

## 二〇一五年国际华语特会

### 主的恢复之主要内容

#### 标语

我们要作今日的得胜者，就必须维持一的立场，  
就是神独一的选择，不高抬任何基督以外的事物；  
在主的恢复中，我们单单高举基督。

召会是基督生机的身体，  
那在万有中充满万有者的丰满，  
乃是神圣三一分赐的结果，  
是由神的大能“向着我们这信的人”、  
“向着召会”的传输所成就的。

包罗万有的基督，这一位是神又是人，  
乃是神经纶的中心与普及，  
也是神的奥秘—是神的解释、说明和彰显。

基督这位末后的亚当，  
借着复活并在复活里成了赐生命的灵，  
以分赐生命并进入信祂的人里面，  
如同活水的江河流出来。

## 2015 International Chinese-speaking Conference

### The Main Contents Of The Lord's Recovery

#### BANNERS

*In order to be today's overcomers, we must maintain the ground of oneness,  
God's unique choice, without elevating anything other than Christ;  
in the Lord's recovery we elevate Christ and Christ alone.*

*The church as the organic Body of Christ,  
the fullness of the One who fills all in all,  
is the issue of the dispensing of the Divine Trinity,  
which is accomplished by the transmission of the great power of God  
“toward us who believe” and “to the church.”*

*The all-inclusive Christ, the One who is both God and man,  
is the centrality and universality of the economy of God  
and the mystery of God—the definition, explanation, and expression of God.*

*Through and in His resurrection, Christ as the last Adam  
became the life-giving Spirit, the consummated and compound Spirit,  
to impart life and to enter into His believers  
to flow out as rivers of living water.*

## 二〇一五年国际华语特会

### 主的恢复之主要内容

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- 第二篇、召会是基督生机的身体—  
那在万有中充满万有者的丰满
- 第三篇、包罗万有的基督是神的奥秘
- 第四篇、赐生命、复合的灵  
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## 2015 International Chinese-speaking Conference

### The Main Contents Of The Lord's Recovery.

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# 二〇一五年国际华语特会标语诗歌

# 2015 Chinese-Speaking Conference Banner Song

C大调

4/4

① 我们要作今日的得胜者,就必须  
 维持一的立场, 就是神独一  
 的选择, 不高抬任何基督以外的事物;  
 在主的恢复中, 我们单单高举基督。

② 召会是基督生机的身体, 那在万有中  
 充满万有者的丰满, 乃是神圣三一分赐  
 的结果, 是由神的大能 “向看我们这信的人”  
 “向着召会” 的传输所成就的。

Banner 1 C Am Em F

In or-der to be to-day's ov-er-com-ers we must main-tain the

6 G C Am

ground of one-ness, God's u-nique

12 Em F G

choice with-out el-e-vat-ing an-y-thing oth-er than Christ;

17 F G F G C

in the Lord's re-cov-er-y we el-e-vate Christ and Christ a-lone.

22 Banner 2 C Am Em F

The church as the or-gan-ic Bo-dy of Christ, the full-ness of the

28 G E

One who fills all in all, is the is-sue of the dis-pens-ing of the Di-

33 Am C/G F G

vine Trin-i-ty, which is ac-com-plished by the trans-mis-sion of the

38 Dm G C

great pow'r of God "t'ward us who be-lieve" and "to the church."

③ 包罗万有的基督，这一位是神  
 又是人，乃是神经纶  
 的中心与普及，也是神的奥秘—  
 是神的解释,说明和彰显。

④ 基督这位末后的亚当,籍着复活  
 并在复活里成了赐生命的灵，以分赐生命  
 并进入信祂的人里面,如同活水的江河流出来。  
 如同活水的江河流出来。

42 Banner 3 C Am Em F  
 The all-inclusive Christ, the One who is both

48 G C  
 God and man is the central-ity and uni-ver-

52 Am Em F G  
 sal-ity of the econ-omy of God and the mys-ter-y of God—

57 F G C  
 the def-i-ni-tion, ex-pla-na-tion, and ex-pres-sion of God.

60 Banner 4 C Am Em F  
 Through and in His res-ur-rec-tion, Christ as the last A-dam be-

67 G E  
 came the life-giv-ing Spir-it, the con-sum-mat-ed and

71 Am F G  
 com-pound Spir-it to im-part life and to en-ter in-to His be-

75 C F G C  
 liev-ers to flow out as riv-ers of liv-ing wa-ter.

## 主的恢复之主要内容

## The Main Contents Of The Lord's Recovery

### 第一篇

### Message One

### 召会一的立场与分裂相对

### The Church Ground of Oneness versus Division

读经：约十七 11, 15, 21, 23, 申十二 1~3, 5, 十六 16, 诗一三三, 徒八 1, 十三 1, 十四 23, 罗十六 1, 林前一 2

Scripture Reading: John 17:11, 15, 21, 23; Deut. 12:1-3, 5; 16:16; Psa. 133; Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2

### 纲 目

### Outline

#### 周 一

#### Day 1

壹 圣经中的一乃是包罗万有的一，是敬虔的奥秘彰显神，完成神心头的渴望；分裂则是无所不包的分裂，是不法的奥秘彰显撒但，执行撒但阴谋的诡计——约十七 11, 21, 23, 提前三 15~16 上, 帖后二 3, 7~8, 约壹三 4, 参林后二 10~11:

**I. The oneness in the Bible is an all-inclusive oneness for the expression of God as the mystery of godliness to carry out the desire of God's heart, and division is an all-inclusive division for the expression of Satan as the mystery of lawlessness to carry out the scheme of Satan's plot—John 17:11, 21,23; 1 Tim. 3:15-16a; 2 Thes. 2:3, 7-8; 1 John 3:4; cf. 2 Cor. 2:10-11:**

一 三一神的一，就是基督身体的一，包括基督在神的经纶中并为着神的经纶，之于我们的一切所是；这一的实行，就是同心合意，乃是开启新约一切福分的万能钥匙——诗一三三, 弗四 1~6, 徒一 14, 林前一 9~10, 腓一 27, 二 2。

**A. The oneness of the Triune God, which is the oneness of the Body of Christ, includes all that Christ is to us in and for God's economy; the practice of this oneness, the one accord, is the master key to every blessing in the New Testament—Psa. 133; Eph. 4:1-6; Acts 1:14; 1 Cor. 1:9-10; Phil. 1:27; 2:2.**

#### 周 二

#### Day 2

二 撒但的分裂，就是大巴比伦的分裂，包括所有消极的事物；这分裂像大树一样深深扎根、定居地上，枝条繁茂，撒但的邪灵以及他所

**B. The division of Satan, which is the division of Babylon the Great, includes every negative thing and is like a great tree deeply rooted and settled in the earth, flourishing**

推动的恶人、恶事都栖宿其上——太十三 31 ~ 32, 4, 19, 创十一 1 ~ 9, 启十七 1 ~ 6, 十八 2, 约十七 15。

三 撒但及其世界的主要病征就是分裂的“恶”；（15；）三一神同其居所的主要属性乃是一的“福”。（诗一三三 3, 参创十二 2, 加三 14。）

四 日复一日，我们必须从自己连同分裂的“恶”里面迁出，进入神圣的“我们”，就是三一神作为一的福分，并留在祂里面，作祂团体的彰显；我们若持续接触祂并让那灵天天摸着我们，我们就会被圣别，从自己，就是我们老旧的住处迁出，进入三一神，就是我们新的住处——约十七 15, 17, 21, 十五 5, 弗五 26。

### 周 三

贰 耶路撒冷的独一无二立场，就是锡安山上建造那作神居所之圣殿的地方，预表神所选择的独一无二立场，就是一的立场——申十二 5, 代下六 5 ~ 6, 拉一 2 ~ 3:

一 古时所有以色列人一年三次到耶路撒冷聚集；唯有借着耶路撒冷这独一无二敬拜神的地方，神子民的一才世代得蒙保守——申十二 5, 十六 16。

二 新约中神所命定一的正确立场，乃是一地一会的独一无二立场——启一 11:

*with its branches in which Satan's evil spirits with the evil persons and things motivated by him are lodged—Matt. 13:31-32, 4, 19; Gen. 11:1-9; Rev. 17:1-6; 18:2; John 17:15.*

*C. The main symptom of Satan and his world is “the evil” of division (v. 15); the main attribute of the Triune God and His dwelling place is “the blessing” of oneness (Psa. 133:3; cf. Gen. 12:2; Gal. 3:14).*

*D. Day by day we have to move out of ourselves with “the evil” of division and into the divine “Us,” the Triune God as the blessing of oneness, and we have to remain in Him for His corporate expression; if we continually touch the Word and allow the Spirit to touch us day by day, we shall be sanctified by moving out of ourselves, our old lodging place, and into the Triune God, our new lodging place—John 17:15, 17, 21; 15:5; Eph. 5:26.*

### Day 3

**II. The unique ground of Jerusalem, the place where the temple as God's dwelling place was built on Mount Zion, typifies the unique ground of God's choice, the ground of oneness—Deut. 12:5; 2 Chron. 6:5-6; Ezra 1:2-3:**

*A. In the ancient times all the Israelites came together three times a year at Jerusalem; it was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Deut. 12:5; 16:16.*

*B. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality—Rev. 1:11:*

- 1 召会是由宇宙的神所构成的，却存在于地上的许多地方；就性质说，召会在神里面是宇宙性的；但就实行说，召会在一个确定的地方是地方性的，就如“在哥林多神的召会”——林前一 2:
- a “神的召会”，意思是召会不仅为神所有，也有神为其性质和素质，这是神圣的、一般的、宇宙的、永远的——2 节。
  - b “在哥林多…的召会”，意指在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场、和治理的界限，这是物质的、专特的、地方的、暂时的——2 节。
- 2 缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行；关于召会在各地的建立，整本新约的记载是一致的——徒八 1，十三 1，十四 23，罗十六 1，林前一 2，林后八 1，加一 2，启一 4，11。

1. The church is constituted of the universal God, but it exists on earth in many localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as “the church of God which is in Corinth”—1 Cor. 1:2:
  - a. The church of God means that the church is not only possessed by God but has God as its nature and essence, which are divine, general, universal, and eternal—v. 2.
  - b. The church...which is in Corinth refers to a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs, which is physical, particular, local, and temporal in time—v. 2.
2. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice; the record concerning the establishment of a church in its locality is consistent throughout the New Testament—Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4,11.

叁 在一的立场上的召会生活，乃是今日的耶路撒冷；在召会生活里必须有一班得胜者，这些得胜者乃是今日的锡安——诗四八 2，11 ~ 12:

**III. The church life on the ground of oneness is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion—Psa. 48:2,11-12:**

- 一 锡安作为圣城耶路撒冷的高峰和美丽，预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际——二十 2，五三 6 上，八七 2。
- 二 得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进

- A. As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—20:2; 53:6a; 87:2.
- B. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated

永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所—启二—1～3，16，22。

三 召会生活是你作得胜者正确的地方，但这不是说，只要你在召会生活中，你就是得胜者；在召会生活中是一回事，作得胜者是另一回事—二7，11，17，26～28，三5，12，20～21。

## 周 六

肆 我们要作今日的得胜者，就必须维持一的立场，就是神独一的选择，不高抬任何基督以外的事物；在主的恢复中，我们单单高举基督—西一18下，启二4，林后四5，十5：

一 以色列人能对美地的丰富有完全享受之前，必须彻底毁坏“在高山上，在小山上，在各青翠树下”（申十二2）异教敬拜的地方、偶像、以及偶像的名；高山与小山表征高举一些基督以外的东西，青翠树表征一些美丽、有吸引力的东西—1～3，5节，王上十一7～8，十二26～31，民三三52。

二 神子民荒凉和堕落的内在原因，乃是基督没有被他们高举；他们没有在凡事上让祂居首位—诗八十1，3，7，15～19，七四1。

三 从荒凉得复兴的路，就是高举基督；在一的立场上与神同享基督，唯有借着神子民正确地珍赏并高举基督，才得以维持并保守。

holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity—Rev. 21:1-3,16, 22.

C. The church life is the right place for you to be an overcomer, but this does not mean that as long as you are in the church life, you are an overcomer; it is one thing to be in the church life, but it is another thing to be an overcomer—2:7, 11,17,26-28; 3:5,12, 20-21.

## Day 6

**IV. In order to be today's overcomers, we must maintain the ground of oneness, God's unique choice, without elevating anything other than Christ; in the Lord's recovery we elevate Christ and Christ alone—Col. 1:18b; Rev. 2:4; 2 Cor. 4:5; 10:5:**

A. *Before the children of Israel could have the full enjoyment of the riches of the good land, they had to utterly destroy the heathen places of worship, the idols, and the names of the idols "on the high mountains and on the hills and under every flourishing tree" (Deut. 12:2); the high mountains and hills signify the exaltation of something other than Christ, and the flourishing trees signify things that are beautiful and attractive—vv. 1-3, 5; 1 Kings 11:7-8; 12:26-31; Num. 33:52.*

B. *The intrinsic reason for the desolation and degradation of God's people is that Christ is not exalted by them; they do not give Him the preeminence, the first place, in everything—Psa. 80:1, 3, 7,15-19; 74:1.*

C. *The way to be restored from desolation is to exalt Christ; the enjoyment of Christ with God on the ground of oneness can be maintained and preserved only when Christ is properly appreciated and exalted by God's people.*



## 晨兴喂养

弗四 3～6 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

〔以弗所四章六节〕含示神圣三一的思想。超越众人，主要的是说到父；贯彻众人，主要的是说到子；在众人之内，主要的是说到那灵。三一神借着成为那灵临到我们，至终进到众人里面。基督身体的一乃是由神格的三一所构成：作源头和起源的父是起源者，作主和头的子是完成者，成为赐生命之灵的那灵是执行者。这位三一神在我们生活中成为我们的实际和经历，就是我们一的基础和元素（圣经恢复本，弗四 6 注 3）。

## 信息选读

神的四大作为是关联到创造、拣选、新造以及新天新地中的新耶路撒冷。在宇宙中，除了神是唯一正当的源头之外，还有另一个源头——撒但，具有另一种元素与后果；等到新耶路撒冷的时期，这一个源头、元素与后果，都要被丢进火湖里去。因此在新天新地里，神就成为唯一的源头，只有祂的元素与后果将要存留。因此，在新的宇宙中没有分裂，不再有死亡、悲哀、哭号、疼痛，也不再黑暗。我们也能进一步说，在新天新地里不再有罪恶、世界、肉体、己或撒但。在那里不会有任何消极的东西。

## Morning Nourishment

Eph. 4:3-6 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

The Trinity is implied [in Ephesians 4:6]. Over all refers mainly to the Father, through all to the Son, and in all to the Spirit. The Triune God eventually enters into us all by reaching us as the Spirit. The oneness of the Body of Christ is constituted of the Trinity of the Godhead—the Father as the source and origin being the Originator, the Son as the Lord and Head being the Accomplisher, and the Spirit as the life-giving Spirit being the Executor. The Triune God Himself, when realized and experienced by us in our daily life, is the fundamental basis and very foundation of our oneness. (Eph. 4:6, footnote 3)

## Today's Reading

God's four great acts are related to creation, selection, the new creation, and the New Jerusalem in the new heaven and new earth. Apart from God, the only proper source in the universe, there is another source, Satan, with another element and issue. By the time of the New Jerusalem, this source, element, and issue will all be cast into the lake of fire. Therefore, in the new heaven and new earth God will be the unique source, and only His element and issue will remain. For this reason, in the new universe there will be no division. There will be no more death, no more sorrow, no more crying, no more pain, and no more darkness. We can go on to say that in the new heaven and new earth there will be no more sin, worldliness, flesh, self, or Satan. There will be no negative things whatever.

分裂是无所不包的，它包含了各种消极的事物，就如撒但、罪恶、世界、肉体、己、旧人以及坏脾气。关于分裂的性质，如果我们蒙了光照，会看见它包含着每一样消极的东西。

分裂如何是无所不包的，同样的原则，一也是包罗万有的。它包含了神、基督与那灵。以弗所四章三至六节指明了这一点。在这几节所启示的一里，有父神、主基督与赐生命的那灵。这个一甚至包含我们重生的灵，以及我们经过变化和更新的心思等积极的事物。每一样积极的事物都包含在这正当的一里面（一的真正立场，三一至三二页）。

主恢复里的实行不是给人模仿的。你必须有生命。作任何事，都需要生命。…将福音书和使徒行传分开的界石，不是圣灵里的浸，乃是那一百二十人的同心合意。你若要经历灵浸，必须有同心合意。若是地方召会的众肢体同心合意，灵浸就在那里。你若真要实行正确传福音的路，就需要同心合意。没有这把钥匙，门不会开启。同心合意是“一切房间的万能钥匙”，是新约中一切福分的万能钥匙。这就是为何保罗告诉友欧底亚和循都基，她们需要这种同心合意（腓四2）。保罗知道这些姊妹爱主，但她们失去了同心合意。

谁是对的算不得什么，我们需要这种同心合意。我们需要有一样的心思、一样的意念，同魂、同心为着同样的目的。腓立比书告诉我们，这件事是从我们的灵开始（一27），但我们必须领悟，我们不是只有灵的人。我们也有心思、意念、目的、魂和心。我们在同样一个灵里，有同样的一个魂、一个心思、一个意念，就是得着同心合意，这是得着一切新约福分和遗赠的钥匙（长老训练第七册，一五至一六页）。

参读：一的真正立场，第二至三、六、九章；长老训练第七册，第一章。

Division is all-inclusive. It comprises such negative things as Satan, sin, worldliness, the flesh, the self, the old man, and evil temper. If we are enlightened concerning the nature of division, we will see that it includes every negative thing.

Just as division is all-inclusive, so, in the same principle, oneness is all-inclusive. It includes God, Christ, and the Spirit. Ephesians 4:3-6 indicates this. In the oneness revealed in these verses, we have God the Father, Christ the Lord, and the Spirit as the Giver of life. This oneness includes such positive things as our regenerated spirit and our transformed and renewed mind. Everything positive is included in the proper oneness. (The Genuine Ground of Oneness, p. 30)

The practices in the Lord's recovery are not matters for others to copy. You must have the life. To do anything you need the life....The landmark that divides the Gospels and the Acts was not the baptism in the Holy Spirit...[but] the one accord of the one hundred twenty. If you want to experience the baptism in the Spirit, you must have the one accord. If all the members of a local church have the one accord, the baptism in the Spirit will be there. If you really want to practice the proper way to preach the gospel, you need the one accord. Without this key, no door can be opened. The one accord is the "master key to all the rooms," the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord but that they had lost the one accord.

Who is right does not mean anything; we need this one accord. We need to have the same mind and the same will for the same purpose with the same soul and the same heart. Philippians tells us that this matter starts from our spirit (1:27), yet we...are persons also of the mind, will, purpose, soul, and heart. For us to be in the same one spirit with the same one soul, one mind, and one will is to have the one accord, which is the key to all the New Testament blessings and bequests. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 18-19)

Further Reading: The Genuine Ground of Oneness, chs. 2-3, 6, 9; Elders' Training, Book 7: One Accord for the Lord's Move, ch. 1

太十三 31 ~ 32 “…诸天的国好像一粒芥菜种，有人拿去种在他的田里。这乃是百种里最小的，但长起来，却比别的菜都大，且成了树，甚至天空的飞鸟来栖宿在它的枝上。”

启十八 2 “…大巴比伦倾倒了！倾倒了！成了鬼的居所，和各样污秽之灵的巢穴，并各样污秽可恨之鸟的巢穴。”

根据启示录十七章五节，大巴比伦被称为“地上妓女和可憎之物的母”。…这是今天基督教国的一幅图画。基督教国可能有金杯，但杯中所装的是偶像、淫乱和各种邪恶〔4〕。这是分裂的元素与组成。分裂的终极后果，是十七章所揭示的大巴比伦（一的真正立场，四二页）。

## 信息选读

召会是国度的具体表现，该像菜蔬一样生产食物，却成了树，作飞鸟的宿处，其性质和功用都变了（这违反神创造的律，植物必须各从其类—创一 11 ~ 12）。这事发生在第四世纪初叶，康士坦丁大帝把世界挽入召会时。他把成千成万的假信徒带进召会，使其变成基督教国，而不再是召会了。因此，〔马太十三章里〕这第三个比喻相当于启示录二、三章里，七个召会的第三个，在别迦摩的召会（二 12 ~ 17…）。芥菜是一年生的菜蔬，树是多年生的植物。召会按其属天、属灵的性质，该像芥菜一样寄居地上。但召会的性质改变了，像树一样深深扎根、定居地上，其事业繁茂如同枝条，许多恶人、恶事栖

## Morning Nourishment

Matt. 13:31-32 ...The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field, and which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

Rev. 18:2 ...Fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird.

[In] Revelation 17:5, Babylon the Great is called “THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.”...This is a picture of Christendom today. Christendom may have the golden cup, but the contents of the cup are idolatry, fornication, and every kind of evil [v. 4]. This is the element, the composition, of division. The ultimate issue of division is Babylon the Great, which is unveiled in Revelation 17. (The Genuine Ground of Oneness, p. 38)

## Today's Reading

The church, which is the embodiment of the kingdom, should be like an herb that produces food. However, its nature and function were changed, so that it became a “tree,” a lodging place for birds. (This is against the law of God's creation, that is, that every plant must be according to its kind—Gen. 1:11-12.) This change happened in the first part of the fourth century, when Constantine the Great mixed the church with the world. He brought thousands of false believers into Christianity, making it Christendom, no longer the church. Hence, this third parable [in Matthew 13] corresponds with the third of the seven churches in Revelation 2 and 3, the church in Pergamos (Rev. 2:12-17...). The mustard is an annual herb, whereas the tree is a perennial plant. The church, according to its heavenly and spiritual nature, should be like the mustard, sojourning on the earth. But with its nature changed, the church became deeply rooted and settled as a tree in the earth, flourishing with its enterprises as the branches in which many evil persons

宿其上。这形成了诸天之外外表的外在组织（圣经恢复本，太十三 32 注 1）。

飞鸟在〔马太十三章〕第一个比喻中既象征那恶者撒但（4、19），天空的飞鸟就必是指撒但的邪灵，和邪灵所煽惑的恶人和恶事。他们栖宿在大树的枝条上，就是基督教国的事业里（太十三 32 注 2）。

被圣别不仅仅是从世界中分别出来，更是从我们自己里迁出来，进入三一神里面。你若核对一下你的经历，就会看见你越接触话，灵越摸着你，你就越脱离自己。你就从一个住处—己，迁移到另一个住处—三一神。我们天天需要这种迁移。我们若不从自己里面迁出来，我们就错了，因为在己里面有世界、野心、自高和意见。

在约翰十四章主耶稣说，祂去是为我们预备地方。这地方乃是父神自己。…我们不需要留在自己里面，我们能够迁到三一神里面。有一个地方已经为我们预备好了，让我们来选择。主说，等到祂在父家里为我们预备了地方，祂就要来接我们到那里去。因此，祂在哪里，我们也在哪里。主是在父里面，祂盼望我们也在父里面。既然在父里面的地方已经为我们预备好了，我们借着真理的圣别，就能迁入祂里面。这样的迁入与话和灵有关。我们若是持续接触话并让那灵天天摸着我们，我们就会被圣别；那就是说，我们要从自己里面，从我们老旧的住处迁出来，进入三一神，就是我们新的住处。借着这个迁移，世界、野心、自高和意见就全丢在背后了（真理信息，六五、六八至六九页）。

参读：真理信息，第六至七章；长老训练第十册，第六章；召会与地方召会的历史，第九章。

and things are lodged. This resulted in the formation of the outward organization of the outward appearance of the kingdom of the heavens. (Matt. 13:32, footnote 1)

Since the birds in the first parable signify the evil one, Satan (Matt. 13:4, 19), the birds of heaven here must refer to Satan's evil spirits with the evil persons and things motivated by them. They lodge in the branches of the great tree, that is, in the enterprises of Christendom. (Matt. 13:32, footnote 2)

To be sanctified is not merely to be separated from the world; it is to move out of ourselves and into the Triune God. If you check with your experience, you will see that the more you touch the Word and the more the Spirit touches you, the more you move out of yourself. You move from one dwelling place, the self, to another dwelling place, the Triune God. Every day we need to make this move. If we do not move out of ourselves, we are wrong; for in the self there is worldliness, ambition, self-exaltation, and opinion.

In John 14 the Lord Jesus said that He was going to prepare a place for us. This place is God the Father Himself...We do not need to remain in ourselves; we can move into the Triune God. A place has been prepared for us, and a choice is presented to us. The Lord said that after He prepared a place for us in the Father's house, He would come to receive us into that place. Therefore, where He is, we may be also. The Lord is in the Father, and He desires that we too be in the Father. Now that the place has been prepared for us in the Father, we can move into Him by being sanctified through the truth. This involves both the Word and the Spirit. If we continually touch the Word and allow the Spirit to touch us day by day, we shall be sanctified; that is, we shall move out of ourselves, our old lodging place, and into the Triune God, our new lodging place. By making this move, worldliness, ambition, self-exaltation, and opinion are left behind. (CWWL, 1978, vol. 3, pp. 338, 340)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," chs. 6-7; Elders' Training, Book 10: The Eldership and the God-ordained Way (2), ch. 6; CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," ch. 9

申十二5 “但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去。”

启一11 “你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”

异教徒拜偶像的各地方全被毁坏之后，神的百姓必须去到神所选择的地方〔申十二5〕。在那独一的地方，神要立祂的名。神的名是指祂的人位。在一个特定的地方立祂的名，意思就是祂的本身要住在那里。这指明神所选择的独一地方，乃是神居住的地方，就是神的居所（一的真正立场，四六页）。

将启示录寄给那七个召会，等于寄给那七城。这清楚显示，早期召会生活的实行，乃是一个城一个召会，一个城只有一个召会。没有一个城有一个以上的召会。这就是地方召会，是以城为单位，不是以街道或区域为单位。地方召会行政的区域，应当包括该召会所在的整个城市，不该大于或小于该城的界限。所有在这界限内的信徒，应当构成该城内唯一的地方召会（圣经恢复本，启一11注2）。

## 信息选读

照着申命记十二章三节的预表，我们必须毁坏那些〔拜偶像的〕地方并除灭那些〔偶像的〕名字。同时，基督教所采用的异教作法，也必须一一除掉。在召会中，这些东西一概没有地位。《两个巴比伦》那本书证明，天主教曾吸收许多异教的东西。…许

## Morning Nourishment

Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

After all the places of pagan worship had been destroyed, God's people were to go to the place chosen by God [Deut. 12:5]. In that unique place God would put His name. God's name denotes His person. For His name to be in a particular place means that His person dwells in that place. This indicates that the unique place of God's choice was God's dwelling place, God's habitation. (The Genuine Ground of Oneness, p. 42)

Revelation's being sent to the seven churches equals its being sent to the seven cities. This shows clearly that the practice of the church life in the early days was the practice of having one church for one city, one city with only one church. In no city was there more than one church. This is the local church, with the city, not the street or the area, as the unit. The jurisdiction of a local church should cover the whole city in which the church is located; it should not be greater or lesser than the boundary of the city. All the believers within that boundary should constitute the one unique local church within that city. (Rev. 1:11, footnote 1)

## Today's Reading

According to the type in Deuteronomy 12:3, we must destroy all the places and all the names. Furthermore, every pagan practice that has been adopted by Christianity must be eliminated. There is no room for such things in the church. The book The Two Babylons proves that Catholicism has assimilated many elements of paganism....Aspects of paganism are

多异教的东西，不仅在天主教中，就是在基督教的许多公会中，也都可以看到。从属灵方面来说，我们必须毁掉这些地方、偶像和名称。为这缘故，主的恢复和那些在高山、小山以及青翠树下敬拜偶像的公会，是无法协调一致的。…我们只应该有基督和神为保守一所选择独一的地方。

当我们去到神所选择的地方，我们会经历到主在我们身上最彻底的对付。我们不得不在基督里与弟兄们合一。有时我们可能不喜欢看见某弟兄。…如果我们想要躲开某位弟兄，我们就无法享受基督上好的部分。…假设一个以色列人和另一人之间有了问题，因而想尽办法躲开他。然而，以色列所有的男丁，每年都必须三次上耶路撒冷。那些不肯上去的，就要从神子民的交通里被剪除。故此，在以色列人之间无论有任何问题，都必须解决。不然的话，他们就无法在一里来到锡安山敬拜神。当他们上锡安山的时候，都要唱诗篇一百三十三篇：“看哪，弟兄和睦同居，是何等的善，何等的美！”（1）因此，神所选择独一的地方，保守了神子民的一。只要以色列人随从神的选择，他们除了合一之外，别无他途。

按照申命记，神嘱咐他们，不可在他们自己选择的地方，举行团体的敬拜（十二）。他们应该在神面前谦卑自己，接受神的选择。借着在团体敬拜的地点这事上尊重神，且接受神对独一地点的选择，以色列人就蒙保守在一里。按照神的选择，圣殿建造在锡安山上；一年三次，神的百姓要到那边去。建在锡安山，圣殿中的至圣所，是神百姓一的中心。这个中心是神发言的地方，它保守了神选民的一（一的真正立场，四九、五三至五四、三五页）。

参读：一的真正立场，第四、十章。

found not only in Catholicism but even in many of the denominations. Spiritually speaking, we must destroy all the places, images, and names. For this reason there can be no reconciliation between the Lord's recovery and the denominations with their high mountains, hills, and trees for the worship of idols....We should have only Christ and only the unique place chosen by God for keeping the oneness.

When we go to the place of God's choice, we experience the Lord's most thorough dealing with us. We are forced to be one with our brothers in Christ. Sometimes we may not desire to see a certain brother....If we seek to avoid the presence of a certain brother, we will not be able to enjoy the top portion of Christ....Suppose one Israelite had a problem with another and as a result did everything possible to avoid him. However, three times a year all the Israelite males were required to go up to Jerusalem. Those who refused were to be cut off from the fellowship of God's people. Eventually, any problem between the Israelites had to be settled. Otherwise, there would have been no way for them to come together in oneness on Mount Zion to worship God. As they ascended Mount Zion, the Israelites had to chant the words of Psalm 133: "Behold, how good and how pleasant it is for brothers to dwell together in oneness." Therefore, the unique place of God's choice preserved the oneness of His people. As long as the children of Israel followed God's choice, they had no alternative except to be one.

According to the book of Deuteronomy, God commanded them not to exercise their own choice regarding the place of corporate worship (ch. 12). Rather, they were to humble themselves before the Lord and accept His choice. By honoring the Lord in the matter of the place for corporate worship and of accepting God's choice of the unique place, the children of Israel were preserved in the oneness. According to God's choice, the temple was built on Mount Zion, and three times a year God's people were to make their journey there. The Holy of Holies in the temple built on Mount Zion was the center of the oneness of God's people. This center was the place of God's oracle, and it preserved the oneness of God's chosen people. (The Genuine Ground of Oneness, pp. 44-45, 48, 32-33)

Further Reading: The Genuine Ground of Oneness, chs. 4, 10

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

徒十三 1 “在安提阿当地的召会中…”。

召会是由宇宙的神所构成的，却存在于地上的许多地方，哥林多就是其中之一。就性质说，召会在神里面是宇宙性的；但就实行说，召会在一个确定的地方是地方性的。因此，召会有两面：宇宙的，和地方的。缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行。因此，新约也强调召会地方的一面（徒八 1，十三 1，启一 11 等）（圣经恢复本，林前一 2 注 2）。

## 信息选读

林前一章二节上半说，“给…神的召会。”这样的说法指明召会不仅为神所有，也有神为其性质和素质，这是神圣的、一般的、宇宙的、永远的。保罗没有说在哥林多的召会是可怜的召会，有麻烦的犹太教师，和骄傲、崇尚哲学的希利尼人。别人也许照着召会的光景看召会，保罗却知道召会真正的性质，所以他放胆称之为“神的召会”。…每一种元素都有其性质，在这元素的性质里有其素质。神是召会的性质和素质。因此，召会是神圣的。

“在哥林多…的召会”（2）是在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场和治理的界限，这乃是物质的、专特

## 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.

Acts 13:1 Now there were in Antioch, in the local church...

