

总题：圣经的要素

第一周 圣经的要素—基督、那灵、生命、召会

读经：太十六 16、18，约三 15，罗八 2，弗一 22-23，四 4-6

周一

壹 基督、那灵、生命、召会，乃是圣经的要素—太十六 16、18，约二十 31，七 39，罗八 11，西三 4，弗一 22-23：

- 一 基督、那灵、生命、召会，乃是圣经的内容。
- 二 我们解释圣经必须应用的一个原则，乃是基督、那灵、生命和召会—罗九 5，八 2、11，十二 4-5，十六 1、4-5、16 下。

周二

贰 基督、那灵、生命、召会，乃是圣经的粹：

- 一 基督—重点乃在基督作信徒的生命，与信徒联结相调—西三 4 上，约十五 4-5，林前六 17：
 - 1 我们不只要认识基督是救主和救赎主，且要更深一层地认识：他是我们的生命；并且他在我们里面，与我们联结相调—西三 4，一 27，约十五 4-5。
 - 2 主今天乃是那灵，所以我们能住在主里面，并且主也能住在我们里面；我们也与主互相内在—我们在主里面，主也在我们里面—林后三 17 上，约十四 20，十七 21。
 - 3 我们与主的联结调和，只能发生在我们重生的灵里；因此，这调和使我们与主联合成为一灵—林前六 17。
 - 4 基督是我们的生命和人位，一直与我们联结相调，并且作工变化我们，直到我们在生命、性情和彰显上，但不在神格上，与他一模一样—林后三 18。
 - 5 他与我们乃是一；他是身体的头，我们是身体的众肢体—林前十二 12-13，弗一 22-23。
 - 6 「哦主，这是何等神迹，你我竟然联合为一！我在你内，你在我里，真是希奇，真是奥秘！」—诗歌一七七首

周三

二 那灵—重点乃在神的圣灵与基督的神人二性以及他的钉死、复活的调和，作复合、赐生命、内住、圣别、变化、七倍加强的灵—出三十 23-25，林前十五 45 下，罗八 11，十五 16 下，林后三 18，启四 5：

- 1 那灵乃是三一神经过种种过程的终极完成；在那灵里有父、子、灵的成分—太一 18、20，路一 35，来九 14，罗八 11。
- 2 那灵今天乃是复合的灵（出三十 23-25），由神的圣灵与基督的神、人二性，连同他的死与复活所复合，作复合、赐生命（林前十五 45 下）、内住（罗八 11）、圣别（十五 16 下）、变化（林后三 18）的灵。—引用经文
- 3 这样的一位灵有全备的供应，甚至就是全备的供应，为着我们的经历并享受—腓一 19。

WEEK 1 — OUTLINE

The Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church

Scripture Reading: Matt. 16:16, 18; John 3:15; Rom. 8:2; Eph. 1:22-23; 4:4-6

DAY 1 »

I. Christ, the Spirit, life, and the church are the crucial elements of the Bible (Matt. 16:16, 18; John 20:31; 7:39; Rom. 8:11; Col. 3:4; Eph. 1:22-23):

- A. Christ, the Spirit, life, and the church are the contents of the Bible.
- B. A principle that we must apply in our interpretation of the Bible is Christ, the Spirit, life, and the church (Rom. 9:5; 8:2, 11; 12:4-5; 16:1, 4-5, 16b).

« DAY 2 »

II. Christ, the Spirit, life, and the church are the extracts of the Bible:

- A. With Christ the emphasis is that Christ is the believers' life and is united and mingled with the believers (Col. 3:4; John 15:4-5; 1 Cor. 6:17):
 1. In addition to knowing Christ as the Savior and the Redeemer, we need to know Him in a deeper way—that He is our life and that He is in us to be united and mingled with us (Col. 3:4; 1:27; John 15:4-5).
 2. Because the Lord is the Spirit, we can abide in Him and the Lord can abide in us; we coinhere with the Lord; that is, we are in Him and He is in us (2 Cor. 3:17a; John 14:20; 17:21).
 3. Our being united and mingled with the Lord can take place only in our regenerated spirit; hence, this mingling results in our being joined to the Lord as one spirit (1 Cor. 6:17).
 4. Christ is our life and our person, and He is united and mingled with us; He is also working in us to transform us until we are the same as He is in life, nature, and expression but not in the Godhead (2 Cor. 3:18).
 5. He and we are one; He is the Head of the Body, and we are the members of the Body (1 Cor. 12:12-13; Eph. 1:22-23).
 6. "O what a miracle, my Lord, / That I'm in Thee and Thou in me, / That Thou and I are really one; / O what a wondrous mystery!" (Hymns, #233).

« DAY 3 »

B. With the Spirit the emphasis is that the Holy Spirit of God has been compounded with Christ's divinity, humanity, crucifixion, and resurrection to be the compound, life-giving, indwelling, sanctifying, transforming, and sevenfold intensified Spirit (Exo. 30:23-25; 1 Cor. 15:45b; Rom. 8:11; 15:16b; 2 Cor. 3:18; Rev. 4:5):

1. The Spirit is the consummation of the Triune God after passing through various processes; in the Spirit there are the elements of the Father, the Son, and the Spirit (Matt. 1:18, 20; Luke 1:35; Heb. 9:14; Rom. 8:11).
2. Today the Spirit is the compound Spirit (Exo. 30:23-25), compounded with the Spirit of God and Christ's two natures—the divine nature and the human nature—with His death and resurrection to be the compound, life-giving (1 Cor. 15:45b), indwelling (Rom. 8:11), sanctifying (15:16b), and transforming Spirit (2 Cor. 3:18).
3. Such a Spirit has the bountiful supply and even is the bountiful supply for our experience and enjoyment (Phil. 1:19).

- 4 在经纶上，这复合的灵已成了神的七灵，七倍加强地供应我们，使我们能在这一堕落的世代中，成就神关于召会的经纶—启一4，三1，四5，五6。

周四

- 三 生命—重点乃在神在基督里，以实际之灵的身份，作信徒的生命，使他们活出他这经过过程的三一神—林前一30，约十四17，腓一19-21上：
- 1 生命就是那灵，也就是三一神自己，并且这生命也是基督—罗八2，约十一25，十四6，西三4。
 - 2 神已赐给我们永远的生命，这生命也是在他儿子里面；我们若有神的儿子，就有生命—约壹五11-12。
 - 3 神在基督里经过种种过程，终极完成成为那灵；如今他以实际之灵的身份，作信徒的生命，为要叫他们活出他这位经过过程的三一神—约七39，十四17、19下。
 - 4 我们相信神的儿子基督时，他就进到我们里面，作我们的生命、人位，并与我们同生活、同行动—三15-16，加二20。

周五

- 四 召会—重点乃是信徒在一的立场上，作基督身体的见证—弗一23，四1-6：
- 1 召会乃是由一班蒙神从世界呼召出来的人所组成；神从世上各支派、各方言、各民族、各邦国中呼召了我们，把我们聚集在一起，成为召会—太十六18，十八17，启五9，七9。
 - 2 我们在基督里的信徒已经由神用他的生命所生，我们里面都有神圣的生命；我们都已重生，成为诸天之国的子民，成为神宇宙之家里的弟兄姊妹—约一12-13，三3、5、15，弗二19。
 - 3 召会乃是生命的单位，生机体，有一个生命，一个人位；这个生命，这个人位，就是三一神自己，他是召会一的元素—四3-6。
 - 4 基督宇宙的身体彰显为众地方召会；召会的立场乃是基督身体的一—林前十二12-13、27，一2，弗一23，四3-6。

周六

- 5 我们都已受浸，成了一个身体，并且同有一位灵、一位主、一位神与父；如今我们必须站在一的立场上，作基督身体独一的见证，过实际的召会生活—林前十二13，弗四4-6，启一11。
- 参 我们必须以基督、那灵、生命和召会来发展圣经中的真理—提后二15：
- 一 任何一篇信息，或对圣经真理的任何发展，若没有基督、那灵、生命和召会，都是空壳，没有内容—提前一6-7。
 - 二 以基督、那灵、生命和召会来发展圣经中的真理，总是稳妥的；譬如，我们应当以基督、那灵、生命和召会，来发展圣别的真理—林前一30，罗六22，弗五26。

4. Economically, the compound Spirit has become the seven Spirits of God to supply us in a sevenfold intensified way so that we may accomplish God's economy concerning the church in this age of degradation (Rev. 1:4; 3:1; 4:5; 5:6).

« DAY 4 »

- C. With life the emphasis is that God in Christ as the Spirit of reality is the believers' life so that they may live Him out as the processed Triune God (1 Cor. 1:30; John 14:17; Phil. 1:19-21a):
1. Life is the Spirit, who is the Triune God Himself, and life is Christ (Rom. 8:2; John 11:25; 14:6; Col. 3:4).
 2. God has given to us eternal life, and this life is in His Son; if we have the Son, we have the life (1 John 5:11-12).
 3. God in Christ has passed through His various processes and was consummated as the Spirit; now as the Spirit of reality He is life to the believers so that they may live Him out as the processed Triune God (John 7:39; 14:17, 19b).
 4. When we believed in Christ, the Son of God, He came into us to be our life and person and to live and move with us (3:15-16; Gal. 2:20).

« DAY 5 »

- D. With the church the emphasis is that the believers are on the ground of oneness to be the testimony of the Body of Christ (Eph. 1:23; 4:1-6):
1. The church is composed of a group of people who have been called out of the world by God; God has called us out of every tribe, tongue, people, and nation and has gathered us together to be the church (Matt. 16:18; 18:17; Rev. 5:9; 7:9).
 2. As believers in Christ, we have been begotten of God with His life and we have the divine life within us; we have been regenerated to become people of the kingdom of the heavens and brothers and sisters in His universal family (John 1:12-13; 3:3, 5, 15; Eph. 2:19).
 3. The church is an entity of life, an organism, with a life and person; this life and person are the Triune God Himself, who is the element of the oneness of the church (4:3-6).
 4. The universal Body of Christ is expressed as local churches; the ground of the church is the oneness of the Body of Christ (1 Cor. 12:12-13, 27; 1:2; Eph. 1:23; 4:3-6).

« DAY 6 »

5. We were all baptized into one Body, and we all have one Spirit, one Lord, and one God and Father; now we must stand on the ground of oneness to be the unique testimony of the Body of Christ and to live the practical church life (1 Cor. 12:13; Eph. 4:4-6; Rev. 1:11).
- III. We must develop any biblical truth in the way of Christ, the Spirit, life, and the church (2 Tim. 2:15):
- A. Any message or development of the truth in the Bible without Christ, the Spirit, life, and the church is an empty shell with no content (1 Tim. 1:6-7).
 - B. It is always safe to develop a biblical truth in the way of Christ, the Spirit, life, and the church; for example, we should develop the truth concerning holiness with Christ, the Spirit, life, and the church (1 Cor. 1:30; Rom. 6:22; Eph. 5:26).

晨兴喂养

罗八 11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着他住在你们里面的灵，赐生命给你们必死的身體。

弗一 22-23 将万有服在他的脚下，并使他向着召会作万有的头；召会是他的身体，是那在万有中充满万有者的丰满。

圣经乃是神感动人写的。与神相比，人是简单的，所以圣经的写法也是简单的；特别关于神圣奥秘的事，圣经乃是以浅显易懂的方式向人陈明。因这缘故，圣经里就有一些「表皮」或枝节。许多基督徒读圣经，往往只读到表面的这些枝节和皮毛，并没有深入其中的核仁，没有摸着深处的灵与生命，也不认识其中真正的要素。我们必须越过那些表面的枝节、皮毛，进入圣经的深处，才能摸着圣经的灵，接触到圣经的核仁，并认识圣经的要素（圣经的四要素—基督、那灵、生命、召会，二页）。

信息选读

一颗核桃有外壳、果肉与核仁的讲究，核仁乃是中心。人也有三部分的讲究：有外面生理的器官，有里面的魂，还有最深处的灵。人的三部分—灵、魂、体（帖前五 23），最重要的就是最深处的灵，那是人的生命之气（创二 7）。若没有这生命之气，人就无法生存，也不成其为人了。照样，圣经也有其核仁、生命、中心，那就是召会、基督、那灵、生命。这四者乃是圣经之实质的内容。……这四个要素也是今日主恢复的四个要点，因此我们都必须对这四要素有深刻的印象、新鲜的亮光和更新的领会。

我们都必须清楚看见召会、基督、那灵、生命这四个要素。召会乃是我们这班里面有三一神和他生命的人。基督乃是我们的救主、救赎主，进到我们里面作我们的生命，并且与我们联结相调。那灵乃是三一神经过种种过程的终极完成，进到我们里面作我们的实际；我们有他，就有基督的神性和人性，有他的成为肉体、人性生活、钉死、复活并升天。这样的一位，如今在我们里面是我们的生命（圣经的四要素—基督、那灵、生命、召会，二至三、一二页）。

任何一篇信息，或对圣经的任何发展，若没有基督、那灵、生命和召会，就都是空壳，没有内容。圣经的内容乃是基督、那灵、生命和召会。你对真理的发展，至少必须陈明这四项中的一项。你传福音的时候，至少也该陈明这四项中的一项。我在中国见过一些传福音的人，他们的传讲相当有力，但在他们的福音里，没有传讲多少基督、那灵、生命和召会的实际。他们有力的福音工作，吸引了许多人。然而，这许多人有好多转到主恢复的路上以得着基督、那灵、生命和召会。他们都留下来，并且对主的权益十分有用。那些没有转到这条路上的人，包括那些传福音的在内，后来不是消失了，就是仍然虚空。在他们的福音运动里，好些人得救了，但十年以后，许多人消失了，或者虚空如故。然而，我们必须感谢主，也有许多人转到这条路上。这些人不仅留下来，更因着基督、那灵、生命和召会的真理而变得扎实（长老训练第三册，六五至六六页）。

参读：主今日恢复之主要项目的重点；圣经中的基本启示，第一至五章。

Morning Nourishment

Rom. And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised 8:11 Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

Eph. And He subjected all things under His feet and gave Him to be Head over all things to the 1:22-23 church, which is His Body, the fullness of the One who fills all in all.

The Bible was written by men under God's inspiration. Compared to God, man is simple; hence, the way that the Bible was written is also simple. In particular, the Bible presents the divine and mystical matters in a way that is easily understandable to us. For this reason, the Bible seems to contain some "bark" and "branches." In their reading of the Bible, many Christians often touch only these superficial things. They do not penetrate the Bible to touch its kernel. They do not touch the spirit and life in the depths of the Bible nor know the real, crucial elements in it. We must go beyond the superficial branches and bark and enter into the depths of the Bible in order to touch its spirit, its kernel, and to know its crucial elements. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, p. 8)

Today's Reading

A nut consists of a shell, the meat, and the kernel, which is the center. Man is also of three parts: the outer part—the physical organs; the inner part—the soul; and the innermost part—the spirit (1 *Thes. 5:23*). Of these three parts—spirit, soul, and body—the most important part is the innermost part, the spirit, which is the breath of life in man (*Gen. 2:7*). Without such a breath of life, it is not possible for man to exist, and man thus ceases to be man. Likewise, the Bible has its kernel, its life, its center, which is constituted with the church, Christ, the Spirit, and life. These four items are the contents of the true substance of the Bible.... These four crucial elements are also the four important items in the Lord's recovery today. Hence, we must all have a deep impression, a fresh light, and a renewed understanding concerning these four crucial elements.

We all must clearly see these four crucial elements—the church, Christ, the Spirit, and life. The church is a group of people with the Triune God, having His life. Christ is our Savior and Redeemer, who has come into us to be our life and to be united and mingled with us. The Spirit as the consummation of the processed Triune God comes into us to be our reality. When we have Him, we have Christ's divine nature and human nature, and we also have Christ's incarnation, human living, crucifixion, resurrection, and ascension. Such a One is now in us as our life. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, pp. 8, 15)

Any message or any development of the Bible without Christ, the Spirit, life, and the church is an empty shell with no content. The content of the Bible is Christ, the Spirit, life, and the church. At least one of these items must be present in your development of the truth. Also, in your preaching of the gospel at least one of these items should be present. I saw some evangelists in China who preached quite prevailingly, but in their gospel they did not preach much reality of Christ, the Spirit, life, and the church. Their prevailing evangelical work attracted a good number of people. However, many of these people turned to the way of the Lord's recovery to pick up Christ, the Spirit, life, and the church. They all remained and became very useful to the Lord's interest. Those who did not turn this way, including the evangelists, either disappeared or still remained with emptiness. In their gospel campaigns a number were saved, but after ten years many disappeared or remained empty. We must thank the Lord, however, that many also turned this way. The ones who turned this way not only remained but they became solid with the truth concerning Christ, the Spirit, life, and the church. (*Elders' Training, Book 3: The Way to Carry Out the Vision*, pp. 63-64)

Further Reading: *The Crucial Points of the Major Items of the Lord's Recovery Today; The Basic Revelation in the Holy Scriptures*, chs. 1-5

晨兴喂养

西三 4 基督是我们的生命，他显现的时候，你们也要与他一同显现在荣耀里。
林前六 17 但与主联合的，便是与主成为一灵。

初到台湾时，我天天和弟兄姊妹一同查经，一年内查了六十题，就是《圣经要道》六十题。但是查读了那么多题，末了我必须承认，圣经的精粹没有别的，就是基督、那灵、生命、召会这四点；开头是基督，末了是召会，经过是那灵和生命。……圣经所讲的一切，都是为着这四点。惟有基督是实际，是一切事物的实体（西二 17）。没有基督，就没有那灵，也没有生命和召会；有了基督，就有实际，也有实体。基督就是那灵，那灵就是生命，生命就产生召会。没有基督，就没有那灵；没有那灵，就没有生命；没有生命，也就无法产生召会。所以这四点乃是圣经的精粹、精华、精髓（圣经的四要素—基督、那灵、生命、召会，三五至三六页）。

信息选读

圣经的〔其中一个〕要素乃是基督。一般基督徒对于基督的认识，最初只认识他是救主（路二 11），是满有慈心怜恤，救他们脱离地狱的一位。在稍微读过一点圣经后，就进一步认识他还是救赎主（太二十 28），在十字架上舍命流血，作多人的赎价，满足神公义的要求（彼前一 18~19，启一 5 下）。但是仅仅这样认识基督还不彀。我们不只要认识基督是救主、救赎主，且要更深一层的认识：他是我们的生命；并且他在我们里面，与我们联结相调。在约翰十五章五节，主耶稣说，「我是葡萄树，你们是枝子；住在我里面的，我也住在他里面。」这是一个奥秘；我们能住在主里面，他也住在我们里面。人类的语言难以描述这奥秘的联结。……〔正如我们〕住在空气里，也有空气住在〔我们〕里面。照样，主今天乃是那灵；所以〔我们〕能住在主里面，并且主也能住在〔我们〕里面。这是何等神迹！何等奥秘！主竟住在我们里面，与我们联结相调！正如诗歌一百七十七首第一节所说，「哦主，这是何等神迹，你我竟然联合为一！我在你内，你在我里，真是希奇，真是奥秘！」

圣经清楚地启示，三一神不仅同时存在，并且互相内住；子在父里面，父在子里面（约十四 10~11）。照样，我们也与主互相内住；我们住在主里面，主也住在我们里面（20，十七 21）。这就是主与我们相调和。这不仅是生命的事，也是在神圣生命里的事。我们与主的这种联结调和，只能发生在我们的灵里。因此，这调和甚至使我们与主联合成为一灵（林前六 17）。我们需要认识基督到这样的地步。至终，他成了我们，我们也成了他，他与我们乃是一；他是身体的头，我们是身体的众肢体（十二 12~13，弗一 22~23）。基督复活后，不仅升到高天，坐在神的右边（来一 3，十 12），今天他也是那灵，住在我们里面。他是我们的生命（西三 4）和人位，一直与我们联结相调，并且作工变化我们（林后三 18），直到他成为我们，我们成为他。这就是圣经所启示的基督（圣经的四要素—基督、那灵、生命、召会，六至八页）。

参读：圣经的十条路线，第二篇；神中心的思想，第一至二章；召会生活之恢复极重要的因素，第一章。

Morning Nourishment

Col. When Christ our life is manifested, then you also will be manifested with Him in glory.
3:4

1 Cor. But he who is joined to the Lord is one spirit.
6:17

When I first went to Taiwan, I studied the Bible with the brothers and sisters every day. In one year we studied sixty topics, which are the sixty topics in *Crucial Truths in the Holy Scriptures*. However, after studying that many topics, eventually I have to admit that the extracts of the Bible are nothing other than these four items: Christ, the Spirit, life, and the church. In the beginning is Christ, at the end is the church, and in the process are the Spirit and life....Everything spoken of in the Bible is for these four items. Only Christ is the reality; He is the body of all things (Col. 2:17). If there is no Christ, there is no Spirit, and neither are there life and the church. If there is Christ, there is reality and substance. Christ is the Spirit, the Spirit is life, and life produces the church. Without Christ, there is no Spirit; without the Spirit, there is no life; and without life, there is no way to produce the church. Hence, these four items are the extract, the cream, the essence, of the Bible. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, p. 37)

Today's Reading

[A] crucial element of the Bible is Christ. Generally, the initial knowledge of Christians concerning Christ is that He is the Savior (Luke 2:11), the One who is full of love and compassion to save them from hell. After a little reading of the Bible, they may know Him further as the Redeemer (Matt. 20:28), who died and shed His blood on the cross as a ransom for many to satisfy God's righteous requirements (1 Pet. 1:18-19; Rev. 1:5b). However, it is not enough to know Christ only to this extent. In addition to knowing Christ as the Savior and Redeemer, we must know Him to a deeper degree, that is, that He is our life and He is also in us to be united and mingled with us. In John 15:5 the Lord Jesus said, "I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit." It is a mystery that we abide in the Lord and He abides in us. It is difficult for human language to describe this mysterious union. Just as we abide in the air, and the air also abides in us, today because the Lord is the Spirit, we can abide in the Lord and the Lord can also abide in us. What a miracle! What a mystery! The Lord abides in us and is united and mingled with us! Stanza 1 of *Hymns*, #233 says, "O what a miracle, my Lord, / That I'm in Thee and Thou in me, / That Thou and I are really one; / O what a wondrous mystery!"

The Bible clearly reveals that the Triune God not only coexists but also coinheres; the Son is in the Father and the Father is in the Son (John 14:10-11). Likewise, we also coinhere with the Lord; we abide in the Lord, and the Lord abides in us (v. 20; 17:21). This is the mingling of the Lord with us. This is a matter not only of the divine life but also in the divine life. Our being united and mingled with the Lord can transpire only in our spirit. Hence, this mingling results in our being joined to the Lord as one spirit (1 Cor. 6:17). We need to know Christ to such an extent. Eventually, He becomes us and we become Him—He and we are one. He is the Head of the Body, and we are the members of the Body (1 Cor. 12:12-13; Eph. 1:22-23). After His resurrection Christ ascended to the heavens and sat down on the right hand of God (Heb. 1:3; 10:12). Moreover, today He is also the Spirit dwelling in us. He is our life (Col. 3:4) and our person and is always united and mingled with us. He is also working in us to transform us until He becomes us and we become Him (2 Cor. 3:18). This is the Christ revealed in the holy Word. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, pp. 11-12)

Further Reading: *Ten Lines in the Bible*, ch. 2; *The Central Thought of God*, chs. 1-2; *Vital Factors for the Recovery of the Church Life*, ch. 1

晨兴喂养

路一 35 天使回答说，圣灵要临到你身上，至高者的能力要覆庇你，因此所要生的圣者，必称为神的儿子。

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。

圣经所启示的〔另一个〕要素，乃是那灵。传统基督教对圣灵有不正确的观念，以为那不过只是一种能力或一种感动力。直到十九世纪，……〔有些人〕才进一步看见，圣灵不仅是一种能力，圣灵也就是神自己。在主的恢复里，经过多年研读圣经，我们已经清楚看见，那灵乃是一神经过种种过程的终极完成，所以在那灵里有父、子、灵的成分（圣经的四要素—基督、那灵、生命、召会，八页）。

信息选读

旧约出埃及记里的圣膏油（三十 23-25），表征三一神经过过程，至终终极完成为那灵。圣膏油……乃是由多种元素复合而成的。……橄榄油加上四种香料，调在一起，就复合成为圣膏油，用来膏抹会幕并会幕里的一切器具，使会幕和一切器具成为至圣，适合作神的居所。

在圣经里，橄榄油预表神的灵，就是神自己；四种香料表征神创造里的人性，油表征神格里的神性。四种香料调进橄榄油里，就成了圣膏油；这指明橄榄油所表征之神的灵，不再仅仅只有神性，而是与一些成分调和起来。……到主耶稣在复活里得着荣耀（路二四 26），圣灵就成了那成为肉体、钉十字架、复活、赐生命的耶稣基督之灵，兼有神圣与属人的元素，包含基督的神性与人性，连同他的成为肉体、人性生活、钉十字架、复活的一切素质和实际，都调和在这灵里。因此，现今这灵乃是涌流的活水，使我们能接受到里面。

那灵乃是基督经过过程而终极完成的。基督原是永远里的神，带着神性成为人，有了人性，在地上过了三十三年半的为人生活，然后进入死，又从死里出来进到复活，并且升到天上。这就是他所经过的过程。他经过了这一切过程，就成了终极完成的赐生命之灵（林前十五 45 下）。这如同一杯饮料，乃是水加上蜂蜜、柠檬、茶叶、盐复合而成的；我们喝这杯饮料，不仅得着水，也得着蜂蜜、柠檬、茶叶和盐。照样，那灵今天乃是复合的灵，由神的圣灵与基督的神、人二性，连同他的死、复活所调和，作复合、赐生命、内住（罗八 11）、圣别（十五 16 下）、变化（林后三 18）的灵。这样的一位灵有全备的供应，甚至就是全备的供应（腓一 19），为着我们的经历并享受。至终，这复合的灵还成了神的七灵（启一 4，四 5，五 6），七倍加强地供应我们，使我们能在这堕落的时代中，成就神关于召会的神圣经纶。今天三一神是在召会里作人位，基督是在信徒里作人位。而在召会里作人位的三一神，与在信徒里作人位的基督，一点不差就是那灵。阿利路亚！我们有这样一位包罗万有的灵！（圣经的四要素—基督、那灵、生命、召会，八至一〇页）

参读：那灵与基督的身体，第二至八章。

Morning Nourishment

Luke And the angel answered and said to her, **The Holy Spirit will come upon you, and the power of 1:35 the Most High will overshadow you; therefore also the holy thing which is born will be called the Son of God.**

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

[Another] crucial element revealed in the Bible is the Spirit. Traditional Christianity holds an inaccurate concept concerning the Holy Spirit, considering the Holy Spirit merely to be a power or an inspiring force. It was not until the nineteenth century...that some went further to see that the Holy Spirit is not merely a power but God Himself. In the Lord's recovery, after many years of studying the Bible, we have seen clearly that the Spirit is the consummation of the Triune God after passing through various processes. Therefore, in the Spirit there are the elements of the Father, the Son, and the Spirit. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, p. 12)

Today's Reading

The holy anointing ointment in **Exodus 30:23-25** typifies the Triune God being processed and eventually consummated as the Spirit. The holy anointing ointment...was compounded with a number of elements...The olive oil and the four kinds of spices added to it were mingled together and compounded to become the holy anointing ointment for the anointing of the tabernacle and all its furniture so that the tabernacle with all its furniture might become most holy, fit to be God's dwelling place.

In the Bible, olive oil typifies the Spirit of God, God Himself. The four kinds of spices signify humanity in God's creation, and oil signifies divinity in the Godhead. Four kinds of spices being mingled with the olive oil to become the holy anointing ointment indicates that the Spirit of God does not merely possess divinity but has been mingled with certain elements...It was not until the Lord Jesus was glorified in His resurrection (**Luke 24:26**) that the Holy Spirit became the Spirit of the incarnated, crucified, resurrected, and life-giving Jesus Christ, having both the divine element and the human element, including Christ's divinity and humanity with all the essences and realities of His incarnation, human living, crucifixion, and resurrection. All these items were compounded in this Spirit. Hence, this Spirit is now the flowing, living water for us to receive.

The Spirit was ultimately consummated by Christ through His processes. As God in eternity with divinity, Christ became a man with humanity and lived the human life on earth for thirty-three and a half years. Then He entered into death, came out of death in resurrection, and ascended to the heavens. These are the processes that He passed through. By passing through all these processes, He became the consummated life-giving Spirit (**1 Cor. 15:45b**). We may illustrate the compound Spirit with a beverage that is a compound of water with honey, lemon, tea, and salt. When we drink this beverage, we take in not only the water but also the honey, lemon, tea, and salt. Likewise, today the Spirit is the compound Spirit, compounded with the Holy Spirit of God and Christ's two natures—the divine nature and the human nature—with His death and resurrection to be the compound, life-giving, indwelling (**Rom. 8:11**), sanctifying (**15:16b**), and transforming (**2 Cor. 3:18**) Spirit. Such a Spirit has the bountiful supply and even is the bountiful supply for our experience and enjoyment (**Phil. 1:19**). Eventually, this compound Spirit has even become the seven Spirits of God to supply us in a sevenfold intensified way that we may accomplish God's divine economy concerning the church in this age of degradation (**Rev. 1:4; 4:5; 5:6**). Today the Triune God is in the church as a person, and Christ is in the believers as a person. The Triune God as a person in the church and Christ as a person in the believers are nothing less than the Spirit. Hallelujah, we have such an all-inclusive Spirit! (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, pp. 12-14)

Further Reading: *The Spirit and the Body*, chs. 2-8

晨兴喂养

约十四 17 就是实际的灵，……你们却认识他，因他与你们同住，且要在你们里面。
加二 20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与他联结所活的，他是爱我，为我舍了自己。

圣经所启示的〔另一个〕要素，就是生命。生命就是我们所的那灵，也就是三一神自己，并且这生命也是基督。神在基督里经过种种过程，终极完成为那灵。如今他以实际之灵的身分（约十四 17），作我们信徒的生命，为要叫我们活出他这位经过过程的三一神。我们相信主的时候，我们所信的主就进到我们的里面，作我们的生命、人位，并与我们同生活、同行动。我们一信主就接受了主，主也盼望我们把自己交给他。因此，我们与主互相接受，也就彼此调和在一起（圣经的四要素—基督、那灵、生命、召会，一一页）。

信息选读

得救前，我们是单独一个人；但得救后，我们就不再只是自己，而是与主联调为了一。好比婚姻生活：人结婚之前是单独一个人，结婚后就不再是一个人，乃是二人共同生活。但夫妻一起生活只是外在的，主耶稣与我们却是二者联调为一，在一起生活的。因此，这乃是极大的奥秘（弗五 31-32）。

我们今天的生活，都应该能象保罗一样说，「我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与他联结所活的。」（加二 20）我们今天所过的生活，不是凭我们天然旧人的生活，乃是凭着信心的生活，就是凭着相信那位看不见的三一神在我们里面，作我们的人位，也作我们的生命而活，使我们成为召会的肢体，与众圣徒配搭一起，作基督的身体，永远在一的立场上，作基督身体一的见证（圣经的四要素—基督、那灵、生命、召会，一一至一二页）。

主耶稣这一位大神在我里面，乃是他作我的生命，乃是他穿着我，联着我，和我一起生活。我活就是他活，我说就是他说，我行动就是他行动。

约翰福音有二十一章之多，但是整卷就是讲：那在永远的神如何成了肉体，作了神的羔羊，替我们完成救赎；他进到死亡里，又出来了，化身成为赐生命的灵，进到我们的灵中，与我们同生活，同行动。我们就该把自己献给他，停下自己的生活、行动，向他敞开，呼求他的名，吃他的话，接触他自己，让他来供应我们，使我们在生命的新样中生活行动。这个就是主今天在地上所要得着的一班人。这样一来，……〔我们〕蒙救赎了，〔我们〕蒙重生了，〔我们〕正走在变化的路上，一天过一天，他要把〔我们〕的本质变得和他的性质一样，也要把〔我们〕模成他的形像，有一天还要把〔我们〕带到荣耀里，并且把我们建造在一起，成为一个极其荣耀的彰显。

〔盼望〕我们每一个人的眼睛都得开启，看见这一件事。我们的心也开，灵也开，都向他说，「主啊！但愿我的一切都停下来。你不光作我的生命，也作我的生活。但愿我的里面时时触着你，时时得着你的供应，我与你生活中乃是一体。」（与主同活，一〇、一二页）

参读：生命经历的基本原则，第一至二章；召会生活之恢复极重要的因素，第二至三章。

Morning Nourishment

John *Even the Spirit of reality...you know Him, because He abides with you and shall be in you.* 14:17

Gal. *I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the 2:20 life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.*

[Another] crucial element revealed in the Bible is life. Life is the Spirit, of whom we have spoken previously and who is the Triune God Himself. Furthermore, this life is also Christ. God in Christ passed through His various processes and was consummated as the Spirit. Now as the Spirit of reality (John 14:17) He is life to the believers that they may live Him out as the processed Triune God. When we believe in the Lord, this Lord in whom we believe immediately comes into us to be our life and person and to live and move with us. Once we believe in the Lord and receive Him, He also expects us to hand ourselves over to Him. Hence, as the Lord and we receive one another, He and we are mingled with one another. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, p. 14)

Today's Reading

Before we were saved, we were alone in ourselves, but after being saved we are no longer merely ourselves but are united and mingled with the Lord as one. This may be likened to a married life. Before a person is married, he is alone, but after he is married, he is no longer one person living alone but two persons living together. However, a couple living together is an outward matter; the Lord Jesus and we live together by being united and mingled as one. Hence, this is a great mystery (Eph. 5:31-32).

Concerning our living today, we should be able to say as Paul said, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God" (Gal. 2:20). The life we live today is not a life we live by our natural old man. Instead, it is a life we live by faith, a life we live by believing that the invisible Triune God is in us as our person and our life so that we may become members of the church as the Body of Christ, coordinating with all the saints on the ground of oneness as the testimony of the oneness of the Body of Christ. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, pp. 14-15)

The Lord Jesus—the great God who is inside of us, who has become our life, who has put us on, and who is joined with us—should be the One who is living and doing. Our living must be His living, our speaking must be His speaking, and our moving must be His moving.

The Gospel of John has twenty-one chapters. Together these chapters reveal that the eternal God became flesh to be the Lamb of God to accomplish redemption on our behalf. This entire Gospel also unveils that after this God entered into death, He came out of death and was transfigured to be the life-giving Spirit to enter into our spirit to live and move with us. In light of this we should consecrate ourselves to Him, stopping all of our own living and moving, and open up to Him by calling on His name, eating His word, and contacting Him, so that He can supply us and cause us to walk in newness of life. The Lord desires to gain such a group of people on the earth today. By living in this way we will not only have been regenerated and redeemed, we will also be in the process of being transformed. Day after day He will change our nature into His very nature and conform us into His very image. Then one day He will bring us into glory and all of us will be built up together to be His exceedingly glorious expression.

May our eyes be opened to see this one matter, and may we open our heart and spirit to Him and say, "Lord, I stop everything. You are not only my life, You are also my living. May my inner being contact You moment by moment and constantly receive Your supply, so that in my daily living You and I will live as one entity." (*Living with the Lord*, pp. 14-16)

Further Reading: *Basic Principles of the Experience of Life*, chs. 1-2; *Vital Factors for the Recovery of the Church Life*, chs. 2-3

晨兴喂养

弗四 3-6 以和平的联索，竭力保守那灵的一：一个身体和一位灵，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。

有了正常的基督徒生活，才能产生正当的召会生活。没有好的公民，不会有好的国家；照样，没有好的基督徒，就产生不了好的召会。基督是那灵，那灵就是生命，生命就引进召会（圣经的四要素—基督、那灵、生命、召会，一五三页）。

信息选读

圣经的〔另一个〕要素是召会，也就是一般人所熟称的「教会」。「召会」这辞的希腊文是 *ekklesia*，艾克利西亚。其原文由两个字组成：一个字是 *ek*，艾克，意思为「出来」；另一个字是 *kaleo*，克利欧，意思就是「呼召」。所以「召会」在原文里的意思，乃是蒙召出来的人。当初翻译圣经的人认为，若译为「召会」，人可能不懂，所以就译为「教会」，意即宗教的集会。「教会」这辞符合人天然的思想，却非常害意；因为 *ekklesia* 并非指宗教的集会，而是指一班蒙召出来的会众，所以最达意、最准确的翻译，乃是译为「召会」。我们是一班蒙神呼召出来的人；我们乃是召会。

神乃是从世上各国家、各地方、各民族、各方言中呼召了我们（启七 9），把我们聚集在一起，成为召会。今天我们不分国籍、种族，都已蒙召成为诸天之国的子民；所以我们都有属天的国籍。一个华裔的美国人，就出生说，他是中国人；但因着入籍，他成了美国籍。今天我们成为诸天之国的人，乃是借着入籍，借着蒙神所召；也是借着出生，就是借着由神重生。神不仅呼召了我们，并且也用他的生命重生了我们。我们不是神领养的，乃是神用他的生命所生的；我们里面都有神的神圣生命，我们彼此是弟兄姊妹，因为我们都由同一位父所生。阿利路亚！不论我们的肤色、种族、国籍是什么，神已呼召了我们，也重生了我们，使我们成为诸天之国的子民，成为他宇宙之家里的弟兄姊妹。这就是召会。

神的生命就是神自己。神用他的生命重生我们，意即他以自己生了我们；并且今天他就在我们里面。召会乃是生命的单位；既是生命的单位，就必定有生命，也有人位。召会不是组织，乃是一个生命体，生机体，其中有一个生命，一个人位；这个生命，这个人位，就是三一神自己。他是召会一的元素（弗四 1-6），所以召会是不可分的。我们既同有一位神，同有一个生命，并同有一个人位，就是不可分的；没有任何理由能使我们分开。

我们既有三一神在我们里面作生命、作人位，在日常生活中，就必须凭着祂生活行动（加五 25），凡事长到祂这位元首里面（弗四 15）。在婚姻生活中，夫妻之间很难不争吵。感谢主的恩典，我和我妻子相处三十多年，虽然不敢说从来没有争执，但我敢说我从未和她争吵。这是因为我里面有另一个人位，就是属天的神自己作我的人位。当我不愉快、不高兴，想要说什么的时候，里面的这位人位就会说，「你说，我不说。你去和她吵吧，我不去。」我只好说，「主啊，你不去，我也不去。」主说，「好极了，你不去，就留在这里，我与你同在。」这样，我就能与主有甜美的交通。没有争吵，只有祷告，是两个人位一同祷告；我祷告，他与我一同祷告；他在我的祷告里祷告。这是何等的享受！这就是凭着里面的人位生活行动（圣经的四要素—基督、那灵、生命、召会，三至五页）。

参读：那灵与基督的身体，第十二至二十章。

Morning Nourishment

Eph. Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

We must have a normal Christian life before we can have a proper church life. Just as there cannot be a good country without good citizens, there is no way to produce a good church without good Christians. Christ is the Spirit, the Spirit is life, and life issues in the church. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, p. 133)

Today's Reading

[Another] crucial element of the Bible is the church. The Greek word for *church* is *ekklesia*, which is composed of two words: *ek*, meaning "out of," and *kaleo*, meaning "call." Hence, in Greek, the word for *church* means the called-out ones. The early translators of the Chinese Bible rendered this word as *a religious assembly*. This term fits man's natural thought, but it spoils the original meaning. *Ekklesia* does not denote a religious assembly; it refers to a called-out congregation. Therefore, the most precise rendering is *assembly*. We are a group of people called out by God; we are the church.

