第七篇

十字架—宇宙的中心

读经：结四三 13 ～ 18，罗六 6，加二 20，六 14，西一 20，二 14 ～ 15

纲　　要

周　一

壹 按照以西结书的记载，祭坛是殿所在地的中心，也就是殿整个范围的中心—四三 13 ～ 18：

一 祭坛不仅是内院的中心，也是殿整个范围的中心。

二 表征十字架的祭坛，实际上乃是宇宙的中心：

1 祭坛是殿所在地的中心；殿所在地是耶路撒冷城的中心；耶路撒冷城是美地的中心；美地是居人之地的中心；从人与神的关系来说，地是宇宙的中心；因此，祭坛至终乃是宇宙的中心。

2 祭坛既表征十字架，十字架就是宇宙的中心。

3 主耶稣在十字架上的死，不是仅仅一个人的死，乃是包罗万有的死，其中牵连了神、人和一切受造之物—罗六 6，西一 20，来二 14。

贰 十字架的原则乃是：借着十字架，凡是旧造的事以及一切与我们有关的事，都已经被了结、被治死—西一 20，二 14 ～ 15，罗六 6，

Message Seven

The Cross—the Center of the Universe

Scripture Reading: Ezek. 43:13-18; Rom. 6:6; Gal. 2:20; 6:14; Col. 1:20; 2:14-15

Outline

Day 1

I. According to the record in Ezekiel, the altar is the center of the compound, the center of the premises of the temple—43:13-18:

A. The altar is the center not only of the inner court but also of the whole premises of the temple.

B. The altar, which signifies the cross, is actually the center of the universe:

1. The altar is the center of the temple compound; the temple compound is the center of Jerusalem; the city of Jerusalem is the center of the good land; the good land is the center of the inhabited earth; and, as far as the relationship of God and man is concerned, the earth is the center of the universe; thus, ultimately the altar is the center of the universe.

2. Since the altar signifies the cross, the cross is the center of the universe.

3. The death of the Lord Jesus on the cross was not the death merely of one person; it was an all-inclusive death involving God, man, and all the creatures—Rom. 6:6; Col. 1:20; Heb. 2:14.

II. The principle of the cross is that by the cross everything of the old creation and all things related to us have been terminated, put to death—Col. 1:20; 2:14-15; Rom. 6:6;

林后五 21，彼前二 24，加二 20，来二 14，约十二 31，加六 14，弗二 14 ～ 16。

周　二

叁 钉十字架的基督，是使徒职事唯一的主题、中心、内容和本质—林前二 2：

一 基督的死成了神的能力，清除宇宙间所有的难处；因此，钉十字架的基督是神的能力，废去所有消极的事物，并完成祂的计划—一 23 ～ 24：

1 人解决难处的办法是协商，但神的办法乃是了结；要解决人与人之间的难处，最好的办法就是了结有关的每一个人—加二 20，参林前六 7 ～ 8。

2 基督钉十字架使全宇宙静默，使宇宙间极其复杂的情势变为单纯—参林后十一 2 ～ 3。

二 当我们经历钉十字架的基督时，我们的一切所是、所有并所能，就全都了结，并且祂复活的生命，就借着我们分赐到别人里面—约十二 24 ～ 26，林后四 10 ～ 12。

周　三

肆 在神的经纶里，神给我们一个人位—基督，和一条道路—十字架—林前二 2，腓二 5 ～ 11，加六 14：

一 这一个人位—基督，乃是神经纶的中心；这一条道路—十字架，乃是神行政的中心—林前二 2，一 17 ～ 18、23，加六 14：

2 Cor. 5:21; 1 Pet. 2:24; Gal. 2:20; Heb. 2:14; John 12:31; Gal. 6:14; Eph. 2:14-16.

Day 2

III. The crucified Christ was the unique subject, the center, the content, and the substance of the apostle's ministry—1 Cor. 2:2:

A. The death of Christ has become God's power to eliminate all the problems in the universe; thus, Christ crucified is God's power to abolish all negative things and carry out His plan—1:23-24:

1. The human way of solving problems is to negotiate, but God's way is to terminate; the best way to solve problems among people is to terminate everyone involved—Gal. 2:20; cf. 1 Cor. 6:7-8.

2. The crucifixion of Christ has silenced the entire universe and simplified the extremely complicated situation in the universe—cf. 2 Cor. 11:2-3.

B. When we experience the crucified Christ, all that we are, all that we have, and all that we can do are completely terminated, and His resurrection life is imparted through us into others—John 12:24-26; 2 Cor. 4:10-12.

Day 3

IV. In His economy God gives us one person—Christ—and one way—the cross—1 Cor. 2:2; Phil. 2:5-11; Gal. 6:14:

A. The one person—Christ—is the center of God's economy, and the one way—the cross—is the center of God's government—1 Cor. 2:2; 1:17-18, 23; Gal. 6:14:

1 神借着十字架管理万有，并借着十字架对付万有—西一 20，二 14 ～ 15。

2 借着十字架，神对付了宇宙中一切消极的事物，并且仍然借着十字架管理万有—弗二 14 ～ 16。

3 在召会生活中，基督必须是一切，又在一切之内；凡不是基督的，都必须上十字架—西一 18，三 10 ～ 11。

4 我们需要经过十字架，而成为一无所是，一无所有，一无所能；否则，我们的所是、所有、所能，会成为基督的代替—林前一 17 ～ 18、23。

二 在歌罗西书中我们看见一个清楚的异象：十字架是神在祂行政里的路—一 20 ～ 22，二 11 ～ 15：

1 “既借着祂在十字架上的血，成就了和平，便借着祂叫万有，无论是在地上的、或是在诸天之上的，都与自己和好了”—一 20：

a 叫万有与自己和好，就是为万有与自己成就和平；这是借着基督在十字架上为我们流血所成就的。

b 因我们是罪人，我们需要救赎；又因我们与神为敌，我们需要和好—14、21 ～ 22 节。

2 “涂抹了规条上所写，攻击我们，反对我们的字据，并且把它撤去，钉在十字架上”—二 14：

a “规条”是指礼仪律法的规条及其仪式，就是生活与敬拜的形式或方式—弗二 15。

b “钉在十字架上”，意即废去规条中诫命的律法。

三 “既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜”—西二 15：

1. God governs everything by the cross and deals with everything by the cross—Col. 1:20; 2:14-15.

2. By the cross God has dealt with all the negative things in the universe, and He is still governing everything through the cross—Eph. 2:14-16.

3. In the church life Christ must be all and in all; everything that is not Christ must go to the cross—Col. 1:18; 3:10-11.

4. Through the cross we need to become nothing, to have nothing, and to be able to do nothing; otherwise, what we are, what we have, and what we can do will become a substitute for Christ—1 Cor. 1:17-18, 23.

B. In the book of Colossians we see a clear vision of the cross as God's way in His administration—1:20-22; 2:11-15:

1. “Through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens”—1:20:

a. To reconcile all things to Himself is to make peace with Himself for all things; this was accomplished through the blood of the cross of Christ.

b. Because we were sinners, we needed redemption, and because we were also enemies of God, we needed reconciliation—vv. 14, 21-22.

