第七周

在作为天上真帐幕执事之基督的职事下实行召会生活

读经：来八 2、6，二 10～12，一 9，三 6，四 9，七 22，九 15，十二 22～24、28，十三 1～19

纲　　要

周　一

壹 升天的基督是“圣所，就是真帐幕的执事”—来八 2：

一 基督是真帐幕（天上帐幕）的执事，把天（不仅指地方，也指生命的情形）供应到我们里面。

二 现在的基督，现今在诸天之上作我们的执事，供应我们属天的生命、恩典、权柄和能力，并维持我们在地上过属天的生活，正如祂从前在地上一样—一 3，四 14，七 26，九 24。

三 属天的基督在帐幕中尽职，“这帐幕是主所支的，不是人所支的”—八 2：

1 这个帐幕，这个圣所，乃是在第三层天，那里有属天的至圣所。

2 基督在天上的至圣所为我们尽职事，这至圣所乃是联于我们的灵—四 12。

3 基督在诸天之上的职事，顾到我们的需要—15 节：

a 基督从诸天之上，以分赐的方式，将祂自己供应给我们作食物，作我们生命的供应。

Week Seven

Practicing the Church Life under the Ministry of Christ as the Minister of the True, the Heavenly, Tabernacle

Scripture Reading: Heb. 8:2, 6; 2:10-12; 1:9; 3:6; 4:9; 7:22; 9:15; 12:22-24, 28; 13:1-19

Outline

Day 1

I. The ascended Christ is a “Minister of the holy places, even of the true tabernacle”—Heb. 8:2:

A. Christ, as a Minister of the true (heavenly) tabernacle, ministers heaven (which is not only a place but also a condition of life) into us.

B. The present Christ, who is now in the heavens as our Minister, is ministering to us the heavenly life, grace, authority, and power and sustaining us to live a heavenly life on earth as He did when He was here—1:3; 4:14; 7:26; 9:24.

C. The heavenly Christ is ministering in the tabernacle “which the Lord pitched, not man”—8:2:

1. This tabernacle, this sanctuary, is in the third heaven, in which is the heavenly Holy of Holies.

2. The heavenly Holy of Holies, where Christ is ministering on our behalf, is connected to our spirit—4:12.

3. Christ’s ministry in the heavens takes care of our needs—v. 15:

a. From the heavens Christ ministers Himself to us as food, as our life supply, in the way of dispensing.

b 当祂作我们的执事顾到我们的需要，祂就执行神的经纶—弗一10。

四 凡基督这属天的执事所执行的，祂都作为那灵应用到我们身上—林前十五45下，林后三17：

1 我们所需要的供应来自基督；祂是诸天之上的主，也是我们里面的那灵—徒二36，罗八11。

2 现今我们能在祂这升天者的一切功用上经历祂—来一3，九24，十二2。

3 祂这属天的执事，将我们所需要的，从作源头的父神传输到我们灵里，供应并扶持我们。

周　二

五 基督在祂天上的职事里是真帐幕的执事，用新遗命的遗赠、祝福服事神的子民—七22，八6，九15：

1 基督是我们天上的执事，带着更超特的职事，在执行更美之约—七22：

a 祂作这事是借着使新约的事实成为有效的。

b 借着这位天上的执事以及祂更超特的职事，新约里的每一事实都成了有效的—九15，八6。

2 凡在新约里的事实，都是新遗命里的遗赠；基督这天上的执事正在执行新遗命里的遗赠—九15～17，十16～18。

贰 希伯来书中所启示召会的各方面：

一 召会乃是神许多儿子活的组合，他们是在基督复活里所生出来的许多弟兄—二10～12，罗八29，约二十17，来一5，五5，徒

b. As our Minister takes care of our needs, He carries out God's economy—Eph. 1:10.

D. Whatever Christ carries out as the heavenly Minister, He applies to us as the Spirit—1 Cor. 15:45b; 2 Cor. 3:17:

1. The supply we need comes from the Christ who is both the Lord in the heavens and the Spirit within us—Acts 2:36; Rom. 8:11.

2. Now we may experience Him in all His functions as the ascended One—Heb. 1:3; 9:24; 12:2.

3. As the heavenly Minister, He transmits what we need from God the Father, who is the source, into our spirit to supply and sustain us.

Day 2

E. In His heavenly ministry as the Minister of the true tabernacle, Christ is serving God's people with the bequests, the blessings, of the new testament—7:22; 8:6; 9:15:

1. As our heavenly Minister with a more excellent ministry, Christ is carrying out the better covenant—7:22:

a. He does this by making the facts of the new covenant effective.

b. Every fact in the new covenant is made effective by the heavenly Minister with His more excellent ministry—9:15; 8:6.

2. Whatever is a fact in the new covenant is a bequest in the new testament; Christ, the heavenly Minister, is executing the bequests in the new testament—9:15-17; 10:16-18.

II. In the Epistle to the Hebrews, various aspects of the church are revealed:

A. The church is a living composition of the many sons of God, who are the many brothers of Christ brought forth in His resurrection—2:10-12; Rom. 8:29; John 20:17; Heb. 1:5; 5:5;

十三 33，彼前一 3：

1 神是我们神圣的父，我们是由祂神圣生命所生的神圣儿子，有祂神圣的性情—约二十 17，弗一 5，加三 26，约一 12 ～ 13，彼后一 4。

周　三

2 我们是基督许多的弟兄，和长子一样一式；祂是神而人者，我们是人而神者—来二 11，一 6，罗八 29。

3 召会是一个有两种生命和两种性情结合并调和在一起的生机体—利二 1 ～ 16：

a 召会完全是生命的事—神圣的生命以及被拔高、复活的人性生命—罗一 3 ～ 4。

b 召会有两种性情—人的性情和神的性情；因此召会是神人二性的—来二 14、11。

周　四

二 召会是基督团体的同伙—三 15，一 9：

1 神在宇宙中经营的目标，乃是要完成祂自己荣耀的彰显—二 10，约十七 1、5、22、24，启二一 10 ～ 11。

2 长子是神所立的后嗣，我们众子已蒙拯救，和祂同作后嗣，不仅承受救恩，也要与祂一同承受万有—来一 14，罗八 17，加四 7，弗三 6，多三 7。

3 神的长子基督是神所立的后嗣，而我们这些神的众子是与祂同作后嗣；因此，我们是基督的同伙—来一 9，三 15。

4 作为基督的同伙，我们有分于祂的受膏，并在祂的经营里与祂合作，以达到神经纶的目标，就是神圣者荣耀的彰显—一 9，林后一 21，启二一 10 ～ 11。

Acts 13:33; 1 Pet. 1:3:

1. God is our divine Father, and we are His divine sons born of His divine life with His divine nature—John 20:17; Eph. 1:5; Gal. 3:26; John 1:12-13; 2 Pet. 1:4.

Day 3

2. As the many brothers of Christ, we are the same as the firstborn Son; He is divine and human, and we are human and divine—Heb. 2:11; 1:6; Rom. 8:29.

