

# 二〇一三年國際華語特會

## 總 題

恢復基督在召會中作一切

## 標 語

聖經是一本生命的書，  
這生命乃是一位活的人物，  
就是那奇妙且包羅萬有的基督—  
那追測不盡之豐富的一位。

召會是由基督那追測不盡之豐富所產生，  
這豐富乃是基督之於我們的所是，  
就如光、生命、義、聖等，  
以及祂為我們之所有，  
並祂為我們所完成、所達到、所得着的。

我們需要經歷並享受  
包羅萬有的基督作以馬內利，  
就是神與我們同在，好照着神的經綸，  
使個人的以馬內利成為召會這團體的以馬內利。

在作為團體基督，  
就是身體基督的召會中，  
我們都需要吃一樣的靈食，  
並喝一樣的靈水，  
享受包羅萬有的基督作一切。

# 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 題

第一篇 新約中關於基督的概覽

第二篇 基督—那追測不盡的一位

第三篇 恢復基督在作為  
團體以馬內利的召會中作一切

第四篇 在作為團體基督，就是身體基督的召會中，  
享受基督作一切

第五篇 在作為新耶路撒冷雛形的召會中，  
經歷並享受基督作一切

## 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**

# 二〇一三年國際華語特會

## 恢復基督在召會中作一切

### 第一篇

#### 新約中關於基督的概覽

讀經：太一 1，啓二二 21，徒二 42，提前一 3~4

#### 綱 目

#### 週 一

壹 新約頭一個和末一個名字都是耶穌，證明耶穌基督乃是新約的主題，也是新約的內容—太一 1，啓二二 21：

- 一 聖經是一本生命的書，這生命乃是一位活的人物，就是那奇妙且包羅萬有的基督。
- 二 舊約用豫表和豫言描繪這位要來的奇妙人物；到了新約，這位奇妙的人物來到了。

貳 基督是全本聖經的奇妙中心，包羅萬有，具備多面；新約開始有四本傳記，描繪這位包羅萬有之基督主要的四方面：

- 一 馬太福音見證祂是君王，是舊約所豫言神的基督，將諸天的國帶到地上。

# 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 馬可福音告訴我們，祂是神的僕人，為神忠心勞苦；馬可的敘述最簡要，因為僕人不需要詳細的記載。

三 路加福音提供一幅完整的圖畫，描繪祂是地上所活過惟一正確並正常的人，因此祂是人類的救主。

四 約翰福音揭示祂是神的兒子，就是神自己，作了神子民的生命。

叁 以西結一章十節裏，四活物的四個臉也描繪基督的生活，如四福音所描述的：

週二、週三

一 馬太福音表明基督是獅子，是神國的君王；我們需要與基督是一，有獅子的臉，指明我們向着罪、世界和撒但是勇敢、剛強、得勝並掌權的一啓五 5，羅五 17。

二 馬可福音描繪祂是牛，是神的僕人；我們需要與基督是一，有牛的臉，指明我們甘願背負擔子，勞苦作工，甚至犧牲自己—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；我們需要與基督是一，有人的臉，指明我們活在正確的人性，就是耶穌的人性裏—參弗四 20~21。

四 約翰福音表明祂是鷹，就是神；我們需要與基督是一，有鷹的臉，指明我們在神的生命裏超越、上升並有大能—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 新約在以下各方面描繪基督的人位：

- 一 在福音書，基督在地上生活，並在十字架上受死，為要成功救贖。
- 二 在使徒行傳，復活、升天的基督，得以繁殖且供應給人。
- 三 在羅馬書，基督是我們的義，叫我們得稱義；祂也是我們的生命，使我們成聖、變化、模成、得榮並被建造。
- 四 在加拉太書，基督使我們能過與律法、宗教、傳統、儀式相對的生活。
- 五 在腓立比書，基督從祂的眾肢體活出來。
- 六 在以弗所書和歌羅西書，基督是身體（召會）的生命、內容和頭。
- 七 在哥林多書，基督在實行的召會生活中乃是一切。
- 八 在帖撒羅尼迦書，為着祂的再來，基督是我們的聖別。
- 九 在提摩太書和提多書，基督是神的經綸，叫我們知道在神的家中當怎樣行。
- 十 在希伯來書，這位現在的基督，現今在諸天之上作我們的執事和大祭司，供應我們屬天的生命、恩典、權柄和能力，並維持我們在地上過

**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;*

屬天的生活；祂乃是現在的基督、今日的基督，也是在諸天之上坐寶座的基督，作我們每日的救恩並時刻的供應——八 2，四 14~15，七 26。

十一 在彼得書信，基督使我們藉着經歷苦難，接受神行政的對付。

十二 在約翰書信，基督在神家中是神兒女的生命和交通。

十三 在啓示錄，基督今世行走在眾召會中間，來世要在國度裏轄管世界，並且要在新天新地中完滿的榮耀裏，彰顯神直到永遠。

伍 使徒的教訓就是神新約經綸獨一的教訓，論到基督在三個時期中豐滿的職事——徒二 42，提前一 3~4：

一 在四福音裏，在第一個成肉體的時期：

- 1 將無限的神帶到有限的人裏面。
- 2 將三一神與三部分人聯結、調和並合併一起。
- 3 藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性。
- 4 完成祂包羅萬有之法理的救贖。

## 週 五

二 在書信裏，在第二個總括的時期：

- 1 生為神的長子。
- 2 成為賜生命的靈。

*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 爲着祂的身體重生眾信徒。

## 週 六

三 在啓示錄裏，在第三個加強的時期：

- 1 加強祂生機的救恩。
- 2 產生得勝者。
- 3 終極完成新耶路撒冷。

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.





## 第一週·週一

### 晨興餽養

太一 1 『耶穌基督，大衛的子孫，亞伯拉罕子孫的家譜。』

啓二二 21 『願主耶穌的恩與眾聖徒同在。阿們。』

結一 10 『至於臉的樣式，四活物前面各有人的臉，右面各有獅子的臉，左面各有牛的臉，後面各有鷹的臉。』

新約頭一個〔太一 1〕和末一個名字（啓二二 21）都是耶穌，證明耶穌基督乃是新約的主題，也是新約的內容。

聖經是一本生命的書，這生命乃是一位活的人物，就是那奇妙且包羅萬有的基督。舊約用豫表和豫言描繪這位要來的奇妙人物；到了新約，這位奇妙的人物來到了。新約的第一頁，向我們推薦這位奇妙的人物，將祂的家譜介紹給我們。這家譜可視為舊約的摘要，而舊約本身乃是基督詳細的家譜。我們要瞭解這家譜，需要追溯其中每一事件的起源和歷史（聖經恢復本，太一 1 註 1）。

### 信息選讀

基督是全本聖經的奇妙中心，包羅萬有，具備多面。新約開始有四本傳記，描繪這位包羅萬有之基督主要的四方面。馬太福音見證祂是君王，是舊約所豫言神的基督，將諸天的國帶到地上。馬可福音告訴我們，祂是神的僕人，為神忠心勞苦。馬可的敘述最簡要，因為僕人不需要詳細的記載。路加福音提供一幅完整的圖畫，描繪祂是地上所活過惟一

## 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

正確並正常的人，因此祂是人類的救主。約翰福音揭示祂是神的兒子，就是神自己，作了神子民的生命。這四卷福音書，馬太和路加記載祂的家譜，馬可和約翰沒有記載。馬太要見證耶穌是君王，是舊約所豫言神的基督，就需要給我們看見這位君王的祖先和身分，證明祂是大衛王位合法的繼承人。路加要證明耶穌是一正確並正常的人，就需要展示這人的譜系，證實祂有資格作人類的救主。馬可是記載一個僕人，所以無需說出祂的出身。約翰要揭示耶穌是神，也無需將祂為人的家譜告訴我們；反之，他宣告耶穌是神的話，是那太初就有的神（聖經恢復本，太一 1 註 1）。

〔以西結一章描述四活物，〕每個活物各有四個臉（6）。人的臉，指明活物活在正確的人性，就是耶穌的人性裏。獅子的臉，指明活物向着罪、世界和撒但是勇敢、剛強、得勝並掌權的（啓五 5，羅五 17）。牛的臉，指明活物甘願背負擔子，勞苦作工，甚至犧牲自己（林前十五 10、58，徒二十 24，腓二 30）。鷹的臉，指明活物在神的生命裏超越、上升並有大能（約六 15，腓四 12~13）。

四活物與他們的四個臉表徵一個配搭、團體的實體，就是團體的基督（林前十二 12 與註 2），作神在人中間團體的彰顯。四活物的四個臉描繪基督的生活，如四福音所描述的：馬太福音表明基督是獅子，是神國的君王；馬可福音描繪祂是牛，是神的奴僕；路加福音描述祂是人，是人救主；約翰福音表明祂是鷹，就是神（見太一 1 註 1 三段）。因此，四活物乃是基督團體的彰顯，團體的活出基督的生命（結一 10 註 1）。

參讀：以西結的異象，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

## 第一週・週二

### 晨興餽養

結一 10『至於臉的樣式，四活物前面各有人的臉，右面各有獅子的臉，左面各有牛的臉，後面各有鷹的臉。』

腓二 6~8『祂本有神的形狀，…反而倒空自己，取了奴僕的形狀，成爲人的樣式；既顯爲人的樣子，就降卑自己，順從至死，且死在十字架上。』

四活物各有四個臉。我們若看見人有四個臉，必定會受到驚嚇，但這正是我們所該是的。我們都需要有四個臉。

第一個臉是人的臉。我們乃是人；正因爲我們是人，我們應當看起來像人。我們受造是人，卻因着墮落被敗壞、毒化並破壞。所以，我們需要主的救贖。藉着主的救贖，我們被帶回正確的人性。事實上，我們現今所有的人性不是我們的，乃是祂的，因爲我們有耶穌的人性（以西結書生命讀經，六三至六四頁）。

### 信息選讀

主的救恩乃是要使我們成爲正確的人。因此，我們都該有人的臉。...我們只該是我們所是的一人。我們不該想要作人以外的東西，我們只該作人。然而，我們應當不憑我們天然的人性，乃憑主耶穌的人性作人。

我們若再讀四福音，就會看見耶穌是有正確人性的人。許多人讀福音書，只留意主在祂神性裏所行出的神蹟，沒有充分留意藉着主的人性所行出的事。例如，約翰四章敘述主耶穌與祂的門

## 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

徒怎樣走到撒瑪利亞城。祂疲累口渴，要祂的門徒進城買喫的東西。他們去買食物以後，主耶穌坐在井旁，有一個撒瑪利亞婦人來打水。主雖是全能的神，但在這情形裏，祂的行動卻只像平常人，沒有指明或暗示祂是神。主向婦人要水時，沒有指明祂不只是人。婦人問祂說，『你既是猶太人，怎麼向我一個撒瑪利亞婦人要水喝？』（9）主非常有人性的回答她的問題。四福音記載許多類似的故事，給我們看見主耶穌的為人如何像正常的人，有人的臉。主耶穌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與人不同的。反之，祂的生活是平常人的生活。祂的生活平常到一個地步，有人說，『這不是那木匠的兒子麼？』（太十三55）在人眼中，主耶穌是平常木匠的兒子。祂絕不古怪，乃是平常的人，有人的臉。今天，我們也需要有人的臉。

有些信徒以為，他們一旦開始追求主，就該特別或與人不同。但是，我們需要領悟，我們該是平常的，我們該與普通、平常的人一樣。雖然我們禱告、讀經、參加聚會並事奉神，但我們的樣子仍是人的樣子，我們的臉也是人的臉。我們要穿着合宜正派，我們是平常的，不是奇特或與眾人不同的。...事實上，我們越屬靈，我們就越正常並有人性。我們越有基督作我們的生命（西三4），我們就越有人的臉。在書信裏，使徒教導我們要作正確的人，特別是作如何作正確的丈夫、妻子和父母（弗五22~六9，西三18~四1）。神的救恩使我們成為正確的人，讓祂得以彰顯、行動並施行祂的行政（以西結書生命讀經，六四至六六頁）。

參讀：以西結書生命讀經，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

## 第一週・週三

### 晨興餽養

啓五 5『…看哪，猶大支派中的獅子，大衛的根，祂已得勝，能以展開那書卷，揭開它的七印。』

出十九 4『我向埃及人所行的事，你們都看見了，且看見我如鷹將你們背在翅膀上，帶來歸我。』

我們...需要有獅子的臉。在聖經裏，獅子表徵勇敢、活力、力量和得勝。...倘若在辦公室裏你是正確的人，別人就會被吸引到你這裏。然而，被吸引到你這裏的人，也許是能敗壞你的『病菌』。因為他們喜歡你，他們就會邀請你同他們參加某種屬世的消遣。在這樣的時候，你的行爲不該像人，乃該像獅子。這就是說，向着罪惡或屬世的任何事情，我們必須像獅子一樣勇敢（以西結書生命讀經，六六頁）。

### 信息選讀

人常常認爲主耶穌是溫柔、柔和的。然而，至少在某些場合，祂一點也不溫柔。例如，祂進到殿裏，看見『殿裏有賣牛羊鴿子的，並有兌換銀錢的人坐在那裏』，祂就生氣，拿繩子作成鞭子，『把眾人連羊帶牛都趕出殿去，倒出兌換銀錢之人的錢幣，推翻他們的桌子。』（約二 14~15）不但如此，在馬太二十三章祂嚴厲的責備宗教徒，說他們是『蛇類，毒蛇之種』（33）。在這些情形裏，祂的確是像獅子一樣勇敢。在啓示錄五章五節，祂甚至稱爲『猶大支派中的獅子』。有時候我們也需要有獅子的臉。

在聖經裏，獅子不但表徵勇敢、活力、力量和得勝，也表徵掌權。獅子是獸中之王。我們這些藉着重生成了活物的人，不但該是人彰顯神，也該是獅子爲神掌權。倘若向着罪、世界和撒但，我們像獅

## 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

子一樣剛強、勇敢，神就能藉着我們建立祂的王權。

我們不但需要人的臉和獅子的臉，也需要牛的臉。獅子的臉由牛的臉來平衡。倘若你在辦公室裏有獅子的臉，單單這個不會使別人信服。你需要有牛的臉來平衡。牛是甘願背負擔子、作工甚至犧牲自己的人。我們都需要有這種的樣子，並且彰顯那服事別人、背負擔子、顧到責任甚至犧牲自己生命的實際。...辦公室需要清掃的時候，你該領頭清掃，比其他員工作得更多。這樣你就會給你的同事看見，你甘願犧牲，幫助別人，服事別人。你就有牛的臉的實際。

不但如此，我們也需要在後面有隱藏的臉——鷹的臉。神將以色列人領出埃及，並將他們帶進曠野以後，對他們說，『我如鷹將你們背在翅膀上，帶來歸我。』（出十九4）這指明在聖經裏，鷹表徵大能、超越的神。神是超越、上升並大能的神。沒有什麼能壓制祂，抑制祂，或壓倒祂。你越想要壓制祂，祂就越上升、越超越。基督徒有神的生命在裏面，這生命乃是超越的，使我們有上升、超越的彰顯。這就是鷹的臉的意義。

我們需要像鷹一樣，...能勝過逼迫，也能勝過稱讚。有的時候，勝過稱讚比勝過逼迫更難。有些人能勝過逼迫，卻不能勝過人的稱讚。這不該是我們的情形。我們無論受逼迫或受稱讚，都需要能如鷹展翅飛翔。我們該是上升、超越的。這正是在約翰福音裏，主耶穌用五餅二魚食飽五千人以後，人想要立祂為王時，祂的表現〔六15〕。...祂不能被拘留，因為祂有鷹的能力，因此是超越的（以西結書生命讀經，六六至六九頁）。

參讀：以西結書生命讀經，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

來一 3『祂是神榮耀的光輝，是神本質的印像，…祂成就了洗罪的事，就坐在高處至尊至大者的右邊。』

四 14『所以，我們既有一位經過了諸天，尊大的大祭司，就是神的兒子耶穌，便當堅守所承認的。』

希伯來書認為一切積極的事物都是屬天的，將我們指向這位在諸天之上的基督。在福音書，基督在地上生活，並在十字架上受死，為要成功救贖。在使徒行傳，復活、升天的基督，得以繁殖且供應給人。在羅馬書，基督是我們的義，叫我們得稱義；祂也是我們的生命，使我們成聖、變化、模成、得榮並被建造。在加拉太書，基督使我們過與律法、宗教、傳統、儀式相對的生活。在腓立比書，基督從祂的眾肢體活出來。在以弗所書和歌羅西書，基督是身體（召會）的生命、內容和頭。在哥林多書，基督在實行的召會生活中乃是一切。在帖撒羅尼迦書，為着祂的再來，基督是我們的聖別。在提摩太書和提多書，基督是神的經綸，叫我們知道在神的家中當怎樣行。在彼得的書信，基督使我們藉着經歷苦難，接受神行政的對付（聖經恢復本，來一 3 註 5）。

### 信息選讀

在約翰的書信，基督在神家中是神兒女的生命和交通。在啓示錄，基督今世行走在眾召會中間，來世要在國度裏轄管世界，並且要在新天新地中完滿的榮耀裏，彰顯神直到永遠。在希伯來書，這位現在的基督，現今在諸天之上作我們的執事（八 2）和大祭司（四 14~15，七 26），供應我們屬天的生命、恩典、權柄和能力，並維持我們在地上過屬天

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

的生活。祂是現在的基督、今日的基督，也是在諸天之上、寶座上的基督，作我們每日的救恩並時刻的供應（聖經恢復本，來一3註5）。

基督豐滿的職事，在祂第一個成肉體的時期中，完成了四件大事：1. 將無限的神帶到有限的人裏面；2. 將三一神與三部分人聯結並調和一起；3. 藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性；4. 至終，就完成祂包羅萬有之法理的救贖。頭兩件大事是說到祂的出生，第三件大事是說到祂的人生，第四件大事就說到祂的死。祂經過人生，就上十字架去受死，完成祂包羅萬有之法理的救贖。

