

但以理书、撒迦利亚书结晶读经 第八篇

基督是有耶和華七眼的石头， 为着神的建造

读经：亚三 9，四 7 ~ 10，启五 6，太十六 18

纲 目

周 一

壹 神的建造乃是神与人的调和，是三一神团体的彰显，也是神的扩大；神的建造是作生命的三一神作到我们里面，使我们成为祂团体的彰显，就是神的扩大和扩展——约三 29 上、30 上，十四 20，十七 22，约壹四 15，弗三 17 上、19 下、21，提前三 15 ~ 16。

贰 在神的建造里，基督是一切——太十六 18，彼前二 4，林前三 11，弗二 20：

一 在神的建造里，基督是磐石，永远的磐石——太十六 18：

1 这磐石是基督这三一神的具体化身，并且在祂经过各步骤以后，也是三一神的完成——西二 9，约一 14，二十 22，林前十五 45 下。

2 为着建造神殿的磐石，乃是经过过程的三一神——太十六 18，二八 19。

Crystallization-Study of Daniel & Zechariah Message Eight

Christ as the Stone with the Seven Eyes of Jehovah for God's Building

Scripture Reading: Zech. 3:9; 4:7-10; Rev. 5:6; Matt. 16:18

Outline

DAY 1

I. God's building is the mingling of God with man, the corporate expression of the Triune God, and the enlargement of God; the building of God is the Triune God as life being wrought into us so that we may become His corporate expression, the enlargement and expansion of God—John 3:29a, 30a; 14:20; 17:22; 1 John 4:15; Eph. 3:17a, 19b, 21; 1 Tim. 3:15-16.

II. In God's building Christ is everything—Matt. 16:18; 1 Pet. 2:4; 1 Cor. 3:11; Eph. 2:20:

A. In God's building Christ is the rock, the Rock of Ages—Matt. 16:18:

1. This rock is Christ as the embodiment of the Triune God and as the consummation of the Triune God after the steps of His process—Col. 2:9; John 1:14; 20:22; 1 Cor. 15:45b.

2. The rock for the building of the temple of God is the processed Triune God—Matt. 16:18; 28:19.

二 基督是为着神建造的活石—彼前二 4：

- 1 活石不仅有生命，也能在生命里长大；这活石就是为着神的建造的基督—4 ~ 5 节，西二 19。
- 2 我们接受基督作生命的种子后，就需要长大，好经历祂作活在我们里面的石头；这样，祂就要把我们作成因祂石头性情而变化的活石，使我们与别人同被建造，成为属灵的殿—彼前一 23，二 2 ~ 5，弗二 22。

三 主耶稣基督这包罗万有者，乃是基督和活神的儿子，是神为着祂的建造所立的惟一根基；祂是独一的，作神圣建造的惟一根基—太十六 16，林前三 11，赛二八 16。

周 二

四 在神的建造里，基督是房角石—弗二 20：

- 1 基督是房角石，联结两堵墙，一堵是犹太信徒，另一堵是外邦信徒—11 ~ 14 节。
- 2 我们无论是犹太人或外邦人，既已得救，就在基督里联结为一，来为着神的建造—21 ~ 22 节。

叁 基督是有七眼的石头，为着神的建造，就是神的殿—亚三 9，四 7 ~ 10，弗二 21，林前三 16 ~ 17：

- 一 在撒迦利亚三章九节里，安置在约书亚面前的石头，预表基督是神建造的石头—诗一一八 22，太二一 42。
- 二 耶和華要雕刻这石头，指明神要在基督这块石头上作工，以完成神的救赎、拯救和建造—亚三 9：

B. *Christ is the living stone for God's building—1 Pet. 2:4:*

1. A living stone is one that not only possesses life but also grows in life; this is Christ for God's building—vv. 4-5; Col. 2:19.
2. After receiving Christ as the seed of life, we need to grow in order to experience Him as the stone living in us; in this way He makes us living stones, transformed with His stone nature so that we may be built together with others as a spiritual house—1 Pet. 1:23; 2:2-5; Eph. 2:22.

C. *As the Christ and the Son of the living God, the Lord Jesus Christ, who is the all-inclusive One, is the unique foundation laid by God for His building; He is the unique One to be the unique foundation of the divine building—Matt. 16:16; 1 Cor. 3:11; Isa. 28:16.*

DAY 2

D. *In God's building Christ is the cornerstone—Eph. 2:20:*

1. As the cornerstone, Christ joins together the two walls, one wall being the Jewish believers, and the other, the Gentile believers—vv. 11-14.
2. Whether we are Jews or Gentiles, we have been saved in order to be joined in Christ for God's building—vv. 21-22.

III. **For God's building, the temple, Christ is the stone with seven eyes—Zech. 3:9; 4:7-10; Eph. 2:21; 1 Cor. 3:16-17:**

- A. *The stone set before Joshua in Zechariah 3:9 typifies Christ as the stone for God's building—Psa. 118:22; Matt. 21:42.*
- B. *Jehovah's engraving of the stone indicates that God will work on Christ as the stone for the accomplishing of God's redemption, salvation, and building—Zech. 3:9:*

1 雕刻就是剪除；基督在十字架上受死时，乃是被神雕刻、剪除。

2 这指明神在其上作工的基督，要在一日之间，就是在祂钉十字架之日，除掉以色列地的罪；借着祂在十字架上的死，神的羔羊基督除去了世人的罪——彼前二 24，约一 29。

三 石头（基督）上的七眼是耶和华的七眼，也是羔羊基督的七眼，就是神的七灵，七倍加强的灵——亚四 10，启五 6：

1 撒迦利亚四章十节的「这七眼」，乃是三章九节石头上的七眼，就是耶和华的七眼，也是羔羊的七眼——启一 4，三 1，五 6。

2 石头、耶和华和羔羊乃是一：

a 基督是救赎的羔羊和建造的石头，也是耶和华；基督乃是羔羊石头——羔羊为着救赎，石头为着建造——约一 29，太二一 42，亚二 8、11。

周 三

b 基督的七眼就是神的七灵，指明基督与圣灵虽有分别，却不是分开的；圣灵在实质上与基督是一——启五 6，罗八 9 ~ 10，林后三 17。

c 七眼将耶和华、羔羊与石头联在一起；羔羊就是石头，石头就是耶和华——亚三 9，四 10，启五 6。

3 神的羔羊基督是那有七眼之建造的石头，这启示基督的七眼乃是为着神的建造——约一 29，亚三 9，启五 6。

4 基督是建造的石头，有七眼，就是七灵，为要将祂自己

1. To engrave is to cut; when Christ was dying on the cross, He was engraved, cut, by God.

2. This indicates that the Christ on whom God has worked will remove the sin of the land of Israel in one day, the day of His crucifixion; through His death on the cross, Christ, the Lamb of God, took away the sin of the world—1 Pet. 2:24; John 1:29.

C. *The seven eyes of the stone (Christ) are the seven eyes of Jehovah and the seven eyes of the Lamb, Christ, which are the seven Spirits of God, the sevenfold intensified Spirit—Zech. 4:10; Rev. 5:6:*

1. “These seven” in Zechariah 4:10, which are the seven eyes on the stone in 3:9, are the seven eyes of Jehovah and also the seven eyes of the Lamb—Rev. 1:4; 3:1; 5:6.

2. The stone, Jehovah, and the Lamb are one:

a. Christ is the redeeming Lamb and the building stone, and He is also Jehovah; Christ is the Lamb-stone—the Lamb for redemption and the stone for building—John 1:29; Matt. 21:42; Zech. 2:8, 11.

