

二〇一三年国际华语特会

总 题

恢复基督在召会中作一切

标 语

圣经是一本生命的书，
这生命乃是一位活的人物，
就是那奇妙且包罗万有的基督——
那追测不尽之丰富的一位。

召会是由基督那追测不尽之丰富所产生，
这丰富乃是基督之于我们的所是，
就如光、生命、义、圣等，
以及祂为我们之所有，
并祂为我们所完成、所达到、所得着的。

我们需要经历并享受
包罗万有的基督作以马内利，
就是神与我们同在，好照着神的经纶，
使个人的以马内利成为召会这团体的以马内利。

在作为团体基督，
就是身体基督的召会中，
我们都需要吃一样的灵食，
并喝一样的灵水，
享受包罗万有的基督作一切。

Int'l Chinese-speaking Conference 2013

General Subject

The Recovery of Christ as Everything in the Church

Banners

**The Bible is a book of life,
and this life is a living person,
the wonderful and all-inclusive Christ
as the unsearchably rich One.**

**The church is produced from the unsearchable riches of Christ,
which are what Christ is to us,
such as light, life, righteousness, and holiness,
what He has for us,
and what He has accomplished, attained, and obtained for us.**

**We need to experience and enjoy
the all-inclusive Christ as Emmanuel,
God with us, so that, according to God's economy,
the individual Emmanuel may become the church as the corporate Emmanuel.**

**We all need to eat the same spiritual food
and drink the same spiritual drink,
enjoying the all-inclusive Christ
as everything in the church
as the corporate Christ, the Body-Christ.**

篇 题

第一篇 新约中关于基督的概览

第二篇 基督—那追溯不尽的一位

第三篇 恢复基督在作为
团体以马内利的召会中作一切

第四篇 在作为团体基督，就是身体基督的召会中，
享受基督作一切

第五篇 在作为新耶路撒冷雏形的召会中，
经历并享受基督作一切

Message Titles

Message 1 A Panoramic View of Christ in the New Testament

Message 2 Christ—the Unsearchable One

**Message 3 The Recovery of Christ as Everything in the Church
as the Corporate Emmanuel**

**Message 4 Enjoying Christ as Everything in the Church
as the Corporate Christ, the Body-Christ**

**Message 5 Experiencing and Enjoying Christ as Everything
in the Church as a Miniature of the New Jerusalem**

二〇一三年国际华语特会

恢复基督在召会中作一切 第一篇

新约中关于基督的概览

读经：太一 1，启二二 21，徒二 42，提前一 3~4

纲 目

周 一

壹 新约头一个和末一个名字都是耶稣，证明耶稣基督乃是新约的主题，也是新约的内容—太一 1，启二二 21：

- 一 圣经是一本生命的书，这生命乃是一位活的人物，就是那奇妙且包罗万有的基督。
- 二 旧约用预表和预言描绘这位要来的奇妙人物；到了新约，这位奇妙的人物来到了。

贰 基督是全本圣经的奇妙中心，包罗万有，具备多面；新约开始有四本传记，描绘这位包罗万有之基督主要的四方面：

- 一 马太福音见证祂是君王，是旧约所预言神的基督，将诸天的国带到地上。

Int'l Chinese-speaking Conference 2013

The Recovery of Christ as Everything in the Church

Message One

A Panoramic View of Christ in the New Testament

Scripture Reading: Matt. 1:1; Rev. 22:21; Acts 2:42; 1 Tim. 1:3-4

Outline

DAY 1

I. The first name and the last name in the New Testament is Jesus, proving that Jesus Christ is the subject and content of the New Testament—Matt. 1:1; Rev. 22:21:

- A. *The Bible is a book of life, and this life is a living person, the wonderful and all-inclusive Christ.*
- B. *The Old Testament gives a portrait, in types and prophecies, of this wonderful person as the Coming One; now, in the New Testament, this wonderful person has come.*

II. Christ, as the wonderful center of the entire Bible, is all-inclusive, having many aspects; the New Testament at its beginning presents four biographies to portray the four main aspects of this all-inclusive Christ:

- A. *The Gospel of Matthew testifies that He is the King, the Christ of God prophesied in the Old Testament, who brings the kingdom of the heavens to the earth.*

二 马可福音告诉我们，祂是神的仆人，为神忠心劳苦；马可的叙述最简要，因为仆人不需要详细的记载。

三 路加福音提供一幅完整的图画，描绘祂是地上所活过唯一正确并正常的人，因此祂是人类的救主。

四 约翰福音揭示祂是神的儿子，就是神自己，作了神子民的生命。

叁 以西结一章十节里，四活物的四个脸也描绘基督的生活，如四福音所描述的：

周二、周三

一 马太福音表明基督是狮子，是神国的君王；我们需要与基督是一，有狮子的脸，指明我们向着罪、世界和撒但是勇敢、刚强、得胜并掌权的一启五 5，罗五 17。

二 马可福音描绘祂是牛，是神的仆人；我们需要与基督是一，有牛的脸，指明我们甘愿背负担子，劳苦作工，甚至牺牲自己—林前十五 10、58，徒二十 24，腓二 30。

三 路加福音描述祂是人，是人救主；我们需要与基督是一，有人的脸，指明我们活在正确的人性，就是耶稣的人性里—参弗四 20~21。

四 约翰福音表明祂是鹰，就是神；我们需要与基督是一，有鹰的脸，指明我们在神的生命里超越、上升并有大能—六 15，腓四 12~13。

B. The Gospel of Mark tells us that He is the Servant of God, laboring for God faithfully; Mark's account is most simple, for a servant does not warrant a detailed record.

C. The Gospel of Luke presents a full picture of Him as the only proper and normal man who ever lived on this earth; as such a man, He is the Savior of mankind.

D. The Gospel of John unveils Him as the Son of God, the very God Himself, who is life to God's people.

III. The four faces of the living creatures in Ezekiel 1:10 also portray the life of Christ as depicted in the four Gospels:

DAY 2 & 3

A. Matthew shows Christ as a lion, the King of God's kingdom; we need to be one with Christ to have the face of a lion, indicating that in relation to sin, the world, and Satan we are bold, strong, victorious, and reigning—Rev. 5:5; Rom. 5:17.

B. Mark portrays Him as an ox, the Servant of God; we need to be one with Christ to have the face of an ox, indicating that we are willing to bear the burden, to labor, and even to sacrifice ourselves—1 Cor. 15:10, 58; Acts 20:24; Phil. 2:30.

C. Luke depicts Him as a man, the Man-Savior; we need to be one with Christ to have the face of a man, indicating that we live in a proper humanity, the humanity of Jesus—cf. Eph. 4:20-21.

D. John shows Him as an eagle, the very God; we need to be one with Christ to have the face of an eagle, indicating that we are transcendent, buoyant, and powerful in the life of God—6:15; Phil. 4:12-13.

肆 新约在以下各方面描绘基督的人位：

- 一 在福音书，基督在地上生活，并在十字架上受死，为要成功救赎。
- 二 在使徒行传，复活、升天的基督，得以繁殖且供应给人。
- 三 在罗马书，基督是我们的义，叫我们得称义；祂也是我们的生命，使我们成圣、变化、模成、得荣并被建造。
- 四 在加拉太书，基督使我们能过与律法、宗教、传统、仪式相对的生活。
- 五 在腓立比书，基督从祂的众肢体活出来。
- 六 在以弗所书和歌罗西书，基督是身体（召会）的生命、内容和头。
- 七 在哥林多书，基督在实行的召会生活中乃是一切。
- 八 在帖撒罗尼迦书，为着祂的再来，基督是我们的圣别。
- 九 在提摩太书和提多书，基督是神的经纶，叫我们知道在神的家中当怎样行。
- 十 在希伯来书，这位现在的基督，现今在诸天之上作我们的执事和大祭司，供应我们属天的生命、恩典、权柄和能力，并维持我们在地上过

IV. The New Testament portrays the person of Christ in the following aspects:

- A. *In the Gospels is the Christ who lived on the earth and died on the cross for the accomplishment of redemption.*
- B. *In the Acts is the resurrected and ascended Christ propagated and ministered to men.*
- C. *In Romans is the Christ who is our righteousness for justification and our life for sanctification, transformation, conformation, glorification, and building up.*
- D. *In Galatians is the Christ who enables us to live a life that is versus the law, religion, tradition, and forms.*
- E. *In Philippians is the Christ who is lived out of His members.*
- F. *In Ephesians and Colossians is the Christ who is the life, the content, and the Head of the Body, the church.*
- G. *In 1 and 2 Corinthians is the Christ who is everything in the practical church life.*
- H. *In 1 and 2 Thessalonians is the Christ who is our holiness for His coming back.*
- I. *In 1 and 2 Timothy and Titus is the Christ who is God's economy, enabling us to know how to conduct ourselves in the house of God.*
- J. *In Hebrews is the present Christ, who is now in the heavens as our Minister and our High Priest, ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth;*

属天的生活；祂乃是现在的基督、今日的基督，也是在诸天之上坐宝座的基督，作我们每日的救恩并时刻的供应—八 2，四 14~15，七 26。

十一 在彼得书信，基督使我们借着经历苦难，接受神行政的对付。

十二 在约翰书信，基督在神家中是神儿女的生命和交通。

十三 在启示录，基督今世行走在众召会中间，来世要在国度里辖管世界，并且要在新天新地中完满的荣耀里，彰显神直到永远。

伍 使徒的教训就是神新约经纶独一无二的教训，论到基督在三个时期中丰满的职事—徒二 42，提前一 3~4：

一 在四福音里，在第一个成肉体的时期：

- 1 将无限的神带到有限的人里面。
- 2 将三一神与三部分人联结、调和并合并一起。
- 3 借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性。
- 4 完成祂包罗万有之法理的救赎。

周 五

二 在书信里，在第二个总括的时期：

- 1 生为神的长子。
- 2 成为赐生命的灵。

He is the Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and moment-by-moment supply—8:2; 4:14-15; 7:26.

K. In the Epistles of Peter is the Christ who enables us to take God's governmental dealings administered through sufferings.

L. In the Epistles of John is the Christ who is the life and fellowship of the children of God in God's family.

M. In Revelation is the Christ who is walking among the churches in this age, ruling over the world in the kingdom in the coming age, and expressing God in full glory in the new heaven and new earth for eternity.

V. The apostles' teaching is the unique teaching of God's New Testament economy concerning the full ministry of Christ in three stages—Acts 2:42; 1 Tim. 1:3-4:

A. In the first stage of incarnation in the four Gospels:

1. To bring the infinite God into the finite man.
2. To unite, mingle, and incorporate the Triune God with the tripartite man.
3. To express in His humanity the bountiful God in His rich attributes through His aromatic virtues.
4. To accomplish His all-inclusive judicial redemption.

DAY 5

B. In the second stage of inclusion in the Epistles:

1. To be begotten as God's firstborn Son.
2. To become the life-giving Spirit.

3 为着祂的身体重生众信徒。

周 六

三 在启示录里，在第三个加强的时期：

- 1 加强祂生机的救恩。
- 2 产生得胜者。
- 3 终极完成新耶路撒冷。

3. To regenerate the believers for His Body.

DAY 6

C. In the third stage of intensification in Revelation:

1. To intensify His organic salvation.
2. To produce the overcomers.
3. To consummate the New Jerusalem.

第一周·周一

晨兴喂养

太一 1 「耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱。」

启二二 21 「愿主耶稣的恩与众圣徒同在。阿们。」

结一 10 「至于脸的样式，四活物前面各有人的脸，右面各有狮子的脸，左面各有牛的脸，后面各有鹰的脸。」

新约头一个〔太一 1〕和末一个名字（启二二 21）都是耶稣，证明耶稣基督乃是新约的主题，也是新约的内容。

圣经是一本生命的书，这生命乃是一位活的人物，就是那奇妙且包罗万有的基督。旧约用预表和预言描绘这位要来的奇妙人物；到了新约，这位奇妙的人物来到了。新约的第一页，向我们推荐这位奇妙的人物，将祂的家谱介绍给我们。这家谱可视为旧约的摘要，而旧约本身乃是基督详细的家谱。我们要了解这家谱，需要追溯其中每一事件的起源和历史（圣经恢复本，太一 1 注 1）。

信息选读

基督是全本圣经的奇妙中心，包罗万有，具备多面。新约开始有四本传记，描绘这位包罗万有之基督主要的四方面。马太福音见证祂是君王，是旧约所预言神的基督，将诸天的国带到地上。马可福音告诉我们，祂是神的仆人，为神忠心劳苦。马可的叙述最简要，因为仆人不需要详细的记载。路加福音提供一幅完整的图画，描绘祂是地上所活过唯一

WEEK 1 — DAY 1

Morning Nourishment

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

Rev. 22:21 The grace of the Lord Jesus be with all the saints. Amen.

Ezek. 1:10 As for the likeness of their faces, they had the face of a man; and the four of them had the face of a lion on the right side, and the four of them had the face of an ox on the left side, and the four of them had the face of an eagle.

The first name [Matt. 1:1] and the last name (Rev. 22:21) in the New Testament is Jesus, proving that Jesus Christ is the subject and content of the New Testament.

The Bible is a book of life, and this life is a living person, the wonderful and all-inclusive Christ. The Old Testament gives a portrait, in types and prophecies, of this wonderful person as the Coming One. Now, in the New Testament, this wonderful person has come. The first page of the New Testament, in recommending this wonderful person to us, gives us His genealogy. This genealogy can be considered an abstract of the Old Testament, which in itself is the detailed genealogy of Christ. To understand the genealogy in Matthew, we need to trace the origin and history of every incident. (Matt. 1:1, footnote 1)

Today's Reading

Christ, as the wonderful center of the entire Bible, is all-inclusive, having many aspects. The New Testament at its beginning presents four biographies to portray the four main aspects of this all-inclusive Christ. The Gospel of Matthew testifies that He is the King, the Christ of God prophesied in the Old Testament, who brings the kingdom of the heavens to the earth. The Gospel of Mark tells us that He is the Servant of God, laboring for God faithfully. Mark's account is most simple, for a servant does not warrant a detailed record. The Gospel of Luke

正确并正常的人，因此祂是人类的救主。约翰福音揭示祂是神的儿子，就是神自己，作了神子民的生命。这四卷福音书，马太和路加记载祂的家谱，马可和约翰没有记载。马太要见证耶稣是君王，是旧约所预言神的基督，就需要给我们看见这位君王的祖先和身分，证明祂是大卫王位合法的继承人。路加要证明耶稣是一正确并正常的人，就需要展示这人的谱系，证实祂有资格作人类的救主。马可是记载一个仆人，所以无需说出祂的出身。约翰要揭示耶稣是神，也无需将祂为人的家谱告诉我们；反之，他宣告耶稣是神的话，是那太初就有的神（圣经恢复本，太一 1 注 1）。

〔以西结一章描述四活物，〕每个活物各有四个脸（6）。人的脸，指明活物活在正确的人性，就是耶稣的人性里。狮子的脸，指明活物向着罪、世界和撒但是勇敢、刚强、得胜并掌权的（启五 5，罗五 17）。牛的脸，指明活物甘愿背负担子，劳苦作工，甚至牺牲自己（林前十五 10、58，徒二十 24，腓二 30）。鹰的脸，指明活物在神的生命里超越、上升并有大能（约六 15，腓四 12~13）。

四活物与他们的四个脸表征一个配搭、团体的实体，就是团体的基督（林前十二 12 与注 2），作神在人中间团体的彰显。四活物的四个脸描绘基督的生活，如四福音所描述的：马太福音表明基督是狮子，是神国的君王；马可福音描绘祂是牛，是神的奴仆；路加福音描述祂是人，是人救主；约翰福音表明祂是鹰，就是神（见太一 1 注 1 三段）。因此，四活物乃是基督团体的彰显，团体地活出基督的生命（结一 10 注 1）。

参读：以西结的异象，第三篇。

presents a full picture of Him as the only proper and normal man who ever lived on this earth; as such a man, He is the Savior of mankind. The Gospel of John unveils Him as the Son of God, the very God Himself, who is life to God's people. Among the four Gospels, Matthew and Luke have a record of genealogy; Mark and John do not. To testify that Jesus is the King, the Christ of God prophesied in the Old Testament, Matthew needs to show us the antecedents and status of this King, to prove that He is the proper successor to the throne of David. To prove that Jesus is a proper and normal man, Luke needs to show the generations of this man, to attest that He is qualified to be the Savior of mankind. For the record of a servant, Mark does not need to tell us His origin. To unveil that Jesus is the very God, neither does John need to give us His human genealogy; rather, he declares that, as the Word of God, He is the very God in the beginning. (Matt. 1:1, footnote 1)

Each living creature had four faces (Ezek. 1:6). The face of a man indicates that the living creatures live in a proper humanity, the humanity of Jesus. The face of a lion indicates that in relation to sin, the world, and Satan they are bold, strong, victorious, and reigning (Rev. 5:5; Rom. 5:17). The face of an ox indicates that they are willing to bear the burden, to labor, and even to sacrifice themselves (1 Cor. 15:10, 58; Acts 20:24; Phil. 2:30). The face of an eagle indicates that the living creatures are transcendent, buoyant, and powerful in the life of God (John 6:15; Phil. 4:12-13).

The four living creatures with their four faces signify a coordinated, corporate entity, the corporate Christ (1 Cor. 12:12 and note 2) as the corporate expression of God among human beings. The four faces of the living creatures portray the life of Christ as depicted in the four Gospels: Matthew shows Christ as a lion, the King of God's kingdom; Mark portrays Him as an ox, the Servant of God; Luke depicts Him as a man, the Man-Savior; and John shows Him as an eagle, the very God (see footnote 11, par. 3, on Matt. 1). Thus, the four living creatures are a corporate expression of Christ, living out the life of Christ in a corporate way. (Ezek. 1:10, footnote 1)

Further Reading: The Visions of Ezekiel, ch. 3

第一周·周二

晨兴喂养

结一 10「至于脸的样式，四活物前面各有人的脸，右面各有狮子的脸，左面各有牛的脸，后面各有鹰的脸。」

腓二 6~8「祂本有神的形状，…反而倒空自己，取了奴仆的形状，成为人的样式；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。」

四活物各有四个脸。我们若看见人有四个脸，必定会受到惊吓，但这正是我们所该是的。我们都需要有四个脸。

第一个脸是人的脸。我们乃是人；正因为我们是人，我们应当看起来像人。我们受造是人，却因着堕落被败坏、毒化并破坏。所以，我们需要主的救赎。借着主的救赎，我们被带回正确的人性。事实上，我们现今所有的人性不是我们的，乃是祂的，因为我们有耶稣的人性（以西结书生命读经，六三至六四页）。

信息选读

主的救恩乃是要使我们成为正确的人。因此，我们都该有人的脸。…我们只该是我们所是的一人。我们不该想要作人以外的东西，我们只该作人。然而，我们应当不凭我们天然的人性，乃凭主耶稣的人性作人。

我们若再读四福音，就会看见耶稣是有正确人性的人。许多人读福音书，只留意主在祂神性里所行出的神迹，没有充分留意借着主的人性所行出的事。例如，约翰四章叙述主耶稣与祂的门徒怎样走

WEEK 1 — DAY 2

Morning Nourishment

Ezek. 1:10 ...They had the face of a man; and the four of them had the face of a lion on the right side, and...the face of an ox on the left side, and...the face of an eagle.

Phil. 2:6-8 Who, existing in the form of God...emptied Himself, taking the form of a slave, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

Each of the four living creatures has four faces. If we saw someone with four faces, we would be frightened, yet this is exactly what we should be. We all need to have four faces.

The first face is the face of a man. We are men, and because we are men, we should look like men. We were created as men, but we were corrupted, poisoned, and damaged by the fall. Therefore, we need the Lord's redemption. Through the Lord's redemption we are brought back to the proper humanity. Actually, the humanity we have now is not ours but His, for we have the humanity of Jesus. (Life-study of Ezekiel, pp. 50-51)

Today's Reading

The Lord's salvation is to make us proper human beings. Thus, we all should bear the face of a man....We should just be what we are—a man. Instead of trying to be something other than a human being, we should simply be human. However, we should be human not by our natural humanity but by the humanity of the Lord Jesus.

If we read the four Gospels again, we will see that Jesus was a person with a proper humanity. Many who read the Gospels only pay attention to the miracles worked out by the Lord in His divinity; they do not pay adequate attention to the things worked out by the Lord's humanity. For example, John 4 relates how the Lord Jesus was

到撒玛利亚城。祂疲累口渴，要祂的门徒进城买吃的东西。他们去买食物以后，主耶稣坐在井旁，有一个撒玛利亚妇人来打水。主虽是全能的神，但在这情形里，祂的行动却只像平常人，没有指明或暗示祂是神。主向妇人要水时，没有指明祂不只是人。妇人问祂说，「你既是犹太人，怎么向我一个撒玛利亚妇人要水喝？」（9）主非常有人性地回答她的问题。四福音记载许多类似的故事，给我们看见主耶稣的为人如何像正常的人，有人的脸。主耶稣不像今天一些穿着非常古怪的宗教人士，祂穿着不奇特，祂在衣着上不是古怪或与人不同的。反之，祂的生活是平常人的生活。祂的生活平常到一个地步，有人说，「这不是那木匠的儿子么？」（太十三 55）在人眼中，主耶稣是平常木匠的儿子。祂绝不古怪，乃是平常的人，有人的脸。今天，我们也需要有人的脸。

有些信徒以为，他们一旦开始追求主，就该特别或与人不同。但是，我们需要领悟，我们该是平常的，我们该与普通、平常的人一样。虽然我们祷告、读经、参加聚会并事奉神，但我们的样子仍是人的样子，我们的脸也是人的脸。我们要穿着合宜正派，我们是平常的，不是奇特或与众人不同的。...事实上，我们越属灵，我们就越正常并有人性。我们越有基督作我们的生命（西三 4），我们就越有人的脸。在书信里，使徒教导我们要作正确的人，特别是如何作正确的丈夫、妻子和父母（弗五 22~ 六 9，西三 18~ 四 1）。神的救恩使我们成为正确的人，让祂得以彰显、行动并施行祂的行政（以西结书生命读经，六四至六六页）。

参读：以西结书生命读经，第五篇。

traveling with His disciples to a city in Samaria. He was tired and thirsty, and He asked His disciples to go into the city to buy something to eat. After they went away to buy food, a Samaritan woman came to draw water from the well near which the Lord Jesus was sitting. Although He was the Almighty God, in this situation He conducted Himself just like an ordinary man, without any indication or hint that He was God. When He asked the woman for water, He gave no indication that He was anything more than a man. The woman questioned Him, saying, "How is it that You, being a Jew, ask for a drink from me, who am a Samaritan woman?" (v. 9). He responded to her question in a very human way. The four Gospels record many similar stories which show us how the Lord Jesus behaved Himself like a normal man, bearing the face of a man. Unlike certain religious people today who dress in a way that is very strange, the Lord Jesus did not dress in a peculiar manner. In His clothing He was not strange or different from others. On the contrary, His living was that of an ordinary human being. His living was ordinary to such an extent that some would say, "Is not this the carpenter's son?" (Matt. 13:55). In the eyes of the people, the Lord Jesus was the son of an ordinary carpenter. Far from being strange, He was an ordinary man and He bore the face of a man. Today, we too need to bear the face of man.

Some believers have the thought that once they begin to pursue the Lord, they should be special or different from others. We need to realize, therefore, that we should be ordinary, that is, we should be the same as common, ordinary human beings. Although we pray, read the Bible, attend the meetings, and serve God, our appearance is still the appearance of a man, and our face is the face of a man. In our dress we are proper, but we are ordinary, not peculiar or eccentric....In fact, the more spiritual we become, the more normal and human we will be. The more we have of Christ as our life (Col. 3:4), the more we will bear the face of a man. In the Epistles we are taught by the apostles to be proper human beings, in particular how to be proper husbands, wives, and parents (Eph. 5:22—6:9; Col. 3:18—4:1). God's salvation causes us to be proper men for His manifestation, move, and administration. (Life-study of Ezekiel, pp. 51-52)

Further Reading: Life-study of Ezekiel, msg. 5

第一周·周三

晨兴喂养

启五 5 「…看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。」

出十九 4 「我向埃及人所行的事，你们都看见了，且看见我如鹰将你们背在翅膀上，带来归我。」

我们...需要有狮子的脸。在圣经里，狮子表征勇敢、活力、力量和得胜。...倘若在办公室里你是正确的人，别人就会被吸引到你这里。然而，被吸引到你这里的人，也许是能败坏你的「病菌」。因为他们喜欢你，他们就会邀请你同他们参加某种属世的消遣。在这样的时候，你的行为不该像人，乃该像狮子。这就是说，向着罪恶或属世的任何事情，我们必须像狮子一样勇敢（以西结书生命读经，六六页）。

信息选读

人常常认为主耶稣是温柔、柔和的。然而，至少在某些场合，祂一点也不温柔。例如，祂进到殿里，看见「殿里有卖牛羊鸽子的，并有兑换银钱的人坐在那里」，祂就生气，拿绳子作成鞭子，「把众人连羊带牛都赶出殿去，倒出兑换银钱之人的钱币，推翻他们的桌子。」（约二 14~15）不但如此，在马太二十三章祂严厉地责备宗教徒，说他们是「蛇类，毒蛇之种」（33）。在这些情形里，祂的确是像狮子一样勇敢。在启示录五章五节，祂甚至称为「犹大支派中的狮子」。有时候我们也需要有狮子的脸。

在圣经里，狮子不但表征勇敢、活力、力量和得胜，也表征掌权。狮子是兽中之王。我们这些借着重生成了活物的人，不但该是人彰显神，也该是狮子为神掌权。倘若向着罪、世界和撒但，我们像狮

WEEK 1 — DAY 3

Morning Nourishment

Rev. 5:5 ...Behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals.

Exo. 19:4 You have seen what I did to the Egyptians and how I bore you on eagles' wings and brought you to Myself.

We also need to bear the face of a lion. In the Bible a lion signifies boldness, vigor, strength, and victory....If in the office you are a proper man, others will be drawn to you. However, those who are drawn to you may be “germs” that can corrupt you. Because they like you, they may invite you to participate with them in a certain kind of worldly amusement. At such a time you should behave not like a man but like a lion. This means that toward anything sinful or worldly, we must be as bold as a lion. (Life-study of Ezekiel, p. 53)

Today's Reading

People often consider that the Lord Jesus was gentle and mild. However, at least on certain occasions, He was not at all gentle. For example, when He went into the temple and found “those selling oxen and sheep and doves, and the moneychangers sitting there,” He became angry and made a whip out of cords and “drove them all out of the temple, as well as the sheep and the oxen, and He poured out the money of the moneychangers and overturned their tables” (John 2:14-15). Furthermore, in Matthew 23 He severely rebuked the religionists, saying to them, “Serpents! Brood of vipers!” (v. 33). In these situations He surely was as bold as a lion. In Revelation 5:5 He is even called “the Lion of the tribe of Judah.” There are times when we also need to have the face of a lion.

In the Bible a lion signifies not only boldness, vigor, strength, and victory but also reigning. The lion is the king of the animals. We, who have become living creatures through regeneration, should not only be men to manifest God but also lions to reign for God. If toward sin, the world, and Satan we are strong and bold

子一样刚强、勇敢，神就能借着我们建立祂的王权。

我们不但需要人的脸和狮子的脸，也需要牛的脸。狮子的脸由牛的脸来平衡。倘若你在办公室里有狮子的脸，单单这个不会使别人信服。你需要有牛的脸来平衡。牛是甘愿背负担子、作工甚至牺牲自己的人。我们都需要有这种的样子，并且彰显那服事别人、背负担子、顾到责任甚至牺牲自己生命的实际。...办公室需要清扫的时候，你该领头清扫，比其他员工作得更多。这样你就会给你的同事看见，你甘愿牺牲，帮助别人，服事别人。你就有牛的脸的实际。

不但如此，我们也需要在后面有隐藏的脸——鹰的脸。神将以色列人领出埃及，并将他们带进旷野以后，对他们说，「我如鹰将你们背在翅膀上，带来归我。」(出十九4)这指明在圣经里，鹰表征大能、超越的神。神是超越、上升并大能的神。没有什么能压制祂，抑制祂，或压倒祂。你越想要压制祂，祂就越上升、越超越。基督徒有神的生命在里面，这生命乃是超越的，使我们有上升、超越的彰显。这就是鹰的脸的意义。

我们需要像鹰一样，...能胜过逼迫，也能胜过称赞。有的时候，胜过称赞比胜过逼迫更难。有些人能胜过逼迫，却不能胜过人的称赞。这不该是我们的情形。我们无论受逼迫或受称赞，都需要能如鹰展翅飞翔。我们该是上升、超越的。这正是在约翰福音里，主耶稣用五饼二鱼食饱五千人以后，人想要立祂为王时，祂的表现〔六15〕。...祂不能被拘留，因为祂有鹰的能力，因此是超越的(以西结书生命读经，六六至六九页)。

参读：以西结书生命读经，第五篇。

like lions, God will be able to establish His reign through us.

We need not only the face of a man and the face of a lion but also the face of an ox. The face of a lion is balanced by the face of an ox. If in your office you have the face of a lion, that alone will not convince others. You need to be balanced by having the face of an ox. An ox is one who is willing to bear the burden, to do the work, and even to sacrifice himself. We all need to have such an appearance and to express such a reality of serving others, bearing the burden, caring for the responsibility, and even sacrificing our life....When the office needs to be cleaned, you should take the lead to clean, doing more than the other employees. In this way you will show your colleagues that you are willing to sacrifice, to help others, and to serve them. Then you will have the reality of the face of an ox.

Furthermore, we also need, at the rear, a hidden face—the face of an eagle. After God brought the people of Israel out of Egypt and led them into the wilderness, He said to them, “I bore you on eagles’ wings and brought you to Myself” (Exo. 19:4). This indicates that in the Bible an eagle signifies the powerful, transcendent God. God is transcendent, buoyant, and powerful. Nothing can suppress Him, oppress Him, or depress Him. The more you try to suppress Him, the more buoyant and transcendent He becomes. A Christian has God’s life within him, and this life is transcendent, causing us to have an expression of buoyancy and transcendence. This is the significance of the face of an eagle.

We need to be like an eagle,...able to overcome both persecution and praise. Sometimes it is more difficult to overcome praise than it is to overcome persecution. Some can overcome persecution, but they are unable to overcome people’s praise. This should not be the case with us. Whether we are persecuted or praised, we need to be able to fly away on eagles’ wings. We should be buoyant and transcendent. This is exactly how the Lord Jesus was in John when the people tried to make Him king after He fed five thousand people with five loaves and two fish [John 6:15]....He could not be held because He had the power of an eagle and was therefore transcendent. (Life-study of Ezekiel, pp. 53-55)

Further Reading: Life-study of Ezekiel, msg. 5

来一 3「祂是神荣耀的光辉，是神本质的印像，…祂成就了洗罪的事，就坐在高处至尊至大者的右边。」

四 14「所以，我们既有一位经过了诸天，尊大的大祭司，就是神的儿子耶稣，便当坚守所承认的。」

希伯来书认为一切积极的事物都是属天的，将我们指向这位在诸天之上的基督。在福音书，基督在地上生活，并在十字架上受死，为要成功救赎。在使徒行传，复活、升天的基督，得以繁殖且供应给人。在罗马书，基督是我们的义，叫我们得称义；祂也是我们的生命，使我们成圣、变化、模成、得荣并被建造。在加拉太书，基督使我们过与律法、宗教、传统、仪式相对的生活。在腓立比书，基督从祂的众肢体活出来。在以弗所书和歌罗西书，基督是身体（召会）的生命、内容和头。在哥林多书，基督在实行的召会生活中乃是一切。在帖撒罗尼迦书，为着祂的再来，基督是我们的圣别。在提摩太书和提多书，基督是神的经纶，叫我们知道在神的家中当怎样行。在彼得的书信，基督使我们借着经历苦难，接受神行政的对付（圣经恢复本，来一 3 注 5）。

信息选读

在约翰的书信，基督在神家中是神儿女的生命和交通。在启示录，基督今世行走在众召会中间，来世要在国度里辖管世界，并且要在新天新地中完满的荣耀里，彰显神直到永远。在希伯来书，这位现在的基督，现今在诸天之上作我们的执事（八 2）和大祭司（四 14~15，七 26），供应我们属天的生命、恩典、权柄和能力，并维持我们在地上过属天的生活。祂是现在的基督、今

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance...,having made purification of sins, sat down on the right hand of the Majesty on high.

4:14 Having therefore a great High Priest who has passed through the heavens, Jesus, the Son of God, let us hold fast the confession.

