

第二週

新婦的建造

詩歌：606

讀經：創一 26, 二 7～10, 18～25, 啓十九 7～9, 二一 9～11

【週一】

壹 神的建造乃是全本聖經中心的事；基督的新婦就是三一神的建造——『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前』——創二 22:

一 全本聖經可比喻為建造的手冊；聖經裏神聖啓示開頭關於伊甸園的啓示，以及聖經裏神聖啓示末了關於新耶路撒冷的啓示，彼此對照。

二 聖經這兩部分所啓示的，乃是神中心的思想，神聖啓示的中心線，也是解釋並領會聖經的支配原則：

1 創世記一至二章乃是神生機建築計畫的藍圖，要得着祂神聖的建築；（來十一 10；）神的願望是要將基督建造到我們內在的構成裏，使我們全人被基督重新構成；這樣，神可以得着一個團體人，有祂的形像彰顯祂，並有祂的權柄代表祂。（創一 26，林前三 9，太十六 18，撒下七 12～14 上。）

Week Two

The Building of the Bride

Hymns: 840

Scripture Reading: Gen. 1:26; 2:7-10, 18-25; Rev. 19:7-9; 21:9-11

§ Day 1

I. **The building of God is the central matter in the entire Bible; the bride of Christ is the building of the Triune God—“Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man”—Gen. 2:22:**

A. The entire Bible may be likened to a building manual; the revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, and the revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, reflect each other.

B. What is revealed in these two parts of the Scriptures is the central thought of God, the central line of the divine revelation, and a controlling principle of the interpreting and understanding of the Holy Scriptures:

1. Genesis 1 and 2 are the blueprint of God's organic architectural plan to have His divine building (Heb. 11:10); God's desire is to build Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ; in this way God may gain a corporate man to express Him in His image and to represent Him with His authority (Gen. 1:26; 1 Cor. 3:9; Matt. 16:18; 2 Sam. 7:12-14a).

- 2 啓示錄二十一至二十二章乃是完成後之建築物的照片，就是三一神團體的彰顯；新耶路撒冷乃是關於伊甸園之神聖啓示的對照與應驗。
- 3 基督要作為新郎回來迎娶新婦，新婦乃是得勝者的總和；今世藉着得勝者而有的建造，乃是為着國度時代新耶路撒冷初步的完成，（十九 7～9，）至終是為着新天新地裏新耶路撒冷完滿的完成。（二一 2。）

【週二】

- 4 藉着聖靈歷世紀不斷的作工，到這世代結束時，這目標必然達到；那時，新婦，就是得勝的信徒，要豫備好，神的國也要來到——太二六 29，十三 43。
- 5 這團體的新婦，就是新耶路撒冷，要完成神定旨的兩方面；（創一 26；）首先，新耶路撒冷有神完全的形像，作神完全的彰顯，使神得着榮耀；（啓二一 11，參四 3；）其次，這新耶路撒冷制伏仇敵，征服地，並對全宇宙施行神的權柄連同祂的管治權。（創一 26，啓二二 5，參二十 10，14～15。）

三 當我們這些神的子民進入與神相愛的關係，我們就接受祂的生命，正如夏娃接受了亞當的生命一樣；乃是這個生命使我們與神成為一，祂也與我們成為一——創二 21～22。

【週三】

貳 神和祂的子民要成為一，二者之間就必須有相互的愛；聖經中所揭示神與祂子民之間的愛，主要的是像男女之間情深的愛——約十四 21，23，耶二 2，三一 3：

2. Revelation 21 and 22 are the photograph of the finished building, the corporate expression of the Triune God; the New Jerusalem is the reflection and fulfillment of the divine revelation concerning the garden of Eden.
3. Christ will come back as the Bridegroom to marry His bride, who will be the totality of the overcomers; this building up by the overcomers in this age is for the initial consummation of the New Jerusalem in the kingdom age (19:7-9) and eventually for the full consummation of the New Jerusalem in the new heaven and new earth (21:2).

§ Day 2

4. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age; then the bride, the overcoming believers, will be ready, and the kingdom of God will come—Matt. 26:29; 13:43.
5. The corporate bride, the New Jerusalem, will fulfill the two aspects of the purpose of God (Gen. 1:26); first, the New Jerusalem will be the full expression of God in God's full image for His glory (Rev. 21:11; cf. 4:3); second, this New Jerusalem will subdue the enemy, conquer the earth, and exercise God's authority with His dominion over the entire universe (Gen. 1:26; Rev. 22:5; cf. 20:10, 14-15).

C. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam; it is this life that enables us to become one with God and makes Him one with us—Gen. 2:21-22.

§ Day 3

II. For God and His people to be one, there must be a mutual love between them; the love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman—John 14:21, 23; Jer. 2:2; 31:3:

- 一 當神的子民愛神、花時間在祂的話上與祂交通時，神就將祂的神聖元素注入他們裏面，使他們與祂成爲一，作祂的配偶，在生命、性情和彰顯上，與祂一樣——詩一一九 140, 15～16。
- 二 神先愛我們，將祂的愛注入我們裏面，並且在我們裏面產生出愛來，使我們能用這愛愛神，並愛眾弟兄——約壹四 19～21。
- 三 我們從神所接受的生命乃是愛的生命；基督曾在這世上活出神就是愛的生活，如今祂是我們的生命，使我們能在這世上活出同樣愛的生活，與祂所是的一樣——三 14, 五 1, 二 5～6, 四 17。
- 四 我們天然的愛必須放在十字架上；神的愛與我們天然的愛有一個分別，就是天然的愛很容易被冒犯。
- 五 我們必須是被基督的愛沖沒並沖激的人；神聖的愛該像大水澎湃沖向我們，迫使我们情不自禁的向祂活著——林後五 14。
- 六 弟兄相愛是舊誡命，也是新誡命：是舊誡命，乃因信徒從基督徒生活的開始就有了；是新誡命，乃因在基督徒的行事爲人上，這誡命一再露出新的曙光，一再以新的亮光及新鮮的能力照耀——約壹二 7～8, 三 11, 23, 參約十三 34。
- 七 基督的身體在愛裏把自己建造起來，成爲基督的新婦；（弗四 16；）神賜給我們的靈，就是蒙了重生的靈，乃是愛的靈；我們需要有一個火熱的愛的靈，以征服今日召會的墮落。（提後一 7。）
- 八 『知識是叫人自高自大，惟有愛建造人；』（林前八 1 下，參林後三 6；）彼此相愛是我們屬於