DAY 3

b. The seven eyes of Christ are the seven Spirits of God, indicating that Christ and the Holy Spirit, although distinct, are not separate; the Holy Spirit is essentially one with Christ—Rev. 5:6; Rom. 8:9-10; 2 Cor. 3:17.

c. The seven eyes combine Jehovah, the Lamb, and the stone; the Lamb is the stone, and the stone is Jehovah—Zech. 3:9; 4:10; Rev. 5:6.

3. The fact that Christ, the Lamb of God, is the building stone with seven eyes reveals that the seven eyes of Christ are for God’s building—John 1:29; Zech. 3:9; Rev. 5:6.

4. Christ is the building stone with seven eyes, with the seven Spirits to transfuse

灌注到我们里面，好把我们变化为宝贵的材料，为着神的建造—亚三 9，林前三 12，启三 1：

周 四

- a 作为羔羊和石头之基督的七眼就是神的七灵，在神为着祂建造的行动中，作基督的彰显——4，三 1。
- b 当主注视我们，祂的七灵就将祂自己灌注到我们里面；祂借着祂的眼，将祂内里的所是传输到我们里面—五 6。

肆 基督是恩典的顶石，为着完成神的建造—亚四 7：

- 一 在神的建造里，基督是基石，托住神的建造；是房角石，将祂身体上外邦和犹太的肢体联络在一起；也是顶石，完成神建造中的一切—赛二八 16，林前三 11，弗二 20，彼前二 6，亚四 7。
- 二 顶石，连同人大声欢呼：「愿恩典恩典，归与这石」，表征基督是恩典之石，在其上有耶和华的七眼，为着完成神殿的重建—三 9，四 7 ~ 10，启五 6：
 - 1 搬出顶石就是完成建造；这顶石乃是基督的预表—亚四 7。
 - 2 人必大声欢呼，说，「愿恩典恩典，归与这石」，这指明顶石本身就是恩典；顶石乃是从神临到我们的恩典，这恩典就是基督—7 节，约一 14、16，林后十三 14。
 - 3 顶石乃是基督，祂是从神临到我们的恩典，作神建造的遮盖—亚四 7。

周 五

Himself into us in order to transform us into precious materials for God's building—Zech. 3:9; 1 Cor. 3:12a; Rev. 3:1:

DAY 4

- a. The seven eyes of Christ as the Lamb and as the stone, which are the seven Spirits of God, are Christ's expression in God's move for God's building—1:4; 3:1.
- b. As the Lord looks at us, His seven eyes transfuse Himself into us; He transmits His inner being into us through His eyes—5:6.

IV. For the completion of God's building Christ is the topstone of grace—Zech. 4:7:

- A. *In God's building Christ is the foundation stone to uphold the building, the cornerstone to join together the Gentile and Jewish members of His Body, and the topstone to consummate everything in God's building—Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7.*
- B. *The topstone with shouts of "Grace, grace to it" signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, for the completion of the rebuilding of God's temple—3:9; 4:7-10; Rev. 5:6:*
 - 1. To bring forth the topstone is to complete the building; this topstone is a type of Christ—Zech. 4:7.
 - 2. The shouts of "Grace, grace to it" indicate that the topstone itself is grace; the topstone is grace from God to us, and this grace is Christ—v. 7; John 1:14, 16; 2 Cor. 13:14.
 - 3. The topstone is the Christ who is grace from God to us to be the covering of God's building—Zech. 4:7.

DAY 5

伍 借着七倍加强之灵（就是基督这被雕刻之石头上的七眼）的灌注，我们就在生命、性情和彰显上成为与基督一式一样，为着神的建造—弗三 19 下、21：

- 一 神圣启示的高峯，乃是神成为人，为要使人在生命、性情上（但不在神格上）成为神，以产生并建造基督生机的身体，作三一神团体的彰显—约一 12 ~ 14，约壹三 1 ~ 2，罗八 3，十二 4 ~ 5。
- 二 圣经启示，神的心意是要使祂所拣选、救赎并重生的人，成为基督的复制，为着神的殿，就是基督的身体，作三一神团体的彰显—约一 12 ~ 14，十二 24，罗一 3 ~ 4，八 3、29，十二 4 ~ 5：
 - 1 在雅歌里我们看见，爱主的寻求者作为基督的复制，成了神的圣所和团体的书拉密女—六 4、13。

周 六

- 2 按照约翰福音，基督得以复制，为着神的建造—十二 24，二 19 ~ 22，十四 2：
 - a 主耶稣如同一粒麦子落在地里死了，好在复活里产生许多子粒，成为祂的复制—十二 24，弗二 6。
 - b 在基督的复活里，我们乃是祂的复制；在祂的复活里，祂将神圣的生命分赐到我们里面，使我们在生命和性情上与祂一样，成为祂的复制，为着神的建造，就是神的殿—约二 19 ~ 22，十二 24，彼前一 3，林前三 16 ~ 17。
- 3 罗马书里深奥的思想，乃是神成为人，好在神完整的救恩里，使罪人得着救赎、重生、圣化、更新、变化并得

V. Through the transfusing of the sevenfold intensified Spirit, the seven eyes of Christ as the engraved stone, we become the same as Christ in life, nature, and expression for God's building—Eph. 3:19b, 21:

- A. *The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce and build up the organic Body of Christ as the corporate expression of the Triune God—John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5.*
- B. *The Scriptures reveal that God's intention is to make His chosen, redeemed, and regenerated people the reproduction of Christ for the temple of God—the Body of Christ—as the corporate expression of the Triune God—John 1:12-14; 12:24; Rom. 1:3-4; 8:3, 29; 12:4-5:*
 - 1. In Song of Songs we see that, as the reproduction of Christ, the loving seekers of the Lord become the sanctuary of God and a corporate Shulammitte—6:4, 13.

DAY 6

- 2. According to the Gospel of John, Christ has a reproduction for God's building—12:24; 2:19-22; 14:2:
 - a. As a grain of wheat, the Lord Jesus fell into the ground and died in order to produce many grains in resurrection as His reproduction—12:24; Eph. 2:6.
 - b. In Christ's resurrection we are His reproduction; in His resurrection He imparted the divine life into us, making us the same as He is in life and nature to be His reproduction for God's building, the temple of God—John 2:19-22; 12:24; 1 Pet. 1:3; 1 Cor. 3:16-17.
- 3. The deep thought in Romans is that God became man so that, in God's complete salvation, sinners may be redeemed, regenerated, sanctified, renewed, transformed,

荣，而成为神的众子；他们在生命和性情上与神一样，成为基督身体上的肢体——八 3，一 3 ~ 4，三 24，五 10，八 14、29 ~ 30，十二 4 ~ 5。

4 希伯来书启示，借着生命之律的功用，我们成了基督这神长子的复制，成为召会，就是神许多儿子的活组成—— 6，二 10 ~ 11。

5 在启示录里，耶稣活的人位是神的彰显和见证，召会是耶稣的见证，就是基督团体的彰显；如此，召会这扩大的基督，乃是神在基督里之见证与彰显的复制，终极完成于新耶路撒冷，在新天新地里作三一神终极并完成的团体彰显—— 2、5、9、12、20，二一 2、10 ~ 11。

conformed, and glorified to become the sons of God, who are the same as God in life and nature, to be the members of the Body of Christ—8:3; 1:3-4; 3:24; 5:10; 8:14, 29-30; 12:4-5.

4. The book of Hebrews reveals that through the function of the law of life, we become the reproduction of Christ as the firstborn Son of God to be the church, which is a living composition of the many sons of God—1:6; 2:10-12.

5. In Revelation the living person of Jesus is the expression and testimony of God, and the church is the testimony of Jesus, the corporate expression of Christ; as such, the church, the enlarged Christ, is the reproduction of the testimony and expression of God in Christ, consummating in the New Jerusalem as the ultimate and consummate corporate expression of the Triune God in the new heaven and new earth—1:2, 5, 9, 12, 20; 21:2, 10-11.