Hebrews, having the concept that all positive things are heavenly, points us to the very Christ who is in the heavens. In the Gospels is the Christ who lived on the earth and died on the cross for the accomplishing of redemption. In the Acts is the resurrected and ascended Christ propagated and ministered to men. In Romans is the Christ who is our righteousness for justification and our life for sanctification, transformation, conformation, glorification, and building up. In Galatians is the Christ who enables us to live a life that is versus the law, religion, tradition, and forms. In Philippians is the Christ who is lived out of His members. In Ephesians and Colossians is the Christ who is the life, the content, and the Head of the Body, the church. In 1 and 2 Corinthians is the Christ who is everything in the practical church life. In 1 and 2 Thessalonians is the Christ who is our holiness for His coming back. In 1 and 2 Timothy and Titus is the Christ who is God's economy, enabling us to know how to conduct ourselves in the house of God. In the Epistles of Peter is the Christ who enables us to take God's governmental dealings administered through sufferings. (Heb. 1:3, footnote 4)

Today's Reading

In the Epistles of John is the Christ who is the life and fellowship of the children of God in God's family. In Revelation is the Christ who is walking among the churches in this age, ruling over the world in the kingdom in the coming age, and expressing God in full glory in the new heaven and new earth for eternity. In [Hebrews] is the present Christ, who is now in the heavens as our Minister (8:2) and our High Priest (4:14-15; 7:26), ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth. He is the

日的基督，也是在诸天之上、宝座上的基督，作我们每日的救恩并时刻的供应（圣经恢复本，来一3注5）。

基督丰满的职事，在祂第一个成肉体的时期中，完成了四件大事：1. 将无限的神带到有限的人里面；2. 将三一神与三部分人联结并调和一起；3. 借着祂芬芳的美德，在祂的人性里彰显全备之神丰富的属性；4. 至终，就完成祂包罗万有之法理的救赎。头两件大事是说到祂的出生，第三件大事是说到祂的人生，第四件大事就说到祂的死。祂经过人生，就上十字架去受死，完成祂包罗万有之法理的救赎。

基督包罗万有之法理的救赎有五方面。第一，了结一切旧造的东西。第二，救赎神所创造、却堕落在罪中的一切东西（来二9，西一20）。...第三，用祂神圣的元素创造（孕育）新人〔弗二15〕。

第四，基督包罗万有之法理的救赎，也从祂人性的体壳里，将祂神圣的生命释放出来〔约十二24〕。...基督有神圣的生命，却是隐藏在祂人性的体壳里；所以祂需要在十字架上受死，使祂人性的体壳破裂，而从祂人性的体壳中释放出祂神圣的生命。

第五，基督包罗万有之法理的救赎，也为祂生机的救恩立下根基，并且设定达成祂在总括时期中之职事的手续。基督法理的救赎，乃是祂生机之救恩的根基。基督在第二个总括的时期中那丰满的职事，需要一个手续；法理的救赎就是这个手续，为着完成祂总括时期中的职事（如何作同工与长老，并如何履行同工与长老的义务，一七至一八页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第一篇；基督的三个时期—成肉体、总括与加强，第一至二章。

Christ now, the Christ today, and the Christ on the throne in the heavens, who is our daily salvation and moment-by-moment supply. (Heb. 1:3, footnote 4)

In His full ministry in the first stage of His incarnation, Christ accomplished four great things. First, He brought the infinite God into the finite man; second, He united and mingled the Triune God with the tripartite man; third, He expressed the bountiful God in His rich attributes through His aromatic virtues; and fourth, eventually, He accomplished His all-inclusive judicial redemption. The first two things were concerning His birth, the third thing was concerning His human living, and the fourth thing was concerning His death. After He passed through His human living, He went to die on the cross for the accomplishment of His all-inclusive judicial redemption.

The all-inclusive judicial redemption of Christ is of five aspects. First, He terminated all things of the old creation. Second, He redeemed all the things created by God and fallen in sin (Heb. 2:9; Col. 1:20)...Third, He created (conceived) the new man with His divine element [Eph. 2:15].

Fourth, when Christ accomplished His all-inclusive judicial redemption, He released His divine life from the shell of His humanity [John 12:24]...Christ had the divine life, but it was concealed in the shell of His humanity. Hence, He needed to suffer death on the cross that the shell of His humanity might be broken to release His divine life from His human shell.

Fifth, in accomplishing His all-inclusive judicial death, Christ also laid a foundation for His organic salvation and set up the procedure to attain His ministry in the stage of His inclusion. Christ's judicial redemption is the foundation of His organic salvation. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 21-22)

Further Reading: How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 1; Incarnation, Inclusion, and Intensification, chs. 1-2

第一周·周五

晨兴喂养

徒十三 33 「神已经向我们这作儿女的完全应验，叫耶稣复活了，正如诗篇第二篇上所记：「你是我的儿子，我今日生了你。」」

彼前一 3 「我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。」

林前十五 45 「…末后的亚当成了赐生命的灵。」

复活含示三件大事。...首先，在复活里，基督生为神的长子。...行传十三章三十三节的「今日」乃是祂复活的那日。...基督在成为肉体之前，已经是神的独生子（约一 18）。祂成为肉体，就是神独生子的来临（三 16）。这位神的儿子成为肉体，来成为人。但行传十三章三十三节揭示，在复活里，神生了基督，使祂在许多弟兄中作神的长子（罗八 29）（过照着圣经中神圣启示高峰之生活实行的路，三四至三五页）。

信息选读

圣经也告诉我们，我们这些蒙神拣选的人，都在基督复活的时候得了重生〔彼前一 3〕。...神借基督的复活重生了我们。在复活里，神生了一个儿子耶稣基督；在复活里，神也重生了许多儿子。这给我们看见，基督的复活是一次很大的生产。...在这独特的复活里，基督生出来了，我们也得了重生，所以我们都是与祂在同一次的生产里生出来的「同胞弟兄」。

照着我们天然的想法，我们是在基督复活后某个特定的日子重生的。但圣经告诉我们，我们乃是在基督复活的时候重生的。天然的领会和揭示的真理之间，差别是何等的大！

WEEK 1 — DAY 5

Morning Nourishment

Acts 13:33 ...God has fully fulfilled this promise to us their children in raising up Jesus, as it is also written in the second Psalm, "You are My Son; this day have I begotten You."

1 Pet. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.

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

Resurrection implies three big things....First, in resurrection, Christ was born to be the firstborn Son of God....[This day in Acts 13:33] was the day of resurrection....Christ was the only begotten Son of God even before His incarnation (John 1:18). His incarnation was the coming of the only begotten Son of God (3:16). This Son of God was incarnated to be a man. But Acts 13:33 unveils that in resurrection God begot Christ to be the firstborn Son of God among many brothers (Rom. 8:29). (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, p. 33)

Today's Reading

Also, the Bible tells us that we, the God-chosen people, were regenerated in Christ's resurrection [1 Pet. 1:3]....God has regenerated us through the resurrection of Christ. In resurrection God begot a Son, Jesus Christ, and in resurrection God regenerated many sons. This shows us that the resurrection of Christ was a great delivery....In the unique resurrection Christ was born and we were regenerated, so we were His "twins" in the same delivery.

According to our natural idea, we were regenerated on a specific date in time after Christ's resurrection. But the Bible tells us that we were regenerated when Christ was resurrected. What a difference there is between the natural understanding and the unveiled truth!

你若问一个人，神在基督复活时成就了什么，他可能只会说，神使基督从死人中复起。当然这是很基要的，也是合乎圣经的。但是在同一本圣经里，有三处奇妙的经节，给我们看见基督复活的内在意义。第一，行传十三章三十三节告诉我们，在复活里，神完成了一个出生。神在复活里生了基督作祂的长子。第二，彼前一章三节告诉我们，神借着复活重生了我们千万蒙神拣选的人。在复活里有这么大的一次生产，这么大的一个出生。第三，林前十五章四十五节下半告诉我们，在复活里，末后的亚当，就是那人耶稣，成了赐生命的灵。这三件大事发生并完成于基督的复活。

今天我研读圣经关于复活的事，已经成为一种结晶。这种结晶乃是说，基督的复活不仅是神叫祂从死人中复起；神使耶稣基督从死人中复起，是神的一个举动，在这个神圣的举动里，神完成了三件大事。祂不是生出祂的独生子，而是生出祂的长子；在这一次生产里，祂生了许多儿子；祂也使这位刚由神而生的耶稣基督，成为赐生命的灵。

神的整个经纶，乃是借着这三件事完成的。如果你把行传十三章三十三节，彼前一章三节，和林前十五章四十五节下半从圣经里删掉，那么在神圣的启示里就没有神的长子、神的许多儿子和赐生命的灵了。虽然圣经里有关于基督复活的这三项，但这三项在今天基督教基要的教训里几乎都没有了。若没有基督复活的这些要项，就没有召会，没有基督的身体。如果圣经没有启示神的长子、神许多的儿子和赐生命的灵，就不会有神的经纶。这些项目对许多基督徒而言是新的，但对圣经而言并不是新的（过照着圣经中神圣启示高峰之生活实行的路，三五至三七页）。

参读：过照着圣经中神圣启示高峰之生活实行的路，第三章。

If you ask someone what has been accomplished by God in Christ's resurrection, he may simply say that God raised up Christ from the dead. Surely this is fundamental and according to the Scripture. But in the same Bible there are three marvelous verses which show us the intrinsic significance of Christ's resurrection. First, Acts 13:33 tells us that in resurrection God accomplished a birth. In resurrection God begot Christ to be His firstborn Son. Then 1 Peter 1:3 tells us that through resurrection God regenerated us, the millions of God-chosen people. There was such a great delivery, a great begetting, in resurrection. Third, 1 Corinthians 15:45b tells us that in resurrection the last Adam, the man Jesus, became a life-giving Spirit. These three great things took place and were accomplished in the resurrection of Christ.

Today my study of the Bible concerning resurrection has become a crystallization. This crystallization is that Christ's resurrection is not merely God's raising Him from the dead. God's raising up Jesus Christ from the dead was God's act. In this one divine act, God accomplished three big things. He begot not His only Son, but His firstborn Son; He begot His many sons in this one delivery; and He made this Jesus Christ, who had just been begotten of God, the life-giving Spirit.

The entire economy of God is carried out by these three items. If you were to delete Acts 13:33, 1 Peter 1:3, and 1 Corinthians 15:45b from the Bible, the firstborn Son of God, the many sons of God, and the life-giving Spirit would be absent from the divine revelation. Even though these items concerning the resurrection of Christ are in the Bible, they are mostly absent from the fundamental teaching of today's Christianity. Without these major items of the Lord's resurrection, there would be no church, no Body of Christ. If there were nothing in the Bible revealing the firstborn Son of God, the many sons of God, and the life-giving Spirit, there would be no economy of God. These items are new to many Christians, but they are not new to the Bible. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 33-35)

Further Reading: The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 3

第一周·周六

晨兴喂养

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。」

三 12「得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名（这城就是…新耶路撒冷），并我的新名，都写在他上面。」

基督在祂第三个加强的时期中所作的第一件事，就是加强祂生机的救恩。生机的救恩全是由祂这位是灵的基督，在第二个总括的时期中作出来的，已经是够强了。但是在祂加强的时期中，祂还要七倍地加强生机的救恩。…基督为着祂在总括时期中的职事，成了赐生命的灵，也就是那是灵的基督，以完成祂生机的救恩，为着产生召会，并建造祂的身体，而终极完成新耶路撒冷。但就在祂总括时期之职事的中途，尚未达到目的时，召会堕落了，阻挠神永远经纶的完成。因此，基督这一位赐生命的灵，就七倍地加强，成了神的七灵（启一 4，四 5，五 6，三 1）。…这七灵不是七位个别的灵，乃是一位七倍加强的灵。…基督所以成为七倍加强的灵，目的是要七倍地加强神生机的救恩，为着建造基督的身体，以终极完成神永远的目标，就是新耶路撒冷。因此，为着加强神生机的救恩，祂这一位灵就成了七倍加强的灵，为着来建造基督的身体，以终极完成神永远的目标，就是新耶路撒冷（如何作同工与长老，并如何履行同工与长老的义务，四六至四七页）。

信息选读

基督在祂第三个加强的时期中所作的第二件事，就是产生得胜者。凭我们自己，要作得胜者是作不

WEEK 1 — DAY 6

Morning Nourishment

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

3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem,...and My new name.

The first thing which Christ is doing in the third stage of His intensification is to intensify His organic salvation. The organic salvation, carried out by Him as the pneumatic Christ in the second stage of His inclusion, is already adequately strong. In the stage of His intensification, however, He intensifies His organic salvation sevenfold. For His ministry in the stage of His inclusion, Christ became the life-giving Spirit, the pneumatic Christ, to carry out His organic salvation for the producing of the church and the building up of His Body to consummate the New Jerusalem. However, on the way of His ministry in the stage of His inclusion, before He had attained His purpose, the church became degraded; such degradation frustrates the accomplishment of God's eternal economy. Hence, Christ as the one life-giving Spirit was intensified sevenfold to become the seven Spirits of God (Rev. 1:4; 4:5; 5:6; 3:1)...The seven Spirits are not seven individual Spirits, but the one Spirit who is intensified sevenfold...Christ became the sevenfold intensified Spirit in order to intensify the organic salvation of God sevenfold for the building up of the Body of Christ to consummate God's eternal goal, which is the New Jerusalem. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, p. 46)

Today's Reading

The second thing which Christ is doing in the third stage of His intensification is to produce the overcomers. By ourselves we cannot become overcomers.

来的。得胜者是产生出来的，不是作出来的。...因着召会的堕落，几乎所有在基督里的信徒都在他们的旧人里，为撒但、罪、世界和肉体所击败；所以就有得胜者的需要。...圣经...用两章的篇幅七次呼召说，得胜的，要得着奖赏（启二7、11、17、26~28，三5、12、21）。

基督在祂写给堕落召会的七封书信里，呼召失败的信徒，凭祂这七倍加强的灵作祂的得胜者，使他们凭着祂的七倍加强，经历祂生机的救恩。我能作见证，的确是这样。...在这七倍加强的生机救恩里面，我们能凭基督这七倍加强的灵，成为祂的得胜者。

基督在祂第三个加强的时期中所作的第三件事，就是终极完成新耶路撒冷。根据新约的整个启示，基督徒工作的独一目标该是新耶路撒冷，就是神永远经纶终极的目标。

虽然圣经里有这么清楚的启示，但是大部分读圣经的人，都不理会新耶路撒冷。有的人说，新耶路撒冷就是天堂，我们死后会到那里，其中有精金街道、珍珠门、碧玉墙。另有人说，启示录是一卷奥秘的书，谁也不懂新耶路撒冷是什么，所以不要去理会。...今天大多数基督徒不管新耶路撒冷，不管生命树，也不管生命水的河，反而以许多其他好的事物作代替品，顶替了新耶路撒冷。但是主的恢复不一样。我们今天设立召会、造就圣徒、实行活力排、叩门探访人，其目的、目标都是为着新耶路撒冷的终极完成（如何作同工与长老，并如何履行同工与长老的义务，四七至五二页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第三篇；神生机救恩的秘诀—「那灵自己同我们的灵」，第六章。

Overcomers are produced, not worked out....Due to the degradation of the church, nearly all the believers in Christ have become defeated in their old man by Satan, sin, the world, and their flesh. Hence, there is the need to have the overcomers....The Bible uses two long chapters to call for the overcomers seven times, saying that he who overcomes will be rewarded (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 21).

In His seven epistles to the degraded churches, Christ is calling the defeated believers to be His overcomers by Himself as the sevenfold intensified Spirit for their experience of His organic salvation in His sevenfold intensification. I can testify that this is a reality....In such a sevenfold-intensified organic salvation, we can become overcomers by Christ as the sevenfold intensified Spirit.

The third thing which Christ is doing in the third stage of His intensification is to consummate the New Jerusalem. According to the entire revelation of the New Testament, the unique goal of the Christian work should be the New Jerusalem, which is the ultimate goal of God's eternal economy.

In spite of the fact that the holy Word contains such a clear revelation, most readers of the Bible disregard the New Jerusalem. Some say that the New Jerusalem is "heaven," where Christians will go after their death and where there are the golden street, pearl gates, and jasper wall. Others say that since Revelation is a mysterious book, no one can understand what the New Jerusalem is, so there is no need to pay any attention to it....Today, the majority of Christians disregard the New Jerusalem, the tree of life, and the river of water of life. Instead, they take many other good things as replacements of the New Jerusalem. But the Lord's recovery is not like that. Today we establish the churches, edify the saints, practice the vital groups, and visit people by door-knocking, but our aim, our goal, is for the consummation of the New Jerusalem. (How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, pp. 46-47, 49-51)

Further Reading: How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, ch. 3; The Secret of God's Organic Salvation, "The Spirit Himself with Our Spirit," ch. 6

Hymns, #190

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赞美主 — 祂的万有包罗性

8 8 8 8 副 (英 190)

降 A 大调

4/4

5 | 5-5 1 7 1 | 2·6 2-1 | 7·1 2 #1 2 3 | 1-1
 一 主,当 我们把你思念,因你所是我们敬拜;
 5 1 3 | 5-5 3 1 5 | 7 6 0 4 3 2 | 1·3 2·5 | 1- -
 你是如此 丰富奇妙, 何其可宝何其可爱!
 5 | 7·1 2 #1 2 3 | 1-5 1 | 3·4 5 3 2 1 | 2- -
 (副) 你之所是正合我需! 我心对你赞美洋溢!
 5 | 3·4 3 2 1 5 | 7 6 0 4 3 2 | 1·3 2·5 | 1- - ||
 我之所愿你全满足, 绰绰有余,应付不已!

二 实实在在你真是神, 是那是光是爱之神;
 是神,你作我们生命, 是神,你向我们赐恩。
 三 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。
 四 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。
 五 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。
 六 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!

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.

二〇一三年国际华语特会

恢复基督在召会中作一切

第二篇

基督—那追溯不尽的一位

读经：弗三 8

纲 目

周 一

壹 基督是神永远的、独生的儿子，是神圣三一的第二者—约一 1~2、18，太二八 19。

贰 祂是自有永有的，并且在永远里与父和灵互相内在。

叁 祂与父和灵，乃是独一的神—约一 1，罗九 5，来一 8。

肆 祂是创造者（10），万有都是借着祂造的（约一 3，西一 16 上），在祂里面得以维系（17），并且将要归与祂这承受万有者作产业（16 下，来一 2，罗十一 34~36）。

伍 在时间里祂借着成为肉体成了一个人，就是一个兼有神性和人性作祂性情的神人—约一 1、14，来二 14。

陆 祂是一切受造之物的首生者—西一 15 下。

Int'l Chinese-speaking Conference 2013

The Recovery of Christ as Everything in the Church

Message Two

Christ—the Unsearchable One

Scripture Reading: Eph. 3:8

Outline

DAY 1

I. Christ is the eternal and only begotten Son of God, the second of the Divine Trinity—John 1:1-2, 18; Matt. 28:19.

II. He is self-existing, ever-existing, and coinhering with the Father and the Spirit in eternity.

III. He is, with the Father and the Spirit, the only God—John 1:1; Rom. 9:5; Heb. 1:8.

IV. He is the Creator (v. 10), and all things were created through Him (John 1:3; Col. 1:16a), cohere in Him (v. 17), and will be an inheritance unto Him as the Heir (v. 16b; Heb. 1:2; Rom. 11:34-36).

V. In time He became a man through His incarnation, a God-man having both divinity and humanity as His nature—John 1:1, 14; Heb. 2:14.

VI. He is the Firstborn of all creation—Col. 1:15b.

柒 祂是神荣耀的光辉，是神本质的印像——来一3上。

捌 祂是神的具体化身——西二9。

玖 祂是那不能看见之神的像——一15上。

周二

拾 祂在祂的人性里活在地上，彰显神达三十三年半之久——祂是神显现于肉体——提前三16。

拾壹 祂是神忠信的见证人——启一5。

拾贰 祂是神的帐幕，作神在人间可移动的居所——约一14。

拾叁 祂是神的殿，作神在地上建立起来的居所——二19~21。

拾肆 祂是世界的光——八12。

拾伍 祂经过包罗万有的死，借此祂钉死撒但——古蛇（三14，来二14）——罪（罗八3，约一29）、世界（十二31）、堕落的人同他的肉体（罗六6，加二20）、旧造（由堕落的旧人所代表）以及律法及其规条（罗十4，西二14，弗二15），为着完成神永远的救赎（来九12），并从祂人性的外壳释放祂神圣的生命，好分赐到信祂的人里面（约十二24，三15）。

VII. He is the effulgence of God's glory and the impress of God's substance—Heb. 1:3a.

VIII. He is the embodiment of God—Col. 2:9.

IX. He is the image of the invisible God—1:15a.

DAY 2

X. He lived in His humanity on the earth to express God for thirty-three and a half years—He is God manifested in the flesh—1 Tim. 3:16.

XI. He is the faithful Witness of God—Rev. 1:5.

XII. He is the tabernacle of God as God's movable dwelling place among men—John 1:14.

XIII. He is the temple of God as God's established dwelling place on earth—2:19-21.

XIV. He is the light of the world—8:12.

XV. He died an all-inclusive death through which He crucified Satan—the old serpent (3:14; Heb. 2:14)—sin (Rom. 8:3; John 1:29), the world (12:31), the fallen man with his flesh (Rom. 6:6; Gal. 2:20), the old creation (represented by the old fallen man), and the law with its ordinances (Rom. 10:4; Col. 2:14; Eph. 2:15) for the accomplishment of God's eternal redemption (Heb. 9:12) and released His divine life from the shell of His humanity to be dispensed into His believers (John 12:24; 3:15).

拾陆 祂从死人中复活（太二八 6~7，林前十五 45 下），借着祂的复活在祂的人性里标出为神的长子（罗一 4，八 29，徒十三 33），成了赐生命的灵（林前十五 45 下），并且以祂复活的生命，重生所有神在创立世界以前所拣选的人（彼前一 2~3，弗一 4）。

拾柒 祂升到天上，并且在祂的升天里得冠冕并登宝座，作：

- 一 万人并万有的主，管理全宇宙—徒十 36。
- 二 基督—神的受膏者—以完成神的经纶—二 36。
- 三 地上君王的元首（启一 5），安排世界局势和神所拣选之人的环境，使他们能蒙祂拯救；祂乃是所有信祂之人所接受作他们一切的救主—徒五 31。
- 四 召会的头，照顾那作祂身体的召会—弗一 22~23，五 29~30。
- 五 在天上神面前的辩护者，照料祂肢体一切的案件及需要（约壹二 1），并且由祂的灵实化为在祂肢体里面的保惠师（约十四 16~20）。
- 六 属天的执事，将天供应到祂的信徒里面，使他们成为属天的国民—来八 2，腓三 20。
- 七 诸天里尊大的大祭司，照顾祂信徒的需要，并为他们代求，且拯救他们到底—来四 14~15，七 25~27。

XVI. He resurrected from among the dead (Matt. 28:6-7; 1 Cor. 15:45b), and through His resurrection He in His humanity was designated to be the firstborn Son of God (Rom. 1:4; 8:29; Acts 13:33), became the life-giving Spirit (1 Cor. 15:45b), and regenerated with His resurrection life all the people chosen by God before the foundation of the world (1 Pet. 1:2-3; Eph. 1:4).

XVII. He ascended to the heavens, and in His ascension He was crowned and enthroned to be:

- A. *The Lord of all men and all things to rule over the whole universe—Acts 10:36.*
- B. *Christ—the Anointed of God—to accomplish God's economy—2:36.*
- C. *The Ruler of the kings of the earth (Rev. 1:5) to arrange the situations of the world and the environment of God's chosen people so that they may be saved by Him as the Savior who will be received by all His believers as their everything—Acts 5:31.*
- D. *The Head of the church to take care of the church as His Body—Eph. 1:22-23; 5:29-30.*
- E. *The Paraclete in heaven before God to take care of all the cases and needs of His members (1 John 2:1) and the One who is realized by His Spirit as the Paraclete in His members (John 14:16-20).*
- F. *The heavenly Minister to minister heaven into His believers to make them the heavenly citizens—Heb. 8:2; Phil. 3:20.*
- G. *The great High Priest in the heavens to take care of His believers' needs, intercede for them, and save them to the uttermost—Heb. 4:14-15; 7:25-27.*

八 新约的中保，以执行这新约；这新约由祂借着祂的死遗赠给祂的信徒—八 6·九 15。

九 更美之约的保证，以作其担保—七 22。

周 三

拾捌 祂是神群羊的牧人，是使他们从犹太教出来的门，以及使他们得喂养的草场—约十 11、14、16、9。

拾玖 祂是复活、生命、道路和实际—十一 25，十四 6。

贰拾 祂是娶新妇的新郎—三 29 上。

贰壹 祂是神的能力，以及从神给祂信徒的智慧：公义、圣别和救赎—林前一 24、30。

贰贰 祂是逾越节，使信徒通过神的审判—五 7。

贰叁 祂是灵食和流出活水的灵磐石，给神的子民享受—十 3~4，约六 35，四 10、14。

贰肆 祂是身体（林前十二 12）和身体—新人—的一切肢体（西三 10~11）。

贰伍 祂是初熟的果子，第二个人，和末后的亚当—林前十五 20、23、47、45。

H. The Mediator of the new covenant, bequeathed by Him to His believers through His death, to execute it—8:6; 9:15.

I. The surety of the better covenant to be its guarantee—7:22.

DAY 3

XVIII. He is the Shepherd of God's flock, the door for them to come out of Judaism, and the pasture for them to feed on—John 10:11, 14, 16, 9.

XIX. He is the resurrection, the life, the way, and the reality—11:25; 14:6.

XX. He is the Bridegroom who has the bride—3:29a.

XXI. He is the power of God and the wisdom to His believers from God: righteousness, sanctification, and redemption—1 Cor. 1:24, 30.

XXII. He is the Passover for the believers to pass through God's judgment—5:7.

XXIII. He is the spiritual food and the spiritual rock flowing with the living water for God's people—10:3-4; John 6:35; 4:10, 14.

XXIV. He is the Body (1 Cor. 12:12) and all the members of the Body—the new man (Col. 3:10-11).

XXV. He is the firstfruits, the second man, and the last Adam—1 Cor. 15:20, 23, 47, 45.

貳陆 祂是从死人中复活的首生者，作身体的头—西一 18。

貳柒 祂是神所分给众圣徒的分—12 节。

貳捌 祂是所赐给神子民一切正面事物的实体（实际）—二 16~17。

貳玖 祂是祂信徒的生命，以及他们所活并显大的一位—三 4，腓一 20~21。

周 四

叁拾 祂是羔羊，完成神的救赎，也是狮子，为神的国争战—启五 5~ 6。

叁壹 祂是揭开这世代秘密之印者—5 节。

叁贰 祂是信徒荣耀的盼望—西一 27。

叁叁 祂是晨星，在祂回到地上之前要向祂的得胜者显现—启二 28。

叁肆 祂是公义的日头，其翅膀有医治之能，要向世人显现—玛四 2。

叁伍 祂分赐到祂圣徒里面的丰富是追测不尽的—弗三 8。

叁陆 祂是救主，要回来：

一 将祂的信徒改变形状—腓三 21。

二 审判祂的信徒，将那些该得着国度及其享受为一千年赏赐的人，与那些在国度时代该受惩

XXVI. He is the Firstborn from the dead to be the Head of the Body—Col. 1:18.

XXVII. He is God's allotted portion to the saints—v. 12.

XXVIII. He is the body (the reality) of all the positive things to God's people—2:16-17.

XXIX. He is the life of His believers and the One whom they live and magnify—3:4; Phil. 1:20-21.

DAY 4

XXX. He is the Lamb accomplishing God's redemption and the Lion fighting for God's kingdom—Rev. 5:5-6.

XXXI. He is the opener of the seals of the secrets of this age—v. 5.

XXXII. He is the believers' hope of glory—Col. 1:27.

XXXIII. He is the morning star who will appear to His overcomers before His coming back to the earth—Rev. 2:28.

XXXIV. He is the Sun of righteousness with healing in His wings to appear to the world—Mal. 4:2.

XXXV. His riches dispensed into His saints are unsearchable—Eph. 3:8.

XXXVI. He is the Savior coming back to:

A. Transfigure His believers—Phil. 3:21.

B. Judge His believers to discern who among them should be rewarded with the kingdom and its enjoyment as a reward for one thousand years and

治而失去国度为赏赐的人，分别出来—林后五 10。

周 五

三 在千年国时代里娶祂的得胜者作祂的新妇—启十九 7。

四 打败敌基督和他的军队—19~21 节。

五 被犹太遗民所接受—亚十二 10，罗十一 26。

六 在祂荣耀的宝座上（太二五 31）审判万民—活人（徒十 42）。

周 六

叁柒 祂要作王，同祂的得胜者辖管这地—启二十四、6。

叁捌 祂要在祂白色的大宝座上（11~12）审判所有的死人（徒十 42）。

叁玖 在新耶路撒冷里（启二一 1~二二 5），祂将要：

一 作神所救赎之人—祂妻子—在永世里的丈夫—二一 2。

二 与神同作城的殿—22 节。

三 作城的灯，有神在祂里面作光—23 节。

四 作在宝座上的羔羊神，管理新天新地—二二 1。

五 作生命树滋养整个新耶路撒冷—2 节。

who among them should be disciplined in the kingdom age, thus missing the kingdom as a reward—2 Cor. 5:10.

DAY 5

C. Marry His overcomers as His bride in the millennial age—Rev. 19:7.

D. Defeat Antichrist and his armies—vv. 19-21.

E. Be received by the remnant of the Jews—Zech. 12:10; Rom. 11:26.

F. Judge the nations—the living people (Acts 10:42)—on His throne of glory (Matt. 25:31).

DAY 6

XXXVII. He will be the King to rule over the earth with His overcomers—Rev. 20:4, 6.

XXXVIII. He will judge all the dead people (Acts 10:42) at His great white throne (Rev. 20:11-12).

XXXIX. In the New Jerusalem (21:1—22:5) He will be:

A. The Husband of God's redeemed people as His wife in eternity—21:2.

B. The temple with God—v. 22.

C. The lamp with God as the light in Him—v. 23.

D. The Lamb-God on the throne to rule over the new heaven and new earth—22:1.

E. The tree of life nourishing the entire New Jerusalem—v. 2.

弗三 8 「这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。」

西二 16~17 「…不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。」

使徒传的不是道理，乃是基督的丰富。基督的丰富，就是基督之于我们的所是，就如光、生命、义、圣等，以及祂为我们之所有，并祂为我们所完成的、所达到的并所得着的。基督的这些丰富，测不透也追不尽（圣经恢复本·弗三 8 注 3）。

基督〔是〕那追测不尽的一位。这些年来，因着我们对基督追测不尽之丰富的见证，有些公会里的基督徒就问我们：「你们所有的，是怎样的一位基督？难道你们的基督与我们的基督不一样么？」千千万万的基督徒都有基督，但他们经历基督到什么地步？我们来看以下这些基督的项目时，应当问：「我有没有在这一项上经历基督？」我们经历基督到什么地步？

使徒保罗所经历的基督，与千千万万基督徒所经历的基督，是同一位基督；但他享受基督的程度，却达到了最高点。基督本身，就其性情、素质、无限无量、追测不尽、包罗万有而言，是一样的，但信徒对祂的经历，却有许多不同的程度。这该帮助我们众人看见，我们的基督全然包罗万有。祂是完整的神和完全的人。甚至我们所吃的食物，其实际就是基督。祂也是活水。按照新约，基督对我们乃是一切（为着基督身体之建造十大紧要的「一」，一五至一六页）。

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Col. 2:16-17 ...In eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ.

The apostle announced not doctrines but the riches of Christ. The riches of Christ are what Christ is to us, such as light, life, righteousness, and holiness, what He has for us, and what He accomplished, attained, and obtained for us. These riches of Christ are unsearchable and untraceable. (Eph. 3:8, footnote 3)

Christ [is] the unsearchable One. Through the years because of our testimony of the unsearchable riches of Christ, some Christians in the denominations have asked us, “What kind of Christ do you have? Is your Christ not the same as our Christ?” Millions of Christians have Christ, but to what extent have they experienced Christ? As we review the following items of Christ we should ask, “Have I experienced Christ in this item?” To what extent have we experienced Christ?

