

二〇一三年夏季訓練

創世記結晶讀經（一）

第八篇

夏娃作亞當配偶的豫表

讀經：創二 18 ~ 25，約十九 34，弗五 25 ~ 27、32

綱 目

週 一

壹 整本聖經就是神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成爲婚配—創二 21 ~ 24，歌一 2 ~ 4，賽五四 5，六二 5，耶二 2，三 1、14，三一 32，結十六 8，二三 5，何二 7、19，太九 15，約三 29，林後十一 2，弗五 25 ~ 32，啓十九 7，二一 2、9 ~ 10，二二 17：

- 一 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—創二 21 ~ 22。
- 二 乃是這個生命使我們與神成爲一，祂也與我們成爲一。
- 三 神和祂的子民要成爲一，二者之間就必須有相互的愛—約十四 21、23，出二十 6。
- 四 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—耶二 2，三一 3。

2013 Summer Training

Crystallization-Study of GENESIS (1)

Message Eight

The Type of Eve as the Counterpart of Adam

Scripture Reading: Gen. 2:18-25; John 19:34; Eph. 5:25-27, 32

Outline

DAY 1

- I. **The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17:**
 - A. *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—Gen. 2:21-22.*
 - B. *It is this life that enables us to become one with God and makes Him one with us.*
 - C. *In order for God and His people to be one, there must be a mutual love between them —John 14:21, 23; Exo. 20:6.*
 - D. *The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman—Jer. 2:2; 31:3.*

五 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，弗五 25 ~ 27。

週 二

貳 在創世記二章，我們藉着亞當與夏娃的豫表，看見了基督與召會的照片：

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 14，參賽五四 5，約三 29，林後十一 2，弗五 31 ~ 32，啓二一 9。

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）。
- 2 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。
- 3 神渴望要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）；就是要得着一個得勝的基督，加上一個得勝的召會，一個勝過魔鬼工作的基督，加上一個推翻魔鬼工作的召會；神乃是要基督與召會掌權——羅五 17，十六 20，弗一 22 ~ 23。

週 三

參 我們需要看見，神要爲自己產生配偶，就作了些甚麼：

E. *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; Eph. 5:25-27.*

DAY 2

II. In Genesis 2 we see a picture of Christ and the church 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. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 21:9.*

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).
2. Although God, Christ, is absolutely and eternally perfect, He is not complete without the church as His wife.
3. 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 work of the devil plus a church that 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.

DAY 3

III. We need to see what God did in order to produce a counterpart for Himself:

一 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：

- 1 妻子在生命、性情和彰顯上，必須與丈夫一樣一式。
- 2 在牲畜、飛鳥和走獸中，亞當找不着他自己的配偶，就是能與他相配的。

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

三 『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。

週 四

- 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、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裏面，為着構成召會。

A. *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:*

1. The wife must be the same as the husband in life, nature, and expression.
2. Among the cattle, the birds, and the animals Adam did not find a counterpart for himself, one that could match him.

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

C. *“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.

DAY 4

2. In the Bible sleep often refers to 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, 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 believers for the constituting of the church.

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。

四 『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：

週 五

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 在亞當的時候還沒有罪，所以不需要藉血而有的救贖。

c 然而當基督在十字架上『睡』了時，已經有了罪的問題；因此，從基督肋旁流出的血，乃是為着我們法理的救贖。

d 在血之後有水流出來，就是神湧流的生命，為着我們生機的拯救（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

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.

D. “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:

DAY 5

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. At Adam’s time there was no need of redemption through the blood, because there was no sin.

c. However, 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.

d. 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—

裏分賜到祂信徒裏面的一約十二 24，彼前一 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。

4 惟有那出於基督同祂復活生命的，才能作祂的補滿和配偶，就是基督的身體—林前十二 12，弗五 28 ~ 30：

a 我們必須脫去一切天然的生命，直到活的基督從我們靈裏彰顯出來；然後我們才有召會的實際—西三 10 ~ 11。

b 凡所活出的，若不是基督，就不是召會；『現在活着的，不再是我，乃是基督在我裏面活着』（加二 20）；『在我，活着就是基督』（腓一 21）—這才是召會！

c 只有出於基督的才能得到基督認可，只有出於基督的才能歸給祂，與祂相配。

5 在聖經末了有一座城，新耶路撒冷，就是終極並永遠的女人，團體的新婦，羔羊的妻子（啓二一 9，二二 17），用三樣寶貴的材料所建造（二一 18 ~ 21），應驗創世記二章所顯示的豫表，直到永遠；因此，在豫表上，二章十一至十二節所題一切寶貴的材料，都是為着建造這女人。

6 夏娃自亞當取出，又被帶回亞當，與他成為一體（二 24）；照樣，從基督所產生的召會，也要歸回基督（弗五 27，啓十九 7），與祂成為一靈（林前六 17）；基督與召會是一靈，如同丈夫與妻子成為一體所豫表的，這是極大的奧祕（弗五 28 ~ 32）。

五 『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。因此，人要離開父母，與妻子聯

John 12:24; 1 Pet. 1:3.