God has called us out of the world, out of every nation, tribe, people, and tongue (*Rev. 7:9*) and has gathered us together to be the church. Today, regardless of our nationality or race, we have been called to become the people of the kingdom of the heavens. Hence, we have the heavenly citizenship. An American of Chinese descent is Chinese according to birth, but he becomes an American citizen by naturalization. Today we have become the people of the kingdom of the heavens by "naturalization," by being called by God, and also by birth, by being regenerated by God. God not only has called us but also has regenerated us with His life. We were not adopted by God; we were begotten of Him with His life. We all have God's divine life in us, and we are brothers and sisters of one another because we have been born of the same Father. Regardless of our color, race, or nationality, God has called us and regenerated us that we may become people of the kingdom of the heavens and brothers and sisters in His universal family. This is the church.

God's life is God Himself. Therefore, when God regenerates us with His life, He begets us with Himself. Furthermore, He is within us today. The church is an entity of life, and as such, it has a life and a person. The church is not an organization; it is a life entity, an organism, with a life and a person. This life and this person are the Triune God Himself. He is the element of the oneness of the church (*Eph. 4:1-6*); hence, the church cannot be divided. Since we all have one God, one life, and one person, there is no factor that can divide us.

Since we have the Triune God in us as our life and person, we must live and walk by Him in our daily life (*Gal. 5:25*) and grow up in all things into Him, who is the Head (*Eph. 4:15*). It is difficult for husbands and wives not to quarrel in their married life. By the Lord's grace, I have been with my wife for close to thirty years, and although I dare not say that we have never disagreed, I can say that I have never quarreled with her. This is because I have another person in me, the heavenly God Himself who is my person. When I am displeased or unhappy and try to speak something unpleasant, this person who is in me says, "You may speak, but I won't speak; you may go to quarrel, but I won't go." Thus, I can only say, "Lord, if You won't go, then I won't go either." Then the Lord may say, "Wonderful! Since you won't go, stay here and I will be with you." In this way I have a sweet fellowship with the Lord. Instead of quarreling, there is only prayer, the prayer of two persons praying together. I pray and He prays with me; He prays in my prayer. What an enjoyment this is! This is to live and walk by the person in us. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, pp. 8-10)

Further Reading: *The Spirit and the Body*, chs. 12-20

晨兴喂养

提前一 3~4、6 ……好嘱咐那几个人，不可教导与神的经纶不同的事，……这等事只引起辩论，对于神在信仰里的经纶并无帮助。……有人失去目标，偏离这些，转向虚空的谈论。

提后二 15 你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。

按我们天然的所是，我们乃是来自不同的国家、种族；甚至由于文化背景和历史因素，我们可能还是彼此为仇为敌的。但是在召会生活中，所有的仇恨都化解了。……借着重生，我们都同有一个生命，同有一个位。我们都已经由天上的父重生了，所以我们是一。这是召会的特点。在召会中并没有肤色、种族的分别，也没有语言、文化的区隔；我们都已经在基督里成为一了。我们都已受浸，成了一个身体，并且同有一位灵、一位主、一位神与父（林前十二 13，弗四 4~6）。如今我们必须各地，在一的立场上，作基督身体独一的见证，过实际的召会生活（圣经的四要素—基督、那灵、生命、召会，五至六页）。

信息选读

有些人在传讲福音时常用生动的例证来吸引人，以激起他们的兴趣；但在激起兴趣以后，所留给他们的不过是一个美好的故事。许多人仅仅能言善道，却少有基督。基于这原则，我们应当核对今天的传讲。今天对主话的传讲，有多少基督、那灵、生命和召会？这给我们看见今天传讲和教训的虚空。你不该以这种虚空的方式来发展圣经中的真理。你必须以基督、那灵、生命和召会来发展。即使你有一段很好的经文，有一个很好的想法，可以用来激起人的兴趣，你也必须考虑你这信息的内容是不是基督、那灵、生命和召会。如果不是，你就该忘掉它。不要离开这管治的原则往前发展什么，因为你会浪费时间。你也没有保卫，会被引入岔途。

所有异端的进来，都是由于离开基督、那灵、生命和召会来发展圣经中的真理。离开这四项而发展出来的任何道理，都会产生异端或分裂。……有些人甚至离开基督、那灵、生命和召会，来发展圣别的道理。然而，我们该连着基督为着召会，来发展圣别的道理。我们需要告诉人说，圣别就是基督自己，这位基督今天乃是赐生命的灵（林前十五 45）。……他……将神圣的生命分赐到我们里面，使我们成圣。圣别乃是神的性情，并且联于生命。如果你没有神的生命，你就没有神的性情，就是圣别。若要神的圣别在你里面扩增，你必须照着神的性情，凭着神的生命而活。我们也必须看见，圣别不仅该为着个人的生活，也必须是召会生活的一部分。如果我们以基督、那灵、生命和召会，来发展圣别的道理，我们就会看见奇妙的启示。不然的话，就会造成圣别的宗派。这就是何以有人设立了圣洁会的原因。实际上，这些乃是分裂，将基督的身体切成碎片。

离开基督、那灵、生命和召会，来发展任何圣经的真理，都是危险的。……你的道理也许没有错，但最终实行的结果却是分裂。你必须连着基督、那灵、生命和召会，来发展圣经中的任何道理，才是稳妥的，……〔但〕绝不要离开基督、那灵、生命和召会来发展〔任何东西〕（长老训练第三册，六六至六八页）。

参读：圣经的四要素—基督、那灵、生命、召会，第一章；长老训练第三册，第六章。

Morning Nourishment

1 Tim. ...Charge certain ones not to teach different things...which produce questionings rather than 1:3-4, 6 God's economy, which is in faith...from which things some, having misaimed, have turned aside to vain talking.

2 Tim. Be diligent to present yourself approved to God, an unashamed workman, cutting straight the 2:15 word of the truth.

According to what we are naturally, we are from different countries and different races. We may even be enemies of one another because of our cultural backgrounds or for historical reasons. However, in the church life all enmities have been resolved.... We all have one life and one person through regeneration. We have all been born of the heavenly Father; therefore, we are one. This is a characteristic of the church. In the church there are no differences among colors or races, and neither is there any separation due to language or culture. We have all become one in Christ. We were all baptized into one Body, and we all have one Spirit, one Lord, and one God and Father (1 Cor. 12:13; Eph. 4:4-6). Now we must stand on the ground of oneness in each locality to be the unique testimony of the Body of Christ and live the practical church life. (*The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, p. 10)

Today's Reading

Some evangelists preach with eloquent illustrations to attract people to stir up their interest, but after being interested, all that is left with them is a good story. Many are merely eloquent speakers with very little Christ. Based upon this principle, we should check today's preaching. How much Christ, the Spirit, life, and the church is in today's preaching of the Word? This shows us the emptiness of today's preaching and teaching. You should not develop the truth in the Bible in this way, in an empty way. You must develop the biblical truth in the way of Christ, the Spirit, life, and the church. Even if you have a good portion of the Word with a good idea to stir up people's interest, you must consider whether or not Christ, the Spirit, life, and the church are the content of your message. If they are not the content, you should forget about it. Do not go further to develop anything apart from this governing principle because you will waste your time. Also, you will have no safeguard and you will be led astray.

All the heresies came in by the way of developing the truth in the Bible apart from Christ, the Spirit, life, and the church. Any doctrine developed apart from these four items will issue in heresy or division.... Some even developed the doctrine of holiness apart from Christ, the Spirit, life, and the church. We, however, should develop the doctrine of holiness with Christ for the church. We need to tell people that holiness is Christ Himself, and this Christ today is the life-giving Spirit (1 Cor. 15:45)...who imparts the divine life into us for our sanctification. Holiness is God's nature and is related to life. If you do not have God's life, you do not have God's nature, which is holiness. If God's holiness is going to be increased within you, you must live according to God's nature and by God's life. We must also realize that this holy life should not only be for our personal living, but it must also be a part of the church life. If we would develop the doctrine of holiness with Christ, with the Spirit, with life, and with the church, we would see a marvelous revelation. Otherwise, a holiness sect will be created. This is why some have established holiness churches. These are actually holiness divisions cutting the Body into pieces.

It is dangerous to develop any biblical doctrine apart from Christ, the Spirit, life, and the church.... Your doctrine... may not be wrong, but eventually the issue of your practice will be a division. It is always safe to develop any doctrine in the Bible with Christ, the Spirit, life, and the church,...[but] never develop [anything] apart from Christ, the Spirit, life, and the church. (*Elders' Training, Book 3: The Way to Carry Out the Vision*, pp. 64-65)

Further Reading: *The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church*, ch. 1; *Elders' Training, Book 3: The Way to Carry Out the Vision*, ch. 6

大本第 177 首 赞美主—对他的纪念

8888 (英 233) D 大调 4/4

1
哦主，这是何等神迹，
你我竟然联合为一！
我在你内，你在我里，
真是希奇，真是奥秘！

2
为使我能有分于你，
你竟为我舍了身体；
并为使我脱离罪孽，
你也为我流了宝血。

3
你且复活化身圣灵，
进入我灵作我生命，
要我时常将你接领，
享受你的一切丰盛。

4
我们面对桌上表记，
思念你的可爱自己！
一面感激你的心意，
一面重温你的经历。

5
借着吃饼，借着喝杯，
再来享受你的甘美；
灵里吸取，灵里接受，
灵里饱尝生命珍馐。

6
深愿如此吃你、喝你，
用灵接受你的自己，
直到全人被你充满，
让你得到真正纪念！

<< WEEK 1 — HYMN

Hymns, #233

- 1 O what a miracle, my Lord,
That I'm in Thee and Thou in me,
That Thou and I are really one;
O what a wondrous mystery!
- 2 For me Thy body Thou didst give,
That I may ever share in Thee;
For me Thy precious blood was shed,
That from my sins I might be free.
- 3 By resurrection Thou didst change
Thy form and as the Spirit come;
Thou wouldst that I be filled with Thee
That all Thy riches mine become.
- 4 Now as the symbols we behold,
Thy loving self we see anew;
We thank Thee for Thy heart's desire
As all Thy travail we review.
- 5 We eat the bread and drink the wine,
And to Thy sweetness we are led;
In spirit each receiving Thee,
Our spirits with Thyself are fed.
- 6 We long to eat and drink e'en more,
To take Thyself in spirit thus,
Till Thou shalt all our being fill
And true remembrance have from us.

第二周 马太福音中包罗万有的基督

读经：太一1，十六16，四16，九12、15-17、36、38，十五26-27，二八18-19

周一

壹 基督是戴维的子孙和亚伯拉罕的子孙—太一1：

- 一 戴维的儿子所罗门，预表基督承受国度（撒下七12下、13下，耶二三5，路一32~33），有智慧也说智慧的话（太十二42），并建造神的殿（撒下七13上）。—引用经文
- 二 亚伯拉罕的儿子艾萨克，预表基督是所应许的那一位，他把福带给万国（创二二18，加三16、14），被献上给神以至于死，并且复活了（创二二1~12，来十一17、19），他也要得着新妇（创二四67，约三29，启十九7）。—引用经文

贰 基督是属天的王—太二1~2，二一5：

- 一 马太证明耶稣是君王，是旧约所预言的弥赛亚—一1、17，二1~2，二七11、37。
- 二 这位属天的王并不是带着高傲的显赫而来；反之，他是带着温和、谦逊的温柔而来—二一5。

参 主耶稣是基督，是活神的儿子—十六16：

- 一 基督，意即神的受膏者，是说到主的使命，要借着他的钉死、复活、升天和再临，完成神永远的定旨—21、27节。
- 二 活神的儿子，是说到主的身位，具体地表现父，并终结于那灵，使三一神得着完全的彰显—约十四10~11上，林前十五45下。

周二

肆 基督是人子—太八20，十一19，十三37，十六13：

- 一 基督就是那把神的管治权带到地上，并使神的名在地上极其尊大的人—九6，十二8，十三41，十六27~28。
- 二 为着诸天之国的建立，主耶稣取了一个得胜之人的地位—这人能击败撒但并抵挡任何艰难、反对和攻击—四4，十二40，二六64。

伍 基督是施浸者—三11：

- 一 主在圣灵里的浸，基于他的救赎，引进了诸天的国，把信他的人带进诸天的国里—12节上。
- 二 主在火里的浸，基于他的审判，要结束诸天的国，把不信的人丢在火湖里—12节下。

陆 基督是生命的光，照在死亡的黑暗中—四12~16：

- 一 基督为着诸天之国的职事，不是凭属地的权能，乃是凭属天的大光开始。
- 二 主耶稣乃是作为大光吸引门徒归他自己，以建立诸天的国。

周三

柒 基督是医生和新郎—九9~15：

- 一 他来作医生，要医治并点活我们，使我们能重新构成诸天之国的公民—9~13节。
- 二 我们需要珍赏他是新郎，好享受与他同人的生活—14~15节。

捌 基督是未漂过的布，为著作成新衣服—16节，路五36：

- 一 从成为肉体到钉十字架，他是未漂过的布，为著作成新衣服。

WEEK 2 — OUTLINE

The All-inclusive Christ in the Gospel of Matthew

Scripture Reading: **Matt. 1:1; 16:16; 4:16; 9:12, 15-17, 36, 38; 15:26-27; 28:18-19**

DAY 1 »

I. Christ is the son of David and the son of Abraham (Matt. 1:1):

- A. Solomon, the son of David, is a type of Christ inheriting the kingdom (2 Sam. 7:12b, 13b; Jer. 23:5; Luke 1:32-33), having wisdom and speaking the word of wisdom (Matt. 12:42), and building the temple of God (2 Sam. 7:13a).
- B. Isaac, the son of Abraham, is a type of Christ as the promised One who brought the blessing to all the nations (Gen. 22:18; Gal. 3:16, 14), who was offered to God unto death and was resurrected (Gen. 22:1-12; Heb. 11:17, 19), and who will receive the bride (Gen. 24:67; John 3:29; Rev. 19:7).

II. Christ is the heavenly King (Matt. 2:1-2; 21:5):

- A. Matthew proves that Jesus is the King, the Messiah prophesied in the Old Testament (1:1, 17; 2:1-2; 27:11, 37).
- B. The heavenly King did not come with haughty splendor but with gentle, humble meekness (21:5).

III. The Lord Jesus is the Christ, the Son of the living God (16:16):

- A. *The Christ* refers to the anointed One of God and speaks of the Lord's commission to accomplish God's eternal purpose through His crucifixion, resurrection, ascension, and second coming (vv. 21, 27).
- B. *The Son of the living God* speaks of His person, which embodies the Father and consummates in the Spirit for a full expression of the Triune God (John 14:10-11a; 1 Cor. 15:45b).

« DAY 2 »

IV. Christ is the Son of Man (Matt. 8:20; 11:19; 13:37; 16:13):

- A. Christ is the man who brings God's dominion to earth and makes God's name excellent on earth (9:6; 12:8; 13:41; 16:27-28).
- B. In order for the kingdom of the heavens to be established, the Lord Jesus stood as a victorious man—a man who could defeat Satan and withstand any hardship, opposition, or attack (4:4; 12:40; 26:64).

V. Christ is the Baptizer (3:11):

- A. The Lord's baptism in the Holy Spirit, which is based on His redemption, initiated the kingdom of the heavens, bringing His believers into the kingdom of the heavens (v. 12a).
- B. The Lord's baptism in fire, which is based on His judgment, will conclude the kingdom of the heavens, putting the unbelievers into the lake of fire (v. 12b).

VI. Christ is the light of life shining in the darkness of death (4:12-16):

- A. Christ's ministry for the kingdom of the heavens began not with earthly power but with heavenly light.
- B. The Lord Jesus attracted the disciples to Himself as the great light for the establishment of the kingdom of the heavens.

« DAY 3 »

VII. Christ is the Physician and the Bridegroom (9:9-15):

- A. He came as a Physician to heal and enliven us so that we might be reconstituted to be citizens of the kingdom of the heavens (vv. 9-13).
- B. We need to appreciate Him as the Bridegroom that we might have the enjoyment of living in His presence (vv. 14-15).

VIII. Christ is the unfulled cloth for making a new garment (v. 16; Luke 5:36):

- A. From His incarnation to His crucifixion, He was the unfulled cloth for making a new garment.

二 基督借着死而复活，就作成了一件新衣服，在神面前作我们的义，遮盖我们，使我们能得神称义，蒙他悦纳—十五 22，加三 27，林前一 30。

玖 个人的基督是新酒，团体的基督是新皮袋—太九 17：

一 新酒象征基督是新生命，满有活力和激励人的力量，使我们振奋，并使我们满足。

二 新皮袋象征团体的基督，是外面盛装新酒的容器—林前十二 12。

拾 基督是牧人—太九 36：

一 在三十六节，「困苦」是指羊给凶牧剥皮而遭受的痛楚；「流离」是指羊给恶牧撇弃而落到流离失所、无助无依的苦境。

二 在主耶稣为着建立他属天国度的职事里，他是牧人服事人—36 节。

周 四

拾壹 基督是庄稼的主—37-38 节：

一 基督是庄稼的主，他的国是用能长大并繁衍的生命之物建立的；他是拥有这庄稼的主—38 节。

二 我们若看见基督是庄稼之主的异象，就会祈求他催赶工人收割他的庄稼—37-38 节。

拾贰 基督是罪人的朋友，是神的智慧—十一 19：

一 基督是罪人的朋友，同情他们的难处，体会他们的忧伤—19 节上。

二 凡基督所行的，都是凭着神的智慧，就是神自己；这智慧乃是从基督智慧的行为得了表白—19 节下，林前一 24、30。

拾三 基督是赐安息者—太十一 28-30：

一 负主的轭就是接受父的旨意，并受父旨意的约束—29 节，约四 34，五 30，六 38。

二 因为主总是以父的旨意为满足，所以他心里总是有安息；如今他要我们跟他学—太十一 28-30。

周 五

拾肆 基督作为人子，乃是安息日的主—十二 8：

一 他是安息日的主，有权更改安息日的规条。

二 他是在一切仪式和规条之上；当安息日，无论他喜欢作什么，他都能作；并且无论他作什么，都是他所称义的。

拾伍 基督比殿更大—6 节：

一 在六节我们有一个应验预表的转换，从殿转换到一个比殿更大的人。

二 既然祭司当安息日在殿里作事没有罪，主的门徒当安息日在那比殿更大的主里面作事，就也没有罪。

拾陆 基督是更大的乔纳—39-41 节，十六 4：

一 乔纳预表基督的死、埋葬与复活—十二 39-41。

二 主耶稣对邪恶淫乱的犹太和宗教世代，不愿作什么，只愿死而复活，成为给他们最大的神迹，叫他们只要相信，就必得救—十六 4。

拾柒 基督是更大的所罗门—十二 42：

一 所罗门预表君王基督，他建造召会，使其成为神的殿—王上六 2，林前三 16-17，弗二 21。

二 按照属灵的意义，基督作更大的乔纳在基督作更大的所罗门之先，因为他必须先死而复活，然后建造召会作神的殿—太十六 18、21。

B. Through His death and resurrection, Christ was made a new garment to cover us as our righteousness before God that we might be justified by God and be acceptable to Him (15:22; Gal. 3:27; 1 Cor. 1:30).

IX. The individual Christ is the new wine, and the corporate Christ is the fresh wineskin (Matt. 9:17):

A. The new wine signifies Christ as the new life, full of vigor and cheering strength, stirring us to excitement and satisfying us.

B. The fresh wineskin signifies the corporate Christ, the outward container that holds the new wine (1 Cor. 12:12).

X. Christ is the Shepherd (Matt. 9:36):

A. In *verse 36 harassed* refers to the sheep's being skinned by cruel shepherds and thus suffering pain, and *cast away* refers to the sheep's being abandoned by wicked shepherds and falling into a distressed condition in which they are homeless and helpless.

B. In His ministry for the establishing of His heavenly kingdom, the Lord Jesus ministered as a Shepherd (v. 36).

« DAY 4 »

XI. Christ is the Lord of the harvest (vv. 37-38):

A. As the Lord of the harvest, the Lord who owns the crop, Christ establishes His kingdom with things of life that can grow and multiply (v. 38).

B. If we see the vision of Christ as the Lord of the harvest, we will beseech Him to thrust out workers into His harvest (vv. 37-38).

XII. Christ is the Friend of sinners and the wisdom of God (11:19):

A. As the Friend of sinners, Christ sympathizes with their problems and senses their grief (v. 19a).

B. Whatever Christ did was done by the wisdom of God, which is Himself; this wisdom was vindicated by His wise works (v. 19b; 1 Cor. 1:24, 30).

XIII. Christ is the One who gives rest (Matt. 11:28-30):

A. To take the Lord's yoke is to take the will of the Father and to be constrained by the will of the Father (v. 29; John 4:34; 5:30; 6:38).

B. Because the Lord was always satisfied with the Father's will, He always had rest in His heart; now He asks us to learn from Him (Matt. 11:28-30).

« DAY 5 »

XIV. Christ as the Son of Man is Lord of the Sabbath (12:8):

A. As the Lord of the Sabbath, He had the right to change the regulations concerning the Sabbath.

B. He was above all rituals and regulations; He could do whatever He liked on the Sabbath, and whatever He did was justified by Himself.

XV. Christ is greater than the temple (v. 6):

A. In *verse 6* we have a type-fulfilling turn from the temple to a person who is greater than the temple.

B. Since the priests were guiltless in acting on the Sabbath in the temple, the Lord's disciples were guiltless in acting on the Sabbath in Christ, who is greater than the temple.

XVI. Christ is the greater Jonah (vv. 39-41; 16:4):

A. Jonah is a type of Christ in His death, burial, and resurrection (12:39-41).

B. For the evil and adulterous Jewish and religious generation, the Lord Jesus would do nothing but die and be resurrected as the greatest sign to them that they might be saved if they would believe (16:4).

XVII. Christ is the greater Solomon (12:42):

A. Solomon is a type of Christ, the King, who is building the church, making it the temple of God (1 Kings 6:2; 1 Cor. 3:16-17; Eph. 2:21).

B. According to spiritual significance, Christ as the greater Jonah precedes Christ as the greater Solomon, for first He had to die and be resurrected and then build the church as the temple of God (Matt. 16:18, 21).

拾捌 基督是找到藏在田地里的宝贝的人，也是寻找好珠子的商人—十三 44-46：

- 一 基督找到了诸天的国，就欢欢喜喜地上了十字架，为国度变卖他一切所有的，买这田地，就是赎回受造却失去的地—44 节。
- 二 基督为着国度寻找召会，并且为着国度去十字架，变卖他一切所有的，买了这珠子—45-46 节。

拾玖 基督是饼，也是桌子下的碎渣—十五 21-38：

- 一 神的经纶不是外面的事，乃是基督进入我们里面作食物的事—26、34、36 节。
- 二 我们需要借着吃基督这饼，甚至吃基督这在桌子下的碎渣，而把这可吃的基督接受进来—27 节。

贰拾 基督在他人性里是复活的一位，有天上地上所有的权柄—二八 18-19：

- 一 基督在人性里为人子，作属天的王，天上地上所有的权柄是在他复活之后赐给他的—18 节。
- 二 因为马太福音所关心的是国度，国度需要权柄，所以在马太福音里，基督的复活是权柄的事，为使万民作他的门徒—19 节。

XVIII. Christ is the One who found a treasure hidden in the field, and He is the merchant seeking fine pearls (13:44-46):

- A. Christ found the kingdom of the heavens, and in His joy He went to the cross to sell all that He had to buy the field, that is, redeem the created and lost earth, for the kingdom (v. 44).
- B. Christ was seeking the church for His kingdom, and He went to the cross and sold all that He had and bought it for the kingdom (vv. 45-46).

XIX. Christ is the bread and the crumbs under the table (15:21-38):

- A. God's economy is not a matter of outward things but of Christ coming into us as food (vv. 26, 34, 36).
- B. We need to take in the edible Christ by eating Him as bread, even as the crumbs under the table (v. 27).

XX. Christ in His humanity is the resurrected One with all authority in heaven and on earth (28:18-19):

- A. In His humanity, as the Son of Man and the heavenly King, all authority was given to Christ after His resurrection (v. 18).
- B. Because the Gospel of Matthew is concerned for the kingdom and the kingdom requires authority, in Matthew Christ's resurrection is a matter of authority for discipling the nations (v. 19).

晨兴喂养

太一 1 耶稣基督，戴维的子孙，亚伯拉罕子孙的家谱。

二 1~2 ……有星象家从东方来到耶路撒冷，说，那生为犹太人之王的在哪里？……

十六 16 西门彼得回答说，你是基督，是活神的儿子。

基督是戴维的子孙（直译，儿子—太二二 42、45，启二二 16）。戴维的儿子所罗门，主要在三方面作基督的预表。第一，他预表基督承受国度（撒下七 12 下、13，耶二三 5，路一 32-33）。第二，所罗门有智慧，并说智慧的话。在马太十二章，……基督说到自己是更大的所罗门（42）。那里有一位比所罗门更大的，他说智慧的话。没有人的话象基督的话那样有智慧。第三，所罗门建造神的殿（撒下七 13）。基督是戴维的子孙，建造神的殿，就是召会（马太福音生命读经，一二页）。

信息选读

基督也是亚伯拉罕的子孙（直译，儿子）。这个家谱只说基督是戴维的子孙，亚伯拉罕的子孙，而不说是别人的子孙或后裔。旧约清楚地预言基督是亚伯拉罕的子孙（儿子）。艾萨克乃是基督的预表。他作基督的预表，主要也有三方面。第一，艾萨克把福带给万国，包括犹太人和外邦人（创二二 18 上，加三 16、14）。第二，他被献给神以至于死，并且复活了（创二二 1~12，来十一 17、19）。第三，他得着新妇（创二四 67）。这预表基督是所应许的那一位，他把福带给万国，他也被献上以至于死，并复活了，且在复活之后要得着新妇（约三 29，启十九 7）。有一天，亚伯拉罕的仆人所预表的圣灵，要将属灵、神圣、属天的利百加，带给属天的艾萨克。

亚伯拉罕的儿子得着新妇，戴维的儿子建造殿。对基督而言，新妇就是殿，殿就是新妇。这就是为何这家谱说基督是亚伯拉罕的子孙，戴维的子孙。他将自己献上以至于死，并且复活了；现今他在建造神的殿，将来他要得着新妇。基督也讲说智慧，并把神的福带给万国。他是应验这一切事的那一位。在四福音里，这六面我们每一面都能找到。

马太用了一句话：「那称为基督的。」（一 16）在路加福音的家谱里，没有提到基督这名称。路加提到耶稣这名，因为路加证明主是来作人，不是来作受膏者、君王、弥赛亚。反之，马太证明耶稣是君王，是旧约所预言的弥赛亚。因此，他加上一句话：「那称为基督的。」

〔在二十一章四至五节，〕主骑驴的意义不是微小，乃是温柔。属天的王不是高傲显赫的来临，乃是温和、谦卑、温柔的来临。这温柔的印象因驴驹伴着驴背负温柔的王而得着加强。主没有骄傲地骑着马进耶路撒冷。他乃是骑着小驴，甚至骑着驴驹而来。没有一个属地的王会这样作。主似乎告诉门徒：「把驴和小驴驹牵来。我要骑负重的牲口，但驴驹也必须同行，以表明我的温柔。这会说明人看见属天的王是何等温柔。」

主要门徒说他们认为他是谁之后，西门彼得回答说，「你是基督，是活神的儿子。」（十六 16）基督，意即神的受膏者，是说到主的使命；活神的儿子，指三一神的第二者，是说到主的身位。主的使命是要借着他的钉死、复活、升天和再临，完成神永远的定旨；他的身位具体地表现父，并终结于那灵，使三一神得着完满的彰显（马太福音生命读经，一二至一三、五八、七三五、六三〇页）。

参读：马太福音生命读经，第一、四、四十七、五十六篇。

Morning Nourishment

Matt. The book of the generation of Jesus Christ, the son of David, the son of Abraham. 1:1

Matt. ...Magi from the east arrived in Jerusalem, saying, Where is He who has been born King of the Jews?...

16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

Christ is the son of David (**Matt. 22:42, 45; Rev. 22:16**). Solomon, the son of David, was a type of Christ in three main aspects. First, he was a type of Christ inheriting the kingdom (**2 Sam. 7:12b, 13; Jer. 23:5; Luke 1:32-33**). Second, Solomon had wisdom and spoke the word of wisdom. In **Matthew 12...** Christ referred to Himself as the greater Solomon (**v. 42**). A greater than Solomon was there, and He spoke words of wisdom. No human words are as wise as the words of Christ. Third, Solomon built the temple of God (**2 Sam. 7:13**). As the son of David, Christ builds up God's temple, the church. (*Life-study of Matthew*, p. 9)

Today's Reading

Christ is also the son of Abraham. This book of generation says only that Christ is the son of David and the son of Abraham, not the son of anyone else. In the Old Testament there was a clear prophecy that Christ would be the son of Abraham. Isaac was a type of Christ. With Isaac as a type of Christ there were also three main aspects. First, Isaac brought the blessing to all nations, both Jews and Gentiles (**Gen. 22:18a; Gal. 3:16, 14**). Second, he was offered to God unto death and was resurrected (**Gen. 22:1-12; Heb. 11:17, 19**). Third, he received the bride (**Gen. 24:67**). This is a type of Christ as the promised One who brought the blessing to all nations, who was also offered to death, who was resurrected, and who, after His resurrection, will receive His bride (**John 3:29; Rev. 19:7**). One day the Holy Spirit, typified by Abraham's servant, will bring the spiritual, divine, heavenly Rebekah to her heavenly Isaac.

The son of Abraham received the bride, and the son of David built up the temple. With Christ, the bride is the temple, and the temple is the bride. This is why it says that Christ is the son of Abraham and the son of David. He offered Himself unto death and was resurrected, now He is building God's temple, and in the future He will receive the bride. Christ also spoke wisdom and brought God's blessing to all nations. He is the One to fulfill all of these things. In the four Gospels we can find each of these six aspects.

Matthew uses the phrase, "Who is called Christ?" (**Matt. 1:16**). In Luke's genealogy, the title Christ is not mentioned. Luke mentions the name Jesus because Luke proves that the Lord came to be a man, not to be the anointed One, the King, the Messiah. Matthew, on the contrary, proves that Jesus is the King, the Messiah prophesied in the Old Testament. Hence, he added the word, "Who is called Christ."

The significance of the Lord's riding on a donkey [**21:4-5**] is not smallness, but meekness. The heavenly King came not with haughty splendor, but with gentle, humble meekness. This impression of meekness is strengthened by the colt accompanying a donkey to bear the meek King. The Lord Jesus did not ride into Jerusalem proudly on a horse. He came mounted upon a little donkey, even a small colt. No earthly king would do this. The Lord Jesus seemed to be telling His disciples, "Take the donkey and the little colt. I shall ride upon the beast of burden, but the colt must go along too in order to show My meekness. This will help the people see how meek the heavenly King is."

After the Lord asked His disciples to say who they thought He was, Simon Peter answered and said, "You are the Christ, the Son of the living God" (**16:16**). The Christ, as the anointed One of God, refers to the Lord's commission; whereas the Son of the living God, as the second of the Triune God, refers to His person. His commission is to accomplish God's eternal purpose through His crucifixion, resurrection, ascension, and second advent, whereas His person embodies the Father and issues in the Spirit for a full expression of the Triune God. (*Life-study of Matthew*, pp. 9-10, 47, 661-662, 565-566)

Further Reading: Life-study of Matthew, msgs. 1, 4, 47, 56

晨兴喂养

太三 11 我是将你们浸在水里，叫你们悔改；但那在我以后来的，能力比我更大，我就是给他提鞋也不配，他要你们浸在圣灵与火里。

四 16 那坐在黑暗中的百姓看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。

创世记一章说神创造地，并且按着自己的形像造人，要人运用他的管治权管理走兽、飞鸟和鱼。这是地上的国。然而，人失败了。但诗篇八篇接着有一个预言，一节说，「耶和华我们的主啊，你的名在全地何其尊大。」当地受神管治时，他的名就要被尊为圣，并且在地上极其尊大！论到人，六至八节说，「你派他管理你所造的，使万物……都服在他的脚下。」以上的经文启示出人有管治权，管理田野的兽、空中的鸟和海里的鱼。希伯来二章启示出，诗篇八篇所描述的人，首先是基督。基督就是那把神的管治权带到地上，并使神的名在地上极其尊大的人（马太福音生命读经，五三一页）。

信息选读

为着诸天之国的建立，需要有耶稣这样的人。主耶稣在马太二十六章从头到尾都是站在人的地位上，不是站在神儿子的地位上。为着诸天的国得着建立，他取了人的地位，是成功的人，得胜的人，能抵挡任何艰难、失败、反对和攻击的人。

三章十一节说，「我是将你们浸在水里，叫你们悔改；但那在我以后来的，能力比我更大，我就是给他提鞋也不配，他要你们浸在圣灵与火里。」在这节约翰似乎说「我来用水给你们施浸，把你们了结，把你们埋葬。但那在我以后来的，能力比我更大，他要用圣灵与火给你们施浸。他要用圣灵或用火给你们施浸，在于你们是否悔改。你们若悔改，他就要把你们浸入圣灵里。但你们若仍是毒蛇之种，他就必定要把你们浸在火湖里。这就是说，他要把你们丢在地狱的火里。」

约翰的浸只是为着悔改，引导人信主。主的浸或是叫人在圣灵里得着永远的生命，或是叫人在火里永远沉沦。主在圣灵里的浸开始了诸天的国，把信他的人带进诸天的国里；他在火里的浸要结束诸天的国，把不信的人丢在火湖里。因此，主在圣灵里的浸，基于主的救赎，是诸天之国的开始；主在火里的浸，基于主的审判，是诸天之国的结束。

新王那为着诸天之国的职事，不是凭属地的权能，乃是凭属天的大光开始，这光就是王自己作生命的光，照在死亡的阴影中。主作光开始尽职事时，并没有展示能力和权柄。他和普通人一样行走在海边。但他在加利利海边临到那四个门徒时，象大光一样照在他们身上，照在黑暗、死亡的境域和阴影中。那时，彼得、安得烈、雅各布和约翰蒙了光照，受了吸引。我们曾指出，施浸者约翰是大磁石，但主耶稣是最大的磁石。他照在这四个门徒身上时，他们就受吸引，并且被俘掳。他们立刻撇下工作而跟从了这小小的拿撒勒人。

不仅如此，主耶稣呼召这四个门徒时，他不是开始一个运动或革命，乃是为着诸天之国的建立吸引门徒归他自己（马太福音生命读经，八七六至八七七、一三〇至一三一、一七七至一七八页）。

参读：马太福音生命读经，第九、十二篇。

Morning Nourishment

Matt. 1 I baptize you in water unto repentance, but He who is coming after me is stronger than I, whose sandals I am not worthy to carry. He Himself will baptize you in the Holy Spirit and fire.

4:16 “The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen.”

Chapter one of Genesis says that God created the earth and that He created man in His own image with the intention that man would exercise His dominion over the animals, the fowl, and the fish. This is the kingdom on earth. However, man failed. But Psalm 8 follows with a prophecy. Verse 1 of this Psalm says, “O Jehovah our Lord, / How excellent is Your name / In all the earth.” When the earth is God’s dominion, His name will be sanctified and made excellent on the earth. Speaking of man, Psalm 8:6 says, “You have caused Him to rule over the works of Your hands; / You have put all things under His feet.” The following verses reveal that man has dominion over the beasts of the field, the fowl of the air, and the fish of the sea. Hebrews 2 reveals that the man described in Psalm 8 firstly is Christ. Christ is the man who brings in God’s dominion to earth and makes God’s name excellent on earth. (*Life-study of Matthew*, pp. 476-477)

Today's Reading

For the kingdom of the heavens to be established, there was the need of a man like Jesus. Throughout Matthew 26, the Lord Jesus stood in the position of a man, not in the position of the Son of God. In order for the kingdom of the heavens to be established, He stood as a man, a successful man, a victorious man, as a man that could withstand any hardship, defeat, opposition, and attack.

Matthew 3:11 says, “I baptize you in water unto repentance, but He who is coming after me is stronger than I, whose sandals I am not worthy to carry. He Himself will baptize you in the Holy Spirit and fire.” In this verse John seemed to be saying, “I have come to baptize you with water, to terminate you, to bury you. But the One who comes after me is mightier than I. He will baptize you with the Spirit and fire. Whether He will baptize you with the Spirit or with fire depends on whether or not you repent. If you repent, He will put you into the Spirit. But if you continue to be a brood of vipers, He will certainly baptize you in the lake of fire. This means that He will put you into the fire of hell.”

John’s baptism was only for repentance, to usher people to faith in the Lord. The Lord’s baptism is either for eternal life in the Holy Spirit or for eternal perdition in fire. The Lord’s baptism in the Holy Spirit began the kingdom of the heavens, bringing His believers into the kingdom of the heavens, whereas His baptism in fire will terminate the kingdom of the heavens, putting the unbelievers into the lake of fire. Hence, the Lord’s baptism in the Holy Spirit, based upon His redemption, is the beginning of the kingdom of the heavens, whereas His baptism in fire, based upon His judgment, is its ending.

The new King’s ministry for the kingdom of the heavens began not with earthly power, but with heavenly light, which was the King Himself as the light of life, shining in the shadow of death. When the Lord began His ministry as light, He made no display of power and authority. He walked upon the seashore as a common person. But as He came to those four disciples by the Sea of Galilee, He shined upon them like a great light, shining in the darkness and in the region of the shadow of death. At that juncture, Peter, Andrew, James, and John were enlightened and attracted. We have pointed out that John the Baptist was a great magnet. But the Lord Jesus is the greatest magnet of all. As He shined upon those four disciples, they were attracted and captured. They immediately forsook their jobs and followed this little Nazarene.

