

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five

Christ's Eternal and Unchanging Existence in His Resurrection

Scripture Reading: Psa. 102:6-8, 13, 16, 21-28

Outline

Day 1

I. Psalm 102 unveils Christ's death and His eternal and unchanging existence in His resurrection:

A. In typology, this psalm first refers to Christ's suffering, especially to His death:

1. Christ's suffering was for redemption, and His redemption was to produce the church as the house of God and the city of God (vv. 6-8).

2. Verse 7 is a particular verse concerning Christ's suffering, which was related to His zeal for God's house (John 2:17; Psa. 69:9):

a. In Psalm 102:7 Christ is likened to a lone sparrow on a housetop, referring to the flat roof of a Jewish house, where people would often go to pray (Acts 10:9).

b. This indicates that when the Lord Jesus was on earth, probably there were times when in the night He, like a lone bird on a housetop, would watch and pray, caring not for His own interest but for the interest of God and of God's house (Matt. 14:23; Luke 6:12).

Day 2

B. Psalm 102:23-28 unveils Christ as the One who is everlasting in His resurrection:

1. Verses 25 through 27, quoted in Hebrews 1:10-12, speak of Christ's continuing existence in His resurrection.

2. Christ's existence is unchanging throughout all generations because of His resurrection (Acts 2:24;

二〇一一年冬季訓練

詩篇結晶讀經 (二)

第五篇

基督在復活裏永遠、 不變的存在

讀經：詩一〇二 6 ~ 8, 13, 16, 21 ~ 28

綱 目

週 一

壹. 詩篇一百零二篇揭示基督的死並祂在復活裏永遠、不變的存在:

一. 按豫表, 本篇首先說到基督的受苦, 特別說到祂的死:

1. 基督受苦是為着救贖, 而祂的救贖是為着產生召會作神的家和神的城—6 ~ 8 節。

2. 七節是論到基督受苦特別的一節, 祂的受苦與祂為神家的焦急有關—約二 17, 詩六九 9:

a. 在一百零二篇七節, 基督被喻為房頂上孤單的麻雀; 房頂指猶太人房屋的平頂, 人常上房頂去禱告—徒十 9。

b. 這指明主耶穌在地上時, 可能有時候也像房頂上孤單的麻雀, 在夜間儆醒禱告, 不是顧到祂自己的權益, 乃是顧到神和神家的權益—太十四 23, 路六 12。

週 二

二. 詩篇一百零二篇二十三至二十八節揭示, 基督在祂的復活裏乃是永遠的一位:

1. 二十五至二十七節引用於希伯來一章十至十二節, 說到基督在祂的復活裏繼續存在。

2. 因着基督的復活, 祂的存在是歷經世世代代而永遠不變的一徒二

Rev. 1:18; Heb. 13:8).

3. The resurrected Christ is no longer bound by any limitations; when He resurrected, nothing could hold Him back (John 20:1-18; Acts 2:24):

a. Resurrection means that the Lord Jesus has broken through all barriers, even the greatest barrier of all—death; death has been nullified, and the resurrected Christ lives forever and ever (Heb. 2:14; 2 Tim. 1:10; Rev. 1:18).

b. In His resurrection Christ has transcended everything, including space and time; as the resurrected One, He is omnipresent, and space and time cannot limit Him (Eph. 1:19-23).

4. Because of His eternal and unchanging existence in His resurrection, Christ is the key that turns the earth to the Lord (Psa. 102:12-27; Rev. 1:18; Heb. 13:8).

Day 3

II. The product of Christ's death and resurrection is the church, typified by Zion with God's house and God's city (Psa. 102:13-16, 21; Heb. 12:22-23):

A. In Psalm 102 Zion, the center of the city of Jerusalem, typifies the church as the center of God's kingdom (48:2; Matt. 16:18-19).

B. The stones typify the believers as the building materials of the church, and the dust, the soil, typifies the ground of the church (Psa. 102:14; 1 Pet. 2:5; Rev. 1:11):

1. We should take pleasure in all the members of the church (Psa. 102:14).

2. We should favor the ground of the church, which is the ground of oneness (Deut. 12:5-28; 14:23-25; John 17:11, 21-23; 1 Cor. 1:10-13a; Eph. 4:3-6; Rev. 1:11).

C. In Psalm 102:16 the rebuilding of Zion typifies the rebuilding of the church:

1. It is through the established, restored Zion, signifying the church, that all the nations and kingdoms will be brought into the praise and worship of Jehovah (vv. 21-22).

24, 啓一 18, 來十三 8。

3. 復活的基督不再受任何限制；從祂復活以後，就沒有東西能再限制祂——約二十 1 ~ 18, 徒二 24：

a. 復活的意思是，主耶穌衝過了一切的限制，連最大的限制——死，也衝過了；死已被廢除，復活的基督直活到永永遠遠——來二 14, 提後一 10, 啓一 18。

b. 基督在復活裏超越了一切，包括時空；祂這復活的一位乃是無所不在的，時空都不能限制祂——弗一 19 ~ 23。

4. 基督因着祂在復活裏永遠、不變的存在，是使地轉向主的關鍵——詩一〇二 12 ~ 27, 啓一 18, 來十三 8。

週 三

貳. 基督死與復活的產品乃是召會，由錫安連同神的殿與神的城所豫表——詩一〇二 13 ~ 16, 21, 來十二 22 ~ 23:

一. 錫安是耶路撒冷城的中心，在詩篇一百零二篇，錫安豫表召會作神國的中心——四八 2, 太十六 18 ~ 19。

二. 石頭豫表信徒作召會建造的材料，塵土豫表召會的立場——詩一〇二 14, 彼前二 5, 啓一 11：

1. 我們該喜悅召會的眾肢體——詩一〇二 14。

2. 我們該愛護召會的立場，就是一的立場——申十二 5 ~ 28, 十四 23 ~ 25, 約十七 11, 21 ~ 23, 林前一 10 ~ 13 上, 弗四 3 ~ 6, 啓一 11。

三. 在詩篇一百零二篇十六節，重建錫安豫表重建召會：

1. 藉着被建立、得復興的錫安（表徵召會），列國和列邦都要讚美、敬拜耶和華——21 ~ 22 節。

2. The rebuilding of the devastated church, typified by the rebuilding of Zion, will turn all the nations to the Lord, and the kingdom of the world will become the kingdom of God and of Christ (v. 16; Rev. 11:15).

