# 二〇一三年夏季訓練

## 創世記結晶讀經（一）

### 標語

神按着祂的形像，照着祂的樣式造人，
目的是要人接受祂作生命，並彰顯祂的屬性；
神給人管治權，目的是要征服祂的仇敵，恢復地，
並運用祂管理地的權柄。

生命樹作神永遠經綸的中心，
豫表基督這三一神的具體化身，
成爲三部分人這器皿的生命和生命的供應，
使神得着團體的彰顯—
這是神中心的思想。

當神的子民愛神、花時間在祂的話上與祂交通時，
神就將祂的神聖元素注入他們裏面，
使他們與祂成爲一，
作祂的配偶，在生命、性情和彰顯上，與祂一樣。

女人的後裔乃是單個的基督—
祂藉着在十字架上的死，傷了蛇—
也是團體的基督—就是男孩子，包括基督作頭，
以及得勝的信徒作身體—
要打敗神的仇敵，並帶進祂的國，
使祂永遠的定旨得以完成。

# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

### Banners

God's intention in creating man in His image and according to His likeness
is that man would receive Him as life and express Him in His attributes,
and God's intention in giving man dominion is to subdue His enemy, recover the earth,
and exercise His authority over the earth.

The tree of life as the center of God's eternal economy
typifies Christ, the embodiment of the Triune God,
to be life and the life supply to the tripartite man
as a vessel for the corporate expression of God—
this is the central thought of God.

As God's people love God and spend time to fellowship with Him in His word,
God infuses them with His divine element,
making them one with Him
as His spouse, the same as He is in life, nature, and expression.

The seed of the woman is the individual Christ—
the One who bruised the serpent through His death on the cross—
and also the corporate Christ—the man-child, including Christ as the Head
and the overcoming believers as the Body—
who will defeat God's enemy and bring in His kingdom
so that His eternal purpose might be accomplished.

# 二〇一三年夏季訓練

## 創世記結晶讀經（一）

## 篇題

第一篇 神中心的思想

第二篇 在基督裏的創造爲着完成神的定旨

第三篇 創世記一章所描繪對基督作生命的經歷

第四篇 神按着自己的形像造人，作祂的彰顯

第五篇 管治權—征服仇敵、恢復地並運用神管理地的權柄

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第十二篇 召會生活的種子與國度的小影

# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

## Message Titles

**Msg. One - The Central Thought of God**

**Msg. Two - Creation in Christ for the Fulfillment of God's Purpose**

**Msg. Three - The Experience of Christ as Life Portrayed in Genesis 1**

**Msg. Four - God Creating Man in His Own Image for His Expression**

**Msg. Five - Dominion—Subduing the Enemy, Recovering the Earth, and Exercising God's Authority over the Earth**

**Msg. Six - The Tree of Life and the Tree of the Knowledge of Good and Evil**

**Msg. Seven - The River of Water of Life**

**Msg. Eight - The Type of Eve as the Counterpart of Adam**

**Msg. Nine - The Serpent, the Woman, and the Seed of the Woman**

**Msg. Ten - Abel, Enosh, and Enoch**

**Msg. Eleven - Noah—the Life and Work That Can Change the Age**

**Msg. Twelve - A Seed of the Church Life and a Shadow of the Kingdom**

# 二〇一三年夏季訓練

## 創世記結晶讀經（一）

## 第一篇

## 神中心的思想

讀經：創一26，二7～10、18～25，啓二二1～2，二一2、9～10、18～21

### 綱　　目

### 週　一

壹 神的願望和定旨是要得着一個團體人，有祂的形像彰顯祂，並有祂的權柄代表祂；人要彰顯神並代表神，就必須有神作他的生命，由生命樹所表徵—創一26，二8～9，羅八28～29，林後三16～18，羅五10、17、21，十六20。

### 週　二

貳 聖經裏神聖啓示開頭關於伊甸園的啓示，以及聖經裏神聖啓示末了關於新耶路撒冷的啓示，彼此對照；聖經這兩部分所啓示的，乃是神中心的思想，神聖啓示的中心線，也是解釋並領會聖經的支配原則：

一 創世記一至二章乃是神生機建築計畫的藍圖，



# 2013 Summer Training

## Crystallization-Study of GENESIS (1)

## Message One

## The Central Thought of God

Scripture Reading: Gen. 1:26; 2:7-10, 18-25; Rev. 22:1-2; 21:2, 9-10, 18-21

### Outline

### DAY 1

**I. God's desire and purpose is to have a corporate man to express Him in His image and to represent Him with His authority; in order for man to express God and represent God, he must have God as his life, signified by the tree of life—Gen. 1:26; 2:8-9; Rom. 8:28-29; 2 Cor. 3:16-18; Rom. 5:10, 17, 21; 16:20.**

### DAY 2

**II. The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, and the revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, reflect each other; what is revealed in these two parts of the Scriptures is the central thought of God, the central line of the divine revelation, and a controlling principle of the interpreting and understanding of the Holy Scriptures:**

*A. Genesis 1 and 2 are the blueprint of God's organic architectural plan*

要得着祂神聖的建築—來十一 10，林前三 9。

二 創世記三章至啓示錄二十章乃是建造的過程。

三 啓示錄二十一至二十二章乃是完成後之建築物的照片，就是三一神團體的彰顯。

週　三

參創世記一至二章和啓示錄二十一至二十二章，都包含四件生機的項目，顯示神完成祂目的所採取的手續：

一 生命樹作神永遠經綸的中心，豫表基督這三一神的具體化身，成爲三部分人這器皿的生命和生命的供應，使神得着團體的彰顯—這是神中心的思想—創二 7 ~ 9，啓二二 2，參創三 24，結一 28，林前一 30，弗三 10，啓二一 19 ~ 20：

1『生命在祂裏面，這生命就是人的光。光照在黑暗裏，黑暗未曾勝過光』—約一 4 ~ 5。

2『我就是...生命』—十四 6，參十五 5。

3『我來了，是要叫羊 [ 人 ] 得生命，並且得的更豐盛』—十 10 下。

4『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來』—十二 24。

5『你若知道神的恩賜，和對你說請給我水喝的是誰，你必早求祂，祂也必早給了你活水。...我所賜的水，要在他裏面成爲泉源，直湧入永遠的生命』—四 10、14。

*to have His divine building—Heb. 11:10; 1 Cor. 3:9.*

*B. Genesis 3 through Revelation 20 are the building process.*

*C. Revelation 21 and 22 are the photograph of the finished building, the corporate expression of the Triune God.*

**DAY 3**

## III. Genesis 1—2 and Revelation 21—22 both contain four organic items, showing the procedures God takes to fulfill His purpose:

*A. The tree of life as the center of God's eternal economy typifies Christ, the embodiment of the Triune God, to be life and the life supply to the tripartite man as a vessel for the corporate expression of God—this is the central thought of God—Gen. 2:7-9; Rev. 22:2; cf. Gen. 3:24; Ezek. 1:28; 1 Cor. 1:30; Eph. 3:10; Rev. 21:19-20:*

1. "In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not overcome it"—John 1:4-5.

2. "I am...the life"—14:6; cf. 15:5.

3. "I have come that they may have life and may have it abundantly"—10:10b.

4. "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit"—12:24.

5. "If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water...The water that I will give him will become in him a fountain of water springing up into eternal life"—4:10, 14.