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament stresses the local aspect of the church also (Acts 8:1; 13:1; Rev. 1:11; etc.). (1 Cor. 1:2, footnote 2)

## Today's Reading

First Corinthians 1:2a says, “To the church of God.” This expression indicates that the church not only is being possessed by God but that it has God as its nature and essence, which are divine, general, universal, and eternal. Paul does not refer to the church in Corinth as a pitiful church with troublesome Jewish teachers and proud philosophical Greeks. Although others may have looked at the church according to its condition, Paul knew the real nature of the church, so he had the boldness to call it “the church of God.”...Every element has its nature, and in the nature of the element is its essence. God is the nature and essence of the church. Therefore, the church is divine.

“The church...in Corinth” (v. 2b) was a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs. As such, it was physical, particular, local,

的、地方的、暂时的。保罗写信给神的召会，这召会不是在诸天之上，乃是在哥林多。哥林多是非常罪恶、现代化的希腊城市，以淫乱闻名。然而，召会留在那地，作基督在当地的见证。基督在一地的见证乃是基督宇宙之见证的一部分。宇宙的见证是由地方的见证组成并构成的。

召会为着其行政，以一个地方为其地位、立场和行政区域。地方召会有一个行政，这行政有一个事务上的行政区域。召会的地位、立场和行政区域是物质的，不是神圣的；是专特的，不是一般的；是地方的，不是宇宙的；是暂时的，不是永远的。这些是召会在地方一面的讲究。

二节包含一个真正召会的五种资格。…真正的召会乃是神的召会，是在地方上的召会，是在基督里被圣别，并且由蒙召的圣徒组成。二节下半接着有第五种资格：“同着所有在各地呼求我们主耶稣基督之名的人。”这长句指明真正的召会与在全球各处呼求主耶稣基督之名的众圣徒有关。保罗不是说召会与所有接受水浸、或说方言、或守安息日的人有关。召会乃是与所有一包括今天的信徒、在我们之前和在我们之后的信徒—在各地呼求我们主耶稣基督之名的人有关。

联于众圣徒使我们不结党、孤立或分裂。对于各种的基督徒，不管他们有何特殊的实行，我们都借着神在基督里联于他们；无论我们在哪里，我们都不能与他们分开。若没有这种关系，我们就会成为孤立、分裂的。我们若与别的信徒无分无关，就不是地方召会，乃是地方宗派，地方分裂。我们必须敞开，我们必须向每一方面敞开。我们向着所有呼求主耶稣之名的人敞开，不管他们有何特殊的实行（主恢复的简说，六七至六九页）。

参读：主恢复的简说，附录。

and temporal in time. The church of God to whom Paul wrote was not in the heavens but in Corinth. Corinth was a very sinful, modern Greek city, which was famous for its fornication. However, the church remained in that locality for a local testimony of Christ. A local testimony of Christ is a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies.

The church takes a locality as its standing, ground, and jurisdiction for its administration. A local church has an administration which has a jurisdiction for business affairs. The standing, ground, and jurisdiction of the church is physical rather than divine, particular rather than general, local rather than universal, and temporal in time rather than eternal. These are the local aspects of the church.

Verse 2 contains five qualifications for a genuine church...The church which is genuine is the church of God, it is the church in a locality, it is sanctified in Christ, and it is composed of the called saints. Verse 2e continues with the fifth qualification: "With all those who call upon the name of our Lord Jesus Christ in every place." This long phrase indicates that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe. Paul does not address the church as being related to all those who have been baptized by immersion or all those who speak in tongues or keep the Sabbath. Rather, the church is related to all those—including the believers today, those who came before us and those who will come after us—who call upon the name of our Lord Jesus Christ in every place.

Being related with all the saints keeps us from being sectarian, isolated, or divided. Regardless of their particular practices, we are related by God in Christ to every kind of Christian, and no matter where we are, we cannot be separated from them. Without this relationship we would become isolated and divided. If we have nothing to do with other believers, we are not a local church. Rather, we are a local sect, a local division. We must be open, and our openness must be in every direction. We are open to all those who call upon the name of the Lord Jesus, regardless of their particular practices. (A Genuine Church, pp. 7-11)

Further Reading: A Genuine Church



## 晨兴喂养

诗四八 1～2 “耶和華為大，在我們神的城中，在祂的聖山上，該大受讚美。在北面的錫安山，是大君王的城，居高華美，為全地所喜悅。”

啟十四 1 “我又觀看，看哪，羔羊站在錫安山上，同祂還有十四萬四千人，額上都寫着祂的名，和祂父的名。”

召會生活是你作得勝者正確的地方，但這不是說，只要你在召會生活中，你就是得勝者。在召會生活中是一回事，在召會生活中作得勝者是另一回事。

在舊約里，有耶路撒冷城，以錫安為其中心。耶路撒冷建在群山上。錫安山是耶路撒冷建在其上的群山之一。錫安是中心，耶路撒冷是周圍。召會生活是今日的耶路撒冷；在召會生活里必須有一班得勝者，這些得勝者乃是今日的錫安。按照啟示錄十四章，得勝者是與主一同站在錫安山上（1～5）。按預表說，得勝者事實上就是今日的錫安。然後，在啟示錄末了兩章還有新耶路撒冷。沒有錫安（得勝者），耶路撒冷（召會生活）就無法保守並維持（活力排的訓練與實行，三五至三六頁）。

## 信息選讀

錫安是聖城召會的高峰、中心、高舉、加強、豐富和實際。在一個地方召會里如果沒有得勝者，那個召會就像耶路撒冷沒有錫安一樣。今天有一些召會就像這樣，因此這些是軟弱的召會。一個地方召會必須有一些得勝者，這些得勝者是那個地方召會的高峰和中心。他們是那個地方召會的高舉、加強、

## Morning Nourishment

Psa. 48:1-2 Great is Jehovah, and much to be praised in the city of our God, in His holy mountain. Beautiful in elevation, the joy of the whole earth, is Mount Zion, the sides of the north, the city of the great King.

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

The church life is the right place for you to be an overcomer. But this does not mean that as long as you are in the church life, you are an overcomer. It is one thing to be in the church life. It is another thing to be an overcomer in the church life.

In the Old Testament, there is the city of Jerusalem with Zion as the center. Jerusalem was built on a mountain range. Mount Zion was one of the mountains on which Jerusalem was built. Zion is the center and Jerusalem is the circumference. The church life is today's Jerusalem; within the church life there must be a group of overcomers, and these overcomers are today's Zion. According to Revelation 14, the overcomers are standing on Mount Zion with the Lord (vv. 1-5). Actually in typology, the overcomers are today's Zion. Then in the last two chapters of Revelation, there is the New Jerusalem. Without Zion (the overcomers), Jerusalem (the church life) cannot be kept and maintained. (The Training and the Practice of the Vital Groups, p. 33)

## Today's Reading

Zion is the high peak, the center, the uplifting, the strengthening, the enriching, and the reality of the church, the holy city. If there are no overcomers in a local church, that church is like Jerusalem without Zion. There are some churches like this today, so they are weak churches. A local church must have some overcomers, and these overcomers are the peak and the center of that local church. They are the uplifting, the strengthening, the enriching, and the

丰富和实际。如果你从那个地方召会拿走了这些得胜者，那个地方召会就变成像瘪气的轮胎一样。全时间训练是为着产生得胜者。一个召会一旦有一些…得胜者，那个召会就像耶路撒冷有锡安作高峰。得胜者像锡安，乃是召会的高峰、中心和实际。

得胜者作今日的锡安，乃是为着终极完成圣城（召会）。他们要终极完成地方召会的建造，并带进永世里终极完成的新耶路撒冷（启二一1~2）。为了要完成基督身体的建造，主需要得胜者，而这身体的建造乃是终极完成于新耶路撒冷。所以在圣经的末了，就是在最后一卷书里，有向得胜者的呼召。今天要成为有活力的路，乃是答应主的呼召，作得胜者。

今天在我们面前有两条路。我们可以选择有活力，也可以选择不要有活力。…我们必须立志。在士师记五章十五节底波拉说，“在流便的族系中，有心中定大志的。”我们必须立志作得胜者，就是有活力的人。得胜者要胜过一切顶替基督，或反对基督的事物。在圣经里有得胜者的时代，也有向得胜者的呼召。不仅如此，我们也有路可以有活力，使我们能作得胜者（活力排的训练与实行，三六至三七页）。

我们要在基督身体的实际里，就需要完全在基督复活的生命里。…我们天然的生命被钉死，然后我们这人里神所造的部分就在复活里被拔高，在复活里与基督成为一〔腓三10〕。…任何一件照着圣经却在天然生命里完成的事，即使是合乎圣经，也不是基督身体的实际。…我们需要竭力，在召会生活中达到基督身体之实际的最高峰，就是今日的锡安，直到我们完成于新耶路撒冷，包括锡安（关于相调的实行，一六至一七页）。

参读：活力排的训练与实行，第一篇。

reality of that local church. If you take away these overcomers from that local church, that local church becomes like a flat tire. The full-time training is for the producing of the overcomers. Once a church has some...overcomers, that church is like Jerusalem with the peak of Zion. The overcomers as Zion are the highlight, the center, and the reality of the church.

The overcomers as today's Zion are for the consummation of the holy city (the church). They are to consummate, to finish, the building up of the local church and to bring in the consummated New Jerusalem in eternity (Rev. 21:1-2). In order to complete the building up of the Body, the Lord needs the overcomers, and the building up of the Body consummates in the New Jerusalem. This is why at the end of the Bible, in the last book, there is the calling for the overcomers. Today the way to become vitalized is to answer the Lord's call to be an overcomer.

There are two ways before us today. We can either choose to be vitalized or choose not to be vitalized...We have to make a resolution. In Judges 5:15 Deborah said, "Among the divisions of Reuben / There were great resolutions in heart." We have to make a resolution to be the overcomers, the vitalized ones. An overcomer overcomes anything that is replacing Christ or that is against Christ. In the Bible there is the age of the overcomers, and there is the calling for the overcomers. Furthermore, there is a way for us to be vitalized so that we can be the overcomers. (The Training and the Practice of the Vital Groups, pp. 33-34)

To be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ...[with] our natural life...crucified and...the God-created part of our being...uplifted in resurrection to be one with Christ in resurrection [Phil. 3:10]...Anything that is carried out even scripturally but in the natural life is not the reality of the Body of Christ...We need to endeavor to reach in the church life the highest peak, today's Zion, of the reality of the Body of Christ until we consummate in the New Jerusalem, including Zion. (The Practical Points concerning Blending, pp. 19-20)

Further Reading: The Training and the Practice of the Vital Groups, msg. 1

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

申十二 2 “你们要将所赶出的国民事奉他们神的各地方，无论是在高山上，在小山上，在各青翠树下，都彻底毁坏。”

按照列王纪上的记载，有两个王—好王所罗门和恶王耶罗波安—领头设立丘坛。所罗门建立丘坛，与放纵情欲有关。所罗门有成百的妻妾妃嫔；为满足她们的欲望，他建立了丘坛。这些妃嫔“使他的心偏离，去随从别神”（十一4）。耶罗波安建立丘坛则与野心有关（十二26～32）。耶罗波安想要保持他的王国。如果以色列人上耶路撒冷去敬拜神，恐怕国权仍归大卫家，于是“耶罗波安造了丘坛的殿”（31）。因此，耶罗波安的野心是使他决定建立丘坛的原因。不只如此，耶罗波安还造了两个金牛犊，对百姓说，“以色列人哪，你们上耶路撒冷去，实在是难；看哪，这就是领你们出埃及地的神！”（28）然后，“他就把牛犊一只安在伯特利，一只放在但。”（29）…丘坛关联着情欲、野心与拜偶像。因为丘坛表征分裂，所以这指明今天基督徒中间的分裂，与这些邪恶的事有关联（一的真正立场，一一五页）。

## 信息选读

丘坛的高度是超过普通平地的。这指明丘坛包含着某种的高举。原则上，今天基督教中的每一个丘

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Deut. 12:2 You shall completely destroy all the places where the nations whom you will dispossess have served their gods, on the high mountains and on the hills and under every flourishing tree.

According to the record in 1 Kings, two kings—Solomon, a good king, and Jeroboam, an evil king—took the lead to set up the high places. In the case of Solomon, the building of the high places was related to the indulgence of lust. Solomon had hundreds of wives and concubines. In order to satisfy their desire, he built up high places. His wives had “turned his heart after other gods” (11:4). In the case of Jeroboam, the building of the high places was related to ambition (12:26-32). Jeroboam wanted to maintain his empire. Fearing that the kingdom would return to the house of David if the people went to Jerusalem to worship, Jeroboam “made a house of high places” (v. 31). Hence, Jeroboam’s ambition was the cause of his decision to build up high places. Furthermore, Jeroboam made two calves of gold and said to the people, “It is too much for you to go up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt!” (v. 28). He then “set one in Bethel, and he put the other one in Dan” (v. 29)…The high places were related to lust, ambition, and idolatry. Since high places signify divisions, this indicates that the divisions among Christians today are related to these evil things. (The Genuine Ground of Oneness, pp. 98-99)

## Today’s Reading

A high place is an elevation, something lifted above the common level. This indicates that a high place involves the exaltation of something. In

坛，每一个分裂，都包含着对基督以外某些事物的高抬或高举。那些被高举的东西可能不是罪恶，反而还可能是非常好的，甚至圣经研究或圣经教学等也可能包括在内。当然，教圣经是好事，但圣经研究也可能与分裂有关。照这种情形，甚至研读圣经的聚会都变成丘坛，可能导致高举某些东西来代替基督。

当以色列人将要过约但河进入美地之前，摩西由于深切关心他们，就嘱咐他们要毁掉外邦敬拜的地方，而来到神所选择独一的地方。摩西发出这样的嘱咐，因为他深知神所选择独一的地方与毁掉异教的地方，密切关系到他们在神面前的定命。如果他们忠实地毁坏外邦敬拜的中心，并且来到神所选择的地方，他们就是行神眼中看为正的事。但如果他们不顺从这个要求，他们就是行神眼中看为恶的事。当他们进入美地，神的百姓确实毁掉了丘坛和偶像的名字。结果，他们胜利地征服了那地。撒母耳和大卫等可以代表那些绝对听从神借摩西所给嘱咐的人。

如果我们维持一的立场，神独一的选择，不高抬任何基督以外的事物，就不可能有分裂。在主的恢复中，我们单单高举基督。我们讲生命讲了许多，但不把生命高举到成为“丘坛”的地步。我们中间有些弟兄很敏捷，很有天然才干；但他们的敏捷与才干必须受神所选择立场的约束。这种约束使他们不高举任何东西来代替基督。…每一个宗派，每一个自由团体，都是一个突出的“邱坛”。…这些被高举的事物都与欲望及野心有关（一的真正立场，一一六至一一七、一二四页）。

参读：一的真正立场，第八章。

principle, every high place, every division, in Christianity today involves the uplifting, the exaltation, of something other than Christ. The things that are exalted may not be evil. On the contrary, they may be very good and may include even Bible study or Bible teaching. Surely it is a good thing to teach the Bible. But Bible study may be related to division. In such a case, even a meeting for the study of the Scriptures becomes a high place; it may lead to the exaltation of something in place of Christ.

When the children of Israel were about to cross the river Jordan and enter into the good land, Moses, out of his deep concern for them, charged them to destroy the heathen places of worship and to come to the unique place of God's choice. He issued this charge because he realized that this matter of the unique place of God's choice and the destroying of the heathen places was closely related to their destiny before God. If they were faithful to destroy the pagan centers of worship and to come to the place of God's choice, they would be doing what was right in the eyes of the Lord. But if they failed to comply with this demand, they would be doing what was evil in His eyes. When they entered the good land, God's people did destroy the high places and the names of the idols. Eventually, they were victorious in their battle to subdue the land. Men like Samuel and David are examples of those who absolutely followed God's command given through Moses.

If we maintain the ground of oneness, God's unique choice, without elevating anything other than Christ, it will not be possible to have division. In the Lord's recovery we elevate Christ and Christ alone. We may talk a great deal about life, but we do not even elevate life to the point of making it a "high place." Certain brothers among us are very keen and have a good deal of natural ability. But their keenness and ability must be restricted by the ground of God's choice. This restriction will keep them from elevating something in place of Christ...Each denomination and independent group is an elevation, a "high place."...These elevations are all related to lust or ambition. (The Genuine Ground of Oneness, pp. 99-100, 105-106)

Further Reading: The Genuine Ground of Oneness, ch. 8

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教会 — 合一

8 7 8 7 双 (英 831)

F 大调

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5 | 3 3 3 3 | 4 · 3 2 2 | 5 6 3 2 1 | 2 - 1  
 一 圣 徒 实 际 活 在 一 起, 才 是 教 会 的 合 一;  
 5 | 3 3 3 3 | #4 · 3 2 2 | 5 7 5 #4 3 | #4 - 5  
 内 住 圣 灵 将 这 合 一 放 在 所 有 圣 徒 里。  
 5 | i · 7 6 5 | 4 6 5 4 | 3 5 4 3 2 | 1 - 7  
 因 是 出 于 圣 灵 自 己, 故 称 圣 灵 的 合 一;  
 5 | 3 3 3 3 | 4 · 3 2 2 | 5 6 3 2 1 | 2 - 1 ||  
 乃 是 根 据 所 有 圣 徒 同 得 之 信 而 有 的。

二 所有圣徒共同所得 一样宝贵的信心,  
 组成是以基督和祂 救赎工作为成分。  
 在此圣徒真是合一, 信仰全同, 无异议;  
 由于这个同得之信, 始有教会的存立。

三 宇宙教会既然是一, 作主基督的产业;  
 各地教会也该是一, 作主表现无分别。  
 教会元素原都是一: 一神、一主并一灵,  
 一信、一洗并一身体, 一望由于神命定。

四 这“一”就是教会立场, 圣徒共同的立场,  
 就是合一独一无二立场, 圣灵在我所愿望。  
 借此, 教会就能实行 真正实际的合一,  
 她在各地所有出现 也就因此得建立。

五 主, 使我们竭力保守 这个圣灵的合一,  
 站在教会合一立场, 身体生活来经历。  
 使你心中伟大愿望, 因此就可得实现,  
 使神心爱永远计划, 也可完满得成全。

1  
 The unity of Church is but  
 The saints in oneness living;  
 The Spirit which indwelleth them  
 This oneness ever giving.  
 Thus it is realized and called  
 The unity of Spirit;  
 'Tis based upon the common faith  
 Which all the saints inherit.

2  
 This precious faith of all the saints,  
 Is constituted solely  
 Of Christ and His redemptive work,  
 Which are unique and holy.  
 In this the saints are truly one,  
 Together all agreeing,  
 And it is from this common faith  
 The Church came into being.

3  
 The Church within the universe  
 Is one as Christ's possession;  
 The Church must therefore locally  
 Be one in her expression;  
 For all her elements are one—  
 One God, one Lord, one Spirit,  
 One faith, baptism, Body too,  
 One hope all saints inherit.

4  
 This oneness is the Church's ground,  
 The ground of common standing,  
 The only ground of unity  
 The Spirit is demanding.  
 The Church in actual practice thus  
 May keep her vital union,  
 And her expressions locally  
 Be built up in communion.

5  
 Lord, help us ever strive to keep  
 This unity by taking  
 The Church's ground of unity,  
 The Body-life partaking,  
 That all Thy heart's profound desire  
 May fully be effected,  
 And God's eternal purpose may  
 Completely be perfected.

第一周・申言

申言稿: \_\_\_\_\_

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主的恢复之主要内容

The Main Contents Of The Lord's Recovery

第二篇

Message Two

召会是基督生机的身体——

The Church as the Organic Body of Christ—

那在万有中充满万有者的丰满

the Fullness of the One Who Fills All in All

读经：弗一 4 ~ 14, 19 ~ 23

Scripture Reading: Eph. 1:4-14,19-23

纲 目

Outline

周 一

Day 1

壹 作基督身体的召会完全是生机的，绝对是生命的，没有一样是组织的：

**I. The church as the Body of Christ is absolutely organic, absolutely of life, with nothing organizational:**

一 长老在召会中被设立，乃是按照他们在神圣生命里成长所显明的度量；长老的设立是生机的，与组织没有一点关系——徒十四 23，参多一 5。

*A. The elders in the churches are appointed according to the manifestation of the measure of their growth in the divine life; the appointment of the elders is organic, having nothing to do with organization—Acts 14:23; cf. Titus 1:5.*

二 甚至用“组织”这辞来说到召会和召会生活也是错的；使徒保罗告诉我们，召会是神的农场，是神的耕地——林前三 9。

*B. To even mention the word organization concerning the church and the church life is wrong; the apostle Paul tells us that the church is God's farm, God's cultivated land—1 Cor. 3:9.*

三 召会是神的建筑，并不是无生命的建筑，乃是充满生命的建筑——9 节，弗二 21 ~ 22。

*C. The church as God's building is not a lifeless building but a building full of life—v. 9; Eph. 2:21-22.*

贰 召会是基督生机的身体，乃是基督这位在万有中充满万有者的丰满，彰显——22 ~ 23：

**II. The church as the organic Body of Christ is Christ's fullness, His expression, as the One who fills all in all—1:22-23:**

- 一 基督的丰满出自对基督丰富的享受；（三8；）借着享受基督的丰富，我们就成了祂的丰满而彰显祂。
- 二 基督是无限的神，没有任何的限制；祂大到一个地步，在万有中充满万有；这样一位伟大的基督，需要召会作祂的丰满，使祂得着完全的彰显。

## 周 二

叁 召会是基督生机的身体，那在万有中充满万有者的丰满，乃是神圣三一分赐的结果——4 ~ 14:

- 一 召会是基督生机的身体，乃是父神分赐的结果，说出神永远的定旨：
  - 1 我们蒙父神拣选，成为圣别—4 节：
    - a 这是为使我们分于父神的圣别性情，使我们在性情上，被作成像神一样—彼后—4，罗十五16，参后二—2。
    - b 这乃是要得以圣别，从一切事物中分别出来，像神一样，并且被神浸透—参罗十五16，后二—2:
  - (一) 我们必须爱神，不爱世界；（约壹二15；）被神真理的话从世界里分别出来；（约十七14 ~ 19，弗五26；）不模仿这世代。（罗十二2。）
  - (二) 我们必须将自己献给神，好被神用祂圣别性情（六19）的元素所浸透，以至于永远的生命，（22，）而被那灵更新，使我们变化成为基督的形像。（多三5下，罗十二2中，林后三18。）
- 2 我们蒙父神预定，得儿子的名分—弗一5:

- A. *The fullness of Christ issues from the enjoyment of the riches of Christ (3:8); through the enjoyment of Christ's riches we become His fullness to express Him.*
- B. *Christ, who is the infinite God without any limitation, is so great that He fills all things in all things; such a great Christ needs the church to be His fullness for His complete expression.*

## Day 2

**III. The church as the organic Body of Christ, the fullness of the One who fills all in all, is the issue of the dispensing of the Divine Trinity—1:4-14:**

- A. *The church as the organic Body of Christ is the issue of God the Father's dispensing, speaking forth God's eternal purpose:*
  - 1. We were chosen by God the Father to be holy—v. 4:
    - a. This is for us to partake of God the Father's holy nature to be made the same as God in nature—2 Pet. 1:4; Rom. 15:16; cf. Rev. 21:2.
    - b. This is to be sanctified, separated from all things as God is and saturated with God—cf. Rom. 15:16; Rev. 21:2:
  - (1) We need to love God and not love the world (1 John 2:15), being separated from the world by God's word of truth (John 17:14-19; Eph. 5:26) and not being fashioned according to this age (Rom. 12:2).
  - (2) We need to present ourselves to God to be saturated by God with the element of His holy nature (6:19) unto eternal life (v. 22) to be renewed by the Spirit for our transformation into the image of Christ (Titus 3:5b; Rom. 12:2b; 2 Cor. 3:18).
- 2. We were predestinated by God the Father unto sonship—Eph. 1:5:



- a 这是要得着父神的生命，（约三 16，）借着重生由神所生而从神类，被作成神的儿女，在生命上与神一式一样。（一 12 ~ 13，彼前一 3。）
- b 这是为使我们得以“子化”，而在我们整个三部分所是里，有父神的生命—约壹五 11 ~ 12，罗八 10，6，11，约壹三 2。

### 周 三

- 3 父神借着预定我们得儿子的名分，拣选我们成为圣别—弗一 4 ~ 5:
  - a 这是神圣的圣别，为着使人得神圣的儿子名分；这乃是神圣经纶的中心，也是新约启示的中心思想—来二 10 ~ 11，帖前五 23，启二一 2，7。
  - b 我们要成为圣别得儿子的名分，就必须顾到那圣别人的灵在我们灵里的说话和工作—罗八 4，6，十五 16。

### 周 四

二 召会是基督生机的身体，乃是子神分赐的结果，说出神永远定旨的完成—弗一 7 ~ 12:

- 1 我们是在基督里蒙神救赎并归于基督，基督是神圣三一的元素；基督是元素的意思是说，祂是为着分赐，以完成神的经纶，将万有在基督里归一于一个元首之下—7，10 节。
- 2 这个归一于一个元首之下，乃是借着祂作为整个神圣三一的元素，将祂自己分赐到我们里面而发生的，为着建造祂的身体；当身体得以建造时，基督就实际地是元首—10，22 ~ 23 节。
- 3 子在祂救赎里的分赐，乃是以基督为生命的元素，把神所拣选的人变化为珍宝，使他们成为神的基

- a. This is to have God the Father's life (John 3:16), being made God's children, the same as God in life by being born of God after God's kind through regeneration (1:12-13; 1 Pet. 1:3).
- b. This is for our being "sonized" with God the Father's life in our entire tripartite being—1 John 5:11-12; Rom. 8:10, 6,11; 1 John 3:2.

### Day 3

- 3. God the Father chose us to be holy by predestinating us unto sonship—Eph. 1:4-5:
  - a. This is the divine sanctification for the divine sonship as the center of the divine economy and the central thought of the revelation in the New Testament—Heb. 2:10-11; 1 Thes. 5:23; Rev. 21:2, 7.
  - b. In order to be sanctified for sonship, we must care for the sanctifying Spirit's speaking and working in our spirit—Rom. 8:4, 6; 15:16.

### Day 4

*B. The church as the organic Body of Christ is the issue of God the Son's dispensing, speaking forth the accomplishment of God's eternal purpose—Eph. 1:7-12:*

- 1. We were redeemed by God in and unto Christ, who is the element of the Divine Trinity; Christ's being the element means that He is for dispensing to accomplish God's economy to head up all things in Christ—vv. 7,10.
- 2. This heading up takes place by Him, as the element of the entire Divine Trinity, dispensing Himself into us for the building up of His Body; when the Body is built up, Christ is the Head in actuality—vv. 10, 22-23.
- 3. The Son's dispensing in His redemption transforms God's chosen people with Christ as the element of life into a treasure for them to become God's

业，就是神自己特有的产业—11 节。

## 周 五

三 召会是基督生机的身体，乃是灵神分赐的结果，说出神所完成之定旨的应用—13 ~ 14 节：

1 那灵的印涂不断地浸透我们，为使我们的身体得赎—13 节，四 30:

a 这个印涂把我们变化为神的珍宝，作祂的基业—18，参林后四 7，弗三 8。

b 我们越被印涂，就越有神的形像—林后三 18 下，西三 10，参林后三 3。

2 那灵的作质担保神是我们的基业—弗一 14:

a 那灵乃是我们从神所要完满承受之产业的凭质、预尝和样品—彼前二 3，诗三四 8。

b 这个凭质乃是为着我们的身体得赎，作神所买的产业—罗八 23。

## 周 六

肆 神圣三一的分赐，产生召会作基督生机的身体，那在万有中充满万有者的丰满，乃是由神的大能“向着我们这信的人”、“向着召会”的传输所成就的—弗一 19 ~ 23:

一 保罗祷告，好叫我们得着智慧和启示的灵，能看见神那四重超越浩大的能力，就是复活的能力、升天的能力、使万有归服的能力、以及使万有归一于一个元首之下的能力—17 节：

inheritance, His private and personal possession—v. 11.

## Day 5

*C. The church as the organic Body of Christ is the issue of God the Spirit's dispensing, speaking forth the application of God's accomplished purpose—vv. 13-14:*

1. The Spirit's sealing saturates us continuously unto the redemption of our body—v. 13; 4:30:

a. This sealing transforms us into a treasure to God as His inheritance—1:18; cf. 2 Cor. 4:7; Eph. 3:8.

b. The more we are sealed, the more we bear the image of God—2 Cor. 3:18b; Col. 3:10; cf. 2 Cor. 3:3.

2. The Spirit's pledging guarantees that God is our inheritance—Eph. 1:14:

a. The Spirit is the pledge, the foretaste, the sample, of what we will inherit of God in full—1 Pet. 2:3; Psa. 34:8.

b. This pledging is unto the redemption of our body as God's acquired possession—Rom. 8:23.

## Day 6

**IV. The dispensing of the Divine Trinity to produce the church as the organic Body of Christ, the fullness of the One who fills all in all, is accomplished by the transmission of the great power of God “toward us who believe” and “to the church”—Eph. 1:19-23:**

*A. Paul prayed that we would have a spirit of wisdom and revelation to see the fourfold surpassing greatness of God's power—resurrecting power, ascending power, subjecting power, and heading-up power—v. 17:*

- 1 基督胜过四层的反对，超越阴间、地、空中，甚至超越第三层天—太十六 18，徒二 23 ~ 24，弗一 21，来四 14，七 26。
  - 2 基督远超过层层为难处，不只输供祂的权柄，更是输供祂超越的大能给召会，使召会得以形成—弗一 19，22 ~ 23。
- 二 “向着我们这信的人”，（19，）以及“向着召会”，（22，）指明神的能力，包括三一神所经过的一切，已经一次永远地装置在我们里面，并且还要继续不断地传输到我们里面，使我们丰富地享受基督，并过正当的召会生活，作祂生机的身体—祂的丰满。

1. Christ overcame four layers of opposition by transcending through Hades, the earth, the air, and even the third heaven—Matt. 16:18; Acts 2:23-24; Eph. 1:21; Heb. 4:14; 7:26.
  2. Christ transcended far above all the layers of trouble to transmit not only His authority but also His transcending power to the church so that the church may be formed—Eph. 1:19, 22-23.
- B. Toward us who believe (v. 19) and to the church (v. 22) indicate that the divine power, which includes all that the Triune God has passed through, has been installed into us once for all and is being transmitted into us continually, causing us to enjoy Christ richly and to have the proper church life as His organic Body, His fullness.***



### 晨兴喂养

林前三 9 “因为我们是神的同工，你们是神的耕地，神的建筑。”

弗二 21 “在祂里面，全房联结一起，长成在主里的圣殿。”

一 23 “召会是祂的身体，是那在万有中充满万有者的丰满。”

我们需要看见，作基督身体的召会完全是生机的，绝对是生命的，没有一样是组织的。基督的身体乃是三一神的生机体。三一神有一个生机体。生机体和组织完全不一样。…木制的台子是几块木头摆在一起的组织，活人却有许多肢体生机地联结在一起。活人是一个活的、活动的、有功能的生机体，不像机器人，那是一个无生机零件的组织。召会不是无生命的组织，乃是有生命的生机体（三一神在祂神圣三一生机联结里的生机体，一页）。

### 信息选读

历史告诉我们，没有一件事像组织那样杀死、破坏、抹煞召会的实际。有些人也许以为长老的设立是组织的。…然而，我们必须看见，长老被设立是按照他们在神圣生命里成长所显明的度量。…假如一个弟兄在生命里没有足够的长进，他就不能作长老。按照肉身的生命，年纪较大的人是长者。他们的年纪来自他们肉身生命的长大，他们成为长者是生机的事。照样，长老在召会中被设立，乃是按照他们在神圣生命里成长所显明的度量。长老的设立完全是生机的，与组织没有一点关系。

### Morning Nourishment

1 Cor. 3:9 For we are God's fellow workers; you are God's cultivated land, God's building.

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

1:22-23 ...To the church, which is His Body, the fullness of the One who fills all in all.