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.

4. Only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ—1 Cor. 12:12; Eph. 5:28-30:

a. We need to put off all the natural life until the living Christ can be expressed from within our spirit; then we will be the church in reality—Col. 3:10-11.

b. To live out anything other than Christ is not the church; “it is no longer I who live, but it is Christ who lives in me” (Gal. 2:20); “to me, to live is Christ” (Phil. 1:21)—this is the church!

c. Only that which comes out of Christ can be recognized by Christ; only that which comes out of Christ can return to Christ and match Him.

5. At the end of the Bible is a city, New Jerusalem, the ultimate and eternal woman, the corporate bride, the wife of the Lamb (Rev. 21:9; 22:17) built with three precious materials (21:18-21), fulfilling for eternity the type shown in Genesis 2; thus, in type all the precious materials mentioned in 2:11-12 are for the building of the woman.

6. As Eve was taken out of Adam and brought back to Adam to be one flesh with him (v. 24), so the church produced out of Christ will go back to Christ (Eph. 5:27; Rev. 19:7) to be one spirit with Him (1 Cor. 6:17); Christ and the church as one spirit, typified by a husband and wife as one flesh, are the great mystery (Eph. 5:28-32).

E. “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. Therefore a man shall leave his father and his mother and

合，二人成爲一體』—創二 23 ~ 24：

1 在希伯來文裏，『男人』是 Ish，伊施；『女人』是 Ishshah，伊施沙。

週 六

2 召會是出於基督的純產物；召會是『基督的』，『復活的』，屬天的。

3 只有那由基督重生，憑基督活着的召會，才能與基督相配，並作祂的補滿。

4 當基督看到這個，祂必定會說，『這一次這是我骨中的骨，肉中的肉』—參 23 節，弗五 30。

5 正如夏娃是亞當的擴增，召會作爲新婦，乃是作爲新郎之基督的擴增—約三 29 ~ 30。

6 亞當和夏娃成爲一體，一個完整的單位，乃是神與人聯結爲一的表號；要來的新耶路撒冷，將是神與人永遠的聯結，是宇宙對偶，作神性和人性所組成的完整單位。

六 亞當和夏娃成爲一，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之救贖的三一神，乃是宇宙丈夫，要與祂所救贖、重生、變化並榮化作妻子的人，過婚姻生活，直到永遠（啓二二 17 上）：

1 聖經整體的啓示，乃是給我們看見一對宇宙夫婦愛的故事。

shall cleave to his wife, and they shall become one flesh”—Gen. 2:23-24:

1. In Hebrew Man is Ish, and Woman is Ishshah.

DAY 6

2. The church is a pure product out of Christ; the church is “Christly,” “resurrectionly,” and heavenly.

3. Only those who are regenerated of Christ and who live by Christ as the church can match Christ and complement Him.

4. When Christ sees this, He surely says, “This time this is bone of My bones and flesh of My flesh”—cf. v. 23; Eph. 5:30.

5. Just as Eve was the increase of Adam, the church as the bride is the increase of Christ as the Bridegroom—John 3:29-30.

6. Adam and Eve becoming one flesh, a complete unit, is a figure of God and man being joined as one; the coming New Jerusalem will be the eternal union of God and man, a universal couple as a complete unit composed of divinity and humanity.

F. 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 redeeming 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):

1. The entire revelation of the Bible shows us the love story of a universal couple.

- 2 那創造宇宙和萬有的主宰，就是經過成爲肉體、歷盡人生、釘死十字、從死復活、升上高天種種過程的父、子、靈三一神，終極成爲那賜生命之靈者，與經過創造、救贖、重生、變化、得榮的靈、魂、體三部分人，終極構成彰顯神之召會者，成爲婚配。
- 3 他們要在那無盡的永世裏，以那神聖、永遠、榮耀無比的生命，過那神人調爲一靈，卓越絕頂、福樂盈溢的生活。

2. The sovereign Lord, who created the universe and all things, that is, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God.
3. 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.