2. “Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross”—2:14:

a. Ordinances refers to the ordinances of the ceremonial law with its rituals, which are the forms or ways of living and worship—Eph. 2:15.

b. Nailing it to the cross means to abolish the law of the commandments in ordinances.

C. “Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it”—Col. 2:15:

1 这一节描绘，当基督钉十字架时，所发生的一场争战：

a 牵连了基督、神和执政掌权之邪恶天使的这些活动，全都集中在十字架上，所以十字架成了神永远的、中心的并唯一的路—14～15节。

b 同时，邪恶的执政掌权者也忙着要阻挠神和基督的工作，逼近神和基督；因此，有一场争战在十字架那里激烈地进行。

2 神在十字架上，把那些执政掌权的邪恶天使公然示众，仗着十字架在凯旋中向他们夸胜，羞辱了他们—15节。

1. This verse portrays the fighting that took place at the time of Christ's crucifixion:

a. Activities involving Christ, God, and the evil angelic rulers and authorities were brought to a focus on the cross; thus, the cross became God's eternal, central, and unique way—vv. 14-15.

b. At the same time, the evil rulers and authorities were busy in their attempt to frustrate the work of God and Christ, pressing in close to God and Christ; thus, a warfare was raging at the cross.

2. God openly made a display of the evil angelic rulers and authorities on the cross and triumphed over them in it, putting them to shame—v. 15.

周　四

伍 在马太二十七章五十一至五十三节，我们看见基督钉死的功效：

一 “殿里的幔子从上到下裂为两半”（51上），这表征神与人之间的间隔除去了，因为基督所取之罪的肉体已经钉在十字架上。

二 “地就震动”（51中），这表征撒但背叛的根基动摇了。

三 “磐石也崩裂”（51中），这表征撒但属地之国的营垒崩溃了。

四 “坟墓也开了”（52上），这表征死亡和阴间的能力已被胜过并征服了。

五 “已睡圣徒的身体，多有起来的”（52下），这表征基督之死释放人的能力。

Day 4

V. In Matthew 27:51-53 we see the effect of Christ's crucifixion:

A. “The veil of the temple was split in two from top to bottom” (v. 51a), which signifies that the separation between God and man had been abolished because the flesh of sin taken by Christ had been crucified.

B. “The earth was shaken” (v. 51b), which signifies that the base of Satan's rebellion was shaken.

C. “The rocks were split” (v. 51c), which signifies that the strongholds of Satan's earthly kingdom were broken.

D. “The tombs were opened” (v. 52a), which signifies that the power of death and Hades was conquered and subdued.

E. “Many bodies of the saints who had fallen asleep were raised” (v. 52b), which signifies the releasing power of the death of Christ.

陆 在约翰福音里，我们看见基督钉死之释放生命的一面—十九 34、36，十二 24：

一 从主被扎肋旁流出的水，是为着分赐生命，对付死亡，并产生召会—十九 34，三 14 ～ 15，弗五 29 ～ 30。

二 主耶稣如同一粒麦子落在地里死了，好为着召会产生许多子粒—约十二 24。

三 骨头是主复活生命的象征，这生命是什么都不能毁坏的；这就是用以产生并建造召会的生命—十九 36。

周　五

柒 十字架把我们引到基督的身体—林前一 18，十二 12 ～ 13、27：

一 十字架是在身体的范围里作工—罗六 6，八 13，十二 4 ～ 5：

1 十字架的工作是达到基督的身体，并且终极完成于基督的身体—林前一 18、23，二 1 ～ 2，十二 12 ～ 27。

2 十字架的工作不仅将我们带进身体，并且身体也成为十字架作工的范围—西一 20，三 15。

二 没有十字架，我们就无法在基督的身体里往前—弗二 16：

1 十字架挖去我们天然的生命、我们自己的活动以及任何不相称的生长—太十六 24 ～ 26。

2 身体的生活和工作，需要严厉地对付肉体，这样的对付需要对基督的十字架有深刻的认识—加五 24。

VI. In the Gospel of John we see the life-releasing aspect of Christ's crucifixion—19:34, 36; 12:24:

A. The water that flowed out of the Lord's pierced side is for imparting life, dealing with death, and producing the church—19:34; 3:14-15; Eph. 5:29-30.

B. As a grain of wheat, the Lord Jesus fell into the ground and died in order to produce many grains for the church—John 12:24.

C. The bone is a symbol of the Lord's resurrection life, which nothing can break; this is the life with which the church is produced and built—19:36.

Day 5

VII. The cross leads us to the Body of Christ—1 Cor. 1:18; 12:12-13, 27:

A. The cross operates in the sphere of the Body—Rom. 6:6; 8:13; 12:4-5:

1. The work of the cross goes as far as the Body of Christ and consummates with the Body of Christ—1 Cor. 1:18, 23; 2:1-2; 12:12-27.

2. Not only does the work of the cross bring us into the Body, but also the Body becomes the realm within which the cross works—Col. 1:20; 3:15.

B. In the Body of Christ we cannot go on without the cross—Eph. 2:16:

1. The cross will dig away our natural life, our own activities, and any disproportionate growth—Matt. 16:24-26.

2. Life and work in the Body necessitate drastic dealings with the flesh, and such dealings necessitate a deep knowledge of the cross of Christ—Gal. 5:24.

3 身体的限制会取去我们的自由，把我们推到十字架—罗十二3，林后十13～15，弗四7、16。

4 神在我们身上的一切对付，都是为着身体来预备我们；祂在我们里面的一切工作乃是清除的过程，好叫我们能成为基督身体尽功用的肢体—罗六6，八13，十二4～8。

5 如果我们天然的生命受十字架的对付，如果我们顺服基督的元首权柄，活出身体的生命来，我们就有圣灵的膏抹，并享受身体的交通—西一18，林前十16。

周　六

捌 我们在基督徒生活中虽然随处都碰着十字架，但是当我们来到神建造中心的祭坛这里时，还要对十字架有特别的经历—结四三13～18：

一 来到中心的祭坛，乃是认识我们一切的所是并所有都在十字架这里了结了—罗六6。

二 在我们与主的交通中，我们被带到一个地步，确定地摸着十字架，感觉到神不再让我们凭天然的人活着—加二20。

三 当我们经过十字架时，我们的肉体、旧造、己以及天然的人同天然的生命，都会受到对付—六14。

四 这就是经历十字架—宇宙的中心—太十六24。

3. The restriction of the Body will take away our freedom and drive us to the cross—Rom. 12:3; 2 Cor. 10:13-15; Eph. 4:7, 16.

4. All of God's dealings with us have been with a view to prepare us for the Body; all His work in us is a process of elimination so that we can become functioning members of the Body—Rom. 6:6; 8:13; 12:4-8.

5. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Col. 1:18; 1 Cor. 10:16.

Day 6

VIII. Although we meet the cross everywhere in our Christian life, we experience the cross in a particular way when we come to the altar at the center of God's building—Ezek. 43:13-18:

A. To come to the altar at the center is to realize that all that we are and all that we have, have been terminated at the cross—Rom. 6:6.

B. In our fellowship with the Lord, we are brought to the point where we touch the cross in a definite way and sense that God will no longer allow us to live in our natural man—Gal. 2:20.