The apostle Paul experienced the same Christ as millions of Christians, but the extent of his enjoyment of Christ reached the top. Christ in Himself is the same in nature, in essence, and in His being unlimited, unsearchable, and all-inclusive; but in the experiences of His believers, there are many different extents. This should help us all to realize that our Christ is totally all-inclusive. He is the complete God and the perfect man. Even the reality of the food we eat is Christ. He is also the living water. According to the New Testament, Christ is everything to us. (The Ten Great Critical “Ones” for the Building Up of the Body of Christ, p. 20)

基督是神永远的、独生的儿子，是神圣三一的第二者（约一 1~2、18，太二八 19）。祂是自有永有的，并且在永远里与父和灵互相内在。祂与父和灵，乃是独一的神（约一 1，罗九 5，来一 8）。换句话说，祂这位子，与父和灵乃是一位神。

祂是创造者（10），万有都是借着祂造的（约一 3，西一 16 上），在祂里面得以维系（17），并且将要归与祂这承受万有者作产业（16 下，来一 2，罗十一 34~36）。一面，基督是创造者；但另一面，祂也是万有受造的凭借。不仅如此，祂也是受造之物的中心，因为万有在祂里面得以维系。至终，万有都要归与基督这位承受者作产业。

在时间里祂借着成为肉体成了一个人，就是一个兼有神性和人性作祂性情的神人（约一 1、14，来二 14）。在永远里，基督仅仅是神，但在时间里，祂成了一个人。祂也是一切受造之物的首生者（西一 15 下）。祂不仅是神和人，祂也是受造之物的头一项。祂是人，就是受造之物的一部分，但祂怎能是受造之物的首生者？这是难以回答的。我们需要看见，对神而言只有事实，并没有时间的因素。基督是大约二千年前被钉十字架，但圣经说祂是从创世以来就被杀了（启十三 8）。自从地创立以来，祂就被钉了，因为地需要祂的钉十字架。我们必须学习将这事向人陈明。

就如光是电所发的光辉，基督乃是神荣耀的光辉。祂也是神本质的印像（来一 3 上）。神是一种本质，基督乃是这个本质的印像。我们可以用一枚印章为例来说明。印章是一种本质，当我们把这印章盖在纸上，就得着一个印像。基督是神的具体化身（西二 9），祂是那不能看见之神的像（一 15 上）。神是看不见、摸不着的，但有一天神具体化身在基督里，就成为看得见、摸得着的了（为着基督身体之建造十大紧要的「一」，一六至一七页）。

参读：为着基督身体之建造十大紧要的「一」，第二篇。

Christ is the eternal and only begotten Son of God, the second of the Divine Trinity (John 1:1-2, 18; Matt. 28:19). He is self-existing, ever-existing, and coinhering with the Father and the Spirit in eternity. He is, with the Father and the Spirit, the only God (John 1:1; Rom. 9:5; Heb. 1:8). In other words, He as the Son with the Father and the Spirit is one God.

He is the Creator (Heb. 1:10), and all things were created through Him (John 1:3; Col. 1:16a), cohere in Him (Col. 1:17), and will be an inheritance unto Him as the Heir (Col. 1:16b; Heb. 1:2; Rom. 11:34-36). On the one hand, Christ is the Creator, but on the other hand, He is the means through which all things were created. He is also the very center of creation because all things subsist, cohere, in Him. Eventually, all things will be an inheritance to Him as the Heir.

In time He became a man through His incarnation, a God-man having both divinity and humanity as His nature (John 1:1, 14; Heb. 2:14). In eternity Christ was merely God, but in time He became a man. He is also the Firstborn of all creation (Col. 1:15b). He is not only God and man but also the first item of the creation. As a man, He is a part of the creation, but how could He be the Firstborn? This is hard to answer. We need to see that with God there is only the fact without the time element. Christ was crucified about two thousand years ago, but the Bible says He was crucified from the foundation of the world (Rev. 13:8). From the time that the earth was founded, He was crucified because the earth needs His crucifixion. We must learn to present this to people.

Just as light is the effulgence of electricity, Christ is the effulgence of God's glory. He is also the impress of God's substance (Heb. 1:3a). God is a kind of substance, and Christ is the impress. We may illustrate this with a seal. The seal is a kind of substance. When we put the seal on a paper, we have the impress. Christ is the embodiment of God (Col. 2:9) and the image of the invisible God (Col. 1:15a). God is invisible and untouchable, but one day God embodied Himself in Christ. God became visible and touchable. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 20-21)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 2

第二周·周二

晨兴喂养

约一 14「话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。」

三 14「摩西在旷野怎样举蛇，人子也必照样被举起来。」

基督在祂的人性里活在地上，彰显神达三十三年半之久——祂是神显现于肉体（提前 3:16）。祂是神忠信的见证人（启一 5）。祂见证神。...祂也是神的帐幕，作神在人间可移动的居所（约一 14）。...祂是神在人间的居所，却是可移动的，就像帐棚、帐幕一样。亚伯拉罕带着他的帐棚经过很多地方。基督就是神在人间这样一个帐棚。祂也是神的殿，作神在地上建立起来的居所（二 19~21）（为着基督身体之建造十大紧要的「一」，一八页）。

信息选读

基督经过包罗万有的死，借此祂钉死撒但——古蛇（约三 14，来二 14）——罪（罗八 3，约一 29）、世界（十二 31）、堕落的人同他的肉体（罗六 6，加二 20）、旧造（由堕落的旧人所代表）以及律法及其规条（罗十 4，西二 14，弗二 15），为着完成神永远的救赎（来九 12）。借着祂的死，祂又从祂人性的外壳释放祂神圣的生命，好分赐到信祂的人里面（约十二 24，三 15）。基督的死废除了一切消极的事物。在积极一面，祂从祂人性的外壳释放出祂神圣的生命。祂是那一粒麦子，死了释放出祂的生命，就成了许多子粒。基督的死消极的一面是为着神的救赎，积极的一面是为着生命的分赐。

WEEK 2 — DAY 2

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up.

Christ lived in His humanity on the earth to express God for thirty-three and a half years—He is God manifested in the flesh (1 Tim. 3:16). He is the faithful Witness of God (Rev. 1:5). He witnessed God. He is also the tabernacle of God as God's movable dwelling place among men (John 1:14)...He is God's dwelling place among men, but movable, like a tent, a tabernacle. Abraham brought his tent through many places. Christ was such a tent of God among men. Also, He is the temple of God as God's established dwelling place on earth (John 2:19-21). (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 21-22)

Today's Reading

He died an all-inclusive death through which He crucified Satan—the old serpent (John 3:14; Heb. 2:14)—sin (Rom. 8:3; John 1:29), the world (John 12:31), the fallen man with his flesh (Rom. 6:6; Gal. 2:20), the old creation (represented by the old fallen man), and the law with its ordinances (Rom. 10:4; Col. 2:14; Eph. 2:15) for the accomplishment of God's eternal redemption (Heb. 9:12). Through His death He also released His divine life from the shell of His humanity to be dispensed into His believers (John 12:24; 3:15). Christ's death abolished all the negative things. On the positive side, He released His divine life from His human shell. He was the one grain who died to release His life and become many grains. The negative side of Christ's death was for God's redemption; the positive side is for life dispensing.

祂从死人中复活(太二八6~7·林前十五45下)·借着祂的复活在祂的人性里标出为神的长子(罗一4·八29·徒十三33)·成了赐生命的灵(林前十五45下)·并且以祂复活的生命·重生所有神在创立世界以前所拣选的人(彼前一2~3·弗一4)·我们乃是在祂的复活里得了重生。

基督升到天上·并且在祂的升天里得冠冕并登宝座·作万人并万有的主·管理全宇宙(徒十36)·作基督—神的受膏者—以完成神的经纶(二36)·又作地上君王的元首(启一5)·安排世界局势和神所拣选之人的环境·使他们能蒙祂拯救·祂乃是所有信祂之人所接受作他们一切的救主(徒五31)·基督主宰地用祂的权柄管治全地·使环境适合神所拣选的人接受祂的救恩·祂要拯救我们·就必须是所有局势的管治者·可能有一人住在遥远的地方·没有机会听见福音·主就安排环境把他带到另一处·使在那里听见福音而得救。

基督在祂的升天里也是召会的头·照顾那作祂身体的召会(弗一22~23·五29~30)·祂是在天上神面前的辩护者·照料祂肢体一切的案件及需要(约壹二1)·并且由祂的灵实化为在祂肢体里面的保惠师(约十四16~20)·祂是属天的执事·将天供应到祂的信徒里面·使他们成为属天的国民(来八2·腓三20)·是诸天里尊大的大祭司·照顾祂信徒的需要·并为他们代求·且拯救他们到底(来四14~15·七25~27)·是新约的中保·以执行这新约·这新约由祂借着祂的死遗赠给祂的信徒(八6·九15)·也是更美之约的保证·以作其担保(七22)·以上这些项目乃是基督在诸天里之职事的各方面(为着基督身体之建造十大紧要的「一」·一八至二〇页)。

参读：为着基督身体之建造十大紧要的「一」·第二篇。

He resurrected from among the dead (Matt. 28:6-7; 1 Cor. 15:4b), and through His resurrection He in His humanity was designated to be the firstborn Son of God (Rom. 1:4; 8:29; Acts 13:33), became the life-giving Spirit (1 Cor. 15:45), and regenerated with His resurrection life all the people chosen by God before the foundation of the world (1 Pet. 1:2-3; Eph. 1:4). We were regenerated in His resurrection.

Christ ascended to the heavens, and in His ascension He was crowned and enthroned to be the Lord of all men and all things to rule over the whole universe (Acts 10:36), the Christ—the Anointed of God—to accomplish God's economy (Acts 2:36), and the Ruler of the kings of the earth (Rev. 1:5) to arrange the situations of the world and the environment of God's chosen people that they may be saved by Him as the Savior who will be received by all His believers as their everything (Acts 5:31). Christ rules sovereignly over the earth with His authority that the environment might be fit for God's chosen people to receive His salvation. He needs to be the Ruler of all situations to save us. A person may live in a remote place where there is no opportunity for him to hear the gospel, so the Lord arranges the situation to bring him to another place where he can hear the gospel and be saved.

In His ascension Christ is also the Head of the church to take care of the church as His Body (Eph. 1:22-23; 5:29-30), the Paraclete in heaven before God to take care of all the cases and needs of His members (1 John 2:1), and the One who is realized by His Spirit as the Paraclete in His members (John 14:16-20). He is the heavenly Minister to minister heaven into His believers to make them the heavenly citizens (Heb. 8:2; Phil. 3:20), the great High Priest in the heavens to take care of His believers' needs, intercede for them, and save them to the uttermost (Heb. 4:14-15; 7:25-27), the Mediator of the new covenant, bequeathed by Him to His believers through His death, to execute it (Heb. 8:6; 9:15), and the surety of the better covenant to be its guarantee (Heb. 7:22). The above items are different aspects of Christ's ministry in the heavens. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 22-23)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 2

第二周·周三

晨兴喂养

林前一 30「但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。」

西三 10~11「并且穿上了新人；这新人照着创造他的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。」

基督成了从神给我们的智慧，作为在神救恩里三件重要的事物：1. 公义，为着我们的已往，借此我们已经得神称义，使我们能在灵里重生，得着神的生命（罗 5:18）；2. 圣别，为着我们的现在，借此我们在魂里渐渐被圣别，也就是在我们的心思、情感和意志里，因祂神圣的生命渐渐被变化（六 19、22）；3. 救赎，为着我们的将来，就是我们的身体得赎（八 23），借此我们的身体要因祂神圣的生命改变形状，有祂荣耀的样式（腓三 21）。我们能有分于这样完整且完全的救恩，使我们的全人—灵、魂、体—在生机上与基督成为一，并使基督成为我们的一切，这全是出于神，不是出于我们自己，使我们可以祂里面，而不在自己里面，夸口并夸耀（圣经恢复本，林前一 30 注 2）。

在新人里只有基督有地位。祂是新人一切的肢体，也在一切的肢体之内。在新人里祂是一切。实际上，祂就是新人，就是祂的身体（林前十二 12）。在新人里祂是中心，也是普及，是构成新人的成分，是新人里一切的一切。...〔歌罗西三章十一节的〕「一切」，指组成新人的众肢体（西三 11 注 9，注 10）。

信息选读

WEEK 2 — DAY 3

Morning Nourishment

1 Cor. 1:30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

Christ became wisdom to us from God as three vital things in God's salvation: (1) righteousness (for our past), by which we have been justified by God, that we might be reborn in our spirit to receive the divine life (Rom. 5:18); (2) sanctification (for our present), by which we are being sanctified in our soul, that is, transformed in our mind, emotion, and will, with His divine life (Rom. 6:19, 22); and (3) redemption (for our future), that is, the redemption of our body (Rom. 8:23), by which we will be transfigured in our body with His divine life to have His glorious likeness (Phil. 3:21). It is of God that we participate in such a complete and perfect salvation, which makes our entire being—spirit, soul, and body—organically one with Christ and makes Christ everything to us. This is altogether of God, not of ourselves, that we may boast and glory in Him, not in ourselves. (1 Cor. 1:30, footnote 2)

In the new man there is room only for Christ. He is all the members of the new man and in all the members. He is everything in the new man. Actually, He is the new man, His Body (1 Cor. 12:12). In the new man He is the centrality and universality. He is the constituent of the new man, and He is all in all in the new man. All [in Colossians 3:11] refers to all the members who constitute the new man. (Col. 3:11, footnotes 9 and 10)

Today's Reading

我们〔已经〕看过基督从永远里，经过创造，经过祂的成为肉体、人性生活、包罗万有的死、复活和升天。在升天里祂被立为许多项目，头一项是万有的主，是基督，末了一项是新约的保证。如今祂在诸天之上，又在召会生活里。在召会时代，祂乃是许多项目来照顾祂的召会。

基督是神群羊的牧人，是使他们从犹太教出来的门，以及使他们得喂养的草场（约十 11、14、16、9）。祂是复活、生命、道路和实际（十一 25，十四 6）。祂是娶新妇的新郎（三 29 上）。...祂是神的能力，以及从神给祂信徒的智慧：公义、圣别和救赎（林前一 24、30）。祂是逾越节，使信徒通过神的审判（五 7）。祂是灵食和流出活水的灵磐石，给神的子民享受（十 3~4，约六 35，四 10、14）。祂是身体（林前十二 12），和身体—新人—的一切肢体（西三 10~11）。我们众人既是基督身体的肢体，我们就是基督。我们应当宣告我们不仅是基督的肢体，我们更是基督。基督是初熟的果子，第二个人，和末后的亚当（林前十五 20、23、47、45）。祂是第一、第二、又是末后，祂是每一个数字。

祂是从死人中复活的首生者，作身体的头（西一 18）。祂是一切受造之物的首生者，那是属于神的旧造。现今祂是从死人中复活的首生者，在新造中作身体的头。祂是神所分给众圣徒的分（十二），由神所分给以色列人美地的分所预表。今天祂也是所赐给神子民一切正面事物的实体—实际（二 16~17）。祂是真节期、月朔、安息日。祂是一切。旧约中的事物都是影儿，祂乃是那一切影儿的实体—实际。祂是祂信徒的生命，以及他们所活并显大的一位（西三 4，腓一 20~21）（为着基督身体之建造十大紧要的「一」，二四至二五页）。

参读：为着基督身体之建造十大紧要的「一」，第三篇。

[We have seen] Christ from eternity, through creation, and through His incarnation, His human living, His all-inclusive death, His resurrection, and His ascension. In ascension He was appointed to be many items, first as the Lord of all, the Christ, and last as the surety of the new covenant. Now He is both in the heavens and in the church life. In the church age, He takes care of His church as many items.

Christ is the Shepherd of God's flock, the door for them to come out of Judaism, and the pasture for them to feed on (John 10:11, 14, 16, 9). He is the resurrection, the life, the way, and the reality (John 11:25; 14:6). He is the Bridegroom who has the bride (John 3:29a). Christ is the power of God and the wisdom to His believers from God: righteousness, sanctification, and redemption (1 Cor. 1:24, 30). He is the Passover for the believers to pass through God's judgment (1 Cor. 5:7). He is the spiritual food and the spiritual rock flowing with living water for God's people (1 Cor. 10:3-4; John 6:35; 4:10, 14). He is the Body (1 Cor. 12:12) and all the members of the Body—the new man (Col. 3:10-11). As the members of the Body, all of us are Christ. We should declare that we are not only members of Christ but also Christ. Christ is the firstfruits, the second man, and the last Adam (1 Cor. 15:20, 23, 47, 45). He is the first, the second, the last, and every number.

He is the Firstborn from the dead to be the Head of the Body (Col. 1:18). He was the Firstborn of all creation, belonging to the old creation of God. Now He is the Firstborn from the dead as the Head of the Body in the new creation. He is God's allotted portion to the saints (Col. 1:12), typified by God's allotted portion of the good land to the people of Israel. Today He is also the body (the reality) of all the positive things to God's people (Col. 2:16-17). He is the real feast, new moon, and Sabbath. He is everything. All the things in the Old Testament were shadows, and He is the body, the reality, of all those shadows. He is the life of His believers and the One whom they live and magnify (Col. 3:4; Phil. 1:20-21). (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 28-29)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 3

第二周·周四

晨兴喂养

启五 5~6「长老中有一位对我说，不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。我又看见宝座与四活物中间，并众长老中间，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。」

长老中有一位向使徒约翰引荐基督是犹大的狮子，但祂向约翰却显为羔羊〔启五 5~6〕。是狮子，祂是抵挡仇敌的战士；是羔羊，祂是我们的救赎主。祂争战是为救赎我们，如今祂已胜过仇敌，并为我们成功了救赎。对仇敌，祂是狮子；对我们，祂是羔羊。所以祂是狮子羔羊（圣经恢复本，启五 6 注 1）。

眼是为着鉴察并搜寻。基督是救赎的羔羊，有鉴察并搜寻的七眼，为着执行神对宇宙的审判，以成就神永远的定旨，这要完成于新耶路撒冷的建造。所以，撒迦利亚三章九节预言祂是石头，就是带着七眼，为着神建造的顶石（四 7）。这七眼就是神的七灵，奉差遣往普天下去，遍察全地的（10）（启五 6 注 5）。

信息选读

基督是羔羊，完成神的救赎，也是狮子，为神的国争战（启五 5~6）。为着神的救赎，祂是羔羊；为着神的国，祂是争战的狮子，是犹大支派的狮子。祂也是揭开这世代秘密之印者（5）。这含示整卷启示录的内容。基督也是祂信徒荣耀的盼望（西一 27）。...在召会时代，祂成为这么多项目来照顾祂的召会；末了祂还是再来的一位。祂的再来先是隐

WEEK 2 — DAY 4

Morning Nourishment

Rev. 5:5-6 And one of the elders said to me, Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals. And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

[Christ] was recommended to the apostle John as the Lion of the tribe of Judah by one of the elders, but He appeared to John as a Lamb [Rev. 5:5-6]. As the Lion, He is the Fighter against the enemy; as the Lamb, He is the Redeemer for us. He fought to redeem us, and He won the battle over the enemy and accomplished redemption for us. To the enemy He is a Lion; to us He is a Lamb. Hence, He is the Lion- Lamb. (Rev. 5:6, footnote 1)

Eyes are for observing and searching. Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem. Therefore, in Zechariah 3:9 He is prophesied as the stone, the topstone (Zech. 4:7) with seven eyes for God's building. These seven eyes are the seven Spirits of God sent forth into all the earth, and they run to and fro through the whole earth (Zech. 4:10). (Rev. 5:6, footnote 5)

Today's Reading

Christ is the Lamb accomplishing God's redemption and the Lion fighting for God's kingdom (Rev. 5:5-6). For God's redemption, He is a Lamb. For God's kingdom, He is a fighting Lion, the Lion of the tribe of Judah. He is also the opener of the seals of the secrets of this age (Rev. 5:5). This implies the contents of the entire book of Revelation. Christ is also His believers' hope of glory (Col. 1:27)...At the end of the church age, after He has been so many items to take care of the church, He will be the coming One. First, He

密的，好像晨星，要在祂回到地上之前，向祂的得胜者显现（启二 28）。在清晨，当大多数的人还未醒时，晨星就出现。只有少数人会看见基督是晨星。祂也是公义的日头，其翅膀有医治之能，要向所有的世人显现（玛四 2）。

祂是救主，要回来将祂的信徒改变形状（腓三 21）。祂要将我们的身体改变形状，圣经称此为「我们的身体得赎」（罗八 23）。基督已经重生我们的灵，如今正在变化我们的魂，把我们的魂模成祂的形像。我们也在等候祂回来救赎我们的身体，将我们的身体从低下的水平改变到祂身体那最高的水平，改变成为荣耀的身体。然后我们全人就要得救。我年轻时，有人问我：「你得救了没有？」我不知道如何回答他们。后来我领悟，我可以这样说，「在我的灵里我已经得救了，如今在我的魂里我正在得救，有一天我会在我的身体上得救。」为着灵、魂、体这三重的救恩，阿利路亚！

彼得说到魂的救恩，就是借着变化而得救（彼前一 9）。我们正在被变化，这就是我们魂得救的过程。我们成熟时，就会在我们的魂里完全得救。我们要在魂里被变化，唯一的路就是要被十字架除去。我们必须模成基督的死（腓三 10）。当这过程得着完成，我们就会在我们的魂里得救，等候我们的身体得救。

基督要审判祂的信徒，将那些该得着国度及其享受为一千年赏赐的人，与那些在国度时代该受惩治而失去国度为赏赐的人，分别出来（林后五 10）（为着基督身体之建造十大紧要的「一」，二五至二六页）。

参读：为着基督身体之建造十大紧要的「一」，第三篇。

will come secretly as the morning star who will appear to His overcomers before His coming back to the earth (Rev. 2:28). In the early morning, before most people awake, the morning star appears. Very few will see Christ as the morning star. He is also the Sun of righteousness with healing in His wings to appear to the whole world (Mal. 4:2).

He is the Savior coming back to transfigure His believers (Phil. 3:21). He will change the form of our body; this transfiguration is called the redemption of our body (Rom. 8:23). Christ has regenerated our spirit. He is now transforming our soul, conforming our soul to His image. We are also waiting for His coming back to redeem our body, to change our body from the low level to the highest level of His body, a glorious body. Then our whole being will be saved. When I was young, some would ask me, "Are you saved?" I did not know how to answer them. Later I realized that I can say, "I have been saved in my spirit; I am now being saved in my soul; and I will be saved in my body." Hallelujah for this threefold salvation of our spirit, our soul, and our body!

Peter speaks of the salvation of the soul, that is, the salvation by transformation (1 Pet. 1:9). Our being transformed is the progress of the salvation of our soul. When we are matured, we will be completely saved in our soul. The only way to be transformed in our soul is for us to be crossed out. We have to be conformed to Christ's death (Phil. 3:10). When this process is completed, we will be saved in our soul to wait for our body to be saved.

Christ will judge His believers to discern who among them should be rewarded with the kingdom and its enjoyment as a reward for one thousand years; and who among them should be disciplined in the kingdom age, thus missing the kingdom as a reward (2 Cor. 5:10). (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 29-30)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 3

第二周·周五

晨兴喂养

启十九 7「我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。」

19「我看见那兽和地上的君王、并他们的众军都聚拢，要与骑白马的并祂的军兵争战。」

神的掌权，就是国度，与羔羊的婚娶有关，羔羊的婚娶乃是神新约经纶完成的结果。神新约的经纶是要借着祂的救赎和神圣的生命，为基督娶得一个新妇，就是召会。借着圣灵历代以来不断的作工，到这世代结束时，这目标必然达到。那时，新妇，就是得胜的信徒，要预备好，神的国也要来到（圣经恢复本·启十九 7 注 1）。

信息选读

基督要再来，在千年国时代里娶祂的得胜者作祂的新妇（启十九 7）。今天我们已经许配给基督，但祂还未迎娶我们。当祂最后拯救我们的身体，改变我们的身体时，我们才会预备好，让祂来迎娶。启示录十九章说，「新妇也自己预备好了。」（7）基督今天仍然不能迎娶我们，因为我们尚未完全得救。祂要来娶的新妇，不是一个在旧造里，带着老旧的身体，满了罪、死、软弱和疾病的新妇。等到祂在我们的身体上拯救我们，祂才能迎娶我们。那时我们将完全成为新人：在灵里是新人，在魂里是新人，在身体里也是新人。

主也要回来打败敌基督和他的军队（19~21）。首先，祂来使我们改变形状；第二，祂来迎娶我们；第三，祂来打败敌基督。作为新郎，那刚结婚的一位，祂要打败敌基督。基督这位作战的将军将是新郎；而祂的军队将是祂的配偶，祂团体的新妇，由

WEEK 2 — DAY 5

Morning Nourishment

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

19 And I saw the beast and the kings of the earth and their armies gathered together to make war with Him who sits on the horse and with His army.

The reign of God, the kingdom, is related to the marriage of the Lamb, and the marriage of the Lamb is the issue of the completion of God's New Testament economy. God's economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride, the overcoming believers, will be ready, and the kingdom of God will come. (Rev. 19:7, footnote 1)

Today's Reading

Christ will come back to marry His overcomers as His bride in the millennial age (Rev. 19:7). Today we are engaged, not yet married, to Christ. When He finally saves our body to change our body, we will be ready for our marriage with Him. Revelation 19 says, "His wife has made herself ready" (v. 7). Christ still cannot marry us because we are not completely saved. He will not marry a bride with an old body in the old creation, full of sin, death, weakness, and sickness. He cannot marry us until He saves us in our body. At that time we will be completely a new man; we will be a new man in our spirit, a new man in our soul, and a new man in our body.

The Lord will also come to defeat Antichrist and his armies (Rev. 19:19-21). First, He comes to transfigure us; second, to marry us; and third, to defeat Antichrist. As the Bridegroom, the One who has just been married, He will defeat Antichrist. Christ, the General, will be the Bridegroom, and His army will be His spouse, His corporate bride, composed of all the

所有得胜者组成。我们该告诉主说，「主，我要作得胜者。你回来时我要成为新妇的一部分，作你得胜者中的一个，与你一同胜过敌基督。」

基督再来的时候，将要被犹太遗民所接受（亚十二 10，罗十一 26）。敌基督要围困耶路撒冷城，击打犹太人，要把他们都置于死地。那时，弥赛亚就会显现。一面，弥赛亚要打败仇敌；另一面，犹太遗民要看见祂，就是他们从前所扎的那一位，他们就会悔改接受祂。今天犹太民族是不信的，他们不接受基督，他们不相信我们所传扬，就如新约所启示的这样一位基督。

列国的人大部分都跟随敌基督背叛神，在哈米吉顿大战的时候，他们大多被杀。启示录十四章二十节说，这次战役所流的血「高到马的嚼环，远达约三百公里」。三百公里，直译是一千六百斯泰底亚，这是从波斯拉（赛六三 1）到哈米吉顿（启十六 16）的距离。有一天，这位神的具体化身基督，要与撒但的具体化身敌基督，面对面争战。几乎全世界的人，都将跟随敌基督，与基督争战。

当敌基督引诱全世界跟随他，抵挡犹太人，并抵挡余剩的基督徒时，有天使会来传永远的福音，喊着说，「应当敬畏神，...应当敬拜那创造天地海和众水之泉的。」（十四 7）列国中有些人会响应这福音，就照顾受敌基督逼迫的犹太人和信徒。哈米吉顿大战之后，基督要将列国中所有存留的人聚集到耶路撒冷，祂荣耀的宝座那里，审判他们，将他们分为绵羊（好的）和山羊（坏的）。绵羊就是那些响应永远福音的人。山羊就是那些跟随敌基督的人，主耶稣要把他们与敌基督一同扔到火湖里；而绵羊却要进入祂的国里，不是作为祂的众子，乃是作为万民，活在永远生命的范围里（太二五 31~46）（为着基督身体之建造十大紧要的「一」，二七至二九页）。

参读：为着基督身体之建造十大紧要的「一」，第三篇。

overcomers. We should tell the Lord, "I want to be an overcomer, Lord. I will then be a part of the bride, as one of Your overcomers, to overcome Antichrist with You."

When Christ returns, He will be received by the remnant of the Jews (Zech. 12:10; Rom. 11:26). Antichrist will surround the city of Jerusalem, fighting against the Jews to put them all to death. At that time, the Messiah will appear. On the one hand, the Messiah will defeat the enemy; on the other hand, the remnant of the Jews will see Him, the One whom they pierced, and they will repent. Christ will be received by them. Today the Jewish nation is unbelieving. They do not receive Christ. They do not believe there has been such a Christ as we preach, as the New Testament reveals.

Most of the nations will follow Antichrist in his rebellion, and most of them will be killed in the battle of Armageddon. Revelation 14:20 says that the blood from this battle will be "up to the bridles of the horses for a thousand six hundred stadia." A thousand six hundred stadia is 182 miles, the distance from Bozrah (Isa. 63:1) to Armageddon (Rev. 16:16). One day Christ, the embodiment of God, will fight face to face with the Antichrist, the embodiment of Satan. Nearly the whole world will follow Antichrist to fight against Christ.

While Antichrist is seducing the world to follow him against the Jews and against the remnant of the Christians, the eternal gospel will be preached by an angel who will shout, "Fear God...and worship Him" (Rev. 14:7). Some from the nations will respond to this gospel and will take care of the Jews and the believers who are under the persecution of Antichrist. Christ will gather all of those from the nations who remain after the battle of Armageddon to His throne of glory in Jerusalem where He will judge them to divide them into sheep, the good ones, and goats, the bad ones. The sheep will be those who respond to the eternal gospel. The Lord Jesus will cast the goats, those who followed Antichrist, into the lake of fire with Antichrist, whereas the sheep will enter into His kingdom, not as His sons but as His subjects to live in the sphere of eternal life (Matt. 25:31-46). (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 30-31)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 3

第二周·周六

晨兴喂养

启二十 6「在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。」

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

在千年国里，基督要作王，同祂的得胜者辖管这地（启二十 4、6）。祂要作万民的王，也要作神的祭司。所有在祂的婚礼和争战中有分的得胜者，也要有分于祂的君王职分和祭司职任，在千年国里事奉神和管辖万民（绵羊）一千年。

基督要在祂白色大宝座上（11~12）审判所有的死人（徒十 42）。圣经说，基督是神所设立，要审判活人死人的一位（徒十 42，十七 31，提后四 1，罗二 16）。在千年国开始的时候，祂要在祂荣耀的宝座上审判活人，就是绵羊和山羊。在千年国后，祂要在白色大宝座上，审判所有的死人，判定他们进火湖（为着基督身体之建造十大紧要的「一」，二九页）。

信息选读

新耶路撒冷是历代以来所有蒙神救赎的圣徒活的组合。她是基督的新妇，作基督的配偶（约三 29）；也是神的圣城，作神的居所，神的帐幕（启二一 3）。...她是借着有分于基督的生命和性情的丰富，所预备好的。作神的圣城，她全然圣别归神，完全被神的圣别性情浸透，成为神的居所（圣经恢复本，启二一 2 注 1）。

在新耶路撒冷里（启二一 1~二二 5），基督将要作神所救赎之人——祂妻子——在永世里的丈夫（二一

WEEK 2 — DAY 6

Morning Nourishment

Rev. 20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

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

Christ will be the King to rule over the earth with His overcomers (Rev. 20:4, 6) in the kingdom of one thousand years. He will be the King to the people and the Priest to God. All His overcomers who joined Him in the wedding and in the fighting will also join Him in the kingship with the priesthood for one thousand years to serve God and rule over all the nations, the sheep.

Christ will judge all the dead people (Acts 10:42) at His great white throne (Rev. 20:11-12). The Bible says that Christ has been appointed by God to judge the living and the dead (Acts 10:42; 17:31; 2 Tim. 4:1; Rom. 2:16). He will judge the living, the sheep and the goats, at His throne of glory at the beginning of the thousand-year kingdom. After the thousand-year kingdom, He will be on the white throne to judge all the dead and sentence them to the lake of fire. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 31-32)

Today's Reading

The New Jerusalem is a living composition of all the saints redeemed by God throughout all generations. It is the bride of Christ as His counterpart (John 3:29) and the holy city of God as His habitation, His tabernacle (Rev. 21:3)....She is prepared by participating in the riches of the life and nature of Christ. As the holy city of God, she is wholly sanctified unto God and fully saturated with God's holy nature to be His habitation. (Rev. 21:2, footnote 1)

In the New Jerusalem (Rev. 21:1—22:5) He will be the Husband of God's redeemed people as His wife in eternity (21:2) and the temple with God for

2) · 并且要与神同作城的殿 · 作祂所救赎之人永远的居所 · 让他们在那里事奉神 (22) · 祂也要作城的灯 · 有神在祂里面作光 (23) · 透过灯并透过新耶路撒冷来照耀 · 祂要作在宝座上的羔羊神 · 就是救赎的神 · 管理新天新地 (二二 1) · 神和羔羊只有一个宝座 · 因为神是光 · 在作为灯的羔羊里面 · 神在羔羊里 · 羔羊坐在宝座上 · 至终 · 在永世里 · 基督要作生命树滋养整个新耶路撒冷 (2) 。

我们看过在永远里、在创造里、在成为肉体里、在祂的人性生活里、在祂包罗万有的死里、在祂的复活里以及在祂的升天里的基督。召会一建立起来 · 祂就成为许多项目 · 为着照顾召会并变化我们。当我们完全得着变化以后 · 祂就回来救赎我们。然后祂将要在国度里；国度之后 · 祂就要在新耶路撒冷里。在新耶路撒冷里 · 终极的项目乃是生命树。这是包罗万有、追溯不尽、延展无限、无限无量的基督 · 这一位就是我们的基督。这就是主的恢复所接受的基督。

我们要有恢复 · 主要的必须是恢复基督。在公会的神学里 · 基督的包罗万有大多失去了。各公会都有他们的信条 · 包括奈西亚信经 · 却没有一本信经像〔我们的〕信息那么完整地论到基督。我们必须将主恢复的信经 · 关于包罗万有的基督 · 从已过的永远到将来的永远 · 传讲出去。

我们该谦卑自己在主面前 · 说 · 「主 · 我们多年来在你的恢复里 · 听见基督是神经纶的中心与普及 · 但我们从未学习这样认识基督。」我们若与别人分享基督的这些方面 · 我们福音的传扬就会不一样。这会使人信服。我们要有活力 · 就需要认识基督的这些方面。主的恢复就是恢复基督 (为着基督身体之建造十大紧要的「一」 · 二九至三一页) 。

参读：为着基督身体之建造十大紧要的「一」 · 第三篇。

the redeemed to live in as their eternal dwelling place to serve God (21:22). He will also be the lamp with God as the light in Him (21:23) to shine through the lamp and through the New Jerusalem. He will be the Lamb-God, the redeeming God, on the throne to rule over the new heaven and new earth (22:1). The throne is one for both God and the Lamb because God as the light is within the Lamb as the lamp. God is in the Lamb, and the Lamb is sitting on the throne. Eventually, in eternity He will be the tree of life nourishing the entire New Jerusalem (22:2).