基督包羅萬有之法理的救贖有五方面。第一，了結一切舊造的東西。第二，救贖神所創造、卻墮落在罪中的一切東西（來二9，西一20）。...第三，用祂神聖的元素創造（孕育）新人〔弗二15〕。

第四，基督包羅萬有之法理的救贖，也從祂人性的體殼裏，將祂神聖的生命釋放出來〔約十二24〕。...基督有神聖的生命，卻是隱藏在祂人性的體殼裏；所以祂需要在十字架上受死，使祂人性的體殼破裂，而從祂人性的體殼中釋放出祂神聖的生命。

第五，基督包羅萬有之法理的救贖，也為祂生機的救恩立下根基，並且設定達成祂在總括時期中之職事的手續。基督法理的救贖，乃是祂生機之救恩的根基。基督在第二個總括的時期中那豐滿的職事，需要一個手續；法理的救贖就是這個手續，為着完成祂總括時期中的職事（如何作同工與長老，並如何履行同工與長老的義務，一七至一八頁）。

參讀：如何作同工與長老，並如何履行同工與長老的義務，第一篇；基督的三個時期—成肉體、總括與加強，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



## 第一週・週五

### 晨興餽養

徒十三 33 『神已經向我們這作兒女的完全應驗，叫耶穌復活了，正如詩篇第二篇上所記：「你是我的兒子，我今日生了你。」』

彼前一 3 『『我們主耶穌基督的神與父是當受頌讚的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望。』

林前十五 45 『…末後的亞當成了賜生命的靈。』

復活含示三件大事。...首先，在復活裏，基督生為神的長子。...行傳十三章三十三節...的『今日』乃是祂復活的那日。...基督在成為肉體之前，已經是神的獨生子（約一 18）。祂成為肉體，就是神獨生子的來臨（三 16）。這位神的兒子成為肉體，來成為人。但行傳十三章三十三節揭示，在復活裏，神生了基督，使祂在許多弟兄中作神的長子（羅八 29）（過照着聖經中神聖啓示高峯之生活實行的路，三四至三五頁）。

### 信息選讀

聖經也告訴我們，我們這些蒙神揀選的人，都在基督復活的時候得了重生〔彼前一 3〕。...神藉基督的復活重生了我們。在復活裏，神生了一個兒子耶穌基督；在復活裏，神也重生了許多兒子。這給我們看見，基督的復活是一次很大的生產。...在這獨特的復活裏，基督生出來了，我們也得了重生，所以我們都是與祂在同一次的生產裏生出來的『同胞弟兄』。

照着我們天然的想法，我們是在基督復活後某個特定的日子重生的。但聖經告訴我們，我們乃是在基督復活的時候重生的。天然的領會和揭示的真理之間，差別是何等的大！

## 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!

你若問一個人，神在基督復活時成就了什麼，他可能只會說，神使基督從死人中復起。當然這是很基要的，也是合乎聖經的。但是在同一本聖經裏，有三處奇妙的經節，給我們看見基督復活的內在意義。第一，行傳十三章三十三節告訴我們，在復活裏，神完成了一個出生。神在復活裏生了基督作祂的長子。第二，彼前一章三節告訴我們，神藉着復活重生了我們千萬蒙神揀選的人。在復活裏有這麼大的一次生產，這麼大的一個出生。第三，林前十五章四十五節下半告訴我們，在復活裏，末後的亞當，就是那人耶穌，成了賜生命的靈。這三件大事發生並完成於基督的復活。

今天我研讀聖經關於復活的事，已經成爲一種結晶。這種結晶乃是說，基督的復活不僅是神叫祂從死人中復起；神使耶穌基督從死人中復起，是神的一個舉動，在這個神聖的舉動裏，神完成了三件大事。祂不是生出祂的獨生子，而是生出祂的長子；在這一次生產裏，祂生了許多兒子；祂也使這位剛由神而生的耶穌基督，成爲賜生命的靈。

神的整個經綸，乃是藉着這三件事完成的。如果你把行傳十三章三十三節，彼前一章三節，和林前十五章四十五節下半從聖經裏刪掉，那麼在神聖的啓示裏就沒有神的長子、神的許多兒子和賜生命的靈了。雖然聖經裏有關於基督復活的這三項，但這三項在今天基督教基要的教訓裏幾乎都沒有了。若沒有基督復活的這些要項，就沒有召會，沒有基督的身體。如果聖經沒有啓示神的長子、神許多的兒子和賜生命的靈，就不會有神的經綸。這些項目對許多基督徒而言是新的，但對聖經而言並不是新的（過照着聖經中神聖啓示高峯之生活實行的路，三五至三七頁）。

參讀：過照着聖經中神聖啓示高峯之生活實行的路，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

## 第一週·週六

### 晨興餽養

啓五 6『我又看見…有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

三 12『得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名（這城就是…新耶路撒冷），並我的新名，都寫在他上面。』

基督在祂第三個加強的時期中所作的第一件事，就是加強祂生機的救恩。生機的救恩全是由祂這位是靈的基督，在第二個總括的時期中作出來的，已經是够強了。但是在祂加強的時期中，祂還要七倍的加強生機的救恩。…基督爲着祂在總括時期中的職事，成了賜生命的靈，也就是那是靈的基督，以完成祂生機的救恩，爲着產生召會，並建造祂的身體，而終極完成新耶路撒冷。但就在祂總括時期之職事的中途，尚未達到目的時，召會墮落了，阻撓神永遠經綸的完成。因此，基督這一位賜生命的靈，就七倍的加強，成了神的七靈（啓一 4，四 5，五 6，三 1）。…這七靈不是七位個別的靈，乃是一位七倍加強的靈。…基督所以成爲七倍加強的靈，目的是要七倍的加強神生機的救恩，爲着建造基督的身體，以終極完成神永遠的目標，就是新耶路撒冷。因此，爲着加強神生機的救恩，祂這一位靈就成了七倍加強的靈，爲着來建造基督的身體，以終極完成神永遠的目標，就是新耶路撒冷（如何作同工與長老，並如何履行同工與長老的義務，四六至四七頁）。

### 信息選讀

基督在祂第三個加強的時期中所作的第二件事，就是產生得勝者。憑我們自己，要作得勝者是作不

## 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.

來的。得勝者是產生出來的，不是作出來的。...因着召會的墮落，幾乎所有在基督裏的信徒都在他們的舊人裏，為撒但、罪、世界和肉體所擊敗；所以就有得勝者的需要。...聖經...用兩章的篇幅七次呼召說，得勝的，要得着獎賞（啓二 7、11、17、26~28，三 5、12、21）。

基督在祂寫給墮落召會的七封書信裏，呼召失敗的信徒，憑祂這七倍加強的靈作祂的得勝者，使他們憑着祂的七倍加強，經歷祂生機的救恩。我能作見證，的確是這樣。...在這七倍加強的生機救恩裏面，我們能憑基督這七倍加強的靈，成爲祂的得勝者。

基督在祂第三個加強的時期中所作的第三件事，就是終極完成新耶路撒冷。根據新約的整個啓示，基督徒工作的獨一目標該是新耶路撒冷，就是神永遠經綸終極的目標。

雖然聖經裏有這麼清楚的啓示，但是大部分讀聖經的人，都不理會新耶路撒冷。有的人說，新耶路撒冷就是天堂，我們死後會到那裏，其中有精金街道、珍珠門、碧玉牆。另有人說，啓示錄是一卷奧祕的書，誰也不懂新耶路撒冷是什麼，所以不要去理會。...今天大多數基督徒不管新耶路撒冷，不管生命樹，也不管生命水的河，反而以許多其他好的事物作代替品，頂替了新耶路撒冷。但是主的恢復不一樣。我們今天設立召會、造就聖徒、實行活力排、叩門探訪人，其目的、目標都是爲着新耶路撒冷的終極完成（如何作同工與長老，並如何履行同工與長老的義務，四七至五二頁）。

參讀：如何作同工與長老，並如何履行同工與長老的義務，第三篇；神生機救恩的祕訣—『那靈自己同我們的靈』，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

讚美主—祂的萬有包羅性

157

8 8 8 8 副 (英 190)

降 A 大調

4/4

5 | 5-5 1 7 1 | 2·6 2-1 | 7·1 2 #1 2 3 | 1-1

一 主,當 我們把你思念,因你所是我們敬拜;

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

你是如此 豐富、奇妙, 何其可寶、何其可愛!

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! 我心對你讚美洋溢!

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

我之所願你全滿足, 綽綽有餘,應付不已!

二 實實在在你是神, 是那是光是愛之神;

是神,你作我們生命, 是神,你向我們賜恩。

三 實實在在你是人, 是一柔細、純良的人;

是人,你使神心喜悅, 是人,你能得着我心。

四 你竟也是卑微奴僕, 為着我們作神奴僕;

甘心順服以至於死, 為使我們得救、蒙福。

五 此外,恩主,你還是王, 為神所膏、是神所立;

藉着生命和愛掌權, 帶着我們一同治理。

六 主,當我們在此記念, 我們分享你之所是;

愛中享受你的自己, 如此享受直到永世!

WEEK 1 — HYMN

Hymns, #190

1

O Lord, as we consider Thee,

We worship Thee for all Thou art;

Thou art so rich, so wonderful,

So dear and precious to our heart.

What Thou art meets our every need!

Our hearts o'erflow with praise to Thee!

All our desires Thou dost exceed

And satisfy continually.

2

Thou art the very God in truth,

The God who is both love and light;

The God who is to us our life,

The God in whom we all delight.

3

Thou also art a man indeed,

A man so fine, so good, so pure;

A man in whom our God delights,

A man who can our love secure.

4

Thou even art a lowly slave,

A slave of God to serve for us;

Obedient to the cross's death

That we might be delivered thus.

5

Thou art, beside all these, a King,

A King in life and love to reign,

By God anointed with His pow'r

To rule with us in His domain.

6

Dear Lord, as we remember Thee,

We thus partake of all Thou art;

As we enjoy Thyself in love,

We share Thee as Thy counterpart.



恢復基督在召會中作一切  
第二篇

基督—那追測不盡的一位

讀經：弗三 8

綱 目

週 一

壹 基督是神永遠的、獨生的兒子，是神聖三一的第二者—約一 1~2、18，太二八 19。

貳 祂是自有永有的，並且在永遠裏與父和靈互相內在。

叁 祂與父和靈，乃是獨一的神—約一 1，羅九 5，來一 8。

肆 祂是創造者 (10)，萬有都是藉着祂造的 (約一 3，西一 16 上)，在祂裏面得以維繫 (17)，並且將要歸與祂這承受萬有者作產業 (16 下，來一 2，羅十一 34~36)。

伍 在時間裏祂藉着成爲肉體成了一個人，就是一個兼有神性和人性作祂性情的神人—約一 1、14，來二 14。

陸 祂是一切受造之物的首生者—西一 15 下。

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 coexisting 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 祂是神榮耀的光輝，是神本質的印像——來一 3 上。

捌 祂是神的具體化身——西二 9。

玖 祂是那不能看見之神的像——一 15 上。

## 週 二

拾 祂在祂的人性裏活在地上，彰顯神達三十三年半之久——祂是神顯現於肉體——提前三 16。

拾壹 祂是神忠信的見證人——啓一 5。

拾貳 祂是神的帳幕，作神在人間可移動的居所——約一 14。

拾叁 祂是神的殿，作神在地上建立起來的居所——二 19~21。

拾肆 祂是世界的光——八 12。

拾伍 祂經過包羅萬有的死，藉此祂釘死撒但——古蛇（三 14，來二 14）——罪（羅八 3，約一 29）、世界（十二 31）、墮落的人同他的肉體（羅六 6，加二 20）、舊造（由墮落的舊人所代表）以及律法及其規條（羅十 4，西二 14，弗二 15），為着完成神永遠的救贖（來九 12），並從祂人性的外殼釋放祂神聖的生命，好分賜到信祂的人裏面（約十二 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).**



拾陸 祂從死人中復活（太二八 6~7，林前十五 45 下），藉着祂的復活在祂的人性裏標出為神的長子（羅一 4，八 29，徒十三 33），成了賜生命的靈（林前十五 45 下），並且以祂復活的生命，重生所有神在創立世界以前所揀選的人（彼前一 2~3，弗一 4）。

拾柒 祂升到天上，並且在祂的升天裏得冠冕並登寶座，作：

- 一 萬人並萬有的主，管理全宇宙—徒十 36。
- 二 基督—神的受膏者—以完成神的經綸—二 36。
- 三 地上君王的元首（啓一 5），安排世界局勢和神所揀選之人的環境，使他們能蒙祂拯救；祂乃是所有信祂之人所接受作他們一切的救主—徒五 31。
- 四 召會的頭，照顧那作祂身體的召會—弗一 22~23，五 29~30。
- 五 在天上神面前的辯護者，照料祂肢體一切的案件及需要（約壹二 1），並且由祂的靈實化為在祂肢體裏面的保惠師（約十四 16~20）。
- 六 屬天的執事，將天供應到祂的信徒裏面，使他們成為屬天的國民—來八 2，腓三 20。
- 七 諸天裏尊大的大祭司，照顧祂信徒的需要，並為他們代求，且拯救他們到底—來四 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 新約的中保，以執行這新約；這新約由祂藉着祂的死遺贈給祂的信徒—八 6，九 15。

九 更美之約的保證，以作其擔保—七 22。

### 週 三

拾捌 祂是神羣羊的牧人，是使他們從猶太教出來的門，以及使他們得餵養的草場—約十 11、14、16、9。

拾玖 祂是復活、生命、道路和實際—十一 25，十四 6。

貳拾 祂是娶新婦的新郎—三 29 上。

貳壹 祂是神的能力，以及從神給祂信徒的智慧：公義、聖別和救贖—林前一 24、30。

貳貳 祂是逾越節，使信徒通過神的審判—五 7。

貳叁 祂是靈食和流出活水的靈磐石，給神的子民享受—十 3~4，約六 35，四 10、14。

貳肆 祂是身體（林前十二 12）和身體—新人—的一切肢體（西三 10~11）。

貳伍 祂是初熟的果子，第二個人，和末後的亞當—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.**

貳陸 祂是從死人中復活的首生者，作身體的頭—西一 18。

貳柒 祂是神所分給眾聖徒的分—12 節。

貳捌 祂是所賜給神子民一切正面事物的實體（實際）—二 16~17。

貳玖 祂是祂信徒的生命，以及他們所活並顯大的一位—三 4，腓一 20~21。

#### 週 四

叁拾 祂是羔羊，完成神的救贖，也是獅子，為神的國爭戰—啓五 5~ 6。

叁壹 祂是揭開這世代祕密之印者—5 節。

叁貳 祂是信徒榮耀的盼望—西一 27。

叁叁 祂是晨星，在祂回到地上之前要向祂的得勝者顯現—啓二 28。

叁肆 祂是公義的日頭，其翅膀有醫治之能，要向世人顯現—瑪四 2。

叁伍 祂分賜到祂聖徒裏面的豐富是追測不盡的—弗三 8。

叁陸 祂是救主，要回來：

一 將祂的信徒改變形狀—腓三 21。

二 審判祂的信徒，將那些該得着國度及其享受為一千年賞賜的人，與那些在國度時代該受

**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*

懲治而失去國度為賞賜的人，分別出來——林後五 10。

## 週 五

三 在千年國時代裏娶祂的得勝者作祂的新婦——啓十九 7。

四 打敗敵基督和他的軍隊——19~21 節。

五 被猶太遺民所接受——亞十二 10，羅十一 26。

六 在祂榮耀的寶座上（太二五 31）審判萬民——活人（徒十 42）。

## 週 六

叁柒 祂要作王，同祂的得勝者轄管這地——啓二十四、6。

叁捌 祂要在祂白色的大寶座上（11~12）審判所有的死人（徒十 42）。

叁玖 在新耶路撒冷裏（啓二一 1~二二 5），祂將要：

一 作神所救贖之人——祂妻子——在永世裏的丈夫——二一 2。

二 與神同作城的殿——22 節。

三 作城的燈，有神在祂裏面作光——23 節。

四 作在寶座上的羔羊神，管理新天新地——二二 1。

五 作生命樹滋養整個新耶路撒冷——2 節。

*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.*

## 第二週·週一

### 晨興餽養

弗三 8『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

西二 16~17『…不拘在飲食上、或在節期、月朔、或安息日方面，都不可讓人論斷你們，這些原是要來之事的影兒，那實體卻屬於基督。』

使徒傳的不是道理，乃是基督的豐富。基督的豐富，就是基督之於我們的所是，就如光、生命、義、聖等，以及祂為我們之所有，並祂為我們所完成的、所達到的並所得着的。基督的這些豐富，測不透也追不盡（聖經恢復本·弗三 8 註 3）。

基督〔是〕那追測不盡的一位。這些年來，因着我們對基督追測不盡之豐富的見證，有些公會裏的基督徒就問我們：『你們所有的，是怎樣的一位基督？難道你們的基督與我們的基督不一樣麼？』千千萬萬的基督徒都有基督，但他們經歷基督到什麼地步？我們來看以下這些基督的項目時，應當問：『我有沒有在這一項上經歷基督？』我們經歷基督到什麼地步？

使徒保羅所經歷的基督，與千千萬萬基督徒所經歷的基督，是同一位基督；但他享受基督的程度，卻達到了最高點。基督本身，就其性情、素質、無限無量、追測不盡、包羅萬有而言，是一樣的，但信徒對祂的經歷，卻有許多不同的程度。這該幫助我們眾人看見，我們的基督全然包羅萬有。祂是完整的神和完全的人。甚至我們所喫的食物，其實就是基督。祂也是活水。按照新約，基督對我們乃是一切（為着基督身體之建造十大緊要的『一』，一五至一六頁）。