- A. As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression—Psa. 119:140, 15-16.
- B. God first loved us in that He infused us with His love and generated within us the love with which we love Him and the brothers—1 John 4:19-21.
- C. The life which we have received from God is a life of love; Christ lived in this world a life of God as love, and He is now our life so that we may live the same life of love in this world and be the same as He is—3:14; 5:1; 2:5-6; 4:17.
- D. Our natural love must be put on the cross; one difference between God's love and our natural love is that it is very easy for our natural love to be offended.
- E. We must be persons who are flooded with and carried away by the love of Christ; the divine love should be like the rushing tide of great waters toward us, impelling us to live to Him beyond our own control—2 Cor. 5:14.
- F. The commandment regarding brotherly love is both old and new: old, because the believers have had it from the beginning of their Christian life; new, because in their Christian walk it dawns with new light and shines with new enlightenment and fresh power again and again—1 John 2:7-8; 3:11, 23; cf. John 13:34.
- G. The Body builds itself up in love to become Christ's bride (Eph. 4:16); our God-given, regenerated spirit is a spirit of love; we need a burning spirit of love to conquer the degradation of today's church (2 Tim. 1:7).
- H. "Knowledge puffs up, but love builds up" (1 Cor. 8:1b; cf. 2 Cor. 3:6); loving one another is a sign that we belong to Christ (John 13:34-

基督的表記; (約十三 34 ~ 35;) 在召會中間好爲首, 乃與愛眾弟兄相對。(約叁 9。)

九 正如主耶穌捨了祂的魂生命, 使我們能得着神聖的生命, 我們爲着豫備基督的新婦在實行身體的生活時, 也需要捨去我們的魂生命並否認己, 以愛弟兄並將生命供應給他們—約壹三 16, 四 17 與註 5, 約十 11, 17 ~ 18, 十五 13, 弗四 29 ~ 五 2, 林後十二 15, 羅十二 9 ~ 13。

十 爲着建造召會作基督生機的身體, 在我們的所是和所作上, 愛乃是極超越的路—林前十二 31 下 ~ 十三 8 上。

【週四】

叁 我們需要看見, 神要爲自己產生配偶, 就作了些甚麼; 創世記二章啓示在亞當與夏娃的豫表裏一幅基督與祂新婦的圖畫:

一 亞當豫表神在基督裏是真正、宇宙的丈夫, 正爲祂自己尋找妻子—羅五 14, 參約三 29, 林後十一 2, 弗五 31 ~ 32, 啓十九 7 ~ 9, 二一 9 ~ 11。

二 『耶和華神說, 那人獨居不好, 我要爲他造一個幫助者作他的配偶』—創二 18:

1 亞當需要妻子, 豫表並描繪神在祂的經綸裏, 需要得着妻子作祂的配偶, 祂的補滿 (直譯, 與祂配對者); 雖然神, 基督, 是絕對而永遠的完全, 但沒有召會作祂的妻子, 祂就不完整。

2 神渴望得着豫表基督的亞當, 和豫表召會的夏娃; 祂的目的是要『使他們管理』; (一 26;) 就是要得着一位得勝的基督加上一個得勝的召會, 一位勝

35); loving to be first in the church is versus loving all the brothers (3 John 9).

I. Just as the Lord Jesus laid down His soul-life so that we might have the divine life, we need to lose our soul-life and deny the self to love the brothers and minister life to them in the practice of the Body life for the preparation of Christ's bride—1 John 3:16; 4:17 and footnote 5; John 10:11, 17-18; 15:13; Eph. 4:29—5:2; 2 Cor. 12:15; Rom. 12:9-13.

J. Love is the most excellent way for us to be anything or do anything for the building up of the church as the organic Body of Christ—1 Cor. 12:31b—13:8a.

§ Day 4

III. We need to see what God did in order to produce a counterpart for Himself; Genesis 2 reveals a picture of Christ and His bride in the types of Adam and Eve:

A. Adam typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself—Rom. 5:14; cf. John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 19:7-9; 21:9-11.

B. “Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart”—Gen. 2:18:

1. Adam's need for a wife typifies and portrays God's need, in His economy, to have a wife as His counterpart, His complement (lit., His parallel); although God, Christ, is absolutely and eternally perfect, He is not complete without the church as His wife.

2. God desires to have both Adam, typifying Christ, and Eve, typifying the church; His purpose is to “let them have dominion” (1:26); it is to have a victorious Christ plus a victorious church, a Christ who has overcome the

過魔鬼工作的基督加上一個推翻魔鬼工作的召會；神乃是要基督與召會掌權。（羅五 17，十六 20，弗一 22～23。）

三 神用土造了野地各樣的走獸，和空中各樣的飛鳥，並將這一切帶到亞當面前，『那人便給一切的牲畜、空中的飛鳥、和野地各樣的走獸都起了名，只是亞當沒有找到一個幫助者作他的配偶』—創二 19～20。

四 妻子在生命、性情和彰顯上，必須與丈夫一樣一式；在牲畜、飛鳥和走獸中，亞當找不着他自己的補滿，就是能與他相配的—23 節。

【週五】

五 神要為自己產生一個補滿，就首先成為人，由神創造亞當所豫表—約一 14，羅五 14。

六 『耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來』—創二 21：

- 1 亞當沉睡，為着產生夏娃作他的妻子，豫表基督在十字架上的死，為着產生召會作祂的配偶—弗五 25～27。
- 2 在聖經裏，睡通常是指死—林前十五 18，帖前四 13～16，約十一 11～14。
- 3 基督的死是釋放生命、分賜生命、繁殖生命、繁增生命、並繁衍生命的死，由一粒麥子落在地裏死了，長起結出許多子粒，（十二 24，）好作成餅所表徵，這餅就是祂的身體—召會。（林前十 17。）
- 4 藉着基督的死，祂裏面神聖的生命得以釋放；藉着祂的復活，祂釋放的神聖生命得以分賜到祂的信徒

work of the devil plus a church which has overthrown the work of the devil; God wants Christ and the church to have dominion (Rom. 5:17; 16:20; Eph. 1:22-23).

C. From the ground God formed every animal of the field and every bird of heaven and brought them to Adam, "and the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart"—Gen. 2:19-20.

D. The wife must be the same as the husband in life, nature, and expression; among the cattle, the birds, and the animals Adam did not find a complement for himself, one that could match him—v. 23.

§ Day 5

E. In order to produce a complement for Himself, God first became a man, as typified by God's creation of Adam—John 1:14; Rom. 5:14.

F. "Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place"—Gen. 2:21:

1. Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart—Eph. 5:25-27.
2. In the Bible, sleep means death—1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14.
3. Christ's death is the life-releasing, life-imparting, life-propagating, life-multiplying, and life-reproducing death, which is signified by the grain of wheat falling into the ground to die and to grow up in order to produce many grains (12:24) for the making of the loaf which is the Body, the church (1 Cor. 10:17).
4. Through Christ's death the divine life within Him was released, and through His resurrection His released divine life was imparted into His

裏面，爲着構成召會一路十二 49 ~ 50，參羅十二 11，啓四 5。

5 藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的配偶與祂相配。

【週六】

七『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前』—創二 22:

1 從亞當裂開的肋旁所取出的肋骨，豫表基督那不能折斷、不能毀壞之永遠的生命，（來七 16，約十九 32 ~ 33，36，出十二 46，詩三四 20，）從祂被扎的肋旁流出來，（約十九 34，）好將生命分賜給祂的信徒，以產生並建造召會作祂的配偶：

a 從基督肋旁流出血和水，但從亞當肋旁出來的只有肋骨，沒有血。

b 這是因爲在亞當的時候還沒有罪，不需要藉血而有的救贖；當基督在十字架上『睡』了時，已經有了罪的問題；因此，從基督肋旁流出的血，乃是爲着我們法理的救贖。

c 在血之後有水流出來，就是神湧流的生命，爲着我們生機的拯救；（出十七 6，林前十 4，民二十 8；）這神聖、湧流、非受造的生命，是由亞當肋旁取出的肋骨所豫表的。（羅五 10。）

2 創世記二章二十二節不說夏娃是創造的，乃說她是建造的；用亞當肋旁取出的肋骨建造成夏娃，豫表召會是用復活的生命建造的，這復活的生命乃是基督藉着在十字架上的死所釋放出來，並在祂的復活裏分賜到祂信徒裏面的一約十二 24，彼前一 3。

believers for the constituting of the church—Luke 12:49-50; cf. Rom. 12:11; Rev. 4:5.

5. Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart.

§ Day 6

G. “And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man”—Gen. 2:22:

1. The rib taken from Adam's opened side typifies the unbreakable, indestructible eternal life of Christ (Heb. 7:16; John 19:32-33, 36; Exo. 12:46; Psa. 34:20), which flowed out of His pierced side (John 19:34) to impart life to His believers for the producing and building up of the church as His counterpart:

a. Out of Christ's side came blood and water, but all that came out of Adam's side was the rib without the blood.

b. This is because at Adam's time there was no need of redemption through the blood, because there was no sin; by the time that Christ was “sleeping” on the cross, there was the problem of sin; thus, the blood that came out of Christ's side was for our judicial redemption.

c. Following the blood, the water came out, which is the flowing life of God for our organic salvation (Exo. 17:6; 1 Cor. 10:4; Num. 20:8); this divine, flowing, uncreated life is typified by the rib taken out of Adam's side (Rom. 5:10).

2. Genesis 2:22 does not say that Eve was created but that she was built; the building of Eve with the rib taken from Adam's side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection—John 12:24; 1 Pet. 1:3.

3 召會作為真夏娃，乃是基督在祂所有信徒裏的總和；召會是基督的複製；在召會裏，除了基督的元素以外，不該有別的元素—創五 2。

八 惟有那出於基督同祂復活生命的，纔能成為祂的補滿作祂的配偶；（林前十二 12，弗二 6，五 28～30；）召會是出於基督的純產物；召會是『基督的』，『復活的』，屬天的。

九 亞當和夏娃成為一，過着夫妻在一起的婚姻生活；（創二 24～25；）這描繪在新耶路撒冷裏，經過過程並終極完成的三一神，作為宇宙丈夫，要與祂所救贖、重生、變化、並榮化的人，作為妻子，過婚姻生活，直到永遠。（啓二二 17 上。）

十 他們要在那無盡的永世裏，以那神聖、永遠、榮耀無比的生命，過那神人調為一靈，卓越絕頂、福樂盈溢的生活。

3. The church as the real Eve is the totality of Christ in all His believers; the church is the reproduction of Christ; other than Christ's element, there should be no other element in the church—Gen. 5:2.

H. Only that which comes out of Christ with His resurrection life can be His complement as His bride (1 Cor. 12:12; Eph. 2:6; 5:28-30); the church is a pure product out of Christ; the church is “Christly,” “resurrectionly,” and heavenly.

I. Adam and Eve, being one, lived a married life together as husband and wife (Gen. 2:24-25); this portrays that in the New Jerusalem the processed and consummated Triune God as the universal Husband will live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife, forever (Rev. 22:17a).

J. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy.

第二週■週一

晨興餽養

創二 22『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。』

啓二一 2『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

亞當沉睡，肋旁被打開，取出一條肋骨，結果亞當得着夏娃作他的補滿與他相配。這象徵基督死了，肋旁被扎，釋放出祂神聖的生命，結果祂得着召會作祂的補滿。從此，神不再獨居，基督已經得着一個新婦與祂相配。啓示錄二十一至二十二章揭示，在永世裏，新耶路撒冷作為召會的終極完成，要成為基督的新婦，作神完滿的補滿，永遠與祂相配。

亞當與夏娃至終成為一體，成為一個完整的單位。這是神與人聯結為一的表號。神的心意是要與人成為一。祂藉着基督的死與復活產生召會，而達到這目的；召會代表正確的人性與祂這位丈夫相配。…要來的新耶路撒冷正是神與人的聯結，是一個活的完整單位，由神性與人性組成。

亞當與夏娃成為一，生活在一起，這描繪出神這宇宙的丈夫要與重生的人永遠一起生活。…在永遠裏，神在基督裏是人生活的中心、實際和生命。人藉着神在基督裏作生命而活。人要彰顯神的榮耀並運用神的權柄，治理新地。神與人，人與神要永遠在一起過婚姻的生活（創世記生命讀經，二七六至二七七頁）。

信息選讀

WEEK 2 — DAY 1

Morning Nourishment

Gen. 2:22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

The result of Adam's sleep in which his side was opened to release a rib was that he gained Eve as his complement to match him. This signifies that the result of Christ's death with His side pierced to release His divine life was that He obtained the church as His complement. Henceforth, God is no longer alone. Christ has gained a bride to match Him.

Adam and Eve eventually became one flesh, one complete unit. This was a figure of God and man being joined as one. God's desire is to be one with man. He has reached this goal through Christ's death and resurrection which produced the church, representing the proper humanity to match Him as the Husband...The coming New Jerusalem will be just the unity of God and man, a living, complete unit composed with divinity and humanity.

Adam and Eve, being one, lived together. This portrayed that God, the universal Husband, will live with regenerated humanity forever...In eternity, God in Christ will be the center, reality, and life of man's living, and man will live by God in Christ as life. Man will express God's glory and will exercise God's authority over the new earth. God and man, man and God will live together in a marriage life forever. (Life-study of Genesis, pp. 224-225)

Today's Reading

在聖經的起頭與末了，有四個相對應的項目：新婦、生命樹、湧流的河和三種寶貴的材料—金、珍珠和寶石。…創世記一至二章就像建築指導手冊開頭的藍圖。啟示錄二十一至二十二章就像插在手冊末了建築完工的照片。我們先看藍圖；然後我們讀建築指示，並進行建造；末了，我們就得到完成的建築物，與手冊內的照片維妙維肖。

我們必須有深刻的印象，我們受造是一個器皿，有靈作內裏的接收器來接受神。我們必須學習如何一直操練我們的靈，以接觸神並接受神。其次我們必須明白，神在基督裏作為那靈乃是生命樹，就是給我們喫並給我們享受的真食物。當我們這樣享受基督，我們裏面就經歷活水的湧流；藉這湧流我們要從泥土變化成為寶貴的材料。然後我們這些變化過的材料必須與別人建造起來。…我們必須學習與別人相聯，並且彼此倚靠。末了，這樣的建造將是在這地上的新婦，就是滿足基督的新婦。

只有當我們享受基督作我們的食物，我們纔能被變化；只有當我們被變化，我們纔能與別人建造起來；只有當我們與別人建造起來，基督纔能在我們身上有完全的滿足。如此，我們就是神的彰顯和代表，也是基督的新婦。

在我們天然的生命裏，我們絕不可能與別人是一。每一個天然的人都是乖僻的人、與人分開的人。…我們天然的人必須被基督吞沒。我們必須學習如何在我們的靈裏接觸基督並喫祂。我們必須學習如何否認己，拒絕我們天然的生命，並憑基督而活。這樣，主就要在我們裏面湧流，把我們從泥土變化成為寶石。當我們與別人聯結、相聯並建造起來，神的目標就要達到（李常受文集一九六四年第四冊，二四〇至二四二頁）。

參讀：神建造的異象，第一至二章；三一神的啓示與行動，第七篇。

There are four corresponding items seen both in the beginning and at the end of the Scriptures: a bride, the tree of life, a flowing river, and three precious materials—gold, pearl, and precious stones...Genesis 1 and 2 are like the blueprint in the beginning of a manual of building instructions. Revelation 21 and 22 are like a photo of the finished structure inserted at the end of the manual. First we look at the blueprint; then we read the building instructions and go to work; finally, at the end, we attain the finished structure, similar in every detail to the photo in the manual.

We must be deeply impressed that we are a vessel made with a spirit, an inner recipient to receive God. We must learn how to exercise our spirit continually to contact and receive God. Next we must realize that God in Christ by the Spirit is the tree of life, the real food for us to eat and enjoy. As we enjoy Christ in such a way, we will have the flowing of the living water within us, and by this flowing we will be transformed from clay into precious materials. Then as transformed materials we must be built up with others...We must learn to be related with others and very dependent. Finally, such a building will be the bride on this earth, the bride which will satisfy Christ.

It is only when we are enjoying Christ as our food that we may be transformed, and it is only as we are being transformed that we may be built up with others, and it is only as we are built up with others that Christ will have full satisfaction with us. We will be the expression and representative of God as well as the bride of Christ.

In our natural life...we can never be one with others. Every natural man is a peculiar man, a separate man...Our natural life must be swallowed up by Christ. We must learn how to contact and feed on Christ in our spirit. We must learn how to deny our self, rejecting our natural life, and live by Christ. Then the Lord will flow within, transforming us from clay into precious stone. As we are united, related, and built up with others, God's goal will be attained. (CWWL, 1964, vol. 4, "The Vision of God's Building," pp. 176-177)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," chs. 1—2; CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," ch. 7

第二週■週二

晨興餽養

啓十九 7～8『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。』

在啓示錄十九章七至八節我們看見基督和祂的配偶，新婦，要在祂回來時成婚。…羔羊的婚娶乃是神新約經綸完成的結果。神在新約裏的經綸是要藉着祂的救贖和神聖的生命，為基督娶得一個新婦，就是召會。藉着聖靈歷世歷代以來不斷的作工，到這世代結束時，這目標就要達到。那時，新婦就要豫備好了。

啓示錄十九章七節的『新婦』，直譯，祂的妻子；指召會（弗五 24～25、31～32），基督的新婦。然而，按照啓示錄十九章八至九節，這裏的妻子（基督的新婦），只包含千年國中得勝的信徒；而二十一章二節的新婦，乃是由所有得救的聖徒所組成，從千年國以後直到永遠（新約總論第七冊，二六七頁）。

信息選讀

約翰福音啓示基督是羔羊，要來除去罪（一 29），也是新郎，要來迎娶新婦（參三 29）。基督的目標不是除去罪，乃是迎娶新婦。在啓示錄這卷書中，我們看見基督乃是羔羊，也是要來的新郎。祂這位新郎必須有一個婚禮。

我們在地上正豫備成為新婦，好迎見祂；而祂在三層天的寶座上正準備像新郎一樣來到，與我們相見。所以，祂要以新郎的身分來，我們要以新婦的身分去。當祂回來，我們與祂相見時，我們就會有一個婚禮。

WEEK 2 — DAY 2

Morning Nourishment

Rev. 19:7-8 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

In Revelation 19:7 and 8 we see that Christ and His counterpart, His bride, will be married at His coming back...The marriage of the Lamb is the issue of the completion of God's New Testament economy. God's economy in the New Testament is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride will be ready.

The words "His wife" in Revelation 19:7 refer to the church (Eph. 5:24-25, 31-32), the bride of Christ. However, according to Revelation 19:8 and 9, the wife, the bride of Christ, here consists only of the overcoming believers during the millennium, whereas the bride, the wife, in Revelation 21:2 is composed of all the saved saints after the millennium for eternity. (The Conclusion of the New Testament, pp. 2277-2278)

Today's Reading

The Gospel of John reveals that Christ is the Lamb who came to take away sin (1:29) and also the Bridegroom who came that He might have the bride [cf. 3:29]. Christ's goal is not to remove sin; His goal is to have the bride...As the Bridegroom, He must have a wedding.

We are on earth preparing to become the bride to meet Him, and He is on the throne in the third heaven prepared to come as the Bridegroom to meet us. Therefore, He is coming as the Bridegroom, and we are going as the bride. When we meet Him at His coming back, we shall have a wedding.

新婦的豫備(啓十九 7 下) 是在於得勝者生命的成熟。再者，得勝者不是分開的個人，乃是團體的新婦。爲着這一面，就需要建造。得勝者不僅在生命上成熟，更是同被建造，成爲一個新婦。

召會作基督的配偶要終極完成於新天新地的新耶路撒冷，直到永遠。…新耶路撒冷是歷代以來所有蒙神救贖的聖徒活的組合。她是基督的新婦，作祂的配偶(二一 2) 。作基督新婦的新耶路撒冷，是出自基督，而成爲祂的配偶。她是藉着有分於基督生命和性情的豐富而豫備好的。…在千年國裏的新婦，只包括得勝的聖徒，但是在新天新地裏的妻子，乃包括一切神所救贖並重生的眾子(7) (新約總論第七冊，二六八至二七〇頁) 。

見於創世記二章的生命，乃是湧流的生命，變化的生命，和建造的生命。這生命在我們裏面湧流，變化我們，至終將我們建造成基督的新婦。這新婦，就是新耶路撒冷，要完成神定旨的兩方面。首先，新耶路撒冷有神完全的形像，作神完全的彰顯(啓二一 11，參四 3) 。其次，這新耶路撒冷制伏仇敵，征服地，並對全宇宙施行神的權柄，尤其是對爬物(二二 5，二一 15，參二一 8，二十 10、14～15) 。…因此，神的定旨藉着新耶路撒冷得以完全完成，這就是生命終極完成的結果、結局。我們信徒所需要的是生命，這生命一點不差就是三一神自己，父在子裏，子又成爲那靈。願我們都被帶進對這湧流、變化和建造之生命的享受和經歷中，豫備好作把基督帶回來的新婦(李常受文集一九六九年第二冊，五三三頁) 。

參讀：新約總論，第二百一十三至二百一十五篇；聖經中關於生命的重要啓示，第二章。

The readiness of the bride [Rev. 19:7b] depends on the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals but a corporate bride. For this, building is needed. The overcomers are not only mature in life but are also built together as one bride.

The consummation of the church as the counterpart of Christ will be the New Jerusalem in the new heaven and the new earth for eternity...The New Jerusalem is a living composition of all the saints redeemed by God throughout all generations. It is the bride of Christ as His counterpart [cf. Rev. 21:2]. As the bride of Christ, the New Jerusalem comes out of Christ and becomes His counterpart. She is prepared by participating in the riches of the life and nature of Christ...The bride in the millennium will include only the overcoming saints, but the wife in the new heaven and new earth will include all the redeemed and regenerated sons of God (v. 7). (The Conclusion of the New Testament, pp. 2278-2280)

The life seen in Genesis 2 is the flowing life, the transforming life, and the building life. This life flows within us, transforms us, and eventually builds us up as the bride of Christ. This bride, the New Jerusalem, will fulfill the two aspects of the purpose of God. First, the New Jerusalem will be the full expression of God in God's full image (Rev. 21:11; cf. 4:3). Second, this New Jerusalem will subdue the enemy, conquer the earth, and exercise God's authority over the entire universe, especially over the creeping things (22:5; 21:15; cf. v. 8; 20:10, 14-15)...Thus, God's purpose is fully fulfilled by the New Jerusalem, which is the result, the issue, the ultimate consummation of life. What we believers need is life, and this life is nothing less than the Triune God Himself, the Father in the Son and the Son as the Spirit. May we all be brought into the enjoyment and experience of this flowing, transforming, and building life to be prepared as the bride that will bring Christ back. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," p. 402)

Further Reading: The Conclusion of the New Testament, msgs. 213—215; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 2

第二週■週三

晨興餽養

約壹四 21『愛神的，也當愛他的弟兄，這是我們從祂所受的誠命。』

林後五 14『原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了。』

我們是神的種類，因為我們已經從神而生，有祂的生命和性情（約一 12～13）。我們已經重生，成為神的種類，就是神類，而神乃是愛。我們既在生命和性情上成了神，就應當也有愛。…我們既是神的種類，就應當是愛，因為祂就是愛。…神不要我們用我們天然的愛來愛人，乃要我們以祂作我們的愛。神按着祂的形像造人（創一 26），意思是說，祂乃是照着祂的所是造人。…照聖經中的啟示來看，神的第一個屬性是愛。…雖然受造的人沒有愛的實際，但在這受造的人裏面，有一個東西，叫他願意去愛人。…但那只是人的美德，是神愛的屬性的彰顯。當我們重生時，神就把祂自己這愛灌注到我們裏面。我們愛祂，因為祂先愛我們（約壹四 8、19）；是祂引進了這愛（李常受文集一九九四至一九九七年第五冊，一六三至一六四頁）。

信息選讀

神豫定我們得神聖的兒子名分，乃是受神聖之愛的推動。…神乃是在愛裏豫定我們得兒子的名分（弗一 4～5）。約翰三章十六節說，神愛世人。祂是在創立世界以前，就愛了我們。

神將祂的獨生子賜給我們，使我們在法理一面藉着祂的死得救，不至滅亡，並在生機一面在祂的復活中得着永遠的生命，乃是受神聖之愛的推動（16，約壹四 9～10）。…約壹四章十節說，神差祂的兒子到我們這裏來，為我們的罪

WEEK 2 — DAY 3

Morning Nourishment

1 John 4:21 And this commandment we have from Him, that he who loves God love his brother also.

2 Cor. 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died.

We are God's species because we have been born of Him to have His life and nature (John 1:12-13). We have been regenerated to be God's species, God's kind, and God is love. Since we become God in His life and nature, we also should be love...As His species, we should be love because He is love. God does not want us to love with our natural love but with Him as our love. God created man in His image (Gen. 1:26), which means that He created man according to what He is...According to the revelation in the Holy Scriptures, God's first attribute is love...Although created man does not have the reality of love, there is something in his created being that wants to love others...But that is just a human virtue, the very expression of the divine attribute of love. When we were regenerated, God infused us with Himself as love. We love Him because He first loved us [1 John 4:8, 19]. He initiated this love. (CWWL, 1994-1997, vol. 5, "The Vital Groups," p. 121)

Today's Reading

God's predestination of us unto the divine sonship was motivated by the divine love...God predestinated us unto son-ship in love [Eph. 1:4-5]. John 3:16 says that God so loved the world. He loved us before the foundation of the world.

God's giving of His only begotten Son to us that we may be saved from perdition judicially through His death and have the eternal life organically in His resurrection was motivated by the divine love (3:16; 1 John 4:9-10)...First John 4:10 says that God sent His Son to us as a propitiation for our sins. This is judicial

作了平息的祭物，這是在法理上藉着祂的死完成的。九節說，神差祂的兒子到我們這裏來，使我們藉着祂得生並活着；這是在生機上在祂的復活中完成的。約翰三章十六節應該與約壹四章九至十節同讀。…神的愛是基督之恩的源頭，這恩藉着靈的交通，分賜給我們（林後十三14）。這是為使我們享受經過過程並終極完成的三一神。

神的愛激勵我們這些祂的兒女愛我們的仇敵，使我們能完全，像祂一樣；祂愛那成了祂仇敵的墮落人類，叫祂的日頭（表徵基督）上升，一無分別的照惡人，也照好人，並且同樣的降雨（表徵那靈）給義人，也給不義的人；這樣，我們就可以作天父的兒子，從稅吏和外邦人中被聖別出來（太五43～48）。整個人類成了神的仇敵，但神仍然愛人類。神差基督到我們這裏，若對人有所分別，我們就不會有資格得着祂的救恩。祂叫祂的日頭上升，一無分別的先照惡人，也照好人。

我們在愛別人的事上，應當像神一樣。…主說，『你們若愛那愛你們的人，有甚麼賞賜？稅吏不也是這樣行麼？』（46）我們若只愛那愛我們的人，我們就是和稅吏屬於同一種類。但我們是屬於超越、神聖的種類，所以我們愛惡人，就是我們的仇敵，也愛好人。這給我們看見，神這愛是何等的有效能。…我們的活力排是否有效能，可由我們一無分別的愛人得着證實。…當基督釘在十字架上時，有兩個強盜與祂同釘（二七38）。其中有一個強盜說，『耶穌阿，你來進入你國的時候，求你記念我。』（路二三42）耶穌對他說，『我實在告訴你，今日你要同我在樂園裏了。』（43）基督藉着釘十字架而拯救的第一個人，不是一個上流人，乃是一個犯人，一個判處死刑的強盜。

沒有愛的教訓會使我們自高自大。我們可能聽了職事的信息，只得了一些知識，就自高自大；這並不建造人。惟有愛建造人（李常受文集一九九四至一九九七年第五冊，一六四至一六六頁）。

參讀：活力排，第八篇。

through His death. Verse 9 says that God sent His Son to us that we may have life and live through Him. This is organic in His resurrection. John 3:16 should be read with 1 John 4:9-10. God's love is the source of the grace of Christ dispensed to us through the fellowship of the Spirit (2 Cor. 13:14). This is for us to enjoy the processed and consummated Triune God.

God's love motivates us, His children, to love our enemies that we may be perfect as He is; He loves the fallen human race, who became His enemies, by causing His sun (signifying Christ) to rise on the evil and the good indiscriminately and sending rain (signifying the Spirit) on the just and the unjust equally; thus, we may become the sons of the heavenly Father who are sanctified from the tax collectors and the Gentiles (Matt. 5:43-48). The entire human race became His enemies, but God still loves the human race. If God sent Christ to us with discrimination, we would be disqualified from receiving His salvation. He causes His sun to rise first on the evil and then on the good without discrimination.

We should be like God in our love for others...The Lord said, "If you love those who love you, what reward do you have? Do not even the tax collectors do the same?" (v. 46). If we love only those who love us, we are of the same species as the tax collectors. But we are of the super, divine species, so we love the evil ones, our enemies, as well as the good ones. This shows how God's love prevails. A proof that our vital group is prevailing is that we love people without any discrimination...While Christ was being crucified on the cross, two robbers were crucified with Him (27:38). One of them said, "Jesus, remember me when You come into Your kingdom" (Luke 23:42). Jesus said to him, "Truly I say to you, Today you shall be with Me in Paradise" (v. 43). The first one saved by Christ through His crucifixion was not a gentleman but a criminal, a robber, sentenced to death.

Teaching without love may puff us up [1 Cor. 8:1b]. We may listen to the messages of the ministry and become puffed up with mere knowledge. This does not build up. Love builds up. (CWWL, 1994-1997, vol. 5, "The Vital Groups," pp. 121-123)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8

第二週■週四

晨興餽養

創二 18『耶和華神說，那人獨居不好，我要為他造一個幫助者作他的配偶。』

20『那人便給一切的牲畜、空中的飛鳥、和野地各樣的走獸都起了名，只是亞當沒有找到一個幫助者作他的配偶。』

神是要得着亞當和夏娃〔參創二 18〕。神的目的是要得着一個得勝的基督，加上一個得勝的召會；神的目的是要得着一個勝過魔鬼工作的基督，加上一個推翻魔鬼工作的召會；神的目的是要得着一個掌權的基督，和一個掌權的召會。這是神所預定的事。神在祂心裏這樣定規，這是神為着祂自己的稱心而作的，這是神為着祂自己的快樂而作的。…神要有一個基督，祂也要有一個與基督一樣的召會。神不只要基督掌權，並且要召會和基督一同掌權。神容許魔鬼在地上，因為祂說，『使他們〔基督與召會〕管理。』〔一 26〕神定意召會作基督的配偶，要有分於對付撒但。召會若不是與基督相配，神的定旨就無法達成。就是在榮耀裏，基督也需要伴侶。基督爭戰需要伴侶，得榮耀也需要伴侶。神所要求於召會的，是一切和基督一樣。神要基督有一個伴侶（倪柝聲文集第二輯第十四冊，三〇至三一頁）。

信息選讀

雖然人是完全的，但不完整。正如人的頭是完全的，但沒有身體就不完整。…〔一個人〕雖然完全，但需要另一半使他完整。…夫妻好像兩個一半的西瓜，合在一起纔是完整的一體。這就是為甚麼我經

WEEK 2 — DAY 4

Morning Nourishment

Gen. 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.

20 And the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart.

God desired to have both Adam and Eve [cf. Gen. 2:18]. His purpose is to have a victorious Christ plus a victorious church, a Christ who has overcome the work of the devil plus a church which has overthrown the work of the devil. His purpose is to have a ruling Christ and a ruling church. This is what God planned for His own pleasure, and He has performed it for His own satisfaction...God desired to have Christ, and God also desired to have a church which is exactly like Christ. God not only desired that Christ would have dominion; He also wants the church to have dominion. God allows the devil on earth because He said, "Let them," Christ and the church, "have dominion" [1:26]. God purposed that the church, as Christ's counterpart, should take part in dealing with Satan. If the church does not match Christ, God's purpose will not be fulfilled. In warfare Christ needs a help meet, and even in glory He also needs a help meet. God requires the church to be the same as Christ in every respect. It is God's desire that Christ should have a help meet. (CWWN, vol. 34, "The Glorious Church," p. 26)

Today's Reading

Although man was perfect, he was not complete. For example, a human head is perfect, but without the body it is incomplete...Although [a person] is perfect, he needs a counterpart to complete him...A man and wife, resembling the two halves of a watermelon, together make a complete

常告訴年輕人要結婚。你若不結婚，你雖然完全，卻不完整。因此當神看亞當的時候，祂似乎說，『亞當，你是完全的，但你只是一半。你太孤單了，我要給你造一個補滿，我要給你造一個配偶。』

男人是神這位真正宇宙丈夫的豫表。神在沒有得着正確的人之前，祂是孤單的。神獨居不好。雖然神是絕對而永遠的完全，卻不完整。說神不完全是褻瀆。我們的神是永遠完全的。但無論如何，沒有召會祂不完整。沒有召會，祂就像丈夫沒有妻子，就像頭沒有身體。所以當神說亞當獨居不好，意思就是說祂自己不完整，祂獨居不好。亞當需要一個妻子，豫表並描述神需要一個補滿。我們若看見這點，創世記二章各方面就都清楚了。

神用土造了野地各樣的走獸，和空中各樣的飛鳥，並將這一切帶到亞當面前（19）。神帶一匹馬到亞當面前，亞當也許說，『這是一匹馬。這個動物絕不能與我相配，因為它有四條腿，我有兩隻腳。』神帶一頭牛到亞當面前，亞當也許說，『這是一頭牛。它有兩隻角。它不像我，不能作我的補滿。』神將一樣一樣的動物都帶到亞當面前，亞當給一切的牲畜、空中的飛鳥和野地的走獸都起了名，但他在它們中間找不到一個可作他的補滿（20），找不到一個配得上他。雖然亞當有智慧給各樣活物起名，他似乎說，『它們都離我太遠，它們不像我，我怎能以其中任何一個作為配偶？』亞當為各樣活物起名之後，就着一面說，他失望了。在一切受造之物中，他竟找不到一個與他相配，作他補滿的。但神清楚的知道祂在作甚麼（創世記生命讀經，二六五至二六六頁）。

參讀：神聖啓示的中心路線，第七篇；聖潔沒有瑕疵，第二至三章。

unit. This is why I frequently tell the young people to get married. If you are unmarried, though you may be a perfect person you are incomplete. Thus, as God looked at Adam, He seemed to say, “Adam, you are perfect, but you are only a half a unit. You are too lonely. I will make a complement for you. I will make you a counterpart.”

Man is a type of God, the real, universal Husband. Before God had secured the proper man, He was alone. It was not good for God to be alone. Although God is absolutely and eternally perfect, He is not complete. To say that God is imperfect is to speak blasphemy. Our God is eternally perfect. Nevertheless, without the church He is incomplete. Without the church He is like a husband without a wife or like a head without a body. Therefore, when God said that it was not good for Adam to be alone, it meant that God Himself was incomplete and that it was not good for Him to be alone. Adam's need for a wife typifies and portrays God's need to have a complement. If we see this, every aspect of Genesis 2 will be clear.

Out of the ground God formed every beast of the field and every fowl of the air and brought them to Adam (Gen. 2:19). When God brought a horse to Adam, perhaps Adam said, “This is a horse. This animal can never match me because it has four feet and I have two.” When God brought a cow before Adam, perhaps Adam said, “This is a cow. It has two horns. It does not resemble me and it cannot be a complement to me.” God brought item after item to Adam, and Adam gave names to all the cattle, to all the fowl of the air, and to every beast of the field, but he did not find among them a complement for himself (Gen. 2:20), one that could match him. Although Adam, having wisdom, named all the creatures, he seemed to say, “All of them are far removed from me. They don't look like me. How can I have any of them as my counterpart?” After fulfilling the task of naming all the creatures, Adam, in a sense, was disappointed. Among the entire creation he could not find one to match him, to complement him. However, God knew exactly what He was doing. (Life-study of Genesis, pp. 216-217)

Further Reading: CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” ch. 7; CWWN, vol. 34, “The Glorious Church,” chs. 2—3

第二週■週五

晨興餽養

創二 21『耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來。』

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

有一天，真亞當被擺在十字架上，祂在上面睡了六小時，從上午九時到午後三時（可十五 25、33）。這是創世記二章所說，『耶和華神使那人沉睡，…於是取了他的一條肋骨』（21），為他建造一個妻子的話所表徵的。亞當的沉睡是基督為產生召會死在十字架上的豫表。這就是基督那釋放生命、分賜生命、繁殖生命、繁增生命、繁衍生命的死，由一粒麥子落在地裏死了，長起結出許多子粒（約十二 24），好作成餅所表徵，這餅就是祂的身體——召會（林前十 17）。藉着這樣產生召會，神在基督裏就作到了人裏面作生命。首先，神成為人；其次，這位有神聖生命和性情的人，經過死與復活，繁增到許多信徒裏面，使他們成為眾肢體，組成真夏娃，和祂相配，成為祂的補滿。藉着這樣的過程，神在基督裏帶着祂的生命和性情，就作到人裏面，使人有祂同樣的生命和性情，好與祂相配，作祂的補滿（創世記生命讀經，二六八至二六九頁）。

信息選讀

基督被釘十字架的末了，猶太人不願意被釘罪犯的身體留在十字架上過安息日，就求彼拉多叫人打斷他們的腿（約十九 31）。當兵丁來到耶穌那裏，要打斷祂的腿，發現祂已經死了，所以無須打斷。

WEEK 2 — DAY 5

Morning Nourishment

Gen. 2:21 And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

One day the real Adam was put to sleep on the cross where He slept for six hours, from nine o'clock in the morning until three o'clock in the afternoon (Mark 15:25, 33). This was signified by the phrase in Genesis 2 which said that “God caused a deep sleep to fall upon the man” and that “He took one of his ribs” to build him a wife (Gen. 2:21). That sleep of Adam’s was a type of Christ’s death on the cross for producing the church. This is the life-releasing, life-imparting, life-propagating, life-multiplying, and life-reproducing death of Christ, which is signified by a grain of wheat falling into the ground to die and to grow up in order to produce many grains (John 12:24) for the making of the loaf which is the Body, the church (1 Cor. 10:17). By producing the church in this way God in Christ has been wrought into man as life. First, God became a man. Then this man with the divine life and nature was multiplied through death and resurrection into many believers who become the many members to compose the real Eve to match Him and to complement Him. It is through this process that God in Christ has been wrought into man with His life and nature that man in life and nature can be the same as He is in order to match Him as His complement. (Life-study of Genesis, p. 219)

Today's Reading

At the end of Christ’s crucifixion, the Jews, who did not want the bodies of the crucified criminals to remain upon the cross on the Sabbath day, asked Pilate to have their legs broken (John 19:31). When the soldiers came to Jesus to break His legs, they found that He had died already and that there

這應驗了經書所說的：『祂的骨頭，一根也不可折斷。』（約十九 32～33、36，出十二 46，民九 12，詩三四 20）然而兵丁用槍扎祂的肋旁，隨即有血和水流出來（約十九 34）。血是為着救贖（來九 22，彼前一 18～19）。水是表徵甚麼？在出埃及十七章六節，我們看到被擊磐石（林前十 4）的豫表。磐石被擊打就裂開，流出活水。耶穌在十字架上也是被摩西的杖擊打，那杖就是神的律法。祂裂開了。祂的肋旁被扎，水從那裏流出來。這水是祂神聖生命的流，表徵產生召會的生命。

這生命由那從亞當裂開的肋旁取出的肋骨所豫表，夏娃是由這肋骨產生並建造的。因此，骨頭豫表神聖的生命，這生命由基督肋旁流出的水所表徵。祂的骨頭一根也不折斷，這表徵祂神聖的生命是不能折斷的。祂肉身的生命被殺，但祂神聖的生命是無何能以折斷的；這神聖的生命流出來，以產生召會。

亞當的沉睡豫表基督的死，因此他的醒過來表徵基督的復活。亞當醒了以後，連同那出自於他的夏娃，成了另一個人。基督在復活以後，連同那出自於祂的召會，也成了另一個人。亞當如何從沉睡中醒來，娶夏娃作他的配偶，基督也從死人中復活，娶召會作祂的補滿。

亞當從沉睡中醒來，立即看見用他肋骨建造的夏娃在他面前。照樣，當基督從死人中復活（十五 20），召會也藉着祂神聖的生命產生了。藉着祂的死，祂裏面神聖的生命得以釋放出來；藉着祂的復活，這釋放出來的神聖生命得以分賜到我們信祂的人裏面。…因着我們是重生的人（參彼前一 3），有祂作生命，並憑祂而活，我們就構成了祂的召會，就是在復活中的真夏娃（創世記生命讀經，二六九至二七一頁）。

參讀：創世記生命讀經，第十七篇；神中心的思想，第一至二、四章。

was no need for them to break His bones. This fulfilled the Scripture which said, “No bone of His shall be broken” (John 19:32-33, 36; Exo. 12:46; Num. 9:12; Ps. 34:20). Nevertheless, the soldiers pierced His side and blood and water came out (John 19:34). The blood was for redemption (Heb. 9:22; 1 Pet. 1:18-19). What does the water signify? In Exodus 17:6 we find the type of the smitten rock (1 Cor. 10:4). After the rock was smitten, it was cleft, and living water came forth. Jesus on the cross was smitten with the rod of Moses, that is, by the law of God. He was cleft. His side was pierced, and water came forth. This water was the flow of His divine life signifying the life which produces the church.

This life was typified by the rib, a piece of bone taken out of Adam’s opened side, of which Eve was produced and built. Hence, the bone typifies the divine life that is signified by the water flowing out of Christ’s side. None of His bones was broken. This signifies that His divine life cannot be broken. His physical life was killed, but nothing could break His divine life which flows out to produce the church.

As Adam’s sleep typifies the death of Christ, so his waking signifies the resurrection of Christ. After waking, Adam became another person with Eve produced out of him. After His resurrection Christ also became another person with the church brought forth out of Him. As Adam eventually awoke from his sleep to take Eve as his counterpart, so Christ was also resurrected from the dead to take the church as His complement.

