

第二周

新妇的建造

诗歌：606

读经：创一 26，二 7～10，18～25，启十九 7～9，二一 9～11

【周一】

壹 神的建造乃是全本圣经中心的事；基督的新妇就是三一神的建造——“耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前”——创二 22：

一 全本圣经可比喻为建造的手册；圣经里神圣启示开头关于伊甸园的启示，以及圣经里神圣启示末了关于新耶路撒冷的启示，彼此对照。

二 圣经这两部分所启示的，乃是神中心的思想，神圣启示的中心线，也是解释并领会圣经的支配原则：

1 创世记一至二章乃是神生机建筑计划的蓝图，要得着祂神圣的建筑；（来十一 10；）神的愿望是要将基督建造到我们内在的构成里，使我们全人被基督重新构成；这样，神可以得着一个团体人，有祂的形像彰显祂，并有祂的权柄代表祂。（创一 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 启示录二十一至二十二章乃是完成后之建筑物的照片，就是三一神团体的彰显；新耶路撒冷乃是关于伊甸园之神圣启示的对照与应验。
- 3 基督要作为新郎回来迎娶新妇，新妇乃是得胜者的总和；今世借着得胜者而有的建造，乃是为着国度时代新耶路撒冷初步的完成，（十九 7～9，）至终是为着新天新地里新耶路撒冷完满的完成。（二一 2。）

【周二】

- 4 借着圣灵历世纪不断地作工，到这世代结束时，这目标必然达到；那时，新妇，就是得胜的信徒，要预备好，神的国也要来到——太二六 29，十三 43。
- 5 这团体的新妇，就是新耶路撒冷，要完成神定旨的两方面；（创一 26；）首先，新耶路撒冷有神完全的形像，作神完全的彰显，使神得着荣耀；（启二一 11，参四 3；）其次，这新耶路撒冷制伏仇敌，征服地，并对全宇宙施行神的权柄连同祂的管治权。（创一 26，启二二 5，参二十 10，14～15。）
- 三 当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样；乃是这个生命使我们与神成为一，祂也与我们成为一——创二 21～22。

【周三】

- 贰 神和祂的子民要成为一，二者之间就必须有相互的爱；圣经中所揭示神与祂子民之间的爱，主要的是像男女之间情深的爱——约十四 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 当神的子民爱神、花时间在祂的话上与祂交通时，神就将祂的神圣元素注入他们里面，使祂成为一，作祂的配偶，在生命、性情和彰显上，与祂一样——诗一一九 140, 15 ~ 16。
- 二 神先爱我们，将祂的爱注入我们里面，并且在我们里面产生出爱来，使我们能用这爱爱神，并爱众弟兄——约壹四 19 ~ 21。
- 三 我们从神所接受的生命乃是爱的生命；基督曾在这世上活出神就是爱的生活，如今祂是我们的生命，使我们能在这世上活出同样爱的生活，与祂所是的一样——三 14, 五 1, 二 5 ~ 6, 四 17。
- 四 我们天然的爱必须放在十字架上；神的爱与我们天然的爱有一个分别，就是天然的爱很容易被冒犯。
- 五 我们必须是被基督的爱冲没并冲激的人；神圣的爱该像大水澎湃冲向我们，迫使我们情不自禁地向祂活着——林后五 14。
- 六 弟兄相爱是旧诫命，也是新诫命：是旧诫命，乃因信徒从基督徒生活的开始就有了；是新诫命，乃因在基督徒的行事为人上，这诫命一再露出新的曙光，一再以新的亮光及新鲜的能力照耀——约壹二 7 ~ 8, 三 11, 23, 参约十三 34。
- 七 基督的身体在爱里把自己建造起来，成为基督的新妇；（弗四 16；）神赐给我们的灵，就是蒙了重生的灵，乃是爱的灵；我们需要有一个火热的爱的灵，以征服今日召会的堕落。（提后一 7。）
- 八 “知识是叫人自高自大，唯有爱建造人；”（林前八 1 下，参林后三 6；）彼此相爱是我们属于
- 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-

基督的表记；（约十三 34～35；）在召会中间好为首，乃与爱众弟兄相对。（约叁 9。）

九 正如主耶稣舍了祂的魂生命，使我们能得着神圣的生命，我们为着预备基督的新妇在实行身体的生活时，也需要舍去我们的魂生命并否认己，以爱弟兄并将生命供应给他们—约壹三 16，四 17 与注 5，约十 11，17～18，十五 13，弗四 29～五 2，林后十二 15，罗十二 9～13。

