

## 二〇一五年國際華語特會

### 主的恢復之主要內容

#### 標語

我們要作今日的得勝者，就必須維持一的立場，  
就是神獨一的選擇，不高擡任何基督以外的事物；  
在主的恢復中，我們單單高舉基督。

召會是基督生機的身體，  
那在萬有中充滿萬有者的豐滿，  
乃是神聖三一分賜的結果，  
是由神的大能『向着我們這信的人』、  
『向着召會』的傳輸所成就的。

包羅萬有的基督，這一位是神又是人，  
乃是神經綸的中心與普及，  
也是神的奧祕—是神的解釋、說明和彰顯。

基督這位末後的亞當，  
藉着復活並在復活裏成了賜生命的靈，  
以分賜生命並進入信祂的人裏面，  
如同活水的江河流出來。

## 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.*

## 二〇一五年國際華語特會

### 主的恢復之主要內容

#### 目 錄

- 第一篇、召會一的立場與分裂相對
- 第二篇、召會是基督生機的身體—  
那在萬有中充滿萬有者的豐滿
- 第三篇、包羅萬有的基督是神的奧祕
- 第四篇、賜生命、複合的靈  
與在基督裏神聖的生命
- 第五篇、神話語神聖的啓示

## 2015 International Chinese-speaking Conference

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

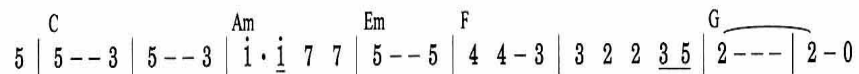
#### Index

- Message 1-The Church Ground of Oneness versus Division*
- Message 2-The Church as the Organic Body of Christ—  
the Fullness of the One Who Fills All in All*
- Message 3-The All-inclusive Christ as the Mystery of God*
- Message 4-The Life-giving and Compound Spirit  
and the Divine Life in Christ*
- Message 5-The Divine Revelation of the Word of God*

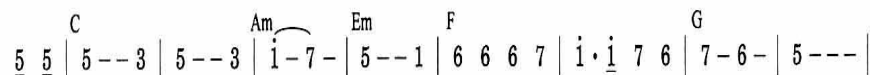
## 二〇一五年國際華語特會標語詩歌

C大調

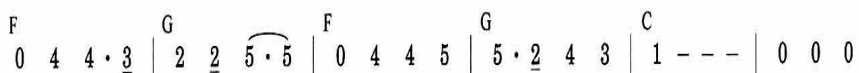
4/4



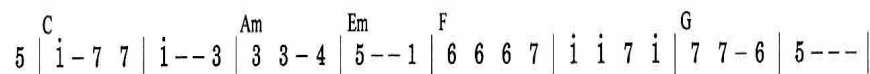
① 我們要作今日的得勝者，就必須維持一的立場，



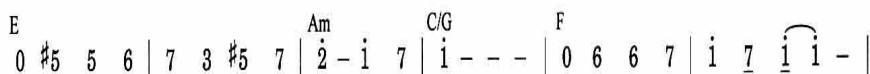
就是神獨一的選擇，不高擡任何基督以外的事物；



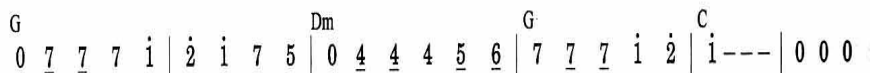
在主的恢復中，我們單單高舉基督。



② 召會是基督生機的身體，那在萬有中充滿萬有者的豐滿，



乃是神聖三一分賜的結果，是由神的大能



“向着我們這信的人”、“向着召會”的傳輸所成就的。

## 2015 Chinese-Speaking Conference Banner Song



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



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



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



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



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



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



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



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

5 | 5--3 | 5--3 |  $\overset{\text{Am}}$ 1-7- |  $\overset{\text{Em}}$ 5--- |  $\overset{\text{F}}$ 0 4 4 4 | 3 2-3 5 |  $\overset{\text{G}}$ 2--- | 0 0 0

③ 包羅萬有的基督，這一位是神又是人，

5 | 5 - - 3 | 5 5 - 3 |  $\overset{\text{Am}}$ i · i 7 7 |  $\overset{\text{Em}}$ 5 - - - | 0

乃是神經綸的中心與普及，

$\overset{\text{F}}$ 4 4 3 |  $\overset{\text{G}}$ 2 2 5·5 |  $\overset{\text{F}}$ 0 4 4 4 5 |  $\overset{\text{G}}$ 5 2 2 4 3 |  $\overset{\text{C}}$ 1--- | 0 0 0

也是神的奧秘——是神的解釋、說明和彰顯。

5 |  $\overset{\text{C}}$ i--7 |  $\overset{\text{Am}}$ i--3 |  $\overset{\text{Am}}$ 3 3-4 |  $\overset{\text{Em}}$ 5-- $\underline{1}$   $\underline{1}$  |  $\overset{\text{F}}$ 6 6-5 4 | 6 6 6

④ 基督這位末後的亞當，藉着復活並在復活裏

7  $\overset{\text{G}}$ i | 7 7 6 6 | 5--- |  $\overset{\text{E}}$ 0  $\sharp 5$  5 5 6 | 7-3  $\sharp 5$  7 |  $\overset{\text{Am}}$ 2 i i i 7 | i--

成了賜生命的靈，以分賜生命並進入信祂的人裏面，

$\overset{\text{F}}$ i 7 | 6 4-6 |  $\overset{\text{G}}$ 7 7 6 7 |  $\overset{\text{C}}$ i--- | 0 0 0  $\overset{\text{F}}$ i 7 | 6 4-6 |  $\overset{\text{G}}$ 7 7 i 2 |  $\overset{\text{C}}$ i--- | 0 0 0 ||

如同活水的江河流出來。如同活水的江河流出來。

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.

## 主的恢復之主要內容

### 第一篇

#### 召會一的立場與分裂相對

讀經：約十七 11, 15, 21, 23, 申十二 1~3, 5, 十六 16, 詩一三三, 徒八 1, 十三 1, 十四 23, 羅十六 1, 林前一 2

#### 綱 目

#### 週 一

壹 聖經中的一乃是包羅萬有的一，是敬虔的奧祕彰顯神，完成神心頭的渴望；分裂則是無所不包的分裂，是不法的奧祕彰顯撒但，執行撒但陰謀的詭計——約十七 11, 21, 23, 提前三 15~16 上, 帖後二 3, 7~8, 約壹三 4, 參林後二 10~11:

一 三一神的一，就是基督身體的一，包括基督在神的經綸中並為着神的經綸，之於我們的一切所是；這一的實行，就是同心合意，乃是開啓新約一切福分的萬能鑰匙——詩一三三, 弗四 1~6, 徒一 14, 林前一 9~10, 腓一 27, 二 2。

#### 週 二

二 撒但的分裂，就是大巴比倫的分裂，包括所有消極的事物；這分裂像大樹一樣深深扎根、定居地上，枝條繁茂，撒但的邪靈以及他所

## The Main Contents Of The Lord's Recovery

### Message One

#### The Church Ground of Oneness versus Division

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

#### Outline

#### Day 1

**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:**

*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.*

#### Day 2

*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*

推動的惡人、惡事都棲宿其上——太十三 31 ~ 32, 4, 19, 創十一 1 ~ 9, 啓十七 1 ~ 6, 十八 2, 約十七 15。

三 撒但及其世界的主要病徵就是分裂的『惡』；(15；) 三一神同其居所的主要屬性乃是一的『福』。(詩一三三 3, 參創十二 2, 加三 14。)

四 日復一日，我們必須從自己連同分裂的『惡』裏面遷出，進入神聖的『我們』，就是三一神作為一的福分，並留在祂裏面，作祂團體的彰顯；我們若持續接觸話並讓那靈天天摸着我們，我們就會被聖別，從自己，就是我們老舊的住處遷出，進入三一神，就是我們新的住處——約十七 15, 17, 21, 十五 5, 弗五 26。

### 週 三

貳 耶路撒冷的獨一立場，就是錫安山上建造那作神居所之聖殿的地方，豫表神所選擇的獨一立場，就是一的立場——申十二 5, 代下六 5 ~ 6, 拉一 2 ~ 3:

一 古時所有以色列人一年三次到耶路撒冷聚集；惟有藉着耶路撒冷這獨一敬拜神的地方，神子民的一纒世世代代得蒙保守——申十二 5, 十六 16。

二 新約中神所命定一的正確立場，乃是一地一會的獨一立場——啓一 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 召會是由宇宙的神所構成的，卻存在於地上的許多地方；就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的，就如『在哥林多神的召會』—林前一 2:
- 『神的召會』，意思是召會不僅為神所有，也有神為其性質和素質，這是神聖的、一般的、宇宙的、永遠的—2 節。
  - 『在哥林多…的召會』，意指在一個城裏的召會，留在確定的地方，為着事務上的行政，以這地方為其地位、立場、和治理的界限，這是物質的、專特的、地方的、暫時的—2 節。
- 2 缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行；關於召會在各地的建立，整本新約的記載是一致的—徒八 1，十三 1，十四 23，羅十六 1，林前一 2，林後八 1，加一 2，啓一 4，11。

- 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:
  - 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.
  - 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.
- 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 場 上 的 召 會 生 活， 乃 是 今 日 的 耶 路 撒 冷； 在 召 會 生 活 裏 必 須 有 一 班 得 勝 者， 這 些 得 勝 者 乃 是 今 日 的 錫 安—詩 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:**

- 錫安作為聖城耶路撒冷的高峯和美麗，豫表得勝者是召會的高峯、中心、拔高、加強、豐富、美麗和實際—二十 2，五三 6 上，八七 2。
- 得勝者作為錫安，乃是基督身體的實際，並且終極完成眾地方召會中身體的建造，帶進

- 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.
- 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

永世裏終極完成的聖城新耶路撒冷，就是作神居所的至聖所—啓二一 1～3, 16, 22。

三 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，作得勝者是另一回事—二 7, 11, 17, 26～28, 三 5, 12, 20～21。

## 週 六

肆 我們要作今日的得勝者，就必須維持一的立場，就是神獨一的選擇，不高擡任何基督以外的事物；在主的恢復中，我們單單高舉基督—西一 18 下，啓二 4，林後四 5，十 5：

一 以色列人能對美地的豐富有完全享受之前，必須徹底毀壞『在高山上，在小山上，在各青翠樹下』（申十二 2）異教敬拜的地方、偶像、以及偶像的名；高山與小山表徵高舉一些基督以外的東西，青翠樹表徵一些美麗、有吸引力的東西—1～3, 5 節，王上十一 7～8, 十二 26～31, 民三三 52。

二 神子民荒涼和墮落的內在原因，乃是基督沒有被他們高舉；他們沒有在凡事上讓祂居首位—詩八十 1, 3, 7, 15～19, 七四 1。

三 從荒涼得復興的路，就是高舉基督；在一的立場上與神同享基督，惟有藉着神子民正確的珍賞並高舉基督，纔得以維持並保守。

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.*



## 晨興餽養

弗四 3～6『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

〔以弗所四章六節〕含示神聖三一的思想。超越眾人，主要的是說到父；貫徹眾人，主要的是說到子；在眾人之內，主要的是說到那靈。三一神藉著成為那靈臨到我們，至終進到我們眾人裏面。基督身體的一乃是由神格的三一所構成：作源頭和起源的父是起源者，作主和頭的子是完成者，成為賜生命之靈的那靈是執行者。這位三一神在我們生活中成為我們的實際和經歷，就是我們一的基礎和元素（聖經恢復本，弗四 6 註 3）。

## 信息選讀

神的四大作為是關聯到創造、揀選、新造以及新天新地中的新耶路撒冷。在宇宙中，除了神是惟一正當的源頭之外，還有另一個源頭—撒但，具有另一種元素與後果；等到新耶路撒冷的時期，這一個源頭、元素與後果，都要被丟進火湖裏去。因此在新天新地裏，神就成為獨一的源頭，只有祂的元素與後果將要存留。因此，在新的宇宙中沒有分裂，不再有死亡、悲哀、哭號、疼痛，也不再黑暗。我們也能進一步說，在新天新地裏不再有罪惡、世界、肉體、己或撒但。在那裏不會有任何消極的東西。

## 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.

分裂是無所不包的，它包含了各種消極的事物，就如撒但、罪惡、世界、肉體、己、舊人以及壞脾氣。關於分裂的性質，如果我們蒙了光照，會看見它包含著每一樣消極的東西。

分裂如何是無所不包的，同樣的原則，一也是包羅萬有的。它包含了神、基督與那靈。以弗所四章三至六節指明了這一點。在這幾節所啓示的一裏，有父神、主基督與賜生命的那靈。這個一甚至包含我們重生的靈，以及我們經過變化和更新的心思等積極的事物。每一樣積極的事物都包含在這正當的一裏面（一的真正立場，三一至三二頁）。

主恢復裏的實行不是給人模倣的。你必須有生命。作任何事，都需要生命。…將福音書和使徒行傳分開的界石，不是聖靈裏的浸，乃是那一百二十人的同心合意。你若要經歷靈浸，必須有同心合意。若是地方召會的眾肢體同心合意，靈浸就在那裏。你若真要實行正確傳福音的路，就需要同心合意。沒有這把鑰匙，門不會開啓。同心合意是『一切房間的萬能鑰匙』，是新約中一切福分的萬能鑰匙。這就是為何保羅告訴友歐底亞和循都基，她們需要這種同心合意（腓四2）。保羅知道這些姊妹愛主，但她們失去了同心合意。

誰是對的算不得甚麼，我們需要這種同心合意。我們需要有一樣的心思、一樣的意念，同魂、同心為著同樣的目的。腓立比書告訴我們，這件事是從我們的靈開始（一27），但我們必須領悟，我們不是只有靈的人。我們也有心思、意念、目的、魂和心。我們同樣一個靈裏，有同樣的一個魂、一個心思、一個意念，就是得著同心合意，這是得著一切新約福分和遺贈的鑰匙（長老訓練第七冊，一五至一六頁）。

參讀：一的真正立場，第二至三、六、九章；長老訓練第七冊，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

## 晨興餽養

太十三 31 ~ 32 『…諸天的國好像一粒芥菜種，有人拿去種在他的田裏。這乃是百種裏最小的，但長起來，卻比別的菜都大，且成了樹，甚至天空的飛鳥來棲宿在它的枝上。』

啓十八 2 『…大巴比倫傾倒了！傾倒了！成了鬼的居所，和各樣污穢之靈的巢穴，並各樣污穢可恨之鳥的巢穴。』

根據啓示錄十七章五節，大巴比倫被稱為『地上妓女和可憎之物的母』。…這是今天基督教國的一幅圖畫。基督教國可能有金杯，但杯中所裝的是偶像、淫亂和各種邪惡〔4〕。這是分裂的元素與組成。分裂的終極後果，是十七章所揭示的大巴比倫（一的真正立場，四二頁）。

## 信息選讀

召會是國度的具體表現，該像菜蔬一樣生產食物，卻成了樹，作飛鳥的宿處，其性質和功用都變了（這違反神創造的律，植物必須各從其類—創一 11 ~ 12）。這事發生在第四世紀初葉，康士坦丁大帝把世界攙入召會時。他把成千成萬的假信徒帶進召會，使其變成基督教國，而不再是召會了。因此，〔馬太十三章裏〕這第三個比喻相當於啓示錄二、三章裏，七個召會的第三個，在別迦摩的召會（二 12 ~ 17...）。芥菜是一年生的菜蔬，樹是多年生的植物。召會按其屬天、屬靈的性質，該像芥菜一樣寄居地上。但召會的性質改變了，像樹一樣深深扎根、定居地上，其事業繁茂如同枝條，許多惡人、惡事棲

## 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。這形成了諸天之國外表的外在組織（聖經恢復本，太十三 32 註 1）。

飛鳥在〔馬太十三章〕第一個比喻中既象徵那惡者撒但（4、19），天空的飛鳥就必是指撒但的邪靈，和邪靈所煽惑的惡人和惡事。他們棲宿在大樹的枝條上，就是基督教國的事業裏（太十三 32 註 2）。

被聖別不僅僅是從世界中分別出來，更是從我們自己裏遷出來，進入三一神裏面。你若核對一下你的經歷，就會看見你越接觸話，靈越摸著你，你就越脫離自己。你就從一個住處—己，遷移到另一個住處—三一神。我們天天需要這種遷移。我們若不從自己裏面遷出來，我們就錯了，因為在己裏面有世界、野心、自高和意見。

在約翰十四章主耶穌說，祂去是為我們豫備地方。這地方乃是父神自己。…我們不需要留在自己裏面，我們能殼遷到三一神裏面。有一個地方已經為我們豫備好了，讓我們來選擇。主說，等到祂在父家裏為我們豫備了地方，祂就要來接我們到那裏去。因此，祂在那裏，我們也在那裏。主是在父裏面，祂盼望我們也在父裏面。既然在父裏面的地方已經為我們豫備好了，我們藉著真理的聖別，就能遷入祂裏面。這樣的遷入與話和靈有關。我們若是持續接觸話並讓那靈天天摸著我們，我們就會被聖別；那就是說，我們要從自己裏面，從我們老舊的住處遷出來，進入三一神，就是我們新的住處。藉著這個遷移，世界、野心、自高和意見就全丟在背後了（真理信息，六五、六八至六九頁）。

參讀：真理信息，第六至七章；長老訓練第十冊，第六章；召會與地方召會的歷史，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