We need to see that the church as the Body of Christ is altogether organic, absolutely of life, with nothing organizational. The Body of Christ is the organism of the Triune God. The Triune God has an organism. An organism and an organization are entirely different....[A] wooden stand is an organization of pieces of wood put together, but a living person has many members which are joined together organically. A person is a living, moving, functioning organism, unlike a robot, which is an organization of inorganic parts. The church is not an organization without life but an organism with life. (The Organism of the Triune God in the Organic Union of His Divine Trinity, p. 7)

### Today's Reading

History tells us that nothing kills, damages, and annuls the reality of the church as much as organization does. Some may think that the appointment of the elders is something organizational...We must realize, however, that the elders are appointed according to the manifestation of the measure of their growth in the divine life....If a brother does not have the adequate growth in life, he cannot be an elder. According to their physical life, older people are elders. Their age comes from their growth in their physical life. Their being elders is an organic matter. In like manner, the elders in the churches are appointed according to the manifestation of the measure of their growth in the divine life. The appointment of the elders is altogether organic, having nothing to do with organization.

甚至用“组织”这辞来说到召会和召会生活也是错的。召会和召会生活不在组织的范围里。使徒保罗告诉我们，召会是神的耕地（林前三9）。长在耕地上的东西不是属于组织的。农夫不能用一种方法把稻麦组织起来，使其生长。农夫撒种，然后浇灌所种的。…栽种、浇灌都是生命的事。保罗说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”（6）召会是神的耕地，是神耕种的田地，完全是生命的，与组织没有一点关系。保罗也告诉我们，召会是神的建筑（9）。物质的建筑是组织的，因为那是由无生命的材料构成的。然而召会是神的建筑，却不是无生命的建筑，乃是充满生命的建筑。神圣的生命乃是神的家这属灵建筑一切建筑材料基本且唯一的要素。神的家乃是生机的。

三一神的生机体是一个身体（弗四4）。这位抽象且奥秘的神有一个生机体。神是看不见的，但祂有一个看得见的生机体，就是基督的身体。召会是基督的身体，作祂的丰满，祂的彰显。召会是基督的丰满这个定义，可以用杯子被水充满直到满溢来说明。…水的满溢就是水的丰满，水的丰满就是杯里之水的彰显。…丰满就是丰富的彰显。一个人的身体乃是他的丰满，他的彰显。…召会作为基督的身体，乃是基督的彰显，基督的丰满（三一神在祂神圣三一生机联结里的生机体，二至四页）。

基督的身体就是祂的丰满。基督的丰满出自对基督丰富的享受（三8）。借着享受基督的丰富，我们就成了祂的丰满而彰显祂（圣经恢复本，弗一23注3）。

基督是无限的神，没有任何的限制；祂大到一个地步，在万有中充满万有。这样一位伟大的基督，需要召会作祂的丰满，使祂得着完全的彰显（弗一23注2）。

参读：三一神在祂神圣三一生机联结里的生机体，第一章。

To even mention the word organization concerning the church and the church life is wrong. The church and the church life are not in the field of organization. The apostle Paul told us that the church is God's farm (1 Cor. 3:9). Anything that grows on a farm does not belong to an organization. Rice or wheat cannot be organized by a farmer to grow in a certain way. A farmer plants the seed and then waters what he has planted...Planting and watering are matters of life. Paul said, "I planted, Apollos watered, but God caused the growth" (1 Cor. 3:6). The church as God's farm, God's cultivated land, is something totally of life, having nothing to do with organization. Paul also tells us that the church is God's building (3:9). A physical building is something of organization because it is composed of lifeless materials. But the church as God's building is not a lifeless building. It is a building full of life. The divine life is the basic and unique factor of all the building materials of this spiritual building, God's house. God's house is an organic matter.

The organism of the Triune God is a Body (Eph. 4:4). The very abstract and mysterious God has an organism. God is invisible, yet He has a visible organism, the Body of Christ. The church as the Body of Christ is for His fullness, His expression. The definition of the church as the fullness of Christ may be illustrated by a cup that is filled with water to the extent that it overflows with water....The overflow of the water is the fullness of the water, and the fullness of the water is the expression of the water that is inside the cup....The fullness is the expression of the riches. A person's body is his fullness, his expression....The church as the Body of Christ is the expression, the fullness, of Christ. (The Organism of the Triune God in the Organic Union of His Divine Trinity, pp. 7-9)

The fullness of Christ issues from the enjoyment of the riches of Christ (Eph. 3:8). Through the enjoyment of Christ's riches, we become His fullness to express Him. (Eph. 1:23, footnote 2)

Christ, who is the infinite God without any limitation, is so great that He fills all things in all things. Such a great Christ needs the church to be His fullness for His complete expression. (Eph. 1:23, footnote 3)

Further Reading: The Organism of the Triune God in the Organic Union of His Divine Trinity, ch. 1

### 晨兴喂养

弗一4~5“就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

召会是基督的身体，乃是神三重分赐的结果；不是有三种分赐，乃是一种分赐，却有三重。这分赐乃是出于神圣的三一—父、子、灵。父的分赐说出神永远的定旨（经过过程的神圣三一之分赐与超越基督之输供的结果，六页）。

### 信息选读

在父拣选圣徒的事上，三一神的生机体，是父这神圣三一之源头的流出；这拣选使他们有分于祂圣别的性情，成为圣别（弗一4）。…我们要成为圣别，就必须有分于祂圣别的性情。在整个宇宙中，只有神是圣别的。…祂拣选一些祂所造的人，使他们成为圣别，像祂是圣别的一样。这些蒙拣选的人，只有借着有分于神，才能成为圣别。神要将祂自己，就是这圣别的性情，分赐到我们里面。我们有分于祂圣别的性情，祂圣别的性情就要与我们全人调和，把我们变化成祂的样式，这样式是圣别、没有瑕疵的。我们这些神的选民要像没有瑕疵或异物的宝石一样。…这含示神的圣别性情分赐到我们全人里面。这分赐的结果乃是我们样式和性情上，与父这源头一样（三一神在祂神圣三一生机联结里的生机体，五页）。

以弗所一章给我们看见，因着神的目的是要为基督得着一个身体，祂就在已过的永远里拣选了我们。祂在基督里拣选我们的目的，是要我们成为圣别、没有瑕疵（3~4）。按着新约，成为圣别不是成为

### Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love, predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

The church as the Body of Christ is the issue of God's threefold dispensing. There are not three kinds of dispensing, but there is one dispensing which is threefold. This dispensing is of the Divine Trinity—the Father, the Son, and the Spirit. The Father's dispensing speaks forth God's eternal purpose. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 10)

### Today's Reading

The organism of the Triune God is an issue of the Father as the source of the Divine Trinity in His selection of the saints that they may share His holy nature to be holy (Eph. 1:4)...For us to be holy requires that we share His holy nature. In the entire universe, the only holy One is God....He chose some persons created by Him to be holy as He is. These chosen ones can be holy only by partaking of God. God desires to impart Himself as the very holy nature into us. When we partake of His holy nature, His holy nature will be mingled with our being, transforming us into His likeness, which is holy and without blemish. As God's chosen ones, we will be like gems without any blemishes, or foreign particles....This implies an impartation, a dispensing, of God's holy nature into our being. The issue of this dispensing is that we are the same in likeness and in nature as the source, the Father. (The Organism of the Triune God in the Organic Union of His Divine Trinity, p. 10)

Ephesians 1 shows us that for God's purpose of gaining a Body for Christ, He chose us in eternity past. The purpose of His choosing us in Christ was that we would be holy and without blemish (vv. 3-4). To be holy according to the New Testament is not to be perfect, to be good, or to be

完全、美好或正确的。成为圣别就是让神神圣、圣别的性情充满并浸透我们全人，使我们全人与神一样圣别。让神圣别的性情作到我们里面，使我们能在性情上圣别像神，乃是一件分赐的事。神已经将祂自己分赐到我们里面，使我们能有祂圣别的性情。这圣别的性情已经成为我们的，要浸透我们的全人。

在神的拣选这件事里，祂也预定了我们，借着基督得儿子的名分，归于祂自己（弗一5~6）。“得儿子的名分”，意思就是生为神的众子，有神的生命。在神的拣选和预定里，我们能看见神如何要将祂的性情作到我们里面，使我们能成为圣别，并将祂的生命生到我们里面，使我们能成为祂的众子。神的拣选和预定指明一件事—神的愿望是将祂自己分赐到我们里面，使我们能有祂的性情和生命。至终，我们这些众子要在祂永远的圣别里完全彰显祂，这是父神将神圣的元素分赐到我们里面的结果（基督的身体，一至二页）。

在父预定圣徒的事上，三一神的生机体，基督的身体，也是父的流出；这预定使他们有分于祂的生命，成为祂的儿子（5）。神将祂的生命分赐到我们里面，使我们分于祂的生命，这是祂的分赐，而这分赐乃是一种流出。…祂要我们借着有分于祂的生命而成为祂的儿子。多年前我们造了一个新辞—“子化”。儿子的名分就是子化。

儿子是由生命的分赐所产生的，这生命的分赐至终带进出生。神自己生了我们，重生了我们（约一12~13）。因着我们已经从神而生，我们接受了祂的生命，成了祂的儿子。…我们借着有分于祂的性情，就能变化成祂的形像，有祂的样式。这样我们就要像神（约壹三2）。这是父分赐的结果，也就是父将祂自己连同祂的生命和祂的性情，分赐到我们里面的结果（三一神在祂神圣三一生机联结里的生机体，五至七页）。

参读：基督的身体，第一章；基督身体的内在观点，第一至二章。

right. To be holy is to have the divine, holy nature of God permeate and saturate our entire being to make our entire being as holy as God is. To have God's holy nature wrought into us that we may be holy in nature like God is a matter of dispensing. God has dispensed Himself into our being so that we can have His holy nature. This holy nature has become ours to saturate our entire being.

Within the matter of God's choosing, He has also predestinated us unto sonship through Christ to Himself (vv. 5-6). "Unto sonship" simply means to be born of God as God's sons to have God's life. In God's choosing and predestinating, we can see how God intended to have His nature wrought into us that we may be holy and to have His life born into us that we may become His sons. God's choosing and predestinating indicate one thing—God's desire is to dispense Himself into our being that we may have His nature and life. Eventually, as His sons, we will fully express Him in His eternal holiness. This is the issue of God the Father's dispensing of the divine element into our being. (The Body of Christ, pp. 7-8)

The organism of the Triune God, the Body of Christ, is also an issue of the Father in His predestination of the saints that they may share His life to be His sons (Eph. 1:5). For God to impart His life into us that we may share His life is His dispensing, and this dispensing is an issuing...He desired that we would be His sons by sharing His life. Years ago we coined a new English word—"sonized." Sonship is sonization.

A son is made by the impartation of life which eventually results in a birth. God Himself begot us, regenerated us (John 1:12-13). Because we have been begotten of God, we have received His life and have become His sons....By partaking of His nature, we can be transformed into His image to bear His likeness. Then we will be like God (1 John 3:2). This is the issue of the Father's dispensing, the issue of the Father's impartation of Himself with His life and with His nature into our being. (The Organism of the Triune God in the Organic Union of His Divine Trinity, pp. 10-11)

Further Reading: The Body of Christ, ch. 1; The Intrinsic View of the Body of Christ, chs. 1-2



### 晨兴喂养

弗一 4～5 “就如祂…拣选了我们，使我们…成为圣别…；按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。”

帖前五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

我们可能以为神的拣选是一件事，神的预定又是另一件事；但这想法是错误的。…〔以弗所一章四至五节〕不是说祂拣选了我们，“又”预定了我们；而是说，祂拣选了我们，预定了我们。五节的“预定”，修饰四节的述词“拣选”，所以这不是两件事，乃是一件事。…神乃是借着预定我们，借着把我们标出来，而拣选我们。预定就是标出。神拣选我们成为圣别，为要得儿子的名分。拣选神的子民，叫他们成为圣别，目的是要使他们成为神的儿子，有分于神圣的儿子名分（经过过程的神圣三一之分赐与超越基督之输供的结果，九至一〇页）。

### 信息选读

我们不该以为以弗所一章四至五节是一次发生就永远完成的。为着儿子名分的圣别，仍在继续进行。然而，一天过一天，我们没有活在我们儿子的名分里，因为我们没有顾到那圣别的灵，在我们灵里的说话和工作。我们必须转向我们的灵，看见我们已经为那灵所圣别并重生了。这个圣别并重生的灵，有许多话要对我们说。祂仍想要多而又多地圣别我们，使我们能多而又多地有分于儿子的名分。这样我们就会长大，父就会有一个甜美的家室。我们若顾到我们的灵，让那灵向我们说话，我

### Morning Nourishment

Eph. 1:4-5 Even as He chose us in Him...to be holy,...predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

We may think that God's choosing is one thing, and God's predestinating is another thing, but this is wrong...[Ephesians 1:4 and 5] do not say He chose us and predestinated us. Instead they say that He chose us, predestinating us. Predestinating in verse 5 modifies the predicate chose in verse 4, so these are not two things. These are one thing....God chose us by predestinating us, by marking us out. To predestinate is to mark out. God chose us to be holy for the sonship. The choosing of God's people for them to be holy is for the purpose of their being made sons of God, participating in the divine sonship. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 12-13)

### Today's Reading

We should not think that Ephesians 1:4 and 5 transpired once for all. Sanctification for sonship is still going on. Day by day, however, we do not live in our sonship, because we do not care for the sanctifying Spirit speaking and working in our spirit. We must turn to our spirit, realizing that we have been sanctified and regenerated by the Spirit. This sanctifying and regenerating Spirit has much to say to us. He still wants to sanctify us more and more that we may participate in the sonship more and more. Then we will grow, and the Father will have a pleasant household. If we care for our spirit and let the Spirit speak to us, we will grow as sons to become heirs,

们这些儿子就会长大成为后嗣，就是长成的人，承受神一切的丰富。这样，我们就能成为祂甜美家室的一分子。

今天我们必须学习凭灵而活，照灵而行，并完全凭着灵、同着灵并照着灵行事为人（罗八4）。只要是凭着灵为人并照着灵行动，我们就预备好在神圣的生命里长大。然后我们就需要一些滋养。我们可以在三方面得着滋养：借着读圣经，借着听属灵的话，借着来到聚会中。这滋养就使我们长大。

我们要长大，就必须对付灵。我们必须使自己与那灵有对的情形。…作父母的与儿女在一起的时候，必须照着灵行事为人，好保守自己在神圣的生命里。…我们必须受到规律、改正并调整，凡所说并所作的都照着灵。

〔好些圣徒〕聚会、读经、听信息，但他们没有顾到那灵。他们说话时没有顾到那灵，反而随意闲聊、批评别人。他们虽然说自己爱主，爱主的恢复，爱召会生活，却一点也不顾到那灵。这是错误的。我们必须顾到那灵。今天这个与圣别和神儿子名分有密切关系的灵，就在我们灵里（16，林前六17）。我们若愿意顾到那灵，就该先顾到我们的灵。

父在祂拣选并预定信徒之事上分赐的结果，乃是借着圣别祂所拣选的人，使他们得儿子的名分，使他们在神的生命和性情上像祂那样的圣别，使他们在神的生命和性情上像神，却没有神独一的神格。这是神圣的圣别，为使我们得神圣的儿子名分。这乃是神圣经纶的中心，也是新约启示的中心思想。这样的神圣的圣别，乃是由那使人圣别的灵执行的（罗十五16）。神圣的儿子名分是由那使人重生的灵，就是神儿子的灵（加四6）完成的（经过过程的神圣三一之分赐与超越基督之输供的结果，一六、一三至一四、一七页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第一章。

grown-up persons, to inherit all the riches of God. Then we can be a part of His pleasant household.

Today we must learn to live by the Spirit, to act according to the Spirit, to have our being altogether by the Spirit, with the Spirit, and according to the Spirit (Rom. 8:4). As long as we have our being by the Spirit and act according to the Spirit, we are ready to grow in the divine life. Then we need some nourishment. We can be nourished in these three ways: by reading the holy Word, by listening to the spiritual speaking, and by coming to the meetings. This nourishment causes us to grow.

In order to grow, we must deal with the Spirit. We must get ourselves right with the Spirit...When the parents are with their children, they have to behave themselves according to the Spirit in order to be kept in the divine life...We have to be regulated, corrected, and adjusted by saying everything and doing everything according to the Spirit.

A number of dear saints...may meet, read the Bible, and listen to the messages...[yet] not care for the Spirit. Instead of taking care of the Spirit when they speak, they freely gossip and criticize others. Although they say that they love the Lord, love the recovery, and love the church life, they do not care a bit for the Spirit. This is wrong. We have to take care of the Spirit. Today this Spirit, who is wrapped up with sanctification and with God's sonship, is in our spirit (Rom. 8:16; 1 Cor. 6:17). If we desire to take care of the Spirit, we should first take care of our spirit.

The Father's dispensing in His choosing and predestinating of the believers issues in His sonship through His sanctifying of His chosen people, making them holy as He is in His life and in His nature, to make them like God in the divine life and nature but without His unique Godhead. This is the divine sanctification unto (for) the divine sonship. This is the center of the divine economy and the central thought of the revelation in the New Testament. Such a divine sanctification is carried out by the sanctifying Spirit (Rom. 15:16). The divine sonship is accomplished by the regenerating Spirit, who is the Spirit of the Son of God (Gal. 4:6). (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 17-18, 15-16, 18)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 1

### 晨兴喂养

弗一7 “我们在这蒙爱者里面，借着祂的血，…得蒙救赎，就是过犯得以赦免。”

10～11 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下；我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业。”

子分赐的结果—说出神永远定旨的完成。这在以弗所一章七至十二节向我们启示出来。…借着神洋溢的恩典，基督为我们完成救赎，这救赎是为叫我们的过犯得以赦免（经过过程的神圣三一之分赐与超越基督之输供的结果，二八页）。

### 信息选读

以弗所一章说，我们在祂里面得蒙救赎。祂赎回我们归祂自己。我们在亚当里堕落了，那是我们的地位。但基督的救赎将我们从那个地位救赎出来，把我们带到祂自己里面作为范围和元素。…祂是赐生命的灵，祂也救赎我们从亚当里出来，进到祂自己这赐生命的灵里。我们这些蒙基督救赎的人，都该宣告说，“我在那灵里！”我们不是在地上，也不单是在天上，我们乃是在那灵里。那灵是我们的位置，那灵是我们的范围，那灵是我们的元素。在这范围里，凭着这元素，每一天基督都在作工变化我们。

那灵作为范围和元素，乃是圣别人并变化人的灵。祂正在新陈代谢地变化我们，使我们成为特别的珍宝，作神私有的产业，甚至作神的基业（11）。神要承受一些东西作基业。祂要承受那些从前是罪人，如

### Morning Nourishment

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

10-11 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him; in whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will.

The issue of the Son's dispensing...speaks forth the accomplishment of God's eternal purpose,...[as] revealed to us in Ephesians 1:7-12....Through God's abounding grace, Christ accomplished redemption for us, and this redemption is for the forgiveness of our offenses. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 26-27)

### Today's Reading

Ephesians 1 says that in Him we have redemption. He redeemed us back to Himself. We were fallen in Adam. That was our location. But Christ's redemption redeemed us out of that location and brought us into Himself as the realm and the element....He is the life-giving Spirit, and He has redeemed us out of Adam into Himself as the life-giving Spirit. As the redeemed ones of Christ, we all should declare, "I am in the Spirit!" We are not on the earth, nor are we merely in the heavens; we are in the Spirit. The Spirit is our location. The Spirit is our realm. The Spirit is our element. In this realm and with this element, Christ is working every day to transform us.

The Spirit, who is the realm and the element, is the sanctifying and transforming Spirit. He is transforming us metabolically, making us a particular treasure to become God's private possession, even God's heritage, God's inheritance (Eph. 1:11). God wants to inherit something. He wants to inherit those who were once sinners

今成了珍宝的人作基业。今天我们在茧里，但至终我们要成为蝴蝶。我们期待要得着荣耀，神也期待看见我们得着荣耀。然后祂就会得着一个完全的珍宝。这看来好像是个梦，但有一天这个梦会得着实现。

我们被变化的同时，就逐渐被弄直过来，就是说，我们就逐渐归一于基督这位元首之下。这是何等美的一件事。在主的恢复里，我们该是一班爱耶稣的人，归一于基督这位元首之下。当我们归一于一个元首之下时，就没有风波、没有争斗、没有争辩、没有混乱、没有崩溃。反而每一件事都有良好的次序。我们这些爱耶稣的人，该领头在基督里归一于一个元首之下。至终基督就要得着天上地上的万有归一于祂之下。

这全是由于子的分赐。子在祂借着圣别之灵而有的救赎、变化里的分赐，产生了基业，预备好作神的珍宝。父分赐的结果，产生出一班儿子。子分赐的结果，使我们众人成为一个珍宝。现在神不仅有一班儿子，更得着了众子成为祂的珍宝，祂的基业。…〔主在祂的分赐里〕正借着在我们魂里变化我们，而使我们直立过来。这个变化包括我们的得更新并模成基督的形像，结果为神产生一个基业。

子在祂救赎并变化信徒之事上分赐的结果，乃是使信徒成为有价值的基业，私有的产业，用基督为生命的元素，使神所拣选的人变化成珍宝，成为神的基业，作祂个人的产业。这是将蒙救赎的宇宙从崩溃带到一个良好的次序里，借着建造召会作基督的身体，使（在死亡和朽坏里崩溃的）万有归一于元首基督之下。这也是借着主作变化的灵（林后三 17～18）完成的，借着变化之灵的更新，使神所拣选的人成为新造（经过过程的神圣三一之分赐与超越基督之输供的结果，三二、三四至三五、三八页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第二章。

and who have become a treasure. Today we are in the cocoon, but eventually we will become a butterfly. We are expecting to be glorified, and God is also expecting to see that we are glorified. Then He will have a complete treasure. This may seem like a dream, but one day this dream will be fulfilled.

As we are being transformed, we are being made right-side up, that is, we are being headed up under Christ. It is a beauty to see this. In the Lord's recovery, we should be Jesus lovers who have been headed up under Christ. When we are headed up, there is no turmoil, no fighting, no debating, no confusion, and no collapse. Instead, everything is in a good order. We Jesus lovers should take the lead to be headed up in Christ. Then eventually Christ will have all things in heaven and on earth headed up under Him.

This is all due to the dispensing of the Son. The Son's dispensing in His redemption and His transformation through the sanctifying Spirit issues in the heritage prepared as a treasure to God. The Father's dispensing results in a group of sons. The Son's dispensing results in all of us being made a treasure. Now God not only has a group of sons but also has all the sons becoming His treasure, His heritage....[In His dispensing], He is making us right-side up by transforming us in our soul. This transformation includes our being renewed and conformed to the image of Christ, resulting in a heritage produced for God.

The Son's dispensing in His redemption and transformation of the believers issues in a heritage of worth, a private possession, transforming God's chosen people, with Christ as the element of life, into a treasure to be God's inheritance as His personal possession. This is to bring the redeemed universe from the collapse into a good order, to head up all things (collapsed in death and corruption) under Christ through the church built up as the Body of Christ. This is also carried out by the Lord as the transforming Spirit (2 Cor. 3:17-18), to make God's chosen people a new creation by the renewing of the transforming Spirit. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 29-31, 34)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 2

弗一 13 ~ 14 “你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记；这圣灵是我们得基业的凭质，为使神所买的产业得赎，使祂的荣耀得着称赞。”

那灵的分赐乃是在祂印涂信徒的时候执行的（弗一 13）。我们若想要印一样东西，就必须有带着某种形象的印，也必须有印墨。印带着印墨能印涂在一张纸上，使印墨和纸成为一。印墨就充满、浸透、涂抹纸，与纸调和为一，甚至与纸成为一个构成。我们也已经受了印记，不是用墨，乃是用印涂的灵，就是浸透、涂抹、泡透并圣别的灵来印的。祂越浸透我们，就越圣别我们（经过过程的神圣三一之分赐与超越基督之输供的结果，四九页）。

### 信息选读

那印涂、泡透并浸透我们的灵，就是主自己（林后三 17）。祂就是那灵，而那灵乃是印记。这印记乃是主自己来印涂、浸透并泡透我们。这也是福音的好消息。

根据以弗所一章十三至十四节，那灵的印涂要一直不断地进行，为使我们的身体得赎（四 30）。“为使”在原文是个介系词，其意思不是“直到”，而是“结果使”。那灵印涂我们，结果使我们的身体得赎。我们要相信那灵的印涂仍然在进行。在这个印涂的过程中，我们甚至可以感觉到自己的情欲、疾病、软弱和死沉逐渐减少。当这些事完全减除之后，我们的身体就要得赎。我们的身体要改变形状，并得着荣耀。这就是那灵之圣别的终极完成。

**Eph. 1:13-14** In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

The dispensing of the Spirit is carried out in His sealing the believers (Eph. 1:13). If we want to seal something, we must have a seal which bears a certain image, and we must also have the sealing ink. The seal with the sealing ink can be applied to a piece of paper to seal the paper. The sealing makes the sealing ink and the paper one. The sealing ink soaks the paper, saturates the paper, anoints the paper, is mingled with the paper as one, and is even constituted together with the paper to be one constitution. We have been sealed not with ink but with the sealing Spirit, who is the saturating Spirit, the anointing Spirit, the soaking Spirit, and the sanctifying Spirit. The more He saturates us, the more He sanctifies us. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 43)

### Today's Reading

The Spirit by whom we are sealed, soaked, and saturated is the Lord Himself (2 Cor. 3:17). He is the Spirit, and the Spirit is the seal. This seal as the Lord Himself seals us, saturates us, and soaks us. This too is the good news of the gospel.

According to Ephesians 1:13-14 the Spirit's sealing will continue unceasingly unto the redemption of our body (4:30). The Greek preposition unto does not mean "until"; it means "resulting in." The Spirit is sealing us, resulting in the redemption of our body. We need to believe that this sealing of the Spirit is still going on. As this sealing proceeds, we even have the sense that our lust, our sickness, our weakness, and our deadness are being reduced. After these things are fully reduced, we will be redeemed in our body. Our body will be transfigured and glorified. This is the consummation of the Spirit's sanctification.

最后，这个印涂是为着神的基业。这个印涂变化信徒成为神的珍宝，作神的基业。在父的分赐里，我们都被作成神的儿子；但在子基督的分赐里，我们这些神许多的儿子，要被作成神的珍宝，作神的基业。一章十一节说我们成了所选定的基业，原文全句是一个动词，意选择或抽签决定。因此全句意即，我们在基督里被标明为神所选定的基业。这基业乃是借着印涂之灵的变化所选出来的。因此，在子的分赐里，神的众子成为神的珍宝。

在那灵的分赐里，祂把一个标记印在我们身上来印涂我们。这标记带着一种有样式的形像。我们越被印涂，就越有神的形像（林后三 18 下，西三 10）。我们越被印涂，就越像神。至终，我们所带着的形像就不仅仅是一个形像，不仅仅是一个标记，而是一种彰显。借着那灵的印涂，我们就把神彰显出来。

至终，这个印记成为一个凭质（弗一 14）。一张纸越被印涂，印墨就越多印在纸上。同样，那灵越印涂我们，就越把神的元素分给我们。这印涂的元素就成为凭质，担保神是我们的基业。这印涂宣告我们是神的基业。…那灵作凭质，担保神是我们的基业。我们是神的基业，神是我们的基业，这是何等的好！纵使一位弟兄失业了，他仍是神的基业，神也依然是他的基业。在那灵的印涂和作质之下，我们不需要忧虑任何事。无论发生任何事，我们仍然是神的基业，祂也仍然是我们的基业。这乃是因着我们有分于那灵的印涂和作质，就是祂的分赐（经过过程的神圣三一之分赐与超越基督之输供的结果，四九至五〇、五二至五四页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第三章。

Eventually, this sealing is for God's heritage. This sealing transforms the believers into a treasure to God as His inheritance. In the Father's dispensing we were all made sons of God, but in the dispensing of Christ, the Son, we, the many sons of God, have been made a treasure as God's heritage, as God's inheritance. The Greek verb translated "were designated" in Ephesians 1:11 means "to choose or assign by lot." Hence, the clause "were designated as an inheritance" literally means that in Christ we were designated as a chosen inheritance for God. This inheritance was chosen through the transformation of the sealing Spirit. Thus, in the Son's dispensing all the sons of God become a treasure to God.

In the Spirit's dispensing He seals us, putting a mark upon us. This mark bears an image with a form. The more we are sealed, the more we bear the image of God (2 Cor. 3:18b; Col. 3:10). The more we are sealed, the more we look like God. Eventually, the image we bear becomes not just an image, not just a mark, but an expression. Through the Spirit's sealing we express God.

Eventually, this sealing becomes a pledging (Eph. 1:14). The more a piece of paper is sealed, the more the sealing ink will be on the paper. Likewise, the more the Spirit seals us, the more the Spirit shares with us God's element. This sealing element becomes a pledge to guarantee that God is our inheritance. The sealing declares that we are God's inheritance...The Spirit's pledging guarantees that God is our inheritance. How good it is that we are God's inheritance and He is our inheritance! Although a brother may lose his job, he is still God's inheritance, and God is still his inheritance. Under the Spirit's sealing and pledging, we do not need to worry about anything. No matter what may happen to us, we are still God's inheritance, and He is still our inheritance. This is because we are participating in the Spirit's sealing and pledging as His dispensing. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 43-44, 46-47)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 3

### 晨兴喂养

弗一 19 “以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大。”

22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

神圣三一的分赐，产生三一神的生机体，乃是由神大能的传输所成就的（弗一 19 ~ 23）。这能力使基督从死人中复活，叫祂坐在诸天界里，将万有服在祂的脚下，并使祂作万有的头（19 ~ 22）。那成就了这一切的能力，已经传输给召会。这浩大、神圣的能力传输给召会，使召会成为基督的身体，三一神的生机体（22 ~ 23）。…“向着召会”含示一种传输。凡神作在基督里面并作在祂身上的，都已经传输给召会，使召会成为三一神的生机体，就是基督的身体。三一神的生机体是父、子、灵的流出。召会是运行之三一神的流出，这个流出成了那看不见之三一神的生机体。…召会这基督的身体，完全是生机的（三一神在祂神圣三一生机联结里的生机体，一一至一二页）。

### 信息选读

宇宙中有四层的反对，就是四层的难处。…基督确实经过了四层：阴间、地、空中甚至第三层天。基督必须超越阴间、地、空中，甚至超越第三层天，达到一个甚至远超过第三层天的地方。希伯来七章告诉我们，今天基督高过诸天，祂这最高的一位在那里不只输供祂的权柄，更是输供祂超越的大能给召会，使召会得以形成。

### Morning Nourishment

Eph. 1:19 And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength.