3. The church is an organism with two lives and two natures combined and mingled together—Lev. 2:1-16:

a. The church is altogether a matter of life—the divine life and the uplifted, resurrected human life—Rom. 1:3-4.

b. The church has two natures—the human nature and the divine nature; thus, the church is both human and divine—Heb. 2:14, 11.

Day 4

B. The church is a corporate partnership with Christ—3:14; 1:9:

1. The goal of God's operation in the universe is to accomplish a glorious expression of Himself—2:10; John 17:1, 5, 22, 24; Rev. 21:10-11.

2. The firstborn Son is God's appointed Heir, and we, the many sons, have been saved to be His joint heirs, inheriting not only salvation but also all things with Him—Heb. 1:14; Rom. 8:17; Gal. 4:7; Eph. 3:6; Titus 3:7.

3. Since Christ as the firstborn Son of God is God's appointed Heir and we as the many sons of God are His joint heirs, we are Christ's partners—Heb. 1:9; 3:14.

4. As Christ's partners, we share in His anointing and cooperate with Him in His operation to reach the goal of God's economy—the glorious expression of the Divine Being—1:9; 2 Cor. 1:21; Rev. 21:10-11.

周　五

三 召会，基督的扩大，乃是安息日的安息—约二 19、21，三 29 上、30，林前十二 12，来三 6，四 9：

1 个人的基督是神的安息日（太十一 28 ～ 29），而召会是基督的扩大；因此，召会也是神安息日的安息。

2 召会是神的满足与安息，因为神在召会中得着祂的居所，使祂得着彰显与代表—弗二 22。

四 来到召会就是来到新约，来到属天的新耶路撒冷—来十二 22 ～ 24，八 7 ～ 13，十一 10、16，加四 24 ～ 26：

1 新约、属天的耶路撒冷和召会乃是一。

2 接受新约就是进入新耶路撒冷，并来到召会：

a 希伯来八章指明律法的旧约已经被新约顶替。

b 希伯来十二章说，我们乃是来到锡安山，来到活神的城，来到新约的中保这里，并来到召会—22 ～ 24 节。

五 召会是神那不能震动的国—28 节：

1 我们所要领受那不能震动的国，就是基督和祂的扩大：

a 国度其实就是主自己在我们里面作国度—路十七 20 ～ 21，可四 3、26。

b 召会是基督在生命上的扩增，而国度是基督在行政上的扩增。

2 我们在召会中，就是生活在今天神的国里—约三 3、5，罗十四 17，启一 9。

Day 5

C. The church, the enlargement of Christ, is the Sabbath rest—John 2:19, 21; 3:29a, 30; 1 Cor. 12:12; Heb. 3:6; 4:9:

1. The individual Christ is God's Sabbath (Matt. 11:28-29), and the church is the enlargement of Christ; therefore, the church is also God's Sabbath rest.

2. The church is God's satisfaction and rest because in the church God has His habitation for His expression and representation—Eph. 2:22.

D. To come to the church is to come to the new covenant and to the heavenly New Jerusalem—Heb. 12:22-24; 8:7-13; 11:10, 16; Gal. 4:24-26:

1. The new covenant, the heavenly Jerusalem, and the church are one.

2. To receive the new covenant is to enter the New Jerusalem and come to the church:

a. Hebrews 8 indicates that the old covenant of law has been replaced by the new covenant.

b. Hebrews 12 says that we have come to Mount Zion, to the city of the living God, to the Mediator of a new covenant, and to the church—vv. 22-24.

E. The church is the unshakable kingdom of God—v. 28:

1. The unshakable kingdom that we are receiving is Christ with His enlargement:

a. The kingdom is actually the Lord Himself as the kingdom within us—Luke 17:20-21; Mark 4:3, 26.

b. Whereas the church is Christ's increase in life, the kingdom is Christ's increase in administration.

2. In the church, we are living in the kingdom of God today—John 3:3, 5; Rom. 14:17; Rev. 1:9.

周　六

Day 6

叁 希伯来十三章一至十九节说到实行召会生活所需的美德和经历：

III. Hebrews 13:1-19 speaks of the virtues and the experiences needed for the practice of the church life:

一 照内容看，本章是为着正当的召会生活而写的；这里提起的每一件事，就如弟兄相爱，接待客旅等等，几乎都是为着召会生活，而不仅是为着基督徒生活—1～7、16～18节。

A. As indicated by its content, this chapter was written with a view to a proper church life; nearly everything mentioned here, such as brotherly love and hospitality, is for the church life, not only for the Christian life—vv. 1-7, 16-18.

二 我们要过真实且稳固的召会生活，就必须持定那昨日、今日、直到永远是一样的基督，不被各样怪异的教训带入歧途—8～9节。

B. For a true and steadfast church life, we must hold on to the Christ who is the same yesterday and today, and even forever, and must not be carried away by various strange teachings—vv. 8-9.

三 我们越在灵里享受天上的基督，就越出到宗教的营外，跟随受苦的耶稣—12～14节。

C. The more we are in our spirit, enjoying the heavenly Christ, the more we will come outside the camp of religion, following the suffering Jesus—vv. 12-14.

四 我们既在召会生活中享受不变的基督作恩典，并且跟从祂出到宗教之外，就该借着祂向神献上赞美的属灵祭物—15节：

D. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices of praise to God—v. 15:

1 我们在召会中该借着基督，常常向神献上赞美的祭。

1. In the church we should offer up through Christ a sacrifice of praise to God continually.

2 在召会中，基督在我们里面歌颂父神（二12），我们也该借着祂在召会中赞美父神。

2. In the church He sings in us hymns of praise unto God the Father (2:12), and in the church we too should praise God the Father through Him.

3 至终，祂与我们，我们与祂，都在召会中，在调和的灵里，一同赞美父—12节，十三15：

3. Eventually, in the church He and we, we and He, praise the Father together in the mingled spirit—v. 12; 13:15:

a 祂是赐生命的灵，在我们的灵里赞美父；我们借着我们的灵，也在祂的灵里赞美父。

a. He, as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit.

b 这是我们借着子基督，献给神最好、最高的祭。

b. This is the best and highest sacrifice that we can offer to God through Christ the Son.

c 这是召会聚会中极其需要的。

c. This is greatly needed in the church meetings.

第七周●周一

晨兴喂养

来八 2“作了圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。”

九 24“因为基督并不是进入人手所造的圣所，那不过是真圣所的复本，乃是进入了天的本身，如今为我们显在神面前。”

希伯来八章二节说，升天的基督是“圣所，就是真帐幕的执事；这帐幕是主所支的，不是人所支的。”基督是真帐幕（天上帐幕）的执事，把天（不仅指地方，也指生命的情形）供应到我们里面，使我们有属天的生命和能力，在地上过属天的生活，正如祂从前在地上一样（新约总论第二册，一四四页）。

信息选读

希伯来书认为一切积极的事物都是属天的，将我们指向这位在诸天之上的基督。在福音书，基督在地上生活，并在十字架上受死，为要成功救赎。在使徒行传，复活、升天的基督，得以繁殖且供应给人。在罗马书，基督是我们的义，叫我们得称义；祂也是我们的生命，使我们成圣、变化、模成、得荣并被建造。在加拉太书，基督使我们过与律法、宗教、传统、仪式相对的生活。在腓立比书，基督从祂的众肢体活出来。在以弗所书和歌罗西书，基督是身体（召会）的生命、内容和头。在哥林多书，基督在实行的召会生活中是一切。在帖撒罗尼迦书，为着祂的再来，基督是我们的圣别。在提摩太书和提多书，基督是神的经纶，叫我们知道在神的家中当怎样行。在彼得的书信，基督使我们借着经历苦难，接受神行政的对付。在约翰的书信，基督在神家中是神

‹‹ WEEK 7 — DAY 1 ››

Morning Nourishment

Heb. 8:2 A Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.