Moreover, when the Lord Jesus called these four disciples, He did not start a movement or a revolution. Rather, He attracted the disciples to Himself for the establishment of the kingdom of the heavens. (*Life-study of Matthew*, pp. 794, 113-114, 156-157)

Further Reading: *Life-study of Matthew*, msgs. 9, 12

晨兴喂养

太九 15 耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。

17 也没有人把新酒装在旧皮袋里；不然，皮袋胀裂，酒泻出来，皮袋也就坏了。人乃是把新酒装在新皮袋里，两样就都得保全。

主利用法利赛人提出问题的机会，非常甜美地启示他自己是医生。在马太九章十二节，我们看到主回答法利赛人的问题说，「强健的人用不着医生，有病的人才用得着。」主告诉法利赛人，这些税吏和罪人是病人，主对他们不是审判官，乃是医生，是医治者。……他来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新构成他属天的新公民，给他用以在这败坏的地上，建立他属天的国（马太福音生命读经，三六八页）。

信息选读

君尊的救主首先医治跟从他的人，然后使他们成为伴友〔太九 14~15〕，至终要使他们成为他的新妇。他们不仅应当把他当作医生，好恢复他们的生命，也应当把他当作新郎，好享受与他同在的生活。他们乃是与他同在喜乐的婚礼中，并不是参加没有他的悲哀葬礼。

〔马太九章十六节说，「没有人用未漂过的布作补丁，补在旧衣服上，因为所补上的，会扯破那衣服，裂缝就更大了。」〕主耶稣把自己比喻为一块未漂过的布。这指出他在成为肉体 and 钉十字架之间的所是。在这段期间，他是未漂过的布，是从未蒸洗或处理的新布。借着他的死而复活，这新布经过了处理，并且作成了一件新衣服。

主的心意不是要把他自己当作一块未漂过的布赐给我们，乃是要把他自己当作一件完整、作成的衣服赐给我们，使我们穿上，作我们的义，好叫我们在神面前得称义。他死而复活之后，成了作好的衣服，给我们穿上，使我们可以参加他的婚礼。因此，他不仅是新郎，也是我们的礼服，使我们有资格参加他的婚筵。

个人的基督是新酒，乃是里面使人振奋的生命；团体的基督是新皮袋，乃是外面盛装新酒的容器。对国度子民，不是禁食或其它宗教的作法，乃是以基督为内容的召会生活。基督来，不是建立仪式的属地宗教，乃是建立生命的属天国度；不是以任何死的宗教作法，乃是以他自己这活的人位，作跟从他之人的救主、医生、新郎、未漂过的布和新酒，作他们完满的享受，使他们能成为他的新皮袋盛装他，并成为他国度的构成分子。

马太九章三十六节说，「他看见群众，就对他们动了慈心，因为他们困苦流离，如同羊没有牧人一样。」这指明属天的王认为以色列人是羊，他自己是他们的牧人。基督第一次临到以色列人时，他们如同患麻风的、瘫痪的、鬼附的和各样可怜的人，因为他们没有牧人照顾。现今基督为着建立他属天的国度，在他君尊的职事里不仅作医生，也作牧人服事他们，正如以赛亚五十三章六节和四十四章十一节所预言的。

在马太九章三十六节所描绘的光景中，主启示他自己是牧人。这是进一步的启示。他不仅是医生、新郎，也是牧人（马太福音生命读经，三七五、三七八至三七九、三八五、四〇一至四〇二页）。

参读：马太福音生命读经，第二十七至二十八篇。

Morning Nourishment

Matt. And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

The Lord took the opportunity given Him by the Pharisees' question to give a very sweet revelation of Himself as the Physician. In [Matthew 9:12](#) we see the Lord's reply to the Pharisees' question: "Those who are strong have no need of a physician, but those who are ill." The Lord was telling the Pharisees that these tax collectors and sinners were patients, sick ones, and that to them the Lord was not a judge, but a physician, a healer....He came to minister as a physician, to heal, recover, enliven, and save them, so that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth. (*Life-study of Matthew*, pp. 329-330)

Today's Reading

The kingly Savior firstly healed His followers, then made them the sons of the bridechamber [[Matt. 9:14-15](#)]. Eventually He will make them His bride. They should appropriate Him not only as their Physician for the recovery of their life, but also as their Bridegroom for a living of enjoyment in His presence. They were at a joyful wedding with Him, not at a sorrowful funeral without Him.

[[Matthew 9:16](#) says, "No one puts a patch of unfulled cloth on an old garment, for that which fills it up pulls away from the garment, and a worse tear is made."] The Lord Jesus likened Himself to a piece of unfulled cloth. This points to what He was between His incarnation and His crucifixion. During this period of time He was unfulled cloth, new cloth that had never been fulled or dealt with. Through His death and resurrection this new cloth was dealt with and was made a new garment. The Lord's intention was to give Himself to us not as a piece of unfulled cloth, but as a complete, finished garment that we might put on as our righteousness to be justified before God. After His death and resurrection, He was made the finished garment for us to put on so that we may attend His wedding. Thus, He is not only the Bridegroom, but also our wedding garment that qualifies us to attend His wedding feast.

The individual Christ is the new wine, the exciting life inwardly, and the corporate Christ is the fresh wineskin, the container to hold the new wine outwardly. With the kingdom people, it is not a matter of fasting or of any other religious practice, but a matter of the church life with Christ as their content. Christ came not to establish an earthly religion of rituals, but a heavenly kingdom of life, not with any dead religious practices, but with Himself, the living person, as the Physician, the Bridegroom, the unfulled cloth, and the new wine to His followers as their full enjoyment that they might be the fresh wineskin to contain Him and become the constituents of His kingdom.

[Matthew 9:36](#) says, "And seeing the crowds, He was moved with compassion for them, because they were harassed and cast away like sheep not having a shepherd." This indicates that the heavenly King considered the Israelites as sheep and Himself as the Shepherd. When Christ came to the Jews the first time, they were like lepers, paralytics, demon-possessed, and all manner of pitiful persons, because they had no shepherd to care for them. Now in His kingly ministry for the establishing of His heavenly kingdom, He ministered to them not only as a Physician, but also as a Shepherd, as prophesied in [Isaiah 53:6](#) and [40:11](#).

In the midst of the situation portrayed in [verse 36](#) the Lord revealed Himself as the Shepherd. This is a further revelation. He is not only the Physician and the Bridegroom, but also the Shepherd. (*Life-study of Matthew*, pp. 335-336, 338-339, 344, 358)

Further Reading: Life-study of Matthew, msgs. 27-28

晨兴喂养

太九 38 所以要祈求庄稼的主，催赶工人收割他的庄稼。

十一 29~30 我心里柔和谦卑，因此你们要负我的轭，且要跟我学，你们魂里就必得安息；因为我的轭是容易的，我的担子是轻省的。

属天国度的王认为自己不仅是羊的牧人，也是庄稼的主。他的国是用能长大并繁衍的生命之物建立的。他是拥有这庄稼的主。我们是羊群，也是庄稼。

我们都需要看见主耶稣是庄稼之主的异象。在马太九章三十八节主告诉我们，要祈求庄稼的主，催赶工人收割他的庄稼。首先，神在他的经纶里，有一个计划要完成；然后，需要他的子民为此祈求、祷告。他要答应他们的祷告，成就他们为他的计划所求的。许多时候我们觉得需要工人，就发出求助的呼声。但从现在起，每当你觉得需要工人，你必须先向庄稼的主祷告。……这样祷告会不一样。……祷告的意思是我们看见了异象，我们的基督，君王，牧人，乃是庄稼的主（马太福音生命读经，四〇二至四〇三页）。

信息选读

每当你祷告主差遣人收割他的庄稼，你就极其尊荣他。这与请人帮助你的工作有何等的不同！你这样作，并没有尊荣基督为庄稼的主。反之，那是你的工作，不是他的庄稼。你成了那工作的主人，你不认为他是庄稼的主。因此，我们需要呼求他说，「主啊，你是庄稼的主，这工作是你的，这庄稼也是你的。我们为着你的庄稼呼求你。主啊，请差遣收割的人。」

基督不仅是救主，也是罪人的朋友，同情他们的难处，体会他们的忧伤。在马太十一章十九节主说，「但智慧从她的行为得称为义。」智慧就是基督（林前—24、30）。凡基督所行的，都是凭着神的智慧，就是他自己。这智慧乃是从他智慧的行为、智慧的行事，得称义、得表白。这节的「行为」，有些权威古卷作，儿女。国度子民是智慧之子，他们称义基督和他的行为，且跟他，以他为他们的智慧。国度子民称义基督。他们晓得何时吃，何时不吃，他们知道吹笛，哀歌；他们晓得何时欢乐，何时悔改。

马太十一章二十九至三十节有得安息的路。……负主的轭就是接受父的旨意。这不是受律法或宗教义务的规律或支配，也不是受任何工作的奴役，乃是受父旨意的约束。主过这样的生活，并不在意别的，只在意他父的旨意（约四 34，五 30，六 38）。他将自己完全降服于父的旨意（太二六 39、42）。……在主的恢复里，我们都负了轭。负轭是何等美好！主的轭是容易的，他的担子是轻省的。主的轭是父的旨意，他的担子是将父旨意实行出来的工作。

在一切的敌对中，主是柔和的；在一切的弃绝里，他心里是谦卑的。他将自己完全降服于父的旨意，不为自己作什么，也不盼望为自己得什么。因此，无论环境如何，他心里都有安息；他完全以父的旨意为满足。

主说，我们若负他的轭，且跟他学，我们魂里就必得安息。负主的轭，跟主学，就叫我们的魂得安息。这是里面的安息。……基督这位属天的君王，总是降服于父的旨意，接受神的旨意作他的分，不抵抗任何事，所以他一直有安息（马太福音生命读经，四〇三、四三三至四三四、四四〇至四四一页）。

参读：马太福音生命读经，第二十九、三十一篇；神人的生活，第十二至十三篇。

Morning Nourishment

Matt. Therefore beseech the Lord of the harvest that He would thrust out workers into His 9:38 harvest.

11:29-30 Take My yoke upon you and learn from Me, for I am meek and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.

The King of the heavenly kingdom considered Himself not only the Shepherd of the sheep, but also the Lord of the harvest. His kingdom is established with things of life that can grow and multiply. He is the Lord who owns this crop. We are both the flock and the crop.

We all need to see a vision of the Lord Jesus as the Lord of the harvest. In **Matthew 9:38** the Lord told us to beseech the Lord of the harvest that He may thrust out workers into His harvest. Firstly, in His economy, God has a plan to accomplish. Then His economy requires His people to beseech, to pray, for it. In answering their prayer, He will accomplish what they have prayed concerning His plan. Many times when we sense the need for workers, we sound out the call for help. But from now on, whenever you sense the need for workers, you must firstly pray to the Lord of the harvest....Praying...will make a difference. To pray...means that we have seen a vision that our Christ, the kingly One, the Shepherd, is the Lord of the harvest. (*Life-study of Matthew*, pp. 359-360)

Today's Reading

Whenever you pray that the Lord would send reapers into His harvest, you honor Him very much. How different this is from inviting people to help you in your work! When you do that, you do not honor Christ as the Lord of the harvest. Rather, it is a matter of your work, not of His harvest. You become the master of that work, and He is not considered as the Lord of the harvest. Therefore, we need to call on Him and say, "Lord, You are the Lord of the harvest. The work in this field is Yours, and this harvest is Your crop. We call on You for Your crop. Lord, send Your reapers."

Christ is not only the Savior, but also the friend of sinners, sympathizing with their problems and sensing their griefs.

In **Matthew 11:19** the Lord said, "Yet wisdom is justified by her works." Wisdom is Christ (**1 Cor. 1:24, 30**). Whatever Christ did was done by the wisdom of God, which is Himself. This wisdom was justified, vindicated, by His wise works, His wise deeds. In this verse some authorities read "children" instead of "works." The kingdom people are the children of wisdom, who justify Christ and His deeds and follow Him as their wisdom. Christ is justified by the kingdom people, who know when to eat and when not to eat and who recognize the playing of the flute and the singing of the dirge, knowing when to rejoice and when to repent.

In **Matthew 11:29 and 30** we have the way to rest....The Lord's yoke is to take the will of the Father. It is not to be regulated or controlled by any obligations of the law or religion, nor to be enslaved by any work, but to be constrained by the will of the Father. The Lord lived such a life, caring for nothing but the will of His Father (**John 4:34; 5:30; 6:38**). He submitted Himself fully to the Father's will (**Matt. 26:39, 42**)....In the Lord's recovery we all have been yoked. How good it is to be yoked! The Lord's yoke is easy and His burden is light. The Lord's yoke is the Father's will, and His burden is the work to carry out the Father's will.

In all the opposition the Lord was meek, and in all the rejection He was lowly in heart. He submitted Himself fully to the will of His Father, not wanting to do anything for Himself nor expecting to gain something for Himself. Hence, regardless of the situation, He had rest in His heart. He was fully satisfied with His Father's will.

The Lord said that if we take His yoke upon us and learn from Him, we shall find rest for our souls. The rest we find by taking the Lord's yoke and learning from Him is for our souls. It is an inward rest....Christ, the heavenly King, always submitted to the Father's will, taking God's will as His portion and not resisting anything. Hence, He was always at rest. (*Life-study of Matthew*, pp. 360, 385, 391-392)

Further Reading: *Life-study of Matthew*, msgs. 29, 31; *The God-man Living*, msgs. 12-13

晨兴喂养

太十二 6 但我告诉你们，在这里有比殿更大的。

8 因为人子是安息日的主。

41-42 ……看哪，在这里有比乔纳更大的。……看哪，在这里有比所罗门更大的。

在马太十二章八节主说，「因为人子是安息日的主。」主耶稣是多么大胆！他赢了这案件，受到惊恐的法利赛人闭口无言。他们没有什么可说的。主告诉法利赛人，他是安息日的主，就好像今天有人对高速公路的巡逻员说，他是高速公路的主人一样。

在八节主指明〔一个〕转换，就是维持主权的转换，从安息日转到安息日的主。他是安息日的主，有权更改安息日的规条。因此，主给定罪人的法利赛人三重的判决。他是真戴维、更大的殿、安息日的主。所以当安息日，无论他喜欢作什么，他都能作；并且无论他作什么，都是他所称义的。他是在一切仪式和规条之上。既然他在这里，人就不该注意任何仪式和规条（马太福音生命读经，四四九至四五〇页）。

信息选读

在马太十二章六节主宣告说，「但我告诉你们，在这里有比殿更大的。」主多么大胆！他是个拿撒勒人，但他站在法利赛人面前时，他似乎说，「看看我，我比殿更大。」法利赛人必定被吓到一个地步，说不出话来。

主向法利赛人启示，他比殿更大。这是另一个转换，就是应验预表的转换，从殿转换到一个人。戴维的事例〔撒上二一 1-6〕，是从一个时代转换到另一个时代；但这事例，就是关于祭司的事例，乃是从殿转到一位比殿更大的人。既然祭司当安息日在殿里作事没有罪，主的门徒当安息日在那比殿更大的主里面作事，怎能算为有罪？头一件事例是君王干犯了利未记的规条，第二件事例是祭司干犯了安息日的规条。在圣经里，二者都不算为罪。因此，主在这里所作的，按圣经说是对的。……这是从预表到实际的转换。

马太十六章四节说，「邪恶淫乱的世代寻求神迹，除了乔纳的神迹以外，再没有神迹给它。耶稣就撇开他们走了。」乔纳是从以色列人转向外邦人的申言者，曾被放在大鱼的腹中。他在那里停留三日，出来后成了那世代叫人悔改的神迹（兆头）（拿一 2、17，三 2-10）。这预表基督是神差遣到他百姓那里的申言者（申十八 15、18），要从以色列人转向外邦人，并要埋在地心里三天，然后复活，成为这世代叫人得救的神迹（兆头）。主这里的话含示，他对这邪恶淫乱的世代，就是犹太和宗教的世代，不愿作什么，只愿死而复活，成为他们的神迹（兆头），就是最大的神迹，叫他们只要相信，就必得救。

在主和法利赛人的交谈中，突然出现了另一个神迹（兆头）：所罗门的神迹（兆头）。马太十二章四十二节说，「在审判的时候，南方的女王要同这世代起来，并要定这世代的罪，因为她从地极来，要听所罗门的智慧话。看哪，在这里有比所罗门更大的。」基督这位戴维的儿子，乃是君王，比所罗门王更大。所罗门建造神的殿，并说智慧的话，外邦女王曾来见他（王上六 2，十 1-8）。这也是基督的预表。他建造召会作神的殿，并说智慧的话，寻求他的外邦人都转向他（马太福音生命读经，四四七至四四八、六二一至六二四、四七一至四七二页）。

参读：马太福音生命读经，第三十二、三十四篇。

Morning Nourishment

Matt. But I say to you that something greater than the temple is here.

12:6

8 For the Son of Man is Lord of the Sabbath.

41-42 ...Behold, something more than Jonah is here...Behold, something more than Solomon is here.

In **Matthew 12:8** the Lord said, “For the Son of Man is Lord of the Sabbath.” How bold the Lord Jesus was! He won the case, and the Pharisees, who were shocked and frightened, were silenced. They had nothing to say. The Lord’s telling the Pharisees that He was Lord of the Sabbath was like someone today telling a highway patrolman that he is lord of the highway.

In **verse 8** the Lord indicated a third change, a right-asserting change from the Sabbath to the Lord of the Sabbath. As the Lord of the Sabbath, He had the right to change the regulations concerning the Sabbath. Thus, the Lord gave the condemning Pharisees a threefold verdict. He was the real David, the greater temple, and the Lord of the Sabbath. Therefore, He could do whatever He liked on the Sabbath, and whatever He did was justified by Himself. He was above all rituals and regulations. Because He was there, no attention should be paid to any rituals and regulations. (*Life-study of Matthew*, pp. 399-400)

Today’s Reading

In **Matthew 12:6** the Lord declared, “But I say to you that something greater than the temple is here.” What boldness the Lord had! He was a Nazarene, but as He stood before the Pharisees He seemed to be saying, “Look at Me. I am greater than the temple.” The Pharisees must have been shocked to such an extent that they could not say anything.

The Lord’s revealing to the Pharisees that He was greater than the temple was another change, a type-fulfilling change from the temple to a person. In the case of David [**1 Sam. 21:1-6**], it was a change from one age to another. In this case, a case concerning the priests, it was a change from the temple to a person who is greater than the temple. Since the priests were guiltless in doing things on the Sabbath in the temple, how could the Lord’s disciples be guilty in doing things on the Sabbath in Him who is greater than the temple? In the first case, it was the king breaking the Levitical regulation; in the second case, it was the priests breaking the sabbatical regulation. In the Scriptures, neither was guilty. Hence, what the Lord did here was scripturally right.... This was a change from the type to the reality.

Matthew 16:4 says, “An evil and adulterous generation seeks after a sign, and a sign shall not be given to it, except the sign of Jonah. And He left them and went away.” Jonah was the prophet who turned from Israel to the Gentiles and was put into the belly of the great fish. After remaining there for three days, he emerged to become a sign to that generation for repentance (**Jonah 1:2, 17; 2:2-10**). This was a type of Christ, the prophet sent by God to His people (**Deut. 18:15, 18**), who would turn from Israel to the Gentiles, and who would be buried in the heart of the earth for three days and then be resurrected, becoming a sign to this generation for salvation. The Lord’s word here implies that to that evil and adulterous, Jewish and religious generation, the Lord would do nothing but die and be resurrected as a sign, the greatest sign to them, that they might be saved if they would believe.

In the Lord’s conversation with the Pharisees, suddenly another sign appeared: the sign of Solomon. **Matthew 12:42** says, “The queen of the south will rise up in the judgment with this generation and will condemn it, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something more than Solomon is here.” Christ, as the Son of David to be the King, is greater than Solomon the king. Solomon built the temple of God and spoke the word of wisdom, and to him the Gentile queen came (**1 Kings 6:2; 10:1-8**). This also is a type of Christ, who is building the church to be the temple of God and speaking the word of wisdom, and to Him the Gentile seekers turn. (*Life-study of Matthew*, pp. 398-399, 560, 419)

Further Reading: *Life-study of Matthew*, msgs. 32, 34

晨兴喂养

太十三 44-46 诸天的国好象宝贝藏在田地里，人找到了，就藏起来，欢欢喜喜地去变卖他一切所有的，买这田地。诸天的国又好象一个商人，寻找好珠子，寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子。

马太十三章四十四节说，诸天的国好象宝贝藏在田地里，「人找到了，就藏起来，欢欢喜喜地去变卖他一切所有的，买这田地。」这里的人是指基督，他在四章十二节至十二章二十三节，找到了诸天的国；在十二章二十四节至十三章四十三节，就藏起来；在十六章二十一节，十七章二十二至二十三节，二十章十八至十九节，二十六章一节至二十七章五十二节，欢欢喜喜地上了十字架，为国度变卖他一切所有的，买这田地，就是赎回受造却失去的地。当基督出来尽职时，宣告说，「你们要悔改，因为诸天的国已经临近了。」〔四 17〕他先找到了宝贝。当犹太人对主的弃绝达到极峰时，他丢弃了他们；从那时起，他就把宝贝藏起来了。然后他上了十字架，不仅买了宝贝，也买了田地，因而赎回了神所创造的地。

基督上了十字架，赎回神所创造的地，因为这地里有国度，就是宝贝。为着国度，为着这宝贝，基督赎回了神所创造的地（马太福音生命读经，五三二页）。

信息选读

马太十三章四十五至四十六节说，「诸天的国又好象一个商人，寻找好珠子，寻到一颗珍贵的珠子，就去变卖他一切所有的，买了这珠子。」四十五节的商人也是基督，他为着国度寻找召会。在十六章十八节和十八章十七节，他寻到后，就为着国度上十字架，变卖他一切所有的，买了这珠子。

在今天的宗教里，人遵守外面的作法。但神的经纶不是外面的事；乃是基督进入我们里面的事。为此，我们需要借着吃基督，把他接受进来。

在你们进入召会之前，你们从未听过吃耶稣，因为宗教里所有的教训都是关于外面的洗手，不是把可吃的耶稣给人。但这职事却带着使命来到这里，把可吃的耶稣服事给信他的人。……我们需要把耶稣接受进来。阿利路亚，今天耶稣不是在桌子上！他乃是在桌子下〔十五 21~28 与注〕。他已被以色列人从桌子上抛弃，如今他在外邦世界。我们众人，包括我在内，都是外邦的脏狗。然而，我们能为着我们狗而赞美主，因为来自诸天的生命之饼，如今在狗所在的地方。如果饼在桌子上，我们就吃不到了。但今天饼在狗所在的桌子下。我们需要可吃的基督，他现在与我们十分相近。

二十八章十八节说，「耶稣进前来，对他们说，天上地上所有的权柄，都赐给我了。」主在神性里为神的独生子，已经有管理万有的权柄；然而，他在人性里为人子，作属天之王，天上地上所有的权柄是在他复活之后赐给他的。

马太所关心的是国度，国度需要权柄。约翰福音启示出我们需要生命，以照顾小羊并喂养主的羊群。但在马太二十八章没有说到喂养小羊。在马太福音，主吩咐门徒使万民作主的门徒（二八 19），使万民成为国度的一部分。这需要权柄。因此，在约翰福音，复活是生命、能力、气息以及牧养的事。然而，在马太福音，复活是公义、权柄并使万民作主门徒的事（马太福音生命读经，五三三、六一四至六一五、九一四至九一五页）。

参读：马太福音生命读经，第三十九、四十六、七十二篇。

Morning Nourishment

Matt. The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, 13:44-46 and in his joy goes and sells all that he has, and buys that field. Again, the kingdom of the heavens is like a merchant seeking fine pearls; and finding one pearl of great value, he went and sold all that he had and bought it.

Matthew 13:44 says that the kingdom of the heavens is like a treasure hidden in the field “which a man found and hid, and in his joy goes and sells all that he has, and buys that field.” The man here is Christ, who found the kingdom of the heavens in 4:12 to 12:23, hid it in 12:24 to 13:43, and in His joy went to the cross in 16:21; 17:22-23; 20:18-19; and 26:1 to 27:52 to sell all He had and buy that field—to redeem the created and lost earth—for the kingdom. Christ first found the treasure when He came out to minister, declaring, “Repent, for the kingdom of the heavens has drawn near” [4:17]. When the Jews’ rejection of the Lord reached its peak, He forsook them. From that time onward, He hid the treasure. Then He went to the cross to buy not only the treasure, but also the field, and He thereby redeemed the earth created by God.

Christ went to the cross to redeem the God-created earth because within the earth there was the kingdom, the treasure. For the kingdom, for this treasure, Christ redeemed the earth created by God. (*Life-study of Matthew*, pp. 477-478)

Today's Reading

Matthew 13:45 and 46 say, “Again, the kingdom of the heavens is like a merchant seeking fine pearls; and finding one pearl of great value, he went and sold all that he had and bought it.” The merchant in verse 45 is also Christ, who was seeking the church for His kingdom. After finding it in 16:18 and 18:17, He went to the cross and sold all He had and bought it for the kingdom.

In today's religion people are following outward practices. But God's economy is not a matter of outward things; it is a matter of Christ coming into us inwardly. For this, we need to take Christ in by eating Him.

Before you came into the church, you never heard a word about eating Jesus, for all the teachings in religion are concerned with the outward washing of hands, not with presenting the edible Jesus to people. But this ministry has come here with the commission to minister the edible Jesus to His believers.... We need to take Jesus in. Hallelujah, today Jesus is not on the table! He is under the table [Matt. 15:21-28 and footnotes]. He has been cast off the table by the Israelites, and now He is in the Gentile world. All of us, including me, are dirty, pagan dogs. Nevertheless, we can praise the Lord that we are dogs, because the very bread of life from the heavens is now where the dogs are. If the bread were on the table, it would not be available to us. But today the bread is under the table where the dogs are. We need the edible Christ who is now so near to us.

Matthew 28:18 says, “And Jesus came and spoke to them, saying, All authority has been given to Me in heaven and on earth.” In His divinity as the only begotten Son of God, the Lord had authority over all. However, in His humanity as the Son of Man to be the King of the heavenly kingdom, all authority in heaven and on earth was given to Him after His resurrection.

Matthew's concern was for the kingdom, and the kingdom requires authority. The Gospel of John reveals that we need life to care for the little lambs and to feed the Lord's flock. But in Matthew 28 there is no word about feeding the lambs. In Matthew the Lord commands the disciples to disciple all the nations (v. 19) to make all the nations part of the kingdom. This requires authority. Therefore, in John resurrection is a matter of life, power, breath, and shepherding. However, in Matthew it is a matter of righteousness, authority, and discipling the nations. (*Life-study of Matthew*, pp. 478, 551-552, 826-827)

Further Reading: *Life-study of Matthew*, msgs. 39, 46, 72

大本第 157 首 赞美主—他的万有包罗性

8888 副 (英 190) 降 A 大调 4/4

1
主，当我们把你思念，
因你所是我们敬拜；
你是如此丰富、奇妙，
何其可宝、何其可爱！
(副)
你之所是正合我需！
我心对你赞美洋溢！
我之所愿你全满足，
绰绰有余，应付不已！

2
实实在在你真是神，
是那光是爱之神；
是神，你作我们生命，
是神，你向我们赐恩。

3
实实在在你也是人，
是一柔细、纯良的人；

是人，你使神心喜悦，
是人，你能得着我心。
4
你竟也是卑微奴仆，
为着我们作神奴仆；
甘心顺服以至于死，
为使我们得救、蒙福。
5
此外，恩主，你还是王，
为神所膏、是神所立；
借着生命和爱掌权，
带着我们一同治理。
6
主，当我们在此纪念，
我们分享你之所是；
爱中享受你的自己，
如此享受直到永世！

<< WEEK 2 — HYMN

Hymns, #190

- 1 O Lord, as we consider Thee,
We worship Thee for all Thou art;
Thou art so rich, so wonderful,
So dear and precious to our heart.
- What Thou art meets our every need!
Our hearts o'erflow with praise to Thee!
All our desires Thou dost exceed
And satisfy continually.
- 2 Thou art the very God in truth,
The God who is both love and light;
The God who is to us our life,
The God in whom we all delight.
- 3 Thou also art a man indeed,
A man so fine, so good, so pure;
A man in whom our God delights,
A man who can our love secure.
- 4 Thou even art a lowly slave,
A slave of God to serve for us;
Obedient to the cross's death
That we might be delivered thus.
- 5 Thou art, beside all these, a King,
A King in life and love to reign,
By God anointed with His pow'r
To rule with us in His domain.
- 6 Dear Lord, as we remember Thee,
We thus partake of all Thou art;
As we enjoy Thyself in love,
We share Thee as Thy counterpart.

第三周 经历内住的基督

读经：约十四 16-18、20，罗八 9-10，加二 20 上，四 19，弗三 17 上

周一

壹 基督是个奥秘，他的内住也是个奥秘—西一 27：

- 一 基督的内住非常地真实且切身，因为这是发生在我们里面，与我们有切身的关系—约十四 20，弗三 17 上。
 - 二 经历内住的基督是一件很真实，也很主观的事—罗八 10，林后十三 5，加四 19。
- 贰 主耶稣在地上时，是在他门徒身外的保惠师；但他复活以后，就成了他门徒里面的保惠师—约十四 16-18、20：
- 一 保惠师，原文意辩护者，就是陪伴在旁，照料我们事务、案件的人。
 - 二 主耶稣在地上是一位无微不至的保惠师，在外面与门徒们同在；他与门徒们有形的同在虽然很好，但他只能在他们外面与他们同在，因为他仍活在肉身里，仍受时空的限制—16 节。
 - 三 主耶稣要成为内住的保惠师，就是在门徒们里面的保惠师，就必须经过死并进入复活，成为实际的灵，就是赐生命的灵—17 节，林前十五 45 下：

周二

- 1 信基督最宝贵的点，就是把他接受到我们的里面来；他现今能进到我们里面，与我们随时随处的同在，成为我们里面的保惠师—约一 12-13，三 15，十四 16-17。
 - 2 十七节的「他」，是指实际的灵，到十八节成了「我」，就是主自己；这是说，在肉身里的基督，经过死而复活，成了赐生命的灵，就是那灵—林前十五 45 下，林后三 17 上。
- 四 约翰福音启示，基督成为肉体，成为神的羔羊，并且他在复活里成为赐生命的灵，就是另一位保惠师，将他自己吹入门徒们里面—一 14、29，十四 16-17，二十 22：
- 1 他是那灵，就得以吹入门徒里面，就能活在门徒里面，门徒也能因他活着—十四 19-20。
 - 2 二十章二十二节的圣灵，事实上就是复活的基督自己，因为这灵就是他的气；那灵就是复活基督的气。

周三

参 神的福音乃是罗马书的主题，论到基督在他复活后，成了那灵活在信徒里面—一 1、3-4：

- 一 基督已经复活，成了赐生命的灵；他不再只是信徒身外的基督，也是在他们里面的基督—八 9-10。
- 二 罗马书中的福音，乃是现今住在信徒里面，作他们主观救主者的福音—一 1、3-4，八 10，五 10。

肆 使徒保罗是信徒经历内住基督的榜样—提前一 16：

- 一 「神……乐意将他儿子启示在我里面」—加一 15 下~16 上：
 - 1 启示神的儿子带给神喜乐；没有什么比揭开神的儿子活的人位更使神喜乐。
 - 2 我们需要被带进一种光景里，使我们满了对神儿子的启示，并且因着基督在我

WEEK 3 — OUTLINE

Experiencing the Indwelling Christ

Scripture Reading: John 14:16-18, 20; Rom. 8:9-10; Gal. 2:20a; 4:19; Eph. 3:17a

DAY 1 »

I. Christ is a mystery, and His indwelling is also a mystery (Col. 1:27):

- A. Christ's indwelling is very real and intimate because it takes place within us and is intimately related to us (John 14:20; Eph. 3:17a).
- B. The experience of the indwelling Christ is a real and subjective matter (Rom. 8:10; 2 Cor. 13:5; Gal. 4:19).

II. While the Lord Jesus was on earth, He was the Comforter outside His disciples, but after His resurrection He became the Comforter inside His disciples (John 14:16-18, 20):

- A. The Greek word for *Comforter* means "advocate," "one alongside who takes care of our cause, our affairs."
- B. While the Lord Jesus was on earth, He was with His disciples in an outward way as a tender, caring Comforter; although His physical presence with the disciples was wonderful, He could be with them only in an outward way since He was still in the flesh, limited by space and time (v. 16).
- C. In order to be the indwelling Comforter, the Comforter inside the disciples, it was necessary for the Lord Jesus to pass through death and enter into resurrection to become the Spirit of reality, the life-giving Spirit (v. 17; 1 Cor. 15:45b):

« DAY 2 »

1. The most precious result of our faith in Christ is that we receive Christ into us; He is now able to enter into us to be with us at any time and in any place as the Comforter within us (John 1:12-13; 3:15; 14:16-17).
 2. The "He" who is the Spirit of reality in *verse 17* becomes the "I" who is the Lord Himself in *verse 18*; this means that the Christ who was in the flesh went through death and resurrection to become the life-giving Spirit, the pneumatic Christ (1 Cor. 15:45b; 2 Cor. 3:17a).
- D. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit, another Comforter, to breathe Himself into the disciples (1:14, 29; 14:16-17; 20:22):
1. It is as the Spirit that He was breathed into His disciples and that He can live in them and they can live because of Him (14:19-20).
 2. The Holy Spirit in 20:22 is actually the resurrected Christ Himself, because this Spirit is His breath; the Spirit is the breath of the resurrected Christ.

« DAY 3 »

III. As the subject of Romans, the gospel of God concerns Christ as the Spirit living within the believers after His resurrection (1:1, 3-4):

- A. Christ has resurrected and has become the life-giving Spirit; He is no longer merely the Christ outside the believers but the Christ within them (8:9-10).
- B. The gospel in the Epistle to the Romans is the gospel of the One who is now indwelling His believers as their subjective Savior (1:1, 3-4; 8:10; 5:10).

IV. The apostle Paul is a pattern of a believer who experienced the indwelling Christ (1 Tim. 1:16):

- A. "It pleased God...to reveal His Son in me" (Gal. 1:15a, 16a):
 1. To reveal the Son of God brings pleasure to God; nothing is more pleasing to God than the unveiling of the living person of the Son of God.
 2. We need to be brought into a state where we are full of the revelation of the Son of God and thereby become a new creation with Christ living in us.

们里面活着，而成为新造。

周 四

- 二 「我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着」——二 20 上：
- 1 保罗不是说，基督的生命在他里面活着，乃是说，基督这人位在他里面活着。
 - 2 神的经纶乃是，「我」在基督的死里被钉死，基督在他的复活里活在我里面。
- 三 「我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面」——四 19：
- 1 使基督成形在我们里面，就是使基督在我们里面完全长大。
 - 2 基督已经生在我们里面；现今在我们基督徒的生活中，活在我们里面；还要在我们成熟时，成形在我们里面。
- 四 「你们凡浸入基督的，都已经穿上了基督」——三 27：
- 1 受浸就是浸入基督人位的实际里。
 - 2 我们已经穿上那是灵的基督作我们的衣服；这意思是，基督作为我们的人位，不仅是我们里面的所是，也是我们外面的彰显。

周 五

- 五 「使基督借着信，安家在你心里」——弗三 17 上：
- 1 父神借着灵神来运用他的权柄，使我们得以加强到里面的人里，使子神深深安家在我们心里。
 - 2 我们若让基督在我们里面得着所有的地位，并给他完全的权利和自由，作他在我们里面想作的一切，我们的心就会成为他的家。
- 六 「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」——腓一 8：
- 1 保罗不是活在他天然的内里所是里；他乃是在基督的心肠里生活，经历基督里面的各部分，并在基督里面的各部分里与基督是一。
 - 2 保罗没有保留自己的心肠，乃是以基督的心肠为他的心肠；保罗内里的所是被基督的心肠所重构。

周 六

- 七 「你们里面要思念基督耶稣里面所思念的」——二 5：
- 1 思念基督所思念的，就是借着否认我们天然的心思，接受基督的心思，而让内住的基督活在我们里面。
 - 2 我们若要经历内住的基督并活他，就需要否认我们的心思，让我们的心思被基督的心思顶替——一 21 上。
- 八 「我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的」——林后二 10 下：
- 1 保罗活基督，与基督有最亲近、最亲密的接触，照着他眼睛的标示来行动。
 - 2 保罗是一个与基督是一，满有基督，并给基督浸透的人；他真实经历内住的基督——西三 11。

« DAY 4 »

- B. “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” (2:20a):
1. Paul did not say that the life of Christ lived in him but that Christ, the person, lived in him.
 2. God’s economy is that the “I” be crucified in Christ’s death and that Christ live in us in His resurrection.
- C. “My children, with whom I travail again in birth until Christ is formed in you” (4:19):
1. To have Christ formed in us is to have Christ grown in us in full.
 2. Christ has been born into us, He is now living in us in our Christian life, and He will be formed in us at our maturity.
- D. “As many of you as were baptized into Christ have put on Christ” (3:27):
1. To be baptized is to be immersed into the reality of the person of Christ.
 2. We have put on the pneumatic Christ as our clothing; this means that, as our person, Christ is not only our inner being but also our outward expression.

« DAY 5 »

- E. “That Christ may make His home in your hearts through faith” (Eph. 3:17a):
1. God the Father is exercising His authority through God the Spirit to strengthen us into the inner man that God the Son may make His home deep downward in our hearts.
 2. If we allow Christ to have all the room within us and if we give Him the full right and full liberty to do whatever He wants within us, then our heart will become His home.
- F. “God is my witness how I long after you all in the inward parts of Christ Jesus” (Phil. 1:8):
1. Paul did not live in his natural inner being; he lived a life in the inward parts of Christ, experienced Christ in His inward parts, and was one with Christ in His inward parts.
 2. Paul did not keep his own inward parts but took Christ’s inward parts as his; Paul’s inner being was reconstituted with the inward parts of Christ.

« DAY 6 »

- G. “Let this mind be in you, which was also in Christ Jesus” (2:5):
1. To let Christ’s mind be in us is to allow the indwelling Christ to live in us by denying our natural mind and taking His mind.
 2. If we want to experience the indwelling Christ and live Him, we need to deny our mind and have our mind replaced by the mind of Christ (1:21a).
- H. “For also what I have forgiven, if I have forgiven anything, it is for your sake in the person of Christ” (2 Cor. 2:10b):
1. Paul lived Christ in the closest and most intimate contact with Him, acting according to the index of His eyes.
 2. Paul was a person who was one with Christ, full of Christ, and saturated with Christ; he truly experienced the indwelling Christ (Col. 3:11).

晨兴喂养

西一 27 神愿意叫他们知道，这奥秘的荣耀在外邦人中是何等的丰富，就是基督在你们里面成了荣耀的盼望。

罗八 10 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

照着我多年研读圣经的结果，我能告诉你们，新约里所说最关键的点，就是内住的基督和基督的内住。新约圣经不仅讲一个奥秘的人——基督，还讲这个奥秘人的一件事，就是基督住在信他的人里面。

我们都知道基督实在是个奥秘，而他住在我们里面，更是个奥秘。虽然基督的内住极为奥秘，却是非常的真实，并且与我们有切身的关系。因为这不是发生在我们身外的事，乃是发生在我们里面，与我们有切身关系的。所以这是一件很真实，也很主观的事（主观经历内住的基督，四九、四五页）。

信息选读

在约翰十四章十六节，主耶稣说，「我要求父，他必赐给你们另一位保惠师。」保惠师这辞在原文里很难翻，因为这是一个很特别的辞，化成英文，就是 *paraclete*，意指一个被召到你身边来服侍你，照料你，负你一切责任的人。如果你生病，他就是医生也是护士，来照顾你。如果你有诉讼案件，他就是律师，帮助你处理案件，替你到法院应付诉讼。不仅如此，如果你在日常生活有难处，他就是你的顾问，为你解决问题，你可以向他倾心吐意，从他得到爱护。这个辞的含意所包括的太多了。约壹二章一节说，「我们有一位与父同在的辩护者，就是那义者耶稣基督。」这位辩护者就是保惠师；在原文，这二者是同一字，乃是指着同一位说的。

主耶稣原是万有的神，是创造宇宙的主（罗九 5，约一 3）。有一天他降卑为人，由童女怀孕而生，且生在马槽里。他住在被人藐视的拿撒勒城，长在寒微的木匠家中。当他年满三十岁时，他出来传道，医病赶鬼，行神迹奇事，并教导人真理。他与他的门徒相处三年半，对他们实在是体贴入微。他知道他们的难处，且有能力和应付他们一切的需要。为人父母的虽爱儿女，但许多时候儿女有了难处，却爱莫能助。然而主耶稣一面体贴入微，另一面无所不知，也无所不能。他与他的门徒同在、同行、同吃、同喝，随时解决他们一切的难处，供应他们一切的需要。他是他们的医生、护士，也是他们的律师、顾问。他真是他们的保惠师。

主耶稣在地上是在外面与门徒们同在，有三年半之久；他是一位无微不至的保惠师。但是过了三年半，有一天他忽然对门徒们说，他要离开他们，往那差他来者那里去（十六 5）。这话使得门徒大吃一惊，并且感觉忧伤。但他说，你们不要忧伤，我去是与你们有益的（7）。因为那时对门徒们来说，他有形的同在虽然很好，但他仍活在肉身里，仍受时空的限制，他只能在他们中间，在他们外面与他们同在。如果门徒在北方的加利利海，而他在南方的耶路撒冷圣殿，他就无法与他们同在了。所以他要去转一下，成为赐生命的灵而来；这样，他就能进到他们里面，与他们随时随处地同在，成为他们里面的保惠师。那才是他上好的同在（主观经历内住的基督，三一至三三页）。

参读：主观经历内住的基督，第四至五章。

Morning Nourishment

Col. To whom God willed to make known what are the riches of the glory of this mystery among the 1:27 Gentiles, which is Christ in you, the hope of glory.