第八周·周一

晨兴喂养

林前三 11「因为除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。」

彼前二 4~5 你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。」

建造实在就是神的扩大。建造是神的扩大，以团体的方式彰显神。我们已经看过，生命是神自己作到我们里面。三一神若真的作到我们里面，结果必有神的扩大和开展。

因此，当我们说到神的建造时，我们的意思就是作生命的三一神，不断地作到我们里面，并且我们在祂的灌输和注入下成为祂的一个彰显。这个彰显是祂的扩大和开展。愿这个思想写在我们的心上（约翰福音生命读经，六至七页）。

信息选读

在神的建造里需要磐石，这磐石就是基督（太十六 18）。按新约，神的建造完全是建造在这磐石，就是永远的磐石上。这磐石是基督这三一神的具体化身（西二 9），并且在祂经过各步骤以后，也是三一神的完成。因此，为着建造神家的磐石，乃是完成的三一神。

基督也是为着神建造的活石。彼前二章四节说到基督是活石：「你们来到祂这...活石跟前。」活石不仅有生命，也能在生命里长大。这活石就是为着神建造的基督。为着作我们的生命，基督是种子；为着神的建造，祂是石头。我们接受祂作生命的种子后，就需要长大，好经历祂作活在我们里面的石

WEEK 8 — DAY 1

Morning Nourishment

1 Cor. 3:11 "For another foundation no one is able to lay besides that which is laid, which is Jesus Christ."

1 Pet. 2:4-5 "Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house..."

Building is the enlargement of God to express God in a corporate way. We have seen that life is God Himself wrought into our being. If the Triune God has truly been wrought into us, the issue will be an enlargement and an expansion of God.

Thus, when we speak of the building of God, we mean that the Triune God as life is being wrought into us continually and that under His transfusion and infusion we are becoming His one expression. This expression is His enlargement and expansion. May this thought be written on our heart. (Life-study of John, pp. 5-6)

Today's Reading

In God's building there is the need for a rock, and this rock is Christ (Matt. 16:18)....God's building is built absolutely on this rock, which is the Rock of Ages. This rock is Christ as the embodiment of the Triune God (Col. 2:9) and as the consummation of the Triune God after the steps of His process. Therefore, the rock for the building of God's house is the consummated Triune God.

Christ is also the stone, the living stone, for God's building. First Peter 2:4 speaks of Christ as a living stone: "Coming to Him, a living stone...." A living stone is one that not only possesses life but also grows in life. This is Christ for God's building. As life to us, Christ is the seed. For God's building, He is the stone. After receiving Him as the seed of life, we need to grow that we may experience Him as the stone living in us. In this way He makes us also living

头。这样，祂也要把我们作成因祂石头性情而变化的活石，在祂这根基和房角石（赛二八 16）上，与别人同被建造，成为属灵的殿。

在基督里并借着基督，我们也成为活石，被建造成属灵的殿（彼前二 5）。我们这些在基督里的信徒，借着重生和变化，也成了活石，像基督一样。我们原是用泥土造的（罗九 21），但在重生时，得着了神圣生命的种子，这种子在我们里面长大，就把我们变化为活石。彼得在悔改信主时，主给他取了一个新名，就是彼得—石头（约一 42）；当他得着关于基督的启示之后，主进一步启示祂也是磐石—石头（太十六 16~18）。这两件事使彼得领悟，基督和祂的信徒都是为着神建造的石头。在实际上，我们是借着变化的过程成为石头。在这过程中，我们天然的生命为基督所顶替，并且基督成了我们，因而使我们成了为着神建造的宝贵材料。今天我们在经历变化的过程，使基督这活石构成到我们里面，使我们成为为着神建造的活石。

我们被建造在其中之属灵的殿，是神的建造。至终这建造要完成于新耶路撒冷。在新耶路撒冷里不会有泥土，因一切的泥土都变化成了宝石。这指明新耶路撒冷是用宝石建造的。我们正在成为那要建造到新耶路撒冷里的宝石。当我们天天接触基督这为着神建造的活石，并且被变化，我们就是在这过程中。

在神的建造里，基督是唯一的根基。「除了那已经立好的根基，就是耶稣基督以外，没有人能立别的根基。」（林前三 11）主耶稣是基督和活神的儿子，祂是神为着祂的建造，所立的唯一根基。此外没有人能立别的根基。基督是包罗万有者。没有什么人事物能与祂相比。除祂以外，没有什么人事物够资格，照着神永远的经纶，作宇宙中神圣建造的根基。唯有祂是这神圣建造的唯一根基（新约总论第三册，一二一至一二三页）。

参读：约翰福音生命读经，第一篇；神建造的异象，第十一章。

stones, transformed with His stone nature so that we may be built together with others a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16).

In Christ and through Christ we also become living stones to be built up a spiritual house (1 Pet. 2:5). We, the believers in Christ, are living stones, like Christ, through regeneration and transformation. We were created of clay (Rom. 9:21). But at regeneration we received the seed of the divine life, which by its growth in us transforms us into living stones. At Peter's conversion the Lord gave him a new name—Peter, a stone (John 1:42). When Peter received the revelation concerning Christ, the Lord revealed further that He was also the rock (Matt. 16:16-18). Peter realized by these two incidents that both Christ and His believers are stones for God's building. In actuality we become stones through the process of transformation. In this process our natural life is replaced by Christ, and Christ becomes us, thereby making us the precious materials for God's building. Today we are undergoing the process of transformation so that Christ, the living stone, may be constituted into us to make us living stones for God's building.

The spiritual house into which we are being built is God's building. Eventually this building will consummate in the New Jerusalem. In the New Jerusalem there will not be any clay, for all the clay will have been transformed into precious stone. This indicates that the New Jerusalem is built with precious stones. We are becoming the precious stones that will be built up into the New Jerusalem. This process takes place as we daily contact Christ, the living stone for God's building, and are transformed.

In God's building Christ is the unique foundation. "Another foundation no one is able to lay besides that which is laid, which is Jesus Christ" (1 Cor. 3:11). As the Christ and the Son of the living God, the Lord Jesus Christ is the unique foundation laid by God for His building. No one can lay any other foundation. Christ is the all-inclusive One. Nothing and no one can compare with Him. Nothing and no one, other than He, are qualified to be the foundation of the divine building in the universe according to God's eternal economy. He is the unique One to be the unique foundation of this divine building. (The Conclusion of the New Testament, pp. 638-639)

Further Reading: Life-study of John, msg. 1; The Vision of God's Building, ch. 11

第八周・周二

晨兴喂养

弗二 20「被建造在使徒和申言者的根基上，有基督耶稣自己作房角石。」

亚三 9「看哪，我在约书亚面前所安置的石头，在一块石头上有七眼。万军之耶和华说，我要亲自雕刻这石头，并要在一日之间除掉那地的罪孽。」

以弗所二章二十节说，在神的建造里，基督是房角石。这节说基督作房角石，而不说祂是根基，因为这里所着重的不是根基，乃是房角石，将犹太信徒和外邦信徒这两面墙联结一起。犹太匠人轻弃基督，乃是轻弃祂作房角石（徒四 11，彼前二 7），就是那位要将外邦人联于犹太人，以建造神家者。

神拯救我们的心意不是要将我们带到诸天，乃是要将我们联于犹太人，使祂能得着祂的建造。许多不信的犹太人弃绝主耶稣，因为他们不要联于外邦人。只要一个犹太人不相信基督，他就与外邦人隔离。但只要犹太人相信祂，基督这房角石就将他联于外邦信徒。我们无论是犹太人或外邦人，既已得救，就在基督里联结为一，来为着神的建造（新约总论第三册，一二四页）。

信息选读

在新约时代中，神的建造完全是在于基督，我们看见这个是很重要的。在这建造里，基督是一切。这就是为什么我们该学习，不将基督以外的东西供应信徒。为着神的建造，我们需要基督作我们的一切（新约总论第三册，一二四页）。

〔在撒迦利亚三章九节，〕这块安置在约书亚面前的石头（所罗巴伯），也是预表基督（赛二八 16，太二一 42）。

WEEK 8 — DAY 2

Morning Nourishment

Eph. 2:20 "Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone."

