人。...〔因此〕我们就无法享受基督的灵。我们必须留在灵里，...作祭司事奉神，并有分于基督的灵。

三十二节中间说，“也不可按这些成分，调制与这相似的。”不但如此，三十三节继续说，“凡调制与这相似的，或将这膏油膏在凡俗的人身上的，这要从民中剪除。”不可按这些成分，调制与膏油相似的东西。这个吩咐的意思是说，我们不该模仿膏油。然而，今天在基督徒中间，有许多的模仿。因此，我们必须分辨，什么是模仿的，什么是真出于那灵的。例如，...我在中国见过一些儒家弟子，比许多基督教的教师要谦卑得多，但这种谦卑与基督的灵毫无关系。因着一些教训的影响，许多基督徒想要表现谦卑。然而，这种谦卑不是出于基督的灵，而是一种模仿。

不要凭自己的努力模仿任何属灵的美德。这么作就是调制与膏油相似的东西。在神看来，这是可憎的（出埃及记生命读经，二〇〇七至二〇一〇页）。

参读：出埃及记生命读经，第一百五十八篇；经历基督作生命为着召会的建造，第十至十一章。

Morning Nourishment

- Rev. ...Grace to you and peace from Him who is and who was and who is coming, and from
1:4 the seven Spirits who are before His throne.
4:5 ...And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.
5:6 And I saw in the midst of the throne...a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

Eventually, in the book of Revelation, the Spirit is called the seven Spirits. The title *the seven Spirits* indicates that the Spirit has been intensified sevenfold. This Spirit intensifies all the elements of the Spirit: He intensifies divinity, the Trinity, incarnation, crucifixion, the power of resurrection, the essence of reality, the imparting of the divine life, and grace as our enjoyment.

Ultimately, the Spirit of God is the Spirit,...a totality, an aggregate, of all the elements of all the titles of the Spirit. Hence, the Spirit is the all-inclusive Spirit. (*Life-study of Exodus*, p. 1736)

Today's Reading

According to the book of Revelation, the Lord Jesus has seven burning eyes. Although these eyes are for searching, judging, refining, and enlightening, they are ultimately for transfusing us with His essence, His divine element....Whenever we are searched, purged, purified, refined, and judged by the flaming eyes of Christ, we gain something of Him. Not only is some element of ourselves purified, but some element of Him is transfused into us. The natural things are purged, and the divine things are transfused into us. Through this process, the Lord builds us together and carries out God's building. The book of Revelation is not mainly for searching and judging; it is for producing and building up the New Jerusalem, the ultimate issue of this book. As a result of the transfusing of the seven eyes of Christ, the New Jerusalem will be built up. The seven eyes of Christ look at God's chosen people, enlightening, searching, judging, purifying, and refining them, and ultimately infusing them with whatever He is. By infusing us with His essence, He makes us the same as He is, and, by so doing, He transforms us from being natural into being the same as He. Then we become the transformed material for the building up of the New Jerusalem. We all must see that the seven eyes, which are the seven Spirits of God and of the Lamb, are absolutely for God's building.

The lamps in *Exodus 25* are for the building up of the tabernacle, especially for the move in the tabernacle. Without light, it is impossible to move. The light is for the move, and the move is for God's building. The seven lamps, therefore, are for the building up of the tabernacle, God's dwelling place on earth.

The seven lamps in *Zechariah 3* and *4* are for the recovery of God's building. The principle is the same in the rebuilding of the temple as it was in the building of the tabernacle. The same is true of the book of Revelation. If we approach this book with a shortsighted view, we shall be unable to see that the seven Spirits, which are the seven eyes of the Lamb and the seven lamps before God's throne, are for God's building. But if we have an overall view, we shall see that the seven Spirits are absolutely for God's building. Revelation begins with the seven local churches, and it ends with the New Jerusalem. Although this book contains the judgment of God, this judgment is not the goal...it is for God's building. The New Jerusalem, God's eternal dwelling place, issues out of this judgment. Thus, the seven lamps, the seven eyes, and the seven Spirits are all for God's building. We are here for the realization of God's eternal goal in His divine building.

God does not want a group of individualistic spiritual persons; He wants the building. He does not desire a heap of precious stones for exhibition. God, of course, needs individuals, but He needs them as the material for the building. All the individual stones must be put into the building. (*Life-study of Revelation*, pp. 268, 267, 271)

Further Reading: *Life-study of Revelation*, msg. 22; *Life-study of Exodus*, msg. 162; *The Divine and Mystical Realm*, ch. 1

晨兴喂养

启一4...愿恩典与平安,从那今是昔是以后永是的,从祂宝座前的七灵〔归与你们〕。

四5...又有七盏火灯在宝座前点着,这七灯就是神的七灵。

五6我又看见宝座与四活物中间,并众长老中间,有羔羊站立,象是刚被杀过的,有七角和七眼,就是神的七灵,奉差遣往全地去的。最后,在启示录里,那灵称为七灵。“七灵”这个名称表明那灵已经加强了七倍。这灵加强了所有的成分:祂加强了神性、三一性、成为肉体、钉十字架、复活的能力、实际的素质、神圣生命的分赐,也加强了作我们享受的恩典。

最终,神的灵就是那灵。...那灵乃是祂种种名称,各种成分的总和、集大成。因此,那灵就是包罗万有的灵(出埃及记生命读经,二〇五七至二〇五八页)。

信息选读

按照启示录,主耶稣有七个焚烧的眼睛。这些眼睛虽然是为着鉴察、审判、炼净并光照,但最终却是为将祂的素质,祂神圣的元素,传输到我们里面...每当我们被基督那如火焰的眼睛鉴察、炼净并审判时,我们就得着了祂的一些元素;不单是我们的一些元素得着纯净,更有祂的一些元素传输到我们里面。天然的东西炼净了,并且有神圣的东西传输到我们里面。借着这样的过程,主就把我们建造在一起,完成神的建造。启示录这卷书,主要的不是为着鉴察并审判,乃是为着产生、建造新耶路撒冷,这是该卷书最终的结局。基督七眼传输的结果,就建造了新耶路撒冷。基督的七眼注视着神所拣选的人,光照、鉴察、审判并炼净他们,最终就把祂一切的所是注入到他们里面。因着将祂的素质注入到我们里面,祂就使我们和祂的所是一样;并且借此变化我们,使我们脱离天然,成为象祂一样。这样,我们就成了变化过的材料,为着新耶路撒冷的建造。我们都必须看见,七眼,就是神和羔羊的七灵,全然是为着神的建造。

出埃及二十五章里的灯,是为着帐幕的建造,特别是为着帐幕里的行动。若没有光,就不可能有行动。光是为着行动,而行动是为着神的建造。所以,七灯是为着建造帐幕,就是神在地上的居所。

撒迦利亚三至四章的七眼和七灯,是为着恢复神的建造。重建圣殿,在原则上,和当日建造帐幕是一样的。启示录里的原则也是这样。我们若是用短浅的眼光来读启示录,就无法领会七灵(就是羔羊的七眼,也是神宝座前的七灯)是为着神的建造。但我们若有全面的眼光,就会看见七灵完全是为着神的建造。启示录开始于七个地方召会,终结于新耶路撒冷。虽然这卷书也包含神的审判,这审判并不是目标...乃是为着神的建造。神永远的居所新耶路撒冷,是从这审判出来的。因此,七灯、七眼和七灵,全是为着神的建造。我们在这里乃是为实现神在祂神圣建造上的永远目标。

神不要一群个人主义的属灵人,祂要的是建造。祂不要一堆的宝石摆在那里展览。当然,神需要个人,但祂需要这些人作建造的材料。所有单块的石头,必须摆在这建造中(启示录生命读经,三一九至三二〇、三一八、三二四页)。

参读:启示录生命读经,第二十二篇;出埃及记生命读经,第一百六十二篇;神圣奥秘的范围,第一章。

亮光与灵感:

<< WEEK 6 — HYMN

Hymns, #1116

- 1 Pure myrrh and cinnamon,
Calamus and cassia—
These are Thy elements,
Jesus my Lord!
In olive oil they're blent
In wondrous measurement—
O what an ointment this,
Anointing us!
- Four-in-one mingled,
Compounded Spirit,
Sweet with Christ's suffering death,
Full of the fragrance
Of resurrection—
O what an ointment flows
In spirit, Lord!
- 2 Stacte and onycha,
Galbanum and frankincense—
These are Thy elements,
Jesus my Lord!
Stacte doth sons produce,
Onycha from sin doth loose,
Galbanum all death repels,
In spirit, Lord.
- Equal proportion,
In resurrection;
Seasoned with salt are they.
Ground into powder fine,
Consumed with fire divine—
O what an incense this,
Jesus my Lord!
- 3 Ointment is Christ for us,
Exceeding glorious!
Incense is Christ for God,
Wholly for Him.
Ointment flows down to us,
Christ is our portion thus;
Incense ascends to God,
Fragrant to Him.
- 'Tis by th' anointing
Christ we experience
And then the incense burn.
Christ in our prayer and praise—
O what a Christ we raise
From our experience,
Precious to God.

圣灵的丰满 — 复合的灵

(译自英诗 1116 首)

G 大调

3/4

3 3 · 2 | 2 · 1 1 - | 4 4 · 3 | 3 · 2 2 - | 5 5 · 4 |
一 没药与香肉桂，香菖蒲与桂皮—你成分
4 · 3 3 - | 3 2 3 | 2 - - | 3 3 · 2 | 2 · 1 1 - |
何包罗，耶稣我主！橄榄油中相调，
4 4 · 3 | 3 · 2 2 - | 5 5 · 4 | 4 · 3 3 - | 4 3 2 |
分量完整、奇妙—宝贵膏油涂抹，供应丰
1 - - | 2 2 3 | 4 2 - | 3 3 4 | 5 3 - | #4 4 4 |
富！香料加上油，“四”调和于“一”，终成复
5 - 6 | 5 - - | 4 - - | 3 3 · 2 | 2 · 1 1 - | 4 4 · 3 |
合之灵；基督之死甜美，基督复
3 · 2 2 - | 5 5 · 4 | 4 · 3 3 - | 4 3 2 | 1 - - ||
活馨香，复合成为膏油，流进我灵！

- 二 苏合香与香螺，白松香与乳香—你成分何包罗，耶稣我主！
生命产生众子，救赎使罪脱落，驱逐死亡、鬼魔，功效全足！
分量各相等，复活里调和，加盐制成香物；
捣细、置于柜前，供神圣火焚烧，至纯至圣之香，耶稣我主！
- 三 膏油是为我们，馨香完全为神，人、神同享基督，荣耀、丰富！
膏油流及我们，带来福分全备；馨香升达宝座，使神满足！
先涂抹膏油，后焚烧馨香，如此经历基督；
祷告、赞美、高举，出自我们经历，珍贵蒙神悦纳—全是基督！

注：参出埃及记三十章二十二至二十五节，三十四至三十六节

The Consciousness of the Body of Christ

Scripture Reading: 1 Cor. 12:26-27; 2 Cor. 11:28-29; Col. 2:19; Rom. 12:4-5, 15; Phil. 1:8

DAY 1 >>

I. According to the teaching of the Bible and our spiritual experience, there is something called the consciousness of the Body of Christ (1 Cor. 12:26-27; 2 Cor. 11:28-29):

- A. As members of the Body of Christ, we need to have the consciousness of the Body and a feeling for the Body (1 Cor. 12:26-27; Phil. 1:8).
- B. In order to live the Body life, we need to be conscious of the Body of Christ (Rom. 12:4-5, 15).

II. The consciousness of the Body of Christ is the sense of Christ's life within us (Col. 3:4, 15; Rom. 8:2, 6, 10-11; 12:4-5):

- A. The mystical Body of Christ is formed by Christ as life in each of us, mingled with us (Col. 3:4; 2:19):
 1. If we are still living in our own life, we cannot know this life that mingles with us to form the Body of Christ (Matt. 16:24; 1 Cor. 2:14; 3:1-3; 12:12-27; Eph. 4:13-16).
 2. The Bible and our experience prove that, although each one of us is a member of the Body of Christ, the life in each one of us is not a *member* life but a *Body* life (1 John 5:11-12; Rom. 12:4-5).
 3. In the Body of Christ, when one member is joined to the Body or is having fellowship with the Body, his life is the life of the Body, and the life of the Body is his life (1 John 1:1-3).
 4. This life mingles with us to become the Body of Christ (Rom. 8:10; 12:4-5).

<< DAY 2 >>

B. Concerning the consciousness of the Body of Christ, we need to begin with the sense of the divine life within us (8:6):

1. This sense originates from the Spirit of God and from God's life in our spirit (vv. 2, 10).
 2. The divine life within has feelings, and our regenerated spirit also has feelings (vv. 6, 16; 2 Cor. 2:13).
 3. This sense is called the sense of life, and it is also the consciousness of the Body of Christ (Rom. 12:15; 1 Cor. 12:26-27).
 4. If we exercise this sense, it will cause us to be conscious of matters related to the Body (Rom. 12:15).
 5. If we cultivate this sense, it will enable us to detect problems in the Body.
 6. If we exercise this sense often and if we love the Lord and care for the church, this sense will become the sense, the consciousness, of the Body (2 Cor. 11:28-29).
- C. Because of self-consideration and love for our particular work, our inner sense is suppressed; this shows that our sense of being in the Body is not adequate and that we still remain in ourselves (Phil. 2:21).
- D. If we have the sense of the Body, when others suffer or are blessed, we will identify with them and feel the same hardship or blessing (1 Cor. 12:26-27).

<< DAY 3 >>

III. The consciousness of the Body of Christ comes from the organic union with Christ, the enjoyment of Christ, and the living in the inward parts of Christ (Rom. 12:4-5; Col. 2:16-19; Phil. 1:8):

- A. We may cultivate the consciousness of the Body of Christ by living in the organic union with Christ (Rom. 12:4-5):
 1. Romans 12 speaks of the Body from the angle of the organic union, from the uniting life, from a life that unites us together, not only with Christ but with all the other members of Christ.

