

第五周

基督作为石头救主，
产生为着神建造的活石

纲 要

读经：徒四 10～12，诗一一八 22、24，彼前二 4～8

周 一

壹 在行传四章十至十二节我们看见，基督这房角石为犹太首领这些匠人所鄙视并钉十字架，神却叫祂从死人中复活，成了神建造的房角石，神的拯救惟独在祂里面。

贰 诗篇一百一十八篇说到基督是神建造的房角石：

一 “匠人所弃的石头，已成了房角的头块石头”——22 节：

- 1 主耶稣在马太二十一章四十二节引用这节，指明祂是为着神建造的石头。
- 2 基督是房角石，为着在新约时代建造召会一十六 18。
- 3 因着主在马太二十一章四十二节的话，彼得得知主是神所宝贵的宝贵石头——彼前二 4、6。

Week Five

Christ as the Stone-Savior
Producing Living Stones for God's Building

OUTLINE

Scripture Reading: Acts 4:10-12; Psa. 118:22, 24; 1 Pet. 2:4-8

Day 1

I. In Acts 4:10-12 we see that as the cornerstone Christ was despised and crucified by the Jewish leaders, the builders, but raised from the dead by God, becoming the cornerstone of God's building with God's salvation being uniquely in Him.

II. Psalm 118 speaks of Christ as the cornerstone for God's building:

A. “The stone which the builders rejected / Has become the head of the corner”—v. 22:

1. The Lord Jesus quoted this verse in Matthew 21:42, where He was indicating that He is the stone for God's building.
2. Christ is the cornerstone for the building up of the church in the New Testament age—16:18.
3. From the Lord's word in Matthew 21:42, Peter came to know the Lord as the precious stone held in honor by God—1 Pet. 2:4, 6.

二 在祂复活的日子，主耶稣被神作成房角石——诗一一八 24:

- 1 在已过的永远，基督为神所拣选，作神属灵建筑的房角石——彼前一 20，二 4。
- 2 作匠人的犹太首领，弃绝基督到极点，到一个地步将祂钉在十字架上一太二一 38 ~ 42。
- 3 在基督的复活里，神第二次拣选基督作房角石，借此印证祂在已过的永远里对基督原初的拣选——徒四 10 ~ 11。
- 4 神使基督复活以后，将祂高举到诸天之上——路二四 51，徒一 9：
 - a 基督升到诸天之上的锡安，进一步印证神已拣选祂作房角石——后十四 1，赛二八 16，彼前二 6。
 - b 基督的复活与升天都证明并印证，祂是神所拣选为着神建筑的房角首石——诗一一八 22，徒四 11。

周 二

三 基督作为包罗万有的石头，乃是神行动的中心，为着建造神永远的居所——太二一 42、44，亚三 9，弗二 19 ~ 22:

- 1 基督所是的一切，祂所作成的一切，以及祂正在作的一切，都在于祂是房角石。
- 2 因着祂是房角石，祂才能为我们死，我们才能与祂同钉十字架，与祂一同活过来，与祂一同复活，并与祂一同坐在诸天界里；祂也才能拯救我们，将我们变化成为宝石，并将我们建造在一起成为神的居所，就是神宇宙中独一的殿——加二 20，弗二 5 ~ 6、20 ~ 22。

B. On the day of His resurrection the Lord Jesus was made the cornerstone by God—Psa. 118:24:

1. Christ was chosen by God in eternity past to be the cornerstone for God's spiritual building—1 Pet. 1:20; 2:4.
2. The Jewish leaders as the builders rejected Him to the uttermost, to such an extent that they put Him on the cross—Matt. 21:38-42.
3. God chose Christ as the cornerstone a second time in Christ's resurrection, thereby confirming His initial choosing of Christ in eternity past—Acts 4:10-11.
4. After God resurrected Christ, He uplifted Him to the heavens—Luke 24:51; Acts 1:9:
 - a. Christ's ascension to Zion in the heavens is a further confirmation that God had chosen Him to be the cornerstone—Rev. 14:1; Isa. 28:16; 1 Pet. 2:6.
 - b. Both Christ's resurrection and His ascension prove and confirm that He is the One whom God has chosen to be the head of the corner for God's building—Psa. 118:22; Acts 4:11.

Day 2

C. As the all-inclusive stone, Christ is the centrality of God's move for the building up of His eternal habitation—Matt. 21:42, 44; Zech. 3:9; Eph. 2:19-22:

1. Everything Christ is, everything He has done, and everything He is doing are due to the fact that He is the cornerstone.
2. It is by His being the cornerstone that He could die for us, that we could be crucified with Him, made alive with Him, resurrected with Him, and seated with Him in the heavenlies, and that He could save us, transform us into precious stones, and build us together to be God's habitation, God's unique temple in the universe—Gal. 2:20; Eph. 2:5-6, 20-22.

叁 在行传四章十至十二节彼得宣告基督是石头救主：

一 彼得引用诗篇一百一十八篇，指明他不仅传扬基督是拯救罪人的救主，也传扬基督是为着神建造的石头—徒四 11 ~ 12：

- 1 这样一位基督，乃是罪人惟一的救恩。
- 2 祂的名为犹太首领所轻弃，却为神所宝贵，在天下人间，靠着这独一的名，罪人必然得救，不仅脱离罪，且有分于神的建造—12 节，腓二 9 ~ 10，太一 21，彼前二 5。

二 基督不仅是那圣别者、公义者、生命的创始者、仆人，祂也是为着神建造的石头：

- 1 这石头是我们惟一可以靠着得救的那一位—徒四 11 ~ 12。
- 2 基督是石头救主；祂作石头救主，乃是坚固、刚强、可靠的。
- 3 我们惟有在耶稣的名里才能得救，而耶稣是那石头；这意思是我们有一位石头救主。

三 神在基督里成为肉体来作石头，是要建造神宇宙的居所—约一 1、14，太二一 42：

- 1 起先，基督是普通的石头；犹太首领弃绝祂，将祂杀害。
- 2 神宝贵祂，叫祂从死人中复活，使祂成为房角石，就是联络建筑物两堵墙的特出石头。

III. In Acts 4:10-12 Peter proclaimed Christ as the Stone-Savior:

A. Peter's quoting Psalm 118 indicates that he preached Christ not only as the Savior for the salvation of sinners but also as the stone for God's building—Acts 4:11-12:

1. It is such a Christ who is the unique salvation to sinners.
2. It is in His unique name under heaven, a name despised and rejected by the Jewish leaders but honored by God, that sinners must be saved not only from sin but also to participate in God's building—v. 12; Phil. 2:9-10; Matt. 1:21; 1 Pet. 2:5.