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

The dispensing of the Divine Trinity to produce the organism of the Triune God is accomplished by the transmission of the great power of God (Eph. 1:19-23). This power raised Christ from among the dead, seated Him in the heavenlies, subjected all things under His feet, and gave Him to be Head over all things (vv. 19-22). This power that has accomplished so much is transmitted to the church. The transmission of this great, divine power to the church makes it the Body of Christ, an organism of the Triune God (vv. 22-23)...“To the church” implies a kind of transmission. Whatever God has wrought in and upon Christ is transmitted to the church to make the church the organism of the Triune God, the Body of Christ. The organism of the Triune God is an issue of the Father, of the Son, and of the Spirit. The church is the issue of the operating Triune God, and this issue becomes the organism of the invisible Triune God....The church, which is the Body of Christ, is absolutely organic. (The Organism of the Triune God in the Organic Union of His Divine Trinity, p. 15)

### Today's Reading

In the universe there are four layers of opposition, four layers of trouble...Christ actually passed through four layers: Hades, the earth, the air, and even the third heaven. Christ had to transcend through Hades, through the earth, through the air, and even through the third heaven to reach a place that is far above even the third heaven. Hebrews 7 tells us that today Christ is higher than the heavens. He is there as the highest One to transmit not only His authority but also His transcending power to the church that the church may be formed.

保罗祷告叫我们能看见神在基督身上所运行的能力，是何等超越的浩大，这能力使祂从阴间死人中复活，叫祂在诸天界里坐在神的右边（弗一19～20）。基督死了；祂也曾下到阴间；但三天之后祂从阴间出来了。然后祂超越诸天，如今坐在神的宝座上。借此，祂远超过一切执政的、掌权的、有能的、主治的一人类或天使中，无论好坏，祂都远超过了。祂也远超过今世、来世一切受称之名。

召会乃是借着基督的输供所形成并产生的。这乃是这位超越者大能的输供；这能力使祂从阴间的死人中复活，并使祂升到父的宝座上，远超过一切人类和天使的族类，并将万有服在祂的脚下，使祂向着召会作万有的头。这大能是向着我们这信的人（19）并向着召会（22）。这指明神圣的能力输供到我们里面，使召会得以产生出来。召会产生出来之后，我们每天每时每刻，都必须因着祂的怜悯和恩典学功课，接受父、子、灵那逐渐、缓慢并细致之三重分赐的供应。

我们需要保罗向父祷告，求祂赐给我们智慧的灵，使我们能以明白、领会，并赐给我们启示的灵能以看见。…我们不只要看见能力，更要看见运行在基督身上之超越浩大的能力，这能力使祂从阴间复活，经过地上、空中、第三层天，达到宇宙的至高之处，使祂能在那里将祂所得着、所达到的，输供给祂所拣选、救赎、变化、预备的人，将他们形成召会（经过过程的神圣三一之分赐与超越基督之输供的结果，六三至六六、七〇、七四页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第四章。

Paul prayed that we would see the surpassing greatness of God's power which operated in Christ to raise Him from the dead out of Hades and to seat Him on high at God's right hand in the heavenlies (Eph. 1:19-20). Christ died; He was there in Hades. But after three days He came out of Hades. Then He transcended through the heavens, and He is sitting on the throne of God. By doing this He is above all the rulers, authorities, power, and lordship, good ones and bad ones among the human race and also among the angelic race. He is above all names in this age and in the coming age.

The church was formed and came into being by His transmission. This is the transmission of the transcending One's great power that raised Him from among the dead in Hades and that caused Him to transcend to the Father's throne above all the human race and the angelic race. This is the great power that subdued and subjected all things under His feet and that gave Him to be Head over all things to the church. This great power is toward us who believe (Eph. 1:19) and to the church (v. 22). This indicates that the divine power is transmitted into us to cause the church to come into existence. After the church comes into existence, daily, hourly, and moment by moment, by His mercy and grace, we must learn the lesson to be supplied with His gradual, slow, and fine dispensing in a threefold way by the Father, the Son, and the Spirit.

We need Paul's prayer for the Father to give us a spirit of wisdom with the capacity to understand, to comprehend, and a spirit of revelation... We need to see not only the power but also the surpassing greatness of the power that operated in Christ to raise Him from Hades through the earth, through the air, and through the third heaven to the top of the universe, in order that He might transmit there all that He has obtained and attained to His chosen, redeemed, transformed, prepared people to form them into the church. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 54-56, 59-60, 62-63)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, ch. 4



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经历基督 — 作生命

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G 大调

4/4

3 · 3̣ 3 2 | 1 - 6̣ - | 4 · 3̣ 2 1 | 7̣ - - - |  
 一 主, 你 是 我 生 命, 活 在 我 里 面;  
 5 2 3 4 | 3 - 1 - | 2 · 1̣ 7̣ 6̣ | 5̣ - - - |  
 带 着 神 的 丰 盛, 来 将 我 充 满。  
 5̣ 5̣ 6̣ 7̣ | 2 - 1 - | 1 1 4 4 | 3 - - - |  
 你 的 圣 别 性 情, 使 我 能 成 圣;  
 1 2 3 4 | 5 - 5 - | 6 4 3 2 | 1 - - - ||  
 你 的 复 活 大 能, 使 我 能 得 胜。

- 二 你这生命流通, 我就蒙光照,  
 使我活在光中, 与你能相交;  
 带来各种供应, 也有所要求,  
 使我得蒙洁净, 享受你所有。
- 三 你是那灵运行, 像膏油涂抹,  
 将我心思、心灵, 全都浸润过,  
 使我全人变化, 成为你形状,  
 直到成熟长大, 满有你身量。
- 四 你的生命成分, 成为我丰富,  
 时常将我滋润, 使我得复苏。  
 生命吞灭死亡, 软弱变刚强;  
 释放消除捆绑, 下沉变高昂。
- 五 因此我将自己, 完全献给你,  
 照着你的心意, 活在交通里;  
 不再立志挣扎, 不再改自己,  
 使你受到打岔, 毫不能为力。
- 六 乃是完全停下 自己的努力,  
 让你运行、变化, 使我脱自己;  
 与众圣徒配搭, 成为你身体,  
 让你定居、安家, 彰显你自己。

1 Thou art all my life, Lord,  
 In me Thou dost live;  
 With Thee all God's fulness  
 Thou to me dost give.  
 By Thy holy nature  
 I am sanctified,  
 By Thy resurrection,  
 Vict'ry is supplied.

4 Lord, Thy life abundant,  
 Flowing, rich and free,  
 Constantly refreshes  
 And empowers me.  
 Death by life is swallowed,  
 Weakness is made strong,  
 All my bonds are broken,  
 Gloom is turned to song.

2 Now Thy flowing life, Lord,  
 Doth enlighten me,  
 Bringing in the spirit  
 Fellowship with Thee;  
 All my need supplying,  
 Making Thy demand,  
 Leading me to cleansing  
 And in Thee to stand.

5 I would give myself, Lord,  
 Fully unto Thee,  
 That Thy heart's desire  
 Be fulfilled in me.  
 I no more would struggle  
 To myself reform,  
 Thus in me to hinder  
 What Thou wouldst perform.

3 Thy anointing Spirit  
 Me shall permeate,  
 All my soul and spirit  
 Thou wouldst saturate;  
 Every part transforming  
 Till conformed to Thee,  
 Till Thy life shall bring me  
 To maturity.

6 I would cease completely  
 From my efforts vain,  
 Let Thy life transform me,  
 Full release to gain;  
 Build me up with others  
 Till in us Thou see  
 Thy complete expression  
 Glorifying Thee.



## 主的恢复之主要内容

## The Main Contents Of The Lord's Recovery

### 第三篇

### Message Three

## 包罗万有的基督是神的奥秘

## The All-inclusive Christ as the Mystery of God

读经：西一 9, 12, 15 ~ 27, 二 2, 9, 16 ~ 17, 三 4, 10 ~ 11, 15 ~ 16

Scripture Reading: Col. 1:9,12,15-27; 2:2, 9,16-17; 3:4,10-11,15-16

### 纲 目

### Outline

#### 周 一

#### Day 1

壹 歌罗西书启示包罗万有的基督，这一位是神又是人——二 9:

**I. Colossians reveals the all-inclusive Christ, the One who is both God and man—2:9:**

一 基督是原初创造的首生者，也是新造的首生者，意思是说，祂是包罗万有的——一 15, 18。

*A. For Christ to be the Firstborn of both the original creation and the new creation means that He is all-inclusive—1:15,18.*

二 包罗万有的基督乃是一切正面事物的实际——二 16 ~ 17:

*B. The all-inclusive Christ is the reality of every positive thing—2:16-17:*

1 我们需要享受基督作我们一切所需的实际：我们的气息、（约二十 22、）饮料、（四 10, 14, 七 37 ~ 39 上、）食物、（六 35, 57、）光、（一 4, 八 12、）衣服、（加三 27、）以及居所。（约十五 5, 7 上。）

1. We need to enjoy Christ as the reality of all our necessities: our breath (John 20:22), drink (4:10, 14; 7:37-39a), food (6:35, 57), light (1:4; 8:12), clothing (Gal. 3:27), and dwelling place (John 15:5, 7a).

2 如果我们在日常生活中，操练接受基督作一切物质事物的实际，我们会满了基督——西三 4, 10 ~ 11, 15 ~ 16。

2. If we follow the practice of taking Christ as the reality of all the material things in our daily life, we will be full of Christ—Col. 3:4,10-11,15-16.

#### 周 二

#### Day 2

三 包罗万有的基督是居首位的，祂在凡事上都居首位；在旧造和新造中，在宇宙和召会里，基督都据有首位——18。

四 包罗万有的基督乃是神经纶的中心与普及，圆心与圆周——12, 15 ~ 27 节，弗一 10:

- 1 在神的经纶里，基督是一切；神要的是基督，并且祂只要基督，就是那奇妙、居首位、包罗万有、是一切又在一切之内的基督——太十七 5，西三 10 ~ 11。
- 2 神经纶的目的，乃是要将这位包罗万有的基督作到我们里面，作我们的生命和一切，使我们成为三一神团体的彰显——一 27，三 4，10 ~ 11。

### 周 三

五 包罗万有的基督住在我们里面，作我们荣耀的盼望——一 27:

- 1 我们敬拜在诸天之上登宝座的基督，但我们经历、享受、并有分于我们灵里内住的基督；我们非常主观地与祂是一——三 1，一 27，林前六 17。
- 2 那住在我们里面的基督，乃是包罗万有的基督，祂是那不能看见之神的像、一切受造之物的首生者、基督身体的头、神丰满的具体化身——西一 15 ~ 16，18 ~ 19。

六 包罗万有的基督是我们的生命——三 4:

- 1 “我们的生命”这辞很强地指明，我们要经历这位包罗万有的基督。
- 2 因为基督是我们的生命，祂所有的一切、祂所达到并得着的一切，对我们就都成为主观的——罗八 34，10。

*C. The all-inclusive Christ is the preeminent One, the One who has the first place in everything; both in the old creation and in the new creation, both in the universe and in the church, Christ occupies the place of preeminence—1:18.*

*D. The all-inclusive Christ is the centrality and universality, the center and circumference, of God's economy—vv. 12, 15-27; Eph. 1:10:*

1. In God's economy Christ is everything; God wants Christ and Christ alone—the wonderful, preeminent, all-inclusive Christ, who is all and in all—Matt. 17:5; Col. 3:10-11.
2. God's intention in His economy is to work the all-inclusive Christ into our being as our life and our everything that we may become the corporate expression of the Triune God—1:27; 3:4,10-11.

### Day 3

*E. The all-inclusive Christ dwells in us as our hope of glory—1:27:*

1. We worship the enthroned Christ in the heavens, but we experience, enjoy, and partake of the indwelling Christ in our spirit; we are one with Him in a very subjective way—3:1; 1:27; 1 Cor. 6:17.
2. The Christ who indwells us is the all-inclusive Christ—the One who is the image of the invisible God, the Firstborn of all creation, the Head of the Body, and the embodiment of the fullness of God—Col. 1:15-16,18-19.

*F. The all-inclusive Christ is our life—3:4:*

1. The expression our life is a strong indication that we are to experience the all-inclusive Christ.
2. Because Christ is our life, all He has and all He has attained and obtained become subjective to us—Rom. 8:34,10.

七 包罗万有的基督乃是一个新人唯一的构成成分—西三 10 ~ 11:

- 1 召会这新人的内容单单是基督；在新人里只有基督有地位。
- 2 在召会这新人里，我们是在基督里、借着基督、并归于基督；我们也是在基督里面得以维系，成为在基督里神的彰显——16 ~ 17。

八 我们应当照着包罗万有的基督来评断、衡量一切事物—二 8:

- 1 基督是一切真智慧和知识的管制原则，是一切真教训的实际，也是一切蒙神悦纳之观念的唯一准则。
- 2 唯有我们对包罗万有的基督在神经纶中的地位有清楚的看见时，我们才能识破欺骗和诱骗的事。

九 神的旨意是要包罗万有的基督作我们的分；神的旨意是要我们认识基督，经历祂，享受祂，被祂浸透，并以祂作我们的生命和人位—一 9, 三 4。

十 我们需要被包罗万有的基督注入、浸透、充满，直到我们经历祂是我们的一切—一 27, 二 16 ~ 17, 三 4, 10 ~ 11:

- 1 包罗万有的基督是在我们里面，但我们需要看见祂、认识祂、被祂充满、被祂浸透、并且绝对与祂是一。
- 2 我们应当让包罗万有的基督充满我们的全人，并以祂自己顶替我们的文化—弗三 17 上，西三 10 ~ 11:

*G. The all-inclusive Christ is the unique constituent of the one new man—Col. 3:10-11:*

1. The content of the church as the new man is Christ alone; in the new man there is room only for Christ.
2. In the church as the new man we are in Christ, through Christ, and unto Christ, and we subsist in Christ to be God's expression in Christ—1:16-17.

*H. We should estimate and evaluate everything according to the all-inclusive Christ—2:8:*

1. Christ is the governing principle of all genuine wisdom and knowledge, the reality of all genuine teaching, and the only measure of all concepts acceptable to God.
2. Only when we have a clear view of the place of the all-inclusive Christ in God's economy will we be able to see through delusion and deception.

*I. The will of God is that the all-inclusive Christ be our portion; God's will is that we know Christ, experience Christ, enjoy Christ, be saturated with Christ, and have Christ become our life and person—1:9; 3:4.*

*J. We need to be infused, saturated, and permeated with the all-inclusive Christ until in our experience He is everything to us—1:27; 2:16-17; 3:4,10-11:*

1. The all-inclusive Christ is in us, but we need to see Him, know Him, be filled with Him, be saturated with Him, and be absolutely one with Him.
2. We should allow the all-inclusive Christ to fill our whole being and to replace our culture with Himself—Eph. 3:17a; Col. 3:10-11:

- a 基督越以祂自己顶替我们天然的生命和文化，我们就越能宣告：“活着就是基督”；在我们，活着就是基督，祂完全据有我们、占有我们、并以祂自己充满我们—腓一 21 上。
- b 包罗万有的基督渴望以祂自己顶替我们天然生命和文化的每一元素，使我们能成为一个新人，作祂团体的彰显—西三 10 ~ 11。

## 周 六

### 贰 包罗万有的基督是神的奥秘—二 2:

- 一 使徒保罗所传神的奥秘，（林前二 1，）乃是隐藏在神里面深处的奥秘；这奥秘乃是神全部福音的内在实际。（弗六 19。）
- 二 神的奥秘—包罗万有的基督—是神的解释、说明和彰显，也就是神的话；那具体化身在基督里，并借祂彰显的，乃是神一切的所是和所有—约一 1，启十九 13，西二 2 ~ 3。
- 三 歌罗西二章二节的“奥秘”，可以解释为“故事”：
  - 1 包罗万有的基督既是神的奥秘，就是神的历史；神全盘的“故事”都在基督里，并且就是基督；一切神所定意要作的，都与基督有关—约一 14，林前十五 45 下，启四 5。
  - 2 基督不仅是神的自己，也是神的历史；神的历史是指祂所经历的过程，使祂可以将自己分赐到祂所拣选的人里面—约一 14，林前十五 45 下，弗三 16 ~ 17 上。
  - 3 作为神的具体化身、神荣耀的光辉、以及神本质的印像，这位基督，就是神的奥秘，神的故事，说明、

- a. The more Christ replaces our natural life and culture with Himself, the more we will be able to declare, “To live is Christ”; to us, to live will be the Christ who takes full possession of us, occupies us, and fills us with Himself—Phil. 1:21a.
- b. The all-inclusive Christ desires to replace every element of our natural life and culture with Himself so that we may be the one new man as His corporate expression—Col. 3:10-11.

## Day 6

### II. The all-inclusive Christ is the mystery of God—2:2:

- A. *The mystery of God preached by the apostle Paul (1 Cor. 2:1) is the mystery hidden in the depths of God; this mystery is the intrinsic reality of the complete gospel of God (Eph. 6:19).*
- B. *The mystery of God—the all-inclusive Christ—is the definition, explanation, and expression of God—the Word of God; embodied in and expressed through Christ is all that God is and has—John 1:1; Rev. 19:13; Col. 2:2-3.*
- C. *The word mystery in Colossians 2:2 may be interpreted as meaning “story”:*
  - 1. As the mystery of God, the all-inclusive Christ is the history of God; the whole “story” of God is in Christ and is Christ, and all that God intends to do is related to Christ—John 1:14; 1 Cor. 15:45b; Rev. 4:5.
  - 2. Christ is not only God Himself—He is also God’s history; God’s history refers to the process through which He has passed so that He may dispense Himself into His chosen people—John 1:14; 1 Cor. 15:45b; Eph. 3:16-17a.
  - 3. As the embodiment of God, the effulgence of God’s glory, and the impress of God’s substance, Christ, the mystery of God, His story, defines, explains, and

解释、并彰显神—来一 1～3，西二 2。

- 4 既然基督是神的奥秘，我们若认识基督，也就认识神；我们若不认识基督，也就无法认识神。
- 5 唯有那些看见基督是神的奥秘的人，才能认识神和神永远的定旨—2 节，弗三 9，11。

expresses God—Heb. 1:1-3; Col. 2:2.

4. Since Christ is the mystery of God, if we know Christ, we know God; however, if we do not know Christ, we do not have the way to know God.
5. Only those who have seen Christ as the mystery of God can know God and the eternal purpose of God—v. 2; Eph. 3:9,11.





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

歌罗西书里关于基督的启示是包罗万有且延展无限的。歌罗西书启示基督乃是一切。基督是旧造（宇宙）和新造（召会）的首生者（一 15、18）。新造不像旧造（宇宙）那样广阔的延展。召会是包罗万有的，但不是延展无限的。基督是原初创造和新造的首生者，意思是说，祂是延展无限且包罗万有的。在祂里面唯有基督有地位；基督是一切，又在一切之内（三 11）。这表明祂的包罗万有。然而，祂是一切受造之物的首生者这个事实，指明祂是延展无限的。用以弗所三章的话说，基督就是那阔、长、高、深（歌罗西书生命读经，五三七至五三八页）。

## 信息选读

这位是神的奥秘、是神具体化身的基督，乃是一切正面事物的实际。论到歌罗西二章十六节所列的项目，保罗在十七节说，“这些原是要来之事的影儿，那实体却属于基督。”饮食、节期、月朔和安息日都是影儿，基督才是实体、实际和实质。基督是真食物、真饮料。祂也是真节期、真月朔、真安息日。基督作为神的具体化身，乃是每一件正面事物的实际。因此，犹太宗教或希腊哲学都没有地位，唯独包罗万有的基督才有地位。…在神的经纶里，唯有基督才算得了数。

基督这神的奥秘，以及一切正面事物的实质，乃是我们的一切：食、衣、住、行。当我们来看宇宙

Col. 2:16-17 Let no one therefore judge you 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 revelation concerning Christ in Colossians is both all-inclusive and extensive. Colossians reveals that Christ is everything. Christ is the Firstborn both of the old creation, the universe, and of the new creation, the church (1:15, 18). The new creation is not as extensive as the old creation, the universe. The church is all-inclusive, but it is not extensive. For Christ to be the Firstborn of both the original creation and the new creation means that He is both extensive and all-inclusive. In the new man there is room only for Christ; Christ is all and in all (3:11). This shows His all-inclusiveness. However, the fact that He is the Firstborn of all creation indicates His extensiveness. In the words of Ephesians 3, Christ is the breadth, length, height, and depth. (Life-study of Colossians, p. 433)

## Today's Reading

This One who is the mystery and embodiment of God is the reality of all positive things. Referring to the items listed in Colossians 2:16, Paul says in verse 17 that these “are a shadow of the things to come, but the body is of Christ.” Eating, drinking, feasts, new moons, and Sabbaths are all shadows of which Christ is the body, the reality, the substance. Christ is the real food and the real drink. He is also the real feast, the real new moon, and the real Sabbath. As the embodiment of God, Christ is the reality of every positive thing. Hence, there is no room for Jewish religion or Greek philosophy. There is room only for the all-inclusive Christ....In God's economy only Christ counts for anything.

Christ, the mystery of God and the substance of every positive thing, is everything to us: food, clothing, housing, transportation. As we consider all

中一切正面的事物时，我们应当照着基督来衡量它们。这是何等大的启示！

保罗论到影儿的话，含示我们怎样能实际地享受基督。饮食这样的事既然是影儿，而基督是实质和实际，每当我们吃喝的时候，就必须被提醒，真食物、真饮料乃是基督。你吃食物的时候，同时也该吃基督。你喝饮料的时候，同时也该喝基督。你穿衣服的时候，应当记得基督才是真衣服，你应当经历祂作真衣服。当你穿上物质的衣服，你也应该穿上基督。这样来享受基督乃是容易的。我们每天无论作什么，都该提醒我们，基督乃是那件事情的实际。连我们的呼吸也该提醒我们，需要在属灵方面吸入基督。

如果我们在日常生活中，操练接受基督作一切物质事物的实际，我们日常的行事为人就会大大革新且变化。我们的生活会满了基督。我们吃喝的时候，要接受基督作我们属灵的食物和饮料。我们所作的每一件事，都要提醒我们来接触基督、享受基督、经历基督，并且以基督作一切。天天这样实行，就是真正享受基督。

我们盼望借着享受基督，一个新人就得以产生，并且实际地彰显出来。我们不要仅仅在道理上的新人，乃要在实际上并在实行上的新人。新人不是借着组织而来的。组织起来的东西也许是社团或宗教，但不是新人。唯有我们接受基督作生命，并与祂同活，新人才能产生。

享受基督作我们日常所需的实际，是非常美妙，但接受祂作我们的生命，并与祂同活，更是美妙（歌罗西书生命读经，三六八至三六九、六〇二、六六三页）。

参读：加拉太、以弗所、腓立比、歌罗西书中的经历基督，第二章；歌罗西书生命读经，第三十五、五十五篇。

the positive things in the universe, we should evaluate them according to Christ. What a tremendous revelation this is!

In Paul's word about shadows we have a hint as to how we may enjoy Christ in a practical way. Since such things as eating and drinking are shadows of which Christ is the substance and reality, we need to be reminded whenever we eat and drink that the real food and the real drink are Christ. When you eat your food, you should simultaneously eat Christ. When you drink some beverage, you should also drink Christ. As you put on your clothing, you should be reminded that Christ is the real clothing, and you should experience Him as such. As you put on your material clothing, you should also put on Christ. It is easy to enjoy Christ in this way. Whatever we do day by day should remind us of Christ as the reality of that thing. Even our breathing should remind us of the necessity of breathing Christ spiritually.

If we follow the practice of taking Christ as the reality of all the material things in our daily life, our daily walk will be revolutionized and transformed. It will be full of Christ. When we eat and drink, we shall take Christ as our spiritual food and drink. Everything we do will remind us to contact Christ, to enjoy Christ, to experience Christ, and to have Christ as our everything. To practice this day by day is truly to enjoy Christ.

We expect that through the enjoyment of Christ the one new man will come forth and be expressed in a practical way. We do not want the new man merely in doctrine, but in reality and in practice. The new man does not come by way of organization. Something organized may be a society or a religion, but it is not the new man. The new man comes forth only by our taking Christ as our life and living together with Him.

It is wonderful to enjoy Christ as the reality of our daily necessities, but it is even more wonderful to take Him as our life and live together with Him. (Life-study of Colossians, pp. 296-297, 485, 534-535)

Further Reading: CWWL, 1965, vol. 1, "The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians," ch. 1; Life-study of Colossians, msgs. 35, 55

### 晨兴喂养

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

弗一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

在旧造和新造里，基督都是首先的，并且是居第一位，也就是居首位的〔西一 15、18〕。在宇宙中并在召会里，基督都是居首位者。我们若看见这个异象，而不是仅仅当作道理，我们的日常生活和我们的召会生活，就会彻底翻转过来。我们会晓得，在凡事上基督必须居首位。

在圣经里，首先的就是一切。既然基督在宇宙中并在召会里都是首先的，祂在宇宙中并在召会里就必是一切。祂既是首先的，祂就是一切。…在这件事上，神的算法和我们的不同。根据我们的推算，如果基督是首先的，就该有别的东西是第二、第三的，其余的依次类推。然而，从神的观点来看，基督是首先的，意思是说，祂乃是一切（歌罗西书生命读经，九〇页）。

### 信息选读

首先的亚当，不仅包括亚当个人，也包括全人类。同样的原则，在神眼中，埃及人的长子包括所有的埃及人。长子包括一切。因此，基督在宇宙中成为首生者，意思是说，祂在宇宙中乃是一切。照样，基督在复活里成为首生者，意思是说，祂在复活里乃是一切。基督成为旧造并新造的首生者，意思是说，祂在旧造和新造里都是一切。这与保罗在歌罗西三章十一节的话相符，在那里他说，在新人里，就是在新造

### Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

In both the old creation and the new creation Christ is the first and occupies the first place, the place of preeminence [Col. 1:15, 18]. Both in the universe and in the church, Christ is the preeminent One. If we see this as a vision, not as a mere doctrine, our living and our church life will be revolutionized. We shall realize that in all things Christ must be the first.

In the Bible to be the first is to be all. Since Christ is the first both in the universe and in the church, He must be all things in the universe and the church. As the first, He is all. God's way of reckoning in this matter is different from ours. According to our estimation, if Christ is the first, then something else should be the second, third, and others in sequence. However, from God's point of view, for Christ to be the first means that He is all. (Life-study of Colossians, pp. 74-75)

### Today's Reading

The first Adam included not only Adam as an individual but all of mankind. In the same principle, in the eyes of God, the firstborn of the Egyptians included all the Egyptians. The firstborn includes all. Therefore, for Christ to be the firstborn in the universe means that He is everything in the universe. In like manner, for Christ to be the firstborn in resurrection means that He is everything in resurrection. For Christ to be the firstborn both of the old creation and of the new creation means that He is everything both in the old creation and in the new creation. This corresponds to Paul's

里，“并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”在新人里，基督是每一位，又在每一位里面。在新造里，唯独基督有地位（歌罗西书生命读经，九〇至九一页）。

圣经所启示的基督，乃是包罗万有的。以弗所一章二十三节说，基督是那在万有中充满万有者。这位包罗万有的基督，在万有中居首位，在万有中充满万有，是神经纶的中心与普及（三一神终极完成之灵与信徒重生之灵联结的果效，八二至八三页）。

歌罗西书启示神要的是基督，祂只要基督。在这卷书信里，保罗指出神不要任何属人文化的东西。神不在意哲学、宗教、规条、条例或任何“主义”。神只要那奇妙、居首位、包罗万有的基督，祂是那一切又在一切之内的一位。虽然基督是包罗万有的，祂却住在我们里面作我们的生命。祂是那位内住者，一直等候机会要活在我们里面。祂是活的、真实的、实际的、也是便利的。一面，祂在宝座上为万有之主；另一面，祂是赐生命的灵在我们里面。在基督徒生活并在召会生活中，基督都是一切。我们若看见这事，就会停止我们一切的作为。

神的经纶乃是将基督那活的、包罗万有的人位作到我们里面。根据歌罗西书的启示，基督是众圣徒的分、一切受造之物的首生者、不能看见之神的像、身体的头、从死人中复活的首生者、一切的丰满乐意居住在其中的那一位、神经纶的奥秘、神的奥秘、一切正面事物的实际以及新人的成分。基督是一切：祂是生命、光、大能、权能、力量、公义、圣别、恩慈以及其他一切神圣的属性和人性的美德。因为基督是我们的一切，所以祂是包罗万有的。神经纶的目的，乃是要将这位包罗万有者作到我们里面（歌罗西书生命读经，四〇七至四〇八、四一一页）。

参读：歌罗西书生命读经，第八至十篇。

word in Colossians 3:11, where he says that in the new man, in the new creation, “There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” In the new man Christ is everyone and in everyone. In the new creation there is room only for Christ. (Life-study of Colossians, p. 75)

The Christ who is revealed in the Bible is all-inclusive. Ephesians 1:23 says that Christ is the One who fills all in all. This all-inclusive Christ, as the preeminent One over all things and the One who fills all in all, is the center and circumference of God’s economy. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 78)

The book of Colossians reveals that God wants Christ and Christ alone. In this Epistle, Paul points out that God does not want anything of man’s culture. God does not care for philosophy, religion, ordinances, observances, or any kind of ism. God wants only the wonderful, preeminent, all-inclusive Christ, the One who is all in all. Although Christ is all-inclusive, He dwells in us as our life. As the indwelling One, He is waiting for the opportunity to live in us. He is living, real, practical, and available. On the one hand, on the throne He is the Lord of all; on the other hand, He is the life-giving Spirit in us. Both in the Christian life and in the church life, Christ is everything. If we see this, we shall stop all our doing.