When Adam awoke from his sleep, he immediately discovered that Eve, who was builded with his rib, was present. Likewise, when Christ was resurrected from the dead (1 Cor. 15:20), the church was brought forth with His divine life. Through His death the divine life within Him was released and through His resurrection this released, divine life was imparted into us who believe in Him...As regenerated ones [cf. 1 Pet. 1:3] who have Him as life and who live by Him, we compose His church, the real Eve in resurrection. (Life-study of Genesis, pp. 219-220)

Further Reading: Life-study of Genesis, msg. 17; CWWL, 1963, vol. 2, “The Central Thought of God,” chs. 1—2, 4

第二週■週六

晨興餽養

創二 23『 那人說，這一次這是我骨中的骨，肉中的肉，可以稱這為女人，因為這是從男人身上取出來的。』

弗五 32『 這是極大的奧秘，但我是指着基督與召會說的。』

創世記二章是一幅基督的新婦如何產生的圖畫。在神為亞當豫備新婦以前，祂將各樣的走獸和動物帶到亞當面前，亞當給每一個都起了名。但這些受造之物中沒有一個與亞當相配，它們不能作他的配偶（19～20）。然後神使亞當沉睡（21）。亞當是基督的豫表（羅五 14），他的沉睡是基督之死的豫表。

亞當在沉睡時，神從他肋旁取了一條肋骨。同樣，基督在十字架上沉睡時，有東西從祂肋旁出來。約翰十九章三十四節告訴我們，兵丁扎祂的肋旁，就有血與水流出來。亞當的時代沒有罪，所以不需要救贖。直到創世記三章，罪纔進來。因此，從亞當肋旁取出來的，乃是沒有血的肋骨。然而，到基督在十字架上沉睡的時候，有罪的問題。因此，祂的死必須對付罪這個問題。血從基督的肋旁流出來乃是為着救贖。水隨着血流出來，就是湧流的生命，是為產生召會。這神聖、湧流、非受造的生命，由取自亞當肋旁的肋骨所表徵。

取自亞當的肋骨表徵復活的生命，神用亞當的肋骨建造一個女人。現今神用基督復活的生命建造召會。…夏娃是亞當骨中的骨，肉中的肉。今天我們作為召會，乃是基督的一部分（弗五 30～32）（李常受文集一九六九年第二冊，五三一至五三二頁）。

WEEK 2 — DAY 6

Morning Nourishment

Gen. 2:23 And the man said, This time this is bone of my bones and flesh of my flesh; this one shall be called Woman because out of Man this one was taken.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

In Genesis 2 there is the picture of how the bride of Christ comes into being. Before God prepared a bride for Adam, He brought all the animals to Adam, and Adam named each one. But none of these created things matched Adam, and they could not be his counterpart (vv. 19-20). Then God caused a deep sleep to fall upon Adam (v. 21). Adam is a type of Christ (Rom. 5:14), and his sleep is a type of Christ's death.

During Adam's sleep, God took one of his ribs from his side. Likewise, when Christ was sleeping on the cross, something came out of His side. John 19:34 tells us that when the soldier pierced His side, out came blood and water. At Adam's time there was no sin, so there was no need of redemption. It was not until Genesis 3 that sin came in. Thus, all that came out of Adam's side was the rib without the blood. However, by the time that Christ was sleeping on the cross, there was the problem of sin. Thus, His death must deal with this sin problem. The blood came out of Christ's side for redemption. Following the blood, the water came out, which is the flowing life to produce the church. This divine, flowing, uncreated life is typified by the rib taken out of Adam's side.

The rib taken out of Adam signifies the resurrection life, and God built a woman with the rib of Adam. Now God builds up the church with the resurrection life of Christ...Eve was bone of Adam's bones and flesh of Adam's flesh. Today we as the church are a part of Christ (Eph. 5:30-32). (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 401-402)

召會一點不差是出於基督的純產物。…夏娃完全、純粹是從亞當產生出來的(創二 21 ~ 24)。…凡夏娃裏面所有的，凡夏娃所是的，全是亞當。夏娃是亞當完全的複製。亞當和夏娃乃是基督與召會的豫表(弗五 30 ~ 32，創二 22 ~ 24)。召會也必須只是一種元素—基督的元素。

基督藉着包羅萬有的死了結了整個舊造以後，召會就在祂的復活裏產生出來(彼前一 3，弗二 6)。…召會是一個新造，是在基督的復活裏並憑着復活的基督造成的。我們必須看見這異象。除了看見召會是在基督的復活裏產生的以外，我們也必須看見召會在那裏；今天召會乃是在升天的基督裏。以弗所二章六節告訴我們，召會已經與基督一同復活，現今與基督一同坐在諸天界裏。因此，召會完全且純粹屬於基督的元素，完全在復活裏，完全與基督一同留在諸天界裏。基督與復活這兩個辭都是名詞，在中文裏沒有用作形容詞。因此，我們必須發明一些新語彙，來表達這樣一個召會的異象。我們可以說，今天召會是基督的(Christly)、復活的(resurrectiononly)、屬天的。這三個形容詞可以描述聖經所表達的事實。召會是屬基督的，召會是屬復活的，召會是屬諸天的。召會是基督的、復活的、屬天的。召會沒有基督以外的元素。這樣的異象要管治你到極點，並排除一切不是基督的、復活的、屬天的事物。信徒還有罪的肉體，但召會沒有罪的肉體，因為召會是在復活裏產生的(彼前一 3)。召會乃是在基督裏、在復活裏並在諸天界基督的升天裏(李常受文集一九八四年第二冊，一五一至一五三頁)。

參讀：主恢復的異象，第三章。

The church is nothing more than a pure product out of Christ...Eve was fully, completely, and purely produced out of Adam (Gen. 2:21-24)... Whatever was in Eve and whatever Eve was, was Adam. Eve was a full reproduction of Adam. Adam and Eve are a type of Christ and the church (Eph. 5:30-32; Gen. 2:22-24). The church must also be one element—the element of Christ.

After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection (1 Pet. 1:3; Eph. 2:6)... The church is a new creation created in Christ's resurrection and by the resurrected Christ. We must see this vision. In addition to seeing that the church was produced in Christ's resurrection, we must also see where the church is. The church today is in Christ in ascension. Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ. The English language does not give us adequate adjective forms for the nouns Christ and resurrection. We must, therefore, invent some new vocabulary words to communicate such a vision of the church. We may say that today the church is "Christly," "resurrectionly," and heavenly. These three adjectives describe the fact conveyed in the Bible. The church is of Christ; the church is of resurrection; the church is of the heavens. The church is Christly, resurrectionly, and heavenly. With the church there is no element other than Christ. Such a vision will govern you to the uttermost and will rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens). With the believers there is still the flesh of sin, but with the church there is no flesh of sin because the church was born in resurrection (1 Pet. 1:3). The church is a matter in Christ, in resurrection, and in Christ's ascension in the heavenlies. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," pp. 115-116)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 3

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[illegible]

Freed from self and Adam's nature

The Church — Her Building

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1. Freed from self and A - dam's na - ture, Lord, I would be built by
 Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
 see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
 ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Builted up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.
3. In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.
4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.
5. In God's house and in Thy Body
Builted up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth.

申言稿：

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.