B. Christ is not only the holy One, the righteous One, the Author of life, and the Servant; He is also the stone for God's building:

1. This stone is the unique One in whom we can be saved—Acts 4:11-12.
2. Christ is the Stone-Savior; as the Stone-Savior, He is solid, strong, and reliable.
3. We can be saved only in the name of Jesus, and Jesus is the stone; this means that we have a Stone-Savior.

C. In Christ God came in incarnation to be a stone for the building of God's universal habitation—John 1:1, 14; Matt. 21:42:

1. At first, Christ was a common stone, and the Jewish leaders rejected Him by killing Him.
2. God honored Him by raising Him from the dead and making Him a cornerstone, the prominent stone, that joins the walls of a building.

3 基督是神居所的房角石，将犹太信徒这面墙与外邦信徒这面墙联结起来——弗二 22。

周 四

肆 基督作为石头救主正在产生活石为着神的建造，就是神属灵的殿——彼前二 4～8：

- 一 对我们信徒而言，复活的基督是繁殖的石头和建造的石头——4～5 节：
 - 1 首先，我们成为祂的繁殖，现今祂正将我们建造在一起，成为神的居所——5 节。
 - 2 基督作为神经纶中的石头救主，是为着神建造的建造者和材料——太十六 18，彼前二 4～5。

周 五

- 二 借由主在约翰一章四十二节和马太十六章十八节的说话，彼得得着基督和信徒都是为着神建造之活石的启示，并且至终领悟神的目标是要得着用活石所建造的属灵的殿——彼前二 4～8：
 - 1 彼前二章四节说到基督是活石：
 - a 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。
 - b 为着作我们的生命，基督是种子；为着神的建造，祂是石头。
 - c 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头——1:23，2:2、4。
 - d 这样，祂要把我们作成因祂神圣性情而变化的活石，好在祂这根基和房角石上与他人同被建造，成

3. As the cornerstone of God's habitation, Christ joins the wall of the Jewish believers and the wall of the Gentile believers—Eph. 2:22.

Day 4

IV. Christ as the Stone-Savior is producing living stones for God's building, God's spiritual house—1 Pet. 2:4-8:

- A. For us as believers, the resurrected Christ is the propagating stone and the building stone—vv. 4-5:
 - 1. First, we became His propagation, and now He is building us up together into God's dwelling place—v. 5.
 - 2. As the Stone-Savior in God's economy, Christ is both the Builder and the material for God's building—Matt. 16:18; 1 Pet. 2:4-5.

Day 5

- B. Through the Lord's speaking in John 1:42 and Matthew 16:18, Peter received the revelation that both Christ and the believers are living stones for God's building and eventually realized that God's goal is to have a spiritual house built up with living stones—1 Pet. 2:4-8:
 - 1. First Peter 2:4 speaks of Christ as a living stone:
 - a. A living stone is one that not only possesses life but also grows in life; this is Christ for God's building.
 - b. As life to us, Christ is the seed; for God's building, He is the stone.
 - c. After receiving Him as the seed of life, we need to grow so that we may experience Him as the stone living in us—1:23; 2:2, 4.
 - d. In this way He makes us living stones, transformed with His divine nature, so that we may be built up together with others as a spiritual house upon Him as

为属灵的殿—林前三 10，弗二 20。

2 在基督里并借着基督，我们信徒就成为活石，被建造成为属灵的殿—彼前二 5：

a 我们借着重生和变化而成为活石—约三 6，林后三 18。

b 我们原是用泥土造的（罗九 21），但在重生时得着生命的种子，这种子在我们里面长大，就把我们变化为活石—彼前二 2、5。

周 六

3 我们被建造在其中的属灵的殿，乃是神的建造—弗二 21 ~ 22：

a 至终，这建造要完成于新耶路撒冷这座石头城—启二一 2。

b 我们正渐渐成为要建造在新耶路撒冷里的宝石。

c 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—彼前二 4 ~ 5，罗十二 2。

both the foundation and the cornerstone—1 Cor. 3:10; Eph. 2:20.

2. In Christ and through Christ we, as believers, become living stones to be built up as a spiritual house—1 Pet. 2:5:

a. We are living stones through regeneration and transformation—John 3:6; 2 Cor. 3:18.

b. We were created of clay (Rom. 9:21), but at regeneration we received the seed of life, which by its growth in us transforms us into living stones—1 Pet. 2:2, 5.

Day 6

3. The spiritual house into which we are being built up is God's building—Eph. 2:21-22:

a. Eventually, this building will consummate in the New Jerusalem, the stone city—Rev. 21:2.

b. We are becoming the precious stones that will be built up into the New Jerusalem.

c. This process takes place as we daily contact Christ, the living stone for God's building, and are transformed—1 Pet. 2:4-5; Rom. 12:2.

第五周 ■ 周一

晨兴喂养

诗一一八 22 ~ 24 “匠人所弃的石头，已成了房角的头块石头。这是耶和华所作的，在我们眼中看为希奇。这是耶和华所定的日子；我们在其中要欢腾喜乐。”

我们来到圣经里最困难的一点——基督是房角石。谁会想到基督是房角石？在诗篇以前，没有一节说到基督是房角石。忽然间，诗篇一百一十八篇二十二节说，“匠人所弃的石头，已成了房角的头块石头。”（诗篇生命读经，五三三页。）

在行传四章十至十二节我们看见，基督这房角石为犹太首领这些匠人所鄙视并钉十字架，神却叫祂从死人中复活，成了神建造的房角石，神的拯救惟独在祂里面。（新约总论第九册，二七〇页。）

信息选读

彼得在行传四章十至十二节对犹太首领见证说，“你们众人 and 以色列众百姓就当知道，乃是在拿撒勒人耶稣基督，就是你们所钉十字架，神从死人中所复活者的名里，在这名里，这人才站在你们面前健康完好。祂是你们匠人所轻弃的石头，已成了房角的头块石头。除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。”“拿撒勒人”指明祂是犹太首领所鄙视的那位。（约一 45 ~ 46，徒二 28，二 45。）在四章十一节译为“轻弃”一辞的原文，意思也是“弃绝”。（太二一 42。）行传四章十节的“你们”在原文是强调的，彼得在这里强调一个事实：犹太首领将主耶稣钉十字架，神却叫祂从死人中复活。

WEEK 5 ■ DAY 1

Morning Nourishment

Psa. 118:22-24 The stone which the builders rejected has become the head of the corner. This is from Jehovah; it is wonderful in our sight. This is the day that Jehovah has made; let us exult and rejoice in it.