Zech. 3:9 "For here is the stone that I have set before Joshua—upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day."

Ephesians 2:20 says that in God's building Christ is the cornerstone. In this verse Christ is referred to as the cornerstone, not as the foundation, because the main concern here is the cornerstone that joins the two main walls: the wall of the Jewish believers and the wall of the Gentile believers. When the Jewish builders rejected Christ, they rejected Him as the cornerstone (Acts 4:11; 1 Pet. 2:7), which joins the Gentiles to them for the building of God's house.

God's intention in saving us is not to bring us into the heavens; rather, it is to join us to the Jews so that He may have His building. Many unbelieving Jews reject the Lord Jesus because they do not want to be joined to the Gentiles. As long as a Jew does not believe in Christ, he may be separated from the Gentiles. But as soon as a Jew believes in Him, he is joined by Christ, the cornerstone, to the Gentile believers. Whether we are Jews or Gentiles, we have been saved in order to be joined in Christ for God's building. (The Conclusion of the New Testament, pp. 639-640)

Today's Reading

It is crucial for us to see that God's building in the New Testament age is altogether with Christ. In this building Christ is everything. This is why we should learn to minister nothing other than Christ to the believers. For God's building we need Christ as everything to us. (The Conclusion of the New Testament, p. 640)

[In Zechariah 3:9] this stone (Zerubbabel) set before Joshua also typifies Christ (Isa. 28:16; Matt. 21:42). Zerubbabel was a stone set before Joshua to

所罗巴伯是安置在约书亚面前的石头，为要完成神的经纶。

在这一块石头（基督）上有七眼（亚三 9 上，四 10）。这七眼表征七倍加强的灵（启五 6）。基督就是那有七灵作祂眼睛的石头。

耶和华要亲自雕刻这石头（亚三 9 中）。这指明为着神的救赎、拯救和建造，神要在基督这块石头上作工。雕刻就是剪除。基督在十字架上时，乃是被神雕刻、剪除。

不仅如此，耶和华要在一日之间除掉那地的罪孽（9 下）。这指明神在其上作工的基督，要在一日之间，就是在祂钉十字架之日，除掉以色列地的罪（彼前二 24）。借着祂在十字架上的死，神的羔羊基督除去了世人的罪（约一 29）（撒迦利亚书生命读经，四〇七页）。

〔在撒迦利亚四章十节，〕「这七眼」是耶和华的眼睛，就是三章九节石头上的七眼。石头上的七眼是耶和华的七眼，也是羔羊基督的七眼（启五 6）。因此，石头、耶和华和羔羊乃是一。基督是救赎的羔羊和建造的石头，也是耶和华（圣经恢复本，亚四 10 第一注）。

我们知道石头是神建造的材料；但在主建造我们以先，必须先除掉我们的罪。所以石头成了羔羊。这就是石头上的七眼是羔羊七眼的原因〔启五 6〕。在十字架上，神为除去祂百姓的罪，雕刻了基督。这不仅仅是为了救赎，也是为了神的建造。当主耶稣被反对祂的人所包围时，祂指出祂自己是石头。祂说，匠人所弃的石头，已成了房角的头块石头（太二一 42）。这是「羔羊石头」。祂是羔羊，又是石头：羔羊是为我们的救赎，石头是为神的建造。救赎是为着建造。所以，最终祂是羔羊石头——有七眼的羔羊石头（新约圣经中奇妙的基督，二四一页）。

参读：新约总论，第五十九篇；启示录生命读经，第二十二、三十三篇。

carry out God's economy.

Upon this one stone (Christ) are seven eyes (Zech. 3:9a; 4:10). These seven eyes signify the sevenfold intensified Spirit (Rev. 5:6). Christ is the stone with the seven Spirits as His eyes.

Jehovah will engrave the engraving of the stone (Zech. 3:9b). This indicates that God will work on Christ as the stone for God's redemption, salvation, and building. To engrave is to cut. When Christ was on the cross, He was engraved, cut, by God.

Furthermore, Jehovah will remove the iniquity of that land in one day (v. 9c). This indicates that the Christ on whom God has worked will redeem the sin of the land of Israel in one day, the day of His crucifixion (1 Pet. 2:24). Through His death on the cross, Christ the Lamb of God took away the sin of the world (John 1:29). (Life-study of Zechariah, pp. 23-24)

[In Zechariah 4:10] "these seven," which are the eyes of Jehovah, are the seven eyes on the stone in 3:9. The seven eyes of the stone are the seven eyes of Jehovah and also the seven eyes of the Lamb, Christ (Rev. 5:6). Thus, the stone, Jehovah, and the Lamb are one. Christ is the redeeming Lamb and the building stone, and He is also Jehovah. (Zech. 4:10, footnote 1)

We know that a stone is material for God's building. But before the Lord can build us up, He must get rid of our iniquity. Therefore, the stone becomes a lamb. This is why the seven eyes on the stone are the seven eyes of the Lamb [Rev. 5:6]. On the cross God engraved Christ to remove the iniquity of God's people. This is not only for redemption but for the building of God. When the Lord Jesus was surrounded by His opposers, He indicated that He Himself is a stone. He said that the stone which the builders rejected had become the head of the corner (Matt. 21:42). This is the "Lamb-stone." He is both the Lamb and the stone: the Lamb is for our redemption, and the stone is for God's building. Redemption is for building. So eventually He is the Lamb-stone—the Lamb-stone with seven eyes. (The Wonderful Christ in the Canon of the New Testament, p. 190)

Further Reading: The Conclusion of the New Testament, msg. 59; Life-study of Revelation, msgs. 22, 33

第八周・周三

晨兴喂养

亚四 10「…这七眼乃是耶和華的眼睛，遍察全地，见所罗巴伯手拿线铤就欢喜。」

启五 6「我又看见宝座与四活物中间，并众长老中间，有羔羊站立，像是刚被杀过的，有七角和七眼，就是神的七灵，奉差遣往全地去的。」

基督的七眼就是神的七灵（见启五 6 注 5 与一 4 注 5），指明基督与圣灵虽有分别，却不是分开的。就如人的眼睛在实质上与人是一，照样，圣灵也在实质上与基督是一（罗八 9~10，林后三 17）。基督七眼的功用乃是鉴察和搜寻，好执行神对这宇宙的审判，并将神所是的一切灌输并注入到祂所拣选的人里面。基督这位末后的亚当，在复活里成了赐生命的灵（林前十五 45 下，约六 63 上，林后三 6 下），祂也成了七倍加强的灵；这灵就是生命的灵（罗八 2）。因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷（圣经恢复本，亚四 10 第一注）。

信息选读

启示录四至五章有七灯进一步的发展。按照四章五节，灯台的七灯就是在神宝座前点着的七盏火灯。灯台上的七灯是为着照明，但神宝座前的七灯既是为着照明，也是为着完成神行政的管理。五章六节指明，在宝座前点着的七灯也是羔羊的七眼。所以，七眼就是石头的七眼，耶和華的七眼，和羔羊的七眼。这七眼将石头、耶和華和羔羊联在一起。这指明羔羊就是石头，石头就是耶和華。不仅如此，六节还启示羔羊的七眼就是神的七灵。一面，有一条线包含六样东西：七灯、石头、耶和華、羔羊、神

WEEK 8 — DAY 3

Morning Nourishment

Zech. 4:10 "...These seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth."

