

第一周

基督作为大光、有权柄者、
医生、新郎、
未漂过的布、以及新酒

读经：太四 16，八 5～13，九 9～17

【周一】

壹 基督是大光，照亮那些坐在黑暗中的人，并且向那些坐在死亡的境域和阴影中的人出现而照着他们——太四 16，约一 4～5，十二 36，弗五 8，西一 12～13，林后四 6～7，徒二六 18：

一 “因我们神怜悯的心肠，叫清晨的日光从高天临到我们，要照亮坐在黑暗中死荫里的人，把我们的脚引到平安的路上”——路一 78～79，六 36，哀三 22～23。

二 “向你们敬畏我名的人，必有公义的日头升起，其翅膀有医治之能；你们必如圈里的肥牛犊出来跳跃”——玛四 2，诗八四 11，八六 11。

三 诗篇二十二篇是“调用朝鹿”——标题。

四 “愿爱你的人如日头出现，光辉烈烈”——士五 31 中，赛六十 1，5 上。

五 “义人的途径好像黎明的光，越照越明，直到日午”——箴四 18，腓二 15～16 上。

Week One

**Christ as the Great Light, the One Who Has Authority,
the Physician, the Bridegroom,
the Unfulled Cloth, and the New Wine**

Scripture Reading: Matt. 4:16; 8:5-13; 9:9-17

§ Day 1

I. Christ is the great light shining on those sitting in darkness and rising on those sitting in the region and shadow of death—Matt. 4:16; John 1:4-5; 12:36; Eph. 5:8; Col. 1:12-13; 2 Cor. 4:6-7; Acts 26:18:

A. "Because of the merciful compassions of our God, in which the rising sun will visit us from on high, to shine upon those sitting in darkness and in the shadow of death, to guide our feet into the way of peace"—Luke 1:78-79; 6:36; Lam. 3:22-23.

B. "Unto you who fear My name will the Sun of righteousness arise with healing in His wings, and you will go forth and leap about like well-fed calves"—Mal. 4:2; Psa. 84:11; 86:11.

C. Psalm 22 is "according to the hind of the dawn"—title.

D. "May those who love Him be like the sun / When it rises in its might"—Judg. 5:31b; Isa. 60:1, 5a.

E. "The path of the righteous is like the light of dawn, / Which shines brighter and brighter until the full day"—Prov. 4:18; Phil. 2:15-16a.

六 “那时，义人在他们父的国里，要发光如同太阳”——太十三 43 上。

【周二】

贰 百夫长看见主是有权柄者，因为主是一个在权柄之下的人——八 5 ~ 13:

一 百夫长说“我也是一个在权柄之下的人”，乃是认出主是一个在权柄之下的人；因着百夫长是一个在权柄之下的人，他就有权柄命令那些在他以下的人——9 节上：

- 1 主耶稣在地上，在祂的人性里作为神人，乃是完全在父神圣生命的管治之下——约五 19，四 34，十七 4，十四 10，24，五 30，七 18。
- 2 作为人，祂弃绝自己天然的人性，而在天父神圣生命的约束之下，过人性的生活。
- 3 借着实际地在父神圣生命的管治之下，祂就在生命中作王——腓二 8 ~ 11。
- 4 因着祂是在父权柄之下的人，祂就有父的权柄。
- 5 当我们有清明的天，像可畏的水晶（无亏并清洁的良心），与主之间没有阻隔时，我们就满了主管治之同在的属天情形、气氛和光景，而凭着在我们里面作王之恩典，在生命中作王——结一 22，26，后二 1，罗五 17，21，来四 16，参西一 13。

二 百夫长承认主耶稣的权柄——太八 9:

- 1 就主而言，祂的权柄主要是在祂的话里行使的——8 节。
- 2 就我们而言，主的权柄是借着祂注入我们里面的信

F. "Then the righteous will shine forth like the sun in the kingdom of their Father"—Matt. 13:43a.

§ Day 2

II. The centurion saw that the Lord was One who had authority because the Lord was a man under authority—8:5-13:

A. The centurion recognized that the Lord was a man under authority when he said, "I also am a man under authority"; since the centurion was a man under authority, he had the authority to command those under him—v. 9a:

1. As the God-man in His humanity on the earth, the Lord Jesus was absolutely under the ruling of the divine life of the Father—John 5:19; 4:34; 17:4; 14:10, 24; 5:30; 7:18.
2. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of the heavenly Father.
3. By practically being under the ruling of the divine life of the Father, He was reigning in life—Phil. 2:8-11.
4. Because He was a man under the Father's authority, He had the authority of the Father.
5. When we have a clear sky like awesome crystal (a good and pure conscience), with nothing between us and the Lord, we are filled with the heavenly situation, atmosphere, and condition of the Lord's ruling presence to reign in life by grace reigning in us—Ezek. 1:22, 26; Rev. 22:1; Rom. 5:17, 21; Heb. 4:16; cf. Col. 1:13.

B. The centurion recognized the authority of the Lord Jesus—Matt. 8:9:

1. Regarding the Lord, His authority is exercised mainly in His word—v. 8.
2. Regarding us, the Lord's authority is exercised through faith infused into us

而行使的——10, 13 节, 来十二 2。

三 当主耶稣在地上时, 祂教训人, 像有权柄的人——太七 28 ~ 29, 可一 22:

- 1 自命为经学家的人, 凭自己将虚空的知识教训人, 没有权柄, 也没有能力——参林后三 6, 8。
- 2 神所授权的教师主耶稣, 凭神将实际教训人, 不仅有属灵的能力征服人, 也有神圣的权柄使人服从神圣的管治——赛三十 20 ~ 21, 太二三 8, 10。

【周三】

叁 主耶稣这属天国度的王, 在祂尽职为着国度呼召人跟从祂的事上, 是作医生——九 9 ~ 13:

- 一 审判官的审判是按着公义, 医生的医治是按着怜悯和恩典。
- 二 若是主作审判官, 临到我们这些可怜的人, 我们都会被定罪、被弃绝, 没有一个够资格、被选上并蒙呼召, 成为祂属天国度的子民——八 2 ~ 16, 28 ~ 32, 九 2 ~ 11, 诗一〇三 1 ~ 4, 一〇七 17 ~ 22。
- 三 然而, 祂来尽职是作医生, 医治、恢复、点活并拯救我们, 使我们能重新构成为祂属天的新公民, 给祂用以在这败坏的地土上, 建立祂属天的国。
- 四 “没有义人, 连一个也没有;” (罗三 10;) 所有的“义人”, 都和法利赛人一样, 是自以为义的; (路十八 9;) 君尊的救主来, 不是召他们, 乃是召罪人。

by Him—vv. 10, 13; Heb. 12:2.

C. When the Lord Jesus was on earth, He taught as One having authority—Matt. 7:28-29; Mark 1:22:

1. The self-appointed scribes, teaching vain knowledge by themselves, had no authority and no power—cf. 2 Cor. 3:6, 8.
2. The Lord Jesus, as the God-authorized Teacher, teaching realities by God, had not only spiritual power to subdue people but also divine authority to subject them to the divine ruling—Isa. 30:20-21; Matt. 23:8, 10.