基督身体的感觉

圣经：林前十二 26-27，林后十一 28-29，西二 19，罗十二 4-5、15，腓一 8

周 一

壹 按照圣经的教训和我们属灵的经历，的确有“基督身体的感觉”这个东西——林前十二 26-27，林后十一 28-29：

一 我们是基督身体的肢体，需要有身体的感觉，并对身体有感觉——林前十二 26-27，腓一 8。

二 我们要过身体生活，就需要对基督的身体有感觉——罗十二 4-5、15。

贰 基督身体的感觉，就是基督的生命在我们里面所有的感觉——西三 4、15，罗八 2、6、10-11，十二 4-5：

一 基督奥秘的身体乃是基督那在我们众人里面的生命，与我们调和而成的一西三 4，二 19：

1 我们若还是活在自己的生命里，对主那与我们调成基督身体的生命就无法认识——太十六 24，林前二 14，三 1-3，十二 12-27，弗四 13-16。

2 圣经和我们的经历都证明，我们每个人虽是基督身体的一个肢体，我们每个人里面所有的，绝不是“肢体”的生命，乃是“身体”的生命——约壹五 11-12，罗十二 4-5。

3 在基督的身体上，任何一个肢体，如果和身体是联贯的，是有交通的，就他的生命必是身体的生命；身体的生命，也必是他的生命——约壹一 1-3。

4 这个生命和我们众人调成基督的身体——罗八 10，十二 4-5。

周 二

二 说到基督身体的感觉，必须从我们里面神圣生命的感觉说起——八 6：

1 这个感觉是出乎神的灵，也是出乎神的生命，是在我们灵里的一二、10 节。

2 我们里面的神圣生命是有感觉的，我们里面得重生的灵，也是有感觉的一六、16 节，林后二 13。

3 这个感觉叫作生命的感觉，这个感觉也就是基督身体的感觉——罗十二 15，林前十二 26-27。

4 我们若操练这个感觉，这个感觉会叫我们感觉到身体里的故事——罗十二 15。

5 我们若培养这个感觉，这个感觉会叫我们觉察到身体里的难处。

6 我们若常常操练这个感觉，再加上我们是个爱主的人，是个关心召会的人；这样，我们的感觉就是身体的感觉——林后十一 28-29。

三 我们因着体贴自己，爱好我们那一部分的工作，把我们里面的感觉压了下去；这就说出我们在身体里的感觉还不够，我们还有许多情形是在自己里面——腓二 21。

四 我们若是有身体的感觉，当人为难或蒙恩时，我们都感同身受，同样的感到为难，同样的感到快乐——林前十二 26-27。

周 三

叁 基督身体的感觉来自与基督生机的联结、对基督的享受以及活在基督的心肠里——罗十二 4-5，西二 16-19，腓一 8：

一 我们可以借着活在基督生机的联结里，来培养基督身体的感觉——罗十二 4-5：

1 罗马十二章是由生机的联结、联结的生命这个角度来论到基督的身体，这个生命不但把我们与基督联结在一起，也把我们与基督所有的肢体联结在一起。

2. We are one Body in Christ, having an organic union with Him; this union makes us one in life with Christ and with all the other members of His Body (vv. 4-5):
- The Body is an organism produced by the union in life that we have in Christ; it is something that is held together in the organic union with Christ, and the actuality of the Body is the remaining in the organic union with Christ (John 15:1; Rom. 12:4-5).
 - If we would live in the reality of the Body of Christ, we need to live a grafted life; in the grafted life we no longer live by ourselves but allow the pneumatic Christ to live in us, and He causes us to become conscious of the Body of Christ (6:5; 11:17; Gal. 2:20).

« DAY 4 »

- B. We may cultivate the consciousness of the Body of Christ by enjoying the all-inclusive Christ, who is the Head of the Body (Col. 2:16-19):
- The precious, all-inclusive Christ whom we enjoy is the Head of the Body (1 Cor. 10:3-4; John 20:22; Col. 1:18; 2:19):
 - What we enjoy of Christ is actually something of Him as the Head; thus, when we enjoy Christ, we hold Him as the Head (vv. 10, 16-17).
 - The enjoyment of Christ causes Him to be our Head subjectively and experientially (Eph. 3:8, 17; 4:15).
 - When we enjoy Christ, He, the Head, causes us to become conscious of the Body (Col. 2:19; 3:15):
 - The more we enjoy Christ, the more we will realize experientially that the Christ we enjoy is the Head of the Body.
 - This realization will make us conscious of the Body and cause us to love all the members of the Body (vv. 12-14).

« DAY 5 »

- The Christ we enjoy is the Head who causes us to be conscious of the Body; therefore, the issue of enjoying Christ and holding Him as the Head is that we have the consciousness of the Body of Christ (2:16-19).
- C. We may cultivate the consciousness of the Body of Christ by living in the inward parts of Christ (Phil. 1:8; Col. 3:10-12, 15; Philem. 7, 12, 20):
- Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church (Phil. 1:8):
 - Paul took care of the Body of Christ by taking Christ's feeling as his own feeling (cf. Acts 9:4-5).
 - Christ's feeling for the Body became Paul's feeling for the Body.
 - Like Paul, we should take the feeling of the Head as our own feeling.
 - If we are conscious of the Body and care for the Body, we will take the Body as the rule in our thoughts and actions (Eph. 4:15-16).

« DAY 6 »

IV. The consciousness of the Body of Christ is closely related to our frame of mind (Col. 2:18; 3:2; Rom. 12:2-3; Eph. 4:23):

- Our frame of mind is our perception of things and is crucial; when there is the proper and thorough perception of matters, the frame of mind is normal.
 - If we do not have an adequate understanding of the Body of Christ, our frame of mind is not proper, and we will not be able to have the common recognition of the Body of Christ (Rom. 12:4-5; Eph. 4:22-24).
- V. The Body of Christ is universal, the divine life within us is universal, and the sense of the Body is also universal (1 Cor. 12:26-27; 2 Cor. 11:28-29):
- Once the divine life and the Spirit enter into us, we should have a universal sense—the consciousness of the Body (Rom. 8:2, 10-11; 12:4-5, 15).
 - The sense of the Body is a universal matter, but this sense has been restricted in us because of our own feelings and views (Prov. 14:10; 2 Cor. 6:11-13).
 - The more we experience the Lord's breaking and are delivered from ourselves, the more we will discover that the sense of the Body, the consciousness of the Body, is universal, and we will live in the Body and care for the Body in the consciousness of the Body of Christ (11:28-29).

2 我们在基督里是一个身体，与祂有生机的联结；这联结使我们在生命上与基督是一，也与祂身体上所有的肢体是一——4-5 节：

- 这身体是一个生机体，是我们在基督里有了生命的联结所产生的；这身体乃是在与基督生机的联结里，得以联系在一起，而身体的实际就是留在与基督生机的联结里——约十五 1，罗十二 4-5。
- 我们若要在基督身体的实际里生活，就需要过接枝的生活；在接枝的生活里，我们不再靠自己活着，乃让是灵的基督活在我们里面，祂使我们对基督的身体有感觉——六 5，十一 17，加二 20。

周 四

二 我们可以借着享受包罗万有的基督，就是身体的头，来培养基督身体的感觉——西二 16-19：

- 我们所享受这位宝贵、包罗万有的基督，乃是身体的头——林前十 3-4，约二十 22，西一 18，二 19：
 - 我们对基督的享受，实际上乃是出于作头的基督；因此，当我们享受基督时，我们就是持定祂作元首——10、16-17 节。
 - 享受基督使祂主观地在经历上作我们的头——弗三 8、17，四 15。
- 我们享受基督时，祂这元首就使我们对身体有感觉——西二 19，三 15：
 - 我们越享受基督，我们在经历上就越领会，我们所享受的这位基督就是身体的头。
 - 这样的领会会使我们对身体有感觉，并使我们宝贵爱上身体上所有的肢体——12-14 节。

周 五

3 我们所享受的基督乃是头，祂使我们对身体有感觉；因此，享受基督和持定祂作元首的结果，乃是我们有基督身体的感觉——二 16-19。

三 我们可以借着活在基督的心肠里，来培养基督身体的感觉——腓一 8，西三 10-12、15，门 7、12、20：

- 保罗是以基督耶稣的心肠为他自己的心肠来顾到召会——腓一 8：
 - 保罗是以基督的感觉为自己的感觉，来对待基督的身体——参徒九 4-5。
 - 基督对身体的感觉成了保罗对身体的感觉。
 - 我们该象保罗一样，以头的感觉为感觉。
- 我们若对身体有感觉，并顾到身体，我们的意念和行动就都能以身体为是一——弗四 15-16。

周 六

肆 对基督身体的感觉，与我们的心理很有关系——西二 18，三 2，罗十二 2-3，弗四 23：

- 心理的作用就是对于事情的理解，是极其重要的；对一件事，能有正确、透彻的理解，那心理就是正常的。
 - 我们对基督身体的理解不够，心理就不对，就无法产生对基督身体的共识——罗十二 4-5，弗四 22-24。
- 伍 基督的身体是宇宙的，我们里面的神圣生命是宇宙的，身体的感觉也是宇宙的一——林前十二 26-27，林后十一 28-29：
- 神圣的生命和那灵一进到我们里头，我们就该有一个宇宙的感觉——身体的感觉——罗八 2、10-11，十二 4-5、15。
 - 身体的感觉是个宇宙的东西，但因着我们有自己的感觉和眼光，这个感觉在我们里面受了限制——箴十四 10，林后六 11-13。
 - 我们若在主面前多有破碎，脱离自己更多一点，我们就会发现身体的感觉是宇宙的，并且我们会活在身体里，在基督身体的感觉中顾到身体——十一 28-29。

Morning Nourishment

1 Cor. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it. Now you are the Body of Christ, and members individually.

Let us now consider what is meant by the consciousness of the Body. Although we cannot find this exact expression in the Bible, according to the teaching of the Bible and our experience, there is something called the consciousness of the Body. **First Corinthians 12:26-27** says, “Whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it. Now you are the Body of Christ, and members individually.” In addition, **2 Corinthians 11:28-29** says, “Apart from the things which have not been mentioned, there is this: the crowd of cares pressing upon me daily, the anxious concern for all the churches. Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?” These two references cover a scope that is both great and small. (*The Church as the Body of Christ*, p. 195)

Today's Reading

The smaller scope is presented in **1 Corinthians 12**, which speaks of all the members suffering with a member who is suffering and of all the members rejoicing with a member who is glorified (v. 26). This clearly refers to the sense in the Body. This is easy to understand if we consider our body. If someone hits on our ear, our ear feels pain, and the other members of our body also feel pain. It is not possible for only the ear to feel pain while the other members have no feeling.

The greater scope is presented in **2 Corinthians 11:28-29**, in which the apostle Paul speaks of his anxious concern for all the churches. His anxiety and even his weakness were a matter of consciousness. (*The Church as the Body of Christ*, pp. 195-196)

Brothers and sisters, if God grants us light and if we see God's truth, we will admit that God is after the same vessel today that He ordained at the beginning. This vessel is the church. In other words, God is not after an individual vessel today, but a corporate one. Since God is after a corporate vessel, His children must be brought to the awareness of the Body of Christ and the Body life. Otherwise, they are useless in His hand and can never fulfill His goal. (*The Collected Works of Watchman Nee*, vol. 37, p. 123)

The mystical Body of Christ, the church,...is formed by Christ as life in each of us, mingled with us. During the second and third stages of our experience of life, we are still living in our own life; therefore, we cannot know this life which mingles with us to form a Body. Only when our self life has been utterly dealt with and we have the experience of passing through the Jordan and entering into the fourth stage shall we be able to touch the reality of this life of the Body and come to know the Body.

Everyone who is saved is a member of the Body of Christ. Is the life in each one of us, then, a life pertaining to the *members* or to the *Body*? The Bible and our experience prove that though each one of us is a member of Christ, yet the life in each one of us is not a *member* life, but a *Body* life. All the members of our body are sharing one life. Each member shares in common the same life together with all the other members, that is, the life of the entire body. For example, an ear, unless it has been cut off, shares the same blood which flows through the eye, the nose, and the whole body. Similarly, in the Body of Christ, when one member is joined to the Body or having fellowship with the Body, his life is the life of the Body, and the life of the Body is his life. It would not do for him to be separated from the other members, or vice versa, because the life both in him and in the other members is of the same Body; it can neither be distinguished nor separated. It is this life which joins us together to become the Body of Christ; or, to say it more precisely and emphatically, it is this life which mingles with us to become the Body of Christ. (*The Experience of Life*, pp. 317-318)

Further Reading: *The Experience of Life*, ch. 15; *The Collected Works of Watchman Nee*, vol. 37, chs.

晨兴喂养

林前十二 26-27 若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。你们就是基督的身体，并且各自作肢体。

现在，我们要来看何谓“身体的感觉”。关于“身体的感觉”这个说法，在圣经明文里是找不到的；然而照圣经的教训和我们的经历，在身体里的确有“身体的感觉”这个东西。林前十二章二十六至二十七节说，“若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。你们就是基督的身体，并且各自作肢体。”此外，林后十一章二十八至二十九节说，“除了没有提起的事，还有为众召会的挂虑，天天压在我身上。有谁软弱，我不软弱？有谁绊跌，我不焦急？”这两处圣经，一处是大的，一处是小的（召会是基督的身体，二四一至二四二页）。

信息选读

小的是林前十二章，说到若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐（26）。这说明到身体里感觉的问题。若摆到我们身上来看，我们就很容易明白。比方有人打你，你的耳朵会感觉痛，你身体上其他的肢体也会同样感觉痛；不会只有耳朵痛，其他的肢体没有感觉。

另一处的说法，是在林后十一章，使徒保罗说，“为众召会的挂虑，天天压在我身上。有谁软弱，我不软弱？有谁绊跌，我不焦急？”

（28-29）他的焦急和软弱，都是感觉的（召会是基督的身体，二四二页）。

弟兄姊妹，如果神给我们一点亮光，能看见一点神的事实，我们就必须承认，神今天所要求的器皿，就是祂在当初所定规的器皿，就是祂的召会。换句话说，今天神所要求的器皿，不是个人的器皿，而是团体的器皿。如果今天神所要得着的器皿是团体的器皿，你就要看见，若不是神的儿女被神带到一个地步看见什么是基督的身体，什么是身体的生命，在神手里就没有用处，就不能达到神的目的（倪柝声文集第二辑第十七册，一五九页）。

基督那奥秘的身体，就是召会...乃是基督那在我们众人里面的生命，与我们调和而成的。当我们...还是活在自己的生命里，对主调成这身体的生命就无法认识。乃是当我们的己生命彻底解决了，...我们才能摸着这身体生命的实际，而认识这身体。

我们每一个得救的人，都是基督身体上的一个肢体。那么，我们每一个人里面的生命，是一个肢体的生命，还是一个身体的生命？圣经和经历都证明，我们每个人虽是基督的一个肢体，但我们每个人里面所有的，绝不是肢体的生命，乃是身体的生命。我们身体上所有的肢体，都是共同有身体里面那一个生命。所有活在身体上的肢体，它里面所有的生命，都必须是其他的肢体所有的生命，也就是整个身体里面的生命。就如身上一只耳朵，除非被割下来，它里面的血，必同时是眼里的血，鼻里的血，也同时是全身的血。照样，在基督奥秘的身体上，任何一个肢体，如果和身体是联贯的，是有交通的，就他的生命必是身体的生命；身体的生命，也必是他的生命。他离开众肢体不行，众肢体离开他也不行。因为他和众肢体里面所有的生命，都是一个身体的生命，是无法分别，更是无法分开的。就是这个生命，是把众人联系起来，成为基督的身体的，说得更准确、更透彻一点，是和众人调成基督的身体的（生命的经历下册，三八〇至三八一页）。

参读：生命的经历，第十五篇；倪柝声文集第二辑第十七册，第三十五至三十六篇。

亮光与灵感：

Morning Nourishment

2 Cor. Apart from the things which have not been mentioned, there is this: the crowd of 11:28-29 cares pressing upon me daily, the anxious concern for all the churches. Who is weak, and I am not weak? Who is stumbled, and I myself do not burn?

Rom. Rejoice with those who rejoice; weep with those who weep.
12:15

Concerning the consciousness of the Body, we need to begin with the sense of the spiritual life. We have spoken much concerning the sense of the spiritual life. We pointed out that the divine life within us has feelings, and our regenerated spirit also has feelings. This is based on Romans 8:6: "The mind set on the flesh is death, but the mind set on the spirit is life and peace." This verse clearly speaks of an inner sense. It is very simple to know whether a person's mind is set on the spirit; we simply need to ask him if he has peace within. This peace is a matter of sense. If a person sets his mind on the spirit, he will sense ease, comfort, and peace within. (*The Church as the Body of Christ*, p. 196)

Today's Reading

Our inner sense is usually accurate....No one can pretend that he has a certain kind of life if he does not have that life. Life simply cannot be faked. A person's spiritual condition before God is what it is; he cannot pretend to have a different condition. A person with a trained, spiritual sense has a keen sense. When people speak a few sentences with him, he can immediately discern their inward condition. They may speak concerning the east, but he knows that they actually mean west. They may say there is no problem, but he knows there is a problem. He knows man's real condition, and no one can fool him; people can fool him in practical affairs but not in spiritual things. This is a matter of the inward sense. This sense originates from the Spirit of God and from God's life in our spirit. This sense is called the sense of life, and it is also the consciousness of the Body.