## 晨興餽養

申十二5『但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去。』

啓一11『你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。』

異教徒拜偶像的各地方全被毀壞之後，神的百姓必須去到神所選擇的地方〔申十二5〕。在那獨一的地方，神要立祂的名。神的名是指祂的人位。在一個特定的地方立祂的名，意思就是祂的本身要住在那裏。這指明神所選擇的獨一地方，乃是神居住的地方，就是神的居所（一的真正立場，四六頁）。

將啓示錄寄給那七個召會，等於寄給那七城。這清楚顯示，早期召會生活的實行，乃是一個城一個召會，一個城只有一個召會。沒有一個城有一個以上的召會。這就是地方召會，是以城為單位，不是以街道或區域為單位。地方召會行政的區域，應當包括該召會所在的整個城市，不該大於或小於該城的界限。所有在這界限內的信徒，應當構成該城內惟一的地方召會（聖經恢復本，啓一11註2）。

## 信息選讀

照著申命記十二章三節的豫表，我們必須毀壞那些〔拜偶像的〕地方並除滅那些〔偶像的〕名字。同時，基督教所採用的異教作法，也必須一一除掉。在召會中，這些東西一概沒有地位。《兩個巴比倫》那本書證明，天主教曾吸收許多異教的東西。…許

## 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

多異教的東西，不僅在天主教中，就是在基督教的許多公會中，也都可以看到。從屬靈方面來說，我們必須毀掉這些地方、偶像和名稱。為這緣故，主的恢復和那些在高山、小山以及青翠樹下敬拜偶像的公會，是無法協調一致的。…我們只應該有基督和神為保守一所選擇獨一的地方。

當我們去到神所選擇的地方，我們會經歷到主在我們身上最徹底的對付。我們不得不在基督裏與弟兄們合一。有時我們可能不喜歡看見某弟兄。…如果我們想要躲開某位弟兄，我們就無法享受基督上好的部分。…假設一個以色列人和另一人之間有了問題，因而想盡辦法躲開他。然而，以色列所有的男丁，每年都必須三次上耶路撒冷。那些不肯上去的，就要從神子民的交通裏被剪除。故此，在以色列人之間無論有任何問題，都必須解決。不然的話，他們就無法在一裏來到錫安山敬拜神。當他們上錫安山的時候，都要唱詩篇一百三十三篇：『看哪，弟兄和睦同居，是何等的善，何等的美！』（1）因此，神所選擇獨一的地方，保守了神子民的一。只要以色列人隨從神的選擇，他們除了合一之外，別無他途。

按照申命記，神囑咐他們，不可在他們自己選擇的地方，舉行團體的敬拜（十二）。他們應該在神面前謙卑自己，接受神的選擇。藉著在團體敬拜的地點這事上尊重神，且接受神對獨一地點的選擇，以色列人就蒙保守在一裏。按照神的選擇，聖殿建造在錫安山上；一年三次，神的百姓要到那邊去。建在錫安山，聖殿中的至聖所，是神百姓一的中心。這個中心是神發言的地方，它保守了神選民的一（一的真正立場，四九、五三至五四、三五頁）。

參讀：一的真正立場，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

## 晨興餽養

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

徒十三 1『在安提阿當地的召會中…。』

召會是由宇宙的神所構成的，卻存在於地上的許多地方，哥林多就是其中之一。就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的。因此，召會有兩面：宇宙的，和地方的。缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行。因此，新約也強調召會地方的一面（徒八 1，十三 1，啓一 11 等）（聖經恢復本，林前一 2 註 2）。

## 信息選讀

林前一章二節上半說，『給…神的召會。』這樣的說法指明召會不僅為神所有，也有神為其性質和素質，這是神聖的、一般的、宇宙的、永遠的。保羅沒有說在哥林多的召會是可憐的召會，有麻煩的猶太教師，和驕傲、崇尚哲學的希利尼人。別人也許照著召會的光景看召會，保羅卻知道召會真正的性質，所以他放膽稱之為『神的召會』。…每一種元素都有其性質，在這元素的性質裏有其素質。神是召會的性質和素質。因此，召會是神聖的。

『在哥林多…的召會』（2）是在一個城裏的召會，留在確定的地方，為著事務上的行政，以這地方為其地位、立場和治理的界限，這乃是物質的、專特

## 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、暫時的。保羅寫信給神的召會，這召會不是在諸天之上，乃是在哥林多。哥林多是非常罪惡、現代化的希臘城市，以淫亂聞名。然而，召會留在那地，作基督在當地的見證。基督在一地的見證乃是基督宇宙之見證的一部分。宇宙的見證是由地方的見證組成並構成的。

召會為著其行政，以一個地方為其地位、立場和行政區域。地方召會有一個行政，這行政有一個事務上的行政區域。召會的地位、立場和行政區域是物質的，不是神聖的；是專特的，不是一般的；是地方的，不是宇宙的；是暫時的，不是永遠的。這些是召會在地方一面的講究。

二節包含一個真正召會的五種資格。…真正的召會乃是神的召會，是在地方上的召會，是在基督裏被聖別，並且由蒙召的聖徒組成。二節下半接著有第五種資格：『同著所有在各處呼求我們主耶穌基督之名的人。』這長句指明真正的召會與在全球各處呼求主耶穌基督之名的眾聖徒有關。保羅不是說召會與所有接受水浸、或說方言、或守安息日的人有關。召會乃是與所有一包括今天的信徒、在我們之前和在我們之後的信徒—在各處呼求我們主耶穌基督之名的人有關。

聯於眾聖徒使我們不結黨、孤立或分裂。對於各種的基督徒，不管他們有何特殊的實行，我們都藉著神在基督裏聯於他們；無論我們在那裏，我們都不能與他們分開。若沒有這種關係，我們就會成為孤立、分裂的。我們若與別的信徒無分無關，就不是地方召會，乃是地方宗派，地方分裂。我們必須敞開，我們必須向每一方面敞開。我們向著所有呼求主耶穌之名的人敞開，不管他們有何特殊的實行（主恢復的簡說，六七至六九頁）。

參讀：主恢復的簡說，附錄。

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



## 晨興餽養

詩四八 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。』

啓十四 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，額上都寫著祂的名，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。

在舊約裏，有耶路撒冷城，以錫安為其中心。耶路撒冷建在羣山上。錫安山是耶路撒冷建在其上的羣山之一。錫安是中心，耶路撒冷是周圍。召會生活是今日的耶路撒冷；在召會生活裏必須有一班得勝者，這些得勝者乃是今日的錫安。按照啓示錄十四章，得勝者是與主一同站在錫安山上（1～5）。按豫表說，得勝者事實上就是今日的錫安。然後，在啓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峯、中心、高舉、加強、豐富和實際。在一個地方召會裏如果沒有得勝者，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峯和中心。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

豐富和實際。如果你從那個地方召會拿走了這些得勝者，那個地方召會就變成像癱氣的輪胎一樣。全時間訓練是為著產生得勝者。一個召會一旦有一些…得勝者，那個召會就像耶路撒冷有錫安作高峯。得勝者像錫安，乃是召會的高峯、中心和實際。

得勝者作今日的錫安，乃是為著終極完成聖城（召會）。他們要終極完成地方召會的建造，並帶進永世裏終極完成的新耶路撒冷（啓二一1～2）。為要完成基督身體的建造，主需要得勝者，而這身體的建造乃是終極完成於新耶路撒冷。所以在聖經的末了，就是在最後一卷書裏，有向得勝者的呼召。今天要成為有活力的路，乃是答應主的呼召，作得勝者。

今天在我們面前有兩條路。我們可以選擇有活力，也可以選擇不要有活力。…我們必須立志。在士師記五章十五節底波拉說，『在流便的族系中，有心中定大志的。』我們必須立志作得勝者，就是有活力的人。得勝者要勝過一切頂替基督，或反對基督的事物。在聖經裏有得勝者的時代，也有向得勝者的呼召。不僅如此，我們也有路可以有活力，使我們能作得勝者（活力排的訓練與實行，三六至三七頁）。

我們要在基督身體的實際裏，就需要完全在基督復活的生命裏。…我們天然的生命被釘死，然後我們這人裏神所造的部分就在復活裏被拔高，在復活裏與基督成為一〔腓三10〕。…任何一件照著聖經卻在天然生命裏完成的事，即使是合乎聖經，也不是基督身體的實際。…我們需要竭力，在召會生活中達到基督身體之實際的最高峯，就是今日的錫安，直到我們完成於新耶路撒冷，包括錫安（關於相調的實行，一六至一七頁）。

參讀：活力排的訓練與實行，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

## 晨興餽養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

申十二 2『你們要將所趕出的國民事奉他們神的各地方，無論是在高山上，在小山上，在各青翠樹下，都徹底毀壞。』

按照列王紀上的記載，有兩個王—好王所羅門和惡王耶羅波安—領頭設立丘壇。所羅門建立丘壇，與放縱情慾有關。所羅門有成百的妻妾妃嬪；為滿足她們的慾望，他建立了丘壇。這些妃嬪『使他的心偏離，去隨從別神』（十一4）。耶羅波安建立丘壇則與野心有關（十二26～32）。耶羅波安想要保持他的王國。如果以色列人上耶路撒冷去敬拜神，恐怕國權仍歸大衛家，於是『耶羅波安造了丘壇的殿』（31）。因此，耶羅波安的野心是使他決定建立丘壇的原因。不只如此，耶羅波安還造了兩個金牛犢，對百姓說，『以色列人哪，你們上耶路撒冷去，實在是難；看哪，這就是領你們出埃及地的神！』（28）然後，『他就把牛犢一隻安在伯特利，一隻放在但。』（29）…丘壇關聯著情慾、野心與拜偶像。因為丘壇表徵分裂，所以這指明今天基督徒中間的分裂，與這些邪惡的事有關聯（一的真真正立場，一一五頁）。

## 信息選讀

丘壇的高度是超過普通平地的。這指明丘壇包含某種的高舉。原則上，今天基督教中的每一個丘

## 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.

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

壇，每一個分裂，都包含著對基督以外某些事物的高擡或高舉。那些被高舉的東西可能不是罪惡，反而還可能是非常好的，甚至聖經研究或聖經教學等也可能包括在內。當然，教聖經是好事，但聖經研究也可能與分裂有關。照這種情形，甚至研讀聖經的聚會都變成丘壇，可能導致高舉某些東西來代替基督。

當以色列人將要過約但河進入美地之前，摩西由於深切關心他們，就囑咐他們要毀掉外邦敬拜的地方，而來到神所選擇獨一的地方。摩西發出這樣的囑咐，因為他深知神所選擇獨一的地方與毀掉異教的地方，密切關係到他們在神面前的定命。如果他們忠實地毀壞外邦敬拜的中心，並且來到神所選擇的地方，他們就是行神眼中看為正的事。但如果他們不順從這個要求，他們就是行神眼中看為惡的事。當他們進入美地，神的百姓確實毀掉了丘壇和偶像的名字。結果，他們勝利地征服了那地。撒母耳和大衛等可以代表那些絕對聽從神藉摩西所給囑咐的人。

如果我們維持一的立場，神獨一的選擇，不高擡任何基督以外的事物，就不可能有分裂。在主的恢復中，我們單單高舉基督。我們講生命講了許多，但不把生命高舉到成為『丘壇』的地步。我們中間有些弟兄很敏捷，很有天然才幹；但他們的敏捷與才幹必須受神所選擇立場的約束。這種約束使他們不高舉任何東西來代替基督。…每一個宗派，每一個自由團體，都是一個突出的『邱壇』。…這些被高舉的事物都與慾望及野心有關（一的真正立場，一一六至一一七、一二四頁）。

參讀：一的真正立場，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

F 大調

4/4

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

一 聖徒實際活在一起,纔是召會的合一;

5 | 3 3 3 3 | #4 · 3 2 2 | 5 7 5 #4 3 | #4 - 5 |

內住聖靈將這合一放在所有聖徒裏。

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

因是出於聖靈自己,故稱聖靈的合一;

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

乃是根據所有聖徒同得之信而有的。

二 所有聖徒共同所得 一樣寶貴的信心,  
組成是以基督和祂 救贖工作為成分。  
在此聖徒真是合一, 信仰全同,無異議;  
由於這個同得之信, 始有召會的存立。

三 宇宙召會既然是一, 作主基督的產業;  
各地召會也該是一, 作主表現無分別。  
召會元素原都是一: 一神、一主並一靈,  
一信、一洗並一身體, 一望由於神命定。

四 這“一”就是召會立場, 聖徒共同的立場,  
就是合一獨一立場, 聖靈在我所願望。  
藉此,召會就能實行 真正實際的合一,  
她在各地所有出現 也就因此得建立。

五 主,使我們竭力保守 這個聖靈的合一,  
站在召會合一立場, 身體生活來經歷。  
使你心中偉大願望, 因此就可得實現,  
使神心愛永遠計畫, 也可完滿得成全。

## WEEK 1 — HYMN

## Hymns, #831

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.



主的恢復之主要內容

第二篇

召會是基督生機的身體——  
那在萬有中充滿萬有者的豐滿

讀經：弗一 4 ~ 14, 19 ~ 23

綱 目

週 一

壹 作基督身體的召會完全是生機的，絕對是生命的，沒有一樣是組織的：

一 長老在召會中被設立，乃是按照他們在神聖生命裏成長所顯明的度量；長老的設立是生機的，與組織沒有一點關係——徒十四 23，參多一 5。

二 甚至用『組織』這辭來說到召會和召會生活也是錯的；使徒保羅告訴我們，召會是神的農場，是神的耕地——林前三 9。

三 召會是神的建築，並不是無生命的建築，乃是充滿生命的建築——9 節，弗二 21 ~ 22。

貳 召會是基督生機的身體，乃是基督這位在萬有中充滿萬有者的豐滿，彰顯——22 ~ 23：

The Main Contents Of The Lord's Recovery

Message Two

The Church as the Organic Body of Christ—  
the Fullness of the One Who Fills All in All

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

Outline

Day 1

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

*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.*

*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.*

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

**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 基督的豐滿出自對基督豐富的享受；（三8；）藉着享受基督的豐富，我們就成了祂的豐滿而彰顯祂。
- 二 基督是無限的神，沒有任何的限制；祂大到一個地步，在萬有中充滿萬有；這樣一位偉大的基督，需要召會作祂的豐滿，使祂得着完全的彰顯。

## 週 二

叁 召會是基督生機的身體，那在萬有中充滿萬有者的豐滿，乃是神聖三一分賜的結果——4 ~ 14:

- 一 召會是基督生機的身體，乃是父神分賜的結果，說出神永遠的定旨：
  - 1 我們蒙父神揀選，成為聖別—4 節：
    - a 這是為使我們有分於父神的聖別性情，使我們在性情上，被作成像神一樣—彼後—4，羅十五16，參啓二—2。
    - b 這乃是要得以聖別，從一切事物中分別出來，像神一樣，並且被神浸透—參羅十五16，啓二—2:
      - (-) 我們必須愛神，不愛世界；（約壹二15；）被神真理的話從世界裏分別出來；（約十七14 ~ 19，弗五26；）不模倣這世代。（羅十二2。）
      - (-) 我們必須將自己獻給神，好被神用祂聖別性情（六19）的元素所浸透，以至於永遠的生命，（22，）而被那靈更新，使我們變化成為基督的形像。（多三5下，羅十二2中，林後三18。）
  - 2 我們蒙父神豫定，得兒子的名分—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 這是要得着父神的生命，（約三 16，）藉着重生由神所生而從神類，被作成神的兒女，在生命上與神一式一樣。（一 12 ~ 13，彼前一 3。）
- b 這是為使我們得以『子化』，而在我們整個三部分所是裏，有父神的生命—約壹五 11 ~ 12，羅八 10，6，11，約壹三 2。

### 週 三

- 3 父神藉着豫定我們得兒子的名分，揀選我們成為聖別—弗一 4 ~ 5:
- a 這是神聖的聖別，為着使人得神聖的兒子名分；這乃是神聖經綸的中心，也是新約啓示的中心思想—來二 10 ~ 11，帖前五 23，啓二一 2，7。
- b 我們要成為聖別得兒子的名分，就必須顧到那聖別人的靈在我們靈裏的說話和工作—羅八 4，6，十五 16。

### 週 四

二 召會是基督生機的身體，乃是子神分賜的結果，說出神永遠定旨的完成—弗一 7 ~ 12:

- 1 我們是在基督裏蒙神救贖並歸於基督，基督是神聖三一的元素；基督是元素的意思是說，祂是為着分賜，以完成神的經綸，將萬有在基督裏歸一於一個元首之下—7，10 節。
- 2 這個歸一於一個元首之下，乃是藉着祂作為整個神聖三一的元素，將祂自己分賜到我們裏面而發生的，為着建造祂的身體；當身體得以建造時，基督就實際的是元首—10，22 ~ 23 節。
- 3 子在祂救贖裏的分賜，乃是以基督為生命的元素，把神所揀選的人變化為珍寶，使他們成為神的基

- 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

業，就是神自己特有的產業—11 節。

## 週 五

三 召會是基督生機的身體，乃是靈神分賜的結果，說出神所完成之定旨的應用—13 ~ 14 節：

- 1 那靈的印塗不斷的浸透我們，為使我們的身體得贖—13 節，四 30:
  - a 這個印塗把我們變化為神的珍寶，作祂的基業—18，參林後四 7，弗三 8。
  - b 我們越被印塗，就越有神的形像—林後三 18 下，西三 10，參林後三 3。
- 2 那靈的作質擔保神是我們的基業—弗一 14:
  - a 那靈乃是我們從神所要完滿承受之產業的憑質、豫嘗和樣品—彼前二 3，詩三四 8。
  - b 這個憑質乃是為着我們的身體得贖，作神所買的產業—羅八 23。