2. 被殘害的召會得以重建（由錫安的重建所豫表），就要使列國都轉向主，世上的國也要成為神和基督的國—16節，啓十一—15。

Day 4

週 四

III. It is in Christ's resurrection, by Christ's resurrection, and through Christ's resurrection that the church continues its existence (Psa. 102:21-28; Matt. 16:18; Eph. 1:19-23; 2:6):

A. Christ's resurrection enables the church to continue its existence (Matt. 16:18; Acts 1:22; 2:31; 4:2, 33).

叁. 乃是在基督的復活裏，憑着基督的復活並藉着基督的復活，召會得以繼續存在—詩一〇二 21~28，太十六 18，弗一 19~23，二 6：

一. 基督的復活使召會得以繼續存在—太十六 18，徒一 22，二 31，四 2，33。

B. The church, the Body of Christ, is absolutely in resurrection (Matt. 16:18; Eph. 1:19-23; 2:6):

二. 召會，基督的身體，完全是在復活裏—太十六 18，弗一 19~23，二 6：

1. The golden lampstand, typifying the church as the Body of Christ, portrays Christ as the resurrection life, growing, branching, budding, and blossoming to shine the light (Exo. 25:31-40; Num. 17:8; Rev. 1:11-12).

1. 金燈臺豫表召會是基督的身體，描繪基督作為復活的生命，生長、分枝、發苞、開花而發光—出二五 31~40，民十七 8，啓一 11~12。

2. The church is a new creation in Christ's resurrection and was created by the resurrected Christ (Gal. 6:15; Heb. 2:10-12):

2. 召會乃是在基督復活裏的新造，由復活的基督所創造—加六 15，來二 10~12：

a. We are the Body of Christ only in the new creation germinated by Christ's resurrection life (2 Cor. 5:17; Eph. 1:19-23).

a. 惟有在基督復活的生命所產生的新造裏，我們纔是基督的身體—林後五 17，弗一 19~23。

b. The reality of resurrection is Christ as the life-giving Spirit (John 11:25; 20:22; 1 Cor. 15:45b):

b. 復活的實際乃是基督作為賜生命的靈—約十一 25，二十 22，林前十五 45下：

1) If we do any work that is not in resurrection, the life-giving Spirit will not honor it.

(一). 我們所作任何的工，若不是在復活中，賜生命的靈就不會承認這工。

2) The Spirit honors only what is in resurrection (vv. 45b, 58).

(二). 那靈只承認在復活中的事物—45節下，58節。

Day 5

週 五

3. In order to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ (John 11:25; 1 Cor. 15:45b; 2 Cor. 1:9):

3. 我們要在基督身體的實際裏，就需要完全在基督復活的生命裏—約十一 25，林前十五 45下，林後一 9：

a. When we do not live by our natural life but live by the divine life within us, we are in resurrection; the issue of this is the Body of Christ (Phil. 3:10-11;

a. 當我們不憑天然的生命，而憑裏面神聖的生命而活時，我們就在復活裏；這種生活的結果就是基督的身體—腓

2 Cor. 1:9).

b. Our natural strength and ability need to be dealt with by the cross to become useful in resurrection for our service to the Lord (Phil. 3:3).

C. The church is “resurrectiononly”; that is, the church is an organic entity absolutely in resurrection, a new creation created in Christ's resurrection and by the resurrected Christ (Eph. 1:19-23; 2:6; 2 Cor. 5:17):

1. “God sees the church as a being that can endure death. The gates of Hades are open to the church, but the gates of Hades cannot prevail against her and cannot confine her; thus, the nature of the church is resurrection” (The Orthodoxy of the Church, pp. 21-22).

Day 6

2. The church is the vessel that holds the resurrected Christ; the church is the place where God demonstrates the operation of the might of His strength, according to the power which He caused to operate in Christ when He raised Him from the dead (Eph. 1:19-23; 2:6).

3. The church is the same as the resurrected Lord not only in nature but also in power (John 11:25; Matt. 16:18; Acts 4:33; Rev. 1:11, 18; 2:8).

4. Just as God broke through all barriers in the resurrected Christ, He is breaking through all barriers in the church; therefore, the church should be the same in life and power as the resurrected Christ (Eph. 1:19-23; 2:6):

a. The church should be as powerful, as free, and as unfettered by any limitation as the Lord Jesus is (Rev. 1:18).

b. The might of God's strength not only operated in Christ, but it continually operates in the church as well (Eph. 1:19-20; Col. 1:29).

c. The power of the church is the resurrection power of Christ (Phil. 3:10).

5. The Holy Spirit is manifesting the resurrection power of Christ through the church (Acts 1:8; 2:24; 4:33):

a. The church is the depository and storehouse of the resurrection power of Christ (Eph. 1:19-23).

三 10 ~ 11, 林後一 9。

b. 我們天然的力量和才幹需要受十字架的對付，纔能在復活裏對我們事奉主成為有用的一腓三 3。

三. 召會是『復活的』，這乃是說，召會完全是在復活裏生機的實體，是一個新造，是在基督的復活裏並憑着復活的基督造成的一弗一 19 ~ 23, 二 6, 林後五 17 :

1. 『召會從神的眼睛看是耐死的。陰間的門向召會開着，但是陰間的門不能勝過她，不能把她關在裏面，所以召會的性質就是復活的。』（教會的正統，二〇頁。）

週 六

2. 召會是隱藏復活基督的機關；召會就是神照着祂在使基督從死人中復活時，在祂身上所運行的大能與大力，而運行在其中的一弗一 19 ~ 23, 二 6。

3. 召會和復活的主，不僅性質一樣，能力也一樣—約十一 25, 太十六 18, 徒四 33, 啓一 11, 18, 二 8。

4. 神用甚麼方法在復活的基督身上衝過一切的限制，神也照樣在召會身上要衝過一切的限制；因此，召會應當在生命和能力上與復活的基督一樣—弗一 19 ~ 23, 二 6 :

a. 召會應當如同主耶穌，與祂有同樣的能力，與祂一樣的自由，與祂一樣的不受任何限制—啓一 18。

b. 神的大能大力不僅在基督身上，今天乃是繼續的在召會中運行—弗一 19 ~ 20, 西一 29。

c. 召會的能力就是基督復活的能力—腓三 10。

5. 聖靈正把基督復活的能力顯在召會裏—徒一 8, 二 24, 四 33 :

a. 召會就是基督復活的能力積蓄在其中，並存在其中的一弗一 19 ~ 23。

b. Hades represents death, and the church represents resurrection (Matt. 16:18).

c. As Christ is in resurrection, the church also is in resurrection; therefore, the church continues its existence in the resurrection of Christ (Eph. 1:19-23; 2:6; Rev. 1:18, 20).

b. 陰間代表死亡，而召會代表復活—太十六 18。

c. 正如基督在復活裏，召會也在復活裏；因此，召會乃是在基督的復活裏得以繼續存在—弗一 19 ~ 23，二 6，啓一 18，20。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 1)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

Luke 6:12 "And in these days He went out to the mountain to pray, and He spent the whole night in prayer to God."