9:24 For Christ did not enter into a holy place made by hands, a figure of the true, but into heaven itself, to appear now before the face of God for us.

Hebrews 8:2 says that the ascended Christ is a “Minister of the holy places, even of the true tabernacle, which the Lord pitched, not man.” Christ, as a Minister of the true (heavenly) tabernacle, ministers heaven (which is not only a place but also a condition of life) into us, so that we may have the heavenly life and power to live a heavenly life on earth as He did while He was here. (The Conclusion of the New Testament, p. 347)

Today’s Reading

Hebrews, with the concept of all positive things being heavenly, points us to the very Christ who is in the heavens. In the Gospels is the Christ who lived on the earth and died on the cross for the accomplishment of redemption. In the Acts is the resurrected and ascended Christ propagated and ministered to man. In Romans is the Christ who is our righteousness for justification and our life for sanctification, transformation, conformation, glorification, and building up. In Galatians is the Christ for our living versus the law, religion, tradition, and forms. In Philippians is the Christ lived out of His members. In Ephesians and Colossians is the Christ who is the life, the content, and the Head of the Body, the church. In Corinthians is the Christ who is everything in the practical church life. In Thessalonians is the Christ who is our holiness for His coming back. In Timothy and Titus is the Christ who is God’s economy for us to behave ourselves in the house of God. In the Epistles of Peter is the Christ who is for us to take God’s governmental dealings through sufferings. In John’s Epistles is

儿女的生命和交通。在启示录，基督今世行走在众召会中间，来世要在国度里辖管世界，并且要在新天新地中完满地荣耀里，彰显神直到永远。在希伯来书，这位现在的基督，现今在诸天之上作我们的执事（八2）和大祭司（四14～15，七26），供应我们属天的生命、恩典、权柄和能力，并维持我们在地上过属天的生活。祂是现在的基督，今日的基督，也是在诸天之上、宝座上的基督，作我们每日的救恩并时刻的供应。这就是希伯来书所启示的基督。我喜爱这卷书所描述的基督。我愿尽我所能，来影响你们，感动你们，甚至勉强你们来爱祂（希伯来书生命读经，一五至一六页）。

属天的基督在主所支的（不是人所支的）帐幕里尽职。这帐幕，这圣所，是在三层天上，其中有属天的至圣所。天上的至圣所，就是基督为我们供职的地方，与我们的灵相联。基督在诸天之上的职事，顾到我们的需要。基督从诸天之上，以分赐的方式，将自己供应我们作食物，作我们生命的供应。祂作我们的执事，顾到我们的需要，执行神的经纶。

凡基督这属天的执事所执行的，祂都作为那灵应用到我们身上。凡祂所供应的，都传输到我们灵里。因为诸天之上的主与我们灵中的那灵是一，在诸天与我们的灵之间就有不断的传输，这样，凡那里所发生的，这里就立即应用。

我们所需要的供应来自基督；祂是诸天之上的主，是我们里面的那灵。祂在为我们代求，照顾我们。现今我们能在祂这升天者的一切功用上经历祂。尤其祂这属天的执事，将我们所需要的，从作源头的父神传输到我们灵里，供应并扶持我们。这就是三一神分赐到我们这人里面（新约总论第二册，一四四至一四五页）。

参读：基督天上的职事，第九章；希伯来书生命读经，第三十五篇。

the Christ who is the life and fellowship of the children of God in God's family. In Revelation is the Christ who is walking among the churches in this age, ruling over the world in the kingdom in the coming age, and expressed in full glory for eternity. In Hebrews is the present Christ who is now in the heavens as our Minister (8:2) and our High Priest (4:14-15; 7:26), ministering to us the heavenly life, grace, authority, and power, and sustaining us to live a heavenly life on earth. He is the Christ now, the Christ today, and the Christ on the throne who is our daily salvation and moment-by-moment supply. This is the Christ revealed in Hebrews. I love this description of Christ. I would do my best to influence you, impress you, and even compel you to love Him. (Life-study of Hebrews, pp. 12-13)

The heavenly Christ is ministering in a tabernacle pitched by the Lord and not by man. This tabernacle, this sanctuary, is in the third heaven, in which is the heavenly Holy of Holies. The heavenly Holy of Holies, where Christ is ministering on our behalf, is connected to our spirit. Christ's ministry in the heavens takes care of our need. From the heavens Christ ministers Himself to us as food, as our life supply, in the way of dispensing. As our Minister takes care of our needs, He carries out God's economy.

Whatever Christ carries out as the heavenly Minister, He applies to us as the Spirit. Whatever He ministers is transmitted into our spirit. Because the Lord in the heavens and the Spirit in our spirit are one, there is a continual transmission between the heavens and our spirit so that whatever takes place there is immediately applied here.

The supply we need comes from the Christ who is both the Lord in the heavens and the Spirit within us. He is interceding for us, caring for us. Now we may experience Him in all His functions as the ascended One. In particular, as the heavenly Minister He transmits what we need from God the Father, who is the source, into our spirit to supply and sustain us. This is the dispensing of the Triune God into our being. (The Conclusion of the New Testament, p. 347)

Further Reading: CWWL, 1980, vol. 2, "The Heavenly Ministry of Christ," ch. 9; Life-study of Hebrews, msg. 35

第七周●周二

晨兴喂养

罗八 29 “因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。”

来二 12 “我要向我的弟兄宣告你的名，在召会中我要歌颂你。”

基督在祂天上的职事里是天上真帐幕的执事（来八 2），用新遗命的遗赠、祝福服事神的子民。基督是我们天上的执事，带着更超特的职事，在执行更美之约。祂作这事是借着使新约的事实成为有效的。借着这位天上的执事以及祂更超特的职事，新约里的每一事实都成了有效的（新约总论第三册，三四四页）。

信息选读

基督这天上的执事也在执行新遗命里的遗赠。凡在约里的事实，都是遗命里的遗赠。事实是指某些在遗赠以前，已成就却还未标明的事物。已成就的事实遗赠以后，立刻成为标明给我们的遗赠。凡在约里的都是事实，但凡在遗命里的都是遗赠。在约里是事实的，如今在遗命里成了合法标明给我们的遗赠。新约有四个事实，在新遗命里成了遗赠：为着不义和赦罪的平息，生命之律的分赐，得着神并作祂子民的福分，以及认识主的内在能力。基督在祂天上职事的工作里，如今正用这些遗赠服事我们（新约总论第三册，三四四页）。

‹‹ WEEK 7 — DAY 2 ››

Morning Nourishment

Rom. 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.

Heb. 2:12 Saying, “I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise to You.”