第八週·週一

晨興餽養

出二十 6 『愛我、守我誠命的，我必向他們施慈愛，直到千代。』

弗五 25~27 『...基督愛召會，為召會捨了自己，...祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

〔出埃及二十章六節〕裏提到愛，指明神將祂的律法賜給祂選民的目的，是要他們成為愛祂的人（申六 5，太二二 35~38，可十二 28~30）。神領祂的百姓出埃及，又將祂的律法賜給他們，乃是追求祂的百姓，向他們求婚，尋求得着他們的情愛。耶利米二章二節，三十一章三十二節，和以西結十六章八節指明，在神的山上藉頒賜律法（出二四 7~8，三四 27~28）所立的約，乃是婚約，在這約中神將以色列人許配給祂自己（參林後十一 2）。十條誠命，尤其是頭五條，是神和祂百姓訂婚的條件。律法最高的功用是將神的選民帶到與祂成為一，如同妻子與丈夫成為一（參創二 24，啓二二 17）。神和祂的子民要成為一，二者之間就必須有相互的愛（約十四 21、23）。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（耶二 2，三一 3）。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，使他們與祂成為一，作祂的配偶，在生命、性情和彰顯上，與祂一樣（創二 18~25 與註）（聖經恢復本，出二十 6 註 1）。

信息選讀

整本聖經就是神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成為婚配（創二 21~24，歌一 2~4，

<< WEEK 8 — DAY 1 >>

Morning Nourishment

Exo. 20:6 "Yet showing lovingkindness to thousands of generations of those who love Me and keep My commandments."

Eph. 5:25, 27 "...Christ also loved the church and gave Himself up for her...that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish."

The mentioning of love [in Exodus 20:6] indicates that God's intention in giving His law to His chosen people was that they become His lovers (Deut. 6:5; Matt. 22:35-38; Mark 12:28-30). In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection. Jeremiah 2:2; 31:32; and Ezekiel 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (Exo. 24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2). The Ten Commandments, especially the first five, gave the terms of the engagement between God and His people. The highest function of the law is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). 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 (Gen. 2:18-25 and footnotes). (Exo. 20:6, footnote 2)

Today's Reading

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S.S. 1:2-4; Isa.

賽五四 5，六二 5，耶二 2，三 1、14，三一 32，結十六 8，二三 5，何二 7、19，太九 15，約三 29，林後十一 2，弗五 25~32，啓十九 7，二一 2、9~10，二二 17)。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（創二 21~22）。乃是這個生命使我們與神成為一，祂也與我們成為一。我們不是藉着運用心思和意志來遵守律法（參羅七 18~25），乃是藉着愛這位作我們丈夫的主，因而有分於祂的生命和性情，與祂成為一，作祂的擴大和彰顯（聖經恢復本，出二十 6 註 1）。

在已過，基督乃是救贖主，為召會捨了自己（弗五 25），為着救贖並分賜生命（約十九 34）；現今，祂是賜生命的靈，正藉着聖別、浸透、變化、長大和建造，聖化召會；將來，祂是新郎，要將召會獻給自己作配偶，好得着滿足。所以基督對召會的愛是為着聖別並聖化召會，祂的聖別並聖化是為着將召會獻給自己。

召會...就是新婦...。這一面啓示：召會出自基督，如同夏娃出自亞當（創二 21~22）；召會與基督有同一的生命和性情，並作祂的配偶，與祂成為一，如同夏娃與亞當成為一體（24）（弗五 27 註 1，註 3）。

就人來說，創世記二章的末了是很容易明白的，因為這裏說到婚姻的故事。亞當已經創造出來了，但他還沒有妻子，所以神給他豫備一個妻子。...我們若讀完整本聖經，就會領會創世記二章的婚姻...是個譬喻。...以後在舊約裏，神告訴祂的百姓說，『因為造你的，是你的丈夫。』（賽五四 5）人的創造者是人的丈夫，這就是說，在宇宙中獨一的男人乃是神自己。神所造的男人實際上不是男人，乃是女人。...首先，神是造我的神；其次，祂成了我的救贖主；現在，祂是我的丈夫（創世記生命讀經，二六一至二六二頁）。

參讀：創世記生命讀經，第十七篇。

54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17). 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 (Gen. 2:21-22). It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression. (Exo. 20:6, footnote 2)

In the past, Christ as the Redeemer gave Himself up for the church (Eph. 5:25) for redemption and the impartation of life (John 19:34); in the present, He as the life-giving Spirit is sanctifying the church through separation, saturation, transformation, growth, and building up; and in the future, He as the Bridegroom will present the church to Himself as His counterpart for His satisfaction. Therefore, Christ's loving the church is to separate and sanctify her, and His separating and sanctifying the church are to present her to Himself. (Eph. 5:27, footnote 1)