God’s economy is to work the living, all-inclusive Person of Christ into us. According to the revelation in the book of Colossians, Christ is the portion of the saints, the firstborn of all creation, the image of the invisible God, the Head of the Body, the firstborn from among the dead, the One in whom all the fullness is pleased to dwell, the mystery of God’s economy, the mystery of God, the reality of all positive things, and the constituent of the new man. Christ is everything: He is life, light, power, might, strength, righteousness, holiness, kindness, and every other divine attribute and human virtue. Because Christ is everything to us, He is all-inclusive. God’s intention in His economy is to work this all-inclusive One into us. (Life-study of Colossians, pp. 327-328, 330-331)

Further Reading: Life-study of Colossians, msgs. 8-10

## 晨兴喂养

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

三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

这位在我们灵里作我们生命和人位的基督，乃是我们荣耀的盼望。当祂来时，我们就要在祂里面得荣耀。这指明内住的基督要浸透我们全人，叫我们的身体改变形状，同形于祂荣耀的身体（圣经恢复本，西一 27 注 3）。

基督现今是那满了荣耀的奥秘。当基督回来叫祂的圣徒得荣耀时（罗八 30），这荣耀要彰显到极点。因此这是盼望，是荣耀的盼望。基督自己也就是这荣耀的盼望（西一 27 注 5）。

## 信息选读

基督对我们是客观的，也是主观的。我们照着道理，同时也照着经历来认识基督。一面，我们的基督是在诸天之上的宝座上；另一面，祂是在我们的灵里。我们敬拜在诸天之上登宝座的基督，但我们经历、享受并有分于我们灵里内住的基督。我们非常主观地与祂是一。正如保罗在林前六章十七节所说的：“但与主联合的，便是与主成为一灵。”基督对我们主观到一个地步，祂与我们，我们与祂，已经成为一灵。与主成为一灵，比得着恩赐和神迹更大。我们既与主成了一灵，在我们日常生活中，就必须经历与祂是一灵。

几年前，我和一些常常谈论歌罗西一章二十七节的圣徒们在一起。虽然他们能说，内住的基督成了荣耀

## Morning Nourishment

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

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

Christ, who dwells in our spirit to be our life and person, is our hope of glory. When He comes, we will be glorified in Him. This indicates that the indwelling Christ will saturate our entire being that our physical body may be transfigured and conformed to the body of His glory (Phil. 3:21). (Col. 1:27, footnote 3)

Christ is the mystery that is full of glory now. This glory will be manifested to its fullest extent when Christ returns to glorify His saints (Rom. 8:30). Hence, it is a hope, the hope of glory. Christ Himself is also this hope of glory. (Col. 1:27, footnote 5)

## Today's Reading

To us, Christ is both objective and subjective. We know Christ both according to doctrine and according to experience. On the one hand, our Christ is on the throne in the heavens. On the other hand, He is in our spirit. We worship the enthroned Christ in the heavens, but we experience, enjoy, and partake of the indwelling Christ in our spirit. We are one with Him in a very subjective way. As Paul says in 1 Corinthians 6:17, “He who is joined to the Lord is one spirit.” Christ is subjective to us to such a degree that He and we, we and He, have become one spirit. To be one spirit with the Lord is greater than to have gifts and miracles. Now that we have become one spirit with the Lord, in our daily life we need to experience being one spirit with Him.

Some years ago I stayed with some saints who talked a lot about Colossians 1:27. Although they could speak of the indwelling Christ as

的盼望，但对基督的经历却少之又少。对他们来说，内住的基督仅仅是道理，不是实际。在实际的日常生活中，他们有道德、守宗教，但他们没有活基督。连他们的爱也是天然、伦理的爱，不是从他们里面活出之基督的彰显。在这些信徒身上，你可以看见宗教与道德，但你看不见多少的基督。今天许多基督徒也是这样，他们在道理上认识基督，但对基督没有多少真实的经历。然而，保罗写歌罗西书乃是照着道理，同时也照着经历。

最要紧的是，我们都必须看见包罗万有之基督的异象。在我们的日常生活中，基督必须成为我们的一切。基督是神的彰显，是神经纶的奥秘，现今活在我们里面。那住在我们里面的基督，不是小的、有限的基督。祂乃是那位不能看见之神的像、神丰满的具体化身以及神经纶的中心点。这样一位基督，现今就住在我们里面，等候机会把祂自己扩展到我们全人里。我们需要时时刻刻凭祂而活。在生活中，我们不该给文化留任何地位，反而该把我们里面一切的地位，都留给那住在我们里面，作我们荣耀盼望之包罗万有的基督。我们若看见这样一位内住、包罗万有之基督的异象，就会自然而然地丢弃我们的文化。从前基督是被文化顶替，然而一旦我们看见这异象，我们里面的文化就要被基督所顶替（歌罗西书生命读经，五五一至五五二、三八二至三八三页）。

基督是我们的生命，有力地指明我们要以祂为生命而凭祂活着，要在日常的生活中活祂，以经历本书所启示那宇宙般延展的基督，使祂一切所是、所达到、所得着的，不再是客观的事实，乃成为我们主观的经历（圣经恢复本，西三4注1）。

在神里面，基督是我们的生命。这生命现今是隐藏的，但将来要显现出来。那时，我们要与这生命一同显现在荣耀里（西三4注2）。

参读：歌罗西书生命读经，第十三至十五篇。

the hope of glory, they had very little experience of Christ. To them, the indwelling Christ was merely a doctrine, not a reality. In their practical daily living, they were ethical and religious, but they did not live Christ. Even their love was a natural, ethical love, not the expression of Christ lived out from within them. In these believers you could see religion and ethics, but you could not see much of Christ. This is true of many Christians today. They know Christ in doctrine, but they have very little genuine experience of Him. However, when Paul wrote the book of Colossians, he wrote both according to doctrine and according to experience.

It is vital for us all to see a vision concerning the all-inclusiveness of Christ. Christ must become everything to us in our daily living. The Christ who is the expression of God and the mystery of God's economy now lives in us. The Christ who indwells us is not a small, limited Christ. He is the One who is the image of the invisible God, the embodiment of the fullness of God, and the focal point of God's economy. Such a Christ now dwells in us and is waiting for the opportunity to spread Himself throughout our being. We need to live by Him moment by moment. We should not give any ground in our living to culture. Instead, all the room within us should be given over to the all-inclusive Christ who dwells in us to be our hope of glory. If we see such a vision of the indwelling, all-inclusive Christ, we shall spontaneously drop our culture. Formerly, Christ was replaced by culture. But once we see this vision, the culture within us will be replaced by Christ. (Life-study of Colossians, pp. 443-444, 309)

That Christ is our life is a strong indication that we are to take Him as life and live by Him, that we are to live Him in our daily life in order to experience the universally extensive Christ revealed in this book, so that all He is and has attained and obtained will not remain objective but will become our subjective experience. (Col. 3:4, footnote 1)

In God, Christ is our life. This life is now hidden but will be manifested. Then we will be manifested with this life in glory. (Col. 3:4, footnote 2)

Further Reading: Life-study of Colossians, msgs. 13-15

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

在歌罗西三章三至四节我们看见，那是神经纶的中心点，又是一切正面事物之实际的基督，乃是我们的生命。我们的生命与基督一同藏在神里面。这意思是说，今天我们乃是活在神里面。作我们生命的基督，乃是新人的成分。因着基督是新人唯一的成分，所以在新人里希利尼人和犹太人、美国人和中国人、受割礼的和未受割礼的、为奴的和自主的，都没有地位。在新人里，那作我们生命的基督乃是一切，又在一切之内。

我盼望我们因着看见这个异象，里面就激起一个深切的渴望。我们需要祷告说，“主耶稣，我愿被你接管，被你占有，被你拥有。我里面全部的地位，一切的空间，都让给你。主，我不要在经历你的事上受到限制、受到阻挠。我要无限无量、无拘无束地享受你。主，我单单要你，不要文化。我要凭你而活，不凭任何一种文化而活。”（歌罗西书生命读经，三八五页）

### 信息选读

不管我们是何种人，就着新人而言，我们必须看自己什么也不是。在新人里只有基督有地位，任何天然的人都没有地位。因此，在召会中我们什么也不是。…在新人里，“基督是一切，又在一切之内。”〔西三 11〕在新人里只有基督有地位。祂是新人一切的肢体，也在一切的肢体之内。在新人里祂是一切。实际上，祂就是新人，就是祂的身体（林前十二 12）。在新人里祂是中心，也是普及。

### Morning Nourishment

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.

In Colossians 3:3 and 4 we see that the Christ who is the focal point of God's economy and the reality of all the positive things is our life. Our life is hidden with Christ in God. This means that we today are living in God. As our life, Christ is the constituent of the new man. Because Christ is the unique constituent of the new man, in the new man there is no room for Greeks and Jews, Americans and Chinese, circumcision and uncircumcision, slaves and free men. In the new man the Christ who is our life is all and in all.

I hope that seeing this vision will stir a deep aspiration within us. We need to pray, “Lord Jesus, I want to be taken over, occupied, and possessed by You. I want to give You my full capacity and all the room in my being. Lord, I don't want to be limited or frustrated in my experience of You. I want to enjoy You without limitation, restriction, or confinement. Lord, I want to have only You, not culture. I want to live by You, not by any kind of culture.” (Life-study of Colossians, pp. 310-311)

### Today's Reading

No matter what kind of person we may be, as far as the new man is concerned, we must regard ourselves as nobodies. In the new man there is room only for Christ, not for any kind of natural person. Therefore, in the church we all are nobodies....In the new man “Christ is all and in all” [Col. 3:11]. 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. 12:13). In the new man Christ is the centrality and universality.

保罗在歌罗西一章的话…非常紧要。保罗说，众圣徒的分乃是基督，祂是那不能看见之神的像。这“像”是一切受造之物的首生者。希利尼人不对，犹太人也不对。实际上，天、地和所有物质的东西，都是神借着基督的彰显。不仅如此，召会—神的新造，也是神的彰显。在召会中，我们是在基督里、借着基督并且归于基督；我们也都在基督里得以维系，成为在基督里神的彰显（歌罗西书生命读经，二九二、三五八至三五九页）。

基督是一切真智慧和真知识的管治原则，是一切真教训的实际，也是一切蒙神悦纳之观念的唯一准则（圣经恢复本，西二8注4）。

如果我们看见歌罗西书所陈明包罗万有之基督的异象，我们就不会被任何事欺骗了。不管一件事多好、多合乎圣经，都不能引我们离开基督。我们对于神经纶中的基督有这样的认识，乃是极其紧要的。

歌罗西召会的光景，和哥林多召会的光景大不相同。在哥林多，标准是低的，其中有分裂，有圣徒诉讼的事，甚至有犯淫乱的事。但在歌罗西，行为的标准高得多。…歌罗西的难处乃是召会受到文化的侵入，尤其是智慧派和犹太教仪文。这些事物很高尚，正因这缘故，才能诱骗人。因此，我们今天在主恢复中的人，必须留意那些外表看起来高尚、有教养、说话温文谦卑的人。那些最能欺骗人的，总是看起来非常好。无疑的，当蛇在园中靠近夏娃时，它的说话必定很文雅。但你一定要警觉，免得被这些有教养之人的花言巧语所欺骗。唯有我们对包罗万有的基督在神经纶中的地位有清楚的看见时，我们才能识破欺骗和诱骗的事（歌罗西书生命读经，二一三至二一四页）。

参读：基督的包罗与无限，第一至二篇。

Paul's word in Colossians 1 is crucial. Paul says that the portion of the saints is Christ, who is the image of the invisible God. This image is the firstborn of all creation. Neither the Greeks nor the Jews are right. The truth is that the heavens, the earth, and all material things are the expression of God by Christ. Furthermore, the church, God's new creation, is also God's expression. In the church we are in Christ, through Christ, and unto Christ, and we subsist in Christ to be God's expression in Christ. (Life-study of Colossians, pp. 237, 289)

Christ is the governing principle of all genuine wisdom and knowledge, the reality of all genuine teaching, and the only measure of all concepts acceptable to God. (Col. 2:8, footnote 4)

If we see the vision of the all-inclusive Christ presented in the book of Colossians, we shall not be deluded by anything. No matter how excellent or how scriptural a thing may be, it will not be able to lead us away from Christ. It is crucial that we have such a view of Christ in God's economy.

The situation of the church at Colossae was very different from that of the church in Corinth. In Corinth, the standard was low, there were divisions, and some saints were involved in lawsuits, some even in fornication. But at Colossae the standard of behavior was much higher....The problem at Colossae was that the church had been invaded by culture, especially by Gnosticism and the Judaistic observances. These things were very refined, and for this very reason they were deceitful. Hence, we in the Lord's recovery today must be cautious of those who appear to be highly cultured and well-educated and who speak in a gentle and humble manner. Those who are the most deceitful usually seem to be very nice. No doubt, when the serpent approached Eve in the garden, he spoke in a very refined way. Be on the alert lest you are deluded through the persuasive speech of cultured people. Only when we have a clear view of the place of the all-inclusive Christ in God's economy shall we be able to see through delusion and deception. (Life-study of Colossians, pp. 173-174)

Further Reading: The All-inclusiveness and Unlimitedness of Christ, chs. 1-2



西一 9 “所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧 and 悟性上，充分认识神的旨意。”

弗三 17 “使基督借着信，安家在你心里…”

父神用子神的救赎，借灵神的圣别，使我们够资格同得包罗万有的基督，就是经过过程之三一神的化身，作众圣徒的分。神的旨意是要这位包罗万有、延展无限的基督作我们的分。保罗在歌罗西一章九节说到神的旨意。在这节里，神的旨意是指基督。神对我们的旨意，乃是要我们认识基督、经历基督、享受基督、被基督浸透，使基督成为我们的生命和人位。神的旨意是深奥的，与我们认识、经历并活这位包罗万有、延展无限的基督息息相关（新约总论第十二册，六四至六五页）。

### 信息选读

歌罗西书把基督完全地启示出来，比加拉太书所启示的还要极致。在加拉太书里，保罗说到基督启示在我们里面，基督活在我们里面，以及基督成形在我们里面。但在歌罗西书中，他用了许多特殊的辞句来说到基督：众圣徒的分、那不能看见之神的像、一切受造之物的首生者。在这短短的一卷书中，把基督一面又一面地揭示出来。因此，歌罗西书所启示的基督是奥秘的，又是包罗万有的。这位包罗万有的基督，远超过我们所能领会的。我们需要被祂注入、浸透、充满，直到我们经历基督是我们的一切：我们的饮食、节期、圣日、安息日、月朔并一切。我们不可让任何东西顶替基督，或成了祂的代替品。这乃是歌罗西书

### Morning Nourishment

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.

Eph. 3:17 That Christ may make His home in your hearts through faith...

God the Father has qualified us by the redemption of God the Son and through the sanctification of God the Spirit for a share of the all-inclusive Christ, the embodiment of the processed Triune God, as the allotted portion of the saints. The will of God is that the all-inclusive, extensive Christ is to be our portion. In Colossians 1:9 Paul speaks of God's will. In this verse, God's will refers to Christ. God's will for us is that we know Christ, experience Christ, enjoy Christ, be saturated with Christ, and have Christ become our life and person. The will of God is profound in relation to our knowing, experiencing, and living the all-inclusive, extensive Christ. (The Conclusion of the New Testament, pp. 3533-3534)

### Today's Reading

We have pointed out that in Colossians Christ is revealed to the uttermost, much more than in Galatians. In Galatians Paul speaks of Christ being revealed in us, of Christ living in us, and of Christ being formed in us. But in Colossians he uses a number of special terms for Christ: the portion of the saints, the image of the invisible God, the firstborn of all creation. In this short book, one aspect of Christ after another is unfolded. Therefore, Colossians reveals that Christ is profound and all-inclusive. The all-inclusive Christ transcends our understanding. Our need is to be infused, saturated, and permeated with Him until in our experience Christ is everything to us: our food, our drink, our feasts, our holy days, our Sabbath, our new moon, our everything. We must not allow anything to replace Christ or to be a substitute for Him. This is the central point of Colossians. Whereas

的中心点。加拉太书启示基督与宗教、律法相对，而歌罗西书则启示基督与所有的事物相对，因为祂自己才是所有正面事物的实际。

如果基督注入到你里面，你就会丢弃一切不是基督的东西，并且你的全人会被基督构成。宗教给人道理，并教导人如何作好。相反的，歌罗西书说到包罗万有的基督。这位基督已经在我们里面，但我们需要看见祂、认识祂、被祂充满、被祂浸透并且绝对与祂是一。

我们既接受了基督，祂这位包罗万有、延展无限者就必须以祂自己顶替我们文化的每一方面。我们已经看见，堕落的人用文化作为神的代替品。首先，这样的文化是神的代替品。然后基督进来，以祂自己来顶替这个代替品。既然我们不再是小孩子，就需要基督来顶替我们文化的每一样元素。这意思不是说，我们该轻视文化。这乃是说，我们应当爱基督。如果我们被基督充满直到满溢，其他的东西在我们里面就没有地位了。我们的每一部分都会被基督占有，被基督充满。然后我们在经历中就有基督的丰满。我们就要被基督充满，达到我们度量所及的地步。这位充满我们全人的基督，要以祂自己来顶替我们的文化。这就是歌罗西书里的启示（歌罗西书生命读经，一一、九三、五二八页）。

在这一点上，我们需要再来思考什么是神的经纶。神的经纶乃是要将祂自己在那作祂具体化身的基督里，作到我们里面。基督借着死与复活，已成了赐生命的灵（林前十五45下）。现在我们必须让神将作为那灵的基督，作到我们里面的各部分。神越这么作，我们就越能宣告：“在我，活着就是基督”，以及“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着”（腓一21，加二20）（撒母耳记生命读经，一九五页）。

参读：基督的包罗与无限，第三至四篇；歌罗西书生命读经，第十八篇。

Galatians reveals that Christ is versus religion and the law, Colossians reveals that Christ is versus everything because He Himself is the reality of every positive thing.

If Christ is infused into you, you will drop everything that is not Christ, and you will be constituted with Christ in your very being. Religion gives people doctrines and teaches them how to behave. The book of Colossians, on the contrary, speaks of the all-inclusive Christ. This Christ is already in us, but we need to see Him, know Him, be filled with Him, be saturated with Him, and become absolutely one with Him.

Now that we have received Christ, He, the all-inclusive, extensive One, must replace every aspect of our culture with Himself. We have seen that fallen man uses culture as a substitute for God. First, such a culture is a substitute for God. Then Christ comes in to replace this substitute with Himself. Since we are no longer children, we need Christ to replace every element of our culture. This does not mean that we should despise culture. Rather, it means that we should love Christ. If we are filled to the brim with Christ, there will not be any room in our being for anything else. Every part of us will be occupied by Christ and with Christ. Then in our experience we shall have the fullness of Christ. We shall be filled with Christ to the extent of our capacity. The Christ who fills our being will replace our culture with Himself. This is the revelation in the book of Colossians. (Life-study of Colossians, pp. 9, 77, 426-427)

At this point we need to consider once again what God's economy is. God's economy is to work Himself into us in Christ as His embodiment. Through death and resurrection Christ has become the life-giving Spirit (1 Cor. 15:45b). Now we need to let God work Christ as the Spirit into every part of our being. The more God does this, the more we will be able to declare, "To me, to live is Christ," and "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Phil. 1:21; Gal. 2:20). (Life-study of 1 & 2 Samuel, p. 161)

Further Reading: The All-inclusiveness and Unlimitedness of Christ, chs. 3-4; Life-study of Colossians, msg. 18

## 晨兴喂养

西二 2 ~ 3 “要叫他们的心得安慰，在爱里结合在一起，以致丰丰富富地在悟性上有充分的确信，能以完全认识神的奥秘，就是基督；一切智慧和知识的宝藏，都藏在祂里面。”

在歌罗西二章二节的末了，保罗说到“完全认识神的奥秘，就是基督”。以弗所书是讲基督的奥秘，就是召会—身体（三 4）；本书是讲神的奥秘，就是基督—头。我们要认识基督不仅是我们的救主和主，也是神的奥秘，这是紧要的（歌罗西书生命读经，一七八页）。

## 信息选读

宇宙的奥秘和人的奥秘，实在就是一个。宇宙的奥秘是神，人的奥秘也是神。说神是宇宙的奥秘，是一般的说法；说神是人的奥秘，是专一的说法。神是宇宙的奥秘，也是人的奥秘，而神自己更是一个奥秘，这奥秘就是基督。…这就是使徒保罗所传神的奥秘（林前二 1）。这不是一般所传讲的肤浅启示，乃是隐藏在神里面深处的奥秘。这奥秘不是福音任何一面的皮毛，乃是神全部福音的内在实际。这实际就是基督乃是神的奥秘（圣经中的五大奥秘，二七页）。

在歌罗西二章二节，保罗说到“神的奥秘，就是基督”。这里我们看见，基督是神的奥秘。具体化身在基督里的，是神所是和所有的一切。基督既是神的奥秘，就是神的化身、说明和解释。神所要作的一切，都与基督有关。…本节的“奥秘”，可以解释为故事。基督既是神的奥秘，就是神的故事。作为神的具体化

## Morning Nourishment

Col. 2:2-3 That their hearts may be comforted, they being knit together in love and unto all the riches of the full assurance of understanding, unto the full knowledge of the mystery of God, Christ, in whom all the treasures of wisdom and knowledge are hidden.

At the end of Colossians 2:2 Paul speaks of the “full knowledge of the mystery of God, Christ.” The book of Ephesians is on the mystery of Christ, which is the church, the Body (Eph. 3:4). This book is on the mystery of God, which is Christ, the Head. It is crucial that we know Christ not only as our Savior and Lord but also as the mystery of God. (Life-study of Colossians, p. 145)

## Today's Reading

The mystery of the universe and the mystery of man in reality are just one. The mystery of the universe is God, and the mystery of man is also God. In a general sense, God is the mystery of the universe; in a particular sense, God is the mystery of man. God is the mystery of the universe and of man. Furthermore, God Himself is a mystery. This mystery is simply Christ. This is the mystery of God preached by the apostle Paul (1 Cor. 2:1). This is not the shallow revelation that so many have preached; it is the mystery hidden in the depths of God. This mystery is not any superficial aspect of the gospel; it is the intrinsic reality of the complete gospel of God. This reality is Christ as the mystery of God. (The Five Great Mysteries in the Bible, p. 29)

In Colossians 2:2 Paul speaks of “the mystery of God, Christ.” Here we see that Christ is the mystery of God. Embodied in Christ is all that God is and has. As the mystery of God, Christ is the embodiment, definition, and explanation of God. All that God intends to do is related to Christ. The word “mystery” in Colossians 2:2 may be interpreted as meaning story. As the mystery of God Christ is the story of God. As the embodiment of God, the

身、神荣耀的光辉以及神本质的印像，这位基督，就是神的奥秘，神的故事，说明、解释并彰显神。

神是个奥秘。不仅如此，神也有历史、故事。虽然神是永远的，但祂也有历史。当然，说神有历史，是以人的措辞来讲，为着叫我们能领会。神的历史，神的故事是什么？神是无限永远的，无始无终的。在太初，已过的永远里，神有一个喜悦，祂的心里有一个愿望。基于这喜悦，就是祂心里的愿望，神定了一个计划。圣经对这计划的说法是定旨。神是有定旨的；基于祂的喜悦，神有一个永远的定旨。这定旨是要得着一班活物，作祂团体的彰显。神按祂的喜悦，创造了诸天、地和宇宙中的万物。因此，神成就了创造的工作。基督是神的故事、历史，这就是说，基督不仅是神自己—祂也是神的历史。神的历史是指祂所经过的过程，使祂能将自己分赐到祂所拣选的人里面。

基督是神的奥秘，这事实指明祂不简单。祂是无法测量的，是奥秘的。当然，神不简单。祂是无量、无限、永远的。既是如此，基督这神的奥秘，怎能是简单的呢？作为神的奥秘，基督是无法测量、无限且永远的神。

神自己是个奥秘，而基督是这奥秘的奥秘。既然基督是神的奥秘，我们若认识基督，也就认识神。我们若不认识基督，也就无法认识神。可以说，基督是开启进入神里面之路的钥匙。我们有基督，神对我们就是开启的。基督是神的奥秘，就是神的解释、说明和定义。借着祂，我们认识神，甚至被带进神里面（*新约总论第二册*，八至九页）。

参读：圣经中的五大奥秘，第三章；神新约经纶中的奥秘，第一篇；生命长大的路线，第六篇；神经纶中的两大奥秘，第一章。

effulgence of God's glory, and the express image of God's substance, Christ, the mystery of God, His story, defines, explains, and expresses God.

God is a mystery. Furthermore, God has a history, a story. Although God is eternal, He also has a history. Of course, to say that God has a history is to speak in human terms for our understanding. What is the history of God, the story of God? God is infinite and eternal, without beginning or ending. In the beginning, in eternity past, God had a good pleasure, the desire of His heart. Based on this good pleasure, which is the desire of His heart, God made a plan. The biblical term for this plan is purpose. God is purposeful; He has an eternal purpose based on His good pleasure. This purpose is to have a group of living beings to be His corporate expression. According to His good pleasure, God created the heavens and the earth and all the billions of items in the universe. Therefore, God accomplished the work of creation. Christ is the story, the history, of God. This means that Christ is not only God Himself—He is also God's history. God's history refers to the process through which He has passed so that He may dispense Himself into His chosen people.

The fact that Christ is the mystery of God indicates that He is not simple. On the contrary, He is immeasurable and mysterious. To be sure, God is not simple. He is unlimited, infinite, eternal. How, then, could Christ, the mystery of God, be simple? As the mystery of God, Christ is the immeasurable, infinite, and eternal God.

God Himself is a mystery, and Christ is the mystery of this mystery. Since Christ is the mystery of God, if we know Christ, we know God. But if we do not know Christ, we do not have the way to know God. We may say that Christ is the key that opens up the way into God. When we have Christ, God is open to us. Christ as the mystery of God is the explanation, interpretation, and definition of God. Through Him we know God and even are brought into God. (*The Conclusion of the New Testament*, pp. 228-229)

Further Reading: *The Five Great Mysteries in the Bible*, ch. 3; *The Mysteries in God's New Testament Economy*, ch. 1; *The Path of our Growth in Life*, ch. 6; *CWWL*, 1977, vol. 2, "The Two Great Mysteries in God's Economy," ch. 1

## WEEK 3 — HYMN

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### 赞美主 — 祂的万有包罗性

(歌罗西书) 7 6 7 6 双 (英 189)

降 E 大调

4/4

5 | 5 . 6 5 3 | 5 - 4 4 | 4 6 5 2 | 3 - - 5 | 5 . 6 7 i |  
 一 主,你是神的爱子,是神荣耀形像; 你是圣徒的  
 5 - 3 1 | 3 2 1 7 | 1 - - 3 | 2 3 4 6 | 6 - 5 5 |  
 永分,我们都得分享。你是受造首生者,一  
 6 6 2 i | 7 - - 6 5 | i 3 4 6 | 6 - 5 1 | 3 2 1 7 | 1 - - ||  
 切造物之首; 万有靠你而被造,也都归你承受。

- |   |   |   |
|---|---|---|
| 二 | 你是万有的由来,<br>你是万有的中心,<br>你是从死首生者,<br>你是教会荣耀头,    | 万有存在之秘;<br>万有靠你而立。<br>一切元始是你;<br>教会是你身体。  |
| 三 | 父愿一切的丰满,<br>使你凡事居首位,<br>你已借死使万有<br>好将我们呈神前,     | 全都住你里面;<br>凡事得着彰显。<br>全都与神和好,<br>圣洁合神所要。  |
| 四 | 神之所是全在你,<br>所积智慧与知识<br>你是荣耀的盼望,<br>在你我们被成全,     | 你是神的奥秘;<br>全都居住于你。<br>现今住我里面;<br>使神意足心满。  |
| 五 | 一切全都是影儿,<br>我们在你已生根,<br>享受所有你丰富,<br>作你身体持守你,    | 唯有你是实际;<br>现在正被建立。<br>成为你的丰满;<br>长大因神增添。  |
| 六 | 我们同你藏神内,<br>将来同显荣耀里,<br>在你身体 - 新人里,<br>包罗万有的基督, | 你是我们生命;<br>尽享你的丰盛。<br>你是一切一切;<br>你何丰富、超越! |

### Hymns, #189

1 Thou art the Son beloved,  
The image of our God;  
Thou art the saints' dear portion,  
Imparted thru Thy blood.  
Among all God's creation  
Thou art the firstborn One;  
By Thee all was created,  
All for Thyself to own.

2 Thou art before all creatures,  
In Thee all things consist;  
Of all Thou art the center,  
By Thee all things subsist.  
Thou art the sole beginning,  
The Firstborn from the dead;  
And for the Church, Thy Body,  
Thou art the glorious Head.

3 Because it pleased the Father,  
All fulness dwells in Thee,  
That Thou might have the first place  
In all we ever see.  
All things Thou reconciledst  
To God by Thy shed blood,  
To thus present us holy  
And blameless unto God.

4 In Thee God's fulness dwelleth,  
Thou art God's mystery;  
The treasures of all wisdom  
And knowledge are in Thee.  
Thou art the hope of glory,  
In us Thou dost abide;  
In Thee we are perfected  
And God is satisfied.

5 All things are but a shadow  
Which unto us reveal  
Thyself, in whom we're rooted,  
The only One that's real.  
Enjoying all Thy riches,  
Thy fulness we will be;  
We'll hold Thee, as Thy Body,  
And grow with God in Thee.

6 With Thee in God we're hidden,  
Thou art in us our life;  
Thy peace in us presiding,  
We rest from all our strife.  
In the new man, Thy Body,  
Thou art the all in all;  
Our all-inclusive Savior,  
Thyself we'll ever call.



## 主的恢复之主要内容

### 第四篇

## 赐生命、复合的灵 与在基督里神圣的生命

读经：林前十五 45 下，林后三 17，加三 14，腓一 19，约壹五 11 ~ 12

### 纲 目

### 周 一

#### 壹 “末后的亚当成了赐生命的灵”——林前十五 45 下：

一 基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以分赐生命并进入信祂的人里面，如同活水的江河流出来——约七 37 ~ 39，启二一 6，二二 17。

二 赐生命的灵乃是终极完成的那灵，也就是经过过程并终极完成之三一神的终极完成——林后三 17 ~ 18，加三 14，腓一 19：

1 终极完成的灵是经过了成为肉体、人性生活、钉十字架、复活的过程之后的三一神——约七 39：

a 三一神成为那灵所经过的过程，是经纶的事，不是素质的事——一 14，来九 14，林前十五 45 下。

### 周 二

## The Main Contents Of The Lord's Recovery

### Message Four

## The Life-giving and Compound Spirit and the Divine Life in Christ

Scripture Reading: 1 Cor. 15:45b; 2 Cor. 3:17; Gal. 3:14; Phil. 1:19; 1 John 5:11-12

### Outline

### Day 1

#### I. “The last Adam became a life-giving Spirit”—1 Cor. 15:45b:

A. *Through and in His resurrection, Christ as the last Adam became the life-giving Spirit to impart life and to enter into His believers to flow out as rivers of living water—John 7:37-39; Rev. 21:6; 22:17.*

B. *The life-giving Spirit is the consummated Spirit, the consummation of the processed and consummated Triune God—2 Cor. 3:17-18; Gal. 3:14; Phil. 1:19:*

1. The consummated Spirit is the Triune God after He has passed through the process of incarnation, human living, crucifixion, and resurrection—John 7:39:

a. The process through which the Triune God has passed to become the Spirit is an economical, not essential, matter—1:14; Heb. 9:14; 1 Cor. 15:45b.

