

二〇一三年國際華語特會

恢復基督在召會中作一切

第四篇

在作為團體基督，
就是身體基督的召會中，享受基督作一切

讀經：林前一 2、9、24、30，五 8，十 3~4、17，
十二 12~13，十五 45 下

綱 目

週 一

壹 我們該寶貝哥林多前書中包羅萬有之基督的啓示——2、9、24、30，二 7~8、10，三 11，五 7~8，十 3~4，十一 3，十二 12，十五 20、23、45 下、47。

貳 享受包羅萬有的基督產生正確的召會，並且保守我們在一裏；享受基督作我們的分而有的一，就是召會生活——2、9、13 上。

叁 在召會裏，我們都需要喫一樣的靈食，並喝一樣的靈水——十 3~4：

週 二

一 林前十章三節的靈食指嗎哪，豫表基督為着基督徒的旅程，作我們每日生命的供應——出十六

Int'l Chinese-speaking Conference 2013

The Recovery of Christ as Everything in the Church

Message Four

Enjoying Christ as Everything
in the Church as the Corporate Christ, the Body-Christ

Scripture Reading: 1 Cor. 1:2, 9, 24, 30; 5:8; 10:3-4, 17; 12:12-13; 15:45b

Outline

DAY 1

I. We should treasure the revelation of the all-inclusive Christ in 1 Corinthians—1:2, 9, 24, 30; 2:7-8, 10; 3:11; 5:7-8; 10:3-4; 11:3; 12:12; 15:20, 23, 45b, 47.

II. The enjoyment of the all-inclusive Christ brings forth the proper church and preserves us in oneness; the oneness in the enjoyment of Christ as our portion is the church life—1:2, 9, 13a.

III. In the church we all need to eat the same spiritual food and drink the same spiritual drink—10:3-4:

DAY 2

A. The spiritual food in 1 Corinthians 10:3 refers to manna, which typifies Christ as our daily life supply for the Christian journey—Exo. 16:14-16;

14~16，約六 31~35：

- 1 我們信徒都該喫一樣的靈食，不該喫基督之外的任何東西——林前十 3，約六 57 下。
- 2 基督該是我們惟一的食物，我們不該尋求憑別的食物而活——54~55 節。
- 3 那作我們靈食的基督，乃是那對我們成為主觀的基督——加二 20，四 19。

二 林前十章四節的靈水指流自裂開磐石的活水，豫表那靈作我們包羅萬有的水——出十七 6，約七 37~39，林前十二 13：

- 1 在出埃及十七章六節，磐石豫表基督，摩西表徵律法，杖代表律法的權能和權柄；用杖擊打磐石，表徵基督被神律法的權柄所擊打；從被擊打的磐石所流出來的水，豫表那靈——約七 37~39，十九 34。
- 2 靈水，就是活水，乃是在復活裏生命的水；當我們喝這在復活裏的生命水時，我們就成了在復活裏並屬於復活的人——林前十 4，約十四 20，林後一 9，四 14。

週 三

- 3 我們喫喝基督，神就把祂自己作到我們裏面；因為我們憑着喫喝吸取主，祂就生機的與我們成為一，作了我們的生命和構成成分——林前十 3~4，西三 4、10~11。

肆 享受哥林多前書中所啓示包羅萬有的基督，結果產生團體的基督，就是身體基督——十二 12~13：

John 6:31-35:

1. We believers should all eat the same spiritual food, not eating anything other than Christ—1 Cor. 10:3; John 6:57b.
2. Christ should be our unique food, and we should not seek to live on any other food—vv. 54-55.
3. The Christ who is our spiritual food is the Christ who becomes subjective to us—Gal. 2:20; 4:19.

B. The spiritual drink in 1 Corinthians 10:4 refers to the living water that flowed out of the cleft rock; this water typifies the Spirit as our all-inclusive drink—Exo. 17:6; John 7:37-39; 1 Cor. 12:13:

1. In Exodus 17:6 the rock is a type of Christ, Moses signifies the law, the staff represents the power and authority of the law, the smiting of the rock signifies that Christ was smitten by the authority of God's law, and the water flowing out of the smitten rock typifies the Spirit—John 7:37-39; 19:34.
2. The spiritual drink, the living water, is the water of life in resurrection; when we drink the water of life in resurrection, we become persons in resurrection and of resurrection—1 Cor. 10:4; John 14:20; 2 Cor. 1:9; 4:14.

DAY 3

3. By our eating and drinking of Christ, God works Himself into us, for by eating and drinking we take the Lord in, and He becomes one with us organically to be our life and constituent—1 Cor. 10:3-4; Col. 3:4, 10-11.

IV. The enjoyment of the all-inclusive Christ revealed in 1 Corinthians issues in the corporate Christ, the Body-Christ—12:12-13:

一 基督是一個完整的人，包括頭和身體——西一 18，二 19：

- 1 基督既是頭和身體，祂就是身體基督。
- 2 基督是身體基督，這意思是說，祂不再是個人的基督；祂也是團體的基督——林前十二 12，徒九 4~5：
 - a 基督有個人的一面和團體的一面——太十六 18。
 - b 就個人一面而言，祂是基督；就團體一面而言，祂是身體基督。

週 四

二 對基督最高的享受乃是享受團體的基督，就是身體基督；享受基督作為身體基督，不是僅僅享受祂的一個方面，乃是完滿的享受包羅萬有的基督——西二 9。

三 林前十二章十二節說，『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督〔直譯，那基督〕也是這樣』：

- 1 『那基督』不是個別的基督，乃是團體的基督，就是基督連同祂所有的肢體合併在一起。
- 2 團體的基督是由基督自己作頭，以及召會連同所有信徒作祂的身體所組成的——十一 3，十二 12、27。

四 『因為』這辭指明，林前十二章十三節乃是十二節的繼續、解釋和說明：

- 1 所有的肢體乃是一個身體，這身體就是基督，因為我們都在一位靈裏受浸，成了一個身體——13~14、24、27 節。

A. Christ is a complete person, both the Head and the Body—Col. 1:18; 2:19:

1. Since Christ is both the Head and the Body, He is the Body-Christ.
2. For Christ to be the Body-Christ means that He is no longer only the individual Christ; He is also the corporate Christ—1 Cor. 12:12; Acts 9:4-5:
 - a. Christ has an individual aspect and a corporate aspect—Matt. 16:18.
 - b. Individually He is Christ, and corporately He is the Body-Christ.

DAY 4

B. The highest enjoyment of Christ is the enjoyment of the corporate Christ, the Body-Christ; to enjoy Christ as the Body-Christ is not merely to enjoy Him in one aspect but to enjoy the all-inclusive Christ in His fullness—Col. 2:9.

C. First Corinthians 12:12 says, “Even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ”:

1. The Christ is not the individual Christ but the corporate Christ, Christ incorporated with all His members.
2. The corporate Christ is composed of Christ Himself as the Head and the church with all the believers as His Body—11:3; 12:12, 27.

D. As indicated by the word for, 1 Corinthians 12:13 is the continuation, definition, and explanation of verse 12:

1. All the members are one Body, and this Body is Christ, because in one Spirit we were all baptized into one Body—vv. 13-14, 24, 27.

2 我們這些基督身體上的許多肢體是一，因為我們已經在一位靈裏受浸—13 節：

a 我們所浸入的這一位靈就是那成了賜生命之靈的基督—十五 45 下，林後三 17。

b 我們都已經被擺在身體裏，得以喝一位靈，就是賜生命的靈，也就是基督；現今我們既然在身體裏，就需要喝這一位靈—基督自己—林前十二 13。

c 至終，我們就被這靈充滿、漫溢、浸透、滲透；因此，我們就與彼此並與基督是一，成爲一個身體，就是基督自己—六 17，十二 12。

d 那靈就是基督自己，成了身體基督—林後三 17，林前十五 45 下，十二 12~13。

e 我們在召會中，就有地位飲於身體基督；這位基督乃是在身體裏的賜生命之靈—13 節，十五 45 下。

週 五

五 主筵席上的餅，在兩方面表徵基督的身體—十 17：

1 第一，餅表徵耶穌物質的身體；祂被釘在十字架上，並且被扎，爲我們流出血來—太二六 26。

2 第二，餅表徵基督奧祕的身體；基督奧祕的身體乃是團體的基督—身體基督—林前十二 12，弗一 23。

3 我們在主的筵席上有分於餅的時候，不僅是在喫個人的基督，也是在喫團體的基督；我們享受基督奧祕的身體，並有分於身體基督—林前十 17。

2. We, as the many members of the Body of Christ, are one because we have been baptized in the Spirit—v. 13:

a. The Spirit in whom we have been baptized is Christ, who became the life-giving Spirit—15:45b; 2 Cor. 3:17.

b. We have all been positioned in the Body to drink of the one Spirit, the life-giving Spirit, who is Christ; now, since we are in the Body, we need to drink this one Spirit, who is Christ Himself—1 Cor. 12:13.

c. Eventually, we are filled, flooded, saturated, and permeated by the Spirit; therefore, we are one with one another and with Christ as one Body, which is Christ Himself—6:17; 12:12.

d. The Spirit, who is Christ Himself, becomes the Body-Christ—2 Cor. 3:17; 1 Cor. 15:45b; 12:12-13.

e. In the church we have the position to drink the Body-Christ, the Christ who is the life-giving Spirit in the Body—v. 13; 15:45b.

DAY 5

E. The bread on the Lord's table signifies Christ's body in two aspects—10:17:

1. First, it signifies the physical body of Jesus; He was pierced, crucified on the cross, and shed His blood for us—Matt. 26:26.

2. Second, the bread signifies the mystical Body of Christ; the mystical Body of Christ is the corporate Christ, the Body-Christ—1 Cor. 12:12; Eph. 1:23.

3. When we partake of the bread at the Lord's table, we are eating not only the individual Christ but also the corporate Christ; we enjoy the mystical Body of Christ, and we participate in the Body-Christ—1 Cor. 10:17.

六 藉着在召會中享受包羅萬有的基督作為團體的基督，就是身體基督，我們就享受素祭的召會生活——利二 1，徒二 46：

- 1 藉着享受基督作素祭，我們就成為作素祭之基督的繁殖、複製和擴大；這素祭由經過基督的死而在復活裏的人性調着神性的油所組成，其中沒有酵和蜜——利二 2、4~5、11、13，約六 57。
- 2 細麵的素祭表徵個人的基督與個別的基督徒；餅的素祭表徵團體的基督，就是基督同祂的身體——召會——利二 2、4，林前十二 12，十 17。
- 3 我們要被調和在身體生活，就是素祭的召會生活裏，就必須經過十字架，並憑着那靈，而為着基督身體的緣故，將基督分賜給人——十二 24、27，一 18，二 2，十二 13。
- 4 神渴望每個地方召會都是素祭，使祂得着滿足，也天天給聖徒完全的供應；這就是說，我們要喫我們的召會生活，因為召會生活要成為我們日常的供應——五 8，徒二 46。

F. By enjoying the all-inclusive Christ in the church as the corporate Christ, the Body-Christ, we enjoy a meal-offering church life—Lev. 2:1; Acts 2:46:

1. By eating Christ as our meal offering, we become the reproduction, duplication, and enlargement of Christ as the meal offering—an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven and honey—Lev. 2:2, 4-5, 11, 13; John 6:57.
2. The flour meal offering signifies both the individual Christ and the individual Christian; the cake meal offering signifies the corporate Christ, Christ with His Body, the church—Lev. 2:2, 4; 1 Cor. 12:12; 10:17.
3. In order to be blended in the Body life, the meal-offering church life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ—12:24, 27; 1:18; 2:2; 12:13.
4. God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply—5:8; Acts 2:46.

第四週·週一

晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

因着有許多事已經頂替了基督，所以主的恢復就是要完滿的恢復基督...作我們的一切。我們在主的恢復裏，不該在意道理、作法、意見、活動、運動或組織，我們只在意基督。

基督是主恢復中的一切。我們不在意道理、作法、意見、活動、運動或組織。我們在意基督，並且只在意基督。祂是我們的生命、實際，並在一切事上的道路。這就是主的恢復（恢復基督在召會中作一切，八至九頁）。

信息選讀

林前一章二節說，『呼求我們主耶穌基督之名...；祂是他們的，也是我們的。』我們在新約聖經中找不到別處有這樣的發表。我們需要呼求主耶穌，因為祂是我們的分（西一 12）。祂是保羅的分，彼得的分，也是我們的分，為了讓我們享受。...〔林前一章九節的〕『交通』...指明有分。神已經呼召我們進入對這位耶穌基督的享受和有分，祂是我們的分。...十三節問：『基督是分開的麼？』耶穌基督不是分開的。當我們眾人都享受基督，我們就是一，因為我們所享受的基督乃是一。享受我們的分——基督——而有的一，就是正當的召會生活。

WEEK 4 — DAY 1

Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Because many things have replaced Christ, the Lord's recovery is to recover Christ in a full way...as everything to us. In the Lord's recovery we should not care for doctrines, practices, opinions, activities, movements, or organizations but only for Christ.

Christ is everything in the Lord's recovery. We do not care for doctrines, practices, opinions, activities, movements, or organizations. We care for Christ and Christ alone. He is our life, our reality, and our way in everything. This is the Lord's recovery. (The Recovery of Christ as Everything in the Church, pp. 11-12)

Today's Reading

First Corinthians 1:2 speaks of calling on the name of "our Lord Jesus Christ...who is theirs and ours." Nowhere else in the New Testament can we find such an expression. We need to call on the Lord Jesus because He is our portion (Col. 1:12). He is Paul's portion, Peter's portion, and our portion for us to enjoy....Fellowship [in 1 Corinthians 1:9] indicates participation. God has called us all into the enjoyment of and participation in Jesus Christ, who is our portion....Verse 13 asks, "Is Christ divided?" Jesus Christ is not divided. When we all enjoy Christ, we are one because the very Christ whom we enjoy is one. This oneness in the enjoyment of Christ our portion is the proper church life.

十章三至四節說，『都喫了一樣的靈食，也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』...十章所說基督是磐石，主要不是爲着我們的救贖，乃是爲着我們的喝與享受。我們都需要喫一樣的靈食，並藉着飲於我們的磐石基督，而喝一樣的靈水。

保羅在十六至十七節以及二十一節論到主筵席上的餅和杯。主耶穌在祂與門徒同在的最後一個晚上，不是拿起聖經，向他們解釋，說，『這是我的教訓。你們要持守，爲的是記念我。』...反而，主拿起餅和杯。餅只適於喫，杯只適於喝。主說，『你們要如此行，爲的是記念我。』（十一 24，路二二 19）『如此行』的意思就是喫餅、喝杯。要記念主耶穌，最好且獨一的路，是喫祂並喝祂，而不是思考、默想或回憶。我們越在祂的筵席上喫祂，祂就越與我們同樂。祂一點不在意我們謙卑自己，跪下或俯伏在祂面前。主可能會說，『傻孩子，我不在意你是否下跪。我盼望看見你喫。你越喫我，我越喜樂。』

林前十章二十一節論到主的筵席。主的筵席不是在一張書桌上有一本聖經要我們去研讀；反之，主的筵席有兩道『主菜』—可喫的餅與可喝的杯。我們在主的筵席上享受主，享受祂的身體和祂的血。這樣享受筵席，使我們被構成爲一個身體。十七節說，『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』享受基督將產生正確的召會生活。如果我們只是來在一起運用我們的心思，至終我們會挑起心思裏的爭論，這會在我們中間引起憎惡與對立，我們就失去了一。純粹在道理上的教訓，會挑起不同的意見。即使是夫妻，也可能無法在某些教訓上觀點一致。僅僅研讀聖經不可能使我們成爲一；反而，我們越喫喝耶穌，我們就越是一。享受耶穌，保守我們在一裏（哥林多前書中爲着基督的身體享受基督，六、一九至二一頁）。

參讀：恢復基督在召會中作一切，第一章；哥林多前書中爲着基督的身體享受基督，第一至二章。

First Corinthians 10:3 and 4 say, “All ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.”...In 1 Corinthians 10 Christ as the rock is not mainly for our redemption but for our drinking and enjoyment. We all need to eat the same spiritual food and drink the same spiritual drink by drinking of Christ as our rock.

In verses 16, 17, and 21 Paul speaks concerning the bread and the cup at the Lord's table. On His last night with the disciples, the Lord Jesus did not pick up the Scriptures and expound them, saying, “This is My teaching. Keep this in remembrance of Me.”...Rather, the Lord took bread and a cup. Bread is good only for eating, and a cup is good only for drinking. The Lord said, “This do unto the remembrance of Me” (11:24; Luke 22:19). By this He was referring to eating the bread and drinking the cup. The best and unique way to remember the Lord Jesus is not to think, to meditate, or to recall but simply to eat and drink Him. The more we eat Jesus at His table, the more He is happy with us. He does not care to see us humble ourselves by kneeling or prostrating ourselves before Him. The Lord may say, “Foolish child, I do not care whether you kneel or not. I want to see you eat. The more you eat Me, the happier I am.”

First Corinthians 10:21 refers to the Lord's table. The Lord's table is not a desk with a Bible for us to study. Rather, it is a table with two “main courses,” the bread for eating and the cup for drinking. At the Lord's table we feast on the Lord, on His body and on His blood. This feasting issues in our being constituted to be one Body. Verse 17 says, “Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.” The enjoyment of Christ brings forth the proper church life. If we come together only to exercise our mind, we will eventually stir up disputations in the mind. This will bring in resentment and fighting among us, and we will lose the oneness. Mere doctrinal teachings stir up differing opinions. Even a husband and wife may not be able to agree on certain teachings. It is impossible for us to be one merely by studying the Bible. Instead, the more we eat and drink of Jesus, the more we are one. The enjoyment of Jesus preserves us in oneness. (The Enjoyment of Christ for the Body in 1 Corinthians, pp. 11, 22-23)

Further Reading: The Recovery of Christ as Everything in the Church, ch. 1; The Enjoyment of Christ for the Body in 1 Corinthians, chs. 1-2

第四週・週二

晨興餽養

林前十 3~4『並且都喫了一樣的靈食，也都喝了一樣的靈水；所喝的是出於隨行的靈磐石，那磐石就是基督。』

出十七 6『我必在何烈的磐石那裏，站在你面前；你要擊打磐石，就必有水從磐石流出來，使百姓可以喝。摩西就在以色列的長老眼前這樣行了。』

基督也是信徒的靈食。在林前十章三節保羅說，『都喫了一樣的靈食。』這是指嗎哪（出十六 14~18），豫表基督為着基督徒的旅程，作我們每日生命的供應（約六 31~35）。我們信徒都該喫一樣的靈食，不該喫基督之外的任何東西。

照着神的經綸，我們該憑基督，且單單憑基督而活。...凡滿足、加強並維持我們的，就是我們的食物。...我們都該能見證，只有基督滿足我們，並且我們每日因祂得着加強、維持和滿足。

那作我們靈食的基督，就是那對我們成為主觀的基督。祂是經過過程的三一神，作為包羅萬有的靈，住在我們靈裏。何等奇妙，基督主觀的在我們裏面！...任何要作我們食物和生命供應的東西，必須能進入我們裏面，然後被我們消化、吸收，成為我們組織和纖維的一部分。基督對我們是主觀的，正是如此。我們喫基督作我們的靈食，就與祂聯合，並與祂成為一靈（林前六 17）。因此，那對我們是主觀的基督，就是我們與其聯合、與其成為一靈的基督，乃是我們的靈食（新約總論第三冊，三三至三四頁）。

信息選讀

WEEK 4 — DAY 2

Morning Nourishment

1 Cor. 10:3-4 And all ate the same spiritual food, and all drank the same spiritual drink; for they drank of a spiritual rock which followed them, and the rock was Christ.

Exo. 17:6 I will be standing before you there upon the rock in Horeb; and you shall strike the rock, and water will come out of it so that the people may drink. And Moses did so in the sight of the elders of Israel.

Christ is also the believers' spiritual food. In 1 Corinthians 10:3 Paul says, "All ate the same spiritual food." This refers to manna (Exo. 16:14-18), which typifies Christ as our daily life supply (John 6:31-35) for the Christian journey. We believers should all eat the same spiritual food, not eating anything other than Christ.

According to God's economy, we should live on Christ and on Christ alone....Whatever satisfies, strengthens, and sustains us is our food....We all should be able to testify that only Christ satisfies us and that daily we are strengthened, sustained, and satisfied by Him.

The Christ who is our spiritual food is the Christ who becomes subjective to us. He is the processed Triune God indwelling our spirit as the all-inclusive Spirit. How wonderful that Christ is within us subjectively!...Anything that is to be our food and life supply must be something that can enter into us and then be digested and assimilated by us to become part of the very tissue and fiber of our being. Christ is subjective to us in precisely this way. When we eat Christ as our spiritual food, we are joined to Him and become one spirit with Him (1 Cor. 6:17). Hence, the Christ who is subjective to us, to whom we are joined and with whom we are one spirit, is our spiritual food. (The Conclusion of the New Testament, pp. 563-564)

Today's Reading

按照保羅在林前十章四節的話，這裏的磐石乃是基督。不僅如此，這磐石乃是在以色列人行程中隨着他們的靈磐石（參民二十 8~11）。

擊打磐石是基督釘十字架清楚、完整且完全的圖畫。磐石被摩西的杖擊打（出十七 5）。在這豫表裏，摩西表徵律法，杖代表律法的權能和權柄。因此，磐石被摩西的杖擊打，表徵基督在十字架上被神律法的權柄治死（參加二 19~20 上，三 13）。

從被擊打的磐石所流出來的水，豫表那靈（約七 37~39）。基督藉着成為肉體，來到地上作磐石。祂在十字架上被神公義律法的權柄擊打，完成神的救贖。祂的肋旁被扎，流出活水給神的子民喝（十九 34 與注）。這活水是在復活裏生命的水，就是包羅萬有、賜生命的靈，作三一神終極的流出（林前十五 45，見約七 39 註 1）。這生命水的源頭是神和羔羊（救贖的神）的寶座（啟二二 1）。因此，生命水就是湧流出來，作我們生命的三一神。活水的湧流開始於永遠裏的寶座，繼續經過基督的成為肉體、人性生活和釘十字架（約四 10、14，十九 34），現今在復活裏繼續湧流，將神聖生命的一切豐富供應神的子民（啟二二 1~2）。當我們與這被擊打的基督聯合為一，神聖生命作為活水就從我們裏面湧流出來（約七 38）。在復活裏生命水的湧流，乃是為着建造基督的身體（林前十二 13），並豫備基督的新婦（啟十九 7），二者都要終極完成於新耶路撒冷（二一 9~10，參弗五 23、28~30）（聖經恢復本，出十七 6 註 1，註 2，註 3）。

保羅在林前十章四節的話，指明基督是湧流靈水的磐石。...這裏的靈水，指流自裂開之磐石的活水（出十七 6），豫表那靈作我們包羅萬有的水（約七 37~39，林前十二 13）。我們都該喝一樣的靈水，不該喝這包羅萬有之靈以外的任何東西（新約總論第三冊，三五至三六頁）。

參讀：新約總論，第五十二篇。

According to Paul's word in 1 Corinthians 10:4, the rock...was Christ. Furthermore, it was a spiritual rock that followed the children of Israel in their journeys (cf. Num. 20:8-11).

The striking of the rock is a clear, complete, and full picture of Christ's crucifixion. The rock was struck by the staff of Moses (v. 5). In this type, Moses signifies the law, and the staff represents the power and authority of the law. Hence, the striking of the rock by Moses' staff signifies that Christ was put to death on the cross by the authority of God's law (cf. Gal. 2:19-20a; 3:13). (Exo. 17:6, footnotes 1 and 2)

The water flowing out of the smitten rock typifies the Spirit (John 7:37-39). Through incarnation Christ came to the earth as a rock. On the cross He was smitten by the authority of God's righteous law to accomplish God's redemption. His side was pierced, and living water flowed out for God's people to drink (John 19:34 and footnote). This living water is the water of life in resurrection, the all-inclusive life-giving Spirit as the ultimate issue of the Triune God (1 Cor. 15:45; see footnote 391 in John 7). The source of the water of life is the throne of God and of the Lamb—the redeeming God (Rev. 22:1). Hence, the water of life is the Triune God flowing out to be our life. The flow of the living water began from the throne in eternity, continued through the incarnation, human living, and crucifixion of Christ (John 4:10, 14; 19:34), and now flows on in resurrection to supply God's people with all the riches of the divine life (Rev. 22:1-2). When we identify ourselves with the smitten Christ, the divine life as the living water flows out of us (John 7:38). The flowing of the water of life in resurrection is for the building up of the Body of Christ (1 Cor. 12:13) and the preparation of the bride of Christ (Rev. 19:7), both of which will consummate in the New Jerusalem (Rev. 21:9-10; cf. Eph. 5:23, 28-30). (Exo. 17:6, footnote 3)

Paul's word in 1 Corinthians 10:4 indicates that Christ is the rock flowing with the spiritual drink....The spiritual drink here refers to the living water that flowed out of the cleft rock (Exo. 17:6), which typifies the Spirit as our all-inclusive drink (John 7:37-39; 1 Cor. 12:13). We should all drink the same spiritual drink, not drinking anything other than the all-inclusive Spirit. (The Conclusion of the New Testament, p. 565)

Further Reading: The Conclusion of the New Testament, msg. 52

第四週・週三

晨興餽養

西一 18『祂也是召會身體的頭…。』

二 19『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

林前十二 12『就如身體是一個，卻有許多肢體，…基督也是這樣。』

喫喝在我們日常生活中雖然非常普通，在聖經裏卻是意義重大的事。乃是憑着我們喫喝基督，神把祂自己作到我們裏面。我們憑着喫喝吸取主，祂就生機的與我們成爲一。我們喫喝某些元素，那些元素就被吸取到我們裏面，並在實質和素質上與我們成爲一。我們喫喝時，我們的食物就生機的與我們成爲一，並且，食物被消化和吸收，實際上就成爲我們這人，我們纖維和組織的一部分。…我們都需要喫祂喝祂。

照聖經的記載，喝比喫更重要。聖經說到靈水，或生命水，比靈食更多。我們若蒙主光照，就會看見我們需要喝，過於需要喫。爲這緣故，保羅在哥林多前書強調喝過於喫。在十二章十三節他說，我們得以喝一位靈。實際上，喝包括喫。這就是說，靈食包括在生命水裏。沒有生命水，我們就不能有靈食。因此，我們若不能喝，就不能喫（新約總論第三冊，三六至三七頁）。

信息選讀

基督是各人的頭（林前十一 3 上）、初熟的果子（十五 20、23）、第二個人（47 下）、末後的亞

WEEK 4 — DAY 3

Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church...

2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

1 Cor. 12:12 For even as the body is one and has many members,...so also is the Christ.

Although eating and drinking are very common in our daily living, in the Bible they are matters of crucial significance. It is by our eating and drinking of Christ that God works Himself into us,...we take the Lord in, and He becomes one with us organically. As we eat and drink certain elements, those elements are taken into us and become one with us in substance and essence. As we eat and drink, our food becomes one with us organically, and, when it has been digested and assimilated, it actually becomes part of our being, our very fiber and tissue....We all need to eat Him and drink Him.

According to the biblical record, drinking is more important than eating. In the Scriptures more is said about spiritual water, or the water of life, than about spiritual food. If we are enlightened by the Lord, we shall realize that we need drinking even more than eating. For this reason, in 1 Corinthians Paul emphasizes drinking more than eating. In 1 Corinthians 12:13 he says that we have been given to drink of one Spirit. Actually, drinking includes eating. This means that the spiritual food is included in the water of life. Without the water of life, we cannot have spiritual food. Therefore, if we fail to drink, we shall not be able to eat. (The Conclusion of the New Testament, p. 566)

Today's Reading

Christ is the Head of every man (1 Cor. 11:3a), the firstfruits (15:20, 23), the second man (v. 47b), the last Adam, and the life-giving Spirit (v. 45b).

當、賜生命的靈（45下）；基督既是首先的、第二的、末後的，祂就是一切，祂也是身體的每一個肢體。祂既是我們的一切，就取了我們的地位；意思就是，祂是一切，而我們什麼都不是。然而，我們都已經被擺在基督裏。我們在自己裏面什麼都不是，但在祂裏面卻擁有萬有。我們可能永遠都想不到基督是如此豐富。再者，基督不僅是頭，也是身體〔十二12〕。...大多數的基督徒領悟基督是頭，但他們不認為基督也是身體。按照我們從基督教所得的觀念，我們認為基督是頭，召會是身體。但嚴格的說，這是錯誤的觀念。...一個人是完整的，包括他的頭和身體。照樣，基督也是一個完整的人，包括頭和身體。

基督既是頭和身體，祂就是身體基督。這意思是說，祂不再是個人的基督；祂也是團體的基督。基督有個人的一面和團體的一面。就個人一面而言，祂是基督；就團體一面而言，祂是身體基督。

無論我們在個人讀經中多麼享受耶穌，我們仍無法用這種方式享受團體的基督。為着享受團體的基督——身體基督，我們需要來到召會的聚會。我們必須實際的在身體裏。...得以喝的意思，就是被放在喝的地位上；按照林前十二章十三節，意即被擺在身體裏。如果我們不參加聚會，但仍試着禱讀、呼求主甚至呼喊，我們的確會有某種分量的享受，但這享受是受限並有限的。我們很難只用一塊木頭生火。...當一個人說，『哦，主』，另一個說，『阿利路亞』，第三個人說，『阿們』，我們就彼此焚燒。我們互相加強、服事、供應對方。這樣，我們不僅享受元首，也享受元首同着身體。這不僅是個人的基督，乃是團體的基督——身體基督（哥林多前書中為着基督的身體享受基督，二九至三〇、三二頁）。

參讀：哥林多前書中為着基督的身體享受基督，第三章；恢復基督在召會中作一切，第三章。

Since Christ is the first, the second, and the last, He is everything, and He is every member of the Body. As our everything, He takes our position; that is, He is everything, and we are nothing. However, we have all been put into Him. We are nothing in ourselves, but we have everything in Him. We may never have dreamed that Christ is so much. Moreover, Christ is not only the Head but also the Body [1 Cor. 12:12]....Most Christians realize that Christ is the Head, but they do not consider that He is also the Body. According to the concept we received from Christianity, we consider that Christ is the Head and that the church is the Body. Strictly speaking, however, this is a wrong concept....A man is a whole person, including his head and his body. Likewise, Christ is a complete person, both the Head and the Body.

Since Christ is both the Head and the Body, He is the Body-Christ. This simply means that He is no longer only the individual Christ; He is also the corporate Christ. Christ has an individual aspect and a corporate aspect. Individually, He is Christ, and corporately, He is the Body-Christ.

Regardless of how much we enjoy Jesus in our personal study of the Bible, we still cannot enjoy the corporate Christ in this way. In order to enjoy the corporate Christ, the Body-Christ, we need to come to the church meetings. We must be in the Body in a practical way....To be given to drink is to be positioned to drink, which, according to 1 Corinthians 12:13, is to be put into the Body. If we stay away from the meetings yet still try to pray-read, call on the Lord, and even shout, we will have a certain amount of enjoyment, but this enjoyment will be restricted and limited. It is difficult to make a fire with only one piece of wood....When one person says, "O Lord," another says, "Hallelujah," and a third person says, "Amen," we burn one another. We strengthen, minister to, and supply one another. In this way we enjoy not only the Head but the Head with the Body, and not only the individual Christ but the corporate Christ, the Body-Christ. (The Enjoyment of Christ for the Body in 1 Corinthians, pp. 30-32)

Further Reading: The Enjoyment of Christ for the Body in 1 Corinthians, ch. 3; The Recovery of Christ as Everything in the Church, ch. 3

第四週・週四

晨興餽養

林前十二 12~13『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

基督的身體，實際上就是團體的基督。...在林前十二章十二節，基督不是個別的基督，乃是團體的基督，就是身體的基督。這裏的『基督』，直譯，那基督。指團體的基督，由基督自己作頭，召會作祂的身體，連同所有信徒作肢體所組成的。所有基督的信徒，都與祂有生機的聯結，並都是用祂的生命和元素所構成的，成為祂的身體這個生機體，以彰顯祂。因此，祂不僅是頭，也是身體。就如我們物質的身體雖有許多肢體，仍是一個身體，基督也是這樣（新約總論第七冊，五〇二至五〇三頁）。

信息選讀

林前十二章十二節告訴我們，身體上一切的肢體雖多，仍是一個身體，基督也是這樣。之後，十三節開始於『因為』，指明本節是前一節的繼續、解釋和說明。所有的肢體乃是一個身體，這身體就是基督，因為我們都在一位靈裏受浸，成了一個身體。...我們的身體若沒有靈，就成了屍體。...然而，我們的靈若仍在身體裏，身體上的眾肢體就是活的，並且是一。乃是我們的靈使所有的肢體聯結為一；照樣，我們這些基督身體上的許多肢體所以是一，乃是因為我們已經在一位靈裏受浸。不僅如此，我們所浸入的這一位靈就是基督，祂成了賜生命的靈。因此，身體是基督，基督也是身體。

WEEK 4 — DAY 4

Morning Nourishment

1 Cor. 12:12-13 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ. For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

The Body of Christ is actually the corporate Christ....[In 1 Corinthians 12:12] Christ is not the individual Christ but the corporate Christ, the Body-Christ. In Greek Christ here is “the Christ,” referring to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted of His life and element to be His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members, yet is one, so is this Christ. (The Conclusion of the New Testament, pp. 2488-2489)

Today's Reading

First Corinthians 12:12 tells us that just as the body has many members but is one body, so also is the Christ. Then verse 13 begins with the word for, indicating that it is a continuation, definition, and explanation of the foregoing verse. All the members are one Body, and this Body is Christ, because in one Spirit we were all baptized into one Body...Without our spirit our body would be a corpse....However, with our spirit still in our body, the many members of our body are living and are one. It is our spirit that keeps all the members joined as one. In the same way, we as the many members of the Body of Christ are one because we have been baptized in the Spirit. Moreover, the one Spirit in whom we have been baptized is Christ, who became the life-giving Spirit. Therefore, the Body is Christ, and Christ is the Body.

我們都已經被擺在身體裏，得以喝一位靈。...我們已經被放在基督裏，就是在賜生命的靈裏，也被安置在身體裏了。現今我們既然在身體裏，就需要喝這一位靈——基督。至終，我們就被這靈充滿、漫溢、浸透、滲透。因此，我們就與彼此並與基督是一，成爲一個身體，這身體就是基督自己。

當我們享受基督，我們就享受身體，包括所有的肢體。...若沒有身體的供應，我就沒有什麼可以供應給身體。...假使當我在說話時，所有的肢體都回應，身體就是在供應我。這樣在身體基督裏就有一道流、一個循環。今天，我們都在享受身體基督。

享受基督一切項目的結果，乃是身體基督。身體基督來自於對基督豐富完滿的享受。享受基督作神的能力是非常美妙的，但不能與享受基督作身體基督相比。

我們唱『我們同聚集是好得無比』（補充本詩歌七二〇首），原因乃是我們享受身體基督。同來聚集成爲身體基督，比等待那遙不可及、遠在將來的天堂更好。在召會中，我們在此時此地就能聚集。沒有什麼比這事更好，因爲沒有別的地方可以讓我們享受身體基督。...我們在召會中，就是在飲於身體基督的地位上；這位基督乃是在身體裏的賜生命之靈。除了在召會的聚集中，沒有別的地方可以喝身體基督。...在特會的聚會中，我們能更多享受身體基督。因此，付代價前來參加特會是值得的；我們在別處都不得着這樣的享受。阿利路亞！我們在召會中享受身體基督！

神的定旨是要得着基督的身體。...爲着身體，三一神終極完成爲那靈。...那靈就是基督自己，成了身體基督（林後三 17，林前十五 45 下，十二 12~13）（哥林多前書中爲着基督的身體享受基督，三三至三六頁）。

參讀：新約總論，第二百三十四、五十八、二百一十二篇；團體基督的異象與經歷，第三至四章。

We have all been positioned in the Body to drink of the one Spirit....We have been put into Christ, the life-giving Spirit, and we have been positioned in the Body. Now, since we are in the Body, we need to drink this one Spirit, which is Christ. Eventually we are filled, flooded, saturated, and permeated by the Spirit. Therefore, we are one with one another and with Christ as one Body, which is Christ Himself.

When we enjoy Christ, we enjoy the Body, including all the members....Without the supply of the Body, I have nothing with which to supply the Body....If while I am speaking, all the members are responding, the Body is ministering to me. Then there is a current, a circulation, in the Body-Christ. Today we are enjoying the Body-Christ.

The issue of the enjoyment of all the items of Christ is the Body-Christ. The Body-Christ comes out of the full enjoyment of the riches of Christ. To enjoy Christ as the power of God is wonderful, but it cannot compare with the enjoyment of Christ as the Body-Christ.

Our enjoyment of the Body-Christ is the reason we sing, “We come together—there’s nothing better” (Hymns, #1196). Coming together as the Body-Christ is better than waiting for a heaven that is far away and in the future. In the church we come together here and now. There is nothing better than this, because nowhere else can we enjoy the Body-Christ....It is in the church that we are in the position to drink the Body-Christ, the Christ who is the life-giving Spirit in the Body. There is no other place to drink the Body-Christ but in the coming together of the church....In the conference meetings we enjoy an even greater Body-Christ. Therefore, it is worthwhile to pay the price to come to the conferences. We cannot obtain such an enjoyment anywhere else. Hallelujah, in the church we enjoy the Body-Christ!

God’s purpose is to have the Body of Christ....The Triune God was consummated to be the Spirit for the Body....This Spirit, who is Christ Himself, becomes the Body-Christ (2 Cor. 3:17; 1 Cor. 15:45b; 12:12-13). (The Enjoyment of Christ for the Body in 1 Corinthians, pp. 32-35)

Further Reading: The Conclusion of the New Testament, msgs. 234, 58, 212; The Vision and Experience of the Corporate Christ, chs. 3-4

第四週・週五

晨興餽養

林前十 16~17『我們所祝福的福杯，豈不是基督之血的交通麼？我們所擘開的餅，豈不是基督身體的交通麼？因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

主的筵席上有餅和杯。餅在兩方面表徵基督的身體：第一，餅表徵耶穌物質的身體，祂的身體被釘在十字架上，並且被扎，為我們流出血來；第二，餅表徵基督奧秘的身體。基督奧秘的身體乃是團體的基督——身體基督。我們在主的筵席上有分於餅的時候，我們不僅是在喫個人的基督，也是在喫團體的基督。我們享受基督奧秘的身體，並有分於身體基督（哥林多前書中為着基督的身體享受基督，三〇頁）。

信息選讀

〔林前十章十六節〕的交通，是指信徒一同有分於基督的血和身體的交通。這使我們這些有分於主的血和身體的人，不僅彼此是一，也與主是一。我們這些有分的人，在主血和主身體的交通中，得以與主聯合為一。使徒這裏的意思，是要說明喫喝如何使喫喝的人，與他們所喫所喝的成為一。哥林多人都當曉得，他們濫喫祭偶像之物，實際上使他們與祭物後面的鬼成為一。

在十七節保羅有力的說到一個餅和一個身體。...我們眾人是這一個身體，因為我們都分受這一個餅。我們一同分受這一個餅，使我們眾人成為一。這指明我們有分於基督，就使我們眾人成為祂的一個身體。我們眾人所分受的這位基督，把我們構成祂的一個身體。

WEEK 4 — DAY 5

Morning Nourishment

1 Cor. 10:16-17 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

On the Lord's table there are the bread and the cup. The bread signifies Christ's body in two aspects. First, it signifies the physical body of Jesus, in which He was pierced, crucified on the cross, and shed His blood for us, and second, it signifies the mystical Body of Christ. The mystical Body of Christ is the corporate Christ, the Body-Christ. When we partake of the bread at the Lord's table, we are eating not only the individual Christ but also the corporate Christ. We enjoy the mystical Body of Christ, and we participate in the Body-Christ. (The Enjoyment of Christ for the Body in 1 Corinthians, p. 31)

Today's Reading

Fellowship [in 1 Corinthians 10:16] refers to the believer's communion in the joint participation in the blood and body of Christ. This makes us, the participants of the Lord's blood and body, not only one with one another, but also one with the Lord. We, the participants, make ourselves identified with the Lord in the fellowship of His blood and body. The apostle's thought here is to illustrate how eating and drinking make the eaters and drinkers one with what they eat and drink. The Corinthians should realize that their abusive eating of idol sacrifices actually makes them one with the demons behind the sacrifices.

In verse 17 Paul speaks a strong word concerning the one bread and the one Body....We are all one bread, one Body, because we all partake of the one bread. Our joint partaking of the one bread makes us all one. This indicates that our partaking of Christ makes us all His one Body. The very Christ of whom we all partake constitutes us into His one Body.

分受（即喫—28~30）這一個餅，使我們與這餅聯合爲一。這指明我們有分於基督、享受基督，使我們與祂聯合爲一，與祂成爲一。...喫基督的身體就是與基督有交通。這是有分於基督，並與祂成爲一。這不僅僅是道理或原則，乃是實際。

那些在靈裏來赴主的筵席的親愛聖徒，原則也是一樣。他們有分於主的筵席時，就摸着祂的實際。在這些信徒的話裏，我們常常能感覺出於主的東西。...這些聖徒能說這樣的話，因爲他們已被主浸透。...拜偶像是享受頂替主的東西。但主的筵席是對主自己真正的享受。主的筵席不但是主日聚會的事；這筵席該是我們每天，甚至不斷地享受。日復一日，主是我們的美地，我們的筵席，我們的桌子。

倘若我們來到主的桌子前有這種領會，就會帶着不同的靈和不同的領悟而來。我們所祝福的福杯的確是基督之血的交通，我們所擘開的餅的確是基督身體的交通。今天我們是聚集在祭壇周圍的人，享受祭壇上所獻使神滿足的東西。我們坐席的時候，就使我們所敬拜的主滿足。這是正確的對付喫的事。

正確對付喫的路就是享受主作筵席。不要喫主以外的任何東西，不要享受任何頂替祂的東西。我們不該有基督以外的任何享受。基督是我們的桌子，我們的筵席，我們的美地。作爲美地，基督是豐富的筵席，給我們享受。我們享受祂作筵席，我們就活祂。然後我們就能擊敗仇敵，建立神的國，並建造祂的殿。這就是神的目標和祂永遠定旨的完成（哥林多前書生命讀經，五一八至五一九、五三三至五三五頁）。

參讀：哥林多前書生命讀經，第四十九至五十篇；哥林多前書中爲着基督的身體享受基督，第四章。

Partaking of the one bread, that is, eating of it (vv. 28-30), identifies us with it. This means that our partaking of Christ, our enjoyment of Christ, identifies us with Him, making us one with Him....To eat the body of Christ is to have the fellowship of Christ. It is to participate in Christ and to become one with Him. This is not simply a doctrine or principle; it is a reality.

The principle is the same with the dear saints who come to the Lord's table in the spirit. They touch the reality of the Lord as they partake of His table. Often in the words of these believers we can sense something of the Lord....These saints can speak such a word because they have been saturated with the Lord. Idolatry is the enjoyment of something in place of the Lord. But the Lord's table is the true enjoyment of the Lord Himself. The Lord's table is not only a matter of a meeting on the Lord's Day; this table should be our enjoyment every day, even continually. Day by day, the Lord is our good land, our feast, our table.

If we come to the Lord's table with this understanding, we shall come with a different spirit and a different realization. The cup of blessing which we bless is certainly the fellowship of the blood of Christ, and the bread which we break is the fellowship of the body of Christ. Today we are those gathered around the altar, enjoying whatever is offered on the altar for God's satisfaction. As we are feasting, we satisfy the Lord whom we worship. This is the proper dealing with the matter of eating.

The proper way to deal with eating is to feast on the Lord. Do not eat anything other than the Lord, and do not enjoy anything in place of Him. We should not have any enjoyment other than Christ. Christ is our table, our feast, our land. As the good land, Christ is a rich feast for our enjoyment. When we feast on Him, we live Him. Then we are able to defeat the enemies, establish the kingdom of God, and build up His temple. This is God's goal and the fulfillment of His eternal purpose. (Life-study of 1 Corinthians, pp. 438-439, 450-452)

Further Reading: Life-study of 1 Corinthians, msgs. 49-50; The Enjoyment of Christ for the Body in 1 Corinthians, ch. 4

第四週・週六

晨興餽養

利二 1『若有人獻素祭爲供物給耶和華，就要用細麵澆上油，加上乳香。』

5『你的供物若用煎盤上作的物爲素祭，就要用調油的無酵細麵。』

素祭可以是細麵調油的形態（利二 1~2），或餅的形態（4）。前者表徵個人的基督，也表徵個別的基督徒；後者表徵團體的基督，就是基督同祂的身體（召會）。個人的基督成了團體的基督（林前十二 12），由餅所表徵（十 17）。這指明基督的生活和我們個人基督徒的生活，至終產生一個總和—召會生活，作爲團體的素祭。這樣的生活是人性調着聖靈的生活，且有聖靈澆灌在其上；也是有鹽和乳香，但沒有酵或蜜的生活（見利二 1 註 4、11 註 1 與註 2、13 註 1）。這兩種形態的素祭—個人的基督和團體的基督（召會生活）都是食物，使神得滿足，也使我们得滋養（聖經恢復本，利二 5 註 1）。

信息選讀

召會的形成，實際上是人性與終極完成之靈的調和。素祭的豫表，說明了這事。素祭主要的一面是油餅，就是細麵調油的餅。油也澆在餅上。我們可以說，與細麵調和的油是素質的油，而澆在餅上的油是經綸的油。至終，以細麵作的餅有油調和，也有油澆在其上，成了一團，這團就是召會的豫表〔林前十 17〕。...這就是召會的形成，藉着信徒與那靈調和而成就。在裏面我們有內在素質的靈；在外面我們有經綸的靈。這樣我們就是召會。

WEEK 4 — DAY 6

Morning Nourishment

Lev. 2:1 And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it.

5 And if your offering is a meal offering baked on a flat plate, it shall be of fine flour mingled with oil, unleavened.

The meal offering could be in the form of flour mingled with oil (Lev. 2:1-2) or in the form of a cake (v. 4). The former signifies the individual Christ and also the individual Christian. The latter signifies the corporate Christ, Christ with His Body, the church. The individual Christ has become the corporate Christ (1 Cor. 12:12), signified by the cake (1 Cor. 10:17). This indicates that eventually Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering. Such a life is a life of humanity mingled with the Holy Spirit and which has the Holy Spirit poured upon it, a life with salt and frankincense but with no leaven or honey (see footnotes 14, 111, 112, and 131). Both forms of the meal offering—the individual Christ and the corporate Christ, the church life—are food for God's satisfaction and our nourishment. (Lev. 2:5, footnote 1)

Today's Reading

The formation of the church is actually a mingling of humanity with the consummated Spirit. This is illustrated by the type of the meal offering. The main aspect of the meal offering was an oiled cake, a cake made of wheat flour mingled with oil. Oil was also poured upon the cake. We may say that the oil mingled with the flour was essential oil and that the oil poured upon the cake was economical oil. Eventually, the cake of flour, with oil mingled with it and poured upon it, became a loaf, and that loaf is a type of the church [1 Cor. 10:17]....This is the formation of the church through the believers being mingled with the Spirit. Inwardly, we have the essential Spirit intrinsically, and outwardly we have the economical Spirit. In this way we are the church.

素質的靈是基礎，就如與細麵調和的油是素祭的基礎。然後在這基礎，就是調油的餅上，又澆以表徵經綸之靈的油。從這裏我們看見，召會的形成首先需要基礎，就是素質的靈進到信徒裏面，以產生人性與神性奇妙的調和。然後在這基礎上，基督將經綸的靈（由澆在素祭餅上的油所表徵）澆灌下來。素質的靈吹進信徒裏面，以及經綸的靈澆灌在信徒身上的結果，乃是宇宙召會的形成，作基督的身體，就是那在萬有中充滿萬有者的豐滿。

我們都需要看見召會（身體）的形成，完全在於終極完成、包羅萬有的靈與信徒調和，並澆灌在他們身上。這就是召會，是經過過程之三一神與蒙揀選、救贖、重生，並得變化的人性調和的總和、集大成。至終，這樣的召會要終極完成於新耶路撒冷（新約總論第七冊，八七至八九頁）。

在身體的生活裏，要和諧、調和、調整、相調並調節，我們就必須經過十字架，憑着那靈，爲着基督身體的緣故，將基督分賜給別人。...無論我們作什麼，都該憑着那靈，分賜基督。再者，無論我們作什麼，都不該爲着我們的利益，並照着我們的味道，而該爲着召會。只要我們實行這幾點，就會有調和（神聖奧祕的範圍，一〇一頁）。

素祭的召會生活可以焚燒，產生使神滿足的馨香之氣，並且這供物剩下的部分要成爲我們的食物〔利十12〕。這就是說，我們要喫召會生活，召會生活要成爲我們日常的供應。因此，作我們日常供應的素祭不僅是基督，更是基督同召會生活。現今我們從基督得餵養，也從召會生活得餵養（利未記生命讀經，一六六至一六七頁）。

參讀：新約總論，第一百九十六篇；神聖奧祕的範圍，第六章；利未記生命讀經，第十五篇。

The essential Spirit was the base, just as the oil mingled with the fine flour was the base for the meal offering. Then upon this base, the mingled cake, the oil, signifying the economical Spirit, was poured. From this we see that the formation of the church first required the base: the essential Spirit entering into the believers to produce the wonderful mingling of humanity with divinity. Then upon this base Christ poured the economical Spirit typified by the oil poured upon the cake of the meal offering. The result of the breathing of the essential Spirit into the believers and the pouring out of the economical Spirit upon them was the formation of the universal church as the Body of Christ, the fullness of the One who fills all in all.

We all need to see that the formation of the church as the Body is altogether a matter of the consummated, all-inclusive Spirit mingled with and poured out upon the believers. This is the church, the totality, the aggregate, of the processed Triune God mingled with chosen, redeemed, regenerated, and transformed humanity. Eventually, such a church will consummate in the New Jerusalem. (The Conclusion of the New Testament, pp. 2119-2120)

To be harmonized, blended, adjusted, mingled, and tempered in the Body life, we have to go through the cross and be by the Spirit, dispensing Christ to others for the sake of the Body of Christ...Whatever we do should be by the Spirit to dispense Christ. Also, what we do should not be for our interest and according to our taste but for the church. As long as we practice these points, we will have the blending. (The Divine and Mystical Realm, p. 87)

The meal offering church life can be burned to produce a satisfying fragrance for God, and the remainder of this offering will be our food [Lev. 10:12]. This means that we will eat our church life, for the church life will be our daily supply. Thus, the meal offering which is our daily supply is not merely Christ but Christ with the church life. Now we are feeding on Christ, and we are also feeding on the church life. (Life-study of Leviticus, pp. 141-142)

Further Reading: The Conclusion of the New Testament, msg. 196; The Divine and Mystical Realm, ch. 6; Life-study of Leviticus, msg. 15

第四週詩歌

185

讚美主－對祂的記念

8 6 8 6 (英 222)

G 大調

3/4

5·4 | 3-5 | 1̇-5 | 2̇·7 5 4 | 3·0 5 | 5̇ 1̇ 3 | 2̇ 7 6 | 5·0
一 爲 着 這 餅 我 感 謝 你, 這 是 神 聖 表 記;
5 | 1̇-5 | 2̇-5 | 3̇·2̇ 1̇ 7 | 6·0 6 | 5̇ 1̇ 3 | 5̇ 4 2 | 1- ||
藉 此, 恩 主, 我 得 看 見 神 計 畫 的 奧 祕。

二 這餅指明你的身體, 你爲我們捨棄,
使我有分你的生命, 並得你的自己。

三 你的身體爲我裂開, 爲將自己分授,
使我能得你作生命, 成爲你的配偶。

四 如此, 這餅也是指明 你那奧祕身體;
我們是祂活的肢體, 與你完全合一。

五 我們雖是許多子粒, 卻都成爲一餅;
在此這樣將你記念, 從你得到供應。

六 藉着這餅我們交通, 使你心滿意足;
同眾聖徒如此交通, 見證你的豐富。

WEEK 4 — HYMN

Hymns, #222

1

Dear Lord, we thank Thee for this bread,
It is a sign divine;
In it we see the mysteries
Of God's unique design.

2

This bread Thy body signifies,
Which Thou hast giv'n for us,
That we may share Thy life divine,
Partaking of Thee thus.

3

For us Thy body Thou didst break
That Thou may thus impart
Thyself as life to us that we
May be Thy counterpart.

4

This bread thus also signifies
Thy body mystical,
Of which we living members are,
With Thee identical.

5

Though we are many grains of wheat,
Yet all one loaf, one bread;
Remembering Thee in such a way,
With Thee we all are fed.

6

As of this bread we all commune,
Thou, Lord, dost satisfy;
With all the saints we fellowship,
And Thee we testify.

第四週詩歌

讚美主—對祂的記念

185

8 6 8 6 (英 222)

G 大調

3/4

5·4 | 3-5 | 1̇-5 | 2̇·7 5 4 | 3·0 5 | 5̇ 1̇ 3 | 2̇ 7 6 | 5·0
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四 如此, 這餅也是指明 你那奧祕身體;
我們是祂活的肢體, 與你完全合一。

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That we may share Thy life divine,
Partaking of Thee thus.

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For us Thy body Thou didst break
That Thou may thus impart
Thyself as life to us that we
May be Thy counterpart.

4

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Thy body mystical,
Of which we living members are,
With Thee identical.

5

Though we are many grains of wheat,
Yet all one loaf, one bread;
Remembering Thee in such a way,
With Thee we all are fed.

6

As of this bread we all commune,
Thou, Lord, dost satisfy;
With all the saints we fellowship,
And Thee we testify.

第四週申言

申言稿：_____

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