## WEEK 2 — DAY 1

### Morning Nourishment

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)

基督是神永遠的、獨生的兒子，是神聖三一的第二者（約一 1~2、18，太二八 19）。祂是自有永有的，並且在永遠裏與父和靈互相內在。祂與父和靈，乃是獨一的神（約一 1，羅九 5，來一 8）。換句話說，祂這位子，與父和靈乃是一位神。

祂是創造者（10），萬有都是藉着祂造的（約一 3，西一 16 上），在祂裏面得以維繫（17），並且將要歸與祂這承受萬有者作產業（16 下，來一 2，羅十一 34~36）。一面，基督是創造者；但另一面，祂也是萬有受造的憑藉。不僅如此，祂也是受造之物的中心，因為萬有在祂裏面得以維繫。至終，萬有都要歸與基督這位承受者作產業。

在時間裏祂藉着成爲肉體成了一個人，就是一個兼有神性和人性作祂性情的神人（約一 1、14，來二 14）。在永遠裏，基督僅僅是神，但在時間裏，祂成了一個人。祂也是一切受造之物的首生者（西一 15 下）。祂不僅是神和人，祂也是受造之物的頭一項。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？這是難以回答的。我們需要看見，對神而言只有事實，並沒有時間的因素。基督是大約二千年前被釘十字架，但聖經說祂是從創世以來就被殺了（啓十三 8）。自從地創立以來，祂就被釘了，因為地需要祂的釘十字架。我們必須學習將這事向人陳明。

就如光是電所發的光輝，基督乃是神榮耀的光輝。祂也是神本質的印像（來一 3 上）。神是一種本質，基督乃是這個本質的印像。我們可以用一枚印章爲例來說明。印章是一種本質，當我們把這印章蓋在紙上，就得着一個印像。基督是神的具體化身（西二 9），祂是那不能看見之神的像（一 15 上）。神是看不見、摸不着的，但有一天神具體化身在基督裏，就成爲看得見、摸得着的了（爲着基督身體之建造十大緊要的『一』，一六至一七頁）。

參讀：爲着基督身體之建造十大緊要的『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

## 第二週・週二

### 晨興餽養

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

三 14『摩西在曠野怎樣舉蛇，人子也必照樣被舉起來。』

基督在祂的人性裏活在地上，彰顯神達三十三年半之久—祂是神顯現於肉體（提前三 16）。祂是神忠信的見證人（啓一 5）。祂見證神。...祂也是神的帳幕，作神在人間可移動的居所（約一 14）。...祂是神在人間的居所，卻是可移動的，就像帳棚、帳幕一樣。亞伯拉罕帶着他的帳棚經過很多地方。基督就是神在人間這樣一個帳棚。祂也是神的殿，作神在地上建立起來的居所（二 19~21）（為着基督身體之建造十大緊要的『一』，一八頁）。

### 信息選讀

基督經過包羅萬有的死，藉此祂釘死撒但—古蛇（約三 14，來二 14）—罪（羅八 3，約一 29）、世界（十二 31）、墮落的人同他的肉體（羅六 6，加二 20）、舊造（由墮落的舊人所代表）以及律法及其規條（羅十 4，西二 14，弗二 15），為着完成神永遠的救贖（來九 12）。藉着祂的死，祂又從祂人性的外殼釋放祂神聖的生命，好分賜到信祂的人裏面（約十二 24，三 15）。基督的死廢除了一切消極的事物。在積極一面，祂從祂人性的外殼釋放出祂神聖的生命。祂是那一粒麥子，死了釋放出祂的生命，就成了許多子粒。基督的死消極的一面是為着神的救贖，積極的一面是為着生命的分賜。

## 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.

祂從死人中復活(太二八6~7·林前十五45下)·藉着祂的復活在祂的人性裏標出爲神的長子(羅一4·八29·徒十三33)·成了賜生命的靈(林前十五45下)·並且以祂復活的生命·重生所有神在創立世界以前所揀選的人(彼前一2~3·弗一4)·我們乃是在祂的復活裏得了重生。

基督升到天上·並且在祂的升天裏得冠冕並登寶座·作萬人並萬有的主·管理全宇宙(徒十36)·作基督—神的受膏者—以完成神的經綸(二36)·又作地上君王的元首(啓一5)·安排世界局勢和神所揀選之人的環境·使他們能蒙祂拯救·祂乃是所有信祂之人所接受作他們一切的救主(徒五31)·基督主宰的用祂的權柄管治全地·使環境適合神所揀選的人接受祂的救恩·祂要拯救我們·就必須是所有局勢的管治者·可能有一個人住在遙遠的地方·沒有機會聽見福音·主就安排環境把他帶到另一處·使他在那裏聽見福音而得救。

基督在祂的升天裏也是召會的頭·照顧那作祂身體的召會(弗一22~23·五29~30)·祂是在天上神面前的辯護者·照料祂肢體一切的案件及需要(約壹二1)·並且由祂的靈實化爲在祂肢體裏面的保惠師(約十四16~20)·祂是屬天的執事·將天供應到祂的信徒裏面·使他們成爲屬天的國民(來八2·腓三20)·是諸天裏尊大的大祭司·照顧祂信徒的需要·並爲他們代求·且拯救他們到底(來四14~15·七25~27)·是新約的中保·以執行這新約·這新約由祂藉着祂的死遺贈給祂的信徒(八6·九15)·也是更美之約的保證·以作其擔保(七22)·以上這些項目乃是基督在諸天裏之職事的各方面(爲着基督身體之建造十大緊要的『一』·一八至二〇頁)。

參讀：爲着基督身體之建造十大緊要的『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



## 第二週・週三

### 晨興餽養

林前一 30『但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。』

西三 10~11『並且穿上了新人；這新人照着創造他的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

基督成了從神給我們的智慧，作為在神救恩裏三件重要的事物：1. 公義，為着我們的已往，藉此我們已經得神稱義，使我們能在靈裏重生，得着神的生命（羅 5:18）；2. 聖別，為着我們的現在，藉此我們在魂裏漸漸被聖別，也就是在我們的心思、情感和意志裏，因祂神聖的生命漸漸被變化（六 19、22）；3. 救贖，為着我們的將來，就是我們的身體得贖（八 23），藉此我們的身體要因祂神聖的生命改變形狀，有祂榮耀的樣式（腓三 21）。我們能有分於這樣完整且完全的救恩，使我們的全人—靈、魂、體—在生機上與基督成為一，並使基督成為我們的一切，這全是出於神，不是出於我們自己，使我們可以在祂裏面，而不在自己裏面，誇口並誇耀（聖經恢復本，林前一 30 註 2）。

在新人裏只有基督有地位。祂是新人一切的肢體，也在一切的肢體之內。在新人裏祂是一切。實際上，祂就是新人，就是祂的身體（林前十二 12）。在新人裏祂是中心，也是普及，是構成新人的成分，是新人裏一切的一切。...〔歌羅西三章十一節的〕『一切』，指組成新人的眾肢體（西三 11 注 9，註 10）。

### 信息選讀

## 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

我們〔已經〕看過基督從永遠裏，經過創造，經過祂的成爲肉體、人性生活、包羅萬有的死、復活和升天。在升天裏祂被立爲許多項目，頭一項是萬有的主，是基督，末了一項是新約的保證。如今祂在諸天之上，又在召會生活裏。在召會時代，祂乃是許多項目來照顧祂的召會。

基督是神羣羊的牧人，是使他們從猶太教出來的門，以及使他們得餵養的草場（約十 11、14、16、9）。祂是復活、生命、道路和實際（十一 25，十四 6）。祂是娶新婦的新郎（三 29 上）。... 祂是神的能力，以及從神給祂信徒的智慧：公義、聖別和救贖（林前一 24、30）。祂是逾越節，使信徒通過神的審判（五 7）。祂是靈食和流出活水的靈磐石，給神的子民享受（十 3~4，約六 35，四 10、14）。祂是身體（林前十二 12），和身體—新人—的一切肢體（西三 10~11）。我們眾人既是基督身體的肢體，我們就是基督。我們應當宣告我們不僅是基督的肢體，我們更是基督。基督是初熟的果子，第二個人，和末後的亞當（林前十五 20、23、47、45）。祂是第一、第二、又是末後，祂是每一個數字。

祂是從死人中復活的首生者，作身體的頭（西一 18）。祂是一切受造之物的首生者，那是屬於神的舊造。現今祂是從死人中復活的首生者，在新造中作身體的頭。祂是神所分給眾聖徒的分（十二），由神所分給以色列人美地的分所豫表。今天祂也是所賜給神子民一切正面事物的實體—實際（二 16~17）。祂是真節期、月朔、安息日。祂是一切。舊約中的事物都是影兒，祂乃是那一切影兒的實體—實際。祂是祂信徒的生命，以及他們所活並顯大的一位（西三 4，腓一 20~21）（爲着基督身體之建造十大緊要的『一』，二四至二五頁）。

參讀：爲着基督身體之建造十大緊要的『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

## 第二週・週四

### 晨興餽養

啓五 5~6『長老中有一位對我說，不要哭；看哪，猶大支派中的獅子，大衛的根，祂已得勝，能以展開那書卷，揭開它的七印。我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

長老中有一位向使徒約翰引薦基督是猶大的獅子，但祂向約翰卻顯為羔羊〔啓五 5~6〕。是獅子，祂是抵擋仇敵的戰士；是羔羊，祂是我們的救贖主。祂爭戰是為救贖我們，如今祂已勝過仇敵，並為我們成功了救贖。對仇敵，祂是獅子；對我們，祂是羔羊。所以祂是獅子羔羊（聖經恢復本，啓五 6 註 1）。

眼是為着鑒察並搜尋。基督是救贖的羔羊，有鑒察並搜尋的七眼，為着執行神對宇宙的審判，以成就神永遠的定旨，這要完成於新耶路撒冷的建造。所以，撒迦利亞三章九節豫言祂是石頭，就是帶着七眼，為着神建造的頂石（四 7）。這七眼就是神的七靈，奉差遣往普天下去，遍察全地的（10）（啓五 6 註 5）。

### 信息選讀

基督是羔羊，完成神的救贖，也是獅子，為神的國爭戰（啓五 5~6）。為着神的救贖，祂是羔羊；為着神的國，祂是爭戰的獅子，是猶大支派的獅子。祂也是揭開這世代祕密之印者（5）。這含示整卷啓示錄的內容。基督也是祂信徒榮耀的盼望（西一 27）。...在召會時代，祂成為這麼多項目來照顧祂的召會；末了祂還是再來的一位。祂的再來先是隱

## 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，向祂的得勝者顯現（啓二 28）。在清晨，當大多數的人還未醒時，晨星就出現。只有少數人會看見基督是晨星。祂也是公義的日頭，其翅膀有醫治之能，要向所有的世人顯現（瑪四 2）。

祂是救主，要回來將祂的信徒改變形狀（腓三 21）。祂要將我們的身體改變形狀，聖經稱此為『我們的身體得贖』（羅八 23）。基督已經重生我們的靈，如今正在變化我們的魂，把我們的魂模成祂的形像。我們也在等候祂回來救贖我們的身體，將我們的身體從低下的水平改變到祂身體那最高的水平，改變成為榮耀的身體。然後我們全人就要得救。我年輕時，有人問我：『你得救了沒有？』我不知道如何回答他們。後來我領悟，我可以這樣說，『在我的靈裏我已經得救了，如今在我的魂裏我正在得救，有一天我會在我的身體上得救。』為着靈、魂、體這三重的救恩，阿利路亞！

彼得說到魂的救恩，就是藉着變化而得救（彼前一 9）。我們正在被變化，這就是我們魂得救的過程。我們成熟時，就會在我們的魂裏完全得救。我們要在魂裏被變化，惟一的路就是要被十字架除去。我們必須模成基督的死（腓三 10）。當這過程得着完成，我們就會在我們的魂裏得救，等候我們的身體得救。

基督要審判祂的信徒，將那些該得着國度及其享受為一千年賞賜的人，與那些在國度時代該受懲治而失去國度為賞賜的人，分別出來（林後五 10）（為着基督身體之建造十大緊要的『一』，二五至二六頁）。

參讀：為着基督身體之建造十大緊要的『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

## 第二週・週五

### 晨興餽養

啓十九 7『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

19『我看見那獸和地上的君王、並他們的眾軍都聚攏，要與騎白馬的並祂的軍兵爭戰。』

神的掌權，就是國度，與羔羊的婚娶有關，羔羊的婚娶乃是神新約經綸完成的結果。神新約的經綸是要藉着祂的救贖和神聖的生命，為基督娶得一個新婦，就是召會。藉着聖靈歷代以來不斷的作工，到這世代結束時，這目標必然達到。那時，新婦，就是得勝的信徒，要豫備好，神的國也要來到（聖經恢復本，啓十九 7 註 1）。

### 信息選讀

基督要再來，在千年國時代裏娶祂的得勝者作祂的新婦（啓十九 7）。今天我們已經許配給基督，但祂還未迎娶我們。當祂最後拯救我們的身體，改變我們的身體時，我們才會豫備好，讓祂來迎娶。啓示錄十九章說，『新婦也自己豫備好了。』（7）基督今天仍然不能迎娶我們，因為我們尚未完全得救。祂要來娶的新婦，不是一個在舊造裏，帶着老舊的身體，滿了罪、死、軟弱和疾病的新婦。等到祂在我們的身體上拯救我們，祂才能迎娶我們。那時我們將完全成為新人：在靈裏是新人，在魂裏是新人，在身體裏也是新人。

主也要回來打敗敵基督和他的軍隊（19~21）。首先，祂來使我們改變形狀；第二，祂來迎娶我們；第三，祂來打敗敵基督。作為新郎，那剛結婚的一位，祂要打敗敵基督。基督這位作戰的將軍將是新郎；而祂的軍隊將是祂的配偶，祂團體的新婦，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

所有得勝者組成。我們該告訴主說，『主，我要作得勝者。你回來時我要成爲新婦的一部分，作你得勝者中的一個，與你一同勝過敵基督。』

基督再來的時候，將要被猶太遺民所接受（亞十二10，羅十一26）。敵基督要圍困耶路撒冷城，擊打猶太人，要把他們都置於死地。那時，彌賽亞就會顯現。一面，彌賽亞要打敗仇敵；另一面，猶太遺民要看見祂，就是他們從前所扎的那一位，他們就會悔改接受祂。今天猶太民族是不信的，他們不接受基督，他們不相信我們所傳揚，就如新約所啓示的這樣一位基督。

列國的人大部分都跟隨敵基督背叛神，在哈米吉頓大戰的時候，他們大多被殺。啓示錄十四章二十節說，這次戰役所流的血『高到馬的嚼環，遠達約三百公里』。三百公里，直譯是一千六百斯泰底亞，這是從波斯拉（賽六三1）到哈米吉頓（啓十六16）的距離。有一天，這位神的具體化身基督，要與撒但的具體化身敵基督，面對面爭戰。幾乎全世界的人，都將跟隨敵基督，與基督爭戰。

當敵基督引誘全世界跟隨他，抵擋猶太人，並抵擋餘剩的基督徒時，有天使會來傳永遠的福音，喊着說，『應當敬畏神，...應當敬拜那創造天地海和眾水之泉的。』（十四7）列國中有些人會響應這福音，就照顧受敵基督逼迫的猶太人和信徒。哈米吉頓大戰之後，基督要將列國中所有存留的人聚集到耶路撒冷，祂榮耀的寶座那裏，審判他們，將他們分爲綿羊（好的）和山羊（壞的）。綿羊就是那些響應永遠福音的人。山羊就是那些跟隨敵基督的人，主耶穌要把他們與敵基督一同扔到火湖裏；而綿羊卻要進入祂的國裏，不是作爲祂的眾子，乃是作爲萬民，活在永遠生命的範圍裏（太二五31~46）（爲着基督身體之建造十大緊要的『一』，二七至二九頁）。

參讀：爲着基督身體之建造十大緊要的『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

## 第二週・週六

### 晨興餽養

啓二十 6『在頭一次復活有分的有福了，聖別了，第二次的死在他們身上沒有權柄；他們還要作神和基督的祭司，並要與基督一同作王一千年。』

二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

在千年國裏，基督要作王，同祂的得勝者轄管這地（啓二十 4、6）。祂要作萬民的王，也要作神的祭司。所有在祂的婚禮和爭戰中有分的得勝者，也要有分於祂的君王職分和祭司職任，在千年國裏事奉神和管轄萬民（綿羊）一千年。

基督要在祂白色大寶座上（11~12）審判所有的死人（徒十 42）。聖經說，基督是神所設立，要審判活人死人的一位（徒十 42，十七 31，提後四 1，羅二 16）。在千年國開始的時候，祂要在祂榮耀的寶座上審判活人，就是綿羊和山羊。在千年國後，祂要在白色大寶座上，審判所有的死人，判定他們進火湖（為着基督身體之建造十大緊要的『一』，二九頁）。

### 信息選讀

新耶路撒冷是歷代以來所有蒙神救贖的聖徒活的組合。她是基督的新婦，作基督的配偶（約三 29）；也是神的聖城，作神的居所，神的帳幕（啓二一 3）。...她是藉着有分於基督的生命和性情的豐富，所豫備好的。作神的聖城，她全然聖別歸神，完全被神的聖別性情浸透，成為神的居所（聖經恢復本，啓二一 2 註 1）。