Rom. But if Christ is in you, though the body is dead because of sin, the spirit is life because of 8:10 righteousness.

Through my many years of studying the Word, I can tell you that the most crucial items in the New Testament are the indwelling Christ and Christ's indwelling. The New Testament not only speaks about a mysterious person, Christ, but it also speaks about one thing concerning this mysterious person, that is, that Christ indwells His believers.

We know that Christ is truly a mystery, and His indwelling is even more a mystery. Even so, Christ's indwelling is very real and intimate because it is not something that takes place outside of us but rather something that transpires within us and is intimately related to us. Therefore, this is a very real and subjective matter. (*The Subjective Experience of the Indwelling Christ*, pp. 46, 43)

Today's Reading

In **John 14:16** the Lord Jesus said, "I will ask the Father, and He will give you another Comforter." The Greek word for *Comforter* is difficult to translate because it is a very particular word; its anglicized form is *paraclete*. The word refers to one who is called to your side to wait on you, to take care of you, and to bear all your responsibilities. If you are sick, he is both the doctor and the nurse to take care of you. If you have a legal case, he is the lawyer to help you handle the case and go to court to represent you in the lawsuit. Moreover, if you encounter any problem in your daily life, he is your counselor. He can solve your problem, and you can pour out your heart to him and enjoy his kind protection. This Greek word implies a great deal. **First John 2:1** says, "We have an Advocate with the Father, Jesus Christ the Righteous." This Advocate is our Comforter. The Greek word for *Advocate* is the same as that for *Comforter*; the two titles refer to the same One.

Originally, the Lord Jesus was God over all and the Creator of the universe (**Rom. 9:5; John 1:3**). One day He humbled Himself to become a man by being conceived and born of a virgin in a manger. He lived in the despised city of Nazareth and grew up in a poor carpenter's home. When He was thirty years old, He went out to preach the word, heal the sick, cast out demons, perform signs and wonders, and teach the truth. He was with His disciples for three and a half years and was very thoughtful of them. He knew their problems and was able to meet all their needs. Parents love their children, yet often they are unable to render any help to their children when their children have problems. The Lord Jesus, however, was not only kind and thoughtful but also omniscient and omnipotent. He lived, walked, ate, and drank with His disciples. He solved all their problems and ministered to all their needs. He was not only their Doctor and Nurse but also their Lawyer and Counselor. He was truly their Comforter.

While the Lord Jesus was on the earth, He was with His disciples in an outward way for three and a half years; He was a tender, caring Comforter. However, after three and a half years, suddenly one day He told His disciples that He was going away from them and was going to Him who sent Him (**John 16:5**). The disciples were shocked by His word and felt sorrowful. Nevertheless, He told them not to be sorrowful, saying, "It is expedient for you that I go away" (v. 7). This was because, while at that time His physical presence with the disciples was wonderful, He could be among them only in an outward way since He was still in the flesh, limited by time and space. He could not be with His disciples if they were at the Sea of Galilee in the north while He was in the temple in Jerusalem to the south. Therefore, He had to go and have a change to become the life-giving Spirit. Thus, He would be able to enter into them to be with them at any time and in any place as the Comforter within them. For the disciples that would be His best presence. (*The Subjective Experience of the Indwelling Christ*, pp. 32-33)

Further Reading: *The Subjective Experience of the Indwelling Christ*, chs. 4-5

晨兴喂养

约十四 17~18 就是实际的灵，乃世人不能接受的，因为不见他，也不认识他；你们却认识他，因他与你们同住，且要在你们里面。我不撇下你们为孤儿，我正往你们这里来。

信基督最宝贵的点，就是把他接受到我们的里面来。这虽是纯正奥秘的真理，今天却被一般基督徒所忽略。他们说，基督今天是坐在天上的宝座上，并没有住在信他的人里面。但是圣经说，基督现今在天上神的右边，同时也住在信他的人里面（罗八 34、10）。我们的经历也能证实，基督今天的确是在我们里面。主耶稣当初虽然与门徒同在、同行、同住、同活，却没有办法进到他们里面。所以他要去转一下，就是他要去死而复活；他复活后还要回来，好进到门徒们里面。

这位原是在门徒身外的保惠师，现今借着死而复活的过程，就能进到他们里面，成了他们里面的保惠师（主观经历内住的基督，三三、三五页）。

信息选读

约翰十四章十七节先说，「他与你们同住」，十八节就说，「我不撇下你们」，主词从「他」转成「我」。这就是说，「他」就是「我」。「我不撇下你们为孤儿，我正往你们这里来。」这个来，就是那实际之灵的来。那灵来，就是主来。并且十九节说，「还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。」因着主要去受死，且被埋葬，所以世人不再能看见他。但是门徒却能看见他，因为他复活了。他一复活，就成了灵，进到门徒里面，且活在他们里面。所以他怎样活着，他们也要照样活着。他们乃是与他一同活着（主观经历内住的基督，三六页）。

基督在复活里来到门徒那里，并且将他自己，就是圣灵，吹入他们里面。「就向他们吹入一口气，说，你们受圣灵。」（二十 22）……这是基督在他的复活里所完成的伟大工作。圣灵是复活基督的实化，主将这实化吹入门徒里面。

主耶稣在死而复活以前，无法在他的门徒里面，他只能在他们中间。他要进入他们里面，就需要作奇妙的工作，就是成为赐生命的灵，并且将这灵吹入门徒里面。这伟大的工作是基督在他的复活里完成的。

约翰福音启示基督是话，是永远的神（一 1），他经过了漫长的过程，至终成为气，纽玛（pneuma），使他能进入信徒里面。为着完成神永远的定旨，他采取了两个步骤：第一个步骤是成为肉体，成了在肉体里的人（14），作神的羔羊，为人成功救赎（29），将神向人表明出来（18），并将父显给他的信徒看（十四 9~11）；第二个步骤是死而复活，化身成为那灵，使他能将自己分赐到信徒里面，作他们的生命和一切，为要建造他的身体，就是召会，神的居所，以彰显三一神，直到永远。约翰福音清楚启示，基督成为肉体作神的羔羊，并且在复活里成为赐生命的灵。因此，他在复活那天晚上，来将他自己，就是那灵，吹入信徒里面。

二十章二十二节的圣灵，就是七章三十九节所期待的那灵，也是十四章十六至十七节、二十六节，十五章二十六节，十六章七至八节、十三节所应许的那灵。这指明主将圣灵吹入门徒里面，乃是成就他关于圣灵作保惠师的应许（新约总论第三册，三一三至三一三页）。

参读：主观经历内住的基督，第三章；内住的基督，第七篇。

Morning Nourishment

John Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or 14:17-18 know Him; but you know Him, because He abides with you and shall be in you. I will not leave you as orphans; I am coming to you.

The most precious result of our faith in Christ is that we receive Him into us. Although this is the pure and unadulterated yet mystical truth, it has been neglected by most Christians. They say that today Christ is sitting on the throne in heaven and that He does not dwell in His believers. The Bible tells us, however, that today Christ is in heaven on the right hand of God, but at the same time He also dwells in His believers (Rom. 8:34, 10). Our experience also confirms that Christ is indeed in us today. In those days the Lord Jesus was with His disciples, and He walked, stayed, and lived with them, but He could not enter into them. Therefore, He had to go and have a change through death and resurrection; in His resurrection He would come back to enter into His disciples.

The Comforter who was formerly outside the disciples could now enter into them to be the Comforter within them through the process of death and resurrection. (*The Subjective Experience of the Indwelling Christ*, pp. 33-35)

Today's Reading

First, **John 14:17** says, "He abides with you," and then **verse 18** says, "I will not leave you." The subject is changed from *He* to *I*. This means that *He is I*. "I will not leave you as orphans; I am coming to you." This coming is the coming of the Spirit of reality. The Spirit's coming is the Lord's coming. Moreover, **verse 19** says, "Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live." The Lord was going to die and be buried, so the world would behold Him no longer. However, the disciples beheld Him because He was resurrected. After His resurrection, He became the Spirit to enter into the disciples and live in them. Therefore, just as He lived, so they also lived. They lived together with Him. (*The Subjective Experience of the Indwelling Christ*, p. 36)

In resurrection Christ came to the disciples and breathed Himself as the Holy Spirit into them. "He breathed into them and said to them, Receive the Holy Spirit" (**John 20:22**)....[This] was a great work accomplished by Christ in His resurrection. The Holy Spirit is the realization of the resurrected Christ, and the Lord breathed this realization into the disciples.

Before His death and resurrection, the Lord Jesus could not be in His disciples. He could only be among them. In order to come into them, He needed to do the marvelous work of becoming the life-giving Spirit and of breathing this Spirit into the disciples. This great work was accomplished by Christ in His resurrection.

The Gospel of John reveals that Christ is the Word, the eternal God (1:1), who passed through a long process eventually to become the breath, the pneuma, that He might enter into the believers. For the accomplishment of God's eternal purpose, He took two steps. First, He took the step of incarnation to become a man in the flesh (1:14), to be the Lamb of God to accomplish redemption for man (1:29), to declare God to man (1:18), and to manifest the Father to His believers (14:9-11). Second, He took the step of death and resurrection to be transfigured into the Spirit that He might impart Himself into His believers as their life and their everything for the building of His Body, the church, the habitation of God, to express the Triune God for eternity. The Gospel of John clearly reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit. Thus, in the evening of the day of His resurrection He came and breathed Himself as the Spirit into the disciples.

The Holy Spirit in **John 20:22** is the Spirit expected in **7:39** and promised in **14:16-17, 26; 15:26; and 16:7-8, 13**. This indicates that the Lord's breathing of the Holy Spirit into the disciples was the fulfillment of His promise of the Holy Spirit as the Comforter. (*The Conclusion of the New Testament*, pp. 799-800)

Further Reading: *The Subjective Experience of the Indwelling Christ*, ch. 3; *The Indwelling Christ in the Canon of the New Testament*, ch. 7

晨兴喂养

提前一 16 ……我……蒙了怜悯，是要叫耶稣基督在我这罪魁身上，显示他一切的恒忍，给后来信靠他得永远生命的人作榜样。

加一 15-16 然而那把我从母腹里分别出来，又借着他的恩典呼召我的神，既然乐意将他儿子启示在我里面……。

神的福音乃是罗马书的主题，论到基督在他复活后，成了那灵活在信徒里面。这比福音书所陈明的更高，更主观。福音书只论到基督在成为肉体之后，死而复活之前，在肉身里活在门徒中间。然而，罗马书启示基督已经复活，成了赐生命的灵（八 9-10），他不再只是信徒身外的基督，也是在他们里面的基督。因此，罗马书中的福音，乃是现今住在信徒里面，作他们主观救主者的福音（罗马书中神完整的救恩结晶读经，三至四页）。

信息选读

我们不该持守一种观念，认为我们不能成为象保罗那样的使徒。使徒们是所有信徒的榜样。保罗不是一个特殊的人，他没有达到一个别人无法达到的境地。认为使徒是独特的，这观念乃是罗马天主教的传统。这传统与彼得是基督惟一的继承人……的观念有关。……彼得绝不是独特的，他乃是跟随主之人的榜样。他特别是在基督里犹太信徒的榜样。保罗特别是外邦信徒的榜样。他在提前一章十六节说，「……我……蒙了怜悯，是要叫耶稣基督在我这罪魁身上，显示他一切的恒忍，给后来信靠他得永远生命的人作榜样。」保罗既然是我们的榜样，就没有一个人该说我们不能象他一样了。

在加拉太一章十五至十六节保罗说，神乐意将他儿子启示在他里面。神的儿子向保罗揭示并显示出来。这就是说，他得着了神的儿子这活人位的异象。保罗既是信徒的榜样，有神的儿子启示在他里面，我们也该有基督启示在我们里面。神的儿子启示在我们里面时，就有个神圣的东西加到我们里面来。拣选和呼召没有使什么东西加到我们里面。但神的儿子启示在我们里面，却使神性加到我们的人性里。神自己加进我们里面成为我们的生命。人有了神的儿子就有生命（约壹五 12）。因此，得着神的儿子启示在我们里面，意思就是神加到我们里面来作我们的生命。

在加拉太一章十五至十六节保罗说，神乐意将他儿子启示在他里面。这指明启示神的儿子带给神喜乐。没有什么比揭开、启示神的儿子活的人位更使神喜乐。

我们越得着神儿子的启示，他就越活在我们里面。他越活在我们里面，他对我们就越成为神应许亚伯拉罕，那福音独一旦中心的福。这就是说，他对我们是那包罗万有的地，实化为包罗万有、经过过程、赐生命的灵。这对我们不该仅仅是道理。倘若我们放下自己的观念，将我们的心转向主，注意灵，并花时间在主的话上，基督就要启示在我们里面，他要在我们里面活着，并形成在我们里面。一天过一天，他要更多成为我们的享受。结果，这活的人位要实实在在地使我们成为新造。借着神的儿子活人位内里的启示，加拉太书最终要把我们带到新造。

保罗写加拉太书的负担，以及我们今天的需要，乃是要把我们带进一种光景里，使我们满了对神儿子的启示，并且因着基督在我们里面活着，成形在我们里面，我们也不断享受基督作那包罗万有的灵，如此我们便成为新造（加拉太书生命读经，四七至四八、五二、四三、四五至四六页）。

参读：加拉太书生命读经，第四至五篇；内住的基督，第十一篇。

Morning Nourishment

1 Tim. ...I was shown mercy, that in me, the foremost, Jesus Christ might display all His 1:16 long-suffering for a pattern to those who are to believe on Him unto eternal life.

Gal. But when it pleased God, who set me apart from my mother's womb and called me through 1:15-16 His grace, to reveal His Son in me...

The gospel of God, as the subject of Romans, concerns Christ as the Spirit living within the believers after His resurrection. This is higher and more subjective than what was presented in the Gospels, which concern Christ only in the flesh as He lived among His disciples after His incarnation but before His death and resurrection. This book, however, reveals that Christ has resurrected and has become the life-giving Spirit (8:9-10). He is no longer merely the Christ outside the believers, but He is now the Christ within them. Hence, the gospel in this book is the gospel of the One who is now indwelling His believers as their subjective Savior. (*Crystallization-study of the Complete Salvation of God in Romans*, p. 9)

Today's Reading

We should not hold the concept that we cannot be an apostle like Paul. The apostles are examples of what all believers should be. Paul was not an extraordinary person, and he did not reach a state that no one else can attain. The concept that the apostles are unique is a Roman Catholic tradition. This tradition is related to the concept that Peter was the unique successor of Christ....Far from being unique, Peter is an example of one who followed the Lord. In particular, he is an example to Jewish believers in Christ. Paul is a pattern especially for Gentile believers. In 1 Timothy 1:16 he says, "...I was shown mercy, that in me, the foremost [sinner], Jesus Christ might display all His long-suffering for a pattern to those who are to believe on Him unto eternal life." Since Paul is our pattern, none of us should say that we cannot be like him.

In Galatians 1:15 and 16 Paul says that God was pleased to reveal His Son in him. The Son of God was unveiled to Paul and shown to him. This means that he received a vision of the living person of the Son of God. Since Paul is a pattern of the believers and the Son of God was revealed in him, we also should have Christ revealed in us. When the Son of God is revealed in us, something divine is added to us. Selection and calling do not cause anything to be added into us. But the revelation of the Son of God in us causes divinity to be added to our humanity. God Himself is added into our being to become our life. He who has the Son has life (1 John 5:12). Hence, to have the Son of God revealed in us means to have God added to us to become our life.

In Galatians 1:15 and 16 Paul says that it pleased God to reveal His Son in him. This indicates that to reveal the Son of God brings pleasure to God. Nothing is more pleasing to God than the unveiling, the revelation, of the living person of the Son of God.

The more revelation we receive of the Son of God, the more He will live in us. The more He lives in us, the more He will become to us the unique and central blessing of the gospel which God promised to Abraham. This means that He will be to us the all-inclusive land realized as the all-inclusive, processed, life-giving Spirit. This should not simply be a doctrine to us. If we drop our concepts, turn our heart to the Lord, pay attention to the spirit, and spend time in the Word, Christ will be revealed in us, He will live in us, and He will be formed in us. Day by day, He will become more of an enjoyment to us. As a result, this living person will make us a new creation in a practical way. The book of Galatians eventually brings us to the new creation by way of the inward revelation of the living person of the Son of God.

Paul's burden in writing the book of Galatians, and our need today, is that we be brought into a state where we are full of the revelation of the Son of God and thereby become a new creation with Christ living in us, being formed in us, and being enjoyed by us continually as the all-inclusive Spirit. (*Life-study of Galatians*, pp. 41, 45, 38-40)

Further Reading: *Life-study of Galatians*, msgs. 4-5; *The Indwelling Christ in the Canon of the New Testament*, ch. 11

晨兴喂养

加三 27 你们凡浸入基督的，都已经穿上了基督。

四 19 我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。

在约翰六章五十七节主耶稣说，「活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。」子没有凭自己而活。但这不是说，子被撇在一旁，不存在了。当然，子继续存在，但他没有活他自己的生命。他乃是活父的生命。这样，子与父就有同一的生命，并同一的生活。他们分享同样的生命，并有同样的生活。

今天我和基督的关系也是一样。我们与基督并没有两个生命。反之，我们有同一的生命，和同一的生活。我们凭他活着，他也活在我们里面。如果我们不活，他就不活；如果他不活，我们也不能活。一面，我们了结了；另一面，我们仍然存活，但我们不是没有他而活。基督活在我们里面，而我们与他同活。所以，我们与他有同一的生命，和同一的生活（加拉太书生命读经，一〇八页）。

信息选读

我，天然的人，倾向守律法以得完全（腓三 6），但神要我活基督，使神借着基督能从我得着彰显（一 20-21）。因此，神的经纶乃是，「我」在基督的死里被钉死，基督在他的复活里活在我里面。守律法，是在我的生活中高举律法在一切之上；活基督是在我的生活中使基督作中心和一切。律法是神为着基督，用以看守他选民的，只是一段时期（加三 23），至终要带他们归于基督（24），使他们接受他作生命，并活他作神的彰显。现今基督既已来了，律法的功用就了结了；基督必须在我的生活里顶替律法，以成就神永远的定旨。

使基督成形在我们里面，就是使基督在我们里面完全长大。基督先是在我们悔改信主时，生在我们里面；然后是在我们基督徒的生活中，活在我们里面（二 20）；还要在我们成熟时，成形在我们里面〔四 19〕。我们要成为成年的儿子，成为承受神应许之福的后嗣，并在神圣的儿子名分上成熟，就需要让基督成形在我们里面。

在三章二十七节保罗说，你们凡浸入基督的，都已经穿上了基督。穿上基督就是把基督当作衣服穿在我们身上。一面，我们在受浸时浸入了基督；另一面，我们在受浸时也穿上了基督。基督那活的灵乃是生命的水。因此，浸入基督乃是浸入作为那灵的基督里。人浸入基督里面时，自然而然就穿上基督作他的衣服。这意思是说，受浸的人既浸入了基督，并穿上了基督，就与基督成为一。

倘若基督不是赐生命的灵，我们就无法浸入基督里。如果照着传统关于神圣三一的教训，说他只坐在诸天之上，我们怎能浸入基督里？我们要浸入基督里，基督就必须是围绕我们的纽玛（*pneuma*），空气，那灵。……我们不可能浸入一位只在诸天之上的基督。但我们可以浸入那是纽玛、是那灵的基督。林前十二章十三节证实这事，那里告诉我们，我们在一位灵里受浸，成了一个身体。这里的灵乃是包罗万有、经过过程的三一神。我们已在这灵里，就是在经过过程的三一神里受浸，成了一个身体。所以，我们若要浸到这一个神圣的实际里，基督就必须是赐生命的灵。每当我们为别人施浸时，我们应当告诉他们，三一神成了经过过程、赐生命的灵，就在他们的周围，他们需要受浸，浸到这神圣人位的实际里（加拉太书生命读经，一〇九、二五一、二二五至二二六页）。

参读：加拉太书生命读经，第十、二十一、二十三篇；内住的基督，第十二篇。

Morning Nourishment

Gal. For as many of you as were baptized into Christ have put on Christ. 3:27

4:19 My children, with whom I travail again in birth until Christ is formed in you.

In [John 6:57](#) the Lord Jesus said, “As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.” The Son did not live by Himself. However, this does not mean that the Son was set aside and ceased to exist. The Son, of course, continued to exist, but He did not live His own life. Instead, He lived the life of the Father. In this way the Son and the Father had one life and one living. They shared the same life and had the same living.

It is the same in our relationship with Christ today. We and Christ do not have two lives. Rather, we have one life and one living. We live by Him, and He lives in us. If we do not live, He does not live; and if He does not live, we cannot live. On the one hand, we are terminated; on the other hand, we continue to exist, but we do not live without Him. Christ lives within us, and we live with Him. Therefore, we and He have one life and one living. (*Life-study of Galatians*, pp. 88-89)

Today's Reading

“I,” the natural person, is inclined to keep the law that I might be perfect ([Phil. 3:6](#)), but God wants me to live Christ that God may be expressed in me through Him ([Phil. 1:20-21](#)). Hence, God's economy is that “I” be crucified in Christ's death and Christ live in me in His resurrection. To keep the law is to exalt it above all things in my life; to live Christ is to make Him the center in my life, even to make Him everything to me. The law was used by God to keep His chosen people in custody for Christ for a period of time ([Gal. 3:23](#)), and eventually to conduct them to Christ ([3:24](#)) that they might receive Him as life and live Him as God's expression. Since Christ has come, the function of the law has been terminated; therefore, Christ must replace the law in my life for the fulfillment of God's eternal purpose.

To have Christ formed in us is to have Christ grown in us in full. First Christ was born into us at our conversion, then He lives in us in our Christian life ([2:20](#)), and He will be formed in us at our maturity [[4:19](#)]. This is needed that we may be sons of full age, heirs to inherit God's promised blessing, and mature in the divine sonship.

In [Galatians 3:27](#) Paul says that as many as are baptized into Christ have put on Christ. To put on Christ is to clothe ourselves with Christ, to put on Christ as a garment. On the one hand, in baptism we are immersed into Christ; on the other hand, in baptism we put on Christ. Christ, the living Spirit, is the water of life. Hence, to be baptized into Christ is to be immersed into Him as the Spirit. When a person is immersed into Christ, he automatically puts on Christ as his clothing. This means that the baptized one has become one with Christ, having been immersed into Him and having become clothed with Him.

If Christ were not the life-giving Spirit, there would be no way for us to be baptized into Christ. How could we be baptized into Christ if, according to the traditional teaching of the Trinity, He were only sitting in the heavens? For us to be baptized into Christ, Christ must be the *pneuma*, the air, the Spirit all around us.... We cannot be baptized into a Christ who is only in the heavens. But we can be baptized into the Christ who is the *pneuma*, the Spirit. This is proved by [1 Corinthians 12:13](#), where we are told that in one Spirit we were baptized into one Body. The Spirit here is the all-inclusive, processed Triune God. In the Spirit, the processed Triune God, we have been baptized into one Body. Therefore, for us to be baptized into such a divine reality, Christ must be the life-giving Spirit. Whenever we baptize others, we should tell them that the Triune God as the processed life-giving Spirit is all around them, and that they need to be baptized, immersed, into the reality of this divine person. (*Life-study of Galatians*, pp. 89, 205, 184-185)

Further Reading: *Life-study of Galatians*, msgs. 10, 21, 23; *The Indwelling Christ in the Canon of the New Testament*, ch. 12

晨兴喂养

弗三 16~17 愿他照着他荣耀的丰富，借着他的灵，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……。

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。

父神借着灵神来运用他的权柄，使我们得以加强到里面的人里，使子神深深安家在我们心里。我遗憾地说，有些基督徒甚至争辩说，基督不在我们里面。他们说基督仅仅在宝座上，……基督太大了，无法进入我们小小的人里。然而，我们都必须宣告，圣经教导说，基督不仅在我们里面（西一 27），他也向下安家在我们心里。他使自己定居在我们心里（神新约的经纶下册，四八五页）。

信息选读

使徒保罗为我们祷告，要我们里面的人能刚强起来。结果基督就能扩展到我们心里。基督安家在我们心里，意即他以自己浸透并充满我们心的每一部分。然后我们全人将成为他的家，而他是居住者。他不仅是我们的生命，也是活的人位住在我们里面。

按照神的经纶，基督的身体必须有一个活的人位，他是这样真实、实际、活泼又便利。这就是为什么神的心意是要基督安家在我们里面。这不是对错的问题，而是有否让基督这活的人位扩展到我们全人的问题。我们不要想去作对的事，却应该操练接受基督作人位。他若安家在我们心里，我们就达到目标了。但问题就在于我们想要作好，却没有让基督安家在我们心里。……以弗所书的中心点乃是基督安家在我们心里。这就是那条路，使我们能有分于基督追测不尽的丰富。

对内住基督的实际经历乃是在于让他安家在我们心里。神所注重的不是我们的所作和所行，完全是我们有否让他安家在我们里面。我们整天必须学习向主说，「主耶稣，我接受你作我的人位。」然后他将占有我们全人的每一部分，并且我们的心要成为他的家（内住的基督，一三二至一三四页）。

在腓立比一章八节保罗……说，「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。」本节指明保罗经历基督的心肠。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。

七、八两节是连贯、不可分开的。原文八节的开始有个连接词「因为」，这指明恩典与基督里面的各部分有关。保罗享受恩典，因为他在基督的心肠里，切切地想念圣徒。享受基督乃是与基督里面的各部分联为一。这不仅是指享受，也是指活基督。活基督乃是住在他里面的各部分里，在其中享受他作恩典。

一章别处保罗说到显大基督与活基督〔20~21〕。从经历来看，我们要显大基督并活基督，就必须留在基督里面的各部分中。简单地说，这就是住在他里面。我们若要成为在基督里的人，就必须在他里面的各部分里。我们必须在他慈爱的心肠和柔细的感觉里。如果我们住在这里，我们就会享受基督作恩典，并且非常实际地经历他。因着经历基督并享受他作恩典，我们就得着扶持，为福音受苦，关切神今天在地上经纶的完成（腓立比书生命读经，三五至三六页）。

参读：内住的基督，第十三至十五篇；腓立比书生命读经，第三篇。

Morning Nourishment

Eph. That He would grant you, according to the riches of His glory, to be strengthened with power 3:16-17 through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

Phil. For God is my witness how I long after you all in the inward parts of Christ Jesus. 1:8

God the Father is exercising His authority through God the Spirit to strengthen us into the inner man that God the Son may make His home deep down in our hearts. I am sorry to say that some Christians even argue that Christ is not in us. They say that Christ is merely on the throne,...that Christ is too great to enter into us small human beings. We all need to declare, however, that the Bible teaches that Christ is not only in us (Col. 1:27) but that He is also making His home downward in our heart. He is housing Himself in our heart. (*God's New Testament Economy*, pp. 404-405)

Today's Reading

The apostle Paul prayed for us that our inner man might be made strong. The result, then, is that Christ will spread within our heart. For Christ to make His home in our heart means that He will saturate and permeate every part of our heart with Himself. Then our whole being will be a home to Him, and He will be the dweller. He will not only be our life, but the living person who is the dweller of our being.

According to God's economy, the Body of Christ must have a living person who is so real, practical, living, and available. This is why God's intention is that Christ make His home in us. It is not a matter of whether we are right or wrong; it is a matter of having Christ as a living person spreading into our whole being. We should not try to be right, but rather practice taking Christ as our person. If He is making His home in our heart, then we are hitting the mark. The problem is that we try to be so right, yet we do not have Christ making His home in our heart....The central point in Ephesians is Christ making His home in our heart. This is the way we can participate in all the unsearchable riches of Christ.

The practical experience of the indwelling Christ is to let Him make His home in our heart. It is not my doing, it is not my behaving, it is altogether my letting Him make His home in me. All day long we must learn to say, "Lord Jesus, I take You as my person." Then He will take over every part of our being, and our heart will become His home. (*The Indwelling Christ in the Canon of the New Testament*, pp. 119-120)

In **Philippians 1:8** Paul went on to say, "For God is my witness how I long after you all in the inward parts of Christ Jesus." This verse indicates that Paul experienced the inward parts of Christ. The Greek word rendered "inward parts" means bowels. It signifies inward affection, then tender mercy and sympathy. Paul was one with Christ even in His bowels, the tender inward parts, in longing after the saints.

Verses 7 and 8 belong together and should not be separated. Notice that **verse 8** begins with the conjunction "for." This indicates that grace is related to the inward parts of Christ. Paul partook of grace, for he longed after all the saints in the inward parts of Christ. To enjoy Christ is to be one in Christ's inward parts. This refers not only to enjoyment, but also to living Christ. To live Christ is to abide in His inward parts and there to enjoy Him as grace.

Elsewhere in this chapter Paul speaks of magnifying Christ and living Christ. Experientially, to magnify Christ and to live Christ require that we remain in the inward parts of Christ. In simple words, this is to abide in Him. If we would be those in Christ, we must be in His inward parts. We need to be in His tender heart and delicate feelings. If we abide here, we shall enjoy Christ as grace and experience Him in a very practical way. As we experience Christ and enjoy Him as our grace, we shall be sustained in suffering for the gospel by caring for the accomplishment of God's economy on earth today. (*Life-study of Philippians*, pp. 29-30)

Further Reading: *The Indwelling Christ in the Canon of the New Testament*, chs. 13-15; *Life-study of Philippians*, msg. 3

晨兴喂养

腓二 5 你们里面要思念基督耶稣里面所思念的。

林后二 10 你们饶恕谁什么，我也饶恕；我若曾有所饶恕，我所已经饶恕的，是在基督的面前，为你们饶恕的。

在腓立比二章，保罗告诉我们应该有基督的心思。他说，「你们里面要思念基督耶稣里面所思念的。」(5) 这节圣经相当于罗马十二章二节，在那里我们看见，我们的心思必须更新而变化。这意思就是说，基督的心思代替了我们的心思。换言之，我们必须接受基督作人位。我们应该把我们的心思放在一边，接受基督耶稣的心思。这是一种的取代。我们拒绝自己的人位，接受基督作我们的人位。因此，基督的心思就变成了我们的心思（内住的基督，一五一页）。

信息选读

我们爱〔主〕，与他合作，就给他机会进到我们的脑子里，作我们心思的内容。就如同手的大拇指进到手套的大拇指来作内容。原先这个手套里并没有手指头，但现在手指头进去了，这个大拇指就成了手套大拇指的内容。从前你虽然信了主，但在你的心思里并没有基督，反而你的心思里是满了儿女、配偶或房地产等等。你心思里的一切，统统都是你自己和基督以外的事物，并没有基督。你把基督关在心思的门外，以致基督虽在你的灵里，却苦于不能进到你的心思里。这是我们许多人实际的情形。

你若爱主，你就该说，「主啊，我愿意把你的心思当作我的心思。我现在想到一些事，想到我的妻子，我的丈夫，我的儿女，想到读书、作事。主啊，我不愿意凭着我的心思来思想，我愿意你进到我的心思里，作我心思的内容，让我凭你的思想来思想。」这就是活基督。活基督的开头，就是让基督的心思作你的心思，凭基督的心思来思想人、事、物，来看与我们有关的一切。这样，基督就能进入并占有你的心思，你就能以基督的心思为心思了（主观经历内住的基督，五四至五五页）。

林后一章一节至二章十一节，是后书的长篇引言。保罗得到〔哥林多信徒〕接受他在前书的责备而悔改的消息（林后七 6-13），就得了安慰和鼓励。因此他非常切身、柔细且热切地写了后书，安慰并鼓励他们，甚至后书可视为他的自传。在后书，我们看见一个活基督的人，照着他在前书所论到的基督，与他有最亲近、最密切的接触，按着他眼睛的标示而行动；也看见一个与基督是一，满有基督，并给基督浸透的人；他天然的生命被破碎，甚至被了结，他的意志柔软有弹性，情感热切而受约束，心思周到顾人，清明自守，并且他的灵向着信徒纯洁真实，叫他们得益处，使他们象他一样经历并享受基督，好建造基督的身体，完成神永远的定旨。

我们已经指出，林后二章十节的「面」是指眼睛周围的部分，这一部分乃是人的思想和感觉的标示，所以是全人的表征。你若要知道某人对你的感觉如何，他快乐不快乐，满意不满意，你不需要看他的整个面孔，只要看他眼睛周围的部分就够了，这部分是人的思想和感觉的标示。

保罗与基督有最亲近、最亲密的接触，照着他眼睛的标示来行动。他真是一个与基督是一，满有基督，并给基督浸透的人（哥林多后书生命读经，三七至三八页）。

参读：内住的基督，第八至十篇；哥林多后书生命读经，第四篇。

Morning Nourishment

Phil. Let this mind be in you, which was also in Christ Jesus. 2:5

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

In *Philippians 2*, Paul tells us that we must have the mind of Christ. "Let this mind be in you, which was also in Christ Jesus" (*Phil. 2:5*). This corresponds to that which is mentioned in *Romans 12:2*. There we see that we must be transformed by the renewing of our mind. This means that our mind is replaced with the mind of Christ. In other words, we must take the person of Christ. We must put our mind aside, and take the mind of Christ. This is a kind of substitution. We reject our own person, and take Christ as our person. Therefore, His mind becomes our mind. (*The Indwelling Christ in the Canon of the New Testament*, p. 135)

Today's Reading

If we love [the Lord] and cooperate with Him, we afford Him the opportunity to come into our mind to become its content. This is just like the thumb of our hand getting into the thumb of a glove to be its content. You have believed in the Lord, yet your mind may be void of Christ...[and] filled with your children and spouse and your property. In your mind there is no Christ; rather, there are just yourself and things that are outside of Christ. You have shut Christ outside the door of your mind. Therefore, although He is in your spirit, He is suffering because He cannot get into your mind. This is the real situation of many among us.

If you love the Lord, you should say, "O Lord, I want to take Your mind as my mind. Now I am thinking about my spouse, my children, my studies, and my work. Lord, I don't want to consider them according to my mind. I want You to come into my mind to be its contents so that I may think according to Your mind." This is to live Christ. To begin living Christ is to let the mind of Christ be your mind and consider everything that is related to you, including any person, matter, and thing, according to the mind of Christ. In this way Christ can enter and occupy your mind, and you can take His mind as your mind. (*The Subjective Experience of the Indwelling Christ*, p. 51)

Second Corinthians 1:1 through 2:11...is a long introduction to this Epistle....Paul received information (7:6-13) that they had accepted his rebukes in the first Epistle, and that they had repented. This information caused him to be comforted and encouraged. Thus, he writes this Epistle to comfort and encourage them in a very personal, tender, and affectionate way, so much so that this Epistle may be considered to some extent his autobiography. In it we see a person who lives Christ, according to what he wrote concerning Him in his first Epistle, in the closest and most intimate contact with Him, acting according to the index of His eyes; a person who is one with Christ, full of Christ, and is saturated with Christ; one who is broken and even terminated in his natural life, softened and flexible in his will, affectionate yet restricted in his emotion, considerate and sober in his mind, and pure and genuine in his spirit toward the believers for their benefit, that they may experience and enjoy Christ as he does for the fulfillment of God's eternal purpose in the building up of Christ's Body.

We have pointed out that the word "person" here denotes that part of the face around the eyes, that part which is the index of a person's thoughts and feelings and which thereby signifies the presentation of the whole person. If you want to know how someone feels toward you, whether he is happy or sad, satisfied or dissatisfied, you do not look at his face in a general way, but at that part around the eyes, which is the index of the person's thoughts and feelings.

Paul lived in the closest and most intimate contact with Christ, acting according to the index of His eyes. He was truly a person who was one with Christ, full of Christ, and saturated with Christ. (*Life-study of 2 Corinthians*, pp. 32-34)

Further Reading: The Indwelling Christ in the Canon of the New Testament, chs. 8-10; *Life-study of 2 Corinthians*, msg. 4

大本第 399 首 经历基督—作内住者

8787 副 (英 538) 降 A 大调 3/4

1 不是跟随外面仪式，
神的心意所喜所爱： 乃让基督时加添。
基督启示我灵中；
不是接受外面宗教， 4 神的心意所喜所爱：
乃让基督来居衷。 基督安家心头；
(副) 不仅外面对他事奉，
神的心意所喜所爱： 更让基督全占有。
基督作到我里面； 5 神的心意所喜所爱：
不是有何外面成就， 基督成为我盼望；
乃让基督来扩展。 不是外面客观荣耀，
2 乃是基督作荣光。
神的心意所喜所爱： 6 神的心意所喜所爱：
基督活在我里面； 基督居衷作一切；
不是注意外面事工，
乃享基督作恩典。
3 不是外面有何得着，
神的心意所喜所爱： 乃有基督作秘诀。
基督成形我魂间；

« WEEK 3 — HYMN

Hymns, #538

- 1 It is God's intent and pleasure
To have Christ revealed in me;
Nothing outward as religion,
But His Christ within to be.

It is God's intent and pleasure
That His Christ be wrought in me;
Nothing outwardly performing,
But His Christ my all to be.
- 2 It is God's intent and pleasure
That His Christ may live in me;
Nothing as an outward practise,
But Christ working inwardly.
- 3 It is God's intent and pleasure
That His Christ be formed in me;
Not the outward forms to follow,
But Christ growing inwardly.
- 4 It is God's intent and pleasure
That His Christ make home in me;
Not just outwardly to serve Him,
But Christ dwelling inwardly.
- 5 It is God's intent and pleasure
That His Christ my hope may be;
It is not objective glory,
But 'tis Christ subjectively.
- 6 It is God's intent and pleasure
That His Christ be all in me;
Nothing outwardly possessing,
But His Christ eternally.