## 週 六

肆 神聖三一的分賜，產生召會作基督生機的身體，那在萬有中充滿萬有者的豐滿，乃是由神的大能『向着我們這信的人』、『向着召會』的傳輸所成就的—弗一 19 ~ 23：

- 一 保羅禱告，好叫我們得着智慧和啓示的靈，能看見神那四重超越浩大的能力，就是復活的能力、升天的能力、使萬有歸服的能力、以及使萬有歸一於一個元首之下的能力—17 節：

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 基督勝過四層的反對，超越陰間、地、空中，甚至超越第三層天—太十六 18，徒二 23 ~ 24，弗一 21，來四 14，七 26。
  - 2 基督遠超過層層的難處，不只輸供祂的權柄，更是輸供祂超越的大能給召會，使召會得以形成—弗一 19，22 ~ 23。
- 二 『向着我們這信的人』，（19，）以及『向着召會』，（22，）指明神的能力，包括三一神所經過的一切，已經一次永遠的裝置在我們裏面，並且還要繼續不斷的傳輸到我們裏面，使我們豐富的享受基督，並過正當的召會生活，作祂生機的身體—祂的豐滿。

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.***



### 晨興餽養

林前三 9『因為我們是神的同工，你們是神的耕地，神的建築。』

弗二 21『在祂裏面，全房聯結一起，長成在主裏的聖殿。』

一 23『召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

我們需要看見，作基督身體的召會完全是生機的，絕對是生命的，沒有一樣是組織的。基督的身體乃是三一神的生機體。三一神有一個生機體。生機體和組織完全不一樣。…木製的檯子是幾塊木頭擺在一起的組織，活人卻有許多肢體生機的聯結在一起。活人是一個活的、活動的、有功能的生機體，不像機器人，那是一個無生機零件的組織。召會不是無生命的組織，乃是有生命的生機體（三一神在祂神聖三一生機聯結裏的生機體，一頁）。

### 信息選讀

歷史告訴我們，沒有一件事像組織那樣殺死、破壞、抹煞召會的實際。有些人也許以為長老的設立是組織的。…然而，我們必須看見，長老被設立是按照他們在神聖生命裏成長所顯明的度量。…假如一個弟兄在生命裏沒有足殼的長進，他就不能作長老。按照肉身的生命，年紀較大的人是長者。他們的年紀來自他們肉身生命的長大，他們成為長者是生機的事。照樣，長老在召會中被設立，乃是按照他們在神聖生命裏成長所顯明的度量。長老的設立完全是生機的，與組織沒有一點關係。

### 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『組織』這辭來說到召會和召會生活也是錯的。召會和召會生活不在組織的範圍裏。使徒保羅告訴我們，召會是神的耕地（林前三9）。長在耕地上的東西不是屬於組織的。農夫不能用一種方法把稻麥組織起來，使其生長。農夫撒種，然後澆灌所種的。…栽種、澆灌都是生命的事。保羅說，『我栽種了，亞波羅澆灌了，惟有神叫他生長。』（6）召會是神的耕地，是神耕種的田地，完全是生命的，與組織沒有一點關係。保羅也告訴我們，召會是神的建築（9）。物質的建築是組織的，因為那是由無生命的材料構成的。然而召會是神的建築，卻不是無生命的建築，乃是充滿生命的建築。神聖的生命乃是神的家這屬靈建築一切建造材料基本且惟一的要素。神的家乃是生機的。

三一神的生機體是一個身體（弗四4）。這位抽象且奧祕的神有一個生機體。神是看不見的，但祂有一個看得見的生機體，就是基督的身體。召會是基督的身體，作祂的豐滿，祂的彰顯。召會是基督的豐滿這個定義，可以用杯子被水充滿直到滿溢來說明。…水的滿溢就是水的豐滿，水的豐滿就是杯裏之水的彰顯。…豐滿就是豐富的彰顯。一個人的身體乃是他的豐滿，他的彰顯。…召會作為基督的身體，乃是基督的彰顯，基督的豐滿（三一神在祂神聖三一生機聯結裏的生機體，二至四頁）。

基督的身體就是祂的豐滿。基督的豐滿出自對基督豐富的享受（三8）。藉著享受基督的豐富，我們就成了祂的豐滿而彰顯祂（聖經恢復本，弗一23註3）。

基督是無限的神，沒有任何的限制；祂大到一個地步，在萬有中充滿萬有。這樣一位偉大的基督，需要召會作祂的豐滿，使祂得著完全的彰顯（弗一23註2）。

參讀：三一神在祂神聖三一生機聯結裏的生機體，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

### 晨興餽養

弗一4～5『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；按著祂意願所喜悅的，豫定了我們，藉著耶穌基督得兒子的名分，歸於祂自己。』

召會是基督的身體，乃是神三重分賜的結果；不是有三種分賜，乃是一種分賜，卻有三重。這分賜乃是出於神聖的三一—父、子、靈。父的分賜說出神永遠的定旨（經過過程的神聖三一之分賜與超越基督之輸供的結果，六頁）。

### 信息選讀

在父揀選聖徒的事上，三一神的生機體，是父這神聖三一之源頭的流出；這揀選使他們有分於祂聖別性情，成為聖別（弗一4）。…我們要成為聖別，就必須有分於祂聖別性情。在整個宇宙中，只有神是聖別的。…祂揀選一些祂所造的人，使他們成為聖別，像祂是聖別的一樣。這些蒙揀選的人，只有藉著有分於神，才能成為聖別。神要將祂自己，就是這聖別性情，分賜到我們裏面。我們有分於祂聖別性情，祂聖別性情就要與我們全人調和，把我們變化成祂的樣式，這樣式是聖別、沒有瑕疵的。我們這些神的選民要像沒有瑕疵或異物的寶石一樣。…這含示神的聖別性情分賜到我們全人裏面。這分賜的結果乃是我們在樣式和性情上，與父這源頭一樣（三一神在祂神聖三一生機聯結裏的生機體，五頁）。

以弗所一章給我們看見，因著神的目的是要為基督得著一個身體，祂就在已過的永遠裏揀選了我們。祂在基督裏揀選我們的目的，是要我們成為聖別、沒有瑕疵（3～4）。按著新約，成為聖別不是成為

### 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、美好或正確的。成爲聖別就是讓神神聖、聖別的心情充滿並浸透我們全人，使我們全人與神一樣聖別。讓神聖別的心情作到我們裏面，使我們能在性情上聖別像神，乃是一件分賜的事。神已經將祂自己分賜到我們裏面，使我們能有祂聖別的心情。這聖別的心情已經成爲我們的，要浸透我們的全人。

在神的揀選這件事裏，祂也豫定了我們，藉著基督得兒子的名分，歸於祂自己（弗一5～6）。『得兒子的名分』，意思就是生爲神的眾子，有神的生命。在神的揀選和豫定裏，我們能看見神如何要將祂的心情作到我們裏面，使我們能成爲聖別，並將祂的生命生到我們裏面，使我們能成爲祂的眾子。神的揀選和豫定指明一件事—神的願望是將祂自己分賜到我們裏面，使我們能有祂的性情和生命。至終，我們這些眾子要在祂永遠的聖別裏完全彰顯祂，這是父神將神聖的元素分賜到我們裏面的結果（基督的身體，一至二頁）。

在父豫定聖徒的事上，三一神的生機體，基督的身體，也是父的流出；這豫定使他們有分於祂的生命，成爲祂的兒子（5）。神將祂的生命分賜到我們裏面，使我們有分於祂的生命，這是祂的分賜，而這分賜乃是一種流出。…祂要我們藉著有分於祂的生命而成爲祂的兒子。多年前我們造了一個新辭—『子化』。兒子的名分就是子化。

兒子是由生命的分賜所產生的，這生命的分賜至終帶進出生。神自己生了我們，重生了我們（約一12～13）。因著我們已經從神而生，我們接受了祂的生命，成了祂的兒子。…我們藉著有分於祂的性情，就能變化成祂的形像，有祂的樣式。這樣我們就要像神（約壹三2）。這是父分賜的結果，也就是父將祂自己連同祂的生命和祂的性情，分賜到我們裏面的結果（三一神在祂神聖三一生機聯結裏的生機體，五至七頁）。

參讀：基督的身體，第一章；基督身體的內在觀點，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



### 晨興餽養

弗一 4～5『就如祂…揀選了我們，使我們…成爲聖別…；按著祂意願所喜悅的，豫定了我們，藉著耶穌基督得兒子的名分，歸於祂自己。』

帖前五 23『且願和平的神，親自全然聖別你們，又願你們的靈、與魂、與身子得蒙保守，在我們主耶穌基督來臨的時候，得以完全，無可指摘。』

我們可能以爲神的揀選是一件事，神的豫定又是另一件事；但這想法是錯誤的。…〔以弗所一章四至五節〕不是說祂揀選了我們，『又』豫定了我們；而是說，祂揀選了我們，豫定了我們。五節的『豫定』，修飾四節的述詞『揀選』，所以這不是兩件事，乃是一件事。…神乃是藉著豫定我們，藉著把我們標出來，而揀選我們。豫定就是標出。神揀選我們成爲聖別，爲要得兒子的名分。揀選神的子民，叫他們成爲聖別，目的是要使他們成爲神的兒子，有分於神聖的兒子名分（經過過程的神聖三一之分賜與超越基督之輸供的結果，九至一〇頁）。

### 信息選讀

我們不該以爲以弗所一章四至五節是一次發生就永遠完成的。爲著兒子名分的聖別，仍在繼續進行。然而，一天過一天，我們沒有活在我們兒子的名分裏，因爲我們沒有顧到那聖別的靈，在我們靈裏的說話和工作。我們必須轉向我們的靈，看見我們已經爲那靈所聖別並重生了。這個聖別並重生的靈，有許多話要對我們說。祂仍想要多而又多的聖別我們，使我們能多而又多的有分於兒子的名分。這樣我們就會長大，父就會有一個甜美的家室。我們若顧到我們的靈，讓那靈向我們說話，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,

們這些兒子就會長大成為後嗣，就是長成的人，承受神一切的豐富。這樣，我們就能成為祂甜美家室的一分子。

今天我們必須學習憑靈而活，照靈而行，並完全憑著靈、同著靈並照著靈行事為人（羅八4）。只要是憑著靈為人並照著靈行動，我們就豫備好在神聖的生命裏長大。然後我們就需要一些滋養。我們可以在三方面得著滋養：藉著讀聖經，藉著聽屬靈的說話，藉著來到聚會中。這滋養就使我們長大。

我們要長大，就必須對付靈。我們必須使自己與那靈有對的情形。…作父母的與兒女在一起的時候，必須照著靈行事為人，好保守自己在神聖的生命裏。…我們必須受到規律、改正並調整，凡所說並所作的都照著靈。

〔好些聖徒〕聚會、讀經、聽信息，但他們沒有顧到那靈。他們說話時沒有顧到那靈，反而隨意閒聊、批評別人。他們雖然說自己愛主，愛主的恢復，愛召會生活，卻一點也不顧到那靈。這是錯誤的。我們必須顧到那靈。今天這個與聖別和神兒子名分有密切關係的靈，就在我們靈裏（16，林前六17）。我們若願意顧到那靈，就該先顧到我們的靈。

父在祂揀選並豫定信徒之事上分賜的結果，乃是藉著聖別祂所揀選的人，使他們得兒子的名分，使他們在神的生命和性情上像祂那樣的聖別，使他們在神聖的生命和性情上像神，卻沒有神獨一的神格。這是神聖的聖別，為使我們得神聖的兒子名分。這乃是神聖經綸的中心，也是新約啓示的中心思想。這樣的神聖的聖別，乃是由那使人聖別的靈執行的（羅十五16）。神聖的兒子名分是由那使人重生的靈，就是神兒子的靈（加四6）完成的（經過過程的神聖三一之分賜與超越基督之輸供的結果，一六、一三至一四、一七頁）。

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，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

### 晨興餽養

弗一7『我們在這蒙愛者裏面，藉著祂的血，…得蒙救贖，就是過犯得以赦免。』

10～11『為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下；我們既在祂裏面，照著那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業。』

子分賜的結果—說出神永遠定旨的完成。這在以弗所一章七至十二節向我們啓示出來。…藉著神洋溢的恩典，基督為我們完成救贖，這救贖是為叫我們的過犯得以赦免（經過過程的神聖三一之分賜與超越基督之輸供的結果，二八頁）。

### 信息選讀

以弗所一章說，我們在祂裏面得蒙救贖。祂贖回我們歸祂自己。我們在亞當裏墮落了，那是我們的地位。但基督的救贖將我們從那個地位救贖出來，把我們帶到祂自己裏面作為範圍和元素。…祂是賜生命的靈，祂也救贖我們從亞當裏出來，進到祂自己這賜生命的靈裏。我們這些蒙基督救贖的人，都該宣告說，『我在那靈裏！』我們不是在地上，也不單是在天上，我們乃是在那靈裏。那靈是我們的位置，那靈是我們的範圍，那靈是我們的元素。在這範圍裏，憑著這元素，每一天基督都在作工變化我們。

那靈作為範圍和元素，乃是聖別人並變化人的靈。祂正在新陳代謝的變化我們，使我們成為特別的珍寶，作神私有的產業，甚至作神的基業（11）。神要承受一些東西作基業。祂要承受那些從前是罪人，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

今成了珍寶的人作基業。今天我們在繭裏，但至終我們要成爲蝴蝶。我們期待要得著榮耀，神也期待看見我們得著榮耀。然後祂就會得著一個完全的珍寶。這看來好像是個夢，但有一天這個夢會得著實現。

我們被變化的同時，就逐漸被弄直過來，就是說，我們就逐漸歸一於基督這位元首之下。這是何等美的一件事。在主的恢復裏，我們該是一班愛耶穌的人，歸一於基督這位元首之下。當我們歸一於一個元首之下時，就沒有風波、沒有爭鬪、沒有爭辯、沒有混亂、沒有崩潰。反而每一件事都有良好的次序。我們這些愛耶穌的人，該領頭在基督裏歸一於一個元首之下。至終基督就要得著天上地上的萬有歸一於祂之下。

這全是由於子的分賜。子在祂藉著聖別之靈而有的救贖、變化裏的分賜，產生了基業，豫備好作神的珍寶。父分賜的結果，產生出一班兒子。子分賜的結果，使我們眾人成爲一個珍寶。現在神不僅有一班兒子，更得著了眾子成爲祂的珍寶，祂的基業。…〔主在祂的分賜裏〕正藉著在我們魂裏變化我們，而使我們直立過來。這個變化包括我們的得更新並模成基督的形像，結果爲神產生一個基業。

子在祂救贖並變化信徒之事上分賜的結果，乃是使信徒成爲有價值的基業，私有的產業，用基督爲生命的元素，使神所揀選的人變化成珍寶，成爲神的基業，作祂個人的產業。這是將蒙救贖的宇宙從崩潰帶到一個良好的次序裏，藉著建造召會作基督的身體，使（在死亡和朽壞裏崩潰的）萬有歸一於元首基督之下。這也是藉著主作變化的靈（林後三 17～18）完成的，藉著變化之靈的更新，使神所揀選的人成爲新造（經過過程的神聖三一之分賜與超越基督之輸供的結果，三二、三四至三五、三八頁）。

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，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 『你們既聽了真理的話，就是那叫你們得救的福音，也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記；這聖靈是我們得基業的憑質，為使神所買的產業得贖，使祂的榮耀得著稱讚。』

那靈的分賜乃是在祂印塗信徒的時候執行的（弗一 13）。我們若想要印一樣東西，就必須有帶著某種形像的印，也必須有印墨。印帶著印墨能印塗在一張紙上，使印墨和紙成為一。印墨就充滿、浸透、塗抹紙，與紙調和為一，甚至與紙成為一個構成。我們也已經受了印記，不是用墨，乃是用印塗的靈，就是浸透、塗抹、泡透並聖別的靈來印的。祂越浸透我們，就越聖別我們（經過過程的神聖三一之分賜與超越基督之輸供的結果，四九頁）。

### 信息選讀

那印塗、泡透並浸透我們的靈，就是主自己（林後三 17）。祂就是那靈，而那靈乃是印記。這印記乃是主自己來印塗、浸透並泡透我們。這也是福音的好消息。

根據以弗所一章十三至十四節，那靈的印塗要一直不斷的進行，為使我們的身體得贖（四 30）。『為使』在原文是個介係詞，其意思不是『直到』，而是『結果使』。那靈印塗我們，結果使我們的身體得贖。我們要相信那靈的印塗仍然在進行。在這個印塗的過程中，我們甚至可以感覺到自己的情慾、疾病、軟弱和死沉逐漸減少。當這些事完全減除之後，我們的身體就要得贖。我們的身體要改變形狀，並得著榮耀。這就是那靈之聖別的終極完成。

**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.

最後，這個印塗是為著神的基業。這個印塗變化信徒成為神的珍寶，作神的基業。在父的分賜裏，我們都被作成神的兒子；但在子基督的分賜裏，我們這些神許多的兒子，要被作成神的珍寶，作神的基業。一章十一節說我們成了所選定的基業，原文全句是一個動詞，意選擇或抽籤決定。因此全句意即，我們在基督裏被標明為神所選定的基業。這基業乃是藉著印塗之靈的變化所選出來的。因此，在子的分賜裏，神的眾子成為神的珍寶。

