二〇一三年國際華語特會

恢復基督在召會中作一切

第三篇

恢復基督在作爲
團體以馬內利的召會中作一切

讀經：太一 20~23，十六 16、18，十八 20，二八 20

綱　　目

週　一

壹　我們得以看見馬太福音裏包羅萬有之基督的啓示，乃是極大的祝福—一 1、21、23，二 1~2，三 11，四 12~16，八 20，九 12、15~17、36、38，十一 19、28~30，十二 3、6、39~42，十五 26~27，十六 16，二一 5，二八 18~19。

貳　馬太福音啓示包羅萬有的基督在召會中是一切；我們需要在召會中並爲着召會，來得着基督—一 21、23，九 6、12、15~17、38，十二 3~8、39~42，十六 16~18：

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

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

Int'l Chinese-speaking Conference 2013

The Recovery of Christ as Everything in the Church

Message Three

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

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

Outline

DAY 1

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

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

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

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

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

週 二

2 馬太福音論到諸天的國，與權柄有關；因此，該書中的召會，代表掌權的國度—十六 18~19，十八 18。

3 建造的召會出自基督作爲種子在人心這土壤裏的長大；藉着基督在我們裏面長大，我們就變化成爲隱藏的寶貝和珍貴的珠子，以完成神永遠的定旨，並滿足祂的心—十三 3~8、18~23、44~46。

週 三

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

一 我們可以經歷並享受基督作以馬內利—一 23，十八 20，二八 20：

1 以馬內利就是神成爲肉體與我們同在；成爲肉體乃是產生以馬內利—一 20~23。

2 在祂的人性裏，耶穌這成爲肉體的神，乃是以馬內利，就是神與我們同在—23 節。

3 以馬內利是神應付我們每一面的需要—23 節：

a 基督作爲以馬內利，是完整的神，也是完全的人，有真正的神性和真實的人性；祂在神性和人性裏，完全能應付我們一切的需要—來七 25。

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

DAY 2

2. The Gospel of Matthew is concerned with the kingdom of the heavens, which is a matter of authority; thus, the church in this book represents the kingdom to reign—16:18-19; 18:18.

3. The built-up church issues from the growth of Christ as the seed in the human heart as the soil; by the growth of Christ in us, we are transformed to become the hidden treasure and the pearl of great value for the fulfillment of God's eternal purpose and the satisfaction of His heart—13:3-8, 18-23, 44-46.

DAY 3

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

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

1. Emmanuel is God incarnated to be with us; incarnation was the bringing forth of Emmanuel—1:20-23.

2. In His humanity Jesus, God incarnate, is Emmanuel, God with us—v. 23.

3. Emmanuel is God meeting our need in every way—v. 23:

a. Christ as Emmanuel is both the complete God and the perfect man, possessing genuine divinity and real humanity; He has the capacity in His divinity and in His humanity to fully meet our need—Heb. 7:25.

b　我們需要基督這有神聖性能的一位，使我們能像祂一樣的神聖；我們也需要祂這有人性的一位，使我們能在祂最高標準的人性上，像祂一樣的有人性—路一 35，六 35：

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

(二) 基督是神聖的，成爲屬人的，好使我們這些屬人的成爲神聖的—羅八 3，一 3~4，約一 14、12~13。

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

週　四

4　今天實際的以馬內利，就是實際的靈—約十四 16~20：

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

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

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

d　以馬內利，神聖三一的同在，一直在我們的靈裏與我們同在；這與我們的靈同在的一位，就是以馬內利—神與我們同在—提後四 22，林前六 17。

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

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

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

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

DAY 4

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

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

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

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

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

5 我們的靈就是以馬內利的地；因此，我們自己就是以馬內利的地—賽八 7~8、10：

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

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

週 五

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

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

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

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

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

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

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

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

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

DAY 5

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

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

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

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

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

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

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

週　六

5　團體的以馬內利終極完成於新耶路撒冷，成爲以馬內利的集大成，就是三一神與我們同在的總和—啓二一 2~3、10。

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

DAY 6

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

第三週 · 週一

晨興餧養

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

關於〔馬太福音〕這卷書中的基督、那靈和我們人的靈，我從未像最近看見得那麼多。馬太福音對我是全新的。在這卷書中，基督是大光（四 16）、新郎、新衣服、新酒（九 15~17）。內在一面，基督是新酒作我們的新生命；外在一面，祂是新衣服，就是我們的新生活，當祂再來時我們憑此迎接祂而享受祂作新郎（二二 2、11，啓十九 7~8）。基督也是真大衛、更大的殿、安息日的主以及更大的申言者（太十二 3、6、8、41）。祂是基石，也是爲着召會建造的房角石（二一 42）。不僅如此，祂是以馬內利，神與我們同在（一 23），祂比摩西、以利亞、所羅門和施浸者約翰更超特（十七 3~8，十二 42，三 11）。這位美妙的基督對我們是一切，如今祂作爲那靈，就在我們人的靈裏（林前十五 45 下，六 17，提後四 22）。所以，我們需要靈裏貧窮，在靈裏稱祂爲主，並隨從我們那願意的靈（太五 3，二二 43，二六 41）（李常受文集一九七〇年第一冊，二七五至二七六頁）。

信息選讀

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

WEEK 3 — DAY 1

Morning Nourishment

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

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

Today's Reading

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

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

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

馬太十六章十八節上半說，『我還告訴你，你是彼得，我要把我的召會建造在這磐石上。』父對於基督的啓示，只是基督與召會這極大奧祕（弗五 32）的前半；因此，主『還』需要向彼得啓示這極大奧祕的後半，就是召會。

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

參讀：李常受文集一九七〇年第一冊，二五〇至二九八頁；新約總論，第一百九十一篇。

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

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

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

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

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

第三週 • 週二

晨興餧養

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

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

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

信息選讀

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

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

WEEK 3 — DAY 2

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

參讀：馬太福音生命讀經，第三十九、四十一、四十七篇。

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

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

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

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

第三週 • 週三

晨興餧養

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

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

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

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

信息選讀

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

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

WEEK 3 — DAY 3

Morning Nourishment

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

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

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

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

Today's Reading

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

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

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

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

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

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

參讀：新約總論，第二百六十六篇；李常受文集一九七〇年第一冊，新約的事奉，第一至二章。

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

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

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

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

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

第三週 • 週四

晨興餧養

太二八 20『…看哪，我天天與你們同在，直到這世代的終結。』

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

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

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

信息選讀

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

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

WEEK 3 — DAY 4

Morning Nourishment

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

John 14:17-18 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you. I will not leave you as orphans; I am coming to you.

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

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

Today’s Reading

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

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

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

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

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

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

參讀：三一神作三部分人的生命，第八至九章。

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

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

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

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

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

第三週・週五

晨興餧養

路一 26~27『到了第六個月，天使加百列奉神差遣，往加利利的一座城去，這城名叫拿撒勒。到一個童女那裏，是已經許配大衛家的一個人，名叫約瑟，童女的名字叫馬利亞。』

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

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

信息選讀

我們要經歷三一神作生命分賜到我們這人裏面，就需要與作爲以馬內利的基督同活。...我們若進入聖經的深處，就能看見三一神爲要作三部分人的生命，需要經過兩個主要的過程。第一個是成爲肉體，第二個是復活。在這兩個過程中，祂有兩個『成了』。藉着成爲肉體，祂成了一個人（約一１、14）；在

WEEK 3 — DAY 5

Morning Nourishment

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

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

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

Today's Reading

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

復活裏，祂成了賜生命的靈（林前十五 45 下）。

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

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

參讀：馬太福音生命讀經，第五至六篇；李常受文集一九七〇年第一册，六三三至六四三頁。

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

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

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

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

第三週 • 週六

晨興餧養

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

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

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

信息選讀

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

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

WEEK 3 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

參讀：新約聖經中奇妙的基督，第一章；基督爲父用神聖的榮耀所榮耀的結果，第五章。

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

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

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

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

第三週詩歌

讚美主－祂的名　64

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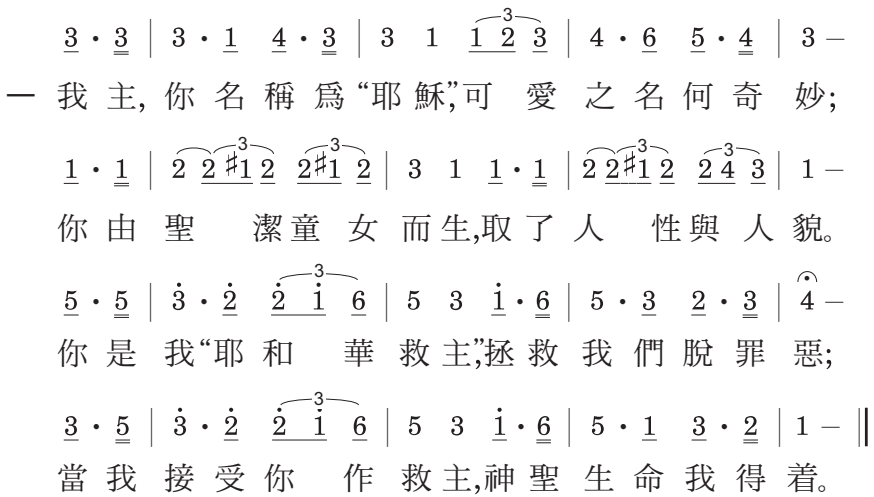
D大調　3/4



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

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

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

WEEK 3 — HYMN

Hymns, #68

1

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

2

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

3

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

4

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

第三週申言

申言稿：