### Day 2

- b “经过过程”指三一神在神圣经纶里所经过的步骤；“终极完成”指明这过程已经完成了；“终极完成的灵”含示神的灵已经经过过程，并成为终极完成的灵—约七 39。
- 2 在主耶稣钉十字架并复活以前，“还没有”终极完成的灵—39 节：
- a 神的灵从起初就有了，（创一 2，）但那灵作“基督的灵”（罗八 9）和“耶稣基督之灵”，（腓一 19，）在约翰七章三十九节的时候“还没有”，因为主耶稣尚未得着荣耀。
- b 主耶稣是在复活时得着荣耀的，借着这得荣，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵—路二四 26，腓一 19。
- c 末后的亚当，就是在肉体里的基督，在复活里成了赐生命的灵；从那时起，耶稣基督的灵就兼有神圣的元素和属人的元素，包含了基督成为肉体、钉十字架并复活的实际—林前十五 45 下，徒十六 7，罗八 9。

### 周 三

- 3 子在复活里，将终极完成的灵作为圣气吹入门徒里面—约二十 22:
- a 约翰福音启示，基督成为肉体作神的羔羊，并且在复活里成为赐生命的灵；因此，祂在复活里将祂自己作为终极完成的灵，吹入门徒里面—一 29，二十 22。
- b 祂是那灵，就得以吹入门徒里面；祂是那灵，就能活在门徒里面，门徒也能因祂活着，并与祂同活；祂是那灵，就能住在门徒里面，门徒也能住在祂里面—22 节，十四 19 ~ 20，十五 4 ~ 5。
- c 将自己吹入门徒里面的基督，乃是赐生命的灵—林

- b. Processed refers to the steps through which the Triune God has passed in the divine economy; consummated indicates that the process has been completed; and the consummated Spirit implies that the Spirit of God has been processed and has become the consummated Spirit—John 7:39.
2. Before the Lord Jesus was crucified and resurrected, the consummated Spirit was “not yet”—v. 39:
- a. The Spirit of God was there from the beginning (Gen. 1:2), but the Spirit as “the Spirit of Christ” (Rom. 8:9), “the Spirit of Jesus Christ” (Phil. 1:19), was “not yet” at the time of John 7:39, because the Lord Jesus was not yet glorified.
- b. The Lord Jesus was glorified when He was resurrected, and through this glorification the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ—Luke 24:26; Phil. 1:19.
- c. The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection; since then, the Spirit of Jesus Christ has both divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ—1 Cor. 15:45b; Acts 16:7; Rom. 8:9.

### Day 3

3. The consummated Spirit was breathed as the holy breath into the disciples by the Son in resurrection—John 20:22:
- a. The Gospel of John reveals that Christ became flesh to be the Lamb of God and that in resurrection He became the life-giving Spirit; thus, in His resurrection He breathed Himself as the consummated Spirit into the disciples—1:29; 20:22.
- b. It is as the Spirit that He was breathed into His disciples, that He can live in the disciples and they can live by Him and with Him, and that He can abide in them and they can abide in Him—v. 22; 14:19-20; 15:4-5.
- c. The Christ who breathed Himself into the disciples is the life-giving Spirit—1



## 周 四

## Day 4

三 赐生命的灵是复合的灵，由复合的膏油连同其各种成分所预表——出三十 23 ~ 25，约壹二 20，27：

- 1 橄榄油表征带着神性之神的灵。
- 2 没药表征基督宝贵的死。
- 3 肉桂表征基督之死的甜美与功效。
- 4 菖蒲表征基督宝贵的复活。
- 5 桂皮表征基督复活的驱逐能力。

四 赐生命的灵就是主灵，那是灵的基督，为着信徒新陈代谢的变化，以及基督身体的长大与建造——林后三 17 ~ 18，林前三 6，9 下，12 上，弗四 16 下。

五 基督若不是赐生命的灵，我们就无法经历神在祂经纶里的任何事物——约壹五 6，约十六 13，林前十五 45 下，二 10，六 17。

*C. The life-giving Spirit is the compound Spirit, typified by the compound anointing ointment with its ingredients—Exo. 30:23-25; 1 John 2:20, 27:*

1. Olive oil signifies the Spirit of God with divinity.
2. Myrrh signifies the precious death of Christ.
3. Cinnamon signifies the sweetness and effectiveness of Christ's death.
4. Calamus signifies the precious resurrection of Christ.
5. Cassia signifies the repelling power of Christ's resurrection.

*D. The life-giving Spirit is the Lord Spirit, the pneumatic Christ, for the metabolic transformation of the believers and for the growth and building up of the Body of Christ—2 Cor. 3:17-18; 1 Cor. 3:6, 9b, 12a; Eph. 4:16b.*

*E. Without Christ being the life-giving Spirit, we cannot experience anything of God in His economy—1 John 5:6; John 16:13; 1 Cor. 15:45b; 2:10; 6:17.*

## 周 五、周 六

## Day 5 & Day 6

贰 “神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命”——约壹五 11 下 ~ 12：

- 一 三一神的生命——永远的生命——具体化在基督里；这生命乃是在基督里——弗四 18，约一 4。
- 二 因为永远的生命是在子在里面，（4，）并且子就是生命，（十一 25，十四 6，西三 4，）所以子与生命乃是一，是分不开的；因此，人有了神

**II. “God gave to us eternal life and this life is in His Son. He who has the Son has the life; he who does not have the Son of God does not have the life”—1 John 5:11b-12:**

- A. *The life of the Triune God—the eternal life—is embodied in Christ; this life is in Christ—Eph. 4:18; John 1:4.*
- B. *Because the eternal life is in the Son (v. 4) and the Son is the life (11:25; 14:6; Col. 3:4), the Son and the life are one, inseparable; hence, he who has the Son has the life, and*

的儿子，就有生命；没有神的儿子，就没有生命。

三 永远的生命不仅是永久的，更是在时间和性质上都是永远的生命—约三 16, 36, 约壹 1-2。

四 永远的生命是神非受造的生命、不能毁坏的生命、和不朽坏的生命—弗四 18, 来七 16, 提后 1-10。

五 基督是这生命的创始者，而神的灵属于这生命—徒三 15, 罗八 2。

六 永远的生命是信徒凭以得重生的生命，这生命且成了信徒的生命，使信徒成为神的儿女和基督的肢体—西三 4 上, 约一 12~13, 弗五 30:

- 1 神把悔改以得永远的生命赐给祂所拣选的人，也指定、命定他们得永远的生命—徒十一 18, 十三 48。
- 2 基督在永远的生命里主观拯救祂的信徒—罗五 10 下。
- 3 信徒在永远生命的新样中生活行动—六 4。
- 4 恩典借着义作王，叫人得永远的生命—五 21。
- 5 得胜的信徒凭洋溢之恩并洋溢之义的恩赐，在永远的生命中作王—17 节。

*he who does not have the Son does not have the life.*

*C. The eternal life is the life that is not only everlasting but also eternal both in time and in nature—John 3:16, 36; 1 John 1:2.*

*D. The eternal life is the uncreated life of God, the indestructible life, and the incorruptible life—Eph. 4:18; Heb. 7:16; 2 Tim. 1:10.*

*E. Christ is the Author of this life, and the Spirit of God is of this life—Acts 3:15; Rom. 8:2.*

*F. The eternal life is the life with which the believers are regenerated and which becomes the believers' life, making the believers the children of God and the members of Christ—Col. 3:4a; John 1:12-13; Eph. 5:30:*

1. God gives His chosen people repentance unto eternal life and has appointed, ordained, them to receive eternal life—Acts 11:18; 13:48.
2. Christ saves His believers subjectively in eternal life—Rom. 5:10b.
3. The believers walk in newness of eternal life—6:4.
4. Grace reigns through righteousness unto eternal life—5:21.
5. The overcoming believers reign by the abundance of grace and of the gift of righteousness in eternal life—v. 17.

## 晨兴喂养

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

林前十五 45 “…末后的亚当成了赐生命的灵。”

基督这位末后的亚当，借着复活并在复活里成了赐生命的灵，以进入信祂的人里面，如同活水的江河流出来（林前十五45下，启二一6，二二17下）。神是灵，三一神的第二者在肉体里成了赐生命的灵。在基督复活之前神就是灵，但不是赐生命的灵。在基督的死与复活之前，神无法进到人里面作人的生命。在人与神之间有许多消极的事物成为障碍。按照我们在创世记所看见的预表，通往神这生命树的道路，因着神荣耀、圣别和公义的要求，而被封闭了（创三24，见创世记生命读经三四七至三五三页）。在基督的死满足这些要求之前，堕落、犯罪、不洁的人完全不能取用生命树，接受神作生命（那灵同我们的灵，二三至二四页）。

## 信息选读

父和子都在这赐生命的灵里；赐生命的灵乃是三一神的终极完成，也是三一神的总和。…我们可以说，赐生命的灵是终极完成的神，是复合的灵。神的灵复合了人、基督的死以及基督的复活。在已过的永远里，神只是在神性里。祂还没有进到人性里，在祂里面还没有包罗万有的死，也没有大能的复活。但经过成为肉体、钉十字架和复活之后，这位仅有神性者就复合了人性、包罗万有的死以及大能的复活。如今，我们的神乃是神而人者，有包罗万有之死的元素，以及大能之复活的元素。祂是赐

## Morning Nourishment

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

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

Through and in His resurrection Christ as the last Adam became the life-giving Spirit to enter into His believers to flow out as rivers of living water (1 Cor. 15:45b; Rev. 21:6; 22:17c). God is a Spirit and the second of the Triune God in the flesh became a life-giving Spirit. Prior to Christ's resurrection, God was a Spirit but not a life-giving Spirit. Before Christ's death and resurrection, God had no way to enter into man to be man's life. Between man and God there were a number of negative things as obstacles. According to the typology seen in Genesis, the way to God as the tree of life was closed by the requirements of God's glory, God's holiness, and God's righteousness (Gen. 3:24; see Life-study of Genesis, pp. 282-286). A fallen, sinful, unclean man was altogether unable to take the tree of life, to take God in as life, until Christ's death fulfilled these requirements. (The Spirit with Our Spirit, p. 25)

## Today's Reading

The Father and the Son are here with this life-giving Spirit, who is the consummation of the Triune God and the totality of the Triune God. We may say that the life-giving Spirit is the consummated God, the compound Spirit. The Spirit of God was compounded with man, with Christ's death, and with Christ's resurrection. In eternity past God was merely in divinity. He had not entered into humanity, and there was no all-inclusive death or powerful resurrection in Him. But after going through incarnation, crucifixion, and resurrection, the merely divine One was compounded with humanity, with the all-inclusive death, and with the powerful resurrection. Now today our God is a God-man with the element of the all-inclusive death and with

生命的灵。祂今天乃是“那”灵。这就是我为什么称我们今天的神是经过过程的神，终极完成的神。祂是那终极完成者，是赐生命的灵，作三一神的总和，三一神的终极完成。我有了祂，我就有神圣的三一—父、子、灵。我有了祂，我就有一切。我不仅有兼具神性与人性的三一神，我也有基督奇妙的死，以及基督大能的复活（神圣启示的中心路线，二四至二五页）。

那婴孩，就是全能的神（赛九6），在童女马利亚腹中九个月以后出生，被放在马槽里（路二12）。星象家尊崇并敬拜祂为神（太二11）。祂生活在木匠家里三十年之久，祂自己作过木匠，曾被称为木匠（可六3）。至终祂被钉死，在十字架上六小时。祂被埋葬，下到阴间，甚至降到地的低下之处（弗四9）。然后祂进入复活，在复活里，祂这末后的亚当成了赐生命的灵。这一切都是过程。三一神经过成为肉体、人性生活、钉十字架和复活的过程，成为赐生命的灵，作经过过程之三一神的终极完成。

三一神成为赐生命的灵所经过的过程，是经纶的事，不是素质的事。神的改变只能是经纶的，绝不能是素质的。在素质一面，我们的神不能改变。从永远到永远，祂在祂的素质一面仍是一样。但在祂的经纶里，三一神在经过过程的意义改变了。首先，仅仅是神的祂成了神人。祂仅仅是神时，没有人性。但祂借着成为神人而改变时，人性就加到祂的神性里。然而，这不是说，神在祂的素质上改变了。反之，祂只在祂的经纶，在祂的行政安排里改变了。神在祂的经纶里改变了，但祂在祂的素质上绝没有改变（新约总论第四册，七四至七五页）。

参读：那灵同我们的灵，第二章；新约总论，第八十五篇。

the element of the powerful resurrection. He is the life-giving Spirit. He is the Spirit today. This is why I call our God today the processed God, the consummated God. He is the consummated One as the life-giving Spirit to be the totality of the Triune God, the consummation of the Triune God. When I have Him, I have the Trinity—the Father, the Son, and the Spirit. When I have Him, I have everything. I not only have the divine and human Triune God but also the wonderful death of Christ and the powerful resurrection of Christ. (The Central Line of the Divine Revelation, p. 27)

After nine months in the virgin Mary's womb, the child who was the mighty God (Isa. 9:6) was born and placed in a manger (Luke 2:12). Later, the magi honored and worshipped Him as the very God (Matt. 2:11). For thirty years He lived in a carpenter's house. He Himself worked as a carpenter and was called a carpenter (Mark 6:3). Eventually He was crucified, being on the cross for six hours. He was buried and went to Hades, even descending into the lower parts of the earth (Eph. 4:9). Then He entered into resurrection, and in resurrection He, the last Adam, became the life-giving Spirit. All this was a process. The Triune God was processed through incarnation, human living, crucifixion, and resurrection to become the life-giving Spirit as the ultimate consummation of the processed Triune God.

The process through which the Triune God passed to become the life-giving Spirit is an economical, not essential, matter. Change with God can only be economical; it can never be essential. Essentially, our God cannot change. From eternity to eternity He remains the same in His essence. But in His economy the Triune God has changed in the sense of being processed. First, He who was merely God became a God-man. When He was merely God, He did not have humanity. But when He changed by becoming a God-man, humanity was added to His divinity. This does not mean, however, that God changed in His essence. On the contrary, He was changed only in His economy, in His dispensation. God has changed in His economy, but He has never changed in His essence. (The Conclusion of the New Testament, pp. 914-915)

Further Reading: The Spirit with Our Spirit, ch. 2; The Conclusion of the New Testament, msg. 85

### 晨兴喂养

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

路二四 26 “基督受这些害，又进入祂的荣耀，岂不是应当的么？”

主复活以后，与门徒同在四十天之久（徒一3）。在这段期间，祂与他们同在，有时看得见，有时看不见。然后，祂带领他们到耶路撒冷，并从橄榄山升到三层天上（12、9）。借着升天，主耶稣完成了祂的过程。祂的升天是三一神终极完成的最后一步。父、子、灵三者都在主的升天里完全得以终极完成。

“终极完成”这辞指明一种工作或过程已经完成、结束了。…在神成为肉体之前，神是“生”的，有神性却没有人性。经过了成为肉体、为人生活、钉十字架、复活、升天之后，神就经过了过程而终极完成了。现今祂不再是“生”的神；祂乃是终极完成、完整的三一神，带着神性、人性、为人生活、包罗万有的死、大能的复活、超越的升天。这一切都是在经过过程并终极完成之三一神里的元素或成分（三一神作三部分人的生命，五一至五二页）。

### 信息选读

按照旧约和新约里的启示，神的灵最终成了终极完成、包罗万有、复合的灵。…关于终极完成的灵，有三个主要且重要的点。第一，神的灵已经得以复合成为复合的灵，如出埃及三十一章二十三至二十五

### Morning Nourishment

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

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

After the Lord's resurrection, He stayed with the disciples for forty days (Acts 1:3), during which time He made His presence both visible and invisible to them. Then He led them to Jerusalem and then ascended to the third heavens from the Mount of Olives (Acts 1:12, 9). Through His ascension, the Lord Jesus completed His process. His ascension was the final step in the consummating of the Triune God. All Three—the Father, the Son, and the Spirit—were fully consummated in the Lord's ascension.

The word consummation indicates that a work or a process has been completed, or finished....Before His incarnation, God was “raw,” having the divine nature but not the human nature. Through incarnation, human living, crucifixion, resurrection, and ascension, God was processed and consummated. Now, He is no longer the “raw” God; He is the consummated and completed Triune God with divinity, humanity, human living, the all-inclusive death, the powerful resurrection, and the transcendent ascension. All these are elements, or ingredients, in the processed and consummated Triune God. (The Triune God to Be Life to the Tripartite Man, pp. 49-50)

### Today's Reading

According to the revelation in the Old Testament and in the New Testament, the Spirit of God eventually became the consummated, all-inclusive, and compound Spirit....Concerning the consummated Spirit, there are three major and crucial points. First, the Spirit of God has been compounded to become the

节所启示的。第二，在耶稣复活得荣耀之前，还没有那灵，如约翰七章三十九节有力提到的。第三，那灵被看作神的七灵，作神宝座前的七灯，和羔羊的七眼，这特别启示于启示录一章四节，四章五节，和五章六节。这三个重要的点，几乎被所有圣经学者和教师忽略了（主今日恢复之主要项目的重点，一五至一六页）。

很多基督徒不懂约翰七章三十九节“还没有”这话的意义。神的灵从起初就有了（创一1~2），但那灵，就是基督的灵（罗八9），耶稣基督的灵（腓一19），在主说这话时还没有，因为祂尚未得着荣耀。耶稣是在复活时得着荣耀的（路二四26）。祂复活后，神的灵就成了那成为肉体、钉十字架、复活之耶稣基督的灵。基督在祂复活的晚上，已将这灵吹到门徒里面（约二十22）。现今这灵乃是另一位保惠师，就是基督受死之前所应许实际的灵（十四16~17）。当这灵还是神的灵，祂只有神圣的元素；当祂借着基督成为肉体、钉十字架并复活，成了耶稣基督的灵，祂就兼有神圣与属人的元素，带着基督成为肉体、钉十字架和复活的一切素质和实际。因此，祂现今乃是包罗万有耶稣基督的灵，作了活水给我们接受。…在复活里，主成了赐生命的灵（林前十五45）。末后的亚当，也就是在肉体中的基督，在复活里成了赐生命的灵。从此以后，耶稣基督之灵兼有神圣和属人的元素，包括基督成为肉体、钉十字架和复活的实际（约翰福音生命读经，二四六至二四七页）。

参读：主今日恢复之主要项目的重点，四至一九页；约翰福音生命读经，第十八篇。

compound ointment, as revealed in Exodus 30:23-25. Second, the Spirit was not yet before Jesus' glorification in resurrection, as strongly referred to in John 7:39. Third, the Spirit is considered to be the seven Spirits of God to function as the seven lamps before the throne of God and the seven eyes of the Lamb, as particularly revealed in Revelation 1:4; 4:5; and 5:6. These three crucial points have been neglected by nearly all the students and teachers of the Bible. (The Crucial Points of the Major Items of the Lord's Recovery Today, p. 16)

Many Christians do not understand the words "not yet" in John 7:39. The King James Version adds the word "given" in italics, showing that the translators were troubled by this verse. But verse 39 does not mean that the Spirit "was not given"; it means that the Spirit was "not yet." The Spirit was not there yet. The Spirit of God was there from the very beginning (Gen. 1:1-2), but the Spirit as "the Spirit of Christ" (Rom. 8:9), "the Spirit of Jesus Christ" (Phil. 1:19), was "not yet" at the time the Lord Jesus spoke this word, because He was not yet glorified. Jesus was glorified when He was resurrected (Luke 24:26). After His resurrection, the Spirit of God became the Spirit of the incarnated, crucified, and resurrected Jesus Christ, who was breathed into the disciples by Christ in the evening of the day He was resurrected (John 20:22). The Spirit is now the "another Comforter,...the Spirit of reality" promised by Christ before His death (John 14:16-17). When the Spirit was the Spirit of God, He had only the divine element. When He became the Spirit of Jesus Christ through Christ's incarnation, crucifixion, and resurrection, He had both the divine and human element, with all the essence and reality of the incarnation, crucifixion, and resurrection of Christ. Hence, He is now the all-inclusive Spirit of Jesus Christ as the living water for us to receive....In resurrection, the Lord became the life-giving Spirit (1 Cor. 15:45). The last Adam, who was Christ in the flesh, became the life-giving Spirit in resurrection. Since then, the Spirit of Jesus Christ has both the divine and human elements, including the reality of the incarnation, crucifixion, and resurrection of Christ. (Life-study of John, pp. 219-220)

Further Reading: The Crucial Points of the Major Items of the Lord's Recovery Today; Life-study of John, msg. 18

### 晨兴喂养

约二十 22 “说了这话，就向他们吹入一口气，说，你们受圣灵。”

十四 19 ~ 20 “还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

灵在约翰三章里是“风”〔8〕，到了二十章就说是“气”（22）。主在复活那晚，就把这个圣灵当作圣气，吹入门徒里面。这是极其奥秘的一件事，但是基督教没有看见。基督教所谓的圣灵，以为就是很客观、渺茫、不具体的人位，用英文表达就是 Holy Ghost。但是圣经启示，这位灵乃是具体的，如同“风”和“气”。这位灵就是这一位奥秘的神。

这位奥秘的神终极完成为灵，这个灵可以说就是祂的“精粹”（神的经纶与神圣三一输送的奥秘，一二五页）。

### 信息选读

切勿忘记，永远的话采取了两个步骤：一是成了肉体（约一 14），二是成了赐生命的灵（林前十五 45）。…永远的话首先成了肉体，然后，作为末后的亚当，又成了赐生命的灵。第一个步骤是成为肉体的步骤；第二个步骤是复活的步骤。第一个步骤是为着救赎；第二个步骤是为着分赐生命。在成为肉体，作神的羔羊，为救赎我们流出祂的血之后，祂在复活里成了赐生命的灵，为要将祂自己分赐到我们里面作生命。…大多数基督徒仅仅领悟基督采取成为肉体的步骤以成功救赎，他们没有看见第二个步骤——在复活

### Morning Nourishment

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

14:19-20 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live. In that day you will know that I am in My Father, and you in Me, and I in you.

The Spirit is the “wind” in John 3, but in chapter 20 He is referred to as breath (v. 22). In the evening on the day of the Lord’s resurrection, He breathed the Holy Spirit as the holy breath into the disciples. This is an exceedingly mysterious matter, which has been missed by Christianity. Christianity calls the Holy Spirit the “Holy Ghost,” considering Him something objective and vague rather than as a definite person. However, the Bible reveals to us that the Spirit is definite and substantial like “wind” and breath. This Spirit is the mysterious God.

This mysterious God has been consummated as the Spirit, and this Spirit is just His “extract.” (The Economy of God and the Mystery of the Transmission of the Divine Trinity, pp. 115-116)

### Today's Reading

Never forget that the eternal Word took two steps: the step to become flesh (John 1:14) and the step to become the life-giving Spirit (1 Cor. 15:45)...The eternal Word firstly became flesh and then, as the last Adam, He became the life-giving Spirit. The first step was the step of incarnation, and the second step was that of resurrection. The first step was for redemption and the second step was for life-imparting. After becoming flesh to be the Lamb of God to shed His blood for our redemption, He became in resurrection the life-giving Spirit for the purpose of imparting Himself into us as life....Most Christians only realize that Christ took the step of incarnation for the accomplishment of redemption. They do not see the

里，那在肉体里的末后亚当成了赐生命的灵，以进入我们里面作我们的生命。但约翰福音清楚地启示这两个步骤。在一章，永远的话成了肉体，作神的羔羊。在二十章，这位奇妙者采取了另一个步骤，就是复活的步骤，成了赐生命的灵。因此，在祂复活的那天晚上，祂来了，并且将自己作为那灵吹入门徒里面（约翰福音生命读经，六二四至六二五页）。

基督在肉体里是末后的亚当，经过死与复活的过程，成了赐生命的灵。祂是那灵，就得以吹入门徒里面。祂是那灵，就能给祂的信徒接受到里面，并且如同活水的江河，从他们里面涌流出来（约七 38 ~ 39）。祂是那灵，就能进入我们里面作保惠师，住在我们里面（十四 16 ~ 17）。祂是那灵，就能活在门徒里面，门徒也能因祂活着，并与祂同活（19）。祂是那灵，就能住在门徒里面，门徒也能住在祂里面（20，十五 4 ~ 5）。祂是那灵，就能与父到爱祂的人那里，同祂安排住处（十四 23）。祂是那灵，就能使祂一切的所是和所有，全被门徒实化（十六 13 ~ 16）。借着复活并在复活里，基督如今是这样奇妙的赐生命之灵。这是祂在约翰十四章十六至二十节应许的应验（**新约总论第二册，三〇页**）。

将自己吹入门徒里面的基督，乃是赐生命的灵。复活的基督这赐生命的灵乃是气。有些神学家用“是灵的基督”（the pneumatic Christ）指那是灵、是气的基督。主耶稣成就了祂一切的过程之后，成了赐生命的灵，赐生命的灵就是那是灵的基督。这样的一位，那是灵的基督作为那灵，临到祂的门徒，并将自己这灵吹入他们里面。从那时起，祂就真与祂的门徒是一，因祂在素质一面成了祂门徒内里的所是。在约翰二十章二十二节，复活的基督，那是灵的基督，作为那灵的基督，进入祂的信徒里面，作他们属灵生命和所是的神圣素质（**新约总论第四册，七六页**）。

参读：那灵，第二篇；约翰福音生命读经，第四十六篇。

second step—that in resurrection the last Adam in the flesh became the life-giving Spirit that He might come into us to be our life. But the Gospel of John clearly reveals both steps. In chapter 1, the eternal Word became flesh to be the Lamb of God. In chapter 20, this wonderful One took another step, the step of resurrection, to become the life-giving Spirit. Thus, in the evening of the day of His resurrection He came and breathed Himself as the Spirit into the disciples. (Life-study of John, pp. 556-557)

As the last Adam in the flesh, Christ, through the process of death and resurrection, became the life-giving Spirit. It is as the Spirit that He was breathed into the disciples. It is as the Spirit that He is received into His believers and flows out of them as rivers of living water (John 7:38-39). It is as the Spirit that He enters into us as the Comforter and abides in us (John 14:16-17). It is as the Spirit that He lives in the disciples and they live by Him and with Him (John 14:19). It is as the Spirit that He abides in the disciples and they abide in Him (John 14:20; 15:4-5). It is as the Spirit that He comes with the Father to the one who loves Him and makes an abode with him (John 14:23). It is as the Spirit that He makes all that He is and has to be fully realized by the disciples (John 16:13-16). Through resurrection and in resurrection Christ is now such a wonderful life-giving Spirit. This is the fulfillment of His promise in John 14:16-20.

The Christ who breathed Himself into the disciples is the life-giving Spirit. The resurrected Christ as the life-giving Spirit is the breath. Some theologians use the term the pneumatic Christ to refer to the Christ who is the Spirit, the breath. After the Lord Jesus accomplished all of His processes, He became the life-giving Spirit, and the life-giving Spirit is the pneumatic Christ. Such a One, the pneumatic Christ as the Spirit, came to His disciples and breathed Himself as the Spirit into them. From that time onward He was truly one with His disciples, for He became the intrinsic being of His disciples essentially. In John 20:22 the resurrected Christ, the pneumatic Christ, Christ as the Spirit, entered into His believers to be the divine essence of their spiritual life and being. (The Conclusion of the New Testament, pp. 248, 916)

Further Reading: The Spirit, ch. 2; Life-study of John, msg. 46



出三十 25 “你要把这些香料，按调制香品者之法复合成香品，作成圣膏油。”

林前六 17 “但与主联合的，便是与主成为一灵。”

〔出埃及三十章的〕圣膏油，就是橄榄油与四种香料复合成的膏油（23～24），乃是耶稣基督之灵完满的预表，这灵就是基督借着死与复活成了那经过过程的三一神复合、包罗万有、赐生命的灵（林前十五 45，参约七 39 注 1，腓一 19 注 2）。这复合膏油的成分意义如下：（一）流质的没药是埋葬时所用的香料（约十九 39），表征基督宝贵的死（罗六 3）；（二）香肉桂表征基督之死的甜美与功效（八 13）；（三）香菖蒲，出自一种在沼泽或泥泞之处往上生长的芦苇，表征基督宝贵的复活（弗二 6，西三 1，彼前一 3）；（四）桂皮，古时用以驱逐蛇虫，表征基督复活的大能（腓三 10）；以及（五）橄榄油作为复合膏油的基本成分，表征神的灵是复合之灵的基础（创一 2）（圣经恢复本，出三十 25 注 2）。

### 信息选读

“主灵”是个复合的名称（林后三 18），指那是灵的基督。这类似于“父神”这样的复合名称。这不是说父与神是分开的二者；父与神乃是一。“是灵的基督”指基督是那灵；基督和那灵不是分开的二者，祂们乃是一。主灵就是那是灵的基督。

主灵，那是灵的基督，乃是为使信徒新陈代谢地变化成为主的形像，从一种程度的荣耀到另一种程度的荣耀（17～18）。这样的变化乃是借着心思的更新而有的（罗十二 2 下），并且这是为着基督身

Exo. 30:25 And you shall make it a holy anointing oil, a fragrant ointment compounded according to the work of a compounder; it shall be a holy anointing oil.

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

[In Exodus 30 the] holy anointing oil, a compound ointment of olive oil and four spices (vv. 23-24), is a full type of the Spirit of Jesus Christ, the compound, all-inclusive, life-giving Spirit of the processed Triune God, whom Christ became through His death and resurrection (1 Cor. 15:45; cf. footnotes 1 on John 7:39 and 4 on Phil. 1:19). The significances of the ingredients of this compound anointing oil are as follows: (1) flowing myrrh, a spice used in burial (John 19:39), signifies the precious death of Christ (Rom. 6:3); (2) fragrant cinnamon signifies the sweetness and effectiveness of Christ's death (Rom. 8:13); (3) fragrant calamus, from a reed that grew upward in a marsh or muddy place, signifies the precious resurrection of Christ (Eph. 2:6; Col. 3:1; 1 Pet. 1:3); (4) cassia, used in ancient times to repel insects and snakes, signifies the power of Christ's resurrection (Phil. 3:10); and (5) the olive oil as the base of the compound ointment signifies the Spirit of God as the base of the compound Spirit (Gen. 1:2). (Exo. 30:25, footnote 1)

### Today's Reading

The Lord Spirit is a compound title (2 Cor. 3:18) referring to the pneumatic Christ. This is similar to the compound title the Father God. This does not mean that the Father and God are separately two. The Father and God are one. The pneumatic Christ refers to Christ as the Spirit. Christ and the Spirit are not separately two; They are one. The Lord Spirit is the pneumatic Christ.

The Lord Spirit, the pneumatic Christ, is for the metabolic transformation of the believers into the Lord's image, from one degree of glory to a higher degree of glory (2 Cor. 3:17-18). Such transformation takes place by the renewing of the mind (Rom. 12:2b), and this is for the growth and the

体的长大和建造（林前三6、9下、12上，弗四16下）（那灵同我们的灵，三一页）。

今天神在哪里？我们必须说，“在那灵里。”父在哪里？“在那灵里。”子在哪里？“在那灵里。”灵在哪里？“在那灵里。”拔高的人在哪里？“在那灵里。”基督的死在哪里？“在那灵里。”基督之死的功效在哪里？“在那灵里。”基督的复活在哪里？“在那灵里。”基督复活的大能在哪里？“在那灵里。”因此，我们若有那灵，我们就有一切。

当我们有一点感觉神与我们同在时，我们就是感觉到那灵。作丈夫的要与妻子争辩时，可能经历在里面有东西催促他们停下来。那时，他们就是感觉到那灵带着基督的死。没有那灵，我们就不能经历基督的死，因为祂的死乃是在那灵里。

我们必须看见，若没有那灵，我们就不能经历神在祂经纶里的任何事物。没有那灵，就没有父神。没有那灵，就没有子神。没有那灵，就没有灵神。没有那灵，就没有拔高、得荣的人。没有那灵，就没有基督的死。没有那灵，就没有基督之死的功效。没有那灵，基督的死在时间和空间上都离我们很远。但有了那灵，基督的死就在这里杀死我们，钉死我们的旧人。没有那灵，就没有复活。没有那灵，就没有救恩。没有那灵，就没有重生。没有那灵，就没有更新。没有那灵，就没有圣别。没有那灵，就没有变化。没有那灵，就没有模成。没有那灵，就没有得荣。在这宇宙中，神经纶里每一件积极的事物，都复合在那灵里。今天因着神的光照，我们能看见那灵的包罗一切。

那灵乃是神、三一神、拔高的人、基督的死、这死的功效、基督的复活以及复活大能的总和。这就是为什么新约吩咐我们，要凭灵而活，凭灵而行（加五16、25），并且凡事照着灵而行（罗八4）（基督徒的生活，一二七至一二八页）。

参读：那灵同我们的灵，第四章；新约总论，第七十九篇。

building up of the Body of Christ (1 Cor. 3:6, 9b, 12a; Eph. 4:16b). (The Spirit with Our Spirit, p. 32)

Today where is God? We have to say, "In the Spirit." Where is the Father? "In the Spirit." Where is the Son? "In the Spirit." Where is the Spirit? "In the Spirit." Where is the uplifted Man? "In the Spirit." Where is the death of Christ? "In the Spirit." Where is the effectiveness of the death of Christ? "In the Spirit." Where is the resurrection of Christ? "In the Spirit." Where is the power of the resurrection of Christ? "In the Spirit." Thus, if we have the Spirit, we have everything.