C. As we pass through the cross, our flesh, our old creation, our self, and our natural man with the natural life will all be dealt with—6:14.

D. This is the experience of the cross—the center of the universe—Matt. 16:24.

第七周　周一

晨兴喂养

来二 14 “…为要借着死，废除那掌死权的，就是魔鬼。”

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

祭坛乃是殿所在地的中心。祭坛不仅是内院的中心，也是殿整个范围的中心。事实上，表征十字架的祭坛，乃是宇宙的中心。

我们认识十字架完全的意义，乃是很重要的。根据基督教肤浅的教训，十字架是主耶稣为我们受死的地方。这当然是对的，但十字架的意义不只如此。十字架这宇宙的中心，表征神、人以及一切受造之物包罗万有的死。主耶稣在十字架上的死，不是仅仅一个人的死，乃是包罗万有的死，其中牵连了神、人和一切受造之物（以西结书生命读经，二九三至二九四页）。

信息选读

基督首先穿上…一个…包罗旧造一切的人，然后把这个人带到十字架上。…这意思是说，万有都被了结了。这就是十字架的原则。借着这样的死，基督把人带到十字架上，因而将万有都了结了。不但基督钉在十字架上，人、世界、撒但和他的国、罪性、罪行、旧人等等，也钉了十字架。…我们必须经历这包罗万有的死。以下的经节启示出十字架将旧造一切了结的原则：（1）天使的生命（西一 20），（2）人的生命（加二 20），（3）撒但（来二 14，约十二 31），（4）撒但的国（西二 15），（5）罪性（林后五 21，罗八 3），（6）罪行（彼前二 24，赛五三 6），（7）世界（加六 14，约十二 31），（8）死（来二 14），（9）

WEEK 7 — DAY 1

Morning Nourishment

Heb. 2:14 ...That through death He might destroy him who has the might of death, that is, the devil.

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

The altar is at the center of the compound. The altar is the center not only of the inner court but also of the whole premises of the temple. This altar, which signifies the cross, is actually the center of the universe.

It is crucial for us to know the full significance of the cross. According to superficial Christian teachings, the cross is the place where the Lord Jesus died for us. This is surely true, but the cross means much more than this. As the center of the universe, the cross signifies the all-inclusive death of God, of man, and of all the creatures. The death of the Lord Jesus on the cross was not the death merely of one single person; it was an all-inclusive death involving God, man, and all the creatures. (Life-study of Ezekiel, p. 236)

Today's Reading

Christ first put on such a man, who was all-inclusive of the old creation, and then brought this man to the cross....This means that all things were put to an end. This is the principle of the cross. By this kind of death Christ brought man to the cross and thereby brought everything to an end. Not only was Christ crucified there but so were man, the world, Satan and his kingdom, sin, sins, the old man, etc... We must experience this all-inclusive death. The following verses reveal the principle of the cross in putting all things of the old creation to an end: 1. The angelic life (Col. 1:20). 2. The human life (Gal. 2:20). 3. Satan (Heb. 2:14; John 12:31). 4. The kingdom of Satan (Col. 2:15...). 5. Sin (2 Cor. 5:21; Rom. 8:3). 6. Sins (1 Pet. 2:24; Isa. 53:6). 7. The world (Gal. 6:14; John 12:31). 8. Death (Heb. 2:14). 9. Flesh (Gal. 5:24). 10. The old man (Rom. 6:6). 11. Self (Gal. 2:20). 12. All things, or

肉体（加五24），（10）旧人（罗六6），（11）己（加二20），（12）万有，一切受造之物（西一20）。

约翰十二章三十一节说，世界受审判，世界的王—撒但—要被赶出去。…根据二十四节，这是发生在基督死在十字架上的时候。借着基督的死，世界受了审判，世界的王也被赶出去了。希伯来二章十四节宣告说，基督成了血肉之体，为要借着死，败坏、废除那掌死权的，就是魔鬼。这一节启示出基督借祂血肉之体的死，败坏、废除了掌死权的撒但。歌罗西一章二十节说，祂叫“万有”与自己和好了。这证明不只人与神有了问题，万有也与神有了问题，不然怎么需要和好呢？照这段圣经的上下文来看，十字架对付了一切受造之物。

我们需要对基督在十字架上的死有深刻的印象。这是包罗万有的死，也就是为什么我们需要经历它的原因。我们一切所有、一切所是、一切所作并与我们有关的一切，统统被带到十字架上了。十字架把一切与我们有关的事物全结束了。万有都受了对付，并且钉在十字架上了。十字架是我们一切所是并所有的唯一立场，我们必须将一切，就是我们的知识、我们的智慧、我们的才干，都摆在十字架上。这就是十字架的原则，再也没有别的立场了。我们可能以为自己有多“美好”，特别是年轻人总以为自己有多美好:“我们年轻，我们善良，我们不象那些老年人…。”不管我们有多好，我们必须就近十字架。我们必须钉十字架，必须被除掉。我们越好，就越需要被除掉。绝不要因为好就骄傲起来。不管我们是好是坏，我们都必须经过十字架。我们不该把自己估量错了。只有一种评价，就是我们必须将自己治死（神的经营，一四二至一四四页）。

参读：以西结书生命读经，第二十一篇；神的经营，第十四章；基督徒的生活，第六篇；新约总论，第七十至七十二篇；神新约的经纶，第三章；基督与十字架，第十一至十六、十八至二十二篇。

creation (Col. 1:20).

John 12:31 says that the world and the ruler of this world, who is Satan, were to be judged and cast out.... According to verse 24, it happened at the death of Christ on the cross. By His death, the world was judged and the ruler of the world was cast out. Hebrews 2:14 declares that Christ partook of blood and flesh that through death He might destroy, or annul, him who has the might of death, that is, the devil. This verse reveals that Christ, by His death in flesh and blood, destroyed, or annulled, Satan, who has the might of death. Colossians 1:20 says that Christ reconciled “all things” to Himself. This proves that not only man was wrong with God, but all things were also wrong with God; otherwise, there would be no need for reconciliation. According to the context of this passage, all creation was dealt with by the cross.

We need to be deeply impressed with the kind of death that Christ died on the cross. That death was an all-inclusive death—this is why we must experience it. All that we have, all that we are, all that we do, and all to which we are related have been brought to the cross. The cross is the end of all things related to us. Everything has been dealt with and already crucified on the cross. The cross is the only ground for all that we are and have. We have to put all things to the cross: our knowledge, our wisdom, our ability, etc. This is the principle of the cross. There is no other ground. We may think how “good” we are. The young people especially are always thinking how good they are: “We are young, we are good, we are not like the old folks....” No matter how good we are, we have to come to the cross. We have to be crucified and crossed out. The more good we are, the more we must be crossed out. We must never be proud of being good. Regardless of whether we are good or evil, we all have to pass through the cross. We should not evaluate ourselves wrongly. There is but one evaluation; that is, we must put ourselves to death. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 260-262)

Further Reading: Life-study of Ezekiel, msg. 21; The Economy of God, ch. 14; The Christian Life, ch. 6; The Conclusion of the New Testament, msgs. 70-72; God’s New Testament Economy, ch. 3; Christ and the Cross, chs. 11-16, 18-22

第七周　周二

晨兴喂养

林前二 2 “因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”