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

The seven eyes of Christ are the seven Spirits of God (see footnotes 65 in Rev. 5 and 45 in Rev. 1), indicating that Christ and the Holy Spirit, although distinct, are not separate. Just as a person's eyes are essentially one with the person, so the Holy Spirit is essentially one with Christ (Rom. 8:9-10; 2 Cor. 3:17). The function of Christ's seven eyes is to observe and search in order to execute God's judgment on the universe and to transfuse and infuse all that God is into His chosen people. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit. This Spirit is the Spirit of life (Rom. 8:2). Hence, the function of the seven Spirits is to impart the divine life into God's people for the building up of God's eternal habitation, the New Jerusalem. (Zech. 4:10, footnote 1)

Today's Reading

In Revelation 4 and 5 we have a further development of the seven lamps. According to 4:5, the seven lamps of the lampstand are seven lamps of fire burning before the throne of God. The seven lamps on the lampstand were for enlightening, but the seven lamps before the throne of God are both for enlightening and for the carrying out of God's administrative government. Revelation 5:6 indicates that the seven lamps burning before the throne are also the seven eyes of the Lamb. Thus, the seven eyes are the seven eyes of the stone, the seven eyes of the Lord, and the seven eyes of the Lamb. These seven eyes combine the stone, the Lord, and the Lamb. This indicates that the Lamb is the stone and that the stone is the Lord. Moreover, 5:6 reveals that the seven eyes of

的宝座和神；另一面，还有一条线包含三样东西：七灯、七眼和七灵（启示录生命读经，九〇〇至九〇一页）。

撒迦利亚四章里头的七灯，没有疑问，就是神的七眼。这七眼不会是三章那七眼之外另外的七眼。三章的七眼是石头上的七眼，而四章的七眼是耶和华的七眼；所以这就证明，耶和华的七眼是长在那块石头上。那块石头是谁？那块石头就是耶和華！那块石头就是耶穌，而耶穌这名的意思就是耶和華救主。所以难怪那块石头上的七眼就是耶和華的七眼，因为那块石头就是耶和華。那块石头是耶穌，祂就是耶和華，赎罪的耶和華，除去罪孽的耶和華，作我们救主的耶和華，作神羔羊的耶和華。所以祂的七眼就是神的七眼。...所以七眼，简单地说，就是神的七灵，为着神的建造（奥秘的启示，三八、四〇页）。

那为匠人所弃绝，并成了房角石的石头（太二一42，徒四11），就是撒迦利亚三章九节那有七眼的石头。...基督作羔羊而死，但在复活里，神使祂成为房角石。在这石头上有七眼照耀并点着，以完成神的经纶。因为在撒迦利亚书里，这七眼是在石头上，在启示录里，这七眼是在羔羊上，我们就可以说，基督、羔羊和石头，是为着神建造的羔羊石头。基督，神的羔羊，是那有七眼之建造的石头，这事实启示基督的七眼是为着神的建造。我们的基督是建造的石头，有七眼，就是七灵，为要将祂自己灌注到我们里面，好把我们变化为宝贵的材料，为着神的建造（新约总论第二册，三〇七页）。

参读：奥秘的启示，第四篇；启示录生命读经，第六十八篇。

the Lamb are the seven Spirits of God. On the one hand, there is a line containing six items: the lampstand, the stone, Jehovah, the Lamb, the throne of God, and God. On the other hand, there is another line with three items: the seven lamps, the seven eyes, and the seven Spirits. (Life-study of Revelation, p. 778)

The seven lamps in Zechariah 4 are, without a doubt, the seven eyes of God. These seven eyes cannot be another seven eyes in addition to the seven eyes in chapter 3. The seven eyes in chapter 3 are the seven eyes on the stone, and the seven eyes in chapter 4 are the seven eyes of Jehovah. Therefore, this implies that the seven eyes of Jehovah are upon the stone. Who is the stone? The stone is Jehovah! The stone is Jesus, and the name Jesus means “Jehovah the Savior.” Thus, the seven eyes on the stone are the seven eyes of Jehovah because the stone is Jehovah. The stone is Jesus, who is Jehovah—the redeeming Jehovah, Jehovah who removes our iniquities, Jehovah as our Savior, and Jehovah as the Lamb of God. Therefore, His seven eyes are God’s seven eyes....In brief, the seven eyes are the seven Spirits of God for His building. (The Revelation of the Mystery, pp. 32-33)

The stone that was rejected by the builders and that became the cornerstone (Matt. 21:42; Acts 4:11) is the very stone with the seven eyes in Zechariah 3:9....Christ died as the Lamb, but in resurrection God made Him the cornerstone. On this stone there are seven eyes shining and burning to carry out God’s economy. Because in Zechariah these seven eyes are on the stone and in Revelation they are on the Lamb, we may say that Christ, the Lamb and the stone, is the Lamb-stone for God’s building. The fact that Christ, the Lamb of God, is the building stone with seven eyes reveals that the seven eyes of Christ are for God’s building. Our Christ is the building stone with seven eyes, with the seven Spirits to infuse Himself into us in order to transform us into precious materials for God’s building. (The Conclusion of the New Testament, p. 487)

Further Reading: The Revelation of the Mystery, ch. 4; Life-study of Revelation, msg. 68

第八周・周四

晨兴喂养

约一 14「话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。」

16「从祂的丰满里我们都领受了，而且恩上加恩。」

林后十三 14「愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。」

子是父的化身，那灵是子的彰显。基督的七眼，就是神的七灵，乃是在神的行动中，为着神的建造，以审判的方式，作基督的彰显。直到现今，基督那焚烧的眼睛还像火焰临到我们，来光照、鉴察、炼净、审判我们；这不是叫我们被定罪，乃是叫我们被炼净、变化并模成祂的形像，为着神的建造（启示录生命读经，二七四页）。

信息选读

羔羊的七眼是为着传输与注入。神的七灵作为七盏火灯在我们里面焚烧，结果在我们的经历中，这七盏火灯就变成了七个眼睛。...假使一个人把他的眼睛闭起来，我们就看不出这人有什么可爱。人身上可爱的点就在于眼睛。当我们经历过焚烧、审判和炼净，烧着的火灯就变作可爱的眼睛。我们也许不明白这七眼是可怕还是可爱。...主的眼睛是可怕还是可爱，这不在祂，乃在我们。我们若是作乖孩子，祂的眼睛是可爱的；我们若调皮，祂的眼睛是可怕的。无论祂的传输是可爱也罢，可怕也罢，当基督用祂的眼目注视我们的时候，神就传输到我们里面。

每次主注视我们，我们就得着宝贵的注入。当一个人看着另外一个人的时候，他就将他的感觉传输给那个

WEEK 8 — DAY 4

Morning Nourishment

John 1:14 "And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality."

16 "For of His fullness we have all received, and grace upon grace."

2 Cor. 13:14 "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

The Son is the embodiment of the Father, and the Spirit is the expression of the Son. The seven eyes of Christ, the seven Spirits of God, are Christ's expression in a judging way in God's move for God's building. Even now, Christ's burning eyes are flaming over us to enlighten, search, refine, and judge us, not that we might be condemned, but that we might be purged, transformed, and conformed to His image for God's building. (Life-study of Revelation, pp. 228-229)

Today's Reading

The seven eyes of the Lamb are for transfusing and infusing. After the seven Spirits of God as the seven lamps of fire burn within us, in our experience they become seven eyes....If a person closes his eyes, we cannot see what is lovely in him. A person's loveliness is in his eyes. After we experience the burning, judging, and purifying, the burning lamps of fire become the lovely eyes. We may wonder whether these seven eyes are fearful or lovely....Whether the Lord's eyes are fearful or lovely depends not on Him but on us. If we live properly as children of God, His eyes will be lovely, but if we are disobedient, His eyes will be fearful. Regardless of whether His transfusion is that of love or of fear, as He looks at us with His eyes, God is transfused into us.