When we have some sensation that God is with us, we are sensing the Spirit. When the husbands are about to argue with their wives, they may experience something within urging them to stop. At that juncture, they are sensing that the Spirit is there with the death of Christ. Without the Spirit, we cannot experience the death of Christ, because His death is in the Spirit.

We need to realize that without the Spirit, we cannot experience anything of God in His economy. No Spirit, no God the Father. No Spirit, no God the Son. No Spirit, no God the Spirit. No Spirit, no uplifted, glorified Man. No Spirit, no death of Christ. No Spirit, no effectiveness of the death of Christ. Without the Spirit, the death of Christ is far away from us in time and space. But with the Spirit, Christ's death is here to kill us, to crucify our old man. No Spirit, no resurrection. No Spirit, no salvation. No Spirit, no regeneration. No Spirit, no renewing. No Spirit, no sanctification. No Spirit, no transformation. No Spirit, no conformation. No Spirit, no glorification. Every positive thing in this universe in the economy of God is compounded in this Spirit. Today we can see, by God's enlightenment, the all-inclusiveness of the Spirit.

The Spirit is the totality of God, of the Triune God, of the uplifted Man, of the death of Christ, of the effectiveness of this death, of the resurrection of Christ, and of the power of this resurrection. This is why the New Testament charges us to live by the Spirit, to walk by the Spirit (Gal. 5:16, 25), and to do everything according to the spirit (Rom. 8:4). (The Christian Life, pp. 102-103)

Further Reading: The Spirit with Our Spirit, ch. 4; The Conclusion of the New Testament, msg. 79

约壹一 2 “这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”

五 11 ~ 12 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命。”

〔约壹一章二节的〕这生命是指神属灵的生命，不是指人属魂的生命，也不是指人肉身的生命（见罗五 17 注 3）。永远不仅是指时间上永远长存，无穷无尽，也是指品质上绝对完美完全，毫无短缺瑕疵。这样的辞句着重神圣的生命，即永远之神的生命，那永远的性质。使徒看见过这永远的生命，现在又作见证，并且将这生命传与人。他们所经历的不是任何道理，乃是神的儿子基督这永远的生命；并且他们的见证和传讲不是出于神学或圣经知识，乃是出于这样一个实在的生命（圣经恢复本，约壹一 2 注 6）。

### 信息选读

元素乃是一种物质的本质。木有其元素，铁有其元素。每一样扎实、物质的东西都有其元素。基督这神圣的生命，特别在拯救我们的事上，乃是神的元素。

这生命乃是具体化在基督里之三一神的生命（弗四 18）。基督有一个生命，基督既是神的具体化身，这一个生命就是神生命的具体化。生命是看不见的，没有人能看见我们的生命。生命也是摸不着的。但约翰在约翰一书里说，这永远的生命是看得见的（一 1）。他们听见过，看见过，注视过，也摸过，就是用手触摸过，因为这生命成了一个人，那人就是神的具体化身。

### Morning Nourishment

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us).

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

This life [in 1 John 1:2] denotes the divine spiritual life, not the human soulish life or the physical life (see footnote 4 on Rom. 5:17). Eternal denotes not only duration of time, which is everlasting, without end, but also quality, which is absolutely perfect and complete, without any shortage or defect. Such an expression emphasizes the eternal nature of the divine life, the life of the eternal God. The apostles saw this eternal life and testified and reported it to people. Their experience was not of any doctrine but of Christ, the Son of God, as the eternal life, and their testimony and preaching were not of theology or biblical knowledge but of such a solid life. (1 John 1:2, footnote 3)

### Today's Reading

The element is the very substance of a certain matter. Wood has its element, and iron has its element. Everything of a solid, physical substance has its element. This divine life of Christ is the very element of God, especially in saving us.

This life is the life of the Triune God embodied in Christ (Eph. 4:18). There is one life of Christ, but Christ is the embodiment of God, so this one life is God's life embodied. Life is invisible. No one can see our life. It is untouchable. But John in his first Epistle says this very eternal life is visible (1:1). They heard it, saw it, beheld it, touched it, and handled it because this life became a man, and that man is the embodiment of God.

这生命在性质上、在时间上、在每一方面，都是永远的（约三15）。永远的意思就是无始无终。这生命是在基督里。约翰一章四节说，生命在祂里面。基督就是这生命及其创始者（十一25，十四6，徒三15）。神的灵属于这生命（罗八2）；这生命，就是基督，乃是信徒的生命（西三4）（为着基督身体之建造十大紧要的“一”，五〇页）。

“这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。人有了神的儿子，就有生命；没有神的儿子，就没有生命。”〔约壹五11~12〕神的见证不仅说出耶稣是神的儿子，也说出祂将那在子里的永远生命赐给我们。祂的儿子乃是祂赐给我们永远生命的凭借，这永远的生命就是祂对我们的目标。因为生命是在子里面（约一4），并且子就是生命（十一25，十四6，西三4），所以子与生命乃是一，是分不开的。…我们若有神的儿子，就有永远的生命，因为永远的生命是在子里面。我们可以说，子是永远生命的容器。我们借着相信子而接受子，就有永远的生命。

我们可以说，永远的生命，神圣的生命，是我们基督徒生活的“资本”。这永远的生命实际上就是子，子乃是三一神的具体化身。借此我们看见，永远的生命是三一神。现今三一神乃是膏油涂抹，在我们里面运行并工作。这膏油涂抹也是永远生命的运行。永远的生命不是一样东西，乃是一个位，就是三一神的具体化身。现今这人位在我们里面运行，用祂自己，就是用永远的生命连同这生命的素质（三一神自己）膏抹我们。三一神是永远生命的内容，素质。所以，永远的生命膏抹我们，乃是用三一神来膏抹我们。这给我们基础与凭借，叫我们的生活实行神圣的义，实行神圣的爱，胜过世界、死、罪、魔鬼和偶像。

我们不需要努力去过这种生活，只要我们照着膏油涂抹住在永远生命的交通里，我们就自然地实行义和爱，同时胜过一切消极的事物（约翰一书生命读经，三九三至三九四页）。

参读：约翰一书生命读经，第三至四、三十六篇。

This life is eternal (John 3:15) in nature, in time, and in every way. Eternal means that there is no beginning and no ending. This life is in Christ. John 1:4 says that in Him is life. Christ is this life and its Author (John 11:25; 14:6; Acts 3:15). The Spirit of God is of this life (Rom. 8:2), and this life, which is Christ, is the believers' life (Col. 3:4). (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 48-49)

“And this is the testimony, that God gave to us eternal life and this life is in His Son...” [1 John 5:11]. The testimony of God is not only that Jesus is His Son but also that He gives to us eternal life, which is in His Son. His Son is the means to give us His eternal life, which is His goal with us. Because the life is in the Son (John 1:4) and the Son is the life (John 11:25; 14:6; Col. 3:4), the Son and the life are one, inseparable. If we have the Son of God, we have eternal life, because eternal life is in the Son. We may say that the Son is a container of eternal life. When we receive the Son by believing in Him, we have eternal life.

We may say that eternal life, the divine life, is the “capital” of our Christian life. Actually, this eternal life is the Son, and the Son is the embodiment of the Triune God. By this we see that eternal life is the Triune God. Now the Triune God is moving and working within us as the anointing. This anointing is also the moving of eternal life. Eternal life is not a thing; it is a Person who is the embodiment of the Triune God. Now this Person is moving within us to anoint us with Himself, that is, with eternal life and with the essence of this life, which is the Triune God. The Triune God is the content, the essence, of eternal life. Therefore, when eternal life anoints us, it anoints us with the Triune God. This gives us the basis and the means to live a life that practices the divine righteousness, practices the divine love, and overcomes the world, death, sin, the devil, and idols.

There is no need for us to try to live such a life. As long as we dwell in the fellowship of eternal life according to the anointing, we shall spontaneously practice righteousness and love and simultaneously overcome all negative things. (Life-study of 1 John, pp. 324-325)

Further Reading: Life-study of 1 John, msgs. 3-4, 36

## 晨兴喂养

来七 16 “祂成了祭司，不是照着属肉之诫命的律法，乃是照着不能毁坏之生命的大能。”

提后一 10 “但如今借着我们救主基督耶稣的显现，才显明出来。祂已经把死废掉，借着福音将生命和不朽坏照耀出来。”

我在基督教里的时候，没有人告诉我永远的生命不是一种福分，乃是一种生命。我们物质的身体里有生物的生命 (bios, 白阿司)，我们的魂里有心理的生命 (psuche, 朴宿克)。我们得救以前有这两种生命。但我们得救时接受了另一个生命，就是永远的生命 (zoe, 奏厄) (主恢复的简说，一七页)。

## 信息选读

永远的生命乃是神非受造的生命 (弗四 18)、不能毁坏的生命 (来七 16) 和不朽坏的生命 (提后一 10)。关于永远生命的定义，我借着倪柝声、麦敦诺 (Mary McDonough)、安汝慈 (Ruth Paxson) 和史百克 (T. Austin-Sparks) 的著作得着许多帮助。借着他们的著作我才明白，重生就是接受神到我们里面作我们的生命，接受神圣的生命，就是在我们人的生命以外的生命。…永远的生命乃是那在神的儿子生命，并且就是神的儿子的生命 (约壹五 11~12, 一 2, 约十四 6)。这生命不仅在神的儿子生命，并且就是神的儿子自己。…信徒是凭永远的生命得重生，这生命且成了信徒的生命 (西三 4 上)，使信徒成为神的儿女 (约一 12~13) 和基督的肢体 (弗五 30) (主恢复的简说，一七至一八页)。

这生命乃是三一神和基督的神圣元素。神把悔改赐给祂所拣选的人，使他们得着这生命，并指定、

## Morning Nourishment

Heb. 7:16 Who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life.

2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

When I was in Christianity, no one told me that eternal life is not a blessing, but that it is simply life. In our physical body we have a biological life (bios), and in our soul we have a psychological life (psuche). We had these two kinds of life before we were saved. But when we were saved, we received another life, the eternal life (zoe). (A Brief Presentation of the Lord's Recovery, pp. 19-20)

## Today's Reading

The eternal life is the uncreated life of God (Eph. 4:18), the indestructible life (Heb. 7:16), and the incorruptible life (2 Tim. 1:10). Concerning the definition of eternal life, I received much help through the writings of Watchman Nee, Mary McDonough, Ruth Paxson, and T. Austin-Sparks. Through their writings I came to know that to be regenerated is simply to receive God into us as our life, to receive a life that is divine, a life other than our human life....The eternal life is the life that is in the Son of God and that is the Son of God (1 John 5:11-12; 1:2; John 14:6). This life is not only in the Son of God, but it is the Son of God Himself...The eternal life is the life with which the believers are regenerated and which becomes the believers' life (Col. 3:4a), making the believers the children of God (John 1:12-13) and the members of Christ (Eph. 5:30). (A Brief Presentation of the Lord's Recovery, p. 20)

This life is the divine element of the Triune God and Christ. God gives His chosen people repentance unto this life and has appointed, ordained, them to

命定他们得这生命（徒十一 18，十三 48）。我生在中国那古老、保守、异教的国家，怎能相信基督？因着神的命定，这事才能发生。至终，神将悔改赐给我，我就接受了基督。这是神所命定的。所有的信徒都是祂所命定，以接受永远的生命。

神用这生命重生信徒（约一 12，彼前一 3），并且基督的义行是为叫人被称义得这生命（罗五 18 下）。这义行是指祂的死。祂照着神的旨意，在十字架上为我们死，使我们得以被神称义，叫我们得着生命。因此，基督的死和基督的称义都是为着一件事—叫我们可以得着这生命。

基督在这生命里主观地拯救祂的信徒（10 下）。大多数的基督徒都知道，他们是借着基督的死而得救；但很少人知道，我们更要借着祂的生命得救。罗马五章十节说，我们既借着神儿子的死得与神和好，就更要在祂的生命里得救。所有的书信都是说到这个主题，就是基督的这一个生命，作为基督救恩的元素。至终在罗马五章，我们凭基督洋溢之恩并祂洋溢之义的恩赐，就在这生命中作王了（17）。

信徒在这生命的新样中生活行动（六 4）；寻求之信徒的心思置于灵，乃是生命与平安（八 6 下）；并且恩典借着义作王，叫人得这生命（五 21）。恩典作王掌权；不仅恩典作王，我们这些寻求者，就是得胜者，也要凭洋溢之恩并洋溢之义的恩赐，在这生命中作王（17）。

为基督撇下一切的信徒，在国度时代要承受这生命（太十九 29）。我们要承受这生命，就必须得胜。这不是为着得救，乃是为着来世得赏赐（路十八 29 ~ 30），就是在诸天之国实现时，得着比今世对神圣生命更完满的享受。得胜者在国度时代，要吃这生命之树的果子作为赏赐（启二 7）。这是在国度里对这永远生命之承受的一个项目（为着基督身体之建造十大紧要的“一”，五一至五二页）。

参读：为着基督身体之建造十大紧要的“一”，第五篇；主恢复的简说，二至二〇页。

receive this life (Acts 11:18; 13:48). I grew up as a Chinese person in an old, conservative, pagan country. How could I believe in Christ? This could only have taken place because of God's ordination. Eventually, God gave me the gift of repentance, and I accepted, received, Christ. This was ordained by God. All the believers were ordained by Him to receive eternal life.

God regenerates the believers with this life (John 1:12; 1 Pet. 1:3). Also, Christ's righteous act is unto, or for, justification of this life (Rom. 5:18b). This righteous act is His death. He died on the cross according to God's will for us to be justified by God that we may receive life. Thus, the death of Christ and the justification of Christ are for one thing—that we may have this life.

Christ saves His believers subjectively in this life (Rom. 5:10b). Most Christians know they were saved by Christ's death, but very few know that we are saved much more by His life. Romans 5:10 says that since we have been reconciled through His death, we shall be saved much more in His life. All of the Epistles are on the subject of the one life of Christ as the element of Christ's salvation. Eventually in Romans 5, we reign in this life through Christ's bountiful grace and His bountiful gift of righteousness (v. 17).

The believers walk in the newness of this life (Rom. 6:4), the mind of the seeking believers set on the spirit is life and peace (Rom. 8:6b), and grace reigns through righteousness unto this life (Rom. 5:21). Grace as a king reigns. Not only grace reigns, but also we, the seeking ones, the overcomers, reign in this life by the abundant grace and gift of righteousness (Rom. 5:17).

The believers who forsake all for Christ will inherit this life in the kingdom age (Matt. 19:29). In order to gain this inheritance, we have to overcome. This inheritance is not for salvation but for a reward in the coming age (Luke 18:29-30) in the manifestation of the kingdom of the heavens, with an enjoyment of the divine life that is fuller than the enjoyment in this age. The overcomers will eat of the tree of this life in the kingdom age as a reward (Rev. 2:7). This is an item of the inheritance of this eternal life in the kingdom. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 49-50)

Further Reading: The Ten Great Critical "Ones" for the Building Up of the Body of Christ, msg. 5

经历基督 — 在主观方面

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Hymns, #537

8 7 8 7 副 (英 537)

降 A 大调

6/8

5̣ 5̣ | 3 2 4 7̣ | 1 2 3 1 6̣ | 5̣ 1 5 3 1 |  
 一 基督是我主观经历,住于我灵作生  
 2 · 5̣ 5̣ | 5 3 2 1 | 1 4 6̣ 6̣ | 5̣ 1 3 5 7̣ | 1 0  
 命;基督是我一切一切,我得与祂成一灵。  
 5 4 | 3 2 1 2 3 | 4 7̣ 1 3 | 3 3 2 5̣ | 3 1 2 · |  
 哦,基督是我主观的经历,实际、甘甜又丰富!  
 3 4 5 3 | 2 1 6 4 | 3 5 1 6̣ | 5̣ 1 3 5 7̣ | 1 · ||  
 哦,基督是我一切的一切,我的需要全应付!

- 二 基督是我主观经历, 时时供我以生命;  
 生命之灵使我复苏, 天天使我灵高升。
- 三 基督是我主观经历, 变化我的魂生命;  
 更新我的心思、意志, 将我模成祂荣形。
- 四 基督是我主观经历, 使我全人都超脱;  
 借祂生命律的大能, 在我灵中释放我。
- 五 基督是我主观经历, 事事作我的准绳,  
 管理、改正、规律、引导, 处处予我以调整。
- 六 基督是我主观经历, 使我所需无欠缺;  
 用祂丰富将我供应, 使我得享神丰满。

- 1  
 Christ to me is so subjective,  
 In my spirit dwelleth He;  
 Christ to me is all-inclusive,  
 As the Spirit one with me.  
*So subjective is my Christ to me!  
 Real in me, and rich and sweet!  
 All-inclusive is my Christ to me!  
 All my needs He fully meets.*
- 2  
 Christ to me is so subjective,  
 Life imparting all the way;  
 As the Spirit He revives me  
 And refreshes day by day.
- 3  
 Christ to me is so subjective,  
 All my being He transforms;  
 By the mind and will renewing  
 To His image He conforms.
- 4  
 Christ to me is so subjective,  
 Liberating pow'r is He,  
 By the law of life and power  
 As the Spirit setting free.
- 5  
 Christ to me is so subjective,  
 Regulating all the day;  
 He corrects and rules and guides me,  
 And adjusts in every way.
- 6  
 Christ to me is so subjective,  
 All my thirst He satisfies;  
 With His riches He supplies me,  
 Thus God's fulness testifies.





## 主的恢复之主要内容

### 第五篇

#### 神话语神圣的启示

读经：弗一 5，9，提后三 16，约六 63，提前一 4，  
林后十三 14，太二八 19

#### 纲 目 周 一

壹 主的恢复不是一般的基督徒工作；主的恢复这事是在神心头的深处，并启示于祂的话里；我们对于圣经的领悟与解释不同于传统的神学，因为我们在意神的心愿；神已经从祂的话向我们表明祂心头的愿望——弗一 5，9，腓二 13。

贰 我们需要认识神话语的本质：

一 “圣经都是神的呼出”——提后三 16 上：

- 1 神的话就是神圣的气，神的呼出；神的说话就是神的呼出。
- 2 在神那一面，神的话是神的呼出；在我们这一面，神的话是给我们接受，在教训、督责、改正、在义上的教导上，成为我们的益处——16 节下。

二 神的话是属灵的奶水、（彼前二 2、）生命的食粮、（太四 4，申八 3、）是灵、是生命。（约六 63。）

## The Main Contents Of The Lord's Recovery

### Message Five

#### The Divine Revelation of the Word of God

Scripture Reading: Eph. 1:5, 9; 2 Tim. 3:16; John 6:63; 1 Tim. 1:4; 2 Cor. 13:14; Matt. 28:19

#### Outline

##### Day 1

**I. The Lord's recovery is not an ordinary Christian work; the Lord's recovery is something from deep in the heart of God and revealed in His Word; our understanding and exposition of the Bible are different from traditional theology because we care for the desire of God's heart, which He has shown to us from the Word—Eph. 1:5, 9; Phil. 2:13.**

**II. We need to know the essence of the Word of God:**

**A. "All Scripture is God-breathed"—2 Tim. 3:16a:**

1. The Word of God is the divine breath, the breathing out of God; God's speaking is God's breathing.
2. On God's side, the Word is God's breathing; on our side, the Word is for us to receive as our profit in teaching, conviction, correction, and instruction in righteousness—v. 16b.

**B. The Word of God is spiritual milk (1 Pet. 2:2), the bread of life (Matt. 4:4; Deut. 8:3), and spirit and life (John 6:63).**

三 神的话是基督；神的话就是神自己的化身——1:

- 1 我们不是把白纸黑字当作活的神。
- 2 在这白纸黑字里，包含了神自己；这位神就是基督。

## 周 二、周 三

叁 在神话语神圣的启示中，真理有三条线——中心线、补充之点的线、和“枝叶”：

一 中心线包括神的话，（1，约壹一1，）三一神，（太二八19，林后十二14，）神的经纶，（提前一4，弗一10，三9，）包罗万有的基督，（约一1，14，林前十五45下，林后三17，）赐生命的灵，（林前十五45下，徒十六7，罗八9~11，林前十二13，弗四4，）基督的身体，（一22~23，四16，）和新耶路撒冷（启二一2）：

- 1 在我们对于圣经一切的运用上，必须突出中心线。
- 2 我们应该特别谨慎，不要混淆中心线和补充之点的线。
- 3 我们接纳所有的信徒，是照着中心线的标准，而不是照着补充之点那条线的标准——罗十四1。

二 补充之点的线包括关于基督的预言；旧约的预表；（创二7，20~24，出二五，代上二八11；）召会，基督身体的补充；（林前一2；）国度，包括审判台和婚筵。（林后五10，太二二2。）

*C. The Word of God is Christ; it is the embodiment of God Himself—1:1:*

1. We do not consider that the written words in black and white are the living God.
2. The written words contain God Himself, and this God is Christ.

## Day 2 & Day 3

**III. There are three lines of truth in the divine revelation in the Word of God—the central line, the line of supplemental points, and “the leaves and the branches”:**

*A. The central line includes the Word (v. 1; 1 John 1:1), the Triune God (Matt. 28:19; 2 Cor. 13:14), the economy of God (1 Tim. 1:4; Eph. 1:10; 3:9), the all-inclusive Christ (John 1:1, 14; 1 Cor. 15:45b; 2 Cor. 3:17), the life-giving Spirit (1 Cor. 15:45b; Acts 16:7; Rom. 8:9-11; 1 Cor. 12:13; Eph. 4:4), the Body of Christ (1:22-23; 4:16), and the New Jerusalem (Rev. 21:2):*

1. In all our handling of the Scriptures the central line should stand out.
2. We should be particularly careful not to confuse the central line and the line of the supplemental points.
3. We receive all believers according to the standard of the central line, not according to the line of the supplemental points—Rom. 14:1.

*B. The line of the supplemental points includes the prophecies concerning Christ; the Old Testament types (Gen. 2:7, 20-24; Exo. 25; 1 Chron. 28:11); the church (supplementary to the Body of Christ) (1 Cor. 1:2); and the kingdom, including the judgment seat and the wedding feast (2 Cor. 5:10; Matt. 22:2).*

三 “枝叶”是圣经中其他的项目，都有助于中心线和补充之点的线：

- 1 这些项目是另外两条线的显出（叶），或是为着作出另外两条线所需之生机供应的管道（枝）。
- 2 枝叶包括（但不限于）神命定的路、主的桌子、地方召会的行政、蒙头、守日和被提。
- 3 我们需要枝叶，却不该受其打岔。
- 4 我们必须学习如何应用枝叶，来帮助我们在神的话的中心线上往前，但我们绝不该让这些成为我们的中心线。

## 周 四

肆 我们需要对神话语的启示五项重要的真理，有正确的领会：

一 神的经纶就是神的家政、神的安排、神的计划——提前一 4：

- 1 在神里面隐藏着一个奥秘，祂这奥秘就是要得着一个召会，彰显祂的智慧，所以祂这个奥秘就变作祂的安排，而祂的安排就是祂的经纶，也就是祂的计划——弗三 9 ~ 11。
- 2 借着新耶路撒冷，神要把万有在基督里都归一于一个元首之下，使神的荣耀得着永远的彰显；这就是神的经纶——一 9 ~ 11。

二 神的分赐，是从神的经纶里所产生出来的，是神经纶的目标：

*C. The leaves and the branches are other items in the Bible that are helps to the central line and the line of the supplemental points:*

1. These items are either manifestations of the other lines (leaves) or channels of the organic supply for the working out of the other lines (branches).
2. The leaves and the branches include but are not limited to the God-ordained way, the Lord's table, the administration of the local church, head covering, the keeping of days, and the rapture.
3. We need the leaves and the branches, but we should not be distracted by them.
4. We must learn how to apply the leaves and the branches to help us progress in the central line in the Word of God, but we should never allow them to become our central line.

## Day 4

**IV. We need to have a proper understanding of five crucial truths in the revelation of the Word of God:**

*A. God's economy is His household administration, arrangement, and plan—1 Tim. 1:4:*

1. The mystery hidden in God is to gain a church to express His wisdom; this mystery became God's arrangement, and His arrangement is both His economy and His plan—Eph. 3:9-11.
2. Through the New Jerusalem God will head up all things in Christ so that the glory of God may be expressed eternally; this is God's economy—1:9-11.

*B. God's dispensing is produced out of the economy of God, and it is the goal of His economy:*

- 1 神的分赐就是将基督那追测不尽的丰富，在三一神的运行里，分赐给我们这些相信基督的人—三 8，林后十三 14。
- 2 神分赐的结果乃是召会成为基督的丰满—弗 1:23。

## 周 五

三 圣经头一次清楚说到神圣的三一，是在马太二十八章十九节：

- 1 父、子、灵，都是神—独一的一位神—弗四 6，来一 8，徒五 3~4。
- 2 父、子、灵，从永远到永远，同时共存—赛九 6，来一 12，七 3，九 14。
- 3 父、子、灵，相互内在，不相分离—约十四 10~11，26，五 43，十五 26。
- 4 父所有的都是子的，子的一切都归于灵—十六 14~15。
- 5 子称为父，又成为灵—赛九 6，林前十五 45 下，林后三 17。

## 周 六

四 神人耶稣由圣灵成孕，（路一 35，太一 18~20，）而有神的成分，祂也由童女所生，而有人的成分；（21，23；）祂是完整的神，（罗九 5，西二 9，）也是完全的人。（提前二 5。）

五 在主耶稣身上和基督的信徒身上，神的成分与人的成分调和为一，而不产生第三成分—太一 18，20~21，23，约一 12~13，林前六 17。

1. God's dispensing is to dispense the unsearchable riches of Christ in the operation of the Triune God to us, the believers in Christ—3:8; 2 Cor. 13:14.
2. The result of God's dispensing is the church becoming the fullness of Christ—Eph. 1:23.

## Day 5

*C. The first time that the Bible clearly speaks of the Divine Trinity is in Matthew 28:19:*

1. The Father, the Son, and the Spirit all are God, the only one God—Eph. 4:6; Heb. 1:8; Acts 5:3-4.
2. The Father, the Son, and the Spirit coexist simultaneously from eternity to eternity—Isa. 9:6; Heb. 1:12; 7:3; 9:14.
3. The Father, the Son, and the Spirit coinhere and are inseparable—John 14:10-11, 26; 5:43; 15:26.
4. All that the Father has is the Son's, and all that the Son has is received by the Spirit—16:14-15.
5. The Son is called the Father and became the Spirit—Isa. 9:6; 1 Cor. 15:45b; 2 Cor. 3:17.

## Day 6

*D. The God-man Jesus was conceived of the Holy Spirit (Luke 1:35; Matt. 1:18-20), thus having the divine element, and He was born of a human virgin, thus having the human element (vv. 21, 23); He is the complete God (Rom. 9:5; Col. 2:9) and a perfect man (1 Tim. 2:5).*

*E. In both the Lord Jesus and the believers in Christ, there is the mingling of the divine element and the human element, without a third element being produced—Matt. 1:18, 20-21, 23; John 1:12-13; 1 Cor. 6:17.*

## 晨兴喂养

提后三 16 ~ 17 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”

约一 1 “太初有话，话与神同在，话就是神。”

今天主的召会、主的恢复所需要的，就是一班认识真理的人。不是仅仅几位同工和长老而已，乃是大多数的弟兄姊妹都能认识真理。…我们要认识神的话，就得认识神话语的本质。神的话就是圣经，它的本质〔就是神圣的气〕。

神的话就是神的呼出（提后三 16）。…就神而言是呼出，就我们而言是吸入；一出入，进到我們里面，就成了我们的生命和生命的供应。所以我们来读圣经的时候，一定要认识，圣经不仅是白纸黑字，它乃是神的呼出，里面满了灵气。所以我们不能光用头脑来领会，还要用灵来接触，每逢读圣经的时候，就是来接触神（完全明白神的话，一一至一二页）。

## 信息选读

圣经是属灵的奶水。彼得说，我们要像才生的婴孩，切慕那纯净的话奶（彼前二 2）。神的话里有奶的成分，这意义在希伯来五章也有；十二节说，你们“成了那必须用奶，不能吃干粮的人”。神的话是…我们的奶水，要我们喝进，所以要切慕那纯净的话奶。

## Morning Nourishment

2 Tim. 3:16-17 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work.

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

What the Lord's church and the Lord's recovery need today is a group of people who know the truth. Not only a few co-workers and elders, but the majority of the brothers and sisters, must know the truth....If we want to know God's Word, we must know the essence of God's Word. The Word of God is the Bible. Its essence is the divine breath.

God's Word is God's breathing out (2 Tim. 3:16)....To God it is a matter of breathing out; to us it is a matter of breathing in. Through God's breathing out and our breathing in, God's word enters into us and becomes our life and life supply. Therefore, when we read the Bible, we must understand that the Bible is not merely black words on white paper, but it is the breathing out of God. It is full of spiritual breath. Therefore, we must not only understand the Bible with our mind, but we also must contact the word of the Bible with our spirit. Whenever we read the Bible, we come to contact God. (The Full Knowledge of the Word of God, pp. 15-16)

## Today's Reading

The Bible is the spiritual milk. In 1 Peter 2:2 Peter said that we need to be like newborn babes desiring the guileless milk of the Word. In the Word of God there is the element of milk. This is also implied in Hebrews 5:12, which says, "You...have become those who have need of milk and not of solid food."...God's Word is...our milk; hence, we must drink it. We must desire the guileless milk of the Word.