The overflow of the life of Christ is the expression of the Body of Christ. The consciousness of the Body is the sense of Christ's life within us. If we use this sense often, it will cause us not only to sense our own condition before the Lord but cause us also to sense others' condition before the Lord and to be conscious of matters related to the Body. If we constantly exercise, cultivate, train, and use this sense, it will enable us to detect the problems in the Body.

If we use and exercise this sense often and if we love God and care for the church, this sense will become the sense of the Body. We will sense when our fellow members are in difficulty, when they are weak, happy, or victorious in the Lord, and we will share the same feelings with them. We sense their burden so that their burden becomes ours, we sense their experience so that their experience becomes ours, and we sense their difficulties so that their difficulties become ours. In this way we will be in one Body.

Many times when something is wrong among us, we still care only about ourselves, loving our particular work, guarding our attachments to the world, and tolerating the sins within us. Because of our self-consideration, our inner sense is suppressed, and even if we had a sense, we would ignore it. We often ignore the sense of the Body when it comes to us and forcibly suppress it, because we are busy taking care of our own situations. This condition is altogether abnormal.

If we have the sense of the Body, whenever any member in the Body of Christ is blessed, regardless of whether it is our locality, we will be very happy because another church has been blessed. Regardless of whether it is our local church, as long as the saints have hardships or have been blessed, we will identify with them and feel the same hardship or blessing. If we can reach this stage, the sense within us toward the Body will be rich. It will no longer be local but extra-local. The supply to the Body of Christ from this kind of sense is indescribable. (*The Church as the Body of Christ*, pp. 201-202, 204, 207)

Further Reading: *The Church as the Body of Christ*, ch. 17; *The Collected Works of Watchman Nee*, vol. 57, pp. 70-74, 244-248

林后十一 28-29 除了没有提起的事,还有为众召会的挂虑,天天压在我身上。有谁软弱,我不软弱?有谁绊跌,我不焦急?

罗十二 15 与喜乐的人要同乐,与哀哭的人要同哭。

说到身体的感觉,必须从属灵生命的感觉说起。已往,我们对属灵生命的感觉,说得相当多;我们曾指出,我们里面的生命是有感觉的,我们里面得重生的灵,是有感觉的。最大的一个根据,就是罗马八章六节:“心思置于肉体,就是死;心思置于灵,乃是生命平安。”这里明明说到里面感觉的问题。我们如何知道一个人是不是心思置于灵?很简单,只要问他里面有没有平安。这个平安就是感觉的问题。一个人若是心思置于灵,他里面自然感觉舒服、妥贴,里面是平平安安的(召会是基督的身体,二四三页)。

信息选读

[我们里面的感觉]常常是非常准确的。…不是那个生命就不是那个生命,那是装不出来的。一个人在神面前的属灵光景,是怎样就是怎样,不是怎样就不是怎样,任谁也无法装假。一个有属灵感觉,一个经过操练的人,他的感觉是敏锐的;人到他跟前讲三句话,他就能清楚那个人里头的景象。人的话是说到东,他已经听出里面是一个西;人说是没有问题,他已经知道问题在哪里。他知道人的光景,是人无法骗的;事情可以骗,属灵是没法骗的。这就是里面感觉的故事。这个感觉是出乎神的灵,也是出乎神的生命,是在我们灵里的;这个感觉叫作生命的感觉,这个感觉也就是身体的感觉。

基督的生命从我们里面所满出来的,就是基督身体的表现。在这个身体里所有的感觉,就是基督的生命在我们里面所有的感觉。我们若常常用这个感觉,这个感觉不仅会叫我们感觉到自己在主面前的光景,也会叫我们感觉到别人在主面前的情形,甚至会叫我们感觉到身体里的故事。我们若常常操练这个感觉,培养这个感觉,训练这个感觉,使用这个感觉,这个感觉会叫我们觉察到身体里所有的故事。

我们若常常使用这个感觉,操练这个感觉,再加上我们是个爱神的人,是个关心召会的人;这样,我们的感觉就是身体的感觉。当同伴肢体的人有为难时,我们能觉得;当他们软弱时,我们能觉得;他们快乐时,我们能觉得;他们在主面前怎样得胜,我们也能觉得。在那样的时候,我们常常是和他们同感的人。他们的重担,我们觉得了,就变作我们的重担;他们的经历,我们觉得了,就变作我们的经历;他们的难处,我们觉得了,也成了我们的难处。我们就真与他们是在一个身体里了。

许多时候我们中间有了问题,我们这个人还体贴自己,还在那里爱好像我们那一部分的工作,守着我们里面还保有的世界的地位,甚至我们里面还有罪恶;我们因着体贴自己,把我们里面应该有的感觉压了下去,甚至即使我们有了感觉,也不理它。当那个身体的感觉来时,我们因着有自己种种的光景,忙着去作自己的事,就不理会那个感觉,甚至硬是把那个感觉压下去。这些都是不正常的光景。

我们若是有身体的感觉,凡是基督身体上的肢体蒙恩,不论是不是我们所在的地方,我们都会一样的快乐,甚至会因别处召会蒙恩而更加快乐。不管是不是我们所在的地方召会,只要有圣徒为难,有弟兄姊妹蒙恩,我们都感同身受,同样地感到为难,同样地感到快乐。若是我们能达到这个境地,我们这个人里面对于身体的感觉是丰富的,是超越地方的。就是这个感觉,叫基督的身体所得的供应,是言语无法形容的(召会是基督的身体,二四九至二五一、二五四、二五七页)。

参读:召会是基督的身体,第十七篇;倪柝声文集第三辑第十一册,七八至八四、二七九至二八四页。

Morning Nourishment

Rom. 12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

John 15:1 I am the true vine, and My Father is the husbandman.

We need to cultivate a consciousness of the Body by fellowshiping more with the Lord. Our inner sense will spontaneously be developed as we fellowship more with the Lord. Furthermore, if we add obedience to this fellowship, our inner sense will become keener and richer. When a feeling comes, we should closely follow that feeling. If the inner sense desires us to stop, we should stop; if it desires us to go, we should go. In this way, our inner sense will become keen and enriched. Our inner sense is developed through our fellowship with the Lord and our obedience to Him. Therefore, we should always exercise this sense. This means that we must always use this sense when we touch spiritual matters. (*The Church as the Body of Christ*, p. 198)

Today's Reading

We are one Body in Christ, having an organic union with Him. The phrase *in Christ* always implies that we are organically united with Christ. This union makes us one in life with Him and with all the other members of His Body. The Body is not an organization or a society but is altogether an organism produced by the union in life that we have with Christ.

Romans 12 speaks of the Body from the angle of the organic union, that is, from that of the uniting life, a life that unites us together, not only with Christ but with all the other members of Christ. Formerly, we had been born in Adam, but God took us out of Adam and transplanted us into Christ by rebirth. It is rebirth, or regeneration, that has brought us into an organic union with Christ, thus making us a part of Christ. To be organic in the Body means that we must be organically united with Christ and thereby planted into His Body. Then we will have an organic union with the Body of Christ and become a part of the Body.

The Body of Christ is altogether a matter of life and a matter of remaining in our organic union with Christ. When we remain in this organic union, we are in the Body. When we do not remain in this organic union, we are practically and experientially out of the Body....In order to actually live in the Body life, we must remain in the organic union with Christ. This is simply to remain in Christ. In **John 15** the Lord Jesus tells us that He is the vine, we are the branches, and we should abide in Him (**vv. 4-5**). To abide in Him means to remain in an organic union with Him, [thereby]...living in the Body. But if we do not remain in this organic union, for all practical purposes we have left the Body. For instance, when we speak by ourselves and apart from Christ, we have left the Body.

The Body is not merely a group of Christians coming together. The Body is something that is held together in the organic union with Christ. The Body is altogether a matter in the organic union with Christ. In order to realize the Body of Christ, we need to fully experience the organic union with Christ with a thorough realization that we are organically one with Christ in life. If we do not realize the organic union in Christ, in practicality we are outside of the Body and apart from the Body. (*The Conclusion of the New Testament*, pp. 3105-3106)

After we have been grafted together with Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us. Furthermore, we should no longer live by our flesh or our natural being; rather, we should live by our mingled spirit, a spirit grafted with Christ. Thus, first, we are united with Him; this is a union. Then we are mingled with Him; this is a mingling. Eventually, we are incorporated with Him into an incorporation. This incorporation is the New Jerusalem, the great universal incorporation of the mingling of God and man for us to reign in eternity. (*The Experience of God's Organic Salvation Equaling Reigning in Christ's Life*, p. 52)

Further Reading: *The Conclusion of the New Testament*, msg. 305; *Perfecting Training*, ch. 23

基督身体的感觉

第七周 · 周三

晨兴喂养

罗十二 4-5 正如我们一个身体上有好些肢体，但肢体不都有同样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

约十五 1 我是真葡萄树，我父是栽培的人。

要培养〔身体的〕感觉，就需要我们与主多有交通。我们与主的交通一多，我们里面的感觉自然会得着培养。不仅如此，交通若是能加上顺服，就能使我们里面的感觉，更加敏锐、丰富。比方，当那个感觉一来，我们就紧紧跟随那个感觉而行；那个感觉要我们停，我们就停；那个感觉要我们往前，我们就往前。这样，我们就会发现，我们里面那个感觉敏锐、丰富了；我们里面的感觉，被我们与主的交通，并我们对主的顺服培养起来了。所以，我们需要常常操练这个感觉。这意思是，我们必须时常常用这感觉，来摸属灵的事（召会是基督的身体，二四六页）。

信息选读

我们在基督里是一个身体，与祂有生机的联结。“在基督里”总是合示我们与基督生机的联结在一起。这联结使我们在生命里与祂是一，也与祂身体所有的肢体是一。祂的身体，不是一个组织或社团，乃是一个生机体，是我们和祂在生命里的联结所产生的。157

罗马十二章是由生机联结、联结的生命这个角度来论到基督的身体，这个生命不但把我们与基督联结在一起，也把我们与基督所有的肢体联结在一起。我们原是生在亚当里，但神把我们由亚当里带出来，借着重生把我们移植到基督里。重生把我们带进与基督生机的联结里，使我们成为基督的一部分。生机地在身体里，意思就是我们必须生机地与基督联结，因而被栽植到祂的身体里。然后，我们就与基督的身体有生机的肢体，成为身体的一部分。

基督的身体完全是生命的事，完全在于我们留在与基督生机的联结里。我们留在这生机的联结里，就是在身体里。我们不留在这生机的联结里，在实际上和经历上就是在身体之外。…我们要实际地活在身体生活里，就必须留在与基督生机的联结里；这就是留在基督里。在约翰十五章主耶稣告诉我们，祂是葡萄树，我们是枝子，我们应当住在祂里面（4-5）。住在祂里面，意思是留在与祂生机的联结里，…〔借此〕活在身体里。但我们如果没有留在这种生机的联结里，就着所有实际的应用而言，我们已经离开身体了。例如，我们在基督之外凭自己说话时，就离开了身体。

身体不单单是一班基督徒来在一起；身体乃是在与基督生机的联结里结合在一起而成的。身体完全是在与基督生机联结里的。我们要实化基督的身体，就需要完满地经历与基督生机的联结，透彻地领略我们在生命里与基督生机地是一。我们若没有实化在基督里的生机联结，实际来说，我们就是在身体之外，离开了身体（新约总论第十册，一〇八至一一〇页）。

我们与基督接在一起之后，就不能再凭我们自己活着，乃要让那是灵的基督活在我们里面。我们也不能再凭着我们的肉体、天然活着，乃要凭我们里面调和的灵，也就是与基督接枝的灵活着。这样，我们先与祂联结，这是一种联合；而后与祂相调，这是一种调和。我们乃是与祂联合在一起，又调和在一起。最终，我们更是与祂合并，成了一个合并。这个合并就是新耶路撒冷，也就是神人联调的宇宙大合并，使我们能在永世中作王（经历神生机的救恩等于在基督的生命中作王，五四页）。

参读：新约总论，第三百零五篇；成全训练信息，第二十三篇。亮光与灵感：

<< WEEK 7 — DAY 4 >>

Morning Nourishment

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

4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, 4:15 Christ.

Our enjoyment of the Lord causes us to become conscious of the Body. If we enjoy Christ continually, we will not continue to be individualistic. The saints who are individualistic are those who do not consistently enjoy the Lord. The more we enjoy Christ, the more we become Body-conscious. We should touch the Lord in the morning, but in the evening we should come to the church meetings. It is not normal to enjoy the Lord during the day and neglect the meetings of the church, which is His Body. Even if our environment does not allow us to attend all the meetings, inwardly we should have the sense that our whole inner being is with the saints in the church meeting. This consciousness of the Body comes from the enjoyment of Christ. (*The Conclusion of the New Testament*, pp. 3592-3593)

Today's Reading

It is the enjoyment of Christ which causes Him to be the Head in our experience. Christ cannot be our Head subjectively and experientially unless we enjoy Him. You may be told again and again that Christ is the Head of the Body, but you will not have any consciousness of Him as the Head unless you enjoy Him regularly. The more you enjoy Christ, the more you will realize experientially that the very Christ you enjoy is the Head of the Body. This realization will make you conscious of the Body and cause you to love all the members of the Body. (*Life-study of Colossians*, pp. 492-493)

What we enjoy of Christ day by day is actually something of Him as the Head. This is the reason that when we enjoy Christ, He causes us to become conscious of the Body. The more we enjoy Christ, the more intense is our desire for the Body. However, if we fail to contact the Lord for a period of time, we will automatically neglect the church life or lose interest in the meetings. The less we contact the Lord, the more we become critical of the church or the saints.... This shortage of the enjoyment of Christ opens the door for the enemy, Satan, to come in to make us critical of other members of the Body. But if we begin again to enjoy the Lord, the door will gradually close. Eventually, if we continually enjoy Christ, the door will be completely shut. Then, instead of criticizing the church, we will praise the Lord for the church life, and we will testify how much we love it. What brings about such a change is not admonition or correction but the recovery of the enjoyment of Christ.

The dear, precious One whom we enjoy as our food, drink, and breath is the Head of the Body. Because Paul had a thorough realization of this, he could leap from Christ as the reality of all positive things for our enjoyment to the matter of Christ as the Head. Since the Christ we enjoy as our everything is the Head of the Body, the more we enjoy Him, the more we become Body-conscious. This indicates that the enjoyment of Christ is not an individualistic matter. It is a Body matter. We need to enjoy Christ as members of the Body in a corporate way.