In His heavenly ministry Christ is a Minister of the true, the heavenly, tabernacle (Heb. 8:2), serving God’s people with the bequests, the blessings, of the new testament. As our heavenly Minister with a more excellent ministry, Christ is carrying out the better covenant. He does this by making the facts of the new covenant effective. Every fact in the new covenant is made effective by the heavenly Minister with His more excellent ministry. (The Conclusion of the New Testament, p. 826)

Today’s Reading

Christ, the heavenly Minister, is also executing the bequests in the new testament. Whatever is a fact in the covenant is a bequest in the testament. Facts refer to certain things that have been accomplished but which are not yet designated until they are bequeathed. After the accomplished facts have been bequeathed, they immediately become bequests designated for us. Whatever is in a covenant is a fact, but whatever is in a testament is a bequest. What were facts in the covenant have now become legally designated for us as bequests in the testament. There are four facts of the new covenant which have become bequests in the new testament: the propitiation for unrighteousness and forgiveness of sins; the imparting of the law of life; the blessing of having God and of being His people; and the inward ability of knowing the Lord. In His work in His heavenly ministry Christ is now serving us with these bequests. (The Conclusion of the New Testament, pp. 826-827)

希伯来书深入又极为简单地含示了新约所有的基本要素。读这书的人，在表面上很难发现该书也说到召会。也许你读过希伯来书许多次，但是对该书曾说到召会可能没有什么印象。我们都熟悉使徒行传和其他书信里所说到的召会，但是对于希伯来书也说到召会，却没有什么印象。

什么是召会？召会乃是神长子的众弟兄团体的组合。你还记得神的独生子与神的长子之不同么？神的独生子只有神性而没有人性。祂虽有神圣的性情，却没有属人的性情。但神的长子则兼有神性与人性。众弟兄不是独生子的弟兄，乃是神长子的弟兄。我们是与长子一样。祂是神而人者，我们是人而神者。长子兼有神人二性，祂的众弟兄也都与祂一样。…祂是先有神性，后有人性；祂的众弟兄则是先有人性，而后有神性。最终，祂与我们，我们与祂就相同了。我们是一班奇特的子民，我们不仅有人性，也有神性。你知道你是谁的儿子么？你是神的儿子！神是我们神圣的父，我们是祂神圣的众子，因为我们都是由祂神圣的生命所生，有祂神圣的性情。我们是父的众子，又是父长子的众弟兄。这不是作梦，乃是实际。

希伯来书就是这样深奥地把召会启示出来。召会乃是神众子的活组成，是神长子和祂众弟兄活的团体。…我们是神的众子，也就是神长子基督的众弟兄。基督借着复活，生为神的长子（徒十三 33），我们也在祂的复活里产生为祂的众弟兄（彼前一 3）。在复活以后，基督才称呼祂的门徒为弟兄（约二十 17）。因此，我们的新生不是肉体的出生，乃是在复活里的出生（希伯来书生命读经，一五七至一五八、一六〇、一六四页）。

参读：希伯来书生命读经，第十二、五十六篇。

In the book of Hebrews all of the basic factors of the New Testament are implied in a deeper and yet very simple way. Apparently it is difficult for anyone to realize that the church is mentioned in the book of Hebrews. Although you might have read Hebrews a number of times, perhaps you have never been impressed with the mention of the church in this book. We are all familiar with the mention of the churches in Acts and in the other Epistles, but we may not have the impression that the church is found in Hebrews.

What is the church? The church is a corporate composition of the brothers of the firstborn Son of God. Do you still remember the difference between the only begotten Son of God and the firstborn Son of God? The only begotten Son of God had divinity without humanity. Although He had the divine nature, He did not have the human nature. But the firstborn Son of God has both the divine nature and the human nature. The brothers are not the brothers of the only begotten but the brothers of the firstborn Son of God. We are the same as the Firstborn. He is divine and human, and we are human and divine. The firstborn Son has humanity as well as divinity and all of His brothers are the same as He is....He is first divine and then human, and His brothers are first human and then divine. Eventually, He and we, we and He, are the same. We are wonderful people. We are not only human—we are also divine. Do you realize whose son you are? You are God's son. God is our divine Father, and we all are His divine sons because we all have been born of His divine life with His divine nature. We are the many sons of the Father and the many brothers of the firstborn Son of the Father. This is not a dream. This is reality.

It is in such a profound way that the church is revealed in this book. The church is a living composition of all the sons of God, a living corporation of all the brothers of the firstborn Son of God. As the many sons of God, we are the many brothers of Christ who is the firstborn Son of God. He was born to be the firstborn Son of God through His resurrection (Acts 13:33), and we have been produced to be His many brothers in His resurrection (1 Pet. 1:3). It was after His resurrection that He called His disciples His brothers (John 20:17). Our new birth was not a physical birth but a birth in resurrection. (Life-study of Hebrews, pp. 131-132, 134, 137)

Further Reading: Life-study of Hebrews, msgs. 12, 56

第七周●周三

晨兴喂养

来二 10 ～ 11 “原来万有因祂而有，借祂而造的那位，为着要领许多的儿子进荣耀里去，就借着苦难成全他们救恩的创始者，这对祂本是合宜的。因那圣别人的，和那些被圣别的，都是出于一；因这缘故，祂称他们为弟兄，并不以为耻…。”

神永远的定旨，是要得着许多儿子，作祂团体的彰显。首先，祂的独生子经过过程，并进入荣耀，全然得着完全，成为标准的模型，就是神的长子，作神的彰显。自从基督升天以后，神就一直作工，要大量复制那个标准的模型，就是祂的长子。历世纪以来，很少基督徒看见这事，结果使主受到耽延。…在主的恢复里，祂正在复制标准的模型，竭力在我们中间作工，要使我们每一个人与长子一模一样。这就是得以完全的意思（希伯来书生命读经，五二二至五二三页）。

信息选读

为着得以完全，我们需要神性和拔高、复活的人性，也需要了结一切的钉十字架。我们的完全，必须包括基督那了结一切的钉十字架，因为祂包罗万有的死，将一切消极的事物，都留在河的对岸，成为历史。我们也需要使我们里面的各部分，被祂一切的所是浸透。甚至我们里面最小的部分，也必须被祂浸润。这一切都是使我们得以完全的元素。当这一切都作到我们里面的时候，我们就会有彻底的变化，并完全模成祂的形像。这就是得荣耀，得完全，以及神儿子之模型的复制和翻版。

召会是兼有神人二性的，这是召会的性质。召会是由神的许多儿子组成的，也就是由神长子的许多弟兄所组成的。这就是召会。…四十多年前，我看见召会

‹‹ WEEK 7 — DAY 3 ››

Morning Nourishment

Heb. 2:10-11 For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory, to make the Author of their salvation perfect through sufferings. For both He who sanctifies and those who are being sanctified are all of One, for which cause He is not ashamed to call them brothers.