Another aspect of the church...[is] the bride. This aspect reveals that the church comes out of Christ, as Eve came out of Adam (Gen. 2:21-22), that it has the same life and nature as Christ, and that it becomes one with Him as His counterpart, as Eve became one flesh with Adam (Gen. 2:24). (Eph. 5:27, footnote 2)

Humanly speaking, the end of Genesis 2 is easy to understand because it relates the story of a marriage. Adam was created, but he had no wife. Thus, God provided a wife for him....If we read through the whole Bible, we will realize that the marriage found in Genesis 2 is...an allegory....Later in the Old Testament God told His people, "For your Maker is your Husband" (Isa. 54:5). Man's Creator is his Husband, meaning that in the universe the unique man is God Himself. The man created by God actually is not a man, but a woman....Firstly, God was my Creator. Secondly, He became my Redeemer. Now He is my Husband. (Life-study of Genesis, pp. 213-214)

Further Reading: Life-study of Genesis, msg. 17

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。』

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。』

亞當在〔創世記二章十八節〕豫表神在基督裏是真正、宇宙的丈夫，正為祂自己尋找妻子（羅五 14，參賽五四 5，約三 29，林後十一 2，弗五 31~32，啓十九 7，二一 9）。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補滿（聖經恢復本，創二 18 註 1）。

信息選讀

在創造的時候，人有兩個，一個是亞當，...還有一個女人，就是夏娃。在創世記二章，神仔細的提起創造女人的事。到以弗所五章，就說夏娃是指着召會說的。由此可見神永遠的旨意，一部分是藉着基督成功的，另一部分是藉着召會成功的。所以，要明白召會在地上如何成功神的旨意，就得從夏娃身上學功課。...我們在這裏所注意的，不是基督的工作，乃是召會在這個工作裏，當站在甚麼地位上。

我們讀創世記二章十八至二十四節，再讀以弗所五章二十二至三十二節。在創世記二章裏有一個女人，在以弗所五章裏也有一個女人。第一個女人是豫表—夏娃豫表召會。第二個女人就是第一個女人。第一個女人是神在創世以前就定規的，是在墮落之前就顯出來的。第二個女人也是在創世以前就定規的，卻是在墮落之後纔顯出來的。雖然一個是顯在墮落之前，一個是顯在墮落之後，但在神的眼

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."

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

Adam [in Genesis 2:18] typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself (Rom. 5:14; cf. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 19:7; 21:9). Adam's need for a wife typifies and portrays God's need, in His economy, to have a wife as His complement. (Gen. 2:18, footnote 1)

Today's Reading

Besides Adam in the creation, there was also the woman, Eve. God very carefully recorded the creation of this woman in Genesis 2, and when we come to Ephesians 5 we are clearly told that Eve typifies the church. Therefore, we can see that God's eternal will is achieved partly through Christ and partly through the church. In order for us to understand how the church can achieve God's will on earth, we must learn from Eve....We will not consider [the type of Adam] here; rather, the emphasis is upon Eve. We are not focusing our thoughts upon the work of Christ, but upon the position the church occupies in relation to that work.

When we read Genesis 2:18-24 and Ephesians 5:22-32 we find that a woman is mentioned in both places....The first woman is a sign typifying the church; the second woman is the first woman. The first woman was planned by God before the foundation of the world and appeared before the fall. The second woman was also planned before the foundation of the world, but was revealed after the fall. Although one appeared before the fall and the other after, there is no difference in God's sight: the church is the Eve of Genesis 2. God created Adam to typify Christ; God also created Eve to typify the church.

光中看來，並沒有分別。召會就是創世記二章裏的夏娃。神造亞當豫表基督，神又造夏娃豫表召會。神的目的不只需要基督來成功，並且也需要召會來成功。...神造召會的目的，就是要她作基督的伴侶〔18〕。基督自己不過是一半，基督還有另外一半，就是召會。神說，『那人獨居不好』，從神的眼光看來，光有基督還不好。創世記二章十八至二十四節是追述第六天的事。神在第六天造亞當，造好以後，好像神在那裏想一想，說，不好，這人獨居不好，於是就為亞當造了夏娃，這樣纔算完全了。到了這個時候，纔是一章末了所說的，『神看一切所造的都甚好。』〔31〕所以光有亞當，或者說光有基督，還不設滿足神的心。在神看來，必須有夏娃，有召會，纔設滿足祂的心。

耶和華神說，『那人獨居不好』，換句話說，神是要得着亞當和夏娃。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。這是神所豫定的事。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。神要這樣作，所以纔這樣作。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。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，二九至三一頁）。