In **Colossians 2:19** Paul speaks of "all the Body." The enjoyment of Christ keeps us one as members of the Body. The more we enjoy Christ, the more we love the other members of the Body. The enjoyment of Christ causes us to love everyone in the church life. Even those whom we find difficult to love become dear and precious to us. However, if we do not continue to enjoy Christ, we will despise certain ones in the church. Actually, the church and the saints remain the same; it is our attitude that changes. But if the supply of Christ is ministered to us and we begin to enjoy Him again, all the members of the Body will once again become lovable to us. We will have the pleasant realization that, as members of the Body, we love all the other members. (*The Conclusion of the New Testament*, pp. 3593-3594)

Further Reading: *The Conclusion of the New Testament*, msg. 356; *Life-study of Colossians*, msg. 56-57

晨兴喂养

西二 19 ...持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

弗四 15 惟在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。

我们对主的享受，使我们基督的身体有感觉。如果我们不是不断享受基督的人，我们就不会仍旧单独。持个人主义的圣徒，乃是没有一直享受主的人。我们越享受基督，就越对身体有感觉。我们早晨应当接触主，但晚上应当来参加召会的聚会。白天享受主，晚上却忽略了召会—祂的身体—的聚会，这不是正常的。即使你的环境不许可你参加所有的聚会，你里面也该有个感觉说，你整个内里的人都是在召会的聚会中与众圣徒同在的。这种对身体的感觉乃是来自对基督的享受（歌罗西书生命读经，六〇九页）。

信息选读

享受基督就使基督在我们的经历中成为元首。我们若不享受基督，基督就无法主观地在经历上作我们的元首。人也许一再地告诉你，基督是身体的头，但你若不是经常地享受祂，你就根本不觉得祂是元首。你越享受基督，你在经历上就越领会，你所享受的这位基督就是身体的头。这样的领会会使你对身体有感觉，并使你宝贵身体上所有的肢体。

我们天天对基督的享受，实际上乃是出于作元首的基督。这就是为什么我们享受基督，祂就使我们对身体有感觉。我们从经历中得知，我们越享受基督，我们对身体的渴望就越强。然而，我们若是一段长时间没有接触主，我们自然就会忽略召会生活，或对聚会失去兴趣。我们越少接触主，就越对召会和圣徒有所批评。...这样缺少对基督的享受，就给仇敌撒但开门，让他进来使我们批评身体上别的肢体。但如果我们又开始享受主，门就渐渐关上了。我们若一直享受基督，最终门就完全关上。然后我们就不再批评召会，反而为着召会生活赞美主，并且见证我们是何等的宝贵召会生活。带进这一种改变的，不是劝勉，也不是改正，乃是恢复对基督的享受。

这宝贵、宝贵的一位，乃是我们所享受，作我们食物、饮料、气息的那一位；祂就是身体的元首。保罗因着对这件事有透彻的认识，他就能从基督作一切正面事物的实际给我们享受，跳到基督作元首这件事上。我们所享受作为一切的基督，既是身体的元首，我们越享受祂，就越有身体的感觉。这指明享受基督不是单独的事，乃是身体的事。我们对身体上的肢体，必须以团体的方式来享受基督。

保罗在歌罗西二章十九节说到“全身”。对基督的享受，保守我们这些身体上的肢体成为一。我们越享受基督，就越宝贵身体上别的肢体。对基督的享受使我们爱召会生活中的每一个人；连我们爱不来的人，也都成了我们所亲爱的、所宝贵的。然而，我们若不持续享受基督，我们就会轻看召会中的一些人。事实上，召会和圣徒还是一样，只是我们的态度改变了。如果有人把基督供应给我们，而我们重新开始享受主，身体上所有的肢体就再次变得可爱了。我们会有一种甜美的感觉，我们既是身体上的肢体，就宝贵所有的肢体（歌罗西书生命读经，六〇九至六一一页）。

参读：歌罗西书生命读经，第五十六至五十七篇。

亮光与灵感：

Morning Nourishment

Phil. For God is my witness how I long after you all in the inward parts of Christ Jesus.

1:8

Col. Put on therefore, as God's chosen ones, holy and beloved, inward parts of compassion, 3:12 kindness, lowliness, meekness, long-suffering.

To hold Christ as the Head is to enjoy Him as the body of all the shadows continually, to be in the heavens, and to remain in our spirit. Through holding Christ as the Head, we become conscious of the Body because the Christ whom we enjoy as our real food, drink, Sabbaths, new moons, and feasts is the Head who causes us to become conscious of the Body. Experiencing the Body life, we absorb the riches out from the Head. These riches are the elements of God, which become in the members of the Body the increase of God by which the whole Body grows. Therefore, the growth of the Body is the product of enjoying Christ, holding Him as the Head and absorbing His riches. (*The Conclusion of the New Testament*, pp. 3595-3596)

Today's Reading

Christ's inwards denotes all the inward parts of His being, including His mind, emotion, will, and heart with all their functions.

"I long after you all in the inward parts of Christ Jesus" (Phil. 1:8). The Greek word translated "inward parts" literally means bowels, signifying inward affection, then tender mercy and sympathy. Paul was one with Christ even in the bowels, the tender inward parts of Christ, in longing after the saints. This indicates that Paul did not keep his own inwards but took Christ's inwards as his. He took not only Christ's mind but also His entire inward being. Paul's inner being, therefore, was changed, rearranged, remodeled, reconstituted. His inner being was reconstituted with the inwards of Christ. Paul did not live a life in his natural inner being; he lived a life in the inwards of Christ.

"The truthfulness of Christ is in me" (2 Cor. 11:10). *Truthfulness* here means honesty, faithfulness, trustworthiness. What was in Christ as truth...was also in the apostle Paul.

"My love in Christ Jesus be with you all" (1 Cor. 16:24). Paul's love for the Corinthians was not his love but the love in Christ, which is Christ's love. Paul loved the saints not by his natural love but by the love of Christ.

If we put these verses together, we shall see that Paul was a man who continually experienced Christ's inwards. Because he experienced Christ in this way, he surely was able to offer Christ according to his experience of Him. (*Life-study of Leviticus*, pp. 84-85)

Since we are the members of the Body of Christ, we should have a feeling for the Body. First, we must take the feeling of the Head as our own feeling. In *Philippians 1:8* Paul said, "I long after you all in the inward parts of Christ Jesus." This means that Paul took the inward parts of Christ Jesus as his own inward parts in caring for the church. This also means that he took care of the Body of Christ by taking Christ's feeling as his own feeling. Christ's feeling became his feeling for the Body. We all should be like Paul, taking the feeling of the Head as our own feeling. This is most necessary for our living the Body life. Furthermore, we should not only take the feeling of the Head as our feeling, but also do so in the principle of caring for the Body. Paul said in *1 Corinthians 12:25b-26* that "the members would have the same care for one another. And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it." In order for us to have the Body life, we must care for our fellow members and must be full of feeling for the Body.

If we as members have the feeling of the Head in everything and care for the Body, we will take the Body as the rule in our mind, thoughts, words, and actions. We should deny ourselves and should identify ourselves with the Body. By doing this, there will be no separation or disconnection from the Body. The life that we live will fully be the Body life, and the Lord will gain the expression of His Body. (*The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure*, pp. 40-41)

Further Reading: *A Thorough View of the Body of Christ*, ch. 3; *Life-study of Leviticus*, msg. 9

基督身体的感觉

第七周 · 周五

晨兴喂养

腓一 8 神可为我作见证，我在基督耶稣的心肠里，怎样切切地想念你们众人。

西三 12 所以你们既是神的选民，圣别蒙爱的人，就要穿上怜恤的心肠、恩慈、卑微、温柔、恒忍。

持定基督作元首，就是不断地享受祂作一切影儿的实体，在诸天之上，并留在我们的灵里。借着持定基督作元首，我们就对基督的身体有感觉，因为我们所享受作为真食物、饮料、安息日、月朔和节期的基督，就是使我们对身体有感觉的元首。我们经历身体生活，就从元首吸取丰富。这些丰富乃是神的元素，在身体的肢体里面成为神的扩增，使全身因此而长大。所以，基督身体的长大乃是享受基督，持定祂作元首，并吸取祂的丰富所产生的结果（新约总论第三百五十六篇—中文尚未出书）。

信息选读

基督的心肠指祂所是内里的各部分，包括祂的心思、情感、意志和心，连同这些部分一切的功用。

"我在基督耶稣的心肠里，…切切地想念你们众人。"（腓一 8）心肠表征里面的情感，指柔细的怜悯和同情。保罗甚至在基督的心肠，基督里面柔细的各部分里，与基督是一，切切地想念圣徒。这指明保罗没有持守自己的心肠，而是以基督的心肠为他的心肠。他不仅接受了基督的心思，更接受祂整个内里的所是。所以，保罗内在的所是改变了，重组了，重新塑造了，重新构成了。他内在的所是被基督的心肠重构了。保罗没有在他天然的内在所是里过生活，乃在基督的心肠里过生活。

"基督的真实在我里面。"（林后十一 10）这里的真实，意诚实、信实、可靠。那在基督里是真实的，…也在使徒保罗里面。

第七周 · 周五

"我在基督耶稣里的爱，与你们众人同在。"（林前十六 24）保罗对哥林多人的爱，不是他的爱，乃是在基督里的爱，就是基督的爱。保罗不是凭他天然的爱，乃是凭基督的爱，来爱圣徒。

我们若将这些经文摆在一起，就看见保罗是一个不断经历基督之心肠的人。因着他这样经历基督，他定然能按照他对基督的经历献上基督（利未记生命读经，九八至一〇〇页）。

我们既是基督身体上的肢体，就需要对身体有感觉。首先，这感觉乃是以头的感觉为感觉。腓立比一章八节保罗说，"我在基督耶稣的心肠里，…切切地想念你们众人。"这就是说，保罗是以基督的心肠为他自己的心肠来顾到召会。这也就是说，他是以基督的感觉为自己的感觉，来对待基督的身体。基督的感觉成了他对身体的感觉。我们都该象保罗一样，以头的感觉为感觉；这对我们过身体的生活，是极其需要的。再者，我们不仅要以头的感觉为感觉，还要以顾到身体为原则。保罗在林前十二章二十五节下至二十六节也说，"总要肢体彼此同样相顾。若一个肢体受苦，所有的肢体就一同受苦；若一个肢体得荣耀，所有的肢体就一同欢乐。"我们要能有身体的生活，就必须这样顾到同作肢体的，满有对身体的感觉。

我们作肢体的，若在凡事上都能有头的感觉，又能顾到身体，我们的心思、意念、言语、行动，就都能以身体为是。否定自己，认同身体。这样，我们也与身体毫无间隔，更不会脱节，我们所过的生活就完全是身体的生活，主也就能得着祂身体的彰显了（主所渴望的合一与

参读：对基督身体的透视，第三篇；利未记生命读经，第九篇。

亮光与灵感：

Morning Nourishment

Eph. That you put off, as regards your former manner of life, the old man, which is being corrupted according to the lusts of the deceit, and that you be renewed in the spirit of your mind and put on the new man, which was created according to God in righteousness and holiness of the reality.

Serving, working, and moving in the Body mean not being independent. Whatever you are doing for the Lord, whether it is the preaching of the gospel, the feeding of the lambs, the perfecting of people in the group meetings, or the prophesying in the district meetings, you must remember that you are not doing it alone, but...in the Body. When you work, it is Christ working; it is also the Body of Christ working. Seeing such a thing encourages us very much. It also puts us very much on the alert. We have to be careful about our speaking and actions, for we are the members of the Body. This feeling for the Body is very precious. It is what is usually known as one's frame of mind. The frame of mind is one's perception of things and is very crucial. (*The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure*, pp. 45-46)

Today's Reading

When there is the proper and thorough perception of matters, the frame of mind is normal; otherwise, the frame of mind is not normal. If the frame of mind becomes very abnormal, there is mental illness. Strictly speaking, we Christians are somewhat "mentally ill" in regard to the matter of the Body of Christ. If we do not have an adequate understanding of the Body of Christ, our frame of mind is not proper, and we will not be able to have the common recognition of the Body of Christ. Hence, we must understand that our being Christians is fully a communal matter. In order to seek after spirituality, we must be in the Body. Also, in order to serve the Lord, we must not be detached from the Body. Once we are detached, we are through.

The difference between the new way and the old way lies here. The old way did not make it necessary for us to be attached to other members. It was individualistic and not of the Body....In the new way every saint is able to serve organically, and every member is attached to the Body to receive the life supply in the Body and to coordinate and function together. (*The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure*, p. 46)

We are often shut up in ourselves. Even when we come out of ourselves, we remain in our locality and do not allow the Lord to enlarge us. The Body is universal, and the life within us is universal. The Spirit within us is universal, the sense within us is universal, and the supply is universal. It does not matter what locality is blessed. If the Body of Christ is blessed, we rejoice, and if the Body of Christ has a problem, we feel the pain.

We should never despise the life that we have received. The sense in this life is a great matter. Regrettably, this sense has been restricted in us because of our own feelings and views.

The sense of the Body is very mysterious. If we allow this sense to be enlarged, it will become a universal sense....Christ's life is universal, and God's Spirit is also universal. Once this life and Spirit enter into us, we should have a universal sense. This sense is great and far-reaching, but when it enters into us, we limit it. At our salvation this sense caused us to realize our own condition. However, because we have not been broken very much, this sense cannot come out of us. Gradually, according to the lessons we learn, the more we are broken, the more this sense will increase so that we can begin to care for others, for the church, and for the Lord's work. The more we experience the Lord's breaking, learning the deeper lessons and being delivered from ourselves, the more we will discover that this sense is universal. (*The Church as the Body of Christ*, pp. 207, 206, 205)

Further Reading: *The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure*, chs. 3-4

基督身体的感觉

第七周 · 周六

晨兴喂养

弗四 22-24 在从前的生活样式上，脱去了旧人，这旧人是照着那迷惑的情欲败坏的；而在你们心思的灵里得以更新，并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。

在身体里事奉、工作、行动，意思就是不单独。无论你为主作什么，传福音也罢，喂养小羊也罢，去排聚会成全人也罢，或者在区聚会申言也罢，你必须记得，你不是一个人作，乃是在身体里作。你去作，就是基督去作，也就是基督的身体去作。这样的看见非常激励我们，也叫我们十分受警惕。我们要谨慎自己的言行，因为我们是身体上的肢体。这样的感觉非常宝贵。这感觉就是平常人所说的心理，而心理的作用就是对于事情的理解，是不得了的事（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，四三至四四页）。

信息选读

对一件事，能有正确、透彻的理解，那心理就是正常的。否则，就是心理不正常了。如果心理不正常到了极点，就是神经病了。严格地说，我们这些基督徒，在基督身体的事上，多多少少都患有“神经病”。我们对基督身体的理解不够，心理就不对，就无法产生对基督身体的共识。所以我们必须了解，我们作基督徒完全是群的事。我们要追求属灵，必须是在身体里。我们要事奉主，也绝不能与身体脱节，一脱节就完了。

新路和旧路的不同就在这里，旧路使我们不需要联于其他的肢体，是个人的，不是身体的。…新路就是要每个圣徒都有生机的事奉，每个肢体都联于身体，得着身体里生命的供应，搭配起来，一同尽功用（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，四四页）。

我们都是把自己摆在自己里头，即使有时从自己里扩大了一点，却还是留在地方里；我们没有让主来扩充我们。千万记得，身体是宇宙的，里面的生命是宇宙的，里面的灵是宇宙的，里面的感觉是宇宙的，供应也是宇宙的。不在乎这个地方，也不在乎那个地方，如果基督的身体蒙了恩典，我们就快乐；基督的身体有了为难，我们就感觉痛苦。绝不要轻看我们里面所得着的生命，那一个生命里的感觉，是太大的一个东西。可惜，这个感觉在我们里面受了限制。因着我们有自己的感觉，有自己的眼光，这些感觉、眼光就成了我们里面的限制。

这一个身体的感觉是很奥妙的，我们若让这个感觉得着启发，这个感觉就能变作宇宙的感觉。…基督的生命是宇宙的，神的灵是宇宙的；这一个生命，这一个灵进到我們里头，就该有一个宇宙的感觉。那个感觉是大的，是远的，但进到了你我里面，却受到你我的限制。我们刚得救时，这感觉就在我们里面，使我们知道自己的光景。因着我们这个人还没有多少破碎，这个感觉从我们里面还不能出来多少。慢慢随着我们所学的功课，破碎越多，感觉就越扩大，我们就开始能顾到别人、顾到召会、顾到主的工作。我们若在主面前多有破碎，学的功课更深一点，脱离自己更多一点，我们就会发现这个感觉是宇宙的（召会是基督的身体，二五八、二五六、二五四至二五五页）。

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第三至四篇。

亮光与灵感：

<< WEEK 7 — HYMN

Hymns, #1225

召会 — 基督的身体

(译自英诗 1225 首)

- 1 Lord, to know Thee as the Body,
Is my desperate need today,
Oh, to see Thee in Thy members,
'Tis for this I long and pray.
No more just to know Thy headship,
In an individual way,
But to see Thee incarnated,
As the Body-Christ, I pray.
- 2 Through the years, Thy saints have sought Thee,
Longing for reality;
Gazing upward, searching inward,
Thirsting for the sight of Thee.
Now reveal that Christ in heaven,
Is the Body manifest;
And the Christ who dwells within us
As the Body is expressed.
- 3 Prone to be misled, I know it,
By my lofty thoughts of Thee,
Easy 'tis for self to seek Thee,
Yet not touch reality,
Oh, how much I need to find Thee,
In Thy members here below.
God eternal dwells among us,
Manifest in flesh to know.
- 4 Limit, Lord, my independence,
Let me to Thy Body turn;
Not just seeking light from heaven,
But the church's sense to learn.
May we be the stones for building,
Not the formless, useless clay,
Gain in us Thy heart's desire,
Corporately Thyself display.