神的话是我们生命的食粮、我们生命的食物。这是主耶稣亲口引自申命记〔八章三节〕的话：“人活着不是单靠食物，乃是靠神口里所出的一切话。”（太四4）故此，我们每逢读圣经的时候，要吸到属灵的空气，就是神的灵，也要喝到属灵的奶水，更要吃到生命的粮食，就是主自己。

主的话是灵，是生命。主耶稣说，“我对你们所说的话，就是灵，就是生命。”（约六63）

神就是话，话也就是神，这话的终结，就是基督自己，因为基督就是神的话。…（一1）。这话成了肉体，祂的名字就是耶稣基督。说到末了，圣经的话就是神自己，也就是神自己的化身。但这不是说我们把白纸黑字当作活的神了。我们的意思乃是在这白纸黑字里，包含了神自己。这位神今天就是基督，祂今天就是我们生命的粮食；这基督也就是灵，这灵作了我们的灵奶，也是我们的灵气。

所以我们来读圣经，学习明白圣经的时候，应该采取这个态度，知道圣经并不像学校的课本，只是白纸黑字，仅仅是知识的问题。神话语的本质乃是神的呼出，神的灵气，它也是属灵的奶水，它还是生命的粮食，它就是灵，就是生命，甚至就是神自己。所以你们要明了神的话，且要进入神话语的本质。

我们人是被造之物，有体、有魂、有思想、有思路、有情感、有爱好、有意志，还有我们的灵。神不能仅仅是灵进到我们灵里，这样渺茫得很，我们也不能了解；所以神的作法真奇妙，祂给我们圣经，也给我们圣灵，圣经里头含着圣灵，圣灵里头带着圣经，一里一外，里里外外，二者是合着的（完全明白神的话，一二至一三页）。

参读：完全明白神的话，第一篇。

God's Word is our bread of life, our food of life. This is indicated in Matthew 4:4, a word out of the Lord's mouth and a quote of Deuteronomy 8:3: "Man shall not live on bread alone, but on every word that proceeds out through the mouth of God." Therefore, whenever we read the Bible, we must breathe in the spiritual air, that is, the Spirit of God. We also must drink the spiritual milk and eat the bread of life, which is the Lord Himself.

The Word of the Lord is spirit and life. In John 6:63 the Lord Jesus said, "The words which I have spoken to you are spirit and are life."

The Word is God. The consummation of the Word is Christ Himself, because Christ is the Word of God [John 1:1]...This Word became flesh, and His name is Jesus Christ. Ultimately, the word in the Bible is God Himself. It is the embodiment of God Himself. This does not mean that we consider the words in black and white as the living God. What we mean is that the words in black and white contain God Himself. This God is Christ; He is our bread of life. This Christ is also the Spirit, who becomes our spiritual milk and our spiritual breath.

Therefore, when we come to read the Bible and learn to understand the Bible, we must have the attitude that the Bible is different from the textbooks in the schools. They are merely black words on white paper, simply a matter of knowledge. The essence of God's Word, however, is the breathing out of God, God's spiritual breath. God's Word is also the spiritual milk and the bread of life. It is spirit and life, and it is even God Himself. Therefore, we need to understand God's Word and also enter into the essence of God's Word.

We human beings are created; we have a body, a soul with thoughts, emotions, desires, and intentions, and a spirit. God cannot simply be the Spirit and enter into our spirit; this is too intangible and impossible for us to understand. Therefore, God has worked in a wonderful way. He has given us both the Bible and the Holy Spirit. The Holy Spirit is contained within the Bible, and the Bible is carried within the Holy Spirit. They are mutually in one another; hence, the two are inseparable. (The Full Knowledge of the Word of God, pp. 16-17)

Further Reading: The Full Knowledge of the Word of God, ch. 1

### 晨兴喂养

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

罗十四 1 “信心软弱的，你们要接纳，但不是为判断所争论的事。”

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

对独一无二圣经任何次要启示的解释，都不该与这独一并一贯之圣经的主要启示抵触，不相合、不一致（为着基督身体之建造十大紧要的“一”，九页）。

### 信息选读

在主的恢复里，我们认为在圣经神圣的启示中，真理有三条线—中心线、补充之点的线和“枝叶”。在我们对于圣经一切的运用上，必须突出中心线。我们应该特别谨慎，不要混淆头两条线，就是中心线和补充之点的线。我们接纳所有的信徒，是照着中心线的标准，而不是照着补充之点那条线的标准。全时间训练课程的安排，乃是遵照圣经中这几条线极重要的区别。

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

### Morning Nourishment

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

Rom. 14:1 Now him who is weak in faith receive, but not for the purpose of passing judgment on his considerations.

The main revelation is the center of the Bible. Besides the main revelation, the central revelation, there are minor revelations. They are branches of the major revelation. A tree has a trunk with branches. The trunk is one, but the branches are many. We should stress the trunk, the central revelation of the Bible.

Any interpretation of the unique Bible should not have any minor revelations interpreted against, not in line or in harmony with, the major revelation of this unique and consistent Bible. (The Ten Great Critical “Ones” for the Building Up of the Body of Christ, p. 13)

### Today's Reading

In the Lord's recovery we consider that there are three lines of truth in the divine revelation of the Bible—the central line, the line of supplemental points, and “the leaves and the branches.” In all our handling of the Scriptures, the central line should stand out. We should be particularly careful not to confuse the first two lines—the central line and the line of supplemental points. We receive all believers according to the standard of the central line, not according to the standard of the line of supplemental points. The arrangement of classes in the full-time training respects this crucial distinction of lines in the Bible.

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

〔中心线也包括〕三一神（太二八19，林后十三14）。祂是自有永有的（出三14）。祂永远是一位神（诗八六10，赛四五5，林前八4，提前二5）。祂永远是三一父、子、灵（太二八19）。这三者在所是或行动上从不分开，乃是互相内在，也彼此互住（约十38，十四10~11，十七21）。我们必须在我们对三一神的领会和经历上，完满地进到三一神里面（林后十三14）。

〔中心线还包括〕神的经纶（提前一4，弗一10，三9）。神的经纶乃是祂的安排，为要完成祂的定旨。神的经纶乃是照着祂心头的愿望。神的经纶是以包罗万有的基督为中心。

〔中心线也包括〕包罗万有的基督。祂是四福音的基督，是神成为肉体（约一1、14）。祂成了书信中赐生命的灵；因此，祂是那是灵的基督（林前十五45下，林后三17~18）。祂丰满的职事有三个时期：成肉体、总括与加强。

赐生命的灵〔也包括在中心线里。〕那灵是基督的实化；因此，祂称为耶稣的灵、基督的灵和耶稣基督的灵（徒十六7，罗八9~11，腓一19）。基督的灵产生基督的身体（弗四4，林前十二13）。

〔中心线还包括〕基督的身体。从罗马书到启示录这二十二卷书（都可视为书信），乃是关于那是灵的基督，就是赐生命的灵，为着祂的复制，就是基督的身体。在神的经纶里，基督是中心，基督的身体是路线，新耶路撒冷是目标。包罗万有的基督，作为赐生命的灵，已经加强为七倍加强的灵，以对抗召会的堕落，为着建造基督的身体，以终极完成新耶路撒冷（启一4，四5，五6）（晨兴圣言—圣经的中心线，五至八页）。

参读：晨兴圣言—圣经的中心线，第一周。

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

[The central line also includes] the economy of God (1 Tim. 1:4; Eph. 1:10; 3:9). God's economy is His arrangement to fulfill His purpose. His economy is according to His heart's desire. The economy of God takes the all-inclusive Christ as its center.

[The central line also includes] the all-inclusive Christ. He is the Christ of the four Gospels, God become flesh (John 1:1, 14). He became the life-giving Spirit of the Epistles; hence, He is the pneumatic Christ (1 Cor. 15:45b; 2 Cor. 3:17-18). His full ministry is in three stages: incarnation, inclusion, and intensification.

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

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

Further Reading: The Holy Word for Morning Revival: The Central Line of the Bible, wk. 1; The Ministry of the Word, vol. 15, no. 6, msg. 1



提前一 3~4 “我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

独一圣经之独一、主要的启示，乃是神经纶的独一无二内容。…基督徒研读圣经，几近二千年之久，有许多的解释。要决定那些解释是正确的，并不容易。倪柝声弟兄花了许多时间，研读并收集对圣经所有正确、主要的解释。感谢主，在我与他亲密同工的那十八年间，他把所收集的都告诉我。因此，今天我们对圣经的解释，是照着已过十九个世纪以来正确的解释（为着基督身体之建造十大紧要的“一”，一〇页）。

## 信息选读

在主的恢复里，我们认为在圣经神圣的启示中，真理有三条线—中心线、补充之点的线和“枝叶”。…〔除了神的话、三一神、神的经纶、包罗万有的基督、赐生命的灵和基督的身体，真理的中心线还包括〕新耶路撒冷（启二一2）。新耶路撒冷是神的经纶永远的目标。新耶路撒冷是圣经所有异象和启示的集大成。新耶路撒冷是三一神的生机体，就是经过过程并终极完成的三一神，与得重生、变化并荣化之选民生机的构成。

补充之点的线〔包括〕…关于基督的预言、旧约的预表、召会（基督身体的补充）、国度（包括审判台和婚筵）。旧约的预表包括亚当（创二7，林前

1 Tim. 1:3-4 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

The unique, major revelation of the unique Bible is the unique contents of God's economy....The Bible has been studied by Christians for nearly two thousand years with many interpretations. It is hard to decide which interpretations are correct. Brother Watchman Nee spent much time to study and collect all the proper, major interpretations of the Bible. Thank the Lord that when I was laboring closely with him for eighteen years, he told me what he had collected. Thus, today our interpretation of the Bible is according to the proper interpretations throughout the past nineteen centuries. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 13-14)

## Today's Reading

In the Lord's recovery we consider that there are three lines of truth in the divine revelation of the Bible—the central line, the line of supplemental points, and “the leaves and the branches.” [In addition to the Word of God, the Triune God, the economy of God, the all-inclusive Christ, the life-giving Spirit, and the Body of Christ, the central line also includes] the New Jerusalem (Rev. 21:2). The New Jerusalem is the eternal goal of God's economy. The New Jerusalem is the aggregate of all the visions and revelations of the Bible. The New Jerusalem is the organism of the Triune God, an organic constitution of the processed and consummated Triune God and the regenerated, transformed, and glorified elect.

The line of supplemental points [includes], for example, the prophecy concerning Christ, the Old Testament types, the church, supplementary to the Body of Christ, and the kingdom, including the judgment seat and the

十五 45, 罗五 14)、夏娃(创二 20~24, 三 20, 弗五 29~32, 林后十一 2~3)、以色列人(见林前十 1~11 与串珠, 读林前十 6 注 2)、帐幕及其器物(出二五, 约一 14, 来九 2~5 与 4 注 3)、圣殿(代上二八 11, 二九 1, 代下三~四, 约二 21, 林前三 17, 弗二 21, 启二一 22)。

“枝叶”〔则包括〕圣经中…许多其他的项目, 都有助于中心线和补充之点的线。这些项目是另外两条线生机性质的显出(叶), 或是为着作出另外两条线所需之生机供应的管道(枝)。这些点包括(但不限于)以下项目: 神命定的路、主的桌子、地方召会的行政、蒙头、洗脚、被提、守日、祭偶像之物的处理、擘饼聚会用一杯或多杯、擘饼聚会用有酵饼或无酵饼。我们要运用这些事, 却不该受其打岔。我们必须学习如何应用这些事, 来帮助我们在圣经的中心线上往前, 但我们绝不该让这些成为我们的中心线(晨兴圣言—圣经的中心线, 五、八至九页)。

圣经记载的许多话, 有些不是为着供应我们, 乃是为着托住那些可供应我们的; …〔它们〕既不是果肉, 也不是果仁。我们无法将那些话剪掉, 因为若是我们剪掉它们, 中心的话也就不能存在, 就如我们无法除去树枝、树叶, 而叫果子单独生长。那些属于树枝、树叶的话, 不是为着生命的供应, 乃是为着托住那些生命的供应(成全圣徒与神家的建造, 一一一页)。

参读: 为着基督身体之建造十大紧要的“一”, 第一篇。

wedding feast. The Old Testament types [include]: Adam (Gen. 2:7; 1 Cor. 15:45; Rom. 5:14); Eve (Gen. 2:20-24; 3:20; Eph. 5:29-32; 2 Cor. 11:2-3); Israel (see 1 Cor. 10:1-11 and cross references there, and read footnote 1 on 1 Cor. 10:6); the tabernacle and its furniture (Exo. 25; John 1:14; Heb. 9:2-5 and footnote 3 on verse 4); and the temple (1 Chron. 28:11; 29:1; 2 Chron. 3-4; John 2:21; 1 Cor. 3:17; Eph. 2:21; Rev. 21:22).

“The leaves and the branches” [include] many other items in the Bible that are there as helps to the central line and the line of supplemental points. These items are either manifestations of the organic nature of the other lines (leaves) or channels of the organic supply for the working out of the other lines (branches). These points include but are not limited to the God-ordained way, the Lord's table, the administration of the local church, head covering, foot-washing, the rapture, the keeping of days, the handling of idol sacrifices, one cup versus many cups in the Lord's table meeting, and leavened bread versus unleavened bread in the Lord's table meeting. We need to use these matters, but we should not be distracted by them. We must learn how to apply these matters to help us progress in the central line of the Bible, but we should never allow them to become our central line. (The Holy Word for Morning Revival: The Central Line of the Bible, pp. 2, 4-5)

There are many words recorded in the Bible, but some of them are branches and leaves that support the things which supply us. They are not the fruit. We cannot eliminate these words, because without them the central words will not survive. This can be compared to cutting off the leaves and branches from a tree but still expecting the tree to grow fruit. The words that are the branches and leaves support the fruit which supplies life. (The Perfecting of the Saints and the Building Up of the House of God, p. 84)

Further Reading: The Ten Great Critical “Ones” for the Building Up of the Body of Christ, msg. 1

弗三 9 ~ 11 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

今天有五个最大的真理被人忽略，被人误解，那就是：(一)神的经纶；(二)神的分赐；(三)神圣三一；(四)神人耶稣；(五)神人调和。

神的经纶就是神的家政、神的安排、神的计划。…神有一个大家庭，所以祂有祂的家政，就是祂的安排、计划，按圣经来说，那就是祂的经纶。以弗所三章九至十一节…给我们看见在神里面隐藏着一个奥秘，祂这奥秘就是要得着一个召会，彰显祂的智慧，所以祂这个奥秘就变作祂的安排，而祂的安排就是祂的经纶，也就是祂的计划（完全明白神的话，五六至五七页）。

## 信息选读

〔以弗所三章九至十一节〕是说，神的经纶就是祂的奥秘，为要得着一个召会。〔一章九至十节〕说，…把万有都归一于一个元首之下，这乃是借着召会。等新耶路撒冷显出来的时候，就看见这光景了。新耶路撒冷就是召会，她的中心就是基督。借着新耶路撒冷，神把万有都归一于一个元首之下，使神的荣耀得着永远的彰显。这就是神的经纶。

一章九至十节说，“照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下

Eph. 3:9-11 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things, in order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.

Today, five of the greatest Bible truths are being ignored and misunderstood by people: God's economy, God's dispensing, the Divine Trinity, the God-man Jesus, and the mingling of God and man.

First, God's economy is God's household administration, arrangement, and plan...God has a big family; therefore, He has His household administration, which is His arrangement, or plan. According to the Bible, this is His economy...[In Ephesians 3:9-11] we see that there is a mystery hidden in God. His mystery is to gain a church to express His wisdom. Therefore, this mystery of His became His arrangement, and His arrangement is both His economy and His plan. (The Full Knowledge of the Word of God, pp. 56-57)

## Today's Reading

Ephesians 3:9-11 says that God's economy is His mystery with the purpose of gaining a church...[The heading up in Ephesians 1:9-10] is through the church. We will see this condition when the New Jerusalem is manifested. The New Jerusalem is the church. Its center is Christ. Through the New Jerusalem God will head up all things in Christ that the glory of God may be expressed eternally. This is God's economy.

Ephesians 1:9-10 says, “Making known to us the mystery of His will, according to His good pleasure, which He purposed in Himself, unto the

的，为着时期满足时的经纶，要将万有，无论是诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”…有家务就有职分。保罗就是从这家务中得到职事的一个人，并且是得着最大的职事。他是神这个家务的大管家，了解基督的奥秘就是召会（三2~4），并且他这个管家也完成神的话，就是历世历代所隐藏的奥秘。保罗若不写十四封书信，神的话就无法完成。这完成的话乃是一个奥秘，这个奥秘就是基督在信徒里面成了荣耀的盼望（西一25~27）。保罗先了解基督的奥秘就是召会，而后他再把所看见的都写出来，于是就把神圣的启示、神的话语完成了。末了，他将基督那追测不尽的丰富传给神所拣选的人（弗三8），如此就产生了分赐。

〔现在来看〕神的分赐。“分赐”一辞在新约里虽找不到，但那个事实却在这里。神的分赐就是神经纶的目的；将基督那追测不尽的丰富，在三神丰富的运行里，分赐给相信基督的人（弗三8），就是我们。今天这三神的丰富是经常活动、运行的，为要把基督所储藏的那些追测不尽的丰富，一点一点地分赐给相信祂的人，这就是神的分赐。林后十三章十四节说…恩典是基督的，爱是父的，交通是灵的。爱是源头，恩典是显出、流出，交通则是运来、送来。爱一流出就是恩典，恩典一活动就是交通，交通一来就达到了我们。…这就是三神的丰富在这里运行，把储藏在基督里一切追测不尽的丰富，都灌输到我们里面来。这样的分赐乃是为着产生召会（弗三10）。…神分赐的结果乃是召会成为基督的丰满（一23）（完全明白神的话，五七至六〇页）。

参读：完全明白神的话，第四篇。

economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.”...With the household management there is the administration. Paul was one who received the ministry from this household management; he even received the greatest ministry. He was a great steward in God’s household management. He knew that the mystery of Christ is the church (Eph. 3:2-4), and as a steward he completed the Word of God, that is, the mystery which was hidden from the ages and from the generations. If Paul did not write his fourteen Epistles, the Word of God would not have been completed. The completed Word is a mystery, and this mystery is Christ as the hope of glory in the believers (Col. 1:25-27). Paul first understood that the mystery of Christ is the church; then he wrote down all that he had seen. Thus the divine revelation and the Word of God were completed. Finally, he preached the unsearchable riches of Christ to God’s chosen people (Eph. 3:8). Thus, God’s dispensing was produced.

Now we come to the second point—God’s dispensing. Even though we cannot find the term dispensing in the New Testament, the fact is there. First, God’s dispensing is the goal of God’s economy, and, second, it is to dispense the unsearchable riches of Christ in the rich operation of the Triune God to us, the believers in Christ (Eph. 3:8). Today the riches of the Triune God are always moving and operating in order to dispense the unsearchable riches which have been stored up by Christ, little by little, to His believers. This is God’s dispensing....[In 2 Corinthians 13:14] grace is of Christ, love is of the Father, and fellowship is of the Spirit. Love is the source, grace is the manifestation and the flowing out, and fellowship is the transmission, the delivering. The flowing out of love is grace, the moving of grace is fellowship, and by the coming of the fellowship these things reach us....This is the operation of the riches of the Triune God to infuse the unsearchable riches that have been stored in Christ into us. This dispensing is for the producing of the church (Eph. 3:10)...The result of God’s dispensing is the church becoming the fullness of Christ (Eph. 1:23). (The Full Knowledge of the Word of God, pp. 57-59)

Further Reading: The Full Knowledge of the Word of God, ch. 4

## 晨兴喂养

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

约十四 26 “但保惠师，就是父在我的名里所要差来的圣灵…”

十五 26 “但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”

我们…来看神圣的三一。在圣经里，头一次清楚说到神圣三一的，就是马太二十八章十九节。…这一节明说了父、子、灵。虽然在旧约圣经里已经启示出三一神，可是一直等到主耶稣（祂是神）经过了成为肉体、为人生活、受死、复活这四大步骤之后，在复活升天之前，才告诉门徒，说，“天上地上所有的权柄，都赐给我了。所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”（太二八 18～19）名是指着人说的，浸到父、子、圣灵的名里，就是浸到父、子、圣灵里面。所以到了主耶稣复活以后，祂才明言说出父、子、圣灵来。因为主耶稣没有复活以前，三一神，父、子、灵的灵还没有完成。为此，约翰七章三十九节说，“那时还没有那灵，因为耶稣尚未得着荣耀。”（完全明白神的话，六七页）

## 信息选读

父、子、灵，都是神—独一无二的一位神。以弗所四章六节说，父是神；希伯来一章八节说，子是神；行传五章三至四节说，灵是神。

## Morning Nourishment

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

John 14:26 But the Comforter, the Holy Spirit, whom the Father will send in My name...

15:26 But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me.

Let us consider the Divine Trinity. The first time the Bible clearly speaks of the Divine Trinity is in Matthew 28:19....This verse clearly mentions the Father, the Son, and the Spirit. Although the Triune God was revealed in the Old Testament, it was not until the Lord Jesus, who is God, passed through four crucial steps—incarnation, human living, crucifixion, and resurrection—that He spoke to His disciples before ascending to heaven, saying, “All authority has been given to Me in heaven and on earth. Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:18-19). The name signifies the person. Hence, to baptize people into the name of the Father and of the Son and of the Holy Spirit is to baptize people into the Father, the Son, and the Holy Spirit. Thus, it was after His resurrection that the Lord Jesus clearly spoke of the Father, the Son, and the Holy Spirit, because before His resurrection, the Spirit of the Triune God—the Father, the Son, and the Spirit—was not yet completed. This is the reason John 7:39 says, “For the Spirit was not yet, because Jesus had not yet been glorified.” (The Full Knowledge of the Word of God, pp. 65-66)

## Today's Reading

The Father, the Son, and the Spirit all are God—the only God. Ephesians 4:6 says that the Father is God; Hebrews 1:8 says that the Son is God; and Acts 5:3-4 says that the Spirit is God.

父、子、灵，从永远到永远，同时共存。以赛亚九章六节说，父是永远的父；希伯来一章十二节说，子是永远的、无始无终的，祂的年日没有穷尽。九章十四节也说，灵是永远的灵。可见父、子、灵这三者是从永远到永远，同时共存，没有先后。

父、子、灵，相互内在，不相分离。约翰十四章十至十一节说，子在父里面，父在子里面，祂们是互相内在。一般基督徒认为，主耶稣降世是把父留在天上，自己来到地上，这是错误的观念。

当我们把第六章四十六节和十五章二十六节合起来看，就知道父、子、灵都一同来了。…第六章四十六节说，子从父那里同着父来。十四章二十六节说，父在子里差灵来。…当主耶稣来到地上时，从外面看，祂是神的儿子成了肉体，实际上，父在祂里面，灵也在祂里面。祂在父的名里，灵也在祂的名里；简言之，祂来时，父、子、灵三者都来了。因为祂是三一神，是不能分开的。

子同父来，父与子同在，子与父原是一（六 46，八 29，十 30）。父从来没有离开子，一直与祂同在。〔不仅如此，〕子成肉体是由灵成孕，子在肉体里生活行动又是满有圣灵（路一 35，太一 18、20）。…父所有的都是子的，子的一切都归于灵（约十六 14～15）。到末了，父、子、灵都集中在灵身上，灵就是三一神的集大成、总结（完全明白神的话，七一至七三页）。

参读：完全明白神的话，第五篇。

Isaiah 9:6 says that the Father is the eternal Father. Hebrews 1:12 says that the Son is eternal, that His years shall not fail, and Hebrews 7:3 says that He has no beginning of days nor end of life. Hebrews 9:14 says that the Spirit is the eternal Spirit. We can see that all three—the Father, the Son, and the Spirit—coexist simultaneously without succession from eternity to eternity.

The Father, the Son, and the Spirit coinhere and are inseparable. John 14:10-11 says that the Son is in the Father and the Father is in the Son; They coinhere. Most Christians believe that when the Son, the Lord Jesus, came to the earth, He left the Father in heaven. This is a wrong concept.

When we look at John 6:46 and 15:26 together, we realize that the Father, the Son, and the Spirit all come together....John 6:46 says that the Son comes from the Father and with the Father, and John 14:26 says that the Father sends the Spirit in the Son....Apparently when the Lord Jesus came to the earth, He was only the Son of God who became flesh, but actually, the Father was in Him and the Spirit was also in Him. He came in the name of the Father, and the Spirit also came in His name. Simply speaking, when He came, all three—the Father, the Son, and the Spirit—came. Because He is the Triune God, the three are inseparable.

The Son comes with the Father, the Father is with the Son, and the Son and the Father are one (John 6:46; 8:29; 10:30). The Father has never left the Son; He is always with the Son. Furthermore, the Son became flesh through the conceiving of the Spirit, and the Son was filled with the Holy Spirit in His living and moving in the flesh (Luke 1:35; Matt. 1:18, 20). All that the Father has belongs to the Son and all that the Son possesses is received by the Spirit (John 16:14-15). Finally, the Son is called the Father and also became the Spirit (Isa. 9:6; 1 Cor. 15:45; 2 Cor. 3:17). Eventually, the Father, the Son, and the Spirit all consummate in the Spirit. The Spirit is the ultimate consummation of the Triune God. (The Full Knowledge of the Word of God, pp. 69-71)

Further Reading: The Full Knowledge of the Word of God, ch. 5

## 晨兴喂养

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

太一 20 ~ 21 “...有主的使者向他梦中显现，说，大卫的子孙约瑟，不要怕，只管娶过你的妻子马利亚来，因那生在她里面的，乃是出于圣灵。她将要生一个儿子，你要给祂起名叫耶稣...”

〔现在我们来查看〕神人耶稣。(一)由圣灵成孕，而有神的成分〔路一 35，太一 18、20〕。(二)由童女所生，而有人的成分〔21、23〕。(三)生为神而人者—神人，祂是完整的神（罗九 5，西二 9），也是完全的人（提前二 5）—参看以赛亚九章六节，婴孩称为全能的神。婴孩是人，全能的神是神，所以，祂是神而人者（完全明白神的话，七七页）。

## 信息选读

〔甚至在主耶稣〕复活后升到天上，仍是人子（徒七 56，启一 13）。...行传七章五十六节记着，当司提反受逼迫殉道时，他看见人子耶稣站在天上神的右边。不仅如此，主耶稣在地上受审判时，答复大祭司的问话，说，“你们要看见人子，坐在那全能者的右边，驾着天上的云而来。”（太二六 64）所以祂再来的时候，祂依旧是人。末了在永世里，祂永远是人子。主在约翰一章五十一节说，“你们将要看见天开了，神的使者上去下来在人子身上。”那是指在将来永世里说的。主复活以后，祂还带着骨、肉（路二四 39）。祂是神又是人。何等奥秘，何等荣耀。

## Morning Nourishment

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

Matt. 1:20-21 ...An angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take Mary your wife, for that which has been begotten in her is of the Holy Spirit. And she will bear a son, and you shall call His name Jesus...

Now we come to the fourth point—the God-man Jesus. As a God-man, the Lord Jesus was conceived of the Holy Spirit, thus having the divine element (Luke 1:35; Matt. 1:18, 20). He was also born of a virgin, thus having the human element (Matt. 1:21, 23). He was born as God and man—a God-man. He is the complete God (Rom. 9:5; Col. 2:9) and the perfect man (1 Tim. 2:5). In Isaiah 9:6 the child is called the mighty God. The child is human and the mighty God is God. Thus, He is God, yet also man. (The Full Knowledge of the Word of God, p. 74)

## Today's Reading

Furthermore, even after His resurrection and ascension into heaven He is still the Son of Man (Acts 7:56; Rev. 1:13)...In Acts 7:56 it is recorded that when Stephen was persecuted and martyred, he saw the Son of Man, Jesus, standing at the right hand of God. Also, when the Lord Jesus was judged on earth, He responded to the questions of the high priest by saying, “You will see the Son of Man sitting at the right hand of Power and coming on the clouds of heaven” (Matt. 26:64). Therefore, in His second coming He will still be a man. For eternity, He will still be the Son of Man. In John 1:51 the Lord said, “You shall see heaven opened and the angels of God ascending and descending on the Son of Man.” This verse speaks of eternity future. The Lord still has flesh and bones after His resurrection (Luke 24:39). He is God and also man. What a mystery, and how glorious!

我们现在来看神人调和。…圣经记载得很清楚，主耶稣是由圣灵在童女马利亚腹中成孕的。成孕就是一件调和的事，一般的成孕是男性与女性的调和。主耶稣的成孕，是神的成分与人的成分调和为一。这样的调和绝不可能产生第三种成分。…神生子为人子，二者成为一位神人，是神，也是人，并未产生第三者。

在信徒身上，第一，我们是由神而生，成为神的儿女（约一 13），由人的成分与神的成分相调为一，而不产生第三种成分。我们今天成为神的儿女，既不是领养来的，也不是过继来的，我们乃是神所生的。

第二，野橄榄树枝接在好橄榄树上（罗十一 24），二者不只接连成为一树，并且二者的生命相调为一，结出一种合种的果子，并不结出第三性的果子。

第三，主是生命的粮，给信徒吃（约六 48、57），圣灵又是活水，给信徒喝（七 37～39）。所吃喝的成分，与吃喝的人相调为一，成为吃喝者的成分，并不产生第三种成分。

第四，信徒与主联合，成为一灵（林前六 17），乃是信徒的灵与主的灵，二灵调成一灵—人神调和。

第五，素祭的细面与油相调，成为素祭的饼〔利二 4〕，乃是二种成分之物调成一物，并不产生第三种成分之物。油和面调在一起，面是指我们，油是指神，这也就是说到神人调和（完全明白神的话，七七至八〇页）。

参读：完全明白神的话，第五篇。

Now let us consider the mingling of God and man....The Bible clearly records that the Lord Jesus was conceived of the Holy Spirit in the womb of the virgin Mary. Conception is a matter of mingling. An ordinary conception is the mingling of a male and a female. The conception of the Lord Jesus is the mingling into one of God's element with the human element. Such a mingling can never produce a third kind of element....The Son of God was born to be the Son of Man. The two became a God-man, being God and also being man. This did not produce a third person.

First, the believers are born of God to become children of God (John 1:12-13). In such a birth the human element mingles with the divine element as one but does not produce a third element. Today, we are children of God. We are not adopted; we are born of God.

Second, the believers, as branches of the wild olive tree, were grafted into the cultivated olive tree (Rom. 11:24). The two have not only become one tree but are also mingled into one life to produce a compound fruit, not a fruit of a third nature.

Third, the Lord is the bread of life for the believers to eat, and the Holy Spirit is the living water for the believers to drink (John 7:37-39). The element of the food mingles and becomes one with the person who eats, becoming the element of the person who eats without producing a third element.

Fourth, the believers are joined to the Lord and have become one spirit with Him (1 Cor. 6:17). This is the mingling of the believer's spirit and the Spirit of the Lord to become one spirit—the mingling of God and man.

Fifth, in the mingling of the fine flour with oil to become the cake in the meal offering (Lev. 2:4), two elements are mingled to become one substance. They do not produce a substance with a third kind of element. The oil is mingled with the flour. Flour signifies humanity and oil signifies God. This also speaks of the mingling of God and man. (The Full Knowledge of the Word of God, pp. 74-77)

Further Reading: The Full Knowledge of the Word of God, ch. 5



768 终极的显出 — 神中心的思想

7 7 7 7 (英 972)

F 大调

4/4

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

一 啊, 神中心的观念, 乃是与人相结联,  
3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 - - - ||  
祂来作人的一切, 使祂计划得成全。

二 人是被造的瓦器, 有灵、有魂也有体;  
人可取神作生命, 借此与神成为一。

三 借着生命的流通, 人变宝石为神用;  
适合为神造居所, 让神彰显祂光荣。

四 这是圣城神所建, 这是居所神所羨;  
这是新耶路撒冷, 完满成全神心愿。

五 这是众圣的建造, 这是神、人的相调;  
原是父神所筹划, 满足神、人的需要。

六 神和羔羊的宝座, 在这荣耀的居所;  
从这掌权的中心, 流出圣灵生命河。

七 基督乃是生命树, 长在河的两岸处;  
结出神圣生命果, 供应众圣作食物。

八 神在基督里作光, 透过全城来照亮;  
死亡之夜全驱尽, 神圣之光照辉煌。

九 神在人里, 人在神, 互为居所来藏身;  
人的内容乃是神, 神的表现乃是人。

Hymns, #972

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