We have seen Christ in eternity, in creation, in incarnation, in His human living, in His all-inclusive death, in His resurrection, and in His ascension. Once the church is established, He is many items to take care of the church and to transform us. After our transformation is completed, He will come back to redeem us. Then He will be in the kingdom, and after the kingdom He will be in the New Jerusalem. In the New Jerusalem the ultimate item is the tree of life. This is the all-inclusive, unsearchable, extensive, unlimited Christ, who is our Christ. This is the Christ whom the recovery receives.

We must have the recovery mainly to recover Christ. Christ in His all-inclusiveness has been mostly lost in the denominational theology. All the denominations have their creed, including the Nicene Creed. None of them is as complete as [our] messages on Christ. We have to spread the recovery's creed concerning the all-inclusive Christ from eternity past to eternity future.

We should humble ourselves before the Lord by saying, "Lord, we have been in Your recovery for many years hearing that Christ is the centrality and universality of God's economy, but we have never learned to know Him so much." If we share these aspects of Christ with others, we will see a difference in our gospel preaching. This will convince people. To be vital we need to know these aspects of Christ. The Lord's recovery is the recovery of Christ. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 32-33)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 3

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经历基督 — 祂的丰富

8 7 8 7 副 (英 542)

降 A 大调

3/4

5̣ 5̣ | 6̣ · 5̣ 5̣ 1̣ | 1̣ 7̣ 7̣ 1̣ | 2̣ · 2̣ 1̣ 2̣ | 3̣ -
 一 哦,我 主的神 圣丰富,深 阔无人 能测透;
 5̣ 5̣ | 6̣ · 5̣ 5̣ 1̣ | 1̣ 7̣ 2̣ 2̣ | 2̣ · 2̣ 1̣ 6̣ | 5̣ -
 神性所 有一切 丰富,在 祂全归 我享受。
 5̣ 5̣ | 4̣ · 2̣ 1̣ 2̣ | 3̣ 1̣ 3̣ 4̣ | 5̣ · 1̣ 7̣ 1̣ | 2̣ -
 (副) 神圣 丰富!荣 耀丰富! 基督丰 富全为 我!
 3̣ 2̣ | 1̣ · 5̣ 1̣ 7̣ | 7̣ 6̣ 2̣ 3̣ | 4̣ · 2̣ 1̣ 7̣ | 1̣ - ||
 深广无 限,人难 测度,却 成实际 我得着!

- 二 哦,我主的神圣丰富, 一切一切全包括:
生命、亮光、智慧、能力、 医治、平安和喜乐。
- 三 完全救赎、丰满救恩、 称义、成圣并释放、
复活大能、升天超越, 神所喜爱的宝藏!
- 四 哦,我主的神圣丰富, 乃是神来作一切!
凡神所是并祂所有, 全在我灵被领略。
- 五 哦,我主的神圣丰富, 谁能穷知其所有!
长、阔、高、深,无法测量, 却都作了我享受!
- 六 愿我认识我主丰富, 丰满经历神基督;
并与别人共同分享, 使神心满、我意足。

1

O the riches of my Savior,
 So unsearchable, immense;
 All the fulness of the Godhead
 I may now experience.
 O the riches, O the riches,
 Christ my Savior has for me!
 How unsearchable their measure,
 Yet my full reality!

2

O the riches of my Savior,
 All-embracing: life and light,
 Wisdom, power, healing, comfort,
 Treasures rich of God's delight;

3

God's redemption, full salvation,
 And His resurrection pow'r,
 Sanctifying, glorifying,
 All transcending every hour!

4

O the riches of my Savior—
 Nothing less than God as all!
 All His person and possessions,
 Now my spirit doth enthral.

5

O the riches of my Savior!
 Who can know their breadth and length,
 Or their depth and height unmeasured,
 Yet they are my joy and strength.

6

May I know these boundless riches,
 Christ experience in full;
 And with others may I share them
 In their content bountiful.

二〇一三年国际华语特会

恢复基督在召会中作一切 第三篇

恢复基督在作为
团体以马内利的召会中作一切

读经：太一 20~23，十六 16、18，十八 20，二八 20

纲 目 周 一

壹 我们得以看见马太福音里包罗万有之基督的启示，乃是极大的祝福——1、21、23，二1~2，三11，四12~16，八20，九12、15~17、36、38，十一19、28~30，十二3、6、39~42，十五26~27，十六16，二一5，二八18~19。

贰 马太福音启示包罗万有的基督在召会中是一切；我们需要在召会中并为着召会，来得着基督——21、23，九6、12、15~17、38，十二3~8、39~42，十六16~18：

一 认识、经历并享受基督，乃是为着建造召会——二二41~45，十六18，十八17~20。

二 主在马太十六章十八节的话，是圣经中最大的预言——“我要把我的召会建造在这磐石上”：

Int'l Chinese-speaking Conference 2013

The Recovery of Christ as Everything in the Church Message Three

The Recovery of Christ as Everything
in the Church as the Corporate Emmanuel

Scripture Reading: Matt. 1:20-23; 16:16, 18; 18:20; 28:20

Outline DAY 1

I. It is a great blessing for us to see the revelation of the all-inclusive Christ in the Gospel of Matthew—1:1, 21, 23; 2:1-2; 3:11; 4:12-16; 8:20; 9:12, 15-17, 36, 38; 11:19, 28-30; 12:3, 6, 39-42; 15:26-27; 16:16; 21:5; 28:18-19.

II. The Gospel of Matthew reveals that the all-inclusive Christ is everything in the church; we need to gain Christ in the church and for the church—1:21, 23; 9:6, 12, 15-17, 38; 12:3-8, 39-42; 16:16-18:

A. Knowing, experiencing, and enjoying Christ are for the building up of the church—22:41-45; 16:18; 18:17-20.

B. The Lord's word in Matthew 16:18 is the greatest prophecy in the Bible: "I will build My church":

- 1 十八节的这磐石是指基督，也是指关于基督的启示；这意思是，召会乃是建造在基督和关于基督的启示上——弗二 19~20。

周 二

- 2 马太福音论到诸天的国，与权柄有关；因此，该书中的召会，代表掌权的国度——十六 18~19，十八 18。
- 3 建造的召会出自基督作为种子在人心这土壤里的长大；借着基督在我们里面长大，我们就变化成为隐藏的宝贝和珍贵的珠子，以完成神永远的定旨，并满足祂的心——十三 3~8、18~23、44~46。

周 三

叁 主的心意是要恢复召会生活作团体的以马内利——一 23，十八 20，二八 20：

一 我们可以经历并享受基督作以马内利——一 23，十八 20，二八 20：

- 1 以马内利就是神成为肉体与我们同在；成为肉体乃是产生以马内利——一 20~23。
- 2 在祂的人性里，耶稣这成为肉体的神，乃是以马内利，就是神与我们同在——23 节。
- 3 以马内利是神应付我们每一面的需要——23 节：
 - a 基督作为以马内利，是完整的神，也是完全的人，有真正的神性和真实的人性；祂在神性和人性里，完全能应付我们一切的需要——来七 25。

1. The rock in verse 18 refers both to Christ and to the revelation concerning Christ; this means that the church is built both upon Christ and upon the revelation concerning Christ—Eph. 2:19-20.

DAY 2

2. The Gospel of Matthew is concerned with the kingdom of the heavens, which is a matter of authority; thus, the church in this book represents the kingdom to reign—16:18-19; 18:18.
3. The built-up church issues from the growth of Christ as the seed in the human heart as the soil; by the growth of Christ in us, we are transformed to become the hidden treasure and the pearl of great value for the fulfillment of God's eternal purpose and the satisfaction of His heart—13:3-8, 18-23, 44-46.

DAY 3

III. The Lord's intention is to recover the church life as a corporate Emmanuel—1:23; 18:20; 28:20:

A. We may experience and enjoy Christ as Emmanuel—1:23; 18:20; 28:20:

1. Emmanuel is God incarnated to be with us; incarnation was the bringing forth of Emmanuel—1:20-23.
2. In His humanity Jesus, God incarnate, is Emmanuel, God with us—v. 23.
3. Emmanuel is God meeting our need in every way—v. 23:
 - a. Christ as Emmanuel is both the complete God and the perfect man, possessing genuine divinity and real humanity; He has the capacity in His divinity and in His humanity to fully meet our need—Heb. 7:25.

b 我们需要基督这有神圣性能的一位，使我们能像祂一样的神圣；我们也需要祂这有人性的一位，使我们能在祂最高标准的人性上，像祂一样的有人性——路一 35，六 35：

(1) 借着祂、同着祂并在祂里面，我们不仅成为正确、拔高的人，也成为神人，就是神圣的人，像祂一样——来二 11。

(2) 基督是神圣的，成为属人的，好使我们这些属人的成为神圣的——罗八 3，一 3~4，约一 14，12~13。

(3) 基督现今是神圣而成为属人的，使我们在人性里成为神圣的；这样，祂这位包罗万有者，就以最超绝的方式，充盈无缺地应付我们的需要——罗一 3~4，来二 10。

周 四

4 今天实际的以马内利，就是实际的灵——约十四 16~20：

a 作为赐生命的灵，基督乃是以马内利，神圣三一的同在一——林前十五 45 下，林后十三 14。

b 马太二十八章二十节的“我”是以马内利；约翰十四章十八节那正往门徒这里来的“我”，乃是十七节里“实际的灵”；因此，实际的灵就是以马内利。

c 神圣的同在就是赐生命的灵，作三一神的终极完成；这同在就是以马内利，祂是那真实、实际的耶稣，是三一神与三部分的人同在一——罗八 11。

d 以马内利，神圣三一的同在，一直在我们的灵里与我们同在；这与我们的灵同在的一位，就是以马内利——神与我们同在——提后四 22，林前六 17。

b. We need Christ in His divine capacity so that we may be divine as He is, and we need Him in His humanity so that we may be human as He is in the highest standard of humanity—Luke 1:35; 6:35:

(1) By Him, with Him, and in Him we can be not only a proper and uplifted man but also a God-man, a divine man, as He is—Heb. 2:11.

(2) Christ is divine becoming human so that we may be human becoming divine—Rom. 8:3; 1:3-4; John 1:14, 12-13.

(3) Christ is now humanly divine to make us divinely human; in this way He, as the all-inclusive One, meets our need adequately and sufficiently in the most superior way—Rom. 1:3-4; Heb. 2:10.

DAY 4

4. Today the practical Emmanuel is the Spirit of reality—John 14:16-20:

a. Christ as the life-giving Spirit is Emmanuel, the presence of the Divine Trinity—1 Cor. 15:45b; 2 Cor. 13:14.

b. In Matthew 28:20 the “I” is Emmanuel; in John 14 the “I” who will come in verse 18 is the Spirit of reality in verse 17; thus, the Spirit of reality is Emmanuel.

c. The divine presence is the life-giving Spirit as the consummation of the Triune God; this presence is Emmanuel, who is the real, practical Jesus, the Triune God with the tripartite man—Rom. 8:11.

d. Emmanuel, the presence of the Divine Trinity, is always with us in our spirit; the One who is with our spirit is Emmanuel, God with us—2 Tim. 4:22; 1 Cor. 6:17.

5 我们的灵就是以马内利的地；因此，我们自己就是以马内利的地——赛八 7~8、10：

a 仇敌撒但和他的军兵，要尽其全力占取这以马内利地，就是占取我们的灵和我们这人。

b 以赛亚八章十节告诉我们，因为神与我们同在，仇敌绝不能占取以马内利地，就是我们重生的灵，调着赐生命的灵，就是以马内利的实际——林前十五 45 下，六 17。

周 五

二 神在祂的经纶里，渴望个人的以马内利成为团体的以马内利——太一 23，十八 20，二八 20：

1 在马太福音的开头有个人的以马内利，就是耶稣基督；在这卷书的末了有团体的以马内利，就是召会生活，在其中主以团体的方式与我们同在—— 20~23，二八 20：

a 从神看来，我们被聚集到其中的名是耶稣；但从我们看，我们被聚集到其中的名乃是以马内利；今天在我们的经历中，我们被聚集到祂名里的耶稣，乃是以马内利—— 21，十八 20。

b 在二十八章二十节以马内利应许，祂要在复活里，带着所有的权柄，天天与我们同在，直到这世代的终结。

2 个人的以马内利是由圣灵在一个童女里面成孕；团体的以马内利是由圣灵在团体的童女里面“成孕”—— 18、20、23，二五 1，路一 26~33，林后十一 2。

3 个人的以马内利，借着在马太福音这卷以马内利的书中所启示的一切经历，而成为团体的以马内利。

5. Our spirit is the land of Emmanuel; thus, we ourselves are the land of Emmanuel—Isa. 8:7-8, 10:

a. The enemy, Satan, with his army, will do everything he can to take over this land of Emmanuel, that is, to take over our spirit and our being.

b. Isaiah 8:10 tells us that because God is with us, the enemy can never take over the land of Emmanuel, our regenerated spirit mingled with the life-giving Spirit, the reality of Emmanuel—1 Cor. 15:45b; 6:17.

DAY 5

B. God desires that, in His economy, the individual Emmanuel become the corporate Emmanuel—Matt. 1:23; 18:20; 28:20:

1. At the beginning of Matthew we have the individual Emmanuel, Jesus Christ; at the end of this book we have the corporate Emmanuel, the church life, in which the Lord is with us in a corporate way—1:20-23; 28:20:

a. From God's point of view the name into which we are gathered is Jesus, but from our point of view the name into which we are gathered is Emmanuel; today in our experience the Jesus into whose name we are gathered is Emmanuel—1:21; 18:20.

b. In 28:20 Emmanuel promised that in His resurrection He will be with us all the days, with all authority, until the consummation of the age.

2. The individual Emmanuel was conceived of the Holy Spirit in a human virgin; the corporate Emmanuel is a matter of “conceiving” by the Holy Spirit in a body of virgins—1:18, 20, 23; 25:1; Luke 1:26-33; 2 Cor. 11:2.

3. The individual Emmanuel becomes the corporate Emmanuel by all the experiences revealed in the Gospel of Matthew, the book of Emmanuel.

4 整本新约的内容是一位以马内利，而在基督里所有的信徒，作为基督的众肢体乃是团体的以马内利，就是团体的基督的一部分—林前十二 12，西三 10~11。

周 六

5 团体的以马内利终极完成于新耶路撒冷，成为以马内利的集大成，就是三一神与我们同在的总和—启二一 2~3、10。

4. The content of the entire New Testament is an Emmanuel, and all the believers in Christ, as the members of Christ, are a part of the corporate Emmanuel, the corporate Christ—1 Cor. 12:12; Col. 3:10-11.

DAY 6

5. The corporate Emmanuel consummates in the New Jerusalem, which will be the aggregate of Emmanuel, the totality of the Triune God being with us— Rev. 21:2-3, 10.

弗二 19~20「这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人，被建造在使徒和申言者的根基上，有基督耶稣自己作房角石。」

关于〔马太福音〕这卷书中的基督、那灵和我们人的灵，我从未像最近看见得那么多。马太福音对我是全新的。在这卷书中，基督是大光（四 16）、新郎、新衣服、新酒（九 15~17）。内在一面，基督是新酒作我们的新生命；外在一面，祂是新衣服，就是我们的新生活，当祂再来时我们凭此迎接祂而享受祂作新郎（二二 2、11，启十九 7~8）。基督也是真大卫、更大的殿、安息日的主以及更大的申言者（太十二 3、6、8、41）。祂是基石，也是为着召会建造的房角石（二一 42）。不仅如此，祂是以马内利，神与我们同在（一 23），祂比摩西、以利亚、所罗门和施浸者约翰更超特（十七 3~8，十二 42，三 11）。这位美妙的基督对我们是一切，如今祂作为那灵，就在我们人的灵里（林前十五 45 下，六 17，提后四 22）。所以，我们需要灵里贫穷，在灵里称祂为主，并随从我们那愿意的灵（太五 3，二二 43，二六 41）（李常受文集一九七〇年第一册，二七五至二七六页）。

信息选读

我们看过马太福音中所启示神的灵、我们的灵以及基督的许多方面。现在我们需要看见，认识、经历、享受并赢得基督乃是为着召会的建造。我们绝不可忘记十六章十八节里一个小小的字「还」。当彼得领受耶稣是基督，是活神的儿子这启示时，耶稣对他说，「我还告诉你，你是彼得，我要把我的

Eph. 2:19-20 So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone.

I have never seen so much concerning Christ, the Spirit, and our human spirit in this book as I have seen recently. Matthew is a new book to me. In this book Christ is the great light (4:16), the Bridegroom, the new garment, and the new wine (9:15-17). Inwardly, Christ is the new wine as our new life, and outwardly, He is the new garment as our new living with which to meet Him at His second coming for our enjoyment of Him as the Bridegroom (22:2, 11; Rev. 19:7-8). Christ is also the real David, the greater temple, the Lord of the Sabbath, and the greater Prophet (Matt. 12:3, 6, 8, 41). He is the foundation stone and the cornerstone for the building up of the church (21:42). Moreover, He is Emmanuel, God with us (1:23), who is superior to Moses, Elijah (17:3-8), Solomon (12:42), and John the Baptist (3:11). This marvelous Christ is everything to us, and now as the Spirit He is in our human spirit (1 Cor. 15:45b; 6:17; 2 Tim. 4:22). Therefore, we need to be poor in spirit, call Him Lord in our spirit, and go along with our willing spirit (Matt. 5:3; 22:43; 26:41). (CWWL, 1970, vol. 1, p. 205)

Today's Reading

We have seen the divine Spirit, our human spirit, and Christ in many aspects as revealed in the Gospel of Matthew. Now we need to see that knowing, experiencing, enjoying, and gaining Christ is for the building up of the church. We must never forget the little word also in 16:18. When Peter received the revelation that Jesus is the Christ, the Son of the living God, Jesus said to him, "I also say to you that you are Peter, and upon this rock I will build My church, and

召会建造在这磐石上，阴间的门不能胜过她。」除了基督的启示，我们也要领受召会的启示。神终极的心意不仅要拯救人，也要用祂所拯救的人来建造召会。我们必须认识基督是召会的根基，也必须认识我们是建造在这根基上的石头（林前三 10~12，彼前二 5），好产生召会，是阴间的门所不能胜过的（李常受文集一九七〇年第一册，二九〇页）。

召会在哪里？在马太十六章十八节主耶稣说，我要建造我的召会。这个建造的召会在哪里？主的话能不成就么？祂要在什么地方，用什么人，借什么方法建造祂的召会？现在就是建造召会的时候。主现今正在这里用我们建造祂的召会。许多基督徒专注意研究预言。最大的预言是主在马太十六章十八节的话——我要建造我的召会。不要满脑子是以色列、敌基督、复兴的罗马帝国或十角。你必须全心注意主在马太十六章十八节的宣告。历代以来，甚至在今天，这个召会还没有建造起来。因此，我们对召会有负担（创世记生命读经，一二六二页）。

马太十六章十八节上半说，「我还告诉你，你是彼得，我要把我的召会建造在这磐石上。」父对于基督的启示，只是基督与召会这极大奥秘（弗五 32）的前半；因此，主「还」需要向彼得启示这极大奥秘的后半，就是召会。

在马太十六章十八节上半，主说祂要把祂的召会建造在「这磐石」上。这磐石不仅指基督，也指彼得从父所领受关于基督的启示。召会乃是建造在这关于基督的启示上。首先，磐石指基督这奇妙的人位，就是活神的儿子。第二，磐石也是指彼得所看见关于这人位的启示。当我们看见这启示，这启示就成了磐石。因此，召会不仅建造在基督的人位上，也是建造在关于祂人位的启示上（新约总论第七册，二九页）。

参读：李常受文集一九七〇年第一册，二五〇至二九八页；新约总论，第一百九十一篇。

the gates of Hades shall not prevail against it.” In addition to the revelation of Christ, we must also receive a revelation of the church. God’s ultimate intention is not only to save people but also to build up the church with those whom He saves. We must know Christ as the foundation of the church, and we must also realize that we are the stones built upon this foundation (1 Cor. 3:10-12; 1 Pet. 2:5) to produce the church, against which the gates of Hades cannot prevail. (CWWL, 1970, vol. 1, p. 217)

Where is the church? In Matthew 16:18 the Lord Jesus said, “I will build My church.” Where is this builded church? Can the Lord’s word fail to be fulfilled? Where, with whom, and by what way will He build His church? Now is the time for the building of the church. Here and now, with us, the Lord is building His church. Many Christians devote their attention to the study of prophecy. The greatest prophecy is the Lord’s word in Matthew 16:18—“I will build My church.” Do not be occupied with Israel, Antichrist, the restored Roman Empire, or the ten horns. Rather, you must devote your full attention to the Lord’s declaration in Matthew 16:18. Throughout the centuries, and even today, this church has not yet been built up. Because of this, we are burdened about the church. (Life-study of Genesis, p. 1056)

Matthew 16:18a says, “I also say to you that you are Peter, and on this rock I will build My church.” The Father’s revelation concerning Christ is just the first half of the great mystery, which is Christ and the church (Eph. 5:32). Hence, the Lord needed “also” to reveal to Peter the second half, which is concerning the church.

In Matthew 16:18a the Lord says that He will build His church on “this rock.” The words this rock refer not only to Christ but also to the revelation of Christ, which Peter received from the Father. The church is built on this revelation concerning Christ. First, the rock refers to the wonderful person of Christ, the Son of the living God. Second, it refers to the revelation of this person as seen by Peter. When we see this revelation, the revelation becomes the rock. Thus, the church is built not only on the person of Christ but also on the revelation of His person. (The Conclusion of the New Testament, p. 2069)

Further Reading: CWWL, 1970, vol. 1, pp. 189-223; The Conclusion of the New Testament, msg. 191

第三周·周二

晨兴喂养

太十六 18~19「我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。」

马太十六章十九节里「诸天之国」与前节的「召会」交互使用，有力的证明，真正的召会就是今世的诸天之国。罗马十四章十七节证实这点，那里所说神的国，指正当的召会生活。

〔马太福音〕论到的诸天之国，与权柄有关；本书所启示的召会，代表掌权的国度。因此，捆绑和释放的权柄，不仅在这里给了召会的使徒彼得，并且给了召会本身（十八 17~18）（圣经恢复本，太十六 19 注 1，注 3）。

信息选读

马太十三章里的第五和第六个比喻，中心点从生命转到建造，从种子转到藏在田地里的宝贝，以及珍贵的珠子（44~46）。藏在田地里的宝贝必定含有金或宝石，那是建造召会和新耶路撒冷的材料（林前三 12，启二一 18~20）。保罗在林前三章九节说，「你们是神的耕地，神的建筑。」在十一至十二节他说，我们该用金、银、宝石，在基督这根基上建造。神耕地的果子，成了宝贵的材料，为着建造召会作为宝贝和珠子。

马太十三章头六个比喻从种子、麦子和细面，往前到金、宝石和珍珠。主撒了种，但至终祂得着

WEEK 3 — DAY 2

Morning Nourishment

Matt. 16:18-19 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it. I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

[In Matthew 16:19] kingdom of the heavens is used...interchangeably for church, which is used in the previous verse. This is a strong proof that the genuine church is the kingdom of the heavens in this age. This is confirmed by Romans 14:17, in which the kingdom of God is mentioned in obvious reference to the proper church life.

[Matthew] is concerned with the kingdom of the heavens, which is a matter of authority. The church revealed in this book represents the kingdom with its reign. Hence, the authority to bind and to loose was given not only to Peter, the apostle for the church here, but also to the church itself (18:17-18). (Matt. 16:19, footnotes 2 and 3)

Today's Reading

In the fifth and sixth parables in Matthew 13 the focus changes from life to building, from the seed to a treasure hidden in a field and a pearl of great value (vv. 44-46). The treasure hidden in the field must consist of gold or precious stones, the materials for the building of the church and the New Jerusalem (1 Cor. 3:12; Rev. 21:18-20). In 1 Corinthians 3:9 Paul says, "You are God's cultivated land, God's building," and in verses 11 and 12 he says that we should build with gold, silver, and precious stones upon Christ as the foundation. The fruit of God's cultivated land becomes precious materials for the building of the church as the treasure and the pearl.

The first six parables of Matthew 13 advance from the seed, the wheat, and the fine flour to gold, precious stones, and a pearl. The Lord sowed the seed, but

的乃是珍珠，就是建造的召会。用宝石建造成的召会，是种子长大经过变化而来的。这思想不只见于马太十三章和林前三章，也见于创世记二章。我们在该章看见生命树，产生果子好作食物，也看见一条涌流的河，产生金、珍珠和红玛瑙（一种宝石）（9、12）。在圣经末了，圣城新耶路撒冷乃是用金、珍珠和宝石建造的，城中长着生命树（启二一18~21，二二2）。

马太十三章的奥秘，从未像今天这样清楚的开启。一面，我们是神的耕地，神的农场，另一面，我们是神的建筑。作为神的耕地，我们生长基督以产生麦子和细面；借着基督在我们里面长大，我们就变化成为隐藏的宝贝和珍贵的珠子，为着完成神永远的定旨并满足祂的心。从基督作种子，经过麦子、细面和宝贝，主得着珠子，就是召会。从种子发展到珠子，秘诀乃是基督在我们里面长大。

十三章的比喻不是无法在今世应验的虚空教训；反之，这些是正在应验的预言。今天在这时代的末期，主要得着好土、麦子、细面和宝贵的材料。至终祂能说，「看哪，我得着我珍贵的珠子。」...我们都应该说，「主啊，靠你的怜悯，无论要付何种代价，或用何种方法，我一定要作好土。」我们的心不会向属世的交通敞开；今世的思虑和钱财的迷惑也不能欺骗我们。我们只注意要作好土生长麦子，产生细面，并且变化成为宝贵的材料，适合召会的建造。至终，我们要成为珍贵的珠子，以完成神永远的定旨。这就是马太福音这卷书所启示，出自基督这种子的召会（李常受文集一九七〇年第一册，二九五至二九八页）。

参读：马太福音生命读经，第三十九、四十一、四十七篇。

what He eventually obtains is the pearl, which is the built-up church. The church built with the precious materials comes from transformation through the growth of the seed. This thought is found not only in Matthew 13 and 1 Corinthians 3 but also in Genesis 2. In this chapter we have the tree of life producing fruit that is good for food, and we also have a flowing river that issues in gold, bdellium (a pearl-like material), and onyx, a precious stone (vv. 9, 12). At the end of the Bible the holy city, New Jerusalem, is built with gold, pearls, and precious stones, with the tree of life growing in its midst (Rev. 21:18-21; 22:2).

The mysteries of Matthew 13 have never been opened up as clearly as they have today. On the one hand, we are God's cultivated land, God's farm, and on the other hand, we are God's building. As God's farm we are growing Christ to produce wheat and fine flour, and by the growth of Christ in us, we are transformed to become the hidden treasure and the pearl of great value for the fulfillment of God's eternal purpose and the satisfaction of His heart. From Christ as the seed through the wheat, the fine flour, and the treasure, the Lord gains the pearl, which is the church. The secret of the development from the seed to the pearl is the growth of Christ within us.

The parables of Matthew 13 are not vain teachings that cannot be fulfilled in this age. Rather, they are a prophecy that is now being fulfilled. Today at the end of this dispensation, the Lord will gain the good earth, the wheat, the fine flour, and the precious materials. Eventually, He will be able to say, "Behold! I have My pearl of great value."...We should all say, "Lord, by Your mercy, at any cost and by any means, I must be the good earth." We will not open our heart to the worldly traffic, and the cares of this age and the deceitfulness of riches cannot deceive us. We care only to be the good earth growing the wheat, producing the fine flour, and being transformed into precious materials that are good for the building up of the church. Eventually, we will become the pearl of great value for the fulfillment of God's eternal purpose. This is the church that comes out of Christ as the seed, as revealed in the book of Matthew. (CWWL, 1970, vol. 1, pp. 220-223)

Further Reading: Life-study of Matthew, msgs. 39, 41, 47

第三周·周三

晨兴喂养

太一 21「她将要生一个儿子，你要给祂起名叫耶稣，因祂要亲自将祂的百姓从他们的罪里救出来。

23「「看哪，必有童女怀孕生子，人要称祂的名为以马内利。」（以马内利翻出来，就是神与我们同在。）」

我们必须学习，以生出基督为我们独一的目标和意图。...我们要作这事，就必须放弃我们的工作、我们的目标、我们的目的和我们的意愿。

新约的事奉最终乃是生出基督，这必须是最终的目标。生出基督就是生出耶稣，生出那拯救者，生出以马内利，就是神与我们同在（李常受文集一九七〇年第一册，三三八页）。

信息选读

马太福音这卷书开始于一个童女，结束于十个童女；这卷书也开始于个人的以马内利，而结束于团体的以马内利。在一章我们看见以马内利，神与我们同在；在二十八章末了一节，主说，「看哪，我天天与你们同在。」在任何地方，正当的召会生活乃是基督拯救的能力，也是神与我们同在，在团体的方式中显明出来。这事唯有借着新约的事奉才能带进来。当别人进到这种召会生活里，他们会立即察觉耶稣拯救的大能与神的同在。这才是正当的召会生活，这也就是借着我们的事奉生出基督（李常受文集一九七〇年第一册，三三八至三三九页）。

借着成为肉体，耶和華成了我们的救主。...作为耶和華我们的救主，主耶稣将我们从我们的罪里救出来。祂拯救我们脱离我们的罪性和罪行，脱离我们日常生活中一切易犯的罪，脱离撒但邪恶的权势，脱离神所定罪的每一

WEEK 3 — DAY 3

Morning Nourishment

Matt. 1:21 And she will bear a son, and you shall call His name Jesus, for it is He who will save His people from their sins.

23 “Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel” (which is translated, God with us).

We all need to learn that the bringing forth of Christ should be our only aim and intention...To do this, we need to give up all our work, our aims, our goals, and our desires.

The New Testament service is eventually to bring forth Christ—this should be the final goal. It is to bring forth Christ as Jesus, the saving One, and as Emmanuel, God with us. (New Testament Service, p. 23)

Today's Reading

The book of Matthew begins with a virgin and ends with ten virgins; this book also begins with the individual Emmanuel and ends with the corporate Emmanuel. In chapter 1, we see Emmanuel, God with us, and in chapter 28, the last verse, the Lord says, “Behold, I am with you all the days.” The proper church life in a locality is the saving power of Christ, and God with us manifested in a corporate way. This can only be brought forth by the New Testament service. When others come into such a church life, they will immediately sense the saving power of Jesus and the presence of God. This is the proper church life, and this is the bringing forth of Christ through our service. (New Testament Service, p. 23)

Through incarnation Jehovah became our Savior....As Jehovah our Savior the Lord Jesus saves us from our sins. He saves us from our sin and sins, from all the besetting sins in our daily life, from the evil power of Satan, from everything God condemns, and from all negative things....Whenever we call upon Him to save

件事，并脱离一切消极的事物。...每当我们呼求祂拯救我们，祂就是耶和華我们的救主，耶和華我们的救恩。

我们也可以经历并享受基督作以马内利。...在祂的人性里，耶稣这成为肉体的神，乃是以马内利，就是神与我们同在。耶稣这名是神所起的，以马内利是人所称的。救主耶稣就是神与我们同在。祂是神成为肉体，住在我们中间（约一 14）。祂不仅是神，也是神与我们同在。没有祂，我们就不能遇见神，因为祂是神。没有祂，我们也找不到神，因为祂是神成为肉体。因此，每当我们呼求主耶稣，我们就感觉神与我们同在。

基督是完整的神，成了完全的人。因此，祂既是完整的神，也是完全的人，就拥有真实的神性和真正的人性。作为全能的神，祂有神性与人性的性能，能应付我们每一面的一切需要。我们需要祂这有神圣性能的一位，使我们能像祂一样的神圣。我们也需要祂这有人性的一位，使我们在祂最高标准的人性上，像祂一样的有人性。因此，借着祂、同着祂并在祂里面，我们不仅成为正确、拔高的人，也成为神人，就是神圣的人，像祂一样。祂是神圣的，成为属人的，好使我们这些属人的成为神圣的。祂现今是神圣而成为属人的，使我们在人性里而成为神圣的。这样，祂这位包罗万有者，就以最超绝的方式，充盈无缺地应付我们的需要。

少有基督徒行动、生活、说话、行事，是同着这另一位——以马内利。我们有关于以马内利的道理，对以马内利却少有经历。我们若对以马内利有更多的经历，就不会作今天所作的许多事，例如闲谈。主的同在改变我们的生活。我们都必须体认并感觉，我们的救主耶稣，也是以马内利。祂是三一神与我们这三部分的人同在。我们不该在自己里面，或凭着自己说话行事。我们需要经历以马内利（新约总论第九册，一三至一六页）。

参读：新约总论，第二百六十六篇；李常受文集一九七〇年第一册，新约的事奉，第一至二章。

us, He is Jehovah our Savior, Jehovah our salvation.

We may also experience and enjoy Christ as Emmanuel....In His humanity, Jesus, God incarnate, is Emmanuel, God with us. Jesus was the name given by God, whereas Emmanuel was the name called by man. Jesus the Savior is God with us. He is God incarnated to dwell among us (John 1:14). He is not only God but God with us. Without Him we cannot meet God, for He is God. Without Him we cannot find God, for He is God incarnate. Therefore, when we call on the Lord Jesus, we have the sense that God is with us.

Christ is the complete God becoming a perfect man. Hence, He is both the complete God and the perfect man, possessing genuine divinity and real humanity. As the almighty God, He has the capacity in His divinity and the capacity in His humanity to meet all of our need in every way. We need Him in His divine capacity that we may be divine as He is. We need Him in His humanity that we may be human as He is in the highest standard of humanity. Therefore, by Him, with Him, and in Him we can be not only a proper and uplifted man but also a God-man, a divine man, as He is. He is divine becoming human that we may be human becoming divine. He is now humanly divine to make us divinely human. In this way He, as the all-inclusive One, meets our need adequately and sufficiently in the most superior way.

There are very few Christians who walk, live, speak, and do things with Emmanuel as another One with them. We have the doctrine of Emmanuel, but we have very little experience of Emmanuel. If we had more experience of Emmanuel, we would not do many of the things we do today, such as gossip. The presence of the Lord changes our life. We all must have the realization and sensation that the Lord Jesus, who is our Savior, is also Emmanuel. He is the Triune God with us, the tripartite men. We should not say or do anything in ourselves or by ourselves. We need to experience Emmanuel. (The Conclusion of the New Testament, pp. 2762-2764)

Further Reading: The Conclusion of the New Testament, msg. 266; New Testament Service, chs. 1-2

太二八 20 「…看哪，我天天与你们同在，直到这世代的终结。」

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

马太福音这卷书是论到以马内利—神成为肉体来与我们同在。实际的以马内利，就是实际的灵（约十四 16~20）。…在约翰十四章，主耶稣说，「我要求父，祂必赐给你们另一位保惠师，叫祂永远与你们同在。」（16）然后在十七至十八节，主指明祂要成为这一位保惠师。

马太二十八章二十节的「我」是以马内利；约翰十四章十八节那正往门徒这里来的「我」，乃是十七节里「实际的灵」。从马太福音到约翰福音，神圣的启示有一个进展。今天实际的灵就是以马内利（三一神作三部分人的生命，一〇〇至一〇一页）。

信息选读

在使徒行传和书信里，实际的灵就是终极完成之三一神在我们灵里的同在。祂这位三一神与我们三部分人的同在，主要是内里的。三一神若在我们外面，就无法完成祂的目的，就是将祂自己分赐到我们这些人里面。所以，祂与我们的同在必须是内里的。

三一神经过成为肉体 and 复活的过程，好将祂自己分赐到我们里面。借着成为肉体，祂能成为在信徒外面的以马内利；但这只会部分地达成祂要与我们同在的心意。祂外面与我们同在，并没有达成祂要将自己分赐到我们里面的目的，所以祂必须经过另一个过程。这第二个过程就是祂的死与复活。在复活里，

Matt. 28:20 ...And behold, I am with you all the days until the consummation of the age.

John 14:17-18 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or 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.

Matthew is a book on Emmanuel—God incarnated to be with us. The practical Emmanuel is the Spirit of reality (John 14:16-20)...In John 14 the Lord Jesus said, “I will ask the Father, and He will give you another Comforter, that He may be with you forever” (v. 16). Then in verses 17 and 18 the Lord indicated that He would become this Comforter.

In Matthew 28:20 the “I” is Emmanuel. In John 14 the “I” who will come in verse 18 is the Spirit of reality in verse 17. There is a progression in the divine revelation from the Gospel of Matthew to the Gospel of John. Today the Spirit of reality is Emmanuel. (The Triune God to Be Life to the Tripartite Man, p. 89)

Today's Reading

In Acts and the Epistles, the Spirit of reality is the very presence of the consummated Triune God in our spirit. He, the Triune God, is with us, the tripartite man, mainly in an inward way. The Triune God cannot complete His intention to dispense Himself into our being outside of us. Therefore, His being with us must be inward.

The Triune God passed through the processes of incarnation and resurrection in order to dispense Himself into us. Through incarnation He could be Emmanuel outside of His believers, but this would fulfill only part of His intention in being with us. His being with us outwardly does not fulfill His purpose to dispense Himself into our being, so He had to go through another process. The second process was His death and resurrection. In resurrection

祂物质的形状成了属灵的形状。借着死与复活，祂这末后的亚当成了赐生命的灵（林前十五 45 下）。作为赐生命的灵，祂就是以马内利，神圣三一的同在。这同在一直在我们的灵里，与我们同在（提后四 22），不只天天，更是每时每刻与我们同在。

我们要与基督同活，就需要在祂神圣的同在里（加五 25 上）。这神圣的同在就是赐生命的灵，作三一神的终极完成。这同在就是以马内利，祂是那真实、实际的耶稣，是三一神与三部分的人同在。...我们乃是与作为以马内利的基督同活，并凭作为赐生命之灵的基督而行。我们要凭作为赐生命之灵的基督而行，就必须与基督这人位，就是以马内利同活。今天以马内利乃是赐生命的灵，就是终极完成的三一神，时刻与我们同在。我们必须领悟，我们终日都有另一位与我们同在。祂不仅是在外面与我们同在，更是在一天之中，分分秒秒在我们的灵里，内在地与我们同在（三一神作三部分人的生命，一〇一至一〇二页）。

耶稣不仅在我们中间，祂也在我们灵里〔提后四 22〕。...这位与我们的灵同在的耶稣就是以马内利，神与我们同在。...我们绝不能将那灵与耶稣的同在分开。那灵就是耶稣同在的实际（约十四 16~20）。这个同在就是以马内利，神与我们同在。

按以赛亚八章七至八节看，仇敌企图占取以马内利的地。不要以为这话只是为着以色列人。今天我们的灵就是以马内利的地。因此，我们自己就是以马内利的地。仇敌撒但和他一切的军兵，要尽其全力占取这以马内利的地，就是占取我们的灵和我们这人。...十节告诉我们，因为神与我们同在，仇敌绝不能占取以马内利的地。虽然撒但尽其所能要占取你，但你仍在这里。也许上周撒但二十一次企图要占取你，但每次他都失败了。因着以马内利，因着神与我们同在，你仍在这里。这以马内利就是耶稣。今天我们可以这样实际地享受耶稣，并经历祂作我们的以马内利（马太福音生命读经，九一至九三页）。

参读：三一神作三部分人的生命，第八至九章。

His physical form became a spiritual form. Through death and resurrection, He as the last Adam became the life-giving Spirit (1 Cor. 15:45b). As the life-giving Spirit, He is Emmanuel, the presence of the Divine Trinity. This presence is always with us in our spirit (2 Tim. 4:22), not only day by day but also moment by moment.

To live with Christ, we need to be in His divine presence (Gal. 5:25a). The divine presence is the life-giving Spirit as the consummation of the Triune God. This presence is Emmanuel, who is the real, practical Jesus, the Triune God with the tripartite man. We live with Christ as Emmanuel and walk by Christ as the life-giving Spirit. In order to walk by Christ as the life-giving Spirit, we must live with Christ as a person, who is Emmanuel. Today Emmanuel is the very life-giving Spirit, who is the consummated Triune God as His presence with us moment by moment. We have to realize that all day long we have another One with us. He is not only with us outwardly but also with us inwardly in our spirit every minute of the day. (The Triune God to Be Life to the Tripartite Man, pp. 89-90)

Jesus is not only among us; He is in our spirit [2 Tim. 4:22]...This Jesus who is with our spirit is Emmanuel, God with us....We can never separate the Spirit from the presence of Jesus. The Spirit is simply the reality of Jesus' presence (John 14:16-20). This presence is Emmanuel, God with us.

According to Isaiah 8:7-8, the enemy may try to take over the land of Emmanuel. Do not think this word is only for the children of Israel. Today our spirit is the land of Emmanuel. Thus, we ourselves are the land of Emmanuel. The enemy, Satan, with all his army will do everything He can to take over this land of Emmanuel, that is, to take over our spirit and our being....Isaiah 8:10 tells us that because God is with us, the enemy can never take over the land of Emmanuel. Although Satan has tried his best to take you over, you are still here. Perhaps during the past week Satan tried twenty-one times to take you over, but he failed every time. You are still here because of Emmanuel, because of God with us. This Emmanuel is Jesus. Today we may enjoy Jesus and experience Him in such a real way as our Emmanuel. (Life-study of Matthew, pp. 77-78)

Further Reading: The Triune God to Be Life to the Tripartite Man, chs. 8-9

路一 26~27「到了第六个月，天使加百列奉神差遣，往加利利的一座城去，这城名叫拿撒勒。到一个童女那里，是已经许配大卫家的一个人，名叫约瑟，童女的名字叫马利亚。」

林后十一 2「我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。」

今天，主要临到一些童女，就是一些寻求者，祂在这样的人里面就能有所孕育，好以活而实际的方式带进基督，就是耶稣和以马内利。...在马太福音末了，主说，「所以你们要去，使万民作我的门徒，...看哪，我天天与你们同在，直到这世代的终结。」（二八 19~20）主与我们同在，就是耶稣作以马内利（神与我们同在）的实际。在马太福音的开头，个人的以马内利耶稣基督，是在一个属人童女里面，从圣灵成孕的。在这卷书末了，团体的以马内利乃是召会生活，主在其中以团体的方式与我们同在。主的心意是要恢复召会生活作为团体的以马内利。这不在于道理教训、圣经知识、信条、形式或仪文，而完全在于一班童女从圣灵「怀孕」。...借着马太福音里所启示的一切经历，个人的以马内利就成了团体的以马内利（李常受文集一九七〇年第一册，二六九至二七〇页）。

信息选读

我们要经历三一神作生命分赐到我们这人里面，就需要与作为以马内利的基督同活。...我们若进入圣经的深处，就能看见三一神为要作三部分人的生命，需要经过两个主要的过程。第一个是成为肉体，第二个是复活。在这两个过程中，祂有两个「成了」。借着成为肉体，祂成了一个人（约一 1、14）；在

Luke 1:26-27 And in the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin engaged to a man named Joseph, of the house of David; and the virgin's name was Mary.

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Today the Lord is coming to the virgins, the seeking ones in whom He can conceive something to bring forth Christ, who is Jesus and Emmanuel, in a living and practical way....At the end of Matthew the Lord said, "Go therefore and disciple all the nations....And behold, I am with you all the days until the consummation of the age" (28:19-20). That the Lord is with us is the reality of Jesus as Emmanuel, as God with us. At the beginning of Matthew the individual Emmanuel, Jesus Christ, is conceived of the Holy Spirit in a human virgin. At the end of this book the corporate Emmanuel is the church life, in which the Lord is with us in a corporate way. The Lord's intention is to recover the church life as a corporate Emmanuel. This is not a matter of doctrinal teachings, Bible knowledge, creeds, formalities, or rituals. It is absolutely a matter of "conceiving" by the Holy Spirit in a body of virgins....The individual Emmanuel became the corporate Emmanuel by all the experiences revealed in the Gospel of Matthew. (CWWL, 1970, vol. 1, pp. 201-202)

Today's Reading

In order for us to experience the dispensing of the Triune God as life into our being, we need to be those who are living with Christ as Emmanuel....If we get into the depths of the Bible, we can see that in order for the Triune God to be life to the tripartite man, He needed to pass through two main processes. The first was incarnation, and the second was resurrection. In these two processes, He became two things. Through incarnation He became a man (John 1:1, 14). In

复活里，祂成了赐生命的灵（林前十五 45 下）。

成为肉体就是生出以马内利（太一 20~23）。这是我们的三一神为要作人的生命，所经过的第一个过程。借着成为肉体，祂自己在祂的神性里伸枝出来，进到人性里，那就是耶和华的苗（赛四 2）。祂成了兼有神性和人性的神人。不信的犹太人有神，但他们所有的神仅仅是神圣的。基督徒所有的神不只有神性，也有人性。祂是耶稣，就是耶和華救主（太一 21）。耶稣是神所起的名；而以马内利，意即神与我们同在，是人所称的名（23）。祂的名是耶稣；但那些经历过祂的人，称祂的名为以马内利。如今，耶稣，我们的以马内利，乃是三一神与三部分的人同在。...整卷马太福音乃是说到三一神与三部分的人同在，启示出耶稣的同在就是以马内利（一 21、23，十八 20，二八 20）。一章启示了两个名—耶稣和以马内利。十八章二十节说，「因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。」「我的名」是指这两个名中的哪一个？按照一章，神所起的名是耶稣，而经历过祂的人称祂的名为以马内利。从神看来，我们被聚集到其中的名是耶稣；但从我们看，那名乃是以马内利。我们该被聚集到以马内利的名里。

很少人领悟，我们是被聚集到以马内利的名里。大多数人会说，我们是被聚集到耶稣的名里。说十八章二十节里「我的名」是指耶稣，并不需要异象或启示；但说这里所提到的名是以马内利，就需要异象、启示和经历。以马内利是全新的东西。今天在我们的经历中，我们被聚集到其中的这个名乃是以马内利。在二十八章二十节，...这位天天与我们同在的，就是以马内利；以马内利就是耶稣的同在（三一神作三部分人的生命，九八至一〇〇页）。

参读：马太福音生命读经，第五至六篇；李常受文集一九七〇年第一册，六三三至六四三页。

resurrection He became the life-giving Spirit (1 Cor. 15:45b).

Incarnation was the bringing forth of Emmanuel (Matt. 1:20-23). This was the first process our Triune God passed through in order to become life to man. Through incarnation He branched Himself out, in His divinity, into humanity as the Shoot of Jehovah (Isa. 4:2). He became a God-man with both divinity and humanity. The unbelieving Jews have God, but the God they have is merely divine. The God the Christians have is not only divine but also human. He is Jesus, Jehovah the Savior (Matt. 1:21). Jesus was the name given by God, and Emmanuel, which means God with us, was the name called by man (v. 23). His name was Jesus, but those who experienced Him called His name Emmanuel. Now Jesus, our Emmanuel, is the Triune God with the tripartite man....The entire book of Matthew deals with the Triune God being with the tripartite man. It reveals that the presence of Jesus is Emmanuel (Matt. 1:21, 23; 18:20; 28:20). In chapter 1, two names are revealed—Jesus and Emmanuel. Matthew 18:20 says, “For where there are two or three gathered into My name, there am I in their midst.” To which of these two names does “My name” refer? According to chapter 1, the name given by God was Jesus, but those who experienced Him called His name Emmanuel. From God’s view the name into which we are gathered is Jesus, but from our view the name is Emmanuel. We should be gathered into the name of Emmanuel.

Not many realize that the name into which we are gathered is Emmanuel. Most would say that we are gathered into the name of Jesus. To say that “My name” in verse 20 refers to Jesus does not require any vision or revelation, but to say that the name mentioned here is Emmanuel requires vision, revelation, and experience. Emmanuel is something new. Today in our experience, the very Jesus into whose name we are gathered is Emmanuel. In Matthew 28:20,...the One who is with us all the days is Emmanuel. Emmanuel is the presence of Jesus. (The Triune God to Be Life to the Tripartite Man, pp. 87-89)

Further Reading: Life-study of Matthew, msg. 5-6; CWWL, 1970, vol. 1, pp. 471-478

第三周·周六

晨兴喂养

太十八 20 「因为无论在哪里，有两三个人被聚集到我的名里，哪里就有我在他们中间。」

启二一 10 「我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。」

已过我们没有看见与基督同活，以及凭基督而行的区别。与我们同活的基督乃是以马内利。以马内利的意思是神与我们同在，神与人同在。这启示在新约第一卷书马太福音（一 23，十八 20，二八 20）。一章引介了基督作以马内利与我们同在的事（23）；十八章进一步指明我们该被聚集到祂的同在里（20）；二十八章强调基督要与我们同在，直到这世代的终结（20）（三一神作三部分人的生命，一〇四页）。

信息选读

基督被构成以马内利，首先是借着成为肉体来作人。马太一章二十三节是引自以赛亚七章十四节，说，「看哪，必有童女怀孕生子，人要称祂的名为以马内利。」童女所生的子乃是神与祂同在。祂是一个生出来的婴孩，有属人的性情；又是所赐的子，有神圣的性情（赛九 6）。...然后祂活在地上，三十岁出来尽职事。在三年半的服事之后，祂经过死并进入复活。在祂的复活里，祂成了赐生命的灵（林前十五 45 下）。祂成了赐生命的灵，是神作为以马内利与我们同在的第二步。

如今我们的救主神对我们既是以马内利，又是赐生命的灵。祂是以马内利，我们必须与祂同活；祂与我们同在，我们也必须与祂同在。...约翰福音表明以马内利经过一个过程，成为赐生命的灵。我们

WEEK 3 – DAY 6

Morning Nourishment

Matt. 18:20 For where there are two or three gathered into My name, there am I in their midst.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God.

In the past we did not see the distinction between living with Christ and walking by Christ. The Christ with whom we are living is Emmanuel. Emmanuel means God with us, God with man. This is revealed in Matthew, the first book of the New Testament (1:23; 18:20; 28:20). Chapter 1 introduces the matter of Christ's presence with us as Emmanuel (v. 23); chapter 18 further indicates that we should be gathered into His presence (v. 20); and chapter 28 stresses that Christ's presence will be with us unto the consummation of the age (v. 20). (The Triune God to Be Life to the Tripartite Man, p. 92)

Today's Reading

Christ was constituted to be Emmanuel by first being incarnated to be a man. Matthew 1:23, a quotation from Isaiah 7:14, says, "Behold, the virgin shall be with child and shall bear a son, and they shall call His name Emmanuel." The Son born to the virgin was God with her. He was a child born with the human nature, and a son given with the divine nature (Isa. 9:6)....Then He lived on the earth and came out to minister at the age of thirty. After three and a half years of ministry, He passed through death and entered into resurrection. In resurrection He became the life-giving Spirit (1 Cor. 15:45b). His becoming the life-giving Spirit was the second step for God to be with us as Emmanuel.

Now our Savior God is both Emmanuel and the life-giving Spirit to us. As Emmanuel we have to live with Him. He is with us, and we have to be with Him....The Gospel of John shows that Emmanuel went through a process to become the life-giving Spirit. We live by Him as the life-giving Spirit. Today some

乃是凭祂这赐生命的灵而活。今天有些基督教教师反对基督成了赐生命的灵这事实。但圣经清楚启示基督成了赐生命的灵（林前十五 45 下）。...二千年前神成为肉体，然后经过死与复活，成了赐生命的灵。在人类历史的头四千年中，没有人知道神的定旨。但今天主已启示祂自己是以马内利和赐生命的灵。祂也给我们看见祂的成为肉体、祂的死和复活。

有五个项目已经构成到我们里面：作以马内利的基督，作赐生命之灵的基督，祂的成为肉体、死与复活。这五个项目乃是构成新约启示的基本因素。...新约乃是一个遗命，包含这五样事物为主要的遗赠。在这神圣的遗命里，我们承受以马内利、赐生命的灵、成为肉体、死与复活。今天我们必须与作以马内利的基督同活。我们的生活乃是一直同着另一个人位——以马内利；祂就是神与我们同在。我们也必须凭祂而行，不是凭作为以马内利的基督，乃是凭那作为赐生命之灵的基督（三一神作三部分人的生命，一〇四至一〇五、一〇七至一〇八页）。

主在约翰十四章启示，祂作第一位保惠师来，而另一位要作第二位保惠师而来。第二位保惠师乃是第一位保惠师的实际。祂是实际的灵；十七节说，这实际的灵要在门徒里面。十七节的「在...里面」是概括的说法，二十节的三个「在...里面」是详细的说法，前者乃是后者的总和。当实际的灵在我们里面，三一神的总和就在我们里面，要把我们合并到宇宙的合并里。在永远里的，乃是个神圣的合并；借着扩大，这合并成了一个神圣且属人的合并。...所有信徒至终都要合并到这一个伟大的合并里。这宇宙合并最终的完成乃是新耶路撒冷（基督为父用神圣的荣耀所荣耀的结果，四五至四六页）。

参读：新约圣经中奇妙的基督，第一章；基督为父用神圣的荣耀所荣耀的结果，第五章。

Christian teachers oppose the fact that Christ became a life-giving Spirit. But the Bible clearly reveals that Christ became a life-giving Spirit (1 Cor. 15:45b)...Two thousand years ago God became incarnated, and then through death and resurrection, He became the life-giving Spirit. For the first four thousand years of human history, no one knew the purpose of God. But today the Lord has revealed Himself as Emmanuel and the life-giving Spirit. He has also shown us His incarnation, His death, and His resurrection.

Five items have been constituted into our being: Christ as Emmanuel, Christ as the life-giving Spirit, and His incarnation, death, and resurrection. These five items are the basic factors of the constitution of the New Testament revelation....The New Testament is a will containing these five things as its main bequests. In this divine will we inherit Emmanuel, the life-giving Spirit, incarnation, death, and resurrection. Today we have to live with Christ as Emmanuel. Our living is always with another person, Emmanuel, God with us. We also have to walk by Him, not as Emmanuel but as the life-giving Spirit. (The Triune God to Be Life to the Tripartite Man, pp. 92, 94-95)

In John 14 the Lord revealed that He came as the first Comforter and that another One would come as the second Comforter. The second Comforter is the reality of the first Comforter. He is the Spirit of reality, and verse 17 says that this Spirit of reality would be in the disciples. The in of verse 17 as a general statement is the totality of the three ins in verse 20 as a detailed statement. When the Spirit of reality is in us, the totality of the Triune God is in us to incorporate us into the universal incorporation. In eternity it was a divine incorporation. By being enlarged, this incorporation became a divine and human incorporation....All of the believers will eventually be incorporated into this one great incorporation. The final consummation of this universal incorporation is the New Jerusalem. (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 43-44)

Further Reading: The Wonderful Christ in the Canon of the New Testament, ch. 1; The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 5

Hymns, #68

64

赞美主 — 祂的名

8 7 8 7 双 (英 68)

D 大调

3/4

$\underline{3} \cdot \underline{3} \mid 3 \cdot \underline{1} \quad \underline{4} \cdot \underline{3} \mid 3 \quad 1 \quad \underline{\underline{1 \quad 2 \quad 3}} \mid 4 \cdot \underline{6} \quad \underline{5} \cdot \underline{4} \mid 3 -$
 一 我主, 你名称为“耶稣,”可爱之名何奇妙;
 $\underline{1} \cdot \underline{1} \mid \underline{\underline{2 \quad 2 \#1 \quad 2 \quad 2 \#1 \quad 2}} \mid 3 \quad 1 \quad \underline{1} \cdot \underline{1} \mid \underline{\underline{2 \quad 2 \#1 \quad 2 \quad 2 \quad 4 \quad 3}} \mid 1 -$
 你由圣洁童女而生,取了人性与人貌。
 $\underline{5} \cdot \underline{5} \mid \underline{\dot{3}} \cdot \underline{\dot{2}} \quad \underline{\dot{2} \quad \dot{1} \quad 6} \mid 5 \quad 3 \quad \underline{\dot{1} \cdot 6} \mid 5 \cdot 3 \quad \underline{2 \cdot 3} \mid \overset{\wedge}{4} -$
 你是我“耶和 华 救主,”拯救我们脱罪恶;
 $\underline{3} \cdot \underline{5} \mid \underline{\dot{3}} \cdot \underline{\dot{2}} \quad \underline{\dot{2} \quad \dot{1} \quad 6} \mid 5 \quad 3 \quad \underline{\dot{1} \cdot 6} \mid 5 \cdot \underline{1} \quad \underline{3 \cdot 2} \mid 1 - \parallel$
 当我接受你作救主,神圣生命我得着。

- 二 你名也被称为“基督”, 荣耀职事的名称;
你确是神的受膏者, 神从永远所选定。
主, 你是神的弥赛亚, 神已因爱立了你,
要你彰显祂的荣耀, 并且完成祂心意。
- 三 你也称为“以马内利”, 你是“神与人同在”;
借恩神与人性调和, 永远不能再分开。
神在肉身得着彰显, 满有真理和恩典;
在你我见神的荣耀, 并且得着神丰满。
- 四 哦主, 我们珍爱你名, 你名所示何丰富;
你名价值和其甘美, 因爱永远要守住。
宝贵救主, 荣耀基督, 敬拜、爱戴全归你;
亲爱救主、以马内利, 我要高举永无已!

1

Lord, Thy Name is called Jesus,
 Wonderful is this dear Name;
 Thou wast brought forth of the virgin,
 And the Son of man became.
 Thou art our Jehovah-Savior,
 Saving us from all our sins;
 When as Savior we receive Thee,
 Life divine in us begins.

2

Thou as “Christ” art also titled,
 Title of Thy ministry;
 Thou art truly God’s anointed,
 Even from eternity.
 Thou, O Lord, art God’s Messiah;
 God appointed Thee in love,
 That Thou might fulfill His purpose
 And to all His glory prove.

3

Thou art also called “Emmanuel”;
 “God with us” Thou cam’st to be;
 God in grace is wholly mingled
 With our own humanity.
 God in flesh is manifested,
 Full of grace and truth therein;
 We have seen in Thee God’s glory,
 And in faith partake of Him.

4

How we treasure all Thy names, Lord,
 How much they to us unfold;
 All their worth and all their sweetness
 We in love will ever hold.
 Precious Savior, we adore Thee,
 Worship unto Thee we bring;
 Our Emmanuel we exalt Thee,
 And Thy praise will ever sing.

二〇一三年国际华语特会

恢复基督在召会中作一切

第四篇

在作为团体基督，
就是身体基督的召会中，享受基督作一切

读经：林前一 2、9、24、30，五 8，十 3~4、17，
十二 12~13，十五 45 下

纲 目

周 一

壹 我们该宝贝哥林多前书中包罗万有之基督的启示——2、9、24、30，二 7~8、10，三 11，五 7~8，十 3~4，十一 3，十二 12，十五 20、23、45 下、47。

贰 享受包罗万有的基督产生正确的召会，并且保守我们在一里；享受基督作我们的分而有的一，就是召会生活——2、9、13 上。

叁 在召会里，我们都需要吃一样的灵食，并喝一样的灵水——十 3~4：

周 二

一 林前十章三节的灵食指吗哪，预表基督为着基督徒的旅程，作我们每日生命的供应——出十六

Int'l Chinese-speaking Conference 2013

The Recovery of Christ as Everything in the Church

Message Four

Enjoying Christ as Everything
in the Church as the Corporate Christ, the Body-Christ

Scripture Reading: 1 Cor. 1:2, 9, 24, 30; 5:8; 10:3-4, 17; 12:12-13; 15:45b

Outline

DAY 1

I. We should treasure the revelation of the all-inclusive Christ in 1 Corinthians—1:2, 9, 24, 30; 2:7-8, 10; 3:11; 5:7-8; 10:3-4; 11:3; 12:12; 15:20, 23, 45b, 47.

II. The enjoyment of the all-inclusive Christ brings forth the proper church and preserves us in oneness; the oneness in the enjoyment of Christ as our portion is the church life—1:2, 9, 13a.

III. In the church we all need to eat the same spiritual food and drink the same spiritual drink—10:3-4:

DAY 2

A. The spiritual food in 1 Corinthians 10:3 refers to manna, which typifies Christ as our daily life supply for the Christian journey—Exo. 16:14-16;

14~16 · 约六 31~35 :

- 1 我们信徒都该吃一样的灵食，不该吃基督之外的任何东西—林前十 3，约六 57 下。
- 2 基督该是我们唯一的食物，我们不该寻求凭别的食物而活—54~55 节。
- 3 那作我们灵食的基督，乃是那对我们成为主观的基督—加二 20，四 19。

二 林前十章四节的灵水指流自裂开磐石的活水，预表那灵作我们包罗万有的水—出十七 6，约七 37~39，林前十二 13 :

- 1 在出埃及十七章六节，磐石预表基督，摩西表征律法，杖代表律法的权能和权柄；用杖击打磐石，表征基督被神律法的权柄所击打；从被击打的磐石所流出来的水，预表那灵—约七 37~39，十九 34。
- 2 灵水，就是活水，乃是在复活里生命的水；当我们喝这在复活里的生命水时，我们就成了在复活里并属于复活的人—林前十 4，约十四 20，林后一 9，四 14。

周 三

- 3 我们吃喝基督，神就把祂自己作到我们里面；因为我们凭着吃喝吸取主，祂就生机地与我们成为一，作了我们的生命和构成成分—林前十 3~4，西三 4，10~11。

肆 享受哥林多前书中所启示包罗万有的基督，结果产生团体的基督，就是身体基督—十二 12~13:

John 6:31-35:

1. We believers should all eat the same spiritual food, not eating anything other than Christ—1 Cor. 10:3; John 6:57b.
 2. Christ should be our unique food, and we should not seek to live on any other food—vv. 54-55.
 3. The Christ who is our spiritual food is the Christ who becomes subjective to us—Gal. 2:20; 4:19.
- B. The spiritual drink in 1 Corinthians 10:4 refers to the living water that flowed out of the cleft rock; this water typifies the Spirit as our all-inclusive drink—Exo. 17:6; John 7:37-39; 1 Cor. 12:13:*

1. In Exodus 17:6 the rock is a type of Christ, Moses signifies the law, the staff represents the power and authority of the law, the smiting of the rock signifies that Christ was smitten by the authority of God's law, and the water flowing out of the smitten rock typifies the Spirit—John 7:37-39; 19:34.
2. The spiritual drink, the living water, is the water of life in resurrection; when we drink the water of life in resurrection, we become persons in resurrection and of resurrection—1 Cor. 10:4; John 14:20; 2 Cor. 1:9; 4:14.

DAY 3

3. By our eating and drinking of Christ, God works Himself into us, for by eating and drinking we take the Lord in, and He becomes one with us organically to be our life and constituent—1 Cor. 10:3-4; Col. 3:4, 10-11.

IV. The enjoyment of the all-inclusive Christ revealed in 1 Corinthians issues in the corporate Christ, the Body-Christ—12:12-13:

一 基督是一个完整的人，包括头和身体—西—18，二19：

- 1 基督既是头和身体，祂就是身体基督。
- 2 基督是身体基督，这意思是说，祂不再是个人的基督；祂也是团体的基督—林前十二12，徒九4~5：
 - a 基督有个人的一面和团体的一面—太十六18。
 - b 就个人一面而言，祂是基督；就团体一面而言，祂是身体基督。

周 四

二 对基督最高的享受乃是享受团体的基督，就是身体基督；享受基督作为身体基督，不是仅仅享受祂的一个方面，乃是完满地享受包罗万有的基督—西二9。

三 林前十二章十二节说，“就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督〔直译，那基督〕也是这样”：

- 1 “那基督”不是个别的基督，乃是团体的基督，就是基督连同祂所有的肢体合并在一起。
- 2 团体的基督是由基督自己作头，以及召会连同所有信徒作祂的身体所组成的—十一3，十二12、27。

四 “因为”这辞指明，林前十二章十三节乃是十二节的继续、解释和说明：

- 1 所有的肢体乃是一个身体，这身体就是基督，因为我们都在一位灵里受浸，成了一个身体—13~14、24、27节。

A. Christ is a complete person, both the Head and the Body—Col. 1:18; 2:19:

1. Since Christ is both the Head and the Body, He is the Body-Christ.
2. For Christ to be the Body-Christ means that He is no longer only the individual Christ; He is also the corporate Christ—1 Cor. 12:12; Acts 9:4-5:
 - a. Christ has an individual aspect and a corporate aspect—Matt. 16:18.
 - b. Individually He is Christ, and corporately He is the Body-Christ.