God’s eternal purpose is to have a group of sons as His corporate expression. First, His only begotten Son passed through the process and entered into glory, having been fully perfected to be the standard model, the firstborn Son of God, for God’s expression. Since the time of Christ’s ascension, God has been working to have a mass reproduction of that standard model, His firstborn Son. During the centuries, few Christians have seen this, and as a result, the Lord has been delayed....In His recovery, the Lord is reproducing the standard model, working desperately among us to make every one of us the same as the firstborn Son. This is what it means to be perfected. (Life-study of Hebrews, p. 433)

Today’s Reading

For perfection, we need divinity, an uplifted, resurrected humanity, and the terminating crucifixion. Our perfection must include the terminating crucifixion of Christ, for His all-inclusive death puts all the negative things on the other side of the river as a history. We also need to have every inward part of our being permeated with all that He is. Even the smallest part of our being must be saturated with Him. All these are the elements of our perfection. When all this has been wrought into us, we shall have a thorough transformation and be completely conformed to His image. This is glorification, perfection, and the reproduction, the reprint, of the model Son.

The church is both human and divine. This is the nature of the church. The church is a composition of the many sons of God. The church is a corporation of the many brothers of the firstborn Son of God. This is the church....More

是一班真正在基督里的信徒，聚集在一起。这个解释不能说不对。大约一百五十多年前，有一班弟兄们得着启示，看见召会不是由石头和砖头盖成的建筑物。他们起来很强地向基督教国宣告说，召会不是物质的建筑物，召会不是大教堂、小教堂或礼拜堂。他们宣称，召会乃是一班蒙神所召的人聚集在一起。当真正在基督里的信徒聚集在一起，他们就是召会。我们从这个启示得了很大的帮助，在五十多年前也开始传讲，所有蒙神呼召的圣徒聚在一起才是召会。对于上一世纪这班弟兄们给我们的帮助，我们很感谢。慢慢地我们看见，召会不仅是一班真信徒聚集在一起，召会乃是一个身体，就是基督的身体。你把许多椅子摆在一起，椅子不能成为一个身体。你把羊聚在一起，羊也不能成为一个身体。大家都知道，身体乃是一个有生命的生机体，含有生命的构造、生命的细胞、生命的性质、生命的形状、生命的本能和生命的功用。召会比仅仅一个聚集更深、更高、更奥妙。

主给我们看见召会的真正意义。赞美主，祂给我们看见召会有两种性情：人性和神性。召会有两种生命。这两种生命不仅联结在一起，更调和在一起。召会是一个有两种生命和两种性情结合并调和在一起的生机体。这真是奇妙！你知道召会有两种生命么？你知道召会有两种性情么？你知道神的长子有两种生命和两种性情，祂不仅是神子，也是人子么？这位长子有一切神圣的属性，也有一切人性的美德。我们所有的，并非只是一点点的谦卑和服从。这座丰富的宝库比这个深奥多了；乃是无限无量，满了神圣的属性和人性的美德。召会就是这样的生机体，也就是基督的身体（希伯来书生命读经，五二三、一五八至一六〇页）。

参读: 希伯来书生命读经，第十四、三十六、三十八篇。

than forty years ago I saw that the church was a group of real believers in Christ meeting together. This definition of the church is not wrong. Approximately one hundred fifty years ago it was revealed to some of the brothers that the church is not a building of brick and stone. They declared strongly to all of Christendom that the church is not a physical building. It is not a cathedral, chapel, or sanctuary. They declared that the church is a gathering of God's called ones. When true believers in Christ come together, they are the church. We have received much help from this revelation and more than fifty years ago we also began to say that the church is a gathering of God's called saints. We were thankful for the help that we received from those brothers in the last century. Later on, we began to see that the church is not only a gathering of real believers; it is a body, the Body of Christ. If you gather many chairs together, the chairs cannot become a body. If you gather sheep together, they likewise cannot be a body. As everybody knows, a body is an organism with life. It has life tissues, life cells, life nature, life shape, life ability, and life function. The church is deeper, higher, and more profound than just a gathering.

The Lord has shown us the real significance of the church. Praise Him that He has granted us to see that the church has two natures—the human nature and the divine nature. The church has two lives. These lives are not only combined but are also mingled together. The church is an organism with two natures and with two lives combined and mingled together. This is marvelous! Do you realize that the church has two lives? Do you realize that the church has two natures? Do you realize that the firstborn Son of God has two lives and two natures, that He is not only the Son of God but also the Son of Man? The Firstborn has all of the divine attributes as well as all of the human virtues. What we have is not just a little humility or submission. This rich store is much more profound than this. It is unlimited and immeasurable, filled with the divine attributes and the human virtues. The church is such an organism. It is the Body of Christ. (Life-study of Hebrews, pp. 433, 132-133)

Further Reading: Life-study of Hebrews, msgs. 14, 36, 38

第七周●周四

晨兴喂养

来一 9“你爱公义，恨恶不法；所以神，就是你的神，用欢乐的油膏你，胜过膏你的同伙。”

三 15“我们若将起初的确信坚守到底，就必作基督的同伙了。”

我们已经看过，召会是由在复活里神长子的众弟兄所组成的（来二 12）。因此，召会也就是基督的团体同伙。神在宇宙中有一个伟大的经营。这经营的目标，是要得着一个荣耀的彰显。这荣耀的彰显是我们都要进入的目标。我们的眼界需要扩大，看见神在整个宇宙中所经营的，乃是要使祂自己得着一个荣耀的彰显。神的儿子被立，是要成就神的计划。祂已被立来经营这个企业。祂在已过的永远里，就被命定来承当这个职分（希伯来书生命读经，一六五、二一〇页）。

信息选读

我们是谁？我们是承受救恩的人。天使是谁？他们是我们的仆役，时刻为我们效力的。我们怎样成为后嗣？是因着基督。祂是神的长子，我们是神的众子。祂是被立的后嗣，我们蒙了拯救，和祂同作后嗣。我们是“基督与召会”属天企业的合伙人，并且有千万的天使为我们效力。愿主开我们的眼睛，使我们看见这事。

我们这些神的众子，和基督同作后嗣（罗八 17），不仅承受救恩，也要与祂一同承受万有。…子已经被立为后嗣。我们蒙了拯救，和祂同作后嗣，同享祂的产业。希伯来二章三节所说“这么大的救恩”，能拯救我们到一个地步，使我们成为祂的同伙，有分于神的设立。因此，凡祂所承受的，我们都有分。

‹‹ WEEK 7 — DAY 4 ››

Morning Nourishment

Heb. 1:9 “You have loved righteousness and hated lawlessness; therefore God, Your God, has anointed You with the oil of exultant joy above Your partners.”

3:14 For we have become partners of Christ, if indeed we hold fast the beginning of the assurance firm to the end.

As we have seen, the church is composed of the many brothers of the firstborn Son of God in resurrection (Heb. 2:12). Because of this, the church is a corporate partnership with Christ. God has a great operation in the universe. The goal of this operation is to accomplish a glorious expression. This glorious expression is the goal into which we all are going to enter. Our view must be broadened to see that God’s operation in the whole universe is to accomplish a glorious expression of Himself. The Son of God was appointed to accomplish God’s plan. He has been appointed to run this corporation. He was appointed to this office in eternity past. (Life-study of Hebrews, pp. 137, 175)

Today’s Reading

Who are we? We are the heirs of salvation. Who are the angels? They are our servants that minister to us continually. How have we become such heirs? Because of Christ. He is the firstborn Son of God, and we are the many sons of God. He is the appointed Heir, and we have been saved to be His joint-heirs. We are partners in the heavenly corporation of “Christ and the Church” and have millions of angels ministering to us. May the Lord open our eyes to see this.