在新耶路撒冷裏（啓二一 1~二二 5），基督將要作神所救贖之人——祂妻子——在永世裏的丈夫（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) · 並且要與神同作城的殿，作祂所救贖之人永遠的居所，讓他們在那裏事奉神 (22) 。祂也要作城的燈，有神在祂裏面作光 (23) ，透過燈並透過新耶路撒冷來照耀。祂要作在寶座上的羔羊神，就是救贖的神，管理新天新地 (二二 1) 。神和羔羊只有一個寶座，因為神是光，在作為燈的羔羊裏面。神在羔羊裏，羔羊坐在寶座上。至終，在永世裏，基督要作生命樹滋養整個新耶路撒冷 (2) 。

我們看過在永遠裏、在創造裏、在成為肉體裏、在祂的人性生活裏、在祂包羅萬有的死裏、在祂的復活裏以及在祂的升天裏的基督。召會一建立起來，祂就成為許多項目，為着照顧召會並變化我們。當我們完全得着變化以後，祂就回來救贖我們。然後祂將要在國度裏；國度之後，祂就要在新耶路撒冷裏。在新耶路撒冷裏，終極的項目乃是生命樹。這是包羅萬有、追測不盡、延展無限、無限無量的基督，這一位就是我們的基督。這就是主的恢復所接受的基督。

我們要有恢復，主要的必須是恢復基督。在公會的神學裏，基督的包羅萬有大多失去了。各公會都有他們的信條，包括奈西亞信經，卻沒有一本信經像〔我們的〕信息那麼完整的論到基督。我們必須將主恢復的信經，關於包羅萬有的基督，從已過的永遠到將來的永遠，傳講出去。

我們該謙卑自己在主面前，說，『主，我們多年來在你的恢復裏，聽見基督是神經綸的中心與普及，但我們從未學習這樣認識基督。』我們若與別人分享基督的這些方面，我們福音的傳揚就會不一樣。這會使人信服。我們要有活力，就需要認識基督的這些方面。主的恢復就是恢復基督 (為着基督身體之建造十大緊要的『一』，二九至三一頁) 。

參讀：為着基督身體之建造十大緊要的『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



經歷基督—祂的豐富

403

8 7 8 7 副 (英 542)

降 A 大調

3/4

$\underline{5}$   $\underline{5}$  |  $\underline{6} \cdot \underline{5}$   $\underline{5}$   $\underline{1}$  |  $\underline{1}$   $\underline{7}$   $\underline{7}$   $\underline{1}$  |  $\underline{2} \cdot \underline{2}$   $\underline{1}$   $\underline{2}$  |  $\underline{3}$  -  
 一 哦,我 主的神聖豐富,深闊無人能測透;  
 $\underline{5}$   $\underline{5}$  |  $\underline{6} \cdot \underline{5}$   $\underline{5}$   $\underline{1}$  |  $\underline{1}$   $\underline{7}$   $\underline{2}$   $\underline{2}$  |  $\underline{2} \cdot \underline{2}$   $\underline{1}$   $\underline{6}$  |  $\underline{5}$  -  
 神性所有一切豐富,在祂全歸我享受。  
 $\underline{5}$   $\underline{5}$  |  $\underline{4} \cdot \underline{2}$   $\underline{1}$   $\underline{2}$  |  $\underline{3}$   $\underline{1}$   $\underline{3}$   $\underline{4}$  |  $\underline{5} \cdot \underline{1}$   $\underline{7}$   $\underline{1}$  |  $\underline{2}$  -  
 (副) 神聖豐富!榮耀豐富!基督豐富全爲我!  
 $\underline{3}$   $\underline{2}$  |  $\underline{1} \cdot \underline{5}$   $\underline{1}$   $\underline{7}$  |  $\underline{7}$   $\underline{6}$   $\underline{2}$   $\underline{3}$  |  $\underline{4} \cdot \underline{2}$   $\underline{1}$   $\underline{7}$  |  $\underline{1}$  - ||  
 深廣無限,人難測度,卻成實際我得着!

二 哦,我主的神聖豐富, 一切一切全包括:  
 生命、亮光、智慧、能力、 醫治、平安和喜樂。  
 三 完全救贖、豐滿救恩、 稱義、成聖並釋放、  
 復活大能、升天超越, 神所喜愛的寶藏!  
 四 哦,我主的神聖豐富, 乃是神來作一切!  
 凡神所是並祂所有, 全在我靈被領畧。  
 五 哦,我主的神聖豐富, 誰能窮知其所有!  
 長、闊、高、深,無法測量, 卻都作了我享受!  
 六 願我認識我主豐富, 豐滿經歷神基督;  
 並與別人共同分享, 使神心滿、我意足。

Hymns, #542

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 enthrall.  
 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.



# 二〇一三年國際華語特會

## 恢復基督在召會中作一切 第三篇

恢復基督在作為  
團體以馬內利的召會中作一切

讀經：太一 20~23，十六 16、18，十八 20，二八 20

### 綱 目 週 一

壹 我們得以看見馬太福音裏包羅萬有之基督的啓示，乃是極大的祝福——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。

貳 馬太福音啓示包羅萬有的基督在召會中是一切；我們需要在召會中並為着召會，來得着基督——21、23，九6、12、15~17、38，十二3~8、39~42，十六16~18：

一 認識、經歷並享受基督，乃是為着建造召會——二二41~45，十六18，十八17~20。

二 主在馬太十六章十八節的話，是聖經中最大的豫言——『我要把我的召會建造在這磐石上』：

# 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 十八節的這磐石是指基督，也是指關於基督的啓示；這意思是，召會乃是建造在基督和關於基督的啓示上——弗二 19~20。

## 週 二

- 2 馬太福音論到諸天的國，與權柄有關；因此，該書中的召會，代表掌權的國度——十六 18~19，十八 18。
- 3 建造的召會出自基督作為種子在人心這土壤裏的長大；藉着基督在我們裏面長大，我們就變化成為隱藏的寶貝和珍貴的珠子，以完成神永遠的定旨，並滿足祂的心——十三 3~8、18~23、44~46。

## 週 三

叁 主的心意是要恢復召會生活作團體的以馬內利——一 23，十八 20，二八 20：

一 我們可以經歷並享受基督作以馬內利——一 23，十八 20，二八 20：

- 1 以馬內利就是神成為肉體與我們同在；成為肉體乃是產生以馬內利—— 20~23。
- 2 在祂的人性裏，耶穌這成為肉體的神，乃是以馬內利，就是神與我們同在——23 節。
- 3 以馬內利是神應付我們每一面的需要——23 節：
  - a 基督作為以馬內利，是完整的神，也是完全的人，有真正的神性和真實的人性；祂在神性和人性裏，完全能應付我們一切的需要——來七 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 我們需要基督這有神聖性能的一位，使我們能像祂一樣的神聖；我們也需要祂這有人性的一位，使我們能在祂最高標準的人性上，像祂一樣的有人性——路一 35，六 35：

(一) 藉着祂、同着祂並在祂裏面，我們不僅成爲正確、拔高的人，也成爲神人，就是神聖的人，像祂一樣——來二 11。

(二) 基督是神聖的，成爲屬人的，好使我們這些屬人的成爲神聖的——羅八 3，— 3~4，約一 14、12~13。

(三) 基督現今是神聖而成爲屬人的，使我們在人性裏成爲神聖的；這樣，祂這位包羅萬有者，就以最超絕的方式，充盈無缺的應付我們的需要——羅一 3~4，來二 10。

#### 週 四

4 今天實際的以馬內利，就是實際的靈——約十四 16~20：

a 作爲賜生命的靈，基督乃是以馬內利，神聖三一的同在一——林前十五 45 下，林後十三 14。

b 馬太二十八章二十節的『我』是以馬內利；約翰十四章十八節那正往門徒這裏來的『我』，乃是十七節裏『實際的靈』；因此，實際的靈就是以馬內利。

c 神聖的同在就是賜生命的靈，作三一神的終極完成；這同在就是以馬內利，祂是那真實、實際的耶穌，是三一神與三部分的人同在一——羅八 11。

d 以馬內利，神聖三一的同在，一直在我們的靈裏與我們同在；這與我們的靈同在的一位，就是以馬內利——神與我們同在一——提後四 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 我們的靈就是以馬內利的地；因此，我們自己就是以馬內利的地——賽八 7~8、10：

a 仇敵撒但和他的軍兵，要盡其全力佔取這以馬內利地，就是佔取我們的靈和我們這人。

b 以賽亞八章十節告訴我們，因為神與我們同在，仇敵絕不能佔取以馬內利地，就是我們重生的靈，調着賜生命的靈，就是以馬內利的實際——林前十五 45 下，六 17。

## 週 五

### 二 神在祂的經綸裏，渴望個人的以馬內利成爲團體的以馬內利——太一 23，十八 20，二八 20：

1 在馬太福音的開頭有個人的以馬內利，就是耶穌基督；在這卷書的末了有團體的以馬內利，就是召會生活，在其中主以團體的方式與我們同在——一 20~23，二八 20：

a 從神看來，我們被聚集到其中的名是耶穌；但從我們看，我們被聚集到其中的名乃是以馬內利；今天在我們的經歷中，我們被聚集到祂名裏的耶穌，乃是以馬內利——一 21，十八 20。

b 在二十八章二十節以馬內利應許，祂要在復活裏，帶着所有的權柄，天天與我們同在，直到這世代的終結。

2 個人的以馬內利是由聖靈在一個童女裏面成孕；團體的以馬內利是由聖靈在團體的童女裏面『成孕』——一 18、20、23，二五 1，路一 26~33，林後十一 2。

3 個人的以馬內利，藉着在馬太福音這卷以馬內利的書中所啓示的一切經歷，而成爲團體的以馬內利。

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 整本新約的內容是一位以馬內利，而在基督裏所有的信徒，作為基督的眾肢體乃是團體的以馬內利，就是團體的基督的一部分—林前十二 12，西三 10~11。

## 週 六

5 團體的以馬內利終極完成於新耶路撒冷，成為以馬內利的集大成，就是三一神與我們同在的總和—啓二一 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.





## 第三週·週一

### 晨興餽養

弗二 19~20『這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人，被建造在使徒和申言者的根基上，有基督耶穌自己作房角石。』

關於〔馬太福音〕這卷書中的基督、那靈和我們人的靈，我從未像最近看見得那麼多。馬太福音對我是全新的。在這卷書中，基督是大光（四 16）、新郎、新衣服、新酒（九 15~17）。內在一面，基督是新酒作我們的新生命；外在一面，祂是新衣服，就是我們的新生活，當祂再來時我們憑此迎接祂而享受祂作新郎（二二 2、11，啓十九 7~8）。基督也是真大衛、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，也是為着召會建造的房角石（二一 42）。不僅如此，祂是以馬內利，神與我們同在（一 23），祂比摩西、以利亞、所羅門和施浸者約翰更超特（十七 3~8，十二 42，三 11）。這位美妙的基督對我們是一切，如今祂作為那靈，就在我們人的靈裏（林前十五 45 下，六 17，提後四 22）。所以，我們需要靈裏貧窮，在靈裏稱祂為主，並隨從我們那願意的靈（太五 3，二二 43，二六 41）（李常受文集一九七〇年第一冊，二七五至二七六頁）。

### 信息選讀

我們看過馬太福音中所啓示神的靈、我們的靈以及基督的許多方面。現在我們需要看見，認識、經歷、享受並贏得基督乃是為着召會的建造。我們絕不可忘記十六章十八節裏一個小小的字『還』。當彼得領受耶穌是基督，是活神的兒子這啓示時，耶穌對他說，『我還告訴你，你是彼得，我要把我的

## WEEK 3 — DAY 1

### Morning Nourishment

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

召會建造在這磐石上，陰間的門不能勝過她。』除了基督的啓示，我們也要領受召會的啓示。神終極的心意不僅要拯救人，也要用祂所拯救的人來建造召會。我們必須認識基督是召會的根基，也必須認識我們是建造在這根基上的石頭（林前三 10~12，彼前二 5），好產生召會，是陰間的門所不能勝過的（李常受文集一九七〇年第一冊，二九〇頁）。

召會在那裏？在馬太十六章十八節主耶穌說，我要建造我的召會。這個建造的召會在那裏？主的話能不成就麼？祂要在什麼地方，用什麼人，藉什麼方法建造祂的召會？現在就是建造召會的時候。主現今正在這裏用我們建造祂的召會。許多基督徒專注意研究豫言。最大的豫言是主在馬太十六章十八節的話——我要建造我的召會。不要滿腦子是以色列、敵基督、復興的羅馬帝國或十角。你必須全心注意主在馬太十六章十八節的宣告。歷代以來，甚至在今天，這個召會還沒有建造起來。因此，我們對召會有負擔（創世記生命讀經，一二六二頁）。

馬太十六章十八節上半說，『我還告訴你，你是彼得，我要把我的召會建造在這磐石上。』父對於基督的啓示，只是基督與召會這極大奧祕（弗 5:32）的前半；因此，主『還』需要向彼得啓示這極大奧祕的後半，就是召會。

在馬太十六章十八節上半，主說祂要把祂的召會建造在『這磐石』上。這磐石不僅指基督，也指彼得從父所領受關於基督的啓示。召會乃是建造在這關於基督的啓示上。首先，磐石指基督這奇妙的人位，就是活神的兒子。第二，磐石也是指彼得所看見關於這人位的啓示。當我們看見這啓示，這啓示就成了磐石。因此，召會不僅建造在基督的人位上，也是建造在關於祂人位的啓示上（新約總論第七冊，二九頁）。

參讀：李常受文集一九七〇年第一冊，二五〇至二九八頁；新約總論，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

## 第三週・週二

### 晨興餽養

太十六 18~19『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。我要把諸天之國的鑰匙給你，凡你在地上捆綁的，必是在諸天之上已經捆綁的；凡你在地上釋放的，必是在諸天之上已經釋放的。』

馬太十六章十九節裏『諸天之國』與前節的『召會』交互使用，有力的證明，真正的召會就是今世的諸天之國。羅馬十四章十七節證實這點，那裏所說神的國，指正當的召會生活。

〔馬太福音〕論到的諸天之國，與權柄有關；本書所啓示的召會，代表掌權的國度。因此，捆綁和釋放的權柄，不僅在這裏給了召會的使徒彼得，並且給了召會本身（十八 17~18）（聖經恢復本，太十六 19 註 1，註 3）。

### 信息選讀

馬太十三章裏的第五和第六個比喻，中心點從生命轉到建造，從種子轉到藏在田地裏的寶貝，以及珍貴的珠子（44~46）。藏在田地裏的寶貝必定含有金或寶石，那是建造召會和新耶路撒冷的材料（林前三 12，啓二一 18~20）。保羅在林前三章九節說，『你們是神的耕地，神的建築。』在十一至十二節他說，我們該用金、銀、寶石，在基督這根基上建造。神耕地的果子，成了寶貴的材料，為着建造召會作為寶貝和珠子。

馬太十三章頭六個比喻從種子、麥子和細麵，往前到金、寶石和珍珠。主撒了種，但至終祂得着

## 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，就是建造的召會。用寶石建造成的召會，是種子長大經過變化而來的。這思想不只見於馬太十三章和林前三章，也見於創世記二章。我們在該章看見生命樹，產生果子好作食物，也看見一條湧流的河，產生金、珍珠和紅瑪瑙（一種寶石）（9、12）。在聖經末了，聖城新耶路撒冷乃是用金、珍珠和寶石建造的，城中長着生命樹（啓二一18~21，二二2）。

馬太十三章的奧祕，從未像今天這樣清楚的開啓。一面，我們是神的耕地，神的農場，另一面，我們是神的建築。作為神的耕地，我們生長基督以產生麥子和細麵；藉着基督在我們裏面長大，我們就變化成爲隱藏的寶貝和珍貴的珠子，爲着完成神永遠的定旨並滿足祂的心。從基督作種子，經過麥子、細麵和寶貝，主得着珠子，就是召會。從種子發展到珠子，祕訣乃是基督在我們裏面長大。

十三章的比喻不是無法在今世應驗的虛空教訓；反之，這些是正在應驗的豫言。今天在這時代的末期，主要得着好土、麥子、細麵和寶貴的材料。至終祂能說，『看哪，我得着了我最珍貴的珠子。』...我們都應該說，『主啊，靠你的憐憫，無論要付何種代價，或用何種方法，我一定要作好土。』我們的心不會向屬世的交通敞開；今世的思慮和錢財的迷惑也不能欺騙我們。我們只注意要作好土生長麥子，產生細麵，並且變化成爲寶貴的材料，適合召會的建造。至終，我們要成爲珍貴的珠子，以完成神永遠的定旨。這就是馬太福音這卷書所啓示，出自基督這種子的召會（李常受文集一九七〇年第一冊，二九五至二九八頁）。

參讀：馬太福音生命讀經，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

## 第三週・週三

### 晨興餽養

太一 21『她將要生一個兒子，你要給祂起名叫耶穌，因祂要親自將祂的百姓從他們的罪裏救出來。』

23『看哪，必有童女懷孕生子，人要稱祂的名為以馬內利。』（以馬內利繙出來，就是神與我們同在。）』

我們必須學習，以生出基督為我們獨一的目標和意圖。...我們要作這事，就必須放棄我們的工作、我們的目標、我們的目的和我們的意願。

新約的事奉最終乃是生出基督，這必須是最終的目標。生出基督就是生出耶穌，生出那拯救者，生出以馬內利，就是神與我們同在（李常受文集一九七〇年第一冊，三三八頁）。

### 信息選讀

馬太福音這卷書開始於一個童女，結束於十個童女；這卷書也開始於個人的以馬內利，而結束於團體的以馬內利。在一章我們看見以馬內利，神與我們同在；在二十八章末了一節，主說，『看哪，我天天與你們同在。』在任何地方，正當的召會生活乃是基督拯救的能力，也是神與我們同在，在團體的方式中顯明出來。這事惟有藉着新約的事奉才能帶進來。當別人進到這種召會生活裏，他們會立即察覺耶穌拯救的大能與神的同在。這才是正當的召會生活，這也就是藉着我們的事奉生出基督（李常受文集一九七〇年第一冊，三三八至三三九頁）。