參讀：倪柝聲文集第二輯第十四冊，第二章。

God's purpose is not only accomplished by Christ but is also accomplished by the church....God's purpose in creating the church is that she may be the help meet of Christ [Gen 2:18]. Christ alone is only half; there must be another half, which is the church. God said, "It is not good for the man to be alone." This means that in God's sight Christ alone is not good enough. Genesis 2:18-24 reiterates the events of the sixth day of creation. On the sixth day God created Adam, but afterward it seems that He considered a little and said, "No, it is not good that the man should be alone." Therefore, He created Eve for Adam. By then, everything was completed, and we find that Genesis 1 ends with this record: "And God saw everything that He had made, and indeed, it was very good" (v. 31). From this we realize that having Adam alone, or we may say, having Christ alone, is not enough to satisfy God's heart. With God there must also be Eve, that is, there must also be the church. Then His heart will be satisfied.

The Lord God said, "It is not good for the man to be alone." In other words, God desired to have both Adam and Eve. 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. It has been done because God desired to do it. 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." 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, pp. 25-26)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 2

創二 19~21 『耶和華神把祂用土所造的野地各樣走獸，和空中各樣飛鳥，都帶到那人面前，看他叫甚麼；...只是亞當沒有找到一個幫助者作他的配偶。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。』

神要為自己產生一個補滿，就首先成為人（約一 14），由神創造亞當所豫表（羅五 14）。這裏亞當沉睡，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）。藉着基督的死，祂裏面的神聖生命得以釋放；藉着祂的復活，祂釋放的神聖生命得以分賜到祂的信徒裏面，為着構成召會（見約十九 34 註 1）。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（聖經恢復本，創二 21 註 1）。

信息選讀

亞當需要一個配偶，神怎樣作呢？...〔按照創世記二章十九至二十節，〕神將各樣的活物都帶到亞當面前，但是沒有一個是亞當的配偶。所有用土造的活物，都不能作亞當的配偶。

〔所以，〕『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。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。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。』〔21~23〕這就是亞當的配偶，這就是豫表以弗所五章所說的召會。

Morning Nourishment

Gen. 2:19-21 "Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them....But for Adam there was not found a helper as his counterpart. 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."

In order to produce a complement for Himself, God first became a man (John 1:14), as typified by God's creation of Adam (Rom. 5:14). [In Genesis 2:21] 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). Through Christ's death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church (see footnote 341 in John 19). 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. (Gen. 2:21, footnote 1)

Today's Reading

Adam needed a help meet. What did God do to meet this need? [According to] Genesis 2:19-20,...God brought every kind of living creature before Adam, but Adam could not find his help meet among them. None of the living creatures made out of earth could be a help meet for Adam.

Therefore, "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. And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man. 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" (vv. 21-23). This one was Adam's help meet and the figure of the church in Ephesians 5. The Bible says very clearly that all

這裏說得很清楚，凡是用土造的，凡不是從亞當身上取出來的，都不能作亞當的配偶。所有的走獸、牲畜、飛鳥都是用土造的，都不是從亞當身上取出來的，它們都不能作亞當的配偶。我們要記得，夏娃是用亞當的肋骨造的，亞當是夏娃的原料。這就是說，召會是從基督出來的，出於基督的纔是召會，不出於基督的就不是召會。

創世記一章二十六節說，『神說，我們要按着我們的形像，照着我們的樣式造人，使他們...。』這裏造人的『人』在希伯來文聖經裏是單數的，可是下面的代名詞卻變成了複數的『他們』。二十七節又有同樣的情形：『神就按着自己的形像創造人，乃是按着神的形像創造他；創造他們有男有女。』這裏的名詞『人』是單數的，而下文的代名詞卻也變成了複數的『他們』。這給我們看見：神是造一個人，但也是造兩個人。一個人就是兩個人，兩個人就是一個人。為甚麼？因為夏娃是在亞當裏。

神如何造『人』，神也如何造『他們』。不只是造亞當一個人而已，並且夏娃也包括在裏面。『神...按着自己的形像創造人』〔27〕，這『人』是單數的，是豫表基督；『乃是按着神的形像創造他；創造他們...。』這『他們』是複數的，豫表基督與召會。神不只要獨生子，神並且要眾子；那一個兒子如何，眾子也必如何。在這裏給我們看見，如果召會沒有達到基督那樣的地步，神就不放手，神的工作就沒有完成。不只亞當像神，夏娃也像神。不只基督一個人有神的生命，召會也有神的生命。

從亞當身上造出夏娃，這是豫表從基督身上造出召會。夏娃是用亞當的肋骨造的，夏娃乃是從亞當產生的，夏娃還是亞當。所以召會是甚麼？召會是基督的另一個樣子，因為夏娃就是亞當的另一個樣子（倪柝聲文集第二輯第十四冊，三一至三三頁）。

參讀：倪柝聲文集第二輯第十四冊，第二章。

of the things made of earth and not taken out of the body of Adam could not be his help meet. All the beasts of the field, the cattle, and the birds of the air were made of earth. They were not taken out of Adam; therefore, they could not be the help meet to Adam. We must remember that Eve was formed out of a rib taken from Adam; therefore, Eve was the constituent of Adam. This means that the church comes out of Christ. Only that which is out of Christ can be the church. Anything that is not of Christ is not the church.

Genesis 1:26 says, “And God said, Let Us make man in Our image, according to our likeness; and let them...” In the Hebrew language the word “man” is singular, but immediately following, the plural pronoun “them” is used. The same pattern is used in verse 27 which says, “And God created man in His own image; in the image of God He created him; male and female He created them.” The noun “man” is singular, but the following pronoun “them” is plural. God created one man; but we can also say that He created two! One is two, and yet the two are one because Eve was in Adam.

The way God created “man” is the same way He created “them.” Not only was Adam created, but Eve also was included in him. “God created man in His own image” [v. 27]. This “man” is singular and typifies Christ. “In the image of God He created...them.” “Them” is plural and typifies Christ and the church. God not only wants to have an only begotten Son; He also wants many sons. The many sons must be just like the one Son. From these verses we see that if the church is not in a state which corresponds with Christ, God will not rest and His work will not be completed. Not only is Adam in the image of God; so also is Eve. Not only does Christ have the life of God; the church also has God's life.

The fact that Eve was made from Adam signifies that the church is made from Christ. Eve was made with Adam's rib. Since Eve came out from Adam, she was still Adam. Then what is the church? The church is another form of Christ, just as Eve was another form of Adam. (CWWN, vol. 34, pp. 27-28)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 2

創二 22~24 『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。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。因此，人要離開父母，與妻子聯合，二人成為一體。』

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。在聖經裏，沉睡的意思就是死（林前十五18，帖前四13~16，約十一11~14）（聖經中關於生命的重要啓示，一七頁）。

信息選讀

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，就是身體——召會（林前十17）所表徵。...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

Morning Nourishment

Gen. 2:22-24 "And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man. 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. Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh."

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. In the Bible sleep means death (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14). (CWWL, 1969, vol. 2, p. 401)

Today's Reading

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)...Firstly, 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

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。

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。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）。...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。

當神在亞當沉睡中完成產生夏娃的工作後，亞當從沉睡中醒了過來。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（創世記生命讀經，二六八至二七〇頁）。

參讀：聖經中關於生命的重要啓示，第二章。

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.

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 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; Psa. 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)...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....His physical life was killed, but nothing could break His divine life which flows out to produce the church.

After God finished the work of producing Eve during Adam's sleep, Adam awoke from his sleep. 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. (Life-study of Genesis, pp. 219-220)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 2

約十九 34 『惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。』

36 『這些事發生，為要應驗經書：「祂的骨頭，一根也不可折斷。」』

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，就有血和水流出來。...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（聖經中關於生命的重要啓示，一七頁）。

信息選讀

當主耶穌被釘在十字架上時，有另外兩個人與祂一同被釘。那兩個人的腿在臨死時被打斷，但兵丁來到主耶穌那裏，看見祂已經死了，就不打斷祂的腿。這應驗了那豫言，就是祂的骨頭，一根也不可折斷（約十九 31~33）。因此，取自亞當肋旁的骨頭，表徵主那沒有折斷、不可折斷的復活生命。祂復活的生命是不可折斷的。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。正如夏娃是亞當的一部分，照樣，召會是基督的一部分。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）。

我們接受主耶穌，祂就進入我們裏面作復活的生命，不可折斷的生命。變化我們的就是這生命。

Morning Nourishment

John 19:34 "But one of the soldiers pierced His side with a spear, and immediately there came out blood and water."

36 "For these things happened that the Scripture might be fulfilled: "No bone of His shall be broken.""

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....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. (CWWL, 1969, vol. 2, p. 401)

Today's Reading

When the Lord Jesus was dying on the cross, two others were dying with Him. Their legs were broken, but when the soldiers came to the Lord Jesus, He was already dead and there was no need to break His bones. This fulfilled the prophecy that not one of His bones would be broken (John 19:31-33). Thus, the bone taken out of Adam's side signifies the Lord's unbroken, unbreakable, resurrection life. His resurrection life is unbreakable. 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. Just as Eve was a part of Adam, so the church is a part 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).