We, the many sons of God, are His “joint-heirs,” inheriting not only salvation but also all things with Him....The Son has been appointed to be the Heir, and we have been saved to be His joint-heirs, sharing in His inheritance. The “so great a salvation” referred to in Hebrews 2:3 is able to save us to such an extent that it brings us into the partnership of His appointment. Thus, we share in whatever He inherits.

因着神的长子基督是神所立的后嗣，而我们这些众子是和祂同作后嗣的，所以我们是祂的同伙。祂与我们，我们与祂，乃是在神圣的企业中为同伙，同享权益。…阿利路亚！我们是祂的同伙。假若你是个亿万富翁的合伙人，你也必定很富有，因为这个亿万富翁的所有也属于你，你和他同在一个大企业里。照样，神在宇宙中有一个最伟大的企业，叫作“基督与召会”，我们都是这企业的合伙人。我们不是这企业的雇员，乃是合伙人。在整个宇宙中，神只有这一个企业—基督与召会，其中有千万的天使为我们效力。犹太人不该再以天使夸口；天使不过是我们的仆役（一14）。

基督是神所立的承受者，一章九节告诉我们，这位所立的承受者已经受了膏；受膏乃是确认祂的被设立。首先神设立了祂的儿子，然后又膏了祂。我们是基督的同伙，也都有分于祂的受膏。我们既是神受膏者的同伙，就也都一同有分于祂的受膏。这是福音的一部分，包括在全备的福音里。很多人讲论全备的福音，但全备福音应当包括我们是基督的同伙。这奇妙的一项，是全备福音里不可少的。我们都需要看见，我们乃是基督的同伙，有分于祂的受膏。因此，当我们来到三章一节的时候，凡是作圣别弟兄应有的条件，我们都有了。我们有了地位、资格、实际、生命、性情、源头和所需的一切。我们现在乃是圣别的弟兄们。

神按照祂的先见，定意祂独一的后嗣要得着一班共同承受者。神已经定意，若让基督独自进入美地，并不够好。神要这独一的后嗣与一班共同承受者，一同进入美地，就是神所是的荣耀彰显。共同承受者越多，所彰显的荣耀就越多（希伯来书生命读经，七〇至七一、六六至六七、一八四、二一六页）。

参读：希伯来书生命读经，第五、十六篇。

Since Christ as the firstborn Son of God is God’s appointed Heir and we as the many sons of God are His joint-heirs, we are His partners. He and we, we and He, are in one partnership sharing the same interests in the divine corporation....Hallelujah, we are His partners! Suppose you become the partner of a billionaire. You would certainly be assured of having great riches, for whatever the billionaire has is yours. You are one with him in a great corporation. God has the biggest corporation in the universe. The name of this corporation is “Christ and the Church.” We are the partners in this corporation. We have not been hired by this corporation; we are the partners. In the entire universe God has only one corporation—“Christ and the Church”—and this corporation has millions of angels to be the serving ones. The Jews should no longer boast in the angels; the angels are our servants (1:14).

Christ is the Heir appointed by God, and in 1:9 we see that this appointed Heir has been anointed. The anointing confirms the appointment. First, God appointed the Son and then He anointed Him. As Christ’s partners, we all partake of His anointing. We are partners of God’s anointed One and we share His anointing. This is a part of the gospel. It is included in the full gospel. Many people talk about the full gospel. The full gospel includes our partnership with Christ. This wonderful item is included in the full gospel. We all need to see that we are partners of Christ and that we share in His anointing. Because of this, by the time we reach 3:1, we have all that we need to be holy brothers. We have the standing, the qualifications, the reality, the life, the nature, the source, and all that we need. We are now the holy brothers.

In His foresight, God decided that this unique Heir needed a group of joint-heirs. God decided that it was not good enough for Christ to enter into the good land alone. God wanted this unique Heir to enter into the good land of the glorious expression of the Divine Being with a group of joint-heirs. The more joint-heirs there are, the more glory there is. (Life-study of Hebrews, pp. 59-60, 56, 154, 179)

Further Reading: Life-study of Hebrews, msgs. 5, 16

第七周●周五

晨兴喂养

来四 9“这样，必有一安息日的安息，为神的子民存留。”

十二 28“所以我们既领受了不能震动的国，就当接受恩典，借此得以照神所喜悦的，以虔诚和畏惧事奉神。”

就着积极正面的意义说，正确的召会生活就是神的安息日。现在我们就能明白，希伯来书的著者为什么警告信徒，不要失去那安息日，并吩咐他们要竭力进入其中。这安息日是什么？乃是正确的召会生活。我们必须进入召会生活，使神今天在地上能得着彰显，得着代表，并且得着满足和安息。一有这种光景，神与我们就得着安息日的安息。我们若不进入正确的召会生活，我们就会失去安息。然而我们要看见，这一点还不完全是希伯来书所说安息日之安息的意义（希伯来书生命读经，二三八至二三九页）。

信息选读

神乃是在召会里得着满足。神若不是在召会中得着满足，那么祂在何处得着满足？只有一种情形能满足神，就是祂得着一班人作祂的彰显和代表。天使没有这个权利，因为神没有命定他们作祂的彰显和代表。但我们已经蒙神命定、设立，要彰显祂并代表祂。所以，神的满足和安息乃是在召会里（希伯来书生命读经，二四〇页）。

接受并遵守新约，就是来到属天的耶路撒冷和召会这里（来八 7 ～ 13，十二 22 ～ 23）。新约、属天的耶路撒冷和召会乃是一。要领会这点，我们必须看见加拉太书和希伯来书之间的连结。加拉太书对付犹太教，警告信徒不要退回到犹太教，乃要留在恩典里。希伯来书嘱咐我们不要漂回到旧约，乃要留在新

‹‹ WEEK 7 — DAY 5 ››

Morning Nourishment

Heb. 4:9 So then there remains a Sabbath rest for the people of God.

12:28 Therefore receiving an unshakable kingdom, let us have grace, through which we may serve God well-pleasingly with piety and fear.

In a positive and good sense, the proper church life is God's Sabbath. Now we can understand why the book of Hebrews warns the believers not to miss the Sabbath, telling them to be diligent to enter into it. What is this Sabbath? It is the proper church life. We must enter into the church life so that God may be expressed and represented on earth today, be satisfied, and find rest. When this happens, God and we shall have our Sabbath rest. If we do not get into the proper church life, we shall miss the rest. However, as we shall see, this is not altogether the meaning of the Sabbath rest in Hebrews. (Life-study of Hebrews, p. 197)

Today's Reading

It is in the church that God is satisfied. If He is not satisfied there, then where is He satisfied? There is only one situation that can satisfy God: a situation in which a group of people has been gained by Him to be His expression and representation....We have been destined and ordained to express and represent Him. Therefore, God's satisfaction and rest are in the church. (Life-study of Hebrews, p. 198)

To receive the new covenant and to keep it is to come to the heavenly Jerusalem and to the church (Heb. 8:7-13; 12:22-23). The new covenant, the heavenly Jerusalem, and the church are one. In order to understand this we need to see the link between Galatians and Hebrews. Galatians deals with Judaism, warning the believers not to backslide into Judaism but to stay in grace. Hebrews charges us not to drift into the old covenant but to remain in the new covenant.