F 大调

3/4

5̣ · 1̣ | 3 3 3 · 3̣ | 4 4 4 · 4̣ | 5 · 2 3 · 4̣ |
一 今日惟有识你身体,哦主,才是认识

3 - 1̣ · 7̣ | 7̣ 6̣ 1̣ · 6̣ | 6̣ 5̣ 1̣ 3̣ | 5 · 4 7̣ · 2̣ |
你,因此我求得蒙开启,在你肢体看见

1 - 3̣ · 4̣ | 5 5 6̣ · 3̣ | 4 4 2 · 3̣ | 4 · 4 5 · 2̣ |
你;非仅识你元首身分—至高、个别救赎

3 - 3̣ · 2̣ | 1 · 1 3 5 | 5 4 3 · 2̣ | 1 · 1 1 7̣ | 1 - ||
主,更见你已具体化身,显为身体的基督。

- 二 你的圣徒多年追求, 渴慕寻得你实际;
举目仰望,深处探求, 无非要见你自己。
岂知天上荣耀基督 今乃显为祂身体,
内住基督今正活出, 在祂身体显无遗。
- 三 主,我自知易于受欺, 仅识你崇高至极,
却未摸着你的实际, 暗中摸索,凭己意。
岂知在你地上肢体, 我就得见你自己!
永远之神显于肉体, 大哉,敬虔的奥秘!
- 四 求主勿让我再单独, 囿于个人的光照;
你的身体促我投入, 凭“身体感”为引导。
不再作那离散尘土, 乃是活石被建造;
如此使你心满意足, 团体显明你荣耀。

WEEK 8 — OUTLINE

The New Jerusalem—the Reflection and Fulfillment of the Divine Revelation concerning the Garden of Eden and the Unique Goal of the Christian Work

Scripture Reading: Gen. 1:26; 2:7-14, 22; Rev. 21:1—22:2, 17a

DAY 1 >>

- I. The divine revelation concerning the garden of Eden, created by the eternal Triune God, and the divine revelation concerning the New Jerusalem, built by the processed and consummated Triune God, reflect each other (Gen. 2:7-14, 18-24; Rev. 21:1—22:2).
- II. What is revealed in these two parts of the divine revelation in the Holy Scriptures is the central line of the divine revelation throughout the entire Holy Scriptures; this central line should be a controlling principle to our interpreting and understanding of the Holy Scriptures.
- III. God's eternal intention for us to become the New Jerusalem is seen in Genesis 1—2 as the organic blueprint, the architectural plan of the Triune God, and in Revelation 21—22 as the finished product, the organic masterpiece of the Triune God, to be the model of what we are and how we work (Heb. 11:10; Eph. 2:10):

- A. Man is a vessel created according to God's kind so that man might contain and express Him (Gen. 2:7; Rom. 9:21, 23; 2 Cor. 4:6-7; Rev. 22:5):
 1. God created man in His image and according to His likeness, making man a duplicate, a copy, of Himself for His glory, His expression (Gen. 1:26; Acts 17:28-29a; Isa. 43:7; Rev. 21:11; 4:3).
 2. God created man to represent Him with His dominion, His authority (Gen. 1:26; Rom. 5:17; Rev. 20:4-6; 22:5).

<< DAY 2 >>

3. God created man with a human spirit to contact, receive, and contain God (Gen. 2:7; Prov. 20:27; 2 Tim. 4:22):
 - a. Within us we have two lamps, the Spirit of God and our spirit, shining and enlightening our inward parts to supply us with the divine life so that we can become the city of life (Rev. 4:5; Prov. 20:27).
 - b. We become the New Jerusalem by exercising our spirit to enjoy the Triune God (Jude 19-21; John 4:14b, 24; 1 Tim. 4:7; 3:15).
4. God has implanted eternity in man's heart (Eccl. 3:11):
 - a. Man has a deep desire for permanent things, and the only things that are permanent are the eternal things, the life of eternity, the life of God (2 Cor. 4:16-18; Eph. 3:17).
 - b. The Lord's recovery is to recover us, His church, from things seen to things unseen, from things that are temporary to things that are eternal (Rom. 8:24-25; Heb. 11:27; 1 Pet. 1:8).
- B. The tree of life is the center of God's economy (Gen. 2:7-9; Rev. 22:2):
 1. The tree of life signifies the crucified and resurrected Christ who imparts life to man and who pleases and satisfies man in an edible form (John 14:6; 15:1; Exo. 15:25; Rev. 2:7; 22:14; John 6:57).
 2. The principle of the tree of life is the principle of dependence on God for everything (cf. Heb. 11:8; Josh. 9:14; Isa. 9:6; Psa. 16:7-8; Matt. 14:19).
 3. Anything that we do independently of the Lord is in the principle of the tree of knowledge (John 5:39-40; 2 Cor. 3:6).
 4. Every genuine believer in Christ is a miniature garden of Eden, with God as the tree of life in his spirit and Satan as the tree of knowledge in his flesh (Rom. 8:2, 6).
- C. A river of water of life is flowing in four branches to reach the four directions of the earth (Gen. 2:10-14; Rev. 22:1; cf. John 7:37-39; Psa. 36:8-9).

<< DAY 3 >>

新耶路撒冷—关于伊甸园之神圣启示的对照 与应验 以及基督徒工作的独一无二目标

读经：创一 26，二 7-14、22，启二一 1~二二 2、17 上

周一

壹 关于那由永远之三一神所创造的伊甸园，与那由经过过程并终极完成之三一神所建造的新耶路撒冷，二者的神圣启示是彼此对照的一创二 7-14、18-24，启二一 1~二二 2。

贰 圣经这两部分神圣启示所启示的，乃是整本圣经里神启示的中心线；这中心线该是我们解释并领会圣经的支配原则。

叁 神永远的目的，是要我们成为新耶路撒冷，这见于创世记一至二章的生机蓝图，也就是三一神的建筑计划，且见于启示录二十一至二十二章完成的产品，也就是三一神生机的杰作，作我们所是并如何工作的模型—来十一 10，弗二 10：

一 人是照着神的种类所造的器皿，使人能盛装神并彰显神—创二 7，罗九 21、23，林后四 6-7，启二二 5：

1 神按着祂的形象，照着祂的样式造人，使人成为祂的复制，复本，为着祂的荣耀，祂的彰显—创一 26，徒十七 28-29 上，赛四三 7，启二一 11，四 3。

2 神造人，要人代表祂，有祂的管治权，祂的权柄—创一 26，罗五 17，启二十四 6，二二 5。

周二

3 神给人造了人的灵，使人接触、接受并盛装神—创二 7，箴二十 27，提后四 22：

a 在我们里面有两盏灯：神的灵和我们的灵，照耀并光照我们里面的各部分，将神圣的生命供应我们，使我们成为生命的城—启四 5，箴二十 27。

b 我们乃是借着操练我们的灵享受三一神，而成为新耶路撒冷—犹 19-21，约四 14 下、24，提前四 7，三 15。

4 神将永远栽种在人心—传三 11：

a 人有一个深的渴望，要得着永久的事物；而惟有永恒的事物，才是永恒的生命，神的生命，才是永久的一林后四 16-18，弗三 17。

b 主的恢复就是要把我们—祂的召会，从所见的恢复到所不见的，从暂时的恢复到永远的一罗八 24-25，来十一 27，彼前一 8。

二 生命树是神经纶的中心—创二 7-9，启二二 2：

1 生命树表征钉十字架并复活的基督，祂将生命分赐给人，并以可吃的形态使人喜悦、满足—约十四 6，十五 1，出十五 25，启二 7，二二 14，约六 57。

2 生命树的原则，是在凡事上倚靠神的原则—参来十一 8，书九 14，赛九 6，诗十六 7-8，太十四 19。

3 我们向主独立而作的任何事，都是在知识树的原则里—约五 39-40，林后三 6。

4 每一个在基督里的真信徒，都是一个小型的伊甸园，在他的灵里有神作生命树，在他的肉体里有撒但作知识树—罗八 2、6。

周三

- D. At the flow of the river there are three kinds of precious materials for God's building (Gen. 2:11-12; Rev. 21:11-14, 18-21):
1. The New Jerusalem is built by the Triune God, as the divine Architect and Builder, with Himself and His deified people as the material to be a miraculous structure of treasure; He is God in us to make us God in Him (Heb. 11:10; 1 Cor. 3:12; 1 Pet. 2:4-5; Rev. 21:3, 22; Eph. 1:11a, 18b; 3:21):
 - a. We need to pay the price to buy gold, signifying God in His divine nature (Rev. 3:18; Zech. 4:12-14, 6; Matt. 25:8-9).
 - b. We need to abide in the death of Christ and enjoy His life-secreting resurrection to make us pearls for the building of God's eternal expression (Phil. 3:10; 1:19; cf. John 19:34; S.S. 2:8-9, 14).
 - c. We need to experience the riches of Christ through sufferings, consuming pressures, and the killing work of the cross to be transformed into precious stones for God's building (2 Cor. 3:18; 4:10-11, 16; Rom. 8:28-29).
 2. We need to build the New Jerusalem by ministering the Triune God into others for their transformation (Acts 6:4; S.S. 1:10-11).
- E. The goal is the producing of a couple, a corporate, great God-man (Gen. 2:22; Rev. 21:2, 9; 22:17a):
1. The Spirit as the consummation of the processed Triune God marries the bride as the consummation of the processed tripartite man (v. 17a).
 2. The processed man will match the processed God forever for His full expression and satisfaction (21:11, 23).
 3. The New Jerusalem is the ultimate and eternal Eve, the corporate bride, the wife of the Lamb, built up with precious materials produced by the flowing, transforming, and building resurrection life of Christ (Gen. 2:22):
 - a. The building of Eve with the rib taken out of Adam's side typifies the building of the church with the resurrection life of Christ (cf. John 19:34).
 - b. Just as Eve was a pure product out of Adam, the church is a pure product out of Christ; anything that is other than Christ is not the church (Gen. 5:2; Eph. 5:28-32; cf. 1 Cor. 1:9).

« DAY 4 »

IV. According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy (Rev. 21:2, 10):

- A. The Triune God who passed through all the processes, the all-inclusive Christ who was incarnated to die and resurrect, and the life-giving Spirit who was consummated to indwell us, all take the New Jerusalem as Their eternal goal.
- B. The Father as the fountain, the Son as the spring, and the Spirit as the flowing river all take the New Jerusalem as Their eternal goal (John 4:14b).
- C. The degradation of the church is mainly due to the fact that nearly all the Christian workers are distracted to take many things other than the New Jerusalem as their goal.
- D. Hence, under the degradation of the church, we need to be overcomers answering the Lord's call to overcome not only the negative things but even more the positive things, which replace the New Jerusalem as the goal.
- E. An overcomer's goal should be uniquely and ultimately the goal of God's eternal economy, that is, the New Jerusalem (Rev. 2:7; 3:12).

« DAY 5 »

V. The New Jerusalem is the Triune God, the Divine Trinity, as three basic factors, wrought into and structured together with His redeemed to be a miraculous structure of treasure as the conclusion of the whole Bible:

- A. The first main aspect of the New Jerusalem is seen in its structure with its base signified by the gold as the Father's nature, its gates signified by the pearls as the issue of the Son's redeeming death and life-dispensing resurrection, and its wall signified by the precious stones as the consummation of the Spirit's transforming work (21:12-13, 18-21).
- B. The second main aspect of the New Jerusalem is seen in its furnishings with the reigning center of the Father signified by the throne, the abiding place of the Son signified by the temple, and the enlightening and shining light of the Spirit signified by the oil in the lamp

三 生命水的河，流分四道，达到地的四方—创二 10-14，启二二 1，参约七 37-39，诗三六 8-9。

四 在这河流里，有三种宝贵的材料，为着神的建造—创二 11-12，启二一 11-14、18-21：

1 新耶路撒冷是由三一神这神圣的设计者和建造者，以祂自己和祂那些成为神的子民为材料所建造，成为一个奇妙珍宝的结构；祂是神在我们里面，使我们在祂里面成为神—来十一 10，林前三 12，彼前二 4-5，启二一 3、22，弗一 11 下，三 21：

a 我们必须付代价买那表征神的神圣性情的金子—启三 18，亚四 12-14、6，太二五 8-9。

b 我们必须住在基督的死里，并享受祂分泌生命的复活，使我们成为珍珠，为着神永远彰显的建造—腓三 10，一 19，参约十九 34，歌二 8-9、14。

c 我们必须借着受苦、消耗的压力以及十字架架死的工作，而经历基督的丰富，使我们变化成为宝石，为着神的建造—林后三 18，四 10-11、16，罗八 28-29。

2 我们必须借着将三一神供应到人里面，使他们得以变化，而建造新耶路撒冷—徒六 4，歌一 10-11。

五 目标是要产生一对夫妇，就是一个团体、伟大的神人—创二 22，启二一 2、9，二二 17 上：

1 作为经过过程之三一神终极完成的那灵，与作为经过过程之三部分人终极完成的新妇，成为婚配—17 节上。

2 经过过程的人要与经过过程的神永远相配，使神得着完满的彰显和满足—二一 11、23。

3 新耶路撒冷是终极并永远的夏娃，就是团体的新妇，羔羊的妻子，是以基督那涌流、变化、建造的复活生命所产生的宝贵材料建造起来的一创二 22：

a 夏娃是用亚当肋旁取出的肋骨建造的，预表召会是用基督复活的生命所建造的一参约十九 34。

b 夏娃怎样是纯粹从亚当产生出来的，召会也是纯粹从基督产生出来的；任何基督之外的东西，都不是召会—创五 2，弗五 28-32，参林前一 9。

周 四

肆 根据新约的整个启示，基督徒工作的独一目标该是新耶路撒冷，就是神永远经纶的终极目标—启二一 2、10：

一 经过种种过程之三一神，成肉体、受死、复活之包罗万有的基督，以及终极完成、内住之赐生命的灵，都以新耶路撒冷为永远的目标。二 父是源，子是泉，灵是涌流的河，都以新耶路撒冷为永远的目标—约四 14 下。

三 召会的堕落，主要的由于这个事实：几乎所有的基督工人都被岔开，以新耶路撒冷之外的许多事物为他们的目标。

四 因此，在召会的堕落下，我们需要作得胜者答应主的呼召，不仅胜过消极的事物，更胜过那些顶替新耶路撒冷为目标的积极的事物。

五 得胜者应当以神永远经纶的目标，就是新耶路撒冷，为独一无二且终极无比的目标—启二 7，三 12。

周 五

伍 新耶路撒冷乃是三一神，就是神圣的三一这三个基本的因素，作到祂所救赎的人里面，并与祂所救赎的人结构在一起的奇妙珍宝结构，作为整本圣经的总结：

一 新耶路撒冷的第一个主要方面是在其结构上，其基础是金所表征父的性情，其门是珍珠所表征子救赎之死并分赐生命之复活的結果，其墙是宝石所表征那灵变化工作的完成—一二 13、18-21。

二 新耶路撒冷的第二个主要方面是在其装备上，有宝座所表征父掌权的中心，殿所表征子的住处，以及灯里的油所表征那灵光照并照耀

(22:1; 21:16, 22-25; 22:3, 5).