十 为着建造召会作基督生机的身体，在我们的所是和所作上，爱乃是极超越的路—林前十二 31 下～十三 8 上。

【周四】

叁 我们需要看见，神要为自己产生配偶，就作了些什么；创世记二章启示在亚当与夏娃的预表里一幅基督与祂新妇的图画：

一 亚当预表神在基督里是真正、宇宙的丈夫，正为祂自己寻找妻子—罗五 14，参约三 29，林后十一 2，弗五 31～32，启十九 7～9，二一 9～11。

二 “耶和华神说，那人独居不好，我要为他造一个帮助者作他的配偶”—创二 18：

1 亚当需要妻子，预表并描绘神在祂的经纶里，需要得着妻子作祂的配偶，祂的补满（直译，与祂配对者）；虽然神，基督，是绝对而永远的完全，但没有召会作祂的妻子，祂就不完整。

2 神渴望得着预表基督的亚当，和预表召会的夏娃；祂的目的是要“使他们管理”；（一 26；）就是要得着一位得胜的基督加上一个得胜的召会，一位胜

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

过魔鬼工作的基督加上一个推翻魔鬼工作的召会；神乃是要基督与召会掌权。（罗五 17，十六 20，弗一 22～23。）

三 神用土造了野地各样的走兽，和空中各样的飞鸟，并将这一切带到亚当前面，“那人便给一切的牲畜、空中的飞鸟、和野地各样的走兽都起了名，只是亚当没有找到一个帮助者作他的配偶”——创二 19～20。

四 妻子在生命、性情和彰显上，必须与丈夫一样一式；在牲畜、飞鸟和走兽中，亚当找不着他自己的补满，就是能与他相配的——23 节。

【周五】

五 神要为自己产生一个补满，就首先成为人，由神创造亚当所预表——约一 14，罗五 14。

六 “耶和华神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来”——创二 21：

- 1 亚当沉睡，为着产生夏娃作他的妻子，预表基督在十字架上的死，为着产生召会作祂的配偶——弗五 25～27。
- 2 在圣经里，睡通常是指死——林前十五 18，帖前四 13～16，约十一 11～14。
- 3 基督的死是释放生命、分赐生命、繁殖生命、繁增生命、并繁衍生命的死，由一粒麦子落在地里死了，长起结出许多子粒，（十二 24，）好作成饼所表征，这饼就是祂的身体——召会。（林前十 17。）
- 4 借着基督的死，祂里面神圣的生命得以释放；借着祂的复活，祂释放的神圣生命得以分赐到祂的信徒

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

里面，为着构成召会一路十二 49 ~ 50，参罗十二 11，后四 5。

5 借着这样的过程，神在基督里已经把祂自己连同祂的生命和性情，作到人里面，使人可以在生命和性情上与神一样，好作祂的配偶与祂相配。

【周六】

七 “耶和華神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前”——创二 22:

1 从亚当裂开的肋旁所取出的肋骨，预表基督那不能折断、不能毁坏之永远的生命，（来七 16，约十九 32 ~ 33，36，出十二 46，诗三四 20，）从祂被扎的肋旁流出来，（约十九 34，）好将生命分赐给祂的信徒，以产生并建造召会作祂的配偶：

a 从基督肋旁流出血和水，但从亚当肋旁出来的只有肋骨，没有血。

b 这是因为在亚当的时候还没有罪，不需要借血而有的救赎；当基督在十字架上“睡”了时，已经有了罪的问题；因此，从基督肋旁流出的血，乃是为我们法理的救赎。

c 在血之后有水流出，就是神涌流的生命，为着我们生机的拯救；（出十七 6，林前十 4，民二十 8；）这神圣、涌流、非受造的生命，是由亚当肋旁取出的肋骨所预表的。（罗五 10。）

2 创世记二章二十二节不说夏娃是创造的，乃说她是建造的；用亚当肋旁取出的肋骨建造成夏娃，预表召会是用复活的生命建造的，这复活的生命乃是基督借着在十字架上的死所释放出来，并在祂的复活里分赐到祂信徒里面的一约十二 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 召会作为真夏娃，乃是基督在祂所有信徒里的总和；召会是基督的复制；在召会里，除了基督的元素以外，不该有别的元素—创五 2。
- 八 唯有那出于基督同祂复活生命的，才能成为祂的补满作祂的配偶；（林前十二 12，弗二 6，五 28～30；）召会是出于基督的纯产物；召会是“基督的”，“复活的”，属天的。
- 九 亚当和夏娃成为一，过着夫妻在一起的婚姻生活；（创二 24～25；）这描绘在新耶路撒冷里，经过过程并终极完成的三一神，作为宇宙丈夫，要与祂所救赎、重生、变化、并荣化的人，作为妻子，过婚姻生活，直到永远。（启二二 17 上。）
- 十 他们要在那无尽的永世里，以那神圣、永远、荣耀无比的生命，过那神人调为一灵，卓越绝顶、福乐盈溢的生活。
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.

第二周■周一

晨兴喂养

创二 22 “耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。”

启二一 2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

亚当沉睡，肋旁被打开，取出一条肋骨，结果亚当得着夏娃作他的补满与他相配。这象征基督死了，肋旁被扎，释放出祂神圣的生命，结果祂得着召会作祂的补满。从此，神不再独居，基督已经得着一个新妇与祂相配。启示录二十一至二十二章揭示，在永世里，新耶路撒冷作为召会的终极完成，要成为基督的新妇，作神完满的补满，永远与祂相配。

亚当与夏娃至终成为一体，成为一个完整的单位。这是神与人联结为一的表号。神的心意是要与人成为一。祂借着基督的死与复活产生召会，而达到这目的；召会代表正确的人性与祂这位丈夫相配。…要来的新耶路撒冷正是神与人的联结，是一个活的完整单位，由神性与人性组成。

亚当与夏娃成为一，生活在一起，这描绘出神这宇宙的丈夫要与重生的人永远一起生活。…在永远里，神在基督里是人生活的中心、实际和生命。人借着神在基督里作生命而活。人要彰显神的荣耀并运用神的权柄，治理新地。神与人，人与神要永远在一起过婚姻的生活（创世记生命读经，二七六至二七七页）。

信息选读

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

在圣经的起头与末了，有四个相对应的项目：新妇、生命树、涌流的河和三种宝贵的材料—金、珍珠和宝石。…创世记一至二章就像建筑指导手册开头的蓝图。启示录二十一至二十二章就像插在手册末了建筑完工的照片。我们先看蓝图；然后我们读建筑指示，并进行建造；末了，我们就得到完成的建筑物，与手册内的照片维妙维肖。

我们必须有深刻的印象，我们受造是一个器皿，有灵作内里的接收器来接受神。我们必须学习如何一直操练我们的灵，以接触神并接受神。其次我们必须明白，神在基督里作为那灵乃是生命树，就是给我们吃并给我们享受的真食物。当我们这样享受基督，我们里面就经历活水的涌流；借这涌流我们要从泥土变化成为宝贵的材料。然后我们这些变化过的材料必须与别人建造起来。…我们必须学习与别人相联，并且彼此倚靠。末了，这样的建造将是在这地上的新妇，就是满足基督的新妇。

只有当我们享受基督作我们的食物，我们才能被变化；只有当我们被变化，我们才能与别人建造起来；只有当我们与别人建造起来，基督才能在我们身上有完全的满足。如此，我们就是神的彰显和代表，也是基督的新妇。

在我们天然的生命里，我们绝不可能与别人是一。每一个天然的人都是乖僻的人、与人分开的人。…我们天然的人必须被基督吞没。我们必须学习如何在我们的灵里接触基督并吃祂。我们必须学习如何否认己，拒绝我们天然的生命，并凭基督而活。这样，主就要在我们里面涌流，把我们从泥土变化成为宝石。当我们与别人联结、相联并建造起来，神的目标就要达到（李常受文集一九六四年第四册，二四〇至二四二页）。

参读：神建造的异象，第一至二章；三一神的启示与行动，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

第二周■周二

晨兴喂养

启十九 7～8 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

在启示录十九章七至八节我们看见基督和祂的配偶，新妇，要在祂回来时成婚。…羔羊的婚娶乃是神新约经纶完成的结果。神在新约里的经纶是要借着祂的救赎和神圣的生命，为基督娶得一个新妇，就是召会。借着圣灵历世历代以来不断地作工，到这世代结束时，这目标就要达到。那时，新妇就要预备好了。

启示录十九章七节的“新妇”，直译，祂的妻子；指召会（弗五 24～25、31～32），基督的新妇。然而，按照启示录十九章八至九节，这里的妻子（基督的新妇），只包含千年国中得胜的信徒；而二十一章二节的新妇，乃是由所有得救的圣徒所组成，从千年国以后直到永远（新约总论第七册，二六七页）。

信息选读

约翰福音启示基督是羔羊，要来除去罪（一 29），也是新郎，要来迎娶新妇〔参三 29〕。基督的目标不是除去罪，乃是迎娶新妇。在启示录这卷书中，我们看见基督乃是羔羊，也是要来的新郎。祂这位新郎必须有一个婚礼。

我们在地上正预备成为新妇，好迎见祂；而祂在三层天的宝座上正准备像新郎一样来到，与我们相见。所以，祂要以新郎的身分来，我们要以新妇的身分去。当祂回来，我们与祂相见时，我们就会有一个婚礼。

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.

新妇的预备（启十九7下）是在于得胜者生命的成熟。再者，得胜者不是分开的个人，乃是团体的新妇。为着这一面，就需要建造。得胜者不仅在生命上成熟，更是同被建造，成为一个新妇。

召会作基督的配偶要终极完成于新天新地的新耶路撒冷，直到永远。…新耶路撒冷是历代以来所有蒙神救赎的圣徒活的组合。她是基督的新妇，作祂的配偶（二一2）。作基督新妇的新耶路撒冷，是出自基督，而成为祂的配偶。她是借着有分于基督生命和性情的丰富而预备好的。…在千年国里的新妇，只包括得胜的圣徒，但是在新天新地里的妻子，乃包括一切神所救赎并重生的众子（7）（新约总论第七册，二六八至二七〇页）。

见于创世记二章的生命，乃是涌流的生命，变化的生命，和建造的生命。这生命在我们里面涌流，变化我们，至终将我们建造成基督的新妇。这新妇，就是新耶路撒冷，要完成神定旨的两方面。首先，新耶路撒冷有神完全的形像，作神完全的彰显（启二一11，参四3）。其次，这新耶路撒冷制伏仇敌，征服地，并对全宇宙施行神的权柄，尤其是对爬物（二二5，二一15，参二一8，二十10、14～15）。…因此，神的定旨借着新耶路撒冷得以完全完成，这就是生命终极完成的结果、结局。我们信徒所需要的是生命，这生命一点不差就是三一神自己，父在子里，子又成为那灵。愿我们都被带进对这涌流、变化和建造之生命的享受和经历中，预备好作把基督带回来的新妇（李常受文集一九六九年第二册，五三三页）。

参读：新约总论，第二百一十三至二百一十五篇；圣经中关于生命的重要启示，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

第二周■周三

晨兴喂养

约壹四 21 “爱神的，也当爱他的弟兄，这是我们从祂所受的诫命。”

林后五 14 “原来基督的爱困迫我们，因我们断定：一人既替众人死，众人就都死了。”

我们是神的种类，因为我们已经从神而生，有祂的生命和性情（约一 12～13）。我们已经重生，成为神的种类，就是神类，而神乃是爱。我们既在生命和性情上成了神，就应当也有爱。…我们既是神的种类，就应当是爱，因为祂就是爱。…神不要我们用我们天然的爱来爱人，乃要我们以祂作我们的爱。神按着祂的形像造人（创一 26），意思是说，祂乃是照着祂的所是造人。…照圣经中的启示来看，神的第一个属性是爱。…虽然受造的人没有爱的实际，但在这受造的人里面，有一个东西，叫他愿意去爱人。…但那只是人的美德，是神爱的属性的彰显。当我们重生时，神就把祂自己这爱灌注到我们里面。我们爱祂，因为祂先爱我们（约壹四 8、19）；是祂引进了这爱（李常受文集一九九四至一九九七年第五册，一六三至一六四页）。

信息选读

神预定我们得神圣的儿子名分，乃是受神圣之爱的推动。…神乃是在爱里预定我们得儿子的名分（弗一 4～5）。约翰三章十六节说，神爱世人。祂是在创立世界以前，就爱了我们。

神将祂的独生子赐给我们，使我们在法理一面借着祂的死得救，不至灭亡，并在生机一面在祂的复活中得着永远的生命，乃是受神圣之爱的推动（16，约壹四 9～10）。…约壹四章十节说，神差祂的儿子到我们这里来，为我们的罪

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；这是在法理上借着祂的死完成的。九节说，神差祂的儿子到我们这里来，使我们借着祂得生并活着；这是在生机上在祂的复活中完成的。约翰三章十六节应该与约壹四章九至十节同读。…神的爱是基督之恩的源头，这恩借着灵的交通，分赐给我们（林后十三14）。这是为使我们享受经过过程并终极完成的三一神。

神的爱激励我们这些祂的儿女爱我们的仇敌，使我们能完全，像祂一样；祂爱那成了祂仇敌的堕落人类，叫祂的日头（表征基督）上升，一无分别地照恶人，也照好人，并且同样地降雨（表征那灵）给义人，也给不义的人；这样，我们就可以作天父的儿子，从税吏和外邦人中被圣别出来（太五43~48）。整个人类成了神的仇敌，但神仍然爱人类。神差基督到我们这里，若对人有所分别，我们就不会有资格得着祂的救恩。祂叫祂的日头上升，一无分别地先照恶人，也照好人。

我们在爱别人的事上，应当像神一样。…主说，“你们若爱那爱你们的人，有什么赏赐？税吏不也是这样行么？”（46）我们若只爱那爱我们的人，我们就是和税吏属于同一种类。但我们是属于超越、神圣的种类，所以我们爱恶人，就是我们的仇敌，也爱好人。这给我们看见，神这爱是何等地有效能。…我们的活力排是否有效能，可由我们一无分别地爱人得着证实。…当基督钉在十字架上时，有两个强盗与祂同钉（二七38）。其中有一个强盗说，“耶稣啊，你来进入你国的时候，求你记念我。”（路二三42）耶稣对他说，“我实在告诉你，今日你要同我在乐园里了。”（43）基督借着钉十字架而拯救的第一个人，不是一个上流人，乃是一个犯人，一个判处死刑的强盗。

没有爱的教训会使我们自高自大。我们可能听了职事的信息，只得了一些知识，就自高自大；这并不建造人。唯有爱建造人（李常受文集一九九四至一九九七年第五册，一六四至一六六页）。

参读：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

第二周■周四

晨兴喂养

创二 18 “耶和华神说，那人独居不好，我要为他造一个帮助者作他的配偶。”

20 “那人便给一切的牲畜、空中的飞鸟、和野地各样的走兽都起了名，只是亚当没有找到一个帮助者作他的配偶。”

神是要得着亚当和夏娃〔参创二 18〕。神的目的是要得着一个得胜的基督，加上一个得胜的召会；神的目的是要得着一个胜过魔鬼工作的基督，加上一个推翻魔鬼工作的召会；神的目的是要得着一个掌权的基督，和一个掌权的召会。这是神所预定的事。神在祂心里这样定规，这是神为着祂自己的称心而作的，这是神为着祂自己的快乐而作的。…神要有一个基督，祂也要有一个与基督一样的召会。神不只要基督掌权，并且要召会和基督一同掌权。神容许魔鬼在地上，因为祂说，“使他们〔基督与召会〕管理。”〔一 26〕神定意召会作基督的配偶，要有分于对付撒但。召会若不是与基督相配，神的定旨就无法达成。就是在荣耀里，基督也需要伴侣。基督争战需要伴侣，得荣耀也需要伴侣。神所要求于召会的，是一切和基督一样。神要基督有一个伴侣（倪柝声文集第二辑第十四册，三〇至三一页）。

信息选读

虽然人是完全的，但不完整。正如人的头是完全的，但没有身体就不完整。…〔一个人〕虽然完全，但需要另一半使他完整。…夫妻好像两个一半的西瓜，合在一起才是完整的一体。这就是为什么我经

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

常告诉年轻人要结婚。你若不结婚，你虽然完全，却不完整。因此当神看亚当的时候，祂似乎说，“亚当，你是完全的，但你只是一半。你太孤单了，我要给你造一个补满，我要给你造一个配偶。”

男人是神这位真正宇宙丈夫的预表。神在没有得着正确的人之前，祂是孤单的。神独居不好。虽然神是绝对而永远的完全，却不完整。说神不完全是亵渎。我们的神是永远完全的。但无论如何，没有召会祂不完整。没有召会，祂就像丈夫没有妻子，就像头没有身体。所以当神说亚当独居不好，意思就是祂自己不完整，祂独居不好。亚当需要一个妻子，预表并描述神需要一个补满。我们若看见这点，创世记二章各方面就都清楚了。

神用土造了野地各样的走兽，和空中各样的飞鸟，并将这一切带到亚当前面（19）。神带一匹马到亚当前面，亚当也许说，“这是一匹马。这个动物绝不能与我相配，因为它有四条腿，我有两只脚。”神带一头牛到亚当前面，亚当也许说，“这是一头牛。它有两只角。它不像我，不能作我的补满。”神将一样的动物都带到亚当前面，亚当给一切的牲畜、空中的飞鸟和野地的走兽都起了名，但他在它们中间找不到一个可作他的补满（20），找不到一个配得上他。虽然亚当有智慧给各样活物起名，他似乎说，“它们都离我太远，它们不像我，我怎能以其中任何一个作为配偶？”亚当为各样活物起名之后，就着一面说，他失望了。在一切受造之物中，他竟找不到一个与他相配，作他补满的。但神清楚地知道祂在作什么（创世记生命读经，二六五至二六六页）。

参读：神圣启示的中心路线，第七篇；圣洁没有瑕疵，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

第二周■周五

晨兴喂养

创二 21 “耶和华神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来。”

约十二 24 “我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”

有一天，真亚当被摆在十字架上，祂在上面睡了六小时，从上午九时到午后三时（可十五 25、33）。这是创世记二章所说，“耶和华神使那人沉睡，…于是取了他的一条肋骨”（21），为他建造一个妻子的话所表征的。亚当的沉睡是基督为产生召会死在十字架上的预表。这就是基督那释放生命、分赐生命、繁殖生命、繁增生命、繁衍生命的死，由一粒麦子落在地里死了，长起结出许多子粒（约十二 24），好作成饼所表征，这饼就是祂的身体一召会（林前十 17）。借着这样产生召会，神在基督里就作到了人里面作生命。首先，神成为人；其次，这位有神圣生命和性情的人，经过死与复活，繁增到许多信徒里面，使他们成为众肢体，组成真夏娃，和祂相配，成为祂的补满。借着这样的过程，神在基督里带着祂的生命和性情，就作到人里面，使人有祂同样的生命和性情，好与祂相配，作祂的补满（创世记生命读经，二六八至二六九页）。

信息选读

基督被钉十字架的末了，犹太人不愿意被钉罪犯的身体留在十字架上过安息日，就求彼拉多叫人打断他们的腿（约十九 31）。当兵丁来到耶稣那里，要打断祂的腿，发现祂已经死了，所以无须打断。

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

这应验了经书所说的：“祂的骨头，一根也不可折断。”（约十九 32 ~ 33、36，出十二 46，民九 12，诗三四 20）然而兵丁用枪扎祂的肋旁，随即有血和水流出来（约十九 34）。血是为着救赎（来九 22，彼前一 18 ~ 19）。水是表征什么？在出埃及十七章六节，我们看到被击磐石（林前十 4）的预表。磐石被击打就裂开，流出活水。耶稣在十字架上也是被摩西的杖击打，那杖就是神的律法。祂裂开了。祂的肋旁被扎，水从那里流出来。这水是祂神圣生命的流，表征产生召会的生命。

这生命由那从亚当裂开的肋旁取出的肋骨所预表，夏娃是由这肋骨产生并建造的。因此，骨头预表神圣的生命，这生命由基督肋旁流出的水所表征。祂的骨头一根也不折断，这表征祂神圣的生命是不能折断的。祂肉身的生命被杀，但祂神圣的生命是无能以折断的；这神圣的生命流出来，以产生召会。

亚当的沉睡预表基督的死，因此他的醒过来表征基督的复活。亚当醒了以后，连同那出自于他的夏娃，成了另一个人。基督在复活以后，连同那出自于祂的召会，也成了另一个人。亚当如何从沉睡中醒来，娶夏娃作他的配偶，基督也从死人中复活，娶召会作祂的补满。

亚当从沉睡中醒来，立即看见用他肋骨建造的夏娃在他面前。照样，当基督从死人中复活（十五 20），召会也借着祂神圣的生命产生了。借着祂的死，祂里面神圣的生命得以释放出来；借着祂的复活，这释放出来的神圣生命得以分赐到我们信祂的人里面。…因着我们是重生的人（参彼前一 3），有祂作生命，并凭祂而活，我们就构成了祂的召会，就是在复活中的真夏娃（创世记生命读经，二六九至二七一页）。

参读：创世记生命读经，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

第二周■周六

晨兴喂养

创二 23 “那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。”

弗五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

创世记二章是一幅基督的新妇如何产生的图画。在神为亚当预备新妇以前，祂将各样的走兽和动物带到亚当前面，亚当给每一个都起了名。但这些受造物中没有一个与亚当相配，它们不能作他的配偶（19～20）。然后神使亚当沉睡（21）。亚当是基督的预表（罗五 14），他的沉睡是基督之死的预表。

亚当在沉睡时，神从他肋旁取了一条肋骨。同样，基督在十字架上沉睡时，有东西从祂肋旁出来。约翰十九章三十四节告诉我们，兵丁扎祂的肋旁，就有血与水流出。亚当的时代没有罪，所以不需要救赎。直到创世记三章，罪才进来。因此，从亚当肋旁取出来的，乃是没有血的肋骨。然而，到基督在十字架上沉睡的时候，有罪的问题。因此，祂的死必须对付罪这个问题。血从基督的肋旁流出来乃是为着救赎。水随着血流出，就是涌流的生命，是为产生召会。这神圣、涌流、非受造的生命，由取自亚当肋旁的肋骨所表征。

取自亚当的肋骨表征复活的生命，神用亚当的肋骨建造一个女人。现今神用基督复活的生命建造召会。…夏娃是亚当骨中的骨，肉中的肉。今天我们将作为召会，乃是基督的一部分（弗五 30～32）（李常受文集一九六九年第二册，五三一至五三二页）。

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)

召会一点不差是出于基督的纯产物。…夏娃完全、纯粹是从亚当产生出来的（创二 21～24）。…凡夏娃里面所有的，凡夏娃所是的，全是亚当。夏娃是亚当完全的复制。亚当和夏娃乃是基督与召会的预表（弗五 30～32，创二 22～24）。召会也必须只是一种元素—基督的元素。

基督借着包罗万有的死了结了整个旧造以后，召会就在祂的复活里产生出来（彼前一 3，弗二 6）。…召会是一个新造，是在基督的复活里并凭着复活的基督造成的。我们必须看见这异象。除了看见召会是在基督的复活里产生的以外，我们也必须看见召会在哪里；今天召会乃是在升天的基督里。以弗所二章六节告诉我们，召会已经与基督一同复活，现今与基督一同坐在诸天界里。因此，召会完全且纯粹属于基督的元素，完全在复活里，完全与基督一同留在诸天界里。基督与复活这两个辞都是名词，在中文里没有用作形容词。因此，我们必须发明一些新语汇，来表达这样一个召会的异象。我们可以说，今天召会是基督的（Christly）、复活的（resurrectionly）、属天的。这三个形容词可以描述圣经所表达的事实。召会是属基督的，召会是属复活的，召会是属诸天的。召会是基督的、复活的、属天的。召会没有基督以外的元素。这样的异象要管治你到极点，并排除一切不是基督的、复活的、属天的事物。信徒还有罪的肉体，但召会没有罪的肉体，因为召会是在复活里产生的（彼前一 3）。召会乃是在基督里、在复活里并在诸天界基督的升天里（李常受文集一九八四年第二册，一五一至一五三页）。

参读：主恢复的异象，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

第二周诗歌

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

一 救我 脱 离自 己、天 然, 主啊, 我 愿被 建 造,
同众 圣 徒作 你 圣 殿, 为着 充 满你 荣 耀。
救我 脱 离乖 僻 个 性, 脱离 骄 傲与 单 独;
使我 甘 愿服 你 权 柄, 让你 有 家可 居 住。

- 二 生命供应, 活水流通, 长进、变化又配搭;
守住等次, 尽我功用, 成全别人, 不践踏。
自己所经, 自己所见, 所是、所有并所能,
不再高估, 不再稍偏, 接受一切的平衡。
- 三 持定元首, 联络供应, 享受基督的丰富;
充满神的一切丰盛, 因神增加得成熟,
同尝基督莫测大爱, 赏识基督的阔长;
长大成人, 不作婴孩, 满有基督的身量。
- 四 作神居所, 作你身体, 主啊, 我愿被建造,
成为你的团体大器, 让你来显你荣耀。
圣城景色、新妇荣美, 今在此地就彰显,
透出你的荣耀光辉, 将你照耀在人间。

WEEK 2 — HYMN

Freed from self and Adam's nature

The Church — Her Building

840



2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Built 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
Built 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.

第二周 · 申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]