Psa. 102:7 "I watch, and I am like a lone sparrow on a housetop."

We may say that the Psalms are an extract of the entire Bible. The Bible begins with God's existence and then goes on to speak of God's creation, which has certain indications concerning Christ. Out of Christ there issues the church, which is God's house. When the church as God's house is strengthened and enlarged, it becomes the city, that is, the kingdom of God. Eventually, the kingdom of God will bring in the restoration of the earth during the millennium, which will consummate in the new heaven and the new earth with the New Jerusalem—the consummation of God's house and God's kingdom—as the center. This extract of the Bible in the Psalms is a key that opens the whole Bible. (Life-study of the Psalms, p. 415)

Today's Reading

We come to another group of psalms consisting of Psalms 102 through 106, which is somewhat hard to understand. In this group we first see Christ. Psalm 102 is a psalm on Christ. Strong evidence of this is the quotation of verses 25 through 27 in Hebrews 1:10-12.

The title of Psalm 102 tells us that it is a prayer of an afflicted one, one who was suffering. The psalmist, a godly one, was suffering because of the destruction and devastation of Zion with the temple and the holy city. He suffered to such an extent that he was fainting. In this matter he was somewhat like Jeremiah who, after the destruction of Jerusalem and the temple, sat on a mountain outside the city, looked at the devastation of the temple and the city, and wrote the book of Lamentations, probably fainting as he did so. The godly one who wrote Psalm 102 was also afflicted by the destruction of the temple and the city. Fainting because of his suffering, he

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詩篇結晶讀經 (二)

第五篇 (週一)

基督在復活裏 永遠、不變的存在

晨興餽養

路六 12 『那些日子，耶穌出去上山禱告，整夜禱告神。』

詩一〇二 7 『我徹醒不睡，就像房頂上孤單的麻雀。』

我們可以說，詩篇是全本聖經的精粹。聖經開始於神的存在，然後說到神的創造，其中有些指明基督的事。從基督產生召會，就是神的家。作神家的召會得加強並擴大，就成為城，也就是神的國。至終，神的國要在千年國期間帶進地的復興，並要終極完成於新天新地，以新耶路撒冷—神家與神國的完成—為中心。在詩篇裏這聖經的精粹，乃是開啓全本聖經的鑰匙。（詩篇生命讀經，五〇五至五〇六頁。）

信息選讀

我們來到詩篇的另一組，包含一百零二至一百零六篇，這組詩篇有點難以領會。在這組裏，我們首先看見基督。一百零二篇是關於基督的詩篇，有力的證據就是希伯來一章十至十二節引用了該篇的二十五至二十七節。

詩篇一百零二篇的標題告訴我們，這是困苦之人，就是受苦之人的禱告。詩人是個敬虔的人，因着錫安連同聖殿與聖城的被毀和破壞而受苦。他受苦到發昏的地步。在這事上他有點像耶利米；耶利米在耶路撒冷和聖殿毀滅以後，坐在城外的山上，看着殿與城的破壞，寫了耶利米哀歌，他寫的時候也可能是發昏的。寫詩篇一百零二篇的敬虔人，也因着殿與城的毀滅受困苦。他因着受苦而發昏，就向神禱告，

prayed to God and poured out his complaint. The word “complaint” in the title of this psalm does not mean that the psalmist was complaining to God; rather, here this word denotes a miserable situation—the suffering caused by the destruction of the temple and the city of Jerusalem.

In typology, Psalm 102 first refers to Christ's suffering, especially to His death. Christ's suffering consummated in His death, and through His death the church, God's house, came into existence. Eventually, the church as God's house becomes God's city, God's kingdom. Ephesians 2:19, therefore, refers both to the household of God and to the kingdom of God.

Christ's being the key that turns the earth to the Lord is based upon His suffering (Psa. 102:6-8). The “housetop” [in verse 7] refers to the flat roof of a Jewish house. People would often go to the housetop to pray. Peter did this in Acts 10:9. Since Psalm 102:7 refers to Christ, this verse indicates that when the Lord Jesus was on earth, probably there were times when in the night He, like a lone sparrow on a housetop, would watch and pray, caring for God's interest. This was also the situation of the writer of this psalm. Because of the devastation of Zion, he could not sleep nor stay in bed. Instead, he went to the housetop where he poured out his complaint to God, asking Him to look upon Zion, the city, and the temple.

Psalm 102:7 is a particular verse concerning Christ's suffering, His affliction. His affliction was related to His zeal for God's house (John 2:17; Psa. 69:9). In His suffering Christ was a watcher, caring not for His own interest but for the interest of God's house. Thus, He likened Himself to a lone sparrow on the roof of a house. As He was watching for God's interest, He was like a lone sparrow on a housetop. This was an aspect of Christ's suffering.

As we have pointed out, Christ's suffering was for the producing of the church. Today's Christians realize that Christ's suffering, which consummated in His death, was for redemption, but very few realize that His suffering was also for the producing of the church. We need to see that Christ's death was for redemption to produce the church. (Life-study of the Psalms, pp. 416-417, 419)

Further Reading: Life-study of the Psalms, msg. 37; Christ and the Church Revealed and Typified in the Psalms, ch. 18

並傾吐苦情。在這篇詩的標題中，『苦情』一辭的意思不是詩人向神抱怨；乃是指一種困苦景況，就是因聖殿和耶路撒冷的毀滅所引起的受苦。

按豫表，一百零二篇首先說到基督的受苦，特別說到祂的死。基督的受苦完成於祂的死；藉着祂的死，召會一神的家一得以產生。至終，召會作神的家，成為神的城，神的國。所以，以弗所二章十九節說到神家裏的親人和神的國。

基督是使地轉向主的關鍵，這是基於祂的受苦。（詩一〇二六～八。）七節…的『房頂』指猶太人房屋的平頂，人常上房頂去禱告。彼得在行傳十章九節就這樣作。既然詩篇一百零二篇七節指基督，這節就指明主耶穌在地上時，可能有時候也像房頂上孤單的麻雀，在夜間儆醒禱告，顧到神的權益。這也是這篇詩作者的景況。因着錫安遭破壞，他無法睡覺，也無法躺在床上。他上房頂去，在那裏向神傾吐苦情，求祂垂顧錫安、城與殿。

七節是關於基督的受苦和祂的困苦特別的經文。祂的受苦與祂為神家的焦急有關。（約二17，詩六九9。）基督在祂的受苦裏是儆醒者，不顧自己的權益，只顧神家的權益。因此，祂將自己比喻為房頂上孤單的麻雀。祂為着神的權益儆醒時，好像房頂上孤單的麻雀。這是基督受苦的一方面。

我們已指出，基督的受苦是為着產生召會。今天的基督徒領悟，基督那完成於祂受死的苦難，是為着救贖；但很少人領悟，祂的受苦也是為着產生召會。我們需要看見，基督的死是為着救贖，以產生召會。（詩篇生命讀經，五〇六、五一三、五〇七、五一〇頁。）

參讀：詩篇生命讀經，第三十七篇；詩篇中所啓示並豫表的基督與召會，第十八章。

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Morning Nourishment

Psa. 102:25 "Of old You laid the foundation of the earth, and the heavens are the work of Your hands."