§ Day 3

III. In calling people to follow Him for the kingdom, the Lord Jesus as the King of the heavenly kingdom ministered as a Physician—9:9-13:

- A. A judge's judgment is according to righteousness, whereas a physician's healing is according to mercy and grace.
- B. If the Lord had visited us pitiful people as a Judge, we all would have been condemned and rejected, and none of us would have been qualified, selected, and called to be the people of His heavenly kingdom—8:2-16, 28-32; 9:2-11; Psa. 103:1-4; 107:17-22.
- C. However, He came to minister as a Physician, to heal, recover, enliven, and save us that we might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth.
- D. "There is none righteous, not even one" (Rom. 3:10); all the "righteous" are self-righteous, as were the Pharisees (Luke 18:9); the kingly Savior did not come to call these but sinners.

五 主作我们的医生，主要是在我们的灵里并在我们的魂里医治我们，治好我们属灵的疾病；税吏和罪人不是身体上有病，乃是属灵上有病——太九 10, 13, 箴四 20 ~ 23。

六 当我们经历钉十字架的基督，并过钉十字架的生活，复活的基督就成为我们医治的能力，主就成为我们的医治者——出十五 22 ~ 27。

【周四】

肆 基督是我们的新郎——太九 14 ~ 15:

一 医生和新郎都是令人喜悦的人；君尊救主首先医治跟从祂的人，然后使他们成为伴友；至终要使他们成为祂的新妇。

二 我们需要据有基督，不仅作我们的医生，使我们的生命得恢复，也作我们的新郎，使我们享受活在祂的同在中——腓三 12 ~ 13。

三 那灵受父差遣有一个使命，要用基督的丰富美化我们，使我们成为基督的新妇——创二四，弗五 25 ~ 27。

【周五】

伍 基督是未漂过的布和我们的新衣服——太九 16, 路五 36:

一 “未漂过”这辞，意“未梳理的、未蒸洗的、未作完的、未处理的”。

二 未漂过的布，象征从成为肉体到钉十字架之前的基督，如同一块未处理、未作成的新布；路加五章三十六节的新衣服，乃象征基督，经过了钉十字架的处理，如同一件新衣服。

E. As our Physician, the Lord heals us mainly in our spirit and our soul, healing us of our spiritual sicknesses; the tax collectors and sinners were not physically sick but spiritually sick—Matt. 9:10, 13; Prov. 4:20-23.

F. As we experience the crucified Christ and live a crucified life, the resurrected Christ becomes our healing power, and the Lord becomes our Healer—Exo. 15:22-27.

§ Day 4

IV. Christ is our Bridegroom—Matt. 9:14-15:

A. Both a physician and a bridegroom are pleasant persons; the kingly Savior first healed His followers and then made them sons of the bridechamber; eventually, He will make them His bride.

B. We need to lay hold of Him not only as our Physician, that our life might be recovered, but also as our Bridegroom, that we may have the enjoyment of living in His presence—Phil. 3:12-13.

C. The Spirit has been sent on an errand by the Father to beautify us with the riches of Christ to be Christ's bride—Gen. 24; Eph. 5:25-27.

§ Day 5

V. Christ is the unfulled cloth and our new garment—Matt. 9:16; Luke 5:36:

A. The word unfulled means "uncarded, unsteamed and unwashed, unfinished, untreated."

B. The unfulled cloth signifies Christ from His incarnation to His crucifixion, as a piece of new cloth, untreated, unfinished, whereas the new garment in Luke 5:36 signifies Christ as a new robe after He was "treated" in His crucifixion.

三 基督先是未漂过的布，为要作成一件新衣服；然后，祂借着死而复活，就作成了一件新衣服，在神面前作我们的义，遮盖我们，使我们能得神称义，蒙祂悦纳——十五 22，加三 27，林前一 30，诗四五 13～14，启十九 8，耶二 32。

四 把未漂过的布补在旧衣服上，所补上的布会因缩水的力量，扯破旧衣服，使裂缝更大；这样作，意思是人尝试效法基督在地上为人生活时所作的，而不相信钉十字架的耶稣是他们的救赎主，也不相信复活的基督是他们的义，使他们可以得神称义，蒙神悦纳。

五 他们效法基督的为人生活，反“扯破了”他们的“旧衣服”，就是他们凭着天然旧生命而有的行事为人。

六 国度子民不这样作；他们接受钉十字架、复活的基督作新衣服，在神面前作他们的义遮盖他们。

【周六】

陆 基督是我们的新酒，要装在新皮袋里——太九 17：

一 新酒的“新”，原文指“在时间上是新的、新近的、新有的”：

- 1 新酒象征基督是激励人的新生命，有激励的力量，加强我们，加力给我们，使我们十分快活——士九 12～13。
- 2 一切的宗教都是旧皮袋；新酒装在旧皮袋里，由于新酒发酵的力量，会将皮袋胀裂；把新酒装在旧皮袋里，就是把基督这使人振奋的生命，放在任何一

C. Christ first was the unfulled cloth for making a new garment, and then through His death and resurrection He was made a new garment to cover us as our righteousness before God that we might be justified by God and be acceptable to Him—15:22; Gal. 3:27; 1 Cor. 1:30; Psa. 45:13-14; Rev. 19:8; Jer. 2:32.

D. A patch of unfulled cloth sewn on an old garment pulls away from the garment because of the strength of its shrinking, thus making the tear worse; to sew a patch of unfulled cloth on an old garment means that people try to imitate what Christ did in His human life on earth without believing in the crucified Jesus as their Redeemer or in the resurrected Christ as their righteousness that they may be justified by God and acceptable to Him.

E. Their imitation of Christ's human living "pulls away" from their "old garment," their behavior produced by their old natural life.

F. The kingdom people would not do this; they take the crucified and resurrected Christ as their new garment to cover them as their righteousness before God.

§ Day 6

VI. Christ is our new wine to be put into fresh wineskins—Matt. 9:17:

A. The Greek word for new means "new in time, recent, newly possessed":

1. The new wine signifies Christ as the new, cheering life with cheering strength that strengthens us, energizes us, and makes us very happy—Judg. 9:12-13.
2. All religions are old wineskins; new wine put into old wineskins bursts the wineskins by the power of its fermenting; to put new wine into old wineskins is to put Christ as the exciting life into any kind of religion—Matt.

种宗教里——太九 14 ~ 15。

- 3 敬拜神、事奉神、为神有所作为以讨神喜悦，却没有作为那灵的基督，那就是宗教——参加一 14 ~ 16 上。

二 新皮袋的“新”，原文指“在性质、品质和样式上是新的；不习惯的、未使用的”：

- 1 新皮袋象征地方召会的召会生活，是新酒的容器，这新酒乃是基督自己那使人振奋的生命。
- 2 个人的基督是新酒，乃是里面使人振奋的生命；团体的基督是新皮袋，乃是外面盛装新酒的容器；团体的基督，召会，是新皮袋，以盛装个人的基督这酒：
 - a 召会是基督的扩大，充满了基督，并且由基督所构成。
 - b 肢体组合在一起就是一个身体，这身体就是基督；基督是身体的头，也是头的身体——林前十二 12，徒九 5。
 - c 基督不是分开的；在你里面的基督与在我里面的基督是一，在我们里面的基督与在所有其他基督徒里面的基督也是一——林前一 10，13 上。
 - d 因此，基督乃是由许多被祂充满的肢体所组成的身体；这就是新皮袋——盛装基督这新酒的召会生活。
- 3 在召会人中间，新衣服、新酒和新皮袋全都恢复了；我们团体地有基督作我们的召会生活，而召会这新皮袋乃是神终极的目标。

9:14-15.