在那靈的分賜裏，祂把一個標記印在我們身上來印塗我們。這標記帶著一種有樣式的形像。我們越被印塗，就越有神的形像（林後三 18 下，西三 10）。我們越被印塗，就越像神。至終，我們所帶著的形像就不僅僅是一個形像，不僅僅是一個標記，而是一種彰顯。藉著那靈的印塗，我們就把神彰顯出來。

至終，這個印記成為一個憑質（弗一 14）。一張紙越被印塗，印墨就越多印在紙上。同樣，那靈越印塗我們，就越把神的元素分給我們。這印塗的元素就成為憑質，擔保神是我們的基業。這印塗宣告我們是神的基業。…那靈作憑質，擔保神是我們的基業。我們是神的基業，神是我們的基業，這是何等的好！縱使一位弟兄失業了，他仍是神的基業，神也依然是他的基業。在那靈的印塗和作質之下，我們不需要憂慮任何事。無論發生任何事，我們仍然是神的基業，祂也仍然是我們的基業。這乃是因著我們有分於那靈的印塗和作質，就是祂的分賜（經過過程的神聖三一之分賜與超越基督之輸供的結果，四九至五〇、五二至五四頁）。

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，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

### 晨興餽養

弗一 19『以及祂的能力向著我們這信的人，照祂力量之權能的運行，是何等超越的浩大。』

22 ~ 23『將萬有服在祂的腳下，並使祂向著召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

神聖三一的分賜，產生三一神的生機體，乃是由神大能的傳輸所成就的（弗一 19 ~ 23）。這能力使基督從死人中復活，叫祂坐在諸天界裏，將萬有服在祂的腳下，並使祂作萬有的頭（19 ~ 22）。那成就了這一切的能力，已經傳輸給召會。這浩大、神聖的能力傳輸給召會，使召會成為基督的身體，三一神的生機體（22 ~ 23）。…『向著召會』含示一種傳輸。凡神作在基督裏面並作在祂身上的，都已經傳輸給召會，使召會成為三一神的生機體，就是基督的身體。三一神的生機體是父、子、靈的流出。召會是運行之三一神的流出，這個流出成了那看不見之三一神的生機體。…召會這基督的身體，完全是生機的（三一神在祂神聖三一生機聯結裏的生機體，一一至一二頁）。

### 信息選讀

宇宙中有四層的反對，就是四層的難處。…基督確實經過了四層：陰間、地、空中甚至第三層天。基督必須超越陰間、地、空中，甚至超越第三層天，達到一個甚至遠超過第三層天的地方。希伯來七章告訴我們，今天基督高過諸天，祂這最高的一位在那裏不只輸供祂的權柄，更是輸供祂超越的大能給召會，使召會得以形成。

### 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.

保羅禱告叫我們能看見神在基督身上所運行的能力，是何等超越的浩大，這能力使祂從陰間死人中復活，叫祂在諸天界裏坐在神的右邊（弗一19～20）。基督死了；祂也曾下到陰間；但三天之後祂從陰間出來了。然後祂超越諸天，如今坐在神的寶座上。藉此，祂遠超過一切執政的、掌權的、有能的、主治的一人類或天使中，無論好壞，祂都遠超過了。祂也遠超過今世、來世一切受稱之名。

召會乃是藉著基督的輸供所形成並產生的。這乃是這位超越者大能的輸供；這能力使祂從陰間的死人中復活，並使祂升到父的寶座上，遠超過一切人類和天使的族類，並將萬有服在祂的腳下，使祂向著召會作萬有的頭。這大能是向著我們這信的人（19）並向著召會（22）。這指明神聖的能力輸供到我們裏面，使召會得以產生出來。召會產生出來之後，我們每天每時每刻，都必須因著祂的憐憫和恩典學功課，接受父、子、靈那逐漸、緩慢並細緻之三重分賜的供應。

我們需要保羅向父禱告，求祂賜給我們智慧的靈，使我們能以明白、領會，並賜給我們啓示的靈能以看見。…我們不只要看見能力，更要看見運行在基督身上之超越浩大的能力，這能力使祂從陰間復活，經過地上、空中、第三層天，達到宇宙的至高之處，使祂能在那裏將祂所得著、所達到的，輸供給祂所揀選、救贖、變化、豫備的人，將他們形成召會（經過過程的神聖三一之分賜與超越基督之輸供的結果，六三至六六、七〇、七四頁）。

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，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



6 5 6 5 雙 (英 841)

G 大調

4/4

|         |         |         |       |         |         |
|---------|---------|---------|-------|---------|---------|
| G       | B7      | Em      | Am    | A7      | D       |
| 3 · 3   | 3 2     | 1 - 6 - | 4 · 3 | 2 1     | 7 - - - |
| 一       | 主, 你    | 是 我     | 生 命,  | 活 在     | 我 裏     |
| D7      | G       | D7      | A7    | D       |         |
| 5 2 3 4 | 3 - 1 - | 2 · 1   | 7 6   | 5 - - - |         |
| 帶       | 着 神     | 的 豐     | 盛,    | 來 將     | 我 充     |
| G       | C       | D7      | G     | C       | Am      |
| 5 5 6 7 | 2 - 1 - | 1 1     | 4 4   | 3 - - - |         |
| 你       | 的 聖     | 別 性     | 情,    | 使 我     | 能 成     |
| Em      | G       | C       | D7    | G       |         |
| 1 2 3 4 | 5 - 5 - | 6 4     | 3 2   | 1 - - - |         |
| 你       | 的 復     | 活 大     | 能,    | 使 我     | 能 得     |

二 你這生命流通, 我就蒙光照,  
使我活在光中, 與你能相交;  
帶來各種供應, 也有所要求,  
使我得蒙潔淨, 享受你所有。

三 你是那靈運行, 像膏油塗抹,  
將我心思、心、靈, 全都浸潤過,  
使我全人變化, 成爲你形狀,  
直到成熟長大, 滿有你身量。

四 你的生命成分, 成爲我豐富,  
時常將我滋潤, 使我得復甦。  
生命吞滅死亡, 軟弱變剛強;  
釋放消除捆綁, 下沉變高昂。

五 因此我將自己, 完全獻給你,  
照着你的心意, 活在交通裏;  
不再立志掙扎, 不再改自己,  
使你受到打岔, 毫不能爲力。

六 乃是完全停下 自己的努力,  
讓你運行、變化, 使我脫自己;  
與眾聖徒配搭, 成爲你身體,  
讓你定居、安家, 彰顯你自己。

## WEEK 2 — HYMN

## Hymns, #841

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.

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.

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.

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.

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.

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.



## 主的恢復之主要內容

### 第三篇

#### 包羅萬有的基督是神的奧秘

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

#### 綱 目

#### 週 一

壹 歌羅西書啓示包羅萬有的基督，這一位是神又是人——二 9：

一 基督是原初創造的首生者，也是新造的首生者，意思是說，祂是包羅萬有的——一 15, 18。

二 包羅萬有的基督乃是一切正面事物的實際——二 16 ~ 17：

1 我們需要享受基督作我們一切所需的實際：我們的氣息、（約二十 22、）飲料、（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。（約十五 5, 7 上。）

2 如果我們在日常生活中，操練接受基督作一切物質事物的實際，我們就會滿了基督——西三 4, 10 ~ 11, 15 ~ 16。

#### 週 二

## The Main Contents Of The Lord's Recovery

### Message Three

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

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

#### Outline

#### Day 1

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

*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.*

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

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. 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.

#### Day 2

三包羅萬有的基督是居首位的，祂在凡事上都居首位；在舊造和新造中，在宇宙和召會裏，基督都據有首位——18。

四 包羅萬有的基督乃是神經綸的中心與普及，圓心與圓周——12, 15 ~ 27 節，弗一 10：

- 1 在神的經綸裏，基督是一切；神要的是基督，並且祂只要基督，就是那奇妙、居首位、包羅萬有、是一切又在一切之內的基督——太十七 5，西三 10 ~ 11。
- 2 神經綸的目的，乃是要將這位包羅萬有的基督作到我們裏面，作我們的生命和一切，使我們成爲三一神團體的彰顯——27，三 4，10 ~ 11。

### 週 三

五 包羅萬有的基督住在我們裏面，作我們榮耀的盼望——27：

- 1 我們敬拜在諸天之上登寶座的基督，但我們經歷、享受、並有分於我們靈裏內住的基督；我們非常主觀的與祂是一——三 1，一 27，林前六 17。
- 2 那住在我們裏面的基督，乃是包羅萬有的基督，祂是那不能看見之神的像、一切受造之物的首生者、基督身體的頭、神豐滿的具體化身——西一 15 ~ 16，18 ~ 19。

六 包羅萬有的基督是我們的生命——三 4：

- 1 『我們的生命』這辭很強的指明，我們要經歷這位包羅萬有的基督。
- 2 因爲基督是我們的生命，祂所有的一切、祂所達到並得着的一切，對我們就都成爲主觀的——羅八 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 包羅萬有的基督乃是一個新人獨一的構成成分—西三 10 ~ 11:

- 1 召會這新人的內容單單是基督；在新人裏只有基督有地位。
- 2 在召會這新人裏，我們是在基督裏、藉着基督、並歸於基督；我們也是在基督裏面得以維繫，成爲在基督裏神的彰顯——16 ~ 17。

八 我們應當照着包羅萬有的基督來評斷、衡量一切事物—二 8:

- 1 基督是一切真智慧和知識的管制原則，是一切真教訓的實際，也是一切蒙神悅納之觀念的惟一準則。
- 2 惟有我們對包羅萬有的基督在神經綸中的地位有清楚的看見時，我們纔能識破欺騙和誘騙的事。

九 神的旨意是要包羅萬有的基督作我們的分；神的旨意是要我們認識基督，經歷祂，享受祂，被祂浸透，並以祂作我們的生命和地位——一 9，三 4。

十 我們需要被包羅萬有的基督注入、浸透、充滿，直到我們經歷祂是我們的一切——一 27，二 16 ~ 17，三 4，10 ~ 11:

- 1 包羅萬有的基督是在我們裏面，但我們需要看見祂、認識祂、被祂充滿、被祂浸透、並且絕對與祂是一。
- 2 我們應當讓包羅萬有的基督充滿我們的全人，並以祂自己頂替我們的文化—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 基督越以祂自己頂替我們天然的生命和文化，我們就越能宣告：『活着就是基督』；在我們，活着就是基督，祂完全據有我們、佔有我們、並以祂自己充滿我們—腓一 21 上。
- b 包羅萬有的基督渴望以祂自己頂替我們天然生命和文化的每一元素，使我們能成爲一個新人，作祂團體的彰顯—西三 10 ~ 11。

## 週 六

### 貳 包羅萬有的基督是神的奧秘—二 2:

- 一 使徒保羅所傳神的奧秘，（林前二 1，）乃是隱藏在神裏面深處的奧秘；這奧秘乃是神全部福音的內在實際。（弗六 19。）
- 二 神的奧秘—包羅萬有的基督—是神的解釋、說明和彰顯，也就是神的話；那具體化身在基督裏，並藉祂彰顯的，乃是神一切的所是和所有—約一 1，啓十九 13，西二 2 ~ 3。
- 三 歌羅西二章二節的『奧秘』，可以解釋爲『故事』：
- 1 包羅萬有的基督既是神的奧秘，就是神的歷史；神全盤的『故事』都在基督裏，並且就是基督；一切神所定意要作的，都與基督有關—約一 14，林前十五 45 下，啓四 5。
  - 2 基督不僅是神的自己，也是神的歷史；神的歷史是指祂所經歷的過程，使祂可以將自己分賜到祂所揀選的人裏面—約一 14，林前十五 45 下，弗三 16 ~ 17 上。
  - 3 作爲神的具體化身、神榮耀的光輝、以及神本質的印象，這位基督，就是神的奧秘，神的故事，說明、

- 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

解釋、並彰顯神—來一 1 ~ 3，西二 2。

- 4 既然基督是神的奧祕，我們若認識基督，也就認識神；我們若不認識基督，也就無法認識神。
- 5 惟有那些看見基督是神的奧祕的人，纔能認識神和神永遠的定旨—2 節，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.





## 晨興餽養

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

歌羅西書裏關於基督的啓示是包羅萬有且延展無限的。歌羅西書啓示基督乃是一切。基督是舊造（宇宙）和新造（召會）的首生者（一 15、18）。新造不像舊造（宇宙）那樣廣闊的延展。召會是包羅萬有的，但不是延展無限的。基督是原初創造和新造的首生者，意思是說，祂是延展無限且包羅萬有的。在祂裏惟有基督有地位；基督是一切，又在一切之內（三 11）。這表明祂的包羅萬有。然而，祂是一切受造之物的首生者這個事實，指明祂是延展無限的。用以弗所三章的話說，基督就是那闊、長、高、深（歌羅西書生命讀經，五三七至五三八頁）。

## 信息選讀

這位是神的奧秘、是神具體化身的基督，乃是一切正面事物的實際。論到歌羅西二章十六節所列的項目，保羅在十七節說，『這些原是要來之事的影兒，那實體卻屬於基督。』飲食、節期、月朔和安息日都是影兒，基督才是實體、實際和實質。基督是真食物、真飲料。祂也是真節期、真月朔、真安息日。基督作為神的具體化身，乃是每一件正面事物的實際。因此，猶太宗教或希臘哲學都沒有地位，惟獨包羅萬有的基督才有地位。…在神的經綸裏，惟有基督才算得了數。

基督這神的奧秘，以及一切正面事物的實質，乃是我們的一切：食、衣、住、行。當我們來看宇宙

## Morning Nourishment

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

中一切正面的事物時，我們應當照著基督來衡量它們。這是何等大的啓示！

保羅論到影兒的話，含示我們怎樣能實際的享受基督。飲食這樣的事既然是影兒，而基督是實質和實際，每當我們喫喝的時候，就必須被題醒，真食物、真飲料乃是基督。你喫食物的時候，同時也該喫基督。你喝飲料的時候，同時也該喝基督。你穿衣服的時候，應當記得基督才是真衣服，你應當經歷祂作真衣服。當你穿上物質的衣服，你也應該穿上基督。這樣來享受基督乃是容易的。我們每天無論作甚麼，都該題醒我們，基督乃是那件事情的實際。連我們的呼吸也該題醒我們，需要在屬靈方面吸入基督。

如果我們在日常生活中，操練接受基督作一切物質事物的實際，我們日常的行事為人就會大大革新且變化。我們的生活會滿了基督。我們喫喝的時候，要接受基督作我們屬靈的食物和飲料。我們所作的每一件事，都要題醒我們來接觸基督、享受基督、經歷基督，並且以基督作一切。天天這樣實行，就是真正享受基督。

我們盼望藉著享受基督，一個新人就得以產生，並且實際的彰顯出來。我們不要僅僅在道理上的新人，乃要在實際上並在實行上的新人。新人不是藉著組織而來的。組織起來的東西也許是社團或宗教，但不是新人。惟有我們接受基督作生命，並與祂同活，新人才能產生。

享受基督作我們日常所需的實際，是非常美妙，但接受祂作我們的生命，並與祂同活，更是美妙（歌羅西書生命讀經，三六八至三六九、六〇二、六六三頁）。

參讀：加拉太、以弗所、腓立比、歌羅西書中的經歷基督，第二章；歌羅西書生命讀經，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

### 晨興餽養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

弗一 10『為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

在舊造和新造裏，基督都是首先的，並且是居第一位，也就是居首位的〔西一 15、18〕。在宇宙中並在召會裏，基督都是居首位者。我們若看見這個異象，而不是僅僅當作道理，我們的日常生活和我們的召會生活，就會徹底翻轉過來。我們會曉得，在凡事上基督必須居首位。

在聖經裏，首先的就是一切。既然基督在宇宙中並在召會裏都是首先的，祂在宇宙中並在召會裏就必是一切。祂既是首先的，祂就是一切。…在這件事上，神的算法和我們的不同。根據我們的推算，如果基督是首先的，就該有別的東西是第二、第三的，其餘的依次類推。然而，從神的觀點來看，基督是首先的，意思是說，祂乃是一切（歌羅西書生命讀經，九〇頁）。

### 信息選讀

首先的亞當，不僅包括亞當個人，也包括全人類。同樣的原則，在神眼中，埃及人的長子包括所有的埃及人。長子包括一切。因此，基督在宇宙中成為首生者，意思是說，祂在宇宙中乃是一切。照樣，基督在復活裏成為首生者，意思是說，祂在復活裏乃是一切。基督成為舊造並新造的首生者，意思是說，祂在舊造和新造裏都是一切。這與保羅在歌羅西三章十一節的話相符，在那裏他說，在新人裏，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

裏，『並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』在眾人裏，基督是每一位，又在每一位裏面。在新造裏，惟獨基督有地位（歌羅西書生命讀經，九〇至九一頁）。

聖經所啓示的基督，乃是包羅萬有的。以弗所一章二十三節說，基督是那在萬有中充滿萬有者。這位包羅萬有的基督，在萬有中居首位，在萬有中充滿萬有，是神經綸的中心與普及（三一神終極完成之靈與信徒重生之靈聯結的果效，八二至八三頁）。

歌羅西書啓示神要的是基督，祂只要基督。在這卷書信裏，保羅指出神不要任何屬人文化的東西。神不在意哲學、宗教、規條、條例或任何『主義』。神只要那奇妙、居首位、包羅萬有的基督，祂是那一切又在一切之內的一位。雖然基督是包羅萬有的，祂卻住在我們裏面作我們的生命。祂是那位內住者，一直等候機會要活在我們裏面。祂是活的、真實的、實際的、也是便利的。一面，祂在寶座上為萬有之主；另一面，祂是賜生命的靈在我們裏面。在基督徒生活並在召會生活中，基督都是一切。我們若看見這事，就會停止我們一切的作為。

神的經綸乃是將基督那活的、包羅萬有的人位作到我們裏面。根據歌羅西書的啓示，基督是眾聖徒的分、一切受造之物的首生者、不能看見之神的像、身體的頭、從死人中復活的首生者、一切的豐滿樂意居住在其中的那一位、神經綸的奧秘、神的奧秘、一切正面事物的實際以及新人的成分。基督是一切：祂是生命、光、大能、權能、力量、公義、聖別、恩慈以及其他一切神聖的屬性和人性的美德。因為基督是我們的一切，所以祂是包羅萬有的。神經綸的目的，乃是要將這位包羅萬有者作到我們裏面（歌羅西書生命讀經，四〇七至四〇八、四一一頁）。

參讀：歌羅西書生命讀經，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

## 晨興餽養

西一 27『神願意叫他們知道，這奧祕的榮耀在外邦人中是何等的豐富，就是基督在你們裏面成了榮耀的盼望。』

三 4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

這位在我們靈裏作我們生命和人位的基督，乃是我們榮耀的盼望。當祂來時，我們就要在祂裏面得榮耀。這指明內住的基督要浸透我們全人，叫我們的身體改變形狀，同形於祂榮耀的身體（聖經恢復本，西一 27 註 3）。

基督現今是那滿了榮耀的奧祕。當基督回來叫祂的聖徒得榮耀時（羅八 30），這榮耀要彰顯到極點。因此這是盼望，是榮耀的盼望。基督自己也就是這榮耀的盼望（西一 27 註 5）。

## 信息選讀

基督對我們是客觀的，也是主觀的。我們照著道理，同時也照著經歷來認識基督。一面，我們的基督是在諸天之上的寶座上；另一面，祂是在我們的靈裏。我們敬拜在諸天之上登寶座的基督，但我們經歷、享受並有分於我們靈裏內住的基督。我們非常主觀的與祂是一。正如保羅在林前六章十七節所說的：『但與主聯合的，便是與主成爲一靈。』基督對我們主觀到一個地步，祂與我們，我們與祂，已經成爲一靈。與主成爲一靈，比得著恩賜和神蹟更大。我們既與主成了一靈，在我們日常生活中，就必須經歷與祂是一靈。

幾年前，我和一些常常談論歌羅西一章二十七節的聖徒們在一起。雖然他們能說，內住的基督成了榮耀

## 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，但對基督的經歷卻少之又少。對他們來說，內住的基督僅僅是道理，不是實際。在實際的日常生活中，他們有道德、守宗教，但他們沒有活基督。連他們的愛也是天然、倫理的愛，不是從他們裏面活出之基督的彰顯。在這些信徒身上，你可以看見宗教與道德，但你看不見多少的基督。今天許多基督徒也是這樣，他們在道理上認識基督，但對基督沒有多少真實的經歷。然而，保羅寫歌羅西書乃是照著道理，同時也照著經歷。

最要緊的是，我們都必須看見包羅萬有之基督的異象。在我們的日常生活中，基督必須成為我們的一切。基督是神的彰顯，是神經綸的奧秘，現今活在我們裏面。那住在我們裏面的基督，不是小的、有限的基督。祂乃是那位不能看見之神的像、神豐滿的具體化身以及神經綸的中心點。這樣一位基督，現今就住在我們裏面，等候機會把祂自己擴展到我們全人裏。我們需要時時刻刻憑祂而活。在生活中，我們不該給文化留任何地位，反而該把我們裏面一切的地位，都留給那住在我們裏面，作我們榮耀盼望之包羅萬有的基督。我們若看見這樣一位內住、包羅萬有之基督的異象，就會自然而然的丟棄我們的文化。從前基督是被文化頂替，然而一旦我們看見這異象，我們裏面的文化就要被基督所頂替（歌羅西書生命讀經，五五一至五五二、三八二至三八三頁）。

基督是我們的生命，有力的指明我們要以祂為生命而憑祂活著，要在日常的生活中活祂，以經歷本書所啓示那宇宙般延展的基督，使祂一切所是、所達到、所得著的，不再是客觀的事實，乃成為我們主觀的經歷（聖經恢復本，西三4註1）。

在神裏面，基督是我們的生命。這生命現今是隱藏的，但將來要顯現出來。那時，我們要與這生命一同顯現在榮耀裏（西三4註2）。

參讀：歌羅西書生命讀經，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『並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

在歌羅西三章三至四節我們看見，那是神經綸的中心點，又是一切正面事物之實際的基督，乃是我們的生命。我們的生命與基督一同藏在神裏面。這意思是說，今天我們乃是活在神裏面。作我們生命的基督，乃是新人的成分。因著基督是新人惟一的成分，所以在新人裏希利尼人和猶太人、美國人和中國人、受割禮的和未受割禮的、為奴的和自主的，都沒有地位。在新人裏，那作我們生命的基督乃是一切，又在一切之內。

我盼望我們因著看見這個異象，裏面就激起一個深切的渴望。我們需要禱告說，『主耶穌，我願被你接管，被你佔有，被你擁有。我裏面全部的地位，一切的空間，都讓給你。主，我不要在經歷你的事上受到限制、受到阻撓。我要無限無量、無拘無束的享受你。主，我單單要你，不要文化。我要憑你而活，不憑任何一種文化而活。』（歌羅西書生命讀經，三八五頁）

### 信息選讀

不管我們是何種人，就著新人而言，我們必須看自己甚麼也不是。在新人裏只有基督有地位，任何天然的人都沒有地位。因此，在召會中我們甚麼也不是。…在新人裏，『基督是一切，又在一切之內。』〔西三 11〕在新人裏只有基督有地位。祂是新人一切的肢體，也在一切的肢體之內。在新人裏祂是一切。實際上，祂就是新人，就是祂的身體（林前十二 12）。在新人裏祂是中心，也是普及。

### 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.

保羅在歌羅西一章的話…非常緊要。保羅說，眾聖徒的分乃是基督，祂是那不能看見之神的像。這『像』是一切受造之物的首生者。希利尼人不對，猶太人也不對。實際上，天、地和所有物質的東西，都是神藉著基督的彰顯。不僅如此，召會—神的新造，也是神的彰顯。在召會中，我們是在基督裏、藉著基督並且歸於基督；我們也都在基督裏得以維繫，成為在基督裏神的彰顯（歌羅西書生命讀經，二九二、三五八至三五九頁）。

基督是一切真智慧和真知識的管治原則，是一切真教訓的實際，也是一切蒙神悅納之觀念的惟一準則（聖經恢復本，西二8註4）。

如果我們看見歌羅西書所陳明包羅萬有之基督的異象，我們就不會被任何事欺騙了。不管一件事多好、多合乎聖經，都不能引我們離開基督。我們對於神經綸中的基督有這樣的認識，乃是極其緊要的。

歌羅西召會的光景，和哥林多召會的光景大不相同。在哥林多，標準是低的，其中有分裂，有聖徒訴訟的事，甚至有犯淫亂的事。但在歌羅西，行為的標準高得多。…歌羅西的難處乃是召會受到文化的侵入，尤其是智慧派和猶太教儀文。這些事物很高尚，正因這緣故，才能誘騙人。因此，我們今天在主恢復中的人，必須留意那些外表看起來高尚、有教養、說話溫文謙卑的人。那些最能欺騙人的，總是看起來非常好。無疑的，當蛇在園中靠近夏娃時，它的說話必定很文雅。但你一定要警覺，免得被這些有教養之人的花言巧語所欺騙。惟有我們對包羅萬有的基督在神經綸中的地位有清楚的看見時，我們才能識破欺騙和誘騙的事（歌羅西書生命讀經，二一三至二一四頁）。

參讀：基督的包羅與無限，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，我們自從聽見的日子，也就為你們不住的禱告祈求，願你們在一切屬靈的智慧和悟性上，充分認識神的旨意。』

弗三 17『使基督藉著信，安家在你們心裏…。』

父神用子神的救贖，藉靈神的聖別，使我們穀資格同得包羅萬有的基督，就是經過過程之三一神的化身，作眾聖徒的分。神的旨意是要這位包羅萬有、延展無限的基督作我們的分。保羅在歌羅西一章九節說到神的旨意。在這節裏，神的旨意是指基督。神對我們的旨意，乃是要我們認識基督、經歷基督、享受基督、被基督浸透，使基督成為我們的生命和人位。神的旨意是深奧的，與我們認識、經歷並活這位包羅萬有、延展無限的基督息息相關（新約總論第十二冊，六四至六五頁）。

### 信息選讀

歌羅西書把基督完全的啓示出來，比加拉太書所啓示的還要極致。在加拉太書裏，保羅說到基督啓示在我們裏面，基督活在我們裏面，以及基督成形在我們裏面。但在歌羅西書中，他用了許多特殊的辭句來說到基督：眾聖徒的分、那不能看見之神的像、一切受造之物的首生者。在這短短的一卷書中，把基督一面又一面的揭示出來。因此，歌羅西書所啓示的基督是奧祕的，又是包羅萬有的。這位包羅萬有的基督，遠超過我們所能領會的。我們需要被祂注入、浸透、充滿，直到我們經歷基督是我們的一切：我們的飲食、節期、聖日、安息日、月朔並一切。我們不可讓任何東西頂替基督，或成了祂的代替品。這乃是歌羅西書

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

的中心點。加拉太書啓示基督與宗教、律法相對，而歌羅西書則啓示基督與所有的事物相對，因為祂自己才是所有正面事物的實際。

如果基督注入到你裏面，你就會丟棄一切不是基督的東西，並且你的全人會被基督構成。宗教給人道理，並教導人如何作好。相反的，歌羅西書說到包羅萬有的基督。這位基督已經在我們裏面，但我們需要看見祂、認識祂、被祂充滿、被祂浸透並且絕對與祂是一。

我們既接受了基督，祂這位包羅萬有、延展無限者就必須以祂自己頂替我們文化的每一方面。我們已經看見，墮落的人用文化作為神的代替品。首先，這樣的文化是神的代替品。然後基督進來，以祂自己來頂替這個代替品。既然我們不再是小孩子，就需要基督來頂替我們文化的每一樣元素。這意思不是說，我們該輕視文化。這乃是說，我們應當愛基督。如果我們被基督充滿直到滿溢，其他的東西在我們裏面就沒有地位了。我們的每一部分都會被基督佔有，被基督充滿。然後我們在經歷中就有基督的豐滿。我們就要被基督充滿，達到我們度量所及的地步。這位充滿我們全人的基督，要以祂自己來頂替我們的文化。這就是歌羅西書裏的啓示（歌羅西書生命讀經，一一、九三、五二八頁）。

在這一點上，我們需要再來思考甚麼是神的經綸。神的經綸乃是要將祂自己在那作祂具體化身的基督裏，作到我們裏面。基督藉著死與復活，已成了賜生命的靈（林前十五45下）。現在我們必須讓神將作為那靈的基督，作到我們裏面的各部分。神越這麼作，我們就越能宣告：『在我，活著就是基督』，以及『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著』（腓一21，加二20）（撒母耳記生命讀經，一九五頁）。

參讀：基督的包羅與無限，第三至四篇；歌羅西書生命讀經，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

### 晨興餽養

西二 2 ~ 3 『要叫他們的心得安慰，在愛裏結合一起，以致豐豐富富的在悟性上有充分的確信，能以完全認識神的奧秘，就是基督；一切智慧和知識的寶藏，都藏在祂裏面。』

在歌羅西二章二節的末了，保羅說到『完全認識神的奧秘，就是基督』。以弗所書是講基督的奧秘，就是召會—身體（三 4）；本書是講神的奧秘，就是基督—頭。我們要認識基督不僅是我們的救主和主，也是神的奧秘，這是緊要的（歌羅西書生命讀經，一七八頁）。

### 信息選讀

宇宙的奧秘和人的奧秘，實在就是一個。宇宙的奧秘是神，人的奧秘也是神。說神是宇宙的奧秘，是一般的說法；說神是人的奧秘，是專一的說法。神是宇宙的奧秘，也是人的奧秘，而神自己更是一個奧秘，這奧秘就是基督。…這就是使徒保羅所傳神的奧秘（林前二 1）。這不是一般所傳講的膚淺啓示，乃是隱藏在神裏面深處的奧秘。這奧秘不是福音任何一面的皮毛，乃是神全部福音的內在實際。這實際就是基督乃是神的奧秘（聖經中的五大奧秘，二七頁）。

在歌羅西二章二節，保羅說到『神的奧秘，就是基督』。這裏我們看見，基督是神的奧秘。具體化身在基督裏的，是神所是和所有的一切。基督既是神的奧秘，就是神的化身、說明和解釋。神所要作的一切，都與基督有關。…本節的『奧秘』，可以解釋為故事。基督既是神的奧秘，就是神的故事。作為神的具體化

### 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、神榮耀的光輝以及神本質的印像，這位基督，就是神的奧秘，神的故事，說明、解釋並彰顯神。

神是個奧秘。不僅如此，神也有歷史、故事。雖然神是永遠的，但祂也有歷史。當然，說神有歷史，是以人的措辭來講，為著叫我們能領會。神的歷史，神的故事是甚麼？神是無限永遠的，無始無終的。在太初，已過的永遠裏，神有一個喜悅，祂的心裏有一個願望。基於這喜悅，就是祂心裏的願望，神定了一個計畫。聖經對這計畫的說法是定旨。神是有定旨的；基於祂的喜悅，神有一個永遠的定旨。這定旨是要得著一班活物，作祂團體的彰顯。神按祂的喜悅，創造了諸天、地和宇宙中的萬物。因此，神成就了創造的工作。基督是神的故事、歷史，這就是說，基督不僅是神自己—祂也是神的歷史。神的歷史是指祂所經過的過程，使祂能將自己分賜到祂所揀選的人裏面。

基督是神的奧秘，這事實指明祂不簡單。祂是無法測量的，是奧秘的。當然，神不簡單。祂是無量、無限、永遠的。既是如此，基督這神的奧秘，怎能是簡單的呢？作為神的奧秘，基督是無法測量、無限且永遠的神。

神自己是個奧秘，而基督是這奧秘的奧秘。既然基督是神的奧秘，我們若認識基督，也就認識神。我們若不認識基督，也就無法認識神。可以說，基督是開啓進入神裏面之路的鑰匙。我們有基督，神對我們就是開啓的。基督是神的奧秘，就是神的解釋、說明和定義。藉著祂，我們認識神，甚至被帶進神裏面（新約總論第二冊，八至九頁）。

參讀：聖經中的五大奧秘，第三章；神新約經綸中的奧秘，第一篇；生命長大的路線，第六篇；神經綸中的兩大奧秘，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

(歌羅西書) 7 6 7 6 雙 (英 189)

降 E 大調

4/4

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

一 主,你是神的愛子,是神榮耀形像; 你是聖徒的

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

永分,我們都得分享。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; 萬有靠你而被造,也都歸你承受。

二 你是萬有的由來, 萬有存在之祕;  
你是萬有的中心, 萬有靠你而立。  
你是從死首生者, 一切元始是你;  
你是召會榮耀頭, 召會是你身體。

三 父願一切的豐滿, 全都住你裏面;  
使你凡事居首位, 凡事得着彰顯。  
你已藉死使萬有 全都與神和好,  
好將我們呈神前, 聖潔合神所要。

四 神之所是全在你, 你是神的奧祕;  
所積智慧與知識 全都居住於你。  
你是榮耀的盼望, 現今住我裏面;  
在你我們被成全, 使神意足心滿。

五 一切全都是影兒, 惟有你是實際;  
我們在你已生根, 現在正被建立。  
享受所有你豐富, 成爲你的豐滿;  
作你身體持守你, 長大因神增添。

六 我們同你藏神內, 你是我們生命;  
將來同顯榮耀裏, 盡享你的豐盛。  
在你身體—新人裏, 你是一切一切;  
包羅萬有的基督, 你何豐富、超越!

## WEEK 3 — HYMN

### 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.



## 主的恢復之主要內容

### 第四篇

## 賜生命、複合的靈 與在基督裏神聖的生命

讀經：林前十五 45 下，林後三 17，加三 14，腓一 19，約壹五 11 ~ 12

### 綱 目

### 週 一

#### 壹 『末後的亞當成了賜生命的靈』—林前十五 45 下：

一 基督這位末後的亞當，藉着復活並在復活裏成了賜生命的靈，以分賜生命並進入信祂的人裏面，如同活水的江河流出來—約七 37 ~ 39，啓二一 6，二二 17。

二 賜生命的靈乃是終極完成的那靈，也就是經過過程並終極完成之三一神的終極完成—林後三 17 ~ 18，加三 14，腓一 19：

1 終極完成的靈是經過了成爲肉體、人性生活、釘十字架、復活的過程之後的三一神—約七 39：

a 三一神成爲那靈所經過的過程，是經綸的事，不是素質的事—一 14，來九 14，林前十五 45 下。

### 週 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 『經過過程』指三一神在神聖經綸裏所經過的步驟；『終極完成』指明這過程已經完成了；『終極完成的靈』含示神的靈已經經過過程，並成爲終極完成的靈—約七 39。
- 2 在主耶穌釘十字架並復活以前，『還沒有』終極完成的靈—39 節：
- a 神的靈從起初就有了，（創一 2，）但那靈作『基督的靈』（羅八 9）和『耶穌基督之靈』（腓一 19，）在約翰七章三十九節的時候『還沒有』，因爲主耶穌尚未得着榮耀。
- b 主耶穌是在復活時得着榮耀的，藉着這得榮，神的靈就成了那成爲肉體、釘十字架、復活之耶穌基督的靈—路二四 26，腓一 19。
- c 末後的亞當，就是在肉體裏的基督，在復活裏成了賜生命的靈；從那時起，耶穌基督的靈就兼有神聖的元素和屬人的元素，包含了基督成爲肉體、釘十字架並復活的實際—林前十五 45 下，徒十六 7，羅八 9。

### 週 三

- 3 子在復活裏，將終極完成的靈作爲聖氣吹入門徒裏面—約二十 22:
- a 約翰福音啓示，基督成爲肉體作神的羔羊，並且在復活裏成爲賜生命的靈；因此，祂在復活裏將祂自己作爲終極完成的靈，吹入門徒裏面—一 29，二十 22。
- b 祂是那靈，就得以吹入門徒裏面；祂是那靈，就能活在門徒裏面，門徒也能因祂活着，並與祂同活；祂是那靈，就能住在門徒裏面，門徒也能住在祂裏面—22 節，十四 19 ~ 20，十五 4 ~ 5。
- c 將自己吹入門徒裏面的基督，乃是賜生命的靈—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



## 週 四

三 賜生命的靈是複合的靈，由複合的膏油連同其各種成分所豫表——出三十 23 ~ 25，約壹二 20，27：

- 1 橄欖油表徵帶着神性之神的靈。
- 2 沒藥表徵基督寶貴的死。
- 3 肉桂表徵基督之死的甜美與功效。
- 4 菖蒲表徵基督寶貴的復活。
- 5 桂皮表徵基督復活的驅逐能力。

四 賜生命的靈就是主靈，那是靈的基督，為着信徒新陳代謝的變化，以及基督身體的長大與建造——林後三 17 ~ 18，林前三 6，9 下，12 上，弗四 16 下。

五 基督若不是賜生命的靈，我們就無法經歷神在祂經綸裏的任何事物——約壹五 6，約十六 13，林前十五 45 下，二 10，六 17。

## 週 五、週 六

貳 『神賜給我們永遠的生命，這生命也是在祂兒子裏面。人有了神的兒子，就有生命；沒有神的兒子，就沒有生命』——約壹五 11 下 ~ 12：

- 一 三一神的生命——永遠的生命——具體化在基督裏；這生命乃是在基督裏——弗四 18，約一 4。
- 二 因為永遠的生命是在子裏面，（4，）並且子就是生命，（十一 25，十四 6，西三 4，）所以子與生命乃是一，是分不開的；因此，人有了神

## Day 4

*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.*

## Day 5 & Day 6

**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*

的兒子，就有生命；沒有神的兒子，就沒有生命。

三 永遠的生命不僅是永久的，更是在時間和性質上都是永遠的生命——約三 16, 36, 約壹 1-2。

四 永遠的生命是神非受造的生命、不能毀壞的生命、和不可朽壞的生命——弗四 18, 來七 16, 提後一 10。

五 基督是這生命的創始者，而神的靈屬於這生命——徒三 15, 羅八 2。

六 永遠的生命是信徒憑以得重生的生命，這生命且成了信徒的生命，使信徒成爲神的兒女和基督的肢體——西三 4 上, 約一 12 ~ 13, 弗五 30:

- 1 神把悔改以得永遠的生命賜給祂所揀選的人，也指定、命定他們得永遠的生命——徒十一 18, 十三 48。
- 2 基督在永遠的生命裏主觀拯救祂的信徒——羅五 10 下。
- 3 信徒在永遠生命的新樣中生活行動——六 4。
- 4 恩典藉着義作王，叫人得永遠的生命——五 21。
- 5 得勝的信徒憑洋溢之恩並洋溢之義的恩賜，在永遠的生命中作王——17 節。

*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.

### 晨興餽養

腓一 19『因為我知道，這事藉著你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

林前十五 45『…末後的亞當成了賜生命的靈。』

基督這位末後的亞當，藉著復活並在復活裏成了賜生命的靈，以進入信祂的人裏面，如同活水的江河流出來（林前十五 45 下，啓二一 6，二二 17 下）。神是靈，三一神的第二者在肉體裏成了賜生命的靈。在基督復活之前神就是靈，但不是賜生命的靈。在基督的死與復活之前，神無法進到人裏面作人的生命。在人與神之間有許多消極的事物成爲障礙。按照我們在創世記所看見的豫表，通往神這生命樹的道路，因著神榮耀、聖別和公義的要求，而被封閉了（創三 24，見創世記生命讀經三四七至三五三頁）。在基督的死滿足這些要求之前，墮落、犯罪、不潔的人完全不能取用生命樹，接受神作生命（那靈同我們的靈，二三至二四頁）。

### 信息選讀

父和子都在這賜生命的靈裏；賜生命的靈乃是三一神的終極完成，也是三一神的總和。…我們可以說，賜生命的靈是終極完成的神，是複合的靈。神的靈複合了人、基督的死以及基督的復活。在已過的永遠裏，神只是在神性裏。祂還沒有進到人性裏，在祂裏面還沒有包羅萬有的死，也沒有大能的復活。但經過成爲肉體、釘十字架和復活之後，這位僅有神性者就複合了人性、包羅萬有的死以及大能的復活。如今，我們的神乃是神而人者，有包羅萬有之死的元素，以及大能之復活的元素。祂是賜

### 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

生命的靈。祂今天乃是『那』靈。這就是我為甚麼稱我們今天的神是經過過程的神，終極完成的神。祂是那終極完成者，是賜生命的靈，作三一神的總和，三一神的終極完成。我有了祂，我就有神聖的三一—父、子、靈。我有了祂，我就有一切。我不僅有兼具神性與人性的三一神，我也有基督奇妙的死，以及基督大能的復活（神聖啓示的中心路線，二四至二五頁）。

那嬰孩，就是全能的神（賽九6），在童女馬利亞腹中九個月以後出生，被放在馬槽裏（路二12）。星象家尊榮並敬拜祂為神（太二11）。祂生活在木匠家裏三十年之久，祂自己作過木匠，曾被稱為木匠（可六3）。至終祂被釘死，在十字架上六小時。祂被埋葬，下到陰間，甚至降到地的低下之處（弗四9）。然後祂進入復活，在復活裏，祂這末後的亞當成了賜生命的靈。這一切都是過程。三一神經過成為肉體、人性生活、釘十字架和復活的過程，成為賜生命的靈，作經過過程之三一神的終極完成。

三一神成為賜生命的靈所經過的過程，是經綸的事，不是素質的事。神的改變只能是經綸的，絕不能是素質的。在素質一面，我們的神不能改變。從永遠到永遠，祂在祂的素質一面仍是一樣。但在祂的經綸裏，三一神在經過過程的意義上改變了。首先，僅僅是神的祂成了神人。祂僅僅是神時，沒有人性。但祂藉著成為神人而改變時，人性就加到祂的神性裏。然而，這不是說，神在祂的素質上改變了。反之，祂只在祂的經綸，在祂的行政安排裏改變了。神在祂的經綸裏改變了，但祂在祂的素質上絕沒有改變（新約總論第四冊，七四至七五頁）。

參讀：那靈同我們的靈，第二章；新約總論，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

### 晨興餽養

約七 39『耶穌這話是指著信入祂的人將要受的那靈說的；那時還沒有那靈，因為耶穌尚未得著榮耀。』

路二四 26『基督受這些害，又進入祂的榮耀，豈不是應當的麼？』

主復活以後，與門徒同在四十天之久（徒一3）。在這段期間，祂與他們同在，有時看得見，有時看不見。然後，祂帶領他們到耶路撒冷，並從橄欖山升到三層天上（12、9）。藉著升天，主耶穌完成了祂的過程。祂的升天是三一神終極完成的最後一步。父、子、靈三者都在主的升天裏完全得以終極完成。

『終極完成』這辭指明一種工作或過程已經完成、結束了。…在神成為肉體之前，神是『生』的，有神性卻沒有人性。經過了成為肉體、為人生活、釘十字架、復活、升天之後，神就經過了過程而終極完成了。現今祂不再是『生』的神；祂乃是終極完成、完整的三一神，帶著神性、人性、為人生活、包羅萬有的死、大能的復活、超越的升天。這一切都是經過過程並終極完成之三一神裏的元素或成分（三一神作三部分人的生命，五一至五二頁）。

### 信息選讀

按照舊約和新約裏的啓示，神的靈最終成了終極完成、包羅萬有、複合的靈。…關於終極完成的靈，有三個主要且重要的點。第一，神的靈已經得以複合成為複合的靈，如出埃及三十三章二十三至二十五

### 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

節所啓示的。第二，在耶穌復活得榮耀之前，還沒有那靈，如約翰七章三十九節有力題到的。第三，那靈被看作神的七靈，作神寶座前的七燈，和羔羊的七眼，這特別啓示於啓示錄一章四節，四章五節，和五章六節。這三個重要的點，幾乎被所有聖經學者和教師忽略了（主今日恢復之主要項目的重點，一五至一六頁）。

很多基督徒不懂約翰七章三十九節『還沒有』這話的意義。神的靈從起初就有了（創一1~2），但那靈，就是基督的靈（羅八9），耶穌基督的靈（腓一19），在主說這話時還沒有，因為祂尚未得著榮耀。耶穌是在復活時得著榮耀的（路二四26）。祂復活後，神的靈就成了那成爲肉體、釘十字架、復活之耶穌基督的靈。基督在祂復活的晚上，已將這靈吹到門徒裏面（約二十22）。現今這靈乃是另一位保惠師，就是基督受死之前所應許實際的靈（十四16~17）。當這靈還是神的靈，祂只有神聖的元素；當祂藉著基督成爲肉體、釘十字架並復活，成了耶穌基督的靈，祂就兼有神聖與屬人的元素，帶著基督成爲肉體、釘十字架和復活的一切素質和實際。因此，祂現今乃是包羅萬有耶穌基督的靈，作了活水給我們接受。…在復活裏，主成了賜生命的靈（林前十五45）。末後的亞當，也就是在肉體中的基督，在復活裏成了賜生命的靈。從此以後，耶穌基督之靈兼有神聖和屬人的元素，包括基督成爲肉體、釘十字架和復活的實際（約翰福音生命讀經，二四六至二四七頁）。

參讀：主今日恢復之主要項目的重點，四至一九頁；約翰福音生命讀經，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

### 晨興餵養

約二十 22『說了這話，就向他們吹入一口氣，說，你們受聖靈。』

十四 19 ~ 20『還有不多的時候，世人不再看見我，你們卻看見我，因為我活著，你們也要活著。到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

靈在約翰三章裏是『風』〔8〕，到了二十章就說是『氣』（22）。主在復活那晚，就把這個聖靈當作聖氣，吹入門徒裏面。這是極其奧秘的一件事，但是基督教沒有看見。基督教所謂的聖靈，以為就是很客觀、渺茫、不具體的人位，用英文表達就是 Holy Ghost。但是聖經啓示，這位靈乃是非常的具體，如同『風』和『氣』。這位靈就是這一位奧秘的神。

這位奧秘的神終極完成為靈，這個靈可以說就是祂的『精粹』（神的經綸與神聖三一輸送的奧秘，一二五頁）。

### 信息選讀

切勿忘記，永遠的話採取了兩個步驟：一是成了肉體（約一 14），二是成了賜生命的靈（林前十五 45）。…永遠的話首先成了肉體，然後，作為末後的亞當，又成了賜生命的靈。第一個步驟是成為肉體的步驟；第二個步驟是復活的步驟。第一個步驟是為著救贖；第二個步驟是為著分賜生命。在成為肉體，作神的羔羊，為救贖我們流出祂的血之後，祂在復活裏成了賜生命的靈，為要將祂自己分賜到我們裏面作生命。…大多數基督徒僅僅領悟基督採取成為肉體的步驟以成功救贖，他們沒有看見第二個步驟——在復活

### 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

裏，那在肉體裏的末後亞當成了賜生命的靈，以進入我們裏面作我們的生命。但約翰福音清楚的啓示這兩個步驟。在一章，永遠的話成了肉體，作神的羔羊。在二十章，這位奇妙者採取了另一個步驟，就是復活的步驟，成了賜生命的靈。因此，在祂復活的那天晚上，祂來了，並且將自己作為那靈吹入門徒裏面（約翰福音生命讀經，六二四至六二五頁）。

基督在肉體裏是末後的亞當，經過死與復活的過程，成了賜生命的靈。祂是那靈，就得以吹入門徒裏面。祂是那靈，就能給祂的信徒接受到裏面，並且如同活水的江河，從他們裏面湧流出來（約七 38 ~ 39）。祂是那靈，就能進入我們裏面作保惠師，住在我們裏面（十四 16 ~ 17）。祂是那靈，就能活在門徒裏面，門徒也能因祂活著，並與祂同活（19）。祂是那靈，就能住在門徒裏面，門徒也能住在祂裏面（20，十五 4 ~ 5）。祂是那靈，就能與父到愛祂的人那裏，同祂安排住處（十四 23）。祂是那靈，就能使祂一切的所是和所有，全被門徒實化（十六 13 ~ 16）。藉著復活並在復活裏，基督如今是這樣奇妙的賜生命之靈。這是祂在約翰十四章十六至二十節應許的應驗（新約總論第二冊，三〇頁）。

將自己吹入門徒裏面的基督，乃是賜生命的靈。復活的基督這賜生命的靈乃是氣。有些神學家用『是靈的基督』（the pneumatic Christ）指那是靈、是氣的基督。主耶穌成就了祂一切的過程之後，成了賜生命的靈，賜生命的靈就是那是靈的基督。這樣的一位，那是靈的基督作為那靈，臨到祂的門徒，並將自己這靈吹入他們裏面。從那時起，祂就真與祂的門徒是一，因祂在素質一面成了祂門徒內裏的所是。在約翰二十章二十二節，復活的基督，那是靈的基督，作為那靈的基督，進入祂的信徒裏面，作他們屬靈生命和所是的神聖素質（新約總論第四冊，七六頁）。

參讀：那靈，第二篇；約翰福音生命讀經，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『你要把這些香料，按調製香品者之法複合成香品，作成聖膏油。』

林前六 17『但與主聯合的，便是與主成爲一靈。』

〔出埃及三十章的〕聖膏油，就是橄欖油與四種香料複合成的膏油（23～24），乃是耶穌基督之靈完滿的豫表，這靈就是基督藉著死與復活成了那經過過程的三一神複合、包羅萬有、賜生命的靈（林前十五 45，參約七 39 註 1，腓一 19 註 2）。這複合膏油的成分意義如下：（一）流質的沒藥是埋葬時所用的香料（約十九 39），表徵基督寶貴的死（羅六 3）；（二）香肉桂表徵基督之死的甜美與功效（八 13）；（三）香菖蒲，出自一種在沼澤或泥濘之處往上生長的蘆葦，表徵基督寶貴的復活（弗二 6，西三 1，彼前一 3）；（四）桂皮，古時用以驅逐蛇蟲，表徵基督復活的大能（腓三 10）；以及（五）橄欖油作爲複合膏油的基本成分，表徵神的靈是複合之靈的基礎（創一 2）（聖經恢復本，出三十 25 註 2）。

### 信息選讀

『主靈』是個複合的名稱（林後三 18），指那是靈的基督。這類似於『父神』這樣的複合名稱。這不是說父與神是分開的二者；父與神乃是一。『靈的基督』指基督是那靈；基督和那靈不是分開的二者，祂們乃是一。主靈就是那是靈的基督。

主靈，那是靈的基督，乃是爲使信徒新陳代謝的變化成爲主的形像，從一種程度的榮耀到另一種程度的榮耀（17～18）。這樣的變化乃是藉著心思的更新而有的（羅十二 2 下），並且這是爲著基督身

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

體的長大和建造（林前三6、9下、12上，弗四16下）（那靈同我們的靈，三一頁）。

今天神在那裏？我們必須說，『在那靈裏。』父在那裏？『在那靈裏。』子在那裏？『在那靈裏。』靈在那裏？『在那靈裏。』拔高的人在那裏？『在那靈裏。』基督的死在那裏？『在那靈裏。』基督之死的功效在那裏？『在那靈裏。』基督的復活在那裏？『在那靈裏。』基督復活的大能在那裏？『在那靈裏。』因此，我們若有那靈，我們就有一切。

當我們有一點感覺神與我們同在時，我們就是感覺到那靈。作丈夫的要與妻子爭辯時，可能經歷在裏面有東西催促他們停下來。那時，他們就是感覺到那靈帶著基督的死。沒有那靈，我們就不能經歷基督的死，因為祂的死乃是在那靈裏。

我們必須看見，若沒有那靈，我們就不能經歷神在祂經綸裏的任何事物。沒有那靈，就沒有父神。沒有那靈，就沒有子神。沒有那靈，就沒有靈神。沒有那靈，就沒有拔高、得榮的人。沒有那靈，就沒有基督的死。沒有那靈，就沒有基督之死的功效。沒有那靈，基督的死在時間和空間上都離我們很遠。但有了那靈，基督的死就在這裏殺死我們，釘死我們的舊人。沒有那靈，就沒有復活。沒有那靈，就沒有救恩。沒有那靈，就沒有重生。沒有那靈，就沒有更新。沒有那靈，就沒有聖別。沒有那靈，就沒有變化。沒有那靈，就沒有模成。沒有那靈，就沒有得榮。在這宇宙中，神經綸裏每一件積極的事物，都複合在那靈裏。今天因著神的光照，我們能看見那靈的包羅一切。

那靈乃是神、三一神、拔高的人、基督的死、這死的功效、基督的復活以及復活大能的總和。這就是為甚麼新約吩咐我們，要憑靈而活，憑靈而行（加五16、25），並且凡事照著靈而行（羅八4）（基督徒的生活，一二七至一二八頁）。

參讀：那靈同我們的靈，第四章；新約總論，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

約壹一2『這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們。』

五11～12『這見證就是神賜給我們永遠的生命，這生命也是在祂兒子裏面。人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。』

〔約壹一章二節的〕這生命是指神屬靈的生命，不是指人屬魂的生命，也不是指人肉身的生命（見羅五17註3）。永遠不僅是指時間上永遠長存，無窮無盡，也是指品質上絕對完美完全，毫無短缺瑕疵。這樣的辭句著重神聖的生命，即永遠之神的生命，那永遠的性質。使徒看見過這永遠的生命，現在又作見證，並且將這生命傳與人。他們所經歷的不是任何道理，乃是神的兒子基督這永遠的生命；並且他們的見證和傳講不是出於神學或聖經知識，乃是出於這樣一個實在的生命（聖經恢復本，約壹一2註6）。

### 信息選讀

元素乃是一種物質的本質。木有其元素，鐵有其元素。每一樣扎實、物質的東西都有其元素。基督這神聖的生命，特別在拯救我們的事上，乃是神的元素。

這生命乃是具體化在基督裏之三一神的生命（弗四18）。基督有一個生命，基督既是神的具體化身，這一個生命就是神生命的具體化。生命是看不見的，沒有人能看見我們的生命。生命也是摸不著的。但約翰在約翰壹書裏說，這永遠的生命是看得見的（一1）。他們聽見過，看見過，注視過，也摸過，就是用手觸摸過，因為這生命成了一個人，那人就是神的具體化身。

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.

這生命在性質上、在時間上、在每一方面，都是永遠的（約三 15）。永遠的意思就是無始無終。這生命是在基督裏。約翰一章四節說，生命在祂裏面。基督就是這生命及其創始者（十一 25，十四 6，徒三 15）。神的靈屬於這生命（羅八 2）；這生命，就是基督，乃是信徒的生命（西三 4）（為著基督身體之建造十大緊要的『一』，五〇頁）。

『這見證就是神賜給我們永遠的生命，這生命也是在祂兒子裏面。人有了神的兒子，就有生命；沒有神的兒子，就沒有生命。』〔約壹五 11 ~ 12〕神的見證不僅說出耶穌是神的兒子，也說出祂將那在子裏的永遠生命賜給我們。祂的兒子乃是祂賜給我們永遠生命的憑藉，這永遠的生命就是祂對我們的目標。因為生命是在子裏面（約一 4），並且子就是生命（十一 25，十四 6，西三 4），所以子與生命乃是一，是分不開的。…我們若有神的兒子，就有永遠的生命，因為永遠的生命是在子裏面。我們可以說，子是永遠生命的容器。我們藉著相信子而接受子，就有永遠的生命。

我們可以說，永遠的生命，神聖的生命，是我們基督徒生活的『資本』。這永遠的生命實際上就是子，子乃是三一神的具體化身。藉此我們看見，永遠的生命是三一神。現今三一神乃是膏油塗抹，在我們裏面運行並工作。這膏油塗抹也是永遠生命的運行。永遠的生命不是一樣東西，乃是一個人位，就是三一神的具體化身。現今這人位在我們裏面運行，用祂自己，就是用永遠的生命連同這生命的素質（三一神自己）膏抹我們。三一神是永遠生命的內容，素質。所以，永遠的生命膏抹我們，乃是用三一神來膏抹我們。這給我們基礎與憑藉，叫我們的生活實行神聖的義，實行神聖的愛，勝過世界、死、罪、魔鬼和偶像。

我們不需要努力去過這種生活，只要我們照著膏油塗抹住在永遠生命的交通裏，我們就自然的實行義和愛，同時勝過一切消極的事物（約翰壹書生命讀經，三九三至三九四頁）。

參讀：約翰壹書生命讀經，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

### 晨興餽養

來七 16『祂成了祭司，不是照著屬肉之誠命的律法，乃是照著不能毀壞之生命的大能。』

提後一 10『但如今藉著我們救主基督耶穌的顯現，才顯明出來。祂已經把死廢掉，藉著福音將生命和不朽壞照耀出來。』

我在基督教裏的時候，沒有人告訴我永遠的生命不是一種福分，乃是一種生命。我們物質的身體裏有生物的生命 (bios, 白阿司)，我們的魂裏有心理的生命 (psuche, 樸宿克)。我們得救以前有這兩種生命。但我們得救時接受了另一個生命，就是永遠的生命 (zoe, 奏厄) (主恢復的簡說，一七頁)。

### 信息選讀

永遠的生命乃是神非受造的生命 (弗四 18)、不能毀壞的生命 (來七 16) 和不朽壞的生命 (提後一 10)。關於永遠生命的定義，我藉著倪柝聲、麥敦諾 (Mary McDonough)、安汝慈 (Ruth Paxson) 和史百克 (T. Austin-Sparks) 的著作得著許多幫助。藉著他們的著作我才明白，重生就是接受神到我們裏面作我們的生命，接受神聖的生命，就是在我們人的生命以外的生命。…永遠的生命乃是那在神的兒子裏面，並且就是神的兒子的生命 (約壹五 11~12, 一 2, 約十四 6)。這生命不僅在神的兒子裏面，並且就是神的兒子自己。…信徒是憑永遠的生命得重生，這生命且成了信徒的生命 (西三 4 上)，使信徒成為神的兒女 (約一 12~13) 和基督的肢體 (弗五 30) (主恢復的簡說，一七至一八頁)。

這生命乃是三一神和基督的神聖元素。神把悔改賜給祂所揀選的人，使他們得著這生命，並指定、

### 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

命定他們得這生命（徒十一 18，十三 48）。我生在中國那古老、保守、異教的國家，怎能相信基督？因著神的命定，這事才能發生。至終，神將悔改賜給我，我就接受了基督。這是神所命定的。所有的信徒都是祂所命定，以接受永遠的生命。

神用這生命重生信徒（約一 12，彼前一 3），並且基督的義行是為叫人被稱義得這生命（羅五 18 下）。這義行是指祂的死。祂照著神的旨意，在十字架上為我們死，使我們得以被神稱義，叫我們得著生命。因此，基督的死和基督的稱義都是為著一件事—叫我們可以得著這生命。

基督在這生命裏主觀的拯救祂的信徒（10 下）。大多數的基督徒都知道，他們是藉著基督的死而得救；但很少人知道，我們更要藉著祂的生命得救。羅馬五章十節說，我們既藉著神兒子的死得與神和好，就更要在祂的生命裏得救。所有的書信都是說到這個主題，就是基督的這一個生命，作為基督救恩的元素。至終在羅馬五章，我們憑基督洋溢之恩並祂洋溢之義的恩賜，就在這生命中作王了（17）。

信徒在這生命的新樣中生活行動（六 4）；尋求之信徒的心思置於靈，乃是生命與平安（八 6 下）；並且恩典藉著義作王，叫人得這生命（五 21）。恩典作王掌權；不僅恩典作王，我們這些尋求者，就是得勝者，也要憑洋溢之恩並洋溢之義的恩賜，在這生命中作王（17）。

為基督撇下一切的信徒，在國度時代要承受這生命（太十九 29）。我們要承受這生命，就必須得勝。這不是為著得救，乃是為著來世得賞賜（路十八 29 ~ 30），就是在諸天之國實現時，得著比今世對神聖生命更完滿的享受。得勝者在國度時代，要喫這生命之樹的果子作為賞賜（啓二 7）。這是在國度裏對這永遠生命之承受的一個項目（為著基督身體之建造十大緊要的『一』，五一至五二頁）。

參讀：為著基督身體之建造十大緊要的『一』，第五篇；主恢復的簡說，二至二〇頁。

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

## 第四週詩歌

### 經歷基督—在主觀方面

397

8 7 8 7 副 (英 537)

降 A 大調

6/8

5 5 | 3 2 4 7 | 1 2 3 1 6 | 5 1 5 3 1 |  
 一 基督是我主觀經歷,住於我靈作生  
 E<sup>b</sup> A<sup>b</sup> D<sup>b</sup> E<sup>b</sup> A<sup>b</sup>  
 2 . 5 5 | 5 3 2 1 | 1 4 6 6 | 5 1 3 5 7 | 1 0  
 命; 基督是我一切一切,我得與祂成一靈。  
 5 4 | 3 2 1 2 3 | 4 7 1 3 | 3 3 2 5 | 3 1 2 . |  
 (副) 哦,基督是我主觀的經歷,實際、甘甜又豐富!  
 A<sup>b</sup> E<sup>b</sup> D<sup>b</sup> A<sup>b</sup> D<sup>b</sup> A<sup>b</sup> E<sup>b</sup> A<sup>b</sup>  
 3 4 5 3 | 2 1 6 4 | 3 5 1 6 | 5 1 3 5 7 | 1 . ||  
 哦,基督是我一切的一切,我的需要全應付!

- 二 基督是我主觀經歷, 時時供我以生命;  
 生命之靈使我復甦, 天天使我靈高升。
- 三 基督是我主觀經歷, 變化我的魂生命;  
 更新我的心思、意志, 將我模成祂榮形。
- 四 基督是我主觀經歷, 使我全人都超脫;  
 藉祂生命律的大能, 在我靈中釋放我。
- 五 基督是我主觀經歷, 事事作我的準繩,  
 管理、改正、規律、引導, 處處予我以調整。
- 六 基督是我主觀經歷, 使我所需無缺欠;  
 用祂豐富將我供應, 使我得享神豐滿。

## WEEK 4 — HYMN

### Hymns, #537

- 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.





## 主的恢復之主要內容

### 第五篇

#### 神話語神聖的啓示

讀經：弗一 5，9，提後三 16，約六 63，提前一 4，  
林後十三 14，太二八 19

#### 綱 目

#### 週 一

壹 主的恢復不是一般的基督徒工作；主的恢復這事是在神心頭的深處，並啓示於祂的話裏；我們對於聖經的領悟與解釋不同於傳統的神學，因為我們在意神的心願；神已經從祂的話向我們表明祂心頭的願望——弗一 5，9，腓二 13。

貳 我們需要認識神話語的本質：

一 『聖經都是神的呼出』——提後三 16 上：

- 1 神的話就是神聖的氣，神的呼出；神的說話就是神的呼出。
- 2 在神那一面，神的話是神的呼出；在我們這一面，神的話是給我們接受，在教訓、督責、改正、在義上的教導上，成爲我們的益處——16 節下。

二 神的話是屬靈的奶水、（彼前二 2、）生命的食糧、（太四 4，申八 3、）是靈、是生命。（約六 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 神的話是基督；神的話就是神自己的化身——1:

- 1 我們不是把白紙黑字當作活的神。
- 2 在這白紙黑字裏，包含了神自己；這位神就是基督。

## 週 二、週 三

叁 在神話語神聖的啓示中，真理有三條線——中心線、補充之點的線、和『枝葉』：

一 中心線包括神的話，（1，約壹一1，）三一神，（太二八19，林後十二14，）神的經綸，（提前一4，弗一10，三9，）包羅萬有的基督，（約一1，14，林前十五45下，林後三17，）賜生命的靈，（林前十五45下，徒十六7，羅八9～11，林前十二13，弗四4，）基督的身體，（一22～23，四16，）和新耶路撒冷（啓二一2）：

- 1 在我們對於聖經一切的運用上，必須突出中心線。
- 2 我們應該特別謹慎，不要混淆中心線和補充之點的線。
- 3 我們接納所有的信徒，是照着中心線的標準，而不是照着補充之點那條線的標準——羅十四1。

二 補充之點的線包括關於基督的豫言；舊約的豫表；（創二7，20～24，出二五，代上二八11；）召會，基督身體的補充；（林前一2；）國度，包括審判臺和婚筵。（林後五10，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 『枝葉』是聖經中其他的項目，都有助於中心線和補充之點的線：

- 1 這些項目是另外兩條線的顯出（葉），或是為着作出另外兩條線所需之生機供應的管道（枝）。
- 2 枝葉包括（但不限於）神命定的路、主的桌子、地方召會的行政、蒙頭、守日和被提。
- 3 我們需要枝葉，卻不該受其打岔。
- 4 我們必須學習如何應用枝葉，來幫助我們在神的話的中心線上往前，但我們絕不該讓這些成為我們的中心線。

## 週 四

肆 我們需要對神話語的啓示五項重要的真理，有正確的領會：

一 神的經綸就是神的家政、神的安排、神的計畫——提前一 4：

- 1 在神裏面隱藏着一個奧祕，祂這奧祕就是要得着一個召會，彰顯祂的智慧，所以祂這個奧祕就變作祂的安排，而祂的安排就是祂的經綸，也就是祂的計畫——弗三 9 ~ 11。
- 2 藉着新耶路撒冷，神要把萬有在基督裏都歸一於一個元首之下，使神的榮耀得着永遠的彰顯；這就是神的經綸——一 9 ~ 11。

二 神的分賜，是從神的經綸裏所產生出來的，是神經綸的目標：

*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 神的分賜就是將基督那追測不盡的豐富，在三一神的運行裏，分賜給我們這些相信基督的人—三 8，林後十三 14。
- 2 神分賜的結果乃是召會成爲基督的豐滿—弗 1:23。

## 週 五

三 聖經頭一次清楚說到神聖的三一，是在馬太二十八章十九節：

- 1 父、子、靈，都是神—獨一的一位神—弗四 6，來一 8，徒五 3~4。
- 2 父、子、靈，從永遠到永遠，同時共存—賽九 6，來一 12，七 3，九 14。
- 3 父、子、靈，相互內在，不相分離—約十四 10~11，26，五 43，十五 26。
- 4 父所有的都是子的，子的一切都歸於靈—十六 14~15。
- 5 子稱爲父，又成爲靈—賽九 6，林前十五 45 下，林後三 17。

## 週 六

四 神人耶穌由聖靈成孕，（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，（羅九 5，西二 9，）也是完全的人。（提前二 5。）

五 在主耶穌身上和基督的信徒身上，神的成分與人的成分調和爲一，而不產生第三成分—太一 18，20~21，23，約一 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.***

## 晨興餽養

提後三 16～17『聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，叫屬神的人得以完備，為著各樣的善工，裝備齊全。』

約一 1『太初有話，話與神同在，話就是神。』

今天主的召會、主的恢復所需要的，就是一班認識真理的人。不是僅僅幾位同工和長老而已，乃是大多數的弟兄姊妹都能認識真理。…我們要認識神的話，就得認識神話語的本質。神的話就是聖經，它的本質〔就是神聖的氣〕。

神的話就是神的呼出（提後三 16）。…就神而言是呼出，就我們而言是吸入；一出入，進到我們裏面，就成了我們的生命和生命的供應。所以我們來讀聖經的時候，一定要認識，聖經不僅是白紙黑字，它乃是神的呼出，裏面滿了靈氣。所以我們不能光用頭腦來領會，還要用靈來接觸，每逢讀聖經的時候，就是來接觸神（完全明白神的話，一一至一二頁）。

## 信息選讀

聖經是屬靈的奶水。彼得說，我們要像才生的嬰孩，切慕那純淨的話奶（彼前二 2）。神的話裏有奶的成分，這意義在希伯來五章也有；十二節說，你們『成了那必須用奶，不能喫乾糧的人』。神的話是…我們的奶水，要我們喝進，所以要切慕那純淨的話奶。

## 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.

神的話是我們生命的食糧、我們生命的食物。這是主耶穌親口引自申命記〔八章三節〕的話：『人活著不是單靠食物，乃是靠神口裏所出的一切話。』（太四4）故此，我們每逢讀聖經的時候，要吸到屬靈的空氣，就是神的靈，也要喝到屬靈的奶水，更要喫到生命的糧食，就是主自己。

主的話是靈，是生命。主耶穌說，『我對你們所說的話，就是靈，就是生命。』（約六63）

神就是話，話也就是神，這話的終結，就是基督自己，因為基督就是神的話。…（一1）。這話成了肉體，祂的名字就是耶穌基督。說到末了，聖經的話就是神自己，也就是神自己的化身。但這不是說我們把白紙黑字當作活的神了。我們的意思乃是在這白紙黑字裏，包含了神自己。這位神今天就是基督，祂今天就是我們生命的糧食；這基督也就是靈，這靈作了我們的靈奶，也是我們的靈氣。

所以我們來讀聖經，學習明白聖經的時候，應該採取這個態度，知道聖經並不像學校的課本，只是白紙黑字，僅僅是知識的問題。神話語的本質乃是神的呼出，神的靈氣，它也是屬靈的奶水，它還是生命的糧食，它就是靈，就是生命，甚至就是神自己。所以你們要明瞭神的話，且要進入神話語的本質。

我們人是被造之物，有體、有魂、有思想、有思路、有情感、有愛好、有意志，還有我們的靈。神不能僅僅是靈進到我們靈裏，這樣渺茫得很，我們也不能瞭解；所以神的作法真奇妙，祂給我們聖經，也給我們聖靈，聖經裏頭含著聖靈，聖靈裏頭帶著聖經，一裏一外，裏裏外外，二者是合著的（完全明白神的話，一二至一三頁）。

參讀：完全明白神的話，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

### 晨興餽養

提後二 15『你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直的分解真理的話。』

羅十四 1『信心軟弱的，你們要接納，但不是為判斷所爭論的事。』

主要的啓示是聖經的中心；除了主要的啓示，中心的啓示，聖經中還有次要的啓示，是主要啓示的枝節。一棵樹有其主幹，也有其枝節。主幹只有一個，枝節卻有許多。我們該強調聖經的主幹，聖經中心的啓示。

對獨一聖經任何次要啓示的解釋，都不該與這獨一併一貫之聖經的主要啓示牴觸，不相合、不一致（為著基督身體之建造十大緊要的『一』，九頁）。

### 信息選讀

在主的恢復裏，我們認為在聖經神聖的啓示中，真理有三條線—中心線、補充之點的線和『枝葉』。在我們對於聖經一切的運用上，必須突出中心線。我們應該特別謹慎，不要混淆頭兩條線，就是中心線和補充之點的線。我們接納所有的信徒，是照著中心線的標準，而不是照著補充之點那條線的標準。全時間訓練課程的安排，乃是遵照聖經中這幾條線極重要的區別。

中心線〔包括〕神的話（約一 1，約壹一 1）。雖然在這宇宙中首要的是神，然而乃是神的話向我們說到神。我們若要認識活的基督，就必須有寫出來的話（約五 39，路二四 27）。約翰一章強調神與祂的話之間的關係。我們必須強調神的話居首的地位，使其成為我們對真理之一切領會的基礎（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).

〔中心線也包括〕三一神（太二八19，林後十三14）。祂是自有永有的（出三14）。祂永遠是一位神（詩八六10，賽四五5，林前八4，提前二5）。祂永遠是三一父、子、靈（太二八19）。這三者在所是或行動上從不分開，乃是互相內在，也彼此互住（約十38，十四10～11，十七21）。我們必須在我們對三一神的領會和經歷上，完滿的進到三一神裏面（林後十三14）。

〔中心線還包括〕神的經綸（提前一4，弗一10，三9）。神的經綸乃是祂的安排，為要完成祂的定旨。神的經綸乃是照著祂心頭的願望。神的經綸是以包羅萬有的基督為中心。

〔中心線也包括〕包羅萬有的基督。祂是四福音的基督，是神成為肉體（約一1、14）。祂成了書信中賜生命的靈；因此，祂是那是靈的基督（林前十五45下，林後三17～18）。祂豐滿的職事有三個時期：成肉體、總括與加強。

賜生命的靈〔也包括在中心線裏。〕那靈是基督的實化；因此，祂稱為耶穌的靈、基督的靈和耶穌基督的靈（徒十六7，羅八9～11，腓一19）。基督的靈產生基督的身體（弗四4，林前十二13）。

〔中心線還包括〕基督的身體。從羅馬書到啓示錄這二十二卷書（都可視為書信），乃是關於那是靈的基督，就是賜生命的靈，為著祂的複製，就是基督的身體。在神的經綸裏，基督是中心，基督的身體是路線，新耶路撒冷是目標。包羅萬有的基督，作為賜生命的靈，已經加強為七倍加強的靈，以對抗召會的墮落，為著建造基督的身體，以終極完成新耶路撒冷（啓一4，四5，五6）（晨興聖言—聖經的中心線，五至八頁）。

參讀：晨興聖言—聖經的中心線，第一週。

[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



## 晨興餽養

提前一 3 ~ 4『我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。』

獨一聖經之獨一、主要的啓示，乃是神經綸的獨一內容。…基督徒研讀聖經，幾近二千年之久，有許多的解釋。要決定那些解釋是正確的，並不容易。倪柝聲弟兄花了許多時間，研讀並收集對聖經所有正確、主要的解釋。感謝主，在我與他親密同工的那十八年間，他把所收集的都告訴我。因此，今天我們對聖經的解釋，是照著已過十九個世紀以來正確的解釋（為著基督身體之建造十大緊要的『一』，一〇頁）。

## 信息選讀

在主的恢復裏，我們認為在聖經神聖的啓示中，真理有三條線—中心線、補充之點的線和『枝葉』。…〔除了神的話、三一神、神的經綸、包羅萬有的基督、賜生命的靈和基督的身體，真理的中心線還包括〕新耶路撒冷（啓二一 2）。新耶路撒冷是神的經綸永遠的目標。新耶路撒冷是聖經所有異象和啓示的集大成。新耶路撒冷是三一神的生機體，就是經過過程並終極完成的三一神，與得重生、變化並榮化之選民生機的構成。

補充之點的線〔包括〕…關於基督的豫言、舊約的豫表、召會（基督身體的補充）、國度（包括審判臺和婚筵）。舊約的豫表包括亞當（創二 7，林前

## Morning Nourishment

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, 羅五 14)、夏娃(創二 20~24, 三 20, 弗五 29~32, 林後十一 2~3)、以色列人(見林前十 1~11 與串珠, 讀林前十 6 註 2)、帳幕及其器物(出二五, 約一 14, 來九 2~5 與 4 註 3)、聖殿(代上二八 11, 二九 1, 代下三~四, 約二 21, 林前三 17, 弗二 21, 啓二一 22)。

『枝葉』〔則包括〕聖經中…許多其他的項目, 都有助於中心線和補充之點的線。這些項目是另外兩條線生機性質的顯出(葉), 或是為著作出另外兩條線所需之生機供應的管道(枝)。這些點包括(但不限於)以下項目: 神命定的路、主的桌子、地方召會的行政、蒙頭、洗腳、被提、守日、祭偶像之物的處理、擘餅聚會用一杯或多杯、擘餅聚會用有酵餅或無酵餅。我們要運用這些事, 卻不該受其打岔。我們必須學習如何應用這些事, 來幫助我們在聖經的中心線上往前, 但我們絕不該讓這些成為我們的中心線(晨興聖言—聖經的中心線, 五、八至九頁)。

聖經記載的許多話, 有些不是為著供應我們, 乃是為著托住那些可供應我們的; …〔它們〕既不是果肉, 也不是果仁。我們無法將那些話剪掉, 因為若是我們剪掉它們, 中心的話也就不能存在, 就如我們無法除去樹枝、樹葉, 而叫果子單獨生長。那些屬於樹枝、樹葉的話, 不是為著生命的供應, 乃是為著托住那些生命的供應(成全聖徒與神家的建造, 一一一頁)。

參讀: 為著基督身體之建造十大緊要的『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 『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，這是照著祂在我們的主基督耶穌裏，所立的永遠定旨。』

今天有五個最大的真理被人忽畧，被人誤解，那就是：(一)神的經綸；(二)神的分賜；(三)神聖三一；(四)神人耶穌；(五)神人調和。

神的經綸就是神的家政、神的安排、神的計畫。…神有一個大家庭，所以祂有祂的家政，就是祂的安排、計畫，按聖經來說，那就是祂的經綸。以弗所三章九至十一節…給我們看見在神裏面隱藏著一個奧秘，祂這奧秘就是要得著一個召會，彰顯祂的智慧，所以祂這個奧秘就變作祂的安排，而祂的安排就是祂的經綸，也就是祂的計畫（完全明白神的話，五六至五七頁）。

## 信息選讀

〔以弗所三章九至十一節〕是說，神的經綸就是祂的奧秘，為要得著一個召會。〔一章九至十節〕說，…把萬有都歸一於一個元首之下，這乃是藉著召會。等新耶路撒冷顯出來的時候，就看見這光景了。新耶路撒冷就是召會，她的中心就是基督。藉著新耶路撒冷，神把萬有都歸一於一個元首之下，使神的榮耀得著永遠的彰顯。這就是神的經綸。

一章九至十節說，『照著祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下

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，為著時期滿足時的經綸，要將萬有，無論是諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』…有家務就有職分。保羅就是從這家務中得到職事的一個人，並且是得著最大的職事。他是神這個家務的大管家，瞭解基督的奧秘就是召會（三2～4），並且他這個管家也完成神的話，就是歷世歷代所隱藏的奧秘。保羅若不寫十四封書信，神的話就無法完成。這完成的話乃是一個奧秘，這個奧秘就是基督在信徒裏面成了榮耀的盼望（西一25～27）。保羅先瞭解基督的奧秘就是召會，而後他再把所看見的都寫出來，於是就把神聖的啓示、神的話語完成了。末了，他將基督那追測不盡的豐富傳給神所揀選的人（弗三8），如此就產生了分賜。

〔現在來看〕神的分賜。『分賜』一辭在新約裏雖找不到，但那個事實卻在這裏。神的分賜就是神經綸的目的；將基督那追測不盡的豐富，在三神豐富的運行裏，分賜給相信基督的人（弗三8），就是我們。今天這三一神的豐富是經常活動、運行的，為要把基督所儲藏的那些追測不盡的豐富，一點一點的分賜給相信祂的人，這就是神的分賜。林後十三章十四節說…恩典是基督的，愛是父的，交通是靈的。愛是源頭，恩典是顯出、流出，交通則是運來、送來。愛一流出就是恩典，恩典一活動就是交通，交通一來就達到了我們。…這就是三一神的豐富在這裏運行，把儲藏在基督裏一切追測不盡的豐富，都灌輸到我們裏面來。這樣的分賜乃是為著產生召會（弗三10）。…神分賜的結果乃是召會成為基督的豐滿（一23）（完全明白神的話，五七至六〇頁）。

參讀：完全明白神的話，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

## 第五週 · 週五

### 晨興餽養

太二八 19『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

約十四 26『但保惠師，就是父在我的名裏所要差來的聖靈…。』

十五 26『但我要從父差保惠師來，就是從父出來實際的靈，祂來了，就要為我作見證。』

我們…來看神聖的三一。在聖經裏，頭一次清楚說到神聖三一的，就是馬太二十八章十九節。…這一節明說了父、子、靈。雖然在舊約聖經裏已經啓示出三一神，可是一直等到主耶穌（祂是神）經過了成為肉體、為人生活、受死、復活這四大步驟之後，在復活升天之前，才告訴門徒，說，『天上地上所有的權柄，都賜給我了。所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』（太二八 18～19）名是指著人說的，浸到父、子、聖靈的名裏，就是浸到父、子、聖靈裏面。所以到了主耶穌復活以後，祂才明言說出父、子、聖靈來。因為主耶穌沒有復活以前，三一神，父、子、靈的靈還沒有完成。為此，約翰七章三十九節說，『那時還沒有那靈，因為耶穌尚未得著榮耀。』（完全明白神的話，六七頁）

### 信息選讀

父、子、靈，都是神—獨一的一位神。以弗所四章六節說，父是神；希伯來一章八節說，子是神；行傳五章三至四節說，靈是神。

## << WEEK 5 — DAY 5 >>

### 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、靈，從永遠到永遠，同時共存。以賽亞九章六節說，父是永遠的父；希伯來一章十二節說，子是永遠的、無始無終的，祂的年日沒有窮盡。九章十四節也說，靈是永遠的靈。可見父、子、靈這三者是從永遠到永遠，同時共存，沒有先後。

父、子、靈，相互內在，不相分離。約翰十四章十至十一節說，子在父裏面，父在子裏面，祂們是互相內在。一般基督徒認為，主耶穌降世是把父留在天上，自己來到地上，這是錯誤的觀念。

當我們把第六章四十六節和十五章二十六節合起來看，就知道父、子、靈都一同來了。…第六章四十六節說，子從父那裏同著父來。十四章二十六節說，父在子裏差靈來。…當主耶穌來到地上時，從外面看，祂是神的兒子成了肉體，實際上，父在祂裏面，靈也在祂裏面。祂在父的名裏，靈也在祂的名裏；簡言之，祂來時，父、子、靈三者都來了。因為祂是三一神，是不能分開的。

子同父來，父與子同在，子與父原是一（六 46，八 29，十 30）。父從來沒有離開子，一直與祂同在。〔不僅如此，〕子成肉體是由靈成孕，子在肉體裏生活行動又是滿有聖靈（路一 35，太一 18、20）。…父所有的都是子的，子的一切都歸於靈（約十六 14～15）。到末了，父、子、靈都集中在靈身上，靈就是三一神的集大成、總結（完全明白神的話，七一至七三頁）。

參讀：完全明白神的話，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

## 晨興餽養

路一 35『天使回答說，聖靈要臨到你身上，至高者的能力要覆庇你，因此所要生的聖者，必稱為神的兒子。』

太一 20 ~ 21『…有主的使者向他夢中顯現，說，大衛的子孫約瑟，不要怕，只管娶過你的妻子馬利亞來，因那生在她裏面的，乃是出於聖靈。她將要生一個兒子，你要給祂起名叫耶穌…。』

〔現在我們來看〕神人耶穌。(一)由聖靈成孕，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)生為神而人者—神人，祂是完整的神（羅九 5，西二 9），也是完全的人（提前二 5）—參看以賽亞九章六節，嬰孩稱為全能的神。嬰孩是人，全能的神是神，所以，祂是神而人者（完全明白神的話，七七頁）。

## 信息選讀

〔甚至在主耶穌〕復活後升到天上，仍是人子（徒七 56，啓一 13）。…行傳七章五十六節記著，當司提反受逼迫殉道時，他看見人子耶穌站在天上神的右邊。不僅如此，主耶穌在地上受審判時，答覆大祭司的問話，說，『你們要看見人子，坐在那大能者的右邊，駕著天上的雲而來。』（太二六 64）所以祂再來的時候，祂依舊是人。末了在永世裏，祂永遠是人子。主在約翰一章五十一節說，『你們將要看見天開了，神的使者上去下來在人子身上。』那是指在將來永世裏說的。主復活以後，祂還帶著骨、肉（路二四 39）。祂是神又是人。何等奧秘，何等榮耀。

## 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!

我們現在來看神人調和。…聖經記載得很清楚，主耶穌是由聖靈在童女馬利亞腹中成孕的。成孕就是一件調和的事，一般的成孕是男性與女性的調和。主耶穌的成孕，是神的成分與人的成分調和為一。這樣的調和絕不可能產生第三種成分。…神生子為人子，二者成為一位神人，是神，也是人，並未產生第三者。

在信徒身上，第一，我們是由神而生，成為神的兒女（約一 13），由人的成分與神的成分相調為一，而不產生第三種成分。我們今天成為神的兒女，既不是領養來的，也不是過繼來的，我們乃是神所生的。

第二，野橄欖樹枝接在好橄欖樹上（羅十一 24），二者不只接連成為一樹，並且二者的生命相調為一，結出一種合種的果子，並不結出第三性的果子。

第三，主是生命的糧，給信徒喫（約六 48、57），聖靈又是活水，給信徒喝（七 37～39）。所喫喝的成分，與喫喝的人相調為一，成為喫喝者的成分，並不產生第三種成分。

第四，信徒與主聯合，成為一靈（林前六 17），乃是信徒的靈與主的靈，二靈調成一靈一人神調和。

第五，素祭的細麵與油相調，成為素祭的餅〔利二 4〕，乃是二種成分之物調成一物，並不產生第三種成分之物。油和面調在一起，面是指我們，油是指神，這也就是說到神人調和（完全明白神的話，七七至八〇頁）。

參讀：完全明白神的話，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



終極的顯出一神中心的思想 768

Hymns, #972

7 7 7 7 (英 972)

F 大調

4/4

F B<sup>b</sup> F C<sub>7</sub> F C<sub>7</sub> F C<sub>7</sub> F  
 3 · 2 1 4 | 3 · 2 1 — | 2 · 1 7 6 | 5 · 4 3 — |

一 阿, 神中心的觀念, 乃是與人相結聯,

3 · 2 1 B<sup>b</sup> F C<sub>7</sub><sup>#</sup> Dm F Gm C<sub>7</sub> F  
 3 · 2 1 4 | 3 · 2 1 1 1 | 2 4 3 2 | 1 — — — ||

祂來作人的一切, 使祂計畫得成全。

二 人是被造的瓦器, 有靈、有魂也有體;  
 人可取神作生命, 藉此與神成爲一。

三 藉着生命的流通, 人變寶石爲神用;  
 適合爲神造居所, 讓神彰顯祂光榮。

四 這是聖城神所建, 這是居所神所羨;  
 這是新耶路撒冷, 完滿成全神心願。

五 這是眾聖的建造, 這是神、人的相調;  
 原是父神所籌畫, 滿足神、人的需要。

六 神和羔羊的寶座, 在這榮耀的居所;  
 從這掌權的中心, 流出聖靈生命河。

七 基督乃是生命樹, 長在河的兩岸處;  
 結出神聖生命果, 供應眾聖作食物。

八 神在基督裏作光, 透過全城來照亮;  
 死亡之夜全驅盡, 神聖之光照輝煌。

九 神在人裏, 人在神, 互爲居所來藏身;  
 人的內容乃是神, 神的表現乃是人。

1  
 Lo, the central thought of God  
 Is that He be one with man;  
 He to man is everything  
 That He might fulfill His plan.

2  
 Earthen vessel man was made—  
 Body, soul, and spirit too,  
 God as life that he may take  
 And with Him have oneness true.

3  
 By the flow of life divine,  
 Man becomes a precious stone  
 Fit for building God's abode,  
 That His glory might be known.

4  
 'Tis the city God hath built,  
 'Tis the dwelling God requires,  
 'Tis the new Jerusalem  
 Which fulfills His heart's desires.

5  
 'Tis the building of the saints,  
 'Tis the blend of God and man,  
 Purposed by the Father's will  
 Long before the world began.

6  
 In its center, as its pow'r,  
 Is the throne of Christ and God,  
 Whence doth flow the stream of life  
 As the Spirit's living flood.

7  
 Christ, the tree of life, is there  
 In the flowing of the stream,  
 Yielding fruit of life divine  
 As the food of life supreme.

8  
 God in Christ, the glorious light,  
 Thru the city brightly shines,  
 Scattering all the deathly night  
 With its light of life divine.

9  
 God in man and man in God  
 Mutual dwelling thus possess;  
 God the content is to man,  
 And the man doth God express.