藉着成為肉體，耶和華成了我們的救主。...作為耶和華我們的救主，主耶穌將我們從我們的罪裏救出來。祂拯救我們脫離我們的罪性和罪行，脫離我們日常生活中一切易犯的罪，脫離撒但邪惡的權勢，脫離神所定罪的

## 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

每一件事，並脫離一切消極的事物。...每當我們呼求祂拯救我們，祂就是耶和華我們的救主，耶和華我們的救恩。

我們也可以經歷並享受基督作以馬內利。...在祂的人性裏，耶穌這成爲肉體的神，乃是以馬內利，就是神與我們同在。耶穌這名是神所起的，以馬內利是人所稱的。救主耶穌就是神與我們同在。祂是神成爲肉體，住在我們中間（約一 14）。祂不僅是神，也是神與我們同在。沒有祂，我們就不能遇見神，因爲祂是神。沒有祂，我們也找不到神，因爲祂是神成爲肉體。因此，每當我們呼求主耶穌，我們就感覺神與我們同在。

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，就擁有真實的神性和真正的人性。作爲全能的神，祂有神性與人性的性能，能應付我們每一面的一切需要。我們需要祂這有神聖性能的一位，使我們能像祂一樣的神聖。我們也需要祂這有人性的一位，使我們在祂最高標準的人性上，像祂一樣的有人性。因此，藉着祂、同着祂並在祂裏面，我們不僅成爲正確、拔高的人，也成爲神人，就是神聖的人，像祂一樣。祂是神聖的，成爲屬人的，好使我們這些屬人的成爲神聖的。祂現今是神聖而成爲屬人的，使我們在人性裏而成爲神聖的。這樣，祂這位包羅萬有者，就以最超絕的方式，充盈無缺的應付我們的需要。

少有基督徒行動、生活、說話、行事，是同着這另一位——以馬內利。我們有關於以馬內利的道理，對以馬內利卻少有經歷。我們若對以馬內利有更多的經歷，就不會作今天所作的許多事，例如閑談。主的同在改變我們的生活。我們都必須體認並感覺，我們的救主耶穌，也是以馬內利。祂是三一神與我們這三部分的人同在。我們不該在自己裏面，或憑着自己說話行事。我們需要經歷以馬內利（新約總論第九冊，一三至一六頁）。

參讀：新約總論，第二百六十六篇；李常受文集一九七〇年第一冊，新約的事奉，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

## 第三週・週四

### 晨興餽養

太二八 20『…看哪，我天天與你們同在，直到這時代的終結。』

約十四 17~18『就是實際的靈，乃世人不能接受的，因為不見祂，也不認識祂；你們卻認識祂，因祂與你們同住，且要在你們裏面。我不撇下你們為孤兒，我正往你們這裏來。』

馬太福音這卷書是論到以馬內利—神成為肉體來與我們同在。實際的以馬內利，就是實際的靈（約十四 16~20）。…在約翰十四章，主耶穌說，『我要求父，祂必賜給你們另一位保惠師，叫祂永遠與你們同在。』（16）然後在十七至十八節，主指明祂要成為這一位保惠師。

馬太二十八章二十節的『我』是以馬內利；約翰十四章十八節那正往門徒這裏來的『我』，乃是十七節裏『實際的靈』。從馬太福音到約翰福音，神聖的啓示有一個進展。今天實際的靈就是以馬內利（三一神作三部分人的生命，一〇〇至一〇一頁）。

### 信息選讀

在使徒行傳和書信裏，實際的靈就是終極完成之三一神在我們靈裏的同在。祂這位三一神與我們三部分人的同在，主要是內裏的。三一神若在我們外面，就無法完成祂的目的，就是將祂自己分賜到我們這人裏面。所以，祂與我們的同在必須是內裏的。

三一神經過成為肉體和復活的過程，好將祂自己分賜到我們裏面。藉着成為肉體，祂能成為在信徒外面的以馬內利；但這只會部分的達成祂要與我們同在的心意。祂外面與我們同在，並沒有達成祂要將自己分賜到我們裏面的目的，所以祂必須經過另一個過程。這第二個過程就是祂的死與復活。在復活裏，祂物質的形狀成了屬

## WEEK 3 — DAY 4

### Morning Nourishment

**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

靈的形狀。藉着死與復活，祂這末後的亞當成了賜生命的靈（林前十五 45 下）。作為賜生命的靈，祂就是以馬內利，神聖三一的同在。這同在一直在我們的靈裏，與我們同在（提後四 22），不只天天，更是每時每刻與我們同在。

我們要與基督同活，就需要在祂神聖的同在裏（加五 25 上）。這神聖的同在就是賜生命的靈，作三一神的終極完成。這同在就是以馬內利，祂是那真實、實際的耶穌，是三一神與三部分的人同在。...我們乃是與作為以馬內利的基督同活，並憑作為賜生命之靈的基督而行。我們要憑作為賜生命之靈的基督而行，就必須與基督這人位，就是以馬內利同活。今天以馬內利乃是賜生命的靈，就是終極完成的三一神，時刻與我們同在。我們必須領悟，我們終日都有另一位與我們同在。祂不僅是在外面與我們同在，更是在一天之中，分分秒秒在我們的靈裏，內在的與我們同在（三一神作三部分人的生命，一〇一至一〇二頁）。

耶穌不僅在我們中間，祂也在我們靈裏〔提後四 22〕。...這位與我們的靈同在的耶穌就是以馬內利，神與我們同在。...我們絕不能將那靈與耶穌的同在分開。那靈就是耶穌同在的實際（約十四 16~20）。這個同在就是以馬內利，神與我們同在。

按以賽亞八章七至八節看，仇敵企圖佔取以馬內利的地。不要以為這話只是為着以色列人。今天我們的靈就是以馬內利的地。因此，我們自己就是以馬內利的地。仇敵撒但和他一切的軍兵，要盡其全力佔取這以馬內利的地，就是佔取我們的靈和我們這人。...十節告訴我們，因為神與我們同在，仇敵絕不能佔取以馬內利的地。雖然撒但盡其所能要佔取你，但你仍在這裏。也許上週撒但二十一次企圖要佔取你，但每次他都失敗了。因着以馬內利，因着神與我們同在，你仍在這裏。這以馬內利就是耶穌。今天我們可以這樣實際的享受耶穌，並經歷祂作我們的以馬內利（馬太福音生命讀經，九一至九三頁）。

參讀：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 『到了第六個月，天使加百列奉神差遣，往加利利的一座城去，這城名叫拿撒勒。到一個童女那裏，是已經許配大衛家的一個人，名叫約瑟，童女的名字叫馬利亞。』

林後十一 2 『我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』

今天，主要臨到一些童女，就是一些尋求者，祂在這樣的人裏面就能有所孕育，好以活而實際的方式帶進基督，就是耶穌和以馬內利。...在馬太福音末了，主說，『所以你們要去，使萬民作我的門徒，...看哪，我天天與你們同在，直到這世代的終結。』（二八 19~20）主與我們同在，就是耶穌作以馬內利（神與我們同在）的實際。在馬太福音的開頭，個人的以馬內利耶穌基督，是在一個屬人童女裏面，從聖靈成孕的。在這卷書末了，團體的以馬內利乃是召會生活，主在其中以團體的方式與我們同在。主的心意是要恢復召會生活作為團體的以馬內利。這不在於道理教訓、聖經知識、信條、形式或儀文，而完全在於一班童女從聖靈『懷孕』。...藉着馬太福音裏所啓示的一切經歷，個人的以馬內利就成了團體的以馬內利（李常受文集一九七〇年第一冊，二六九至二七〇頁）。

### 信息選讀

我們要經歷三一神作生命分賜到我們這人裏面，就需要與作為以馬內利的基督同活。...我們若進入聖經的深處，就能看見三一神為要作三部分人的生命，需要經過兩個主要的過程。第一個是成為肉體，第二個是復活。在這兩個過程中，祂有兩個『成了』。藉着成為肉體，祂成了一個人（約一 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

復活裏，祂成了賜生命的靈（林前十五 45 下）。

成爲肉體就是生出以馬內利（太一 20~23）。這是我們的三一神爲要作人的生命，所經過的第一個過程。藉着成爲肉體，祂自己在祂的神性裏伸枝出來，進到人性裏，那就是耶和華的苗（賽四 2）。祂成了兼有神性和人性的神人。不信的猶太人有神，但他們所有的神僅僅是神聖的。基督徒所有的神不只有神性，也有人性。祂是耶穌，就是耶和華救主（太一 21）。耶穌是神所起的名；而以馬內利，意即神與我們同在，是人所稱的名（23）。祂的名是耶穌；但那些經歷過祂的人，稱祂的名爲以馬內利。如今，耶穌，我們的以馬內利，乃是三一神與三部分的人同在。...整卷馬太福音乃是說到三一神與三部分的人同在，啓示出耶穌的同在就是以馬內利（一 21、23，十八 20，二八 20）。一章啓示了兩個名—耶穌和以馬內利。十八章二十節說，『因爲無論在那裏，有兩三個人被聚集到我的名裏，那裏就有我在他們中間。』『我的名』是指這兩個名中的那一個？按照一章，神所起的名是耶穌，而經歷過祂的人稱祂的名爲以馬內利。從神看來，我們被聚集到其中的名是耶穌；但從我們看，那名乃是以馬內利。我們該被聚集到以馬內利的名裏。

很少人領悟，我們是被聚集到以馬內利的名裏。大多數人會說，我們是被聚集到耶穌的名裏。說十八章二十節裏『我的名』是指耶穌，並不需要異象或啓示；但說這裏所提到的名是以馬內利，就需要異象、啓示和經歷。以馬內利是全新的東西。今天在我們的經歷中，我們被聚集到其中的這個名乃是以馬內利。在二十八章二十節，...這位天天與我們同在的，就是以馬內利；以馬內利就是耶穌的同在（三一神作三部分人的生命，九八至一〇〇頁）。

參讀：馬太福音生命讀經，第五至六篇；李常受文集一九七〇年第一冊，六三三至六四三頁。

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, msgs. 5-6; CWWL, 1970, vol. 1, pp. 471-478

## 第三週・週六

### 晨興餽養

太十八 20『因為無論在那裏，有兩三個人被聚集到我的名裏，那裏就有我在他們中間。』

啓二一 10『我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。』

已過我們沒有看見與基督同活，以及憑基督而行的區別。與我們同活的基督乃是以馬內利。以馬內利的意思是神與我們同在，神與人同在。這啓示在新約第一卷書馬太福音（一 23，十八 20，二八 20）。一章引介了基督作以馬內利與我們同在的事（23）；十八章進一步指明我們該被聚集到祂的同在裏（20）；二十八章強調基督要與我們同在，直到這世代的終結（20）（三一神作三部分人的生命，一〇四頁）。

### 信息選讀

基督被構成以馬內利，首先是藉着成爲肉體來作人。馬太一章二十三節是引自以賽亞七章十四節，說，『看哪，必有童女懷孕生子，人要稱祂的名爲以馬內利。』童女所生的子乃是神與她同在。祂是一個生出來的嬰孩，有屬人的性情；又是所賜的子，有神聖的性情（賽九 6）。...然後祂活在地上，三十歲出來盡職事。在三年半的服事之後，祂經過死並進入復活。在祂的復活裏，祂成了賜生命的靈（林前十五 45 下）。祂成了賜生命的靈，是神作爲以馬內利與我們同在的第二步。

如今我們的救主神對我們既是以馬內利，又是賜生命的靈。祂是以馬內利，我們必須與祂同活；祂與我們同在，我們也必須與祂同在。...約翰福音表明以馬內利經過一個過程，成爲賜生命的靈。我們

## 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

乃是憑祂這賜生命的靈而活。今天有些基督教教師反對基督成了賜生命的靈這事實。但聖經清楚啓示基督成了賜生命的靈（林前十五 45 下）。...二千年前神成爲肉體，然後經過死與復活，成了賜生命的靈。在人類歷史的頭四千年中，沒有人知道神的定旨。但今天主已啓示祂自己是以馬內利和賜生命的靈。祂也給我們看見祂的成爲肉體、祂的死和復活。

有五個項目已經構成到我們裏面：作以馬內利的基督，作賜生命之靈的基督，祂的成爲肉體、死與復活。這五個項目乃是構成新約啓示的基本因素。...新約乃是一個遺命，包含這五樣事物爲主要的遺贈。在這神聖的遺命裏，我們承受以馬內利、賜生命的靈、成爲肉體、死與復活。今天我們必須與作以馬內利的基督同活。我們的生活乃是一直同着另一個人位——以馬內利；祂就是神與我們同在。我們也必須憑祂而行，不是憑作爲以馬內利的基督，乃是憑那作爲賜生命之靈的基督（三一神作三部分人的生命，一〇四至一〇五、一〇七至一〇八頁）。

主在約翰十四章啓示，祂作第一位保惠師來，而另一位要作第二位保惠師而來。第二位保惠師乃是第一位保惠師的實際。祂是實際的靈；十七節說，這實際的靈要在門徒裏面。十七節的『在...裏面』是概括的說法，二十節的三個『在...裏面』是詳細的說法，前者乃是後者的總和。當實際的靈在我們裏面，三一神的總和就在我們裏面，要把我們合併到宇宙的合併裏。在永遠裏的，乃是個神聖的合併；藉着擴大，這合併成了一個神聖且屬人的合併。...所有信徒至終都要合併到這一個偉大的合併裏。這宇宙合併最終的完成乃是新耶路撒冷（基督爲父用神聖的榮耀所榮耀的結果，四五至四六頁）。

參讀：新約聖經中奇妙的基督，第一章；基督爲父用神聖的榮耀所榮耀的結果，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

讚美主—祂的名

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D 大調

3/4

3 · 3 | 3 · 1 4 · 3 | 3 1 <sup>3</sup>1 2 3 | 4 · 6 5 · 4 | 3 -  
 一 我主, 你名稱爲“耶穌”, 可愛之名何奇妙;  
 1 · 1 | <sup>3</sup>2 2 #1 2 <sup>3</sup>2 #1 2 | 3 1 1 · 1 | <sup>3</sup>2 2 #1 2 <sup>3</sup>2 4 3 | 1 -  
 你由聖潔童女而生, 取了人性與人貌。  
 5 · 5 | 3̇ · 2̇ <sup>3</sup>2̇ 1̇ 6̇ | 5 3 1̇ · 6̇ | 5 · 3 2 · 3 | 4̇ -  
 你是我“耶和華救主”, 拯救我們脫罪惡;  
 3 · 5 | 3̇ · 2̇ <sup>3</sup>2̇ 1̇ 6̇ | 5 3 1̇ · 6̇ | 5 · 1 3 · 2 | 1 - ||  
 當我接受你作救主, 神聖生命我得着。

二 你名也被稱爲“基督”, 榮耀職事的名稱;  
 你確是神的受膏者, 神從永遠所選定。  
 主, 你是神的彌賽亞, 神已因愛立了你,  
 要你彰顯祂的榮耀, 並且完成祂心意。

三 你也稱爲“以馬內利”, 你是“神與人同在”;  
 藉恩神與人性調和, 永遠不能再分開。  
 神在肉身得着彰顯, 滿有真理和恩典;  
 在你我見神的榮耀, 並且得着神豐滿。

四 哦主, 我們珍愛你名, 你名所示何豐富;  
 你名價值和其甘美, 因愛永遠要守住。  
 寶貴救主, 榮耀基督, 敬拜、愛戴全歸你;  
 親愛救主、以馬內利, 我要高舉永無已!