Psa. 102:27-28 "But You are the same, and Your years are without end. The children of Your servants will continue, and their seed will be established before You."

Psalm 102 has three sections. Verses 1 through 11 are the first section, concerned with suffering and affliction; verses 12 through 22 are the second section, concerned with the rebuilding of Zion, the restoration of the destroyed temple and holy city; and verses 23 through 28 are the third section, unveiling the Lord as the One who is everlasting in His resurrection....Resurrection is the lengthening of the Lord's days; He will exist forever and ever in His resurrection. (Life-study of the Psalms, p. 416)

Today's Reading

[Psalm 102:25-27], quoted in Heb. 1:10-12, speaks of Christ's continuing existence in His resurrection. Christ is the key that turns the earth to the Lord because of His eternal and unchanging existence (Rev. 1:18; Heb. 13:8). Christ's suffering (Psa. 102:6-8) was for redemption, and His redemption was to produce the church as the house of God and the city of God (John 19:34 and footnote). It is in Christ's resurrection, by Christ's resurrection, and through Christ's resurrection that the church continues its existence and will consummate in the restoration (Psa. 102:12-22; Matt. 19:28; Acts 3:21), in which the entire earth with the peoples of all the nations will turn to the Lord (Psa. 102:21-22; Isa. 2:2-3; Zech. 8:20-22). (Psa. 102:25, footnote 1)

Only He who passed through resurrection can fulfill God's plan. Hebrews 1:5 says, "You are My Son; this day have I begotten You." This word refers to the Lord's ascent from the grave. After

二〇一一年冬季訓練

詩篇結晶讀經 (二)

第五篇 (週二)

基督在復活裏 永遠、不變的存在

晨興餽養

詩一〇二 25 『你起初立了地的根基，諸天也是你手的工作。』

詩一〇二 27 ~ 28 『惟有你仍是一樣，你的年數也沒有窮盡。你僕人的子孫要長久安居，他們的後裔要堅立在你面前。』

詩篇一百零二篇有三段。一至十一節是第一段，與苦難和困苦有關；十二至二十二節是第二段，與錫安的重建，就是被毀之聖殿和聖城的復興有關；二十三至二十八節是第三段，揭示主在祂的復活裏乃是永遠的一位。…復活是主年日的延長；祂在祂的復活裏要存到永永遠遠。(詩篇生命讀經，五〇六至五〇七頁。)

信息選讀

詩篇一百零二篇二十五至二十七節引用於希伯來一章十至十二節，說到基督在祂的復活裏繼續存在。基督因着祂永遠、不變的存在，(啓一 18, 來十三 8,) 是使地轉向主的關鍵。基督受苦(詩一〇二 6 ~ 8) 是為着救贖，而祂的救贖是為着產生召會作神的家和神的城(約十九 34 與註。) 乃是在基督的復活裏，憑着基督的復活並藉着基督的復活，召會得以繼續存在，並要終極完成於復興，(詩一〇二 12 ~ 22, 太十九 28, 徒三 21,) 那時全地與列國的眾民都要轉向主。(詩一〇二 21 ~ 22, 賽二 2 ~ 3, 亞八 20 ~ 22。)(聖經恢復本，詩一〇二 25 第一註。)

復活後的人，纔是神計劃中的人。希伯來一章說，『你是我的兒子，我今日生了你，』(5,) 這句話是指着主從墳墓裏出來說的。主復活

His resurrection, the Lord rose from the grave, and God said to Him, "This day have I begotten You." When God said, "This day have I begotten You," He had found the man He was after.

Since His birth at Bethlehem, the Lord was a moral man. But after His resurrection, He was manifested to be a man of power. After His resurrection, He became omnipresent. Time and space could limit Him no longer. He became a man endowed with resurrection power. He is now the man God wants, and God's plan of creating man is fulfilled.

After the Lord resurrected, time and space were no longer constraints to Him. Death could not contain Him. Through His resurrection He broke the barrier of death. Lazarus's resurrection...was only a kind of resuscitation to life; it was not actually a resurrection. Lazarus was not able to break even the bondage of his grave clothes. In the end he still had to go through death. The limitation of death still remained with him. When the Lord resurrected, however, He broke the barrier of death. He passed through death but was not held by death (Acts 2:24). The gates of Hades could not stop Him; they could not swallow Him. He resurrected, and He will die no more. Death has no power or leverage over Him...When Mary the Magdalene went and told Peter and John about the Lord's disappearance from the grave, the two disciples went to look for Him. They only found the linen cloths and the handkerchief which had been over His head folded up in one place; however, the Lord was not there (John 20:1-8). It was like a man who had put on his coat and buttoned it, but who had disappeared out of it altogether! When Lazarus resurrected, he was still wrapped up in his linen cloths and handkerchief; he was still bound and limited. When the Lord resurrected, He left the linen cloths and the handkerchief behind. This means that He transcended all barriers. The Lord's resurrection was fundamentally different from Lazarus's resurrection...God has exalted Him to the highest, and He has given Him a name that is above all names, not only in this age but in the age to come (Eph. 1:20-21). Our Christ has transcended everything in resurrection. (The Collected Works of Watchman Nee, vol. 59, pp. 92-93)

Further Reading: The Collected Works of Watchman Nee, vol. 59, ch. 11; vol. 42, ch. 37

後，從墳墓裏出來時，就是神對祂說『我今日生了你』的時候。當神說『我今日生了你』，這就是說，神得着了祂所要的人了。

從伯利恆降生起，主是個有道德的人；但是從復活起，主乃是彰顯為一個有能力的人。主復活後，就能無所不在；時間、空間都不能限制祂了，因為祂是有復活能力的人了。祂就成功了神所要的人，神造人的計劃也就完成了。