第四周 那灵

读经：约七 37-39，林前十五 45 下，罗八 16，林前六 17，启一 4，四 5，五 6，二二 17 上

周一

壹 神的灵在神创造宇宙的事上运行—创一 2。

贰 耶和华的灵在神临及人并眷顾人的事上行动—士三 10，六 34，创六 3 上。

参 圣别的灵是为着神使他选民圣别归他—诗五一 11，赛六三 10~11。

肆 那灵在施浸者约翰成孕，为要引进神在成为肉体里成为人的事上（路一 13~17），并在耶稣成孕，在神成为肉体来作肉体里之人的事上（30~36，太一 18~20），乃是圣灵。—引用经文

周二

伍 那灵乃是耶稣凭以受膏，以及在那人耶稣于地上向神尽职行动里的灵—可一 10、12，太四 1，路四 1、18，约一 32~33。

陆 那灵在那里膏基督，并与基督一同行动，但那时那灵还没有进到信徒里面，如同活水的江河流出来；就着这一面的意义说，还没有那灵，因为耶稣尚未在他的复活里得着荣耀—约七 37-39，路二四 26。

柒 基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信他的人里面，如同活水的江河流出来—林前十五 45 下，启二一 6，二二 17 下：

周三

一 赐生命的灵作为耶稣的灵，是说到在人性里的耶稣，他经过了人性的生活，且死在十字架上，指明在那灵里不仅有神的神圣元素，也有耶稣的人性元素，以及他人性生活并他受死的元素—徒十六 7。

二 赐生命的灵作为基督的灵，是说到在神性里的基督，他征服了死，并成为在复活里的生命，有复活的能力，指明在那灵里有神性的元素，成了征服死并分赐生命的灵—罗八 9 下。

三 赐生命的灵作为耶稣基督的灵，包含了耶稣人性同他的死，并基督神性同他的复活一切的元素，这成了追测不尽之基督全备的供应，以扶持他的信徒—腓一 19 下。

四 赐生命的灵作为主灵，就是那是灵的基督，为使信徒借着心思的更新，新陈代谢地变化成为主的形像，从荣耀到荣耀（林后三 17~18，罗十二 2 下），并为着基督身体的长大与建造（林前三 6、9 下、12 上，弗四 16 下）。—引用经文

五 当那人耶稣成为赐生命的灵时，三一神就完全得着完成，终极完成—太二八 19 下：

- 1 三一神乃是在基督的复活里得着终极的完成，所以在复活之后，主回来说，我们要将人浸入父、子、圣灵的名里—19 节下。
- 2 三一神已经终极完成于赐生命的灵，耶稣的灵，基督的灵，耶稣基督的灵，以及主灵；所以今天这灵乃是三一神的终极完成。

六 赐生命的灵作为经过过程之三一神终极的完成，乃是信徒的辩护者，保惠师—约十四 16-17。

七 赐生命的灵是经过过程之三一神的实际—17 节上，十五 26 下，十六 13，约壹五 6 下。

WEEK 4 — OUTLINE

The Spirit

Scripture Reading: John 7:37-39; 1 Cor. 15:45b; Rom. 8:16; 1 Cor. 6:17; Rev. 1:4; 4:5; 5:6; 22:17a

DAY 1 »

- I. The Spirit of God moved in God's creation of the universe (**Gen. 1:2**).
- II. The Spirit of Jehovah acted in God's reaching of men and in His care for men (**Judg. 3:10; 6:34; Gen. 6:3a**).
- III. The Spirit of holiness was for God's making His chosen people holy unto Himself (**Psa. 51:11; Isa. 63:10-11**).
- IV. The Spirit was the Holy Spirit in the conception of John the Baptist to introduce God's becoming a man in His incarnation (**Luke 1:13-17**) and in the conception of Jesus in God's incarnation to be a man in the flesh (**vv. 30-36; Matt. 1:18-20**).

« DAY 2 »

- V. The Spirit was the Spirit with whom Jesus was anointed and who was in the move of the man Jesus in His ministry to God on the earth (**Mark 1:10, 12; Matt. 4:1; Luke 4:1, 18; John 1:32-33**).
- VI. The Spirit was there to anoint and to move with Christ, but at that time the Spirit had not yet entered into the believers to flow out as rivers of living water; in this sense, the Spirit was not yet, because by that time Jesus had not yet been glorified in His resurrection (**7:37-39; Luke 24:26**).
- VII. Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water (**1 Cor. 15:45b; Rev. 21:6; 22:17c**).

« DAY 3 »

- A. The life-giving Spirit as the Spirit of Jesus is concerning Jesus in His humanity, who passed through human living and death on the cross, indicating that in the Spirit there are not only the divine element of God but also the human element of Jesus and the elements of His human living and of His suffering of death as well (**Acts 16:7**).
- B. The life-giving Spirit as the Spirit of Christ is concerning Christ in His divinity, who conquered death and became the life in resurrection with the resurrection power, indicating that in the Spirit there is the element of divinity that became the death-conquering and life-dispensing Spirit (**Rom. 8:9b**).
- C. The life-giving Spirit as the Spirit of Jesus Christ comprises all the elements of Jesus' humanity with His death and Christ's divinity with His resurrection, which become the bountiful supply of the unsearchable Christ for the support of His believers (**Phil. 1:19b**).
- D. The life-giving Spirit as the Lord Spirit, the pneumatic Christ, is for the metabolic transformation of the believers into the Lord's image from glory to glory by the renewing of the mind (**2 Cor. 3:17-18; Rom. 12:2b**) and is for the growth and the building up of the Body of Christ (**1 Cor. 3:6, 9b, 12a; Eph. 4:16b**).
- E. When the man Jesus became the life-giving Spirit, the Triune God was fully completed, consummated:
 1. The Triune God was consummated in Christ's resurrection, so after His resurrection, the Lord came back to say that we are to baptize people into the name of the Father and of the Son and of the Holy Spirit (**Matt. 28:19b**).
 2. The Triune God has been consummated in the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit, so this Spirit today is the consummation of the Triune God.
- F. The life-giving Spirit as the consummation of the processed Triune God is the Paraclete, the Comforter, to the believers (**John 14:16-17**).
- G. The life-giving Spirit is the reality of the processed Triune God (**v. 17a; 15:26b; 16:13; 1 John 5:6b**).

- 八 赐生命的灵是经过过程的三一神临到信徒。
- 九 赐生命的灵使信徒得以进到父，就是神圣三一的源头那里—弗二 18。
- 十 赐生命的灵乃是经过过程之三一神与信徒的交通，使他们享受神圣三一的丰富—林后十三 14。

周 四

捌 那灵乃是复合的施膏之灵—出三十 22-30：

- 一 那灵调着独一的神作基本元素，就是基督的神性，由一欣的橄榄油所预表—24 节下。
- 二 那灵调着神的神圣三一，由三个五百舍客勒单位的香料所预表—23-24 节上。
- 三 那灵调着基督的人性，由四种香料所预表。
- 四 那灵调着基督的死及其杀死的功效，由没药和肉桂所预表—23 节上。
- 五 那灵调着基督的复活及其驱逐的能力，由菖蒲和桂皮所预表—23 节下~24 节上。
- 六 以上的一切元素复合在一起，产生一种膏油，为着膏抹一切与敬拜神有关的物与人—25-30 节，林后— 21，约壹二 20、27。
- 七 复合的施膏之灵作为圣灵运行，印涂基督的信徒—弗一 13，四 30 下，林后— 22 上。
- 八 印涂的灵成为信徒的凭质，保证神是信徒的基业，并使信徒预尝神作他们的产业—弗一 14，林后— 22 下。

周 五

玖 那灵乃是福音的福—加三 8、14：

- 一 那灵重生信徒，将他们生为神许多的儿子—约三 5~6。
- 二 那灵乃是儿子的灵，在信徒心里呼喊「阿爸，父」，并引导信徒行事为人如同神的儿子—加四 6，罗八 14~16。
- 三 那灵是为着福音的祭司职分，以圣别信徒—十五 16。
- 四 那灵为信徒代求—八 26。
- 五 那灵更新信徒，使他们成为神的新造—多三 5 下，林后五 17。

拾 七灵是七倍加强的灵，为着应付在黑暗时代里召会的堕落；在启示录一章，七灵列为神圣三一的第二者，而不是第三者，指明那灵的加强—启一 4~5 节上：

- 一 七灵是在神宝座前焚烧的七盏火灯，以执行神圣的行政，为着神圣经纶的终极完成—四 5。
- 二 七灵是羔羊的七眼，乃我们救赎主鉴察的部分，鉴察在万国中的众召会，并将他一切的丰富灌输到我们里面，为要建造他的身体，使新耶路撒冷的建造得着终极完成，成就神永远的经纶—五 6，二一 1~3。
- 三 七倍加强的灵乃是向众召会说话的那灵—二 7、11、17、29，三 6、13、22。

周 六

拾壹 那灵是经过过程之三一神素质的灵和经纶的灵：

- 一 神素质的灵，生命的灵，吹到信徒里面作神圣生命的神圣素质—约二十 22。
- 二 神经纶的灵，能力的灵，浇灌在信徒身上作神圣能力的神圣素质—徒一 8，二 2、4、17。

拾贰 那灵是经过过程之三一神的终极完成：

- 一 那灵和新妇这一对宇宙夫妇一同说话—启二二 17 上。

H. The life-giving Spirit is the reaching of the processed Triune God to the believers.

- I. The life-giving Spirit is the believers' access unto the Father, the source of the Divine Trinity (Eph. 2:18).
- J. The life-giving Spirit is the fellowship of the processed Triune God with the believers for their enjoyment of the riches of the Divine Trinity (2 Cor. 13:14).

« DAY 4 »

VIII. The Spirit is the compound anointing Spirit (Exo. 30:22-30):

- A. The Spirit is compounded with the unique God as the base, as the divinity of Christ, typified by the one hin of olive oil (v. 24b).
- B. The Spirit is compounded with God's Divine Trinity, typified by the three units of five hundred shekels of the spices (vv. 23-24a).
- C. The Spirit is compounded with Christ's humanity, typified by the four kinds of spices.
- D. The Spirit is compounded with Christ's death and its killing effectiveness, typified by myrrh and cinnamon (v. 23a).
- E. The Spirit is compounded with Christ's resurrection and its repelling power, typified by calamus and cassia (vv. 23b-24a).
- F. All the above elements compounded together create an ointment for the anointing of all the things and persons related to the worship of God (vv. 25-30; 2 Cor. 1:21; 1 John 2:20, 27).
- G. The compound anointing Spirit operates as the Holy Spirit to seal the believers of Christ (Eph. 1:13; 4:30b; 2 Cor. 1:22a).
- H. The sealing Spirit becomes a pledge to the believers, guaranteeing God as the inheritance of the believers and giving them a foretaste of God as their heritage (Eph. 1:14; 2 Cor. 1:22b).

« DAY 5 »

IX. The Spirit is the blessing of the gospel (Gal. 3:8, 14):

- A. The Spirit regenerates the believers, begetting them as the many sons of God (John 3:5-6).
 - B. The Spirit is the Spirit of the Son to cry, "Abba, Father!" in the believers' hearts and to lead the believers to walk as the sons of God (Gal. 4:6; Rom. 8:14-16).
 - C. The Spirit is for the priesthood of the gospel to sanctify the believers (15:16).
 - D. The Spirit intercedes for the believers (8:26).
 - E. The Spirit renews the believers, making them the new creation of God (Titus 3:5b; 2 Cor. 5:17).
- X. The seven Spirits are the sevenfold intensified Spirit for the church's degradation in the dark age; in Revelation 1 the sevenfold Spirit is ranked as the second in the Divine Trinity instead of the third, indicating the intensification of the Spirit (vv. 4-5a):
- A. The seven Spirits are the seven lamps of fire burning before the throne of God to carry out the divine administration for the consummation of the divine economy (4:5).
 - B. The seven Spirits are the seven eyes of the Lamb, the observing parts of our Redeemer, to observe all the churches in all the nations and to transfuse all His riches into us for the building up of His Body to consummate the building up of the New Jerusalem, thus accomplishing the eternal economy of God (5:6; 21:1-3).
 - C. The sevenfold intensified Spirit is the speaking Spirit to all the churches (2:7, 11, 17, 29; 3:6, 13, 22).

« DAY 6 »

XI. The Spirit is the essential Spirit and the economical Spirit of the processed Triune God:

- A. The essential Spirit of God, the Spirit of life, was breathed into the believers as the divine essence of the divine life (John 20:22).
- B. The economical Spirit of God, the Spirit of power, was poured out upon the believers as the divine essence of the divine power (Acts 1:8; 2:2, 4, 17).

XII. The Spirit is the consummation of the processed Triune God:

- A. The Spirit and the bride speak together as a universal couple (Rev. 22:17a).

- 二 经过过程并终极完成的三一神，与蒙救赎、得重生并被变化的三部分人成为婚配，在荣耀里得着他最终的显出，和终极的彰显，直到永远—二一 1~二二 5。
- 拾三 我们的意义和宇宙的意义，其关键乃在于神作为那灵的存在，也在于我们有灵；神若不是灵，我们若没有灵来接触神，与神成为一，整个宇宙就是空洞的，我们也一无所是—约三 6，四 24，罗八 16，林前六 17：
- 一 人的灵是神特别造的，以完成神造天地的目的—创二 7，亚十二 1，赛四二 5，伯三二 8。
- 二 人的灵是人里面的器官，为要给人接触神，接受神，盛装神，吸收神到他全人里面，作他的生命和一切—创二 7，参箴二十 27。
- 三 神是灵，为要给人接触他并接受他；人有灵，以接触神并盛装神，使神和人能有生机的联结—约四 24，约壹四 13，提后四 22 上，林前六 17。
- 四 我们的灵乃是三一神「旅程」的目的地—约一 1，四 24，罗八 16。
- 五 在我们的灵里，我们蒙了重生（约三 6）；在我们的灵里，圣灵居住并作工（罗八 16）；在我们的灵里，我们享受基督和他的恩典（提后四 22，加六 18）。—引用经文
- 六 人的灵与魂是有分别的—来四 12，帖前五 23 上。
- 七 我们的灵是由良心（罗九 1，参八 16）、交通（约四 24，罗一 9，路一 47）和直觉（林前二 11，可二 8）组成的。—引用经文
- 八 操练我们自己以至于敬虔，乃是在我们日常生活中操练我们的灵，而活作为那灵的基督—提前四 7：
- 1 我们需要将我们的灵挑旺起来—提后一 6~7。
 - 2 我们需要将我们的心思置于灵—罗八 6。
 - 3 我们需要辨明我们的灵与魂—来四 12。
- 九 主乃是与我们的灵同在，使我们能借着内住的灵和装备的话，享受基督作我们全丰全足的恩典，以站住抵挡召会败落中那下坡的流，并完成神的经纶—提后四 22，一 14，三 16~17。

- B. The processed and consummated Triune God marries the redeemed, regenerated, and transformed tripartite people for His final manifestation and ultimate expression in glory for eternity (21:1—22:5).
- XIII. **The key to our meaning and to the meaning of the universe is in God's existence as the Spirit and also in our having a spirit; without God being the Spirit and without us having a spirit to contact God, to be one with God, the whole universe is empty, and we are nothing (John 3:6; 4:24; Rom. 8:16; 1 Cor. 6:17):**
- A. The spirit of man was created by God, in a particular sense, to complete God's purpose in the creation of the heavens and the earth (Gen. 2:7; Zech. 12:1; Isa. 42:5; Job 32:8).
- B. Man's spirit is his inward organ for him to contact God, receive God, contain God, and assimilate God into his entire being as his life and everything (Gen. 2:7; cf. Prov. 20:27).
- C. God is Spirit for man to contact Him and receive Him, and man has a spirit to contact God and contain God so that God and man may have an organic union (John 4:24; 1 John 4:13; 2 Tim. 4:22a; 1 Cor. 6:17).
- D. Our spirit is the destination of the "journeying" Triune God (John 1:1; 4:24; Rom. 8:16).
- E. It is in our spirit that we are regenerated (John 3:6), it is in our spirit that the Holy Spirit dwells and works (Rom. 8:16), and it is in our spirit that we enjoy Christ and His grace (2 Tim. 4:22; Gal. 6:18).
- F. Man's spirit is distinct from his soul (Heb. 4:12; 1 Thes. 5:23a).
- G. Our spirit is composed of the conscience (Rom. 9:1; cf. 8:16), the fellowship (John 4:24; Rom. 1:9; Luke 1:47), and the intuition (1 Cor. 2:11; Mark 2:8).
- H. To exercise ourselves unto godliness is to exercise our spirit to live Christ as the Spirit in our daily life (1 Tim. 4:7):
1. We need to fan our spirit into flame (2 Tim. 1:6-7).
 2. We need to set our mind on our spirit (Rom. 8:6).
 3. We need to discern our spirit from our soul (Heb. 4:12).
- I. The Lord is with our spirit so that we may enjoy Him as grace in order to stand against the downward current of the church's decline and to carry out God's economy through His indwelling Spirit and equipping word (2 Tim. 4:22; 1:14; 3:16-17).

晨兴喂养

创一 2 ……神的灵覆罩在水面上。

太一 20 ……看哪，有主的使者向他梦中显现，说，戴维的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出于圣灵。

在旧约里，那灵乃是神的灵，耶和华的灵，和圣别的灵。

创世记一章一节说，「起初神创造诸天与地。」下一节接着说，「神的灵覆罩在水面上。」因此，我们看见在神创造宇宙的事上，那灵乃是神的灵。

神在创造之后，就开始在人身上作工。神在人身上作工时，他的名是耶和華。在神临及人并眷顾人的事上，乃是耶和華的灵（士三 10，六 34，创六 3 上）（那灵同我们的灵，一六页）。

信息选读

神眷顾人，主要的目的是要使人成为圣别。成为圣别的意思是分别出来归神。人的堕落使人离开神，成为凡俗、属世、世俗甚至污秽的。所以神必须眷顾人，使人从他以外的一切事物中分别出来。这就是使人成为圣别。因此，在旧约里，在神使他选民圣别归他的事上，那灵乃是圣别的灵（诗五一 11，赛六三 10~11）。这与新约中所用的「圣灵」不一样。圣灵比圣别的灵更为加强。

在新约里，关于那灵的启示比较复杂。……新约用于那灵的第一个神圣名称乃是「圣灵」。按照希腊原文，「圣灵」这名称可以有两种写法：「那灵那圣的」，或「圣灵」。按我的领会，这意思是说，在新约时代，这位是灵的神乃是「那圣的」。神是灵，这灵如今完全是「那圣的」。我们现今处在一个时代，神自己作为那灵乃是「那圣的」，使人不仅分别出来归他，也与他是一。在旧约时代，神在人身上所能作的，最多只能使人分别出来归他，而不能使人与他是一。但如今在新约时代，时候已到，神可以更进一步、更深入地使人完全与他是一，使人成为他，也使他成为人。教父亚他那修（Athanasius）论到基督说，「他成为人，为要使我们成为神。」这意思乃是，我们在生命和性情上（但不是神格上）成为神。这个过程乃是借着「那灵那圣的」而有的。

新约的开始，记载了两个成孕。一个是施浸者约翰的成孕〔路一 13~17〕，另一个是主耶稣的成孕，就是神成为肉体来作肉体里的人（30~36，太一 18~20）。对这两个成孕，新约都用了「圣灵」这个特别的名称。新约用「圣灵」这辞，是由于时代的转变。为了使神成为人，好叫人能成为神，就需要圣灵。

我们需要看见，施浸者约翰的成孕和救主耶稣的成孕，在素质上显然不同。约翰的成孕不包含圣灵的素质，只包含圣灵的能力。约翰的成孕乃是以人作凭借，凭着圣灵的能力。但耶稣的成孕包含圣灵自己的素质〔20〕。……救主的成孕乃是神成为肉体（约一 14），……由神圣的素质加上属人的素质所构成，因此产生了兼有神性与人性的神人。这两个成孕与神开始使他自己成为人，并神开始使人成为神有关，好叫神能成为人，人也能成为神，使二者能成为一个实体（那灵同我们的灵，一七至二〇页）。

参读：那灵同我们的灵，第一章。

Morning Nourishment

Gen. ...The Spirit of God was brooding upon the surface of the waters.

1:2

Matt. ...Behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit.

In the Old Testament, the Spirit is the Spirit of God, the Spirit of Jehovah, and the Spirit of holiness.

Genesis 1:1 says that in the beginning God created the heavens and the earth. Then the following verse says, “The Spirit of God was brooding upon the surface of the waters.” Thus, we see that the Spirit was the Spirit of God in God’s creation of the universe.

After His creation, God began to work on man. In God’s work on man, His name is *Jehovah*. The Spirit of Jehovah is in God’s reaching of men and in His care for men (**Judg. 3:10; 6:34; Gen. 6:3a**). (*The Spirit with Our Spirit*, p. 19)

Today’s Reading

God is caring for man mainly to make man holy. To be holy means to be separated unto God. Man’s fall caused him to depart from God to become common, worldly, secular, and even dirty. So God needs to take care of man, making man separate from all things other than Himself. This is to make man holy. Thus, the Spirit in the Old Testament is the Spirit of holiness in God’s making His chosen people holy unto Himself (**Psa. 51:11; Isa. 63:10-11**). This is not the same as *the Holy Spirit*, which is used in the New Testament. The Holy Spirit is more intensified than the Spirit of holiness.

In the New Testament, the revelation concerning the Spirit is more complicated...The first divine title used for the Spirit in the New Testament is *the Holy Spirit*. According to the Greek text, the title translated as *the Holy Spirit* may be in two forms: *the Spirit the Holy* or *the Holy Spirit*. According to my understanding, this means that in the New Testament age, the very God who is the Spirit is “the Holy.” God is a Spirit and this Spirit now is totally “the Holy.” We are now in an age in which God Himself as the Spirit is “the Holy” to make man not only separated unto Him but also one with Him. In the Old Testament, the most God could do with man was to make man separated unto Him but not one with Him. But now in the New Testament age, the time has come in which God would go further and deeper to make man absolutely one with Him, to make man Him and to make Him man. Athanasius, who was one of the church fathers, said concerning Christ: “He was made man that we might be made God.” This means that we are made God in life and in nature, but not in the Godhead. This process takes place by *the Spirit the Holy*.

The beginning of the New Testament gives a record of two conceptions. One was the conception of John the Baptist [**Luke 1:13-17**] and the other was the conception of the Lord Jesus in God’s incarnation to be a man in the flesh (**Luke 1:30-36; Matt. 1:18-20**). With these two conceptions, the New Testament uses the particular title *the Holy Spirit*. *The Holy Spirit* is used in the New Testament due to the change of the age. In order for God to become a man so that man could become God, there was the need of the Holy Spirit.

We need to see that the conception of John the Baptist was strikingly different in essence from that of Jesus the Savior. With John’s conception, the essence of the Holy Spirit was not involved but the power. The conception of John was by the power of the Holy Spirit through man’s instrument. But with the conception of Jesus, the very essence of the Holy Spirit Himself was involved [**Matt. 1:20**]...The conception of the Savior was God’s incarnation (**John 1:14**), constituted...of the divine essence added to the human essence, thus producing the God-man of two natures—divinity and humanity. These two conceptions are related to the beginning of God making Himself man and of God making man Him that He might become man and man might become Him, that the two could be one entity. (*The Spirit with Our Spirit*, pp. 20-23)

Further Reading: *The Spirit with Our Spirit*, ch. 1

晨兴喂养

路四 1 耶稣满有圣灵，从约但河回来，……为那灵引导……。

18 主的灵在我身上……。

约七 38-39 信入我的人，……从他腹中要流出活水的江河来。耶稣这话是指着信入他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。

那灵膏耶稣，那灵也是在那人耶稣于地上向神尽职的行动里（可一 10、12，太四 1，路四 1、18，约一 32-33）。耶稣受浸之后，……如同鸽子的那灵临到如同羔羊的耶稣身上，以完成神的救赎和救恩，为使神的经纶得以成就。

路加四章说，鸽子降在那人耶稣身上，乃是施膏（1、18）。……这个施膏使耶稣成了一个特别的人。在旧约里，有好些人被油所膏，然后神的灵降临在受膏的人身上（出二九 7，撒九 16，十六 12，王上一 34，十九 15-16）。但受膏的人不是直接被灵所膏。然而在新约里，耶稣是直接被如同鸽子的那灵所膏。

在〔四卷〕福音书中，我们看见……施膏的神与受膏的人是一。鸽子是在空中，羔羊是在地上；但如今在这里有一个实体—鸽子在羔羊身上。在空中的那一位，如今与在地上的那一位成为一。神与人成为一，指明一种生机的联结。施膏的灵与那人耶稣在他的职事里成为一（那灵同我们的灵，二〇至二二页）。

信息选读

〔在福音书里，〕那灵在那里膏基督，并与基督一同行动，但那时那灵还没有进到信徒里面，如同活水的江河流出来（约七 37-39）。…七章告诉我们，那时还没有那灵，因为耶稣尚未在他的复活里得着荣耀。复活是为着那人耶稣从他人性的壳子里出来，并释放神圣的生命；这复活称为得荣。在基督这样得着荣耀之前，还没有那灵。约翰说，「还没有那灵」，他的意思是说，还没有那灵从信徒的腹中，如同活水的江河流出来。但有那灵在那里为着基督的受膏，并为着基督尽职的行动。

那人耶稣的受膏，以及那人耶稣身上的行动，是神在单独的一个人身上，小规模地与人成为一。但是当那灵流到信徒里面，并从他们里面如同许多活水的江河流出时，神与人是一并人与神是一，就成了一件团体的事。这不只是在耶稣一个人身上，乃是在他千千万万的信徒身上。这是神与人成为一的扩大。神与人成为一，完全在于那灵。那灵是神与人生机联结的一把大钥匙。

基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信他的人里面，如同活水的江河流出来（林前十五 45 下，启二一 6，二二 17 下）。神是灵，三一神的第二者在肉体里成了赐生命的灵。在基督复活之前神就是灵，但不是赐生命的灵。在基督的死与复活之前，神无法进到人里面作人的生命。在人与神之间有许多消极的事物成为障碍。

在〔基督〕的死里，他满足了神荣耀、圣别和公义的一切要求；然后在复活里，他改变形状成了赐生命的灵。这完全是为着神与人之间生机的联结—在他的复活里将神带进人里面，并将人带进神里面。今天我们能吃生命树，并饮生命水，使三一神能我们从最深处如同活水的江河涌流出来（那灵同我们的灵，二二至二四页）。

参读：那灵同我们的灵，第二章。

Morning Nourishment

Luke And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit...
4:1

18 “The Spirit of the Lord is upon Me...”

John He who believes into Me...out of his innermost being shall flow rivers of living water. But this
7:38-39 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.

The Spirit anointed Jesus and was in the move of the man Jesus in His ministry to God on the earth (Mark 1:10, 12; Matt. 4:1; Luke 4:1, 18; John 1:32-33). After Jesus was baptized,...the Spirit as the dove came upon Jesus as the Lamb to carry out God's redemption and salvation for the accomplishing of God's economy.

Luke 4 says that the coming down of the dove upon the man Jesus was the anointing (vv. 1, 18)...This anointing made Jesus a particular man. In the Old Testament, a number of people were anointed with oil, and then the Spirit came down to reach the anointed one (Exo. 29:7; 1 Sam. 9:16; 16:12; 1 Kings 1:34; 19:15-16). But the anointed one was not anointed with the Spirit directly. In the New Testament, however, Jesus was anointed directly with the Spirit as a dove.

In [the] Gospels we see that...the anointing God is one with the anointed man. The dove was in the air. The Lamb was on the earth. But now here is one entity—the dove on the Lamb. The One in the air is now one with the One on the earth. God and man have become one, indicating a kind of organic union. The anointing Spirit and the man Jesus became one in His ministry. (*The Spirit with Our Spirit*, pp. 23-24)

Today's Reading

[In the Gospels] the Spirit was there to anoint Christ and to move with Christ, but at that time the Spirit had not yet entered into the believers to flow out as rivers of living water (John 7:37-39)...John 7 tells us that the Spirit was not yet, because by that time Jesus was not glorified in His resurrection. Resurrection was for the man Jesus to get out of His human shell and to release the divine life, and this resurrection is called glorification. Before Christ was thus glorified, the Spirit was not yet. When John said “the Spirit was not yet,” he meant that the Spirit was not yet to flow out of the believers as rivers of living water. But the Spirit was there for the anointing of Christ and the moving of Christ in His ministry.

The anointing of Jesus the man and the moving with Jesus the man was God making Himself one with man on a small scale in an individual way, with one person. But when the Spirit flows into the believers and flows out of them as many rivers of living water, God being one with man and man being one with God becomes a corporate matter. It is not just with one man, Jesus, but with millions of His believers. This is the enlargement of God being one with man. God's being one with man altogether depends upon the Spirit. The Spirit is a big key to the organic union of God with man.

Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water (1 Cor. 15:45b; Rev. 21:6; 22:17c). God is a Spirit and the second of the Triune God in the flesh became a life-giving Spirit. Prior to Christ's resurrection, God was a Spirit but not a life-giving Spirit. Before Christ's death and resurrection, God had no way to enter into man to be man's life. Between man and God there were a number of negative things as obstacles.

In His death He fulfilled all the requirements of God's glory, holiness, and righteousness; then in resurrection He changed in form to be the life-giving Spirit. This was absolutely for the organic union between God and man—to bring God into man and to bring man into God in His resurrection. Today we can take the tree of life and drink the water of life so that the Triune God can flow out from our innermost being as rivers of living water. (*The Spirit with Our Spirit*, pp. 24-26)

Further Reading: *The Spirit with Our Spirit*, ch. 2

晨兴喂养

徒十六 7 到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。

罗八 9 ……然而人若没有基督的灵，就不是属基督的。

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。

在新约里，说到这赐生命的灵乃是「耶稣的灵」（徒十六 7）。那灵的这个名称是说到在人性里的耶稣，他经过了人性的生活，且死在十字架上。这指明在那灵里不仅有神的神圣元素，也有耶稣的人性元素，以及他人性生活并他受死的元素。

「基督的灵」是说到在神性里的基督，他征服了死，并成为在复活里的生命，有复活的能力，指明在那灵里有神性的元素，成了征服死并分赐生命的灵（罗八 9 下）。

「耶稣基督的灵」是说到那灵，包含了耶稣人性同他的死，并基督神性同他的复活一切的元素，这成了追溯不尽之基督全备的供应，以扶持他的信徒（腓一 19 下）（那灵同我们的灵，三〇页）。

信息选读

「主灵」是个复合的名称（林后三 18），指那是灵的基督。……主灵，那是灵的基督，乃是为使信徒新陈代谢地变化成为主的形像，从一种程度的荣耀到另一种程度的荣耀（17~18）。这样的变化乃是借着心思的更新而有的（罗十二 2 下），并且这是为着基督身体的长大和建造（林前三 6、9 下、12 上，弗四 16 下）。

在旧约里我们很难看出三一神是父、子、圣灵。直到新约第一卷福音书的末了，我们才看见神圣三一的组合（太二八 19 下）。……在〔基督〕复活之后并他升天之前，他回到门徒那里，吩咐他们要去，使万民作他的门徒，将这些初信者浸入父、子、圣灵的名里。在使徒行传里，使徒们将人浸入耶稣基督的名里（八 16，十九 5）。这意思是说，耶稣基督就等于父、子、灵。在那人耶稣成为赐生命的灵之前，神圣的三一尚未完全终极完成。

神圣三一的第二者是子。……基督在成为肉体以前，并没有人性；子在成为肉体以前只有神性。不仅如此，子在复活以前乃是神的独生子，不是神的长子。按这一面意义说，在复活以前，神圣三一的第二者还没有完全得着终极的完成。他需要借着成为肉体穿上人性，他也需要借着复活成为神的长子（十三 33）。所以神圣三一的第二者在成为肉体并复活之后，就得着完成，得着终极的完成。

现在我们必须来看神圣三一的第三者，就是那灵。在成为肉体 and 复活之前，那灵只是神的灵，不是人的灵。耶稣的灵乃是人的灵。在成为肉体之前，神的灵没有人性的生活，没有包罗万有的死，也没有复活的元素。换句话说，在成为肉体 and 复活之前，神的灵还不是复合的。乃是经过了成为肉体、人性生活、钉十字架和复活，神的灵才调和了人性，并调和了基督的死与复活。所以在基督复活之后，神圣三一的第三者也得以终极完成。

三一神已经终极完成于赐生命的灵，耶稣的灵，基督的灵，耶稣基督的灵，以及主灵。所以今天这灵乃是三一神的终极完成（那灵同我们的灵，三一至三三页）。

参读：那灵同我们的灵，第三章。

Morning Nourishment

Acts ...When they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not 16:7 allow them.

Rom. ...Yet if anyone does not have the Spirit of Christ, he is not of Him. 8:9

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

In the New Testament, the life-giving Spirit is referred to as the Spirit of Jesus (**Acts 16:7**). This title of the Spirit is concerning Jesus in His humanity, who passed through human living and death on the cross. It indicates that in the Spirit there is not only the divine element of God but also the human element of Jesus and the elements of His human living and suffering of death.

The Spirit of Christ is concerning Christ in His divinity, who conquered death and became the life in resurrection with the resurrection power, indicating that in the Spirit there is the element of divinity that became the death-conquering and the life-dispensing Spirit (**Rom. 8:9b**).

The Spirit of Jesus Christ refers to the Spirit, comprising all the elements of Jesus' humanity with His death and Christ's divinity with His resurrection, who becomes the bountiful supply of the unsearchable Christ for the support of His believers (**Phil. 1:19b**). (*The Spirit with Our Spirit*, p. 31)

Today's Reading

The Lord Spirit is a compound title (**2 Cor. 3:18**) referring to the pneumatic Christ....The Lord Spirit, the pneumatic Christ, is for the metabolic transformation of the believers into the Lord's image, from one degree of glory to a higher degree of glory (**2 Cor. 3:17-18**). Such transformation takes place by the renewing of the mind (**Rom. 12:2b**), and this is for the growth and the building up of the Body of Christ (**1 Cor. 3:6, 9b, 12a; Eph. 4:16b**).

It is difficult to see in the Old Testament that the Triune God is the Father, the Son, and the Holy Spirit. It is not until the end of the first Gospel in the New Testament that we see the composition of the Divine Trinity (**Matt. 28:19b**)....After [Christ's] resurrection, and before His ascension, He came back to the disciples and charged them to disciple the nations, baptizing them, the new believers, into the name of the Father and of the Son and of the Holy Spirit. In the Acts the apostles baptized people into the name of Jesus Christ (**8:16; 19:5**). This means that Jesus Christ equals the Father, the Son, and the Spirit. Before the man Jesus became the life-giving Spirit, the Divine Trinity was not fully consummated.

The second of the Divine Trinity is the Son....Before Christ was incarnated, He did not have humanity; before His incarnation the Son was only divine. Furthermore, before His resurrection the Son was God's only begotten Son, not the Firstborn. In this sense, the second of the Divine Trinity was not fully consummated before His resurrection. He needed to pick up humanity through incarnation, and He needed to become the firstborn Son of God through resurrection (**Acts 13:33**). So after His incarnation and resurrection, the second of the Trinity was completed, consummated.

Now we need to consider the third of the Divine Trinity—the Spirit. Before the incarnation and resurrection, the Spirit was only the Spirit of God, not the Spirit of man. The Spirit of Jesus is the Spirit of man. In the Spirit of God prior to the incarnation, there was no human living, no all-inclusive death, and no element of resurrection. In other words, before the incarnation and the resurrection, the Spirit of God was not compounded. It was through incarnation, human living, crucifixion, and resurrection that the Spirit of God was compounded with humanity and with Christ's death and resurrection. So after Christ's resurrection, the third of the Divine Trinity was also consummated.

The Triune God has been consummated in the life-giving Spirit, the Spirit of Jesus, the Spirit of Christ, the Spirit of Jesus Christ, and the Lord Spirit. So this Spirit today is the consummation of the Triune God. (*The Spirit with Our Spirit*, pp. 32-33)

Further Reading: *The Spirit with Our Spirit*, ch. 3

晨兴喂养

出三十 23~25 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，……香菖蒲二百五十舍客勒，桂皮五百舍客勒，……又取橄榄油一欣；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。

基督包罗万有的灵作复合的施膏之灵，最好的预表是出埃及三十章里所说到复合的膏。……这预表启示，复合的施膏之灵调着独一的神作基本元素，就是基督的神性，由一欣的橄榄油所预表（24下）。

复合的施膏之灵调着神的神圣三一，由三个五百舍客勒单位的香料所预表（23-24上）。这三个五百舍客勒单位中间的一个，分成两个……单位；这表征神圣三一的第二者在十字架上被裂开，被钉死。

复合的施膏之灵也调着基督的人性，由四种香料所预表。

那灵调着基督的死及其杀死的功效，由没药和香肉桂所预表（23上）。

由菖蒲和桂皮所预表（23下~24上）之基督的复活及其驱逐的能力，也是复合的施膏之灵的元素。菖蒲是一种从沼泽地或淤泥地往上生长的芦苇，所以表征主耶稣从死亡之地起来。桂皮在古代用作驱除虫蛇的驱虫剂，因此表征基督复活的驱逐能力（那灵同我们的灵，四三至四四页）。

信息选读

以上所有元素调在一起，就制造成为一种膏油，为着膏抹一切与敬拜神有关的人与物（出三十 25~30，林后一 21，约壹二 20、27）。在新约里，我们看见复合的施膏之灵作为圣灵运行，印涂基督的信徒（弗一 13，四 30下，林后一 22上）。印涂的意思就是涂抹。……当我们凭那灵活着，我们就感觉有一样东西在我们里面浸透我们，而那个浸透就是继续不断的印涂。这印涂将经过过程之三一神的神圣元素，分赐到信徒里面，并用这元素浸透他们。这印涂也将信徒变化成为神的基业（弗一 11）。我们这些罪人竟能变化到这样一个地步，神把我们看作是他的基业，这真是不平常的事。我们原是罪的构成，怎能成为神的基业？当然，这其中包含了变化。

十一节说到我们成为神的基业，这与基督的救赎有关（7）。我们曾失落在罪中，但基督的救赎把我们带出来归给神。然后我们成了在基督里的人。基督成了我们的范围，在其中他的元素一直在浸透我们，那个浸透就是那灵的印涂，把我们变化成为神的珍宝……，成为他的基业。赐生命的灵用神圣的元素膏抹我们，印涂我们，并浸透我们。这浸透就是分赐，而这分赐正在变化我们，使我们成为神的珍宝。我们若每天，甚至每时刻都在灵里行事为人，我们就在这印涂、这浸透之下，将我们变化成为珍宝，作神的基业。

印涂的灵成了信徒的凭质（14，林后一 22下），保证神是信徒的基业，并使信徒预尝神作他们的产业。我们是神的基业，神也是我们的基业。为了使我们成为神的基业，我们需要印涂。为了使我们得着神作我们的基业，我们需要凭质。……「凭质」的原文是用于土地的买卖。卖主给买主那片土地的一些泥土……。因此，根据古代希腊文的用法，凭质也是样品。圣灵乃是我们将要神完满承受之产业的样品（那灵同我们的灵，四四至四六页）。

参读：那灵同我们的灵，第四章；基督的灵，第五篇。

Morning Nourishment

Exo. You also take the finest spices: of flowing myrrh five hundred shekels, and of fragrant 30:23-25 cinnamon half as much...and of fragrant calamus two hundred fifty shekels, and of cassia five hundred shekels...and a hin of olive oil. And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

The best type of the all-inclusive Spirit of Christ as the compound anointing Spirit is the compound ointment spoken of in **Exodus 30**....This type reveals that the compound anointing Spirit is compounded with the unique God, as the base, as the divinity of Christ, typified by the one hin of olive oil (**v. 24b**).

The compound anointing Spirit is compounded with God's Divine Trinity, typified by the three units of five hundred shekels of the spices (**vv. 23-24a**). The middle unit of five hundred shekels was split into two units....This signifies that the second of the Divine Trinity was split, crucified, on the cross.

The compound anointing Spirit is also compounded with Christ's humanity, typified by the four kinds of spices.

The Spirit is compounded with Christ's death and its killing effectiveness, typified by myrrh and cinnamon (**v. 23a**).