WEEK 3 — HYMN

Hymns, #68

<p>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.</p>	<p>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.</p>
<p>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.</p>	<p>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.</p>



# 二〇一三年國際華語特會

## 恢復基督在召會中作一切

### 第四篇

在作為團體基督，  
就是身體基督的召會中，享受基督作一切

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

#### 綱 目

##### 週 一

壹 我們該寶貝哥林多前書中包羅萬有之基督的啓示——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。

貳 享受包羅萬有的基督產生正確的召會，並且保守我們在一裏；享受基督作我們的分而有的一，就是召會生活——2、9、13 上。

參 在召會裏，我們都需要喫一樣的靈食，並喝一樣的靈水——十 3~4：

##### 週 二

一 林前十章三節的靈食指嗎哪，豫表基督為着基督徒的旅程，作我們每日生命的供應——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 · 約六 31~35 :

- 1 我們信徒都該喫一樣的靈食，不該喫基督之外的任何東西—林前十 3，約六 57 下。
- 2 基督該是我們惟一的食物，我們不該尋求憑別的食物而活—54~55 節。
- 3 那作我們靈食的基督，乃是那對我們成爲主觀的基督—加二 20，四 19。

## 二 林前十章四節的靈水指流自裂開磐石的活水，豫表那靈作我們包羅萬有的水—出十七 6，約七 37~39，林前十二 13 :

- 1 在出埃及十七章六節，磐石豫表基督，摩西表徵律法，杖代表律法的權能和權柄；用杖擊打磐石，表徵基督被神律法的權柄所擊打；從被擊打的磐石所流出來的水，豫表那靈—約七 37~39，十九 34。
- 2 靈水，就是活水，乃是在復活裏生命的水；當我們喝這在復活裏的生命水時，我們就成了在復活裏並屬於復活的人—林前十 4，約十四 20，林後一 9，四 14。

### 週 三

- 3 我們喫喝基督，神就把祂自己作到我們裏面；因爲我們憑着喫喝吸取主，祂就生機的與我們成爲一，作了我們的生命和構成成分—林前十 3~4，西三 4、10~11。

## 肆 享受哥林多前書中所啓示包羅萬有的基督，結果產生團體的基督，就是身體基督—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 基督是一個完整的人，包括頭和身體—西一 18，二 19：

- 1 基督既是頭和身體，祂就是身體基督。
- 2 基督是身體基督，這意思是說，祂不再是個人的基督；祂也是團體的基督—林前十二 12，徒九 4~5：
  - a 基督有個人的一面和團體的一面—太十六 18。
  - b 就個人一面而言，祂是基督；就團體一面而言，祂是身體基督。

### 週 四

二 對基督最高的享受乃是享受團體的基督，就是身體基督；享受基督作為身體基督，不是僅僅享受祂的一個方面，乃是完滿的享受包羅萬有的基督—西二 9。

三 林前十二章十二節說，『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督〔直譯，那基督〕也是這樣』：

- 1 『那基督』不是個別的基督，乃是團體的基督，就是基督連同祂所有的肢體合併在一起。
- 2 團體的基督是由基督自己作頭，以及召會連同所有信徒作祂的身體所組成的—十一 3，十二 12、27。

四 『因為』這辭指明，林前十二章十三節乃是十二節的繼續、解釋和說明：

- 1 所有的肢體乃是一個身體，這身體就是基督，因為我們都在一位靈裏受浸，成了一個身體—13~14、24、27節。

*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 我們這些基督身體上的許多肢體是一，因為我們已經在一位靈裏受浸—13 節：
- a 我們所浸入的這一位靈就是那成了賜生命之靈的基督—十五 45 下，林後三 17。
  - b 我們都已經被擺在身體裏，得以喝一位靈，就是賜生命的靈，也就是基督；現今我們既然在身體裏，就需要喝這一位靈—基督自己—林前十二 13。
  - c 至終，我們就被這靈充滿、漫溢、浸透、滲透；因此，我們就與彼此並與基督是一，成爲一個身體，就是基督自己—六 17，十二 12。
  - d 那靈就是基督自己，成了身體基督—林後三 17，林前十五 45 下，十二 12~13。
  - e 我們在召會中，就有地位飲於身體基督；這位基督乃是在身體裏的賜生命之靈—13 節，十五 45 下。

## 週 五

### 五 主筵席上的餅，在兩方面表徵基督的身體—十 17：

- 1 第一，餅表徵耶穌物質的身體；祂被釘在十字架上，並且被扎，爲我們流出血來—太二六 26。
- 2 第二，餅表徵基督奧祕的身體；基督奧祕的身體乃是團體的基督—身體基督—林前十二 12，弗一 23。
- 3 我們在主的筵席上有分於餅的時候，不僅是在喫個人的基督，也是在喫團體的基督；我們享受基督奧祕的身體，並有分於身體基督—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 藉着在召會中享受包羅萬有的基督作為團體的基督，就是身體基督，我們就享受素祭的召會生活—利二 1，徒二 46：

- 1 藉着享受基督作素祭，我們就成為作素祭之基督的繁殖、複製和擴大；這素祭由經過基督的死而在復活裏的人性調着神性的油所組成，其中沒有酵和蜜—利二 2、4~5、11、13，約六 57。
- 2 細麵的素祭表徵個人的基督與個別的基督徒；餅的素祭表徵團體的基督，就是基督同祂的身體—召會—利二 2、4，林前十二 12，十 17。
- 3 我們要被調和在身體生活，就是素祭的召會生活裏，就必須經過十字架，並憑着那靈，而為着基督身體的緣故，將基督分賜給人—十二 24、27，一 18，二 2，十二 13。
- 4 神渴望每個地方召會都是素祭，使祂得着滿足，也天天給聖徒完全的供應；這就是說，我們要喫我們的召會生活，因為召會生活要成為我們日常的供應—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.



## 第四週·週一

### 晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

因着有許多事已經頂替了基督，所以主的恢復就是要完滿的恢復基督...作我們的一切。我們在主的恢復裏，不該在意道理、作法、意見、活動、運動或組織，我們只在意基督。

基督是主恢復中的一切。我們不在意道理、作法、意見、活動、運動或組織。我們在意基督，並且只在意基督。祂是我們的生命、實際，並在一切事上的道路。這就是主的恢復（恢復基督在召會中作一切，八至九頁）。

### 信息選讀

林前一章二節說，『呼求我們主耶穌基督之名...；祂是他們的，也是我們的。』我們在新約聖經中找不到別處有這樣的發表。我們需要呼求主耶穌，因為祂是我們的分（西一 12）。祂是保羅的分，彼得的分，也是我們的分，為了讓我們享受。...〔林前一章九節的〕『交通』...指明有分。神已經呼召我們進入對這位耶穌基督的享受和有分，祂是我們的分。...十三節問：『基督是分開的麼？』耶穌基督不是分開的。當我們眾人都享受基督，我們就是一，因為我們所享受的基督乃是一。享受我們的分—基督—而有一，就是正當的召會生活。

## WEEK 4 — DAY 1

### 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.

十章三至四節說，『都喫了一樣的靈食，也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』...十章所說基督是磐石，主要不是為着我們的救贖，乃是為着我們的喝與享受。我們都需要喫一樣的靈食，並藉着飲於我們的磐石基督，而喝一樣的靈水。

保羅在十六至十七節以及二十一節論到主筵席上的餅和杯。主耶穌在祂與門徒同在的最後一個晚上，不是拿起聖經，向他們解釋，說，『這是我的教訓。你們要持守，為的是記念我。』...反而，主拿起餅和杯。餅只適於喫，杯只適於喝。主說，『你們要如此行，為的是記念我。』（十一 24，路二二 19）『如此行』的意思就是喫餅、喝杯。要記念主耶穌，最好且獨一的路，是喫祂並喝祂，而不是思考、默想或回憶。我們越在祂的筵席上喫祂，祂就越與我們同樂。祂一點不在意我們謙卑自己，跪下或俯伏在祂面前。主可能會說，『傻孩子，我不在意你是否下跪。我盼望看見你喫。你越喫我，我越喜樂。』

林前十章二十一節論到主的筵席。主的筵席不是一張書桌上有一本聖經要我們去研讀；反之，主的筵席有兩道『主菜』—可喫的餅與可喝的杯。我們在主的筵席上享受主，享受祂的身體和祂的血。這樣享受筵席，使我們被構成爲一個身體。十七節說，『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』享受基督將產生正確的召會生活。如果我們只是來在一起運用我們的心思，至終我們會挑起心思裏的爭論，這會在我們中間引起憎惡與對立，我們就失去了一。純粹在道理上的教訓，會挑起不同的意見。即使是夫妻，也可能無法在某些教訓上觀點一致。僅僅研讀聖經不可能使我們成爲一；反而，我們越喫喝耶穌，我們就越是一。享受耶穌，保守我們在一裏（哥林多前書中為着基督的身體享受基督，六、一九至二一頁）。

參讀：恢復基督在召會中作一切，第一章；哥林多前書中為着基督的身體享受基督，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

## 第四週・週二

### 晨興餽養

林前十 3~4 『並且都喫了一樣的靈食，也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』

出十七 6 『我必在何烈的磐石那裏，站在你面前；你要擊打磐石，就必有水從磐石流出來，使百姓可以喝。摩西就在以色列的長老眼前這樣行了。』

基督也是信徒的靈食。在林前十章三節保羅說，『都喫了一樣的靈食。』這是指嗎哪（出十六 14~18），豫表基督為着基督徒的旅程，作我們每日生命的供應（約六 31~35）。我們信徒都該喫一樣的靈食，不該喫基督之外的任何東西。

照着神的經綸，我們該憑基督，且單單憑基督而活。...凡滿足、加強並維持我們的，就是我們的食物。...我們都該能見證，只有基督滿足我們，並且我們每日因祂得着加強、維持和滿足。

那作我們靈食的基督，就是那對我們成為主觀的基督。祂是經過過程的三一神，作為包羅萬有的靈，住在我們靈裏。何等奇妙，基督主觀的在我們裏面！...任何要作我們食物和生命供應的東西，必須能進入我們裏面，然後被我們消化、吸收，成為我們組織和纖維的一部分。基督對我們是主觀的，正是如此。我們喫基督作我們的靈食，就與祂聯合，並與祂成為一靈（林前六 17）。因此，那對我們是主觀的基督，就是我們與其聯合、與其成為一靈的基督，乃是我們的靈食（新約總論第三冊，三三至三四頁）。

### 信息選讀

## WEEK 4 — DAY 2

### Morning Nourishment

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)

### Today's Reading

按照保羅在林前十章四節的話，這裏的磐石乃是基督。不僅如此，這磐石乃是在以色列人行程中隨着他們的靈磐石（參民二十 8~11）。

擊打磐石是基督釘十字架清楚、完整且完全的圖畫。磐石被摩西的杖擊打（出十七 5）。在這豫表裏，摩西表徵律法，杖代表律法的權能和權柄。因此，磐石被摩西的杖擊打，表徵基督在十字架上被神律法的權柄治死（參加二 19~20 上，三 13）。

從被擊打的磐石所流出來的水，豫表那靈（約七 37~39）。基督藉着成爲肉體，來到地上作磐石。祂在十字架上被神公義律法的權柄擊打，完成神的救贖。祂的肋旁被扎，流出活水給神的子民喝（十九 34 與注）。這活水是在復活裏生命的水，就是包羅萬有、賜生命的靈，作三一神終極的流出（林前十五 45，見約七 39 註 1）。這生命水的源頭是神和羔羊（救贖的神）的寶座（啓二二 1）。因此，生命水就是湧流出來，作我們生命的三一神。活水的湧流開始於永遠裏的寶座，繼續經過基督的成爲肉體、人性生活和釘十字架（約四 10、14，十九 34），現今在復活裏繼續湧流，將神聖生命的一切豐富供應神的子民（啓二二 1~2）。當我們與這被擊打的基督聯合爲一，神聖生命作爲活水就從我們裏面湧流出來（約七 38）。在復活裏生命水的湧流，乃是爲着建造基督的身體（林前十二 13），並豫備基督的新婦（啓十九 7），二者都要終極完成於新耶路撒冷（二一 9~10，參弗五 23、28~30）（聖經恢復本，出十七 6 註 1，註 2，註 3）。

保羅在林前十章四節的話，指明基督是湧流靈水的磐石。...這裏的靈水，指流自裂開之磐石的活水（出十七 6），豫表那靈作我們包羅萬有的水（約七 37~39，林前十二 13）。我們都該喝一樣的靈水，不該喝這包羅萬有之靈以外的任何東西（新約總論第三冊，三五至三六頁）。

參讀：新約總論，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



## 第四週・週三

### 晨興餽養

西一 18『祂也是召會身體的頭…。』

二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

林前十二 12『就如身體是一個，卻有許多肢體，…基督也是這樣。』

喫喝在我們日常生活中雖然非常普通，在聖經裏卻是意義重大的事。乃是憑着我們喫喝基督，神把祂自己作到我們裏面。我們憑着喫喝吸取主，祂就生機的與我們成爲一。我們喫喝某些元素，那些元素就被吸收到我們裏面，並在實質和素質上與我們成爲一。我們喫喝時，我們的食物就生機的與我們成爲一，並且，食物被消化和吸收，實際上就成爲我們這人，我們纖維和組織的一部分。…我們都需要喫祂喝祂。

照聖經的記載，喝比喫更重要。聖經說到靈水，或生命水，比靈食更多。我們若蒙主光照，就會看見我們需要喝，過於需要喫。爲這緣故，保羅在哥林多前書強調喝過於喫。在十二章十三節他說，我們得以喝一位靈。實際上，喝包括喫。這就是說，靈食包括在生命水裏。沒有生命水，我們就不能有靈食。因此，我們若不能喝，就不能喫（新約總論第三冊，三六至三七頁）。

### 信息選讀

基督是各人的頭（林前十一 3 上）、初熟的果子（十五 20、23）、第二個人（47 下）、末後的亞

## 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).

當、賜生命的靈（45下）；基督既是首先的、第二的、末後的，祂就是一切，祂也是身體的每一個肢體。祂既是我們的一切，就取了我們的地位；意思就是，祂是一切，而我們什麼都不是。然而，我們都已經被擺在基督裏。我們在自己裏面什麼都不是，但在祂裏面卻擁有萬有。我們可能永遠都想不到基督是如此豐富。再者，基督不僅是頭，也是身體〔十二12〕。...大多數的基督徒領悟基督是頭，但他們不認為基督也是身體。按照我們從基督教所得的觀念，我們認為基督是頭，召會是身體。但嚴格的說，這是錯誤的觀念。...一個人是完整的，包括他的頭和身體。照樣，基督也是一個完整的人，包括頭和身體。

基督既是頭和身體，祂就是身體基督。這意思是說，祂不再是個人的基督；祂也是團體的基督。基督有個人的一面和團體的一面。就個人一面而言，祂是基督；就團體一面而言，祂是身體基督。

無論我們在個人讀經中多麼享受耶穌，我們仍無法用這種方式享受團體的基督。為着享受團體的基督—身體基督，我們需要來到召會的聚會。我們必須實際的在身體裏。...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節，意即被擺在身體裏。如果我們不參加聚會，但仍試着禱讀、呼求主甚至呼喊，我們的確會有某種分量的享受，但這享受是受限並有限的。我們很難只用一塊木頭生火。...當一個人說，『哦，主』，另一個說，『阿利路亞』，第三個人說，『阿們』，我們就彼此焚燒。我們互相加強、服事、供應對方。這樣，我們不僅享受元首，也享受元首同着身體。這不僅是個人的基督，乃是團體的基督—身體基督（哥林多前書中為着基督的身體享受基督，二九至三〇、三二頁）。

參讀：哥林多前書中為着基督的身體享受基督，第三章；恢復基督在召會中作一切，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

## 第四週・週四

### 晨興餽養

林前十二 12~13『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

基督的身體，實際上就是團體的基督。...在林前十二章十二節，基督不是個別的基督，乃是團體的基督，就是身體的基督。這裏的『基督』，直譯，那基督。指團體的基督，由基督自己作頭，召會作祂的身體，連同所有信徒作肢體所組成的。所有基督的信徒，都與祂有生機的聯結，並都是用祂的生命和元素所構成的，成為祂的身體這個生機體，以彰顯祂。因此，祂不僅是頭，也是身體。就如我們物質的身體雖有許多肢體，仍是一個身體，基督也是這樣（新約總論第七冊，五〇二至五〇三頁）。

### 信息選讀

林前十二章十二節告訴我們，身體上一切的肢體雖多，仍是一個身體，基督也是這樣。之後，十三節開始於『因為』，指明本節是前一節的繼續、解釋和說明。所有的肢體乃是一個身體，這身體就是基督，因為我們都在一位靈裏受浸，成了一個身體。...我們的身體若沒有靈，就成了屍體。...然而，我們的靈若仍在身體裏，身體上的眾肢體就是活的，並且是一。乃是我們的靈使所有的肢體聯結為一；照樣，我們這些基督身體上的許多肢體所以是一，乃是因為我們已經在一位靈裏受浸。不僅如此，我們所浸入的這一位靈就是基督，祂成了賜生命的靈。因此，身體是基督，基督也是身體。

## WEEK 4 — DAY 4

### 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.

我們都已經被擺在身體裏，得以喝一位靈。...我們已經被放在基督裏，就是在賜生命的靈裏，也被安置在身體裏了。現今我們既然在身體裏，就需要喝這一位靈——基督。至終，我們就被這靈充滿、漫溢、浸透、滲透。因此，我們就與彼此並與基督是一，成爲一個身體，這身體就是基督自己。

當我們享受基督，我們就享受身體，包括所有的肢體。...若沒有身體的供應，我就沒有什麼可以供應給身體。...假使當我在說話時，所有的肢體都回應，身體就是在供應我。這樣在身體基督裏就有一道流、一個循環。今天，我們都在享受身體基督。

享受基督一切項目的結果，乃是身體基督。身體基督來自於對基督豐富完滿的享受。享受基督作神的能力是非常美妙的，但不能與享受基督作身體基督相比。

我們唱『我們同聚集是好得無比』（補充本詩歌七二〇首），原因乃是我們享受身體基督。同來聚集成爲身體基督，比等待那遙不可及、遠在將來的天堂更好。在召會中，我們在此時此地就能聚集。沒有什麼比這事更好，因爲沒有別的地方可以讓我們享受身體基督。...我們在召會中，就是在飲於身體基督的地位上；這位基督乃是在身體裏的賜生命之靈。除了在召會的聚集中，沒有別的地方可以喝身體基督。...在特會的聚會中，我們能更多享受身體基督。因此，付代價前來參加特會是值得的；我們在別處都得不到這樣的享受。阿利路亞！我們在召會中享受身體基督！

神的定旨是要得着基督的身體。...爲着身體，三一神終極完成爲那靈。...那靈就是基督自己，成了身體基督（林後三 17，林前十五 45 下，十二 12~13）（哥林多前書中爲着基督的身體享受基督，三三至三六頁）。

參讀：新約總論，第二百三十四、五十八、二百一十二篇；團體基督的異象與經歷，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

## 第四週・週五

### 晨興餽養

林前十 16~17『我們所祝福的福杯，豈不是基督之血的交通麼？我們所擘開的餅，豈不是基督身體的交通麼？因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

主的筵席上有餅和杯。餅在兩方面表徵基督的身體：第一，餅表徵耶穌物質的身體，祂的身體被釘在十字架上，並且被扎，為我們流出血來；第二，餅表徵基督奧祕的身體。基督奧祕的身體乃是團體的基督——身體基督。我們在主的筵席上有分於餅的時候，我們不僅是在喫個人的基督，也是在喫團體的基督。我們享受基督奧祕的身體，並有分於身體基督（哥林多前書中為着基督的身體享受基督，三〇頁）。