DAY 4

B. The highest enjoyment of Christ is the enjoyment of the corporate Christ, the Body-Christ; to enjoy Christ as the Body-Christ is not merely to enjoy Him in one aspect but to enjoy the all-inclusive Christ in His fullness—Col. 2:9.

C. First Corinthians 12:12 says, “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ”:

1. The Christ is not the individual Christ but the corporate Christ, Christ incorporated with all His members.
2. The corporate Christ is composed of Christ Himself as the Head and the church with all the believers as His Body—11:3; 12:12, 27.

D. As indicated by the word for, 1 Corinthians 12:13 is the continuation, definition, and explanation of verse 12:

1. All the members are one Body, and this Body is Christ, because in one Spirit we were all baptized into one Body—vv. 13-14, 24, 27.

2 我们这些基督身体上的许多肢体是一，因为我们已经在位灵里受浸—13 节：

a 我们所浸入的这一位灵就是那成了赐生命之灵的基督—十五 45 下，林后三 17。

b 我们都已经被摆在身体里，得以喝一位灵，就是赐生命的灵，也就是基督；现今我们既然在身体里，就需要喝这一位灵—基督自己—林前十二 13。

c 至终，我们就被这灵充满、漫溢、浸透、渗透；因此，我们就与彼此并与基督是一，成为一个身体，就是基督自己—六 17，十二 12。

d 那灵就是基督自己，成了身体基督—林后三 17，林前十五 45 下，十二 12~13。

e 我们在召会中，就有地位饮于身体基督；这位基督乃是在身体里的赐生命之灵—13 节，十五 45 下。

周 五

五 主筵席上的饼，在两方面表征基督的身体—十 17：

1 第一，饼表征耶稣物质的身体；祂被钉在十字架上，并且被扎，为我们流出血来—太二六 26。

2 第二，饼表征基督奥秘的身体；基督奥秘的身体乃是团体的基督—身体基督—林前十二 12，弗一 23。

3 我们在主的筵席上有分于饼的时候，不仅是在吃个人的基督，也是在吃团体的基督；我们享受基督奥秘的身体，并有分于身体基督—林前十 17。

2. We, as the many members of the Body of Christ, are one because we have been baptized in the Spirit—v. 13:

a. The Spirit in whom we have been baptized is Christ, who became the life-giving Spirit—15:45b; 2 Cor. 3:17.

b. We have all been positioned in the Body to drink of the one Spirit, the life-giving Spirit, who is Christ; now, since we are in the Body, we need to drink this one Spirit, who is Christ Himself—1 Cor. 12:13.

c. Eventually, we are filled, flooded, saturated, and permeated by the Spirit; therefore, we are one with one another and with Christ as one Body, which is Christ Himself—6:17; 12:12.

d. The Spirit, who is Christ Himself, becomes the Body-Christ—2 Cor. 3:17; 1 Cor. 15:45b; 12:12-13.

e. In the church we have the position to drink the Body-Christ, the Christ who is the life-giving Spirit in the Body—v. 13; 15:45b.

DAY 5

E. The bread on the Lord's table signifies Christ's body in two aspects—10:17:

1. First, it signifies the physical body of Jesus; He was pierced, crucified on the cross, and shed His blood for us—Matt. 26:26.

2. Second, the bread signifies the mystical Body of Christ; the mystical Body of Christ is the corporate Christ, the Body-Christ—1 Cor. 12:12; Eph. 1:23.

3. When we partake of the bread at the Lord's table, we are eating not only the individual Christ but also the corporate Christ; we enjoy the mystical Body of Christ, and we participate in the Body-Christ—1 Cor. 10:17.

六 借着在召会中享受包罗万有的基督作为团体的基督，就是身体基督，我们就享受素祭的召会生活—利二 1，徒二 46：

- 1 借着享受基督作素祭，我们就成为作素祭之基督的繁殖、复制和扩大；这素祭由经过基督的死而在复活里的人性调着神性的油所组成，其中没有酵和蜜—利二 2、4~5、11、13，约六 57。
- 2 细面的素祭表征个人的基督与个别的基督徒；饼的素祭表征团体的基督，就是基督同祂的身体—召会—利二 2、4，林前十二 12，十 17。
- 3 我们要被调和在身体生活，就是素祭的召会生活里，就必须经过十字架，并凭着那灵，而为着基督身体的缘故，将基督分赐给人—十二 24、27，一 18，二 2，十二 13。
- 4 神渴望每个地方召会都是素祭，使祂得着满足，也天天给圣徒完全的供应；这就是说，我们要吃我们的召会生活，因为召会生活要成为我们日常的供应—五 8，徒二 46。

F. By enjoying the all-inclusive Christ in the church as the corporate Christ, the Body-Christ, we enjoy a meal-offering church life—Lev. 2:1; Acts 2:46:

1. By eating Christ as our meal offering, we become the reproduction, duplication, and enlargement of Christ as the meal offering—an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven and honey—Lev. 2:2, 4-5, 11, 13; John 6:57.
2. The flour meal offering signifies both the individual Christ and the individual Christian; the cake meal offering signifies the corporate Christ, Christ with His Body, the church—Lev. 2:2, 4; 1 Cor. 12:12; 10:17.
3. In order to be blended in the Body life, the meal-offering church life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ—12:24, 27; 1:18; 2:2; 12:13.
4. God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply—5:8; Acts 2:46.

林前一 2「写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。」

9「神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。」

因着有许多事已经顶替了基督，所以主的恢复就是要完满地恢复基督...作我们的一切。我们在主的恢复里，不该在意道理、作法、意见、活动、运动或组织，我们只在意基督。

基督是主恢复中的一切。我们不在意道理、作法、意见、活动、运动或组织。我们在意基督，并且只在意基督。祂是我们的生命、实际，并在一切事上的道路。这就是主的恢复（恢复基督在召会中作一切，八至九页）。

信息选读

林前一章二节说，「呼求我们主耶稣基督之名...；祂是他们的，也是我们的。」我们在新约圣经中找不到别处有这样的发表。我们需要呼求主耶稣，因为祂是我们的分（西一 12）。祂是保罗的分，彼得的分，也是我们的分，为了让我们享受。...〔林前一章九节的〕「交通」...指明有分。神已经呼召我们进入对这位耶稣基督的享受和有分，祂是我们的分。...十三节问：「基督是分开的么？」耶稣基督不是分开的。当我们众人都享受基督，我们就是一，因为我们所享受的基督乃是一。享受我们的分—基督—而有一，就是正当的召会生活。

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Because many things have replaced Christ, the Lord's recovery is to recover Christ in a full way...as everything to us. In the Lord's recovery we should not care for doctrines, practices, opinions, activities, movements, or organizations but only for Christ.

Christ is everything in the Lord's recovery. We do not care for doctrines, practices, opinions, activities, movements, or organizations. We care for Christ and Christ alone. He is our life, our reality, and our way in everything. This is the Lord's recovery. (The Recovery of Christ as Everything in the Church, pp. 11-12)

Today's Reading

First Corinthians 1:2 speaks of calling on the name of "our Lord Jesus Christ...who is theirs and ours." Nowhere else in the New Testament can we find such an expression. We need to call on the Lord Jesus because He is our portion (Col. 1:12). He is Paul's portion, Peter's portion, and our portion for us to enjoy....Fellowship [in 1 Corinthians 1:9] indicates participation. God has called us all into the enjoyment of and participation in Jesus Christ, who is our portion....Verse 13 asks, "Is Christ divided?" Jesus Christ is not divided. When we all enjoy Christ, we are one because the very Christ whom we enjoy is one. This oneness in the enjoyment of Christ our portion is the proper church life.

十章三至四节说，「都吃了一样的灵食，也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。」...十章所说基督是磐石，主要不是为着我们的救赎，乃是为着我们的喝与享受。我们都需要吃一样的灵食，并借着饮于我们的磐石基督，而喝一样的灵水。

保罗在十六至十七节以及二十一节论到主筵席上的饼和杯。主耶稣在祂与门徒同在的最后一个晚上，不是拿起圣经，向他们解释，说，「这是我的教训。你们要持守，为的是記念我。」...反而，主拿起饼和杯。饼只适于吃，杯只适于喝。主说，「你们要如此行，为的是記念我。」（十一 24，路二二 19）「如此行」的意思就是吃饼、喝杯。要記念主耶稣，最好且独一的路，是吃祂并喝祂，而不是思考、默想或回忆。我们越在祂的筵席上吃祂，祂就越与我们同乐。祂一点不在意我们谦卑自己，跪下或俯伏在祂面前。主可能会说，「傻孩子，我不在意你是否下跪。我盼望看见你吃。你越吃我，我越喜乐。」

林前十章二十一节论到主的筵席。主的筵席不是在一张书桌上有一本圣经要我们去研读；反之，主的筵席有两道「主菜」—可吃的饼与可喝的杯。我们在主的筵席上享受主，享受祂的身体和祂的血。这样享受筵席，使我们被构成一个身体。十七节说，「因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。」享受基督将产生正确的召会生活。如果我们只是来在一起运用我们的心思，至终我们会挑起心思里的争论，这会在我们中间引起憎恶与对立，我们就失去了一。纯粹在道理上的教训，会挑起不同的意见。即使是夫妻，也可能无法在某些教训上观点一致。仅仅研读圣经不可能使我们成为一；反而，我们越吃喝耶稣，我们就越是一。享受耶稣，保守我们在一里（哥林多前书中为着基督的身体享受基督，六、一九至二一页）。

参读：恢复基督在召会中作一切，第一章；哥林多前书中为着基督的身体享受基督，第一至二章。

First Corinthians 10:3 and 4 say, “All ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.”...In 1 Corinthians 10 Christ as the rock is not mainly for our redemption but for our drinking and enjoyment. We all need to eat the same spiritual food and drink the same spiritual drink by drinking of Christ as our rock.

In verses 16, 17, and 21 Paul speaks concerning the bread and the cup at the Lord's table. On His last night with the disciples, the Lord Jesus did not pick up the Scriptures and expound them, saying, “This is My teaching. Keep this in remembrance of Me.”...Rather, the Lord took bread and a cup. Bread is good only for eating, and a cup is good only for drinking. The Lord said, “This do unto the remembrance of Me” (11:24; Luke 22:19). By this He was referring to eating the bread and drinking the cup. The best and unique way to remember the Lord Jesus is not to think, to meditate, or to recall but simply to eat and drink Him. The more we eat Jesus at His table, the more He is happy with us. He does not care to see us humble ourselves by kneeling or prostrating ourselves before Him. The Lord may say, “Foolish child, I do not care whether you kneel or not. I want to see you eat. The more you eat Me, the happier I am.”

First Corinthians 10:21 refers to the Lord's table. The Lord's table is not a desk with a Bible for us to study. Rather, it is a table with two “main courses,” the bread for eating and the cup for drinking. At the Lord's table we feast on the Lord, on His body and on His blood. This feasting issues in our being constituted to be one Body. Verse 17 says, “Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.” The enjoyment of Christ brings forth the proper church life. If we come together only to exercise our mind, we will eventually stir up disputations in the mind. This will bring in resentment and fighting among us, and we will lose the oneness. Mere doctrinal teachings stir up differing opinions. Even a husband and wife may not be able to agree on certain teachings. It is impossible for us to be one merely by studying the Bible. Instead, the more we eat and drink of Jesus, the more we are one. The enjoyment of Jesus preserves us in oneness. (The Enjoyment of Christ for the Body in 1 Corinthians, pp. 11, 22-23)

Further Reading: The Recovery of Christ as Everything in the Church, ch. 1; The Enjoyment of Christ for the Body in 1 Corinthians, chs. 1-2

林前十 3~4「并且都吃了一样的灵食，也都喝了一样的灵水；所喝的是出于随行的灵磐石，那磐石就是基督。」

出十七 6「我必在何烈的磐石那里，站在你面前；你要击打磐石，就必有水从磐石流出来，使百姓可以喝。摩西就在以色列的长老眼前这样行了。」

基督也是信徒的灵食。在林前十章三节保罗说，「都吃了一样的灵食。」这是指吗哪（出十六 14~18），预表基督为着基督徒的旅程，作我们每日生命的供应（约六 31~35）。我们信徒都该吃一样的灵食，不该吃基督之外的任何东西。

照着神的经纶，我们该凭基督，且单单凭基督而活。...凡满足、加强并维持我们的，就是我们的食物。...我们都该能见证，只有基督满足我们，并且我们每日因祂得着加强、维持和满足。

那作我们灵食的基督，就是那对我们成为主观的基督。祂是经过过程的三一神，作为包罗万有的灵，住在我们灵里。何等奇妙，基督主观地在我们里面！...任何要作我们食物和生命供应的东西，必须能进入我们里面，然后被我们消化、吸收，成为我们组织和纤维的一部分。基督对我们是主观的，正是如此。我们吃基督作我们的灵食，就与祂联合，并与祂成为一灵（林前六 17）。因此，那对我们是主观的基督，就是我们与其联合、与其成为一灵的基督，乃是我们的灵食（新约总论第三册，三三至三四页）。

1 Cor. 10:3-4 And all ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

Christ is also the believers' spiritual food. In 1 Corinthians 10:3 Paul says, "All ate the same spiritual food." This refers to manna (Exo. 16:14-18), which typifies Christ as our daily life supply (John 6:31-35) for the Christian journey. We believers should all eat the same spiritual food, not eating anything other than Christ.

According to God's economy, we should live on Christ and on Christ alone...Whatever satisfies, strengthens, and sustains us is our food...We all should be able to testify that only Christ satisfies us and that daily we are strengthened, sustained, and satisfied by Him.

The Christ who is our spiritual food is the Christ who becomes subjective to us. He is the processed Triune God indwelling our spirit as the all-inclusive Spirit. How wonderful that Christ is within us subjectively!...Anything that is to be our food and life supply must be something that can enter into us and then be digested and assimilated by us to become part of the very tissue and fiber of our being. Christ is subjective to us in precisely this way. When we eat Christ as our spiritual food, we are joined to Him and become one spirit with Him (1 Cor. 6:17). Hence, the Christ who is subjective to us, to whom we are joined and with whom we are one spirit, is our spiritual food. (The Conclusion of the New Testament, pp. 563-564)

按照保罗在林前十章四节的话，这里的磐石乃是基督。不仅如此，这磐石乃是在以色列人行程中随着他们的灵磐石（参民二十 8~11）。

击打磐石是基督钉十字架清楚、完整且完全的图画。磐石被摩西的杖击打（出十七 5）。在这预表里，摩西表征律法，杖代表律法的权能和权柄。因此，磐石被摩西的杖击打，表征基督在十字架上被神律法的权柄治死（参加二 19~20 上，三 13）。

从被击打的磐石所流出来的水，预表那灵（约七 37~39）。基督借着成为肉体，来到地上作磐石。祂在十字架上被神公义律法的权柄击打，完成神的救赎。祂的肋旁被扎，流出活水给神的子民喝（十九 34 与注）。这活水是在复活里生命的水，就是包罗万有、赐生命的灵，作三一神终极的流出（林前十五 45，见约七 39 注 1）。这生命水的源头是神和羔羊（救赎的神）的宝座（启二二 1）。因此，生命水就是涌流出来，作我们生命的三一神。活水的涌流开始于永远里的宝座，继续经过基督的成为肉体、人性生活和钉十字架（约四 10、14，十九 34），现今在复活里继续涌流，将神圣生命的一切丰富供应神的子民（启二二 1~2）。当我们与这被击打的基督联合为一，神圣生命作为活水就从我们里面涌流出来（约七 38）。在复活里生命水的涌流，乃是为着建造基督的身体（林前十二 13），并预备基督的新妇（启十九 7），二者都要终极完成于新耶路撒冷（二一 9~10，参弗五 23、28~30）（圣经恢复本，出十七 6 注 1，注 2，注 3）。

保罗在林前十章四节的话，指明基督是涌流灵水的磐石。...这里的灵水，指流自裂开之磐石的活水（出十七 6），预表那灵作我们包罗万有的水（约七 37~39，林前十二 13）。我们都该喝一样的灵水，不该喝这包罗万有之灵以外的任何东西（新约总论第三册，三五至三六页）。

参读：新约总论，第五十二篇。

According to Paul's word in 1 Corinthians 10:4, the rock...was Christ. Furthermore, it was a spiritual rock that followed the children of Israel in their journeys (cf. Num. 20:8-11).

The striking of the rock is a clear, complete, and full picture of Christ's crucifixion. The rock was struck by the staff of Moses (v. 5). In this type, Moses signifies the law, and the staff represents the power and authority of the law. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law (cf. Gal. 2:19-20a; 3:13). (Exo. 17:6, footnotes 1 and 2)

The water flowing out of the smitten rock typifies the Spirit (John 7:37-39). Through incarnation Christ came to the earth as a rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34 and footnote). This living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God (1 Cor. 15:45; see footnote 391 in John 7). The source of the water of life is the throne of God and of the Lamb—the redeeming God (Rev. 22:1). Hence, the water of life is the Triune God flowing out to be our life. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2). When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us (John 7:38). The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (Rev. 21:9-10; cf. Eph. 5:23, 28-30). (Exo. 17:6, footnote 3)

Paul's word in 1 Corinthians 10:4 indicates that Christ is the rock flowing with the spiritual drink....The spiritual drink here refers to the living water that flowed out of the cleft rock (Exo. 17:6), which typifies the Spirit as our all-inclusive drink (John 7:37-39; 1 Cor. 12:13). We should all drink the same spiritual drink, not drinking anything other than the all-inclusive Spirit. (The Conclusion of the New Testament, p. 565)

Further Reading: The Conclusion of the New Testament, msg. 52

第四周·周三

晨兴喂养

西一 18 「祂也是召会身体的头…。」

二 19 「…持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。」

林前十二 12 「就如身体是一个，却有许多肢体，…基督也是这样。」

吃喝在我们日常生活中虽然非常普通，在圣经里却是意义重大的事。乃是凭着我们吃喝基督，神把祂自己作到我们里面。我们凭着吃喝吸取主，祂就生机地与我们成为一。我们吃喝某些元素，那些元素就被吸取到我们里面，并在实质和素质上与我们成为一。我们吃喝时，我们的食物就生机地与我们成为一，并且，食物被消化和吸收，实际上就成为我们这人，我们纤维和组织的一部分。…我们都需要吃祂喝祂。

照圣经的记载，喝比吃更重要。圣经说到灵水，或生命水，比灵食更多。我们若蒙主光照，就会看见我们需要喝，过于需要吃。为这缘故，保罗在哥林多前书强调喝过于吃。在十二章十三节他说，我们得以喝一位灵。实际上，喝包括吃。这就是说，灵食包括在生命水里。没有生命水，我们就不能有灵食。因此，我们若不能喝，就不能吃（新约总论第三册，三六至三七页）。

信息选读

基督是各人的头（林前十一 3 上）、初熟的果子（十五 20、23）、第二个人（47 下）、末后的亚

WEEK 4 — DAY 3

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church...

2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

1 Cor. 12:12 For even as the body is one and has many members,...so also is the Christ.

Although eating and drinking are very common in our daily living, in the Bible they are matters of crucial significance. It is by our eating and drinking of Christ that God works Himself into us,...we take the Lord in, and He becomes one with us organically. As we eat and drink certain elements, those elements are taken into us and become one with us in substance and essence. As we eat and drink, our food becomes one with us organically, and, when it has been digested and assimilated, it actually becomes part of our being, our very fiber and tissue....We all need to eat Him and drink Him.

According to the biblical record, drinking is more important than eating. In the Scriptures more is said about spiritual water, or the water of life, than about spiritual food. If we are enlightened by the Lord, we shall realize that we need drinking even more than eating. For this reason, in 1 Corinthians Paul emphasizes drinking more than eating. In 1 Corinthians 12:13 he says that we have been given to drink of one Spirit. Actually, drinking includes eating. This means that the spiritual food is included in the water of life. Without the water of life, we cannot have spiritual food. Therefore, if we fail to drink, we shall not be able to eat. (The Conclusion of the New Testament, p. 566)

Today's Reading

Christ is the Head of every man (1 Cor. 11:3a), the firstfruits (15:20, 23), the second man (v. 47b), the last Adam, and the life-giving Spirit (v. 45b).

当、赐生命的灵（45下）；基督既是首先的、第二的、末后的，祂就是一切，祂也是身体的每一个肢体。祂是我们的一切，就取了我们的地位；意思就是，祂是一切，而我们什么都不是。然而，我们已经被摆在基督里。我们在自己里面什么都不是，但在祂里面却拥有万有。我们可能永远都想不到基督是如此丰富。再者，基督不仅是头，也是身体〔十二12〕。...大多数的基督徒领悟基督是头，但他们不认为基督也是身体。按照我们从基督教所得的观念，我们认为基督是头，召会是身体。但严格地说，这是错误的观念。...一个人是完整的，包括他的头和身体。照样，基督也是一个完整的人，包括头和身体。

基督既是头和身体，祂就是身体基督。这意味着说，祂不再是个人的基督；祂也是团体的基督。基督有个人的一面和团体的一面。就个人一面而言，祂是基督；就团体一面而言，祂是身体基督。

无论我们在个人读经中多么享受耶稣，我们仍无法用这种方式享受团体的基督。为着享受团体的基督—身体基督，我们需要来到召会的聚会。我们必须实际地在身体里。...得以喝的意思，就是被放在喝的地位上；按照林前十二章十三节，意即被摆在身体里。如果我们不参加聚会，但仍试着祷读、呼求主甚至呼喊，我们的确会有某种分量的享受，但这享受是受限并有限的。我们很难只用一块木头生火。...当一个人说，「哦，主」，另一个说，「阿利路亚」，第三个人说，「阿们」，我们就彼此焚烧。我们互相加强、服事、供应对方。这样，我们不仅享受元首，也享受元首同着身体。这不仅是个人的基督，乃是团体的基督—身体基督（哥林多前书中为着基督的身体享受基督，二九至三〇、三二页）。

参读：哥林多前书中为着基督的身体享受基督，第三章；恢复基督在召会中作一切，第三章。

Since Christ is the first, the second, and the last, He is everything, and He is every member of the Body. As our everything, He takes our position; that is, He is everything, and we are nothing. However, we have all been put into Him. We are nothing in ourselves, but we have everything in Him. We may never have dreamed that Christ is so much. Moreover, Christ is not only the Head but also the Body [1 Cor. 12:12]...Most Christians realize that Christ is the Head, but they do not consider that He is also the Body. According to the concept we received from Christianity, we consider that Christ is the Head and that the church is the Body. Strictly speaking, however, this is a wrong concept...A man is a whole person, including his head and his body. Likewise, Christ is a complete person, both the Head and the Body.

Since Christ is both the Head and the Body, He is the Body-Christ. This simply means that He is no longer only the individual Christ; He is also the corporate Christ. Christ has an individual aspect and a corporate aspect. Individually, He is Christ, and corporately, He is the Body-Christ.

Regardless of how much we enjoy Jesus in our personal study of the Bible, we still cannot enjoy the corporate Christ in this way. In order to enjoy the corporate Christ, the Body-Christ, we need to come to the church meetings. We must be in the Body in a practical way...To be given to drink is to be positioned to drink, which, according to 1 Corinthians 12:13, is to be put into the Body. If we stay away from the meetings yet still try to pray-read, call on the Lord, and even shout, we will have a certain amount of enjoyment, but this enjoyment will be restricted and limited. It is difficult to make a fire with only one piece of wood...When one person says, "O Lord," another says, "Hallelujah," and a third person says, "Amen," we burn one another. We strengthen, minister to, and supply one another. In this way we enjoy not only the Head but the Head with the Body, and not only the individual Christ but the corporate Christ, the Body-Christ. (The Enjoyment of Christ for the Body in 1 Corinthians, pp. 30-32)

Further Reading: The Enjoyment of Christ for the Body in 1 Corinthians, ch. 3; The Recovery of Christ as Everything in the Church, ch. 3

林前十二 12~13「就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。」

基督的身体，实际上就是团体的基督。...在林前十二章十二节，基督不是个别的基督，乃是团体的基督，就是身体的基督。这里的「基督」，直译，那基督。指团体的基督，由基督自己作头，召会作祂的身体，连同所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并都是用祂的生命和元素所构成的，成为祂的身体这个生机体，以彰显祂。因此，祂不仅是头，也是身体。就如我们物质的身体虽有许多肢体，仍是一个身体，基督也是这样（新约总论第七册，五〇二至五〇三页）。

信息选读

林前十二章十二节告诉我们，身体上一切的肢体虽多，仍是一个身体，基督也是这样。之后，十三节开始于「因为」，指明本节是前一节的继续、解释和说明。所有的肢体乃是一个身体，这身体就是基督，因为我们都在一位灵里受浸，成了一个身体。...我们的身体若没有灵，就成了尸体。...然而，我们的灵若仍在身体里，身体上的众肢体就是活的，并且是一。乃是我们的灵使所有的肢体联结为一；照样，我们这些基督身体上的许多肢体所以是一，乃是因为我们已经在位灵里受浸。不仅如此，我们所浸入的这位灵就是基督，祂成了赐生命的灵。因此，身体是基督，基督也是身体。

Morning Nourishment

1 Cor. 12:12-13 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ. For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

The Body of Christ is actually the corporate Christ...[In 1 Corinthians 12:12] Christ is not the individual Christ but the corporate Christ, the Body-Christ. In Greek Christ here is “the Christ,” referring to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted of His life and element to be His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members, yet is one, so is this Christ. (The Conclusion of the New Testament, pp. 2488-2489)

Today's Reading

First Corinthians 12:12 tells us that just as the body has many members but is one body, so also is the Christ. Then verse 13 begins with the word for, indicating that it is a continuation, definition, and explanation of the foregoing verse. All the members are one Body, and this Body is Christ, because in one Spirit we were all baptized into one Body...Without our spirit our body would be a corpse...However, with our spirit still in our body, the many members of our body are living and are one. It is our spirit that keeps all the members joined as one. In the same way, we as the many members of the Body of Christ are one because we have been baptized in the Spirit. Moreover, the one Spirit in whom we have been baptized is Christ, who became the life-giving Spirit. Therefore, the Body is Christ, and Christ is the Body.

我们都已经被摆在身体里，得以喝一位灵。... 我们已经被放在基督里，就是在赐生命的灵里，也被安置在身体里了。现今我们既然在身体里，就需要喝这一位灵——基督。至终，我们就被这灵充满、漫溢、浸透、渗透。因此，我们就与彼此并与基督是一，成为一个身体，这身体就是基督自己。

当我们享受基督，我们就享受身体，包括所有的肢体。... 若没有身体的供应，我就没有什么可以供应给身体。... 假使当我在说话时，所有的肢体都回应，身体就是在供应我。这样在身体基督里就有一道流、一个循环。今天，我们都在享受身体基督。

享受基督一切项目的结果，乃是身体基督。身体基督来自于对基督丰富完满的享受。享受基督作神的能力是非常美妙的，但不能与享受基督作身体基督相比。

我们唱「我们同聚集是好得无比」（补充本诗歌七二〇首），原因乃是我们享受身体基督。同来聚集成为身体基督，比等待那遥不可及、远在将来的天堂更好。在召会中，我们在此时此地就能聚集。没有什么比这事更好，因为没有别的地方可以让我们享受身体基督。... 我们在召会中，就是在饮于身体基督的地位上；这位基督乃是在身体里的赐生命之灵。除了在召会的聚集中，没有别的地方可以喝身体基督。... 在特会的聚会中，我们能更多享受身体基督。因此，付代价前来参加特会是值得的；我们在别处都得不到这样的享受。阿利路亚！我们在召会中享受身体基督！

神的定旨是要得着基督的身体。... 为着身体，三一神终极完成成为那灵。... 那灵就是基督自己，成了身体基督（林后三 17，林前十五 45 下，十二 12~13）（哥林多前书中为着基督的身体享受基督，三三至三六页）。

参读：新约总论，第二百三十四、五十八、二百一十二篇；团体基督的异象与经历，第三至四章。

We have all been positioned in the Body to drink of the one Spirit... We have been put into Christ, the life-giving Spirit, and we have been positioned in the Body. Now, since we are in the Body, we need to drink this one Spirit, which is Christ. Eventually we are filled, flooded, saturated, and permeated by the Spirit. Therefore, we are one with one another and with Christ as one Body, which is Christ Himself.

When we enjoy Christ, we enjoy the Body, including all the members... Without the supply of the Body, I have nothing with which to supply the Body... If while I am speaking, all the members are responding, the Body is ministering to me. Then there is a current, a circulation, in the Body-Christ. Today we are enjoying the Body-Christ.

The issue of the enjoyment of all the items of Christ is the Body-Christ. The Body-Christ comes out of the full enjoyment of the riches of Christ. To enjoy Christ as the power of God is wonderful, but it cannot compare with the enjoyment of Christ as the Body-Christ.

Our enjoyment of the Body-Christ is the reason we sing, “We come together—there’s nothing better” (Hymns, #1196). Coming together as the Body-Christ is better than waiting for a heaven that is far away and in the future. In the church we come together here and now. There is nothing better than this, because nowhere else can we enjoy the Body-Christ... It is in the church that we are in the position to drink the Body-Christ, the Christ who is the life-giving Spirit in the Body. There is no other place to drink the Body-Christ but in the coming together of the church... In the conference meetings we enjoy an even greater Body-Christ. Therefore, it is worthwhile to pay the price to come to the conferences. We cannot obtain such an enjoyment anywhere else. Hallelujah, in the church we enjoy the Body-Christ!

God’s purpose is to have the Body of Christ... The Triune God was consummated to be the Spirit for the Body... This Spirit, who is Christ Himself, becomes the Body-Christ (2 Cor. 3:17; 1 Cor. 15:45b; 12:12-13). (The Enjoyment of Christ for the Body in 1 Corinthians, pp. 32-35)

Further Reading: The Conclusion of the New Testament, msgs. 234, 58, 212; The Vision and Experience of the Corporate Christ, chs. 3-4

林前十 16~17「我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。」

主的筵席上有饼和杯。饼在两方面表征基督的身体：第一，饼表征耶稣物质的身体，祂的身体被钉在十字架上，并且被扎，为我们流出血来；第二，饼表征基督奥秘的身体。基督奥秘的身体乃是团体的基督——身体基督。我们在主的筵席上有分于饼的时候，我们不仅是在吃个人的基督，也是在吃团体的基督。我们享受基督奥秘的身体，并有分于身体基督（哥林多前书中为着基督的身体享受基督，三〇页）。

信息选读

〔林前十章十六节〕的交通，是指信徒一同有分于基督的血和身体的交通。这使我们这些有分于主的血和身体的人，不仅彼此是一，也与主是一。我们这些有分的人，在主血和主身体的交通中，得以与主联合为一。使徒这里的意思，是要说明吃喝如何使吃喝的人，与他们所吃所喝的成为一。哥林多人都当晓得，他们滥吃祭偶像之物，实际上使他们与祭物后面的鬼成为一。

在十七节保罗有力地说到一个饼和一个身体。...我们众人是这一个身体，因为我们都分受这一个饼。我们一同分受这一个饼，使我们众人成为一。这指明我们有分于基督，就使我们众人成为祂的一个身体。我们众人所分受的这位基督，把我们构成祂的一个身体。

1 Cor. 10:16-17 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

On the Lord's table there are the bread and the cup. The bread signifies Christ's body in two aspects. First, it signifies the physical body of Jesus, in which He was pierced, crucified on the cross, and shed His blood for us, and second, it signifies the mystical Body of Christ. The mystical Body of Christ is the corporate Christ, the Body-Christ. When we partake of the bread at the Lord's table, we are eating not only the individual Christ but also the corporate Christ. We enjoy the mystical Body of Christ, and we participate in the Body-Christ. (The Enjoyment of Christ for the Body in 1 Corinthians, p. 31)

Today's Reading

Fellowship [in 1 Corinthians 10:16] refers to the believer's communion in the joint participation in the blood and body of Christ. This makes us, the participants of the Lord's blood and body, not only one with one another, but also one with the Lord. We, the participants, make ourselves identified with the Lord in the fellowship of His blood and body. The apostle's thought here is to illustrate how eating and drinking make the eaters and drinkers one with what they eat and drink. The Corinthians should realize that their abusive eating of idol sacrifices actually makes them one with the demons behind the sacrifices.

In verse 17 Paul speaks a strong word concerning the one bread and the one Body....We are all one bread, one Body, because we all partake of the one bread. Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us into His one Body.

分受（即吃—28~30）这一个饼，使我们与这饼联合为一。这指明我们有分于基督、享受基督，使我们与祂联合为一，与祂成为一。...吃基督的身体就是与基督有交通。这是有分于基督，并与祂成为一。这不仅仅是道理或原则，乃是实际。

那些在灵里来赴主的筵席的亲爱的圣徒，原则也是一样。他们有分于主的筵席时，就摸着祂的实际。在这些信徒的话里，我常常能感觉出于主的东西。...这些圣徒能说这样的话，因为他们已被主浸透。...拜偶像是享受顶替主的东西。但主的筵席是对主自己真正的享受。主的筵席不但是主日聚会的事；这筵席该是我们每天，甚至不断的享受。日复一日，主是我们的美地，我们的筵席，我们的桌子。

倘若我们来到主的桌子前有这种领会，就会带着不同的灵和不同的领悟而来。我们所祝福的福杯的确是基督之血的交通，我们所擘开的饼的确是基督身体的交通。今天我们是聚集在祭坛周围的人，享受祭坛上所献使神满足的东西。我们坐席的时候，就使我们所敬拜的主满足。这是正确地对付吃的事。

正确对付吃的路就是享受主作筵席。不要吃主以外的任何东西，不要享受任何顶替祂的东西。我们不该有基督以外的任何享受。基督是我们的桌子，我们的筵席，我们的美地。作为美地，基督是丰富的筵席，给我们享受。我们享受祂作筵席，我们就活祂。然后我们就能击败仇敌，建立神的国，并建造祂的殿。这就是神的目标和祂永远定旨的完成（哥林多前书生命读经，五一八至五一九、五三三至五三五页）。

参读：哥林多前书生命读经，第四十九至五十篇；哥林多前书中为着基督的身体享受基督，第四章。

Partaking of the one bread, that is, eating of it (vv. 28-30), identifies us with it. This means that our partaking of Christ, our enjoyment of Christ, identifies us with Him, making us one with Him....To eat the body of Christ is to have the fellowship of Christ. It is to participate in Christ and to become one with Him. This is not simply a doctrine or principle; it is a reality.

The principle is the same with the dear saints who come to the Lord's table in the spirit. They touch the reality of the Lord as they partake of His table. Often in the words of these believers we can sense something of the Lord....These saints can speak such a word because they have been saturated with the Lord. Idolatry is the enjoyment of something in place of the Lord. But the Lord's table is the true enjoyment of the Lord Himself. The Lord's table is not only a matter of a meeting on the Lord's Day; this table should be our enjoyment every day, even continually. Day by day, the Lord is our good land, our feast, our table.

If we come to the Lord's table with this understanding, we shall come with a different spirit and a different realization. The cup of blessing which we bless is certainly the fellowship of the blood of Christ, and the bread which we break is the fellowship of the body of Christ. Today we are those gathered around the altar, enjoying whatever is offered on the altar for God's satisfaction. As we are feasting, we satisfy the Lord whom we worship. This is the proper dealing with the matter of eating.

The proper way to deal with eating is to feast on the Lord. Do not eat anything other than the Lord, and do not enjoy anything in place of Him. We should not have any enjoyment other than Christ. Christ is our table, our feast, our land. As the good land, Christ is a rich feast for our enjoyment. When we feast on Him, we live Him. Then we are able to defeat the enemies, establish the kingdom of God, and build up His temple. This is God's goal and the fulfillment of His eternal purpose. (Life-study of 1 Corinthians, pp. 438-439, 450-452)

Further Reading: Life-study of 1 Corinthians, msgs. 49-50; The Enjoyment of Christ for the Body in 1 Corinthians, ch. 4

第四周·周六

晨兴喂养

利二 1 「若有人献素祭为供物给耶和华，就要用细面浇上油，加上乳香。」

5 「你的供物若用煎盘上作的物为素祭，就要用调油的无酵细面。」

素祭可以是细面调油的形态（利二 1~2），或饼的形态（4）。前者表征个人的基督，也表征个别的基督徒；后者表征团体的基督，就是基督同祂的身体（召会）。个人的基督成了团体的基督（林前十二 12），由饼所表征（十 17）。这指明基督的生活和我们个人基督徒的生活，至终产生一个总和—召会生活，作为团体的素祭。这样的生活是人性调着圣灵的生活，且有圣灵浇灌在其上；也是有盐和乳香，但没有酵或蜜的生活（见利二 1 注 4、11 注 1 与注 2、13 注 1）。这两种形态的素祭—个人的基督和团体的基督（召会生活）都是食物，使神得满足，也使我们得滋养（圣经恢复本，利二 5 注 1）。

信息选读

召会的形成，实际上是人性与终极完成之灵的调和。素祭的预表，说明了这事。素祭主要的一面是油饼，就是细面调油的饼。油也浇在饼上。我们可以说，与细面调和的油是素质的油，而浇在饼上的油是经纶的油。至终，以细面作的饼有油调和，也有油浇在其上，成了一团，这团就是召会的预表〔林前十 17〕。...这就是召会的形成，借着信徒与那灵调和而成就。在里面我们有内在素质的灵；在外面我们有经纶的灵。这样我们就是召会。

WEEK 4 — DAY 6

Morning Nourishment

Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

The meal offering could be in the form of flour mingled with oil (Lev. 2:1-2) or in the form of a cake (v. 4). The former signifies the individual Christ and also the individual Christian. The latter signifies the corporate Christ, Christ with His Body, the church. The individual Christ has become the corporate Christ (1 Cor. 12:12), signified by the cake (1 Cor. 10:17). This indicates that eventually Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering. Such a life is a life of humanity mingled with the Holy Spirit and which has the Holy Spirit poured upon it, a life with salt and frankincense but with no leaven or honey (see footnotes 14, 111, 112, and 131). Both forms of the meal offering—the individual Christ and the corporate Christ, the church life—are food for God's satisfaction and our nourishment. (Lev. 2:5, footnote 1)

Today's Reading

The formation of the church is actually a mingling of humanity with the consummated Spirit. This is illustrated by the type of the meal offering. The main aspect of the meal offering was an oiled cake, a cake made of wheat flour mingled with oil. Oil was also poured upon the cake. We may say that the oil mingled with the flour was essential oil and that the oil poured upon the cake was economical oil. Eventually, the cake of flour, with oil mingled with it and poured upon it, became a loaf, and that loaf is a type of the church [1 Cor. 10:17]...This is the formation of the church through the believers being mingled with the Spirit. Inwardly, we have the essential Spirit intrinsically, and outwardly we have the economical Spirit. In this way we are the church.

素质的灵是基础，就如与细面调和的油是素祭的基础。然后在这基础，就是调油的饼上，又浇以表征经纶之灵的油。从这里我们看见，召会的形成首先需要基础，就是素质的灵进到信徒里面，以产生人性与神性奇妙的调和。然后在这基础上，基督将经纶的灵（由浇在素祭饼上的油所表征）浇灌下来。素质的灵吹进信徒里面，以及经纶的灵浇灌在信徒身上的结果，乃是宇宙召会的形成，作基督的身体，就是那在万有中充满万有者的丰满。

我们都需要看见召会（身体）的形成，完全在于终极完成、包罗万有的灵与信徒调和，并浇灌在他们身上。这就是召会，是经过过程之三一神与蒙拣选、救赎、重生，并得变化的人性调和的总和、集大成。至终，这样的召会要终极完成于新耶路撒冷（新约总论第七册，八七至八九页）。

在身体的生活里，要和谐、调和、调整、相调并调节，我们就必须经过十字架，凭着那灵，为着基督身体的缘故，将基督分赐给别人。...无论我们作什么，都该凭着那灵，分赐基督。再者，无论我们作什么，都不该为着我们的利益，并照着我们的味道，而该为着召会。只要我们实行这几项，就会有调和（神圣奥秘的范围，一〇一页）。

素祭的召会生活可以焚烧，产生使神满足的馨香之气，并且这供物剩下的部分要成为我们的食物〔利十12〕。这就是说，我们要吃召会生活，召会生活要成为我们日常的供应。因此，作我们日常供应的素祭不仅是基督，更是基督同召会生活。现今我们从基督得喂养，也从召会生活得喂养（利未记生命读经，一六六至一六七页）。

参读：新约总论，第一百九十六篇；神圣奥秘的范围，第六章；利未记生命读经，第十五篇。

The essential Spirit was the base, just as the oil mingled with the fine flour was the base for the meal offering. Then upon this base, the mingled cake, the oil, signifying the economical Spirit, was poured. From this we see that the formation of the church first required the base: the essential Spirit entering into the believers to produce the wonderful mingling of humanity with divinity. Then upon this base Christ poured the economical Spirit typified by the oil poured upon the cake of the meal offering. The result of the breathing of the essential Spirit into the believers and the pouring out of the economical Spirit upon them was the formation of the universal church as the Body of Christ, the fullness of the One who fills all in all.

We all need to see that the formation of the church as the Body is altogether a matter of the consummated, all-inclusive Spirit mingled with and poured out upon the believers. This is the church, the totality, the aggregate, of the processed Triune God mingled with chosen, redeemed, regenerated, and transformed humanity. Eventually, such a church will consummate in the New Jerusalem. (The Conclusion of the New Testament, pp. 2119-2120)

To be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ...Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending. (The Divine and Mystical Realm, p. 87)

The meal offering church life can be burned to produce a satisfying fragrance for God, and the remainder of this offering will be our food [Lev. 10:12]. This means that we will eat our church life, for the church life will be our daily supply. Thus, the meal offering which is our daily supply is not merely Christ but Christ with the church life. Now we are feeding on Christ, and we are also feeding on the church life. (Life-study of Leviticus, pp. 141-142)

Further Reading: The Conclusion of the New Testament, msg. 196; The Divine and Mystical Realm, ch. 6; Life-study of Leviticus, msg. 15

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赞美主 — 对祂的记念

8 6 8 6 (英 222)

C大调

3/4

5·4 | 3 - 5 | 1̇ - 5 | 2̇·7̇ 5 4 | 3·0 5 | 5̇1̇ 3 | 2̇7̇ 6 | 5·0

一 为 着 这 饼 我 感 谢 你, 这 是 神 圣 表 记;

5 | 1̇ - 5 | 2̇ - 5 | 3̇·2̇ 1̇7̇ | 6·0 6 | 5̇1̇ 3 | 5̇4 2 | 1 - ||

借 此, 恩 主, 我 得 看 见 神 计 划 的 奥 秘。

二 这饼指明你的身体, 你为我们舍弃,
使我有分你的生命, 并得你的自己。

三 你的身体为我裂开, 为将自己分授,
使我能得你作生命, 成为你的配偶。

四 如此, 这饼也是指明 你那奥秘身体;
我们是祂活的肢体, 与你完全合一。

五 我们虽是许多子粒, 却都成为一饼;
在此这样将你记念, 从你得到供应。

六 借着这饼我们交通, 使你心满意足;
同众圣徒如此交通, 见证你的丰富。

1

Dear Lord, we thank Thee for this bread,

It is a sign divine;

In it we see the mysteries

Of God's unique design.

2

This bread Thy body signifies,

Which Thou hast giv'n for us,

That we may share Thy life divine,

Partaking of Thee thus.

3

For us Thy body Thou didst break

That Thou may thus impart

Thyself as life to us that we

May be Thy counterpart.

4

This bread thus also signifies

Thy body mystical,

Of which we living members are,

With Thee identical.

5

Though we are many grains of wheat,

Yet all one loaf, one bread;

Remembering Thee in such a way,

With Thee we all are fed.

6

As of this bread we all commune,

Thou, Lord, dost satisfy;

With all the saints we fellowship,

And Thee we testify.

二〇一三年国际华语特会

恢复基督在召会中作一切 第五篇

在作为新耶路撒冷雏形的召会中，
经历并享受基督作一切

读经：启五 1~10 · 二二 16 · 一 10~11 · 二一 2、9~10

纲 目 周 一

壹 在启示录这卷书中，我们看见包罗万有的基督作神行政中心的异象；祂是耶稣基督（一 5）、神子和人子（二 18，一 13）、忠信的见证人（五，三 14）、死人中的首生者（一 5）、地上君王的元首（五）、首先的和末后的、初和终、阿拉法和俄梅嘎（一七，二 8，二二 13）、那活着的（一 18）、那圣别的（三 7）、那真实的（七）、那阿们（一四）、神创造之物的元始（一四）、大卫的根和后裔（五 5，二二 16）、犹大支派中的狮子和羔羊（五 5~6，二一 23，二二 1）、万王之王和万主之主（一九 16）、神的话（一三）、晨星（二二 16）、灯（二一 23）、丈夫（二）以及另一位天使（七 2，八 3，十 1，十八 1）。

Int'l Chinese-speaking Conference 2013

The Recovery of Christ as Everything in the Church Message Five

Experiencing and Enjoying Christ as Everything in the Church
as a Miniature of the New Jerusalem

Scripture Reading: Rev. 5:1-10; 22:16; 1:10-11; 21:2, 9-10

Outline DAY 1

I. In the book of Revelation we see a vision of the all-inclusive Christ as the center of God's administration; He is Jesus Christ (1:5), the Son of God and the Son of Man (2:18; 1:13), the faithful Witness (v. 5; 3:14), the Firstborn of the dead (1:5), the Ruler of the kings of the earth (v. 5), the First and the Last, the Beginning and the End, the Alpha and the Omega (v. 17; 2:8; 22:13), the living One (1:18), the Holy One (3:7), the true One (v. 7), the Amen (v. 14), the Origination of the creation of God (v. 14), the Root and the Offspring of David (5:5; 22:16), the Lion of the tribe of Judah and the Lamb (5:5-6; 21:23; 22:1), the King of kings and the Lord of lords (19:16), the Word of God (v. 13), the morning star (22:16), the lamp (21:23), the Husband (v. 2), and another Angel (7:2; 8:3; 10:1; 18:1).

贰 在启示录五章一至十节我们看见，基督是那位在神宝座中间的狮子羔羊，揭开神宇宙行政的七印：

- 一 基督向使徒约翰引荐为犹大支派中的狮子，但祂向约翰显现为羔羊；祂是狮子，乃是抵挡仇敌的战士；祂是羔羊，乃是我们的救赎主—5~6节。

周 二

二 启示录的主角是作为犹大支派中之狮子的基督—五5：

- 1 “犹大支派中的狮子”这个称呼表征基督是得胜的王—5节，一5，十九16。
- 2 狮子羔羊指明这位是救赎主的基督，已经成为得胜的一位，是狮子；在祂天上的职事里，祂是这样一位得胜者，要征服一切仇敌，将祂的国度带到地上—十一15，十二10。

三 这狮子羔羊站着，有如同闪电、焚烧的七眼，“就是神的七灵，奉差遣往全地去的”—五6，—4下，三1，四5：

- 1 这焚烧并搜寻的七眼，是为着执行神对宇宙的审判，以成就神永远的定旨—11节，二一2、10~11。
- 2 基督这狮子羔羊执行神宇宙行政的方式，乃是借着七灵作祂的眼睛—4下，三1，四5，五6。
- 3 七眼是为着将狮子羔羊一切的所是，传输到我们里面，使我们成为与祂一模一样，为着神的建造—亚三9。

II. In Revelation 5:1-10 we see Christ as the Lion-Lamb in the midst of the throne, opening the seven seals of God's universal administration:

- A. *Christ was recommended to the apostle John as the Lion of the tribe of Judah, but He appeared to John as a Lamb; as the Lion, He is the Fighter against the enemy; as the Lamb, He is the Redeemer for us—vv. 5-6.*

DAY 2

B. *The main figure in the book of Revelation is Christ as the Lion of the tribe of Judah—5:5:*

1. The title the Lion of the tribe of Judah signifies Christ as the triumphant King—v. 5; 1:5; 19:16.
2. The Lion-Lamb indicates that Christ the Redeemer has become the Victor as the Lion; in His heavenly ministry, as the Victor, He will conquer all His enemies and bring in His kingdom to the earth—11:15; 12:10.

C. *The Lion-Lamb standing has seven flashing, burning eyes, “which are the seven Spirits of God sent forth into all the earth”—5:6; 1:4b; 3:1; 4:5:*

1. These seven burning and searching eyes are for executing God's judgment upon the universe to fulfill God's eternal purpose—v. 11; 21:2, 10-11.
2. The way that Christ as the Lion-Lamb carries out God's universal administration is by the seven Spirits as His eyes—1:4b; 3:1; 4:5; 5:6.
3. The seven eyes are for transfusing all that the Lion-Lamb is into our being so that we may become the same as He is for God's building—Zech. 3:9.

四 基督这狮子羔羊，得胜的救赎主，已登上宝座，成为神宇宙行政中属天的管理者，配展开神经纶的书卷—启五 1~5、9：

- 1 狮子羔羊去掉了成全神定旨的拦阻，所以祂配展开关于神经纶的书卷—5 节。
- 2 狮子羔羊配揭开神经纶的秘密；主在这方面的配，是宇宙性的，是无法测量的—9 节。
- 3 这书卷是神为了救赎召会、以色列人、世界和宇宙，由主耶稣用自己的血所立的新约，新遗命，就是宇宙间那最伟大的所有权状—太二六 28，来十三 20，弗一 10：
 - a 一切的奥秘、受造宇宙中发生的一切事，都记载在这书卷当中—启五 1、5、7、9。
 - b 基督这狮子羔羊够资格展开这书卷，也就是开启神经纶的奥秘并将它执行出来；这指明基督是那得着权柄，治理全宇宙的一位—太二八 18。

五 我们都要敬拜基督这狮子羔羊是管理者，在诸天之上管理一切，好完成神的经纶—启五 9~14。

叁 我们可以在作为新耶路撒冷雏形的召会中，经历并享受包罗万有的基督—一 4 上，二二 16 上，二一 2~3、10~25：

D. As the One enthroned to be the heavenly Administrator in God's universal government, Christ as the Lion-Lamb, the overcoming Redeemer, is worthy to open the scroll of God's economy—Rev. 5:1-5, 9:

1. The Lion-Lamb removed the hindrances to the fulfillment of God's purpose; therefore, He is worthy to open the scroll concerning God's economy—v. 5.
2. The Lion-Lamb is worthy to open the secret of God's economy; this aspect of the Lord's worthiness is universal and immeasurable—v. 9.
3. This scroll is the new covenant, the new testament, the grand title deed in the universe, enacted by the Lord Jesus with His own blood for God's redemption of the church, Israel, the world, and the universe—Matt. 26:28; Heb. 13:20; Eph. 1:10:
 - a. All the mysteries and all the things that happen in the created universe are recorded in this scroll—Rev. 5:1, 5, 7, 9.
 - b. Christ as the Lion-Lamb is qualified to open the scroll, that is, to open the mystery of God's economy and to carry it out; this indicates that Christ is the One who has received the authority to administrate the entire universe—Matt. 28:18.

E. We all must worship Christ, the Lion-Lamb, as the Administrator, as the One in the heavens administering all things for the fulfillment of God's economy— Rev. 5:9-14.

III. We may experience and enjoy the all-inclusive Christ in the church as a miniature of the New Jerusalem—1:4a; 22:16a; 21:2-3, 10-25:

一 新耶路撒冷是圣经中关于召会、召会建造和召会生活唯一的模型——二二 16 上。

二 今天召会乃是新耶路撒冷的雏形——4 上，二一 2：

- 1 真实正确的召会生活乃是新耶路撒冷的小模型——二二 16 上，一 11~12、20，二一 10~11、16、18。
- 2 在新耶路撒冷的雏形，就是神的乐园中，我们享受钉死并复活的基督作生命树——二 7。
- 3 身体基督，就是团体的基督，乃是作新耶路撒冷雏形的召会——林前十二 12，启二一 2、9~10。

周 五

三 圣城新耶路撒冷的不同方面，都彰显在作为新耶路撒冷雏形的召会中——一 10~11，二二 16 上：

- 1 新耶路撒冷是神人二性调和最终的结果；在作为素祭的召会中，我们经历神性与人性的调和——二一 12、21，二二 2，利二 4，林前十 17。
- 2 神圣三一乃是新耶路撒冷的基本结构，神圣三一也是召会生活的基本结构——启二一 18~21，弗三 15~16 上，四 4~6。
- 3 新耶路撒冷是新造的终极完成；在召会生活中我们乃是新造，在生命的新样中生活行动，并在灵的新样里服事——启二一 2~3、5，林后五 17，罗六 4，七 6。
- 4 新耶路撒冷城以宝座为其中心，象征神的国；今天，众召会乃是神的国作为神圣生命的范围——启二一 2，二二 1，一 6、9、11，约三 3、5，罗十四 17。

A. *The New Jerusalem is the unique pattern in the Scriptures concerning the church, the building up of the church, and the church life—22:16a.*

B. *Today the church is a miniature of the New Jerusalem—1:4a; 21:2:*

1. The proper church life in its genuineness is a small model of the New Jerusalem—22:16a; 1:11-12, 20; 21:10-11, 16, 18.
2. In the miniature of the New Jerusalem as the paradise of God, we enjoy the crucified and resurrected Christ as the tree of life—2:7.
3. The Body-Christ, the corporate Christ, is the church as a miniature of the New Jerusalem—1 Cor. 12:12; Rev. 21:2, 9-10.

DAY 5

C. *Various aspects of the holy city, New Jerusalem, are expressed in the church as a miniature of the New Jerusalem—1:10-11; 22:16a:*

1. The New Jerusalem is the consummation of the mingling of divinity and humanity; in the church as a meal offering we experience the mingling of divinity and humanity—21:12, 21; 22:2; Lev. 2:4; 1 Cor. 10:17.
2. The Divine Trinity is the basic structure of the New Jerusalem, and the Divine Trinity is also the basic structure of the church life—Rev. 21:18-21; Eph. 3:15-16a; 4:4-6.
3. The New Jerusalem is the ultimate consummation of the new creation; in the church life we are a new creation, walking in newness of life and serving in newness of spirit—Rev. 21:2-3, 5; 2 Cor. 5:17; Rom. 6:4; 7:6.
4. The city of New Jerusalem with the throne at its center symbolizes the kingdom of God; today the churches are the kingdom of God as the realm of the divine life—Rev. 21:2; 22:1; 1:6, 9, 11; John 3:3, 5; Rom. 14:17.

- 5 新耶路撒冷是宇宙的金灯台，作为众地方召会的终极完成；众地方召会作为耶稣的见证，乃是金灯台—启二一 11、18 下，— 11~12、20。
- 6 新耶路撒冷作为羔羊的新妇，妻子，是神圣罗曼史的终极完成；今天的召会生活也是在神圣罗曼史里的生活—二一 2、9~10，二二 17，林后十一 2，歌一 3~4。
- 7 在新耶路撒冷这交通的城里，有生命水河的流通；交通，就是信徒中间相互的流通，乃是召会生活的实际—启二二 1，约壹一 3，林前一 9，十 16~17。
- 8 新耶路撒冷是救赎之神与蒙祂救赎、重生、变化并荣化之选民相互的居所，相互的住处；今天的召会乃是活神的家，作神与蒙祂救赎、重生之人相互的住处—启二一 3、22，约十四 3，十五 4 上，林前三 16~17，提前三 15。

5. The New Jerusalem is a universal golden lampstand as the consummation of the local churches, which, as the testimony of Jesus, are golden lampstands—Rev. 21:11, 18b; 1:11-12, 20.
6. The New Jerusalem, as the bride, the wife, of the Lamb, is the consummation of the divine romance; the church life today is also a life in the divine romance—21:2, 9-10; 22:17; 2 Cor. 11:2; S. S. 1:3-4.
7. In the New Jerusalem, a city of fellowship, there is the flow of the river of water of life; fellowship, the mutual flowing among the believers, is the reality of the church life—Rev. 22:1; 1 John 1:3; 1 Cor. 1:9; 10:16-17.
8. The New Jerusalem is a mutual habitation, a mutual dwelling place, for the redeeming God and His redeemed, regenerated, transformed, and glorified elect; the church today is the house of the living God, a mutual dwelling place for God and His redeemed, regenerated people—Rev. 21:3, 22; John 14:3; 15:4a; 1 Cor. 3:16-17; 1 Tim. 3:15.

启一 5「并从那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督，归与你们。祂爱我们，用自己的血，把我们从我们的罪中释放了。」

三 7「…那圣别的、真实的，拿着大卫的钥匙，开了就没有人能关，关了就没有人能开的，这样说。」

在素质上，子神就是子；但在神的经纶上，祂是耶稣，是基督，是忠信的见证人，是死人中的首生者，是地上君王的元首，祂爱我们，用自己的血，把我们从罪中释放了，使我们成为国度，作祂神与父的祭司，并且祂要驾云降临，执行神最终的行政。这些修饰语都不是说到子的存在，乃是说到子在神的经纶、神的行动、神的活动上。在启示录一章五至七节，子的每一个修饰语的顺序，都与神的行动、神的经纶有关。这再一次给我们看见，启示录不是论到三一的神圣素质，乃是论到三一的神圣经纶。在启示录里，神的宝座乃是神行政的中心。在启示录里，我们看见神的宝座实施神永远的定旨。这完全是神经纶的事（神新约的经纶上册，二五三页）。

信息选读

全圣经都是启示基督；启示录既是全圣经的结束、完成和总结，就更是「耶稣基督的启示」。这卷书虽然也启示许多其他事物，但启示的中心乃是基督。这卷书有些关于基督的异象，就如基督是在众召会中间的大祭司，在爱中，以审判的态度（一 13~16）照顾众召会；祂是那位在神宝座与四活物中间，并宇宙二十四位长老中间的狮子羔羊，揭开神宇宙行政的七印（五 1~ 六 1）；以及祂是另一位大力的天使，从天降下，来据有全地（十 1~8，

Rev. 1:5 And from Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth. To Him who loves us and has released us from our sins by His blood.

3:7 ...These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens.

In essence God the Son is just the Son, but in God's economy He is Jesus, Christ, the faithful Witness, the Firstborn of the dead, the Ruler of the kings of the earth, the One who loves us and has loosed us from our sins by His blood, the One who has made us a kingdom, priests to His God and Father, and the One who comes to execute God's final government. All these modifiers do not refer to the existence of the Son but to the Son in God's economy, in God's move, in God's actions. The sequence of every modifier of the Son in Revelation 1:5-7 is related to God's move, God's economy. Again, Revelation does not touch the divine essence of the Trinity but the divine economy of the Trinity. The throne of God in the book of Revelation is the center of God's administration. God's throne is seen in Revelation to administrate God's eternal purpose. This is altogether a matter of God's economy. (God's New Testament Economy, pp. 212-213)

Today's Reading

The whole Bible reveals Christ; the book of Revelation especially, as the conclusion, completion, and consummation of the whole Bible, is "the revelation of Jesus Christ." Although this book also reveals many other things, the focus of its revelation is Christ. Several aspects concerning Christ, such as the vision of Christ as the High Priest in the midst of the churches, caring for them in love yet with a judging attitude (1:13-16), the vision of Him as the Lion- Lamb in the midst of God's throne and of the four living creatures and in the midst of the twenty-four elders of the universe, opening the seven seals of God's universal administration (5:1-6:1), and the vision of Him as "another strong Angel"

十八 1) 等，都是别卷书所未像本书这样揭示过的 (圣经恢复本，启一 1 注 1) 。

在启示录四章里，诸天之上的景象是以神的宝座为中心，神坐在其上，预备好执行祂宇宙的行政，以完成祂永远的定旨。在五章...有基督升天后诸天之上同样的景象 (启五 6 注 1) 。

关于救赎，基督升天后就坐在诸天之上神的右边 (来一 3，十 12)；关于神行政的完成，祂在升天里仍然站着 (启五 6 注 2) 。

在撒迦利亚书，我们看见七眼就是七灯。但是到了启示录，就有进一步的发展，七灯不再是只在灯台上，也是在宝座前点着。这七灯就是神的七灵 [四 5]。至终，这七灵就是那作神行政中心之羔羊的七眼 (启示录生命读经，四四八页) 。

在五章五至十节我们看见，我们可以经历并享受基督作狮子羔羊。在五章一节至六章一节，我们看见关于基督的异象，祂是那位在神宝座与四活物中间，并宇宙二十四位长老中间的狮子羔羊，揭开神宇宙行政的七印。在五章，长老中有一位引荐基督为犹大支派中的狮子；但当约翰转身看祂时，他看见羔羊 (5~6)。对仇敌来说，祂是狮子；对我们这些蒙救赎的人来说，祂是那亲爱的、宝贵的羔羊。基督是羔羊，完成神的救赎，也是狮子，为神的国争战。为着神的救赎，祂是羔羊；为着神的国，祂是争战的狮子，是犹大支派中的狮子。祂争战是为救赎我们，如今祂已胜过仇敌，并为我们成功了救赎 (新约总论第四百一十五篇—中文尚未出书) 。

参读：启示录生命读经，第二篇；神新约的经纶，第二十三章。

coming down out of heaven to take possession of the earth (10:1-8; 18:1), etc., were never unveiled as they are in this book. (Rev. 1:1, footnote 1)

In chapter 4 is the scene in the heavens, its center being the throne of God, on which God sits, ready to execute His universal administration for the fulfillment of His eternal purpose....In chapter 5 is the same scene in the heavens after Christ ascended there. (Rev. 5:6, footnote 1)

As far as redemption is concerned, Christ sat down at the right hand of God in the heavens after His ascension (Heb. 1:3; 10:12), whereas regarding the carrying out of God's administration, He is still standing in His ascension. (Rev. 5:6, footnote 2)

In Zechariah, we see that the seven eyes are the seven lamps. But as we come to the further development in Revelation, the seven lamps are no longer just on the lampstand, but are also burning before the throne. These seven lamps are the seven Spirits of God. Eventually, these seven Spirits are the seven eyes of the Lamb who is in the very center of God's administration. (Life-study of Revelation, p. 383)

In Revelation 5:5-10 we see that we may experience and enjoy Christ as the Lion- Lamb. From Revelation 5:1 through 6:1, we see the vision of Him as the Lion- Lamb in the midst of God's throne and of the four living creatures and in the midst of the twenty-four elders of the universe, opening the seven seals of God's universal administration. In Revelation 5 one of the elders introduced Christ as the Lion of the tribe of Judah, but when John turned to see Him, he saw a Lamb (vv. 5-6). To the enemy, He is the Lion; to us, the redeemed ones, He is the dear, precious Lamb. Christ is the Lamb accomplishing God's redemption and the Lion fighting for God's kingdom. For God's redemption, He is a Lamb; for God's kingdom, He is a fighting Lion, the Lion of the tribe of Judah. He fought to redeem us, and He won the battle over the enemy and accomplished redemption for us. (The Conclusion of the New Testament, p. 4225)

Further Reading: Life-study of Revelation, msg. 2; God's New Testament Economy, ch. 23

启五 5~6 「…不要哭；看哪，犹大支派中的狮子，大卫的根，祂已得胜，能以展开那书卷，揭开它的七印。我又看见宝座与四活物中间，并众长老中间，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。」

启示录的主角是作为犹大支派狮子的基督（五 5）。在启示录里，我们若看见其他一切的项目，却没有看见这狮子，必定错失重点。实在说来，我们必须将我们的眼目从青蛙、兽、蝗虫、龙和蛇，转到这狮子身上。启示录乃是这狮子的启示、揭示（新约总论第四百一十五篇—中文尚未出书）。

信息选读

创世记四十九章八至九节，预言基督是犹大的狮子；而只有启示录告诉我们，基督是犹大支派中的狮子。「犹大支派中的狮子」这个称呼表征基督是得胜的王。一切活的受造之物都在祂以下。没有人能征服祂；祂反倒征服一切。

基督天上的职事开始于祂将圣灵浇灌下来，将要结束于祂第二次显在地上（徒二 1~4、17、33，来九 28 下，提后四 1 下）。…在祂天上的职事里，祂是狮子羔羊尽职（启五 5~7）。狮子羔羊指明这位是救赎主的基督，已经成为得胜的一位，是狮子。在祂天上的职事里，祂是这样一位得胜者，要征服一切仇敌，将祂的国度带到地上。

在启示录五章，约翰观看，他看见一只羔羊，有七眼。这只狮子羔羊是站着，不是坐着，并且祂的

Rev. 5:5-6 ...Do not weep; behold, the Lion of the tribe of Judah, the Root of David, has overcome so that He may open the scroll and its seven seals. And I saw in the midst of the throne and of the four living creatures and in the midst of the elders a Lamb standing as having just been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth.

The main figure in the book of Revelation is Christ as the Lion of the tribe of Judah (5:5). If in Revelation we see all the other items but not this Lion, we will certainly miss the mark. In a very real sense, we must turn our eyes away from the frogs, the beasts, the locusts, the dragon, and the serpent; instead, we must turn our eyes upon this Lion. Revelation is the revelation, the unveiling, of this Lion. (The Conclusion of the New Testament, p. 4227)

Today's Reading

Genesis 49:8-9 prophesies concerning Christ as the Lion of Judah, but only in Revelation are we told that Christ is the Lion of the tribe of Judah. The title the Lion of the tribe of Judah signifies Christ as the triumphant King. All living creatures are under Him. None can subdue Him; rather, He subdues everything.