3. To be religious means to worship God, serve God, and do things to please God yet apart from and without Christ as the Spirit—cf. Gal. 1:14-16a.

B. The Greek word for fresh means "new in nature, quality, or form; unaccustomed, unused":

1. The fresh wineskins signify the church life in the local churches as the container of the new wine, which is Christ Himself as the exciting life.
2. The individual Christ is the new wine, the inward exciting life, and the corporate Christ is the fresh wineskin, the outward container that holds the new wine; the corporate Christ, the church, is the new wineskin to contain the individual Christ as the wine:
 - a. The church as the enlargement of Christ is filled with Christ and is constituted with Christ.
 - b. The members composed together are the one Body, and this Body is the Christ; Christ is the Head of the Body and the Body of the Head—1 Cor. 12:12; Acts 9:5.
 - c. Christ is not divided; the Christ in you is one with the Christ in me, and the Christ in us is one with the Christ in all other Christians—1 Cor. 1:10, 13a.
 - d. Therefore, Christ is the Body composed of many members who are filled with Him; this is the new wineskin, which is the church life to contain Christ as the new wine.
3. Among the church people the new garment, the new wine, and the new wineskin have all been recovered; we have Christ in a corporate way as our church life, and the church, the wineskin, is God's ultimate goal.

第一周■周一

晨兴喂养

太四 16 “那坐在黑暗中的百姓，看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。”

约八 12 “于是耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

马太四章十六节指明，我们可以经历并享受基督作大光，向那些坐在死亡境域和阴影中的人出现，并照在那坐在黑暗中的百姓身上。…这光实际上就是基督自己作生命的光，（约八 12，）照在死亡的阴影中。在马太四章十六节，主耶稣并未展示权能或权柄。相反的，祂走在海边，是一个平凡人。但是当祂在加利利海边接触人时，祂照耀他们，像一道大光照在黑暗中，照在死亡的境域和阴影中。

每当基督来到，光也来到。作为大光，祂向那些坐在死亡的境域和阴影中的人出现。…我们得救之前，都在那充满死亡阴影的境域中。…死亡的阴影就是黑暗，属撒但的黑暗。对那些坐在这种黑暗中的人，基督来不仅是作光，更是作大光。…我们呼求主耶稣的名，把祂接受到里面，神圣的光就进到咱们这人里面。咱们立刻感觉有个东西在里面照亮，那个照亮就是基督作光的照亮。基督作光在咱们里面照亮，有力地证明咱们已经从神而生，成为祂的儿女。（新约总论第九册，二七至二八页。）

信息选读

WEEK 1 — DAY 1

Morning Nourishment

Matt. 4:16 “The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen.”

John 8:12 Again therefore Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

Matthew 4:16 indicates that we may experience and enjoy Christ as the great light rising to those sitting in the region and shadow of death and shining over the people sitting in darkness...This light is actually Christ Himself as the light of life (John 8:12) shining in the shadow of death. In Matthew 4:16 the Lord Jesus made no display of power or authority. Rather, He walked on the seashore as a common person. But when He contacted people by the Sea of Galilee, He shined upon them like a great light shining in the darkness and in the region and shadow of death.

Wherever Christ comes, light comes also. As a great light, He springs up to those who are sitting in the region and shadow of death...Before we were saved, we all were in that region, a region full of the shadow of death. The shadow of death is darkness, the darkness of Satan. To those sitting in such a darkness, Christ comes not only as light but as the great light. When we called on the name of the Lord Jesus, receiving Him into us, the divine light came into our being. Immediately, we had the sense of something shining within. This kind of shining is the shining of Christ as light. The shining of Christ as light within us is a strong confirmation that we have been born of God to be His children. (The Conclusion of the New Testament, pp. 2774-2775)

Today's Reading

彼得、安得烈、雅各和约翰并不领悟，他们在加利利海边工作谋生的时候，是在黑暗里。他们在死亡的阴影中。这就是今天光景的一幅图画。很多基督徒在河边遇见了主耶稣，并且得救了；但后来他们不在意这经历，反而在意谋生。所以他们到加利利海边去谋生。他们不知道去加利利海边谋生，就进入黑暗和死亡的阴影中。那些在大城市如洛杉矶、纽约和芝加哥奋斗谋生的人，都是在黑暗中，在死亡的境域和阴影中。赞美主，新王没有留在耶路撒冷！祂来到加利利海边，今天祂仍旧来到加利利海边，四处行走要得着我们。这次祂来不是小羔羊，乃是大光。彼得和安得烈向海里撒网时，这大光照耀在他们身上。主站在那里照耀他们时，祂也许说，“彼得、安得烈，你们在这里作什么？你们不记得我在约但河边曾遇见你们么？彼得，你不记得我如何改了你的名字么？”那天在加利利海边，大光照耀在他们身上。

我们的经历和他们的一样。我们在约但河边得救了，但后来我们忘了发生在我们身上的事，到加利利海边去谋生。我们正在那里为生活工作时，我们从前在约但河边所遇见神的羔羊，作为大光来照耀在我们身上。祂照耀在我们身上时，问说，“你在那里作什么？”…原则上，我信我们很多人有过这种经历。在河边，神的羔羊拯救了你；但在加利利海边，大光的照耀呼召了你。在河边所发生的事可能很容易忘记，但你忘不了在加利利海边，大光照耀在你身上的那个时刻。（马太福音生命读经，一七五至一七六页。）

参读：新约总论，第二百六十七篇；马太福音生命读经，第十二篇。

Peter, Andrew, James, and John did not realize that they were in darkness as they were working there by the Sea of Galilee to make a living. They were in the shadow of death. This is a picture of today's situation. Many Christians met the Lord Jesus at some riverside and were saved. But later, they did not care for that experience; rather, they cared for making a living. Therefore, they went to the Sea of Galilee to earn a living. Without knowing it,...they entered into darkness and into the shadow of death. All those striving to earn a living in the large cities like Los Angeles, New York, and Chicago are in darkness and in the region and shadow of death. Praise the Lord, the new King did not remain in Jerusalem! He came to the Sea of Galilee, and He is still coming to the Sea of Galilee today, walking about the seashore seeking to catch us. This time He comes not as a little Lamb but as a great light. As Peter and Andrew were casting their nets into the sea, this great light shined upon them. As He stood there shining upon them, He might have said, "Peter and Andrew, what are you doing here? Don't you remember that I met you by the riverside of the Jordan? Peter, don't you recall how I changed your name?" That day by the Sea of Galilee a great light was shining upon them.