- C. The third main aspect of the New Jerusalem is seen in its supply being the flow of the Divine Trinity; its base and source for the flow are the Father signified by the street, its flow is the Spirit signified by the river of water of life, and the element of its flow is the Son signified by the tree of life (vv. 1-2).
- D. Thus, the entire constitution of the New Jerusalem is the processed and consummated Triune God built with His regenerated, transformed, and glorified elect in His Divine Trinity in a threefold way (cf. Eph. 4:4-6).

« DAY 6 »

VI. As co-workers and elders, we must have the realization that we are living out the New Jerusalem to become the New Jerusalem and working out the New Jerusalem to build the New Jerusalem (1 Cor. 3:9, 12-17):

- A. We must adorn and consummate the New Jerusalem, with God the Father as its golden base, God the Son as its pearl gates, and God the Spirit for the wall of precious stones, by drinking the Spirit, the flowing Triune God, as the river of water of life and eating Christ, the overcoming Lion-Lamb, as the tree of life with His rich and fresh supply:
1. The New Jerusalem needs not only to be consummated but also adorned; she is “prepared as a bride adorned for her husband” (Rev. 21:2, 18-21).
 2. We need to adorn the divine building by coordinating with the transforming Spirit to minister the Triune God into others, perfecting them with the attributes of the Triune God so that these divine attributes become their human virtues for the building up of the Body of Christ (2 Cor. 3:18; S.S. 1:10-11; Eph. 4:11-12).
- B. Even today the New Jerusalem is still under construction; we are building up the Body of Christ for the building of the New Jerusalem:
1. We are working together with God to build up the New Jerusalem; the Lord’s concern is to gain the New Jerusalem through the precursor of the organic Body of Christ produced in the churches.
 2. As we grow in the divine life and minister the Triune God to others for their growth in the divine life, we are building up the Body of Christ to consummate the New Jerusalem (Col. 2:19; Eph. 4:16).

的光—二二1，二一16、22-25，二二3、5。

三 新耶路撒冷的第三个主要方面是在其供应上，这供应就是神圣三一的流；这流的基础和源头是街道所表征的父，这流本身是生命水的河所表征的那灵，这流的元素是生命树所表征的子—1-2节。

四 因此，新耶路撒冷的整个构成，乃是经过过程并终极完成的三一神，与蒙祂重生、变化并荣化的选民，在祂神圣的三一里，以三重的方式建造在一起—参弗四4-6。

周 六

陆 作同工、长老的必须领会，我们是活出新耶路撒冷而成为新耶路撒冷，也是作出新耶路撒冷而建造新耶路撒冷—林前三9、12-17：

一 我们必须借着喝那灵，就是涌流之三一神作生命水的河，并吃基督，就是得胜之狮子羔羊作生命树，连同祂丰富、新鲜的供应，以父神作其纯金基础，以子神作其珍珠门，并以灵神所化成之宝石墙，装饰并完成新耶路撒冷：

1 新耶路撒冷不仅是要完成，并且是要妆饰的；她乃是“新妇妆饰整齐，等候丈夫”—启二一2、18-21。

2 我们必须与变化的灵配搭，将三一神供应给人，以三一神的属性成全他们，使这些神圣的属性成为他们人性的美德，好建造基督的身体—林后三18，歌一10-11，弗四11-12。

二 甚至今天新耶路撒冷仍然在构建之中；我们正在建造基督的身体，以建造新耶路撒冷：

1 我们正在与神同工，建造新耶路撒冷；主所关切的乃是要借着在众地方召会中先产生基督生机的身体，而得着新耶路撒冷。

2 当我们在神圣的生命里长大，并将三一神供应给人，叫人在神圣的生命里长大时，我们就是建造基督的身体，这身体要终极完成新耶路撒冷—西二19，弗四16。 176

Morning Nourishment

Gen. 2:9-10 ...Out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil. And a river went forth from Eden to water the garden...

Rev. 22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life...

The divine revelation concerning the garden of Eden, created by the eternal Triune God, and the divine revelation concerning the New Jerusalem, builded by the processed and consummated Triune God, reflect each other.

The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, contains four matters (Gen. 2:8-14, 18-24). First, there is the tree of life as the center of God's eternal economy (v. 9a). Second, verses 10 through 14 speak of a river flowing into four heads to reach the four directions of the earth. Third, at the flow of the river are three kinds of precious materials: gold, pearl, and onyx (vv. 11-12). Here these materials are scattered and not yet builded together. Fourth, there is a couple, signifying Christ and the church (vv. 18-24; Eph. 5:22-29, 32). (*The God-men*, pp. 62-63)

Today's Reading

The revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, also contains four matters (Rev. 21:1—22:2). First, there is the tree of life as the center of God's eternal economy (22:2). Second, according to 22:1 a river of water of life flows to reach the four directions of the earth (cf. 21:13). Third, there are three kinds of precious materials: gold, pearls, and precious stones. These materials are built together into a city, the city of New Jerusalem, by the processed and consummated Triune God (21:18-21). Fourth, the entire city is a couple. The processed and consummated redeeming Triune God in Christ is the Husband. The chosen and redeemed people of the redeeming Triune God are the wife, produced by the processed and consummated Triune God through Christ's death and resurrection with the divine life of the redeeming God as the element to be His counterpart as His enlargement and expression in eternity (vv. 2, 9; Eph. 1:23; 3:19).

What is revealed in these two parts of the divine revelation...is the central line of the entire divine revelation throughout the entire Holy Scripture. This central line should be a controlling principle to our interpreting and understanding of the Holy Scriptures.

The New Jerusalem is the unique, divine, and organic building in the entire universe. The New Jerusalem is unique; there is no building like it on earth. The New Jerusalem is also divine; that is, it has the same nature that God has. Furthermore, the New Jerusalem is organic. This means that it is living, that it is full of life. In the entire universe only the New Jerusalem is such a divine and living building. (*The God-men*, pp. 63-64)

Genesis 1 reveals God's eternal purpose, which is to express Himself through man and to exercise His dominion with man. Man was created to express God and to represent God. Genesis 2 continues by showing the way to fulfill God's purpose...God wants to come into man to be man's life and life supply. Furthermore, Genesis 2 reveals that God's procedure involves three steps. The first step was for God to create man as a vessel to contain Him as life. Since man was made as a vessel to contain God, man can live by Him, express Him, and represent Him. As the second step, God placed man in front of the tree of life. We have seen that the tree of life represents God Himself. In placing man before the tree of life, God was indicating that He wanted man to take Him into his being that he might be transformed into the precious materials for the building up of the church. (*Life-study of Genesis*, pp. 215-216)

Further Reading: *The God-men*, ch. 4; *The Vision of God's Building*, chs. 1-2; *Life-study of Genesis*, msgs. 12-13, 17; *A Deeper Study of the Divine Dispensing*, ch. 12

新耶路撒冷-关于伊甸园之神圣启示的对照

与应验 以及基督徒工作的独一无二目标

第八周 · 周一

晨兴喂养

创二 9-10 耶和華神使各樣的樹從地里長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。有一道河從伊甸流出來滋潤那園子...

启二二 1-2 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹...

关于那由永远之三一神所创造的伊甸园，与那由经过过程并终极完成之三一神所建造的新耶路撒冷，二者的神圣启示是彼此对照的。关于伊甸园的启示，作圣经里神圣启示的开始，包含四件事（创二 8-14、18-24）。首先乃是生命树，作神永远经纶的中心（9上）。第二，十至十四节说到一道河，流分四道，达到地的四方。第三，在河流里有三种宝贵的材料：金、珍珠、红玛瑙（11-12）。在此这些材料是分散的，尚未建造在一起。第四，有一对夫妇，表征基督与召会（18-24，弗五 22-29、32）（神人，七〇页）。

信息选读

关于新耶路撒冷的启示，作圣经里神圣启示的结束，也包含四件事（启二一 1-2二 2）。首先有生命树，作神永远经纶的中心（二二 2）。第二，按照二十二章一节，有一道生命水的河，涌流达到地的四方（参二一 13）。第三，有三种宝贵的材料：金、珍珠、宝石。这些材料由经过过程并终极完成之三一神建造成一座城，就是新耶路撒冷城（18-21）。第四，新耶路撒冷整座城市是一对夫妇。经过过程并终极完成在基督里救赎的三一神是丈夫，救赎的三一神所拣选并救赎的人乃是妻子，由经过过程并终极完成的三一神借着基督的死与复活，用救赎之神的神圣生命作元素所产生，成为祂的配偶，作祂在永世的扩大与彰显（2、9，弗一 23，三 19）。

这两部分神圣启示所启示的，乃是整体圣经里全部神圣启示的中心线。这中心线该是我们解释并领会圣经的支配原则。

新耶路撒冷是全宇宙中惟一、神圣并生机的建造。新耶路撒冷是惟一的，地上没有象新耶路撒冷这样的建筑。新耶路撒冷也是神圣的，就是与神有同样的性情。不仅如此，新耶路撒冷是生机的。这就是说，新耶路撒冷是活的，是满了生命的。在整个宇宙中，惟有新耶路撒冷是这样一个神圣并活的建筑（神人，七〇至七一页）。

创世记一章启示神永远的目的，就是借着人彰显祂自己，并与人一同管治。人被造是为着彰显神并代表神。二章接着显示神达成祂目的的路。…神要进到人里面作人的生命和生命的供应。此外，二章启示神的手续包含三个步骤。第一步是神造人为器皿，好盛装神作生命。人既被造为器皿盛装神，就能凭神而活，彰显祂并代表祂。第二步是神将人摆在生命树跟前。我们已经看过，生命树代表神自己。神将人摆在生命树跟前，就是指明神要人将祂接受到里面，使人作为着召会的建造，变化成为宝贵的材料（创世记生命读经，二六四页）。

参读：神人，第四章；神建造的异象，第一至二章；创世记生命读经，第十二至十三、十七篇；关于神圣分赐更深的研读，第十二篇。亮光与灵感：

Morning Nourishment

Gen. Jehovah God formed man from the dust of the ground and breathed into his nostrils 2:7 the breath of life, and man became a living soul.

Prov. The spirit of man is the lamp of Jehovah, searching all the innermost parts of the inner 20:27 being.

“The spirit of man is the lamp of Jehovah” [Prov. 20:27]. Within us...we have two lamps, the Spirit of God and our human spirit. Inside our little lamp is a stronger lamp. Before we were saved, our spirit was a broken lamp. After we repented, the lamp was restored and began to give forth light. Day by day as we prayed, the shining increased. With regeneration this lamp also had another lamp come into it. This was the Spirit of God. It is because of these two lamps that there is so much shining within us. The two become one, for “he who is joined to the Lord is one spirit” (1 Cor. 6:17). (*Life Messages*, vol. 2, pp. 238-239)

Today's Reading

In view of His good pleasure to have many sons consummated as the New Jerusalem, [God] created man in a special way....According to **Genesis 1:26** God created man in His image and after His likeness....Furthermore, God created man with a spirit for man to receive and contain Him that man may live by Him as man's life (signified by the tree of life) and everything (**Gen. 2:7**). Man's human spirit is God's breath of life. The Hebrew word for *breath* in **Genesis 2:7** is the same word for *spirit* in **Proverbs 20:27**, which says that the spirit of man is the lamp of Jehovah.

Ecclesiastes 3:11 also says that God put eternity in man's heart. The things in this universe are mainly of two categories: temporal things and eternal things. Paul in **2 Corinthians 4:18** said, “We do not regard the things which are seen but the things which are not seen; for the things which are seen are temporary, but the things which are not seen are eternal.” This verse is the proper explanation of Solomon's word in **Ecclesiastes 3:11**....The Amplified Bible says that eternity in man's heart is “a divinely implanted sense of a purpose working through the ages which nothing under the sun, but only God, can satisfy.”...Only God can satisfy the sense of purpose in our heart.

God created man in His image, with a human spirit, and with a sense of a purpose deeply implanted in man's heart. Then God put this man in front of the tree of life—signifying God, the Creator of man, to be man's life (**Gen. 2:9**). (*The God-man Living*, pp. 4-5)

Life is God Himself....The principle of life is to be dependent on God for everything. If you depend on God, everything is life.

As a result of the fall, Satan as the tree of knowledge came into man's flesh. As a result of our believing in Christ, God as the tree of life came into our spirit. Therefore, the two trees that were once in the garden outside of man are now within us, one in our flesh and the other in our spirit....Thus, every genuine Christian is a miniature garden of Eden. The mind of your soul represents your self, sin in your flesh represents Satan, and the Spirit in your spirit represents God. As in the garden of Eden, the three parties form a triangular situation within us. (*Life-study of Genesis*, p. 177)

Our goal should be to live a life that expresses God. If people call us a good man, that belongs to the tree of the knowledge of good and evil. We need to give people the impression that we are a God-man, even that we are genuinely God in His nature and in His life,...living a life that is not a good life but a God life.