When we received the Lord Jesus, He came into us as the resurrection life, the unbreakable life. It is this life that transforms us. This life is the

這生命是生命樹，生命河，供應我們並在我們裏面湧流，以變化我們的生命。日復一日，我們享受這湧流、神聖、非受造、不可折斷的生命，我們就被變化。羅馬十二章二節和林後三章十八節提到並啓示這變化。我們被變化，也就被建造到召會裏，成為新婦，作基督的配偶來滿足祂。創世記二章的末了是夏娃，全本聖經的末了是新耶路撒冷，她是終極的夏娃，是藉着基督復活的生命產生寶貴的材料，所建造宇宙新婦的終極完成。

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，這新耶路撒冷征服仇敵，克服地，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）。...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，豫備好作那把基督帶回來的新婦（聖經中關於生命的重要啓示，一七至一九頁）。

〔在創世記二章二十二至二十三節裏的女人，〕希伯來文，Ishshah，伊施沙...正如夏娃是亞當的擴增，召會作為新婦，乃是作為新郎之基督的擴增。...〔在二十三至二十四節裏的人，〕希伯來文，Ish，伊施，...與本章別處繙作『人』的『亞當』這字不同（聖經恢復本，創二 23 註 1，註 2）。

召會一點不差是出於基督的純產物。這由創世記的夏娃所豫表。夏娃完全、純粹是從亞當產生出來的（二 21~24）。在夏娃裏面沒有別的，只有亞當。除了亞當的元素以外，在夏娃裏面沒有別的元素。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和召會的豫表（弗五 30~32，創二 22~24）。召會也必須只是一種元素—基督的元素。在召會裏，除了基督的元素以外，不該有別的元素。...任何基督以外的事物，都不是召會（長老訓練第二冊，三七至三八頁）。

參讀：聖經中關於生命的重要啓示，第二章。

tree of life, the river of life, the very life that supplies us and that flows within us to transform us. Day by day as we enjoy this flowing, divine, uncreated, unbreakable life, we are being transformed. This transformation is mentioned and revealed in Romans 12:2 and 2 Corinthians 3:18. As we are being transformed, we are also being built into the church to be the bride to satisfy Christ as His counterpart. At the end of Genesis 2 is Eve, and at the end of the entire Bible is the New Jerusalem, which is the ultimate Eve, the ultimate consummation of the universal bride built up with precious materials produced by the resurrection life 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. 21:8; 20:10, 14-15)...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, pp. 401-402)

[In Genesis 2:22-23 woman in Hebrew is] Ishshah....Just as Eve was the increase of Adam, the church as the bride is the increase of Christ as the Bridegroom....[In Genesis 2:23-24 man in Hebrew is] Ish,...different from the word adam, translated man elsewhere in the chapter. (Gen. 2:23, footnotes 1 and 2)

The church is nothing more than a pure product out of Christ. This is typified by Eve in the book of Genesis. Eve was fully, completely, and purely produced out of Adam (Gen. 2:21-24). Within Eve there was nothing else but Adam. Besides the Adamic element, there was no other element in Eve. 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. Other than Christ's element there should be no other element in the church....Anything that is other than Christ is not the church. (Elders' Training, Book 2: The Vision of the Lord's Recovery, p. 37)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 2

約三 29~30 『娶新婦的，就是新郎；...祂必擴增，我必衰減。』

啓二二 17 『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

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。...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、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匯，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。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（長老訓練第二冊，三八至三九頁）。

信息選讀

夏娃如何是亞當的補滿，召會照樣是基督的補滿。按寓意說，基督教中有許多東西不過是『馬、牛、烏龜、鴿子』，因為那些都不是出於基督，不能與基督相配。只有

Morning Nourishment

John 3:29-30 "He who has the bride is the bridegroom....He must increase, but I must decrease."

Rev. 22:17 "And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely."

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

Today's Reading

In the same way that Eve was the complement of Adam, the church is the complement of Christ. Figuratively speaking, so many things in Christianity are just "horses, cattle, turtles, doves" because they are not out of Christ and

那由基督重生，憑基督活着的召會，纔能與基督相配，並作祂的補滿。當基督看到這個，祂必定會說，『這一次這是我骨中的骨，肉中的肉。』（參弗五 30，有古卷下加，就是祂的骨，祂的肉）（創世記生命讀經，二六七頁）。

亞當和夏娃成為一體，一個完整的單位，乃是神與人聯結為一的表號。要來的新耶路撒冷，將是神與人永遠的聯結，是宇宙對偶，作神性和人性所組成的完整單位（聖經恢復本，創二 24 註 1）。