Our experience was the same as theirs. We were saved at the riverside of the Jordan. But we later forgot what had happened to us and went to the Sea of Galilee to make a living. As we were working there for our living, the One whom we had met as the Lamb of God by the riverside of the Jordan came as a great light to shine upon us. As He was shining upon us, He inquired, "What are you doing here?"...I believe that, in principle, a great many of us have had this kind of experience. You were saved at the riverside by the Lamb of God, but you were called by the Sea of Galilee by the shining of a great light. Although it may be easy to forget about what happened by the riverside, you cannot forget the time the great light shined upon you by the Sea of Galilee. (Life-study of Matthew, 2nd ed., pp. 144-145)

Further Reading: The Conclusion of the New Testament, msg. 267; Life-study of Matthew, msg. 12

第一周■周二

晨兴喂养

太八 8～10 “百夫长回答说，…只要你说一句话，我的仆人就必得医治。因为我也是一个在权柄之下的人，有兵在我以下；我对这个说，去，他就去；对那个说，来，他就来；…耶稣听见，就希奇，对跟从的人说，我实在告诉你们，这样大的信心，我在以色列中，没有遇见人有过。”

主耶稣是有权柄的人。外邦的百夫长…承认主耶稣的权柄。…主耶稣的权柄主要是在祂的话里行使的。当主告诉百夫长，祂要来治好他的仆人时，百夫长对祂说，“主啊，我不配你到舍下来，只要你说一句话，我的仆人就必得医治。”（太八 8。）外邦的百夫长晓得主的话带着医治的权柄；因此，他不仅相信主，也相信祂的话，求祂不必亲自去，只要说一句话就可以了。（新约总论第九册，三二页。）

信息选读

一面，就主而言，祂的权柄是在祂的话里行使的；另一面，就我们而言，主的权柄是借着祂注入我们里面的信而行使的。当我们看见主，听祂的话语时，祂的所是，祂的特性，就将相信的能力注入我们里面；这相信的能力乃是来自于祂。当我们观看主的荣美，以及祂那优越的美德时，祂就将活的元素注入我们里面，这注入的元素就成为我们的信，我们相信的能力。这就是为什么主耶稣称为信心的创始者与成终者。（来十二 2。）百夫长有这种由主耶稣注入到他里面的信心。主希奇百夫长这样的信心，说，“这样大的信心，我在以色列中，没有遇见人

WEEK 1 — DAY 2

Morning Nourishment

Matt. 8:8-10 But the centurion answered and said, Lord,...only speak a word, and my servant will be healed. For I also am a man under authority, having soldiers under me. And I say to this one, Go, and he goes; and to another, Come, and he comes...Now when Jesus heard this, He marveled and said to those who followed, Truly I say to you, With no one in Israel have I found such great faith.

The Lord Jesus is the One who has authority. The Gentile centurion... recognized the authority of the Lord Jesus. The Lord's authority is exercised mainly in His word. When the Lord told the centurion that He would come and heal his servant, the centurion said to Him, "Lord, I am not fit for You to enter under my roof; but only speak a word, and my servant will be healed" (Matt. 8:8). The Gentile centurion realized that the Lord's word was with healing authority. Thus, he believed, not only in the Lord but also in His word, asking Him not to go personally but only to send His word. (The Conclusion of the New Testament, p. 2778)

Today's Reading

On the one hand, regarding the Lord, His authority is exercised in His word. On the other hand, regarding us, the Lord's authority is exercised through faith infused into us by Him. When we see the Lord and listen to Him, His being, His very character, infuses into us the ability to believe. This believing ability is something that comes from Him. As we behold the Lord in His beauty and in the excellency of His virtues, He infuses a living element into us, and this infused element becomes our faith, our believing ability. This is why the Lord Jesus is called the Author and Perfecter of our faith (Heb. 12:2). The centurion had such faith infused into him by the Lord Jesus. The Lord marveled at the centurion's faith, saying, "Truly I say to you, With no one in Israel have I found such great faith" (Matt. 8:10). Then He said to

有过。”（太八10。）然后祂就对百夫长说，“去吧，照你所信的，给你成就了。”（13。）（新约总论第九册，三二至三三页。）

主在会堂带着权柄教训众人。（可一22～23。）…神的奴仆作堕落之人的奴仆救主，在服事里所行的…就是施教，（二13，四1，六2，6，30，34，十1，十一17，十二35，十四49，）将人从撒但的黑暗里，带到神圣的光中。（徒二六18。）

在神的主宰权柄下，主耶稣在加利利长大；而祂开始祂的传扬与教训，也不是从犹太地，乃是从加利利。按照圣经的记载，加利利不仅是受藐视的地区，也是一个黑暗之地。马太四章十五至十六节论到这事说，“西布伦地和拿弗他利地，沿海的路，约但河外，外邦人的加利利：那坐在黑暗中的百姓，看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。”这指明主耶稣行过加利利时，祂是照在黑暗中的大光，照耀坐在死亡境域里的人。奴仆救主的教训特别就是大光的照耀。从祂口里出来的每一句话，都是照耀的话语。因此，祂教训人的时候，光就照在他们身上。这样，主的教训光照了黑暗里的人。

按照马可一章二十二节，那些在会堂里的人很惊讶主的教训，说祂教训他们，像有权柄的人，不像经学家。自命为经学家的人，凭自己将虚空的知识教训人，没有权柄，也没有能力；但神所授权的奴仆，凭神将实际教训人，不仅有属灵的能力征服人，也有神圣的权柄使人服从神圣的管治。（马可福音生命读经，六一至六二页。）

参读：以西结书生命读经，第十一篇；马可福音生命读经，第六篇。

the centurion, “Go; as you have believed, so be it done to you” (v. 13). (The Conclusion of the New Testament, pp. 2778-2779)

In the synagogue the Lord Jesus taught the people with authority [Mark 1:21-22]...The Slave of God...in His service as the Slave-Savior to fallen men [carried] out such teaching (2:13; 4:1; 6:2, 6, 30, 34; 10:1; 11:17; 12:35; 14:49) to bring people out of the satanic darkness into the divine light (Acts 26:18).

It was of God's sovereignty that the Lord Jesus was raised in the region of Galilee and also that He began His proclaiming and teaching not from Judea but from Galilee. According to the biblical record, Galilee was not only a despised region but was also a place of darkness. Concerning this, Matthew 4:15-16 says, “Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles: The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen.” This indicates that when the Lord Jesus walked through Galilee, He was a great light shining in the darkness and shining upon the people sitting in the region and shadow of death. In particular, the teaching of the Slave-Savior was the shining of a great light. Every word that issued out of His mouth was an enlightening word. Therefore, while He was teaching the people, the light was shining upon them. In this way the people in darkness were enlightened by the Lord's teaching.