The very dynamic salvation of God is the redeeming and living God. He has redeemed us, and now He is living in us and with us to cause us to live with Him in order that we may express Him. He is God in us to make us God in Him. We do not need to exercise our mind to think so much. We need only to say, “O God; O Lord; O Christ. Hallelujah, You are with me. I can live You, and I can be You.” How simple and how wonderful this is! (*The Organic Union in God's Relationship with Man*, pp. 92-93)

Further Reading: *Life-study of Genesis*, msg. 14; *The Organic Union in God's Relationship with Man*, ch. 6; *The God-man Living*, ch. 1; *Life Messages*, vol. 2, chs. 68-69

晨兴喂养

创二 7 耶和華神用地上的塵土塑造人，將生命之氣吹在他鼻孔里，人就成了活的魂。

箴二十 27 人的靈是耶和華的燈，鑒察人的深處。

“人的靈是耶和華的燈。”〔箴二十 27〕...我們里面有兩盞燈，神的靈和我們的靈。在我們的小燈里面有更強的燈。我們得救以前，我們的靈是壞的燈。我們悔改以後，燈被修復，開始發光。日復一日，我們禱告，照耀就增強。隨著重生，也有另一盞燈進入這燈里面。這就是神的靈。因着這兩盞燈，我們里面就大大照耀。這兩盞燈成為一，因為“與主聯合的，便是與主成為一靈”（林前六 17）（生命信息下冊，二九一頁）。

信息選讀

神的喜悅是要得着許多兒子，終極完成為新耶路撒冷；為此，祂用特別的方式創造人。...根據創世記一章二十六節，神按着祂的形象，照着祂的樣式創造人。...不仅如此，神給人造靈，使人接受並盛裝祂，好叫人凭祂而活，以祂作人的生命（由生命樹所表征）和一切（二 7）。人的靈是神的生命之氣。七節的“氣”這字，原文與箴言二十章二十七節的“靈”同字；那里說，人的靈乃是耶和華的燈。

傳道書三章十一節也說，神將永遠栽種在人心里。在這宇宙中的事物，主要的有兩類：暫時的事物和永遠的事物。保羅在林后四章十八節說，“我們原不是顧念所見的，乃是顧念所不見的，因為所見的是暫時的，所不見的才是永遠的。”這一節是對所羅門在傳道書三章十一節之話的正確解釋。...擴大本英文聖經說，在人心里的這永遠，乃是“神所栽種，歷代以來就在運行的一種要有目的的感覺；日光之下，除神以外，別無什麼可以滿足這感覺”。...惟神才能滿足我們心里這種要有目的的感覺。

神按着祂的形象創造人，並給人造靈，也將一種要有目的的感覺，深深地栽種在人心里。然後神將這人放在生命樹跟前；這生命樹乃是表徵神，就是人的創造主，作人的生命（創二 9）（神人的生活，五至八頁）。

生命就是神自己。...生命的原則就是在每一件事上倚靠神。你若倚靠神，就每一件事都是生命。

墮落的结果，使撒但這知識樹進到人的肉體中。我們相信基督的结果，使神這生命樹進到我們的靈里。因此，那從前在人身外園子中的兩棵樹，現今到了我們的里面，一棵在我們的肉體里，另一棵在我們的靈中。...因此，每一個真正的基督徒都是伊甸園的縮影。你魂的心思想代表你自己，你肉體中的罪代表撒但，而你靈中的那靈代表神。就象在伊甸園里，這三方在我們里面形成了三角的局面（創世記生命讀經，二一七至二一八頁）。

我们的目标乃是要过彰显神的生活。如果有人称我们为好人，那是属于善恶知识树。我们要给人一种印象：我们乃是神人；甚至在性情和生命上，我们一点不差就是神。...我们...所活出的，不是好的生命，乃是神的生命。

神大能的救恩一点不差就是这位救赎的祂同活。祂救赎了我们，如今祂活在我们里面并与我们同活，使我们与祂同活，好使我们能够彰显祂。祂是神在我们里面，使我们在祂里面成为神。我们不需要用心思想那么多，只需要说，“哦神，哦主，哦基督，阿利路亚，你与我同在。我能活你，能成为你。”这是多么简单，又是何等奇妙！（在神与人关系里生机的联结，一〇六至一〇七页）

参读：创世记生命读经，第十四篇；在神与人关系里生机的联结，第六章；神人的生活，第一篇；生命信息下冊，第六十八至六十九章。

Morning Nourishment

Gen. And a river went forth from Eden...and became four branches...The first...goes 2:10-12 around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there.

Rev. ...And the city was pure gold, like clear glass. The foundations of the wall of the city 21:18-19 were adorned with every precious stone...

21 And the twelve gates were twelve pearls...

Genesis 2...says that a river went forth from Eden to water the garden (v. 10), showing that when we partake of God as life, we are brought into the fellowship, the flow, of this life.

The issue of the flow of life...is gold, bdellium (a kind of pearl), and onyx stone (vv. 11-12). As we enjoy the Triune God, the flow of the divine life within us, we are transformed into precious materials for God's building in the entire universe. The issue of the flow is transformation and building.

The three precious materials in Genesis correspond to the three persons of the Godhead. Gold typifies God the Father in His divine nature. When we were saved, we were born of the Father and the Father's divine nature was imparted into us. We have become partakers of God the Father's divine nature (2 Pet. 1:4). (*The Crucial Revelation of Life in the Scriptures*, pp. 17-18)

Today's Reading

[A pearl is formed when a sand] particle lodges in the wound of the oyster, and the oyster secretes its life-juice around the sand to produce a pearl....This depicts Christ as the living One coming into the death waters, being wounded by us, and secreting His life over us to make us precious pearls for the building of God's eternal expression. Christ...was wounded for our transgressions, and we believed in His redemptive death. Thus, He was able to secrete His life over us for us to become pearls.

Precious stones are produced through a tremendous amount of pressure and heat....All of us have to pass through the pressure and the heat [to]...be transformed into precious stones.

The Triune God is working within us and on us to transform us into gold, pearls, and precious stones. This transformation is for the preparation of the bride of Christ, for the building up of the church.

In Genesis 2 there is the picture of how the bride of Christ comes into being....God caused a deep sleep to fall upon Adam (v. 21). Adam is a type of Christ (Rom. 5:14), and his sleep is a type of Christ's death....During Adam's sleep, God took one of his ribs from his side. Likewise, when Christ was sleeping on the cross...the soldier pierced His side, [and] out came blood and water....The blood came out of Christ's side for redemption. Following the blood, the water came out, which is the flowing life to produce the church. This divine, flowing, uncreated life is typified by the rib taken out of Adam's side.

The rib taken out of Adam signifies the resurrection life, and God built a woman with the rib of Adam. Now God builds up the church with the resurrection life of Christ. Just as Eve was a part of Adam, so the church is a part of Christ...(Eph. 5:30-32).

At the end of Genesis 2 is Eve, and at the end of the entire Bible is the New Jerusalem, which is the ultimate Eve, the ultimate consummation of the universal bride built up with precious materials produced by the resurrection life of Christ. (*The Crucial Revelation of Life in the Scriptures*, pp. 18-21)

The church is nothing more than a pure product out of Christ. This is typified by Eve....Eve was fully, completely, and purely produced out of Adam (Gen. 2:21-24). Within Eve there was nothing else but Adam....Eve was a full reproduction of Adam....The church must also be one element—the element of Christ. Other than Christ's element there should be no other element in the church....Anything that is other than Christ is not the church. (*Elders' Training, Book 2: The Vision of the Lord's Recovery*, p. 37)

Further Reading: *The Crucial Revelation of Life in the Scriptures*, ch. 2; *Elders' Training, Book 2: The Vision of the Lord's Recovery*, ch. 3; *Life-study of Genesis*, msg. 11, 17; *The Building of God*, ch. 4; *Basic Lessons on Service*, lsn. 15

晨兴喂养

创二 10~12 有一道河从伊甸流出来...，从那里分为四道。第一道...是环绕哈腓拉全地的，在那里有金子。并且那地的金子是好的；在那里又有珍珠和红玛瑙。

启二 18-19 ...城是纯金的，如同明净的玻璃。城墙的根基是用各样宝石装饰的。

21 十二个门是十二颗珍珠...。

创世记二章...说，有河从伊甸流出来，滋润那园子（10），表明当我们有分于神作生命，我们就被带到这生命的交通，生命的流里。

生命河...涌流的结果乃是金子、珍珠和红玛瑙（11-12）。当我们享受三一神，就是我们里面神圣生命的河，我们就变化成为着神在全宇宙中建造的宝石。河的涌流结果乃是变化与建造。

创世记里三样宝贵的材料，符合神格的三个身位。金子表征在神圣性情里的父神。我们得救时，由父而生，父的神圣性情就分赐到我们里面。我们已经分于父神的神圣性情（彼后一 4）（圣经中关于生命的重要启示，一四页）。

信息选读

[当]砂粒留在蚌的伤处，蚌就分泌生命的汁液包住砂粒，因而产生珍珠。...这描述基督这活的一位进入死水中，为我们所伤，而在我们身上分泌祂的生命，使我们为着神永远彰显的建造，成为宝贵的珍珠。基督...为我们的过犯所伤，而我们相信祂救赎的死。因此，祂能在我们身上分泌祂的生命，使我们成为珍珠。

宝石是借着大量的压和热所产生的。...我们众人都必须经过压和热，好使我们变化成为宝石。

三一神正在我们里面并在我们身上工作，将我们变化成为金子、珍珠和宝石。这变化是为着预备基督的新妇，为着召会的建造。

创世记二章是一幅基督的新妇如何产生的图画。...神使亚当沉睡（21）。亚当是基督的预表（罗五 14），他的沉睡是基督之死的预表。...亚当在沉睡时，神从他肋旁取了一条肋骨。同样，基督在十字架上沉睡时，...兵丁扎祂的肋旁，就有血与水流出。...血从基督的肋旁出来乃是为着救赎。水随着血出来，就是涌流的生命，是为产生召会。这神圣、涌流、非受造的生命，由取自亚当肋旁的肋骨所表征。

取自亚当的肋骨表征复活的生命，神用亚当的肋骨建造一个女人。现今神用基督复活的生命建造召会。正如夏娃是亚当的一部分，照样，召会是基督的一部分。...（弗五 30-32）。创世记二章的末了是夏娃，全本圣经的末了是新耶路撒冷，她是终极的夏娃，是借着基督复活的生命产生宝贵的材料，所建造宇宙新妇的终极完成（圣经中关于生命的重要启示，一四至一八页）。

召会一点不差是出于基督的纯产物。这由...夏娃所预表。夏娃完全、纯粹是从亚当产生出来的（21-24）。在夏娃里面没有别的，只有亚当。...夏娃是亚当完全的复制。...召会也必须只是一种元素—基督的元素。在召会里，除了基督的元素以外，不该有别的元素。...任何基督以外的事物，都不是召会（长老训练第二册，三七至三八页）。

参读：圣经中关于生命的重要启示，第二章；长老训练第二册，第三章；创世记生命读经，第十一、十七篇；神建造的概论，第四章；事奉的基本功课，第十五课。

亮光与灵感：

Morning Nourishment

Rev. And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared 21:2 as a bride adorned for her husband.

2:7 ...To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy. Some preach the gospel with the goal of winning souls. Others establish seminaries with the goal of teaching theology. Still others pursue spirituality with the goal of living a spiritual life. Also, there are others whose goal is to pursue holiness....Hardly anyone can say that they are doing these things with the goal of consummating the New Jerusalem. (*How to Be a Co-worker and an Elder and How to Fulfill Their Obligations*, p. 49)

Today's Reading

In the degradation of the church, on the negative side, there is the frustration from Satan, sin, the world, and the flesh. On the other hand, many positive, proper things have become replacements of God's eternal goal. God has only one ultimate goal, that is, the New Jerusalem....Regardless of how many ages there are and how much work God does, He has only one goal. In the beginning of the Bible there is one single God, and at the end there is a great, corporate God—the New Jerusalem.

Today, the majority of Christians disregard the New Jerusalem, the tree of life, and the river of water of life. Instead, they take many other good things as replacements of the New Jerusalem. [In] the Lord's recovery...we establish the churches, edify the saints, practice the vital groups, and visit people...but our aim, our goal, is for the consummation of the New Jerusalem.

The degradation of the church is mainly due to the fact that nearly all Christian workers have been distracted to take many things other than the New Jerusalem as their goal. Hence, under the degradation of the church, to be overcomers answering the Lord's call, we need to overcome not only the negative things but even more the positive things which replace the New Jerusalem as the goal. We do not want a kind of gospel preaching that is merely for soul-winning. The goal of our preaching the gospel must be the New Jerusalem.

To be overcomers we should take the goal of God's eternal economy, the New Jerusalem, as our unique and ultimate goal. We all need to remember this goal. Our goal is not to help people to be spiritual or to be holy. Rather, we are leading people toward the New Jerusalem to consummate the New Jerusalem. How do we do this? It is by drinking the Spirit and eating Christ for us to receive His rich and fresh supply. Thus, we adorn and consummate the New Jerusalem with God the Father as its golden base, God the Son as its pearl gates, and God the Spirit for its wall of precious stones. It is not according to your will, nor by using your way, nor with you as the element and essence. Rather, it is with God as the essence, Christ as the element, and the Spirit as the way. We need to daily drink the flowing God, the Spirit, as our river of water of life; we need to eat the overcoming Lion-Lamb as the tree of life to be our fresh and rich supply; and we need to take the Triune God as the essence, the element, and the way to build and consummate the New Jerusalem. This is the consummation of the full ministry of Christ. (*How to Be a Co-worker and an Elder and How to Fulfill Their Obligations*, pp. 49-52)

Further Reading: *How to Be a Co-worker and an Elder and How to Fulfill Their Obligations*, ch. 3; *A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord*, chs. 2, 4; *God's New Testament Economy*, chs. 27, 33

晨兴喂养

启二一 2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

二 7 ...得胜的，我必将神乐园中生命树的果子赐给他吃。

三 12 得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名（这城就是由天上从我神那里降下来的新耶路撒冷），并我的新名，都写在他上面。

根据新约的整个启示，基督徒工作的独一无二目标该是新耶路撒冷，就是神永远经纶终极的目标。今天的基督徒有许多别的目标。有的人传福音，目标是救灵魂（soul-winning）。有的人办神学，目标是教导人神学。有的人追求属灵，目标是要过属灵的生活。另有些人的目标是追求圣洁。...几乎没有人...说，他们所以作这些，目标是要终极完成新耶路撒冷（如何作同工与长老，并如何履行同工与长老的义务，五〇页）。

信息选读

召会的堕落，在消极方面有撒但、罪、世界、肉体的拦阻；不仅如此，有许多积极正当的事物，也都变作神终极目标的顶替品。神的终极目标只有一个，就是新耶路撒冷。...不管经过多少时代，无论神作了多少工作，祂只有一个目标。在圣经开头是单个的神，到末了是团体的大神—新耶路撒冷。

今天大多数基督徒不管新耶路撒冷，不管生命树，也不管生命水的河，反而以许多其他好的事物作代替品，顶替了新耶路撒冷。但是〔在主的恢复里，我们〕...设立召会、造就圣徒、实行活力排、叩门探访人，其目的、目标都是为着新耶路撒冷的终极完成。

召会的堕落，主要是由于这个事实：几乎所有的基督工人都被岔开，以新耶路撒冷之外的许多事物为他们的目标。因此，在召会的堕落下，我们要作一个得胜者答应主的呼召，就不仅需要胜过消极的事物，更需要胜过那些顶替新耶路撒冷为目标的积极的事物。那一种仅以救灵魂为目标的传福音，我们不要。我们传福音的目标，必须是新耶路撒冷。

要成为得胜者，我们应当以神永远经纶的目标，就是新耶路撒冷，为独一无二且终极无比的目标。我们都得记住这目标。我们的目标，不是带领人属灵，也不是带领人成圣；我们乃是带领人朝着新耶路撒冷去，完成新耶路撒冷。怎么作？乃是借着喝那灵并吃基督，使我们得着祂丰富、新鲜的供应，而以父神作其纯金基础、子神作其珍珠门并灵神所化成之其宝石墙，装饰并完成新耶路撒冷。不是照你的意思，不是用你的办法，不是用你的成分，也不是用你的素质，乃是以神为素质，以基督为成分，以灵为作法。我们要天天喝涌流的神，就是灵，作我们生命水的河；我们要吃得胜的狮子羔羊作生命树，为我们常新、丰富的供应；并且以三一神作素质、成分和作法来建造，以终极完成新耶路撒冷。这就是基督丰满职事的终极完成（如何作同工与长老，并如何履行同工与长老的义务，五〇至五四页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第三篇；对同工与长老们以及爱主寻求主者爱心的话，第二、四章；神新约的经纶，第二十七、三十三章。

亮光与灵感：

Morning Nourishment

Rev. And I saw no temple in it, for the Lord God the Almighty and the Lamb are its 21:22-23 temple. And the city has no need of the sun or of the moon...for the glory of God illumined it, and its lamp is the Lamb.