We come to the hardest point in the Bible—Christ as the cornerstone. Who would think that Christ would be the cornerstone? Prior to the Psalms there is not a verse which speaks of Christ as the cornerstone. Then, all of a sudden, Psalm 118:22 says, “The stone which the builders rejected / Has become the head of the corner.” (Life-study of the Psalms, p. 439)

In Acts 4:10-12 we see that as the cornerstone Christ was despised and crucified by the Jewish leaders, the builders, but raised from the dead by God, becoming the cornerstone of God’s building with God’s salvation being uniquely in Him. (The Conclusion of the New Testament, p. 2984)

Today's Reading

Peter testifies to the Jewish leaders in Acts 4:10-12: “Let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead, in this name this man stands before you in good health. This is the stone which was considered as nothing by you, the builders, which has become the head of the corner. And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.” The word Nazarene indicates the One despised by the Jewish leaders (John 1:45-46; Acts 22:8; 24:5). In 4:11 the Greek word translated “considered as nothing” also means “rejected” (Matt. 21:42). In Acts 4:10, you is emphatic. Here Peter emphasizes the fact that the Jewish leaders crucified the Lord Jesus, but God raised Him from the dead.

那为匠人所轻弃、弃绝的石头，已成了房角石。“房角石”，原文意“房角的头块石头”。十一节是引自诗篇一百一十八篇二十二节。主耶稣在马太二十一章四十二节也引用这节，指明祂是为着神建造的石头；（赛二八 16，亚三 9，彼前二 4；）而“匠人”是犹太首领，他们原该为着神的建造而工作。祂的话揭示犹太首领弃绝祂，神却宝贵祂，为要在地上，在祂的子民中间建造祂的居所。因着这话，彼得得知主是神所宝贵的宝贵石头，就如祂在彼得前书里所解释的。（二 4～7。）（新约总论第九册，二七〇至二七一页。）

基督作房角石，是为着在新约时代建造召会。在神新约的经纶里，作房角石的基督在祂对我们所施的救恩里，（徒四 11～12，）首先使我们成为活石，以建造神属灵的殿。（太十六 16～18，约一 42，彼前二 2～6。）然后在祂变化我们的过程中，（罗十二 2 上，林后三 18，）将我们建造成为神的居所，（弗二 19～22，）使祂为着神的喜悦，完成神永远的经纶。（一 9，三 9～11。）（圣经恢复本，诗一一八 22 注 2。）

在祂复活的日子，主耶稣被神作成房角石。在已过的永远，基督为神所拣选，作神属灵建筑的房角石。（彼前一 20，二 4。）然后作匠人的犹太首领，弃绝祂到极点，到一个地步将祂钉在十字架上。（太二一 38～42 上。）在基督的复活里，神第二次拣选基督作房角石，（徒四 10～11，）借此印证祂在已过的永远里对基督原初的拣选。神使基督复活以后，将祂高举到诸天之上。（路二四 51，徒一 9。）基督升到诸天之上的锡安，（启十四 1，）进一步印证神已拣选祂作房角石。（赛二八 16，彼前二 6。）基督的复活与升天都证明并印证，祂是神所拣选的那一位，作神建筑的房角首石。（诗一一八 24 注 1。）

参读：新约总论，第二百九十一篇。

The stone despised, rejected, by the builders has become the cornerstone. Literally, the Greek words rendered “cornerstone” [in some versions] mean the “head of the corner.” Verse 11 is a quotation from Psalm 118:22. The Lord Jesus also quoted this verse in Matthew 21:42, where He was indicating that He is the stone for God’s building (Isa. 28:16; Zech. 3:9; 1 Pet. 2:4) and that the “builders” were the Jewish leaders, who were supposed to work on God’s building. His word unveiled the Jewish leaders’ rejection of Him and God’s honoring of Him for the building of His habitation among His people on earth. By this word Peter learned to know the Lord as the precious stone held in honor by God, as he expounded concerning Him in his first Epistle (vv. 4-7). (The Conclusion of the New Testament, pp. 2984-2985)

Christ as the cornerstone is for the building up of the church in the New Testament age. In God’s New Testament economy Christ as the cornerstone, in His saving us (Acts 4:11-12), first makes us living stones for the building up of God’s spiritual house (Matt. 16:16-18; John 1:42; 1 Pet. 2:2-6), and then, in the process of His transforming us (Rom. 12:2a; 2 Cor. 3:18), builds us up into a dwelling place of God (Eph. 2:19-22), that He may carry out God’s eternal economy for God’s good pleasure (Eph. 1:9; 3:9-11). (Psa. 118:22, footnote 2)

On the day of His resurrection the Lord Jesus was made the cornerstone by God. Christ was chosen by God in eternity past to be the cornerstone for God’s spiritual building (1 Pet. 1:20; 2:4). Then, the Jewish leaders as the builders rejected Him to the uttermost, to such an extent that they put Him on the cross (Matt. 21:38-42a). God chose Christ as the cornerstone a second time in Christ’s resurrection (Acts 4:10-11), thereby confirming His initial choosing of Christ in eternity past. After God resurrected Christ, He uplifted Him to the heavens (Luke 24:51; Acts 1:9). Christ’s ascension to Zion in the heavens (Rev. 14:1) was a further confirmation that God had chosen Him to be the cornerstone (Isa. 28:16; 1 Pet. 2:6). Both Christ’s resurrection and His ascension prove and confirm that He is the One whom God has chosen to be the head of the corner for God’s building. (Psa. 118:24, footnote 1)

Further Reading: The Conclusion of the New Testament, msg. 291

第五周 ■ 周二

晨兴喂养

太二一 42 “耶稣对他们说，‘匠人所弃的石头，已成了房角的头块石头；这是主所作的，在我们眼中看为希奇。’你们在经上从来没有念过么？”

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。”