According to Mark 1:22, those in the synagogue were astounded at the Lord's teaching and said that He taught them as One having authority and not like the scribes. The self-appointed scribes, who by themselves were teaching vain knowledge, had no authority and no power. But this God-authorized Slave, who by God was teaching realities, had not only spiritual power to subdue people but also divine authority to subject people to the divine ruling. (Life-study of Mark, 2nd ed., pp. 51-53)

Further Reading: Life-study of Ezekiel, msg. 11; Life-study of Mark, msg. 6

第一周■周三

晨兴喂养

太九 11～13 “法利赛人看见，就对耶稣的门徒说，你们的老师为什么和税吏并罪人一同吃饭？耶稣听见，就说，强健的人用不着医生，有病的人才用得着。你们去研究，‘我要的是怜悯，不是祭祀，’是什么意思；我来本不是召义人，乃是召罪人。”

主利用法利赛人提出问题的机会，非常甜美地启示祂自己是医生。…〔主〕说，“强健的人用不着医生，有病的人才用得着。”〔太九 12。〕主告诉法利赛人，这些税吏和罪人是病人，主对他们不是审判官，乃是医生，是医治者。属天国度的王，在祂尽职为着国度呼召人跟从祂的事上，是作医生，不是作审判官。审判官的审判是按着公义，医生的医治是按着怜悯和恩典。那些被祂作成属天国度子民的人，乃是患麻风、（八 2～4、）瘫痪、（5～13，九 2～8、）发烧、（八 14～15、）鬼附、（16，28～32、）患各样疾病的、（16、）以及受人藐视的税吏并罪人。（九 9～11。）若是祂作审判官，临到这些可怜的人，他们就都会被定罪、被弃绝，没有一个够资格、被选上并蒙呼召，成为祂属天国度的子民。然而祂来尽职是作医生，医治、恢复、点活并拯救他们，使他们能重新构成为祂属天的新公民，给祂用以在这败坏的地土上，建立祂属天的国。（马太福音生命读经，三六八页。）

信息选读

自义的法利赛人批评主耶稣，并且定罪所有不洁的人。但主似乎说，“这些人不是不洁的，乃是有

WEEK 1 — DAY 3

Morning Nourishment

Matt. 9:11-13 And when the Pharisees saw it, they said to His disciples, Why does your Teacher eat with the tax collectors and sinners? Now when He heard this, He said, Those who are strong have no need of a physician, but those who are ill. But go and learn what this means, “I desire mercy and not sacrifice,” for I did not come to call the righteous, but sinners.

The Lord took the opportunity given Him by the Pharisees’ question to give a very sweet revelation of Himself as the Physician...: “Those who are strong have no need of a physician, but those who are ill” [Matt. 9:12]. The Lord was telling the Pharisees that these tax collectors and sinners were patients, sick ones, and that to them the Lord was not a Judge but a Physician, a Healer. In calling people to follow Him for the kingdom, the King of the heavenly kingdom ministered as a Physician, not as a Judge. A judge’s judgment is according to righteousness, whereas a physician’s healing is according to mercy and grace. Those whom He made people of His heavenly kingdom were lepers (8:2-4), paralytics (vv. 5-13; 9:2-8), the fever-ridden (8:14-15), the demon-possessed (vv. 16, 28-32), those ill with all kinds of diseases (v. 16), despised tax collectors, and sinners (9:9-11). Had He visited these pitiful people as a Judge, all would have been condemned and rejected, and none would have been qualified, selected, and called to be the people of His heavenly kingdom. However, He came to minister as a Physician, to heal, recover, enliven, and save them so that they might be reconstituted to be His new and heavenly citizens, with whom He could establish His heavenly kingdom on this corrupted earth. (Life-study of Matthew, 2nd ed., pp. 311-312)

Today’s Reading

The self-righteous Pharisees criticized the Lord Jesus and condemned all those unclean people. But the Lord seemed to say, “These people are not

病的。我来不是作审判官定罪他们，乃是作医生，作他们可亲、可爱、亲密的医治者。”主…的确指明那些自以为义的法利赛人，实际上和其他的人一样是有病的。…自义的法利赛人，自以为知道一切关于神的事。为着使他们谦卑，主〔在马太九章十三节〕告诉他们要多研究。

怜悯乃是人从神所领受之恩典的一部分。但自义的人宁愿献东西给神，却不肯从神领受怜悯或恩典。这违反了神经纶的法则。…〔在十三节〕主说，祂来本不是召义人，乃是召罪人。事实上，没有义人，连一个也没有。（罗三10。）所有的“义人”，都和法利赛人一样，是自以为义的。（路十八9。）…法利赛人夸耀自己的圣经知识，并且认为自己非常认识圣经。但在这里，主耶稣告诉他们要去研究，研究“我要的是怜悯，不是祭祀”这话的意思。…不认为自己是义的，却承认自己是有罪的人有福了。因为主来本不是召义人，乃是召罪人。

那些税吏和罪人不是身体上有病，乃是属灵上有病。当主耶稣与他们一同坐席时，祂就医治他们。主告诉法利赛人说，“法利赛人哪，你们是审判官，我却是医生。身为医生，我只能医治有病的人。你们若觉得自己没有病，那么我就与你们无关，我就不能医治你们。”（马太福音生命读经，三六九至三七〇页。）

主虽然可能医治或不医治我们的身体，但祂总是愿意医治我们灵和魂的各部分。…祂是医治我们属灵疾病的一位。（新约总论第九册，三七至三八页。）

参读：新约总论，第二百六十八篇；马太福音生命读经，第二十五篇。

unclean; they are sick. I have not come as a Judge to condemn them but as a Physician, as their dear, lovely, intimate Healer.”...He was surely indicating that the Pharisees, who thought that they were righteous, were actually just as sick as the others were. The self-righteous Pharisees were confident that they knew all things concerning God. In order to humble them, the Lord told them [in Matthew 9:13] to learn more.

Mercy is a part of the grace that man receives from God. But self-righteous men do not like to receive mercy or grace from God; they prefer to give something to God. This is contrary to God's way in His economy. The Lord said here that He did not come to call the righteous, but sinners. Actually, there is none righteous, not even one (Rom. 3:10). All the “righteous” are self-righteous, as were the Pharisees (Luke 18:9)...The Pharisees were proud of their knowledge of the Scriptures, and they thought that they knew the Bible very well. But here the Lord Jesus told them to go and learn something, to learn the meaning of the word “I desire mercy and not sacrifice.” Blessed are those who do not think that they are righteous but who recognize that they are sinful. The reason for this is that the Lord did not come to call the righteous; He came to call the sinners.

Those tax collectors and sinners were not physically sick; they were spiritually sick. While the Lord Jesus was feasting with them, He was healing them. The Lord was telling the Pharisees, “Pharisees, you are the judges, but I am the Physician. As a Physician, I can heal only the sick ones. If you feel that you are not ill, then I have nothing to do with you, and I cannot heal you.” (Life-study of Matthew, 2nd ed., pp. 312-313)

Although the Lord may or may not heal us in our body, He is always ready to heal us in every part of our spirit and soul...He is the One who heals our spiritual sicknesses. (The Conclusion of the New Testament, p. 2783)

Further Reading: The Conclusion of the New Testament, msg. 268; Life-study of Matthew, msg. 25

第一周■周四

晨兴喂养

太九 15 “耶稣对他们说，新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。”

二五 1 “那时，诸天的国好比十个童女，拿着她们的灯，出去迎接新郎。”

医生和新郎都是令人喜悦的人。我很欣赏主的智慧。在法利赛人的事例中，祂将自己比喻为医生。（太九 12。）如今在约翰门徒的事例中，祂将自己比喻为婚礼中的新郎。（15。）…和新郎同在是喜乐的时候；但新郎被取去的时候，他们就会禁食。

“伴友”这辞是指主的门徒。主在地上尽职事的过渡时期中，祂的门徒是祂的伴友，以后他们要成为祂的新妇。（约三 29，启十九 7。）新郎从伴友中间被取去，这发生在君尊的救主被取升天、离开门徒的时候。（徒一 11。）从那以后，他们就禁食。（十三 2～3，十四 23。）（马太福音生命读经，三七四页。）

信息选读

君尊的救主在对付旧宗教里自义并持异议的法利赛人时，指明祂是医生，要医治有病的人。（太九 12。）祂在对付新宗教里禁食并持异议的约翰门徒时，启示自己是新郎，要娶新妇。施浸者约翰曾告诉他的门徒说，基督是新郎，要娶新妇。（约三 25～29。）现在基督，君尊的救主，将这事提醒他们中间的一些人。君尊的救主首先医治跟从祂的人，

WEEK 1 — DAY 4

Morning Nourishment

Matt. 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.

25:1 At that time the kingdom of the heavens will be likened to ten virgins, who took their lamps and went forth to meet the bridegroom.

Both a physician and a bridegroom are pleasant persons. I appreciate the Lord's wisdom. In the case concerning the Pharisees, He likened Himself to a physician [Matt. 9:12]. Now in the case with the disciples of John, He likened Himself to a bridegroom at a wedding [v. 15]...It is a joyful time with the bridegroom, but when the bridegroom is taken away, they may fast.

The phrase sons of the bridechamber refers to the disciples of the Lord. In the transitional period of the Lord's ministry on earth, His disciples were the sons of the bridechamber. Later, they will become the bride (John 3:29; Rev. 19:7). The Bridegroom was taken away from the sons of the bridechamber when the kingly Savior was taken up from the disciples into heaven (Acts 1:11). After that, they fasted (13:2-3; 14:23). (Life-study of Matthew, 2nd ed., pp. 316-317)

Today's Reading

In dealing with the self-righteous and dissenting Pharisees, who were of the old religion, the kingly Savior indicated that He was a Physician who had come to heal the sick (Matt. 9:12). In dealing with the fasting and dissenting disciples of John, who were of the new religion, He revealed Himself as the Bridegroom who had come to take the bride. John the Baptist told his disciples that Christ was the Bridegroom who had come to take the bride (John 3:25-29). Now Christ, the kingly Savior, reminded some of them of this.

然后使他们成为伴友，至终要使他们成为祂的新妇。他们不仅应当把祂当作医生，好恢复他们的生命，也应当把祂当作新郎，好享受与祂同在的生活。他们乃是与祂同在喜乐的婚礼中，并不是参加没有祂的悲哀葬礼。既是这样，他们怎能在君尊的救主面前禁食而不宴乐？这异议的问题〔太九 14〕指明，约翰的一些门徒已经落到新宗教里，并且也弃绝了君尊的救主。

约翰的门徒所问的，似乎是道理的问题，但主不以道理，却以一个最令人喜悦的人，新郎，来答覆。宗教的人总是注意道理，在道理上问“为什么”，但基督只在意祂自己。跟从主之人的生活、行动，不该由任何道理，只该由主自己和主的同在，来规范并指引。

人在婚礼中禁食是可笑的。不仅如此，在别人享受婚筵的时候禁食，也是对新郎的侮辱。在此我们看见主的智慧。祂没有和他们争辩，但祂确实定罪了宗教徒。主似乎说，“你们宗教徒已经失去了目标。你们岂不知我是新郎，围绕我的门徒都是伴友么？他们不该禁食。他们必须与我一同坐席。”没有这两个事例，主耶稣绝不能被启示为医生和新郎。（马太福音生命读经，三七五至三七六页。）

在…以撒婚娶的记载里，亚伯拉罕预表父神，仆人预表灵神，以撒预表子神，利百加预表神所拣选的人，要嫁给予，成为祂的配偶。整本新约乃是记载三一神一同作工，要得着一部分人类成为子的新妇，配偶。（约三 29，林后十一 2，弗五 25～32，启十九 7～9，二一 2，9～10。）（圣经恢复本，创二四 2 注 2。）

参读：马太福音生命读经，第二十七篇。

The kingly Savior first healed His followers and then made them the sons of the bridechamber; eventually, He will make them His bride. They should have laid hold of Him not only as their Physician, that their life might be recovered, but also as their Bridegroom, that they might have the enjoyment of living in His presence. They were with Him at a joyful wedding, not without Him at a mournful funeral. How then could they fast and not feast before Him? This dissenting question from John's disciples [Matt. 9:14] indicated that some of them had fallen into a new religion and had rejected the kingly Savior.

The question from John's disciples seemed to relate to doctrine. However, the Lord did not answer with a doctrine but with a person, the most pleasant person, the Bridegroom. The religious people always care for their doctrine with their doctrinal reasonings. But Christ cares only for Himself. The living and walk of His followers should be regulated and directed only by Himself and His presence, not by any doctrine.

It would be ridiculous for someone to fast at a wedding. Moreover, to fast while others are enjoying the wedding feast would be an insult to the bridegroom. Here we see the Lord's wisdom. He did not argue with them, but He certainly condemned the religious ones. The Lord seemed to be saying, "You religious people have missed the mark. Don't you realize that I am the Bridegroom and that all My disciples around Me are the sons of the bridechamber? They shouldn't be fasting. They must feast with Me." Without these two cases the Lord Jesus could never have been revealed as the Physician and as the Bridegroom. (Life-study of Matthew, 2nd ed., pp. 317-318)

In [the] account of the marriage of Isaac, Abraham typifies God the Father, the servant typifies God the Spirit, Isaac typifies God the Son, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart. The entire New Testament is a record of the Triune God working together to gain a part of the human race to be the bride, the counterpart, of the Son (John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10). (Gen. 24:2, footnote 2)

Further Reading: Life-study of Matthew, msg. 27

第一周■周五

晨兴喂养

太九 16 “再者，没有人用未漂过的布作补丁，补在旧衣服上，因为所补上的，会扯破那衣服，裂缝就更大了。”

路五 36 “耶稣又对他们讲一个比喻：没有人把新衣服撕下一块作补丁，补在旧衣服上；不然，就把新的撕破了，并且那从新的撕下来的补丁，和旧的也不相称。”

在马太九章十六节，主继续说到更细致、更甜美、更亲切的事。…未漂过的，…原文…意即未梳理的、未蒸洗的、未作完的、未漂过的、未处理的。未漂过的布，象征从成为肉体到钉十字架之前的基督，如同一块未处理、未作成的新布；路加五章三十六节的新衣服，乃象征基督，经过了钉十字架的处理，如同一件新衣服。（路五 36 的新，原文与太九 17 新皮袋的新同。）基督先是未漂过的布，为要作成一件新衣服；然后，祂借着死而复活，就作成了一件新衣服，在神面前作我们的义，遮盖我们，使我们能得神称义，蒙祂悦纳。（路十五 22，加三 27，林前一 30。）把未漂过的布补在旧衣服上，…意即效法基督在地上为人生活时所作的。这是今天摩登派的人所尝试的。他们只效法耶稣的为人，以改良他们的行为；他们不相信钉十字架的耶稣是他们的救赎主；也不相信复活的基督是他们的衣服，在神面前作他们的义遮盖他们。（马太福音生命读经，三七七至三七八页。）

信息选读

WEEK 1 — DAY 5

Morning Nourishment

Matt. 9:16 No one puts a patch of unfulled cloth on an old garment, for that which fills it up pulls away from the garment, and a worse tear is made.