约里。希伯来七至十章论到更美之约，就是新约。八章指明旧约过去了，新约已经进来取而代之。然后在十二章保罗告诉我们，我们已经来到锡安山，来到活神的城，来到召会（22 ～ 23）。

来到新约，就是来到新耶路撒冷。如果没有加拉太四章作背景，我们很不容易领会这一点。加拉太四章启示，信徒的母，乃是在上的耶路撒冷，就是新耶路撒冷，也就是撒拉所象征恩典的新约。来到新约，不仅是来到新耶路撒冷，也是来到召会（来十二23）（新约总论第八册，一四四至一四五页）。

我们要来看一件非常严肃的事—不能震动的国（25 ～ 29）。我们要领受的国，是不能震动的。

国度其实就是主自己在我们里面作王。我们已经看见，信心就是主自己在我们里面，作我们信的元素。同样的原则，国度就是主自己作王。…我们要领受那不能震动的国，就是基督和祂的扩大（希伯来书生命读经，七一六至七一八页）。

今天召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增。在生命上，基督扩增成为召会；在行政上，基督扩增成为神永远的国。因此，基督不仅是召会，基督也是神的国。召会和国度都是祂的扩增（但以理书生命读经，二二页）。

我们在召会中，就是生活在今天神的国度里。罗马十四章十七节有力的证明，今天的召会生活就是国度：“神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”启示录一章九节也证明，我们今天是在神的国里：“我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的。”当约翰写启示录时，他已经在神的国里。这两节经文是强有力的证明，今天的召会就是国度（希伯来书生命读经，七一九页）。

参读：希伯来书生命读经，第十九至二十、三十六、四十一、五十三至五十四篇。

Chapters 7—10 of Hebrews are on the better covenant, the new covenant. Hebrews 8 indicates that the old covenant is over and that the new covenant has come in to replace it. Then in Hebrews 12 Paul tells us that we have come to Mount Zion, to the city of the living God, and to the church (vv. 22-23).

To come to the new covenant is to come to the New Jerusalem. Without Galatians 4 as a background, it would be very difficult to understand this. Galatians 4 reveals that the mother of the believers, who is the Jerusalem above, the New Jerusalem, is the new covenant of grace symbolized by Sarah. To come to the new covenant is to come not only to the New Jerusalem but also to the church (Heb. 12:23). (The Conclusion of the New Testament, p. 2674)

We come to a very sober matter—the unshakable kingdom (12:25-29). The kingdom which we are receiving is unshakable.

The kingdom is actually the Lord Himself as the kingship within us. We have seen that faith is the Lord Himself as the believing element within us. Now, in the same principle, the kingdom is the Lord Himself as the kingship....The unshakable kingdom which we are receiving is Christ with His enlargement. (Life-study of Hebrews, pp. 599-600)

The church today is Christ’s increase in life, but the eternal kingdom of God is Christ’s increase in administration. In life Christ increases to become the church; in administration Christ increases to become the eternal kingdom of God. Hence, Christ is not only the church but also the kingdom of God. Both the church and the kingdom are His increase. (Life-study of Daniel, p. 18)

In the church, we are living in the kingdom of God today. Romans 14:17 is a strong proof that today’s church life is the kingdom: “The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.” Revelation 1:9 also proves that we are in the kingdom of God today: “I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus.” When John wrote the book of Revelation, he was already in the kingdom of God. These two verses are a strong proof that the church today is the kingdom. (Life-study of Hebrews, pp. 601-602)

Further Reading: Life-study of Hebrews, msgs. 19-20, 36, 41, 53-54

第七周●周六

晨兴喂养

来十三13“这样，我们也当出到营外就了祂去，忍受祂所受的凌辱。”

15“所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。”

照内容看，希伯来十三章是为着正当的召会生活而写的。这里提起的每一件事，就如弟兄相爱，接待客旅等等，几乎都是为着召会生活，而不仅是为着基督徒生活（圣经恢复本，来十三1注1）。八节说，“耶稣基督，昨日、今日、直到永远，是一样的。”

基督是七节神话语的执事们所传讲并教导的话，是他们所过的生活，也是他们信心的创始者与成终者；祂是永久长存、不能改变、也没有改变的，直到永远祂仍是一样（一11～12）（希伯来书生命读经，七四三页）。

信息选读

希伯来十三章九节提到“各样怪异的教训”。我们要过真实且稳固的召会生活，就必须持定那不变的基督，不被各样怪异的教训带入歧途；这些教训总是为撒但利用，在召会中引起分争，甚至分裂。因着这些怪异的教训会引起分争和分裂，因此使徒嘱咐人不可教导不同的事（提前一3）。…〔希伯来书的〕作者警告希伯来的信徒，不要被他们的教训带入歧途，离开新约之下的召会生活。在召会中绝不可传另一位耶稣，和另一个福音（林后十一4，加一8～9）。我们要过真实且稳固的召会生活，就必须持定那昨日、今日、直到永远是一样的基督，不被各样怪异的教训带入歧途（希伯来书生命读经，七四四页）。

‹‹ WEEK 7 — DAY 6 ››

Morning Nourishment

Heb. 13:13 Let us therefore go forth unto Him outside the camp, bearing His reproach.

15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

As indicated by its content, Hebrews 13 was written with a view to a proper church life. Nearly everything mentioned here, such as brotherly love and hospitality, is for the church life, not only for the Christian life. (Heb. 13:1, footnote 1)

Hebrews 13:8 says, “Jesus Christ is the same yesterday and today, yes, even forever.” The Christ, who is the word which the ministers of the word of God in verse 7 preached and taught, who is the life which they lived, and who is the Author and Perfecter of their faith, is perpetual, unchangeable, and unchanging. He remains the same forever (1:11-12). (Life-study of Hebrews, p. 622)

Today’s Reading

Hebrews 13:9 mentions “various strange teachings.” For a true and steadfast church life, we must hold on to the unchangeable Christ and not be carried away with various strange teachings used by Satan to cause dissension and even division in the church. Because of the dissension and division caused by strange teachings, the apostle charged people “not to teach different things” (1 Tim. 1:3)....The writer warned the Hebrew believers not to let the teachings carry them away from the church life under the new covenant. There must not be “another Jesus,” “a different gospel,” preached in the church (2 Cor. 11:4; Gal. 1:8-9). For a true and steadfast church life, we must hold on to the Christ who is the same yesterday, today, and forever, and not be carried away with various strange teachings. (Life-study of Hebrews, p. 623)

“出到营外”与“进入幔内”（来十三13，六19）是希伯来书两个非常显著的点。进入幔内，意即进入主已在其中，在荣耀里登宝座的至圣所；出到营外，意即脱离主曾从其中被人弃绝、驱逐的宗教。这表征我们必须在我们的灵里，从经历说，今天实行的至圣所就是在我们的灵里；我们也必须出到宗教之外，今天实行的营就是在宗教里。我们越在灵里享受天上的基督，就越出到宗教的营外，跟随受苦的耶稣。我们在灵里享受得荣的基督，使我们能出到宗教的营外，跟随被弃绝的耶稣。我们越在灵里接触这位在荣耀里天上的基督，就越出到宗教的营外，就了卑微的耶稣去，与祂一同受苦。接触诸天之上的基督，享受祂的得荣，使我们得着加力，在地上走十架窄路，忍受耶稣所受的凌辱。

希伯来十三章十五节说，“所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。”这节陈明的思想很深奥。我们忍受耶稣所受的凌辱并为祂受苦时，常常叹息却没有向神献上任何赞美。希伯来书的作者却告诉我们，我们经历逼迫和苦难时，应当常常向神献上赞美的祭。

十五节是八至十四节的延续。我们既在召会生活中享受不变的基督作恩典，并且跟从祂出到宗教之外，就该借着祂向神献上属灵的祭。首先，我们在召会中该借着基督，常常向神献上赞美的祭。在召会中，基督在我们里面歌颂父神（二12），我们也该借着祂在召会中赞美父神。至终，祂与我们，我们与祂，都在召会中，在调和的灵里，一同赞美父。基督是赐生命的灵，在我们的灵里赞美父；我们借着我们的灵，也在祂的灵里赞美父。这是我们借着子基督，献给神最好、最高的祭，是召会聚会中极其需要的（新约总论第十三册，一七四、一七八至一七九页）。

参读：希伯来书生命读经，第五十五至五十七篇；新约总论，第三百八十一篇。

“Outside the camp” and “within the veil” (Heb. 13:13; 6:19) are two very striking points in the book of Hebrews. To enter within the veil means to enter into the Holy of Holies, where the Lord is enthroned in glory, and to go outside the camp means to come out of religion, whence the Lord was cast in rejection. This signifies that we must be in our spirit, where experientially the practical Holy of Holies is today, and outside religion, where the practical camp is today. The more we are in our spirit, enjoying the heavenly Christ, the more we will come outside the camp of religion, following the suffering Jesus. Being in our spirit to enjoy the glorified Christ enables us to come outside the camp of religion to follow the rejected Jesus. The more we remain in our spirit to contact the heavenly Christ, who is in glory, the more we will go forth outside the camp of religion unto the lowly Jesus to suffer with Him. By contacting Christ in the heavens and enjoying His glorification, we are energized to take the narrow pathway of the cross on earth and bear the reproach of Jesus.

Hebrews 13:15 says, “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.” This verse presents a profound thought. When we bear the reproach of Jesus and suffer on His behalf, we often groan and do not offer any praise to God. Yet the writer of the book of Hebrews tells us that when we pass through reproach and suffering, we should continually offer up a sacrifice of praise to God.

Verse 15 is a continuation of verses 8 through 14. Since in the church life we enjoy the unchanging Christ as grace and follow Him outside religion, we should offer through Him spiritual sacrifices to God. First, in the church we should offer up through Him a sacrifice of praise to God continually. In the church He sings in us hymns of praise unto God the Father (2:12). In the church we too should praise God the Father through Him. Eventually, in the church He and we, we and He, praise the Father together in the mingled spirit. Christ, as the life-giving Spirit, praises the Father in our spirit, and we, by our spirit, praise the Father in His Spirit. This is the best and highest sacrifice that we can offer to God through Him. This is greatly needed in the church meetings. (The Conclusion of the New Testament, pp. 3840, 3843-3844)

Further Reading: Life-study of Hebrews, msgs. 55, 57; The Conclusion of the New Testament, msg. 381

第七周诗歌

与基督同作后嗣

补 924

（英1322）

降 B 大调　　3/4

5 5 4 | 3 5 1 | 1 2 7 | 1 – 3 | 2 – 2 | 3 – 2 1 | 7 – 6 | 5 – – |

一 今在灵里，在召　会中，得见异象，高、深、长、阔：

1 1 5 | 6 7 1 | 4 · 3 2 1 | 1 7 6 | 5 – 4 | 3 5 1 | 1 2 7 | 1 – – ‖

我们定命 卓越　超　凡，前所未见，超人 能度(duò)。

二 非仅道理，乃是启示　　基督自己奇妙、奥秘；
远超心思所能领略，　　但在灵中都成实际。

三 祂是丰富、无限、深奥，　　无法测度、超绝美妙；
竟需我们得着救恩，　　同为后嗣显祂荣耀。

四 神已计划，也来创造，　　还要作出新造无穷；
祂已立子作祂后嗣，　　执掌祂的神圣行政。

五 但在神的经纶之中，　　并非仅有一子得荣；
乃是长子率众弟兄，　　同作后嗣，定命与共。

六 为着够格作神后嗣，　　我们必须长大成熟，
好与基督同得荣耀，　　承受神的所是所有。

七 作神后嗣，随同长兄，　　承受万有，丰富无缺；
更是同伙，一同经营　　“基督、召会”宇宙大业。

八 今在灵里，在召会中，　　得见我们呼召、盼望：
并非遥望，等“上天堂”，　　乃是在地与主同王。

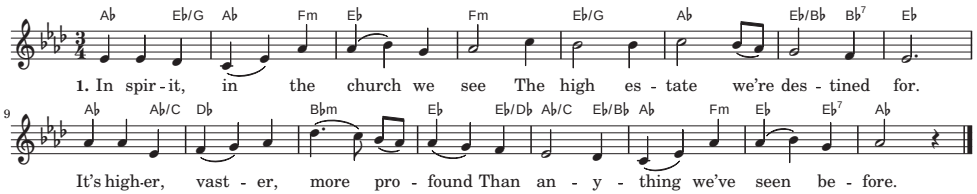
九 贫寒如我，竟成君王，　　有分宝座，承受国度；
凡神所是并祂所有，　　全地、万有无不我属。

WEEK 7 — HYMN

In spirit, in the church we see

Hope of Glory — The Manifestation of the Sons of God

1322



2. It's not a view in doctrine bare
But an unveiling of the Christ.
He's marvelous and far beyond
Our mental thought or power to share.

3. He's rich, unlimited, profound,
Immeasurable, and marvelous.
Yet 'tis a greater wonder still
He needs heirs of salvation—us.

4. God has accomplished many things—
He's planned, created, and brought forth.
The Son is now appointed Heir,
Administrator of God's worth.

5. But in th' economy of God
There is not one, but many sons.
One is the firstborn Son of God
With many other living ones.

6. Christ will inherit all God's things,
And we're the heirs of God with Christ.
We're growing now to be matured;
As heirs we'll soon be legalized.

7. We're joint-heirs with the firstborn Son,
Inheriting the universe.
We're in this corporation vast—
All partners of Christ and the church.

8. In spirit, in the church, we see
Our calling of unrivaled worth.
We're destined, not to go to heaven.
We're destined to be kings on earth.

9. We're paupers, yet we're glorious kings.
Inheriting the kingdom vast,
The earth, God's throne, and e'en all things
And all the Father is and has.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: