二〇一三年國際華語特會

總　題

恢復基督在召會中作一切

標　語

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

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

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

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

Int'l Chinese-speaking Conference 2013

General Subject

The Recovery of Christ as Everything in the Church

Banners

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

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

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

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

篇　題

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第二篇　基督—那追測不盡的一位

第三篇　恢復基督在作為
團體以馬內利的召會中作一切

第四篇　在作為團體基督，就是身體基督的召會中，
享受基督作一切

第五篇　在作為新耶路撒冷雛形的召會中，
經歷並享受基督作一切

Message Titles

Message 1 **A Panoramic View of Christ in the New Testament**

Message 2 **Christ—the Unsearchable One**

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

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

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

二〇一三年國際華語特會

恢復基督在召會中作一切

第一篇

新約中關於基督的概覽

讀經：太一1，啓二二21，徒二42，提前一3~4

綱　　目

週　一

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

一　聖經是一本生命的書，這生命乃是一位活的人物，就是那奇妙且包羅萬有的基督。

二　舊約用豫表和豫言描繪這位要來的奇妙人物；到了新約，這位奇妙的人物來到了。

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

一　馬太福音見證祂是君王，是舊約所豫言神的基督，將諸天的國帶到地上。

Int'l Chinese-speaking Conference 2013

The Recovery of Christ as Everything in the Church

Message One

A Panoramic View of Christ in the New Testament

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

Outline

DAY 1

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

A. The Bible is a book of life, and this life is a living person, the wonderful and all-inclusive Christ.

B. The Old Testament gives a portrait, in types and prophecies, of this wonderful person as the Coming One; now, in the New Testament, this wonderful person has come.

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

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

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

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

四　約翰福音揭示祂是神的兒子，就是神自己，作了神子民的生命。

參　以西結一章十節裏，四活物的四個臉也描繪基督的生活，如四福音所描述的：

週二、週三

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

二　馬可福音描繪祂是牛，是神的僕人；我們需要與基督是一，有牛的臉，指明我們甘願背負擔子，勞苦作工，甚至犧牲自己—林前十五 10、58，徒二十 24，腓二 30。

三　路加福音描述祂是人，是人救主；我們需要與基督是一，有人的臉，指明我們活在正確的人性，就是耶穌的人性裏—參弗四 20~21。

四　約翰福音表明祂是鷹，就是神；我們需要與基督是一，有鷹的臉，指明我們在神的生命裏超越、上升並有大能—六 15，腓四 12~13。

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

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

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

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

DAY 2 & 3

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

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

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

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

肆　新約在以下各方面描繪基督的人位：

一　在福音書，基督在地上生活，並在十字架上受死，爲要成功救贖。

二　在使徒行傳，復活、升天的基督，得以繁殖且供應給人。

三　在羅馬書，基督是我們的義，叫我們得稱義；祂也是我們的生命，使我們成聖、變化、模成、得榮並被建造。

四　在加拉太書，基督使我們能過與律法、宗教、傳統、儀式相對的生活。

五　在腓立比書，基督從祂的眾肢體活出來。

六　在以弗所書和歌羅西書，基督是身體（召會）的生命、內容和頭。

七　在哥林多書，基督在實行的召會生活中乃是一切。

八　在帖撒羅尼迦書，爲着祂的再來，基督是我們的聖別。

九　在提摩太書和提多書，基督是神的經綸，叫我們知道在神的家中當怎樣行。

十　在希伯來書，這位現在的基督，現今在諸天之上作我們的執事和大祭司，供應我們屬天的生命、恩典、權柄和能力，並維持我們在地上過

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

A. In the Gospels is the Christ who lived on the earth and died on the cross for the accomplishment of redemption.

B. In the Acts is the resurrected and ascended Christ propagated and ministered to men.

C. In Romans is the Christ who is our righteousness for justification and our life for sanctification, transformation, conformation, glorification, and building up.

D. In Galatians is the Christ who enables us to live a life that is versus the law, religion, tradition, and forms.

E. In Philippians is the Christ who is lived out of His members.

F. In Ephesians and Colossians is the Christ who is the life, the content, and the Head of the Body, the church.

G. In 1 and 2 Corinthians is the Christ who is everything in the practical church life.

H. In 1 and 2 Thessalonians is the Christ who is our holiness for His coming back.

I. In 1 and 2 Timothy and Titus is the Christ who is God's economy, enabling us to know how to conduct ourselves in the house of God.

J. In Hebrews is the present Christ, who is now in the heavens as our Minister and our High Priest, ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth;

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

十一　在彼得書信，基督使我們藉着經歷苦難，接受神行政的對付。

十二　在約翰書信，基督在神家中是神兒女的生命和交通。

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

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

一　在四福音裏，在第一個成肉體的時期：

1　將無限的神帶到有限的人裏面。

2　將三一神與三部分人聯結、調和並合併一起。

3　藉着祂芬芳的美德，在祂的人性裏彰顯全備之神豐富的屬性。

4　完成祂包羅萬有之法理的救贖。

週　五

二　在書信裏，在第二個總括的時期：

1　生爲神的長子。

2　成爲賜生命的靈。

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

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

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

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

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

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

1. To bring the infinite God into the finite man.

2. To unite, mingle, and incorporate the Triune God with the tripartite man.

3. To express in His humanity the bountiful God in His rich attributes through His aromatic virtues.

4. To accomplish His all-inclusive judicial redemption.

DAY 5

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

1. To be begotten as God's firstborn Son.

2. To become the life-giving Spirit.

3 爲着祂的身體重生眾信徒。

3. To regenerate the believers for His Body.

週 六

DAY 6

三 在啓示錄裏，在第三個加强的時期：

C. In the third stage of intensification in Revelation:

1 加强祂生機的救恩。

1. To intensify His organic salvation.

2 產生得勝者。

2. To produce the overcomers.

3 終極完成新耶路撒冷。

3. To consummate the New Jerusalem.

第一週．週一

晨興餧養

太一 1『耶穌基督，大衛的子孫，亞伯拉罕子孫的家譜。』

啓二二 21『願主耶穌的恩與眾聖徒同在。阿們。』

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

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

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

信息選讀

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

WEEK 1 — DAY 1

Morning Nourishment

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

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

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

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

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

Today's Reading

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

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

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

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

參讀：以西結的異象，第三篇。

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

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

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

Further Reading: The Visions of Ezekiel, ch. 3

第一週 • 週二

晨興餧養

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

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

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

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

信息選讀

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

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

WEEK 1 — DAY 2

Morning Nourishment

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

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

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

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

Today's Reading

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

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

徒怎樣走到撒瑪利亞城。祂疲累口渴，要祂的門徒進城買喫的東西。他們去買食物以後，主耶穌坐在井旁，有一個撒瑪利亞婦人來打水。主雖是全能的神，但在這情形裏，祂的行動卻只像平常人，沒有指明或暗示祂是神。主向婦人要水時，沒有指明祂不只是人。婦人問祂說，『你既是猶太人，怎麼向我一個撒瑪利亞婦人要水喝？』（９）主非常有人性的回答她的問題。四福音記載許多類似的故事，給我們看見主耶穌的爲人如何像正常的人，有人的臉。主耶穌不像今天一些穿着非常古怪的宗教人士，祂穿着不奇特，祂在衣着上不是古怪或與人不同的。反之，祂的生活是平常人的生活。祂的生活平常到一個地步，有人說，『這不是那木匠的兒子麼？』（太十三55）在人眼中，主耶穌是平常木匠的兒子。祂絕不古怪，乃是平常的人，有人的臉。今天，我們也需要有人的臉。

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

參讀：以西結書生命讀經，第五篇。

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

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

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

第一週 • 週三

晨興餧養

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

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

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

信息選讀

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

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

WEEK 1 — DAY 3

Morning Nourishment

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

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

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

Today's Reading

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

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

子一樣剛强、勇敢，神就能藉着我們建立祂的王權。

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

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

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

參讀：以西結書生命讀經，第五篇。

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

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

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

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

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

第一週 • 週四

晨興餧養

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

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

希伯來書認爲一切積極的事物都是屬天的，將我們指向這位在諸天之上的基督。在福音書，基督在地上生活，並在十字架上受死，爲要成功救贖。在使徒行傳，復活、升天的基督，得以繁殖且供應給人。在羅馬書，基督是我們的義，叫我們得稱義；祂也是我們的生命，使我們成聖、變化、模成、得榮並被建造。在加拉太書，基督使我們過與律法、宗教、傳統、儀式相對的生活。在腓立比書，基督從祂的眾肢體活出來。在以弗所書和歌羅西書，基督是身體（召會）的生命、內容和頭。在哥林多書，基督在實行的召會生活中乃是一切。在帖撒羅尼迦書，爲着祂的再來，基督是我們的聖別。在提摩太書和提多書，基督是神的經綸，叫我們知道在神的家中當怎樣行。在彼得的書信，基督使我們藉着經歷苦難，接受神行政的對付（聖經恢復本，來一 3 註 5）。

信息選讀

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

WEEK 1 — DAY 4

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

參讀：如何作同工與長老，並如何履行同工與長老的義務，第一篇；基督的三個時期—成肉體、總括與加强，第一至二章。

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

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

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

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

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

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

第一週 • 週五

晨興餧養

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

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

林前十五 45『…末後的亞當成了賜生命的靈。』

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

信息選讀

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

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

WEEK 1 — DAY 5

Morning Nourishment

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

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

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

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

Today’s Reading

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

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

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

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

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

參讀：過照着聖經中神聖啓示高峯之生活實行的路，第三章。

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

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

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

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

第一週 • 週六

晨興餧養

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

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

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

信息選讀

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

WEEK 1 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

參讀：如何作同工與長老，並如何履行同工與長老的義務，第三篇；神生機救恩的祕訣—『那靈自己同我們的靈』，第六章。

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

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

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

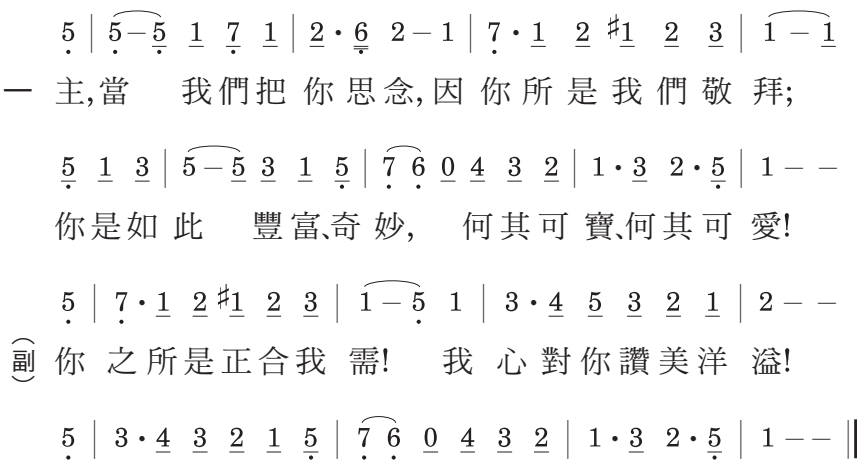
In spite of the fact that the holy Word contains such a clear revelation, most readers of the Bible disregard the New Jerusalem. Some say that the New Jerusalem is "heaven," where Christians will go after their death and where there are the golden street, pearl gates, and jasper wall. Others say that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

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

讚 美 主－祂的萬有包羅性　157

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降 A 大調　4/4



二 實實在在你真是神, 是那是光是愛之神;
是神,你作我們生命, 是神,你向我們賜恩。

三 實實在在你也是人, 是一柔細、純良的人;
是人,你使神心喜悅, 是人,你能得着我心。

四 你竟也是卑微奴僕, 爲着我們作神奴僕;
甘心順服以至於死, 爲使我們得救、蒙福。

五 此外,恩主,你還是王, 爲神所膏、是神所立;
藉着生命和愛掌權, 帶着我們一同治理。

六 主, 當我們在此記念, 我們分享你之所是;
愛中享受你的自己, 如此享受直到永世!

WEEK 1 — HYMN

Hymns, #190

1

O Lord, as we consider Thee,
We worship Thee for all Thou art;
Thou art so rich, so wonderful,
So dear and precious to our heart.
What Thou art meets our every need!
Our hearts o'erflow with praise to Thee!
All our desires Thou dost exceed
And satisfy continually.

2

Thou art the very God in truth,
The God who is both love and light;
The God who is to us our life,
The God in whom we all delight.

3

Thou also art a man indeed,
A man so fine, so good, so pure;
A man in whom our God delights,
A man who can our love secure.

4

Thou even art a lowly slave,
A slave of God to serve for us;
Obedient to the cross's death
That we might be delivered thus.

5

Thou art, beside all these, a King,
A King in life and love to reign,
By God anointed with His pow'r
To rule with us in His domain.

6

Dear Lord, as we remember Thee,
We thus partake of all Thou art;
As we enjoy Thyself in love,
We share Thee as Thy counterpart.

第一週申言

申言稿：