主復活後，不僅時間、空間不能限制祂，死亡也不能限制祂。因為祂藉着復活，已將死亡的限制撞破了。拉撒路的復活...只是回生，不是復活。因為他還不能脫離捆他的布，並且最後還是要死；死的限制在他身上還存在。但主復活的時候，乃是打破死亡的限制，乃是經過死亡而不被死亡所拘禁。（徒二 24。）陰間的門無法攔阻祂，無法吞滅祂。祂復活了，就不再死，死在祂身上毫無能力和作為了。...當抹大拉的馬利亞跑去告訴彼得、約翰說，主不在墳墓裏了，他們即刻去探究竟，只見墳墓裏細麻布、裹頭巾分別還在，而人卻不在了。（約二十 1~8。）就好像人穿着衣服，鈕扣也扣上，而人卻離衣出去了！當拉撒路復活時，他仍然被細麻布、裹頭巾纏裹着，仍受到限制。但主復活時，細麻布和裹頭巾放在墳墓裏；祂離開了。這就是說，主乃是超越一切限制的。所以主的復活，根本與拉撒路的復活不同。...神還將祂升為至高，叫祂在諸天界裏，坐在自己的右邊，遠超過一切執政的、掌權的、有能的、主治的、以及一切受稱之名，不但是今世的，連來世的也超過了。（弗一 20~21。）所以復活的基督，乃是超越一切的。（倪柝聲文集第三輯第十三冊，一〇一至一〇三頁。）

參讀：倪柝聲文集第三輯第十三冊，第十一篇；第二輯第二十二冊，第三十七篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 3)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

Psa. 102:13-14 "You will arise and have compassion on Zion, for it is time to be gracious to her; the appointed time has come. For Your servants take pleasure in her stones, and show favor to her dust."

Psa. 102:16 "For Jehovah has built up Zion; He has appeared in His glory."

The history of Israel is a picture of the history of the church. Israel passed through a time of destruction and devastation, and the people of Israel were captured and carried away to captivity in Babylon. Likewise, in the book of Revelation we see that Babylon the Great is versus the church. Eventually, Babylon the Great will fall, and the church will be fully established. That rebuilding of the church will turn all the nations to the Lord, and the kingdom of the world will become the kingdom of God and of Christ (Rev. 11:15).

Psalm 102 unveils Christ's death and His existence in His resurrection. The product of Christ's death and resurrection is Zion with God's house and God's city. Therefore, in Psalm 102 we have Christ's death, Christ's resurrection, and Zion. (Life-study of the Psalms, pp. 417)

Today's Reading

Zion is a total title of the church. Galatians 4:26 says that the "Jerusalem above" is our mother, and Hebrews 12:22 tells us that we have come to "Mount Zion and to the city of the living God, the heavenly Jerusalem." Furthermore, in...[Psalm 84:5] we saw that the "highways to Zion"...are the highways of the church life. Revelation 14 shows us that the one hundred and forty-four thousand will be raptured to Mount Zion. Today we are heading to Zion, the highest peak of God's mountains. This Zion is the church.

Israel is a type of the church....Joshua, Judges, and Ruth...are a record of the history of God's elect.

二〇一一年冬季訓練

詩篇結晶讀經 (二)

第五篇 (週三)

基督在復活裏 永遠、不變的存在

晨興餽養

詩一〇二 13 ~ 14 『你必起來憐恤錫安，因現在是恩待她的時候；所定的日期已經到了。你的僕人原來喜悅她的石頭，恩待她的塵土。』

詩一〇二 16 『因為耶和華建造了錫安，在祂榮耀裏顯現了。』

以色列的歷史是召會歷史的描繪。以色列經歷了一段毀壞和殘害的時期，以色列人被遷徙，被擄到巴比倫。同樣，在啓示錄裏我們看見大巴比倫與召會相對。至終，大巴比倫要傾倒，召會要完全被建立。召會的重建要使列國都轉向主，世上的國也要成為神和基督的國。(十一 15。)

詩篇一百零二篇揭示基督的死並祂在復活裏的存在。基督死與復活的產品，乃是錫安連同神的殿與神的城。所以，一百零二篇有基督的死、基督的復活和錫安。(詩篇生命讀經，五〇七頁。)

信息選讀

錫安是召會的總稱。加拉太四章二十六節說，那『在上的耶路撒冷』是我們的母，並且希伯來十二章二十二節告訴我們：我們乃是來到『錫安山，來到活神的城，屬天的耶路撒冷』。不僅如此，我們〔在詩篇八十四篇〕看見…『錫安大道』…就是召會生活的大道。啓示錄十四章給我們看見，十四萬四千人要被提到錫安山。今天我們正邁向錫安，就是神的山的最高峯。這錫安就是召會。

以色列是召會的豫表。約書亞記、士師記、路得記這幾卷書是神選民

From our point of view this record is unpleasant, even a tragedy. From God's point of view, however, this record is pleasant because even among the devastated elect of God, there was still something on earth for God, and as long as God can have something for Himself on earth, He is satisfied. The principle is the same with the church today. The proper church life has been fully devastated, and everywhere we can see Babylon the Great. But God still has something on earth for Himself. This is the Lord's recovery.

Today, in spite of the degradation and devastation of the church, God still has a line that is for Christ, and for this we should worship Him....Zion is the center of the city Jerusalem (Psa. 102:16,21), typifying the church as the center of God's kingdom (Matt. 16:18-19).

In [Psalm 102:14] the stones typify the believers as the building materials of the church (1 Pet. 2:5), and the dust, the soil, typifies the ground of the church. Do you take pleasure in all the members of the church? Do you favor the ground of the church? We should be happy with all the members of the church, and we should care for the ground of the church.

Psalm 102:21 and 22 say, "That the name of Jehovah may be declared in Zion, / And His praise, in Jerusalem, / When the peoples are gathered together, / And the kingdoms, to serve Jehovah." These verses indicate that it is through the established, restored Zion—the church—that all the nations and kingdoms will be brought into the praise and worship of Jehovah. This means that the church turns the world to the Lord.

Christ is the key that turns the earth to the Lord because of His eternal and unchanging existence (vv. 24-27; Heb. 1:10-12). Christ died and resurrected, and now He lives forever in His resurrection. Christ's existence is unchanging throughout all the generations because of His resurrection.