Whenever the Lord looks at us, we receive a precious infusion. When one person looks at another person, he transfuses his feeling into that person. A

人。人的眼睛乃是他里面所是的表达。传输乃是将人里面的所是输送到他所注视的人里面（参林后二10）。七灵乃是基督用来表达祂自己的七眼。主注视我们的时候，祂的七眼就将祂自己传输到我们里面。每逢主用眼看我们，我们就能晓得祂是高兴还是不高兴。祂无须说什么话。祂借着看我们，就把祂一切所是传输到我们里面。祂的七眼一直看着我们，将神传输到我们里面（新约总论第四百一十六篇——中文尚未出书）。

〔撒迦利亚书的〕第四个异象揭示基督是恩典的顶石（四7）。就如三章九节所指明的，在这顶石上有七眼，表征七灵，就是七倍加强的灵。所以基督是恩典的顶石，用七倍加强的灵来完成神的建造。

顶石，连同人大声欢呼：「愿恩典恩典，归与这石」（四7），表征基督是恩典之石，在其上有耶和华的七眼，就是神七倍加强的灵，为着完成神殿的重建（三9，四7~10，启五6）。搬出顶石就是完成建造。这顶石乃是基督的预表。为着神的建造，基督在三方面是石头。基督是基石，托住神的建造（赛二八16，林前三11）；是房角石，将祂身体上外邦和犹太的肢体联络在一起（弗二20，彼前二6）；也是顶石，完成神建造的每一件事。

人必大声欢呼，说，「愿恩典恩典，归与这石。」这指明顶石本身就是恩典。顶石乃是从神临到我们的恩典，这恩典乃是基督。...〔约翰一章十四节〕启示基督在祂的成为肉体里，将神带给我们，先是作恩典，然后是作实际。恩典是神在子里作我们的享受，实际是神在子里给我们实化。当神给我们享受了，我们就有恩典；当神给我们实化了，我们就有实际。恩典与实际都是基督。所以，顶石乃是基督，祂是从神临到我们的恩典，作神建造的遮盖（撒迦利亚书生命读经，四八六、四一六页）。

参读：撒迦利亚书生命读经，第五篇。

person's eyes are the expression of his inner being. To transfuse is to transmit a person's inner being into the one whom he is looking at (cf. 2 Cor. 2:10). The seven Spirits are the seven eyes by which Christ expresses Himself. As the Lord looks at us, His seven eyes transfuse Himself into us. Whenever the Lord looks at us with His eyes, we can understand if He is happy or unhappy. There is no need for Him to say anything. By looking at us, He transfuses all that He is into our being. His seven eyes are gazing at us to infuse God into us. (The Conclusion of the New Testament, pp. 4243-4244)

In the fourth vision [in Zechariah] Christ is unveiled as the topstone of grace (4:7). As indicated in 3:9, upon this stone are seven eyes, signifying the seven Spirits, that is, the sevenfold intensified Spirit. Christ is therefore the topstone of grace to consummate God's building with the sevenfold intensified Spirit.

The topstone with shouts of "Grace, grace to it!" signifies Christ, who is the grace as the stone, upon which are the seven eyes of Jehovah, the sevenfold intensified Spirit of God for the completion of the rebuilding of God's temple (3:9; 4:7-10; Rev. 5:6). To bring forth the topstone is to complete the building. This topstone is a type of Christ. For God's building Christ is a stone in three aspects. Christ is the foundation stone to uphold God's building (Isa. 28:16; 1 Cor. 3:11), the cornerstone to join together the Gentile and Jewish members of His Body (Eph. 2:20; 1 Pet. 2:6), and the topstone to consummate everything of God's building.

The shouts of "Grace, grace to it!" indicate that the topstone itself is grace. The topstone is grace from God to us, and this grace is Christ...(John 1:14). This reveals that in His incarnation Christ brought God to us first as grace and then as reality. Grace is God in the Son as our enjoyment; reality is God realized by us in the Son. When God is enjoyed by us, we have grace. When God is realized by us, we have reality. Both grace and reality are Christ. The topstone is therefore the Christ who is the grace from God to us to be the covering of God's building. (Life-study of Zechariah, pp. 94, 30-31)

Further Reading: Life-study of Zechariah, msg. 5; The Conclusion of the New Testament, msg. 416

第八周・周五

晨兴喂养

约壹三 2「亲爱的，我们现在是神的儿女，将来如何，还未显明；但我们晓得祂若显现，我们必要像祂；因为我们必要看见祂，正如祂所是的。」

歌六 4「我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。」

13「回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，像观看二营军兵跳舞呢？」

我们必须看见，撒但恨恶关于神经纶终极目标之神圣启示的高峰。他恨这一个主要的点，就是神成为人，为要使人在生命、性情上（但不在神格上）成为神，以产生基督生机的身体，为着完成神的经纶，好结束这个世代，把基督带回来，建立祂的国度。这就是为什么我们需要...祷告来打属灵的仗。...神特意成为肉体来作人，为要使人在生命、性情上（但不在神格上）成为神，以产生基督生机的身体，为着完成神的经纶，好结束这个世代，把基督同祂的国度带回来（罗马书的结晶，一九五页）。

信息选读

一面说，我们是神的家人，合起来就是神的家，神的家庭；另一面说，我们是神在地上的居所，有神住在我们的灵里。神乃是在我们里面得到安居之所。我们必须领悟，若没有一班人可以让神把自己作到他们里面，祂就无家可归。

神将祂自己作到我们里面，就使我们在基督里，与神圣的三一有生机的联结，而成为基督的肢体，构成

WEEK 8 — DAY 5

Morning Nourishment

1 John 3:2 "Beloved, now we are children of God, and it has not yet been manifested what we will be. We know that if He is manifested, we will be like Him because we will see Him even as He is."

S.S. 6:4 "You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners."

13 "Return, return, O Shulammite; return, return, that we may gaze at you. Why should you gaze at the Shulammite, as upon the dance of two camps?"

We need to realize that Satan hates the high peak of the divine revelation concerning the ultimate goal of God's economy. He hates this one main point—that God became a man so that man may become God in life and in nature but not in the Godhead to produce the organic Body of Christ for the fulfillment of God's economy to close this age and to bring Christ back to set up His kingdom. This is why we need prayer for fighting the spiritual warfare....God purposely in His incarnation became a man that man may become God in life and nature but not in the Godhead for the producing of the organic Body of Christ to fulfill God's economy to close this age and to bring Christ back with His kingdom. (Crystallization-study of the Epistle to the Romans, p. 159)

Today's Reading

On the one hand, we are God's household as members of God's house, God's family; on the other hand, we are God's dwelling place on earth, and we have God dwelling in our spirit. God obtains a dwelling place for His rest within us. We must realize that if there were not a group of people who allowed God to work Himself into them, God would become homeless.