亞當和夏娃成為一，過着夫妻在一起的婚姻生活。這描繪在新耶路撒冷裏，經過過程並終極完成之救贖的三一神，乃是宇宙丈夫，要與祂所救贖、重生、變化並榮化作妻子的人，過婚姻生活，直到永遠（創二 25 註 1）。

在啓示錄二、三章裏，是那靈向眾召會說話；到本書末了，是那靈和新婦（召會）如同一人說話。這指明召會對那靈的經歷已經進步到與那靈，就是三一神終極的表現，成為一了。

聖經整體的啓示，乃是給我們看見一對宇宙夫婦愛的故事，就是那創造宇宙和萬有的主宰，經過成為肉體、歷盡人生、釘死十架、從死復活、升上高天種種過程的父、子、靈三一神，終極成為那賜生命之靈者，與經過創造、救贖、重生、變化、得榮的靈、魂、體三部分人，終極構成彰顯神之召會者，成為婚配，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（啓二 17 註 1）。

參讀：長老訓練第二冊，第三章。

cannot match Christ. Only those who are regenerated of Christ and who live by Christ as the church can match Christ and complement Him. When Christ sees this, He surely says, "This time this is bone of my bones and flesh of my flesh" (Eph. 5:30; [Gen. 2:23]). (Life-study of Genesis, p. 218)

Adam and Eve becoming one flesh, one complete unit, is a figure of God and man being joined as one. The coming New Jerusalem will be the eternal union of God and man, a universal couple as a complete unit composed of divinity and humanity. (Gen. 2:24, footnote)

Adam and Eve, being one, lived a married life together as husband and wife. This portrays that in the New Jerusalem the processed and consummated redeeming Triune God as the universal Husband will live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife, forever. (Gen. 2:25, footnote)

In [Revelation 2 and 3] it was the Spirit speaking to the churches; here [Rev. 22:17], at the end of the book, it is the Spirit and the bride, the church, speaking together as one. This indicates that the church's experience of the Spirit has improved to the extent that she has become one with the Spirit, who is the ultimate consummation of the Triune God.

The entire revelation of the Bible shows us the love story of a universal couple. That is, the sovereign Lord, who created the universe and all things, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God. 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. (Rev. 22:17, footnote 1)

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

召會—基督的擴增

F 3/4

C 3 2 3 | F 4 - 3 | G₇ 2 - 3 | C 2 - 1 | 5[#] 4 5 | F C G 6 - 5 | 2 - - |

一) 身體乃是人的豐滿，表現人生命；
 二) 夏娃乃是亞當一部，出自於亞當；
 三) 一粒麥子落地死了，結出許多粒；
 四) 照樣基督死而復活，也得了繁生；
 五) 葡萄樹的許多枝子，乃是樹開展，
 六) 照樣，基督許多肢體也是祂擴大，
 七) 繁殖、擴增、開展、普及、長大與表現、
 八) 這是召會之於基督，使祂得榮耀；
 九) 乃是基督與祂召會—神的大奧秘；

C 3 4 3 | G₇ 2 - 2 | A_m 2 3 2 | F 2 - 1 | G₇ 1 7 1 | C 3 - 2 | 1 - - ||

照樣，召會是主身體，使祂得顯明。
 召會也是基督擴增，出於祂肋旁。
 許多子粒磨粉相調，就成為一體。
 許多信徒成為一身，來將祂表明。
 與樹合一，住樹裡面，結果顯豐滿。
 與祂成一，活在祂裡，使祂得發達。
 複本、再世、繼續、富餘、擴大與豐滿：
 藉著祂所救贖的人，永遠來顯照。
 乃是神性與我人性，相調成為一。

WEEK 8 — HYMN

Hymns, #819

1

As the body is the fulness
 To express our life,
 So to Christ the Church, His Body,
 Doth express His life.

2

E'en as Eve is part of Adam
 Taken out of him,
 So the Church is Christ's own increase
 With Himself within.

3

As from out the buried kernel
 Many grains are formed,
 As the grains together blended
 To a loaf are formed;

4

So the Church, of many Christians,
 Christ doth multiply,
 Him expressing as one Body,
 God to glorify.

5

As the branches of the grapevine
 Are its outward spread,
 With it one, abiding, bearing
 Clusters in its stead;

6

So the Church's many members
 Christ's enlargement are,
 One with Him in life and living,
 Spreading Him afar.

7

Fulness, increase, duplication,
 His expression full,
 Growth and spread, continuation,
 Surplus plentiful,

8

Is the Church to Christ, and thereby
 God in Christ may be
 Glorified thru His redeemed ones
 To eternity.

9

Thus the Church and Christ together,
 God's great mystery,
 Is the mingling of the Godhead
 With humanity.