Christ's heavenly ministry began from His outpouring of the Holy Spirit and will end in His second appearing on the earth (Acts 2:1-4, 17, 33; Heb. 9:28b; 2 Tim. 4:1b)...In His heavenly ministry He ministers as the Lion-Lamb (Rev. 5:5-7). The Lion-Lamb indicates that the Christ who was the Redeemer has become a Victor as the Lion. In His heavenly ministry, as such a Victor, He will conquer all His enemies and bring in His kingdom to this earth.

In Revelation 5, when John looked, what he saw was a Lamb with seven eyes. This Lion-Lamb was standing, not sitting, and His seven eyes were flashing.

七眼如同闪电。这指明祂的工作并没有完成。约翰十九章所完成的是救赎的工作 (30)。但祂是站立的，以及祂七眼如同闪电，都表明祂一直在采取行动。换言之，关于救赎，基督升天后就坐在诸天之上神的右边 (来一 3，十 12)；然而关于神行政的完成，祂在升天里仍然站着。

赎罪的羔羊现今站在宇宙的中心，神的宝座前，这告诉我们，救赎主现今乃是在神的行政里。祂是宇宙的管理者，执行神的经纶。祂不是坐着，... 祂乃是站立者，七眼像闪电，在注视、鉴察甚至焚烧。整个宇宙都在观看这个景象。

眼是为着鉴察并搜寻。我们用眼睛看人，就把人搜寻出来。我们可以知道他们的态度、他们的为人以及他们的感觉。基督是救赎的羔羊，有鉴察并搜寻的七眼，为着执行神对宇宙的审判，以成就神永远的定旨，这要完成于新耶路撒冷的建造 (新约总论第四百一十五篇—中文尚未出书)。

〔基督〕有资格揭开七印，执行神的经纶。祂执行神经纶的方式，乃是凭着七灵作祂的眼睛。没有七灵，基督就没有眼睛。基督是神经纶的焦点执行者，但祂需要七灵作祂的眼睛，来执行神的经纶。这景象最终把我们引到焦点和焦点的眼睛—基督与那灵 (神新约的经纶上册，二八八页)。

七灵就是救赎主的七眼，将祂的所是和所作，传输并注入到我们里面，使我们有祂的性情，成为一块石头，为着神的建造。... 这奇妙的一位是狮子，是羔羊，也是有七眼的石头。祂用这七眼注视我们，并且将祂的所是和所作，以及所达到并所得着的，注入到我们里面，使我们成为神建造的材料 (启示录生命读经，四五五页)。

This indicates that His work was not finished. What was finished in John 19 was the work of redemption (v. 30). But His standing position and His seven flashing eyes both indicate that He is taking action. In other words, as far as redemption is concerned, Christ sat down at the right hand of God in the heavens after His ascension (Heb. 1:3; 10:12); however, regarding the carrying out of God's administration, He is still standing in His ascension.

The redeeming Lamb is now standing at the center of the universe, before God's throne. This reveals that the Redeemer is now in God's administration. He is the Administrator of the universe, executing God's economy. He is not sitting...; instead, He is standing, and His seven eyes are flashing, watching, searching, and even burning. The whole universe is watching this scene.

Eyes are for observing and searching. When we look at others, we search them out. We can tell what their attitude is, what kind of persons they are, and how they feel. Christ as the redeeming Lamb has seven observing and searching eyes for executing God's judgment upon the universe to fulfill God's eternal purpose, which will consummate in the building up of the New Jerusalem. (The Conclusion of the New Testament, pp. 4228, 4237-4238, 4236, 4238)

This One is qualified to open the seven seals, to carry out God's economy. The way He carries out God's economy is by the seven Spirits as His eyes. Without the seven Spirits, Christ does not have the eyes. Christ is the very focal Executor of God's economy, yet He needs the seven Spirits as His eyes to carry out God's economy. This view leads us eventually to the focus and to the eyes of the focus, Christ and the Spirit. (God's New Testament Economy, pp. 239-240)

The seven Spirits are the seven eyes of the Redeemer, transfusing and infusing what He is and what He has accomplished into our being that we may become, in His nature, a stone for God's building.... This wonderful One is the Lion, the Lamb, and the stone with seven eyes. With these seven eyes He gazes at us and transfuses what He is and what He has accomplished, attained, and obtained into our being to make us the material for God's building. (Life-study of Revelation, pp. 388-389)

Further Reading: The Conclusion of the New Testament, msgs. 415-416

启五7「这羔羊前来，从坐宝座的右手中拿了书卷。」

9「他们唱新歌，说，你配拿书卷，配揭开它的七印，因为你曾被杀，用自己的血从各支派、各方言、各民族、各邦国中，买了人来归与神。」

基督是犹大支派中的狮子，击败了背叛神的仇敌撒但，并且祂是救赎的羔羊，除去了堕落之人的罪，借此祂去掉了成全神旨意的拦阻。所以祂配展开关于神经纶的书卷（圣经恢复本，启五5注3）。

在全宇宙中，除了那得胜的狮子，救赎的羔羊基督之外，没有一位配揭开神经纶的奥秘。祂是得胜的狮子，为神击败了撒但；又是救赎的羔羊，为我们除去了罪。唯有祂够资格揭开并完成神经纶的奥秘（启五9注2）。

信息选读

基督配得我们的赞美，甚至配得着我们的一生。然而，我们还必须看见，根据启示录五章，基督的配是在于配打开神经纶的秘密。宇宙本是一个奥秘，是科学家们所无法解明的。他们完全不知道宇宙的意义和目的，因为这对他们乃是一个秘密。但基督配打开这秘密，因为祂配打开神经纶的七印。

基督从坐宝座的父神右手中拿了书卷〔7〕。这书卷必定是神为了救赎召会、以色列人、世界和宇宙，用羔羊的血所立的新约，就是宇宙间那最伟大的所有权状。

Rev. 5:7 And He came and took the scroll out of the right hand of Him who sits upon the throne.

9 And they sing a new song, saying: You are worthy to take the scroll and to open its seals, for You were slain and have purchased for God by Your blood men out of every tribe and tongue and people and nation.

As the Lion of the tribe of Judah, Christ overcame and defeated the rebellious Satan, the enemy of God, and as the redeeming Lamb, He took away the sin of fallen man. By so doing, He removed the hindrances to the fulfillment of God's purpose. Therefore, He is worthy to open the scroll concerning God's economy. (Rev. 5:5, footnote 3)

In the whole universe no one is worthy to open the mystery of God's economy but Christ, the overcoming Lion and the redeeming Lamb. As the overcoming Lion, He defeated Satan for God, and as the redeeming Lamb, He put sin away for us. He is the only One qualified to unveil and carry out the mystery of God's economy. (Rev. 5:9, footnote 2)

Today's Reading

Christ is worthy of our praises; He is worthy even of our lives. Nevertheless, we must realize that, according to Revelation 5, Christ's worthiness is a matter of His being qualified to open the secret of God's economy. The universe is a mystery which the scientists cannot unravel. They simply do not know the meaning or the purpose of the universe because it is a secret kept from them. But Christ is worthy to open this secret, for He is worthy to open the seals of God's economy.

Christ took the scroll out of the right hand of God the Father who sits upon the throne [Rev. 5:7]. This scroll must be the new covenant, the grand title deed in the universe, enacted with the blood of the Lamb for God's redemption of the church, Israel, the world, and the universe.

基督已经胜过所需要胜过的一切，能以展开这书卷，揭开它的七印。这里的书卷就是新约，新遗命。神的经纶乃是隐藏在这样一卷封闭的书里。这书卷是用七印封严的。这书卷乃是主耶稣用祂自己的血，为全宇宙所立定的新约。若没有这书卷，没有这约，宇宙就不可能存在。一切的奥秘、受造宇宙中发生的一切事，都记载在这书卷当中。基督升到诸天之上的时候，从神接过书卷，就揭开宇宙的秘密，为要执行神的行政。为着打开神经纶所需要的一切，基督这位救赎者都完成了。因此，唯有基督这位救赎的羔羊和得胜的狮子，配展开这书卷，揭开它的七印。

基督从神得了权柄，治理整个宇宙（启五 1、6~7）。基督是诸天之上并地上万国的真正治理者。在马太二十八章十八节，主告诉门徒说，天上地上所有的权柄，都赐给祂了。在启示录五章，基督是神的羔羊，站在四活物和众长老之中。坐在宝座上的那一位，手握用七印封严的书卷。神坐在宝座上握着这书卷，就是祂在整个宇宙中行政的计划。这书卷好比一个「时间表」，列明从基督升天到新耶路撒冷所要发生的事。用来封严这书卷的七印，实际上就是这书卷的内容。这七印乃是宇宙的七个秘密，就是神经纶的奥秘。基督这狮子羔羊够资格展开这书卷，也就是开启神经纶的奥秘并将它执行出来。这指明基督是那得着权柄，治理全宇宙的一位。我们都要敬拜基督是管理者，在诸天之上管理一切，好完成神的经纶（新约总论第四百一十七篇—中文尚未出书）。

参读：启示录生命读经，第十七至十八篇。

Christ has overcome all that is needed to open the scroll and its seven seals. Here the scroll is the new covenant, the new testament, with God's economy hidden in such a sealed book. This scroll is sealed with seven seals. The scroll is the new covenant enacted by the Lord Jesus with His own blood for the whole universe. Without this scroll, this covenant, the universe could not exist. All the mysteries and all the things that happen in the created universe are recorded in this scroll. When Christ ascended to the heavens, He took the scroll from God and opened the secret of the universe for the carrying out of God's administration. Christ as the Redeemer accomplished all that is needed to open up God's economy. Thus, only Christ as the redeeming Lamb and overcoming Lion is qualified to open the scroll with its seven seals.

Christ has received from God the authority to administrate the entire universe (vv. 1, 6-7). Christ is the real Administrator of the heavens and all the nations on earth. In Matthew 28:18 the Lord told the disciples that all authority had been given to Him in heaven and on earth. In Revelation 5 Christ as the Lamb of God was standing in the midst of the four living creatures and the elders. The One who was sitting on the throne was holding a scroll sealed with seven seals. God was sitting on the throne holding this scroll, the schedule of His administration in the entire universe. This scroll is like a timetable of what will take place from the ascension of Christ to the New Jerusalem. The seven seals with which the scroll is sealed are actually its contents. These seven seals are the seven secrets of the universe, which are the mystery of God's economy. Christ as the Lion-Lamb is qualified to open the scroll, that is, to open the mystery of God's economy and to carry it out. This indicates that Christ is the One who has received the authority to administrate the entire universe. We all must worship Christ as the Administrator, as the One in the heavens administering all things for the fulfillment of God's economy. (The Conclusion of the New Testament, pp. 4252, 4251, 4235, 4252-4253)

Further Reading: The Conclusion of the New Testament, msg. 417; Life-study of Revelation, msgs. 17-18

第五周·周四

晨兴喂养

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

二二 16「我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。」

有一幅清楚的图画，说到永世里有些什么。将来我们的享受就是三一神—父、为羔羊的子以及灵。从这位三一神的宝座流出生命水的河。在水中长着生命树，为着生命的供应。我们在那里乃是城，成为神的居所；神在那里也是我们的居所。祂要住在我们里面，我们也要住在祂里面。我们要调和在一起，成为一个无法描述而美妙的单位！基督仍然是中心，永永远远尽职，使全城得着供应（约翰的修补职事，一九八至一九九页）。

信息选读

在这个时代里，召会生活乃是新耶路撒冷的缩影。我们是神的居所，我们也接受祂作我们的住处；那就是说，祂住在我们里面，我们也住在祂里面。我们有神和羔羊的宝座。我们享受涌流的河与生长的生命树。召会也满了光。那灵与召会—新妇—一同说话。新耶路撒冷乃是召会生活的完满总结。我们现今所享受的是预尝，到了新耶路撒冷就有全享。我们享受召会生活的时候，的确觉得我们是按照新耶路撒冷的景象来享受三一神（约翰的修补职事，一九九页）。

整本圣经里有一个神圣的思想：神所救赎的人组成在一起，成为基督的新妇和神的居所。这是整本圣经的终极总结，和圣经思想的终极彰显。神圣

WEEK 5 — DAY 4

Morning Nourishment

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

22:16 I Jesus have sent My angel to testify to you these things for the churches. I am the Root and the Offspring of David, the bright morning star.

We have a clear picture...of what there will be in eternity. Our enjoyment will be the very Triune God—the Father, the Son as the Lamb, and the Spirit. Out of the throne of this Triune God flows the river of water of life. In this water grows the tree of life for the life supply. We shall be there as the city to be God's dwelling place. God will be there as our dwelling place. He will dwell in us, and we shall dwell in Him. We shall be mingled together as a wonderful though indescribable unit! Christ will still be the center, ministering eternally to keep the whole city supplied. (The Mending Ministry of John, pp. 153-154)

Today's Reading

In this age the church life is a miniature of the New Jerusalem. We are God's dwelling place, and we take Him as our abode; that is, He dwells in us, and we dwell in Him. We have the throne of God and of the Lamb. We enjoy a river flowing and the tree of life growing. The church is also full of light. The Spirit speaks along with the church, the bride. New Jerusalem will be the full consummation of the church life. The foretaste we enjoy now has the very taste we shall know in full in the New Jerusalem. As we are enjoying the church life, we have the sense that we are truly enjoying the Triune God according to the view of the New Jerusalem. (The Mending Ministry of John, p. 154)

Throughout the Scriptures there is the divine thought that the redeemed people of God are composed together to be a bride for Christ and a habitation for God. This is the ultimate conclusion of all the Scriptures and the ultimate expression

的思想就是神渴望得着一班活人，组成在一起作团体的身体以盛装祂，并且在基督里借着圣灵彰显祂。这是神中心的思想，这也是召会的模型。...我们必须领悟，新耶路撒冷是圣经中关于召会、召会建造和召会生活唯一的模型。我们若要认识召会生活是什么，以及建造召会正确的路是什么，我们就必须认识新耶路撒冷。我们借这异象，就能认识建造召会正确的路是什么，以及实际的召会生活中，实际的光景、实际的情况是什么（神中心的思想，一三三页）。

真正正确的召会生活乃是新耶路撒冷的小模型。然而，这里紧要的事乃是，新耶路撒冷将是所有蒙神拣选、救赎、重生、圣别、变化、成全并得荣之人的完成（新约总论第七册，五五六页）。

我们...是等候进入另一个乐园，就是在新耶路撒冷中神的乐园。我们在等候的时候，今天就有新耶路撒冷的雏形，就是召会生活。在召会中，我们享受主耶稣作生命树。现今我们正在享受钉死并复活的基督作我们灵里食粮供应的生命树，成为我们今天在召会中的预尝。这种预尝的享受，要引我们进入新耶路撒冷，完满地享受钉死并复活的基督作生命树，作我们生命的滋养，直到永远（启示录生命读经，一五〇页）。

身体就是召会，而召会是新耶路撒冷的雏形。可以说，基督的身体乃是新耶路撒冷的前身。新耶路撒冷是要来的，而召会作为它的前身是今天存在的。新耶路撒冷乃是基督的身体这前身的完满完成（神新约的经纶下册，五〇三页）。

参读：约翰的修补职事，第十六至十七章；神中心的思想，第十三至十四章。

of the thought of the Scriptures. The divine thought is that God desires to have a group of living persons composed together as a corporate Body to contain Him and to express Him in Christ through the Holy Spirit. This is the central thought of God and this is the very pattern of the church....We have to realize that the New Jerusalem is the unique pattern in the holy Scriptures concerning the church, the building up of the church, and the church life. If we want to know what the church life is and what the right way is for the building up of the church, we have to know the New Jerusalem. This is the very vision by which we are able to know what is the right way for the building up of the church and what is the real condition, the real situation, of the real church life. (The Central Thought of God, pp. 120-121)

The proper church life in its genuineness is a small model of the New Jerusalem. The crucial matter here, however, is that the New Jerusalem will be the consummation of all of God's chosen, redeemed, regenerated, sanctified, transformed, perfected, and glorified people. (The Conclusion of the New Testament, p. 2537)

We are waiting to enter into another paradise, the paradise of God in the New Jerusalem. As we are waiting for this, we have a miniature of the New Jerusalem today—the church life. In the church we enjoy the Lord Jesus as the tree of life. We are enjoying the crucified and resurrected Christ as the tree of life, the food supply in our spirit, as a foretaste today in the church. This enjoyment of the foretaste will usher us into the full taste of the crucified and resurrected Christ as the tree of life, our nourishment of life in the New Jerusalem for eternity. (Life-study of Revelation, p. 126)

The Body is the church and the church is a miniature of the New Jerusalem. We can also say that the Body of Christ is a precursor of the New Jerusalem. The New Jerusalem is coming and the church exists today as its precursor. The New Jerusalem will be a full consummation of this precursor, the Body of Christ. (God's New Testament Economy, p. 419)

Further Reading: The Mending Ministry of John, chs. 16-17; The Central Thought of God, chs. 13-14

第五周·周五

晨兴喂养

林后五 17「因此，若有人在基督里，他就是新造；旧事已过，看哪，都变成新的了。」

罗十四 17「因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。」

新耶路撒冷远胜物质的天上华厦；它是三一神与祂所救赎、重生、变化之人完全的调和。利未记二章四节的素祭由细面调油而成，我们在这预表里能看见神与人调和。整个新耶路撒冷就是细面调油。诗歌第七百七十五首的副歌说，圣城是神完满的表现，永显于人性。人性是细面，而神是油。要来的新耶路撒冷将是一个最大的素祭，一个最大的饼，用细面调油作成。今天三一神与我们调和，这个调和要完成于新耶路撒冷（神新约的经纶下册，三三〇页）。

信息选读

神圣的三一乃是新耶路撒冷的基本结构。这城是用金所表征之父的性情结构而成的。城本身是一座金山，街道也是金的（启二一 18 下、21 下）。这指明城是神圣的东西。神性是建造之内容的基本元素。... 神圣的三一也是召会生活的基本结构。召会生活乃是新耶路撒冷的雏形，尺寸虽然小得多，元素却是一样（圣经中的基本启示，一六〇页）。

新耶路撒冷乃是从人受造到时间末了的四个时代中，神从旧造里所产生之新造的终极完成（神人，六七页）。

新耶路撒冷是在基督里创造的，是新造，有神圣

WEEK 5 — DAY 5

Morning Nourishment

2 Cor. 5:17 So then if anyone is in Christ, he is a new creation. The old things have passed away; behold, they have become new.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

The New Jerusalem is much better than a physical, heavenly mansion. It is the full mingling of the Triune God with His redeemed, regenerated, and transformed people. The mingling of God with man can be seen in typology in Leviticus 2:4 with the meal offering, composed of fine flour mingled with oil. The entire New Jerusalem will be the fine flour mingled with the oil. The chorus of Hymns, #976 says that the holy city is God's complete expression in humanity. Humanity is the fine flour and God is the oil. The coming New Jerusalem will be a great meal offering, a big cake, made of fine flour mingled with oil. The Triune God is being mingled with us today, and this mingling will consummate in the New Jerusalem. (God's New Testament Economy, pp. 274-275)

Today's Reading

The Divine Trinity is the basic structure of the New Jerusalem. It is structured with the Father's nature, as signified by gold. The city proper is a mountain of gold, and its street is also gold (Rev. 21:18b, 21b). This indicates that the city is a divine thing. Divinity is the basic element of the contents of the building.... The Trinity is also the basic structure of the church life, which is a miniature of the New Jerusalem. The size is much smaller, but the elements are the same. (The Basic Revelation in the Holy Scriptures, pp. 131-132)

The New Jerusalem is the consummation of God's new creation out of His old creation in the four ages from the creation of man to the end of time. (The God-men, p. 60)

The New Jerusalem is created in Christ as the new creation with the divine

的元素 (林后五 17) 。有些人也许以为新造是指我们信徒，不是指新耶路撒冷。然而，这是表明我们没有眼光，没有看见新耶路撒冷是神一切赎民的活组成，包含新约的信徒和旧约的圣徒。一切蒙救赎的人组合在一起，就是基督里的新造，这新造有神圣的元素。神圣的元素已经作到新造里面 (神新约的经纶下册，三三五至三三六页) 。

神工作的终极完成不仅是一个帐棚，一个帐幕，也是一座城。帐棚不牢固，也不持久；但这个帐棚也是一座城。按照圣经的意义说，城是运用权柄的中心；因此，城象征国度。新耶路撒冷不仅是帐幕作为居所，也是城作为国度的中心。在历史的初期，只有小小的帐棚，然后有帐幕，后来有圣殿，最终有城；城乃是这一切建筑中最稳固、最牢靠的构造。

若用帐棚、帐幕、甚或圣殿来象征权柄，我们就不能看得懂。但是一座城就很适于用来象征运用权柄的中心。城乃是国度的象征。神的宝座要展现在新耶路撒冷里，因为这城乃是神权柄的中心。启示录头几章启示，神坐在宝座上，是与城分开的 (四 2~3) 。但在结束的几章里，神乃是坐在城里的宝座上 (二二 1、3) 。这表征，直到末了的时候，新耶路撒冷从天而降，神才在城里登宝座。祂现今是在宝座上，但那时祂才要运用祂的权柄，管理一个完整的国度。

罗马十二章启示基督的身体，但十四章说到国度 (17) 。正确的召会乃是一个范围，是神在其中可以运用祂的权柄的。严格地说，正确的召会生活就是神的国。召会生活必须像圣城新耶路撒冷一样，是神在其中可以运用权柄的中心 (李常受文集一九六四年第四册，四三八至四三九页) 。

参读：圣经中的基本启示，第十章；神新约的经纶，第二十七至二十八章。

element (2 Cor. 5:17). Some may think that the new creation refers to us believers and not the New Jerusalem. To say this, though, indicates that we do not have the sight to see that the New Jerusalem is a living composition of all of God's redeemed people, including the New Testament believers and the Old Testament saints. All the redeemed ones composed together are a new creation in Christ, and this new creation has the divine element. The divine element has been wrought into the new creation. (God's New Testament Economy, p. 279)

This ultimate consummation of God's work is not only a tent, a tabernacle, but also a city. A tent is not very strong or permanent, but this tent is also a city. According to the scriptural meaning, a city is a center for the exercise of authority. Therefore, the city symbolizes the kingdom. The New Jerusalem is not only a tent as a dwelling place; it is also a city as the center of a kingdom. In the early stages of history there was a small tent. Then came the tabernacle and eventually the temple. Finally there will be a city, the strongest and most established structure of all.

It is difficult to visualize authority as symbolized by a tent, a tabernacle, or even a temple. But a city aptly symbolizes a center where authority is exercised. It is the symbol of the kingdom. The throne of God will be displayed in the New Jerusalem, for this city is the center of God's authority. The early chapters of the book of Revelation reveal God sitting on the throne apart from the city (4:2-3). But in the concluding chapters God is on the throne in the city (21:5; 22:3). This signifies that it is not until the New Jerusalem descends out of heaven at the end time that God will be enthroned in a city. He is on the throne now, but at that time He will exercise His authority over a full kingdom.

Romans 12 reveals the Body of Christ, but Romans 14 speaks of the kingdom. The proper church life is a realm, a sphere, where God may exercise His authority. Strictly speaking, the proper church life is the kingdom of God. The church life must be like the holy city, the New Jerusalem, a center where God may exercise His authority. (The Vision of God's Building, pp. 195-196)

Further Reading: The Basic Revelation in the Holy Scriptures, ch. 10; God's New Testament Economy, chs. 27-28

启二一 2~3 「我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住…。」

22 我未见城内有殿，因主神全能者和羔羊为城的殿。

在启示录的开头，我们看见众地方召会，以及行走在众地方召会中间的基督。到了这卷书的末了，我们看见圣城新耶路撒冷，神永远的居所。在开头有众地方召会，到末了有新耶路撒冷。众地方召会和新耶路撒冷是一件东西的两面。众地方召会最终产生出新耶路撒冷，而新耶路撒冷是地方召会的终极完成。

如果我们都以神圣的性情为我们的道路，三一神就要将祂一切神圣的元素，全都流到我们里面来。这一个流也要带走我们一切老旧的性情。我们就有一种真正的替换，而变成金的！所以在启示录里，召会被看作是金灯台。新耶路撒冷也是这样，全城是金的（二一 18）。这是一个宇宙的金灯台。我们如何能成为这样一个召会？只有借着行在父神圣的性情里，喝那灵，并吃子。...这表征三一神不断地进到我们的里面来（新约圣经中奇妙的基督，二九〇、三三一页）。

信息选读

在以弗所五章保罗告诉我们，妻子表征召会，丈夫表征基督。所以，基督是丈夫，召会是妻子。保罗也告诉我们，他将我们如同童女许配一个丈夫，就是基督（林后十一 2）。...新耶路撒冷将是神配偶

Rev. 21:2-3 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them...

22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

At the beginning of Revelation, we see the local churches with Christ walking in their midst. Then at the end of this book, there is the holy city, New Jerusalem, God's habitation for eternity. In the beginning there are the churches, and at the end there is the New Jerusalem. The local churches and the New Jerusalem are two aspects of one thing. The local churches will eventually issue in the New Jerusalem. The New Jerusalem is the ultimate consummation of the local churches.

If we will take the divine nature as our way, the Triune God will flow all of His divine elements into our being. This flow will also carry away all our old nature. We will have a real replacement, and we will become golden! This is why in the book of Revelation the church is seen as a golden lampstand. The New Jerusalem is the same. The whole city is of gold (Rev. 21:18). It is a universal golden lampstand. How can we become such a church? It is by walking in the divine nature of the Father, drinking of the Spirit, and eating of the Son....This signifies that the Triune God is getting into us. (The Wonderful Christ in the Canon of the New Testament, pp. 229, 260)

Today's Reading

In Ephesians 5 Paul says that the church is typified by the wife, and Christ is typified by the husband. Therefore, Christ is the Husband, and the church is the wife. Paul also says that he betrothed us as a virgin to one Husband, who is Christ (2 Cor. 11:2)....The New Jerusalem will be the consummation of God's

的完成，所有蒙救赎并得成全之人的集大成，作圣经所启示神圣罗曼史的终极完成。而启示录二十二章十七节所启示，作圣经所启示神圣罗曼史终极完成的这对宇宙夫妇，乃是经过过程且分赐的三一神，与得重生且变化过之三部分人的调和（真理课程四级卷三，一三四页）。

按照启示录里的图画，新耶路撒冷里那一道河〔二二1〕呈螺旋状往下流，直流到十二个城门。借此我们能看见，新耶路撒冷全城都得着这道活水的流的供应，也就是得着生命交通的供应。神圣生命的交通从神流出来，经过祂的子民，以达到基督身体的每一部分，这身体要完成于新耶路撒冷（约翰一书生命读经，五一页）。

新耶路撒冷乃是一个相互的住处。神住在我们里面，我们也住在神里面。今天召会乃是神居住的所在（弗二22），神也是我们居住的家（诗九十一）。这不是一个新观念。基督在约翰十五章说，「你们要住在我里面，我也住在你们里面。」（4）实际上祂是在说，「我是你们的住处，你们也是我的住处。」所以，我们与神一同成为相互的住处。这是何等深奥！对神来说，我们是城；对我们来说，神和基督是殿。我们有神的同在，也有基督作我们的殿。我们不仅是在神面前和基督面前；我们乃是在神的面光中，在基督的面光中。神和基督的面光成了我们的居所。我们若要在召会中事奉神和基督，就必须被神和基督所围绕，并被神和基督所覆盖。我们必须在神和基督里面事奉神和基督。我们多么需要祂！祂是我们所事奉的那一位，祂甚至就是我们在其中事奉的殿。你是否这样认识并经历神和基督？你是这样事奉神和基督么？这是极其主观的（李常受文集一九六四年第四册，四七五至四七六页）。

参读：新约圣经中奇妙的基督，第二十二章；李常受文集一九六四年第四册，神建造的异象，第十七至十九章。

counterpart, the aggregate of all His redeemed and perfected people. The ultimate consummation of the divine romance revealed in the Bible is a couple. This couple is the mingling of the processed and dispensed Triune God with the regenerated and transformed tripartite man. Revelation 22:17 reveals that this universal couple, as the ultimate consummation of the divine romance revealed in the Bible, is the mingling of the processed and dispensed Triune God with the regenerated and transformed tripartite man. (Truth Lessons—Level Four, vol. 3, p. 116)

The river in the New Jerusalem flows downward in a spiral until it reaches the twelve gates of the city. By this we can see that the entire city of the New Jerusalem is supplied by the flow of this living water; that is, it is supplied by the fellowship of life. The fellowship of the divine life flows out of God and through His people in order to reach every part of the Body of Christ, which will consummate in the New Jerusalem. (Life-study of 1 John, p. 43)

The New Jerusalem is a mutual habitation. God dwells in us, and we dwell in God. The church today is a habitation where God may dwell (Eph. 2:22), and God is the home where we may dwell (Psa. 90:1). This is not a new concept. Christ said in John 15, "Abide in me and I in you" (v. 4). He is saying in essence, "I am your abode, and you are My abode." Thus, together with God we become a mutual habitation. How profound this is! To God we are the city, and to us God and Christ are the temple. We have the presence of God and Christ as the temple to us. We are not simply before God's presence and Christ's presence; we are in God's presence and Christ's presence. The presence of God and Christ becomes a dwelling place for us. If we would serve God and Christ in the church, we must be surrounded by God and Christ and covered by God and Christ. We must serve God and Christ in God and Christ. How much we need Him! He is the One whom we serve, and He is even the temple in which we serve. Do you realize and experience God and Christ in such a way? Do you serve God and Christ in such a way? This is intensely subjective. (The Vision of God's Building, pp. 224-225)

Further Reading: The Wonderful Christ in the Canon of the New Testament, ch. 22; The Vision of God's Building, chs. 17-19

WEEK 5 — HYMN

Hymns, #980

第五周 · 诗歌

778 终极的显出 — 新妇与帐幕

8 8 8 8 (英 980)

F 大调

4/4

3- | 2 1 5 3 | 2-2- | 1̇-3- | 3 6 5 3 | 1-4- | 2 --- | 2-
一 全 部 圣 经 新 旧 两 约 都 将 圣 民 比 作 二 物: 新
2 4 | 3 - - 3 | 3 1 1 4 | 2 - - 2 | 5 - 4 - | 3 - - 2 | 1 - 7 - | 1̇ - ||
妇 作 神 心 爱 佳 偶, 建 筑 作 神 安 居 之 处。

- | | |
|----------------------------|----------------------------|
| 二 旧约所有教会预表,
妇女作人称心配偶, | 不外妇女以及建筑;
建筑给人安居作主。 |
| 三 古时神的以色列民,
其中有殿给神居住, | 被神称作祂的妻子;
也有圣城给神管治。 |
| 四 为人之神, 神人基督,
祂用己命将她重生, | 作了新郎来娶新妇;
可作配偶使祂满足。 |
| 五 基督今在复活里面,
使神可有安息之所, | 像所罗门为神建殿,
成全祂的所有心愿。 |
| 六 教会乃是基督新妇,
教会也是神的居所, | 使祂称心, 作祂丰满;
给神安居, 将神彰显。 |
| 七 将来的新耶路撒冷,
一切预表终极成全, | 乃是所有新妇、建筑,
使神得以心满意足。 |
| 八 她是新妇作主配偶,
也是帐幕作神居所, | 使主称心, 作主丰满;
给神安居, 作王掌权。 |
| 九 她是神在人里工作
作神人性里的表现, | 终极完满的集大成,
丰满、永远、而且神圣。 |

1

Throughout the whole of Holy Writ
The saints in type are manifest
As like a bride, God's heart to please,
And as a building for His rest.

2

The types and figures of the Church
In the Old Testament are these:
A building meet for life and rule,
A bride the man to match and please.

3

God's people in the ancient times
Were called by God His very spouse;
Among them and with them were built
God's ruling city and God's house.

4

Incarnate God, the God-man, Christ,
As Bridegroom for the Bride has come;
With His own life He quickened her,
That she His counterpart become.

5

In resurrection Christ doth now,
As David's Son, God's temple build,

That God may have a resting place
And there accomplish all He willed.

6

The Church is thus the Bride of Christ,
In whom His full delight doth rest;
It is a dwelling place to God
Where He may live and be expressed.

7

The new Jerusalem will be
The full perfection ultimate
Of all the types of house and bride,
Th' eternal plan to consummate.

8

It is the Bride which matches Christ,
Thru whom He may Himself express;
It is God's tabernacle too
In which our God can rule and rest.

9

The ultimate completion 'tis
Of God's work in humanity,
His full expression glorious
Thru His redeemed eternally.