### 信息選讀

〔林前十章十六節〕的交通，是指信徒一同有分於基督的血和身體的交通。這使我們這些有分於主的血和身體的人，不僅彼此是一，也與主是一。我們這些有分的人，在主血和主身體的交通中，得以與主聯合為一。使徒這裏的意思，是要說明喫喝如何使喫喝的人，與他們所喫所喝的成爲一。哥林多人都當曉得，他們濫喫祭偶像之物，實際上使他們與祭物後面的鬼成爲一。

在十七節保羅有力的說到一個餅和一個身體。...我們眾人是這一個身體，因為我們都分受這一個餅。我們一同分受這一個餅，使我們眾人成爲一。這指明我們有分於基督，就使我們眾人成爲祂的一個身體。我們眾人所分受的這位基督，把我們構成祂的一個身體。

## WEEK 4 — DAY 5

### Morning Nourishment

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（即喫—28~30）這一個餅，使我們與這餅聯合爲一。這指明我們有分於基督、享受基督，使我們與祂聯合爲一，與祂成爲一。...喫基督的身體就是與基督有交通。這是有分於基督，並與祂成爲一。這不僅僅是道理或原則，乃是實際。

那些在靈裏來赴主的筵席的親愛聖徒，原則也是一樣。他們有分於主的筵席時，就摸着祂的實際。在這些信徒的話裏，我們常常能感覺出於主的東西。...這些聖徒能說這樣的話，因爲他們已被主浸透。...拜偶像是享受頂替主的東西。但主的筵席是對主自己真正的享受。主的筵席不但是主日聚會的事；這筵席該是我們每天，甚至不斷地享受。日復一日，主是我們的美地，我們的筵席，我們的桌子。

倘若我們來到主的桌子前有這種領會，就會帶着不同的靈和不同的領悟而來。我們所祝福的福杯的確是基督之血的交通，我們所擘開的餅的確是基督身體的交通。今天我們是聚集在祭壇周圍的人，享受祭壇上所獻使神滿足的東西。我們坐席的時候，就使我們所敬拜的主滿足。這是正確的對付喫的事。

正確對付喫的路就是享受主作筵席。不要喫主以外的任何東西，不要享受任何頂替祂的東西。我們不該有基督以外的任何享受。基督是我們的桌子，我們的筵席，我們的美地。作爲美地，基督是豐富的筵席，給我們享受。我們享受祂作筵席，我們就活祂。然後我們就能擊敗仇敵，建立神的國，並建造祂的殿。這就是神的目標和祂永遠定旨的完成（哥林多前書生命讀經，五一八至五一九、五三三至五三五頁）。

參讀：哥林多前書生命讀經，第四十九至五十篇；哥林多前書中爲着基督的身體享受基督，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

## 第四週・週六

### 晨興餽養

利二 1『若有人獻素祭為供物給耶和華，就要用細麵澆上油，加上乳香。』

5『你的供物若用煎盤上作的物為素祭，就要用調油的無酵細麵。』

素祭可以是細麵調油的形態（利二 1~2），或餅的形態（4）。前者表徵個人的基督，也表徵個別的基督徒；後者表徵團體的基督，就是基督同祂的身體（召會）。個人的基督成了團體的基督（林前十二 12），由餅所表徵（十 17）。這指明基督的生活和我們個人基督徒的生活，至終產生一個總和—召會生活，作為團體的素祭。這樣的生活是人性調着聖靈的生活，且有聖靈澆灌在其上；也是有鹽和乳香，但沒有酵或蜜的生活（見利二 1 註 4、11 註 1 與註 2、13 註 1）。這兩種形態的素祭—個人的基督和團體的基督（召會生活）都是食物，使神得滿足，也使我们得滋養（聖經恢復本，利二 5 註 1）。

### 信息選讀

召會的形成，實際上是人性與終極完成之靈的調和。素祭的豫表，說明了這事。素祭主要的一面是油餅，就是細麵調油的餅。油也澆在餅上。我們可以說，與細麵調和的油是素質的油，而澆在餅上的油是經綸的油。至終，以細麵作的餅有油調和，也有油澆在其上，成了一團，這團就是召會的豫表〔林前十 17〕。...這就是召會的形成，藉着信徒與那靈調和而成就。在裏面我們有內在素質的靈；在外面我們有經綸的靈。這樣我們就是召會。

## 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.

素質的靈是基礎，就如與細麵調和的油是素祭的基礎。然後在這基礎，就是調油的餅上，又澆以表徵經綸之靈的油。從這裏我們看見，召會的形成首先需要基礎，就是素質的靈進到信徒裏面，以產生人性與神性奇妙的調和。然後在這基礎上，基督將經綸的靈（由澆在素祭餅上的油所表徵）澆灌下來。素質的靈吹進信徒裏面，以及經綸的靈澆灌在信徒身上的結果，乃是宇宙召會的形成，作基督的身體，就是那在萬有中充滿萬有者的豐滿。

我們都需要看見召會（身體）的形成，完全在於終極完成、包羅萬有的靈與信徒調和，並澆灌在他們身上。這就是召會，是經過過程之三一神與蒙揀選、救贖、重生，並得變化的人性調和的總和、集大成。至終，這樣的召會要終極完成於新耶路撒冷（新約總論第七冊，八七至八九頁）。

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，為着基督身體的緣故，將基督分賜給別人。...無論我們作什麼，都該憑着那靈，分賜基督。再者，無論我們作什麼，都不該為着我們的利益，並照着我們的味道，而該為着召會。只要我們實行這幾點，就會有調和（神聖奧祕的範圍，一〇一頁）。

素祭的召會生活可以焚燒，產生使神滿足的馨香之氣，並且這供物剩下的部分要成為我們的食物〔利十12〕。這就是說，我們要喫召會生活，召會生活要成為我們日常的供應。因此，作我們日常供應的素祭不僅是基督，更是基督同召會生活。現今我們從基督得餵養，也從召會生活得餵養（利未記生命讀經，一六六至一六七頁）。

參讀：新約總論，第一百九十六篇；神聖奧祕的範圍，第六章；利未記生命讀經，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



第四週詩歌

185

讚美主—對祂的記念

8 6 8 6 (英 222)

G 大調

3/4

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

一 爲着這餅我感謝你，這是神聖表記；

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

藉此，恩主，我得看見神計畫的奧祕。

二 這餅指明你的身體， 你爲我們捨棄，  
使我有分你的生命， 並得你的自己。

三 你的身體爲我裂開， 爲將自己分授，  
使我能得你作生命， 成爲你的配偶。

四 如此，這餅也是指明 你那奧祕身體；  
我們是祂活的肢體， 與你完全合一。

五 我們雖是許多子粒， 卻都成爲一餅；  
在此這樣將你記念， 從你得到供應。

六 藉着這餅我們交通， 使你心滿意足；  
同眾聖徒如此交通， 見證你的豐富。

WEEK 4 — HYMN

Hymns, #222

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.

第四週詩歌

讚美主—對祂的記念

185

8 6 8 6 (英 222)

G 大調

3/4

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With all the saints we fellowship,  
And Thee we testify.



恢復基督在召會中作一切  
第五篇

在作為新耶路撒冷雛形的召會中，  
經歷並享受基督作一切

讀經：啓五 1~10 · 二二 16 · 一 10~11 · 二一 2、9~10

綱 目  
週 一

壹 在啓示錄這卷書中，我們看見包羅萬有的基督作神行政中心的異象；祂是耶穌基督（一 5）、神子和人子（二 18，一 13）、忠信的見證人（五，三 14）、死人中的首生者（一 5）、地上君王的元首（五）、首先的和末後的、初和終、阿拉法和俄梅嘎（一七，二 8，二二 13）、那活着的（一 18）、那聖別的（三 7）、那真實的（七）、那阿們（一四）、神創造之物的元始（一四）、大衛的根和後裔（五 5，二二 16）、猶大支派中的獅子和羔羊（五 5~6，二一 23，二二 1）、萬王之王和萬主之主（一九 16）、神的話（一三）、晨星（二二 16）、燈（二一 23）、丈夫（二）以及另一位天使（七 2，八 3，十 1，十八 1）。

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).**

貳 在啓示錄五章一至十節我們看見，基督是那位在神寶座中間的獅子羔羊，揭開神宇宙行政的七印：

- 一 基督向使徒約翰引薦為猶大支派中的獅子，但祂向約翰顯現為羔羊；祂是獅子，乃是抵擋仇敵的戰士；祂是羔羊，乃是我們的救贖主—5~6 節。

週 二

二 啓示錄的主角是作為猶大支派中之獅子的基督—五 5：

- 1 『猶大支派中的獅子』這個稱呼表徵基督是得勝的王—5 節，一 5，十九 16。
- 2 獅子羔羊指明這位是救贖主的基督，已經成為得勝的一位，是獅子；在祂天上的職事裏，祂是這樣一位得勝者，要征服一切仇敵，將祂的國度帶到地上—十一 15，十二 10。

三 這獅子羔羊站着，有如同閃電、焚燒的七眼，『就是神的七靈，奉差遣往全地去的』—五 6，— 4 下，三 1，四 5：

- 1 這焚燒並搜尋的七眼，是為着執行神對宇宙的審判，以成就神永遠的定旨—11 節，二一 2、10~11。
- 2 基督這獅子羔羊執行神宇宙行政的方式，乃是藉着七靈作祂的眼睛— 4 下，三 1，四 5，五 6。
- 3 七眼是為着將獅子羔羊一切的所是，傳輸到我們裏面，使我們成為與祂一模一樣，為着神的建造—亞三 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 基督這獅子羔羊，得勝的救贖主，已登上寶座，成為神宇宙行政中屬天的管理者，配展開神經綸的書卷—啓五 1~5、9：

- 1 獅子羔羊去掉了成全神定旨的攔阻，所以祂配展開關於神經綸的書卷—5 節。
- 2 獅子羔羊配揭開神經綸的祕密；主在這方面的配，是宇宙性的，是無法測量的—9 節。
- 3 這書卷是神為了救贖召會、以色列人、世界和宇宙，由主耶穌用自己的血所立的新約，新遺命，就是宇宙間那最偉大的所有權狀—太二六 28，來十三 20，弗一 10：
  - a 一切的奧祕、受造宇宙中發生的一切事，都記載在這書卷當中—啓五 1、5、7、9。
  - b 基督這獅子羔羊够資格展開這書卷，也就是開啓神經綸的奧祕並將它執行出來；這指明基督是那得着權柄，治理全宇宙的一位—太二八 18。

#### 五 我們都要敬拜基督這獅子羔羊是管理者，在諸天之上管理一切，好完成神的經綸—啓五 9~14。

叁 我們可以在作為新耶路撒冷雛形的召會中，經歷並享受包羅萬有的基督—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 新耶路撒冷是聖經中關於召會、召會建造和召會生活獨一的模型——二二 16 上。

二 今天召會乃是新耶路撒冷的雛形——4 上，二一 2：

- 1 真實正確的召會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 在新耶路撒冷的雛形，就是神的樂園中，我們享受釘死並復活的基督作生命樹——二 7。
- 3 身體基督，就是團體的基督，乃是作新耶路撒冷雛形的召會——林前十二 12，啓二一 2、9~10。

## 週 五

三 聖城新耶路撒冷的不同方面，都彰顯在作為新耶路撒冷雛形的召會中——10~11，二二 16 上：

- 1 新耶路撒冷是神人二性調和最終的結果；在作為素祭的召會中，我們經歷神性與人性的調和——二一 12、21，二二 2，利二 4，林前十 17。
- 2 神聖三一乃是新耶路撒冷的基本結構，神聖三一也是召會生活的基本結構——啓二一 18~21，弗三 15~16 上，四 4~6。
- 3 新耶路撒冷是新造的終極完成；在召會生活中我們乃是新造，在生命的新樣中生活行動，並在靈的新樣裏服事——啓二一 2~3、5，林後五 17，羅六 4、七 6。
- 4 新耶路撒冷城以寶座為其中心，象徵神的國；今天，眾召會乃是神的國作為神聖生命的範圍——啓二一 2，二二 1，一 6、9、11，約三 3、5，羅十四 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燈臺，作為眾地方召會的終極完成；眾地方召會作為耶穌的見證，乃是金燈臺—啓二一 11、18 下，一 11~12、20。
- 6 新耶路撒冷作為羔羊的新婦，妻子，是神聖羅曼史的終極完成；今天的召會生活也是在神聖羅曼史裏的生活—二一 2、9~10，二二 17，林後十一 2，歌一 3~4。
- 7 在新耶路撒冷這交通的城裏，有生命水河的流通；交通，就是信徒中間相互的流通，乃是召會生活的實際—啓二二 1，約壹一 3，林前一 9，十 16~17。
- 8 新耶路撒冷是救贖之神與蒙祂救贖、重生、變化並榮化之選民相互的居所，相互的住處；今天的召會乃是活神的家，作神與蒙祂救贖、重生之人相互的住處—啓二一 3、22，約十四 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.





## 第五週·週一

### 晨興餽養

啓一 5『並從那忠信的見證人、死人中的首生者、爲地上君王元首的耶穌基督，歸與你們。祂愛我們，用自己的血，把我們從我們的罪中釋放了。』

三 7『…那聖別的、真實的，拿着大衛的鑰匙，開了就沒有人能關，關了就沒有人能開的，這樣說。』

在素質上，子神就是子；但在神的經綸上，祂是耶穌，是基督，是忠信的見證人，是死人中的首生者，是地上君王的元首，祂愛我們，用自己的血，把我們從罪中釋放了，使我們成爲國度，作祂神與父的祭司，並且祂要駕雲降臨，執行神最終的行政。這些修飾語都不是說到子的存在，乃是說到子在神的經綸、神的行動、神的活動上。在啓示錄一章五至七節，子的每一個修飾語的順序，都與神的行動、神的經綸有關。這再一次給我們看見，啓示錄不是論到三一的神聖素質，乃是論到三一的神聖經綸。在啓示錄裏，神的寶座乃是神行政的中心。在啓示錄裏，我們看見神的寶座實施神永遠的定旨。這完全是神經綸的事（神新約的經綸上冊，二五三頁）。

### 信息選讀

全聖經都是啓示基督；啓示錄既是全聖經的結束、完成和總結，就更是『耶穌基督的啓示』。這卷書雖然也啓示許多其他事物，但啓示的中心乃是基督。這卷書有些關於基督的異象，就如基督是在眾召會中間的大祭司，在愛中，以審判的態度（一 13~16）照顧眾召會；祂是那位在神寶座與四活物中間，並宇宙二十四位長老中間的獅子羔羊，揭開神宇宙行政的七印（五 1~ 六 1）；以及祂是另一位大力的天使，從天降下，來據有全地（十 1~8，

## WEEK 5 — DAY 1

### Morning Nourishment

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，都是別卷書所從未像本書這樣揭示過的 ( 聖經恢復本，啓一 1 註 1 ) 。

在啓示錄四章裏，諸天之上的景象是以神的寶座爲中心，神坐在其上，豫備好執行祂宇宙的行政，以完成祂永遠的定旨。在第五章...有基督升天後諸天之上同樣的景象 ( 啓五 6 註 1 ) 。

關於救贖，基督升天後就坐在諸天之上神的右邊 ( 來一 3，十 12 ) ；關於神行政的完成，祂在升天裏仍然站着 ( 啓五 6 註 2 ) 。

在撒迦利亞書，我們看見七眼就是七燈。但是到了啓示錄，就有進一步的發展，七燈不再是只在燈臺上，也是在寶座前點着。這七燈就是神的七靈 [ 四 5 ] 。至終，這七靈就是那作神行政中心之羔羊的七眼 ( 啓示錄生命讀經，四四八頁 ) 。

在第五章五至十節我們看見，我們可以經歷並享受基督作獅子羔羊。在第五章一節至第六章一節，我們看見關於基督的異象，祂是那位在神寶座與四活物中間，並宇宙二十四位長老中間的獅子羔羊，揭開神宇宙行政的七印。在第五章，長老中有一位引薦基督爲猶大支派中的獅子；但當約翰轉身看祂時，他看見羔羊 ( 5~6 ) 。對仇敵來說，祂是獅子；對我們這些蒙救贖的人來說，祂是那親愛的、寶貴的羔羊。基督是羔羊，完成神的救贖，也是獅子，爲神的國爭戰。爲着神的救贖，祂是羔羊；爲着神的國，祂是爭戰的獅子，是猶大支派中的獅子。祂爭戰是爲救贖我們，如今祂已勝過仇敵，並爲我們成功了救贖 ( 新約總論第四百一十五篇—中文尚未出書 ) 。

參讀：啓示錄生命讀經，第二篇；神新約的經綸，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

## 第五週・週二

### 晨興餽養

啓五 5~6 『…不要哭；看哪，猶大支派中的獅子，大衛的根，祂已得勝，能以展開那書卷，揭開它的七印。我又看見寶座與四活物中間，並眾長老中間，有羔羊站立，像是剛被殺過的，有七角和七眼，就是神的七靈，奉差遣往全地去的。』

啓示錄的主角是作為猶大支派獅子的基督（五 5）。在啓示錄裏，我們若看見其他一切的項目，卻沒有看見這獅子，必定錯失重點。實在說來，我們必須將我們的眼目從青蛙、獸、蝗蟲、龍和蛇，轉到這獅子身上。啓示錄乃是這獅子的啓示、揭示（新約總論第四百一十五篇—中文尚未出書）。

### 信息選讀

創世記四十九章八至九節，豫言基督是猶大的獅子；而只有啓示錄告訴我們，基督是猶大支派中的獅子。『猶大支派中的獅子』這個稱呼表徵基督是得勝的王。一切活的受造之物都在祂以下。沒有人能征服祂；祂反倒征服一切。

基督天上的職事開始於祂將聖靈澆灌下來，將要結束於祂第二次顯在地上（徒二 1~4、17、33，來九 28 下，提後四 1 下）。…在祂天上的職事裏，祂是獅子羔羊盡職（啓五 5~7）。獅子羔羊指明這位是救贖主的基督，已經成為得勝的一位，是獅子。在祂天上的職事裏，祂是這樣一位得勝者，要征服一切仇敵，將祂的國度帶到地上。

在啓示錄五章，約翰觀看，他看見一隻羔羊，有七眼。這只獅子羔羊是站着，不是坐着，並且祂的

## WEEK 5 — DAY 2

### Morning Nourishment

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.