6『我就是生命的糧，...那喫我的人，也要因我活着。...賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命』—六 35、57、63。

7『末後的亞當成了賜生命的靈』—林前十五 45 下。

8『生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律』—羅八 2。

9『基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命』—10 節。

10『心思置於肉體，就是死；心思置於靈，乃是生命平安』—6 節，參林前六 17。

11『那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉着祂住在你們裏面的靈，賜生命給你們必死的身體』—羅八 11。

12『那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城』—啓二二 14，參詩五一 2、7、10、12。

13『得勝的，我必將神樂園中生命樹的果子賜給他喫』—啓二 7，參約六 57、63，耶十五 16，約十五 1、5、7，八 31。

14『[ 神 ] 使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因爲那字句殺死人，那靈卻叫人活』—林後三 6，參 8 ~ 9，五 20。

15『人若看見他的弟兄犯了不至於死的罪，就當爲他祈求，將生命賜給他』—約壹五 16。

6. "I am the bread of life...He who eats Me, he also shall live because of Me...It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life"—6:35, 57, 63.

7. "The last Adam became a life-giving Spirit"—1 Cor. 15:45b.

8. "The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death"—Rom. 8:2.

9. "If Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness"—v. 10.

10. "The mind set on the flesh is death, but the mind set on the spirit is life and peace"—v. 6; cf. 1 Cor. 6:17.

11. "If the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you"—Rom. 8:11.

12. "Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city"—Rev. 22:14; cf. Psa. 51:2, 7, 10, 12.

13. "To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God"—Rev. 2:7; cf. John 6:57, 63; Jer. 15:16; John 15:1, 5, 7; 8:31.

14. "[God] has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life"—2 Cor. 3:6, cf. vv. 8-9; 5:20.

15. "If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him"—1 John 5:16.

## 週　四

**二 一道河湧流到地的四方，表徵生命水的河在其流中生命的豐富，從作爲源頭和中心的獨一之神流出來，臨到各方的人—創二10：**

1 生命水的河從神和羔羊的寶座流出來，描述三一神—神、羔羊和生命水所象徵的那靈—如何在祂元首權柄之下，將自己分賜給祂所救贖的人—啓二二1。

2 生命水的河在純金的街道(二一21)當中流着(二二1)，表徵神聖的生命在神聖的性情裏湧流，作神贖民日常生活惟一的道路(彼後一4，約四24，約壹四8、16，一5)。

3 永遠生命的交通，(3，)乃是所有信徒裏面永遠生命的流，由新耶路撒冷裏生命水的流所描繪(啓二二1)。

4 下列經節給我們看見，我們如何必須享受湧流的三一神—耶二13，詩三六8～9，約七37～39，出十七6，民二十7～8，林前十二3下、13，結四七1～9。

## 週　五

**三 河的湧流帶來三樣寶貴的材料：金子、珍珠和紅瑪瑙—創二10～12：**

1 這些材料豫表三一神是神永遠建築之結構的基本元素；新耶路撒冷就是由這三類材料構成的—啓二一18～21：

a 金豫表父神同祂神聖的性情，那是人藉着神的呼召得以有分的，作爲神永遠建築的基礎—彼後一3～4。

## DAY 4

*B. The river flowing to reach the four directions of the earth signifies the river of water of life as the abundance of life in its flow, flowing out of the unique God as the source and center to reach man in every direction—Gen. 2:10:*

1. The river of water of life proceeding out of the throne of God and of the Lamb depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself to His redeemed under His headship—Rev. 22:1.

2. That the river of water of life proceeds “in the middle of its street” (v. 1), which is pure gold (21:21), signifies that the divine life flows in the divine nature as the unique way for the daily life of God’s redeemed people (2 Pet. 1:4; John 4:24; 1 John 4:8, 16; 1:5).

3. The fellowship of the eternal life (v. 3) is the flow of the eternal life within all the believers and is depicted by the flow of the water of life in the New Jerusalem (Rev. 22:1).

4. The following verses show how we must enjoy the flowing Triune God—Jer. 2:13; Psa. 36:8-9; John 7:37-39; Exo. 17:6; Num. 20:7-8; 1 Cor. 12:3b, 13; Ezek. 47:1-9.

## DAY 5

*C. The flow of the river issues in three precious materials: gold, bdellium, and onyx stone —Gen. 2:10-12:*

1. These materials typify the Triune God as the basic elements of the structure of God’s eternal building; the New Jerusalem is constructed of these three categories of materials—Rev. 21:18-21:

a. Gold typifies God the Father with His divine nature, which man may partake of through God’s calling, as the base of God’s eternal building—2 Pet. 1:3-4.

b 珍珠，一種樹脂結成像珍珠的材料，豫表子神在祂救贖並釋放生命之死，並祂分賜生命之復活中所產生的結果，作爲神永遠建築的入口—約十九 34，十二 24，彼前一 3，啓二一 21。

c 紅瑪瑙，一種寶石，豫表靈神同祂變化工作所產生的結果，爲着建造神永遠的建築—林後三 18。

2 在人裏面神聖生命的湧流，將神聖的性情帶到人裏面（彼後一 4），使人重生（彼前一 3），將人變化成基督榮耀的形像（林後三 18）；因此，塵土所造的人（創二 7），成爲變化過的寶貴材料，爲着神的建造，終極完成於新耶路撒冷。

3 藉着在生命裏的變化，我們正在變成金、銀、寶石，爲着神的建造—林前三 12：

a 要用這些材料來建造，我們自己就必須被這些材料構成；我們需要在父神的性情、子神的救贖、靈神的變化上長大；這長大使我們成爲金、銀、寶石，爲着神的建造—12、16 ~ 17 節。

b 藉着我們喫基督，連同我們屬靈的消化、吸收和新陳代謝，基督就成爲我們，我們也成爲祂；這樣，我們就變成寶貴的材料，爲着神的建造—約六 57，弗三 17，加四 19。

4 神永遠的目標乃是建造—用寶貴的材料在作惟一根基的基督上面所建造的聖殿—林前三 11 ~ 12、16 ~ 17：

a 在神聖生命裏的長大產生材料，爲着神居所的建造；這居所，召會，乃是無限量之基督的擴增、擴大—弗二 21 ~ 22，約三 29 ~ 34。

b 首先有爲着在生命裏長大的耕地，然後有爲着完成

b. Bdellium, a pearl-like material produced from the resin of a tree, typifies the produce of God the Son in His redeeming and life-releasing death and His life-dispensing resurrection as the entry into God's eternal building—John 19:34; 12:24; 1 Pet. 1:3; Rev. 21:21.

c. Onyx, a precious stone, typifies the produce of God the Spirit with His transforming work for the building up of God's eternal building—2 Cor. 3:18.

2. The flowing of the divine life in man brings the divine nature into man (2 Pet. 1:4), regenerates man (1 Pet. 1:3), and transforms man into the glorious image of Christ (2 Cor. 3:18); thus, the man who was created of dust (Gen. 2:7) becomes transformed precious materials for God's building, which will consummate in the New Jerusalem.

3. By our transformation in life, we are becoming gold, silver, and precious stones for God's building—1 Cor. 3:12:

a. In order to build with these materials, we ourselves must be constituted with them; we need the growth in the nature of God the Father, the redemption of God the Son, and the transformation of God the Spirit; this growth makes us gold, silver, and precious stones for God's building—vv. 12, 16-17.

b. Through our eating of Christ, along with our spiritual digestion, assimilation, and metabolism, Christ becomes us, and we become Him; then we become the precious materials for God's building—John 6:57; Eph. 3:17; Gal. 4:19.