22:1-2 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life...

In the New Jerusalem the number three is very striking....The main structure of the city is of three factors: gold as the base, pearls as the gates, and precious stones as the wall. There are also three furnishings in the holy city. The throne refers to God the Father. The temple refers to Christ....We serving ones are all dwelling in Christ as God's temple. We dwell here as the many sons with the firstborn Son. The Father is the King, and all the sons are the co-kings. The temple is the palace. Also, God the Son is the lamp with the Father in Him as the shining light. This lamp is not an electrical lamp but an oil lamp. The oil signifies the Spirit, so the hidden One of the Trinity here is the Spirit. (*The Application of the Interpretation of the New Jerusalem to the Seeking Believers*, p. 50)

Today's Reading

The New Jerusalem is constructed with the Triune God as the main factors. It is furnished with the Triune God as the throne, as the temple (the palace), and as the lamp. Also, New Jerusalem is a city supplied by the Triune God—the Father as the source and the base, the Spirit as the flow, the river, and the Son as the main supply to nourish the entire city. Through this nourishment and divine beverage we members of the new city grow in the divine life and are built together.

From now on we must consider that our work is a building work by the growth of the saints in the divine life. The divine life is the Divine Trinity, who is the structure, the furnishings, and the supply of the holy city. As we grow in the divine life and minister the Triune God to others for their growth in the divine life, we are building up the Body of Christ, which will consummate the New Jerusalem. We need to experience and speak these things. The more we speak, the more we will have to speak. The more we speak, the more we will be nourished and satisfied.

The New Jerusalem is an organic constitution of the processed and consummated Triune God with His regenerated, transformed, and glorified elect. It has a threefold stress with the Divine Trinity in the three main aspects of this organic constitution:

1. The first main aspect in its structure with its base signified by the gold as the Father's nature, its gates signified by the pearls as the issue of the Son's redeeming death and life-dispensing resurrection, and its wall signified by the precious stones as the consummation of the Spirit's transforming work.

2. The second main aspect in its furnishings with the reigning center of the Father signified by the throne, the abiding place of the Son signified by the temple, and the enlightening and shining light of the Spirit signified by the oil in the lamp.

3. The third main aspect in its supply being the flow of the Divine Trinity; its base and source for the flow is the Father signified by the street, its flow is the Spirit signified by the river of the water of life, and the element of its flow is the Son signified by the tree of life.

The entire constitution of the New Jerusalem is the processed and consummated Triune God built with His regenerated, transformed, and glorified elect in His Divine Trinity in a threefold way. It is impossible for such a constitution to be anything physical; it has to be the Divine Trinity in His threefold blending with His redeemed elect. May we receive the eternal mercy and the sufficient grace of the unlimited Christ that we could live a life as a foretaste of such an organic constitution in this age for its full taste in eternity. (*The Application of the Interpretation of the New Jerusalem to the Seeking Believers*, pp. 54-56)

Further Reading: *The Application of the Interpretation of the New Jerusalem to the Seeking Believers*, msg. 5; *Life-study of 1 & 2 Chronicles*, msgs. 2, 13

新耶路撒冷—关于伊甸园之神圣启示的对照

与应验 以及基督徒工作的独一目标

第八周 · 周五

晨兴喂养

启二一 22-23 我未见城内有殿，因主神全能者和羔羊为城的殿。那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。二二 1-2 天使又指给我看，在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树...。在新耶路撒冷里，三这个数字非常显著。...城的主要结构有三个因素：金作基础，珍珠作门，宝石作墙。圣城里也有三项装备。宝座是指父神。殿是指基督。...我们这些事奉的人都住在作神殿的基督里。我们乃是众子，同着长子住在这里。父是王，众子是一同作王的。殿是王宫。并且，子神是灯，有父在祂里面作照耀的光。这灯不是电灯，乃是油灯。油表征那灵，所以这里隐藏了神圣三一的那灵（新耶路撒冷的解释应用于寻求的信徒，四八页）。

信息选读

新耶路撒冷是以三一神为主要的因素构建的，其装备有三一神作宝座、作殿（王宫）并作灯。此外，新耶路撒冷乃是由三一神所供应的一座城—父作为源头和基础，那灵作为流，就是河，以及子作为主要的供应以滋养整座城。借着这滋养和神圣的饮料，我们这些新城的成员就在神圣的生命里长大并建造在一起。

从现在起，我们必须看我们的工作乃是借着圣徒在神圣生命里长大而有的建造工作。神圣的生命就是神圣的三一，祂就是圣城的结构、装备和供应。当我们在神圣的生命里长大，并将三一神供应给人，叫人在神圣的生命里长大时，我们就是建造基督的身体，这身体要终极完成新耶路撒冷。我们需要经历并讲说这些事。我们越讲说，就越有可说的。我们越讲说，就越得着滋养并满足。

新耶路撒冷是经过过程并终极完成之三一神与蒙祂重生、变化并荣化之选民生机的构成。这生机的构成有三重的着重点，有神圣的三一在其三个主要方面：

第一个主要方面是在其结构上，其基础是金所表征父的性情，其门是珍珠所表征子救赎之死并分赐生命之复活的结果，其墙是宝石所表征那灵变化工作的完成。

第二个主要方面是在其装备上，有宝座所表征父掌权的中心，殿所表征子的住处，以及灯里的油所表征那灵光照并照耀的光。

第三个主要方面是在其供应上，这供应就是神圣三一的流；这流的基础和源头是街道所表征的父，这流本身是生命水的河所表征的那灵，这流的元素是生命树所表征的子。

新耶路撒冷的整个构成，乃是经过过程并终极完成的三一神，与蒙祂重生、变化并荣化的选民，在祂神圣的三一里，以三重的方式建造在一起。这样一个构成体不可能是物质的，必须是神圣的三一与蒙祂救赎的选民三重的调和。愿我们接受无限的基督永远的怜悯和够用的恩典，使我们能过一种生活，在今世就是这生机构成的预尝，好在永世得着其全享（新耶路撒冷的解释应用于寻求的信徒，五四至五六页）。

参读：新耶路撒冷的解释应用于寻求的信徒，第五篇；历代志生命读经，第二、十三篇。

亮光与灵感：

Morning Nourishment

Rev. And I saw the holy city, New Jerusalem, coming down out of heaven from God,
21:2 prepared as a bride adorned for her husband.

1 Cor. For we are God's fellow workers; you are God's cultivated land, God's building.

3:9-10 According to the grace of God given to me, as a wise master builder I have laid a
foundation, and another builds upon it. But let each man take heed how he builds upon
it.

12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass,
stubble.

The New Jerusalem is the third aspect of the divine building. We need to adorn and consummate
the New Jerusalem with God the Father as its golden base, God the Son as its pearl gates, and God
the Spirit for its wall of precious stones, by drinking the Spirit, the flowing Triune God, as the river
of water of life and eating Christ, the overcoming Lion-Lamb, as the tree of life with His rich and
fresh supply....Revelation 21:2 says that the New Jerusalem was "prepared as a bride adorned for
her husband." To "adorn" oneself is to make oneself pretty. (*How to Be a Co-worker and an Elder
and How to Fulfill Their Obligations*, p. 88)

Today's Reading

[In 1 Corinthians 3:9, 10, 12, and 17] what Paul meant was: "I have already laid a foundation; no one
else needs to lay another foundation. All you have to do is to build upon that which has been laid. But
you have to be careful. If you build upon the foundation with wood, grass, and stubble, you are marring,
[or destroying], God's building. You need to build with gold, silver, and precious stones."...[Verse] 17
warns us not to destroy the temple of God....To build with the worthless materials of wood, grass, and
stubble is to destroy the temple of God.

Today we are here not to destroy the Body of Christ; rather, we are adorning it....I simply want to be in
fear and trembling to adorn the divine building with God the Father as the pure gold, God the Son as the
pearl, and God the Spirit for the wall of precious stones. All of us must have this kind of attitude in our
living.

How do we sustain such a living? In this building, in the middle of this city, a river of water of life
flows out for us to drink and in the river the tree of life grows for us to eat....The Spirit is the flowing of
the Triune God; Christ is the embodiment of the Triune God. If I eat and drink the Triune God, I am
sustained; I have gold, pearl, and precious stones. If I do not eat God or drink the Lord, I do not have
gold, pearl, and precious stones; I have only wood, grass, and stubble. This does not mean that only our
losing our temper is considered wood, grass, and stubble. Actually, our meekness and even our diligent
service may not be the Triune God but wood, grass, and stubble.

We need to work with God to carry out His divine building in three aspects—the church, the Body,
and the holy city. God's building is first an assembly as the church, then a Body, and finally a city.
Strictly speaking, the New Jerusalem is consummated not only by being built but also by being adorned
with pure gold as its base, pearl as its gates, and precious stones for its wall. This is God's eternal
dwelling place, His eternal enlargement, expansion, and expression. (*How to Be a Co-worker and an
Elder and How to Fulfill Their Obligations*, pp. 88-90)

Today the New Jerusalem is still under construction. If we look at today's outward situation, we can
see the lack of the building up of the Body of Christ which consummates the New Jerusalem. This is why
the Lord has charged me to release the high peaks of His divine revelation. First, we need to release the
truth that God became a man so that man may become God in life and in nature but not in the Godhead.
Then we need to release the truth concerning the New Jerusalem. My burden is to release these two great
truths. (*The Application of the Interpretation of the New Jerusalem to the Seeking Believers*, p. 54)

Further Reading: *How to Be a Co-worker and an Elder and How to Fulfill Their Obligations*, ch. 6;
Crystallization-study of Song of Songs, msgs. 3-4; *The Practical Points concerning Blending*, ch. 5

启二一 2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，
就如新妇妆饰整齐，等候丈夫。

林前三 9-10 因为我们是神的同工，你们是神的耕地，神的建筑。我
照神所给我的恩典，好象一个智慧的工头，立好了根基，有别人在
上面建造，只是各人要谨慎怎样在上面建造。

12 然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造。
新耶路撒冷乃是神圣的建造...[我们需要借着喝那灵，就是涌流之
三一神作生命水的河，并吃基督，就是得胜之狮子羔羊作生命树，透
同祂丰富、新鲜的供应，以父神作其纯金基础、子神作其珍珠门并灵
神所化之其宝石墙，装饰并完成新耶路撒冷。]...启示录二十一章
二节说，[新耶路撒冷乃是]“新妇妆饰整齐，等候丈夫”。“妆饰
”就是把自己作得最美丽（如何作同工与长老，并如何履行同工与长
老的义务，九七页）。

信息选读

[在林前三章九至十、十二和十七节，]保罗的意思是，我已经立好
根基，没有人能再立了，你只需要在上面建造。但你必须当心，你在
上面若用木、草、禾秸建造，乃是损伤神的建造；你必须用金、银、
宝石建造。...十七节说到有人毁坏神的殿...用木、草、禾秸等没有
价值的材料建造，就是毁坏神的殿。

今天，我们不是在这里毁坏基督的身体，我们乃是在装饰。...我自愿
恐惧战兢，带着父神如同精金，带着子神如同珍珠，带着灵神所化
成的宝石，来装饰这种神圣的建造。这必须是我们每个人生活的态度。
这样的生活如何维持？在这个建造里，在这座城的中心，流出了生命
水的河给我们喝，在这河中长着生命树给我们吃。...那灵是三一神的
涌流，基督是三一神的化身。我吃喝三一神，我就得以维持，也就有
精金、珍珠和宝石。我若不吃神、不喝主，我就没有精金、珍珠和宝
石；我所有的就只是木、草、禾秸。不是说你发了脾气，才是木、草、
禾秸，连你的温柔都可能是木、草、禾秸；甚至你的殷勤服事，也可
能不是三一神，而是木、草、禾秸。

[我们]要与神同工，完成祂三方面的神圣建造，就是召会、基督的
身体和圣城。先是一个会，后是一个体，末了就是一座城。这座城是
装饰而成的。认真说来，新耶路撒冷不仅是建造成的，也是装饰成的。
新耶路撒冷是以精金装饰为其基础，珍珠装饰为其门，宝石装饰为其
墙。这就是神永远的居所，也是神永远的扩大、开展和彰显（如何作
同工与长老，并如何履行同工与长老的义务，九七至九九页）。

今天新耶路撒冷仍然在构建之中。我们若看看今天外面的光景，就会
看见缺少基督身体的建造，这身体乃是要终极完成新耶路撒冷。这就
是为什么主嘱咐我释放祂神圣启示的高峰。首先，我们需要释放神成
为人，为要使人生命和性情上成为神，只是无分于神格这个真理。
然后我们需要释放关于新耶路撒冷的真理。我的负担是要释放这两大
真理（新耶路撒冷的解释应用于寻求的信徒，五三至五四页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第六
篇；雅歌结晶读经，第三至四篇；关于相调的实行，第五章。
亮光与灵感：

« WEEK 8 — HYMN

What Miracle! What Mystery!

- 1 What miracle! What mystery!
That God and man should blended be!
God became man to make man God,
Untraceable economy!
From His good pleasure, heart's desire,
His highest goal attained will be.
- 2 Flesh He became, the first God-man,
His pleasure that I God may be:
In life and nature I'm God's kind,
Though Godhead's His exclusively.
His attributes my virtues are;
His glorious image shines through me.
- 3 No longer I alone that live,
But God together lives with me.
Built with the saints in the Triune God,
His universal house we'll be,
And His organic Body we
For His expression corp'rately.
- 4 Jerusalem, the ultimate,
Of visions the totality;
The Triune God, tripartite man—
A loving pair eternally—
As man yet God they coinhere,
A mutual dwelling place to be;
God's glory in humanity
Shines forth in splendor radiantly!

附 5

经历神 — 神人联调

8 8 8 8 8 8 重

A 大调

4/4

一 何大神迹! 何深奥秘! 神竟与
人联调为一! 神成为人, 人成
为神, 天使、世人莫测经纶;
出自神的心爱美意, 达到神
的最高目的。出自神的心爱
美意, 达到神的最高目的。

二 神成肉身, 来作神人, 为要使我能成为神,
生命、性情与祂同类, 惟我无分祂的神位;
祂的属性变我美德, 祂的荣形在我显活。
祂的属性变我美德, 祂的荣形在我显活。

三 不再是我单独活着, 乃是神我共同生活;
并与众圣神里配搭, 建成三一宇宙之家,
且成基督生机身体, 作祂显身团体大器。
且成基督生机身体, 作祂显身团体大器。

四 最终圣城耶路撒冷, 异象、启示集其大成。
三一之神, 三部分人, 永世对偶是人又神;
神性人性互为居所, 神的荣耀在人显赫。
神性人性互为居所, 神的荣耀在人显赫。