基督作为包罗万有的石头，乃是神行动的中心，为着建造神永远的居所。（太二一 42，44，亚三 9，参启五 5～6，…。）基督所是的一切，祂所作成的一切，以及祂正在作的一切，都在于祂是房角石。因着祂是房角石，祂才能为我们死，我们才能与祂同钉十字架，与祂一同活过来，与祂一同复活，并与祂一同坐在诸天界里；祂也才能拯救我们，将我们变化成为宝石，并将我们建造在一起成为神的居所，就是神宇宙中独一的殿。（圣经恢复本，诗一一八 24 注 1。）

信息选读

照着诗篇一百一十八篇二十二至二十六节，神的选民因神丰盛的美善和永远长存的慈爱而称谢神，引到基督作神建筑的房角石。

关于基督是房角石，行传四章十至十二节说，“…拿撒勒人耶稣基督，就是你们所钉十字架，神从死人中所复活者…。祂是你们匠人所轻弃的石头，已成了房角的头块石头。除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。”传福音者常常引用十二节所说，没有别的名使我们可以靠

WEEK 5 ■ DAY 2

Morning Nourishment

Matt. 21:42 Jesus said to them, Have you never read in the Scriptures, “The stone which the builders rejected, this has become the head of the corner. This was from the Lord, and it is marvelous in our eyes”?

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

As the all-inclusive stone Christ is the centrality of God’s move for the building up of His eternal habitation (Matt. 21:42, 44; Zech. 3:9; cf. Rev. 5:5-6; Acts 4:10-12; Isa. 28:16; Eph. 2:19-22; 1 Pet. 2:4-8; Dan. 2:34-35; Zech. 4:7; Rev. 21:11, cf. 4:3). Everything Christ is, everything He has done, and everything He is doing is due to the fact that He is the cornerstone. It is by His being the cornerstone that He could die for us, that we could be crucified with Him, made alive with Him, resurrected with Him, and seated with Him in the heavenlies, and that He could save us, transform us into precious stones, and build us together to be God’s habitation, God’s unique temple in the universe. (Psa. 118:24, footnote 1)

Today’s Reading

According to Psalm 118:22-26, thanksgiving of God’s elect for God’s bountiful goodness and everlasting lovingkindness leads to Christ as the cornerstone for God’s building.

Concerning Christ as the cornerstone, Acts 4:10-12 says, “Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead, ...this is the stone which was considered as nothing by you, the builders, which has become the head of the corner. And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.” The word in verse 12 about there not being another name in which we must be saved is often

着得救这句话；但谁曾指出救主是房角石？基督若没有成为房角石，祂就无法作救主。

在以弗所二章十九至二十二节保罗说到基督是房角石：“这样，你们不再是外人和寄居的，乃是圣徒同国之民，是神家里的亲人，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；在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”…基督作为房角石乃是一切；祂是包罗万有的。你知道我们在一切的聚会中作什么？我们乃是凭着基督作房角石，建造神的建筑。

祂所是的一切，祂所作成的一切，以及祂正在作的一切，都在于祂是房角石这事实。这关于基督是房角石的启示，在诗人的赞美中揭示了出来。当诗人表达他们复杂的情绪时，常会突然说出关于基督的启示。这是诗篇向我们陈明基督之启示的方式。

你曾称谢主是房角石，或赞美祂是房角石么？我怀疑我们中间有多少人这样作过。我们需要祷告说，“主耶稣，我感谢你，你是房角石，作我的救主并作我的救恩。我赞美你，你是为着神建筑的房角石。没有你，我们就没有任何元素或因素被建造为神的殿。”

我担心甚至在你听过基督是房角石以后，你仍没有兴趣为此感谢赞美祂。你也许还是比较喜欢以老旧的方式祷告，说到主的怜悯和慈爱。我要鼓励你这样祷告：“主，我感谢你向我揭示你是房角石，要作我的救恩，并作我被变化并建造成为你居所的元素和因素。”（诗篇生命读经，五四〇至五四四页。）

参读：诗篇生命读经，第三十九篇。

quoted by evangelists, but whoever points out that the Savior is the cornerstone? If Christ had not been made the cornerstone, He could not be the Savior.

In Ephesians 2:19-22 we have Paul's word regarding Christ as the cornerstone. "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone; in whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit."... As the cornerstone Christ is everything; He is all-inclusive. Do you know what we are doing in all our meetings? We are building up God's building by Christ as the cornerstone.

This revelation concerning Christ as the cornerstone is unveiled in the praises of the psalmist. Often, while the psalmists were expressing their complex sentiments, something suddenly came forth as a revelation concerning Christ. This is the way the revelations of Christ are presented to us in the Psalms.

Have you ever thanked the Lord for being the cornerstone or praised Him for His being the cornerstone? I doubt that many among us have done this. We need to pray, saying, "Lord Jesus, I thank You that You are the cornerstone as my Savior and as my salvation. I praise You that You are the cornerstone for God's building. Without You we do not have any element or factor to be built up as God's temple."

I am concerned that even after you have heard that Christ is the cornerstone, you may have no interest in thanking and praising Him for this. Instead, you may prefer to pray in an old way regarding the Lord's mercy and lovingkindness. I would encourage you to pray like this: "Lord, I thank You for unveiling to me that You are the cornerstone to be my salvation and to be the element and factor for me to be transformed and built up into Your habitation." (Life-study of the Psalms, pp. 444-447)

Further Reading: Life-study of the Psalms, msg. 39

第五周 ■ 周三

晨兴喂养

徒四 11 ~ 12 “祂是你们匠人所轻弃的石头，已成了房角的头块石头。除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。”

彼得〔在行传四章十一节〕引用〔诗篇一百一十八篇二十二节的话〕，指明他不仅传扬基督是拯救罪人的救主，也传扬基督是为着神建造的石头。我们的救主基督是石头，这事实启示，神的救恩乃是为着神的建造。这样一位基督，乃是罪人惟一的救恩。祂的名为犹太首领所轻弃，却为神所宝贵并高举，（腓二 9 ~ 10，）在天下人间，靠着这独一的名，罪人必然得救，（徒四 12，）不仅脱离罪，（太一 21，）且有分于神的建造。（彼前二 5。）（新约总论第九册，二七一页。）

信息选读

神在基督里成为肉体来作石头，是要建造祂宇宙的居所；而本该是匠人的犹太首领，却轻弃耶稣基督这石头。然而，神使祂成为房角石。犹太首领越弃绝祂，神越使用祂。首先，祂是石头只是一般的。然后，犹太首领弃绝祂，将祂杀害。但神宝贵祂，叫祂从死人中复活，使祂成为特别的石头—房角石，就是联络建筑物两堵墙的特出石头。基督是神居所的房角石，将犹太信徒这面墙与外邦信徒这面墙联结起来。

基督不仅是那圣别者、公义者、生命的创始者、仆人，祂也是为着神建造的石头。按照行传四章十二节，这石头

WEEK 5 ■ DAY 3

Morning Nourishment

Acts 4:11-12 This is the stone which was considered as nothing by you, the builders, which has become the head of the corner. And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved.

Peter's quoting [Psalm 118] indicates that he preached Christ not only as the Savior for the salvation of sinners but also as the stone for God's building. The fact that Christ our Savior is a stone reveals that God's salvation is for God's building. It is such a Christ who is the unique salvation to sinners, and it is in His unique name under heaven, a name despised and rejected by the Jewish leaders but honored and exalted by God (Phil. 2:9-10), that sinners must be saved (Acts 4:12) not only from sin (Matt. 1:21) but also to participate in God's building (1 Pet. 2:5). (The Conclusion of the New Testament, p. 2985)

Today's Reading

In Christ God came in incarnation to be a stone for the building up of His universal habitation, but the Jewish leaders, who should have been the builders, despised this stone, Jesus Christ. However, God made Him the cornerstone. The more the Jewish leaders rejected Him, the more God used Him. At first, He was a common stone. Then the Jewish leaders rejected Him by killing Him. But God honored Him by raising Him up from among the dead and making Him a particular stone, the cornerstone, the prominent stone that joins the walls of a building. As the cornerstone of God's habitation, Christ joins the wall of the Jewish believers and the wall of the Gentile believers.

Christ is not only the holy One, the righteous One, the Author of life, and the Servant; He is also a stone for God's building. According to Acts 4:12, this stone

是我们惟一可以靠着得救的那一位。因此，祂乃是石头救主。祂作石头救主，乃是坚固、刚强、可靠的。我们可以倚靠祂，站立在祂上面。（新约总论第九册，二七二页。）

彼得和约翰被查问是用什么能力，或在谁的名里医治那瘸者，彼得就抓住机会，更多述说作医治者的基督。…这医治者的各方面都是为叫我们得益处。但在四章彼得特别陈明这医治者为着神的一方面：祂是为着神建造的石头。

十二节说，“除祂以外，别无拯救，因为在天下人间，没有赐下别的名，我们可以靠着得救。”这节常用于福音的传扬，但你曾听过人把这节和十一节连在一起使用么？十一节说，“祂是你们匠人所轻弃的石头，已成了房角的头块石头。”这两节指明十一节的石头是救主。匠人所轻弃的石头，已成了房角的头块石头，除了祂的名以外，别无拯救。我们惟有在耶稣的名里才能得救，而耶稣是那石头。这意思是我们有一位石头救主。在四福音里，在马太有君王救主，在马可有奴仆救主，在路加有人救主，在约翰有神救主。现今在使徒行传有石头救主。我们的救主不仅是君王、奴仆、人和神，祂也是为着神建造的石头。

彼得和约翰在四章七节被查问〔瘸者得医治的事〕，彼得就在十节说，“你们众人 and 以色列众百姓就当知道，乃是在拿撒勒人耶稣基督，就是你们所钉十字架，神从死人中所复活者的名里，在这名里，这人才站在你们面前健康完好。”在这里彼得放胆讲说耶稣基督的名。然后他在十一节说，这名是匠人所轻弃的石头。虽然彼得是没有学问的平民，（13，）他却能够宣告耶稣基督是匠人所轻弃的石头。（使徒行传生命读经，一三七至一三九页。）

参读：使徒行传生命读经，第十五篇。

is the unique One in whom we can be saved. Hence, He is the Stone-Savior. As the Stone-Savior, He is solid, strong, and reliable. We can rely on Him and stand on Him. (The Conclusion of the New Testament, pp. 2985-2986)

When Peter and John were asked by what power or in what name they healed the lame man, Peter took the opportunity to say more concerning Christ as the Healer. Acts 4, therefore, is actually the continuation of Peter's presentation of the Healer....All [the] aspects of the Healer [in chapter 3] are for our benefit. But in chapter 4 Peter presented an aspect of the Healer that is especially for God; he presented Christ as the stone for God's building.

Acts 4:12 says, "And there is salvation in no other, for neither is there another name under heaven given among men in which we must be saved." This verse is often used in the preaching of the gospel. But have you ever heard it used in relation to verse 11? Acts 4:11 says, "This is the stone which was considered as nothing by you, the builders, which has become the head of the corner." These verses indicate that the stone in verse 11 is the Savior. The stone despised by the builders has become the head of the corner, and there is no salvation in any other name. We can be saved only in the name of Jesus, and Jesus is the stone. This means that we have a Stone-Savior. In the four Gospels we have the King-Savior in Matthew, the Slave-Savior in Mark, the Man-Savior in Luke, and the God-Savior in John. Now in the book of Acts we have the Stone-Savior. Our Savior is not only the King, a Slave, a Man, and God—He is also a stone for God's building.

In 4:7 Peter and John were asked by what power or in what name they had healed the lame man. Then in verse 10 Peter said, "Let it be known to you all and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified and whom God has raised from the dead, in this name this man stands before you in good health." Here Peter spoke boldly concerning the name of Jesus Christ. Then in verse 11 he said that this name is the stone that was considered as nothing by the builders. Although Peter was uneducated and unlearned (v. 13), he could nevertheless declare that Jesus Christ is the stone despised, considered as nothing, by the builders. (Life-study of Acts, pp. 122-123)

Further Reading: Life-study of Acts, msg. 15

第五周 ■ 周四

晨兴喂养

约一 42 “于是领他到耶稣那里。耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）”

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

在约翰一章我们看见安得烈把他哥哥西门彼得带到主耶稣那里。“耶稣看着他说，你是约翰的儿子西门，你要称为矶法。（矶法翻出来，就是彼得。）”（42。）后来在该撒利亚腓立比的境内，主耶稣问门徒说，“你们说我是谁？”（太十六 15。）彼得带头宣告说，“你是基督，是活神的儿子。”（16。）主回应彼得的话说，“我还告诉你，你是彼得，我要把我的召会建造在这磐石上。”（18。）这里“彼得”这名的意思是石头，就是为着神建造的材料。主耶稣似乎说，“你是彼得，是一块石头，我要用石头建造我的召会。”（使徒行传生命读经，一四四页。）

信息选读

无疑的，主的话必定给彼得深刻的印象，虽然他当时可能不领会这话。然而，赐生命的灵吹到他里面，经纶的灵吹到他身上以后，彼得就成了属灵的人，有素质的灵在他里面，经纶的灵在他身上。他是这样的一个人，必定开始领会主论到他是石头的話。彼得也许对自己说，“我记得头一次遇见主的时候，祂说祂要赐给我一个新名，意思是石头。后来祂叫我‘彼得’，并且说要把祂的召会建造在磐石上。现在我明白主说的话了。”

WEEK 5 ■ DAY 4

Morning Nourishment

John 1:42 He led him to Jesus. Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter).

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

In John 1 we see that Andrew brought his brother, Simon Peter, to the Lord Jesus. “Looking at him, Jesus said, You are Simon, the son of John; you shall be called Cephas (which is interpreted, Peter)” (v. 42). Later, in Caesarea Philippi, the Lord Jesus asked His disciples, “But you, who do you say that I am?” (Matt. 16:15). Peter took the lead to declare, “You are the Christ, the Son of the living God” (v. 16). In His response to Peter, the Lord said, “I also say to you that you are Peter, and upon this rock I will build My church” (v. 18). Here the name Peter means “a stone,” which is material for God’s building. The Lord Jesus seemed to be saying, “You are Peter, a stone. I will build My church with stones.” (Life-study of Acts, p. 128)

Today's Reading

No doubt, the Lord’s word [in Matthew 16:18] must have made a deep impression on Peter, even though it is not likely that he understood it at the time. However, after the life-giving Spirit had been breathed into him and after the economical Spirit had blown upon him, Peter became a man of Spirit, a man with the essential Spirit within him and the economical Spirit upon him. As such a man, he surely began to understand the Lord’s word concerning him being a stone. Peter might have said to himself, “I recall that when I first met the Lord, He said that He would give me a new name, a name that means ‘stone.’ Later He called me Peter and said that He would build His church upon a rock. Now I understand what the Lord was saying.”

有了这个领会，彼得在行传四章就能陈明主耶稣是匠人所轻弃的石头，却成了房角的头块石头。后来他在年老的时候，写他第一封书信，说到主是活石，信徒是活石，为着神的建造：“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，也就象活石，被建造成为属灵的殿。”（彼前二4～5上。）按照行传三至四章，彼得不仅认识那医治者是神的仆人、圣别者、公义者、生命的创始者、申言者、以及全地都要因祂得福的后裔，也认识祂是为着神建造的石头。

我不信历代以来有多少人根据圣经教导耶稣基督是为着神建造的石头。祂不仅是仆人、圣别者、公义者、生命的创始者、申言者和后裔，祂也是为着神建造的石头。按照四章十二节，这石头乃是我们可以靠着得救的那一位。因此，祂是石头救主。祂是石头救主，乃是坚实、刚强、可靠的。我们可以倚靠祂，站立在祂上面。这石头是磐石、基石、房角石。我们在撒迦利亚四章七节看见，祂甚至是顶石。基督是为着神建造的材料。神的建造完全是出于基督的。

我们乃是靠着耶稣基督这包罗万有者的名得救的。你知道祂的名为何这样有能力么？祂的名大有能力，因为祂是那奇妙、包罗万有的一位。我们已经靠着耶稣基督的名得救，祂是那包罗万有者。基督这包罗万有者，乃是神、人、父、子、灵、磐石、根基、房角石、顶石、门、我们的食物、饮料、衣着、生命、力量、能力、功用、行动、生活、话语、气息、视力、听力。哦，基督之于我们的一切，岂能述尽说竭！（使徒行传生命读经，一四五至一四七页。）

参读：使徒行传生命读经，第十六篇。

Having this understanding, Peter in Acts 4 could present the Lord Jesus as the stone considered as nothing by the builders but which has become the cornerstone. Later, when he had become old, he wrote his first Epistle, in which he spoke of the Lord as the living stone and of the believers as living stones for God's building: "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" (1 Pet. 2:4-5a). According to Acts 3 and 4, Peter knew the Healer not only as God's Servant, the holy One, the righteous One, the Author of life, the Prophet, and the seed in whom all the earth would be blessed; he also knew Him as the stone for God's building.

I do not believe that throughout the centuries many have taught from the Word that Jesus Christ is a stone for God's building. He is not only the Servant, the holy One, the righteous One, the Author of life, the Prophet, and the seed; He is a stone for God's building. According to 4:12, this stone is the One in whom we can be saved. Hence, He is the Stone-Savior. As the Stone-Savior, He is solid, strong, and reliable. We can rely on Him and stand on Him. This stone is the rock, the foundation stone, and the cornerstone. In Zechariah 4:7 we see that He is even the topstone. Christ is the material for God's building. God's building is entirely of Christ.

It is in the name of Jesus Christ, the all-inclusive One, that we are saved. Do you know why His name is so powerful? His name is powerful because He is the wonderful, all-inclusive One. We have been saved in the name of Jesus Christ, and He is the all-inclusive One. As the all-inclusive One, Christ is God, man, the Father, the Son, the Spirit, the rock, the foundation, the cornerstone, the topstone, the door, our food, our drink, our clothing, our life, our strength, our ability, our function, our walk, our living, our words, our breath, our sight, our hearing. Oh, it is impossible to exhaust all that Christ is to us! (Life-study of Acts, pp. 128-130)

Further Reading: Life-study of Acts, msg. 16

第五周 ■ 周五

晨兴喂养

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，也就象活石，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。”

由于传统的影响，有些人说我们不该使用新辞发表基督的所是。…我们不该信靠传统神学，因为那限制我们，甚至误导我们。我们需要看见圣经中基督的所有方面，特别要看见，我们的基督有一方面是为着神建造的石头。为着这建造的石头，阿利路亚！

基督不仅是为着神建造的石头，也是绊脚的石头和砸人的石头。论到祂自己是绊脚的石头和砸人的石头，主耶稣说，“那跌在这石头上的，必要跌碎；这石头掉在谁身上，就要把谁砸得粉碎，簸散如糠秕。”（太二一 44。）对于信徒，基督是我们所信靠的基石。（赛二八 16。）但对于不信的犹太人，祂是绊脚的石头；（八 14～15，罗九 32～33；）对于列国，祂将是砸人的石头。按照但以理二章三十四至三十五节，基督这石头在祂回来时要砸碎列国。（使徒行传生命读经，一四七至一四八页。）

信息选读

对我们信徒而言，基督不是绊脚的石头，也不是砸人的石头—祂乃是建造的石头，甚至是繁殖的石头。对于我们，祂已经成为建造的石头。首先，我们成为祂的繁殖，现今祂正将我们建造在一起，成为神的居所。祂是为着神建造的建造者和材料。祂是石头救主。在神的经纶里，祂正建造祂永远的居所。祂对犹太人和列国，分别是绊脚的石头和砸人的石头；但对我们，祂是繁殖的石头和建造的石头。

WEEK 5 ■ DAY 5

Morning Nourishment

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 into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Due to the influence of tradition, some say that we should not use new terms to express what Christ is... We should not trust in traditional theology, for it restricts us and even misleads us. We need to see in the Word all the aspects of Christ. In particular, our Christ has the aspect of being a stone for God's building.

Christ is not only the stone for God's building; He is also the stumbling stone and the smiting stone. Concerning Himself as the stumbling stone and smiting stone, the Lord Jesus said, "He who falls on this stone shall be broken to pieces; but on whomever it falls, it shall crush him to powder and scatter him like chaff" (Matt. 21:44). To the believers, Christ is the foundation stone in whom we trust (Isa. 28:16). But to the unbelieving Jews, He is the stumbling stone (Isa. 8:14-15; Rom. 9:32-33), and to the nations He will be the smiting stone. According to Daniel 2:34 and 35, Christ as the stone will smite the nations at His coming back. (Life-study of Acts, pp. 130-131)

Today's Reading

For us as believers, Christ is neither the stumbling stone nor the smiting stone—He is the building stone, even the propagating stone. For us, He has become the building stone. First, we became His propagation, and now He is building us up together into God's dwelling place. He is both the Builder and the material for God's building. He is the Stone-Savior. In God's economy He is building His eternal habitation. For the Jews and the nations respectively, He is the stumbling stone and the smiting stone. But to us He is the propagating stone and the building stone.

石头在圣经中是主要的项目。…头一个人是泥土人。〔参创二7。〕然后神亲自来作人，这人是石头人。在圣经末了，启示录这卷书中，有一座石头城，一座用石头建造的城。所以，圣经开始于泥土人，继之以石头人，完成于石头城。这是神的经纶。

…在圣经里，从创世记二章到启示录二十二章，有一条关于石头的线。创世记二章有玛瑙石，这是开始；然后在启示录二十一至二十二章有碧玉城，这是完成。这城的外观、墙和第一根基，都是碧玉。所以，彼得说到基督是匠人所轻弃的石头，神却在复活里使祂成为房角石！（使徒行传生命读经，一四八、一五一至一五二页。）

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。这里彼得将他的隐喻，由植物生命的种子（彼前一23～24）转换为矿物的石头。种子是为着生命的栽种；石头是为着建造。（二5。）彼得的思想已经从生命的栽种往前到了神的建造。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。（圣经恢复本，彼前二4注2。）

我们这些在基督里的信徒，借着重生和变化，成了活石，象基督一样。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。）这两件事给彼得深刻的印象，就是基督和祂的信徒都是为着神的建造的石头。（彼前二5注1。）

参读：彼得前书生命读经，第十六至十七篇。

In the Bible stone is a major item....The first man was a clay-man [cf. Gen. 2:7]. Then God Himself came to be a man, and this man was a stone-man. At the end of the Bible, in the book of Revelation, we have a stone-city, a city built of stone. Therefore, the Bible begins with a clay-man, continues with a stone-man, and consummates in a stone-city. This is God's economy.

In the Bible there is a line concerning stone from Genesis 2 through Revelation 22. In Genesis 2 we have the onyx stone at the beginning, and then in Revelation 21 and 22 we have the jasper city as the consummation. The appearance, the wall, and the first foundation of this city are all of jasper. How much truth, therefore, is indicated and implied by Peter's referring to Christ as the stone rejected by the builders but made by God the cornerstone in resurrection! (Life-study of Acts, pp. 131, 133-134)

A living stone is one that not only possesses life but also grows in life. This is Christ for God's building. Here Peter changed his metaphor from a seed, which is of the vegetable life (1 Pet. 1:23-24), to a stone, which is of the minerals. The seed is for life-planting; the stone is for building (2:5). Peter's thought went on from life-planting to 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. Thus He will make us also living stones, transformed with His stone nature, that we may be built together with others as a spiritual house upon Him as both the foundation and the cornerstone (Isa. 28:16). (1 Pet. 2:4, footnote 1)

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 growing in us transforms us into living stones. At Peter's conversion the Lord gave him a new name, Peter—a stone (John 1:42); and when Peter received the revelation concerning Christ, the Lord revealed further that He was the rock—a stone (Matt. 16:16-18). By these two incidents Peter received the impression that both Christ and His believers are stones for God's building. (1 Pet. 2:5, footnote 1)

Further Reading: Life-study of 1 Peter, msgs. 16-17

第五周■周六

晨兴喂养

弗二 21～22 “在祂里面，全房联结一起，长成为主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

没有被建造成为属灵的殿，活石就一无用处。石头需要被建造成为殿，对神才有用处；而用处就是祭司的事奉，这殿就是祭司体系。我们需要有一个祭司体系，祭司团，好献上属灵的祭物。如果我们不被建造成这样的祭司团，我们就不够资格向神献上任何东西。因此，我们若没有被建造，就不够资格事奉。为着事奉，我们需要基督的身体。（新约总论第十三册，二一〇至二一一页。）

信息选读

我们都必须领悟，我们不能单独凭自己事奉神，我们必须和别人一起配搭事奉。一块石头绝不可能成为殿：一块石头必须和其他的石头建造在一起，构成一个建筑。单个的基督徒不可能构成祭司体系。这意味着，严格地说，如果没有建造，就没有对神真实的事奉。惟有当我们建造在一起，对神才有正确的事奉。对神真实的事奉乃是建造的事。

事奉总是接在建造之后。若没有帐幕，就不可能有祭司事奉。我们基督徒虽是单独的个体，但我们不能作个人主义的基督徒。我们不能向别人独立而事奉主。每一位祭司都必须和所有其他的祭司配搭。企图在正确的召会生活之外，不与其他的人建造而事奉主，乃是可怕的事。我们必须建造在一起成为祭司体

WEEK 5 ■ DAY 6

Morning Nourishment

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

Without being built up into a spiritual house, the living stones can do nothing and thus are useless. The stones need to be built up into a house that will be useful to God. This usefulness of the stones is the priestly service, and this house is the priesthood. There is the need of a priestly body, a priestly group, to offer spiritual sacrifices. If we are not built up as such a priestly body, we are not qualified to offer anything to God. Therefore, if we are not built up, we are not qualified to serve. For the service, we need the Body. (The Conclusion of the New Testament, p. 3871)

Today's Reading

We all must realize that we cannot serve God by ourselves individually. We must serve in coordination with others. One stone can never be a house; it must be built up together with other stones to form a building. It is impossible for an individual Christian to constitute the priesthood. This means, strictly speaking, that if there is no building, there is no real service to God. It is only when we are built together that proper service can be rendered to God. Real service to God is a matter of the building.

Service always follows building. If there were no tabernacle, there could be no priests to serve. As Christians, we are individual persons, but we cannot be individualistic Christians. We cannot serve the Lord independent of others. Each individual priest must be coordinated with all the other priests. It is a dreadful thing to attempt to serve the Lord apart from the proper church life, apart from being built up with others. We must be built together as the

系，而在建造中，在召会里配搭事奉神。

彼前二章五节说，我们象活石，被建造成属灵的殿。然而，我们都是泥土。我们如何能被建造？要被建造成属灵的殿，我们需要成为石头。我们要成为活石，需要借着喝纯净的话奶，来到基督这活石跟前。

我们若切慕话奶，这奶就会像活水的流，在我们里面涌流。我们留在这流中，水流就会带走我们天然的本质，并以基督这属天、神圣的矿物质顶替。渐渐的，过了一段时间，我们就会被变化，也就是会成为宝石。我们若要被变化，就需要每天来到是奶的主跟前。

我们喝神话语中滋养的奶，从基督得喂养，不仅是为着生命长大，也是为着建造。长大是为着建造。虽然话奶是经由心思滋养魂的，最终却滋养我们的灵，使我们属灵而不属魂，适合被建造成神属灵的殿。

我们这些身体上的肢体彼此倚靠，乃是来自变化的工作。我们变化成为基督的形像，完全彰显祂的时候，我们的个人主义自然会消失。惟有到了那时，我们才能在身体的配搭相联里。

我们被建造在其中的属灵的殿，乃是神的建造。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，因为所有的泥土都将变化成为宝石了。这就是说，新耶路撒冷是用宝石建造的。我们正渐渐成为要建造在新耶路撒冷里的宝石。我们天天，甚至时时，来到是奶的基督跟前，并且喝祂，建造的工作就进行。然后我们就会有水流，将我们从泥土变化成为为着神建造的石头。（新约总论第十三册，二一一至二一三页。）

参读：新约总论，第三百八十三篇；彼得前书生命读经，第十八篇。

priesthood to serve God in the building, the church, in a coordinated way.

First Peter 2:5 says that we, as living stones, are being built up as a spiritual house. However, if we all are clay, how can we be built up? In order to be built up as a spiritual house, we need to become stones, and in order to become living stones, we need to come to Christ as the living stone by drinking the guileless milk of the word.

If we long for the milk of the word, this milk will be like a current of living water flowing within us. As we stay in this flow, the current will carry away our natural substance and replace it with Christ as heavenly, divine minerals. Gradually, over a period of time, we will be transformed; that is, we will become precious stones. If we would be transformed, every day we need to come to the Lord as milk.

Feeding on Christ by taking in the nourishing milk in the word of God is not only for growing in life but also for building up. Growing is for building up. Although the nourishing milk of the word is for the soul through the mind, it eventually nourishes our spirit, making us not soulish but spiritual, suitable for being built up as a spiritual house of God.

Our mutual dependence on one another as the members of the Body comes through a transforming work. When we are transformed into the image of Christ and express Him fully, our individualism will disappear automatically. Only then will we be in the coordination and relatedness of the Body.

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 stones. This means that the New Jerusalem is built with precious stones. We are becoming the precious stones that will be built up into the New Jerusalem. The building work is now going on as we daily, even hourly, come to Christ as milk and drink Him. Then we will have the flow, the current, that transforms us from clay into stone for God's building. (The Conclusion of the New Testament, pp. 3871-3872)

Further Reading: The Conclusion of the New Testament, msg. 383; Life-study of 1 Peter, msg. 18

第五周诗歌

WEEK 5 — HYMN

602

教会 — 根基

8 7 8 7 双 (英 834, 不同调)

降 B 大调

4/4

一 主啊,你是房角首石,犹太匠人所轻弃;
但你却为神所珍视,从死复活所设立。
我们靠你得蒙救恩,也得一同被建造;
犹太、外邦成一新人,作神居所永和好。

- 三 教会建造在你身上,阴间之门难胜过; 又是教会,神、人联属,充满一切神丰满;
虽经各种风雨冲撞,仍然屹立不灭没。 且是我们每个圣徒,为着建造神圣殿。
- 四 主,你更是生命活石,神所拣选、所宝贵, 你对我们也是圣所,神与我们的同在,
也使我们成为活石,与你同性、同地位; 我们和神共同生活,向神不断地敬拜。
- 七 你是神成肉身帐幕,是神荣耀的圣殿; 我们是赞美你的所是,赞美你是何奇妙!
神在你里人间居住,在你里面得彰显。 但愿我们这些活石,因你所是被建造!

The chief Cornerstone Thou art, Lord

The Church — Her Foundation

834

1. The chief Cor - ner - stone Thou art, Lord, Jew - ish build - ers did des - pise;
God by re - sur - rec - tion placed Thee, Thou art pre - cious in His eyes.
Through Thee we re - ceive sal - va - tion, And, to - geth - er built by Thee,
Jews and Gen - tiles are Thy dwell - ing, One new man, in har - mon - y.

3. On Thyself the Church is built,
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.

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.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]