Christ's resurrection and its repelling power, typified by calamus and cassia (**vv. 23b-24a**), are also elements of the compound anointing Spirit. Calamus is a reed shooting up into the air out of a marsh or a muddy place. Thus, it signifies the rising up of the Lord Jesus from the place of death. Cassia in ancient times was used as a repellent to drive away insects and snakes. Thus, it signifies the repelling power of Christ's resurrection. (*The Spirit with Our Spirit*, p. 44)

Today's Reading

All the above elements compounded together create an ointment for the anointing of all the things and persons related to the worship of God (**Exo. 30:25-30; 2 Cor. 1:21; 1 John 2:20, 27**).

In the New Testament, we see the compound anointing Spirit operating as the Holy Spirit to seal the believers of Christ (**Eph. 1:13; 4:30b; 2 Cor. 1:22a**). To seal means to anoint....When we live by the Spirit, we have the sense that something within us is saturating us, and that saturating is the continuous sealing. This sealing dispenses the divine element of the processed Triune God into the believers and saturates them with it. It also transforms the believers into the inheritance of God (**Eph. 1:11**). It is remarkable that we sinners can be transformed to such an extent that we are considered by God as His inheritance. How could we, the constitution of sin, be God's inheritance? Surely, this implies transformation.

Our being God's inheritance, as spoken of in **Ephesians 1:11**, is related to Christ's redemption (**v. 7**). We were lost in sin, but Christ's redemption brought us out of sin and unto God. Then we became persons in Christ. Christ has become our sphere and our realm in which His element is always saturating us, and that saturating is the Spirit's sealing to transform us into God's treasure,...His inheritance. The life-giving Spirit anoints us, seals us, saturates us, with the divine element. This saturating is the dispensing, and the dispensing is transforming us, making us the treasure of God. If we walk in the Spirit every day, even every moment, we are under this sealing, this saturating, to transform us into a treasure for God's inheritance.

The sealing Spirit becomes a pledge to the believers (**Eph. 1:14; 2 Cor. 1:22b**), guaranteeing God as the inheritance of the believers and giving the believers a foretaste of God as their heritage. We are God's inheritance, and God is our inheritance. For us to be God's inheritance, we need the sealing. For us to have God as our inheritance, we need the pledging....The Greek word for *pledge* was used in the purchasing of land. The seller gave the purchaser some soil from the land....Hence, a pledge, according to ancient Greek usage, is also a sample. The Holy Spirit is a sample of what we will inherit of God in full. (*The Spirit with Our Spirit*, pp. 45-46)

Further Reading: The Spirit with Our Spirit, ch. 4; *The Spirit of the Glorified Jesus* by Andrew Murray (booklet)

晨兴喂养

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

四 6 而且因你们是儿子，神就差出他儿子的灵，进入我们的心，呼叫：阿爸，父！

启五 6 我又看见……有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。

新约圣经也启示那灵是福音的福（加三 8、14）。福音的福是那灵，就是三一神的终极完成。没有什么比终极完成的三一神更大。

那灵重生信徒，将他们生为神许多的儿子（约三 5-6，来二 10）。……当我们在我们的灵里，从心里呼喊「阿爸，父」时，那也是那灵의 呼喊。……那灵作福音祭司职分的灵，以圣别信徒（罗十五 16）。每当我们传福音时，我们就履行我们福音祭司的职分，而当我们履行我们祭司的职分时，那灵就伴随我们，圣别初信者。……根据罗马八章二十六节，那灵为信徒代求。这是那灵作福音之福的另一面。……那灵의 功用也是更新信徒，使他们成为神的新造（多三 5 下，林后五 17）。因此，我们看见那灵의 重生、呼喊并引导、圣别、代求、更新，使我们不仅成为神的儿子，也成为神的新造。这样一位奇妙的灵，乃是福音的福。

那灵是新约的实际。新遗命惟一的遗赠，就是那灵作终极完成的三一神。他是在我们里面。他正在印涂我们，浸透我们，变化我们，并使我们行事为人如同神的儿子，使我们成为神的新造（那灵同我们的灵，四六至四七页）。

信息选读

启示录启示七灵是七倍加强的灵，为着应付在黑暗时代里召会的堕落。甚至在一世纪末期，召会就已经堕落了。使徒保罗、彼得和约翰在他们的著作里，都曾对付这样的堕落——特别是在提摩太后书、彼得后书和约翰一、二、三书。……因着在黑暗时代里的堕落，神已经使他的灵加强了七倍。

启示录四章五节说，七灵乃是在神宝座前焚烧的七灯，以执行神圣的行政，为着神圣经纶的终极完成。今天神的行政不是软弱的；神今天在地上完成他经纶的行政是刚强的，是七倍的。七倍的灵是在神宝座前焚烧的七灯，管理世界的局势，以执行神在宇宙中的经纶。

七灵是羔羊的七眼，乃我们救赎主鉴察的部分，鉴察在万国中的众召会，为要建造他的身体，使新耶路撒冷的建造得着终极完成，成就神永远的经纶（五 6，二一 1-3）。至终，赐生命的灵，就是复合的灵，成了七倍的灵，作羔羊的七眼。这暴露了一种错误的教训，这种教训说基督和那灵是分开的。七灵是基督的眼睛。你的眼睛怎能与你分开？你的眼睛是你的一部分。人的眼睛是为着观看并灌输……。今天七倍的灵乃是我们救主的眼睛。他观看我们，并借着他的七眼，将他一切的丰富灌输到我们里面。

七倍加强的灵乃是向众召会说话的那灵。主写给七个召会的书信是在启示录二、三章里。在每一封书信的开头，乃是主耶稣说话（二 1、8、12、18，三 1、7、14），但是在每封书信的末了却说，那灵向众召会所说的话，凡有耳的，就当听（二 7、11、17、29，三 6、13、22）（那灵同我们的灵，五三至五四、五六至五七页）。

参读：那灵同我们的灵，第五章。

Morning Nourishment

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

4:6 And because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, Abba, Father!

Rev. And I saw...a Lamb standing as having just been slain, having seven horns and seven eyes, which 5:6 are the seven Spirits of God sent forth into all the earth.

In the New Testament, the Spirit is also revealed as the blessing of the gospel (Gal. 3:8, 14). The blessing of the gospel is the Spirit, the consummation of the Triune God. Nothing is greater than the consummated Triune God.

The Spirit regenerates the believers, begetting them as the many sons of God (John 3:5-6; Heb. 2:10)....When we cry “Abba, Father” in our spirit from our heart, that is the Spirit’s crying....The Spirit is for the priesthood of the gospel to sanctify the believers (Rom. 15:16). Whenever we preach the gospel, we fulfill our priesthood of the gospel, and when we fulfill our priesthood, the Spirit goes along with us to sanctify the new believers....According to Romans 8:26, the Spirit intercedes for the believers. This is another aspect of the Spirit as the blessing of the gospel....The Spirit also functions to renew the believers, making them the new creation of God (Titus 3:5b; 2 Cor. 5:17). Thus, we have seen the Spirit’s regenerating, crying and leading, sanctifying, interceding, and renewing to make us not only the sons of God but also the new creation. Such a wonderful Spirit is the blessing of the gospel.

The Spirit is the reality of the new testament. The unique bequest of the new testament is the Spirit as the consummated Triune God. He is within us. He is sealing us, saturating us, transforming us, and causing us to walk as the sons of God to make us a new creation. (*The Spirit with Our Spirit*, pp. 46-47)

Today’s Reading

The book of Revelation reveals the seven Spirits as the sevenfold intensified Spirit for the church’s degradation in the dark age. Even by the end of the first century, the church had become degraded. The apostles Paul, Peter, and John all dealt with this degradation in their writings—particularly in 2 Timothy, 2 Peter, and the three Epistles of John....Because of the degradation in the dark age, God has intensified His Spirit sevenfold.

Revelation 4:5 says that the seven Spirits are the seven lamps burning before the throne of God to carry out the divine administration for the consummation of the divine economy. God’s administration today is not weak. The administration of God today on this earth to accomplish His economy is strong in a sevenfold way. The sevenfold Spirit is the seven lamps of fire before the throne of God to direct the world situation in order to execute God’s economy in the universe.

The seven Spirits are the seven eyes of the Lamb, the observing parts of our Redeemer, to observe all the churches in all the nations for the building up of His Body to consummate the building up of the New Jerusalem, accomplishing the eternal economy of God (Rev. 5:6; 21:1-3). Eventually, the life-giving Spirit, the compound Spirit, has become the sevenfold Spirit as the seven eyes of the Lamb. This exposes the wrong teaching that Christ and the Spirit are separate. The seven Spirits are the eyes of Christ. How could your eyes be separate from you? They are a part of you. A person’s eyes are for observing and transfusing....The sevenfold Spirit today is the eyes of our Savior. He observes us and transfuses all His riches into us by His seven eyes.

The sevenfold intensified Spirit is the speaking Spirit to all the churches. The Lord’s epistles to the seven churches are in Revelation 2 and 3. At the beginning of each epistle, it was the Lord Jesus speaking (2:1, 8, 12, 18; 3:1, 7, 14), yet at the end of each epistle it says that whoever has an ear should listen to what the Spirit says to all the churches (2:7, 11, 17, 29; 3:6, 13, 22). (*The Spirit with Our Spirit*, pp. 54-56)

Further Reading: *The Spirit with Our Spirit*, ch. 5

晨兴喂养

约二十 22 说了这话，就向他们吹入一口气，说，你们受圣灵。
亚十二 1 ……铺张诸天、建立地基、造人里面之灵的耶和華说。

神素质的灵是生命的灵，吹到信徒里面作神圣生命的神圣素质（罗八 2，约二十 22）。神经纶的灵是能力的灵，浇灌在信徒身上作神圣能力的神圣素质（徒一 8，二 2、4、17）。终极完成的灵有这两方面：里面素质的一面，和外面经纶的一面。主耶稣在复活那一日，将素质的灵吹到他的门徒里面作生命。然后过了五十天，在五旬节那一日，他将能力的经纶之灵浇灌在门徒身上。素质的灵是为着我们里面的生命和生活；经纶的灵是为着我们外面的职事和工作。「经纶的」，意思是为着神的经纶，为着神的工作，以完成他的计划。

最终，那灵是经过过程之三一神……在他升天之后，也就是在他完全经过过程之后……的终极完成。这样的一位灵和新妇成为一对宇宙的夫妇，一同说话（启二二 17 上）。……整本圣经……的总结启示我们，经过过程并终极完成之三一神，与蒙救赎、得重生并被变化的三部分人成为婚配，在荣耀里得着他最终的显出，和终极的彰显，直到永远（二一 1~二二 5）。……当耶稣来了，他乃是神的显出。然后这显出有一个结果，这结果就是彰显神。三一神要得着新耶路撒冷作他团体的显出。然后借着那个显出，他要得着团体的彰显，直到永远（那灵同我们的灵，五七至五九页）。

信息选读

我们若没有灵，就会象野兽一样；我们会变得毫无意义。宇宙中若没有神，整个宇宙也就是空洞的。所以要领略我们的意义和宇宙的意义，其关键乃在于神的存在，也在于我们有灵。神是灵；我们必须我们的灵里接触他，敬拜他（约四 24）。这二灵应当彼此接触，也应当成为一（林前六 17）。这样，整个宇宙才有意义，然后我们的生命才有意义。神若不是灵，我们若没有灵来接触神，与神成为一，整个宇宙就是空洞的，我们也一无所是。由此我们能看见我们灵的重要性。

保罗在提前四章七节说，「要操练自己以至于敬虔。」然后他在八节说到身体的操练。……操练以至于敬虔的操练，必定是灵的操练。操练我们自己以至于敬虔，乃是在我们日常生活中操练我们的灵活基督。

我们必须将我们的灵，如火挑旺起来。在〔提后一章六至七节〕保罗说，「为这缘故，我提醒你，将……你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。」……当你将你的灵如火挑旺起来之后，你要学习另一件事：你要一直管住你的心思。……罗马八章六节说，「心思置于肉体，就是死；心思置于灵，乃是生命平安。」我们将我们的灵如火挑旺起来之后，必须学习将我们的心思置于灵。

在基督徒生活中一直有争战。甚至在我们里面，在灵与肉体之间也有争战；在灵与魂之间，更是这样。所以我们必须操练灵，运用灵，就是将我们的灵如火挑旺起来。然后我们该学习将心思置于灵，而控制我们的心思。我们也应当一直辨明什么是出于灵，什么是出于魂。如果一件事不是出于灵，我们就不要说，也不要作。这就是运用、操练我们的灵。我盼望我们都操练用我们的灵，直到我们建立起操练灵的坚强习惯（那灵同我们的灵，八六至八七、八九、九五、九七页）。

参读：那灵同我们的灵，第六、八章。

Morning Nourishment

John And when He had said this, He breathed into *them* and said to them, Receive the Holy Spirit.
20:22

Zech. The burden of the word of Jehovah concerning Israel. *Thus declares Jehovah, who stretches 12:1 forth the heavens and lays the foundations of the earth and forms the spirit of man within him.*

The essential Spirit of God is the Spirit of life breathed into the believers as the divine essence of the divine life (Rom. 8:2; John 20:22). The economical Spirit of God, the Spirit of power, was poured out upon the believers as the divine essence of the divine power (Acts 1:8; 2:2, 4, 17). The consummated Spirit has these two aspects: the inward, essential aspect and the outward, economical aspect. On the day of resurrection, the Lord breathed the essential Spirit as life into His disciples. Then after fifty days, on the day of Pentecost, He poured out the economical Spirit of power upon the disciples. The essential Spirit is for our life and living inwardly. The economical Spirit is for our ministry and work outwardly. To be economical means to be for God's economy, for God's work, to carry out His plan.

Ultimately, the Spirit is the consummation of the processed Triune God...after His ascension, that is, after He had been fully processed. Such a Spirit speaks together with the bride as the universal couple (Rev. 22:17a).

The conclusion of the entire...Bible reveals that the processed and consummated Triune God marries the redeemed, regenerated, and transformed tripartite people for His final manifestation and ultimate expression in glory for eternity (Rev. 21:1—22:5)...When Jesus came, He was God's manifestation. Then this manifestation has an issue, and the issue is to express God. The Triune God will have the New Jerusalem as His corporate manifestation. Then through that manifestation He will be expressed corporately for eternity. (*The Spirit with Our Spirit*, pp. 57-58)

Today's Reading

If we did not have a spirit, we would be like the beasts. We would become meaningless. Also, if there were no God in the universe, the whole universe would become empty. So the key to our meaning and the meaning of the universe is in God's existence and also in our having a spirit. God is Spirit and we must contact Him, worship Him, in our spirit (John 4:24). These two spirits should contact each other and should become one (1 Cor. 6:17). Then the whole universe becomes meaningful. Then our life has its meaning. Without God being the Spirit and without us having a spirit to contact God, to be one with God, the whole universe is empty and we are nothing. By this we can see the importance of our spirit.

In 1 Timothy 4:7 Paul said, "Exercise yourself unto godliness." Then in verse 8 he spoke of bodily exercise....The exercise unto godliness, must be the exercise of the spirit. To exercise ourselves unto godliness is to exercise our spirit to live Christ in our daily life.

We need to fan our spirit into flame. In [2 Timothy 1:6-7] Paul said, "For which cause I remind you to fan into flame the gift of God, which is in you...For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness."

After you fan your spirit into flame, learn to practice another thing. Always manage your mind...Romans 8:6 says, "The mind set on the flesh is death, but the mind set on the spirit is life and peace." After fanning our spirit into flame, we must learn to set our mind on the spirit.

The battle in the Christian life is always there. Even within us there is a battle between the spirit and the flesh and even the more between the spirit and the soul. So we have to exercise our spirit, to use our spirit, that is, to fan our spirit into flame. Then we should learn how to control our mind by setting our mind upon our spirit. We should also always discern what is of the spirit and what is of the soul. If something is not of the spirit, we do not want to say it or do it. This is to use, to exercise, our spirit. I hope we will practice using our spirit until we build up a strong habit of exercising our spirit. (*The Spirit with Our Spirit*, pp. 78, 80, 84, 86)

Further Reading: *The Spirit with Our Spirit*, chs. 6, 8

大本第 196 首 圣灵的丰满—耶稣基督的灵

7777 (英 242) A 大调 4/4

1

今日我们神的灵，
成了耶稣基督灵；
死而复活的神人，
得荣升天，此灵成。

2

从那升天的耶稣，
这灵降到我灵里，
使他一切的实际，
都成我们的经历。

3

这个耶稣基督灵，
包含一切的成分；
神、人二性其中存，
人生、神荣也藏隐。

4

死的功能及受苦、
复活大能并升天、
宝座、权柄和国度，
全都在这灵中含。

5

凭这一切的成分，
这灵运行在我灵；
藉他膏油的涂抹，
我得享受主丰盛。

6

这个包罗万有灵，
是我一切的秘诀；
多方作工在我里，
使神作我的一切。

« WEEK 4 — HYMN

Hymns, #242

- 1 The Spirit of God today
The Spirit of Jesus is,
The God-man who died and rose,
Ascending to glory His.
- 2 'Tis from such a Jesus came
The Spirit of Jesus to us,
To make His reality
Experience unto us.
- 3 The Spirit of Jesus has
All elements human, divine,
The living of man in Him
And glory of God combine.
- 4 The suffering of human life,
Effectiveness of His death,
His rising and reigning too
Are all in the Spirit's breath.
- 5 With all these components true
His Spirit in us doth move,
And by His anointing full
The riches of Christ we prove.
- 6 This Spirit of Jesus doth
Encompass both great and small;
Inclusively He doth work
In us, making God our all.

第五周 吃主这生命树并活在生命线上

读经：创二9，约一4，十10下，十四6上，林前十五45下，林后三6，启二7，二二1~2

周一

壹 生命树表征三一神具体化身在基督里，以食物的形态作人的生命—创二9，约一4，十10下，十四6上，林前十五45下，约六35、57：

- 一 神把人摆在生命树跟前，指明神要人借着生机地吃他并新陈代谢地吸收他，接受他作人的生命，使神能成为人所是的构成成分—参五39~40，林后三6。
- 二 生命树长在生命水河的两边，指明生命树乃是一种藤蔓（葡萄树）；因着基督是葡萄树，又是生命，他就是生命树—启二7，二二1~2，约十五1，十四6上。
- 三 基督经过了成为肉体、钉十字架和复活的过程，使人能得着生命，并借着吃他而活—十10下，六51、57、63。

周二

贰 我们能以下列的方式，吃主作生命树，就是我们的灵食：

- 一 我们借着吃他的话，就能吃他：
 - 1 「人活着不是单靠食物，乃是靠神口里所出的一切话」—太四4。
 - 2 「你的言语在我上膛何等甘美！在我口中比蜜更甜！」—诗一一九103。
 - 3 「他对我说，人子啊，要吃你所得的；要吃这书卷，然后去对以色列家讲说。于是我开口，他就使我吃那书卷。他又对我说，人子啊，要把我所赐给你的这书卷吃下，充满你的肚腹。我就吃了，口中觉得其甜如蜜。他对我说，人子啊，你往以色列家那里去，对他们讲说我的话」—结三1~4。
 - 4 「耶和万军之神啊，我得着你的言语，就当食物吃了；你的言语成了我心中的欢喜快乐；因我是称为你名下的人」—耶十五16。
 - 5 「那吃我的人，也要因我活着。……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」—约六57、63。
- 二 我们借着实行父的旨意以满足饥渴的人，并借着在地上过神人的生活荣耀父，就能吃他—太二四45~47：
 - 1 「我的食物就是实行差我来者的旨意，作成他的工」—约四34。
 - 2 「我在地上已经荣耀你，你交给我要我作的工，我已经完成了」—十七4，参西一9~11。

周三

- 三 我们借着接触正确的人，就能吃他—利十一1~3、9、13、21：
 - 1 吃乃是接触我们身外之物，将其接受到我们里面，使其至终成为我们里面的构成。
 - 2 在利未记十一章里，一切动物表征不同种类的人，而吃表征我们与人的接触—参徒十9下~14、27~29。
 - 3 神的子民若要过圣别之神所要求的圣别生活，就必须谨慎他们所接触的是何人—参利十一46~47，林前十五33，林后六14~18，提后二22：
 - a 分蹄反刍的走兽（利十一3，参4~8、26~28），表征在行动上有分别（腓一9~10），并接受神的话，反复思想的人（诗一一九15）。—引用经文
 - b 有鳍有鳞的水族，表征能在世界中自由活动、活动，同时又能抗拒其影响的

WEEK 5 — OUTLINE

Eating the Lord as the Tree of Life and Living on the Line of Life

Scripture Reading: Gen. 2:9; John 1:4; 10:10b; 14:6a; 1 Cor. 15:45b; 2 Cor. 3:6; Rev. 2:7; 22:1-2

DAY 1 »

I. The tree of life signifies the Triune God embodied in Christ as life to man in the form of food (Gen. 2:9; John 1:4; 10:10b; 14:6a; 1 Cor. 15:45b; John 6:35, 57):

- A. God's placing man in front of the tree of life indicates that God wanted man to receive Him as his life by eating Him organically and assimilating Him metabolically so that God might become the very constituent of man's being (cf. 5:39-40; 2 Cor. 3:6).
- B. The tree of life grows along the two sides of the river of water of life, indicating that it is a vine; since Christ is a vine tree and is also life, He is the tree of life (Rev. 2:7; 22:1-2; John 15:1; 14:6a).
- C. Christ was processed through incarnation, crucifixion, and resurrection so that man might have life and live by eating Him (10:10b; 6:51, 57, 63).

« DAY 2 »

II. We can eat the Lord as the tree of life, our spiritual food, in the following ways:

- A. We can eat Him by eating His words:
 1. "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God" (Matt. 4:4).
 2. "How sweet are Your words to my taste! / Sweeter than honey to my mouth!" (Psa. 119:103).
 3. "Then He said to me, Son of man, eat what you find; eat this scroll, and go, speak to the house of Israel. So I opened my mouth, and He gave me that scroll to eat. And He said to me, Son of man, feed your stomach and fill your inward parts with this scroll that I am giving you. And I ate it, and it was like honey in my mouth in its sweetness. Then He said to me, Son of man, go to the house of Israel and speak with My words to them" (Ezek. 3:1-4).
 4. "Your words were found and I ate them, / And Your word became to me / The gladness and joy of my heart, / For I am called by Your name, / O Jehovah, God of hosts" (Jer. 15:16).
 5. "He who eats Me, he also shall live because of Me...It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life" (John 6:57, 63).
- B. We can eat Him by doing the will of the Father to satisfy the hungry and thirsty ones and by glorifying the Father on earth in living the life of a God-man (Matt. 24:45-47):
 1. "My food is to do the will of Him who sent Me and to finish His work" (John 4:34).
 2. "I have glorified You on earth, finishing the work which You have given Me to do" (17:4; cf. Col. 1:9-11).

« DAY 3 »

- C. We can eat Him by contacting the proper people (Lev. 11:1-3, 9, 13, 21):
 1. To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our inner constitution.
 2. In **Leviticus 11** all the animals signify different kinds of people, and eating signifies our contacting of people (cf. Acts 10:9b-14, 27-29).
 3. For God's people to live a holy life as required by the holy God, they must be careful about the kind of people they contact (cf. Lev. 11:46-47; 1 Cor. 15:33; 2 Cor. 6:14-18; 2 Tim. 2:22):
 - a. Animals that divide the hoof and chew the cud (Lev. 11:3; cf. vv. 4-8, 26-28) signify persons who have discernment in their activities (Phil. 1:9-10) and who receive the word of God with much reconsideration (Psa. 119:15).
 - b. Aquatic animals that have fins and scales signify persons who can move and act freely in the world and at the same time resist its influence (fins help fish to move, to act, in water according to their wishes, and scales protect the fish that live in the sea from being salted) (Lev. 11:9).

人（鳍帮助鱼在水中随意行动、活动；而鳞保护鱼，使活在海水中的鱼不至变成）——利十一9。

- c 有翅能飞，吃生命种子作食物供应的飞鸟，表征能在离开且超脱世界的生命中生活行动，并以生命的事物为生命供应的人——13节。
- d 有翅膀，并且足上有腿，能在地上蹦跳的昆虫，表征能在超越世界的生命中生活行动，并且能保守自己脱离世界的人——21~22节。

周 四

四 我们借着在一的独一立场上聚会享受他作节期，就能吃他：

- 1 以色列人可以用两种方式享受美地的丰富出产：普通、个人的方式，是随时随处都可与任何人一同享受一般的分（申十二15）；特别、团体的方式，是与所有以色列人在指定的节期并在神所选择独一的地方，才得享受上好的分，就是初熟之物和头生的（5~7、17~18）。——引用经文
- 2 照样，新约信徒享受基督也有两面：一般、个人的一面，随时随处都可以享受基督；特别、团体的一面，乃是在神所选择的地方——一的独一立场上，在正确召会生活的聚会里，才得享受基督上好的分——西一12，林前十四26。

参 生命树的原则，乃是倚靠神的原则；这原则可在全本圣经中那些活在生命线上的人身上看见：

周 五

- 一 埃布尔照神的方法接触神——创四4。
- 二 塞特和以挪士呼求主的名——26节。
- 三 以诺与神同行——五22~24。
- 四 挪亚与神同行，也与神同工——六8~9、14。
- 五 亚伯拉罕活在神的显现中并呼求主的名——徒七2，创十二7~8，十七1，十八1，雅二23。
- 六 摩西活在神的显现和同在里——出三2、16，三三11、13~15，二五9。
- 七 以色列人在主的同在里行走路程——十三21~22，民十四14。
- 八 乔舒亚在主的同在里生活并工作——书一5~9。
- 九 基甸在神的同在里并带着神的同在争战——士六12、16。

周 六

- 十 塞缪尔祷告并呼求主——撒上十二23，十五11，诗九九6，耶十五1。
- 十一 戴维信靠神，仰望神，并享受神的生命——撒上十七37、45，三十6，诗二七4、8、14，三六8~9。
- 十二 但以理完全倚靠主，常常祷告并不断接触他——但二17~23，六10~11，九2~4，十1~3、12。
- 十三 主耶稣就是那生命树，是神的儿子，因父活着——约六57，十四10。
- 十四 新约信徒借着吃主并住在主里面，好让主住在他们里面，而因主活着——六57，十五5。
- 十五 保罗活出主，以显大他——加二20，腓一19~21上。
- 十六 召会是基督的身体，倚靠基督并凭基督作生命活着——弗一22~23，西三4。
- 十七 新耶路撒冷由生命水的河同生命树所维持——启二二1~2、14、17。

- c. Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the world and who take things of life as their life supply (v. 13).
- d. Insects that have wings and have legs above their feet for leaping on the ground signify persons who can live and move in a life that is above the world and who can keep themselves from the world (vv. 21-22).

« DAY 4 »

D. We can eat Him by feasting on Him in the meetings on the unique ground of oneness:

1. The children of Israel could enjoy the produce of the land in two ways: the common, private way was to enjoy it as a common portion at any time, in any place, and with anyone (Deut. 12:15); the special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God (vv. 5-7, 17-18).
2. Likewise, the enjoyment of Christ by the New Testament believers is of two aspects: the common, private aspect of enjoying Christ at any time and at any place and the special, corporate aspect of enjoying the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God (Col. 1:12; 1 Cor. 14:26).

« DAY 5 »

III. The principle of the tree of life is the principle of dependence on God, and it is realized throughout the whole Bible by those who lived on the line of life:

- A. Abel contacted God in God's way (Gen. 4:4).
- B. Seth and Enosh called upon the name of the Lord (v. 26).
- C. Enoch walked with God (5:22-24).
- D. Noah walked with God and worked together with God (6:8-9, 14).
- E. Abraham lived in the appearing of God and called upon the name of the Lord (Acts 7:2; Gen. 12:7-8; 17:1; 18:1; James 2:23).
- F. Moses lived in the appearing and the presence of God (Exo. 3:2, 16; 33:11, 13-15; 25:9).
- G. The children of Israel journeyed in the presence of the Lord (13:21-22; Num. 14:14).
- H. Joshua lived and worked in the presence of the Lord (Josh. 1:5-9).
- I. Gideon fought in and with the presence of the Lord (Judg. 6:12, 16).

« DAY 6 »

- J. Samuel prayed and called on the Lord (1 Sam. 12:23; 15:11; Psa. 99:6; Jer. 15:1).
- K. David trusted in God, looked to God, and enjoyed God's life (1 Sam. 17:37, 45; 30:6; Psa. 27:4, 8, 14; 36:8-9).
- L. Daniel prayed constantly and contacted the Lord continually in utter dependence on Him (Dan. 2:17-23; 6:10-11; 9:2-4; 10:1-3, 12).
- M. The Lord Jesus as the tree of life and as the Son of God lived because of the Father (John 6:57; 14:10).
- N. The New Testament believers live because of the Lord by eating Him and by abiding in Him so that He may abide in them (6:57; 15:5).
- O. Paul lived out the Lord for His magnification (Gal. 2:20; Phil. 1:19-21a).
- P. The church as the Body of Christ depends on Christ and lives by Christ as life (Eph. 1:22-23; Col. 3:4).
- Q. The New Jerusalem is sustained by the river of water of life with the tree of life (Rev. 22:1-2, 14, 17).

晨兴喂养

创二 9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

约一 4 生命在他里面……。

十五 1 我是真葡萄树……。

神达成他目的之手续的第一步，乃是创造人作器皿，好盛装他自己作生命（罗九 21、23，林后四 7，提后二 21）（圣经恢复本，创二 7 第四注）。

神达成他目的之手续的第二步，乃是把受造的人放在生命树跟前。生命树表征三一神具体化身在基督里，以食物的形态作人的生命。神把人摆在生命树跟前，指明神要人借着生机地吃他并新陈代谢地吸收他，接受他作人的生命，使神能成为人所是的构成成分。按照约翰一章一节和四节，生命是在那就是神自己的话里面。这生命—神那神圣、永远、非受造的生命—就是基督（十一 25，十四 6，西三 4 上），他是神的具体化身（二 9）。生命树长在生命水河的两边（启二二 1-2），指明生命树乃是一种藤蔓（葡萄树）。因着基督是葡萄树（约十五 1），又是生命，他就是生命树。他经过了成为肉体、钉十字架和复活的过程，使人能得着生命，并借着吃他而活（十 10 下，六 51、57、63）（创二 9 注 2）。

信息选读

生命树叫人倚靠神（约十五 5），而知识树叫人背叛神，向神独立（参创三 5）。这两棵树带进两条线—生命线和死亡线，贯穿整本圣经，结束于启示录。死开始于知识树（二 17），结束于火湖（启二十 10、14）。生命开始于生命树，结束于新耶路撒冷这座生命水的城（二二 1-2）（创二 9 注 3）。

创世记二章九节说，各样的树好作食物。请注意，圣经不是说各样的树好出产材料，因为创世记的观念不是人的劳苦和成就，因此没有提到制造的原料。二章的观念完全集中于生命。因此这章说，各样的树好作食物；因为食物与生命有关。没有食物，我们就不能活。食物维持我们的生命，并使我们知足。

生命树是在园子当中。我们研读二章的记载，可以看到，除了善恶知识树以外，就只提生命树，别的树都没有提。我们不知道别的树的名字，但我们确实知道有一棵树叫作生命树。这显示生命树是中心。

这树使人能接受神作生命。我们怎样证明这事？圣经接下去的各卷书都启示神是生命。因此，园子当中的生命树，指明神要以食物的方式作我们的生命。根据约翰福音，有一天，神在肉体里而来（一 1、14）。生命在他里面（4）。创世记二章中由生命树所显示的生命，就是在耶稣里成为肉体的生命。耶稣就是在肉体里的神。主耶稣告诉我们，他自己就是生命（约十四 6）。再者，约翰十五章告诉我们，基督是树，是葡萄树。一面他是树，一面他是生命。当我们把约翰福音这几部分放在一起，我们看见耶稣就是生命树。主耶稣说，他是生命的粮，意思就是说，他来到我们这里是以食物的形态作生命树。

生命树预表将生命分赐给人，叫人喜悦满足的基督（参十五 1，出十五 25）。基督分赐神圣的生命到我们里面，叫我们喜悦满足。我们许多人都能见证这个。我们能说，「阿利路亚！耶稣已将生命分赐给我。他每时每刻都使我满足。」这就是生命树（创世记生命读经，一七三至一七六页）。

参读：创世记生命读经，第十一篇。

Morning Nourishment

Gen. And 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.

John In Him was life...
1:4

15:1 I am the true vine...

The first step of God's procedure in fulfilling His purpose was to create man as a vessel to contain Himself as life (Rom. 9:21, 23; 2 Cor. 4:7; 2 Tim. 2:21). (Gen. 2:7, footnote 2)

The second step of God's procedure in fulfilling His purpose was to place the created man in front of the tree of life, which signifies the Triune God embodied in Christ as life to man in the form of food. God's placing man in front of the tree of life indicates that God wanted man to receive Him as man's life by eating Him organically and assimilating Him metabolically, that God might become the very constituent of man's being. According to John 1:1 and 4, life is in the Word, who is God Himself. This life—the divine, eternal, uncreated life of God—is Christ (John 11:25; 14:6; Col. 3:4a), who is the embodiment of God (Col. 2:9). The tree of life grows along the two sides of the river of water of life (Rev. 22:1-2), indicating that it is a vine. Since Christ is a vine tree (John 15:1) and is also life, He is the tree of life. He was processed through incarnation, crucifixion, and resurrection that man might have life and live by eating Him (John 10:10b; 6:51, 57, 63). (Gen. 2:9, footnote 2)

Today's Reading

The tree of life causes man to be dependent on God (John 15:5), whereas the tree of knowledge causes man to rebel against God and to be independent from Him (cf. Gen. 3:5). The two trees issue in two lines—the line of life and the line of death—that run through the entire Bible and end in the book of Revelation. Death begins with the tree of knowledge (2:17) and ends with the lake of fire (Rev. 20:10, 14). Life begins with the tree of life and ends in the New Jerusalem, the city of the water of life (22:1-2). (Gen. 2:9, footnote 3)

Genesis 2:9 says that the trees were good for food. Notice that the Bible does not say that the trees were good for producing materials, for the concept of Genesis is not that of human labor or achievement. Thus, no manufacturing materials are mentioned. The concept of Genesis 2 is fully focused on life. Thus, it says that the trees were good for food because food is related to life. Without food, we cannot live. Food maintains our life and satisfies us.

The tree of life was in the midst of the garden. If we study the record of Genesis 2, we will realize that, apart from the tree of knowledge of good and evil, no tree is mentioned by name except the tree of life. We do not know the names of the other trees, but we do know that there was a tree called the tree of life. This shows that the tree of life was the center.

This tree enables man to receive God as life. How can we prove this? The following books of the Bible reveal that God is life. Therefore, the tree of life in the garden was the indicator that God intends to be our life in the form of food. One day, according to the Gospel of John, God came in the flesh (John 1:1, 14). In Him was life (John 1:4). The life displayed by the tree of life in Genesis 2 was the life incarnated in Jesus, God in the flesh. Jesus told us that He Himself is life (John 14:6). Furthermore, John 15 tells us that Christ is a tree, the vine tree. On the one hand, He is a tree; on the other hand, He is life. When we put together all these portions from John, we see that Jesus is the tree of life. Jesus said that He is the bread of life, meaning that He has come to us as the tree of life in the form of food.

The tree of life typifies Christ who imparts life to man and who pleases and satisfies man (cf. John 15:1; Exo. 15:25). Christ imparts divine life into us, pleases us, and satisfies us. Many of us can testify of this. We can say, "Hallelujah! Jesus has imparted life to me. He satisfies me all the time." This is the tree of life. (Life-study of Genesis, pp. 139-141)

晨兴喂养

太四 4 耶稣却回答说，经上记着，「人活着不是单靠食物，乃是靠神口里所出的一切话。」

约四 34 耶稣说，我的食物就是实行差我来者的旨意，作成他的工。

神以食物的形态，把自己摆在人面前。这可以清楚见于约翰福音。约翰告诉我们，太初有话，话就是神，并且生命在他里面（一 1、4）。有一天，他行了一个神迹，用五饼二鱼喂饱五千人（六 9-13）。于是有人想要立他为王，但他不肯接受（15）。他告诉他们，他来不是作王，在外面管辖人，乃是作生命的粮给人吃（35、57）。他来了，为叫我们可以吃他。主不要我们思考如何事奉他，如何敬拜他，或如何荣耀他，他要我们把他看作我们的食物。他来了，将他自己以食物的形态呈现在我们面前作生命。我们必须吃他，接受他作食物。「那吃我的人，也要因我活着。」（57下）（生命树，五页）

信息选读

我们必须相信主耶稣，因为我们需要他作我们的生命（约三 16、36）。信他就是接受他到我们里面作生命（一 12-13）。他不仅是我们的客观的救主，也是我们主观的生命。我们需要这样的生命。在接受他以后，我们的问题不是与工作、事奉或敬拜有关，乃是与吃有关。你如何吃，你吃什么，你吃多少？神创造人之后，立即把人摆在生命树前，使人可以接受生命树，作他的食物。这意思就是说，神将他自己以食物的形态呈现在我们面前作生命。神无意要人为他作什么。神的目的是要人简单地接受神自己作食物，要人吃神。

我盼望主把你的观念从作改成吃。如果你不仅是作的基督徒，更是吃的基督徒，那就太好了。今天基督教里所强调的是作事和作工。基督教已经堕落成为一个作事的宗教，作工的宗教，劳苦的宗教。但是神起初的心意不是要人劳苦作工，乃是要人吃喝他，以他为喂养，要人享受他自己。四章二十四节告诉我们，我们必须敬拜神，但我们要问：「敬拜」这辞是什么意思？从四章全章来看，主的意思乃是说，十四节里喝他这活水，就是二十四节里的敬拜。当你喝他这活水，就是在敬拜他。你越喝他，就越被他充满，他也就越得着你的敬拜。敬拜主最好的路，乃是吃喝他，享受他，将他接受进来。

主的心意是要将他自己给我们作每日的食物。在约翰福音里，主第一给我们看见他是生命（一 4），是生命的粮（六 35），是生命的水（四 14），也是生命的气息，生命的空气（二十 22）。他是生命、食粮、饮水和空气。这一切都不是为着使你成为一个作事的基督徒，乃是使你作一个享受的基督徒。你必须享受主作生命，作粮食，作饮水，作空气。你必须吸入他，并且吃他、喝他，好叫你凭他活着，并活在他里面。

我们也必须学习如何享受他。他是我们的生命、食粮、水和空气，但我们怎样才能享受他？我们若要享受主，就必须敞开我们自己，但不是肤浅的敞开，乃是深深的敞开。我们不该只敞开我们的心思，或甚至只敞开我们的心，也必须敞开我们的灵。

你若肯这样向主敞开，你就要看见主是多么的真实、便利和宝贵。你在里面会觉得他的同在，你也会被祂充满。他不仅是你的生命，也是你的食物（生命的粮）、饮水（生命的水）和空气（生命的气息）。这一切都与主是生命树有关（生命树，五至八、一〇页）。

参读：生命树，第一至二章。

Morning Nourishment

Matt. But He answered and said, It is written, “Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.”