4. God's eternal goal is the building—the temple built with precious materials on Christ as the unique foundation—1 Cor. 3:11-12, 16-17:

a. The growth in the divine life produces materials for the building of God'shabitation; this habitation, the church, is the increase, the enlargement, of the unlimited Christ—Eph. 2:21-22; John 3:29-34.

b. First, we have the farm for the growth in life; then we have the building for

神永遠定旨的建築—林前三 9，太十六 18，弗二 20 ~ 22，四 16。

5 召會作神的家的真實建造，乃是藉着信徒在生命裏的長大—林前三 6 ~ 7、16 ~ 17，弗二 20 ~ 21，彼前二 2 ~ 5：

a 真實的建造乃是在生命裏的長大；我們長大到甚麼地步，就被建造到甚麼地步。

b 我們要有真正的建造，就需要藉着我們被消減並藉着基督在我們裏面擴增而長大—太十六 24，弗三 17。

## 週　六

**四 神達成祂目的之手續的最後一步，乃是將祂自己作到人裏面，使人成爲祂的配偶，或補滿—創二 18 ~ 25，啓二一 2、9 ~ 10：**

1 神要爲自己產生一個補滿，就首先成爲人，由神創造亞當所豫表—約一 14，羅五 14。

2 亞當沉睡，爲着產生夏娃作他的妻子，豫表基督在十字架上的死，爲着產生召會作祂的配偶—弗五 25 ~ 27。

3 從亞當裂開的肋旁所取出的肋骨，豫表基督那不能折斷、不能毀壞之永遠的生命，從祂被扎的肋旁流出來，好將生命分賜給祂的信徒，以建造召會作祂的補滿—來七 16，約十九 34。

4 創世記二章二十二節不說夏娃是創造的，乃說她是建造的；用亞當肋旁取出的肋骨建造成夏娃，豫表召會是用復活的生命建造的，這復活的生命乃是基督藉着在十字架上的死所釋放出來，並在祂的復活

God's eternal purpose—1 Cor. 3:9; Matt. 16:18; Eph. 2:20-22; 4:16.

5. The actual building of the church as the house of God is by the growth in life of the believers—1 Cor. 3:6-7, 16-17; Eph. 2:20-21; 1 Pet. 2:2-5:

a. True building is the growth in life; the extent to which we have been built up is the extent to which we have grown.

b. In order to have the genuine building, we need to grow by having ourselves reduced and by having Christ increased within us—Matt. 16:24; Eph. 3:17.

## DAY 6

***D. The final step of God's procedure in fulfilling His purpose is to work Himself into man to make man His counterpart, or complement—Gen. 2:18-25; Rev. 21:2, 9-10:***

1. In order to produce a complement for Himself, God first became a man, as typified by God's creation of Adam—John 1:14; Rom. 5:14.

2. Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart—Eph. 5:25-27.

3. The rib taken from Adam's opened side typifies the unbreakable, indestructible, eternal life of Christ, which flowed out of His pierced side to impart life to His believers for the building up of the church as His complement—Heb. 7:16; John 19:34.

4. Genesis 2:22 does not say that Eve was created but that she was built; the building of Eve with the rib taken from Adam's side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection—

裏分賜到祂信徒裏面的—約十二 24，彼前一 3。

5 藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的補滿，祂的新婦，祂的妻子，與祂相配—啓二一 2、9 ~ 10。

6 召會作爲真夏娃，乃是基督在祂所有信徒裏的總和；惟有那出於基督同祂復活生命的，才能作祂的補滿和配偶，就是基督的身體—林前十二 12，弗五 28 ~ 30。

7 在聖經末了有一座城，新耶路撒冷，就是終極並永遠的女人，羔羊團體的新婦，妻子，用三樣寶貴的材料所建造，應驗創世記二章所顯示的豫表，直到永遠；因此，在豫表上，十一至十二節所題一切寶貴的材料，都是爲着建造這女人。

John 12:24; 1 Pet. 1:3.

5. Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His complement, His bride, His wife—Rev. 21:2, 9-10.

6. The church as the real Eve is the totality of Christ in all His believers; only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ—1 Cor. 12:12; Eph. 5:28-30.

7. At the end of the Bible is a city, New Jerusalem, the ultimate and eternal woman, the corporate bride, the wife of the Lamb, built with three precious materials, fulfilling for eternity the type shown in Genesis 2; thus, in type all the precious materials mentioned in verses 11 and 12 are for the building of the woman.

# 第一週．週一

## 晨興餧養

創一 26『神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理...全地...。』

二 9『耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。』

**神的願望和定旨是要得着一個團體人，有祂的形像彰顯祂，並有祂的權柄代表祂。現在我們必須問：人怎能有祂的形像彰顯祂，並有祂的權柄代表祂？（創世記生命讀經，一四六頁）**

**人被造以後，一面，神安息了；但另一面，神的工作尚未完成，因為人還沒有得着神聖的生命。那時，人有神的形狀和外表，卻沒有神的生命和性情（本質）。創世記一章有不同程度的受造生命，但在二章有獨一、最高的生命，神聖的生命，非受造的生命，由生命樹所表徵。亞當被造，在受造生命當中是最高的生命，但他在被造的時候沒有神聖的生命。神的心意是要亞當接受神作他的生命。神聖的生命沒有被人接受、得着、實化並經歷，人就絕不能成為神的彰顯和代表（神中心的思想，二二至二三頁）。**

## 信息選讀

**創世記一章關於創造的記載，雖然啓示神創造人的目的，卻沒有告訴我們達成這目的的路。所以需要〔創世記二章裏關於創造〕第二次的記載，以啓示神所採取來達成祂目的之路與手續。**

**神是要藉着祂自己的生命來達成祂的目的。...**



# ‹‹ WEEK 1 — DAY 1 ››

## Morning Nourishment

Gen. 1:26 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth..."

2:9 "And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil."

God's desire and purpose are to have a corporate man to express Him in His image and to represent Him with His authority. Now we must ask a question: how can man express God in His image and represent Him with His authority? (Life-study of Genesis, p. 117)

After man was created, on the one hand, God rested, but on the other hand, God's work was not completed because man did not yet have the divine life. Up to that point, man had the form and the appearance of God but not the life and nature, the substance, of God. In Genesis 1 there are the created lives in different degrees, but in Genesis 2 there is the unique and highest life, the divine life, the uncreated life, signified by the tree of life. Adam was made as the highest life among the created lives, but he did not have the divine life at the time of creation. God's intention was that Adam would take God as his life. Without the divine life being accepted, received, realized, and experienced by man, man can never be the expression and representative of God. (The Central Thought of God, p. 26)

## Today's Reading

Although the record of creation in Genesis 1 reveals God's purpose in creating man, it does not show us the way to fulfill this purpose. Therefore, we need the second record [of creation in Genesis 2] to reveal the way, the procedure, God takes to fulfill His purpose.