Luke 5:36 And He also spoke a parable to them: No one tears a patch from a new garment and puts it on an old garment; otherwise, he will tear the new garment, and also the patch from the new will not match the old.

In Matthew 9:16 the Lord continued with something even finer, sweeter, and more intimate...The Greek word translated “unfulled”...means “uncarded,” “unfulled,” “unfinished,” “unshrunk,” “untreated.” The unfulled cloth signifies Christ from His incarnation to His crucifixion, as a piece of new cloth, untreated, unfinished; whereas the new garment in Luke 5:36 signifies Christ as a new robe, after He was “treated” in His crucifixion. (The Greek word for new in Luke 5:36 is kainos, the same as the word for fresh in Matthew 9:17.) Christ first was the unfulled cloth for making a new garment, and then through His death and resurrection He was made a new garment to cover us as our righteousness before God that we might be justified by God and acceptable to Him (Luke 15:22; Gal. 3:27; 1 Cor. 1:30)...To sew a patch of unfulled cloth on an old garment means to imitate what Christ did in His human life on earth. This is what today’s modernists are attempting to do. They only imitate Jesus’ human deeds to improve their behavior; they do not believe in the crucified Jesus as their Redeemer or in the resurrected Christ as their new garment to cover them as their righteousness before God. (Life-study of Matthew, 2nd ed., pp. 319-320)

Today’s Reading

马太九章十六节的旧衣服，表征人靠着天然的生命而有的好举止、好行为、和宗教的作法。主耶稣非常有智慧。在十六节祂没有说，“你们约翰的门徒必须领悟，你们的衣服破旧且满了破洞。你们禁食，实际上就是剪一块未漂过的布，用来补你们衣服的破洞。”主耶稣没有直接这样说，祂乃是向约翰的门徒指明，他们没有一件完美的衣服，并且指明他们的衣服有破洞，他们想要借着禁食来补这些破洞。没有人能说出像主耶稣在十六节所说的话。祂智慧的话里满了意义、责备、启示和教训。主对约翰的门徒说，“你们为什么问我禁食的事？你们的禁食是一种补破衣的作法。你们的禁食表明，你们知道自己的衣服有破洞，需要修补。…你们利用我来补你们的破洞。…你们从我这未漂过的布剪一块来补你们衣服的破洞。但我这布满了缩水的能力，不要把它补在你们破旧的衣服上。你们若这样作，破洞会更大。”

路加五章三十六节的记述和马太九章十六节的记述有些不同。…请注意，马太福音是说“布”，路加福音是说“衣服”。主耶稣把自己比喻为一块未漂过的布。这指出祂在成为肉体 and 钉十字架之间的所是。在这段期间，祂是未漂过的布，是从未蒸洗或处理的新布。借着祂的死而复活，这新布经过了处理，并且作成了一件新衣服。主的心意不是要把祂自己当作一块未漂过的布赐给我们，乃是要把祂自己当作一件完整、作成的衣服赐给我们，使我们穿上，作我们的义，好叫我们在神面前得称义。祂死而复活之后，成了作好的衣服，给我们穿上，使我们可以参加祂的婚礼。因此，祂不仅是新郎，也是我们的礼服，使我们有资格参加祂的婚筵。…我们这些罪人和“税吏”需要穿上新衣服，使我们能配得上新郎的同在。（马太福音生命读经，三七八至三八〇页。）

参读：马太福音生命读经，第二十八篇。

The old garment in Matthew 9:16 signifies man's good behavior, good deeds, and religious practices produced by man's old, natural life. The Lord Jesus was very wise. In verse 16 He did not say, "You disciples of John must realize that your garments are torn and full of holes. By fasting you are actually cutting a piece of unfulled cloth and using it to patch the holes in your garments." Instead of saying this directly, the Lord Jesus indicated to the disciples of John that they did not have a perfect garment. He indicated that their garments had holes and that by fasting they were trying to patch the holes. No human being could utter such a word as that spoken by the Lord Jesus in verse 16. His wise word was full of meaning, rebuke, revelation, and instruction. The Lord was saying..., "Why do you ask Me about fasting? Your fasting is a way of patching your torn garment. By your fasting you show that you realize that you have holes in your garments that need to be mended... You are utilizing Me to patch your holes... You are cutting a piece from My unfulled cloth to mend the holes in your garments. But My cloth is full of shrinking power. Don't put any part of it on your old torn garments. If you do, the hole will become larger."

The account in Luke 5:36 is somewhat different from that in Matthew 9:16... Notice that Matthew says "cloth" and that Luke says "garment." The Lord Jesus likened Himself to a piece of unfulled cloth. This points to what He was between His incarnation and His crucifixion. During this period of time He was unfulled cloth, new cloth that had never been fulled or dealt with. Through His death and resurrection this "new cloth" was dealt with and was made a "new garment." The Lord's intention was to give Himself to us not as a piece of unfulled cloth but as a complete, finished garment that we might put on as our righteousness to be justified before God. After His death and resurrection He was made the finished garment for us to put on so that we may attend His wedding. Thus, He is not only the Bridegroom but also our wedding garment that qualifies us to attend His wedding feast. We as sinners and tax collectors need to be clothed in a new garment so that we may be worthy of the Bridegroom's presence. (Life-study of Matthew, 2nd ed., pp. 320-322)

Further Reading: Life-study of Matthew, msg. 28

第一周■周六

晨兴喂养

太九 17 “也没有人把新酒装在旧皮袋里；不然，皮袋胀裂，酒泻出来，皮袋也就坏了。人乃是把新酒装在新皮袋里，两样就都得保全。”

林前十二 12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

马太九章十七节…新酒的“新”，原文指“在时间上是新的、新近的、新有的”。这里的新酒，象征基督是新生命，满有活力，激人振奋。新酒就是基督激励人的生命。神圣的生命被比喻为那有激励之力量的酒。我们接受祂的生命，这生命就终日在我们里面作工，激动我们，振奋我们。这新酒加强我们，加力给我们，使我们十分快活。

主说，我们不该把新酒装在旧皮袋里。旧皮袋象征宗教的作法，就如旧宗教的法利赛人，以及新宗教的约翰门徒，所持守的禁食。一切的宗教都是旧皮袋。（马太福音生命读经，三八二至三八三页。）

信息选读

新酒需要皮袋、容器。新酒满了发酵的力量，你若把新酒装在旧皮袋里，新酒发酵的力量就会将旧皮袋胀裂。任何宗教的作法都是旧皮袋。

马太九章十七节…新皮袋的“新”，原文指“在性质、品质和样式上是新的；不习惯的、未使用的”；因此是新的。新皮袋象征地方召会的召会生活，是

WEEK 1 — DAY 6

Morning Nourishment

Matt. 9:17 Neither do they put new wine into old wineskins; otherwise, the wineskins burst, and the wine pours out, and the wineskins are ruined; but they put new wine into fresh wineskins, and both are preserved.

1 Cor. 12:12 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.

The Greek word translated “new” in Matthew 9:17 is *neos*, which means “new in time, recent, newly possessed.” The new wine here signifies Christ as the new life, full of vigor, stirring people to excitement. The new wine is Christ’s cheering life. The divine life is likened to wine that has cheering strength. When we receive His life, it works within us all day long to stir us up and to excite us. This new wine strengthens us, energizes us, and makes us very happy.