John Jesus said to them, My food is to do the will of Him who sent Me and to finish His work.
4:34

God presented Himself to man in the form of food. This can be clearly seen in the Gospel of John. John tells us that in the beginning was the Word, the Word was God, and in Him was life (1:1, 4). One day He performed a miracle by feeding five thousand people with five barley loaves and two fishes (6:9-13). Then the people wanted to make Him a king. But He did not take that offer (v. 15). He later told them that He came not to be a king to rule others outwardly but to be the bread of life to be eaten (vv. 35, 57). He came that we may eat Him. The Lord does not want us to consider how to serve Him, how to worship Him, or how to glorify Him, but He wants us to consider Him as our food. He came to present Himself to us as life in the form of food. We have to take Him as food by feeding on Him and eating Him. “He who eats Me, he also shall live because of Me” (v. 57b). (*The Tree of Life*, pp. 9-10)

Today's Reading

We have to believe in the Lord Jesus because we need Him as our life (John 3:16, 36). To believe in Him is to receive Him into us as life (1:12-13). He is not only our objective Savior but also our subjective life. We need such a life. After receiving Him, the problem with us is not related to work, to service, or to worship, but to eating. How do you eat, what do you eat, and how much do you eat? Immediately after the creation of man, God put man in front of the tree of life that man may take the tree of life as his food. This simply means that God presented Himself to man as life in the form of food. God had no intention to ask man to do things for Him. God's intention is that man would simply take God Himself as his food, that man would feed on God.

I hope that the Lord would change your concept from doing to eating. If you would become not merely a doing Christian but an eating Christian, that would be wonderful. In today's Christianity the emphasis is on doing and working. Christianity has been degraded into a doing religion, a working religion, a toiling religion. But God's first intention is not to have man toiling, but to have man feasting and feeding on Him, to have man enjoying God Himself. John 4:24 tells us that we must worship God, but we must ask what the word “worship” means. According to the full context of John 4, the Lord's meaning is that to drink of Him as the living water in verse 14 is to worship Him in verse 24. When you drink of Him as the living water, that means that you worship Him. The more you drink of Him, the more you will be filled with Him and the more He will be worshipped by you. The best way to worship the Lord is to drink of Him, to feed on Him, to enjoy Him, to take Him in.

The Lord's intention is to present Himself as food to us day by day. In the Gospel of John, the Lord is first seen as life (1:4), as the bread of life (6:35), as the water of life (4:14), and as the breath of life, the air (20:22). He is life, food, drink, and air. All this is not for you to be a doing Christian but to be an enjoying Christian. You have to enjoy the Lord as life, as food, as water, and as air. You have to breathe Him in, to drink of Him, and to feed on Him in order to live by Him and in Him.

We also have to learn how to enjoy Him. He is life, food, water, and air to us, but how can we enjoy Him? If we are going to enjoy the Lord, we have to open ourselves, not superficially but in a deep way. We should not only open our mind, or even our heart, but we also have to open our spirit.

If you would open yourself to the Lord in such a way, you will see how real, available, and precious the Lord is. You will sense His presence within, and you will be filled with Him. He is not only the life to you, but He is also the food (the bread of life), the drink (the water of life), and the air (the breath of life) to you. All these things are related to the Lord as the tree of life. (*The Tree of Life*, pp. 10-12, 14)

Further Reading: *The Tree of Life*, chs. 1-2

晨兴喂养

徒十 11~15 [彼得] 看见……有一器皿……，里面有地上各样四足的走兽和爬物，并天空的飞鸟。又有声音向他说，彼得，起来，宰了吃！彼得却说，主啊，绝对不可，因为一切凡俗并不洁之物，我从来没有吃过。第二次又有声音向他说，神所洁净的，你不可当作俗物。

饮食上的分别，就是我们……在所吃的东西上，有所分别。……为什么我们要过圣别的生活，必须顾到我们的饮食？……利未记是一卷预表的书，……有特别表征的意义。十一章所说的动物……乃是表征各类的人。这由行传十章九节下半至十四节、二十七至二十九节可得证明。彼得「看见天开了，有一器皿降下，好象一块大布，系着四角，缒在地上，里面有地上各样四足的走兽和爬物，并天空的飞鸟」（11~12）。起初，彼得不明白这些走兽、爬物和飞鸟表征人；最后他终于明白这点，因为在哥尼流家里的乃是人，不是走兽（27~28）（利未记生命读经，三六七页）。

信息选读

我们吃的时候，是接触那在我们外面，原来与我们无关的食物。然而，我们若将它吃下去，它就能影响我们里面。在利未记十一章，我们所吃的东西表征人，而吃就表征我们与人的接触。……凡我们所接触的，我们就接受；凡我们所接受的，就重组我们，使我们与现在不一样。

十一章说到五类动物：首先是走兽，包括牲畜；其次是水族……；第三是飞鸟……；第四是昆虫；最后是爬物。所有的爬物都是不洁净的，但在其它四个类别里，都有一些动物洁净，另有一些动物不洁净。分蹄反刍的走兽（2~3），表征在行动上有分别，并接受神的话，反复思想的人。……我们不仅需要分别什么是好的、什么是坏的，也需要分别什么是出于我们的灵、什么是出于我们的肉体，以及什么是属于新人、什么是属于旧人。

有鳍有鳞的水族（9），表征能在世界中自由行动，同时又能抗拒其影响的人。鳍帮助鱼在水中随意行动、活动。鱼因着有鳍，甚至能逆流而上。

鳞保护鱼，使活在海水中的鱼不至变咸。鱼可以多年活于盐水中而不咸，因为鱼有鳞把盐隔开。所以，鳍使鱼有力量行动，鳞保护鱼不至变咸。

有翅能飞，吃生命种子作食物供应的鸟类（参 13、19），表征能在离开世界且超脱世界的生命中生活行动，并以生命的事物为生命供应的人。洁净的鸟类……能飞离世界，并超越世界，……[而且]吃生命的种子作食物的供应。相反的，十三至十九节里不洁净的鸟类，不以种子为食物；因着生命的种子不能使它们满足，这些不洁净的鸟类就以尸体为食物。……因此，我们接触那些以死亡的事物为食物的人时，必须谨慎。

有翅膀，并且足上有腿，能在地上蹦跳的昆虫（21~22），表征能在超脱世界的生命中生活行动，并能保守自己脱离世界的人。

我们若想要圣别地过生活，就需要谨慎我们与人的接触。接触人是非常重要的事，特别是对我们这些基督徒。我们接触人该大意，不该滥交朋友。圣经指明，滥交朋友会败坏我们（利未记生命读经，三六八至三七二、三七五页）。

参读：利未记生命读经，第三十六篇。

Morning Nourishment

Acts And he beheld...a certain vessel...in which were all the four-footed animals and reptiles of the earth and birds of heaven. And a voice came to him: Rise up, Peter; slay and eat! But Peter said, By no means, Lord, for I have never eaten anything common and unclean. And a voice came to him again a second time: The things that God has cleansed, do not make common.

Discernment in diet is a matter of discernment...in what we eat...Why...must we take care of our eating if we are to live a holy life?...Leviticus is a book of types...which bear a particular significance....All [the animals mentioned in **Leviticus 11**] typify persons; they are figures that describe different kinds of persons. This is proved by **Acts 10:9b-14, 27-29**. Peter “beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth, in which were all the four-footed animals and reptiles of the earth and birds of heaven” (**vv. 11-12**). At first, Peter did not understand that these animals, reptiles, and birds were figures of people. Eventually he came to understand this, for in the house of Cornelius there were people, not beasts (**vv. 27-28**). (*Life-study of Leviticus*, p. 313)

Today's Reading

When we eat we contact something that is outside of us, something that has nothing to do with us. However, if we eat that thing, it can affect us inside. In **Leviticus 11** the things we eat signify people, and eating signifies our contacting of people....Whatever we contact we will receive, and whatever we receive will reconstitute us, making us a different kind of person from what we are now.

In [**Leviticus 11**] five categories of animals are covered: first, the beasts, including cattle; second, the aquatic animals...; third, the birds...; fourth, the insects; and finally, the creeping things. All creeping things are unclean, but in the other four categories some animals are clean and others are unclean.

Animals that divide the hoof and chew the cud (**vv. 2-3**) signify persons who have discernment in their activities and who receive the word of God with much reconsideration....We need to discern not only what is good and what is bad but also what is of our spirit and what is of our flesh, as well as what things are of the new man and what things are of the old man.

Aquatic animals having fins and scales (**v. 9**) signify persons who can move and act freely in the world and at the same time resist its influence. Fins help fish to move, to act, in water according to their wishes. Because they have fins, fish may even swim against the current.

Scales protect the fish and keep those fish which live in salt water from being salted. Fish may live in salt water for years without being salted because they have scales to keep the salt away. Therefore, fins strengthen the fish to move, and scales protect them from being salted.

Birds that have wings for flying and that eat seeds of life as the food supply (cf. **vv. 13-19**) signify persons who can live and move in a life that is away from and above the world and who take things of life as their supply of life....[Clean birds] are able to fly away from and above the world...[and] eat seeds of life as their food supply. On the contrary, the unclean birds in **11:13-19** do not feed on seeds. Because the seeds of life do not satisfy them, these unclean birds feed on carcasses....For this reason, we must be careful in contacting those who feed on the things of death.

Insects having wings and having jointed legs above their feet for leaping on the ground (**vv. 21-22**) signify persons who can live and move in a life that is above the world and who can keep themselves from the world.

If we intend to live in a holy way, we need to exercise care concerning our contact with people. Contacting people is a very important matter, especially for us Christians. We should not contact others without caution, and we should not form friendships in a careless way. Careless friendships, the Bible indicates, will corrupt us. (*Life-study of Leviticus*, pp. 313-317, 319)

晨兴喂养

申十二 17-18 你的五谷、新酒、和新油的十分之一，或是牛群羊群中头生的，或是你许愿献的、甘心献的、和手中的举祭，都不可在你城里吃；但要在耶和華你的神面前吃，在耶和華你神所要选择的地方……。

以色列人可以用两种方式享受美地的丰富出产。普通、个人的方式，是随时随处都可与任何人一同享受一般的分（申十二 15）。特别、团体的方式，是与所有以色列人在指定的节期并在神所选择独一的地方，才得享受上好的分，就是初熟之物和头生的（见 5 注 1）。照样，新约信徒享受基督也有两面——一般、个人的一面，随时随处都可以享受基督；特别、团体的一面，乃是在神所选择的地方——的独一无二立场上，在正确召会生活的聚会里，才得享受基督上好的分（圣经恢复本，申十二 17 注 1）。

信息选读

生命树的原则和善恶知识树的原则，可在全本圣经中看到。圣经中一切消极的事物都在知识树的在线，一切积极的事物都在生命树的在线。……这两条线……贯通全本圣经。

首先，人受引诱去吃知识树，结果人堕落了。堕落之人的后裔全然不倚靠神，他们依赖自己的知识。按照创世记四章，人类发明了第一次的文化，这文化一直发展，直到变成挪亚时代败坏的世界。在挪亚的时候，神用洪水审判了地。挪亚的后裔成了另一个族类，但这族类仍旧不倚靠神。至终，人类……第二次的文化……竖立巴别塔和巴别城……。于是神呼召亚伯拉罕离开那堕落的族类。由此我们能看到这两条线的发展。严格地说，生命线是由堕落而蒙救赎的亚当开始，再继续经过埃布尔、以诺、挪亚、亚伯拉罕、艾萨克、雅各布和许多以色列人。在这条生命线上有挪亚的帐棚、亚伯拉罕的帐棚、帐幕和圣殿。知识线是由该隐开始，继续经过所有不敬虔的人。在知识在线有以诺城、巴别城、所多玛城、法老的积货城以及将生命线上的事物掳去的巴比伦城。

在新约中我们看到同样的两条线。虽然旧约和律法原初是在生命线上，但是犹太教徒只把它们当作知识对待，将它们放在知识在线。法利赛人用知识的方法使用旧约。当主耶稣来时，那些宗教首领全都在知识在线，只有主耶稣自己是在生命线上。然后主把他的门徒带到生命线上。在五旬节那天，他的门徒把许多人带到生命线上。因此，在那时，犹太宗教是在知识在线，而召会是在生命线上。然而不久以后，召会堕落了，从活的基督落到死的圣经知识中，并且成了基督教。召会是在生命线上，基督教却是在知识在线。启示录十七章告诉我们，至终基督教要成为宗教的大巴比伦。十八章又说，世界的系统要归结于政治的大巴比伦。……大巴比伦……是知识线的终极点。历史历代基督徒中的得胜者，从未从生命线移到知识线。他们留在生命线上，直到末了；那时这条线要终结于新耶路撒冷。

生命就是神自己。……生命的原则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（创世记生命读经，二一一至二一二、二一七页）。

参读：创世记生命读经，第十四篇。

Morning Nourishment

Deut. You may not eat within your gates the tithing of your grain or of your new wine or of your fresh oil, nor the firstborn of your herd or of your flock, or any of your vows which you vow or of your freewill offerings or of the heave offering of your hand; but you shall eat them before Jehovah your God in the place which Jehovah your God will choose...

The children of Israel could enjoy the rich produce of the good land in two ways. The common, private way was to enjoy it as a common portion at any time, in any place, and with anyone (Deut. 12:15). The special, corporate way was to enjoy the top portion, the firstfruits and the firstlings, with all the Israelites at the appointed feasts and in the unique place chosen by God (see footnote 1 on v. 5). Likewise, the enjoyment of Christ by the New Testament believers is of two aspects—the common, private aspect of enjoying Christ at any time and at any place, and the special, corporate aspect of enjoying the top portion of Christ in the meetings of the proper church life on the unique ground of oneness, the place chosen by God. (Deut. 12:17, footnote 1)

Today's Reading

The principle of the tree of life and the principle of the tree of knowledge of good and evil are realized throughout the whole Bible. All the negative things in the Bible are on the line of the tree of knowledge, and all the positive things are on the line of the tree of life...These two lines...[can] carry us through the entire Scripture.

Firstly, man was induced to eat of the tree of knowledge. As a result, man fell. The descendants of fallen man did not depend upon God at all. They relied upon their knowledge. According to [Genesis 4](#), the first human culture was invented, and this culture developed until it became the corrupted world of Noah. During the time of Noah, God judged the earth by the flood. Noah's descendants became another race, but this race still did not depend upon God. Eventually, the second human culture...erected the tower and city of Babel. Then God called Abraham out of that fallen race. By this we can see the development of the two lines. Strictly speaking, the line of life began with Adam, who was fallen and redeemed, and continued through Abel, Enoch, Noah, Abraham, Isaac, Jacob, and so many Israelites. On this line of life we have the tent of Noah, the tent of Abraham, the tabernacle, and the temple. The line of knowledge began with Cain and continued through all the ungodly people. On the line of knowledge we have the city of Enoch, Babel, Sodom, the treasure cities of Pharaoh, and Babylon, which captured the things on the line of life.

We find the same two lines in the New Testament. Although the Old Testament and the law were originally on the line of life, the Jewish religionists treated them as mere knowledge and put them on the line of knowledge. The Pharisees used the Old Testament in the way of knowledge. When the Lord Jesus came, the religious leaders were altogether on the line of knowledge. Only the Lord Jesus Himself was on the line of life. Then He brought His disciples to the line of life. On the day of Pentecost, His disciples put many other people on the line of life. Thus, at that time, there was the Jewish religion on the line of knowledge and the church on the line of life. However, not long afterward, the church was degraded, falling from the living Christ to dead scriptural knowledge, and became Christianity. The church was on the line of life, but Christianity was on the line of knowledge. [Revelation 17](#) tells us that eventually Christianity will become the great, religious Babylon, and [Revelation 18](#) says that the world system will result in the great political Babylon...The great Babylon is the culmination of the line of knowledge. The overcomers among the Christians through all the centuries never have shifted from the line of life to the line of knowledge. They will remain on the line of life until the end when it ultimately issues in the New Jerusalem.

Life is God Himself...[and] the principle of life is to be dependent on God for everything. If you depend on God, everything is life. (*Life-study of Genesis*, pp. 172-173, 177)

Further Reading: Life-study of Genesis, msg. 14

晨兴喂养

创五 24 以诺与神同行，神将他取去，他就不在世了。

十二 7-8 ……埃布尔兰就在那里为向他显现的耶和華筑了一座坛。从那里他又迁到伯特利东边的山，……又为耶和華筑了一座坛，并且呼求耶和華的名。

有两条线贯穿整本圣经—生命树的线和知识树的线。

表面上，生命树〔从创世记三章起〕已经向人封闭了；实际上，历代以来，借着所应许的救赎，生命树仍让神的子民接触、享受并经历。现在我要把许多在生命线上正面的人物……指给你们看。……我们要从埃布尔开始。

埃布尔一生的特点是：他照神的方法接触神（四 4）。不要说，只要你接触神，就什么都是对的。你是照谁的方法接触神？是照你的方法呢，还是照神的方法？……人用自己的方法接触神的起源……乃是人麻烦的心思。心思只能产生知识，不能产生别的。因此，人用知识的方法，不用生命的方法接触神。然而，埃布尔却照神的方法接触神〔4〕。……该隐是照着自己的方法接触神。神的方法是生命，该隐的方法是知识（创世记生命读经，二二一、二二三至二二四页）。

信息选读

在埃布尔被杀以后，……塞特和以挪士……被兴起接续〔生命〕线。这两代有一个显著的特征—他们开始呼求主的名（创四 26）。他们不但祷告，并且呼求主名。

以诺一生的特点是与神同行（五 22、24）。圣经没有告诉我们他为神工作，或为神作了大事，却告诉我们，他与神同行。这是非常有意思的。……以诺与神同行的事实证明他爱神。他就是爱活在神面前。

挪亚跟随以诺的脚踪，也与神同行（六 9）。……当挪亚与神同行时，神向他显示一个异象，叫他看见神在那时代要作的事。挪亚接受了方舟的异象……。象挪亚一样，我们不该照着我们的观念行事。我们的所行、所作，都该照着我们与主同行时所得的异象。

亚伯拉罕被荣耀的神的显现所传输。当亚伯拉罕在迦勒底的吾珥时，荣耀的神向他显现并吸引他（徒七 2）。按照创世记的记载，神还曾几次向亚伯拉罕显现（十二 7，十七 1，十八 1）。亚伯拉罕靠自己并不是信心的大汉，他和我们一样软弱。但是荣耀的神一次又一次向他显现，每一次都将他神圣的成分传输注入到亚伯拉罕里面，使他能凭神的信活着。……除了经历神的显现之外，亚伯拉罕也呼求主名（十二 7-8）。

一天，在摩西失望之中，神来了。神在火烧荆棘的异象中向摩西显现，荆棘被火烧着却没有烧毁（出三 2、16）。摩西感到惊奇，转过去看这荆棘。神似乎对摩西说，「摩西，你必须象这火烧的荆棘。不要凭你自己来烧，或凭你自己行动。你有一颗好心，但你行事的方法错了。」……摩西学会停下自己的知识、自己的作法、自己的力量和自己的活动。摩西开始象他先祖所作的，活在主的同在和显现中。他的行动不再出于他自己。从那时起，他就与神是一。

四十年之久，以色列人在神的同在里行走旅程（十三 21-22，民十四 14）。他们日间有云柱，夜间有火柱。以色列人并不照他们的意见行走旅程，只简单地跟随柱子的动向。……他们还天天吃吗哪，那属天的粮食，意思就是他们享受神作生命树。因此，即使在旷野，我们也看到生命树的线（创世记生命读经，二二五至二二八、二三一至二三三页）。

参读：创世记生命读经，第十三篇。

Morning Nourishment

Gen. And Enoch walked with God, and he was not, for God took him.
5:24

12:7-8 ...And there [Abram] built an altar to Jehovah who had appeared to him. And he proceeded from there to the mountain on the east of Bethel...and...he built an altar to Jehovah and called upon the name of Jehovah.

Throughout the Bible we have two lines—the line of the tree of life and the line of the tree of knowledge.

Apparently the tree of life has been closed to man [since [Genesis 3](#)]; actually through the promised redemption it has been available throughout the ages for God's people to touch, enjoy, and experience. Now...I want to give you many of the positive persons on this line of life...We begin with Abel.

The characteristic of Abel's life was that he contacted God in God's way ([Gen. 4:4](#)). Do not say that as long as you contact God everything is all right. In whose way do you contact God—in your way or God's?...The source [of man's own way of contacting God] is man's troublesome mind, which can produce nothing except knowledge. Hence, men contact God in the way of knowledge, not in the way of life. Abel, however, contacted God in His way [[Gen. 4:4](#)]...Cain contacted God in his own way. God's way is life; Cain's way is knowledge. (*Life-study of Genesis*, pp. 181, 183-184)

Today's Reading

After Abel was slain,...Seth and Enosh were raised up to continue [the line of life]. These two generations had one outstanding characteristic—they began to call upon the name of the Lord ([Gen. 4:26](#)). They not only prayed, but called on the name of the Lord.

The characteristic of Enoch's life was that he walked with God ([Gen. 5:22, 24](#)). We are not told that he worked for God or that he did great things for God, but that he walked with God. This is very meaningful....The fact that Enoch walked with God proves that he loved God. He simply loved to be in the presence of God.

Noah followed Enoch's footsteps and also walked with God ([Gen. 6:9](#))...As Noah walked with God, God showed him a vision of what He wanted to do in that age. Noah received the vision of the ark....Like Noah, we should not act according to our concept. Whatever we do and work should be according to the vision we received in walking with the Lord.

Abraham was transfused with the appearing of the God of glory. While Abraham was in Ur of the Chaldees, the God of glory appeared to him and attracted him ([Acts 7:2](#)). According to the record in Genesis, God appeared to Abraham several other times as well ([Gen. 12:7; 17:1; 18:1](#)). Abraham was not a giant of faith by himself; he was as weak as we are. The God of glory appeared to Abraham again and again, each time transfusing and infusing His divine elements into him, enabling him to live by the faith of God....In addition to experiencing the appearances of God, Abraham called upon the name of the Lord ([Gen. 12:7-8](#)).

One day, in the midst of his disappointment, God came [and]...appeared to Moses in a vision of a burning bush, a bush that burned without being consumed ([Exo. 3:2, 16](#)). Moses was surprised and turned aside to see this bush. It was as if God was saying to Moses, "Moses, you must be like this burning bush. Do not burn by yourself or act by yourself. You had a good heart, but you acted in the wrong way."...Moses learned to cease from his own knowledge, his own way, his own energy, and his own activities. Moses began to live, as his grandfathers had done, in the presence and the appearing of the Lord. No longer did he act out of himself. From that time onward, he was one with God.

For a period of forty years the children of Israel journeyed in the presence of the Lord ([Exo. 13:21-22; Num. 14:14](#)). They had the pillar of cloud by day and the pillar of fire by night. The Israelites did not journey according to their opinion, but simply followed the movement of the pillar....They also ate manna, the heavenly food, day after day, meaning they enjoyed God as the tree of life. Thus, even in the wilderness we see the line of the tree of life. (*Life-study of Genesis*, pp. 184-187, 189-191)

Further Reading: *Life-study of Genesis*, msg. 13

晨兴喂养

约六 57~58 活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。这就是从天上降下来的粮，吃这粮的人，就永远活着，不象你们的祖宗吃过吗哪，还是死了。

塞缪尔是旧约中另一个奇妙的人物，一个不断为神的儿女祷告的人。圣经记载塞缪尔告诉百姓说，他断不停止为他们祷告，免得得罪耶和华（撒上十二 23）。……圣经称塞缪尔为呼求主名的人（诗九九 6），也以他为站在神面前的人（耶十五 1）。……借着站在主面前并呼求主的名，他享受主并有分于主作生命树。

戴维是一个信靠神并仰望神的人（撒上十七 37、45，三十 6）。戴维一生的秘诀是渴慕一直住在神的殿中，瞻仰他的荣美（诗二七 4、8、14）。这就是说，他享受神的同在。此外，他享受神作肥甘和乐河的水（三六 8~9）。戴维说，「在你那里，有生命的源头。」这证明甚至在古时，戴维就享受神的生命作生命树，并作涌流在他里面的江河（创世记生命读经，二三五至二三六页）。

信息选读

[但以理是]一个常常祷告并不断接触神的人(但六 10~11 九 3~4 十 2~3 12)……但以理的祷告生活，是从圣别生活产生出来的。他在异教之地的巴比伦，过着圣别的生活。例如但以理拒绝吃王膳，这食物是先向偶像献祭，然后才给王和他人民食用的（一 8）。但以理拒绝了那些食物，却大大地享受了神。他享受神作生命树。

新约中第一位在生命线上的人，就是主耶稣。耶稣不但享受生命树，他就是那生命树。他自己说，他从父而来，并因父活着（约六 57）。他不照着知识学问活着，他的生活、行事为人和工作，都是照着在他里面作工的父（十四 10）。

我们新约信徒的定命就是住在主里面，并让主住在我们里面（十五 5）。这意思就是我们享受主。主耶稣告诉我们说，我们必须吃他，那吃他的就因他活着（六 57，十四 19）。我们必须吃主耶稣，因为他是我们生命的粮，是我们的生命树。生命树就是以食物的形态呈现出来的生命。在约翰六章，主也以食物的方式把自己作生命的供应摆出来，告诉我们他是生命的粮（35），他的肉是可吃的（55）。我们若吃他，就要得着他作我们的生命，和我们藉以活着生命供应。这是对生命树真正的享受。

保罗是一个活出主之人的例子。在加拉太二章二十节保罗说，基督活在他里面，并且他所活的生命，是他因信主耶稣所活的。保罗说，他自己已经钉了十字架并埋葬了，现今乃是基督在他里面活着。至终保罗能说，「因为在我，活着就是基督。」（腓一 21）基督是保罗的生命和生命的供应，因为他享受基督作生命树。

召会是基督的身体。身体不可能不享受头。身体不能与头分开，因为一分开就是死。整个召会是基督的身体，倚靠基督并凭基督作生命活着（弗一 23，西三 4）。我们由此能看到，召会可以享受基督作生命树。

在圣经末了，我们看见生命树的终极完成—新耶路撒冷。在城中心有生命河，从神和羔羊的宝座流出来，其中长着生命树，每月都结果子（启二二 1~2）。在永世里我们的定命和我们的分，乃是享受生命树和生命水。……这就是生命线的终极完成（创世记生命读经，二二六至二二九页）。

参读：创世记生命读经，第十五篇。

Morning Nourishment

John 6:57-58 **As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me. This is the bread which came down out of heaven, not as the fathers ate and died; he who eats this bread shall live forever.**

Samuel was another wonderful person in the Old Testament, a man who prayed for the children of God continually. The Bible says that Samuel told the people that he would not sin against the Lord in ceasing to pray for them (1 Sam. 12:23)...The Bible refers to Samuel as a man who called upon the name of the Lord (Psa. 99:6) and as a man who stood in the presence of God (Jer. 15:1)...By standing in the presence of the Lord and by calling on the name of the Lord, he enjoyed the Lord, partaking of Him as the tree of life.

David was a man who trusted in God and looked to Him (1 Sam. 17:37, 45; 30:6). The secret of David's life was that he desired to dwell continually in the house of God and to behold His beauty (Psa. 27:4, 8, 14). This means that he enjoyed the presence of God. Moreover, he enjoyed God as the fatness and as the river of joy (Psa. 36:8-9). David said, "With You is the fountain of life." This proves that even in ancient times David enjoyed God's life as the tree of life and as the river flowing within him. (*Life-study of Genesis*, pp. 192-193)

Today's Reading

[Daniel was] a man who prayed constantly and contacted the Lord continually (Dan. 6:10-11; 9:3-4; 10:2-3, 12)...Daniel's prayer life issued out of a holy life. He lived a holy life in the heathen land of Babylon. For example, Daniel refused to eat the king's food, the food which was first offered to idols and then used to feed the king and his people (Dan. 1:8). Daniel refused that food, and he enjoyed God very much. He enjoyed God as the tree of life.

The first person on the line of life in the New Testament was the Lord Jesus. Jesus not only enjoyed the tree of life; He was the tree of life. He Himself said that He came from the Father and that He lived by the Father (John 6:57). He did not live according to knowledge and learning. He lived, walked, and worked according to the Father who was working within Him (John 14:10).

Our destiny as New Testament believers is simply to abide in the Lord and to allow the Lord to abide in us (John 15:5). This means that we enjoy the Lord. The Lord Jesus told us that we must eat Him, for he who eats Him shall live because of Him (John 6:57; 14:19). We must eat the Lord Jesus because He is our bread of life, our tree of life. The tree of life is life presented in the form of food. In John 6 the Lord presented Himself as the life supply also in the form of food, telling us that He is the bread of life (v. 35) and that His flesh is eatable (v. 55). If we eat Him, we will have Him as our life and as the life supply by which we live. This is the genuine enjoyment of the tree of life.

Paul was an example of a man who lived out the Lord. In Galatians 2:20 Paul said that Christ lived in him and that the life which he lived he lived by the faith of the Lord Jesus. Paul was saying that he himself had been crucified and buried, and that it was Christ who lived in him. Eventually Paul could say, "For to me, to live is Christ" (Phil. 1:21). Christ was his life and his life supply, for Paul enjoyed Christ as the tree of life.

The church is the Body of Christ. It is impossible for the body not to enjoy the head. The body cannot be separated from the head, for such separation means death. The entire church is the Body of Christ, depending on Christ and living by Christ as life (Eph. 1:23; Col. 3:4). By this we can see that the church may enjoy Christ as the tree of life.

At the end of the Bible we see the consummation of the tree of life—the New Jerusalem. In the center of this city we see the river of life, which proceeds out of the throne of God and the Lamb, and in which grows the tree of life that bears fruit every month (Rev. 22:1-2). Our destiny and our portion for eternity will be the enjoyment of the tree of life and the water of life...This is the consummation of the line of life. (*Life-study of Genesis*, pp. 193-195)

Further Reading: *Life-study of Genesis*, msg. 15

补充本第 209 首 生命树

G 大调 3/4

1

生命树果，甘甜之至，
生命全丰全足。
前我死枯，如今活着；
前饿，如今吃喝。

2

是神领我到生命树，
享受基督自己。
其中滋味，开口一吃，
就觉甘甜无比！

3

基督是我生命供应，
他作我的食物；
他是惟一纯净享受，
他外再无满足。

4

我今尽情吃生命树，
因为吃就是路！
生命藉吃加我里头，
使我凭他而活。

« WEEK 5 — HYMN

Hymns, #1143

- 1 The tree of life, how sweet the fruit,
With God as life complete.
I once was dead, but now I live,
Was starved, but now I eat.
- 2 'Twas God that brought me to the tree,
With Christ Himself as meat;
How precious did that tree become
When I began to eat.
- 3 The Lord Himself is food to me,
He is my life supply;
He will my pure enjoyment be,
None else can satisfy.
- 4 I freely eat this living tree,
For eating is the way
To put God's life inside of me,

第六周 召会是基督的身体—神新约经纶中奥秘的生机体

读经：弗一 22-23，四 4-6、11-16、22-24、30，五 25 下-27、29，罗八 2-13，十二 4-8

周一

壹 神经纶转动的大轮，是以基督的身体为轴心：

- 一 神新约经纶的行动犹如一幅大轮在转动—参结一 15-21。
- 二 神这经纶里转动的大轮，是以基督的身体为轴心：
 - 1 神今天一切的行动和工作，都是联于并为着基督的身体—弗一 22-23。
 - 2 新耶路撒冷作为神工作的终极完成，乃是神在整个宇宙中行动的轴心—启二一 2、11，二二 1。

周二

贰 作神经纶轴心之基督的身体，乃是一神三一的生机体：

- 一 召会不是人工所作出的组织，乃是一神作生命所产生的生机体。
- 二 描绘基督的「真葡萄树」，乃是一神藉以完成他永远经纶的生机体—约十五 1：
 - 1 有生命的木树是生机的，能产生果子。
 - 2 无生命的木台是组织的，不能产生果子。

周三

三 这神圣的生机体乃是众信徒与三一神联结相调的结构—弗四 4-6：

- 1 有父作人位，他超越众人（管理照料），贯彻众人（贯通联结），也在众人之内（居住生活）—6 节。
 - 2 有子作生命的元素；信徒借着相信，与基督新生命的元素联结了，并借着受浸，与亚当旧生命的元素断绝了—5 节。
 - 3 有灵作生命的素质；基督生命之灵作基督身体的素质，其盼望乃是基督的身体被这素质的辉煌渗透，而进入基督生命的荣耀—4 节，西一 27。
- 四 这神圣生机体的蜕变，乃是神人相调—弗四 22-24：
- 1 这蜕变就是脱去照着情欲败坏的旧人，并穿上照着神创造的新人—22、24 节。
 - 2 这蜕变得以完成，乃是借着在信徒心思之灵里得更更新—23 节。
 - 3 这蜕变得以完成，乃是借着神圣灵作印记之渗透的救赎—30 节。
 - 4 这蜕变得以完成，乃是借着基督生命之话的喂养、圣化并洗涤—五 25 下-27、29：
 - a 喂养使生命得供应，同时也得到柔爱温暖的顾惜。
 - b 圣化是圣别归神并被神充满而变化—26 节上。
 - c 洗涤除去斑点皱纹，使这神圣的生机体成为圣别荣耀的。

周四

五 这神圣生机体的生长与对自己生机的建造，乃是在神圣的生命中—四 11-16：

- 1 这神圣的生机体中有恩赐的人，成全其它的人，使他们像有恩赐的人，能作职事的工作，生机地建造基督的身体—11-12 节。
- 2 这神圣的生机体在神圣生命中的生长，等于生机体对自己在神圣生命中的生机建造—13 节下-16 节：
 - a 我们需要在爱里持守着真实，得以在一切事上长到元首基督里面—13 节下、15 节。

WEEK 6 — OUTLINE

The Church as the Body of Christ—the Mysterious Organism in God's New Testament Economy

Scripture Reading: Eph. 1:22-23; 4:4-6, 11-16, 22-24, 30; 5:25b-27, 29; Rom. 8:2-13; 12:4-8

DAY 1 »

I. The great turning wheel of God's economy has the Body of Christ as its axis:

- A. The move of God's New Testament economy is like the turning of a great wheel (cf. Ezek. 1:15-21).
- B. This turning wheel in God's economy has the Body of Christ as its axis:
 1. All of God's move and work today are joined to and for the Body of Christ (Eph. 1:22-23).
 2. The New Jerusalem as the ultimate consummation of God's work is the axis of God's move in the whole universe (Rev. 21:2, 11; 22:1).

« DAY 2 »

II. The Body of Christ as the axis of God's economy is the organism of the Triune God:

- A. The church is not an organization manufactured by man but an organism produced by the Triune God as life.
- B. The true vine, a portrait of Christ, is an organism by which the Triune God accomplishes His eternal economy (John 15:1):
 1. A tree with life is organic and is able to produce fruit.
 2. A wooden table without life is organizational and is unable to produce fruit.

« DAY 3 »

- C. This divine organism is the structure of the union and mingling of all the believers with the Triune God (Eph. 4:4-6):
 1. The Father is the person who is over all (managing and caring), through all (penetrating and joining), and in all (dwelling and living) (v. 6).
 2. The Son is the element of life; through believing, the believers are joined to the element of Christ's new life, and through baptism, they are cut off from the element of the old adamic life (v. 5).
 3. The Spirit is the essence of life; the Spirit of the life of Christ is the essence of the Body of Christ, and the hope is the saturation of the Body of Christ with the splendor of this essence so that the Body of Christ may enter into the glory of the life of Christ (v. 4; Col. 1:27).
- D. The metamorphic change of this divine organism is the mingling of God and man (Eph. 4:22-24):
 1. This metamorphic change is the putting off of the old man, which is being corrupted according to lust, and the putting on of the new man, which was created according to God (vv. 22, 24).
 2. This metamorphic change is accomplished through the renewing of the believers in the spirit of their mind (v. 23).
 3. This metamorphic change is accomplished through the redemption by the saturating of the Holy Spirit of God as the seal (v. 30).
 4. This metamorphic change is accomplished through the nourishing, sanctifying, and washing of Christ's word of life (5:25b-27, 29):
 - a. Nourishing affords the supply in life and provides at the same time the warm, tender, and loving cherishing.
 - b. To be sanctified is to be separated unto and saturated with God and thus to be transformed (v. 26a).
 - c. Washing removes the spots and wrinkles in order that the divine organism may become holy and glorious.

« DAY 4 »

- E. The growth of this divine organism and the organic building up of the organism by itself are in the divine life (4:11-16):
 1. The gifted ones in this divine organism perfect others to be like them to do the work of the ministry for the organic building up of the Body of Christ (vv. 11-12).
 2. The growth of this divine organism in the divine life equals the organic building up of the organism by itself in the divine life (vv. 13b-16):
 - a. We need to hold to truth in love and grow up into the Head, Christ, in all things (vv. 13b, 15).

- b 全身本于元首，借着每一丰富供应的节得以联络在一起，并借着每一部分依其度量而有的功用结合在一起，渐渐长大，在爱里把自己生机的建造起来——16节。

周五

- 六 这神圣生机体的生活，乃是基督身体团体生机的生活——罗十二5：
- 1 众肢体都以基督为生命，共同生活——西三3-4上。
 - 2 众肢体彼此相顾——林前十二25-27。
 - 3 这生活是三一神与三部分人联结相调所产生的生机生活——罗八2-13：
 - a 生命之灵的律乃是神新约经纶中奥秘之生机体的关键；我们可以借着祷告，并借着有倚靠的灵，与这律合作——2节，帖前五17。
 - b 我们借着生命之灵的律，先在灵中被基督的灵点活——罗八2、9-10。
 - c 然后在魂的心思里被神开展的灵点活——6节下。
 - d 最后在必死的身體里被神内住的灵点活——11节。
 - e 为这缘故，我们必须将心思置于灵，照着灵生活行动，并借着神内住的灵治死身体的行为——6节下、4节下、11、13节。

周六

- 七 这神圣生机体的事奉，乃是基督身体团体的生机事奉——十二4-8：
- 1 每个肢体都是不可少的——林前十二14-22。
 - 2 每个肢体都照着每一部分的度量而尽生机的功用。
 - 3 这事奉就是新约福音祭司体系的生机事奉——彼前二5、9：
 - a 我们需要传福音救来罪人，作祭物献与神——罗十五16。
 - b 我们需要喂养信徒，帮助他们长大，使他们能将自己当作活祭献与神——约二15，彼前二2，罗十二1。
 - c 我们需要成全圣徒，使他们能作职事的工作，生机地建造基督的身体——弗四11-16。
 - d 我们需要带领圣徒申言为神说话，生机地建造召会——林前十四1、3-5、12、24、31。
 - e 我们需要劳苦奋斗，用全般的智慧，将各个圣徒在基督里成熟地献与神——西1-28-29。

- b. Out from the Head, all the Body, being joined together through every joint of the rich supply and being knit together through the operation in the measure of each one part, grows gradually unto the organic building up of itself in love (v. 16).

« DAY 5 »

- F. The living of this divine organism is the corporate and organic living of the Body of Christ (Rom. 12:5):
1. All the members live together by taking Christ as life (Col. 3:3-4a).
 2. All the members care for one another (1 Cor. 12:25-27).
3. This living is an organic living produced by the union and mingling of the Triune God with the tripartite man (Rom. 8:2-13):
- a. The law of the Spirit of life is the key to the mysterious organism in God's New Testament economy; we can cooperate with this law by prayer and by having a spirit of dependence (v. 2; 1 Thes. 5:17).
 - b. Through the law of the Spirit of life, we were first enlivened in our spirit by the Spirit of Christ (Rom. 8:2, 9-10).
 - c. Next, we are enlivened in the mind of our soul by the spreading Spirit of God (v. 6b).
 - d. Lastly, we are enlivened in our mortal body by the indwelling Spirit of God (v. 11).
 - e. For this reason, we have to set our mind on the spirit, walk according to the spirit, and put to death the practices of the body through the indwelling Spirit of God (vv. 6b, 4b, 11, 13).