七眼如同閃電。這指明祂的工作並沒有完成。約翰十九章所完成的是救贖的工作 ( 30 )。但祂是站立的，以及祂七眼如同閃電，都表明祂一直在採取行動。換言之，關於救贖，基督升天後就坐在諸天之上神的右邊 ( 來一 3，十 12 )；然而關於神行政的完成，祂在升天裏仍然站着。

贖罪的羔羊現今站在宇宙的中心，神的寶座前，這告訴我們，救贖主現今乃是在神的行政裏。祂是宇宙的管理者，執行神的經綸。祂不是坐着，... 祂乃是站立者，七眼像閃電，在注視、鑒察甚至焚燒。整個宇宙都在觀看這個景象。

眼是為着鑒察並搜尋。我們用眼睛看人，就把人搜尋出來。我們可以知道他們的態度、他們的為人以及他們的感覺。基督是救贖的羔羊，有鑒察並搜尋的七眼，為着執行神對宇宙的審判，以成就神永遠的定旨，這要完成於新耶路撒冷的建造 ( 新約總論第四百一十五篇—中文尚未出書 )。

〔基督〕有資格揭開七印，執行神的經綸。祂執行神經綸的方式，乃是憑着七靈作祂的眼睛。沒有七靈，基督就沒有眼睛。基督是神經綸的焦點執行者，但祂需要七靈作祂的眼睛，來執行神的經綸。這景象最終把我們引到焦點和焦點的眼睛—基督與那靈 ( 神新約的經綸上冊，二八八頁 )。

七靈就是救贖主的七眼，將祂的所是和所作，傳輸並注入到我們裏面，使我們有祂的性情，成爲一塊石頭，為着神的建造。... 這奇妙的一位是獅子，是羔羊，也是有七眼的石頭。祂用這七眼注視我們，並且將祂的所是和所作，以及所達到並所得着的，注入到我們裏面，使我們成爲神建造的材料 ( 啓示錄生命讀經，四五五頁 )。

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, msg. 415-416

## 第五週・週三

### 晨興餽養

啓五 7『這羔羊前來，從坐寶座的右手中拿了書卷。』

9『他們唱新歌，說，你配拿書卷，配揭開它的七印，因為你曾被殺，用自己的血從各支派、各方言、各民族、各邦國中，買了人來歸與神。』

基督是猶大支派中的獅子，擊敗了背叛神的仇敵撒但，並且祂是救贖的羔羊，除去了墮落之人的罪，藉此祂去掉了成全神旨意的攔阻。所以祂配展開關於神經綸的書卷（聖經恢復本，啓五 5 註 3）。

在全宇宙中，除了那得勝的獅子，救贖的羔羊基督之外，沒有一位配揭開神經綸的奧祕。祂是得勝的獅子，為神擊敗了撒但；又是救贖的羔羊，為我們除去了罪。惟有祂够資格揭開並完成神經綸的奧祕（啓五 9 註 2）。

### 信息選讀

基督配得我們的讚美，甚至配得着我們的一生。然而，我們還必須看見，根據啓示錄五章，基督的配是在於配打開神經綸的祕密。宇宙本是一個奧祕，是科學家們所無法解明的。他們完全不知道宇宙的意義和目的，因為這對他們乃是一個祕密。但基督配打開這祕密，因為祂配打開神經綸的七印。

基督從坐寶座的父神右手中拿了書卷〔7〕。這書卷必定是神為了救贖召會、以色列人、世界和宇宙，用羔羊的血所立的新約，就是宇宙間那最偉大的所有權狀。

## WEEK 5 — DAY 3

### Morning Nourishment

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.

基督已經勝過所需要勝過的一切，能以展開這書卷，揭開它的七印。這裏的書卷就是新約，新遺命。神的經綸乃是隱藏在這樣一卷封閉的書裏。這書卷是用七印封嚴的。這書卷乃是主耶穌用祂自己的血，為全宇宙所立定的新約。若沒有這書卷，沒有這約，宇宙就不可能存在。一切的奧秘、受造宇宙中發生的一切事，都記載在這書卷當中。基督升到諸天之上的時候，從神接過書卷，就揭開宇宙的祕密，為要執行神的行政。為着打開神經綸所需要的一切，基督這位救贖者都完成了。因此，惟有基督這位救贖的羔羊和得勝的獅子，配展開這書卷，揭開它的七印。

基督從神得了權柄，治理整個宇宙（啓五 1、6~7）。基督是諸天之上並地上萬國的真正治理者。在馬太二十八章十八節，主告訴門徒說，天上地上所有的權柄，都賜給祂了。在啓示錄五章，基督是神的羔羊，站在四活物和眾長老之中。坐在寶座上的那一位，手握用七印封嚴的書卷。神坐在寶座上握着這書卷，就是祂在整個宇宙中行政的計劃。這書卷好比一個『時間表』，列明從基督升天到新耶路撒冷所要發生的事。用來封嚴這書卷的七印，實際上就是這書卷的內容。這七印乃是宇宙的七個祕密，就是神經綸的奧秘。基督這獅子羔羊够資格展開這書卷，也就是開啓神經綸的奧秘並將它執行出來。這指明基督是那得着權柄，治理全宇宙的一位。我們都要敬拜基督是管理者，在諸天之上管理一切，好完成神的經綸（新約總論第四百一十七篇—中文尚未出書）。

參讀：啓示錄生命讀經，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, msg. 17-18

## 第五週・週四

### 晨興餽養

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

二二 16『我耶穌差遣我的使者，為眾召會將這些事向你們作見證。我是大衛的根，又是他的後裔，我是明亮的晨星。』

有一幅清楚的圖畫，說到永世裏有些什麼。將來我們的享受就是三一神—父、為羔羊的子以及靈。從這位三一神的寶座流出生命水的河。在水中長着生命樹，為着生命的供應。我們在那裏乃是城，成為神的居所；神在那裏也是我們的居所。祂要住在我們裏面，我們也要住在祂裏面。我們要調和在一起，成為一個無法描述而美妙的單位！基督仍然是中心，永永遠遠盡職，使全城得着供應（約翰的修補職事，一九八至一九九頁）。

### 信息選讀

在這個時代裏，召會生活乃是新耶路撒冷的縮影。我們是神的居所，我們也接受祂作我們的住處；那就是說，祂住在我們裏面，我們也住在祂裏面。我們有神和羔羊的寶座。我們享受湧流的河與生長的生命樹。召會也滿了光。那靈與召會—新婦—一同說話。新耶路撒冷乃是召會生活的完滿總結。我們現今所享受的是豫嘗，到了新耶路撒冷就有全享。我們享受召會生活的時候，的確覺得我們是按照新耶路撒冷的景象來享受三一神（約翰的修補職事，一九九頁）。

整本聖經裏有一個神聖的思想：神所救贖的人組成在一起，成為基督的新婦和神的居所。這是整本聖經的終極總結，和聖經思想的終極彰顯。神聖

## 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，組成在一起作團體的身體以盛裝祂，並且在基督裏藉着聖靈彰顯祂。這是神中心的思想，這也是召會的模型。...我們必須領悟，新耶路撒冷是聖經中關於召會、召會建造和召會生活獨一的模型。我們若要認識召會生活是什麼，以及建造召會正確的路是什麼，我們就必須認識新耶路撒冷。我們藉這異象，就能認識建造召會正確的路是什麼，以及實際的召會生活中，實際的光景、實際的情況是什麼（神中心的思想，一三三頁）。

真實正確的召會生活乃是新耶路撒冷的小模型。然而，這裏緊要的事乃是，新耶路撒冷將是所有蒙神揀選、救贖、重生、聖別、變化、成全並得榮之人的完成（新約總論第七冊，五五六頁）。

我們...是等候進入另一個樂園，就是在新耶路撒冷中神的樂園。我們在等候的時候，今天就有新耶路撒冷的雛形，就是召會生活。在召會中，我們享受主耶穌作生命樹。現今我們正在享受釘死並復活的基督作我們靈裏食糧供應的生命樹，成為我們今天在召會中的豫嘗。這種豫嘗的享受，要引我們進入新耶路撒冷，完滿的享受釘死並復活的基督作生命樹，作我們生命的滋養，直到永遠（啟示錄生命讀經，一五〇頁）。

身體就是召會，而召會是新耶路撒冷的雛形。可以說，基督的身體乃是新耶路撒冷的前身。新耶路撒冷是要來的，而召會作為它的前身是今天存在的。新耶路撒冷乃是基督的身體這前身的完滿完成（神新約的經綸下冊，五〇三頁）。

參讀：約翰的修補職事，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

## 第五週・週五

### 晨興餽養

林後五 17『因此，若有人在基督裏，他就是新造；舊事已過，看哪，都變成新的了。』

羅十四 17『因為神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』

新耶路撒冷遠勝物質的天上華廈；它是三一神與祂所救贖、重生、變化之人完全的調和。利未記二章四節的素祭由細麵調油而成，我們在這豫表裏能看見神與人調和。整個新耶路撒冷就是細麵調油。詩歌第七百七十五首的副歌說，聖城是神完滿的表現，永顯於人性。人性是細麵，而神是油。要來的新耶路撒冷將是一個最大的素祭，一個最大的餅，用細麵調油作成。今天三一神與我們調和，這個調和要完成於新耶路撒冷（神新約的經綸下冊，三三〇頁）。

### 信息選讀

神聖的三一乃是新耶路撒冷的基本結構。這城是用金所表徵之父的性情結構而成的。城本身是一座金山，街道也是金的（啓二一 18 下、21 下）。這指明城是神聖的東西。神性是建造之內容的基本元素。...神聖的三一也是召會生活的基本結構。召會生活乃是新耶路撒冷的雛形，尺寸雖然小得多，元素卻是一樣（聖經中的基本啓示，一六〇頁）。

新耶路撒冷乃是從人受造到時間末了的四個時代中，神從舊造裏所產生之新造的終極完成（神人，六七頁）。

新耶路撒冷是在基督裏創造的，是新造，有神聖

## 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 ( 林後五 17 ) 。有些人也許以為新造是指我們信徒，不是指新耶路撒冷。然而，這是表明我們沒有眼光，沒有看見新耶路撒冷是神一切贖民的活組成，包含新約的信徒和舊約的聖徒。一切蒙救贖的人組合在一起，就是基督裏的新造，這新造有神聖的元素。神聖的元素已經作到新造裏面 ( 神新約的經綸下冊，三三五至三三六頁 ) 。

神工作的終極完成不僅是一個帳棚，一個帳幕，也是一座城。帳棚不牢固，也不持久；但這個帳棚也是一座城。按照聖經的意義說，城是運用權柄的中心；因此，城象徵國度。新耶路撒冷不僅是帳幕作為居所，也是城作為國度的中心。在歷史的初期，只有小小的帳棚，然後有帳幕，後來有聖殿，最終有城；城乃是這一切建築中最穩固、最牢靠的構造。

若用帳棚、帳幕、甚或聖殿來象徵權柄，我們就不容易看得懂。但是一座城就很適於用來象徵運用權柄的中心。城乃是國度的象徵。神的寶座要展現在新耶路撒冷裏，因為這城乃是神權柄的中心。啟示錄頭幾章啟示，神坐在寶座上，是與城分開的 ( 四 2~3 ) 。但在結束的幾章裏，神乃是坐在城裏的寶座上 ( 二二 1、3 ) 。這表徵，直到末了的時候，新耶路撒冷從天而降，神才在城裏登寶座。祂現今是在寶座上，但那時祂才要運用祂的權柄，管理一個完整的國度。

羅馬十二章啟示基督的身體，但十四章說到國度 ( 17 ) 。正確的召會乃是一個範圍，是神在其中可以運用祂的權柄的。嚴格的說，正確的召會生活就是神的國。召會生活必須像聖城新耶路撒冷一樣，是神在其中可以運用權柄的中心 ( 李常受文集一九六四年第四冊，四三八至四三九頁 ) 。

參讀：聖經中的基本啟示，第十章；神新約的經綸，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

## 第五週・週六

### 晨興餽養

啓二一 2~3『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住…。』

22『我未見城內有殿，因主神全能者和羔羊為城的殿。』

在啓示錄的開頭，我們看見眾地方召會，以及行走在眾地方召會中間的基督。到了這卷書的末了，我們看見聖城新耶路撒冷，神永遠的居所。在開頭有眾地方召會，到末了有新耶路撒冷。眾地方召會和新耶路撒冷是一件東西的兩面。眾地方召會最終產生出新耶路撒冷，而新耶路撒冷是地方召會的終極完成。

如果我們都以神聖的性情為我們的道路，三一神就要將祂一切神聖的元素，全都流到我們裏面來。這一個流也要帶走我們一切老舊的性情。我們就有一種真正的替換，而變成金的！所以在啓示錄裏，召會被看作是金燈臺。新耶路撒冷也是這樣，全城是金的（二一 18）。這是一個宇宙的金燈臺。我們如何能成為這樣一個召會？只有藉着行在父神聖的性情裏，喝那靈，並喫子。...這表徵三一神不斷的進到我們裏面來（新約聖經中奇妙的基督，二九〇、三三一頁）。

### 信息選讀

在以弗所五章保羅告訴我們，妻子表徵召會，丈夫表徵基督。所以，基督是丈夫，召會是妻子。保羅也告訴我們，他將我們如同童女許配一個丈夫，就是基督（林後十一 2）。...新耶路撒冷將是神配偶

## WEEK 5 — DAY 6

### Morning Nourishment

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，所有蒙救贖並得成全之人的集大成，作聖經所啓示神聖羅曼史的終極完成。而啓示錄二十二章十七節所啓示，作聖經所啓示神聖羅曼史終極完成的這對宇宙夫婦，乃是經過過程且分賜的三一神，與得重生且變化過之三部分人的調和（真理課程四級卷三，一三四頁）。

按照啓示錄裏的圖畫，新耶路撒冷裏那一道河〔二二1〕呈螺旋狀往下流，直流到十二個城門。藉此我們能看見，新耶路撒冷全城都得着這道活水的流的供應，也就是得着生命交通的供應。神聖生命的交通從神流出來，經過祂的子民，以達到基督身體的每一部分，這身體要完成於新耶路撒冷（約翰一書生命讀經，五一頁）。

新耶路撒冷乃是一個相互的住處。神住在我們裏面，我們也住在神裏面。今天召會乃是神居住的所在（弗二22），神也是我們居住的家（詩九十1）。這不是一個新觀念。基督在約翰十五章說，『你們要住在我裏面，我也住在你們裏面。』（4）實際上祂是在說，『我是你們的住處，你們也是我的住處。』所以，我們與神一同成爲相互的住處。這是何等深奧！對神來說，我們是城；對我們來說，神和基督是殿。我們有神的同在，也有基督作我們的殿。我們不僅是在神面前和基督面前；我們乃是在神的面光中，在基督的面光中。神和基督的面光成了我們的居所。我們若要在召會中事奉神和基督，就必須被神和基督所圍繞，並被神和基督所覆蓋。我們必須在神和基督裏面事奉神和基督。我們多麼需要祂！祂是我們所事奉的那一位，祂甚至就是我們在其中事奉的殿。你是否這樣認識並經歷神和基督？你是這樣事奉神和基督麼？這是極其主觀的（李常受文集一九六四年第四冊，四七五至四七六頁）。

參讀：新約聖經中奇妙的基督，第二十二章；李常受文集一九六四年第四冊，神建造的異象，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

終極的顯出—新婦與帳幕

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3- | 2 1 5 3 | 2-2- |  $\widehat{1}$ -3- | 3 6 5 3 | 1-4- | 2 --- | 2-  
 — 全 部聖經新舊 兩 約, 都 將聖民比 作 二 物: 新  
 2 4 | 3--3 |  $\widehat{3}$   $\widehat{1}$   $\widehat{1}$   $\widehat{4}$  | 2--2 | 5-4- | 3--2 | 1-7- |  $\widehat{1}$ - ||  
 婦作神 心愛佳 偶, 建築作神 安居之 處。

二 舊約所有召會豫表, 不外婦女以及建築;  
 婦女作人稱心配偶, 建築給人安居作主。  
 三 古時神的以色列民, 被神稱作祂的妻子;  
 其中有殿給神居住, 也有聖城給神管治。  
 四 爲人之神, 神人基督, 作了新郎來娶新婦;  
 祂用己命將她重生, 可作配偶使祂滿足。  
 五 基督今在復活裏面, 像所羅門爲神建殿,  
 使神可有安息之所, 成全祂的所有心願。  
 六 召會乃是基督新婦, 使祂稱心, 作祂豐滿;  
 召會也是神的居所, 給神安居, 將神彰顯。  
 七 將來的新耶路撒冷, 乃是所有新婦、建築,  
 一切豫表終極成全, 使神得以心滿意足。  
 八 她是新婦作主配偶, 使主稱心, 作主豐滿;  
 也是帳幕作神居所, 給神安居, 作王掌權。  
 九 她是神在人裏工作 終極完滿的集大成,  
 作神人性裏的表現, 豐滿、永遠、而且神聖。

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.