Christ's death produced the church. The church has been devastated and will be restored. Christ's resurrection then will enable the church to continue its existence. (Life-study of the Psalms, pp. 417, 420-421)

Further Reading: The Conclusion of the New Testament, msgs. 73-74; The Glorious Church, ch. 2

歷史的記載。從我們的觀點看，那些記載是令人不快的，甚至是悲劇。然而，從神的觀點看，這些記載卻是令人愉快的，因為甚至在受破壞的神選民當中，地上仍有為着神的事；神只要在地上有為着祂的事，祂就滿足了。今天召會的原則也是一樣。正當的召會生活已完全受到殘害，我們到處都看見大巴比倫。但神在地上仍有為着祂自己的事。這就是主的恢復。

今天，儘管召會墮落，受了殘害，神仍有一條為着基督的線，為此我們該敬拜祂。錫安是耶路撒冷城的中心，（詩一〇二 16、21，）豫表召會作神國的中心。（太十六 18～19。）

詩篇一百零二篇十四節說，『你的僕人原來喜悅她的石頭，恩待她的塵土。』在這節裏，石頭豫表信徒作召會建造的材料，（彼前二 5，）塵土豫表召會的立場。你喜悅召會所有的肢體麼？你愛護召會的立場麼？我們該喜悅召會的眾肢體，也該顧到召會的立場。

詩篇一百零二篇二十一至二十二節說，『使人在錫安傳述耶和華的名，在耶路撒冷傳述讚美祂的話；就是在眾民和列國一同聚集，事奉耶和華的時候。』這些經文指明，藉着被建立、得復興的錫安—召會，列國和列邦都要讚美、敬拜耶和華。這就是說，召會使世界轉向主。

基督因着祂永遠、不變的存在，（24～27，來一 10～12，）是使地轉向主的關鍵。基督死而復活，如今祂在復活裏活到永遠。因着基督的復活，祂的存在是歷經世世代代而永遠不變的。

基督的死產生召會。召會受到殘害，但要得着復興。基督的復活使召會得以繼續存在。（詩篇生命讀經，五〇七至五〇八、五一一至五一三頁。）

參讀：新約總論，第七十三至七十四篇；聖潔沒有瑕疵，第二章。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 4)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

Eph. 1:19-20 "And what is the surpassing greatness of His power toward us who believe, according to the operation of the might of His strength, which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies."

Psalm 102 is very deep, containing some hidden secrets. If we have insight into this psalm, we will see that Christ's suffering and death are not only for redemption but also for restoration....Christ's suffering is for redemption, and His redemption is to produce the church as the house of God and the city of God, which will consummate in the restoration. It is in,...by,...and through Christ's resurrection that the church will consummate in the restoration. Christ's death produced the church, and His resurrection prolongs the existence of the church. Having been produced through Christ's death, the church has its continued existence in Christ's resurrection. (Life-study of the Psalms, pp. 417-418)

Today's Reading

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 an entity absolutely in resurrection; it is not natural, nor is it of the old creation. The church is a new creation created in Christ's resurrection and by the resurrected Christ....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. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 37-38)

As a type of Christ, the lampstand portrays Christ

二〇一一年冬季訓練

詩篇結晶讀經 (二)

第五篇 (週四)

基督在復活裏 永遠、不變的存在

晨興餽養

弗一 19 ~ 20 『以及祂的能力向着我們這信的人，照祂力量之權能的運行，是何等超越的浩大，就是祂在基督身上所運行的，使祂從死人中復活，叫祂在諸天界裏，坐在自己的右邊。』

詩篇一百零二篇非常深，包含一些隱藏的秘密。我們若透視這篇詩，就會看見基督的受苦和受死不僅是為着救贖，也是為着復興。…基督受苦是為着救贖，而祂的救贖是為着產生召會作神的家和神的城，這要完成於復興。在基督的復活裏，憑着基督的復活並藉着基督的復活，召會要完成於復興。基督的死產生召會，祂的復活延長召會的存在。召會既藉着基督的死得以產生，就在基督的復活裏繼續存在。（詩篇生命讀經，五〇八頁。）

信息選讀

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。）召會完全是個在復活裏的實體；她不是天然的，也不屬於舊造。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、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。（長老訓練第二冊，三八頁。）

燈臺乃是基督的豫表，它描繪出基督

as the resurrection life growing, branching, budding, and blossoming to shine the light....Since the lampstand typifies Christ, it indicates that Christ is the One who is growing. Remember that the lampstand is not made up of only one branch and one lamp. On the contrary, as the central stalk grows, it produces three pairs of branches. Moreover, all the branches are growing and have knobs, buds, and blossoms....Christ grows first in Himself and then also in us as the branches. (Life-study of Exodus, p. 1097)

The Body of Christ could not come forth from the incarnated Christ until He had been crucified to terminate the flesh, the natural man, and the entire old creation. After terminating all these things through His crucifixion, Christ entered into resurrection to germinate something new. Therefore, it was after His resurrection that the Body of Christ came into being. In our natural life and in the old creation we are not the Body. But we are the Body in the new creation germinated by Christ's resurrection life. (The Conclusion of the New Testament, pp. 2098-2099)

Jesus is the embodiment of God, and God is the Spirit. So, in the universe the Holy Spirit, the consummated Spirit, the life-giving Spirit, is the reality of resurrection. God is resurrection; Christ is resurrection. Hence, wherever God is and wherever Christ is, there is resurrection. Eventually, the consummated Spirit is resurrection. When we live in the Spirit, we live in resurrection. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 15)

We must realize that the sevenfold intensified life-giving Spirit only honors things in resurrection. If you do any work which is not in resurrection, the life-giving Spirit will never honor it. Thus, your labor will be in vain, with no result. Most of the work in today's Christianity is not in resurrection. Most Christians work in their natural life, not by the divine and mystical life in resurrection. Anything that is natural belongs to the old creation. Our contact with people should not be in the old creation but in resurrection. It is only in this way that we can cherish and nourish people with Christ, the all-inclusive One. (The Vital Groups, p. 104)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 3; Life-study of Exodus, msg. 94

是復活的生命，祂要生長、分枝、發苞、開花，好發光照耀。…燈臺既然豫表基督，就指明基督是生長的一位。請記得，燈臺不是只由一個枝子和一個燈盞構成的。反之，中央的幹長大的時候，就產生三對枝子。不僅如此，所有的枝子都在長大，而且還有球，有花苞，有花朵。…基督先在祂自己裏面長大，然後也在我們這些枝子裏面長大。（出埃及記生命讀經，一二八四至一二八五頁。）

基督的身體不能出自成肉體的基督，必須等到祂釘十字架，了結肉體、天然的人以及整個舊造。基督藉着祂的釘十字架了結這一切之後，就進入復活，使一些新的事物有了新生的起頭。因此，基督復活之後，祂的身體出現了。在我們天然的生命和舊造裏，我們不是身體；但在基督復活的生命所產生的新造裏，我們成了身體。（新約總論第七冊，六三頁。）

耶穌是神的具體化身，而神就是靈，所以在宇宙間，聖靈、終極完成的靈、賜生命的靈，乃是復活的實際。神是復活，基督是復活；因此，神在那裏，基督在那裏，那裏就有復活。至終，那終極完成的靈乃是復活。我們活在靈裏，也就是活在復活裏。（三一神終極完成之靈與信徒重生之靈聯結的果效，一一至一二頁。）