« DAY 6 »

- G. The service of this divine organism is the corporate organic service of the Body of Christ (12:4-8):
1. Every member is necessary (1 Cor. 12:14-22).
 2. Every member functions organically according to the operation in the measure of each one part.
 3. This service is the organic service of the New Testament priesthood of the gospel (1 Pet. 2:5, 9):
 - a. We need to preach the gospel to save sinners and offer them as sacrifices to God (Rom. 15:16).
 - b. We need to nourish the believers and help them to grow so that they can offer themselves as living sacrifices to God (John 21:15; 1 Pet. 2:2; Rom. 12:1).
 - c. We need to perfect the saints so that they may do the work of the ministry unto the organic building up of the Body of Christ (Eph. 4:11-16).
 - d. We need to lead the saints to prophesy, to speak for God, for the organic building up of the church (1 Cor. 14:1, 3-5, 12, 24, 31).
 - e. We need to labor and struggle in all wisdom to present to God every saint full-grown in Christ (Col. 1:28-29).

晨兴喂养

结一 15 我正观看活物的时候，见活物的四个脸旁各有一轮在地上。
弗一 22~23 将万有服在他的脚下，并使他向着召会作万有的头；召会是他的身体，是那在万有中充满万有者的丰满。

[在以西结一章]有四个大轮在转动。……神新约经纶的行动犹如一幅大轮在转动(参 15~21)。今天……到处都在讲民主，这实在是一个巨大的变动。我们回到圣经来看，启示录开头先是说到天上宝座的景象，接着我们就看见地上有了行动，就是由四匹马所表征的。头一匹是白马，这白马以及骑在上面的乃象征福音的传扬(六 1~8 与注)，一马当先的在所有地上的行动中领头。当我们看到世局，尤其是东欧的转变，知道这乃是时代的巨轮在转动。但我们更应该记得我们是在一个更大、更高的大轮中，就是神新约经纶的行动。

我们知道每一个轮子都有它的轴心，就是轮子的中心。神这经纶中转动的大轮，乃是以基督的身体为轴心，为中心。就着某种真理的意义，我们可以说这轴心是基督；但就着神新约经纶的意义，其轴心乃是召会，基督的身体。所以这里我们说，神这经纶中转动的大轮，是以基督的身体为轴心。这也就是说，神今天一切的行动工作都是联着召会，并且也是为着召会，基督的身体(弗一 22)(神新约经纶中的奥秘，六三至六五页)。

信息选读

我们若懂得一点世界的历史，再花点工夫研究旧约的预言，我们就要低头敬拜，说，的确是如此，宇宙间一切的事物，世界上所有的局势，无论是政治的、军事的、工业的、商业的或是科学的、教育的，都是以基督的身体为中心，都是联着并为着基督的身体。

一九四九年下半年，我们从大陆迁到台湾，世局危急，我们就定意不管一切，只顾趁机会遍传福音。我们首先照着台北人口的多少印制福音单张，然后按街道划分区域，挨家挨户地分送单张。第二，我们制作大型的福音标语，张贴在车站、十字路口等重要地方，甚至在弟兄姊妹家门左右的墙上。第三，我们派出福音队，沿着大街小巷，制造福音空气，并且周周到新公园传福音。就这样作了四、五年，人数从三、五百人增加到了四、五万人。大家都不受世局影响。从那时候到现在，经过了多少风雨飘摇的日子，台湾仍稳如盘石，并且今天台湾有了奇迹式的成就。我们相信这些都是为着神福音的行动，知道地上一切的局势都是为着基督的身体。

不仅如此，作神工作终极完成的新耶路撒冷，乃是神在整个宇宙中行动的轴心(启二一 2、11，二二 1)。整个宇宙里满了神的行动，而这一切的行动最终所要完成的就是新耶路撒冷。今日的召会就是那天新耶路撒冷的雏形。所以主的恢复在地上就是代表他的召会。为这缘故，……我很有负担和大家再交通起召会，这神新约经纶中奥秘的生机体(神新约经纶中的奥秘，六五至六六页)。

参读：神新约经纶中的奥秘，特会的前言。

Morning Nourishment

Ezek. And as I watched the living creatures, I saw a wheel upon the earth beside the living 1:15 creatures, for each of their four faces.

Eph. And He subjected all things under His feet and gave Him to be Head over all things to the 1:22-23 church, which is His Body, the fullness of the One who fills all in all.

[In Ezekiel 1] we have four wheels turning...The move of God's New Testament economy is like the turning of a big wheel (cf. Ezek. 1:15-21). Today...everywhere people are talking about democracy. This is indeed a great change. When we come back to the Bible, we first see at the beginning of Revelation the scene at the throne in heaven. Following that we see the move on the earth, represented by the four horses (Rev. 6:1-8 with footnotes). The first horse is the white horse, which, together with its rider, symbolizes the spreading of the gospel. It takes the lead in the entire move on earth. When we look at the world situation, especially at the changes in eastern Europe, we know that this is the turn of the great wheel of the age. But we have to remember that we are in a bigger and greater wheel, which is the move of God's New Testament economy.

We know that every wheel has an axis; it is the center of the wheel. The great turning wheel of God's economy has the Body of Christ as the axis and the center. In a certain sense according to the truth, we can say that this axis is Christ. But as far as God's New Testament economy is concerned, this axis is the church, the Body of Christ. This is why we say here that the turning wheel of God's economy has the Body of Christ as its axis. This means that all of God's move and work today are joined to the church and are for the church, the Body of Christ (Eph. 1:22). (*The Mysteries in God's New Testament Economy*, pp. 62-63)

Today's Reading

If we know something about world history and would spend some time to study the Old Testament prophecies, we have to bow down and worship the Lord that indeed everything in the universe and all the world situations, whether political, military, industrial, commercial, scientific, or educational, have the Body of Christ as the center. They are all joined to and are for the Body of Christ.

We moved to Taiwan from the mainland in the second half of 1949. The world situation was tense. We decided to forget about everything and seize the opportunity to spread the gospel. First, we printed big quantities of gospel tracts in proportion to the population of Taipei. We divided up the city into districts according to the streets and passed out these tracts from house to house. Second, we made huge gospel posters and posted them at train stations, crossroads, and other important places. We even posted them by the doors of the brothers' and sisters' homes. Third, we sent out gospel teams to promote a gospel atmosphere along the large and small streets. In addition, every week, we went to the New Park to preach the gospel. We did this for four or five years, and our number increased from three or five hundred to forty or fifty thousand. None of us was affected by the world situation. From that time until now, after so many seasons of battering storms and rain, Taiwan is still solid as a rock. It has even made such miraculous achievements in recent years. I believe all these happenings are for the move of God's gospel. We know that the entire world situation is for the Body of Christ.

Furthermore, the New Jerusalem, as the ultimate consummation of God's work, is the axis of God's move in the whole universe (Rev. 21:2, 11; 22:1). The whole universe is full of God's move, and the ultimate achievement of this entire move is the New Jerusalem. The church today is the miniature of the New Jerusalem in the future, and the Lord's recovery on earth represents His church. This is why I have a strong burden during this conference to fellowship with all of you again concerning the church as the mysterious organism in God's New Testament economy. (*The Mysteries in God's New Testament Economy*, pp. 63-64)

Further Reading: The Mysteries in God's New Testament Economy, "A Foreword to the Conference"

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。

约十五 1 我是真葡萄树，我父是栽培的人。

作神经轴心之基督的身体，乃是一神三一的生机体；这不是一件小事。根据以弗所四章四至六节，我们可以强有力地讲，三一神今天就在基督的身体里。那里说一个身体，一位灵，一位主，一位超越我们，贯彻我们，且在我们里面的神与父。按着人的领会，三一神是在天上，但根据圣经的启示，……三一神就在基督的身体里。……三一神在天上是不错的，但……他乃是作工在基督的身体里。今天三一神只作一件中心的事，就是建造基督的身体；在这件事以外，神在宇宙间所作一切的事，都是为着这一件中心的事。……我们若真看见这个启示，我们的生活和事奉就完全不同了（神新约经纶中的奥秘，六六至六七页）。

信息选读

〔万有〕互相效力、配合，为着基督的身体。这个身体不是人工所作出的组织，乃是一神三一作生命所产生的生机体。所以召会，基督的身体，不是会，乃是体；不是人的组织，乃是一神三一的生机体。

木台是死的组织，动也不动；我是活的生机体，非常灵活，每一部分都在尽功用。基督教的老制度把一个一个基督徒生机的功能都扼杀了，久而久之就不会尽功用，象没有属灵生命的人一样，剩下的只是圣品阶级而已。我们在主的恢复里，就是要把这个翻掉，让个个信徒都活，都尽功用，显出生机的身体来。

在我们每一个得救的人里面那属灵的生命，是有它本性里的性能。按着这性能，它是喜欢活动、尽功用、事奉主的。表面看来，一人讲众人听的聚会，很合基督徒的口味，但实际上基督徒本性里的性能并不愿意这样。凡是认识这事……的，统统赞成彼此讲互相听，因为这适合我们里面属灵生命的性能。

我们人的身体是活的生机体，所以就非要活动不可。身体越不动，越容易生病；越活动，就越健康。我们五年来所实行的新路，研究的结果有四大步：一，访人传福音，救来罪人；二，到新人家里去喂养；三，建立排聚会，彼此成全；四，主日聚会个个都能申言，将基督的丰富释放出来，使众肢体得着供应，结果就叫基督的身体得着建造。这四步……是太合乎圣经，所以很适合我们属灵生命的性能。为此，今天我们一定要推动这个，好叫众弟兄姊妹……都能发挥他们属灵生命的性能，成为活的、尽功用的肢体。

约翰十五章〔的〕……真葡萄树就是一神三永远经纶中的生机体；主耶稣是树，我们众人是枝子，我们与他联结并调和，就成了三一神的生机体；三一神今天就在这真葡萄树里运行、工作。所以，不要小看我们自己，因为我们是基督的身体，我们就在三一神所经营的真葡萄树里有分。……主的恢复就是作这一个，让三一神调在我们这生机体里面，生活、运行、工作，好在此转动他经纶的大轮（神新约经纶中的奥秘，六七至六九页）。

参读：神新约经纶中的奥秘，第三篇。

Morning Nourishment

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

John I am the true vine, and My Father is the husbandman.

15:1

The Body of Christ as the axis of God's economy is the organism of the Triune God. This is not a small thing. According to [Ephesians 4:4-6](#), we can say strongly that the Triune God is in the Body of Christ today. Here it mentions one Body, one Spirit, one Lord, and one God, who is over all, through all, and in us all. According to the human understanding, the Triune God is in heaven. But according to the revelation of the Bible,...the Triune God is in the Body....It is true that the Triune God is in heaven, but mainly...He is working in the Body of Christ. Today, the Triune God is doing only one central work, which is the building up of the Body of Christ. Everything that God is doing in the universe is for this central work....If we truly see this revelation, our life and service will be absolutely different. (*The Mysteries in God's New Testament Economy*, p. 64)

Today's Reading

Everything works together and coordinates together for the Body of Christ. This Body is not a humanly manufactured organization but an organism produced by the Triune God as life. Hence, the church as the Body of Christ is not a congregation but a Body. It is not a human organization, but the organism of the Triune God.

[A] wooden table is a dead organization. It cannot move. I am a living organism and am very lively. Every part of me is functioning. The old system in Christianity has annulled all the organic functions of the Christians....They cannot function anymore and are like those without any spiritual life. What is left is just a clergy-laity system. In the Lord's recovery, we have to overturn this so that every believer may become alive and may function for the organic Body to be expressed.

The spiritual life which is in every saved person has its capacities that come with its nature. According to its capacity, it likes to move, to function, and to serve the Lord. Apparently, the meetings with one speaking and all listening appeal to the Christian taste. But actually, the capacity within a Christian's nature has no taste for that. Everyone who knows this...is for the mutual speaking and mutual listening, because the mutual speaking and mutual listening match the capacity of our spiritual life.

Our human body is a living organism. That is why it has to be active. The less the body moves, the easier it is for it to become sick. The more it moves, the healthier it becomes. In the practice of the new way during the past five years, our study gave us a conclusion in four steps: 1) the preaching of the gospel for the saving of sinners, 2) the nourishing of the new ones in their homes, 3) the setting up of the group meetings for the mutual perfecting, and 4) the prophesying in the Lord's Day meeting by everyone for the release of the riches of Christ and the supply to the members, with the result that the Body of Christ is built up. These four steps are...scriptural and fully match the capacity in our spiritual life. Because of this, we must promote this matter today so that all the brothers and sisters...can develop the capacity of their spiritual life and can become living and functioning members.

The true vine in [John 15](#)...is the organism in the eternal economy of the Triune God. The Lord Jesus is the tree. We are the branches. When we are joined to and mingled with Him, we become the organism of the Triune God. The Triune God is operating and working in this true vine today. Hence, we should not despise ourselves, for we are the Body of Christ. We have a part in the true vine that the Triune God is cultivating....The Lord's recovery is carrying out the mingling of the Triune God with this organism so that He can live, operate, and work here for the wheel of His economy to be turned. (*The Mysteries in God's New Testament Economy*, pp. 65-66)

Further Reading: The Mysteries in God's New Testament Economy, ch. 3

晨兴喂养

弗四 22~24 ……脱去了旧人，……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。

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，他好献给自己，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。

这生机体乃是众信徒与三一神联结相调的结构(弗四 4~6) 这实在是一件太大的事；我们这些信他的人竟能和他联结，相调为一。在这个联结相调的结构里，有父神作人位。他超越众人，为着管理照料；并且贯彻众人，在其中贯通联结；甚至在众人之内，在那里居住生活。再者，有子神作生命的元素，成分。我们信徒借着受浸，与亚当旧生命的元素断绝了；并借着相信，与基督新生命的元素联结了。并且，还有灵神作生命的素质。基督生命之灵作基督身体的素质，其盼望乃是基督的身体被这素质的辉煌渗透，而进入基督生命的荣耀(西一 27)。如今，我们都在三一神的生机体里。这位是生命之灵的基督，在我们里面一直用他的素质渗透我们，直到从我们显出这素质的辉煌，就是我们的身体得赎，进入荣耀(神新约经纶中的奥秘，六九至七〇页)。

信息选读

接着，我们来看这神人相调之生机体的蜕变(弗四 22~24)。基督的身体虽然已经和旧造断绝关系，但它那旧造的皮还没有完全蜕干净，还得蜕变，就是脱去那照着情欲败坏的旧人，穿上照着神在那实际的义和圣中所创造的新人。所以，我们天天都在脱去旧人，穿上新人。我们脱去越多就穿上越多。这样的蜕变乃是借着在我们信徒心思之灵里的更新。神的灵不断浸透到我们的心思里，就成了我们心思的灵。我们乃是在这样的灵里得以更新，得以变化。

这神人相调之生机体的蜕变，也是借着神圣灵作印记之渗透的救赎(30)。圣灵在我们里面渗透有多少，我们身体的得赎就有多少。没有被这印记渗透的部分，都是还没有蒙救赎的。圣灵在我们里面作印记，从我们得救起，一直用神的成分印我们，为要渗透我们全人，直到我们的身体也完全变化得赎。这样的蜕变还是借着基督生命之话的喂养、圣化并洗涤(五 25 下~27、29)。主的话里不仅有洗涤的水，还有喂养的元素，和圣化的能力。喂养使生命得供应，同时也得着柔爱温暖的顾惜；圣化是把我们圣别归神而变化；洗涤就是除去斑点、皱纹，使这神圣的生机体成为圣别、荣耀的(神新约经纶中的奥秘，七〇至七一页)。

参读：对基督身体的透视，第二篇。

Morning Nourishment

Eph. 4:22-24 That you put off...the old man...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.

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.

This organism is the structure of the union and mingling of all the believers with the Triune God (Eph. 4:4-6). This is truly a tremendous thing. We who have believed in Him are now able to be joined to and mingled with Him. In this structure of union and mingling, God the Father is the person. He is over all, managing and caring for all, and is through all, penetrating and joining all, and is even in us all, dwelling and living in all. In addition, God the Son is here as the element and factor of life. Through baptism, we the believers have been cut off from the element of the old Adamic life, and through believing, we have been joined to the element of Christ's new life. Moreover, we have God the Spirit as the essence of life. The Spirit of the life of Christ is the essence of the Body of Christ. The hope is the saturation of the Body of Christ with the splendor of this essence that the Body of Christ may enter into the glory of the life of Christ (Col. 1:27). Now we are all in the organism of the Triune God. This Christ who is the Spirit of life is saturating us continually with His essence until we express the splendor of this essence, which is the redemption of our bodies into glory. (*The Mysteries in God's New Testament Economy*, p. 67)

Today's Reading

Following this, let us consider the metamorphic change of this organism—the mingling of God and man (Eph. 4:22-24). Although the Body of Christ has been cut off from the old creation, the “skin” of the old creation has not been fully shed. There is still the need for the metamorphic change, which is the putting off of the old man that has been corrupted by lust and the putting on of the new man that is created according to God in righteousness and holiness of the truth. Hence, every day we are putting off the old man and putting on the new man. The more we put off the old man, the more we will put on the new man. This metamorphic change is accomplished through the renewing in the spirit of the mind of the believers. When the Spirit of God continually saturates our minds, we have the spirit of our mind. It is in this spirit that we are renewed and are transformed.

This metamorphic change of the organism, the mingling of God and man, is also accomplished through the redemption by the saturating of the Holy Spirit of God as the seal (Eph. 4:30). The more the Holy Spirit saturates us, the more our bodies are redeemed. The parts of our being that have not been saturated by this seal are not yet redeemed. The Holy Spirit is in us as the seal. From the day that we were saved, God has been sealing us with His element for the purpose of saturating our whole being until our bodies are fully transformed and redeemed. This kind of metamorphic change is also through the nourishing, sanctifying, and washing of Christ's word of life (Eph. 5:25b-27, 29). In the Lord's word, there is not only the washing water, but also the nourishing element and the sanctifying power. The nourishing affords the supply in life and provides the warm, tender, loving cherishing. Sanctification separates us unto God and transforms us. The washing removes the spots and wrinkles so that the divine organism may become holy and glorious. (*The Mysteries in God's New Testament Economy*, pp. 67-68)

Further Reading: A Thorough View of the Body of Christ, ch. 2

晨兴喂养

弗四 11-12 他所赐的，……为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。

15-16 惟在爱里持守着真实，我们就得以在一切事上长到他，就是元首基督里面；本于他，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

我们来看这神圣机体的生长与对自己生机的建造（弗四 11-16）。这机体中有恩赐的人，成全其它的人，使他们也成为有恩赐的人，能作职事的工作，生机地建造基督的身体。并且，这机体在神圣生命中的生长，等于机体对自己在神圣生命中的生机建造。一个孩子生下来，必须借着吃奶而长大，这个长大就是建造，而生长和建造都是生机的作用。盖造房子是组织的，不是生机的，是一块一块材料组合起来的，这是组织的建造。但我们的身体却不是这样，我们的身体是生机的建造，不是从外面加一些皮或肉，乃是它自己借着吃长出来的（神新约经纶中的奥秘，七一页）。

信息选读

我们作主的工，最难学的就是不作组织的工作，而作生机的工作。许多时候，我们喂养人、成全人都只是组织的作法，都只是给人加上一些东西。我们要学保罗，带领人在生命上长大。他在林前三章六节说，「我栽种了，亚波罗浇灌了，惟有神叫他生长。」我们若要作生机的工作，就该有这样的认识和态度，不倚靠我们自己的作法。我们不过是栽种和浇灌的，我们只能尽我们的本分去喂养人，和人有交通，与人一同祷告，给人一点生命的话，我们在深处却是仰望赐生命的神在人里面作工。这样我们就不是给他加东西了，乃是叫他里面得着供应，在生命上长大而被建造起来。

当我们去带领人，帮助人的时候，我们总得指引人一条路，使他们能学习操练在爱里持守着真实，凡事长到元首基督里面。这样，他们就能接触并享受基督，使基督在他们里面居首位，他们也就能够得着长大并建造。如此，全身体就能本于元首，借着每一供应的节联络在一起，并借着每一部分所尽的功用结合在一起，渐渐长大，在爱里把自己生机地建造起来。所以认真说，不是我们建造，乃是我们在那里叫人得一点供应，人就带着生机的长大而被建造起来（神新约经纶中的奥秘，七一至七二页）。

婴儿一生下来就在生机上是完全的，也就是说，婴儿已经具备了一切必要的器官。然而，一个孩子刚生下来时，在功用上并不完全。就生机上说，母亲帮不了她的孩子，因为她不能给孩子添加什么器官；但她能在功用上帮助她的孩子，借着喂养他，使他正常的长大。……这个原则也能应用到作为新人的召会上。在以弗所二章十五节，我们看见新人生机的创造，但在四章十三至十六节，我们看见新人功用的成全。

我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。「每一部分」这辞，指的是基督身体的每一肢体。基督身体的每一肢体各有其度量，尽功用叫身体长大。基督的身体是借着供应的节和尽功用的部分，叫自己渐渐长大。基督身体的长大，就是基督在召会里的加增，结果叫基督的身体把自己建造起来（以弗所书生命读经，九二六至九二七页）。

参读：以弗所书生命读经，第八十、九十二篇。

Morning Nourishment

Eph. And He Himself gave some...for the perfecting of the saints unto the work of the ministry, unto 4:11-12 the building up of the Body of Christ.

15-16 ...Holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Let us consider the growth of this divine organism and the organic building up of the organism by itself (Eph. 4:11-16). The gifted ones in this organism perfect others so that they can also become gifted ones and can do the work of the ministry for the organic building up of the Body of Christ. Furthermore, the growth of this organism in the divine life equals the organic building up of the organism by itself in the divine life. When a baby is born, he needs to grow by drinking milk. This growth is the building, and both the growth and the building are organic functions. To build a house is organizational; it is not organic. It is done by putting together different materials. It is an organizational building. But our body is not like this. Our body is built up organically. It is not built up by adding some flesh or skin from without, but by the growth of itself through eating. (*The Mysteries in God's New Testament Economy*, pp. 68-69)

Today's Reading

The most difficult lesson to learn for us who are working for the Lord is to not have an organizational work but to have an organic work. Many times our nourishing and perfecting of others are merely organizational methods. We only add something onto others. We should learn of Paul, who helped others to grow in life. In [1 Corinthians 3:6](#) he said, "I planted, Apollos watered, but God caused the growth." If we want to have an organic work, we need to have this kind of realization and attitude. We should not depend on our own methods. We are only those who plant and water. We can only do our part to nourish others, to fellowship and pray with others, and to supply them with some words of life. In the depth of our being, we still look to the God who gives life to work in man. In this way, we are not adding something to man, but are supplying others from within so that they can grow in life and be built up.

When we lead and help others, we have to point out a way for them to learn to practice holding to truth in love and to grow up in all things into the Head, Christ. By this, they will be able to touch and enjoy Christ, and Christ will have the preeminent place in them. They will then grow and be built up. In this way, out from the Head, all the Body, being joined together through every joint of the rich supply and being knit together through the operation in the measure of each one part, will be able to grow gradually unto the organic building up of itself in love. Hence, strictly speaking, it is not we who are building. We are only affording others a little supply, through which they grow and are built up organically. (*The Mysteries in God's New Testament Economy*, p. 69)

At birth, an infant is perfect organically; that is, the infant has all the necessary organs. However, a child is not functionally perfect at birth. Organically, a mother cannot help her child, for she cannot add any organs to the child. But she can help him functionally by feeding him so that he will grow normally.... This principle also applies to the church as the new man. In [Ephesians 2:15](#) we see the creation of the new man organically, but in [4:13-16](#) we see the perfecting of the new man in relation to his function.

Our growth in life is to grow into the Head, Christ, but our function in the Body is to function out from Him. The phrase "each one part" refers to every member of the Body. Every member of the Body of Christ has its own measure which works for the growth of the Body. The Body causes the growth of itself through the supplying joints and working parts. The growth of the Body is the increase of Christ in the church, which results in the building up of the Body itself. (*Life-study of Ephesians*, p. 768)

Further Reading: *Life-study of Ephesians*, msgs. 80, 92

晨兴喂养

罗十二 5 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。
 八 2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。
 西三 3~4 因为你们已经死了，你们的生命与基督一同藏在神里面。基督是我们的生命，他显现的时候，你们也要与他一同显现在荣耀里。

末了，我们来看这生机体的生活和事奉。这生机体的生活乃是基督身体团体生机的生活（罗十二 5）。众肢体都以基督为生命，共同生活（西三 3~4 上），并且众肢体彼此相顾（林前十二 25-27）。这样的生活也是三一神与三部分人联结相调的生机生活（罗八 2~13）。我们这三部分的人，借着生命之灵的律，先在灵中被基督的灵点活，继在魂的心思里被神开展的灵点活，后在必死的身体里被神内住的灵点活。……为这缘故，我们需要将心思置于灵，只照着灵生活行动，并借着神内住的灵治死身体的行为。这就是我们三部分的人，与三一神相调为一而有的生活。他是内住者，我们是他的住处。他和我们相调为一，共同生活，成为基督生机的身体（神新约经纶中的奥秘，七三页）。

信息选读

生命之灵的律乃是神新约经纶中奥秘之生机体的关键。神新约经纶中奥秘的生机体，是在于基督作生命（西三 4 上）。有生命，就有律。没有生命的律，不过是外面的规律、法则。

宇宙间最大最高的律就是三一神作律，因为三一神是最高、最好、最丰富的生命。没有一个生命比三一神再高、再好了，所以没有一个律比三一神作律再高、再好了。……罗马八章二至十三节事实上就在讲这律。二节开宗明义就说到生命之灵的律释放了我们。以下就说到经过过程的三一神把他自己作到我们这三部分的人里。首先，他进到我们的灵里，使我们的灵就是生命（10）；继而浸透我们的心思，使我们的心思也是生命（6）；而后再从我们心思所属的魂渗入我们的身体，叫我们必死的身体活过来（11）。三一神把他自己这样地分赐到我们全人里面，目的不仅是要来作生命，更是作律。

父神是基督身体生命的源头，产生子神作基督身体生命的元素；子神作基督身体的元素，就带进灵神作基督身体的性能。先是源头，后是元素，终是性能。源头是父神，元素是子神，性能是灵神。事实上，这三者就是一。今天我们无论是生活或事奉，若是没有这个性能，我们就什么也不能作，什么也作不出来。……我们基督徒在基督身体里的生活和事奉，其一切的关键就在于生命之灵的律这性能。

基督作基督身体生命的元素，生命的灵乃是这元素的素质；这素质成了基督身体中的律，就是基督身体的本能。……神奥秘的生机体，是在于基督作生命，这生命就是基督这生机身体的元素。这元素所带着的素质就是生命之灵。这作素质的生命之灵成了基督身体中的律，也就是这身体本性的能力（神新约经纶中的奥秘，八二至八六页）。

参读：神新约经纶中的奥秘，第四篇；对基督身体的透视，第三篇。

Morning Nourishment

Rom. So we who are many are one Body in Christ, and individually members one of another. 12:5

8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

Col. For you died, and your life is hidden with Christ in God. When Christ our life is manifested, 3:3-4 then you also will be manifested with Him in glory.

Finally, let us look at the living and service of this organism. The living of this organism is the corporate and organic living of the Body of Christ (Rom. 12:5). All the members live together by taking Christ as life (Col. 3:3-4a), and all care for one another (1 Cor. 12:25-27). This kind of living is also an organic living produced by the union and mingling of the Triune God with the tripartite man (Rom. 8:2-13). We are men of three parts. Through the law of the Spirit of life, we were first enlivened in our spirit by the Spirit of Christ. Next, we are enlivened in the mind of our soul by the spreading Spirit of God. Lastly, we are enlivened in our mortal body by the indwelling Spirit of God...For this reason, we have to set our mind on the spirit, walk according to the spirit, and put to death the practices of the body through the indwelling Spirit of God. This is the living of the tripartite man mingled with the Triune God. He is the Dweller, and we are His dwelling. He and we are mingled as one. We live together to become the organic Body of Christ. (*The Mysteries in God's New Testament Economy*, p. 70)

Today's Reading

The law of the Spirit of life is the key to the mysterious organism in God's New Testament economy. The mysterious organism in God's New Testament economy is a matter of Christ being our life (Col. 3:4a). With life, there is the law. Without the law of life, what we have is just outward regulations and ordinances.

In the whole universe, the highest and greatest law is one in which the Triune God is the law, because the Triune God is the highest, richest, and best life. There is no other life that is higher and better than the Triune God. Hence, there is no other law that is higher and better than the Triune God as law...What Romans 8:2-13 talks about is actually this law. Verse 2 tells us in plain words that the law of the Spirit of life has freed us. After this it talks about the processed Triune God working Himself into us, the tripartite man. First, He enters into our spirit to make our spirit life (v. 10). Next, He saturates our mind, so that our mind also becomes life (v. 6). Finally, He permeates our bodies from the soul to which our mind belongs, giving life to our mortal bodies (v. 11). The purpose of the Triune God dispensing Himself into our whole being in this way is not merely to be life but to be a law.

God the Father is the source of life in the Body of Christ. This results in God the Son being the life element of the Body of Christ, and as the element of the Body of Christ, God the Son brings in God the Spirit as the capacity of the Body of Christ. First, there is the source; then, there is the element; and finally, there is the capacity. The source is God the Father, the element is God the Son, and the capacity is God the Spirit. Actually, the three are just one. Today, in our living and service, apart from this capacity, we can do nothing and can accomplish nothing...As Christians, the whole key to our living and service in the Body of Christ depends on this capacity of the law of the Spirit of life.

Christ is the life element of the Body of Christ, and the Spirit of life is the essence of this element. This essence becomes the law in the Body of Christ, which is the innate ability of the Body of Christ...The mysterious organism of God is fully a matter of Christ being our life. This life is the element of the organic Body of Christ. The essence that comes with this element is the Spirit of life. This Spirit of life as the essence becomes the law in the Body of Christ, which is the innate power of this Body. (*The Mysteries in God's New Testament Economy*, pp. 78-81)

Further Reading: *The Mysteries in God's New Testament Economy*, ch. 4; *A Thorough View of the Body of Christ*, ch. 3

晨兴喂养

罗十二 4 正如我们一个身体上有好些肢体，但肢体不都一样的功用。

6-8 照着所赐给我们的恩典，我们得了不同的恩赐：或申言，就当照着信心的程度申言；或服事，就当忠于服事；或作教导的，就当忠于教导；或作劝勉的，就当忠于劝勉；分授的，就当单纯；带领的，就当殷勤；怜悯人的，就当甘心乐意。

这生机体的事奉是基督身体团体的生机事奉（罗十二 4-8）。生活是团体的，事奉也是团体的。就象我们人的身体所作的，没有一件不是团体作的，或说话、或行动，都是团体作的。基督身体的事奉也是这样。所以在这个事奉里，每个肢体都是不可少的（林前十二 14-22），并且每个肢体都当依其度量而尽生机的功用（弗四 16 中）。我们既是基督身体上的肢体，就都是不可少的，并且也都有我们一分的功用，我们一在身体里尽功用，那就是团体的生机事奉（神新约经纶中的奥秘，七三至七四页）。

信息选读

此外，这生机体的事奉，还是新约福音祭司体系的生机事奉（彼前二 5、9）。这个事奉乃是传福音救来罪人，作祭物献与神（罗十五 16）。接着，喂养他们，使他们长大，能将自己当作活祭献与神（约二一 15，彼前二 2，罗十二 1）。并且成全圣徒，使他们能作职事的工作，生机地建造基督的身体（弗四 11-16）；并要带领圣徒申言为主说话，生机地建造召会（林前十四 1、3-5、12、24、31）。这就是我们实行新路的四步……。故此，我们大家都要象使徒保罗一样，为这事劳苦奋斗，用全般的智慧，将各个圣徒在基督里成熟地献与神（西一 28-29）。这就是基督身体生机的的事奉；是全体的，是整个祭司体系的。

三一神的生机体无论是生活、事奉，或是长大、建造，一切都是生机的，也必须是生机的。

加拉太二章二十节说，「我已经与基督同钉十字架；现在活着的，不再是我。」我们的旧人，头一个丈夫（罗七 2）已经被钉十字架（六 6），我们就不再属于自己，活在律法之下。我们已经成为基督的妻子，成为倚靠基督的人。所以不再是我，停止一切自己的挣扎努力。我们自己停下了，放手了，活着就不再是自己了。接着，我们无论生活或事奉，都自然地顺着这生命之灵的律在我们里面的运行，与其合作，二人如同一人，里表一致（加五 16 上、25）。我们不是单独地作或不作，乃是与在我们里面这生命之灵的律合作，履行这律的要求，顺着这律在我们里面的运行，自然地产生这律的性能。为此，我们需要以祷告并倚靠的灵配合，维持我们与生命之主和工作之主的交通（帖前五 17，弗六 17-18）。当我们一直这样活在与这位主，就是我们里面生命的灵，也就是作基督身体的那律的交通中，我们就能真正有基督身体的生活与事奉，使我们生命长大，满有生命的恩赐，显出生机的功用，建造基督的身体，以完成神新约的经纶（神新约经纶中的奥秘，七四、八八页）。

参读：对基督身体的透视，第四篇。

Morning Nourishment

Rom. For just as in one body we have many members, and all the members do not have the same 12:4 function.

6-8 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith; or service, let us be faithful in that service; or he who teaches, in that teaching; or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.

The service of this organism is the corporate, organic service of the Body of Christ (Rom. 12:4-8). Our living is corporate, and our service is also corporate. It is like our human body—there is nothing in it that is not corporate. Whether it speaks or moves, it does so corporately. The same is true with service in the Body of Christ. Hence, in this service, every member is necessary (1 Cor. 12:14-22). Moreover, every member functions organically according to his measure (Eph. 4:16b). Since we are members in the Body of Christ, we are all necessary, and we all have our function. Once we fulfill our function in the Body, we have the corporate, organic service. (*The Mysteries in God's New Testament Economy*, pp. 70-71)

Today's Reading

Furthermore, this service of the organism is the organic service of the New Testament priesthood of the gospel (1 Pet. 2:5, 9). This service involves the preaching of the gospel for the saving of sinners, offering them up as sacrifices to God (Rom. 15:16). Following that, there is the nourishing of the believers and helping them to grow so that they can offer themselves up as living sacrifices to God (John 21:15; 1 Pet. 2:2; Rom. 12:1). In addition, there is the perfecting of the saints that they may do the work of the ministry unto the organic building up of the Body of Christ (Eph. 4:11-16). In addition, we have to lead the saints to prophesy, to speak for God, for the organic building up of the church (1 Cor. 14:1, 3-5, 12, 24, 31). These are the four steps in the practice of the new way....Hence, we all have to be like the apostle Paul, who labored and struggled in all wisdom to present every man full-grown in Christ to God (Col. 1:28-29). This is the organic service of the Body of Christ. It is for everybody, and it is in a priesthood.

In the organism of the Triune God, whether it be the living or the service, whether it be the growth or the building, everything is organic and must be organic.

Galatians 2:20 says, "I am crucified with Christ, and it is no longer I who live." Our old man, the first husband (Rom. 7:2), has been crucified (Rom. 6:6). We do not belong to ourselves or live to the law anymore. We have become the wife of Christ and have become those who depend on Christ. Hence, it is no longer we who live. We should cease from all our struggling and striving. When we stop and let go of whatever we are holding on to, it is no longer we who live. Following that, in our living or our service, we go along spontaneously with the operation of the law of the Spirit of life in us, cooperating with it. Then the two, that is, the law and us, act as one man, the outward being in harmony with the inward (Gal. 5:16a, 25). We are neither working alone nor are we giving up working altogether. Rather, we are cooperating with the law of the Spirit of life within, fulfilling the demand of this law, going along with the operation of this law within, and spontaneously developing the capacity of this law. For this, we need to cooperate by prayer and by having a spirit of dependence, thus maintaining our fellowship with the Lord of life and the Lord of work (1 Thes. 5:17; Eph. 6:17-18). When we continue to live in the fellowship with this Lord, who is the Spirit of life within us and the law in the Body of Christ, we will have the genuine living and service of the Body of Christ. This will enable us to grow in life, to be filled with the gifts of life, and to develop the organic functions for the building up of the Body of Christ unto the fulfillment of God's New Testament economy. (*The Mysteries in God's New Testament Economy*, pp. 71, 83)

Further Reading: *A Thorough View of the Body of Christ*, ch. 4

大本第 598 首 召会—定义

7676 双 (英 824) 降 E 大调 4/4

1

召会是主的身体，
也是神的居所；
是众圣徒的结集，
也是神人调和；
创世以前神所选，
十架主死所赎；
性质、地位全属天，
地上任何不属。

2

她是新造的新人，
基督复活所生；
圣灵里面受了浸，
藉道之洗成圣。
基督是她的生命，
又是她的元首；
她与基督同性情，
高升远超万有。

3

她的根基已立定，
乃是耶稣基督；
能与基督同神圣，
才是她的事物。
凡属她者都需要
经过十架妙死，
在复活里被建造，
全是金、银、宝石。

4

她的元素全是一：
一神、一主、一灵、
一身、一信并一洗，
一望，神所命定。
三一之神在里面，
众人成为一身，
藉信联结，因洗断，
凭望等候主临。

5

她的所有众肢体，
出自各方、各民，
全都结合成为一，
不分任何身分；
没有犹太或外邦，
没有自主、为奴，
没有卑下或高尚，
只有新人「基督」。

6

宇宙之中独一个，
分在各地出现；
一地一会为原则，
地方立场为限。
地方行政虽独立，
各向元首负责，
宇宙交通却一体，
无何离异间隔。

7

她在各地的出现，
都是撒冷雏形；
为作基督的丰满，
先有圣城情景：
基督是灯，神是光，
她是灯台照明，
显出荣耀的形像，
直到撒冷完成。

Hymns, #824

- | | |
|---|--|
| <p>1 The Church is Christ's own Body,
The Father's dwelling-place,
The gathering of the called ones,
God blended with man's race;
Elect before creation,
Redeemed by Calv'ry's death,
Her character and standing
Of heaven, not of earth.</p> <p>2 New man of new creation,
Born through her risen Lord,
Baptized in God the Spirit,
Made holy by His Word;
Christ is her life and content,
Himself her glorious Head;
She has ascended with Him
O'er all her foes to tread.</p> <p>3 Christ is her one foundation,
None other man may lay;
All that she has, as Christ, is
Divine in every way;
Her members through the Spirit
Their death on Calv'ry own;
They're built in resurrection—
Gold, silver, precious stone.</p> <p>4 One God, one Lord, one Spirit—
Her elements all one—
One faith, one hope, one baptism,
One Body in the Son;
The triune God is in her,
One Body members own,
By faith they are united,
In hope of glory shown.</p> | <p>5 From every tribe and nation
Do all the members come,
Regardless of their classes
United to be one.
No high there is, nor lowly,
No Jew, nor Gentile clan,
No free, nor slave, nor master,
But Christ, the "one new man."</p> <p>6 One Body universal,
One in each place expressed;
Locality of dwelling
Her only ground possessed;
Administration local,
Each ans'ring to the Lord;
Communion universal,
Upheld in one accord.</p> <p>7 Her local gatherings model
The New Jerusalem;
Its aspects and its details
Must show in all of them.
Christ is the Lamp that shineth,
With God within, the Light;
They are the lampstands bearing
His glorious Image bright.</p> |
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