God works Himself into us that we may have an organic union with the Divine Trinity in Christ to become the members of Christ that constitute His Body as

祂的身体，作三一神的团体彰显。...在与神圣的三一生命的联结里，我们成了基督的肢体，就是成为祂的骨、祂的肉了（参弗五 30~32）。我们这些肢体，合起来就构成一个身体；这身体就作了三一神在基督里的一个团体彰显（神的启示和异象，一〇九至一一〇页）。

基督的佳偶借着在基督的升天里生活，在复活里作新造，而在基督生命的丰富里成熟，使她不仅成为基督的园子，也成为得撒所表征神的圣所，以及耶路撒冷所表征神圣所的保障。在基督的生命里成熟是大事。寻求者被比喻为两个建筑：一个是王宫，另一个是围绕王宫作其保障的城。园子无法与王宫和城相比。园子只是王眷临的地方，却不是王所住的居所，或保卫王宫的城。...成为基督的园子，就是在基督的生命同其追溯不尽之丰富的元素里得以繁茂；成为神的圣所，就是凭着基督的生命同其追溯不尽的丰富而长大，因而被建造（与基督身体的建造有关——弗四 15~16）。在旧约里，神的建造由得撒和耶路撒冷所表征；在新约里，这建造是基督生机的身体。基督生机的身体也是基督的妻子（弗五 25~32）。不但如此，基督生机的身体终极完成新耶路撒冷的建造（雅歌结晶读经，一〇五至一〇六页）。

在雅歌里，寻求者经过一个过程成了书拉密女，就是所罗门的复本和新耶路撒冷的表号（六 13、4）。...基督的佳偶在生命、性情和形像上，成了与基督一样的，与基督相配（林后三 18，罗八 29），好成为婚配。所罗门的佳偶经过变化的各阶段，成为所罗门的复本。新耶路撒冷将是团体的书拉密女，包括所有蒙神拣选并救赎的人（新约总论第四百二十八篇——中文尚未出书）。

参读：神建造的概论，第一、三至四章。

the corporate expression of the Triune God in Christ....In our organic union with the Divine Trinity we become the members of Christ; that is, we become His bone and His flesh (Eph. 5:30-32). Collectively, as members of Christ we are constituted into one Body as a corporate expression of the Triune God in Christ. (The Revelation and Vision of God, pp. 101-103)

Through her living in Christ's ascension as the new creation in resurrection, the lover of Christ becomes mature in the riches of the life of Christ so that she becomes not only a garden to Christ but also the sanctuary of God, signified by Tirzah, and its safeguard, signified by Jerusalem. To be mature in the life of Christ is a great thing. The seeker is likened to two buildings. One is the palace of the king. The other is the city surrounding the palace as its safeguard. A garden cannot be compared with a palace and a city. A garden is just a visiting place for the king, but it is not the dwelling place where the king lives or the city that safeguards the king's palace....To become a garden to Christ is to be flourishing in the element of Christ's life with its unsearchable riches; to become the sanctuary of God is to be built up (related to the building of the Body of Christ) in the growth with the life of Christ with its unsearchable riches (Eph. 4:15-16). In the Old Testament the building of God is typified by Tirzah and Jerusalem; in the New Testament this building is the organic Body of Christ. The organic Body of Christ is also Christ's wife (Eph. 5:25-32). Furthermore, the organic Body of Christ consummates, completes, the building of the New Jerusalem. (Crystallization-study of Song of Songs, pp. 95-96)

In Song of Songs the seeker passes through a process to become the Shulammitte, the duplication of Solomon and a figure of the New Jerusalem (6:13, 4)....The lover of Christ becomes the same as He is in life, nature, and image to match Him (2 Cor. 3:18; Rom. 8:29) for their marriage. The lover of Solomon, having passed through various stages of transformation, has become Solomon's duplication. The New Jerusalem will be a corporate Shulammitte, including all of God's chosen and redeemed people. (The Conclusion of the New Testament, p. 4372)

Further Reading: The Building of God, chs. 1, 3-4; The Conclusion of the New Testament, msg. 428

第八周・周六

晨兴喂养

约十四 2「在我父的家里，有许多住处；若是没有，我早已告诉你们了；我去是为你们预备地方。」

启二一 2~3 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住…。」

在基督的复活里，我们是祂的复制品。关于这点，彼得说，「我们主耶稣基督的神与父...，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。」（彼前一 3）...我们〔这些信祂的人乃是〕与祂一同复活（弗二 6）。在复活里，祂把神圣的生命分赐到我们里面，使我们在生命和性情上与祂一样，成为祂的复制品。祂是一粒麦子落在地里死了。祂在复活里长起来，就产生许多子粒。这许多子粒是祂的复制，祂的繁增，而这复制是祂的繁殖。借着祂的死与复活，祂得了繁增与繁殖。这繁殖是为着产生召会。借着祂的死与复活，祂产生了召会作祂的复制品（新约总论第二册，一一五至一一六页）。

信息选读

在〔主〕末后对门徒所说约翰十四至十六章的话里，〔荣耀〕有三个具体的团体彰显，就是十四章二节所说父的家（召会），十五章一至五节所说葡萄树的枝子（基督身体的组成成分），和十六章二十一节所说一个新生的团体人（新人）。这三者都是指召会，说明召会乃是荣耀的基督经过死与复活所产生的荣耀扩增。在这荣耀的扩增里，神子基督得着荣耀，叫父神在祂的得荣里也得着荣耀，就是借着召会，得着丰满的彰显（弗三 19~21）（圣经恢复本，约十二 24 第二注）。

WEEK 8 — DAY 6

Morning Nourishment

John 14:2 "In My Father's house are many abodes; if it were not so, I would have told you; for I go to prepare a place for you."

Rev. 21:2-3 "And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them..."

In Christ's resurrection we are His reproduction. Concerning this, Peter says, "The God and Father of our Lord Jesus Christ...has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead" (1 Pet. 1:3)...We [His believers] were resurrected with Him (Eph. 2:6). In His resurrection Christ imparted the divine life into us and made us the same as He is in life and nature to be His reproduction. He was a grain of wheat falling into the ground to die. When He grew up in resurrection, He produced many grains. The many grains are His reproduction, His multiplication, and this reproduction is His propagation. Through His death and resurrection He has been multiplied and propagated. This propagation is for the producing of the church. Through His death and resurrection He has produced the church as His reproduction. (The Conclusion of the New Testament, p. 323)

Today's Reading

In the Lord's last words to the believers in John 14—16, there are three concrete, corporate expressions of...glory: the Father's house (the church) in 14:2, the branches of the vine (the constituents of the Body of Christ) in 15:1-5, and a newborn corporate man (the new man) in 16:21. All three denote the church, showing that the church is the glorious increase produced by the glorious Christ through His death and resurrection. In this glorious increase, Christ, the Son of God, is glorified, causing God the Father also to be glorified in Christ's glorification, that is, to be fully expressed through the church (Eph. 3:19-21). (John 12:24, footnote 2)

基督，等于希伯来文的弥赛亚，意受膏者（约一41，但九26）。罗马书说明四福音所启示的个人基督，如何能成为行传所启示，由祂自己以及祂所有的信徒组成的团体基督。保罗借着圣经里的事实，与圣灵里的经历，给我们看见，神新约的经纶如何使罪人成为神的众子，并基督的众肢体，构成基督的身体，以彰显祂。罗马书对于神这目标，提供圆满的解说，揭示基督徒生活与召会生活的概要和细节（罗一1第一注）。

赞美主！我们都有一个新的出生，一个神圣的出生。在这新的出生里，没有弱点，只有带着神圣性情的神圣生命，以及将我们模成基督形像之神圣的律。然而，这个成形的工作需要生命的长大，因为生命之律只在生命长大时，才发挥功能。这生命之律不是规律我们脱离罪，因为生命之律不在罪的范围里；乃是在神圣生命的范围里，那里没有罪、世界、肉体或己。当生命长大时，生命之律就运行，主要的不是规律或改正我们，乃是要使我们成形，把我们模成神长子的形像。最终，借着生命之律的功能，我们都要成为神成熟的众子，神也就要得着宇宙、团体的彰显（希伯来书生命读经，九一〇至九一一页）。

神创造人的目标乃是要得着祂团体的彰显。按照这目标，人受造有神的形像，为要作祂的见证（创一26）。...因着亚当在这事上使神失望，耶稣就作为第二个人而来（林前十五47下），顶替亚当的地位和功用。因此，耶稣这活的人位，乃是神的彰显、形像和见证（西一15）。照样，今天召会乃是耶稣的见证，也就是耶稣的彰显。在圣经头一章，人有神的形像以彰显神；在圣经末了二章，有一个建造——新耶路撒冷，以彰显神（耶稣的见证，六六页）。

参读：新约总论，第三十、二百一十篇；罗马书生命读经，第五十三篇。

Christ, equal to Messiah in Hebrew, means the anointed One (John 1:41; Dan. 9:26). [Romans] explains how the individual Christ revealed in the four Gospels could become the corporate Christ revealed in Acts, collectively composed of Himself with all the believers. By means of the facts in the Scriptures and the experience in the Holy Spirit, Paul shows us that God's New Testament economy is to make sinners sons of God and members of Christ to constitute the Body of Christ to express Him. This book offers a full definition of this, God's goal, unfolding a general sketch and details of both the Christian life and the church life. (Rom. 1:1, footnote 3)

Praise the Lord that we have had a new birth, a divine birth. In this new birth there are no weak points. There is only the divine life with the divine nature and the divine law, which shapes us and conforms us to the image of Christ. However, this shaping requires the growth in life; for the law of life only functions as life grows. The law of life does not regulate us from sin, because it is not in the realm of sin; it is in the realm of the divine life where there is no sin, world, flesh, or self. As life grows, its law works, not mainly to regulate or correct us, but to shape us, to conform us to the image of the firstborn Son of God. Eventually, through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression. (Life-study of Hebrews, pp. 771-772)

God's goal in His creation of man was to have a corporate expression of Himself. According to this goal, man was made in the image of God in order to be His testimony (Gen. 1:26)...Because Adam failed God in this respect, Jesus came as the second man (1 Cor. 15:47b) to take the position and function of Adam. Thus, the living person of Jesus is the expression, image, and testimony of God (Col. 1:15). In the same way, the church today is the testimony of Jesus, that is, His expression. In the first chapter of the Bible, man is in the image of God to express God, and in the last two chapters of the Bible there is a building, the New Jerusalem, to express God. (The Testimony of Jesus, p. 61)

Further Reading: The Conclusion of the New Testament, msg. 30, 210; Life-study of Romans, msg. 53

Hymns, #834

602

教会 — 根基

8 7 8 7 双 (英 834, 不同调)

降 B 大调

4/4

5̣. 6̣ 5̣ 1̣ 7̣ 6̣ | 6̣ - 5̣ - | 4̣. 3̣ 4̣ 5̣ 6̣ 5̣ | 5̣ - 3̣. 0̣ |
一 主啊, 你是房角首石, 犹太匠人所轻弃;
5̣. 6̣ 5̣ 1̣ 7̣ 6̣ | 6̣ - 5̣ - | 4̣. 3̣ 4̣ 5̣ 6̣ 7̣ | 1̣ - - 0̣ |
但你却为神所珍视, 从死复活所设立。
2̣. 2̣ 2̣ 2̣ 3̣ 2̣ | 1̣ - 5̣ - | 6̣. 6̣ 6̣ 6̣ 7̣ 1̣ | 2̣ - #2̣ - |
我们靠你得蒙救恩, 也得一同被建造;
3̣. 3̣ 4̣ 3̣ 1̣ 6̣ | 5̣ - 3̣ - | 4̣. 6̣ 5̣ 1̣ 7̣. 7̣ | 1̣ - - 0̣ ||
犹太外邦成一新人, 作神居所永和好。

二 主, 你也是属灵磐石, 非仅为解人干渴,
也非仅为给人倚恃, 更是为造神居所。
你是锡安所放基石, 试过、稳固, 神所立;
也是教会所靠磐石, 教会唯一的根基。

三 教会建造在你身上, 阴间之门难胜过;
虽经各种风雨冲撞, 仍然屹立不灭没。
教会在此有你权柄, 捆绑你所要捆绑;
带进天国, 驱逐邪灵, 释放你所要释放。

四 主, 你更是生命活石, 神所拣选、所宝贵,
也使我们成为活石, 与你同性、同地位;
同被建造成为灵宫, 就是祭司的体系,
给神居住, 对神事奉, 献上可悦的灵祭。

五 主, 你又是大卫苗裔, 为要建造神圣殿;
君王、祭司两职合一, 你就得尽你职权。
你作君王为神掌权, 权柄人就肯顺服;
你作祭司显在神前, 交通人就能进入。

1

The chief Cornerstone Thou art, Lord,
Jewish builders did despise;
God by resurrection placed Thee,
Thou art precious in His eyes.
Through Thee we receive salvation,
And, together built by Thee,
Jews and Gentiles are Thy dwelling,
One new man, in harmony.

2

Thou too art the smitten Rock, Lord,
That man's thirst by Thee be filled,
That frail man may stand upon Thee,
But e'en more, God's house to build.
The Foundation Stone in Zion,
Tested and secure, Thou art;
And the Rock, the Church supporting,
Her foundation to impart.

3

On Thyself the Church is builded,
And though many storms assail,
Still it stands erect, for 'gainst it
Gates of hell cannot prevail.
Thine authority possessing,
It doth bind and loose in Thee,
Bringing men into Thy kingdom,
Satan's captives setting free.

4

Living Stone of life art Thou, Lord,
Precious, chosen thus to be;
Living stones Thou too hast made us,
One in character with Thee.
Built together as a temple
That our God may dwell therein,
Thus we are a holy priesthood,
Offering sacrifice to Him.

六	权柄出于神的宝座, 交通来自生命水河, 权柄、交通平衡并行, 君王、祭司在你合并,	使神子民能平定; 叫神子民得供应。 建造进行才可能; 神的建造得完成。
七	你是神成肉身帐幕, 神在你里人间居住, 又是教会,神、人联属, 且是我们每个圣徒,	是神荣耀的圣殿; 在你里面得彰显。 充满一切神丰满; 为着建造神圣殿。
八	哦,你还是永久居所, 在你里面我们生活, 你对我们也是圣所, 我们和神共同生活,	我们历代的住处, 得蒙永远的遮护。 神与我们的同在, 向神不断地敬拜。
九	角石、基石、磐石、活石、 居所、圣所,你全都是, 我们赞美你的所是, 但愿我们这些活石,	圣殿、教会、建造者、 你是建造的一切! 赞美你是何奇妙! 因你所是被建造!

第八周 • 申言

申言稿: _____

6
Thine authority doth issue
From the throne to render peace;
Fellowship is in the river
To supply and give increase.
When these, balanced, go together,
Then God's purpose is fulfilled;
King and Priest in Thee combining,
Thou God's dwelling place dost build.

7
Thou art God, yet flesh becamest,
God with man in Thee doth dwell;
Thou, the Temple for His glory,
God in Thee Himself doth tell.
Thus the Church too is the mingling
Into one of God and man;
So it is with every member
For the building of God's plan.

8
Thou, the everlasting Dwelling,
In all ages art our home;
We in Thee enjoy protection,
Living in Thyself alone.
Thou our Sanctuary art, Lord,
We and God abide in Thee;
Thou, God's presence art within us,
Where we worship ceaselessly.

9
Cornerstone, Foundation, Topstone,
Rock, and Church, and Living Stone,
Dwelling-place, and Sanctuary,
Builder too art Thou, we own.
Praise we give for what Thou art, Lord,
As Thy wondrousness we see!
Grant that we may be built up, Lord,
As the living stones in Thee.