God is going to accomplish His purpose by means of His own life....If we

我們若要彰顯神，就需要神的生命。我們若有神的生命，就會自自然然、不知不覺的彰顯祂。我們有了神的生命，就會彰顯祂的形像。生命乃是達成神目的的路。這生命不是我們天然的生命，乃是神那神聖、永遠的生命。

權柄也與生命有關。...你越有生命，就越有權柄。...你的年齡給你這權柄。為了有神的權柄代表神，我們需要祂的生命。

人雖然是按着神的形像創造的，但只像一張照片稍稍表明神，並沒有神的生命。人雖然有神的形像，卻沒有神的生命。神要人有分於生命樹所指明的生命。

創世記一章啓示神永遠的目的，就是藉着人彰顯祂自己，並與人一同管治。人被造是為着彰顯神並代表神。...神有了目的，但祂必須有路達成祂的目的。神的路是甚麼？我們已經看過，祂的路乃是生命。神要進到人裏面作生命。為了達成祂的目的，神要進到人裏面作人的生命和生命的供應。此外，二章啓示神的手續包含三個步驟。第一步是神造人為器皿，好盛裝神作生命。人既被造為器皿盛裝神，就能憑神而活，彰顯祂並代表祂。第二步是神將人擺在生命樹跟前。...神將人擺在生命樹跟前，就是指明神要人將祂接受到裏面，使人為着召會的建造，變化成為寶貴的材料。...第一步是造器皿，第二步是將這器皿擺在生命樹跟前，第三步是將神作到人裏面作生命(創世記生命讀經，一四六至一四九、二六四頁）。

參讀：神建造的異象，第一章；創世記生命讀經，第六至八、十篇；神中心的思想，第三章；神聖啓示的中心路線，第五至六篇。

are going to express God, we need the life of God. If we have the life of God, we will express Him spontaneously and unconsciously. Once we have His life, we will express His image. Life is the way to fulfill God's purpose. This life is not our natural life, but the divine and eternal life of God.

Authority is also related to life....The more life you have, the more authority you have....Your age assigns you the authority. In order to represent God with His authority, we need His life.

Man was created in the image of God, but he was like a photograph showing something of God without having the life of God. Although man was in the image of God, he did not have the life of God. God intended that man should partake of the life indicated by the tree of life.

Genesis 1 reveals God's eternal purpose, which is to express Himself through man and to exercise His dominion with man. Man was created to express God and to represent God....Although God has a purpose, He must have a means of fulfilling it. What is God's divine way of accomplishing His purpose? As we have seen, His way is life. God desires to come into us as life. In order to accomplish His purpose, God wants to come into man to be man's life and life supply. Furthermore, Genesis 2 reveals that God's procedure involves three steps. The first step was for God to create man as a vessel to contain Him as life. Since man was made as a vessel to contain God, man can live by Him, express Him, and represent Him. As the second step, God placed man in front of the tree of life....In placing man before the tree of life, God was indicating that He wanted man to take Him into his being that he might be transformed into the precious materials for the building up of the church. The first step was to make the vessel, the second was to put this vessel in front of the tree of life, and the third is to work God into man as life. (Life-study of Genesis, pp. 117-120, 215-216)

Further Reading: The Vision of God's Building, ch. 1; Life-study of Genesis, msgs. 6-8, 10; The Central Thought of God, ch. 3; The Central Line of the Divine Revelation, msgs. 5-6

# 第一週．週二

## 晨興餧養

創二 22『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。』

啓二二 17『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

**聖經裏神聖啓示開頭關於伊甸園的啓示，以及聖經裏神聖啓示末了關於新耶路撒冷的啓示，彼此對照。二者都包括四件事：1. 生命樹作神永遠經綸的中心（創二 9，啓二二 2）；2. 一道河湧流到地的四方（創二 10，啓二二 1）；3. 三種寶貴的材料（創二 11~12，啓二一 11~14、18~21）；4. 一對夫婦（創二 18~25，啓二一 9~10，二二 17）。聖經這兩部分所啓示的，乃是整本聖經神聖啓示的中心線，也該是解釋並領會聖經的支配原則（聖經恢復本，創二 25 註 1）。**

## 信息選讀

**創世記一至二章就像建築指導手冊開頭的藍圖。啓示錄二十一至二十二章就像插在手冊末了建築完工的照片。我們先看藍圖；然後我們讀建築指示，並進行建造；末了，我們就達成完工的建造，與手冊內的照片惟妙惟肖。聖經就是這樣一本關於神建造的指導手冊；起頭有藍圖，末了有照着原初觀念的完成。**

**我們必須花很多時間來看這『手冊』的詳細指導。但首先我們必須有深刻的印象，我們受造是一個器皿，有靈作內裏的接收器來接受神。我們必須學習如何一直操練我們的靈，以接觸神並接受神。其次我們必須**



# ‹‹ WEEK 1 — DAY 2 ››

## Morning Nourishment

Gen. 2:22 "...Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man."

Rev. 22:17 "And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely."

The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, and the revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, reflect each other. Both contain four things: (1) the tree of life as the center of God's eternal economy (Gen. 2:9; Rev. 22:2), (2) the river flowing to reach the four directions of the earth (Gen. 2:10; Rev. 22:1), (3) three kinds of precious materials (Gen. 2:11-12; Rev. 21:11-14, 18-21), and (4) a couple (Gen. 2:18-25; Rev. 21:9-10; 22:17). What is revealed in these two parts of the Scriptures is the central line of the divine revelation of the entire Holy Scriptures and should be a controlling principle of the interpreting and understanding of the Holy Scriptures. (Gen. 2:25, footnote 1)

## Today's Reading

Genesis 1 and 2 are like the blueprint in the beginning of a manual of building instructions. Revelation 21 and 22 are like a photo of the finished structure inserted at the end of the manual. First we look at the blueprint; then we read the building instructions and go to work; finally, at the end, we attain the finished structure, similar in every detail to the photo in the manual. The Scriptures are such an instruction book regarding God's building. At the beginning there is the blueprint, and at the end there is the completion according to the initial concept.

We must spend much time in the detailed instructions of this “manual.” But first we must be deeply impressed that we are a vessel made with a spirit, an inner recipient to receive God. We must learn how to exercise our spirit continually to contact and receive God. Next we must realize that God in

明白，神在基督裏藉着那靈乃是生命樹，就是給我們喫並給我們享受的真食物。當我們這樣享受基督，我們裏面就有活水的湧流，藉這湧流我們要從泥土變化成為寶貴的材料。然後我們這些變化過的材料必須與別人建造起來。我們不可能作獨立又寶貴的基督徒。我們必須學習與別人相聯，並且彼此依賴。末了，這樣的建造將是在這地上的新婦，就是滿足基督的新婦。

神所要的團體人不僅是祂的彰顯和代表，也是滿足新郎的新婦。然而，只有當我們享受基督作我們的食物，我們纔能被變化；只有當我們被變化，我們纔能與別人建造起來；只有當我們與別人建造起來，基督纔能在我們身上有完全的滿足。我們就是神的彰顯和代表，也是基督的新婦。

我們都知道，在我們裏面、憑着我們、以我們自己，也就是在我們天然的生命裏，我們絕不可能與別人是一。每一個天然的人都是乖僻的人，與人分開的人。一個丈夫在天然的狀況下與妻子不能是一。雖然丈夫和妻子是地上最親密的關係，但我們卻是單獨而乖僻，天然而分開的。在這樣的狀況下不可能是一。我們天然的人必須被基督吞沒。我們必須學習如何在靈裏接觸基督並喫祂。我們必須學習如何否認己，拒絕我們天然的生命，並憑基督而活。這樣，主就要在我們裏面湧流，把我們從泥土變化成為寶石。然後，當我們與別人聯結、相聯並建造起來，神的目標就要達到。

我們必須看見這樣一個見證的恢復，乃是有一班人操練這些事，因着他們是祂在地上的身體，就將一切尊貴、榮耀歸給升天的元首。這樣，在這地上就有新婦彰顯神並滿足基督（神建造的異象，三〇至三二頁）。

參讀：神建造的異象，第二章；三一神的啓示與行動，第七篇；神人，第四章。

Christ by the Spirit is the tree of life, the real food for us to eat and enjoy. As we enjoy Christ in such a way, we will have the flowing of the living water within us, and by this flowing we will be transformed from clay into precious materials. Then as transformed materials we must be built up with others. We cannot be independent, precious Christians. We must learn to be related with others and very dependent. Finally, such a building will be the bride on this earth, the bride which will satisfy Christ.