我們必須看見，七倍加強的賜生命之靈，只承認在復活中的事物。你所作任何的工，若不是在復活中，賜生命的靈就絕不會承認這工。因此，你的勞苦就是徒然而無結果的。今天基督教中的工作，大部分不是在復活中。大多數基督徒都是在他們的天然生命裏工作，而不是憑在復活中神聖奧秘的生命工作。任何天然的東西，都屬於舊造。我們與人的接觸不該是在舊造裏，乃該在復活中。惟有這樣，我們纔能以這位包羅萬有的基督顧惜人並餵養人。（活力排，一三〇頁。）

參讀：長老訓練第二冊，第三章；出埃及記生命讀經，第九十四篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 5)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

2 Cor. 1:9 "Indeed we ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead."

Phil. 3:10 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

A great part of the believers in the local churches are still in the natural man, but to be in the reality of the Body of Christ, we need to be absolutely in the resurrection life of Christ. We do have some good coordination in the local churches. However, I would ask, "Is this kind of coordination carried out by the natural life or in resurrection?" To be in resurrection means that our natural life is crucified, and then the God-created part of our being is uplifted in resurrection to be one with Christ in resurrection...We all need to be conformed to the death of Christ by the power of His resurrection [Phil. 3:10]. We all need to ask ourselves whether the coordination among us is by the power of Christ's resurrection or merely by our natural man. (The Practical Points concerning Blending, pp. 19-20)

Today's Reading

We cannot see much of the reality of the Body of Christ in resurrection, that is, in the Spirit, in the pneumatic Christ, and in the consummated God. So there is the need for us to endeavor to be absolutely in the resurrection life of Christ...[and] to reach in the church life the highest peak, today's Zion, of the reality of the Body of Christ until we consummate in the New Jerusalem, including Zion.

Paul said, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20a). This is not an exchange, because Paul went on to say, "And the life which I now live in the flesh I live in faith, the faith of the Son of God..." (v. 20b). Paul was a person

二〇一一年冬季訓練

詩篇結晶讀經 (二)

第五篇 (週五)

基督在復活裏 永遠、不變的存在

晨興餽養

林後一 9 『自己裏面也斷定是必死的，叫我們不信靠自己，只信靠那叫死人復活的神。』

腓三 10 『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

眾地方召會中的信徒多半仍在天然的人裏，但我們要在基督身體的實際裏，就需要完全在基督復活的生命裏。在眾地方召會中，我們的確有些美好的配搭，但是我要問：『這種配搭是憑天然的生命，還是在復活裏作出來的？』在復活裏，意思就是我們天然的生命被釘死，然後我們這人裏神所造的部分就在復活裏被拔高，在復活裏與基督成為一。…我們都需要憑着基督復活的大能，模成祂的死。〔腓三 10。〕我們都需要問自己：我們中間的配搭是憑着基督復活的大能，或僅僅是憑着我們天然的人？（關於相調的實行，一六頁。）

信息選讀

我們看不見多少在復活裏，就是在那靈裏，在那是靈的基督裏，並在終極完成的神裏面，基督身體的實際。所以我們需要竭力，完全在基督復活的生命裏…，在召會生活中達到基督身體之實際的最高峯，就是今日的錫安，直到我們完成於新耶路撒冷，包括錫安。

保羅說，『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』（加二 20 上。）這不是交換，因為保羅接着說，『並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂

living not by himself but by the pneumatic Christ, and this pneumatic Christ is the all-inclusive Spirit, who is the consummation of the processed and consummated Triune God. All of this is in resurrection. When you do not live by your natural life, but live by the divine life within you, you are in resurrection. The issue of this is the Body of Christ. The reality of the divine life within us is the resurrection, which is the pneumatic Christ, the all-inclusive Spirit, and the processed and consummated Triune God. (The Practical Points concerning Blending, pp. 20, 27)

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection....In resurrection something divine has been wrought into our strength and ability....After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (Basic Lessons on Service, pp. 155-156)

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. (Elders' Training, Book 2: The Vision of the Lord's Recovery, p. 38)

[Acts 2:24 says], "Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it." Death cannot hold Him. Once all those who are alive go into death, they cannot come out again, but the Lord Jesus cannot be held by death. Death has no strength to hold Him. This is resurrection. His life can endure death; therefore, the principle of resurrection in the Bible becomes very precious. "Who became dead and lived again" [Rev. 2:8] proves that life can endure death. God sees the church as a being that can endure death. The gates of Hades are open to the church, but the gates of Hades cannot prevail against her and cannot confine her; thus, the nature of the church is resurrection....That which passes through death and still remains is resurrection. (The Orthodoxy of the Church, pp. 21-22)

Further Reading: Words of Life from the 1988 Full-time Training, chs. 4-6; The Experience of Life, ch. 11

聯結所活的…。』(20下。)保羅是一個不憑自己活着的人，他乃是憑那是靈的基督而活；那是靈的基督乃是包羅萬有的靈，就是經過過程並得着完成之三一神的終極完成。這一切都在復活裏。當你不憑你天然的生命，而憑你裏面神聖的生命而活時，你就在復活裏。這種生活的結果就是基督的身體。我們裏面神聖生命的實際就是復活，而復活乃是那是靈的基督，包羅萬有的靈，以及經過過程並終極完成的三一神。(關於相調的實行，一七、二六頁。)

天然的力量和才幹若經過十字架的對付，就會非常有用。它們經過十字架的對付之後，就是在復活裏。...在復活裏，有一些神聖的東西已經作到我們的力量和才幹裏。...我們的力量和才幹受過對付之後，在復活裏對於我們事奉主就成為有用的。(事奉的基本功課，一七八至一七九頁。)

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、復活的、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。(長老訓練第二冊，三八頁。)

『神卻將死的痛苦解除，叫祂復活了，因為祂不能被死拘禁。』(徒二 24。)死不能拘禁祂。換句話說，所有活的人到了死裏面去就出不來了，但是主耶穌，祂是死所不能拘禁的。死沒有力量抓住祂，那個就是復活。祂的生命是耐死的。所以復活的原則在聖經中變成非常的寶貝。死過又活，就證明那個生命是耐死的。召會從神的眼睛看是耐死的。陰間的門向召會開着，但是陰間的門不能勝過她，不能把她關在裏面，所以召會的性質就是復活的。...經過死而能存在的，這是復活。(教會的正統，二〇頁。)

參讀：一九八八年全時間訓練—生命的話，第四至六篇；生命的經歷，第十一篇。

Winter Training 2011

Crystallization-Study of the Psalms (2)

Message Five (Day 6)

Christ's Eternal and Unchanging Existence in His Resurrection

Morning Nourishment

Rev. 1:18 "And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades."