一 23 “我们却是传扬钉十字架的基督，对犹太人为绊脚石，对外邦人为愚拙。”

我们经历钉十字架的基督时，我们就被了结。我们的一切所是、所有和所能，全都了结了。你要被了结，不需要把自己钉在十字架上，甚至也不必算自己是死的。你只要经历钉十字架的基督，就被了结。实际上，没有一个人能把自己钉在十字架上。可是，当我们呼求主耶稣的名，享受祂并经历祂的时候，祂的钉十字架就会了结我们。我们的一切所是就被这位钉十字架的基督了结（哥林多前书生命读经，九〇页）。

信息选读

要打败撒但、世界、罪、堕落的人、肉体、天然的生命、旧造和规条，都需要神的能力。…唯有神有能力完成这些事。这种能力不是靠说话来作事的能力，象神在创造时所运用的能力。这乃是钉十字架的能力，是基督奇妙之死的能力。…借着这一个死，就是基督的死，宇宙间所有的难处都清除了。因此，钉十字架的基督是神的能力，废去所有消极的事物，并完成祂的计划。

基督的十字架也是召会难处唯一解答的一部分。在我们的经历中，十字架的头一项工作是了结我们。…你知不知道每个婚礼都是一个了结？姊妹结婚的时候蒙头；蒙头是了结与埋葬的表记。如果姊妹不愿这样被了结，结婚的时候就不该蒙头。不仅如此，结了婚

WEEK 7 — DAY 2

Morning Nourishment

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness.

When we experience the crucified Christ, we are terminated. All that we are, all that we have, and all that we can do—all is completely terminated. To be terminated, there is no need for you to crucify yourself. There is not even any need for you to reckon yourself dead. You are terminated simply by experiencing the crucified Christ. Actually, it is impossible for anyone to crucify himself. But when we call on the name of the Lord Jesus, as we are enjoying Him and experiencing Him, His crucifixion will terminate us. All that we are is terminated by this crucified Christ. (Life-study of 1 Corinthians, p. 76)

Today’s Reading

It takes the power of God to defeat Satan, the world, sin, fallen man, the flesh, the natural life, the old creation, and the ordinances....Only God has the power to accomplish these things. This power is not that of doing things by speaking, such as the power God exercised in creation. Rather, it is the power of crucifixion, the power of the wonderful death of Christ.... By one death, the death of Christ, all the problems in the universe have been cleared. Thus, Christ crucified is God’s power to abolish all negative things and carry out His plan.

The cross of Christ is also part of the unique solution to the problems in the church. The first work the cross does in our experience is to terminate us.... Do you realize that every wedding is a termination? When a sister gets married, she puts a covering on her head. This covering is a sign of termination and burial. If a sister is not willing for such a termination, she should not cover her head at the

的姊妹们还舍了娘家的姓，改从另一个姓，就是丈夫的姓。

一面，基督是我们的享受；另一面，十字架是我们的了结。我们从经历知道，我们越享受基督，就越被了结。十字架作工了结我们时，我们该怎么办？我们什么也不该作，只该安息地留在了结的地位上。…凡是十字架所了结的都是蒙救赎的，这是个奇妙的事实。这是何等的鼓励！享受救赎就在于经历了结。有些圣徒很少享受救赎，因为他们不愿意被了结。

十字架解决我们在召会生活中，特别是在婚姻生活中所面临的一切困境。根据我的经历，婚姻生活可能非常缠累人，令人苦恼，叫人受困扰。什么能够解开这一切纠缠，解决所有的问题？我们需要一种工具来切断这些纠缠；这个工具，这把切割的刀，就是十字架。唯有十字架能拯救我们脱离婚姻生活的纠缠。我们被十字架割断的时候，就没有什么能纠缠我们了。

人生满了难处与纠缠，活着就是要遭遇难处和麻烦。不仅婚姻生活、家庭生活是这样，连召会生活也不例外。按人的办法，协商是解决问题或脱开纠缠的方法。夫妻之间可能尝试这样解决难处。但这不是神的路。神的路乃是把基督供应你，并且借着十字架了结你。每当家庭生活或召会生活有难处时，天然的人立刻就想协商，以谈判解决难处。因着主的怜悯，我能见证，每当我面临这试诱时，我里面深处就感觉不需要谈判或协商。我唯一的需要乃是到十字架那里被了结，然后基督就带着供应来解决每一个难处。这是神解决召会生活中一切难处的路（哥林多前书生命读经，八六、五五至五六页）。

参读：哥林多前书生命读经，第五、八篇。

time of her wedding. Furthermore, a married sister loses her maiden name and takes another last name, the name of her husband.

On the one hand, Christ is our enjoyment; on the other hand, the cross is our termination. From experience we know that the more we enjoy Christ, the more we are terminated. When the cross works to terminate us, what should we do? We should not do anything except remain restfully in the place of termination. It is a wonderful fact that whatever is terminated by the cross is redeemed. How encouraging this is! The enjoyment of redemption depends on the experience of termination. Certain saints have little enjoyment of redemption because they are not willing to be terminated.

The cross solves all the entanglements we face in the church life and especially in our married life. According to my experience, married life can be very entangling, bothersome, and puzzling. What can untangle all the complications and solve the problems? We need an instrument to cut through the entanglement, and this instrument, this cutting knife, is the cross. Only the cross can save us from the entanglements of married life. When we are cut by the cross, we are not entangled by anything.

Human life is filled with problems and entanglements. Simply to be alive is to encounter problems and troubles. This is true not only in the married life and family life but also in the church life. According to the human way, negotiation is the means of solving problems or resolving entanglements. A brother and his wife may attempt to solve problems in this way. However, this is not the divine way. God's way is to supply you with Christ and terminate you by the cross. Whenever there is a problem in the family life or in the church life, the natural man may immediately try to negotiate and solve the problem through conversation. By the Lord's mercy I can testify that whenever I face this temptation, deep within I have the sense that there is no need for me to talk or negotiate. My only need is to go to the cross and be terminated. Then Christ comes in with the supply to solve every problem. This is God's way to solve all the problems in the church life. (Life-study of 1 Corinthians, pp. 73, 46-47)

Further Reading: Life-study of 1 Corinthians, msgs. 5, 8

第七周　周三

晨兴喂养

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

在神的经纶里，神给我们一个人位和一条道路。这一个人位乃是居首位并包罗万有的基督，这一条道路乃是十字架。基督是包罗万有者，祂对我们乃是一切。祂是神，是人，也是宇宙中一切正面事物的实际。神已经将这奇妙的人位赐给我们，作我们的救恩。这一个人位—基督，乃是宇宙的中心；这一条道路—十字架，乃是神行政的中心。…因此，基督如何是宇宙的中心点，十字架也照样是神行政的中心（歌罗西书生命读经，二五九页）。

信息选读

保罗写歌罗西书的目的是：指出在召会中绝不可有任何东西顶替基督。召会生活必须单单由基督所构成，祂必须是我们独一的构成要素，并且祂就是我们的构成。…保罗在这封短短的书信中，用了许多高超的辞句来描写基督。…基督被称为那不能看见之神的像、一切受造之物的首生者、从死人中复活的首生者以及所有影儿的实体。…在新人里，基督是一切，又在一切之内〔三 10 ～ 11〕。在新人里，中国人、日本人、美国人、英国人、法国人或德国人都没有地位。基督必须是我们中间的每一位。在新人里，基督必须是你，基督必须是我。不光文化必须消除，连我们也必须消失。我们要看见这个启示，这是极其重要的。