The corporate man whom God is after is not only His expression and representative but also the bride to satisfy the Bridegroom. However, it is only when we are enjoying Christ as our food that we may be transformed, and it is only as we are being transformed that we may be built up with others, and it is only as we are built up with others that Christ will have full satisfaction with us. We will be the expression and representative of God as well as the bride of Christ.

We all know that in ourselves, by ourselves, and with ourselves—in our natural life—we can never be one with others. Every natural man is a peculiar man, a separate man. A husband in his natural state is not one with his wife. Although we may be in the closest relationship on earth as a husband and wife, we are individually peculiar and naturally divided. It is impossible in such a state to be one. Our natural life must be swallowed up by Christ. We must learn how to contact and feed on Christ in our spirit. We must learn how to deny our self, rejecting our natural life, and live by Christ. Then the Lord will flow within, transforming us from clay into precious stone. As we are united, related, and built up with others, God's goal will be attained.

We must see a recovery of such a testimony, a group of people who practice these things, giving all the honor and glory to the ascended Head because they are His Body on this earth. Then there will be a bride on this earth to express God and to satisfy Christ. (The Vision of God's Building, pp. 31-33)

Further Reading: The Vision of God's Building, ch. 2; The Triune God's Revelation and His Move, msg. 7; The God-men, ch. 4

# 第一週．週三

## 晨興餧養

約十四 6『耶穌說，我就是道路、實際、生命；若不藉着我，沒有人能到父那裏去。』

十五 1『我是真葡萄樹，我父是栽培的人。』

啓二二 14『那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城。』

關於伊甸園的啓示，作聖經裏神聖啓示的開始，包含四件事（創二 8~14、18~24）。首先乃是生命樹，作神永遠經綸的中心（9 上）。第二，創世記二章十至十四節說到一道河，流分四道，達到地的四方。第三，在河流裏有三種寶貴的材料：金、珍珠、紅瑪瑙（11~12）。在此這些材料是分散的，尚未建造在一起。第四，有一對夫婦，表徵基督與召會（18~24，弗五 22~29）。妻子從丈夫（表徵基督）而出，是丈夫沉睡（表徵基督的死）時，神從他取出來的一部分（一條肋骨，表徵基督復活的生命），神用這部分建造成一個女人（表徵召會）（創二 21~22 上）。然後神把女人領到那人面前，使她與她丈夫成為一體，成為他的配偶，作他的擴增和彰顯（22 下 ~24，約三 29 上、30，弗一 23）（神人，七〇頁）。

## 信息選讀

關於新耶路撒冷的啓示，作聖經裏神聖啓示的結束，也包含四件事（啓二一 1~ 二二 2）。首先有生命樹，作神永遠經綸的中心（二二 2）。第二，按照二十二章一節，有一道生命水的河，湧流達到地的四方（參二一 13）。第三，有三種寶貴的材料：金、珍珠、寶石。這些材料由經過過程並終極完成之三一神建造成為一座城，就是新耶路撒冷城（18~21）。第四，



# ‹‹ WEEK 1 — DAY 3 ››

## Morning Nourishment

John 14:6 "Jesus said..., I am the way and the reality and the life; no one comes to the Father except through Me."

15:1 "I am the true vine, and My Father is the husbandman."

Rev. 22:14 "Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city."

The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, contains four matters (Gen. 2:8-14, 18-24). First, there is the tree of life as the center of God's eternal economy (v. 9a). Second, [there is] a river flowing into four heads to reach the four directions of the earth [vv. 10-14]. Third, at the flow of the river are three kinds of precious materials: gold, pearl, and onyx (vv. 11-12). Here these materials are scattered and not yet builded together. Fourth, there is a couple, signifying Christ and the church (vv. 18-24; Eph. 5:22-29, 32). The wife came out of the husband (signifying Christ) as a part (a rib, signifying the resurrection life of Christ) of him taken out of him in his sleep (signifying the death of Christ) by God, which part God built into a woman (signifying the church)—Gen. 2:21-22a. Then God brought the woman to the man and made her one flesh with him as her husband to be his counterpart as his increase and expression (vv. 22b-24; John 3:29a, 30; Eph. 1:23). (The God-men, pp. 62-63)

## Today's Reading

The revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, also contains four matters (Rev. 21:1—22:2). First, there is the tree of life as the center of God's eternal economy (22:2). Second, according to 22:1 a river of water of life flows to reach the four directions of the earth (cf. 21:13). Third, there are three kinds of precious materials: gold, pearls, and precious stones. These materials are built together into a city, the city of New Jerusalem, by the processed and consummated Triune God (21:18-21).

新耶路撒冷整座城是一對夫婦。經過過程並終極完成在基督裏救贖的三一神是丈夫，救贖的三一神所揀選並救贖的人乃是妻子，由經過過程並終極完成的三一神藉着基督的死與復活，用救贖之神的神聖生命作元素所產生，成為祂的配偶，作祂在永世的擴大與彰顯（2、9，弗一23，三19）（神人，七〇至七一頁）。

墮落的結果，使撒但這知識樹進到人的肉體中。我們相信基督的結果，使神這生命樹進到我們的靈裏。因此，那從前在人身外園子中的兩棵樹，現今到了我們的裏面，一棵在我們的肉體裏，另一棵在我們的靈中。...保羅說，在他的肉體中沒有善，只有罪〔羅七〕。罪實在就是撒但邪惡的性情。說罪住在我們的肉體中，意思就是說，撒但那邪惡者在我們的肉體中。八章十六節證明神在我們的裏面。那裏說，那靈自己同我們的靈見證。因此，每一個真正的基督徒都是伊甸園的縮影。你魂的心思代表你自己，你肉體中的罪代表撒但，而你靈中的那靈代表神。就像在伊甸園裏，這三方在我們裏面形成了三角的局面。

這三角局面的種子撒在創世記二章，它的生長是在羅馬八章，在那裏我們看到那兩棵樹的出現。六節說，『心思置於肉體，就是死；心思置於靈，乃是生命平安。』創世記二章的兩棵樹是客觀的，羅馬八章的兩棵樹是主觀的。...從前我期盼將我肉體中的知識樹連根拔去，但是我越對付，它越留在我裏面。最後我發現了羅馬八章。我看見另有一棵樹住在我的靈裏。因此在八章我們看到一個今日的伊甸園。二節說到生命之靈的律，釋放我們脫離了罪與死的律。所以，在八章有兩個律—生命的律和死的律。這兩個律是在我們主觀經歷中兩棵樹的兩個原則（創世記生命讀經，二一七至二一八頁）。

參讀：神人，第四章；創世記生命讀經，第十一、十三至十四篇。

Fourth, the entire city is a couple. The processed and consummated redeeming Triune God in Christ is the Husband. The chosen and redeemed people of the redeeming Triune God are the wife, produced by the processed and consummated Triune God through Christ's death and resurrection with the divine life of the redeeming God as the element to be His counterpart as His enlargement and expression in eternity (vv. 2, 9; Eph. 1:23; 3:19). (The God-men, p. 63)

As a result of the fall, Satan as the tree of knowledge came into man's flesh. As a result of our believing in Christ, God as the tree of life came into our spirit. Therefore, the two trees that were once in the garden outside of man are now within us, one in our flesh and the other in our spirit....Paul said in his flesh nothing good dwells, only sin [Rom. 7]. Sin is actually the evil nature of Satan. To say that sin dwells in our flesh means that Satan, the evil one, is in our flesh. Romans 8:16, a verse which proves that God is in us, says that the Spirit of God witnesses with our spirit. Thus, every genuine Christian is a miniature garden of Eden. The mind of your soul represents your self, sin in your flesh represents Satan, and the Spirit in your spirit represents God. As in the garden of Eden, the three parties form a triangular situation within us.

The seed of this triangular situation was sown in Genesis 2, and the growth of the seed is found in Romans 8, where we see the outcrop of the two trees. Romans 8:6 says that the mind set on the flesh is death and that the mind set on the spirit is life and peace. In Genesis 2 the two trees were objective; in Romans 8 they are subjective....In the past I expected to uproot the tree of knowledge in my flesh, but the more I dealt with it, the more it remained within me. Eventually I discovered Romans 8. I saw that there is another tree abiding in my spirit. Thus, in Romans 8 we find a present-day garden of Eden. Romans 8:2 mentions the law of the Spirit of life, which sets us free from the law of sin and death. Therefore, in Romans 8 we have two laws—the law of life and the law of death. These two laws are the two principles of the two trees in our subjective experience. (Life-study of Genesis, pp. 177-178)

Further Reading: The God-men, ch. 4; Life-study of Genesis, msgs. 11, 13-14

# 第一週．週四

## 晨興餧養

創二 10『有一道河從伊甸流出來滋潤那園子，從那裏分為四道。』

啓二二 1『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

**隨着這樹有一道河（創二 10）。樹既是生命的樹，河也必定與生命有關。在聖經的結尾，我們也看見一道生命河在湧流，一棵生命樹在生長（啓二二 1~2）。在聖經的開頭和結尾，我們都看見生命樹和湧流着活水的河。在聖經中，河的觀念也很重要。聖經在開頭和結尾提到人的時候，也提到河。人接受神作生命，享受神的肥甘，得着解渴、滋潤，得以生長並喜樂，都在於河（創世記生命讀經，一七六頁）。**

## 信息選讀

**〔創世記二章〕裏的河表徵生命水的河，沿着這河長着生命樹（啓二二 1~2 與 1 註 2，註 3，及 2 註 1）。這河解除人的乾渴並澆灌園子，使生命能生長。聖經的開始和末了，都有生命樹，也有湧流着活水的河。**

**河從伊甸流出來，表徵生命水的河從神流出來（啓二二 1），指明神是給人喝的活水源頭（參約四 10，七 37）（聖經恢復本，創二 10 註 1，註 2）。**

**〔啓示錄二十二章一節說到〕『神和羔羊的寶座』，一個寶座既為着神，也為着羔羊，表徵神和羔羊乃是一——祂是羔羊神，是救贖的神，是神那救贖者。在永世裏，坐寶座的神乃是我們救贖**



# ‹‹ WEEK 1 — DAY 4 ››

## Morning Nourishment

Gen. 2:10 "And a river went forth from Eden to water the garden, and from there it divided and became four branches."

Rev. 22:1 "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street."

Along with the tree there is a river (Gen. 2:10). Since the tree is a tree of life, the river must also be related to life. At the end of the Bible we also see a river of life flowing and a tree of life growing (Rev. 22:1-2). At the beginning and the end of the Bible we find the tree of life and a river flowing with living water. In the Scriptures the concept of the river is also crucial. When the Scripture mentions man, both in the beginning and at the end, it also mentions the river. For man to receive God as life, to enjoy the fatness of God, to quench thirst, to be watered, to grow, and to rejoice, all depends on the river. (Life-study of Genesis, pp. 141-142)

## Today's Reading

The river [in Genesis 2:10] signifies the river of water of life, along which the tree of life grows (Rev. 22:1-2 and footnotes 12, 13, and 21). This river quenched man's thirst and watered the garden that life might grow. At the beginning and the end of the Bible there are the tree of life and the river flowing with living water.

The river going forth from Eden signifies the river of water of life flowing forth from God (Rev. 22:1), indicating that God is the source of the living water for man to drink (cf. John 4:10; 7:37). (Gen. 2:10, footnotes 1 and 2)

The throne of God and of the Lamb [in Revelation 22:1], showing that there is one throne for both God and the Lamb, indicates that God and the Lamb are one—the Lamb-God, the redeeming God, God the Redeemer. In eternity the very God who sits on the throne is our redeeming God,

的神，從祂的寶座有生命水的河流出來，作我們的供應和滿足。這描述三一神—神、羔羊和生命水所象徵的那靈—如何在祂元首權柄（寶座的權柄所含示的）之下，將自己分賜給祂所救贖的人，直到永遠（啓二二１註５）。

聖城的街道是純金（二一21），金象徵神聖的性情。生命水的河在街道當中流着，表徵神聖的生命在神聖的性情裏湧流，作神贖民日常生活的惟一道路。那裏有神聖生命的湧流，那裏就有神聖的性情作聖別的道路，給神的百姓憑以行事；那裏有神聖性情的聖別道路，那裏就有神聖生命的湧流。神聖的生命和作聖別道路之神聖的性情，總是同行的。所以神生命水的河，是順着神聖的道路便於應用的。我們是藉着行在這生命的道路中，享受這生命水的河（啓二二１註１）。

交通，原文意一同參與，共同分享。交通乃是永遠生命的流出，並且實際上，就是所有已經接受並得着神聖生命之信徒裏面永遠生命的流。這是新耶路撒冷裏生命水的流所描繪的（二二１）。因此，所有的真信徒都在這交通裏（徒二42）。這交通是憑我們重生之靈裏的那靈而得繼續的，因此稱為聖靈的交通（林後十三14）和（我們）靈的交通（腓二１）。我們信徒乃是在這永遠生命的交通裏，有分於父與子所是並為我們所作的一切；這乃是我們藉着那靈的交通，享受父的愛和子的恩（林後十三14）。這樣的交通首先是使徒在藉着那靈享受父與子上所得的分，因此稱為使徒的交通(徒二42)，以及約壹一章三節『我們〔使徒〕的交通』，就是與父並與祂兒子耶穌基督的交通。這是個神聖的奧祕。永遠生命這奧祕的交通，應當視為約翰一書的主題（約壹一３註３）。

參讀：創世記生命讀經，第十二篇。

from whose throne proceeds the river of water of life for our supply and satisfaction. This depicts how the Triune God—God, the Lamb, and the Spirit, who is symbolized by the water of life—dispenses Himself to His redeemed under His headship (implied in the authority of the throne) for eternity. (Rev. 22:1, footnote 5)

The street of the holy city is pure gold (Rev. 21:21). Gold symbolizes the divine nature. That the river of water of life proceeds “in the middle of its street” signifies that the divine life flows in the divine nature as the unique way for the daily life of God's redeemed people. Where the divine life flows, there the divine nature is as the holy way by which God's people walk; and where the holy way of the divine nature is, there the divine life is flowing. The divine life and the divine nature as the holy way always go together. Thus, God's river of water of life is available along this divine way, and we enjoy the river by walking in this way of life. (Rev. 22:1, footnote 6)

The Greek word [for fellowship] means joint participation, common participation. Fellowship is the issue of the eternal life and is actually the flow of the eternal life within all the believers, who have received and possess the divine life. It is illustrated by the flow of the water of life in the New Jerusalem (Rev. 22:1). All genuine believers are in this fellowship (Acts 2:42). It is carried on by the Spirit in our regenerated spirit. Hence, it is called “the fellowship of the Holy Spirit” (2 Cor. 13:14) and “fellowship of [our] spirit” (Phil. 2:1). It is in this fellowship of the eternal life that we, the believers, participate in all that the Father and the Son are and have done for us; that is, we enjoy the love of the Father and the grace of the Son by virtue of the fellowship of the Spirit (2 Cor. 13:14). Such a fellowship was first the apostles' portion in their enjoyment of the Father and the Son through the Spirit. Hence, in Acts 2:42 it is called “the fellowship of the apostles,” and in 1 John 1:3 “our [the apostles'] fellowship,” a fellowship with the Father and with His Son Jesus Christ. It is a divine mystery. This mysterious fellowship of the eternal life should be considered the subject of this Epistle. (1 John 1:3, footnote 3)

Further Reading: Life-study of Genesis, msg. 12

# 第一週．週五

## 晨興餧養

創二 11~12『第一道名叫比遜，就是環繞哈腓拉全地的，在那裏有金子。並且那地的金子是好的；在那裏又有珍珠和紅瑪瑙。』

啓二一 18、21『牆是用碧玉造的，城是純金的，如同明淨的玻璃。...十二個門是十二顆珍珠，每一個門各自是一顆珍珠造的...。』

〔創世記二章十一至十二節說到〕河的湧流帶來三樣寶貴的材料：金子、珍珠和紅瑪瑙。這些材料豫表三一神是神永遠建築之結構的基本元素。金豫表父神同祂神聖的性情，那是人藉着神的呼召得以有分的（彼後一 3~4），作為神永遠建築的基礎；珍珠，一種樹脂結成像珍珠的材料，豫表子神在祂救贖並釋放生命之死（約十九 34），並祂分賜生命之復活（十二 24，彼前一 3）中所產生的結果，作為神永遠建築的入口（參啓二一 21 與註 1 一段）；以及紅瑪瑙，一種寶石，豫表靈神同祂變化工作所產生的結果（林後三 18），為着建造神永遠的建築。新耶路撒冷就是由金、珍珠和寶石這三類材料構成的（啓二一 11、18~21）。

在人裏面神聖生命的湧流，將神聖的性情帶到人裏面（彼後一 4），使人重生（彼前一 3），將人變化成基督榮耀的形像（林後三 18）。因此，塵土所造的人（7），成為變化過的寶貴材料，為着神的建造，終極完成於新耶路撒冷（聖經恢復本，創二12註1）。

## 信息選讀

金、銀、寶石，表徵在三一神的美德和屬性上，對基督的各種經歷。使徒和屬靈的信徒，



# ‹‹ WEEK 1 — DAY 5 ››

## Morning Nourishment

Gen. 2:11-12 "The name of the first [branch] is Pishon; it is the one that goes around the whole land of Havilah, where there is gold. And the gold of that land is good; bdellium and onyx stone are there."

Rev. 21:18, 21 "And the building work of its wall was jasper; and the city was pure gold, like clear glass."... "And the twelve gates were twelve pearls; each one of the gates was, respectively, of one pearl..."

The flow of the river issued in three precious materials: gold, bdellium, and onyx. These materials typify the Triune God as the basic elements of the structure of God's eternal building. Gold typifies God the Father with His divine nature, which man may partake of through God's calling (2 Pet. 1:3-4), as the base of God's eternal building; bdellium, a pearl-like material produced from the resin of a tree, typifies the produce of God the Son in His redeeming and life-releasing death (John 19:34) and His life-dispensing resurrection (John 12:24; 1 Pet. 1:3), as the entry into God's eternal building (cf. Rev. 21:21 and footnote 1, par. 1); and onyx, a precious stone, typifies the produce of God the Spirit with His transforming work (2 Cor. 3:18) for the building up of God's eternal building. The New Jerusalem is constructed of these three categories of materials—gold, pearl, and precious stones (Rev. 21:11, 18-21). See footnote 211, paragraph 2, in Revelation 21.

The flowing of the divine life in man brings the divine nature into man (2 Pet. 1:4), regenerates man (1 Pet. 1:3), and transforms man into the glorious image of Christ (2 Cor. 3:18). Thus, man, who was created of dust (Gen. 2:7), becomes transformed precious materials for God's building, which will consummate in the New Jerusalem. (Gen. 2:12, footnote 1)

## Today's Reading

Gold, silver, and precious stones signify the various experiences of Christ in the virtues and attributes of the Triune God. It is with these that

都是用這些在基督這惟一的根基上建造召會。金表徵父的神聖性情及其一切屬性；銀表徵救贖的基督，及其身位與工作的一切美德和屬性；寶石表徵那靈變化的工作，及其一切屬性。這些寶貴的材料，都是我們在靈裏藉着聖靈，有分於並享受基督而產生的。只有這些纔適於神的建造。

召會既是神的耕地，有栽種、澆灌、生長，就應當生產植物；但建造召會的正確材料卻是金、銀、寶石，這些都是礦物。因此，這裏含示變化的意思。我們不僅需要在生命裏長大，也需要在生命裏變化(聖經恢復本，林前三12註1，註2)。

召會是生長基督的耕地，耕地所生長的每一項出產都是基督。耕地所出產的包括基督的各方面，基督是奶、蔬菜和肉。召會長出基督，所有的聖徒喫基督。最終，藉着消化、吸收並新陳代謝，基督成為我們，我們也成為祂。這樣，我們就是為着建造的正確材料。

我盼望在主恢復裏的眾聖徒都會看見，我們是神的耕地生長基督，也是神的建築，祂的居所。我們需要真正的建造。要有這建造，我們必須藉着使自己減少，並使基督在我們裏面擴增而長大。這真正長大與建造的結果，就是我們對任何人、事、物都沒有偏愛。這也就是說，我們不揀選任何地方。我們只樂於作主身體的肢體，在基督裏長大。倘若這是我們的光景，那麼無論我們在那裏，我們都會與眾聖徒配搭，無論他們親切或粗魯。真實的建造乃是使我們自己減少，並使基督擴增，直到我們眾人都達到了基督豐滿之身材的度量(哥林多前書生命讀經，三二九、三二四頁)。

參讀:哥林多前書生命讀經，第三十至三十一篇。

the apostles and all spiritual believers build the church on the unique foundation of Christ. Gold may signify the divine nature of the Father with all its attributes, silver may signify the redeeming Christ with all the virtues and attributes of His person and work, and precious stones may signify the transforming work of the Spirit with all its attributes. All these precious materials are the products of our participation in and enjoyment of Christ in our spirit through the Holy Spirit. Only these are good for God's building.

As God's cultivated land with planting, watering, and growing, the church should produce plants; but the proper materials for the building of the church are gold, silver, and precious stones, all of which are minerals. Hence, the thought of transformation is implied here. We need not only to grow in life but also to be transformed in life. (1 Cor. 3:12, footnote 2)

The church is a farm to grow Christ. Every item of the produce grown on the farm is Christ. The farm produce includes many different aspects of Christ. Christ is the milk, the vegetables, and the meat. The church grows Christ, and all the saints eat Christ. Eventually, through digestion, assimilation, and metabolism, Christ becomes us, and we become Him. Then we are the proper materials for the building.

I hope that all the saints in the Lord's recovery will see that we are God's farm to grow Christ and also God's building, His dwelling place. We need the genuine building. To have this building we must grow by having ourselves reduced and by having Christ increased within us. The result of this genuine growth and building is that we do not have preferences for any person, matter, or thing. It also means that we do not have any choice of place. We are happy simply to be members in the Lord's Body, growing in Christ. If this is our condition, then wherever we may be, we shall coordinate with all the saints, no matter whether they are kind or coarse. The real building is to have ourselves reduced and to have Christ increased until we arrive at the measure of the stature of the fullness of Christ. (Life-study of 1 Corinthians, pp. 273, 269)

Further Reading: Life-study of 1 Corinthians, msgs. 30-31

# 第一週．週六

## 晨興餧養

創二 22『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。』

弗五 25~27『作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己，好聖化召會，藉着話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會...。』

**神要為自己產生一個補滿，就首先成為人（約一 14），由神創造亞當所豫表（羅五 14）。...亞當沉睡，為着產生夏娃作他的妻子，豫表基督在十字架上的死，為着產生召會作祂的配偶（弗五 25~27）。藉着基督的死，祂裏面的神聖生命得以釋放；藉着祂的復活，祂釋放的神聖生命得以分賜到祂的信徒裏面，為着構成召會（見約十九 34 註 1）。藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的配偶與祂相配。**

**從亞當裂開的肋旁所取出的肋骨，豫表基督那不能折斷、不能毀壞之永遠的生命（來七 16），從祂被扎的肋旁流出來（約十九 34），好將生命分賜給祂的信徒，以產生並建造召會作祂的補滿（聖經恢復本，創二 21 註 1，註 2）。**

## 信息選讀

**〔創世記二章二十二節〕不說夏娃是創造的，乃說她是建造的。用亞當肋旁取出的肋骨建造成夏娃，豫表召會是用復活的生命建造的，這復活的生命乃是基督藉着在十字架上的死所釋放出來，並在祂的復活裏分賜到祂信徒裏面的（約十二 24，彼前一 3）。召會作為真夏娃，乃是**



# ‹‹ WEEK 1 — DAY 6 ››

## Morning Nourishment

Gen. 2:22 "And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man."

Eph. 5:25-27 "Husbands, love your wives even as Christ also loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious..."

In order to produce a complement for Himself, God first became a man (John 1:14), as typified by God's creation of Adam (Rom. 5:14)....Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart (Eph. 5:25-27). Through Christ's death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church (see footnote 341 in John 19). Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart. (Gen. 2:21, footnote 1)

The rib taken from Adam's opened side typifies the unbreakable, indestructible eternal life of Christ (Heb. 7:16), which flowed out of His pierced side (John 19:34) to impart life to His believers for the producing and building up of the church as His complement. (Gen. 2:21, footnote 2)

## Today's Reading

[Genesis 2:22] does not say that Eve was created but that she was built. The building of Eve with the rib taken from Adam's side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection (John 12:24; 1 Pet. 1:3). The church as the real Eve is the totality of Christ in all His

基督在祂所有信徒裏的總和。惟有那出於基督同祂復活生命的，纔能作祂的補滿和配偶，就是基督的身體（林前十二 12，弗五 28~30）（聖經恢復本，創二 22 註 1）。

夏娃自亞當取出，又被帶回亞當，與他成為一體（創二 24）；照樣，從基督所產生的召會，也要歸回基督（弗五 27，啓十九 7），與祂成為一靈（林前六 17）（創二 22 註 3）。

首先，神成為人；其次，這位有神聖生命和性情的人，經過死與復活，繁增到許多信徒裏面，使他們成為眾肢體，組成真夏娃，和祂相配，成為祂的補滿。藉着這樣的過程，神在基督裏帶着祂的生命和性情，就作到人裏面，使人有祂同樣的生命和性情，好與祂相配，作祂的補滿。

亞當從沉睡中醒來，立即看見用他肋骨建造的夏娃在他面前。照樣，當基督從死人中復活（林前十五 20），召會也藉着祂神聖的生命產生了。藉着祂的死，祂裏面神聖的生命得以釋放出來；藉着祂的復活，這釋放出來的神聖生命得以分賜到我們信祂的人裏面。所以聖經說，我們藉耶穌基督從死人中復活，得了重生（彼前一 3）。祂是那落在地裏，又結出許多子粒的麥子（約十二 24）。我們就是那許多子粒，藉祂復活的生命所重生。因着我們是重生的人，有祂作生命，並憑祂而活，我們就構成了祂的召會，就是在復活中的真夏娃。

當亞當看見夏娃，就說，『這一次這是我骨中的骨，肉中的肉。』（創二 23）當基督看見召會，祂也許曾這樣說，『我看過牲畜、獅子、烏龜、魚和鳥，但沒有一樣能配我。這一次這是我骨中的骨，肉中的肉，因為召會是藉着我的死與復活產生的。召會出自於我，召會和我能成為一。』（創世記生命讀經，二六九至二七一頁）

參讀：創世記生命讀經，第十七篇；神中心的思想，第四至五章；神聖啓示的中心路線，第七篇。

believers. Only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ (1 Cor. 12:12; Eph. 5:28-30). (Gen. 2:22, footnote 1)

As Eve was taken out of Adam and brought back to Adam to be one flesh with him (Gen. 2:24), so the church produced out of Christ will go back to Christ (Eph. 5:27; Rev. 19:7) to be one spirit with Him (1 Cor. 6:17). (Gen. 2:22, footnote 3)

Firstly, God became a man. Then this man with the divine life and nature was multiplied through death and resurrection into many believers who become the many members to compose the real Eve to match Him and to complement Him. It is through this process that God in Christ has been wrought into man with His life and nature that man in life and nature can be the same as He is in order to match Him as His complement.

When Adam awoke from his sleep, he immediately discovered that Eve, who was builded with his rib, was present. Likewise, when Christ was resurrected from the dead (1 Cor. 15:20), the church was brought forth with His divine life. Through His death the divine life within Him was released and through His resurrection this released, divine life was imparted into us who believe in Him. So, the Bible says that through His resurrection we were regenerated (1 Pet. 1:3). He was the grain of wheat that fell into the ground and died and produced many grains (John 12:24). We are the many grains who have been regenerated with His resurrection life. As regenerated ones who have Him as life and who live by Him, we compose His church, the real Eve in resurrection.

When Adam saw Eve he said, “This time this is bone of my bones and flesh of my flesh” (Gen. 2:23). When Christ saw the church He might have said, “I have seen the cattle, lions, turtles, fishes, and birds, but none of them could match Me. This time it is bone of My bones and flesh of My flesh, for the church is produced by My death and resurrection. The church comes out of Me. The church and I can be one.” (Life-study of Genesis, pp. 219-221)

Further Reading: Life-study of Genesis, msg. 17; The Central Thought of God, chs. 4-5; The Central Line of the Divine Revelation, msg. 7

## 第一週詩歌

### 768 終極的顯出—神中心的思想

F 4/4

C F C $G_7$ C $G_7$ C $G_7$ C

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，
二)人是被造的瓦器，有靈有魂也有體；
三)藉著生命的流通，人變寶石為神用；
四)這是聖城神所建，這是居所神所羨；
五)這是眾聖的建造，這是神人的相調；
六)神和羔羊的寶座，在這榮耀的居所；
七)基督乃是生命樹，長在河的兩岸處；
八)神在基督裡作光，透過全城來照亮；
九)神在人裡，人在神，互為居所來藏身；

F C $G_7$ C $D_m$ $G_7$ C

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。
人可取神作生命,藉此與神成為一。
適合為神造居所,讓神彰顯祂光榮。
這是新耶路撒冷,完滿成全神心願。
原是父神所籌畫,滿足神人的需要。
從這掌權的中心,流出聖靈生命河。
結出神聖生命果,供應眾聖作食物。
死亡之夜全驅盡,神聖之光照輝煌。
人的內容乃是神,神的表現乃是人。

## ‹‹ WEEK 1 — HYMN

## Hymns, #972

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

**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.**

**第一週申言**

**申言稿：**