Eph. 1:22-23 "And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all."

The church is where the Lord is the Head and we are the Body. What is the relationship between the church and resurrection, and what is the relationship between the church and the Holy Spirit? Ephesians 1:19-20 speaks of the surpassing greatness of His power which God caused to operate in Christ. The church is the place where God demonstrates the operation of the might of His strength, according to the power which He caused to operate in Christ. (The Collected Works of Watchman Nee, vol. 59, p. 86)

Today's Reading

We have to pay attention to the words according to [in v. 19]. They mean that God is causing the same degree of might and strength that operated in Christ to now operate in the church. Those who have might do not necessarily have strength, and those who have strength do not necessarily have might, but here we have "the might of His strength."...The church can now experience the same might and strength that the Lord experienced. The church is the same as the resurrected Lord not only in nature but also in power. If this were not so, everything about the church would be vanity. Just as God broke through all barriers in the Lord, He is breaking through all barriers in the church. Therefore, the church should be the same as the resurrected Lord. It should be as powerful, as free, and as unfettered by any limitation as the Lord is. Otherwise, it cannot be called the church. The might of God's strength not only operated in Christ, but it continually operates in the church as well. Today the church is the depository and storehouse of the power of resurrection. This

二〇一一年冬季訓練

詩篇結晶讀經 (二)

第五篇 (週六)

基督在復活裏 永遠、不變的存在

晨興餽養

啓一 18 『又是那活着的；我曾死過，看那，現在又活了，直活到永永遠遠，並且拿着死亡和陰間的鑰匙。』

弗一 22 ~ 23 『將萬有服在祂的腳下，並使祂向着召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

召會就是說，主是元首，我們是身體。那麼召會與復活的關係如何呢？召會與聖靈的關係又如何呢？以弗所一章十九至二十節說到神運行在基督身上的能力有多大，召會就是神照着祂在基督身上的力量之權能，而運行在其中的。（倪柝聲文集第三輯第十三冊，九五頁。）

信息選讀

我們要特別注意〔十九節裏〕這一個『照』字。換句話說，神在基督身上所運行的力量之權能是何等浩大，神在召會中所運行的力量之權能也是何等浩大。…有權能，不一定有力量；有力量，不一定有權能。在這裏乃是力量的權能。…召會所經歷的力量和權能，與主所經歷的相同。召會和復活的主，不僅性質一樣，能力也一樣。如果不是這樣，召會的一切就是空的。神用甚麼方法在主的身上衝過一切的限制，神也照樣在召會身上要衝過一切的限制。所以今天召會應當如同復活的主，與祂有同樣的能力，與祂一樣的自由，與祂一樣的不受任何限制；否則就不能算召會。神的力量之權能不僅在基督身上，今天乃是繼續的在召會中運行。召會就是今天復活的能力積蓄在

is the church. Anything less than this will not do. The church is the Body of Christ. Therefore, this might and strength cannot be anything less than they should be....Today the church has received this power supply from the ascended and glorified Christ....It is no less than the very power that operated in Christ. When the Lord was on the earth, there was no church, because Christ was not yet resurrected; everything was bound. The church was produced after Christ rose from the dead, ascended to the height, and poured forth the Holy Spirit. The church became the Body of Christ after the Lord's resurrection. The church is filled with all that He is; it is the very vessel which holds the resurrected Christ. This is the meaning of the church.

Today the church is the depository of the resurrection power of Christ. What is the Holy Spirit doing today? He is manifesting the resurrection power of Christ through the church. All the problems are over now. The Lord said that the gates of Hades cannot prevail against the church. Personally, I believe that the gates here refer to all the gates of Hades. They are all open to the church, and they cannot prevail against the church because Hades represents death, and the church represents resurrection. This is the reason the church is victorious. Whether or not the Lord has a way on earth today is not a matter of changing our behavior or knowing some truth. Some must be ready to pay the price to know resurrection, to know the Holy Spirit, and to know the church. When we know these things, the church will have a glorious testimony. (The Collected Works of Watchman Nee, vol. 59, pp. 86-88)

According to the New Testament, Christ has had two births. His first birth took place at His incarnation, and His second birth was in His resurrection. The church came into being through the resurrection of Christ. In His second birth the firstborn Son of God was born with all His brothers, who are the members of His Body, the church. Therefore, the church was born in resurrection, that is, in the second birth of Christ. The church now continues its existence in the all-inclusive Spirit. (Life-study of Colossians, p. 221)

Further Reading: The Collected Works of Watchman Nee, vol. 59, ch. 10; Life-study of Ephesians, msgs. 16-17

其中，並存在其中的。這就是召會，少一點都不行。召會是基督的身體，所以這力量和權能缺一點也不行。…今天召會是從這樣一位升天榮耀的基督那裏得着這一個能力的供應，…一點沒有比運行在基督身上的能力少。當主在世時還沒有召會，因為那時基督還沒有復活，一切都還受限制。等到基督從死復活，升到高天后，降下聖靈來，纔有召會的產生。主復活了，召會纔是基督的身體，召會就是充滿了祂所是的性質的，也就是隱藏復活基督的機關。召會的意思就是〔如此〕。

召會今天乃是存放基督復活能力的機關。聖靈今天作甚麼事呢？聖靈今天就是把基督復活的能力顯在召會裏。現在一切的難題都過去了。主說，陰間的門不能勝過召會。我個人深信，這句話是指陰府所有的門，向着召會都是敞開的；但是陰間的門不能勝過召會。為甚麼陰間的門不能勝過召會？因為陰間代表死亡，而召會代表復活，所以召會是得勝的。今天主在地上如果有路，就不是我們行為改變多少，或真理認識多少，乃是真有人肯付上代價，來認識復活，認識聖靈，也認識召會。這樣，召會就有榮耀的見證。（倪柝聲文集第三輯第十三冊，九五至九八頁。）

按照新約，基督有兩次出生。祂的第一次出生是在祂成為肉體時，祂的第二次出生是在祂復活時。召會乃是藉着基督的復活產生的。在祂第二次的出生裏，神的長子和祂的眾弟兄一同出生，這些弟兄就是祂身體—召會—的肢體。因此，召會是在復活裏生的，也就是在基督第二次出生時生的。召會現今繼續在包羅萬有的靈裏存活着。（歌羅西書生命讀經，二七三頁。）

參讀：倪柝聲文集第三輯第十三冊，第十篇；以弗所書生命讀經，第十六至十七篇。