WEEK 7 — DAY 3

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government....Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government. (Life-study of Colossians, p. 211)

Today's Reading

Paul's purpose in the book of Colossians is to show that in the church nothing should be allowed to be a substitute for Christ. The church life must be constituted uniquely of Christ. He should be our only constituent and our very constitution.... In this short Epistle a number of elevated expressions are used to describe Christ. For example, He is called the image of the invisible God, the Firstborn of all creation, the Firstborn from among the dead, and the body of all the shadows.... In the new man Christ is all and in all [3:10-11]. This means that Christ must be everyone and in everyone. In the new man there is no room for Chinese, Japanese, American, British, French, or Germans. Christ must be every one of us. In the new man Christ must be you and me. Not only must culture go, but even we have to go. It is crucial that we see this revelation.

歌罗西书主要的点乃是：在神眼中，除了基督，没有一样东西算得了数。这个事实把一切事物，不论是好的或坏的，是罪恶的或文雅的，全都摒除在外，特别是消除了文化中所有好的方面。…神的仇敌利用文化来顶替基督；这是与神相敌的。如果撒但不能用邪恶的事物来腐化我们，神知道他就会用文化好的方面来顶替基督。在今天的基督徒当中，你在哪里能找到一班信徒，叫你觉得在他们身上，除了基督以外，什么都没有？在今天各样的基督徒团体中，你可以看到许多的优点。但这些好的方面并不是基督自己这人位，而是狡猾的代替品。因这缘故，在许多基督徒的团体中，很不容易遇见基督。某些人可能传讲基督，或教导基督的道理；但是连这样的传讲与教导，也成了基督自己的代替品。如果我们对今天基督徒当中的光景一目了然，我们就会领会，歌罗西书的背景恰好符合今天的光景。这卷书不只是为了在歌罗西的圣徒，更是为着我们写的。

我们若完全了解这卷书信的背景，就会领悟我们唯一能走的路，乃是十字架的路。十字架是窄路，也是高速公路。对不愿背十字架的人来说，十字架就是一条窄路。但对甘心走这条路的人，十字架就成了高速公路。在召会中我们不要想有头有脸，也不要想大干一番。这就是保罗说的，我们已经死了、已经埋葬了的态度。要把握住这个点，我们需要启示。凡我们的所是、所有和所作，都可能成为基督的代替品。我们越好，越会作事情，在我们的经历中，就越多顶替了基督。我们需要经过十字架，而成为一无所是，一无所有，一无所能。否则，我们的所是、所有或所能作的，会成为基督的代替。那么，在我们基督徒的生活中，基督就不是一切，也不在一切之内了。歌罗西书教导我们，在召会生活中，基督必须是一切，又在一切之内。凡不是基督的，都必须除去（歌罗西书生命读经，六至八页）。

参读：歌罗西书生命读经，第一、九至十、二十二至二十三、二十六至二十八篇。

The main point in the Epistle of Colossians is the fact that in the eyes of God nothing counts except Christ. This fact excludes both good things and bad things, both sinful things and cultured things. In particular, it eliminates all the good aspects of culture.... The enemy of God utilizes culture to replace Christ. This is offensive to God. If Satan cannot corrupt us with evil things, God knows that he will try to use the good aspects of culture to replace Christ. Among today's Christians, where can you find a group of believers with whom you can sense nothing but Christ? Among the various Christian groups we see many good points. However, these good things are not the person of Christ Himself, but something that has replaced Him in a subtle way. For this reason, in many groups of Christians it is difficult to meet Christ. Some may preach Christ or teach the doctrines regarding Christ, but even this preaching and teaching becomes a substitute for Christ Himself. If we have a clear view of the situation among Christians today, we shall realize that the background of the book of Colossians exactly corresponds to today's situation. This book was written for us, not only for the saints at Colossae.

If we have a clear understanding of the background of this Epistle, we shall realize that the only way for us to take is the way of the cross. The cross is both a narrow way and a highway. For those not willing to take the cross, the cross is a narrow way. But for those who are willing to take this way, the cross becomes a highway. In the church we all should be nothing and nobody. This was Paul's attitude when he said that we have died and have been buried. To lay hold of this, we need revelation. Whatever we are, whatever we have, and whatever we do can become a substitute for Christ. The better we are or the more capable we are of doing things, the more Christ may be replaced in our experience. Through the cross, we need to become nothing, to have nothing, and to be able to do nothing. Otherwise, what we are, what we have, or what we can do will become a substitute for Christ. Then in our Christian life Christ will not be all in all. The book of Colossians teaches us that in the church life Christ must be all and in all. Everything that is not Christ must go. (Life-study of Colossians, pp. 5-7)

Further Reading: Life-study of Colossians, msgs. 1, 9-10, 22-23, 26-28

第七周　周四

晨兴喂养

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

麦子的生命，被包在麦子的外壳里，受这外壳的限制。然而这粒麦子若是死了，死就会发生一个功效，让麦子里的生命释放出来。所以主耶稣说，这一粒麦子若是落在地里死了，再长出来，就能结出许多子粒。然而，若是我们把这一粒麦子，装在很美丽的盒子里恭奉、尊重，这粒麦子若是会说话，就必定向你求告说，“不要这样恭奉、尊重我，我在这里太受捆绑了，不如给我一个环境，叫我受死。我实在巴不得死，因为我唯一的出路就是死；我死了，我里面的生命才能冲出来。”（基督并祂钉十字架，三七页）

信息选读

认识基督的人都要说，主耶稣在十字架上的死，是超过人所想像的。你若是问信奉回教的人，耶稣基督为什么死？他会告诉你，耶稣是为道牺牲。你若是问纯正的基督徒，耶稣为什么死？他会告诉你，是为了担当世人的罪，替世人成为咒诅。然而请记得，认识主到这地步还不够高、不够准。我们若是问长进一点、属灵一点的基督徒，他就会说，主耶稣在十字架上，不仅担当了世人的罪；主耶稣在十字架上，还得了一个极大的释放。祂那装在马利亚所给之体壳里的生命，因着十字架

WEEK 7 — DAY 4

Morning Nourishment

John 12:24 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.

19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

The life of the grain of wheat is concealed in the shell of the wheat and is restricted by this outer shell. However, if this grain of wheat dies, death will have an effect which allows the life of the wheat to be released. Hence, the Lord Jesus said that once the grain of wheat falls into the ground and dies, it begins to grow and bear much fruit. However, suppose we put this grain of wheat into a beautiful box to honor and respect it. If this grain of wheat could speak, it would plead with us, saying, “Do not honor and respect me in this way. I am greatly bound here. I would rather that you give me an environment in which I could die. I am very eager to die because death is my only way out. Only by death can the life within me break forth.” (The Crucified Christ, p. 37)

Today’s Reading

Those who know Christ will say that the death of the Lord Jesus on the cross is beyond human imagination. If you ask a Muslim why the Lord Jesus died, he may tell you that Jesus sacrificed Himself for the truth. If you ask a genuine Christian why Jesus died, he will reply that Jesus died to bear the sin of the world and become a curse for the world. We have to bear in mind, however, that knowing the Lord to this extent is not high enough or accurate enough. If we ask a more advanced and spiritual Christian, he will say, “The Lord Jesus not only bore the sin of the world on the cross, He also obtained a great release. His life, which was concealed in the human shell given to Him by Mary, was released. This was because the death of

的死，把那体壳破碎，把祂身体的幔子撕裂，而得着了释放。祂的生命，在十字架上释放了出来。

祂在十字架上时，有一个兵丁用枪扎祂的肋旁，随即有血和水流出来（约十九 34）。…所以主耶稣的死是救赎的死；这是血作表记所指明的。然而，祂在十字架上，不仅有血流出来，还流出水来。水是指生命说的；主的死不仅是为着成功救赎，也是为着释放生命。…祂若不死，就仍是一粒；若是死了，祂这一粒的生命，会进到许多子粒里面。祂是满有生命的种子，祂若不死，祂的生命只能在祂自己里面，不能进到…每一个相信祂的人里面。…祂若不死，祂的生命只能在祂自己里面，不能在门徒里面。祂若不死，祂只能行走在门徒中间，不能活在他们里面。

可惜，门徒们只认识主在他们中间，是何等宝贵，他们从来没有想到主要进到他们里面，调在他们里面；主的生命要在他们里面，作他们的生命。主说，祂有当受的浸，祂要受死。主觉得死是荣耀，死是释放；但门徒却忧伤起来。他们为什么忧伤？因为主要受死。本来门徒加上主耶稣，是十三位，现在主若死了，他们会像孤儿一样。然而主耶稣叫他们不要忧伤，只要三天，祂就会回到他们中间；不只在他们中间，还要进到他们里面，住在他们里面。从前若是门徒在加利利，而主在犹太地，主就没有法子和他们同在，因为主在人的体壳里受限制。等主死了之后，主的生命就从祂里面释放出来；再等主从死里复活后，这生命就进到所有信祂的人里面（基督并祂钉十字架，三七至三九页）。

参读：基督并祂钉十字架，第三至六篇；马太福音生命读经，第七十篇。

the cross broke His human shell and split the veil, His physical body. His life was thus released on the cross."

When He was on the cross, a soldier pierced His side with a spear, and immediately there came out blood and water (John 19:34).... Hence, the death of the Lord Jesus was a redemptive death, as indicated by the blood. However, not only did blood come out on the cross but also water. Water refers to life. The Lord's death was not merely for the accomplishment of redemption but also for the release of life.... If He had not died, He would have remained a single grain. But since He died, the life of this single grain has entered into the many grains. He was a seed that was full of life. If He had not died, His life would have remained only in Himself and could not have entered into...all those who have believed in Him.... If He had not died, His life would have stayed only in Himself and could not have been in the disciples. If He had not died, He could have walked among the disciples, but He could not have lived in them.

Regrettably, the disciples only knew the preciousness of the Lord's presence among them, but it never occurred to them that the Lord would come into them and be mingled with them. The Lord intended to be in them as their life. The Lord said that He had a baptism to be baptized with, that He had to suffer death. The Lord felt that death was a glory and a release, but the disciples were sorrowful. Why were the disciples sorrowful? It was because the Lord had to die. There were originally thirteen of them altogether—the Lord Jesus plus the disciples. If the Lord died, however, they felt that they would be like orphans. Nevertheless, the Lord Jesus told them not to be sorrowful because in only three days He would come back into their midst. Furthermore, not only would He be in their midst, but He would also enter into them and abide in them. Previously whenever the disciples were in Galilee, and the Lord was in the land of Judea, He had no way to be with them because He was restricted by His human shell. However, after the Lord's death His life was released from within Him, and after His resurrection this life entered into all those who believed in Him. (The Crucified Christ, pp. 37-39)

Further Reading: The Crucified Christ, chs. 3-6; Life-study of Matthew, msg. 70

第七周　周五

晨兴喂养

林前一 18 “因为十字架的话，对那正在灭亡的人为愚拙，对我们正在得救的人却为神的大能。”

十二27 “你们就是基督的身体，并且各自作肢体。”

十字架工作的终点乃是召会，十字架的工作是达到基督的身体，且停在基督的身体里。因此，认识十字架就是认识基督的身体。十字架的工作就是把人带到软弱的地步，带到不能的地步，好叫人对旧造彻底地失望，这样人就能实际地脱离旧造，进入新造里。…基督的身体乃是新造，与旧造无分无关。我们对召会的事情，若仍然用人以前的办法、手段、技能…等，所带来的结果就是糟糕。…旧造的一切都该经过十字架，留在十字架那里。召会根本用不着这些旧人里的东西；召会里只要出于基督的一切（倪柝声文集第二辑第二十四册，六八至六九页）。

信息选读

人类第一次的堕落就是因着人自己的看法、选择、断案。因此在新造里，神不容许从人旧造里出来的一切得势。一个天然的人，必须被神打断他的脊骨；他的大腿窝要被神摸过，瘸了，爬不起来了，才会顺服神。这就是神在新造里所作的，祂要把一切出于旧造的打碎，祂要把出于基督的一切作在我们身上，好使我们实际地成为基督的身体。当我在十二年前，从腓立比三章，罗马五章，约翰五章，看到人肉体的败坏之后，有七个月之久，我不敢轻举妄动。我知道肉体出来的一切都是神所厌恶的，神要除去人

WEEK 7 — DAY 5

Morning Nourishment

1 Cor. 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.

12:27 Now you are the Body of Christ, and members individually.

The consummation of the work of the cross is the church. The work of the cross goes as far as the Body of Christ and consummates with the Body of Christ. Hence, the knowledge of the cross brings us to the knowledge of the Body of Christ. The cross brings a man to a state of weakness and inability, one in which he totally loses hope in the old creation. When he is brought to this point, he is delivered in a real way from the old creation and brought into the new creation.... The Body of Christ is the new creation; it has nothing to do with the old creation. If we resort to human methods, tactics, and skills (which we have used in the past) to deal with the affairs of the church, the result will only be disastrous....Everything of the old creation must pass through the cross and remain on the cross. The church has no use for anything that comes from the old man. The church only takes that which issues from Christ. (CWWN, vol. 44, pp. 790-791)

Today’s Reading

When man fell, he fell because of his own concepts, choices, and judgments. Therefore, God will not allow anything that issues from the old creation to gain the upper hand. The “backbone” of the natural man must be broken; the hollow of his thigh must be touched. Before he will submit to God, he must be crippled and fall flat on his face. This is what God is doing in the new creation. He is smashing everything of the old creation, and He is constituting us with everything that issues from Christ so that we can become the Body of Christ in practicality. I saw the evil of man’s flesh twelve years ago in Philippians 3, Romans 5, and John 5. For seven months I was hesitant to make any move at all, because I knew that everything that issued from the flesh would be rejected by God. God wants to