The Lord said that we should not put new wine into old wineskins. The old wineskins signify religious practices, such as the fasting maintained by the Pharisees, who were of the old religion, and by the disciples of John, who were of the new religion. All religions are old wineskins. (Life-study of Matthew, 2nd ed., pp. 323-324)

Today’s Reading

The new wine needs a wineskin, a container. Because the new wine is filled with fermenting power, if you put it into an old wineskin, the fermenting power of the new wine will burst the old wineskin. Any religious practice is an old wineskin.

The Greek word for fresh [in Matthew 9:17] is *kainos*, which means “new in nature, quality, or form; unaccustomed, unused”; hence, fresh. The fresh wineskins signify the church life in the local churches as the container of

新酒的容器，这新酒乃是基督自己那使人振奋的生命。国度的子民是建造在召会中，（十六 18，）召会又是借着他们所活其中的地方召会得着彰显。（十八 15～20。）他们是蒙了重生的人，构成基督的身体，成为召会。（罗十二 5，弗一 22～23。）这基督的身体乃是祂的丰满，也称为“那基督”，（林前十二 12，直译，）就是团体的基督。个人的基督是新酒，乃是里面使人振奋的生命；团体的基督是新皮袋，乃是外面盛装新酒的容器。对国度子民，问题不在于禁食或其他宗教的作法，乃在于以基督为内容的召会生活。

我们看见新皮袋乃是召会生活。召会实际上就是基督的扩大。个人的基督是我们里面的酒。这个人的基督扩大成为团体的基督时，那就是召会。这团体的基督就是皮袋、容器，要盛装个人基督作我们的酒。…在（林前十二章十二节），我们不仅读到肢体组合在一起就是一个身体，也读到这身体就是基督。…从实际方面说，基督如何是身体呢？祂是身体，因为这身体是由许多充满基督的肢体所组成的。基督在你里面，基督在我里面，基督也在我们每一个人里面。我们里面都有基督。在林前一章保罗说，基督不是分开的。（13。）在你里面的基督与在我里面的基督是一，在我们里面的基督与在所有其他基督徒里面的基督也是一。因此，基督乃是由许多被祂充满的肢体所组成的身体。这就是新皮袋——盛装基督这新酒的召会生活。

召会充满了基督，并且由基督所构成。…享受召会生活的人就是召会人。在召会人中间，新衣服、新酒和新皮袋全都恢复了。我们有团体的基督作我们的召会生活。…召会乃是神终极的目标。我们达到召会，就在神定旨的终极完成里。（马太福音生命读经，三八四至三九〇页。）

参读：马太福音生命读经，第二十八篇。

the new wine, which is Christ Himself as the exciting life. The kingdom people are built into the church (16:18), and the church is expressed through the local churches in which the kingdom people live (18:15-20). They are regenerated persons who constitute the Body of Christ and become the church (Rom. 12:5; Eph. 1:22-23). The Body of Christ as His fullness is also called “the Christ” (1 Cor. 12:12), referring to the corporate Christ. The individual Christ is the new wine, the inward exciting life, and the corporate Christ is the fresh wineskin, the outward container that holds the new wine. With the kingdom people it is not a matter of fasting or of any other religious practice but a matter of the church life with Christ as their content.

We see then that the new wineskin is the church life. The church is actually the enlargement of Christ. The individual Christ is our wine within us. When this individual Christ is enlarged into a corporate Christ, that is the church. This corporate Christ is the wineskin, the container, to contain the individual Christ as our wine. We read in 1 Corinthians 12:12 not only that the members composed together are the one Body but that this Body is Christ...How, speaking in a practical way, is Christ the Body? He is the Body because the Body is composed of so many members who are filled with Christ. Christ is in you, Christ is in me, and Christ is in every one of us. We all have Christ within. In 1 Corinthians 1 Paul says that Christ is not divided. The Christ in you is one with the Christ in me, and the Christ in us is one with the Christ in all other Christians. Therefore, Christ is the Body composed of so many members who are filled with Him. This is the new wineskin, which is the church life to contain Christ as the new wine.

The church is filled with Christ and constituted with Christ...Those who enjoy the church life are the church people. Among the church people the new garment, the new wine, and the new wineskin have all been recovered. We have Christ in a corporate way as our church life...The church is God's ultimate goal. When we arrive at the church, we are in the ultimate consummation of God's purpose. (Life-study of Matthew, 2nd ed., pp. 324-329)

Further Reading: Life-study of Matthew, msg. 28

第一周诗歌

赞美主 — 祂的名

61

8 8 5 (英 78)

降 A 大调

3/4

一 恩主耶稣, 你名“我是”宝贵圣名, 丰美、真实!
我所需要全都在此—全在你所是!

二 你是圣子、又是圣父, 是神隐藏、是神显出,
且成那灵与我同处, 使我享丰富。

五 你是智慧、你是道路, 照神旨意, 为我部署,
使我蒙恩, 使我受福, 纳我入正途。

七 你是生命、你是亮光, 消除黑暗, 吞灭死亡,
使我复生, 使我明亮, 使我得释放。

八 你是复活、你是大能, 冲破坟墓, 胜过幽冥,
使我刚强, 使我得胜, 使我占上风。

九 你是灵粮、你是活水, 为作供应, 甘愿降卑,
解我饥渴, 苏我困惫, 作了我美味。

十 你是牧人、你是医生, 为我舍命, 医我疾病,
保养、顾惜、安慰、引领, 凡事都照应。

十二 你是救赎、你是盼望, 还要将我改变形状,
使我完全与你相象, 将你来显彰。

十四 你的所是永远、无限、长、阔、高、深、丰满、完全!
岂只应付我的缺欠! 且从我溢漫!

WEEK 1 — HYMN

Gracious Lord, Thy name I AM is

Praise of the Lord — His Name

78

1. Gra - cious Lord, Thy name "I AM" is, Pre - cious name, how rich and full 'tis, All - in -
clu - sive, faith - ful too 'tis— All we need, Thou art!

2. Thou the Son, the Father in Thee,
As the Spirit now indwell me,
That the riches of Thyself we
May experience.
5. Thou art wisdom and the way, Lord,
Thou our lives dost plan each day, Lord,
Grace to us Thou dost convey, Lord,
In Thy path to walk.
7. Thou art life and Thou art light, Lord,
Death hast swallowed, banished night, Lord,
Thou hast quickened, given sight, Lord;
We are now set free.
8. Thou art resurrection power,
Thou the conqu'ror in hell's hour;
Thou dost us with might empower
Over all to reign.
9. Living water, food supply, Lord,
Thou Thyself art, and didst die, Lord,
All our want to satisfy, Lord;
Now we feast on Thee.
10. Thou the Shepherd and Physician,
Thou hast healed our sick condition;
Comfort, guide, protect—Thy mission;
Thou dost care for us.
12. Thou our Hope and our Redemption,
Thou wilt change our old creation,
Make of Thee a duplication,
Thus Thyself express.
14. What Thou art—eternal, boundless,
Full and perfect, rich, exhaustless—
Meets our need to utter fullness
And from us o'erflows.

第一周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]