一切出于肉体的。神的儿女需要先对付天然的生命，而后才能自然而然地进入身体，因为基督的身体乃是一切出于基督的；在这身体里，旧人的一切都不存在。什么时候人经过了罗马五至八章，什么时候就能进入罗马十二章（倪柝声文集第二辑第二十四册，六九页）。

十字架的工作不只把我们带到身体里，并且十字架工作的范围就是身体。如果我们彼此不过是作会众，我们也许可以用不着十字架；但是我们彼此是要合起来作身体，所以我们不能不需要十字架。十字架要挖去你，…挖去你的天然，…挖去你自己的活动，…挖去你太大的地方。十字架在召会中…是必需的。我们对于弟兄姊妹，高兴也得来往，不高兴也得来往，因为我们都是在身体里。既然在身体里，就要受限制，就不能那样自由。你若不作肢体，你可以只求你个人的痛快；你如果要作肢体，你就不能只求你个人的痛快。你如果碰着一个麻烦你的弟兄，你就真需要十字架。十字架要试验你，…淘汰你一切的渣滓…〔和〕不洁净的地方。…身体的约束叫你不能自由自在，…叫你需要十字架。十字架在你身上作了够深的工作，你才能和弟兄姊妹合得起来。

每一个基督徒都是基督身体上的一个肢体，所以每一个基督徒都应该受基督身体的约束，所以每一个基督徒都必须学习背十字架。有人个性很刚强，这个刚强的个性必须被打破。有人个性很特别，这个特别的个性也必须被打破。没有一个基督徒可以在召会里夸口他的刚强，夸口他的特别。在召会里，一切尖锐的、刺人的、突出的，都得磨去（第二辑第十八册，一七〇至一七一页）。

参读：倪柝声文集第二辑第二十四册，第九十七、一百篇；第十八册，第五十四篇；第二十六册，第一百七十四篇；基督与十字架，第十七篇。

remove everything in man that is from the flesh. God's children must first deal with the natural life. If they deal with their natural life, they will be in the Body spontaneously, because the Body of Christ is composed of everything that issues from Christ. Nothing of the old man can remain in the Body. As soon as a man passes through the experience in Romans 5 through 8, he can enter into the experience of Romans 12. (CWWN, vol. 44, p. 791)

The work of the cross not only brings us into the Body, but also the Body becomes the very realm within which the cross works. If we were here only as a congregation, we might not need the cross. However, since we are together as the Body, we cannot go on without the cross. The cross will dig away our natural life, our own activities, and any disproportionate growth. The cross is indispensable to the church.... Whether or not we like it, we have to communicate with other brothers and sisters because we are all in the Body. Because we are in the Body, we have to be restricted and cannot be so free. If we were not members, we could seek our personal enjoyment. Since we are members, we cannot seek our own enjoyment anymore. If we come across a troublesome brother, we need to take up the cross. The cross will test us and sift away all our mixture and uncleanness.... The restriction of the Body will take away our freedom; it will drive us to the cross. Only after the cross has wrought a deep work in us will we be able to coordinate with the brothers and sisters.

Every Christian is a member of the Body of Christ. Hence, every Christian should come under the restriction of the Body of Christ and learn to bear the cross. Some have a very strong disposition. Such a strong disposition must be broken. Some are very peculiar. Such peculiarity must also be broken. No Christian can boast of his strength or his peculiarity in the church. In the church, anything sharp, glaring, or conspicuous has to be worn away. (CWWN, vol. 38, pp. 408-409)

Further Reading: CWWN, vol. 44, chs. 97, 100; CWWN, vol. 38, ch. 54; CWWN, vol. 46, ch. 174; Christ and the Cross, ch. 17

第七周　周六

晨兴喂养

罗六 6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

加六 14 “但就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”

在我们基督徒生活中，虽然到处都碰着十字架，但是当我们来到祭坛，就是来到神建造的中心时，还是要特别地经历十字架。来到中心的祭坛，乃是认识我们一切的所是并所有，都在十字架这里了结了。在此我们有十字架确定的经历，并不仅仅是表面的认识。在我们与主的交通中，我们被带到一个地步：确定地摸着十字架，感觉到神不再让我们凭天然的人活着。这使我们这个人有了重大的破碎，而绝对地降服于十字架。结果，我们就认识天然的生命是什么，以及脱去旧造是什么意思。这就是经历十字架作中心（以西结书生命读经，二九七至二九八页）。

信息选读

我很忧伤，虽然我们许多人都听过十字架的信息，我们中间却只有少数人真正过钉十字架的生活。例如，我们在婚姻生活中，可能没有过钉十字架的生活。一位已婚的弟兄如果和他的妻子争吵，这就指明他们没有过钉十字架的生活。…那些过钉十字架生活的人，遭到攻击或批评时，不会为自己辩护。他们借着十字架的死，经历亚当生命和旧造的了结，并享受借十字架所释放之神的丰富和祂神圣的元素。

WEEK 7 — DAY 6

Morning Nourishment

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Although we meet the cross everywhere in our Christian life, we experience the cross in a particular way when we come to the altar at the center of God’s building. To come to the altar at the center is to realize that all that we are and all that we have were terminated at the cross. Here we have a definite experience of the cross and not merely a superficial knowledge about the cross. In our fellowship with the Lord, we are brought to the point where we touch the cross in a definite way and sense that God will no longer allow us to live in our natural man. This causes us to have a major breakthrough and an absolute submission to the cross. As a result, we will know what the natural life is and what it means for the old creation to be stripped away. This is the experience of the cross as the center. (Life-study of Ezekiel, pp. 239-240)

Today’s Reading

I am grieved that although many of us have heard messages about the cross, only a few among us truly live a crucified life. For example, we may not live a crucified life in our married life. If a married brother and his wife argue with each other, this indicates that they are not living a crucified life....Those who live a crucified life do not vindicate themselves when they are attacked or criticized. They experience the termination of their Adamic life and of the old creation through the death of the cross and enjoy God’s riches and His divine element, which were released through the cross.

有些人，特别是青年人，听见关于祭坛的这些话，也许会害怕，认为最好不要爱主、寻求主。…他们害怕到达祭坛成为燔祭，那太危险了。然而，我们需要领悟，主既然怜悯了我们，我们就无法逃避祂。…当我们在世界流荡，无意从门进入圣所时，是主带我们进了门。我们信入基督，并非出于我们的拣选，乃是完全出于神的拣选、神的怜悯以及祂的眷临。我们爱主并追求祂，原则也是一样。…我们越爱主并追求祂，就越感觉满足。这也是出于主的怜悯。因着祂向着我们的怜悯，以及祂在我们里面的运行，我们别无选择，只有往前，不能回头。我们如果不往前来到祭坛，反而想要回到外院，就会觉得不安适。所以，我们需要一直往前，直达祭坛。

最后，所有属灵并追求主的人会留在祭坛这里，在这里他们被主了结，甚至毁坏。主似乎毫无理由地拆毁他们，剥夺他们一切所有的。神将我们一切所是并所有的，都置于死地。…因为我们爱主并追求祂，迟早我们会碰到十字架，这十字架要将我们拆毁，将一切带到死地。我们将被迫经过并进入死，就算我们不愿意也不行。

我们不是一次永远地经历十字架—乃是一次又一次地经历。那些追求主的人在每一次转弯的时候，都会碰到十字架。一次他们会借着儿女碰到十字架；另一次他们会借着配偶或病痛碰到十字架；又一次，他们会借着召会或同工经历十字架。十字架无所不在，其原因乃是：我们要接触神必须经过十字架。感谢主，神给我们十字架，而十字架给我们神。爱神并经历祂到极点的人，乃是经历十字架的人（以西结书生命读经，二九八至三〇〇页）。

参读：以西结书生命读经，第二十一篇。

When some, especially young people, hear this word about the altar, they may be frightened and think that it is better not to love the Lord and seek Him.... They may fear that it would be dangerous to reach the altar and become a burnt offering. We need to realize, however, that since the Lord has had mercy on us, we cannot escape Him.... While we were wandering in the world, having no intention of entering in through the gate, the Lord brought us through the gate. Apart from our own choice, we believed into Christ. This is altogether a matter of God's selection, of His mercy, and of His reaching us with His care. The principle is the same in our loving the Lord and pursuing Him.... The more we love the Lord and pursue Him, the more we are satisfied. This also is a matter of the Lord's mercy. Because of His mercy to us and His operation within us, we have no choice except to go forward; we cannot turn back. If we do not advance toward the altar but instead try to go back to the outer court, we will feel uncomfortable. Therefore, we need to go on and on until we reach the altar.

Eventually, all those who are spiritual and who pursue the Lord end up on the altar where they are terminated, even destroyed, by the Lord. Seemingly without reason, the Lord tears them down and strips them of everything. God puts to death all that we are and all that we have.... Because we love the Lord and pursue Him, sooner or later we will meet the cross, which will tear us down and bring everything into death. We will be forced to pass into death, even if we are not willing to do so.

We do not experience the cross once for all—we experience the cross again and again. Those who pursue the Lord will meet the cross at every turn. At one time they will meet the cross through their children. At another time they will meet the cross through their spouse or through illness. At other times, they may experience the cross through the church or through the co-workers. The reason that the cross is everywhere is that we must go through the cross in order to contact God. Thank the Lord that God gives us the cross and that the cross gives us God. The ones who love God the most and experience Him the most are the ones who have gone through the cross. (Life-study of Ezekiel, pp. 240-241)

Further Reading: Life-study of Ezekiel, msg. 21

第七周诗歌

227 圣灵的丰满 — 借十字架

7 7 7 7 双副（英 279, 不同调, 不同律）

降 E 大调 6/8

1 2 3 4 3 4 | 5 4 3 · | 2 2 2 1 2 | 4 3 2 · |
一 后 是膏 油 先 是血， 要 得 滋 润 先 得 洁；
1 2 3 4 3 4 | 5 4 3 · | 2 2 2 1 2 | 3 2 1 · |
若 非经 过 各 各 他， 必 不 能 到 五 旬 节。
6 6 6·♯5 6 | i·7 6 5 · | 7 7 7·6 7 | 2·i 6 5 · |
我们若 未 蒙 洗净， 能力必 不 从 上倾；
1 2 3 4 3 4 | 5 4 3 · | 2 2 2 1 2 | 3 2 1 · |
我 们若 要 作 见 证， 必 须 钉 死 己 生 命。
5·5 3 5 · | i·7 6 5 · | 1 2 3 4 4 | 6·5 · |
(副) 因 此 求 主 借 十 字 架， 治 死 我 的 魂 生 命；
i·i i 5 · | 2·i 6 6 · | 5·5 5 5 1 | 2·1 · ‖
使 我 愿 出 重 大 代 价， 来 满 受 主 的 圣 灵。

二 先是用杖击石磐，　后来活水才溢漫；
死亡若未作过工，　圣灵必定不充满。
我们若真同主死，　愿意万有都损失，
主的能力要降临，　使用我们救亡世。

三 先是祭坛后是火，　若没丧失就没果；
若非所有先奉献，　必定不能登宝座。
我们若真肯牺牲，　舍弃万事降服神，
我们必定得能力，　因主信托顺从人。

四 先是预备瓶子空，　后是膏油盛其中；
先是山谷挖成沟，　后来活水才深泓；
先是经过约但河，　后是灵感加倍多；
先受死亡的浸洗，　后得荣耀的圣鸽。

五 当你举目望禾田，　金谷丰盈你称羡；
当念果实未生时，　就有麦种死在先。
若要生命的子粒，　须有死亡的经历；
凡人未到髑髅地，　就无圣灵的能力。

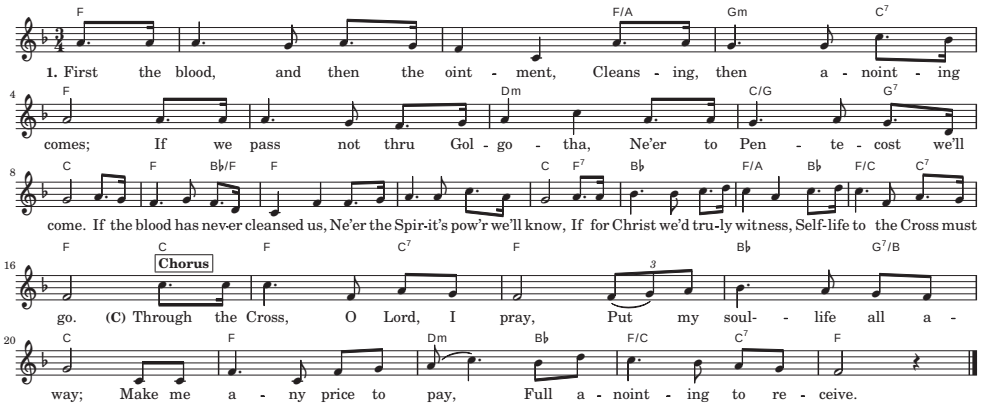
六 既是这样,求我主，　使我忠诚走窄路，
除去雄心和大志，　只愿顺服并受苦；
更大能力我不取，　更深的死我所需；
但愿加略的意义，　完全成功在我躯。

WEEK 7 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279



2. Christ, the Rock, must first be smitten,
That the living water flow;
Without death the Spirit's fulness
Ne'er could dwell in man below.
If with Christ we die completely,
Willing thus our all to lose,
He will clothe us with His power
And to win the world will use.

3. First the altar, then the fire,
If no loss, there'll be no gain;
If our all has not been offered,
To the throne we'll ne'er attain.
If to sacrifice we're willing,
All forsaking, God t'obey,
He to us will be committed
And thru us His pow'r display.

4. First we must prepare the vessels
That the Oil they may contain;
Dig the valley full of ditches
That they may be filled with Rain.
First we must go thru the Jordan
Ere anointed from above;
First in death we must be baptized,
Then experience the Dove.

5. When we see the ripened harvest
Of the golden countryside,
We may know that many seeds have
Fallen to the earth and died.
Ere the fruit of life may blossom,
We must surely suffer death;
If with Christ we've not been buried,
We'll not feel the Spirit's breath.

6. Since it must be thus, I pray, Lord,
Help me go the narrow way;
Deal with pride and make me willing
Thus to suffer, Thee t'obey.
I for greater power pray not,
Deeper death is what I need;
All the meaning of the Cross, Lord,
Work in me—for this I plead.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: