

二〇一五年感恩节特会

召会作神的殿—— 神永远经纶的目标

标语

- ①主在我们里面，渴望从魂的旷野之帐幕的召会生活，往前到殿的召会生活，有基督在我们灵里作美地的实际。
- ②我们经历基督而被更新、加深、稳固、加力、加强并扩大，使我们进入基督身体的实际；这经历乃是在身体里“日日”、“渐渐”、“越照越明”之逐渐的经历，直到天发亮，晨星在我们心里出现。
- ③神的经纶要得着充满了神荣耀之神的殿，这与神圣启示的高峰有关，就是神成为人，为要使人在生命、性情和彰显上成为神。
- ④基督建造召会作神的殿，乃是借着将祂自己建造到我们里面，借着神性与人性的调和，并借着我们在神圣生命里的长大，以及我们在神圣生命里联结一起。

2015 Thanksgiving Weekend Conference

THE CHURCH AS THE TEMPLE OF GOD— THE GOAL OF GOD'S ETERNAL ECONOMY

Banners

The Lord within us is aspiring to go on from the tabernacle church life in the wilderness of the soul to the temple church life with Christ as the reality of the good land in our spirit.

Our experience of Christ being renewed, deepened, stabilized, strengthened, intensified, and enlarged in order for us to enter into the reality of the Body of Christ as the temple church life is a gradual “day by day,” “little by little,” and “brighter and brighter” experience in the Body until the day dawns and the morning star rises in our hearts.

The economy of God to have the church as the temple of God filled with the glory of God is related to the high peak of the divine revelation—
God becoming man so that man may become God in life, in nature, and in expression.

Christ builds the church as the temple of God by building Himself into us, by the mingling of divinity with humanity, and through our growth in life and our being joined together in the divine life.

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往前到殿的召会生活
- 第二篇：圣殿材料的内在意义（一）
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以及神圣启示的高峰
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活在神圣奥秘的范围里，
为着建造神那神圣奥秘的殿

2015 Thanksgiving Weekend Conference

THE CHURCH AS THE TEMPLE OF GOD— THE GOAL OF GOD'S ETERNAL ECONOMY

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召会作神的殿——

神永远经纶的目标

第一篇

与主一同从帐幕的召会生活， 往前到殿的召会生活

读经：结四三 10～12，约十四 23，腓三 12～14，赛六六 1～2，五七 15，弗二 21～22

纲 目

周 一

壹 哈巴谷这名字的意义（“拥抱”或“紧紧联于”）启示，神在基督里成了一个人，来拥抱我们，得着我们，好使我们能紧紧联于祂并得着祂；基督已经得着我们，要我们能得着祂，好使祂能建造到我们里面，也使我们能建造到祂里面，成为团体的神人，新人，就是召会作活神的殿（家），神与人相互的住处——哈一 1，二 2，4 下，腓三 12～14，参创四一 51～52。

贰 神子民的工作、行为和为人，必须符合作神的殿的召会，依照神的设计和样式——结四三 10～12：

THE CHURCH AS THE TEMPLE OF GOD— THE GOAL OF GOD'S ETERNAL ECONOMY

Message One

Going On with the Lord from the Tabernacle Church Life to the Temple Church Life

Scripture Reading: Ezek. 43:10-12; John 14:23; Phil. 3:12-14; Isa. 66:1-2; 57:15; Eph. 2:21-22

Outline

Day 1

- I. The meaning of the name Habakkuk (“embracing,” or “clinging to”) reveals that God became a man in Christ to embrace us, to gain us, so that we might cling to Him and gain Him; Christ has gained us that we might gain Him so that He can be built into us and we can be built into Him to be a corporate God-man, the new man, the church as the temple, the house, of the living God, the mutual abode of God and man——Hab. 1:1; 2:2, 4b; Phil. 3:12-14; cf. Gen. 41:51-52.
- II. The work, behavior, and person of God’s people must match the church as the house of God, according to His design and pattern——Ezek. 43:10-12:

- 一 因着神的建造乃是经过过程的三一神将祂自己建造到我们里面，我们就需要在召会生活中接受得了成全之圣徒的成全；得成全的圣徒与变化的灵合作，用三一神的属性成全别人，使他们得变化——林前三 9, 12, 16 ~ 17, 歌一 10 ~ 11, 弗四 11 ~ 12, 约十四 23。
- 二 因着神的殿是属灵的，我们就必须是被灵充满、凭灵而活、凭灵而行、凭灵事奉、照着灵而行、在我们的灵里敬拜、在我们的灵里事奉、并涌流那灵而供应那灵的人——彼前二 5, 弗五 18, 加五 16, 25, 腓三 3, 罗八 4, 约四 24, 罗一 9, 约七 37 ~ 39, 林后三 6, 约六 63, 赛六六 1 ~ 2, 五七 15。
- 三 因着神的殿是祂心头的愿望，我们就必须不仅是祂的朋友，也是祂的同伴，与祂有最个人、最亲密的接触，而被祂使用，执行祂在地上的事业——约二 17 ~ 22, 雅二 23, 出三三 11。

周 二

叁 帐幕和圣殿预表召会的两面：

- 一 王上八章一至十一节表明，帐幕是与殿合并的；帐幕是可移动的前身，行经旷野，殿在预表上是神建造的终极完成。
- 二 圣殿是帐幕的扩大，表征召会的加强和稳固；圣殿里面器具的更新并加大，表征众圣徒对基督之经历的更新并扩大：
 - 1 殿和殿里至圣所的尺寸，是帐幕及其内至圣所尺寸的两倍；不仅如此，除了约柜以外，其余物件和器具的大小和数量都大为扩大——六 2, 20, 代下

- A. Since God's building is the processed Triune God building Himself into us, we need to be perfected in the church life by the perfected saints, who cooperate with the transforming Spirit to perfect others with the attributes of the Triune God for their transformation——1 Cor. 3:9, 12, 16-17; S. S. 1:10-11; Eph. 4:11-12; John 14:23.
- B. Since God's house is spiritual, we must be people who are filled with the Spirit, live by the Spirit, walk by the Spirit, serve by the Spirit, walk according to the spirit, worship in our spirit, serve in our spirit, and overflow with the Spirit to minister the Spirit——1 Pet. 2:5; Eph. 5:18; Gal. 5:16, 25; Phil. 3:3; Rom. 8:4; John 4:24; Rom. 1:9; John 7:37-39; 2 Cor. 3:6; John 6:63; Isa. 66:1-2; 57:15.
- C. Since God's house is His heart's desire, we must be not only His friends but also His companions, who have the most personal and intimate contact with Him, to be used by Him to carry out His enterprise on earth——John 2:17-22; James 2:23; Exo. 33:11.

Day 2

III. The tabernacle and the temple typify two aspects of the church:

- A. First Kings 8:1-11 shows that the tabernacle was merged with the temple; the tabernacle was a portable precursor moving through the wilderness, whereas the temple was the consummation of God's building in typology.
- B. The temple as the enlargement of the tabernacle signifies the strengthening and stabilizing of the church, and the renewing and enlargement of the furniture in the temple signify the renewing and enlargement of the saints' experience of Christ:
 - 1. The dimensions of the temple and of the Holy of Holies in the temple were twice those of the tabernacle; furthermore, with the exception of the Ark, the size and number of the furnishings and the utensils were

四 1 ~ 8, 参出二六 3, 16, 18, 22 ~ 24, 33。

2 这指明基督自己（由约柜表征）虽不能扩大，但我们对基督一切丰富的经历，就如殿及其物件和器具所表征的，都应当大大扩增并扩大，好与祂扩大的彰显相配—弗三 8, 14 ~ 19, 腓三 7 ~ 14。

三 帐幕预表神在地上，或在地方上的召会，而圣殿表征召会作基督身体的实际；众地方召会乃是宝贵的手续，将我们带进那作神经纶荣耀目标之身体的实际里—弗一 22 ~ 23, 参启二一 10 ~ 11。

周 三

四 独一的职事乃是为着神独一的见证；而神独一的见证—基督身体的实际，乃是实化于众地方召会—出二五 22, 三八 21, 启一 2, 9, 参弗四 4, 约十六 13。

五 林前十二章所描述的身体，乃是一个地方召会应有的见证，也就是身体的见证；今天的地方召会必须是显出基督身体实际的一个见证—14 ~ 18, 20 节。

六 召会的存在乃是为着一的见证；我们说“地方召会”，所着重的乃是召会，而不是地方；各地召会所拥有的生命是一的生命—约十七 11, 21, 23, 启一 10 ~ 12。

七 基督身体之实际的见证乃是神末了的恢复—有基督作我们的一切，基督身体的一，以及祂身体上众肢体都尽功用—弗一 17, 三 16 ~ 21, 四 1 ~ 6, 16。

greatly enlarged—6:2, 20; 2 Chron. 4:1-8; cf. Exo. 26:3, 16, 18, 22-24, 33.

2. This indicates that although Christ Himself (signified by the Ark) cannot be enlarged, our experience of Christ in all His riches, as signified by the temple and its furnishings and utensils, should be greatly increased and enlarged to match His enlarged expression—Eph. 3:8, 14-19; Phil. 3:7-14.

C. The tabernacle typifies God's church on earth, or His church in the localities, whereas the temple signifies the church as the reality of the Body of Christ; the local churches are the precious procedure to bring us into the reality of the Body as the glorious goal of God's economy—Eph. 1:22-23; cf. Rev. 21:10-11.

Day 3

D. The unique ministry is for God's unique testimony, and God's unique testimony, the reality of the Body of Christ, is realized in the local churches—Exo. 25:22; 38:21; Rev. 1:2, 9; cf. Eph. 4:4; John 16:13.

E. The Body described in 1 Corinthians 12 is the testimony that a local church should have; it is the testimony of the Body; the local church today must be a testimony that expresses the reality of the Body of Christ—vv. 14-18, 20.

F. The church exists for the testimony of oneness; when we refer to the "local church," our emphasis is on the church and not on the "local-ness"; the life that the churches possess is a life of oneness—John 17:11, 21, 23; Rev. 1:10-12.

G. The testimony of the reality of the Body of Christ is God's final recovery—with Christ being everything to us, with the oneness of the Body of Christ, and with all the members of His Body functioning—Eph. 1:17; 3:16-21; 4:1-6, 16.

肆 主在我们里面，渴望从魂的旷野之帐幕的召会生活，往前到殿的召会生活，有基督在我们灵里作美地的实际；我们要进入殿之召会生活的实际，就必须看见约柜和帐幕的历史——来六 1 上，书三 14～17，申八 7～9，弗二 21～22，西一 12，二 6～7：

一 约柜预表基督是三一神与祂的子民同在，为着完成祂的经纶，在地上建立祂的国——太一 23。

二 在约柜历史的第一阶段，约柜是帐幕的中心和内容，表征基督是召会的中心和内容；在帐幕的异象里，头一项提到的是约柜，这指明基督在召会中居首位，我们在生命里长“到祂里面”，在生命上“本于〔出于〕祂”而尽功用——出二五 10，四十 21，西一 17 下，18 下，弗四 15～16。

三 因着以色列人的堕落，约柜被非利士人掳去，就与帐幕分开，使帐幕成为没有实际的虚空器皿——撒上四 3，11～六 1：

1 堕落的以色列人是愚昧的，因为他们不直接信靠神，反而信靠神所设立的制度——罗二 28～29。

2 在他们那种情形中，他们应当悔改，彻底认罪，离弃偶像，回转向神，也该求问神要他们作什么；但他们对神的渴望和神永远的经纶完全无心，只基于已过借约柜的行动所经历的得胜，而迷信地信靠约柜。

IV. The Lord within us is aspiring to go on from the tabernacle church life in the wilderness of the soul to the temple church life with Christ as the reality of the good land in our spirit; in order to enter into the reality of the temple church life, we must see the history of the Ark and the tabernacle—Heb. 6:1a; Josh. 3:14-17; Deut. 8:7-9; Eph. 2:21-22; Col. 1:12; 2:6-7:

A. The Ark typifies Christ as the presence of the Triune God with His people for the carrying out of His economy to establish His kingdom on earth—Matt. 1:23.

B. In the first stage of its history, the Ark was the center and content of the tabernacle, signifying Christ as the center and content of the church; the fact that the Ark is the first item mentioned in the vision of the tabernacle indicates that Christ occupies the place of preeminence in the church, with our growth in life “into Him” and our functioning in life “out from” Him—Exo. 25:10; 40:21; Col. 1:17b, 18b; Eph. 4:15-16.

C. Due to Israel’s degradation, the Ark was captured by the Philistines and was separated from the tabernacle, leaving the tabernacle an empty vessel with no reality—1 Sam. 4:3, 11—6:1:

1. In their degradation Israel was foolish because they did not trust in God directly; rather, they trusted in the systems ordained by God—Rom. 2:28-29.

2. In their situation they should have repented, made a thorough confession, and returned to God from their idols, and they should have inquired of God as to what He wanted them to do; instead, having no heart for God’s desire or for His eternal economy, they exercised their superstition to trust in the Ark based on the past victories they had experienced through the move of the Ark.

- 3 把约柜接出来，就是把神的同在接出来；约柜的行动乃是神在祂具体化身的基督里，在地上行动的图画；以色列人与非利士人争战时，神无意行动。
- 4 以色列人没有想到神的经纶，也不关心神的经纶；他们把约柜接出来，指明他们是为着自己的安全、平安、安息、和好，僭用神，甚至强迫神与他们一同出去；原则上，什么时候我们为着自己的亨通祷告，却根本不顾神的经纶，我们就作了同样的事；我们不该僭用神，乃该照着神的心，且为着祂的经纶祷告、生活并为人；每逢人的需要顶替了神的见证，就是堕落——王上八 48。
- 5 他们因着堕落得罪神到极点，神就离开他们；至终，约柜并没有拯救以色列人，反而约柜本身也被掳去；“无约柜”就是“无基督”，而“无基督”意思就是“以迦博”，即“无荣耀”——撒下四 21 ~ 22，11 上，13 上，参西一 27 ~ 29。

周 五

伍 在以色列堕落时，神兴起撒母耳，他有神的心复制在他里面，并且是只关心神，关心神的权益和利益的人；神兴起撒母耳，好得着大卫，并借着大卫得着所罗门，以建造祂的殿——撒上一 27 ~ 28，二 30，三 1 ~ 4，9 ~ 10：

- 一 撒母耳是拿细耳人，绝对奉献给神，使神得以完成祂的经纶，是自愿者，顶替了任何正式、形式的事奉神者——一 11，28 上。

3. To bring out the Ark was to bring out the presence of God; the move of the Ark was a picture of God's move on the earth in Christ as His embodiment; during Israel's fighting with the Philistines, God did not intend to move.
4. The children of Israel had no thought of or concern for God's economy, and their bringing out the Ark indicated that they were usurping God, even forcing Him to go out with them for their safety, peace, rest, and profit; in principle, we do the same thing whenever we pray for our prosperity without any consideration of God's economy; instead of usurping God, we should pray, live, and be persons according to God's heart and for His economy; whenever man's need replaces God's testimony, there is degradation——1 Kings 8:48.
5. In their degradation they offended God to the uttermost, and God left them; eventually, instead of the Ark saving Israel, the Ark itself was captured; to be "Arkless" is to be "Christless," and to be "Christless" means that there is "Ichabod," meaning "no glory"——1 Sam. 4:21-22, 11a, 13a; cf. Col. 1:27-29.

Day 5

V. In the midst of Israel's degradation, God raised up Samuel to be a person in whom God's heart was duplicated and who cared only for God and for God's interest and profit; God raised up Samuel to gain David and, through David, to gain Solomon for the building up of His temple——1 Sam. 1:27-28; 2:30; 3:1-4, 9-10:

- A. Samuel was a Nazarite consecrated to God absolutely for the fulfillment of His economy, a volunteer to replace any formal serving ones of God——1:11, 28a.

- 二 撒母耳是祭司，忠信地代表神行动，甚至为着神在地上的行政，设立并建立君王—二 35。
- 三 撒母耳是神所立的申言者，辅助他作为祭司所设立的君王，说神的话，以顶替老旧祭司职分教导神的话语—三 20。
- 四 撒母耳是神所设立的士师，施行神的行政管理，以顶替老旧祭司职分审断百姓—七 15 ~ 17。
- 五 撒母耳是祷告的人，为神的选民以色列人祷告，使他们蒙保守在神的道路上，与神是一，不落在外邦偶像的网罗里，却享受神作以便以谢，使神对祂选民旨意中的愿望得以成全—十二 23 ~ 24，七 3 ~ 14，八 6，十五 11 下。

周 六

陆 约柜和帐幕的历史预表召会的历史：

- 一 在召会历史的第一阶段，召会是基督的彰显，基督是召会的内容；这是正常的光景—出 40:21。
- 二 在第二阶段，召会堕落并失去基督的实际与同在；召会成了虚空的器皿，没有内在的实际—启 3:20。
- 三 约柜从非利士人得恢复，首先被抬到基列耶琳，亚比拿达的家中，在那里二十年之久，（撒上 6:2 ~ 7:2，）然后又到了迦特人俄别以东的家，停在那里三个月；（撒下 6:10 ~ 12；）从第二世纪开始，有一些“俄别以东”兴起，他们有主的同在，但没有正确的召会生活作基督的彰显。

- B. Samuel was a priest faithful to act on behalf of God, even to appoint and establish kings for the divine government on earth—2:35.
- C. Samuel was a prophet established by God to assist the kings appointed by him as a priest, to speak the word of God to replace the teaching of the word of God by the old and stale priesthood—3:20.
- D. Samuel was a judge established by God to carry out God's governmental administration, to replace the judging of the people by the old priesthood—7:15-17.
- E. Samuel was a man of prayer who prayed for God's elect, the children of Israel, that they would be kept in the way of God, would be one with God, would not be ensnared by the idols of the nations, and would enjoy God as Ebenezer so that God's desire in His will regarding His elect might be fulfilled—12:23-24; 7:3-14; 8:6; 15:11b.

Day 6

VI. The history of the Ark and the tabernacle prefigures the history of the church:

- A. In the first stage of its history the church was the expression of Christ, and Christ was the content of the church; this is the normal condition—Exo. 40:21.
- B. In the second stage the church became degraded and lost the reality and presence of Christ; it became an empty vessel without the inward reality—Rev. 3:20.
- C. The Ark was recovered from the Philistines and was brought first to the house of Abinadab at Kiriath-jearim, where it remained for twenty years (1 Sam. 6:2—7:2), and then to the house of Obed-edom the Gittite, where it stayed for three months (2 Sam. 6:10-12); beginning from the second century, a number of “Obed-edom” were raised up, who had the Lord's presence but did not have the proper church life as the expression of Christ.

四 大卫将约柜从俄别以东的家搬到他自己的城，在锡安山，耶路撒冷上好之地，他所预备的帐棚里；（12～19，代上十五1～十六1；）这光景有了进步，但约柜仍然不是在正确的地方，因为没有回到帐幕里；这光景启示有别的信徒，像大卫一样，顾到神的权益，尝试实行召会生活，却是照着自己的拣选，没有照着神的启示；这些信徒有基督，却带着不正确召会生活的实行（大卫在耶路撒冷的帐棚）——参王上三3～15，代下一10。

五 最后，所罗门在耶路撒冷完成圣殿的建造，就把约柜搬到殿内的至圣所里；今天在主的恢复里，祂正作工，将我们带进基督身体的实际里，就是殿的召会生活里，我们团体地活在我们的灵，就是至圣所里，使祂得着扩大并扩展的彰显——王上八11，48，弗二21～22。

D. David moved the Ark from Obed-edom's house to a tent that he had prepared for it in his own city, at Mount Zion, the choicest place in Jerusalem (vv. 12-19; 1 Chron. 15:1—16:1); this was an improved situation, but the Ark was still in an improper place because it had not been returned to the tabernacle; this situation reveals that other believers who, like David, cared for God's interests attempted to practice the church life according to their own choice, not according to God's revelation; these believers had Christ, but they had Him with an improper practice of the church life (David's tent in Jerusalem)—cf. 1 Kings 3:3-15; 2 Chron. 1:10.

E. Finally, after Solomon finished the building of the temple in Jerusalem, the Ark was moved into the Holy of Holies in the temple; today in His recovery the Lord is working to bring us into the reality of the Body of Christ as the temple church life with a corporate living in our spirit as the Holy of Holies for His enlarged and expanded expression—1 Kings 8:11, 48; Eph. 2:21-22.

第一周 周一

晨兴喂养

腓三 12 “这不是说，我已经得着了，或已经完全了，我乃是竭力追求，或者可以取得基督耶稣所以取得我的。”

结四三 10 “人子啊，你要将这殿指示以色列家，使他们因自己的罪孽惭愧，也要他们量殿的尺寸。”

申言者〔哈巴谷〕名字的意义〔“拥抱”或“紧紧联于”〕指明，为使罪人接受神永远的救恩（哈二4）（这救恩实际上就是神自己—赛十二2，路二30），神成了地上的一个人，使祂能拥抱罪人，也使罪人能紧紧联于祂（参路十九1～10）（圣经恢复本，哈一1注1）。

主…告诉以西结将神的殿指示百姓（结四三10～12）。神的心意是要借着殿，祂的住处，作规则和榜样，察验以色列人的生活、行为。神子民的工作、行为和为人必须符合神的殿，依照殿的设计、样式、法则和定例…。这意思是说，我们所是并所作的一切，都必须被神的殿，召会，所量度试验（提前三15）（结四三10注1）。

信息选读

由出埃及三十二章三十节至三十三章二十三节，我们学到一个严肃的功课，就是我们必须懂得神的心，也必须是一个照着神心的人。然后我们就会和摩西一样有神的同时。摩西有神的同在，到了完满的地步。但对以色列人来说，神的同在却非常有限，因为他们远离神的心。然而，摩西是个非常接近神的心，并照着神心的人。这就是他有神同在到了完满地步的原因。我们都必须学习，唯有像摩西这样的人，才能作神的同伴。唯有这样

WEEK 1—DAY 1

Morning Nourishment

Phil. 3:12 Not that I have already obtained or am already perfected, but I pursue, if even I may lay hold of that for which I also have been laid hold of by Christ Jesus.

Ezek. 43:10 You, O son of man, describe the house to the house of Israel, that they may feel humiliated because of their iniquities, and let them measure the pattern.

The meaning of the prophet Habakkuk's name indicates that in order for sinners to receive God's eternal salvation (Hab. 2:4), which is actually God Himself (Isa. 12:2; Luke 2:30), God became a man on the earth that He might embrace sinners and sinners might cling to Him (cf. Luke 19:1-10). (Hab. 1:1, footnote 1)

The Lord...told Ezekiel to show God's house to the people (Ezek. 43:10-12). It was God's intention to examine the living and conduct of the people of Israel according to His house, His habitation, as a rule and pattern. The work, behavior, and person of God's people must match the temple of God according to its design, its pattern, its laws, and its statutes....This means that all that we are and do must be measured, tested, by God's house, the church (1 Tim. 3:15). (Ezek. 43:10, footnote 1)

Today's Reading

From Exodus 32:30—33:23 we learn the serious lesson that we need to know God's heart and also be a person according to God's heart. Then we shall have God's presence as Moses did. Moses had God's presence to the full extent. But the children of Israel had God's presence in a very limited way, for they were far from God's heart. Moses, however, was a person very near to God's heart, a person according to His heart. This was the reason he could have God's presence to the full extent. We all need to learn that only a person like Moses can be a companion of God. Only this kind of person can share a

的人，才能与神有共同的权益，并且被神使用，执行祂在地上的事业（出埃及记生命读经，二一六二页）。

你说今天的众召会是在哥林多前书么？我们是在享受基督作逾越节，而人还在埃及么？或者我们已经从埃及出来，现在正在旷野，接受启示，建造帐幕，并且吃吗哪？有帐幕为神的建造当然好，但是帐幕缺少坚实性；帐幕是可携带的，没有根基。这个建造的结构里没有石头，只有木头。旷野没有供应品来建造殿。吗哪和活水都不能用来作建造的材料。只有在美地才有适合建造殿的材料。我们是否在魂的旷野里游荡，享受从天上来的吗哪，从磐石来的水，抬着浮动的召会生活，没有扎实的根基？

或者，今天的众召会是在歌罗西书和以弗所书里面，我们是一直行走在一个广阔的地上，充满追溯不尽的丰富？召会生活是不是已经建造起来，像殿一样的坚固？

我们从这个观点来估量众召会的光景时，我们没有把握；但我们至少可以说，我们是在达到美地的路上，我们不满意于只停在帐幕的召会生活里。我们里头有一种饥渴，想要在召会生活里得着一些东西，比我们所经历过的更高。我们所感觉的不满足实在不是出于我们，而是出于主。祂在我们里面渴望要在美地上有殿的召会生活。祂愿意我们离开哥林多书，进入以弗所书！离开旷野，进入美地！离开魂，进入灵里！

在这个中间的阶段里，我们还要再往前。我们规定能进入并占有美地！我们的路就是凭着约柜和帐幕。没有约柜和帐幕，以色列子民无法成功地进入美地。你还记得吧，他们在渡过约但河时，约柜是在他们的前头，而且留在河床上，直到众人都过去（书三 14～17）。凭着约柜和帐幕，他们就进入了美地。…〔借着〕在帐幕的召会生活里确实有约柜，…我们能进入更高的一层—美地，在那里能把殿建立起来。愿我们一同朝着这个目标往前行（生命信息下册，一七一至一七二页）。

参读：生命信息下册，第五十七章。

common interest with God and be used by God to carry out His enterprise on earth. (Life-study of Exodus, p. 1883)

Would you say that the churches today are in 1 Corinthians? Are we enjoying Christ as the Passover, yet still in Egypt? Or we may have made our exodus from Egypt and are now in the wilderness, receiving revelation, building the tabernacle, and feasting on manna. Surely it is good to have the tabernacle as God's building, yet the tabernacle lacked solidity; it was portable with no foundation. There was no stone, only wood, in its construction. The wilderness had no supply for building the temple. Neither manna nor the living water could be used for building material. Only in the good land were there materials suitable for the temple's construction. Are we wandering in the wilderness of the soul, enjoying manna from heaven and water from the rock and carrying a floating church life with no solid foundation?

Or, are the churches today in Colossians and Ephesians? Are we walking about in a spacious land, full of unsearchable riches? Is the church life built up, as solid as the temple?

We hesitate to evaluate the churches from this standpoint, but at least we may say that we are on the way to the good land and are not satisfied to remain in the tabernacle church life. Within us there is a hunger and thirst for something higher in the church life than we have yet experienced. The dissatisfaction that we sense is really not ours but the Lord's. He within us is aspiring to have the temple church life in the good land. He would have us out of Corinth and into Ephesus, out of the wilderness and into the good land, out of the soul and into the spirit.

During this interim stage, let us go on. We are well able to enter the good land and possess it. Our way is by means of the Ark with the tabernacle. Without the Ark and the tabernacle the children of Israel could not have succeeded in entering the good land. Before they crossed the Jordan River, the Ark preceded them and stayed in the riverbed until all of them had crossed over (Josh. 3:14-17). By virtue of the Ark and the tabernacle they entered the good land. [By] the Ark in the tabernacle church life...we can enter a higher level, the good land, where the temple can be built up. May we together press on toward this. (Life Messages, vol. 2, pp. 136-137)

Further Reading: CWWL, 1979, vol. 1 "Life Messages," ch. 57

第一周 周二

晨兴喂养

王上八 4 “他们将耶和华的约柜、会幕、和会幕里的一切圣器具，都运上来，是祭司和利未人将这一切运上来的。”

6 “祭司将耶和华的约柜抬进所预备的地方，就是圣殿的内殿，也就是至圣所，放在两个基路伯的翅膀底下。”

王上八章一至十一节给我们看见，帐幕是与殿合并的。…帐幕是可移动的前身，行经旷野。…殿在预表上是神建造的终极完成，这殿建造在锡安山上，就是摩利亚山的峰顶（列王纪生命读经，四三页）。

信息选读

殿顶替帐幕，作神在地上的居所。殿首先表征成为肉体作神具体化身的基督（西二 9），作神在地上的居所（约二 19～21，一 14）；殿也表征召会，包括所有的信徒，就是基督的肢体，作基督的扩大，成为神在地上的居所（林前三 16～17，六 19，弗二 21～22）。…身体是头的扩大，给神居住。因此，神住在基督里，就是神住在召会里（圣经恢复本，王上六 1 注 2）。

殿和殿里至圣所的尺寸，是帐幕及其内至圣所尺寸的两倍（王上六 2、20，参出二六 3 注 1、18 注 1、33 注 1）。不仅如此，除了约柜以外（王上六 19），其余物件和器具的大小和数量都大为扩大（代下四 1～8）。这指明基督自己（由约柜表征）虽不能扩大，但我们对基督一切丰富的经历，就如殿及其物件和器具所表征的，都应当大大扩增并扩大（弗三 8、14～19，腓三 7～14），好与祂扩大的彰显相配。见以西结四十章一节第一注二段（王上六 2 注 1）。

WEEK 1—DAY 2

Morning Nourishment

1 Kings 8:4 And they brought up the Ark of Jehovah and the Tent of Meeting and all the holy vessels that were in the tent; and the priests and Levites brought them up.

6 And the priests brought the Ark of the Covenant of Jehovah to its place, into the innermost sanctuary of the house, into the Holy of Holies under the wings of the cherubim.

First Kings 8:1 through 11 shows us that the tabernacle was merged with the temple...The tabernacle was a portable precursor moving through the wilderness...The temple was a consummation of God's building in typology built upon Mount Zion, a peak of Mount Moriah. (Life-study of 1 & 2 Kings, p. 36)

Today's Reading

The temple replaced the tabernacle as God's dwelling on earth. The temple first signifies the incarnated Christ, the embodiment of God (Col. 2:9), as God's dwelling on the earth (John 2:19-21;1:14). It also signifies the church, including all the believers, the members of Christ, as the enlargement of Christ to be God's dwelling on the earth (1 Cor. 3:16-17; 6:19; Eph. 2:21-22)... The Body is the enlargement of the Head for God's dwelling. Hence, God's dwelling in Christ is God's dwelling in the church. (1 Kings 6:1, footnote 2)

The dimensions of the temple and the Holy of Holies in the temple were twice those of the tabernacle (1 Kings 6:2, 20; cf. footnotes on Exo. 26:3, 18, 33). Furthermore, with the exception of the Ark (1 Kings 6:19), the size and number of the furnishings and the utensils were greatly enlarged (2 Chron. 4:1-8). This indicates that although Christ Himself (signified by the Ark) cannot be enlarged, our experience of Christ in all His riches, as signified by the temple and its furnishings and utensils, should be greatly increased and enlarged (Eph. 3:8,14-19; Phil. 3:7-14) to match His enlarged expression. (1 Kings 6:2, footnote 1)

会幕是在旷野，在摩西和亚伦指导下造成的。圣殿是在耶路撒冷，是大卫预备，所罗门建造成的。会幕没有地板，有上盖、帷帐等。人进到会幕，脚下踏的是沙漠，这就叫人知道会幕不是长久的，是可移动的。故此它被称为“会幕”。

圣殿有许多地方与会幕相似，会幕中有金银铜铁，圣殿有木板、石头，石头乃是要紧的材料。在新约中，主称彼得为矶法（约一42），“矶法”的意思就是石头。在会幕中没有石头，石头是搬不动的，它代表坚定不移。会幕是为旷野设的，是暂时的；圣殿是为国度设的，是永远的。

圣经中神的居所总有这两面的讲究，一是地上的，是暂时的、流荡的，由会幕所预表。会幕随着地点不同而转移，…无论到哪里，以色列人停在何处，都有会幕。故此，会幕预表神在地上，或在地方上的召会。…神子民聚在一起，即有召会；分散各处，即无召会，这是召会作会幕的一面。

圣殿与会幕不同，圣殿是立在阿珥楠禾场上的（代下三1），是用石头建成的，且是为着国度的。它是以色列子民一切生活的中心。圣殿是合一的、永久的、有力量的，不能分南北的。政治可以分，但是圣殿不能分，圣殿只能有一个。

由此可见，一面召会是在各地出现，但另一面，召会属灵的实际乃是一个身体，是合一的、永久的。这就是召会两面的图画（倪柝声文集第三辑第十一册，三四至三六页）。

参读：倪柝声文集第三辑第十一册，第五篇。

The tabernacle was built in the wilderness under the direction of Moses and Aaron. The temple was prepared by David and completed by Solomon in Jerusalem. The tabernacle did not have a floor. It had a cover and curtains. When a person entered the tabernacle, his feet touched the sand on the ground, reminding him that the tabernacle was something transitory and movable. This is why it was called the tabernacle, or “the Tent of Meeting.”

The temple had many similarities to the tabernacle. In the tabernacle, there were gold, silver, brass, and iron. In the temple there were the wood and the stones. The stones were a crucial material. In the New Testament the Lord called Peter, Cephas (John 1:42). The word Cephas means a stone. In the tabernacle there was no stone. Stones are immovable; they signify stability and solidarity. The tabernacle was designed for the wilderness; it was transitory in nature. The temple was designed for the kingdom; it was eternal in nature.

In the Bible there are always two aspects to God’s habitation. On the one hand, it is transitory and wandering, typified by the tabernacle. The tabernacle moved as the people traveled along.... Wherever the Israelites pitched their tents, there was the tabernacle. Hence, the tabernacle typifies God’s church on earth, or His church in the localities.... Whenever God’s people come together, there is the church. When they are separated, there is no church. This is the aspect of the church as typified by the tabernacle.

The temple was different from the tabernacle. The temple was established on the threshing floor of Ornan (2 Chron. 3:1) and built with stones. It was built for the kingdom. It was the center of the life of the people of Israel. The temple was unique, eternal, and solid, and it could not be divided. Even when the nation was divided politically, the temple could not be divided. There could be only one temple.

From this we see that, on the one hand, the church appears in different localities. Yet the spiritual reality of the church is still one Body. It is unique and eternal. These are the two pictures of the church. (CWWN, vol. 57, pp. 33-35)

Further Reading: CWWN, vol. 57, ch. 5

第一周 周三

晨兴喂养

弗四12“为要成全圣徒，目的是为着职事的工作，为着建造基督的身体。”

16“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

我们相信今天神所要恢复的，乃是最难的点。我们所最挂虑的，就是以弗所四章。好像我们读约翰三章十六节时，我们并不挂心这话会不会不兑现。…但我替以弗所四章担心，我恐怕这段圣经不能实现。

以弗所四章说，那职事的工作，目的是叫我们在信仰上合一（12～13）。召会乃是基督的身体，召会是在爱里把自己建造起来。对于新天新地、火湖等这些东西，我们不担心，但是我睡在床上时，常常惧怕以弗所书不能应验。我读经、祷告，但还是没有把握以弗所四章的情形能在今天的召会中应验。今天神的儿女当中混乱不堪，分门别类，什么时候才能合一？今天各种样的职事，复杂得很，如何能够恢复这一章呢？（倪柝声文集第三辑第十一册，二五一至二五二页）

信息选读

然而弟兄姊妹们，我们相信总有一天，神的恢复要到一个地步，以弗所四章一定会实现。神今天在各处作恢复的工作，神在祂恢复的工作中，

WEEK 1—DAY 3

Morning Nourishment

Eph. 4:12 For the perfecting of the saints unto the work of the ministry, unto the building up of the Body of Christ.

16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

We believe that God is recovering the most difficult thing today. What worries us the most today is the fulfillment of Ephesians 4. It seems as though we do not have to worry about the fulfillment of John 3:16... I am worried about Ephesians 4. I am concerned about how this passage of the Scriptures will be fulfilled.

Ephesians 4 says that the work of the ministry is to arrive at the oneness of the faith. The church is the Body of Christ, and it builds itself up in love. We are not concerned about things like the new heaven, the new earth, and the lake of fire. But when I lie on my bed, I am always apprehensive about the fulfillment of Ephesians 4. I have studied the Bible, and I have prayed, but I still do not have the assurance that the condition in Ephesians 4 will be fulfilled in the church today. Among God's children today, there is much confusion, and there are all kinds of divisions. When will we be one? Today there are all kinds of ministries; the situation is very complicated. How can this chapter be recovered? (CWWN, vol. 57, p. 220)

Today's Reading

Yet, brothers and sisters, we believe that there will be a day when God's recovery will reach the fulfillment of Ephesians 4. God is doing a recovery work everywhere. The ultimate work among all these works may very well

末了的恢复也许就是身体的见证。神今天的带领乃是叫我们看见当初，回到当初的光景。

在林前十二章和罗马十二章我们看见，在神的安排或计划里，并没有一个牧师代替全体事奉的事；也没有一班弟兄姊妹是服事的，另一班弟兄姊妹是被服事的。在圣经里，我们所看见的乃是全体都是祭司。…召会乃是建造在全体的祭司职分上；召会不是建造在少数的弟兄姊妹身上。祭司的体系一不普遍，我们就看见罗马天主教，一普遍就是召会。我们要看见，事奉神不是三五个人，或者三五十个人的问题。今天事奉神，要与以前完全不同，今天乃是要所有的人都事奉。

今天身体的见证，不在乎人多人少，乃在乎在身体中，人能否顺服元首的安排，抑或人凡事都自己定规。作为身体上的肢体，我们凡事不能靠自己定规。今天基督在召会里的积蓄，不知有多深厚，若我们能站在接受的地位上，我们定规是非常丰富。假若我只想从神而得，不肯从身体而得，结果就会变得非常贫穷。这不是道理，乃是一个事实。不单我所有的是我的，就是弟兄姊妹所有的，也是我的。有些事情别的弟兄姊妹看得准，我自己看不准，我就应当接受弟兄姊妹的看法。有人认识神的话，有人能清楚断定真理，我就欢喜地接受他们所认识、所断定的。我所不知道的总有人知道。若我们不肯从别人接受，恐怕五十年后，我们所领受的还不过是那么多而已。…人应该学习低下头来，接受别人的供应（倪柝声文集第三辑第十一册，二五二至二五三、四六页）。

参读：倪柝声文集第三辑第十一册，第二十篇。

be the recovery of the Body testimony. God's leading today is to bring us back to the beginning and to recover us to the condition at the beginning.

First Corinthians 12 and Romans 12 show us that in God's arrangement or plan, there is no such thing as a pastor monopolizing the service of the whole Body. Neither is there such a thing as a group of brothers and sisters serving while another group of brothers and sisters is being served. What we see in the Bible is the whole Body being a priesthood....The church is built upon the universal priesthood of the whole Body. The church is not built upon a few brothers and sisters. If the priesthood is not universal, we have Roman Catholicism. If the priesthood is universal, we have the church. We have to see that service to God is not a matter of three or five people serving, or thirty or fifty people serving. Our service to God today must be entirely different. In order to serve God today, everyone has to rise up to do the work.

The testimony of the Body today has nothing to do with numbers; it is a matter of being in the Body. It is a matter of being willing to submit to the arrangement of the Head, as opposed to being free to make one's own choices and decisions. As a member of the Body, we cannot make any decision on our own. Christ has an immeasurably vast deposit in the church today. If we are in a receiving position, we will surely become very rich. If we insist on receiving only from God without receiving from the Body, we will become very poor. This is not a doctrine but a fact. Not only is the thing we have our own, but what the brothers and sisters have is also ours. In many matters other brothers and sisters have a clear discernment, but we do not have discernment. As such, we have to accept the discernment of the brothers and sisters. Some people know God's Word. Some can discern the truth. We should gladly receive their discernment and judgment. What we do not know, someone else will know. If we will not receive from others, probably we will end up fifty years from now having the same as what we have now.... A man has to learn to bow down his head and to receive supply from others. (CWWN, vol. 57, pp. 221, 43-44)

Further Reading: CWWN, vol. 57, ch. 20

第一周 周四

晨兴喂养

撒上四 3 “百姓回到营里，以色列的长老说，耶和華今日为何在非利士人面前击败我们呢？我们不如将耶和華的约柜从示罗接到我们这里来，好进入我们中间，救我们脱离仇敌的手。”

11 “神的约柜被掳去，以利的两个儿子何弗尼、非尼哈也死了。”

堕落的以色列人是愚昧的，因为他们不直接信靠神，反而信靠神所设立的制度。在他们那种情形中，他们应当悔改，彻底认罪，离弃偶像，回转向神，也该求问神要他们作什么。但他们对神的渴望和神永远的经纶完全无心，只基于已过借约柜的行动所经历的得胜（民十 35，书六），而迷信地信靠约柜。但这一次他们的光景不正确，他们因着堕落得罪神到极点，神就离开他们。至终，约柜并没有拯救以色列人，反而约柜本身也被掳去（撒上四 11 上）（圣经恢复本，撒上四 3 注 1）。

信息选读

约柜预表作神具体化身的基督（见出二五 10 注 2），也表征基督是三一神与祂的子民同在，为着完成祂的经纶，在地上建立祂的国度。把约柜接出来，就是把神的同在接出来（撒上四 4）。约柜的行动乃是神在祂具体化身的基督里，在地上行动的图画（民十 33～36，见诗六八 1 注 1）。以色列人与非利士人争战时，神无意行动。以色列人没有想到神的经纶，也不关心神的经纶；他们把约柜接出来，指明他们是为着自己的安全、平安、安息和好处僭用神，甚至强迫神与他们一同出去。原则上，什么时候我

WEEK 1—DAY 4

Morning Nourishment

1 Sam. 4:3 And when the people came to the camp, the elders of Israel said, Why has Jehovah struck us down today before the Philistines? Let us take for ourselves the Ark of the Covenant of Jehovah from Shiloh that it may come into our midst, and thus save us from the hand of our enemies.

11 And the Ark of God was taken, and the two sons of Eli, Hophni and Phinehas, died.

In their degradation Israel was foolish because they did not trust in God directly. Rather, they trusted in the systems ordained by God. In their situation they should have repented, made a thorough confession, and returned to God from their idols, and they should have inquired of God as to what He wanted them to do. Instead, having no heart for God's desire or for His eternal economy, they exercised their superstition to trust in the Ark based on the past victories they had experienced through the move of the Ark (Num. 10:35; Josh. 6). But this time their situation was not right. In their degradation they offended God to the uttermost, and God left them. Eventually, instead of the Ark saving Israel, the Ark itself was captured (1 Sam. 4:11a). (1 Sam. 4:3, footnote 1)

Today's Reading

The Ark typifies Christ as the embodiment of God (see footnote 1 on Exo. 25:10). It also signifies Christ as the presence of the Triune God with His people for the carrying out of His economy to establish Its kingdom on earth. To bring out the Ark was to bring out the presence of God (1 Sam. 4:4). The move of the Ark was a picture of God's move on the earth in Christ as His embodiment (Num. 10:33-36; see footnote 1 on Psa. 68:1). During Israel's fighting with the Philistines, God did not intend to move. The children of Israel had no thought of or concern for God's economy, and their bringing out the Ark indicated that they were usurping God, even forcing Him to go out with them for their safety, peace, rest, and profit. In principle,

们为着自己的亨通祷告，却根本不顾神的经纶，我们就作了同样的事。我们不该僭用神，乃该照着神的心，且为着祂的经纶祷告、生活并为人（圣经恢复本，撒上四 3 注 1）。

因着以色列人的堕落，约柜被非利士人掳去，就与帐幕分开（撒上四 11～16），使帐幕成为没有正确内容的虚空器皿（撒上四 11 注 1）。

非尼哈的妻子…生了一个儿子（撒上四 19～20）。她给孩子起名叫以迦博（21），意思是“无荣耀”，指明荣耀离开以色列了。荣耀就是神自己。神离开的时候，荣耀就离开以色列。

撒母耳看见这一切悲惨的事，这些事就成为他的功课，在他一生对神的事奉上，警告他并提醒他。因此，他被神智慧地放在老以利的监护下，是非常有益的；因为他学习了一些积极的事，也看见一些消极的事。这帮助撒母耳在他一生对神的事奉上保持纯洁。他临死时能提醒以色列人，他未曾欺压他们，虐待他们，也未曾从谁手里拿过什么（十二 3～4）。

撒母耳在以利的监护下时，神非常仔细地教导他，建立他，成全他，使他成为神正确的祭司。作为这样的祭司，撒母耳成为审判以色列的士师，为神说话的申言者，以及带进君王职分的人。借着这君王职分，神的国度得以在地上建立。这是一幅图画，说出今天我们的光景该如何。我们必须先是撒母耳，然后成为大卫，享受基督到一个地步，使我们对基督的享受成为国度，就是召会（撒母耳记生命读经，二四至二五页）。

参读：撒母耳记生命读经，第二至四、二十二篇；教会建造的异象，第五篇。

we do the same thing whenever we pray for our prosperity without any consideration of God's economy. Instead of usurping God, we should pray, live, and be persons according to God's heart and for His economy. (1 Sam. 4:3, footnote 1)

Due to Israel's degradation, the Ark was captured by the Philistines and was separated from the tabernacle (1 Sam. 4:11—6:1), leaving the tabernacle an empty vessel without the proper content. (1 Sam. 4:11, footnote 1)

When the wife of Phinehas...gave birth to a son (1 Sam. 4:19-20), she named the child Ichabod (v. 21), meaning "No glory," indicating that the glory had departed from Israel. Glory is God Himself. When God departed, the glory departed from Israel.

Samuel observed all these tragedies, and they became lessons to him, warning him and reminding him throughout his service to God. Thus, his being placed by God in His wisdom under the custody of the old Eli was very profitable, for he learned certain things positively and observed other things negatively. This helped Samuel to remain pure in his service to God his entire life. When he was about to die, he could remind the people of Israel that he had never defrauded them, oppressed them, or taken anything from them (12:3-4).

While Samuel was under Eli's custody, God taught him in a very fine way, built him up, and established him as His proper priest. As such a priest, Samuel became a judge to judge Israel, a prophet to prophesy for God, and the one to bring forth the kingship. By this kingship the kingdom of God was established on earth. This is a picture of what our situation should be today. We need to be, first, a Samuel, and then, a David, enjoying Christ to such a degree that what we have enjoyed of Christ will become a kingdom, which is the church. (Life-study of 1 & 2 Samuel, pp. 18-19)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 2-4, 22; The Vision of the Building of the Church, ch. 5

第一周 周五

晨兴喂养

撒上三 20 ~ 21 “从但到别是巴所有的以色列人都知道，撒母耳被确立为耶和华的申言者。耶和华继续在示罗显现；因为耶和华在示罗借着祂的话，将祂自己启示给撒母耳。”

因着神的心复制在撒母耳里面，撒母耳就不顾自己的利益或得着。…因着当时的情形，撒母耳立自己的儿子作士师，但与扫罗相反，他无意为他们建立国度。撒母耳的儿子不行他的道路，贪图不义之财，收受贿赂，冤枉公理（撒上八 1 ~ 3）。当百姓要求撒母耳立王时，撒母耳被冒犯了，不是因着他儿子的缘故，而是因着百姓想要顶替神（4 ~ 7）。因着撒母耳无意为他的子孙建立国度，所以他所关心的，不是自己的儿女，乃是神的百姓。在这样的光景中，神就很容易把国度带进来（撒母耳记生命读经，五五页）。

信息选读

〔撒母耳是〕一个只顾到神、神的权益和利益的人。…撒母耳若是个为自己寻求什么的人，他就绝不会与神合作。…扫罗来见撒母耳的前一日，神向撒母耳启示祂要撒母耳作的事。神对他说，“明日大约这时候，我必使一个人从便雅悯地到你这里来，你要膏他作我民以色列的领袖。”（撒上九 16 上）当扫罗和他的仆人到撒母耳那里去的时候，撒母耳就完全照着神的指示去行。他不在意为自己或为儿女得着什么。

现在我们能看见，为什么撒母耳在神的手中如此有用。他不为自己寻求什么，也从不想为自己得利。反之，他是个拿细耳人，不用剃刀剃他的头，也不喝任何酒；他完完全全是为着神。神要他去哪里，要他作什么事，

WEEK 1—DAY 5

Morning Nourishment

1 Sam. 3:20-21 And all Israel, from Dan to Beer-sheba, knew that Samuel had been established as a prophet of Jehovah. And Jehovah continued to appear in Shiloh, for Jehovah revealed Himself to Samuel in Shiloh by the word of Jehovah.

Because God's heart was duplicated in Samuel, Samuel did not care for his own interest or gain....Due to the situation at the time, Samuel appointed his sons to be judges, but, contrary to Saul, he had no intention to build up a kingdom for them. His sons did not follow in his ways but went after unjust gain, took bribes, and perverted justice (1 Sam. 8:1-3). When the people asked Samuel to appoint a king, he was not offended by anything related to his sons; on the contrary, he was offended by their desire to replace God (vv. 4-7). Because he had no intention to build up a kingdom for his descendants, Samuel's concern was not for his children but for God's people. In such a situation it was easy for God to bring in the kingdom. (Life-study of 1 & 2 Samuel, pp. 44-45)

Today's Reading

Samuel was a person who cared only for God and for God's interest and profit....Samuel would never have cooperated with God if he had been a self-seeking person....The day before Saul came to Samuel, God revealed to Samuel what He wanted him to do. God said to him, "At about this time tomorrow I will send to you a man from the land of Benjamin, and you shall anoint him ruler over My people Israel" (1 Sam. 9:16). When Saul and his servant came to Samuel, Samuel did exactly as God had instructed. He did not care to gain anything for himself or for his children.

Now we can see why Samuel was so useful in the hand of God. He had no self-seeking nor any thought of self-gain. In-stead, as a Nazarite, who allowed no razor to come upon his head and who did not drink any wine, he was absolutely for God. He was happy to go wherever God wanted him to go and to do whatever

他都乐意去行。他是一个照着神，合乎神心的人。因此，他能为神所用，以完成祂的经纶。

我们不该以为撒母耳没有一点人的观念。有一天耶和华对他说，“你将膏油盛满了角，我差遣你往伯利恒人耶西那里去；因为我已在他众子之中，为自己看定一个作王的。”（十六1下）撒母耳听见这话，就说，“我怎能去呢？扫罗若听见，必要杀我。”（2上）这指明撒母耳相当属人，有人的观念。然而，他不是为自己寻求什么的人，他一切的寻求都是为着神和神的选民。他顾到神、神的权益和利益，并且他为神的百姓祷告。

有些圣经学者指出，撒母耳是一个品格高尚的人。然而，品格问题并非撒母耳这人最重要的点。许多人有高尚的品格，但他们只是为着他们自己、他们的事业和他们的天下；他们不是为着神的国。撒母耳不只品格高，他的高乃在于他拿细耳人的愿。…拿细耳人需要有一颗心，作神心的返照。撒母耳不像参孙，杀了许多人，大大地得胜；相反的，撒母耳是一个为着神权益的拿细耳人。虽然撒母耳在他那特别的环境中，要为神站住并不容易；但他顾到神的权益，并且转移了时代。照着旧约，撒母耳在为着神和神权益的事上，是与摩西并列的（耶十五1）（撒母耳记生命读经，五五至五七页）。

撒母耳记上、下的内容乃是撒母耳、扫罗和大卫的历史；这是接续士师的历史，是以色列历史中心路线的重要部分。撒母耳生为利未人，奉献作拿细耳人，成为祭司、申言者和士师。他引进申言者的职分，在为神说话上，顶替了衰微的祭司职分；他也了结士师职分，并带进君王职分。扫罗是在消极一面作以色列人中的王，大卫是在积极一面作王（圣经恢复本，撒上一1注1）。

参读：撒母耳记生命读经，第五至七、十二、十九、二十三篇。

God wanted him to do. He was a man according to God, a man according to God's heart. Therefore, he was a man whom God could use to carry out His economy.

We should not think that Samuel did not have any kind of human concept. One day Jehovah said to him, "Fill your horn with oil, and go; I will send you to Jesse the Bethlehemite; for I have selected for Myself a king among his sons" (16:1b). When Samuel heard this, he said, "How can I go? If Saul hears of it, he will kill me" (v. 2a). This indicates that Samuel was very human and had human concepts. Nevertheless, he was not a self-seeking person. All of his seeking was for God and for God's elect. He cared for God and for His interest and profit, and He prayed for God's people.

Some Bible students have pointed out that Samuel was a person of high character. The matter of character, however, is not the crucial point regarding Samuel. Many people have a high character, but they are just for themselves, their enterprise, and their kingdom. They are not for God's kingdom. Samuel was not only high in character; he was high in the Nazarite vow...A Nazarite needs a heart that is a reflection of God's heart. Unlike Samson, Samuel did not gain a mighty victory by slaughtering a great number of others. On the contrary Samuel was a Nazarite for God's interest. Although it was not easy for Samuel to stand for God in his particular environment, he cared for God's interest and he turned the age. According to the Old Testament, Samuel is ranked with Moses in being for God and for God's interest (Jer. 15:1). (Life-study of 1 & 2 Samuel, pp. 45-46)

The content of 1 and 2 Samuel is the history of Samuel, Saul, and David, which continues the history of the judges and which is a crucial part of the central line of Israel's history. Samuel was a Levite by birth and a Nazarite by consecration, who became a priest, a prophet, and a judge. He initiated the prophethood to replace the waning priesthood in the speaking for God, terminated the judgeship, and brought in the kingship. Saul was a king among Israel in a negative way, and David was a king in a positive way. (1 Sam. 1:1, footnote 1)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 5-7, 12, 19, 23

第一周 周六

晨兴喂养

出四十 21 “〔摩西〕把柜抬进帐幕，挂上遮掩柜的幔子，把见证的柜遮掩了；是照耶和华所吩咐他的。”

王上八 10 ~ 11 “祭司从圣所出来的时候，有云充满耶和华的殿；因着那云的缘故，祭司不能站立供职，因为耶和华的荣光充满了耶和华的殿。”

约柜和帐幕的历史预表召会的历史。在召会历史的第一阶段，召会是基督的彰显，基督是召会的内容。这是正常的光景。然而，在第二阶段，召会堕落并失去基督的实际与同在（参启三 20）。召会成了虚空的器皿，只有外在的表显，没有内在的实际。此后，从第二世纪开始，有一些“俄别以东”兴起，他们有主的同在（约柜），但没有正确的召会生活作基督的彰显（帐幕）。再后，有别的信徒，像大卫一样，顾到神的权益，尝试实行召会生活，却是照着自己的拣选，没有照着神的启示。这些信徒有基督，却带着不正确召会生活的实行（大卫在耶路撒冷的帐棚）。今天在主的恢复里，祂正工作以恢复正常的光景，使基督在正确的召会里，得着彰显（圣经恢复本，撒上四 11 注 1）。

信息选读

起初帐幕中有约柜。帐幕是神的居所，与约柜乃是一。…〔同样的，〕基督包含在召会里；召会是基督的彰显，基督是召会的内容。在五旬节那天，基督在召会里。那一天基督是约柜，召会是帐幕。那是绝对正常的光景。

WEEK 1—DAY 6

Morning Nourishment

Exo. 40:21 And he brought the Ark into the tabernacle and set up the veil for the screen and screened the Ark of the Testimony, as Jehovah had commanded Moses.

1 Kings 8:10-11 ...The cloud filled the house of Jehovah; and the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

The history of the Ark and the tabernacle prefigures the history of the church. In the first stage of its history, the church was the expression of Christ, and Christ was the content of the church. This is the normal condition. However, in the second stage the church became degraded and lost the reality and presence of Christ (cf. Rev. 3:20). It became an empty vessel, an outward expression without the inward reality. After this, beginning from the second century a number of “Obed-edoms” were raised up, who had the Lord’s presence (the Ark) but did not have the proper church life as the expression of Christ (the tabernacle). Later, other believers who, like David, cared for God’s interests attempted to practice the church life according to their own choice, not according to God’s revelation. These believers had Christ, but they had Him with an improper practice of the church life (David’s tent in Jerusalem). Today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as His expression. (1 Sam. 4:11, footnote 1)

Today’s Reading

In the beginning the tabernacle contained the Ark. As God’s dwelling place, the two were one.... [Likewise] Christ was contained in the church; the church was the expression of Christ, and Christ was the very content of the church. On the day of Pentecost Christ was in the church. On that day Christ was the Ark, and the church was the tabernacle. That is the absolutely normal condition.

历史告诉我们，这美妙的光景，就是约柜包含在帐幕里的美好前景，没有维持多久。因着神百姓的失败，约柜就被掳去。约柜和帐幕分开，帐幕是空的。这描述基督徒的失败，使召会失去基督的实际和同在。这是第二方面，第二种光景。作为内容的基督与召会分开，召会成为空的器皿，只有外面的彰显，没有里面的实际。原则上，这种不正常的光景已经存在许多世纪。

旧约预表的第三种光景是没有帐幕的约柜。...有许多人在他们个人的生活中，有基督的实际和同在。约柜与他们同在，但这不是正常的光景。自有召会历史以来，一贯的有这两种情形。一直有示罗的光景，就是有帐幕而没有约柜。那是所谓的形式教会的光景—那些是没有实际、没有基督的帐幕。另一面也一直有许多亲爱的“俄别以东”，就是一班有基督在他们生活中，并有基督在他们家中的人。

第四种位置是，约柜在不正确、不合式的帐幕中。大卫王在锡安预备了一个帐幕，但不是照着神在山上启示的样式。这帐棚是照着大卫的意见支搭的。召会历史中满了这样的事。许多忠信的基督徒的确有约柜—仅仅有基督。后来他们感觉需要召会生活以彰显基督，正如大卫感觉需要帐幕以容纳约柜。所以他们照着自己的领会，照着大卫所实行同样的原则，支搭帐幕，设立聚会。

第五种光景是约柜同着正确的、扩大又扩增的帐幕。乃是在这样的光景里，就是在基督同着彰显祂自己的正确召会中，你感觉到完全在家安息了（神建造的异象，一三五至一三九页）。

参读：教会建造的异象，第六至七篇；神建造的异象，第十至十一章。

History reveals that this wonderful situation, this pleasant condition of the Ark contained in the tabernacle, did not last long. The Ark was captured because of the failure of the people of God. The Ark was separated from the tabernacle, and the tabernacle became empty. This portrays the failures of the Christians causing the church to lose the reality and presence of Christ. This is the second aspect, the second situation. Christ as the very content was separated from the church, and the church became an empty vessel, merely an outward expression with no inward reality. In principle, this sort of abnormal situation has been existing for many centuries.

The third situation prefigured in the Old Testament is that of the Ark without the tabernacle...There have been many persons with the reality and presence of Christ in their personal lives. The Ark was with them, but this was not the normal state. Throughout church history there have consistently been these two conditions. There has always been the situation of Shiloh, that of the tabernacle without the Ark. That is the condition of the so-called formal churches—they are the tabernacle without the reality, without Christ. And there have also been so many dear Obed-edoms, people with Christ in their lives and Christ in their homes.

The fourth position is that of the Ark in an improper, inadequate tabernacle. King David had prepared a tabernacle in Zion, but it was not according to the pattern revealed by God on the mount. It was a tent pitched according to David's opinion. Church history is full of such incidents. So many faithful Christians do have the Ark—Christ alone. Then, later, they sense the need of the church life to express Christ, just as David sensed the need of a tabernacle to contain the Ark. Thus, they “pitch a tabernacle”; they set up a meeting according to their own understanding, according to the same principle practiced by David.

The fifth condition is that of the Ark with the proper tabernacle, enlarged and increased. It is in this situation, of Christ with a proper church to express Himself, that we feel completely at home. (The Vision of God's Building, pp. 112-116)

Further Reading: The Vision of the Building of the Church, chs. 6-7; CWWL, 1964, vol 4, “The Vision of God's Building,” chs. 10-11

Hymns, #194

160

赞美主 — 祂的万有包罗性

8 6 8 6 双 (英 194)

D 大调

6/8

5 | 5 4 3 1̇ | 7 6 6 6 | 5 3 5 4 | 3 · 3
 一 哦 主, 你 是 神 的 见 证, 远 非 律 法 能 比;
 5 | 5 4 3 1̇ | 7 6 6 6 | 5 1 3 2 | 1 · 1
 律 法 不 过 是 你 小 影, 你 是 律 法 实 际。
 3 | 3 2 2 4 6 | 6 5 5 5 | 5 #4 5 7 6 | 5 · 5
 律 法 仅 是 神 的 说 明, 描 述 神 是 如 何;
 5 | 5 4 3 1̇ | 7 6 6 6 | 5 1 3 2 | 1 · 1 ||
 而 你 乃 是 神 的 实 际, 神 在 你 里 住 着。

二 约柜也是你的预表, 其中仅有律法;
 但你里面有神自己, 带着一切安家。
 约柜乃用坚实木料, 上面包金而造;
 预表你有正确人性, 并有神性相调。
 三 你也是那真实帐幕, 有神住你里面;
 你成肉身, 与人同住, 满有真理、恩典。
 在你人见神的荣耀, 你是神的活话;
 你凭光、爱所有言行, 是神活的图画。
 四 圣殿也是你的预表, 你是神的真殿;
 神带一切居住于你, 借你得着彰显。
 撒但虽尽其力拆毁, 将你置于死地,
 但你却在复活里面, 更大之殿建起。
 五 圣城象征你的丰满, 是你新妇小影;
 这是你的丰满扩充, 出于你的丰盛。
 神在你里作城的光, 你是城中明灯;
 带神经她照亮众人, 将神荣耀显明。
 六 哦主, 帐幕、约柜、律法, 以及圣殿、圣城,
 全都是你宝贵自己, 说出你的丰盛。
 中心是你, 圆周是你, 一切全都是你!
 神、人全都在你一身, 我心宝爱、称奇。

1 Thou art God's testimony, Lord,
 Much better than the law;
 The law in letter was engraved,
 In it Thy type men saw.
 A definition was the law,
 God's picture to provide;
 But Thou art God's reality,
 In Thee doth God abide.

2 The ark of testimony too
 Was but a type of Thee;
 In it the law of God was placed,
 But God in Thee we see.
 The ark, in type, was made of wood
 And overlaid with gold;
 It typifies Thee as a man,
 Who God in full doth hold.

3 Thou art the tabernacle too,
 God's holy dwelling place;
 Incarnate in the flesh Thou art,
 And full of truth and grace.
 God's glory we behold in Thee,
 Thou art the Word divine;
 Thy words and deeds of love and light
 Do God in life define.

4 The temple was a type of Thee;
 The house of God Thou art;
 God dwells in Thee, Himself to show,
 His fullness to impart.
 Though Thou by Satan wast destroyed
 And numbered with the dead,
 In resurrection Thou dost build
 A larger one instead.

5 The city shows Thy fullness true,
 A figure of Thy Bride,
 The increase of Thyself in full,
 In whom Thou dost abide.
 In Thee is God, the light divine,
 The lamp in her art Thou;
 With Thee God shines thru her on all,
 His glory to avow.

6 The tabernacle and the ark,
 The law within them stored,
 The temple and the city too,
 Are all Thyself, dear Lord.
 Thou art the hub, Thou art the rim,
 The all in all Thou art!
 In Thee we see both God and man,
 How precious to our heart!

二〇一五年感恩节特会

召会作神的殿—— 神永远经纶的目标

第二篇

圣殿材料的内在意义（一）

读经：腓一 19～21 上，三 10，诗九二 12～14，何十四 5～9，罗十一 17，24

纲 目

周 一

壹 我们要成为神建造的材料，就需要经历基督的死（由松木所表征）、基督的复活（由香柏木所表征）、与基督作为那灵（由橄榄木所表征）：

一 钉十字架并复活的基督，就是耶稣基督包罗万有的灵以及经过过程之三一神的同在，乃是建造召会之材料的实际；召会乃是神的殿、基督的扩大和扩展——腓一 19～21 上，林前三 9，12 上，16～17。

二 基督的死、基督的复活、和基督的灵，在我们的灵里乃是一，是一个活的人位，这活的人位就是复合的灵，包罗万有的灵，作为经过过程并终极完成的三一神，给我们享受——腓一 19～22，三 10，加六 17～18，出三十 22～25，罗八 16。

2015 Thanksgiving Weekend Conference

THE CHURCH AS THE TEMPLE OF GOD— THE GOAL OF GOD'S ETERNAL ECONOMY

Message Two

The Intrinsic Significance of the Materials of the Temple (1)

Scripture Reading: Phil. 1:19-21a; 3:10; Psa. 92:12-14; Hosea 14:5-9; Rom. 11:17, 24

Outline

Day 1

I. In order to become materials for God's building, we need to experience Christ in His death (signified by cypress), Christ in His resurrection (signified by cedar), and Christ as the Spirit (signified by olive wood):

A. The crucified and resurrected Christ, who is the all-inclusive Spirit of Jesus Christ and the presence of the processed Triune God, is the reality of the materials for the building up of the church as the temple of God, the enlargement and expansion of Christ——Phil. 1:19-21a; 1 Cor. 3:9, 12a, 16-17.

B. The death, resurrection, and Spirit of Christ are one in our spirit as a living person, and this living person is the compound Spirit, the all-inclusive Spirit, as the processed and consummated Triune God for our enjoyment——Phil. 1:19-22; 3:10; Gal. 6:17-18; Exo. 30:22-25; Rom. 8:16.

周二

三 我们需要让作为那灵之钉死并复活的基督，将祂自己建造到我们里面，使祂能借我们活着，好将祂自己建造到别人里面——弗三 16～17，彼前四 10～11：

- 1 这是以荣美的基督那追溯不尽的丰富，使召会（就是祂荣美的殿）得着荣美——赛六十七下，九下，十三，十九，二十一，弗三 8，五 26～27。
- 2 当马利亚向主表达她至极的爱，主说，“她向我作了又善又美的〔可称赞并尊贵的〕事”——可十四 6（扩大本圣经）。

贰 松木表征钉十字架的基督——王上六 15 下，34，参创六 14：

- 一 古时犹太人在他们的墓地栽种松树；因此，松木表征基督在祂死里的人性，即表征钉十字架的耶稣——林前二 2。
- 二 殿门是用松木作的，门上面刻着基路伯和棕树——王上六 34～35，参结四一 18～20：
 - 1 基路伯表征主的荣耀显在受造之物上；（十 18，来九 5；）棕树表征基督的得胜和祂永远常存的力量。（结四十 16，后七 9。）
 - 2 在松木门上雕刻棕树和基路伯，表征基督的得胜和主的荣耀，已经借着受苦“雕刻”到我们里面——徒十六 7，腓三 10，林后四 10～12。

周三

叁 香柏木表征复活的基督——王上六 9，10 下，15 上，16，36：

Day 2

C. We need to allow the crucified and resurrected Christ as the Spirit to build Himself into our being so that He can live through us to build Himself into others——Eph. 3:16-17; 1 Pet. 4:10-11:

1. This is to beautify the church, the house of His beauty, with the unsearchable wealth of the beautiful Christ——Isa. 60:7b, 9b, 13, 19, 21; Eph. 3:8; 5:26-27.
2. When Mary expressed her uttermost love for the Lord, He said, “She has done a good and beautiful thing to Me [praiseworthy and noble]”——Mark 14:6 (Amplified Bible).

II. Cypress signifies the crucified Christ——1 Kings 6:15b, 34; cf. Gen. 6:14:

- A. In ancient times the Jews planted cypress trees above their graves; hence, cypress signifies Christ’s humanity in His death, the crucified Jesus——1 Cor. 2:2.
- B. The doors of the temple were made of cypress wood and were carved with cherubim and palm trees——1 Kings 6:34-35; cf. Ezek. 41:18-20:
 1. Cherubim signify the glory of the Lord manifested upon the creatures (10:18; Heb. 9:5), and palm trees signify the victory of Christ and the everlasting and ever-existing power of Christ (Ezek. 40:16; Rev. 7:9).
 2. The carving of the palm trees and the cherubim on the doors of cypress wood signifies that the victory of Christ and the glory of the Lord have been “carved” into our being through sufferings——Acts 16:7; Phil. 3:10; 2 Cor. 4:10-12.

Day 3

III. Cedar signifies the resurrected Christ——1 Kings 6:9, 10b, 15a, 16, 36:

- 一 香柏树长在利巴嫩山上；因此，香柏木象征基督在复活里的人性，即象征复活的基督——诗一〇四 16，歌四 8。
- 二 复活并升天的基督作为王，乃是出于大卫家尊高壮大的香柏树——结十七 22～23，罗一 3～4，徒二 22～24，32～36，来二 9。
- 三 我们需要成为那些如利巴嫩香柏树的人，往下扎根在基督里，使我们栽植于耶和华的殿中，发旺在我们神的院里，而得以在生命里长大，且在年老的时候，仍要结果子，并满了汁浆而常发青——何十四 5～9，诗九二 12～14，王下十九 30。
- 四 我们需要看见天然的干才与经过死而复活的干才之间的不同——徒七 22，出三 2～3，14～15：

周 四

- 1 天然的干才以自我为中心，并且使我们骄傲，结果是自夸自耀——参西一 17 下，18 下，腓三 3，林后十二 9。
- 2 天然的干才都是自私自利的，这干才的一切办法、手腕，都是为自己着想的，不理、不顾神的旨意——参太十六 24。
- 3 天然的干才叫我们信靠自己，并对自己有把握，使我们倚靠自己而不倚靠神——参林后一 8～9，四 6～7，十二 7～9。
- 4 天然的干才是短暂的，经不起试验、打击或顶撞——参约二 19，徒二 24。
- 5 凡凭天然干才事奉的，都盼望从别人得报酬或感激——参创十五 1，来十一 5，林后五 9。

- A. Cedar trees grew on the mountains of Lebanon; thus, cedar signifies Christ's humanity in resurrection, the resurrected Christ——Psa. 104:16; S. S. 4:8.
- B. The resurrected and ascended Christ as the King is a majestic and magnificent cedar out of the house of David——Ezek. 17:22-23; Rom. 1:3-4; Acts 2:22-24, 32-36; Heb. 2:9.
- C. We need to be those who send forth our roots into Christ like the cedar trees of Lebanon, causing us to grow in life as we are planted in the house of Jehovah, flourishing in the courts of our God, still bringing forth fruit in old age, and being full of sap and green——Hosea 14:5-9; Psa. 92:12-14; 2 Kings 19:30.
- D. We need to see the difference between our natural ability and the ability that has passed through death and resurrection——Acts 7:22; Exo. 3:2-3, 14-15:

Day 4

- 1. Natural ability is egocentric and causes us to become proud, resulting in boasting and self-glorification——cf. Col. 1:17b, 18b; Phil. 3:3; 2 Cor. 12:9.
- 2. Natural ability is selfish, and all its schemes and devices are for the sake of the self without any regard for the will of God——cf. Matt. 16:24.
- 3. Natural ability causes self-reliance and self-confidence, causing us to depend on ourselves and not on God——cf. 2 Cor. 1:8-9; 4:6-7; 12:7-9.
- 4. Natural ability is temporary and is unable to withstand tests, setbacks, or opposition——cf. John 2:19; Acts 2:24.
- 5. Those who serve according to natural ability desire rewards or appreciation from others——cf. Gen. 15:1; Heb. 11:5; 2 Cor. 5:9.

6 天然的干才喜欢显扬，愿意给人知道，并作在人面前—参太六 4，6，17～18。

7 天然的干才都有肉体 and 血气搀杂在里面；因此人若不赞同，就会被激怒—参帖前二 4。

8 天然的能力和才干离了生命就像蛇，毒害神的子民；生命乃像鸽子，以生命供应神的子民，并使我们犹如荆棘中长出的百合花，又如黑夜里明亮的星—参出四 1～9，太三 16～17。

9 什么时候人把天然的干才带进召会，召会的实际就失去了；只有经过死而复活的，才能带入召会—林前三 16～17。

五 召会就是基督复活的能力积蓄并贮存之所在；这能力运行在基督里，使祂作元首；这能力运行在我们里面，使我们成为祂的身体—弗一 19～23，罗八 2，11，十二 1～2。

周 五

肆 橄榄木表征变化为赐生命之灵的基督—王上六 23，31～33，林前十五 45 下：

一 橄榄油预表神的灵；因此，橄榄木表征基督在神的灵里的人性，即表征受膏的基督，祂也是作为膏油涂抹之复合的灵—来一 9，林后一 21，约壹二 20，27，出三十 25，30。

二 我们是接在基督这栽种的橄榄树上的枝子，以享受祂—罗十一 17，24。

三 赐生命的灵是基督这属天橄榄树的生命汁液；我们若渴慕有分于基督的丰富，亦即这属天橄榄树的肥汁，就需要接触赐生命的灵，就是基督的生命汁液—路二三 31，参诗九二 13～14，三六 8～9：

6. Natural ability likes to manifest itself, to be known by man, and to be carried out in front of man—cf. Matt. 6:4, 6, 17-18.

7. Natural ability is mingled with the elements of flesh and temper; therefore, when it is disapproved, it is provoked—cf. 1 Thes. 2:4.

8. Natural ability and capability apart from life are like a snake, poisoning God's people; life is like a dove, supplying God's people with life and causing us to become like a lily growing out of brambles and like a bright star in the dark night—cf. Exo. 4:1-9; Matt. 3:16-17.

9. Whenever people try to bring their natural ability into the church, the reality of the church is lost; only that which passes through death and resurrection can be brought into the church—1 Cor. 3:16-17.

E. The church is the depository and the storehouse of the resurrection power of Christ; when this power operated in Christ, it made Him the Head; when this power operates in us, it makes us His Body—Eph. 1:19-23; Rom. 8:2, 11; 12:1-2.

Day 5

IV. Olive wood signifies the transformed Christ as the life-giving Spirit—1 Kings 6:23, 31-33; 1 Cor. 15:45b:

A. Olive oil typifies the Spirit of God; hence, olive wood signifies Christ's humanity in the Spirit of God, the anointed Christ, who is also the compound Spirit as the anointing—Heb. 1:9; 2 Cor. 1:21; 1 John 2:20, 27; Exo. 30:25, 30.

B. We are the branches of Christ who have been grafted into Him as the cultivated olive tree to enjoy Him—Rom. 11:17, 24.

C. The life-giving Spirit is the life-juice of Christ as the heavenly olive tree; if we desire to partake of the riches of Christ as the fatness, the sap, of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ—Luke 23:31; cf. Ps. 92:13-14; 36:8-9:

1 我们与基督的接枝已经发生在我们的灵里，所以我们需要一直运用我们的灵；当我们呼求主说，“哦主，哦主，”我们就运用我们的灵，而立刻有分于主这赐生命的灵—罗八 16，林前六 17，罗十 9 ~ 13。

2 我们享受基督丰富的另一条路，乃是读神的话，并对每一句话说阿们；我们借此就运用灵接触主，享受祂，并有分于包罗万有的灵作肥汁—诗一〇六 48，尼八 6，林后一 20，后十九 4，弗六 17 ~ 18。

四 我们需要看见，我们已经“逆着性”得接枝到基督里；“逆着性”意思是“逆着己”—罗十一 24：

1 我们旧性情的一切，都与主的性情相反；我们的性情是有罪的性情，主的性情是神圣、属灵与圣别的性情—加五 16 ~ 17，彼后一 4。

2 我们这野枝要有分于基督这橄榄树连同祂的丰富，就需要完全从我们老旧的背景、老旧的历史、老旧的生命、老旧的习惯、和老旧的习俗被剪除—罗十一 24，参弗四 22 ~ 24。

3 我们要经历从老旧的生活样式被剪除，并享受接枝到基督里的经历，就需要运用灵呼求主名，并祷读祂的话—罗十 6 ~ 8，弗六 17 ~ 18。

周 六

五 罗马十一章启示，我们是基督这橄榄树的枝子，要结出“橄榄”，并产生抚慰人的油；约翰十五章启示，我们是基督这葡萄树的枝子，要结出“葡萄”并产生令人振奋的酒；路加十章里的好撒玛利亚人，把油和酒倒在垂死之人的伤处—33 ~ 34 节：

1. Because our grafting with Christ has taken place in our spirit, we need to exercise our spirit continually; when we call on the Lord by saying, “O Lord, O Lord,” we exercise our spirit and immediately partake of the Lord as the life-giving Spirit—Rom. 8:16; 1 Cor. 6:17; Rom. 10:9-13.

2. Another way for us to enjoy the riches of Christ is to read the Word of God, and to say Amen to every word; by this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness—Psa. 106:48; Neh. 8:6; 2 Cor. 1:20; Rev. 19:4; Eph. 6:17-18.

D. We need to see that we have been grafted into Christ “contrary to nature”; contrary to nature means “contrary to the self”—Rom. 11:24:

1. Everything of our old nature contradicts the Lord’s nature; our nature is the sinful nature, and the Lord’s nature is the divine, spiritual, and holy nature—Gal. 5:16-17; 2 Pet. 1:4.

2. In order to partake of Christ as the olive tree with His riches, we need to be fully cut off from our old background, old history, old life, old habits, and old customs as wild branches—Rom. 11:24; cf. Eph. 4:22-24.

3. In order to experience being cut off from our old manner of life and to enjoy the experience of being grafted into Christ, we need to exercise our spirit to call on His name and pray-read His Word—Rom. 10:6-8; Eph. 6:17-18.

Day 6

E. Romans 11 reveals that we are the branches of Christ as the olive tree to bear “olives” and produce soothing oil; John 15 reveals that we are the branches of Christ as the vine tree to bear “grapes” to produce invigorating wine; and in Luke 10 the good Samaritan poured oil and wine on the wounds of the dying one—vv. 33-34:

1 油和酒一同成了人的医治；我们越呼求主并祷读祂的话，就会越结出“橄榄”与“葡萄”，好产出油和酒，倒给那些里面受伤、灰心失望的人——参创四—51～52。

2 我们借着住在主里面，就能产出抚慰的油与令人振奋的酒；我们借着终日祷读主话并呼求主名，就能住在主里面；这样我们就能为着神的定旨，正确地与别的枝子配搭，而享受身体生活——赛五五 1～11，约十五 7，12。

3 橄榄树的油是用来尊重神和人，（士九 8～9，）表征那些凭那灵而行的人乃是尊重神，（加五 16，25，）也表征那些供应那灵的人乃是尊重人。（林后三 6，8，腓三 3。）

4 葡萄树的酒是用来使神和人喜乐，（士九 12～13，）表征那些享受基督作牺牲并令人振奋之生命，并作那使人喜乐之爱的人，乃是使神喜乐，（太九 17，歌一 4，四 10，）也表征那些供应基督作牺牲并令人振奋之生命，并作那使人喜乐之爱的人，乃是使人喜乐。（林后三 6，腓二 17，提后四 6。）

伍 真正为着建造召会作神殿的基督徒生活，乃是有钉死并复活的基督作为赐生命的灵建造到我们里面的生活，使我们借着祂复活的大能被模成祂的死，天天被更新并变化，从荣耀到荣耀，好叫祂在召会中得着荣耀——腓三 10，林后三 18，四 16～18，弗三 21。

1. Oil and wine together become a healing to people; the more we call on the Lord and pray-read His Word, the more we will bear “olives” and “grapes” to produce oil and wine to pour into people who have been inwardly wounded and have become depressed and disappointed——cf. Gen. 41:51-52.

2. We can produce the soothing oil and invigorating wine by abiding in the Lord, and we can abide in the Lord by pray-reading His Word and calling on His name throughout the day; then we will be properly coordinated with the other branches to enjoy the Body life for God's purpose——Isa. 55:1-11; John 15:7, 12.

3. The oil of the olive tree was used to honor God and man (Judg. 9:8-9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8; Phil. 3:3).

4. The wine of the vine tree was used to cheer God and man (Judg. 9:12-13), signifying that those who enjoy Christ as the sacrificing and invigorating life and cheering love cheer God (Matt. 9:17; S. S. 1:4; 4:10), and those who minister Christ as the sacrificing and invigorating life and cheering love cheer man (2 Cor. 3:6; Phil. 2:17; 2 Tim. 4:6).

V. The real Christian life for the building up of the church as the temple of God is a life of the crucified and resurrected Christ as the life-giving Spirit being built into our being so that we are being conformed to His death by the power of His resurrection to be renewed day by day and transformed from glory to glory for His glory in the church——Phil. 3:10; 2 Cor. 3:18; 4:16-18; Eph. 3:21.

第二周 周一

晨兴喂养

王上六 15 “他用香柏木板造殿内的墙，从地到顶都贴上木板，殿的地面都铺上松木板。”

31 “又用橄榄木制造内殿入口的门；门楣、门框有墙宽的五分之一。”

在基督身上完全是调和的故事，这是约柜所象征的。约柜一扩大了，就是帐幕，就是圣殿，仍然是神人二性调和的原则。不过在圣殿这里，讲究相当多，比方光是使用的木料就有三种，就是松木、香柏木和橄榄木（教会建造的异象，九一页）。

信息选读

从属灵的预表来看，松木乃是死的表征，特别指着基督的死，以及和基督同死的人。圣殿的门是用松木作成的，说出主耶稣的死乃是召会一个大的入门和根基。

其次是香柏木。这一种木料出自于利巴嫩国，长在利巴嫩的高山上。…从属灵一面来看，香柏木乃是预表复活的基督，和在基督里复活的人。圣殿从地以上的部分，全数都是香柏木，说出召会是在基督的复活里面往上建造的。

第三是橄榄木。橄榄木是用来作一个刻有基路伯的门。我们知道，橄榄油是预表圣灵，所以橄榄木是预表在圣灵里面的基督，以及充满圣灵的人。橄榄木用以作成一个刻基路伯的门，象征圣灵是属灵的入门。

WEEK 2—DAY 1

Morning Nourishment

1 Kings 6:15 And he built the walls of the house within with cedar boards; from the floor of the house to the wall of the ceiling he covered them on the inside with wood. And he overlaid the floor of the house with boards of cypress.

31 And for the entrance of the innermost sanctuary he made doors of olive wood; the lintel and doorposts were a fifth of the breadth of the wall.

Christ is altogether a matter of mingling as symbolized by the Ark. The tabernacle and the temple were the enlargement of the Ark and were in the same principle, that is, the principle of the mingling of divinity with humanity. The temple, however, was quite particular in its constituents. For example, three kinds of wood were used in the temple: cypress, cedar, and olive wood. (The Vision of the Building of the Church, p. 73)

Today's Reading

In its spiritual significance, the cypress tree signifies death, and in particular, the death of Christ and the death of those who have died with Christ. The doors of the temple were made of cypress wood, signifying that the death of the Lord Jesus is the great entrance into the church.

Next is cedar wood. This kind of wood, which came from Lebanon, grew on the high mountains....From a spiritual perspective, cedar wood signifies the resurrected Christ and those who have been resurrected in Christ. In the temple everything from the ground up was constructed with cedar wood. This shows us that the church is being built upward in the resurrection of Christ.

The third kind of wood is olive wood. Olive wood was used for the doors on which were carvings of cherubim. Olive oil typifies the Holy Spirit. Hence, olive wood signifies the Christ in the Holy Spirit and those who are filled with the Holy Spirit. The doors of olive wood with the carvings of cherubim signify the Holy Spirit as the entrance to spiritual matters.

我们把这三种木料归纳起来，就看见在主耶稣身上的三件大事：一件是祂死了，一件是祂复活了，还有一件是祂成为那灵。在我们这一班得救的人身上，也能看见这三种属灵的经历，那就是与基督同死、同复活以及同得圣灵。在召会中所有同被建造的人，头一步个个必须是与主同死的人，是松木。第二步必须是与主同复活的人，是香柏木。第三步都是和主一同在圣灵里面，对属灵的事入了门，开了窍，神的荣耀彰显在他们身上的人，是橄榄木。召会就是以这些人作材料，编组建造而成的。召会里没有荆棘、蒺藜和别的树木，只有松木、香柏木和橄榄木。换句话说，召会里只有在复活里，和在圣灵里的新人，在这里不分希利尼人、犹太人，化外人、西古提人，为奴的、自主的，因为这些都已与基督同死同葬了（教会建造的异象，九一至九三页）。

复活有个基础，这基础就是基督的死。今天这复活实化在那灵里。那灵是复活的实际。因此，这三者——基督的死、基督的复活和基督的灵——是我们在我们灵里享受基督、经历基督并得着基督的凭借。基督的死、基督的复活和基督的灵，在我们的灵里乃是一，是一个活的人位，这活的人位就是复合的灵，包罗万有的灵，作经过过程并终极完成之三一神的终极完成。我们天天都能享受、经历并得着这奇妙的一位作为复活，加力并鼓励我们走十字架的路（雅歌结晶读经，七四页）。

参读：教会建造的异象，第三、五篇。

In summary, these three kinds of wood show us three great matters concerning the Lord Jesus. The first matter is that He died, the second matter is that He resurrected, and the third matter is that He became the Spirit. These three kinds of wood also show us, the saved ones, three aspects of our spiritual experience—our death with Christ, our resurrection with Christ, and our receiving the Holy Spirit with Christ. All those who want to be built together in the church must first be those who have died with Christ; that is, they must be cypress. Second, they must be those who have resurrected with Christ; that is, they must be cedar. Third, they must be those who are in the Holy Spirit with Christ, who have gained a spiritual entrance into spiritual matters and have a spiritual understanding of them, and upon whom the glory of God is manifest; that is, they must be olive wood. The church is constituted and built with these ones as materials. In the church there are no thorns, thistles, or other kinds of wood except cypress, cedar, and olive wood. In other words, in the church there is only the new man in resurrection and in the Holy Spirit, and in this new man there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, or free man, because all these have died and been buried with Christ. (The Vision of the Building of the Church, pp. 73-75)

Resurrection has a base, and this base is the death of Christ. This resurrection today is realized in the Spirit. The Spirit is the reality of the resurrection. Thus, these three things—the death of Christ, the resurrection of Christ, and the Spirit of Christ—are the means for us to enjoy Christ, experience Christ, and gain Christ in our spirit. The death, resurrection, and Spirit of Christ are one in our spirit as a living Person, and this living Person is the compound Spirit, the all-inclusive Spirit, as the consummation of the processed and consummated Triune God. We can enjoy, experience, and gain this wonderful One day by day as the resurrection to empower and encourage us to take the way of the cross. (Crystallization-study of Song of Songs, pp. 69-70)

Further Reading: The Vision of the Building of the Church, chs. 3, 5

第二周 周二

晨兴喂养

弗三 16 ~ 17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里，叫你们在爱里生根立基。”

约伯寻求建立自己的纯全和完全是错误的。至终，约伯知道他所需要的乃是神。然而，在约伯身上，我们看不见建造。因此，我们必须领悟，仅仅是接受神作我们的生命和生命的供应是不够的。今天我们可能说，基督是我们的一切：我们的生命、呼吸、食物和饮料、衣服和住处。但甚至有了基督作为这些方面，仍是不够的。我们需要基督这位三一神的具体化身建造到我们里面，就是构成到我们里面。这就是今天基督所作的。

我们需要这位住在我们灵里的基督，将祂自己建造到我们心里，使我们的心连同我们的人性成为祂的家。…你在追求基督么？你在取得基督么？作一个追求并取得基督的人非常好，但这还不够。约翰十四章和以弗所三章都启示，基督进到我们里面，不只是居住在我们里面，更是特别为着在我们里面的人里，为祂自己建立一个家；这就是建造（撒母耳记生命读经，二二六至二二七页）。

信息选读

创世记二章启示生命树与一道河，还有宝贵的材料，就是金子、珍珠和红玛瑙。这些材料都是为着建造，因为在这之后，神建造了一个女人，就是夏娃。这与整本圣经相符。基督成为那灵进入我们里面，作我们的生命。一面，祂在我们里面作工，将我们变化成为宝石；另一面，祂用祂自己（神性）和我们（人性）来建造，好产生一个家，一个居所。至终，这个居所，就是这个相互的住处，要成为新耶路撒冷。

WEEK 2—DAY 2

Morning Nourishment

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

Job was mistaken in seeking to build up his integrity and perfection. Eventually, Job learned that what he needed was God. With Job, however, we cannot see the building. We need to realize, therefore, that it is not adequate simply to take God as our life and life supply. We today may say that Christ is everything to us: our life, our breath, our food and drink, our clothing, and our abode. Yet even to have Christ in all these aspects still is not adequate. We need Christ, the embodiment of the Triune God, to be built into our being, to be constituted into us. This is what Christ is doing today.

We need the Christ who is dwelling in our spirit to build Himself into our heart, making our heart, with our humanity, His home. Are you pursuing Christ? Are you gaining Christ? It is wonderful to be a person who is pursuing and gaining Christ, but this is not adequate. John 14 and Ephesians 3 both reveal that Christ comes into us not just to dwell, or abide, in us but especially for the purpose of making a home for Himself in our inner being. This is building. (Life-study of 1 & 2 Samuel, pp. 185-186)

Today's Reading

Genesis 2 reveals the tree of life with a river and precious materials of gold, bdellium, and onyx stone. These materials are for building, for after this, God built a woman, Eve. This corresponds to the entire Bible. Christ came into us as the Spirit to be life to us. On the one hand, He is working within us to transform us into precious stones; on the other hand, He is building with Himself (divinity) and with us (humanity) to produce a home, a dwelling place. Eventually, this dwelling place, which is a mutual abode, will issue in the New Jerusalem.

人不仅需要神，也需要神建造到人里面。神要的不仅是作我们的生命和生命的供应；祂更要建造到我们里面。神渴望将祂自己建造到我们里面，并将我们建造到祂里面。

大卫想要为神建殿，但神阻止他并告诉他，神要为他建立家室，并且要从那个建立里，给他一个后裔。这里我们看见，神将祂自己建造到人里面，为要产生一个家，这个建造的结果就是一个后裔，就是基督。这位基督进到我们里面以后，就在我们里面作建造的工作，安家在我们心里（弗三17）。基督用神性和人性的元素，在我们心里建造祂的家（撒母耳记生命读经，二二七至二二八、二二四至二二五页）。

召会借着有分于基督、消化基督并吸收基督而渐渐变为美丽的！我们越这样经历内住的基督，祂就越要以祂自己的元素顶替我们的斑点和皱纹，并且祂的丰富同祂神圣的属性，也越要成为我们的美丽。这样，我们就预备好献给基督，作祂心爱的新妇（以弗所书生命读经，九六五页）。

建造圣殿所用不同类型的木头，表征基督人性不同的方面。古时犹太人在他们的墓地栽种松树；因此，松木（王上六15下、34）表征基督在祂死里的人性，即表征钉十字架的耶稣（参创六14与注1）（圣经恢复本，王上六15注1）。

在所有镶上的木板上，都雕刻了基路伯和棕树（结四一18~20）。基路伯表征主的荣耀显在受造之物上（十18，来九5）；长在野地并且长青的棕树，表征基督的得胜和祂永远常存的力量（见结四十16注2）。在墙上雕刻棕树和基路伯，指明基督的得胜和主的荣耀，已经借着受苦“雕刻”到我们里面（结四一18注1）。

参读：神建造的异象，第十至十一章。

Man not only needs God but needs God to be built into him. God wants not only to be our life and our life supply; He wants to be built into us. God desires to build Himself into us and to build us into Him.

David wanted to build a house for God, but God stopped him and told him that He would build a house, a family, for David, and out of that building He would give him a seed. Here we see that God builds Himself into man to produce a house, and the issue of this building is a seed, which is Christ. After this Christ enters into us, He does a building work in us, making His home in our hearts (Eph. 3:17). Christ builds His home in our hearts with the elements of divinity and humanity. (Life-study of 1 & 2 Samuel, pp. 184-185)

The church is being beautified by partaking of Christ, by digesting Christ, and by assimilating Christ! The more we experience the indwelling Christ in this way, the more He will replace our spots and wrinkles with His element, and the more His riches with the divine attributes will become our beauty. Then we shall be prepared to be presented to Christ as His lovely bride. (Life-study of Ephesians, p. 801)

The different kinds of wood used in constructing the temple signify different aspects of Christ's humanity. In ancient times the Jews planted cypress trees above their graves; hence, cypress (1 Kings 6:15b, 34) signifies Christ's humanity in His death, the crucified Jesus (cf. Gen. 6:14 and footnote 2). (1 Kings 6:15, footnote 1)

On all the wooden paneling, cherubim and palm trees were carved (Ezek. 41:18-20). Cherubim signify the glory of the Lord manifested upon the creatures (10:18; Heb. 9:5), and palm trees, which grow in the wilderness and are evergreen, signify the victory of Christ and the everlasting and ever-existing power of Christ (see footnote 2 on Ezek. 40:16). The carving of the palm trees and the cherubim on the walls indicates that the victory of Christ and the glory of the Lord have been "carved" into our being through sufferings. (Ezek. 41:18, footnote 1)

Further Reading: The Vision of God's Building, chs. 10-11

第二周 周三

晨兴喂养

诗一〇四 16 “耶和华的树木，就是祂所栽种，利巴嫩的香柏树，都满了汁浆。”

九二 12 ~ 14 “义人要发旺如棕树，生长如利巴嫩的香柏树。他们栽植于耶和华的殿中，发旺在我们神的院里。他们年老的时候，仍要结果子；要满了汁浆而常发青。”

香柏木（王上六 9、10 下、15 上、16、36）表征基督在复活里的人性，即表征复活的基督（参歌四 8 与注 2）（圣经恢复本，王上六 15 注 1）。

住在神里面，在祂殿中生活，以祂作一切的…结果是，我们稳固地栽植于祂的殿中，并在祂神圣生命的丰富里发旺，到一个地步，甚至我们年老的时候，仍要结果子（诗九二 12 ~ 14）（诗九二 12 注 1）。

信息选读

在以西结十七章三至四节和二十二至二十三节，大卫的家，他的王室，被比作香柏树。…按二十二至二十三节，在这香柏树的树梢有一嫩枝要被拧去，栽于高耸的山上，成为壮大的香柏树。这嫩枝就是基督（参赛十一 1）。基督生为大卫家的后裔（太一 1，罗一 3），是大卫香柏树的嫩枝。祂这嫩枝，因着被钉十字架而被“拧去”。人拧去这嫩枝，但神使祂复活并升天（徒二 22 ~ 24、32 ~ 36）。这样，神将基督栽于高处，基督就成为尊高的香柏树，多民必宿在其下。虽然大卫家因着他们的败坏被拧去，而变为荒凉低微，但有一天他们要在基督里得着复兴（摩九 11 与注）。他们因着联于基督，要再次成为尊高的（圣经恢复本，结十七 22 注 1）。

WEEK 2—DAY 3

Morning Nourishment

Psa. 104:16 The trees of Jehovah are full of sap, the cedars of Lebanon, which He planted.

92:12-14 The righteous man will flourish like the palm tree; he will grow like a cedar in Lebanon. Planted in the house of Jehovah, they will flourish in the courts of our God. They will still bring forth fruit in old age; they will be full of sap and green.

Cedar (1 Kings 6:9, 10b, 15a, 16, 36) signifies Christ's humanity in resurrection, the resurrected Christ (cf. S. S. 4:8 and footnote 2). (1 Kings 6:15, footnote 1)

[An] issue of our dwelling in God, taking Him as everything in our living in His house, is that we are securely planted in His house and flourish in the riches of His divine life to such an extent that we bear fruit even in old age (Psa. 92:12-14). (Psa. 92:12, footnote 1)

Today's Reading

In Ezekiel 17:3-4 and 22-23 the house of David, the royal household, is likened to a cedar tree....According to verses 22-23 one twig, one tender branch, on the top of this cedar tree was cropped and was transplanted on a high and prominent mountain, and it became a magnificent cedar. This twig is Christ (cf. Isa. 11:1). Christ, who was born as a descendant of the house of David (Matt. 1:1; Rom. 1:3), is a tender branch of the cedar of David. As such a tender branch, He was “cropped” by being crucified. Man cropped this tender One, but God caused Him to resurrect and to ascend (Acts 2:22-24, 32-36). In this way God planted Christ in a high place, and Christ became a majestic cedar under which many people will dwell. Although the house of David was cropped because of their corruption and thus became desolate and lowly, the day will come when they will be revived in Christ (Amos 9:11 and footnote). Because they will be joined to Christ, they will become majestic once again. (Ezek. 17:22, footnote 1)

何西阿十四章四至八节描述一幅以色列在复兴时候（太十九 28）的图画。…耶和华必医治他们的背道，甘心爱他们；因为祂的怒气已从他们转消。祂必向以色列如甘露，以色列必如百合花（表征信靠神的纯洁生活）开放，如利巴嫩的树木扎根（表征在拔高的人性里稳固站立）。他的枝条必延伸（表征繁茂扩展），他的荣华如橄榄树（表征结果子的荣耀），他的香气如利巴嫩的香柏树（表征在拔高人性里之生命的馨香气味）。曾坐在他荫下的（表征被他们所享受的够用恩典所覆庇—林后十二 9）必归回，发旺如五谷（表征充满生命，以产生使人饱足的食物），开花如葡萄树（表征开花为着产生使人欢欣的饮料）；以色列的名声如利巴嫩的酒（表征美名传布如美酒）（何西阿书生命读经，二〇二至二〇三页）。

天然的力量和才干若经过十字架的对付，就会非常有用。这些经过十字架的对付之后，就是在复活里。有些弟兄凭他天然的口才说话，但有些弟兄却是凭着受十字架对付的口才说话；这样的口才乃是在复活里。有些缺少经历的人可能会问，天然的口才和在复活里的口才有什么不同。这很难解释，但你若有经历，就很容易辨别。只有那些有经历的人，才能辨别未受对付、天然的力量和才干，以及在复活里经过十字架对付的力量和才干，二者有何不同。

在复活里，有一些神圣的东西已经作到我们的力量和才干里。…每当我们说话，我们的口才需要受十字架的对付。十字架总是将神圣的元素作到所对付的人里面，将神带到那人里面。…在复活里“被对付”的口才…满了神。我们的力量和才干受过对付之后，在复活里对于我们事奉主就成为有用的（事奉的基本功课，一七八至一七九页）。

参读：事奉的基本功课，第二十课。

In Hosea 14:4-8 we have a picture of Israel in the restoration (Matt. 19:28)....Jehovah will heal their apostasy; He will love them freely, for His anger will have turned away from them. He will be like the dew to Israel. Israel will bud like the lily (signifying a pure life trusting in God) and will send forth his roots like the trees of Lebanon (signifying standing steadily in the uplifted humanity). His shoots will go forth (signifying flourishing and spreading); his splendor will be like that of the olive tree (signifying glory in fruitfulness); and his fragrance will be like that of the trees of Lebanon (signifying the sweet odor of a life in the uplifted humanity). Those who sit under his shade (signifying being overshadowed by the sufficient grace enjoyed by them—2 Cor. 12:9) will return. They will revive like grain (signifying being full of life for producing the satisfying food) and will bud like the vine (signifying blossoming for producing the cheering drink). Israel's renown will be like the wine of Lebanon (signifying a good name spreading like tasteful wine). (Life-study of Hosea, p. 61)

The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection. Some brothers speak in their natural eloquence, but other brothers speak with an eloquence dealt with by the cross. This is the eloquence in resurrection. Some who are short of experience may ask what the difference is between the natural eloquence and the eloquence in resurrection. It is hard to explain, but if you have the experience, it is easy to discern. Only those with the experience can discern the difference between the undealt with, natural strength and ability and the strength and ability in resurrection through the dealing of the cross.

In resurrection something divine has been wrought into our strength and ability....When we speak, we need to have our eloquence dealt with by the cross. The cross always works the divine element into the person it deals with, bringing God into him....The “dealt with” eloquence in resurrection is full of God. After being dealt with, our strength and ability become useful in resurrection for our service to the Lord. (CWWL, 1979, vol. 2, pp. 142-143)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” Isn. 20

第二周 周四

晨兴喂养

弗一 19 ~ 20 “以及祂的能力向着我们这信的人，照祂力量之权能的运行，是何等超越的浩大，就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边。”

22 ~ 23 “…并使祂向着召会作万有的头；召会是祂的身体…”

召会就是神照着祂在基督身上所运行之力量的权能，而运行在其中的〔弗一 19 ~ 20〕。我们要特别注意一个“照”字。换句话说，神在基督身上所运行之力量的权能是何等浩大，神在召会中所运行之力量的权能也是何等浩大。…召会和复活的主，不仅性质一样，能力也一样。…召会应当如同复活的主，与祂有同样的能力，与祂一样地自由，与祂一样地不受任何限制；否则就不能算召会。神力量的权能不仅在基督身上，今天乃是继续地在召会中运行。召会就是今天复活的能力积蓄在其中，并存在其中的。这就是召会，…基督的身体（倪柝声文集第三辑第十三册，九五至九六页）。

信息选读

我们…把人原有的能力、干才、智慧、聪明，称作天然，是因为这些东西都是出于人天然的生命，而不是出于神复活的生命。这些都是人天然原有的，不是人在基督里经过了破碎，复活而有的。…我们对付天然，就是要叫那些原有的能力和干才，智慧和聪明，都经过十字架的治死，而变作复活的，才能蒙神悦纳，为神使用。

如何鉴别天然的干才，和复活的干才？怎样知道什么是原有的干才，什么是经过破碎的干才？…第一，所

WEEK 2—DAY 4

Morning Nourishment

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

22-23 And He...gave Him to be Head over all things to the church, which is His Body...

The church is the place where God demonstrates the operation of the might of His strength, according to the power which He caused to operate in Christ [Eph. 1:19-20].... [The words according to] mean that God is causing the same degree of might and strength that operated in Christ to now operate in the church....The church is the same as the resurrected Lord not only in nature but also in power....It should be as powerful, as free, and as unfettered by any limitation as the Lord is. Otherwise, it cannot be called the church. The might of God's strength not only operated in Christ, but it continually operates in the church as well. Today the church is the depository and storehouse of the power of resurrection. This is the church, ...the Body of Christ. (CWWN, vol. 59, pp. 86-87)

Today's Reading

The natural constitution...pertains to human ability, capability, wisdom, and cleverness, because all these are derived from our natural life and not from the resurrection life of God. They are acquired naturally; they do not spring from resurrection by passing through the breaking in Christ....Our dealing with the natural constitution is so that our inherent ability, capability, wisdom, and cleverness may pass through the death of the cross, become resurrected, and thereby become acceptable and useful to God.

How can we differentiate natural ability from resurrected ability? How can we tell which is an inherent ability and which is the ability that has been

有天然的干才，都是自私自利的，这干才的办法、手腕，都是为自己着想的。

第二，所有天然的干才，都有肉体、血气搀杂在里面，人若不赞同，就会动怒。第三，所有天然的干才，都带着诡诈，会弄手腕。第四，所有天然的干才都有骄傲，觉得自己行，自己能，而自夸自耀。第五，所有天然的干才，都不受圣灵的约束，作起事来，胆子非常大。第六，所有天然的干才，都是不理、不顾神的旨意，要作就作，要干就干，完全凭着己意而行。第七，天然的干才，都不倚靠神，也不必倚靠神，都是只靠自己就行了。

复活的干才，正是相反。第一，所有被破碎过而复活的干才，都不为着自己，也没有己的成分。第二，所有复活的干才，都没有血气。第三，复活的干才，绝不弄手腕。第四，复活的干才，都没有骄傲，不夸耀自己。第五，复活的干才，都是受圣灵的约束，不敢任意妄为。第六，复活的干才，都是作在神的旨意里面。第七，复活的干才都倚靠神，虽然真是能作，也真是会作，但也是真是倚靠神，不敢凭着自己作。

到底我们运用干才，是为着自己，还是为着神？是要独断独行，唯我独尊，还是经得起人的非议，受得住人的反对？是用自己的手腕，还是靠神的恩典？是让神得着荣耀，还是自夸自耀？是受圣灵的约束，还是任意行动？是成全自己的意思，还是顾到神的旨意？是不择手段来达到目的，还是把一切成果都交托在神手里？是一味靠自己的干才，还是恐惧战兢地倚靠神？我们若这样严格地查问，就会发现，在我们的生活、事奉里，许多地方还是天然的，还是旧造的，所以不能产生复活的果效。因此，天然的对付，真是我们极需的一个拯救（生命的经历下册，二九九至三〇〇、三〇三至三〇四页）。

参读：生命的经历，第十一篇；倪柝声文集第三辑第十三册，第十至十一篇。

broken?...First, all natural ability is selfish, and all its schemes and devices are for the sake of self.

Second, all natural ability is mingled with the elements of flesh and temper; therefore, when it is disapproved, it becomes provoked. Third, all natural ability involves craftiness and maneuvering. Fourth, all natural ability contains pride and makes oneself feel capable, thereby resulting in boasting and self-glorification. Fifth, all natural ability is not under the control of the Holy Spirit and is extremely daring in doing anything. Sixth, all natural ability has no regard for the will of God; it acts entirely according to self-will. Seventh, natural ability does not rely on God and does not have to rely on God but relies wholly upon self.

Resurrected ability is exactly the opposite. First, all ability that has been broken and resurrected is not for self, neither does it contain any element of self. Second, all resurrected ability is devoid of the flesh. Third, resurrected ability does not scheme. Fourth, resurrected ability is not proud, nor does it boast in itself. Fifth, resurrected ability is controlled by the Holy Spirit and does not dare to act according to its wishes. Sixth, resurrected ability is for the will of God. Seventh, resurrected ability relies upon God and does not dare to act according to self, though truly able and capable.

When we exercise our ability, is it for self or for God? Am I making decisions on my own and acting individually and egocentrically, or am I able to stand the criticism of others and suffer their opposition? Do I employ schemes, or do I look to the grace of God? Do I give glory to God, or do I boast and glory in myself? Am I controlled by the Holy Spirit, or am I acting as I wish? Do I fulfill my own desires, or do I care for the will of God? Do I attempt to achieve the goal by any means, or do I commit all things into the hand of God, trusting Him for the outcome? Am I depending solely on my own resources, or am I relying upon God with fear and trembling? If we examine ourselves strictly, we will discover that in our living and service, many areas are still in the natural constitution and of the old creation; therefore, we cannot bring forth fruit of resurrection. Hence, dealing with the natural constitution is the deliverance that we need most. (The Experience of Life, pp. 246, 249-250)

Further Reading: The Experience of Life, ch. 11; CWWN, vol. 59, chs. 10-11

第二周 周五

晨兴喂养

罗十一 17 “...你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁。”

24 “你是从那天然的野橄榄树上砍下来的，尚且逆着性得接在栽种的橄榄树上，何况这些天然的枝子，岂不更要接在自己的橄榄树上么？”

橄榄油预表神的灵；因此，橄榄木（王上六 23、31 ~ 33）表征基督在神的灵里的人性，即表征受膏的基督（来一 9）。我们要成为神建造的材料（林前三 9、12），就需要在基督的死、祂的复活和祂的灵里经历祂（腓三 10，一 19）（圣经恢复本，王上六 15 注 1）。

罗马十一章十七节的“肥汁”是指基督的丰富。树的肥汁是树的汁液，生命的汁浆。今天实际来说，橄榄树的肥汁，就是基督的丰富，乃是基督在复活里所成那赐生命的灵（林前十五 45）。赐生命的灵是属天橄榄树的生命汁浆。我们若渴望有分于基督的丰富，有分于这属天橄榄树的肥汁，就需要接触赐生命的灵，就是基督的生命汁浆（李常受文集一九六八年第一册，五八页）。

信息选读

罗马十一章十七节告诉我们，我们这些枝子被接在基督这橄榄树上（参约十五 5 上）。...我们若要接枝于基督，祂就必须是那灵（林后三 17），并且我们必须有灵（伯三二 8，亚十二 1，林前二 11 上）。...我们接枝于基督，乃在于我们在灵中联于基督（六 17，提后四 22）。

因为接枝于基督已经发生在我们的灵里，所以我们需要不断地操练我们的灵。如果我们操练心思，忽略灵，在实际一面说，我们会从基督上被砍下来。我们操

WEEK 2—DAY 5

Morning Nourishment

Rom. 11:17 ...You, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree.

24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

Olive oil typifies the Spirit of God; hence, olive wood (1 Kings 6:23, 31-33) signifies Christ's humanity in the Spirit of God, the anointed Christ (Heb. 1:9). In order to become materials for God's building (1 Cor. 3:9, 12), we need to experience Christ in His death, His resurrection, and His Spirit (Phil. 3:10; 1:19). (1 Kings 6:15, footnote 1)

Fatness in Romans 11:17 is a reference to the riches of Christ. The fatness of a tree is the sap, the life-juice, of the tree. Practically, today the fatness of the olive tree, that is, the riches of Christ, is the life-giving Spirit, whom Christ became in His resurrection (1 Cor. 15:45). The life-giving Spirit is the life-juice of the heavenly olive tree. If we desire to partake of the riches of Christ as the fatness of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ. (CWWL, 1968, vol. 1, p. 47)

Today's Reading

Romans 11:17 tells us that, as branches, we have been grafted into Christ as the olive tree (cf. John 15:5a)...In order for us to be grafted into Christ, He must be the Spirit (2 Cor. 3:17), and we must have a spirit (Job 32:8; Zech. 12:1; 1 Cor. 2:11a)...Our being grafted into Christ is a matter of our being joined to Christ in our spirit (6:17; 2 Tim. 4:22).

Because the grafting with Christ has taken place in our spirit, we need to exercise our spirit continually. If we exercise our mind and neglect our spirit, in a practical sense, we will be cut off from Christ. The best way for us to

练灵的最佳方法乃是呼求主，说，“哦，主啊，哦，主啊。”许多圣徒都见证，这样呼求主很有效能。我们在各种处境中都需要说，“哦，主啊。”我们若这样呼求，就会享受橄榄树的肥汁。当我们开口说“哦，主啊”，就操练我们的灵，立刻有分于主这赐生命的灵（林前十二3下）。我们不需长篇大论地祷告，只需要说这几个简单的字：“哦，主啊。”这样呼求主就是属灵的呼吸（哀三55～56）。

我们享受基督丰富的另一条路乃是读神的话。我们读圣经时，应该对每一个字说“阿们”。这样，我们就操练灵，接触主，享受祂，并有分于包罗万有之灵的肥汁。

罗马十一章二十四节…说，“你是从那天然的野橄榄树上砍下来的，尚且逆着性得接在栽种的橄榄树上，何况这些天然的枝子，岂不更要接在自己的橄榄树上么？”这节说，我们“逆着性”得接在栽种的橄榄树上。主的接枝总是逆着我们的天性。按着天性，我们都是野橄榄树的枝子，但主已把我们逆着性接在祂自己身上。这指明在主的接枝里，总有逆着我们的东西。我们所接上那栽种橄榄树的性质，与我们的天性相反，也就是反我们的己。实际上，“逆着性”的意思是“逆着己”。主的接枝反我们的骄傲，也反我们天然的谦卑。

我们老旧天性的一切，都与主的性情相反。我们天性里的一切所是和所有，都与主的性情抵触。这两种性情彼此不合。我们的性情是有罪的，主的性情是神圣、属天、属灵、圣别的（李常受文集一九六八年第一册，五九至六一页）。

参读：李常受文集一九六八年第一册，洛杉矶各种信息记录，第八章。

exercise our spirit is to call on the Lord, saying, “O Lord, O Lord.” Many saints have testified that calling on the Lord in this way is prevailing. In all kinds of circumstances we need to say, “O Lord.” If we will do this, we will enjoy the fatness of the olive tree. When we open our mouth to say, “O Lord,” we exercise our spirit, and we immediately partake of the Lord as the life-giving Spirit (1 Cor. 12:3b). There is no need for us to compose a long prayer. We only need to say these two simple words: “O Lord.” To call on the Lord in this way is spiritual breathing (Lam. 3:55-56).

Another way for us to enjoy the riches of Christ is to read the Word of God. When we read the Bible, we should say Amen to every word. By doing this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness.

[Romans 11:24] says, “If you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!” This verse says that we were grafted into the cultivated olive tree “contrary to nature.” The Lord’s grafting is always contrary to our nature. By nature we were all branches of the wild olive tree, but the Lord has grafted us into Himself contrary to nature. This indicates that there is always something contrary to us in the Lord’s grafting. The nature of the cultivated olive tree that we have been grafted into is contrary to our nature, that is, contrary to our self. In reality, contrary to nature means “contrary to the self.” The Lord’s grafting is contrary to our pride, and it is also contrary to our natural humility.

Everything of our old nature is contrary to the Lord’s nature. Whatever we are and whatever we have in our nature contradict the Lord’s nature. These two natures do not correspond with one another. Our nature is the sinful nature, and the Lord’s nature is the divine, heavenly, spiritual, and holy nature. (CWWL, 1968, vol. 1, pp. 47-49)

Further Reading: CWWL, 1968, vol. 1, ch. 8

第二周 周六

晨兴喂养

士九 9 “橄榄树对他们说，我岂可停止生产我那尊重神和人的油，去飘摇在众树之上呢？”

13 “葡萄树对他们说，我岂可停止生产我那使神和人喜乐的新酒，去飘摇在众树之上呢？”

橄榄树表征基督（参罗十一 17，亚四 11～14，启十一 4 上）是满了圣灵并为那灵（由橄榄油所表征）所膏的一位（路四 1 上、18 上，来一 9）。橄榄树的油是用来尊重神和人（士九 9），表征那些凭那灵而行的人乃是尊重神（加五 16、25），也表征那些供应那灵的人乃是尊重人（林后三 6、8）（圣经恢复本，士九 8 注 1）。

葡萄树表征基督是牺牲自己，在十字架上被“压榨”，以产生新酒，使神和人喜乐的一位（太九 17）（士九 12 注 1）。

信息选读

约翰十五章和罗马十一章说到两种树——葡萄树和橄榄树——的枝子。葡萄树出产酿酒的葡萄，橄榄树出产榨油的橄榄。在路加十章，好撒玛利亚人将油和酒倒在垂死之人的伤处（33～34）。油有抚慰的功效，酒有振奋、激励的功效。主是橄榄树，产出抚慰的油，也是葡萄树，产出振奋的酒。

历代以来，许多人里面受伤，变得灰心失望。他们需要油，抚慰他们的伤处，他们也需要酒，将他们激励起来。我们是葡萄树和橄榄树的枝子，产出抚慰的油和振奋的酒。油和酒放在一起，就成为人的医治。我们能产出抚慰人的油和激励人的酒，是借着住在主里面；我们能住在主里面，是借着祷读

WEEK 2—DAY 6

Morning Nourishment

Judg. 9:9 But the olive tree said to them, Shall I leave my fatness, because of which God and men are honored by me, and go to wave over the trees?

13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

The olive tree signifies Christ (cf. Rom. 11:17; Zech. 4:11-14; Rev. 11:4a) as the One who is full of the Holy Spirit and anointed with the Spirit (Luke 4:1a, 18a; Heb. 1:9), signified by the olive oil. The oil of the olive tree was used to honor God and man (Judg. 9:9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8). (Judg. 9:8, footnote 1)

The vine signifies Christ as the One who sacrificed Himself by being “pressed” on the cross to produce new wine to cheer God and man (Matt. 9:17). (Judg. 9:12, footnote 1)

Today's Reading

John 15 and Romans 11 speak of the branches of two kinds of trees—a grape vine and an olive tree. A vine produces grapes for making wine, and an olive tree produces olives for making oil. In Luke 10 the good Samaritan poured oil and wine on the wounds of the dying one (vv. 33-34). Oil has the effect of soothing, and wine has the effect of invigorating, of stirring up. The Lord is the olive tree that produces soothing oil, and He is also the vine that produces invigorating wine.

Through all the generations many people have been inwardly wounded and have become depressed and disappointed. They need oil to soothe their wounds, and they need wine to stir them up. We are the branches of the vine and of the olive tree. We are the branches that produce soothing oil and invigorating wine. Oil and wine put together become a healing to people. We can produce the soothing oil and the stirring wine by abiding in the Lord, and we can abide in the

主话。我们越祷读，就越住在主里面，越享受主，越结出“橄榄”和“葡萄”，产出抚慰人伤处的油和激励人的酒。

我们接触某些弟兄姊妹时，会感觉得了抚慰、安慰和激励。这些弟兄姊妹可能没有对我们说很多，但我们借着进到他们面前，与他们有一些接触，就感觉得了医治和振奋。这指明这些弟兄姊妹住在主里面，借着终日祷读主话并呼求“哦，主”而享受主。他们住在主里面，就产生许多油和酒。

约翰十五章和罗马十一章都给了我们一个原则：我们不是树，而是枝子。此外，我们不是单独的枝子，而是许多枝子中的一根。我们需要基督这树同其根的肥汁，我们也需要同作枝子的人。我们各人仅是众枝子中的一根，枝子配搭起来才成为身体。这给我们看见，我们需要基督，也需要召会。我们需要根，也需要其他枝子。这两章告诉我们同一件事。因此，我们都需要学习祷读主话。借着祷读，我们就享受基督的肥汁，并与其他枝子有正确且合式的配搭。这样，我们就能享受身体生活。我们会享受那在基督和召会中神格的丰满，并出产两种果子，好产出油和酒。这是神的定旨。

罗马九章告诉我们，神造我们成为祂的器皿；十一章说，我们是枝子，接在基督这橄榄树上。作为器皿，我们为神所选（九6~13）；作为枝子，我们是蒙拣选的（十一5~6）。我们被选，是要来盛装神，得祂的荣耀；而我们蒙拣选，是要享受祂，使我们可以彰显祂，并出产两种果子。我们作为器皿和枝子，要尽功用，最好的路乃是祷读主话（李常受文集一九六八年第一册，六八至六九页）。

参读：李常受文集一九六八年第一册，洛杉矶各种信息记录，第九章。

Lord by pray-reading His Word. The more we pray-read, the more we will abide in the Lord, the more we will enjoy the Lord, and the more we will bear “olives” and “grapes” to produce oil to soothe others’ wounds and wine to stir people up.

When we contact certain brothers and sisters, we have the sense that we are soothed, comforted, and stirred up. Such brothers and sisters may not say much to us, but by entering into their presence and having a little contact with them, we feel that we are healed and invigorated. This indicates that these brothers and sisters are abiding in the Lord and enjoying the Lord by pray-reading the Word and calling, “O Lord,” throughout the day. Through their abiding in the Lord, much oil and wine are produced.

Both John 15 and Romans 11 give us one principle: we are not trees but branches. Furthermore, we are not a single branch but one of many branches. We need Christ as the tree with the fatness of its root, and we also need our fellow branches. Each of us is only one of the branches, and the branches coordinated together become the Body. This shows that we need Christ, and we also need the church. We need the root, and we need the other branches. Both chapters tell us the same thing. Therefore, we all need to learn to pray-read the Word. By pray-reading we will enjoy Christ as the fatness, and we will be properly and adequately coordinated with the other branches. Then we will be able to enjoy the Body life. We will enjoy the fullness of the Godhead in Christ and in the church, and we will produce two kinds of fruit to yield oil and wine. This is God’s purpose.

Romans 9 tells us that we were created by God to be His vessels, and Romans 11 says that we are branches grafted into Christ as the olive tree. As vessels, we were chosen by God (9:6-13), and as branches, we were selected (11:5-6). We were chosen to contain God unto His glory, and we were selected to enjoy Him so that we may express Him and may produce two kinds of fruit. The best way for us to carry out our function as vessels and grafted branches is to pray-read the Lord’s Word. (CWWL, 1968, vol. 1, pp. 55-56)

Further Reading: CWWL, 1968, vol. 1, ch. 9

第二周诗歌

WEEK 2 — HYMN

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 救我脱 离自己、天 然, 主啊, 我 愿被建 造,
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 同众 圣 徒作你 圣 殿, 为着 充 满你 荣 耀。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -
 救我脱 离乖 僻 个 性, 脱离 骄 傲与单 独;
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 使我甘 愿服你 权 柄, 让你 有 家可居 住。

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

Hymns, #840

- | | |
|---|--|
| 1 Freed from self and Adam's nature,
Lord, I would be built by Thee
With the saints into Thy temple,
Where Thy glory we shall see.
From peculiar traits deliver,
From my independent ways,
That a dwelling place for Thee, Lord,
We will be thru all our days. | 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 fullness filled,
Ever growing into manhood,
That Thy Body Thou may build. |
| 2 By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Buidled 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. | 5 In God's house and in Thy Body
Buidled 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. |
| 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. | |

二〇一五年感恩节特会

召会作神的殿——

神永远经纶的目标

第三篇

圣殿材料的内在意义（二）

读经：林前三 12～17，林后五 9～11，可十四 7～8，加二 20，彼前二 4～7，启三 8，12

纲 目

周 一

壹 除了约柜以外，（王上六 19，）圣殿里其余物件和器具的大小和数量比帐幕里的都大为扩大；（代下四 1～8；）这指明基督自己（由约柜表征）虽不能扩大，但我们对基督一切丰富的经历，就如殿及其物件和器具所表征的，都应当大大扩增并扩大，好与祂扩大的彰显相配——弗三 8，14～19，腓三 7～14，参代上二二 14～19，二九 2～4。

贰 大卫在神所赐他的异象中，不仅看见器具的大小，也看见器具的重量；器具的大小和重量表征在召会中，对基督经历的各方面，以及肢体不同的恩赐和功用，都必须有正确的比重和平衡——二八 14：

2015 Thanksgiving Weekend Conference

THE CHURCH AS THE TEMPLE OF GOD—

THE GOAL OF GOD'S ETERNAL ECONOMY

Message Three

The Intrinsic Significance of the Materials of the Temple (2)

Scripture Reading: 1 Cor. 3:12-17; 2 Cor. 5:9-11; Mark 14:7-8; Gal. 2:20; 1 Pet. 2:4-7; Rev. 3:8, 12

Outline

Day 1

- I. With the exception of the Ark (1 Kings 6:19), the size and number of the furnishings and the utensils were greatly enlarged in the temple from that of the tabernacle (2 Chron. 4:1-8); this indicates that although Christ Himself (signified by the Ark) cannot be enlarged, our experience of Christ in all His riches, as signified by the temple and its furnishings and utensils, should be greatly increased and enlarged to match His enlarged expression——Eph. 3:8, 14-19; Phil. 3:7-14; cf. 1 Chron. 22:14-19; 29:2-4.
- II. In the vision given to him by God, David saw not only the sizes of the vessels but also their weight; the size and weight signify that in the church the different aspects of the experience of Christ and the different gifts and functions of the members must be properly proportioned and balanced——28:14:

一代上二十八章十五节有一句话说得非常好：“…是照着每一…的重量，都是照着各种…的用途”；换句话说，圣殿里每一物件的重量都合乎其用途—参王上六 20，弗三 18。

二 召会的需要是多方面的，而基督的身体有许多具有各样功用的肢体，来应付这许多需要；大小的器皿都有不可或缺的功用—四 16，林前十二 14～31，林后十 13。

周二

叁 我们需要谨慎用正确的材料来建造召会作神的殿；在基督审判台前，各人的工程必然照着“是哪一种的”被试验；我们将来在基督的审判台前受审判，不是看我们工作的量有多少，乃是看我们工作的质如何—林前三 12～17，歌一 10～11，林后五 9～11，启三 8，可十四 7～8。

肆 圣殿的主要部分是金包木，表征人被神包起来—人与神联结、调和且合并—代下三 7，王上六 20～21，30，32，35，七 48～51：

一 主的恢复乃是在于神以自己包裹祂所恢复的人。

二 “一”乃在于深深浸润在三一神里，直到我们完全被金包裹；保守在真实的一里唯一的路，就是所经历的神要有足够的分量—弗四 3，西二 19。

A. There is a very good utterance in 1 Chronicles 28:15, which says, “By weight for each...according to the service of each kind”; in other words, the weight of each item in the temple was fitting for its service—cf. 1 Kings 6:20; Eph. 3:18.

B. The needs of the church are multifaceted, and the Body of Christ has many members with many functions to meet those many needs; every vessel, great or small, has an indispensable function—4:16; 1 Cor. 12:14-31; 2 Cor. 10:13.

Day 2

III. We need to take heed that we build the church as the temple of God with the proper materials; at the judgment seat of Christ, each one's work will be proved according to “what sort it is”; we will be judged at the judgment seat of Christ not according to the quantity but according to the quality of our work—1 Cor. 3:12-17; S. S. 1:10-11; 2 Cor. 5:9-11; Rev. 3:8; Mark 14:7-8.

IV. The major parts of the temple were made of wood overlaid with gold, signifying man being overlaid—united, mingled, and incorporated—with God—2 Chron. 3:7; 1 Kings 6:20-21, 30, 32, 35; 7:48-51:

A. The Lord's recovery consists of God overlaying His recovered people with Himself.

B. Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with gold; the only way to be kept in the real oneness is to have an adequate amount of the experienced God—Eph. 4:3; Col. 2:19.

伍 圣殿的祭坛、铸海和盆是铜作的：

V. The altar, the molten sea, and the lavers of the temple were made of bronze:

- 一 铜象征神的审判—出二七1~8, 民二一8~9, 约三14。
- 二 铜铸海是为祭司洗濯用的, 有十二只牛驮海; (王上七23~26, 代下四15, 出三八8, 弗五26); 十个铜盆不是为祭司洗濯用的, 而是清洗祭物用的。(代下四6。)
- 三 铜海和十个铜盆(2~6, 王上七23~40)象征神那叫人知罪自责、审判并更新的灵, 这灵基于基督的死, 洗去那些有分于神在地上居所之人身上一切消极的事物。(约十六8, 多三5, 来十22。)

- A. Bronze signifies God's judgment—Exo. 27:1-8; Num. 21:8-9; John 3:14.
- B. The bronze molten sea was for the priests to wash in and had twelve oxen upholding it (1 Kings 7:23-26; 2 Chron. 4:15; Exo. 38:8; Eph. 5:26); the ten bronze lavers were not for the priests to wash in but for the washing of the sacrifices (2 Chron. 4:6).
- C. The bronze sea with ten bronze lavers (vv. 2-6; 1 Kings 7:23-40) signifies the convicting, judging, and renewing Spirit of God, who, based on the death of Christ, washes away all the negative things from those participating in the dwelling of God on earth (John 16:8; Titus 3:5; Heb. 10:22).

陆 圣殿的柱子是铜作的, 铜象征神的审判—王上七14~15, 启三12, 二一22:

VI. The pillars of the temple were built of bronze, signifying God's judgment—1 Kings 7:14-15; Rev. 3:12; 21:22:

- 一 在圣经里, 柱子是神建造的标记、见证, 这建造是借着实行身体生活而被变化—创二八22上, 王上七15~22, 加二9, 提前三15, 启三12, 罗十二2, 弗四11~12。

- A. In the Scriptures the pillar is a sign, a testimony, of God's building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12.

二 根据创世记二十八章十八节, 雅各把所枕的石头立作柱子:

B. According to Genesis 28:18, Jacob took the stone that he had made his pillow, and he set it up as a pillar:

- 1 石头成为枕头, 表征基督神圣的元素借着我们对祂主观的经历, 构成到我们这人里面, 成为给我们安息的枕头—太十一28~30。

- 1. The stone becoming a pillow signifies that the divine element of Christ constituted into our being through our subjective experience of Him becomes a pillow for our rest—Matt. 11:28-30.

2 枕头成为柱子，表征我们所经历并凭祂得安息的基督，成了神的建造—神的家—的材料和支撑—王上七 21，提前三 15。

三 对神有用的人，乃是一直在神的审判（铜）之下，领悟他们是在肉体里的人，一无价值，只配死与埋葬—诗五一 5，出四 1～9，罗七 18，太三 16～17：

1 我们必须断定自己是一无所是的，只够资格钉死；我们无论是什么，都是因神的恩，并且劳苦的不是我们，乃是神的恩—林前十五 10，加二 20，彼前五 5～7。

2 信徒中间的分裂和不结果子，都是因为没有什么经过神审判的；反而有骄傲、自夸、自我表白、自我称义、自我称许、自找借口、自义、定罪别人、规律别人，而不牧养人、寻找人—太十六 24，路九 54～55。

3 我们爱主并经历祂是样子像铜的人，（结四十 3，）祂就成为我们超凡的爱、极广的宽恕、无上的信实、尽致的卑微、绝顶的纯洁、至圣至义、光明正大—腓四 5～8。

周 五

四 殿里柱子的柱顶有“装修的格子网〔如格子架〕和拧成的链索形成的花圈”；这些表征错综复杂的光景，而那些在神建造中作柱子的人，在其中生活并承担责任—王上七 17，林后一 12，四 7～8。

五 柱顶上有百合花和石榴—王上七 18～20：

2. The pillow becoming a pillar signifies that the Christ whom we have experienced and on whom we rest becomes the material and the support for God's building, God's house—1 Kings 7:21; 1 Tim. 3:15.

C. Those who are useful to God are constantly under God's judgment (bronze), realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:

1. We must judge ourselves as nothing and as being qualified only to be crucified; whatever we are, we are by the grace of God, and it is not we who labor but the grace of God—1 Cor. 15:10; Gal. 2:20; 1 Pet. 5:5-7.

2. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God's judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse and self-righteousness and condemning and regulating others instead of shepherding and seeking them—Matt. 16:24; Luke 9:54-55.

3. When we love the Lord and experience Him as the man of bronze (Ezek. 40:3), He will become our extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and our brightness and uprightness—Phil. 4:5-8.

Day 5

D. On the capitals of the pillars in the temple there were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situation in which those who are pillars in God's building live and bear responsibility—1 Kings 7:17; 2 Cor. 1:12; 4:7-8.

E. On the top of the capitals were lilies and pomegranates—1 Kings 7:18-20:

- 1 百合花表征信靠神的生活，就是凭神之于我们的所是，不凭我们的所是而过生活；铜的意思是“不是我”，百合花的意思是“乃是基督”——歌二 1～2，太六 28，30，林后五 4，加二 20。
- 2 柱顶花圈上的石榴，表征那作生命的基督之丰富的丰满、丰盛、美丽和彰显——腓一 19～21 上，弗一 22～23，三 19。
- 3 借着格子网的除去和拧成之链索的限制，我们就能过信靠神的单纯、简单生活，彰显基督神圣生命的丰富，为着神在生命里的建造。

周 六

柒 圣殿的石头表征基督在变化里的人性，即表征经过变化的基督——王上五 15～18，六 7，36，代上二九 2，代下三 6：

- 一 基督是神，在祂成为肉体时穿上人的肉体；基督既成了在肉体里的人，就是在旧造里的人，因此，祂人性的部分就需要变化——罗一 3～4。
- 二 这样一位经过变化的基督，现今是在神建造里的活石、基石、房角石和顶石——彼前二 4，赛二八 16，林前三 11，弗二 20，彼前二 6，亚四 7，三 9，启五 6，四 3，二一 11。
- 三 殿里的石头也表征在基督里的信徒，被那作石头的基督所变化——太十六 18，约一 42，彼前二 4～7，启二一 11，14，18～21，参但二 34～35，44～45。
- 四 新约说到活石；（彼前二 5；）旧约说到凿成的石头；（王上五 15，17～18，六 7；）建造召会所用的石头，里面必须是活的，外面必须经过一番凿成（对付）（林后四 16）：

1. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”——S. S. 2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.
2. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life——Phil. 1:19-21a; Eph. 1:22-23; 3:19.
3. Through the crossing out of the network and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God’s building in life.

Day 6

VII. The stones of the temple signify Christ’s humanity in transformation, the transformed Christ——1 Kings 5:15-18; 6:7, 36; 1 Chron. 29:2; 2 Chron. 3:6:

- A. As God, Christ in His incarnation put on man’s flesh; having become a man in the flesh, a man in the old creation, He needed to be transformed in His human part——Rom. 1:3-4.
- B. Such a transformed Christ is now the living stone, the foundation stone, the cornerstone, and the topstone of God’s building——1 Pet. 2:4; Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7; 3:9; Rev. 5:6; 4:3; 21:11.
- C. The stones in the temple also signify the believers in Christ, who have been transformed by Christ as the stone——Matt. 16:18; John 1:42; 1 Pet. 2:4-7; Rev. 21:11, 14, 18-21; cf. Dan. 2:34-35, 44-45.
- D. The New Testament speaks of living stones (1 Pet. 2:5), and the Old Testament speaks of cut stones (1 Kings 5:15, 17-18; 6:7); the stones used for the building up of the church must be living inwardly and cut (dealt with) outwardly (2 Cor. 4:16):

- 1 有的弟兄姊妹在召会中，就像刚从山野里打下来的“野”石头，全是棱角，人一碰着他们就会受伤，就会有不舒服的感觉。
- 2 他们不够牢固，在他们身上无法建造；他们无法与人一同配搭事奉，与人一同并肩作战，一同扛抬约柜。
- 3 建造圣殿所用的每一块石头，原则上都是在山野里锤打过、对付过的；所以，听不见锤子、斧子和铁器的响声，乃是安安静静地建造起来——王上五 15 ~ 18，六 7，参赛三十 15 上。
- 4 建造召会应该没有己的“响声”；在召会里，只该听见呼求主、喜乐、赞美、祷告、感谢和歌唱的乐音、“欢呼”声——诗一〇〇 1 ~ 5，徒四 10 ~ 12，腓四 4，来十三 15，帖前五 16 ~ 18，西三 16 ~ 17，代上六 31 ~ 32。

捌 圣经告诉我们，圣殿的建造花了七年半，经无数人的劳苦才完成；（王上六 1, 38, 五 13 ~ 16, 九 20 ~ 21；）这指明我们经历基督而被更新、加深、稳固、加力、加强并扩大，使我们进入基督身体的实际；这经历乃是在身体里“日日”、“渐渐”、“越照越明”之逐渐的经历，直到天发亮，晨星在我们心里出现——林后四 16，出二三 30，箴四 18，彼后一 19。

1. In the church some brothers and sisters can be compared to “wild” stones, freshly cut from the quarry and full of sharp edges; when they are contacted, they cause people to be hurt and to have an uncomfortable feeling.
2. They are not stable enough to be built upon, to coordinate and serve with others, to fight the battle with others, or to bear the Ark with others.
3. Every piece of stone used for the building of the temple was, in principle, already cut and dealt with in the mountains; thus, the sound of hammer, ax, and iron tool was not heard, and the temple was built quietly—1 Kings 5:15-18; 6:7; cf. Isa. 30:15a.
4. The church should be built without any “noise” of the self; the only sound in the church that we should hear is the music, “the joyful noise,” of calling on the Lord, rejoicing, praising, praying, thanking, and singing—Psa. 100:1-5; Acts 4:10-12; Phil. 4:4; Heb. 13:15; 1 Thes. 5:16-18; Col. 3:16-17; 1 Chron. 6:31-32.

VIII. The Bible tells us that it took seven and a half years and the labor of myriads of men to complete the building up of the temple (1 Kings 6:1, 38; 5:13-16; 9:20-21); this indicates that our experience of Christ being renewed, deepened, stabilized, strengthened, intensified, and enlarged in order for us to enter into the reality of the Body of Christ is a gradual “day by day,” “little by little,” and “brighter and brighter” experience in the Body until the day dawns and the morning star rises in our hearts—2 Cor. 4:16; Exo. 23:30; Prov. 4:18; 2 Pet. 1:19.

第三周 周一

晨兴喂养

代上二八 14～15 “关于金器，是按着各样事奉用的器皿金子的重量；关于一切银器，是按着各样事奉用之银器的重量；金灯台和其金灯的重量，是按着每一灯台和其灯的重量，以及银灯台的重量，是按着每一灯台和其灯的重量，都是照着各种灯台的用途。”

圣殿…里面…什么都更新了，都加大了。…〔基督〕是永远完全、完备的，不需要加大。…不过我们对于基督的经历却有不同。我们经历十字架，经历圣灵，经历基督作我们的生命，作我们的亮光，作我们的悦纳和馨香，常会更新、加深、扩大，这非常合乎圣殿的原则。圣殿扩大了，说出召会加强了；圣殿里面的器具更新了，加大了，说出众圣徒对于基督的一切经历更新了，加大了（教会建造的异象，九四至九五页）。

大卫在神所赐他的异象中，不仅看见器具的大小，也看见器具的重量。器具的大小和重量表征在召会中，对基督经历的各方面，以及肢体不同的恩赐和功用，都必须有正确的比重和平衡（参林前十二 14～31，十四 5～6、19）（圣经恢复本，代上二八 14 注 1）。

信息选读

圣经记载当摩西建造帐幕的时候，只提到各样器具的尺寸，却没有说明那些器具的重量。等到神把圣殿的样式启示给大卫的时候，大卫不光是看见圣殿里面那些器具的尺寸，并且还知道它们的重量。就如金灯台的重量，陈设饼金桌子的重量，金香坛的重量，以及其他器具的重量，圣经都记载得非常清楚。

WEEK 3—DAY 1

Morning Nourishment

1 Chron. 28:14-15 And for the gold, by weight of the gold for all the vessels of each kind of service; for all the vessels of silver, by weight for all the vessels for each kind of service; and for the weight of the lampstands of gold and their lamps of gold, by weight for each lampstand and its lamps; and for the weight of the lampstands of silver, by weight for the lampstand and its lamps, according to the service of each kind of lampstand.

Everything in the temple was renewed and enlarged.... [Christ] is eternally complete and perfect, so He does not need to be made larger. However, our experience of Christ should change. Our experience of the cross, the Holy Spirit, and Christ as our life, light, acceptance, and sweetness should be renewed, deepened, and enlarged. This is very much according to the principle of the temple. The enlargement of the temple signifies the strengthening of the church, and the renewing and enlargement of the furniture in the temple signifies the renewing and enlargement of the saints' experience of Christ. (The Vision of the Building of the Church, p. 76)

In the vision given to him by God, David saw not only the sizes of the vessels but also their weight. The size and the weight signify that in the church the different aspects of the experience of Christ and the different gifts and functions of the members must be properly proportioned and balanced (cf. 1 Cor. 12:14-31; 14:5-6, 19). (1 Chron. 28:14, footnote 1)

Today's Reading

In the record concerning Moses' building of the tabernacle, the Bible mentions the dimensions of the various furnishings, but it does not tell us their weights. However, when God revealed the pattern of the temple to David, David not only saw the dimensions of the various furnishings, but he was also given their weights, such as the weights of the golden lampstands, the golden showbread tables, and the golden incense altar. The Bible gives a clear record of all these weights.

其中有一句话说得非常好，那是代上二十八章十五节所说的，“…是按着每一…的重量，都是照着各种…的用途。”…神建造的故事，到了圣殿这里，的确是比帐幕那里更完备、更进步了。因为这里不光提起尺寸，还提起重量。这是告诉我们，在召会的建造里，有一个基本的原则，就是必须平衡。…那就是说，在召会里面没有太重的，也没有太轻的。换句话说，没有一件事的重量是过于它的用处，也没有一件事的重量是不及它的用处。请你想想看，若是圣殿里面所摆的十张桌子，造得很大，另外又造了十个很小的灯台，一同摆在圣殿里，这是否相称？你要觉得极其不相称！所以请记住，神的心意是要把召会中各样的器具，都作得非常平衡，大小适度，重量也合宜。

你在召会中应该带领人注意和主交通的经历，也要同时注意花工夫读圣经，更不可忽略学习摸里面的感觉，顺服膏油涂抹的教训；但是绝不能把其中任何的一件看得太大、太重。

我们的主就是喜欢把一些个性不同的人配搭在一起。好静的人要和好动的人配在一起，性子急的人要和性子慢的人配在一起。你在许多对夫妻身上，可以看见主这样的安排。你难得看见有一对夫妻是完全一样的。我信主这样的安排，就是要平衡我们这些容易偏的人。在家庭中是如此，在召会中更是如此。我顶喜欢圣经中这一句话：“…是按着每一…的重量，都是照着各种…的用途。”…召会的需要是多方面的。大小的器皿都有它不可缺的用处（教会建造的异象，一〇七至一〇八、一一〇至一一一页）。

参读：教会建造的异象，第六、九篇。

In particular, there is a very good utterance in 1 Chronicles 28:15, which says, “By weight for each...according to the service of each kind...” In other words, the weight of each item was fitting for its service....The light concerning God’s building is surely more complete and more advanced with the temple than it is with the tabernacle, because the record of the temple mentions not only the dimensions but also the weights of the furnishings. This indicates that the basic principle in the building of the church is that everything must be balanced,...that nothing in the church is too heavy or too light. In other words, nothing weighs either more or less than the measure of its usefulness. Suppose Solomon had built ten very large showbread tables and ten very small lampstands. If he had put all of them together in the temple, would they have been balanced? You would have had the sense that they were so unbalanced! God’s desire is to make all the vessels in the church very balanced, with the proper sizes and the fitting weights.

In the church we should help the saints to pay attention to the experience of fellowshiping with the Lord and at the same time pay attention to spending time to study the Bible. Furthermore, we should help them not to neglect caring for the inner feeling and to obey the teaching of the anointing. However, we absolutely should not make any one of these matters too great or too important.

Our Lord likes to put those who have different dispositions together in coordination. The quiet ones are matched with the active ones, and the quick ones are paired with the slow ones. We can see this kind of arrangement by the Lord in many couples. It is difficult to find a husband and wife who are exactly alike. I believe that the Lord does this to balance us who are often one-sided. It is so in the family, and it is even more so in the church. The utterance in the Bible is, “By weight for each...according to the service of each kind...” The weights are proper and fitting....The need of the church is multifaceted. Every vessel, great or small, has an indispensable function. (The Vision of the Building of the Church, pp. 85-89)

Further Reading: The Vision of the Building of the Church, chs. 6, 9

第三周 周二

晨兴喂养

林前三10“我…立好了根基，有别人在上面建造，只是各人要谨慎怎样在上面建造。”

12~13“然而，若有人用金、银、宝石，木、草、禾秸，在这根基上建造，各人的工程必然显露，因为那日子要将它指明出来；它要在火中被揭露，这火要试验各人的工程是哪一种的。”

倪弟兄从林前三章十二至十五节看见，对我们的工作而言，最重要的不是量，乃是质。金、银、宝石总是量少而质高，木、草、禾秸则是量多而质低。木、草、禾秸经不起火的试验，金、银、宝石却经得起火炼。我们将来在审判台前受审判，不是看我们工作的量有多少，乃是看我们工作的质如何（倪柝声—今时代神圣启示的先见，八七页）。

信息选读

帐幕里面的…主要部分如何是金包木，圣殿的里面也是一样。…金包木就是神人二性。有两句话是我最喜欢说的，一句是油浇石头，一句是金包木头。油浇石头是伯特利的故事，金包木头是帐幕和圣殿的故事。这两者都是说出神临到人，与人调和，合而为一。神临到召会，一面来说，实实在在就是油浇石头。在五旬节那一天，圣灵降在彼得和其他的人身上，真正是油浇石头，显出伯特利神家的光景。另一面，神临到召会，也是金包木头的故事。像彼得那一班人的确是一些坚实的皂荚木，当神的灵临到他们身上的时候，真是像金子一样将他们包起来

WEEK 3—DAY 2

Morning Nourishment

1 Cor. 3:10 ...I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

12-13 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble, the work of each will become manifest; for the day will declare it, because it is revealed by fire, and the fire itself will prove each one's work, of what sort it is.

Watchman Nee saw through 1 Corinthians 3:12-15 that the important thing regarding our work is not its quantity but its quality. Gold, silver, and precious stones are always small in quantity but high in quality, whereas wood, hay, and stubble are always high in quantity and low in quality. Wood, hay, and stubble cannot stand the test of fire, but gold, silver, and precious stones can. We will be judged at the judgment seat of Christ not according to the quantity but according to the quality of our work. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, p. 86)

Today's Reading

The major parts inside the tabernacle were made of wood overlaid with gold, so it was with the interior of the temple. Wood overlaid with gold signifies the two natures—the human nature and the divine nature. I love these two phrases—oil poured upon the stone and wood overlaid with gold. The phrase oil poured upon the stone is the story of Bethel, and the phrase wood overlaid with gold is the story of the tabernacle and the temple. Both phrases speak of God coming to man to be mingled and joined with man as one. God's coming to the church, on the one hand, is a story of the oil being poured upon the stone. The Holy Spirit's descending on Peter and the rest of the believers on the day of Pentecost was truly a matter of the oil being poured upon the stone, resulting in the manifestation of Bethel, the house of God. On the other hand, God's coming to the church is also a

了。按着人来说，他们实在是皂荚木；但是在他们身上所显出来的，却是光耀的精金，满了神的成分！（教会建造的异象，九〇页）

最近，我们中间有一些人有异议，虽然他们宣称看见了立场，并且是为着主的恢复。因着他们没有用金子扎实地包裹，就使一受到了破坏。将来同样的事也会发生在没有充分被金子包裹的人身上。没有足量的神，会造成一的严重问题。主的恢复不是一种运动；我们不盼望得着许多人。在恢复里我们关心的乃是金子的真实重量。重要的问题是：你有多少神？主的恢复乃是在于神以祂自己包裹祂所恢复的人。

“一”不是一件表面的事。这是一件深深浸润在三神里，直到我们完全被金子包裹的事。我们都需要更大量的神。仅仅将祂涂上薄薄的一层是不够的。我们若是真有亮光，看见我们需要被金包裹，我们会悔改，说，“主，我悔改，我只是镀了金，还没有被金子包裹。我对你的经历只是表面的镀金。这样虽然能使别人称赞我，但不够有真实的一，不够使我与别人联在一起。只要有一点点小问题，我的金子层就不够了，一就被破坏了。主，为着一，用足量的金子包裹我。”

我们越被金子包裹，就越有一。若是我们有足量的金子包裹，我们中间所产生的一就不会被任何东西破坏。我们越有神，我们的一就越强（真理信息，一〇〇至一〇一页）。

参读：真理信息，第九至十一章。

story of wood being overlaid with gold. Peter and his companions were like pieces of strong acacia wood, and when the Spirit of God came upon them, they became like wood overlaid with gold. Humanly speaking, they were still acacia wood, but what was expressed through them was glowing gold. They were full of the element of God. (The Vision of the Building of the Church, p. 73)

Recently, some among us became dissenting, although they claimed to have seen the ground and to be for the Lord's recovery. Because they had not been solidly overlaid with gold, they caused the oneness to be damaged. The same thing may happen in the future to anyone who is not fully overlaid with gold. Not having an adequate amount of God can create a serious problem with the oneness. The Lord's recovery is not a movement. We do not desire to gain a large number of people. In the recovery we are concerned for the genuine weight of gold. The important question is this: How much of God do you have? The Lord's recovery consists of God overlaying His recovered people with Himself.

Oneness is not a superficial matter. It is a matter of sinking deeply into the Triune God until we are fully overlaid with gold. We all need a great deal more of God. It is not sufficient simply to be coated with a thin layer of Him. If we truly have light on our need to be overlaid with gold, we will repent and say, "Lord, I repent that I am only gilded with gold. I have not yet been overlaid. What I have experienced of You is merely gilding. It is good for causing others to praise me, but it is not good for the real oneness, for holding me together with others. When even a small problem arises, my layer of gold is not sufficient, and the oneness is damaged. Lord, for the oneness, overlay me with an adequate amount of gold."

The more we are overlaid with gold, the more oneness we have. Nothing can damage the oneness that comes from our being overlaid with an ample quantity of gold. The more we have of God, the stronger is our oneness. (Truth Messages, p. 84)

Further Reading: Truth Messages, chs. 9-11

第三周 周三

晨兴喂养

出二七 1 ~ 2 “你要用皂荚木作坛，…坛要用铜包裹。”

王上七 23 “他又铸一个铜海，直径十肘，样式是圆的，高五肘，围三十肘。”

38 “又制造十个铜盆，每盆可容四十罢特；每盆径四肘，在那十个盆座上，每座上有一盆。”

用来包坛的铜，来自那二百五十个受神审判之背叛者的香炉（民十六 37 ~ 39）。因此，坛上的铜使人想起神对背叛的审判。这里的铜，表征神在作我们代替之基督身上公义的审判（赛五三 5，林后五 21，彼前三 18）（圣经恢复本，出二七 2 注 2）。

铜海和十个铜盆（王上七 23 ~ 40 上）表征神那叫人知罪自责、审判和更新的灵，这灵基于基督的死，将那些有分于神在地上居所的人身上，一切消极的事物洗去（约十六 8，多三 5）。所罗门也筑了铜祭坛…（见出二七 1 ~ 8 注）（王上七 23 注 1）。

信息选读

从祭坛往前去一点，就是洗濯盆。洗濯盆完全是用铜作的。所以读经的人都承认，从属灵的意义上来，洗濯盆乃是由于铜祭坛而有的。铜祭坛是铜包的，洗濯盆也是铜作的。不过祭坛的铜和洗濯盆的铜稍有不同。祭坛是用那二百五十个叛变者手中所拿的铜香炉，经过火的审判锤成片子来包的〔民十六 38 ~ 40〕。而洗濯盆乃是用那些在会幕前服事之妇人的铜镜作的〔出三八 8〕。我们知道，那时还没有

WEEK 3—DAY 3

Morning Nourishment

Exo. 27:1-2 And you shall make the altar of acacia wood,...and you shall overlay it with bronze.

1 Kings 7:23 And he made the molten sea, ten cubits from brim to brim, fully round; and it was five cubits high, and a line of thirty cubits encompassed it.

38 And he made ten bronze lavers; each laver held forty baths; each laver was four cubits across; there was one laver upon every one of the ten bases.

The bronze used to overlay the altar came from the censers of the two hundred fifty rebellious ones who were judged by God (Num. 16:37-39). Thus, the bronze on the altar became a reminder of God's judgment on rebellion. Bronze in Exodus 27:2 signifies God's righteous judgment on Christ as our Substitute (Isa. 53:5; 2 Cor. 5:21; 1 Pet. 3:18). (Exo. 27:2, footnote 2)

The bronze sea with ten bronze lavers (1 Kings 7:23-40) signifies the convicting, judging, and renewing Spirit of God, who, based on the death of Christ, washes away all the negative things from those participating in the dwelling of God on earth (John 16:8; Titus 3:5). Solomon also built an altar of bronze (1 Kings 9:25)...(see footnotes in Exo. 27:1-8). (1 Kings 7:23, footnote 1)

Today's Reading

As we go on from the altar, we come to the laver. The laver was made completely of bronze. Therefore, most Bible readers acknowledge that from a spiritual point of view, the laver comes from the bronze altar. The altar was overlaid with bronze, and the laver was also made of bronze. However, the bronze of the altar was a little different from the bronze of the laver. The altar was covered with the bronze plates beaten out of the censers carried by the two hundred fifty rebels who were judged by fire (Num. 16:38-40). The laver, however, was made of the bronze from the mirrors of the women who served at the entrance of the

玻璃，妇女都是用光亮的铜来作镜子。因此洗濯盆在属灵的含义上，就不指着审判，乃是指着圣灵对我们的光照说的。照着提多书三章里面的话，洗濯盆也就是指着圣灵在我们身上所作更新的工作。

在我们这些蒙主救赎，又把自己奉献给主的人身上，圣灵常常在我们里头作光，光照我们，使我们觉得在这一点上有错了，在那一点上有污秽了；在这一点上得罪神了，在那一点上不能摆在神面前了。圣灵这种光照指责的工作，总是根据主在十字架上所成功的。祂给我们看见说，这一件事，这一个行为，这一种生活，主在十字架上已经审判了，为什么今天还留在你身上！当我们接受这种光照和指责，而寻求洁净的时候，圣灵就在我们里面作洁净和更新的工作，把这些污秽和不该有的情形，都给我们洗得干干净净。这就是我们经历了洗濯盆（教会建造的异象，六三至六四页）。

两根柱子是铜造的（王上七 15）。创世记的柱子是石柱，但王上七章的柱子是铜柱。石头指明变化。虽然我们是泥土，却能变化成为石头。但铜表征什么？铜表征神的审判。例如，帐幕门口的祭坛包着铜，指明神的审判（出二七 1～2，民十六 38～40）。洗濯盆也是铜作的（出三十 18）。此外，挂在杆子上的铜蛇（民二一 8～9），也见证基督替我们受神审判（约三 14）。所以，在预表上，铜总是表征神的审判。那两根柱子是铜造的，清楚指明我们若要作柱子，就必须认识我们是在神审判之下的人。我们不仅该在神的审判之下，也该在我们自己的审判之下。正如保罗在加拉太二章二十节一样，我们必须说，“我已经被钉十字架。我所以被钉，因为在神的经纶中，我一无用处，我只有资格死。”（创世记生命读经，一二七一页）

参读：创世记生命读经，第八十三篇。

tabernacle (Exo. 38:8). At that time there was no such thing as glass, so women used polished, shining bronze as mirrors. Therefore, the laver does not denote judgment. Instead, it denotes the Holy Spirit's enlightening of us. According to Titus 3:5, the laver denotes the renewing work of the Holy Spirit upon us.

After we are redeemed by the Lord and consecrate ourselves to Him, the Holy Spirit as light continually shines on us, causing us to sense that we were wrong or defiled in certain matters or that we have sinned against God or are unable to present ourselves before God in other matters. This kind of reproving by the Holy Spirit is based upon what the Lord accomplished on the cross. The Holy Spirit may show us a certain matter and say to us, "Since such a matter, action, and living has already been judged by the Lord on the cross, why is it that it is still in you today?" After we receive this kind of enlightening and reproving and seek for cleansing, then the Holy Spirit does the work of washing and renewing in us, completely purging us of all the filthy and improper situations. This is our experience of the washing at the laver. (The Vision of the Building of the Church, pp. 51-52)

The two pillars were made of bronze (1 Kings 7:15). In Genesis the pillar is a pillar of stone, but in 1 Kings 7 the pillars are pillars of bronze. A stone indicates transformation. Although we are clay, we can be transformed into stone. But what does bronze signify? It signifies God's judgment. For example, the altar at the entrance of the tabernacle was covered with bronze indicating God's judgment (Exo. 27:1-2; Num. 16:38-40). The laver was also made of bronze (Exo. 30:18). Furthermore, the serpent of bronze put on a pole (Num. 21:8-9) also testified of Christ's being judged by God on our behalf (John 3:14). Therefore, in typology, bronze always signifies God's judgment. That the two pillars were made of bronze clearly indicates that if we would be a pillar, we must realize that we are those under God's judgment. We should not only be under God's judgment but also under our own judgment. Like Paul in Galatians 2:20, we must say, "I have been crucified. I have been crucified because I am not good for anything in God's economy. I am only qualified for death." (Life-study of Genesis, pp. 1064-1065)

Further Reading: Life-study of Genesis, msg. 83

第三周 周四

晨兴喂养

创二八 18 “雅各清早起来，把所枕的石头立作柱子，浇油在上面。”

诗五一 5 “看哪，我是在罪孽里生的，我母亲在罪中怀了我。”

罗七 18 “我知道住在我里面，就是我肉体之中，并没有善…”。

在雅各之梦的记载里，石头（创二八 11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的项目。石头象征基督是基石、顶石和房角石，为着神的建造（赛二八 16，亚四 7，徒四 10～12）。石头也象征变化过的人，由基督这变化人的元素所构成，成为建造神家的材料（创二 12，太十六 18，约一 42，林前三 12，彼前二 5，启二一 11、18～20）；神的家就是今日的召会（提前三 15），要终极完成于新耶路撒冷，作神和祂所救赎之选民永远的居所（启二一 3、22）（圣经恢复本，创二八 12 注 1）。

信息选读

在创世记二十八章十一节，雅各用作枕头的石头，表征基督神圣的元素借着我们对祂主观的经历，构成到我们这人里面，成为给我们安息的枕头（参太十一 28）。雅各从梦中醒来，把所枕的石头立作柱子，表征那作到我们里面、我们凭祂得安息的基督，成了神的建造—神的家—的材料和支撑（参王上七 21，加二 9，启三 12）。最后，雅各浇油在柱子上面，油象征那灵作为三一神的终极完成临到人（出三十 23～30，路四 18），柱子象征变化过的人与三一神是一，并且彰

WEEK 3—DAY 4

Morning Nourishment

Gen. 28:18 And Jacob rose up early in the morning and took the stone that he had put under his head, and he set it up as a pillar and poured oil on top of it.

Psa. 51:5 Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells...

In the account of Jacob's dream, the stone (Gen. 28:11, 18, 22), the pillar (v. 18), the house of God (vv. 17, 19, 22), and the oil (v. 18) are outstanding items. The stone symbolizes Christ as the foundation stone, the top stone, and the cornerstone for God's building (Isa. 28:16; Zech. 4:7; Acts 4:10-12). It also symbolizes the transformed man, who has been constituted with Christ as the transforming element to be the material for the building of God's house (Gen. 2:12; Matt. 16:18; John 1:42; 1 Cor. 3:12; 1 Pet. 2:5; Rev. 21:11, 18-20), which is the church today (1 Tim. 3:15) and which will consummate in the New Jerusalem as the eternal dwelling place of God and His redeemed elect (Rev. 21:3, 22). (Gen. 28:12, footnote 1)

Today's Reading

In Genesis 28:11 a stone was used by Jacob for a pillow, signifying that the very divine element of Christ constituted into our being through our subjective experience of Him becomes a pillow for our rest (cf. Matt 11:28). After awaking from his dream, Jacob set up the pillow-stone as a pillar, signifying that the Christ who has been wrought into us and on whom we rest becomes the material and the support for God's building, God's house (cf. 1 Kings 7:21; Gal. 2:9; Rev. 3:12). Eventually, Jacob poured oil, a symbol of the Spirit as the consummation of the Triune God reaching man (Exo. 30:23-30; Luke 4:18), on the pillar, symbolizing that the transformed man is one with the Triune

显三一神。那石头成了伯特利，神的家（创二八 19、22）。神的家是神与祂所救赎的人相互的居所（约十四 2、23）——人作神的居所，…神作人的居所。…因此，神的家是由神与人调和为一所构成。在神的家里，神在人性里彰显祂自己，并且神与人都得着相互并永远的满足和安息（圣经恢复本，创二八 12 注 1）。

在神的殿中没有骄傲，没有自夸。在神的殿中，柱子是铜造的。那些背担子的人，乃是受过审判的人。所有的长老都是受过神审判，且仍在神审判之下的弟兄。进一步说，他们自己完全体认这种审判。他们认识他们是在神的审判之下，因为他们是罪恶、堕落且败坏的，因为在他们里面没有良善，因为他们在神的经纶中什么都不够格。

我们的问题是我们并不定罪自己…。我们常说，“这不是我的错，这是某某弟兄的错。我总是很谨慎，我没有错。”这就是自我表白。我们表白自己后，又进一步称义并称许自己。我们无须受试验，因为我们已经称许自己。在我们眼中，我们自己没有问题。有时我们犯了错，可能又原谅自己说，“我犯了这个错，因为聚会太长，我太累。”我们常常为自己找出路！我们有四条出路：自我表白、自我称义、自我称许以及自我原谅。

夫妻在口角开始的时候，很少有一方说，“对不起，这是我的错，请赦免我。”妻子会说，“你知道我为什么对丈夫这么厉害？因为他老是迟到。…”然后丈夫会说，“我的妻子从来不同情我。我很忙，有一大堆事要作。我工作这么繁重，怎能不迟到？”这就是自我表白、自我称义、自我称许、自我原谅。我们若天天把这四件事钉在十字架上，在我们的家中就绝不会有争吵（创世记生命读经，一二七五、一二七八至一二七九页）。

参读：神建造的异象，第十章。

God and expresses Him. That stone became Bethel, the house of God (Gen. 28:19, 22). God's house is the mutual dwelling place of God and His redeemed (John 14:2, 23)—man as God's dwelling place...and God as man's dwelling place....Hence, the house of God is constituted of God and man mingled together as one. In God's house God expresses Himself in humanity, and both God and man find mutual and eternal satisfaction and rest. (Gen. 28:12, footnote 1)

In the temple of God there is no pride, no self-boasting. In the temple of God, the pillars are of bronze. Those who bear the burden are judged beings. All the elders are brothers who have been and who are still under God's judgment. Furthermore, this judgment is fully realized by themselves. They recognize that they are under God's judgment because they are sinful, fallen, and corrupted, because there is nothing good in them, and because they are not qualified for anything in God's economy.

Our problem is that we do not condemn ourselves....Often we say, "That is not my mistake; it is Brother So-and-so's mistake. I am always careful. I am not wrong." This is self-vindication. After we vindicate ourselves, we proceed to justify and approve ourselves. We do not need to be tested, for we have already approved ourselves. In our eyes, there is no problem with ourselves. Sometimes, however, we are caught in a mistake. Then we excuse ourselves, perhaps by saying, "I made that mistake because the meeting was so long and I was tired." How often we make exits for ourselves! We have four big exits: self-vindication, self-justification, self-approval, and self-excuse.

Very rarely does a husband or wife at the beginning of an argument, say, "I'm sorry. This is my mistake. Please forgive me." Rather, the wife says, "Do you know why I was so strong with my husband? It was because he is always late."...Then the husband will say, "My wife never sympathizes with me. I am busy and have a great deal of work to do. When I am overworked like this, how can I help being late?" This is self-vindication, self-justification, self-approval, and self-excuse. If we would daily crucify these four things, there would be no fighting whatever in our homes. (Life-study of Genesis, pp. 1068, 1071)

Further Reading: The Vision of God's Building, ch. 10

第三周 周五

晨兴喂养

王上七 15 ~ 19 “他制造两根铜柱，…又用铜铸了两个柱顶安在柱子上…。柱子上端的柱顶有装修的格子网和拧成的链索形成的花圈，…一个网子周围有两行石榴，遮盖柱子上端的柱顶…。廊子里柱子上端的柱顶径四肘，刻着百合花。”

两个铜柱顶遮盖柱子上端。每个柱顶全高五肘（王上七 16，代下三 15），分成底座（三肘—王下二五 17）与各柱顶上端的两个球（代下四 12）。在此，三这数字表征复活的过程；二这数字表征见证（申十七 6）；五这数字表征负责（见太二五 2 注 1）；十这数字（两个柱顶合起来的高度）表征完全负责。球是柱顶的荣耀、华美、装饰和冠冕。球由装修的格子网（如格子架），和拧成的链索形成的花圈所遮盖（王上七 17）。这些表征错综复杂的光景，而那些在神建造中作柱子的人（加二 9，启三 12），在其中生活并承担责任。网子上刻着百合花（王上七 19），花圈上有两行各一百个石榴（18，王下二五 17，代下三 16，四 13）。百合花表征信靠神的生活（歌二 1 ~ 2，太六 28、30，加二 20），多种子的石榴表征神圣生命之丰富的彰显。信心的生活彰显神圣生命的丰富，乃是在错综复杂的光景中并借着这光景，经历基督之钉十字架的结果（参林后四 7 ~ 18）（圣经恢复本，王上七 16 注 1）。

信息选读

要在这种复杂的情况里承担责任，我们必须在神里面凭信而活。…百合花表征在神里面的信心生活。首先，我们必须定罪自己，认识我们是堕落、无能、不够格，

WEEK 3—DAY 5

Morning Nourishment

1 Kings 7:15-19 And he formed the two bronze pillars....And he made two capitals of molten bronze to set upon the tops of the pillars....There were nets of checker work with wreaths of chain work for the capitals....And there were two rows of pomegranates around the one network, to cover the capitals....And the capitals that were at the top of the pillars in the portico were of lily work, four cubits in diameter.

The two bronze capitals covered the tops of the pillars. The total height of each capital was five cubits (1 Kings 7:16; 2 Chron. 3:15), divided between the base (three cubits—2 Kings 25:17) and the two bowls on top of each capital (2 Chron. 4:12). The number three here signifies the process of resurrection; the number two, a testimony (Deut. 17:6); the number five, the bearing of responsibility (see footnote 1 on Matt. 25:2); and the number ten (the combined height of the two capitals), fullness in bearing responsibility. The bowls were the glory, beauty, decoration, and crown of the capitals. They were covered with nets of checker work (like a trellis) and wreaths of chain work (1 Kings 7:17). These signify the complicated and intermixed situation in which those who are pillars in God's building (Gal. 2:9; Rev. 3:12) live and bear responsibility. Lilies were on the nets (1 Kings 7:19), and two rows of one hundred pomegranates were on the wreaths (v. 18; 2 Kings 25:17; 2 Chron. 3:16; 4:13). Lilies signify a life of faith in God (S. S. 2:1-2; Matt. 6:28, 30; Gal. 2:20), and pomegranates, having many seeds, signify the expression of the riches of the divine life. A life of faith that expresses the riches of the divine life is the issue of the experience of Christ's crucifixion in and through the complicated and intermixed situation (cf. 2 Cor. 4:7-18). (1 Kings 7:16, footnote 1)

Today's Reading

In order to bear the responsibility in this complicated situation, we must live by faith in God....The lily signifies a life of faith in God. Firstly, we must condemn ourselves, realizing that we are fallen, incapable,

并且一无所有；然后我们必须有神里面凭信活着，不凭我们的所是或我们所能作的活着。我们必须是百合花，凭着神对我们的所是，不凭着我们的所是存活（太六28、30）。我们今天活在地上是在于祂。我们在错综复杂的召会生活中怎能承担责任？在我们自己里面，我们不能作这事；但我们若是在神里面凭信而活就能这样作。不再是我，乃是基督在我里面活着——这就是百合花。不是我承担责任——乃是祂承担责任。我活不是凭自己，乃是凭祂。我尽职事，也不是凭自己，乃是凭祂。你们姊妹们若是召会生活中的母亲，你们必须说，“我在召会中不是凭自己作母亲，乃是凭祂。”在雅歌二章一至二节，寻求者说，“我…是谷中的百合花。”然后主回答说，“我的佳偶在女子中，好像百合花在荆棘中。”

有什么地上的建筑师会设计一个铜柱，柱子上有刻着百合花的铜柱顶？就人而言，这没有意义；但就属灵而言，这非常有意义。一面我们是被定罪、被审判的铜，另一面我们是活的百合花。铜的意义是“不是我”，百合花的意义是“乃是基督”。那些是百合花的人能说，“我如今所活的生命，是我因信耶稣基督所活的。”借着这一切我们能看见，我们是百合花，在满了格子网和链索，错综复杂的情况里，负起不可能负的责任。长老不该说，“主啊，把这些复杂的情况挪去。”反而他们该期待更复杂的情况。我确信你越祷告要减少复杂，复杂就越多。所有的格子网乃是百合花长在其上的基础，花床。

环绕每个柱顶的鼓腹，有两行石榴，每行一百。这指明生命丰富百倍彰显的加倍（创世记生命读经，一二八二至一二八四页）。

参读：创世记生命读经，第八十四篇。

unqualified, and that we are nothing. Then we must live by faith in God, not by what we are or by what we can do. We must be a lily existing by what God is to us, not by what we are (Matt. 6:28, 30). Our living on earth today depends upon Him. How can we possibly bear the responsibility in the intermixed and complicated church life? In ourselves, we are incapable of doing this, but we can do so if we live by faith in God. It is not I, but Christ who lives in me—this is the lily. It is not I who bear the responsibility—it is He who bears it. I live, not by myself but by Him, and I minister, not by myself but by Him. If you sisters are mothers in the church life, you must say, “I am not a mother in the church by myself but by Him.” In Song of Songs 2:1 and 2 the seeker says, “I am...a lily of the valleys.” Then the Lord replies, “As a lily among thorns, / So is my love among the daughters.”

What earthly architect would have designed a bronze pillar bearing bronze capitals with lily work on the top of them? Humanly speaking, this is not meaningful, but spiritually speaking, it is very significant. On the one hand, we are the condemned and judged bronze; on the other hand, we are the living lilies. The bronze means, “not I,” and the lily means, “but Christ.” Those who are lilies can say, “The life that I now live, I live by the faith of Jesus Christ.” By all this we can realize that we are lilies bearing an impossible responsibility in an intermixed and complicated situation full of checker work and chain work. The elders should not say, “Lord, take these complications away.” Rather, they should expect more complications. I am quite certain that the more you pray for the complications to be reduced, the more complications there will be. All the checker work is the base, the bed, in which the lilies grow.

Encompassing the projection on each capital were two rows of a hundred pomegranates each. This indicates two times of a hundredfold expression of the riches of life. (Life-study of Genesis, pp. 1074-1076)

Further Reading: Life-study of Genesis, msg. 84

第三周 周六

晨兴喂养

王上六 7 “建殿是用采石场预备好的石头，所以建殿的时候，在殿里听不见锤子、斧子、或任何铁器的响声。”

彼前二 4～5 “你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成成为属灵的殿…”。

基督是神，在祂成为肉体时穿上人的肉体（约一 14，来二 14）。基督既成了在肉体里的人，就是在旧造里的人，因此，祂人性的部分就需要变化。这样一位经过变化的基督，现今是在神的神圣建造里的基石、房角石、活石、宝贵的石头和顶石（赛二八 16，林前三 11，弗二 20，彼前二 4，启四 3，亚四 7）。殿里的石头也表征在基督里的信徒，被基督变化成为石头（太十六 18，约一 42，彼前二 5，启二一 11、14、19～20）（圣经恢复本，王上六 7 注 1）。

信息选读

建造圣殿的材料，除了木头之外，大部分都是石头（王上五 15～18）。石头原是从山野里采出来，加上一番工夫而凿成的（六 7）。这说出建造召会所用的材料，乃是从世界里找出来，再加上一番工夫作成的。…新约里…说到活石（彼前二 5）；旧约里是说凿成的石头（王上五 15、17～18，六 7）。建造召会所用的石头，里面需要是活的，外面需要经过一番凿成的工作。石头里面是活的，意思是人得着了重生；但在人重生之后，还需要一段时间，让神在他身上作凿成的工作。

WEEK 3—DAY 6

Morning Nourishment

1 Kings 6:7 And the house, when it was being built, was built of finished stone, cut at the quarry, so that neither hammer nor ax nor any iron tool was heard in the house when it was being built.

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house...

As God, Christ in His incarnation put on man's flesh (John 1:14; Heb. 2:14). Having become a man in the flesh, that is, a man in the old creation, He needed to be transformed in His human part. Such a transformed Christ is now the foundation stone, the cornerstone, the living stone, the precious stone, and the topstone in God's divine building (Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:4; Rev. 4:3; Zech. 4:7). The stones in the temple also signify the believers in Christ who have been transformed by Christ as the stone (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:11, 14, 19-20). (1 Kings 6:7, footnote 1)

Today's Reading

In addition to wood, stone was used for the building of the temple (1 Kings 5:15-18). The stones were cut in a mountain quarry in the wilderness with much effort (6:7). This signifies that the materials for the building of the church are found in the world and cut with much effort....The New Testament speaks of living stones (1 Pet. 2:5), and the Old Testament speaks of cut stones (1 Kings 5:15, 17-18; 6:7). The stones used for the building of the church must be living inwardly and must be cut outwardly. Living implies regeneration. However, after regeneration the stones still need to allow God to cut them over a long period of time.

有的弟兄姊妹在召会中，就像刚从山野里打下来的“野石头”，全是棱角，人一碰着他就会受伤，就会有不舒服的感觉。…当圣殿建造的时候，所有的石头都是预备好的。预备的工作是在山野里，首先将石头凿平、磨光，并切成一定的尺寸。等到建造时，就将石头一块一块砌上去，成为一座建筑。

有些弟兄姊妹的光景，不能说他们不是石头，但只能说他们是没有受过对付的石头。你无法与他们建造，你想把自己摆在他们身上，也摆不牢。他们无法停下自己，与人一同配搭事奉，与人一同并肩作战，一同扛抬约柜。虽然他们已经得着重生，并且爱主，但是他们不肯接受对付，满身都是棱角。他们可能很会作事，也很灵活，…却不能与你一同背负见证，因为他们身上没有受过对付。

有些弟兄姊妹太圆滑，他们在社会上作人作事，就像一块滚石，无论把他们放在那里，总是会滚掉。你早晨安排好了，他们中午跑掉了；他们口里说，“好，没问题”，一转身人就不见了。…需要将他们的圆滑弄成方正，要在他们身上有一番厉害的切磋工作，使他们成为合用的尺寸，能与别人合得来；…无论将他们摆在哪里，他们都能安稳的在哪里，与人配搭，同被建造。

建造圣殿所用的每一块石头，原则上都是在山野里锤打过、对付过的（王上五 15～18，六 7）。在建造时，只要把那些对付好、锤打过的石头，一块块叠上去就成功了，并不需要斧头、锤子的锤打；所以一点声音也没有，乃是安安静静地建造起来。

建造召会应该没有声音。在召会一切的事奉里，只该听见赞美、感谢和歌唱，这乃是圣殿里该有的声音（召会的意义，二四二至二四四、二五九、二六一页）。

参读：召会的意义，第十五至十六篇；教会建造的异象，第五篇。

In the church some brothers and sisters can be compared to “wild” stones, freshly cut from the quarry and full of sharp edges. When people contact them, they are hurt and have an uncomfortable feeling....By the time the temple was built, all the stones had been prepared. The preparation work was done at the quarry. The stones were cut and shaped into certain sizes. In the actual construction, the stones were laid on top of each other to form the building.

When we consider the condition of some brothers and sisters, we cannot deny that they are stones; however, they are freshly cut stones....They are not stable enough to be built upon, nor are they stable enough to coordinate and serve with others, to fight the battle with others, or to bear the Ark with others. They have been regenerated, and they love the Lord, but they are not willing to be dealt with; consequently, they are full of sharp edges. They may be capable and quick-witted, but they cannot bear the testimony because they have never been dealt with.

Some brothers and sisters are too round and slippery. They are like rolling stones that can slip away no matter where they are placed. We can arrange certain things for them to do in the morning, but they sneak away in the afternoon. They may say, “No problem, I will do it”; however, once we turn around, they disappear....There is the need for much cutting in order for them to become a certain size to match others,... [to] be able to coordinate and be built up with others wherever they are placed.

Every piece of stone used for the building of the temple was, in principle, already cut and dealt with in the mountains (1 Kings 5:15-18; 6:7). At the time of the building, there was only the need for the pre-cut and shaped stones to be placed one on top of the other. There was no need for additional work with an ax or hammer. Thus, the sound of the hammer and ax were not heard, and the temple was built quietly.

The building of the church should be without noise. In all the church service, we should hear only praising, thanksgiving, and singing. These are the proper sounds in the church. (Three Aspects of the Church, Book 1: The Meaning of the Church, pp. 209-210, 223-224)

Further Reading: Three Aspects of the Church, Book 1: The Meaning of the Church, chs. 15-16; The Vision of the Building of the Church, ch. 5

Hymns, #841

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经历基督 — 作生命

6 5 6 5 双 (英 841)

G 大调

4/4

3 · 3̣ 3 2 | 1 - 6 - | 4 · 3̣ 2 1 | 7̣ - - - |
 一 主, 你 是 我 生 命, 活 在 我 里 面;
 5 2 3 4 | 3 - 1 - | 2 · 1̣ 7̣ 6 | 5̣ - - - |
 带 着 神 的 丰 盛, 来 将 我 充 满。
 5̣ 5̣ 6̣ 7̣ | 2 - 1 - | 1 1 4 4 | 3 - - - |
 你 的 圣 别 性 情, 使 我 能 成 圣;
 1 2 3 4 | 5 - 5 - | 6 4 3 2 | 1 - - - ||
 你 的 复 活 大 能, 使 我 能 得 胜。

- 二 你这生命流通, 我就蒙光照,
 使我活在光中, 与你能相交;
 带来各种供应, 也有所要求,
 使我得蒙洁净, 享受你所有。
- 三 你是那灵运行, 像膏油涂抹,
 将我心思、心、灵, 全都浸润过,
 使我全人变化, 成为你形状,
 直到成熟长大, 满有你身量。
- 四 你的生命成分, 成为我丰富,
 时常将我滋润, 使我得复苏。
 生命吞灭死亡, 软弱变刚强;
 释放消除捆绑, 下沉变高昂。
- 五 因此我将自己, 完全献给你,
 照着你的心意, 活在交通里;
 不再立志挣扎, 不再改自己,
 使你受到打岔, 毫不能为力。
- 六 乃是完全停下 自己的努力,
 让你运行、变化, 使我脱自己;
 与众圣徒配搭, 成为你身体,
 让你定居、安家, 彰显你自己。

- 1 Thou art all my life, Lord,
 In me Thou dost live;
 With Thee all God's fulness
 Thou to me dost give.
 By Thy holy nature
 I am sanctified,
 By Thy resurrection,
 Vict'ry is supplied.
- 2 Now Thy flowing life, Lord,
 Doth enlighten me,
 Bringing in the spirit
 Fellowship with Thee;
 All my need supplying,
 Making Thy demand,
 Leading me to cleansing
 And in Thee to stand.
- 3 Thy anointing Spirit
 Me shall permeate,
 All my soul and spirit
 Thou wouldst saturate;
 Every part transforming
 Till conformed to Thee,
 Till Thy life shall bring me
 To maturity.

- 4 Lord, Thy life abundant,
 Flowing, rich and free,
 Constantly refreshes
 And empowers me.
 Death by life is swallowed,
 Weakness is made strong,
 All my bonds are broken,
 Gloom is turned to song.
- 5 I would give myself, Lord,
 Fully unto Thee,
 That Thy heart's desire
 Be fulfilled in me.
 I no more would struggle
 To myself reform,
 Thus in me to hinder
 What Thou wouldst perform.
- 6 I would cease completely
 From my efforts vain,
 Let Thy life transform me,
 Full release to gain;
 Build me up with others
 Till in us Thou see
 Thy complete expression
 Glorifying Thee.

二〇一五年感恩节特会

召会作神的殿——

神永远经纶的目标

第四篇

神的经纶、神的殿、 以及神圣启示的高峰

读经：王上六 1～2，林前三 16～17，弗二 21，启二一 10～11，22

纲 目

周 一

壹 神圣启示的高峰，乃是神成为人，为要使人
在生命、性情上（但不在神格上）成为神，
以产生并建造基督生机的身体，为着完成神
的经纶，好结束这个时代，把基督带回来，
建立祂的国度，并终极完成新耶路撒冷——约
一 12～14，约壹三 1～2，罗八 3，十二 4～
5，启十一 15，二一 2～3，22：

一 神的经纶就是神的目的，乃是要把祂自己在祂
神圣的三一里，分赐到祂所拣选并救赎的人里
面，作他们的生命和性情，使他们能与祂一样，
好作祂团体的彰显——提前一 4，弗一 3～23。

2015 Thanksgiving Weekend Conference

THE CHURCH AS THE TEMPLE OF GOD— THE GOAL OF GOD'S ETERNAL ECONOMY

Message Four

The Economy of God, the Temple of God, and the High Peak of the Divine Revelation

Scripture Reading: 1 Kings 6:1-2; 1 Cor. 3:16-17; Eph. 2:21; Rev. 21:10-11, 22

Outline

Day 1

- I. The high peak of the divine revelation is that God became man so that man may become God in life and nature but not in the Godhead to produce and build up the organic Body of Christ for the fulfillment of God's economy to close this age, to bring Christ back to set up His kingdom, and to consummate the New Jerusalem——John 1:12-14; 1 John 3:1-2; Rom. 8:3; 12:4-5; Rev. 11:15; 21:2-3, 22:
- A. God's economy is His intention to dispense Himself in His Divine Trinity into His chosen and redeemed people to be their life and nature so that they may be the same as He is for His corporate expression——1 Tim. 1:4; Eph. 1:3-23.

二 按照圣经的记载，神的经纶乃是神成为人，好使我们在生命、性情、和彰显上成为神，使我们过神人的生活，并成为基督的身体—罗八3，一3～4，八4，14，29，十二4～5：

周二

- 1 神差祂儿子来作人，凭神的生命过神人的生活—约三16，一14，六57上。
- 2 这神人生活的结果，就产生一个宇宙的大人，和基督一式一样—一个团体的神人，凭神的生命过神人的生活，使神显现于肉体—57节下，弗四24，提前三15～16。
- 三 神救赎我们为要使我们在生命、性情上成为神，使祂能得着基督的身体，终极完成于新耶路撒冷，作神的扩大和彰显，直到永远—弗一6～7，四16，启二一2。

周三

- 四 神而人者住在人而神者里面；人而神者又住在神而人者里面；因此，二者乃是相互的居所—约十四2～3，20，23，十五4上。
 - 五 唯有借着神成为人，使人成为神，才能产生并建造基督的身体；这就是神所给我们神圣启示的高峰—罗八3，一3～4，八14，16，29，十二4～5。
- 贰 圣经启示，神的心意乃是要把祂所拣选、救赎、重生的人作成基督的复制，为要得着神的殿—基督的身体—作三一神团体的彰显—约一12～14，十二24，罗一3～4，八3，29，十二4～5：

B. God's economy as recorded in the Scriptures is that God became man to make us God in life, nature, and expression so that we may have a God-man living and become the Body of Christ—Rom. 8:3; 1:3-4; 8:4, 14, 29; 12:4-5:

Day 2

1. God sent His Son to be a man and to live a God-man life by the divine life—John 3:16; 1:14; 6:57a.
 2. This God-man living issues in a universal great man that is exactly the same as Christ—a corporate God-man living a God-man life by the divine life for the manifestation of God in the flesh—v. 57b; Eph. 4:24; 1 Tim. 3:15-16.
- C. God redeemed us for the purpose of making us God in life and nature so that He can have the Body of Christ, which consummates in the New Jerusalem as God's enlargement and expression for eternity—Eph. 1:6-7; 4:16; Rev. 21:2.

Day 3

- D. The One who is God yet man dwells in the one who is man yet God, and the one who is man yet God dwells in the One who is God yet man; thus, they are a mutual dwelling place—John 14:2-3, 20, 23; 15:4a.
- E. It is only by God's becoming man to make man God that the Body of Christ can be produced and built up; this is the high peak of the divine revelation given to us by God—Rom. 8:3; 1:3-4; 8:14, 16, 29; 12:4-5.
- II. The Scriptures reveal that God's intention is to make His chosen, redeemed, and regenerated people the reproduction of Christ for the temple of God, the Body of Christ, as the corporate expression of the Triune God—John 1:12-14; 12:24; Rom. 1:3-4; 8:3, 29; 12:4-5:

一 罗马书中的深奥思想，乃是神成为人，使罪人在祂完整的救恩里，蒙救赎、重生、圣别、更新、变化、模成并得荣，而成为神的众子，在生命和性情上与神一样，作基督身体的肢体——八 3，一 3～4，三 24，五 10，八 14，29～30，十二 4～5。

周 四

二 希伯来书启示，借着生命之律的功用，我们成了神长子基督的复制，而成为召会，就是神许多儿子的活组成——一 6，二 10～12。

三 在启示录里，基督活的人位是神的彰显和见证，而召会是耶稣的见证，就是基督团体的彰显；如此，召会，扩大的基督，乃是神的复制和彰显——一 2，5，9，12，20。

参 神的殿乃是神永远经纶的目标——弗 1-10，三 9，提前 1-4，约 2-19～22，林前 3-16～17，弗 2-21，启 2-1，22：

一 旧约里的殿预表个人的基督与团体的基督——召会——王上六 1～2：

周 五

1 殿首先预表成为肉体、个人的基督，作神在地上的居所——西 2-9，约 1-14，二 19～22。

2 殿也预表团体的基督——召会，作扩大的殿——神在宇宙中唯一的建造；这扩大的殿包括所有的信徒，就是基督的肢体，作基督的扩大，成为神的居所——太 12-6，林前 3-16～17，十二 12，弗 2-21。

A. The deep thought in Romans is that God became man so that, in God's complete salvation, sinners may be redeemed, regenerated, sanctified, renewed, transformed, conformed, and glorified to become the sons of God, who are the same as God in life and nature, to be the members of the Body of Christ——8:3; 1:3-4; 3:24; 5:10; 8:14, 29-30; 12:4-5.

Day 4

B. The book of Hebrews reveals that through the function of the law of life, we become the reproduction of Christ as the firstborn Son of God to be the church, which is the living composition of the many sons of God——1:6; 2:10-12.

C. In Revelation the living person of Christ is the expression and testimony of God, and the church is the testimony of Jesus, the corporate expression of Christ; as such, the church, the enlarged Christ, is the reproduction and expression of God——1:2, 5, 9, 12, 20.

III. The temple of God is the goal of God's eternal economy——Eph. 1:10; 3:9; 1 Tim. 1:4; John 2:19-22; 1 Cor. 3:16-17; Eph. 2:21; Rev. 21:2, 22:

A. The temple in the Old Testament typifies both the individual Christ and the corporate Christ, the church——1 Kings 6:1-2:

Day 5

1. The temple first typifies the individual, incarnated Christ as the dwelling place of God on earth——Col. 2:9; John 1:14; 2:19-22.

2. The temple also typifies the corporate Christ, the church, as the enlarged temple, the unique building of God in the universe; this enlarged temple includes all the believers, the members of Christ, as the enlargement of Christ to be God's dwelling place——Matt. 12:6; 1 Cor. 3:16-17; 12:12; Eph. 2:21.

二 主耶稣在祂的复活里更大的重建神的殿，使其成为团体的殿，就是基督奥秘的身体——约二 19～22:

- 1 那在十字架上被拆毁之耶稣的身体（就是殿）微小且软弱，但那在复活里之基督的身体广大且有能——弗一 22～23，二 21～22，四 16。
- 2 自从主耶稣复活那一天，祂一直在复活的生命里扩大祂的身体，就是殿；祂仍然在复活的过程下作工，为着建造祂的身体——约二 19～22。

周 六

三 召会是神的殿；因此，召会乃是圣别之神的圣所，是神的灵在其中居住的殿——林前三 16～17:

- 1 十六节神的殿，是指在某一个地方团体的信徒，而十七节神的那殿，是指普世所有的信徒。
- 2 神在宇宙中唯一属灵的殿，在地上的许多地方都有显出；每一显出就是神在那地方的殿——弗二 21～22。

四 在新耶路撒冷城内没有殿，因主神全能者和羔羊为城的殿——启二一 22:

- 1 在新天新地里，神的殿要扩大成为一座城。
- 2 全城就是至圣所；所以城内没有殿——16 节。
- 3 二十二节里的殿，原文意内殿；主神全能者和羔羊就是内殿。

B. In His resurrection the Lord Jesus rebuilt God's temple in a larger way, making it a corporate one—the mystical Body of Christ——John 2:19-22:

1. The body of Jesus, the temple, that was destroyed on the cross was small and weak, but the Body of Christ in resurrection is vast and powerful——Eph. 1:22-23; 2:21-22; 4:16.
2. Since the day of His resurrection the Lord Jesus has been enlarging His Body, the temple, in His resurrection life; He is still working for the building of His Body under the process of resurrection——John 2:19-22.

Day 6

C. The church is the temple of God; as such, it is the sanctuary of the holy God, the temple in which the Spirit of God dwells——1 Cor. 3:16-17:

1. The temple of God in verse 16 refers to the believers collectively in a certain locality, whereas the temple of God in verse 17 refers to all the believers universally.
2. The unique spiritual temple of God in the universe has its expression in many localities on earth; each expression is the temple of God in that locality——Eph. 2:21-22.

D. There is no temple in the New Jerusalem, for the Lord God the Almighty and the Lamb are its temple——Rev. 21:22:

1. In the new heaven and new earth the temple of God will be enlarged into a city.
2. The city as a whole will be the Holy of Holies; hence, there will be no temple in it——v. 16.
3. The Greek word for temple in verse 22 denotes the inner temple; this inner temple is the Lord God the Almighty and the Lamb.

五 神的殿充满了神的荣耀—代下五 13～14，结四三 1～5，该二 1～9，诗二九 9 下，弗二 21，三 21，启二一 10～11，22。

六 神的经纶要得着充满了神荣耀之神的殿，这包含神圣启示的高峰，就是神成为人，为要使人在生命、性情和彰显上成为神—约一 14，西一 27，三 4，来二 10，启二一 10～11，22。

E. The temple of God is filled with the glory of God—2 Chron. 5:13-14; Ezek. 43:1-5; Hag. 2:1-9; Psa. 29:9b; Eph. 2:21; 3:21; Rev. 21:10-11, 22.

F. The economy of God to have the temple of God filled with the glory of God involves the high peak of the divine revelation—God becoming man so that man may become God in life, in nature, and in expression—John 1:14; Col. 1:27; 3:4; Heb. 2:10; Rev. 21:10-11, 22.

第四周 周一

晨兴喂养

罗八 14 “因为凡被神的灵引导的，都是神的儿子。”

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。”

神特意成为肉体来作人，为要使人在生命、性情上（但不在神格上）成为神，以产生基督生机的身体，为着完成神的经纶，好结束这个世代，把基督同祂的国度带回来（罗马书的结晶，一九五页）。

信息选读

神圣的经纶就是神永远的计划，要将基督分赐到祂所拣选的人里面，以产生、构成并建造基督生机的身体（弗一 10，三 8～10，提前一 4）。基督就是三一神的具体化身，因此神将基督分赐到祂所拣选的人里面，事实上就是神将祂自己在基督里分赐到祂所拣选的人里面。简单地说，神的经纶就是要为基督得着一个身体，这身体就是三一神的扩大，使祂得着彰显，叫祂得着满足（约伯记生命读经，二四三页）。

神在祂经纶里的标的，乃是要得着一班里面有祂的生命和性情，外面有祂的形像和样式的人。这班人是一个团体的实体，就是基督的身体，与祂是一，并且活祂，作祂团体的彰显。当神不仅凭着身体，也借着身体得着彰显时，祂就得着荣耀。祂得着荣耀的时候，祂的子女也就在祂的得荣里得着荣耀。这样，神与人就在荣耀里是一（耶利米书生命读经，一〇二页）。

“神成为人，人成为神”是神的经纶，是天使、世人所不能了解的。…圣经清楚地告诉我们，神来成了人，作了救主，以后又救赎了我们，重生了我

WEEK 4—DAY 1

Morning Nourishment

Rom. 8:14 For as many as are led by the Spirit of God, these are sons of God.

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.

God purposely in His incarnation became a man that man may become God in life and nature but not in the Godhead for the producing of the organic Body of Christ to fulfill God's economy to close this age and to bring Christ back with His kingdom. (Crystallization-study of the Epistle to the Romans, p. 159)

Today's Reading

The divine economy is God's eternal plan to dispense Christ into His chosen people to produce, constitute, and build up the organic Body of Christ (Eph. 1:10; 3:8-10; 1 Tim. 1:4). Since Christ is the embodiment of the Triune God, for God to dispense Christ into His chosen people actually means that God dispenses Himself in Christ into His chosen people. In brief, God's economy is to gain a Body for Christ. This Body is the enlargement of the Triune God for His expression that He may be satisfied. (Life-study of Job, p. 205)

God's aim in His economy is to have a group of human beings who have His life and nature inwardly and His image and likeness outwardly. This group of people is a corporate entity, the Body of Christ, to be one with Him and live Him for His corporate expression. As God is expressed not only by the Body but also through the Body, He is glorified. When He is glorified, His people are also glorified in His glorification. In this way God and man are one in glory. (Life-study of Jeremiah, p. 82)

“God becoming man and man becoming God” is the economy of God; it is beyond the comprehension of angels and men....The Scriptures tell us clearly that God became a man to be our Savior and then He redeemed and

们。关于这些真理，正统的信徒、正派的教师们也都看见了。但是他们却没有看见，圣经记载神的经纶有一条线，给我们看见神怎样成为人，而使人能成为神。圣经给我们看见，人怎样才能成为神，过一个神人的生活，而成为神的一个生机体，也就是基督的身体。这是他们没有看见的。

基督这样的一个神而人者，在地上经过了人生，过一个人的生活。祂是怎么过的呢？祂乃是凭着祂里面神性的生命，拒绝祂外面人性的生命，而活出一个神而人者的生活。这个神而人者的生活，里面的实际是神的属性，外面活出来的生活是人的美德。祂这样过了一个神而人者的生活，成了典型。

但是神只有一个典型的人，就是一个模型还不够，神需要一个大量的显出。所以到末了，祂就到十字架上去。

神借着成为肉体，把神性带到人性里；神也借着复活，把人性带到神性里。

我们所认识的基督是这样深而高的。这一位就是我们的救赎主，这一位也是我们的拯救主。祂不仅是耶稣基督，祂也是在复活里成为赐生命之灵的一位，也就是神的终极完成。就是这一位，经过了这些过程，完成了祂成为人，为要叫人成为神的步骤。

那么神怎样叫人成为神呢？神用祂自己作生命把我们重生之后，就在我们里面继续用祂生命的灵作圣别、更新和变化的工作。

这个过程的结果，就产生一个生机体。这生机体就是神与人联合相调，把神作成人，再把人作成神（异象的高峰与基督身体的实际，二三至二五、二七至二八页）。

参读：神圣的经纶，第一章；异象的高峰与基督身体的实际，第二篇。

regenerated us. Orthodox Christians and fundamental teachers all have seen these truths. However, they do not see that there is a line concerning the economy of God recorded in the Scriptures, showing us how God became man to make man God. The Bible shows us how man can become God to have a God-man living and thus become an organism of God, which is the Body of Christ. This is something that they do not see.

As such a God-man, Christ passed through human living on the earth and lived a human life. How did He live such a life? He did it by depending on His divine life within and by rejecting His human life without and thus living the life of a God-man. The inner reality of such a God-man living was the divine attributes, and the outward living that was lived out of such a God-man living was the human virtues. By thus living the life of a God-man He became a typical example.

However, it is not enough for God to have just one man as a typical example, a model. God needs a mass manifestation. Therefore, eventually, He went to the cross.

Through His incarnation God brought divinity into humanity, and through His resurrection He brought humanity into divinity.

The Christ whom we know is so profound and so high. This One is our Redeemer and our Savior. He is not only Jesus Christ but also the One who became the life-giving Spirit, the consummation of God. It is this One who went through all these processes to accomplish the step for Him to become man that He might make man God.

Then how does God make man God? After God regenerates us with Himself as life, He continues to carry out the work of sanctification, renewing, and transformation in us by His Spirit of life.

The issue of this process is an organism. This organism is God joining and mingling Himself with man to make God man and also to make man God. (The High Peak of the Vision and the Reality of the Body of Christ, pp. 27-31)

Further Reading: The Divine Economy, ch. 1; The High Peak of the Vision and the Reality of the Body of Christ, ch. 2

第四周 周二

晨兴喂养

约十四 20 “到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。”

23 “耶稣回答说，人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

十五 4 “你们要住在我里面，我也住在你们里面…”

我们今天所过的神人的生活，就是耶稣基督在地上，经过死而复活所过的典型生活。在约翰福音里，耶稣基督在地上的人生，是在死而复活以前的生活。我们在书信里所过的基督徒生活，所过的神而人者的生活，是在死而复活之后的生活（异象的高峰与基督身体的实际，二八页）。

要过神人的生活，我们必须被钉十字架。我们必须死而活。我们若在婚姻生活中过钉十字架的生活，我们会在婚姻生活中过神人的生活。…所有的活力人都该是神人，在天然生命里被钉十字架，并借着他们里面神圣的生命过神人的生活（历代志生命读经，六六至六七页）。

信息选读

新约向我们启示一个伟大、奥秘、宇宙的人，以耶稣基督为头，所有的信徒为身体。福音书，新约的头四卷书，向我们启示基督是头；然后使徒行传启示身体。在使徒行传里，我们看见基督在祂的身体里行动、生活、运行并作工。…严格地说，使徒行传是基督作为灵借着使徒们的行传，不但借着使徒们，也借着所有的门徒，借着所有的信徒，借着整个身体。因此，使徒行传是元首作为灵借着身体的行传。因此，我们看见宇宙的大人—头同着身体（神中心的思想，八三页）。

WEEK 4—DAY 2

Morning Nourishment

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

23 Jesus answered and said..., If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

15:4 Abide in Me and I in you...

The God-man life that we live today is the model life that Jesus Christ lived on earth by going through death and resurrection. In the Gospel of John the human life of Jesus Christ on earth was a life before death and resurrection. In the Epistles the Christian life, the life of a God-man, that we live is a life after death and resurrection. (The High Peak of the Vision and the Reality of the Body of Christ, pp. 31-32)

In order to live the life of a God-man, we must be crucified. We must be dying to live. If we live a crucified life in our married life, then in our married life we will have the living of a God-man. All the vital members should be God-men, crucified in their natural life to live a God-man life by the divine life within them. (Life-study of 1 & 2 Chronicles, p. 54)

Today's Reading

The New Testament reveals to us a great, mysterious, and universal man, with Jesus Christ as the Head and all the believers as the Body. The Gospels, the first four books of the New Testament, reveal to us Christ as the Head; then Acts reveals the Body. In Acts we see Christ acting, living, moving, and working in His Body...Strictly speaking, Acts is the acts of Christ as the Spirit through the apostles, and not only through the apostles but also through all the disciples, through all the believers, through the whole Body. Hence, Acts is the acts of the Head as the Spirit through the Body. Thus, we see the universal, great man—the Head with the Body. (The Central Thought of God, pp. 76-77)

神圣启示的核仁乃是神造了我们并救赎我们，目的是为着将祂自己作到我们里面，成为我们的生命。我们这些在主恢复里的人，需要在这个启示上看见更完全的异象（出埃及记生命读经，五九五页）。

宇宙间，神、天、地、人这四件，两件是死的、无生命的，就是天、地；还有两位是活的一神与人。我盼望大家都看见，到底神与人是个什么故事。

人类六千年的历史给我们看见，有宗教、有哲学、有伦理的教导…。只有主，祂给我们一本圣经；在这本圣经里，祂给我们看见这一个大的启示，就是神要把祂自己作得和我们人一样。…祂是神，却取了人性，穿上人体，有人的生命，和人一同居住、一同生活，为要把人，就是祂所拣选的人，也作得和祂一样。这就叫这些人，虽然是人，却有祂那神的生命，也有祂那神的性情。在生命和性情上，人和神是同类的。因为至终，祂生了我们，我们是从祂生的。祂是神，怎样有了我们的人性；我们是人，也照样要有祂的神性。所以这二者，是神，却有人性；是人，却有神性。祂就借着这二性、二命，把祂和人调在一起，为要使祂那神圣的生命，能借着人性活在人中间；也是为着祂所救赎的人，能有祂的神性，在祂的神性里，借着祂所复活、拔高的人性，活出神的形状来。

这最终就把神人二者作成一样，调和在一起，而且是建造在一起。神把祂自己，借着前面所说的那些步骤，建造在人里面，也把人建造在祂里面。是祂成了这个构造，有祂作内里的来源、元素和素质，就是内在的成分，并且和祂所救赎的人，在祂这个源头、元素和素质—内在的成分里，建造在一起，成了祂这个架构。这就是宇宙间的一个新人。这是以弗所四章给我们看见的（经过过程之神圣三一在信徒里的分赐、变化、并建造，三八至三九页）。

参读：历代志生命读经，第七至八篇；神的经纶与分赐，第一篇。

The kernel of the divine revelation is that God created us and redeemed us for the purpose of working Himself into us to be our life. We in the Lord's recovery need to see a fuller vision of this revelation. (Life-study of Exodus, pp. 515-516)

In the universe there are God, the heavens, the earth, and man. Of these four items, two—the heavens and the earth—are dead, without life, and two—God and man—are living. I hope that you all can see the story of God and man.

The six thousand years of human history show us that there are the teachings of religion, philosophy, and ethics...Only the Lord gave us a Bible. In this Bible He shows us a great revelation, that is, that God wants to make Himself the same as man....He is God, yet He took on human nature, put on a human body, and had a human life to dwell and live together with men in order to make men, His chosen people, the same as He is. Thus, although these men are human, they have His divine life and His divine nature. In life and nature, man and God are of the same kind. Eventually, He begot us, and we were born of Him. He is God and has our human nature; likewise, we are man and also have His divine nature. Hence, these two are God yet with humanity and are man yet with divinity. By these two natures and two lives God mingles Himself with man in order that His divine life may be lived out through humanity among men, and in order that His redeemed may have His divinity and in His divinity may live out the likeness of God through the resurrected and uplifted humanity.

Eventually, this will make God and man alike and mingled together and even built together. Through the steps that were just mentioned, God builds Himself into man and builds man into Himself. He Himself becomes this constitution with Himself as the intrinsic element—the source, element, and essence within—and with His redeemed people built together in the intrinsic element—the source, element, and essence—to become the framework. This is the one new man in the universe. This is what Ephesians 4 shows us. (The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, pp. 37-38)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 7-8; The Economy and Dispensing of God, ch. 1

第四周 周三

晨兴喂养

罗五 10 “因为我们作仇敌的时候，且借着神儿子的死得与神和好，既已和好，就更要在祂的生命里得救了。”

十二 4～5 “正如我们一个身体上有好些肢体，但肢体不都有一样的功用；我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

新耶路撒冷是个构成，是神而人，人而神，二者构造在一起的；是神性在人性得着彰显，是人性在神性得着荣耀。所以他们二者就互为居所，神而人者住在人而神者的里面，那人而神者又住在神而人者的里面，互为居所。这样，祂那神圣的荣耀，就在人性上，显照得光辉烈烈，灿烂赫赫。…神的这一个经纶，绝对是在善恶之外。这经纶乃是神自己和人作成一体，成为神而人者，人而神者的一位（经过过程之神圣三一在信徒里的分赐、变化、并建造，三九页）。

信息选读

弟兄姊妹们，你们都是蒙福的，能看见这个。这是太大的福气。求主拯救你我脱离宗教，脱离哲学，脱离人生道德，完全被拯救到这个神成为人，人成为神的大异象之下。主在这里才能有圣徒作基督的肢体，有召会作基督的身体，有神而人者与人而神者构成的一个新造的人。结果在宇宙中，就有那永远彰显神的神圣荣耀，在人身上显得光辉烈烈（经过过程之神圣三一在信徒里的分赐、变化、并建造，三九至四〇页）。

WEEK 4—DAY 3

Morning Nourishment

Rom. 5:10 For if we, being enemies, were reconciled to God through the death of His Son, much more we will be saved in His life, having been reconciled.

12:4-5 For just as in one body we have many members, and all the members do not have the same function, so we who are many are one Body in Christ, and individually members one of another.

The New Jerusalem is a constitution of God and man and man and God, who are constituted into one; it is divinity expressed in humanity and humanity glorified in divinity. Therefore, they two—divinity and humanity—become a mutual dwelling place. The One who is God yet man dwells in the one who is man yet God, and the one who is man yet God dwells in the One who is God yet man. They are a mutual dwelling place. Thus, His divine glory shines forth radiantly with great splendor in humanity...God's economy is absolutely outside of good and evil. This economy is God and man becoming one entity, as one who is God yet man and man yet God. (The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, p. 38)

Today's Reading

Brothers and sisters, you are all blessed to be able to see this. This is a tremendous blessing. May the Lord fully rescue you and me out of religion, philosophy, and human ethics into this great vision of God becoming man and man becoming God. It is here that the Lord can have the saints as the members of Christ, the church as the Body of Christ, and the constitution of God-yet-man and man-yet-God as the one new man. Eventually, in the universe the divine glory as the eternal expression of God will be manifested brightly in man. (The Dispensing, Transformation, and Building of the Processed Divine Trinity in the Believers, pp. 38-39)

〔新约〕第二段是从使徒行传到犹大书，启示那灵。成为肉体的子死而复活，成了赐生命的灵（林前十五45下）。在这二十二卷书里，这赐生命的灵就是子，同着父。在四福音里，三一是子，同着父，凭着灵；但在这二十二卷书里，三一是灵，就是子，同着父。这是三一神在召会中的终极完成，作基督的身体、神的殿、神的国和神的家，活基督而成为神的丰满。神的丰满意思就是神完满的彰显。主耶稣死而复活以后，成为那灵，就是子，同着父，成为三一神的终极完成，不仅在耶稣基督一个人里，并且在召会里；召会乃是基督的身体、神的殿、神的国和神的家。这是一个团体的人，这团体的人活基督，成为神的丰满，就是神完满的彰显。这是在福音书里有了始引，而在使徒行传到犹大书这二十二卷书里得着发展的。今天我们就是在这发展里（神新约的经纶上册，七页）。

罗马书的中心思想，乃是神的救恩，使罪人成为神的儿子，有神的生命和性情以彰显神，并且使他们成为基督的肢体，构成基督的身体，作祂的彰显。因此，罗马八章非常着重儿子的名分（15、23）。十四节的儿子，比十六节的儿女，在神生命的长大阶段里，是更长进的，但不如十七节的后嗣。儿女是儿子名分的初阶，是他们在灵里得着重生的阶段。儿子乃是神的儿女在魂里变化的阶段。他们不仅在灵里得了重生，更在神的生命里长大，并且被那灵引导而行。后嗣乃是神的儿子在得荣耀的阶段里，因身体改变形状，全人每一部分都达到完全成熟。因此，他们就合格作法定的后嗣，而得神圣的基业（17、23）（圣经恢复本，罗八14注3）。

参读：神建造的概论，第三章；撒母耳记生命读经，第二十五篇。

The second section [of the New Testament] is from Acts through Jude. What is revealed here is the Spirit. The Son who became flesh died and resurrected and became the life-giving Spirit (1 Cor. 15:45b). In these twenty-two books this life-giving Spirit is as the Son with the Father. In the four Gospels the Trinity was the Son with the Father by the Spirit, but in these twenty-two books the Trinity is the Spirit as the Son with the Father. This is the consummation of the Triune God in the church as the Body of Christ, the temple of God, the kingdom of God, and the house of God, living Christ unto the fullness of God. The fullness of God means the expression of God in full. After His death and resurrection the Lord Jesus became the Spirit as the Son with the Father to be the consummation of the Triune God, not only in one person, Jesus Christ, but in the church as the Body of Christ, the temple of God, the kingdom of God, and the house of God. This is a corporate person, and this corporate person lives Christ unto the fullness of God, the expression of God in full. This is the development in the twenty-two books from Acts to Jude of the initiation in the Gospels. Today we are in this development. (God's New Testament Economy, pp. 15-16)

The central thought of the book of Romans is that God's salvation makes sinners His sons, who have His life and nature so that they can express Him, that they may become members of Christ to constitute the Body of Christ for His expression. Hence, sonship is stressed in Romans 8 (vv. 15, 23). Sons here indicates a more advanced stage of growth in the divine life than does children in verse 16, yet not as advanced as heirs in verse 17. Children refers to the initial stage of sonship, the stage of regeneration in the human spirit. Sons are the children of God who are in the stage of the transformation of their souls. They not only have been regenerated in their spirit and are growing in the divine life, but they also are living and walking by being led by the Spirit. Heirs are the sons of God who, through the transfiguration of their body in the stage of glorification, will be fully matured in every part of their being. Hence, they will be qualified as the legal heirs to claim the divine inheritance (vv. 17, 23). (Rom. 8:14, footnote 3)

Further Reading: The Building of God, ch. 3; Life-study of 1 & 2 Samuel, msg. 25

第四周 周四

晨兴喂养

来二 10 “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。”

启一 12 “我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。”

希伯来二章十节许多的儿子，就是罗马八章二十九节的许多弟兄，也是约翰十二章二十四节的许多子粒（圣经恢复本，来二 10 注 2）。

神莫大救恩的最后一步，是要领许多的儿子进荣耀里去。罗马八章告诉我们，…一切受造之物，正在热切等待神的众子显示出来（得荣耀），指望着受造之物自己，也要得享神儿女之荣耀的自由（19～21）。这要借着主的再来得着成就（腓三 21），那时我们要与祂一同显现在荣耀里（西三 4）；这是我们的盼望（一 27）。神的众子这样得荣耀，乃是神救恩的目标，要持续地经过千年国，且要完满地显于新耶路撒冷，直到永远（启二一 11、23）（来二 10 注 3）。

信息选读

在圣经里，灯台总是与神的建造有关。圣经第一次说到灯台，是在出埃及二十五章三十一至四十节建造帐幕时。第二次是在王上七章四十九节建造圣殿时。第三次是在撒迦利亚四章二至十节，与神殿的重建有密切的关系。在启示录…，灯台与众召会的建造有关。出埃及二十五章着重基督是灯台，作神圣的光，作七灯凭那灵（油）照耀。撒迦利亚四章着重那灵（6）作七灯照耀，这七灯乃是神的七眼（2、10）。神的七眼就是神的七灵（启五 6），

WEEK 4—DAY 4

Morning Nourishment

Heb. 2:10 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.

Rev. 1:12 And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands.

Many sons in Hebrews 2:10 are the many brothers in Romans 8:29 and the many grains in John 12:24. (Heb. 2:10, footnote 2)

The last step of God's great salvation is to bring His many sons into glory...Romans 8 tells us that the whole creation eagerly awaits the revelation (glorification) of the sons of God, in hope that the creation itself will enter into the freedom of the glory of the children of God (Rom. 8:19-21). This will be accomplished by the Lord's coming back (Phil. 3:21), at which time we will be manifested with Him in glory (Col. 3:4); this is our hope (Col. 1:27). This glorification of the sons of God, as the goal of God's salvation, will last through the millennial kingdom and will be manifested in full in the New Jerusalem for eternity (Rev. 21:11, 23). (Heb. 2:10, footnote 3)

Today's Reading

In the Bible the lampstand is always related to God's building. The first time the lampstand was mentioned was in Exodus 25:31-40, when the tabernacle was built. The second instance was in regard to the building of the temple in 1 Kings 7:49. The third instance was closely related to the rebuilding of God's temple in Zechariah 4:2-10...In Revelation the lampstand is related to the building of the churches. In Exodus 25 the emphasis is on Christ being the lampstand as the divine light, shining as seven lamps with the Spirit (the oil). In Zechariah 4 the emphasis is on the Spirit (Zech. 4:6) as seven lamps shining, these seven lamps being the seven eyes of God (Zech. 4:2, 10). The seven eyes of God are the

为着神加强的行动。这指明撒迦利亚书的灯台，是出埃及记灯台的实际；启示录的灯台，是撒迦利亚书灯台的复制。基督实化为那灵，那灵彰显为众召会。照耀的灵是照耀之基督的实际，照耀的众召会是照耀之灵的复制和彰显，以成就神永远的定旨，使那照耀的城新耶路撒冷得以完成。基督、那灵和众召会，都有同样的神圣性情（圣经恢复本，启一12注3）。

新耶路撒冷将是召会的扩大，而召会是基督的扩大。基督是帐幕，召会是扩大的帐幕，而新耶路撒冷乃是终极完成的帐幕。帐幕不仅预表基督这单个人，也预表召会作神团体的居所。

当然，约柜是预表个人的基督；然而，帐幕预表个人的基督—头，也预表团体的基督—身体。新约清楚地启示：个人的基督是头。但这头必须有一个身体，基督的身体就是召会。在以弗所一章二十二至二十三节，保罗说到召会是基督的身体，是那在万有中充满万有者的丰满。在出埃及记里，不仅有约柜基督，更有帐幕基督；不仅有个人的基督，更有团体的基督。

如果我们只把帐幕的预表应用在个人的基督身上，一切与其有关的都会成为客观的、道理的，属灵的经历就没有什么地位。但如果我们领悟，出埃及记里的异象不仅是基督作为约柜，也是帐幕作为基督的扩大，就是召会，我们就会领悟需要有经历。我再说说，出埃及记不仅有约柜，也有帐幕。这意思是说，不仅有基督，也有召会。在二十五章八节，神不是说，“他们当为我造约柜，使我可以得着彰显。”祂乃是说，“他们当为我造圣所，使我可以住在他们中间。”（出埃及记生命读经，一一〇二至一一〇四页）

参读：真理课程三级卷二，第三十六课；约伯记生命读经，第二十四篇。

seven Spirits of God (Rev. 5:6) for God's intensified move. This indicates that the lampstand in Zechariah is the reality of the lampstand in Exodus, and that the lampstands in Revelation are the reproduction of the lampstand in Zechariah. Christ is realized as the Spirit, and the Spirit is expressed as the churches. The shining Spirit is the reality of the shining Christ, and the shining churches are the reproduction and expression of the shining Spirit to accomplish God's eternal purpose that the New Jerusalem as the shining city may be consummated. Christ, the Spirit, and the churches are all of the same divine nature. (Rev. 1:12, footnote 3)

The New Jerusalem will be the enlargement of the church, and the church is the enlargement of Christ. Christ is the tabernacle, the church is the enlarged tabernacle, and the New Jerusalem will be the consummate tabernacle. The tabernacle not only typifies Christ as an individual person but also typifies the church as a corporate dwelling place of God.

To be sure, the Ark typifies the individual Christ. The tabernacle, however, typifies both the individual Christ, the Head, and the corporate Christ, the Body. The New Testament reveals clearly that the individual Christ is the Head. But this Head must have a Body. The Body of Christ is the church. In Ephesians 1:22 and 23 Paul speaks of the church, which is Christ's Body, the fullness of Him who fills all in all. In Exodus we have not only the Ark-Christ but also the tabernacle-Christ, not only the individual Christ but also the corporate Christ.

If we apply the type of the tabernacle only to Christ individually, everything about it may be objective and doctrinal. There will be very little place for spiritual experience. But if we realize that the vision in Exodus is not merely a vision of Christ as the Ark but also of the tabernacle as the enlargement of Christ, the church, we shall realize the need for experience. To repeat, in Exodus we have not only the Ark but also the tabernacle. This means that we have not only Christ but also the church. In 25:8 God did not say, "They shall make for Me an Ark that I may be expressed." He said, "Let them make a sanctuary for Me that I may dwell in their midst." (Life-study of Exodus, pp. 948-949)

Further Reading: Truth Lessons—Level Three, vol. 2, lsn. 36; Life-study of Job, msg. 24

第四周 周五

晨兴喂养

西二 9 “因为神格一切的丰满，都有形有体地居住在基督里面。”

约二 19 “耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

21 “但耶稣是以祂的身体为殿说的。”

殿顶替帐幕，作神在地上的居所。殿首先表征成为肉体作神具体化身的基督（西二 9），作神在地上的居所（约二 19～21，一 14）；殿也表征召会，包括所有的信徒，就是基督的肢体，作基督的扩大，成为神在地上的居所（林前三 16～17，六 19，弗二 21～22）。基督与召会是一；基督是头，召会是身体（弗一 22～23，西一 18 上）。身体是头的扩大，给神居住。因此，神住在基督里，就是神住在召会里（圣经恢复本，王上六 1 注 2）。

信息选读

所罗门和他所建的殿，分别预表基督和祂的身体（召会），作神永远经纶的中心、实际和目标。所罗门和殿既然在以色列的历史中扮演最有力的角色，并且在这样的历史中占有广大的范畴，二者就有力地证明，在旧约里，按预表说，以色列的历史与神永远经纶的完成极有关系。这清楚地指明，历史书是按神关于基督与召会之永远经纶的观点写的（圣经恢复本，王上六 1 注 2）。

基督成为肉体时，穿上了物质的身体。约翰一章十四节清楚告诉我们，祂物质的身体乃是帐幕。按照约翰二章，祂物质的身体也是殿。我要指出，在整本新约，

WEEK 4—DAY 5

Morning Nourishment

Col. 2:9 For in Him dwells all the fullness of the Godhead bodily.

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

21 But He spoke of the temple of His body.

The temple replaced the tabernacle as God's dwelling on earth. The temple first signifies the incarnated Christ, the embodiment of God (Col. 2:9), as God's dwelling on the earth (John 2:19-21; 1:14). It also signifies the church, including all the believers, the members of Christ, as the enlargement of Christ to be God's dwelling on the earth (1 Cor. 3:16-17; 6:19; Eph. 2:21-22). Christ and the church are one, Christ being the Head and the church being the Body (Eph. 1:22-23; Col. 1:18a). The Body is the enlargement of the Head for God's dwelling. Hence, God's dwelling in Christ is God's dwelling in the church. (1 Kings 6:1, footnote 2)

Today's Reading

Solomon and the temple built by him typify Christ and His Body, the church, respectively, as the center, the reality, and the goal of God's eternal economy. Since Solomon and the temple play the strongest roles in the history of Israel and occupy a wide realm in such a history, they are strong evidence that the history of Israel is very much related to the accomplishing of God's eternal economy in the Old Testament in the way of typology. This is a clear indication that the books of history were written from the point of view of God's eternal economy concerning Christ and the church. (1 Kings 6:1, footnote 2)

When Christ became flesh, He took on a physical body. In John 1:14 we are told clearly that His physical body was a tabernacle. According to chapter two of John, His physical body was also the temple....Throughout the New

神的殿不是指一个地方，乃是指一个人。当耶稣在肉体里，祂的身体就是神的帐幕和神的殿。帐幕和殿都是神的居所。

当耶稣起来的时候，祂自己叫祂那死了、被埋葬的身体复活。耶稣在十字架上被拆毁的身体是微小软弱的；基督在复活里的身体是广大有能的。你要哪一个——耶稣的身体，还是基督的身体？在主复活以后，祂的身体，就是殿，在更大的规模里被建立起来。仇敌借钉十字架所拆毁的，仅仅是耶稣的身体；而主在复活里所建立的，不仅是祂自己的身体，更是每一位借信与祂联合的人（彼前一3，弗二6）。

没有一个人能阻挠主的定旨。仇敌越想要阻挠，就越给主机机会来作更多。主所作的总是在复活里。主“三日内”将殿建立起来，表征祂是在复活里建造。

犹太人求主显神迹给他们看。主回答说，“你们拆毁这殿，我三日内要将它建立起来。”（约二19）主的复活是唯一的神迹。在召会的建造上，常常有人像犹太人一样向我们挑战，要看我们能行什么神迹。我们不该受试诱想要行神迹。我们必须跟随主耶稣，让我们自己被治死，然后基督就要在复活里显明出来。这就是在召会的建造上所需要的神迹，表号。为着建造召会，唯一的神迹乃是在复活里的生命。

自从祂物质的身体复活那一天，主耶稣一直在复活的生命里扩大祂的身体。今天基督在祂的复活里有何等大的身体！你能测量基督身体的大小么？虽然曾有一度，人可能测量耶稣物质的身体，但是你不可能测量基督身体的广大无边。主不断在复活里建造祂的身体…。神的家在复活里仍与基督的身体一同扩增（提前三15，彼前二5，林前三9，弗二21～22）（约翰福音生命读经，九七至九九页）。

参读：约翰福音生命读经，第七篇；约翰著作中帐幕和祭物的应验，第五篇。

Testament, the temple of God does not denote a place; it denotes a person. When Jesus was in the flesh, His body was the tabernacle and temple of God. Both the tabernacle and the temple are God's dwelling place.

When Jesus arose, He Himself raised up His dead and buried body. The body of Jesus that was destroyed on the cross was small and weak; the Body of Christ in resurrection is vast and powerful. Which do you prefer to have—the body of Jesus or the Body of Christ? After the Lord's resurrection, His Body, that is, the temple, was reared up on a much larger scale. The body the enemy destroyed by crucifixion was merely the body of Jesus; what was raised by the Lord in resurrection was not only His own body but everyone who is joined to Him by faith (1 Pet. 1:3; Eph. 2:6).

No one can frustrate the purpose of the Lord. The more the enemy tries to do, the more he affords the opportunity for the Lord to do something more. Whatever the Lord does is always in resurrection. The Lord builds the temple "in three days," signifying that He builds it in resurrection.

The Jews asked the Lord Jesus to show them a sign. The Lord answered, "Destroy this temple, and in three days I will raise it up" (John 2:19). The resurrection of the Lord is the unique sign. In the building up of the church, oftentimes people, like the Jews, will challenge us to see what miracles we can do. We should not be tempted to try to perform miracles. We have to follow the Lord Jesus and let ourselves be put to death. Then Christ will be manifested in resurrection. This is the miracle, the sign, that is needed in the building up of the church. The unique sign for the building up of the church is life in resurrection.

Since the day of His physical resurrection, the Lord Jesus has been enlarging His Body in resurrection life. What an immense Body Christ has today in His resurrection! Can you measure the size of the Body of Christ? Although it once was possible to measure the size of the physical body of Jesus, it is impossible to measure the immensity of the Body of Christ. The Lord continues to build His Body in resurrection....The house of God is still increasing in resurrection with the Body of Christ (1 Tim. 3:15; 1 Pet. 2:5; 1 Cor. 3:9; Eph. 2:21-22). (Life-study of John, pp. 85-87)

Further Reading: Life-study of John, msg. 7; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 5

第四周 周六

晨兴喂养

弗二 21 “在祂里面，全房联结一起，长成在主里的圣殿。”

启二一 22 “我未见城内有殿，因主神全能者和羔羊为城的殿。”

神的居所就是神的殿。林前三章十六节说，“岂不知你们是神的殿，神的灵住在你们里面么？”“神的殿”在此是指在某一个地方，如哥林多，团体的信徒；而十七节“神的那殿”是指普世所有的信徒。神在宇宙中唯一属灵的殿，在地上的许多地方都有显出，每一显出就是神在那地方的殿。

神的建筑（9）不是普通的建筑，乃是圣别之神的圣所，神的灵所居住的殿（新约总论第七册，二一四至二一五页）。

信息选读

在旧约里，神的帐幕是神殿的前身。新耶路撒冷乃是神的帐幕（启二一 3），作神的殿。这指明在新天新地里，神的殿要扩大成为一座城（圣经恢复本，启二一 22 注 1）。

〔启示录二十一章二十二节的殿，〕原文意内殿。主神全能者和羔羊就是内殿；这表征神和羔羊自己是我们事奉神并居住的地方。圣城是神的帐幕，是为给神居住；神和羔羊是殿，是为给蒙救赎的圣徒居住。在新天新地里，新耶路撒冷乃是神与人相互的居所，直到永远（启二一 22 注 2）。

〔以弗所二章二十一节的〕这房是活的（彼前二 5），所以是在长大，长成圣殿。召会这神的家真实的建造，乃是借着信徒生命的长大（弗二 21 注 4）。

WEEK 4—DAY 6

Morning Nourishment

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

The dwelling place of God is the temple of God. First Corinthians 3:16 says, “Do you not know that you are the temple of God, and that the Spirit of God dwells in you?” Here “the temple of God” refers to the believers collectively in a certain locality, as in Corinth, whereas “the temple of God” in verse 17 refers to all the believers universally. The unique spiritual temple of God in the universe has its expressions in many localities on earth. Each expression is the temple of God in that locality.

God’s building (1 Cor. 3:9) is not an ordinary building; on the contrary, it is the sanctuary of the holy God, the temple in which the Spirit of God dwells. (The Conclusion of the New Testament, pp. 2230-2231)

Today’s Reading

In the Old Testament the tabernacle of God was a precursor of the temple of God. New Jerusalem as the tabernacle of God (Rev. 21:3) will be the temple of God. This indicates that in the new heaven and new earth the temple of God will be enlarged into a city. (Rev. 21:22, footnote 1)

The Greek word [for temple in Revelation 21:22] denotes the inner temple. This inner temple is the Lord God the Almighty and the Lamb, signifying that God and the Lamb Themselves will be the place in which we serve God. The holy city as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for God and man for eternity. (Rev. 21:22, footnote 2)

Since the building is living (1 Pet. 2:5), it is growing. It grows into a holy temple. The actual building of the church as the house of God is by the believers’ growth in life. (Eph. 2:21, footnote 4)

我们是照着神荣耀的丰富，得加强进入里面的人里（弗三 16）。这荣耀同着神到我们这里来，在作到我们里面之后，要同着我们回到神那里。借此，召会这宇宙中初熟的果子（雅一 18），就领头把荣耀归与神。随后，天上地上其余一切的家族，都要跟着召会归荣耀与神（弗三 21 注 4）。

神的荣耀作到召会中，神就在召会中得着彰显。因此，在召会中荣耀归与神，就是神在召会中得着荣耀（弗三 21 注 1）。

在启示录二十一章有一个表号，表征新耶路撒冷将是至圣所。新耶路撒冷的量度是个正方体的量度，长一万二千斯泰底亚，宽一万二千斯泰底亚，高一万二千斯泰底亚（16）。那就是至圣所；因为在旧约里，不论在帐幕或圣殿中，至圣所都是立方的，其长、宽、高都相等（出二六 2～8，王上六 20）。

到那时，所有蒙神救赎的人都要被变化，不只在生命和性情上与神一样，甚至显出来的样子也与神一样。启示录四章告诉我们，神显出来好像碧玉（3）。然后在二十一章，整座新耶路撒冷显出来好像碧玉（11）。因此，蒙神救赎的人在生命、性情和样子上，但在神格上，完全成为神。

我们都必须努力达到这高峰。…新耶路撒冷乃是神被变化、得荣耀并与经过过程、终极完成之三一神调和的神人。圣城将是一个调和，作神的扩增和彰显，直到永远。我们要享受并有分于这神圣的调和，直到永远。

我们的确需要拚上去，不惜代价地祷告，像使徒保罗那样付代价（关于相调的实行，四七至四八页）。

参读：新约总论，第二百零八篇；约翰福音结晶读经，第五篇。

We are being strengthened into our inner man according to the riches of God's glory (Eph. 3:16). This glory comes to us with God and, after being worked into us, will return to God with us. By means of this two-way traffic the church, as the firstfruits in the universe (James 1:18), takes the lead to give glory to God. All the other families both in heaven and on earth will follow the church to glorify Him. (Eph. 3:21, footnote 1)

God's glory is wrought into the church, and He is expressed in the church. Hence, to God is the glory in the church; that is, God is glorified in the church. (Eph. 3:21, footnote 2)

In Revelation 21 there is a sign signifying that the New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (v. 16). That is the Holy of Holies, because the Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20).

By that time all the God-redeemed people will be transformed, not only to be the same as God in life and nature, but also to be the same in God's appearance. Revelation 4 tells us that God looks like jasper (v. 3). Then Revelation 21 says that the entire New Jerusalem has the appearance of jasper (v. 11). Thus, God's redeemed people have become absolutely the very God in life, in nature, and in appearance, but not in His Godhead.

We all have to endeavor to reach this high peak...The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God. The holy city will be a mingling to be God's increase and expression for eternity. We will enjoy and participate in this divine mingling for eternity.

We surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did. (The Practical Points concerning Blending, pp. 45-46)

Further Reading: The Conclusion of the New Testament, msg. 208; Crystallization-study of the Gospel of John, msg. 5

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教会 — 建造

8 8 8 8 (英 837)

F 大调

2/2

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 --- | 3 - 3 3 | 4 - 3 2 | 1 - 7 1 | 2 --- |

一 神,我赞美你的计划, 要使我们成为你家,

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 --- | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 --- ||

给你安居,由你充满, 你在子里好得彰显。

二 我们虽是你所创造, 有你形像,作你代表,
不过仅是土造陋器, 里面有灵,外面是体。

三 唯有接受你作生命, 才能有你精金性情;
你与我们调和为一, 我们与你成为一体。

四 当你生命流通、滋润, 浸透我的全心、全魂,
我就变成珍珠、宝石, 与你荣形一样一式。

五 但是,恩主,我们深知, 这些并非为供赏识,
乃是全为建造、配搭, 成为你的荣耀之家。

六 主,我在此献上自己, 求你接在建造手里,
将我折服,将我联络, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都为我攻破,
不再单独,不再自善, 与众圣徒调成一团。

八 如此才能作你配偶, 享受你爱所是,所有,
共同生活,互相安居, 满足你心,得你称许。

Hymns, #837

1 We praise Thee, Lord, for Thy great plan

That we Thy dwelling-place may be;

Thou live in us, we filled with Thee,

Thou in the Son expressed might be.

2 Though in Thine image made by Thee

And given Thine authority,

Yet we are only made of clay

Without a trace of divinity.

3 When we receive Thee as our life,

Thy nature we thru grace possess;

Mingled together, we with Thee

One Body glorious will express.

4 When flows Thy life thru all our souls,

Filling, renewing every part,

We will be pearls and precious stones,

Changed to Thine image, as Thou art.

5 But, Lord, we fully realize

These are not wrought men's praise to rouse,

But as material to be built

Together for Thy glorious house.

6 Here, Lord, we give ourselves to Thee;

Receive us into Thy wise hands;

Bend, break, and build together in Thee

To be the house to meet Thy demands.

7 Break all the natural life for us,

Deal Thou with each peculiar way,

That we no more independent be

But with all saints are one for aye.

8 Then we shall be Thy Bride beloved,

Together in Thy chamber abide,

Enjoy the fullness of Thy love.

How Thou wilt then be satisfied!

二〇一五年感恩节特会

召会作神的殿— 神永远经纶的目标

第五篇

基督建造召会作神的殿的路

读经：弗二 21～22，三 16～17 上，四 15～16，西二 19，林前三 6～7，约十四 2，20，23

纲 目

周 一

壹 基督乃是将他自己建造到我们里面，借此建造召会作神的殿—太一 1，十二 23，42，弗二 21～22，三 16～17 上：

- 一 在新约开头，基督首先被引介为大卫的子孙，以应验撒下七章里神与大卫所立的约—太一 1，九 27，十二 23，十五 22，二十 30～31，二一 9，15，二二 42，45。
- 二 大卫要为神建殿，但神要将他自己建造到大卫里面—撒下七 2～3，5，12～14 上，16。
- 三 撒下七章十二至十四节上半的内在意义，乃是一神在他经过过程并终极完成的三一里，将他自己作到他所拣选的人里面；因此，撒下七章十二至十四节上半乃是说到三一神将他自己作到我们里面，使我们成为他的居所：

2015 Thanksgiving Weekend Conference

THE CHURCH AS THE TEMPLE OF GOD— THE GOAL OF GOD'S ETERNAL ECONOMY

Message Five

The Way Christ Builds the Church as the Temple of God

Scripture Reading: Eph. 2:21-22; 3:16-17a; 4:15-16; Col. 2:19; 1 Cor. 3:6-7; John 14:2, 20, 23

Outline

Day 1

- I. Christ builds the church as the temple of God by building Himself into us—Eph. 2:21-22; 3:16-17a:
 - A. At the beginning of the New Testament, Christ is introduced first as the Son of David to fulfill God's covenant with David in 2 Samuel 7—Matt. 1:1; 9:27; 12:23; 15:22; 20:30-31; 21:9, 15; 22:42, 45.
 - B. David wanted to build God a house, but God wanted to build Himself into David—2 Sam. 7:2-3, 5, 12-14a, 16.
 - C. The intrinsic significance of 2 Samuel 7:12-14a is that the Triune God is working Himself in His processed and consummated Trinity into His chosen people; therefore, 2 Samuel 7:12-14a is on the Triune God working Himself into us to make us His dwelling place:

1 我们需要让神将作为那灵的基督作到我们里面的各部分，使我们被基督构成——林前十五 45 下，弗三 16 ~ 17 上。

周二

2 神要得着一个殿，一个居所，不是借着我们的作为或工作，乃是借着祂的建造——太十六 18：

a 基督建造召会作神的殿，是借着进到我们灵里，并将祂自己扩展到我们的的心思、情感和意志里——弗二 21 ~ 22，三 16 ~ 17 上。

b 神在基督里乃是在我们里面，要将祂自己建造到我们里面，并将我们建造到祂里面；这是基督建造神殿的路——太十六 18，约二 19 ~ 21，弗二 21 ~ 22，三 16 ~ 17 上。

c 建造并构成到我们里面的基督，既是神的家也是我们的家；这家是相互的住处，在此神与我们，我们与神，成为彼此互居之所——约十四 2，23，十五 4 上。

贰 基督借着神性与人性的调和，建造召会作神的殿——太十二 23，42，十六 18，约二 19 ~ 21，十四 2 ~ 3，20，23：

一 建造的真正意义，乃是神将祂自己建造到人里面，并将人建造到祂自己里面；这就是神与人的调和——弗二 21 ~ 22，三 16 ~ 17 上。

二 神唯一的定旨乃是将祂自己与我们调和，好使祂成为我们的生命、性情和内容，而使我们成为祂团体的彰显——约十四 20，十五 4 ~ 5，弗三 16 ~ 21，四 4 ~ 6，16。

1. We need to let God work Christ as the Spirit into every part of our being so that we will be constituted with Christ——1 Cor. 15:45b; Eph. 3:16-17a.

Day 2

2. God will have a temple, a dwelling place, not by our doing or working but by His building——Matt. 16:18:

a. Christ builds the church as the temple of God by coming into our spirit and spreading Himself into our mind, emotion, and will——Eph. 2:21-22; 3:16-17a.

b. God in Christ is within us to build Himself into our being and to build us into His being; this is the way that Christ builds the temple of God——Matt. 16:18; John 2:19-21; Eph. 2:21-22; 3:16-17a.

c. The Christ who is built into us is both God's house and our house; this house is a mutual abode, where God and we, we and God, become a mutual dwelling place——John 14:2, 23; 15:4a.

II. Christ builds the church as the temple of God by the mingling of divinity with humanity——Matt. 12:23, 42; 16:18; John 2:19-21; 14:2-3, 20, 23:

A. The true meaning of building is that God is building Himself into man and building man into Himself; this is the mingling of God and man——Eph. 2:21-22; 3:16-17a.

B. God's unique purpose is to mingle Himself with us so that He becomes our life, our nature, and our content, and we become His corporate expression——John 14:20; 15:4-5; Eph. 3:16-21; 4:4-6, 16.

三 神与人的调和乃是神性与人性元素内在的联结，形成一个生机的实体；在这联结里两种元素仍维持彼此有别。

周 三

四 基督的身体乃是基督的扩大，就是那位神与人调和者的扩大——22 ~ 23，四 4 ~ 6，16:

- 1 在福音书里，我们看见神与人的调和，结果产生元首——弗 1:22 ~ 23。
- 2 在使徒行传里，我们看见神与人调和的扩大，结果产生基督的身体——弗 4:15 ~ 16。
- 3 基督的身体完全在于调和的灵；在基督身体的实际里，就是在调和的灵里，并活在调和的灵里——罗 8:4 ~ 6，十二 4 ~ 5，林前 6:17，十二 12 ~ 13，27。

周 四

4 作基督身体的召会乃是一班人让基督与他们调和，他们也与神调和——弗 3:16 ~ 21，四 16。

五 至终，三一神与蒙救赎的人要调和并建造成为一个实体——新耶路撒冷——启 二 2，10:

- 1 新耶路撒冷的建造乃是神将祂自己构成到人里面，使人在生命、性情和构成上与神一样，使神与人成为一个团体的实体——18 ~ 21 节。
- 2 新耶路撒冷是神性与人性调在一起，成为一个实体的组成——3，22 节：
 - a 一切的组成成分都有相同的生命、性情和构成，因此是一个团体人。
 - b 神与人，人与神，建造在一起并调和在一起；这就是神建造的总结。

C. The mingling of God and man is an intrinsic union of the elements of divinity and humanity to form one organic entity, yet the elements remain distinct in the union.

Day 3

D. The Body of Christ is the enlargement of Christ, the enlargement of the One who is the mingling of God and man——1:22-23; 4:4-6, 16:

1. In the Gospels the mingling of God and man produced the Head——Eph. 1:22-23.
2. In Acts the enlargement of the mingling of God and man produces the Body of Christ——Eph. 4:15-16.
3. The Body of Christ is absolutely a matter in the mingled spirit; to be in the reality of the Body of Christ is to be in the mingled spirit and to live in the mingled spirit——Rom. 8:4-5; 12:4-5; 1 Cor. 6:17; 12:12-13, 27.

Day 4

4. The church as the Body of Christ is a group of people who allow Christ to be mingled with them and who are mingled with God——Eph. 3:16-21; 4:16.

E. Eventually, the Triune God and redeemed humanity will be mingled and built up as one entity——the New Jerusalem——Rev. 21:2, 10:

1. The New Jerusalem is built by God's constituting of Himself into man to make man the same as God in life, nature, and constitution so that God and man may become one corporate entity——vv. 18-21.
2. The New Jerusalem is a composition of divinity and humanity mingled together as one entity——vv. 3, 22:
 - a. All the components have the same life, nature, and constitution and thus are a corporate person.
 - b. God and man, man and God, are built up together; this is the consummation of Christ's building.

周 五

叁 基督建造召会作神的殿，乃是借着信徒在神圣生命里的长大，以及他们在神圣生命里联结一起——弗二 21 ~ 22，四 15 ~ 16，西二 19：

一 在基督这房角石里面，全房联结一起，长成在主里的圣殿——弗二 20 ~ 21：

1 联结一起，就是使之适合于全房的情形和处境。

2 这房是活的，（彼前二 5，）所以是在长大，长成在主里的圣殿。

3 召会真实的建造，乃是借着信徒生命的长大——太十六 18，弗二 21，四 15 ~ 16：

a 召会这神的殿的建造，乃是借着信徒生命的长大；生命的长大就是建造——林前三 6 ~ 9，16 ~ 17，弗四 15 ~ 16。

b 我们在神圣的生命里长大，并在神圣的生命里联结一起时，我们就是神的建筑，神的殿——二 21。

周 六

二 以弗所四章十六节与歌罗西二章十九节说到基督身体的长大：

1 长大就是得着基督加增在我们里面——林前三 6 ~ 7，加四 19。

2 身体的长大在于从基督作元首所出的——弗四 15 ~ 16：

Day 5

III. Christ builds the church as the temple of God through the believers' growth in life and their being joined together in the divine life——Eph. 2:21-22; 4:15-16; Col. 2:19:

A. In Christ, who is the cornerstone, all the building is fitted together and growing into a holy temple in the Lord——Eph. 2:20-21:

1. To be fitted together is to be made suitable for the condition and situation of the building.

2. Since the building is living (1 Pet. 2:5), it is growing; it grows into a holy temple in the Lord.

3. The actual building up of the church is by the believers' growth in life——Matt. 16:18; Eph. 2:21; 4:15-16:

a. The building of the church as the temple of God is by the believers' growth in life; the growth in life is the building——1 Cor. 3:9, 16-17; Eph. 4:15-16.

b. When we grow in the divine life and when we are joined together in the divine life, we are the building, the temple of God——2:21.

Day 6

B. Ephesians 4:16 and Colossians 2:19 speak of the growth of the Body:

1. To grow is to have Christ added into us——1 Cor. 3:6-7; Gal. 4:19.

2. The growth of the Body depends on what comes out of Christ as the Head——Eph. 4:15-16:

- a 身体借持定元首而得供应，就以神的增长而长大—西二 19。
- b 身体是从元首长大的，因为一切的供应都来自元首—弗四 15 ~ 16。
- 3 身体的长大在于神在我们里面的增长、增加、加多—西二 19。
- 4 神越加到我们里面，就越使我们生长；这就是神使人生长的路，这生长就是建造召会作神的殿—林前三 6 ~ 7，16 ~ 17。

- a. When the Body is supplied by holding the Head, the Body grows with the growth of God—Col. 2:19.
- b. The Body grows out from the Head, for all the supply comes from the Head—Eph. 4:15-16.
- 3. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—Col. 2:19.
- 4. The more that God is added into us, the more growth He gives to us; this is the way that God gives the growth, which is the building up of the church as the temple of God—1 Cor. 3:6-7, 16-17.

第五周 周一

晨兴喂养

撒下七 12 ~ 13 “你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。”

弗三 17 “使基督借着信，安家在你心里…”

所罗门预表基督是大卫的儿子，继承大卫的王位与国度（撒下七 12 ~ 13，路一 32 ~ 33）。就预表基督而言，所罗门主要作了两件事：在国度里建造神的殿（王上六 2），并说智慧的话（十 23 ~ 24，太十二 42）。基督应验了这预表，在神的国里建造神实际的殿，就是召会，并说智慧的话（圣经恢复本，太一 1 注 3）。

信息选读

撒下七章十二节里“他的国”，是指基督的国（路一 32 ~ 33）。在新约开头，基督首先被引介为大卫的子孙，然后才被引介为亚伯拉罕的子孙（太一 1）。基督是大卫的子孙，完成本章所引介神与大卫所立的约，使神所拣选的人能被带进诸天的国，并有分于神圣的权柄。…基督是在实际里真正把召会建造为神的家，神的殿的那一位（太十六 18，提前三 15，弗二 21）（圣经恢复本，撒下七 12 注 2、13 注 1）。

撒下七章二节…指明大卫觉得他该为神作些什么，他该为神建殿。神借着申言者拿单回应大卫说，“你要建造殿宇给我居住么？”（5）接着神用预表说预言，向大卫启示，祂的目的不是要大卫为祂建造殿宇，乃是要将祂自己建造到大卫里面。首先，神告诉大卫，祂要为他建立家室（11 下）。然后祂说，“我必兴起

WEEK 5—DAY 1

Morning Nourishment

2 Sam. 7:12-13 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever.

Eph. 3:17 That Christ may make His home in your hearts through faith...

Solomon is a type of Christ as the son of David, the One who inherits the throne and kingdom of David (2 Sam. 7:12-13; Luke 1:32-33). Solomon, as a type of Christ, did mainly two things: he built the temple of God in the kingdom (1 Kings 6:2) and spoke the word of wisdom (1 Kings 10:23-24; Matt. 12:42). Christ, in fulfilling this type, is now building the real temple of God, the church, in the kingdom of God and has spoken the word of wisdom. (Matt. 1:1, footnote 3)

Today's Reading

His kingdom in 2 Samuel 7:12 refers to Christ's kingdom (Luke 1:32-33). In the beginning of the New Testament Christ is introduced first as the son of David and then as the son of Abraham (Matt. 1:1). Christ is the son of David to fulfill God's covenant with David introduced in this chapter, that God's elect may be brought into the kingdom of the heavens and participate in the divine authority. (2 Sam. 7:12, footnote 2) Christ is the One who actually builds the church as God's house, God's temple (Matt. 16:18; 1 Tim. 3:15; Eph. 2:21). (2 Sam. 7:13, footnote 1)

[Second Samuel 7:2] indicates that David felt that he should do something for God, that he should build a house for God. God reacted by saying to David through Nathan the prophet, "Is it you who will build Me a house for Me to dwell in?" (v. 5). God went on to reveal to David, through a prophecy in typology, that His intention was not that David would build a house for Him but that He would build Himself into David. First, God told David that He would make him a house

你…的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子。”（12～14上）这里神向大卫启示关于建造的事，这事从未向约伯和亚伯拉罕启示过。

撒下七章的内在意义，乃是三一神在祂经过过程并终极完成的三一里，将祂自己作到祂所拣选的人里面。因此，撒下七章就是说到三一神将祂自己作到我们里面，把我们作成祂的家（基督同召会），并产生后裔（包罗万有的基督）。在这里我们看见家和后裔。基督是家，基督也是后裔。基督是元素，基督也是结果；基督乃是一切。

也许现在我们可以看见，撒下七章简单地指明，神不需要我们为祂建造什么。我们一无所是，一无所有，也一无所能。因此，我们需要基督作到我们里面。

神的经纶乃是要将祂自己在那作祂具体化身的基督里，作到我们里面。基督借着死与复活，已成了赐生命的灵（林前十五45下）。现在我们必须让神将作为那灵的基督，作到我们里面的各部分。神越这么作，我们就越能宣告：“在我，活着就是基督”，以及“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着”（腓一21，加二20）。

在新约经文中，指明基督要将祂自己建造到我们里面，其中最好的一处是以弗所三章十七节，这里保罗说，基督要安家在我们心里；这就是建造。今天最重要的问题，乃是有多少基督已经建造到我们里面？有多少基督不仅建造到你灵里，也建造到你心里，使祂在你心里安家？（撒母耳记生命读经，二三二至二三三、一九八、一九四至一九五页）

参读：撒母耳记生命读经，第二十四篇；基督的安家与召会的建造，第五篇。

(v. 11b). Then He said, “I will raise up your seed after you,...and I will establish his kingdom. It is he who will build a house for My name, and I will establish the throne of his kingdom forever. I will be his Father, and he will be My son” (vv. 12-14a). Here God revealed to David something concerning building, a matter that had not been revealed to either Job or Abraham.

The intrinsic significance of 2 Samuel 7 is that the Triune God is working Himself in His processed and consummated Trinity into His chosen people. Therefore, 2 Samuel 7 is a chapter on the Triune God working Himself into us to make us His home (Christ with the church) and to produce a seed (the all-inclusive Christ). Here we have a house and a seed. Christ is the house, and Christ is also the seed. Christ is the element, and Christ is also the issue. Christ is everything.

Perhaps now we can see that 2 Samuel 7 simply indicates that God does not need us to build anything for Him. We are nothing, we have nothing, and we can do nothing. Therefore, we need Christ to be wrought into our being.

God's economy is to work Himself into us in Christ as His embodiment. Through death and resurrection Christ has become the life-giving Spirit (1 Cor. 15:45b). Now we need to let God work Christ as the Spirit into every part of our being. The more God does this, the more we will be able to declare, “To me, to live is Christ,” and “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” (Phil. 1:21; Gal. 2:20).

The New Testament verse that best indicates that Christ is building Himself into us is Ephesians 3:17. Here Paul says that Christ is making His home in our hearts. This is building. What is of crucial importance today is the question concerning how much of Christ has been built into us. How much has Christ been built not only into your spirit but into your heart in order to make His home there? (Life-study of 1 & 2 Samuel, pp. 191, 163, 161)

Further Reading: Life-study of 1 & 2 Samuel, msg. 24; Christ Making His Home in Our Heart and the Building Up of the Church, ch. 5

第五周 周二

晨兴喂养

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

我们必须领悟，神要得着一个居所，不是借着我们所行所作，乃是借着祂的建造。基督建造召会（太十六 18），乃是借着进到我们的灵里，并将祂自己从我们的灵扩展到我们的的心思、情感和意志里，以占有我们的魂。这召会要成为祂的居所和我们的居所。这是我们所需要的，我们的负担也就是要强调这一件事（撒母耳记生命读经，二〇六页）。

信息选读

圣经中神建造的这个观点，指明神按着祂的心意而有的经纶和目标，就是要将祂自己建造到人里面，并将人建造到祂里面。…亚他那修曾说，“祂〔基督〕成为人，好使我们得以成为神。”这意思是，作为神的儿女，我们是“小神”，有神的生命和性情，但没有祂的神格；然而，甚至这个也不是神的目标。神在基督里，已进到我们的里面，要将祂自己建造到我们的所是里，并将我们建造到祂的所是里。祂将祂的神性建造到我们的人性里，并将我们的人性建造到祂的神性里，使祂的神性与我们的人性调和成为一个实体。这就像细面调油的素祭，使神与人都得满足。

这位基督乃是神的家和我们的家。因此，我们与神有一个相互的住处。基督住在我们里面，我们也住在祂里面。祂与我们，我们与祂，调和在一起成为一个实体。宇宙在等待这个。罗马八章告诉我们，整个宇宙正热切地等待，要看见三一神与三部分人之调和的彰显；这是借着祂的建造，这建

WEEK 5—DAY 2

Morning Nourishment

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

We need to realize that God will have a habitation not by our doing or working but by His building. Christ builds the church (Matt. 16:18) by coming into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul. This church will become His habitation and our habitation. This is what we need, and our burden is to emphasize this one thing. (Life-study of 1 & 2 Samuel, p. 169)

Today's Reading

This view of God's building in the Bible indicates that God's economy and goal according to His heart's desire are just to build Himself into man and to build man into Him. We have seen that Athanasius said, "He [Christ] was made man that we might be made God." This means that as God's children we are "baby gods," having the life and nature of God but not the Godhead. However, not even this is God's goal. God in Christ is within us to build Himself into our being and to build us into His being. He builds His divinity into our humanity and builds our humanity into His divinity in order to mingle and blend His divinity with our humanity into one entity. This is like the meal offering: fine flour mingled with oil for the satisfaction of both God and man.

This Christ is both God's house and our house. Hence, we and God have a mutual abode. Christ abides in us, and we abide in Him. He and we, we and He, are mingled together as one entity. The universe is waiting for this. Romans 8 tells us that the whole universe is eagerly awaiting the expression of the Triune God mingled with the tripartite man through His building,

造乃是凭祂自己、用祂自己、在祂自己里面并为着祂自己而有的。这就是我们众人所需要的，也是宇宙所需要的（撒母耳记生命读经，二二七至二二八、一九八至一九九页）。

你若看新耶路撒冷的那一幅图画，你就看见，那一种神人调和的光景，完全是神在历世历代所作建造工作的结晶。六千多年来，神一直所作的，就是要将祂自己建造到人里头，也要将人建造到祂里头。在今天这个召会的时代里，圣灵在蒙恩的人里头所一直作的，也就是这个建造的工作。圣灵今天所作的一切工作，都是为着把神建造到我们里面来，调和到我们里面来（神的建造，六〇页）。

神与人调和有确定的目的，这目的就是：借着一班配搭并建造在一起作团体身体的人，神可以得着彰显。

神永远的定旨乃是祂自己与我们调和，使我们模成基督的形像，成为神自己完满的彰显。神与人调和的目的，乃是使我们成为祂自己真实、真正、完满、完全、完备的彰显（李常受文集一九六三年第四册，四六〇、四六二页）。

我们晓得，基督就是神成为肉体来作人。基督是神人；祂不仅是属神的人，祂更是一个神人。所以，基督的成为肉体，意思就是神与人调和。调和不只是混合，更是内在的联结。在整个人类历史中，从来没有发生过这样的事。四千年来神是神，人是人。不错，人和神是有些关系，有时神也与人接触；但是神、人二者仍是分开的。然而，当基督降生为人时，有一件奇特又美妙的事发生了。有一婴孩出生，这婴孩被称为全能的神（赛九6）。这真是不可思议，有一婴孩被称为全能的神！（李常受文集一九六三年第二册，四页）

参读：撒母耳记生命读经，第二十五至二十六、二十八篇；神的建造，第二至四篇。

which is by Himself, with Himself, in Himself, and for Himself. This is what we all need, and this is what the universe needs. (Life-study of 1 & 2 Samuel, pp. 186-187, 163-164)

If we look at the picture of the New Jerusalem and the mingling of God and man revealed in it, we will see that the New Jerusalem is the crystallization of God's building work throughout the generations. Over all these six thousand years God has been building Himself into man and building man into Himself. Today in the church age the Holy Spirit is also doing this building work in all the saved ones. All the work of the Holy Spirit today is for the building of God into us and the mingling of God with us. (The Building Work of God, p. 46)

The mingling of God with man has a definite purpose. This purpose is that God might be expressed through a group of people who are coordinated and built up together as a corporate Body.

God's eternal purpose is to mingle Himself with us so that we will be conformed to the image of Christ to be the full expression of God Himself. The purpose of God's mingling with us is to make us the real, genuine, full, perfect, and complete expression of Himself. (CWWL, 1963, vol. 4, "The Relationship of God with Man in God's New Creation," pp. 356-357)

We know that Christ is God incarnated as a man. Christ is the God-man. He is not only a man of God; He is also a God-man. Therefore, the incarnation of Christ simply means the mingling of God with humanity. Mingling is much more than mixing together; it is an intrinsic union. In the entire history of mankind such a thing had never occurred. For four thousand years, God was God and man was man. Yes, man had something to do with God, and God sometimes made contact with man, yet the two remained separate. However, when Christ was born as a man, a strange and wonderful event took place. A child was born, a child who was called the Mighty God (Isa. 9:6). Can you believe this—a child called the Mighty God! (CWWL, 1963, vol. 2, "The Four Major Steps of Christ," pp. 3-4)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 25-26, 28; The Building Work of God, chs. 2-4

第五周 周三

晨兴喂养

弗一 22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

四 4 “一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。”

召会作为基督的身体，乃是基督的扩大，是神与人调和的扩大。这一班人里面是经过神调和，并让基督建造的。他们与神调和到一个地步，建造到一个地步，很难分辨是神，还是他们。他们的说话行动，是神在他们里面，与他们一同说话行动，这就是使徒行传所记载的光景，也是那在万有中充满万有者之丰满的实现。所以，单单一班得救的人，不一定有基督的身体，不一定有基督身体的实际。…若单纯由我们出来的，那还不是身体；必须是神从我们里面建造出来的，才是身体（召会是基督的身体，七三至七四页）。

信息选读

神头一次到地上来与人调和，就是那人耶稣基督自己；祂是神与人调和的开始。结果产生基督的身体，就是召会。基督是身体的元首，就是召会的头。召会是神调在人里这原则的扩大，而这扩大的结果，产生基督的身体。

在福音书里，我们看见神与人的调和，结果产生一个元首基督。到了使徒行传，我们看见神与人调和的扩大，结果产生基督的身体。神调在一个加利利人耶稣里面，祂是身体的头；神调在许多加利利

WEEK 5—DAY 3

Morning Nourishment

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

4:4 One Body and one Spirit, even as also you were called in one hope of your calling.

The church as the Body of Christ is the enlargement of Christ, the enlargement of the mingling of God and man. It is a group of people who are mingled with God inwardly and in whom Christ has been built up. They have been mingled with God and built up to the extent that it is difficult to distinguish whether it is God or them. Their speaking and moving is God speaking and moving within them. This is the record in the book of Acts, and it is also the realization of the fullness of the One who fills all in all. Therefore, a group of believers might not express the Body of Christ if they do not have the reality of the Body of Christ...If we [ourselves] are the source, we do not have the Body; only that which comes out of God's building within us is the Body. (The Church as the Body of Christ, p. 64)

Today's Reading

God came to the earth to be mingled with man, in the man Jesus Christ. Hence, Jesus Christ is the beginning of the mingling of God and man. This mingling made the production of the Body of Christ, which is the church, possible. Christ is the Head of the Body, the church. The church is the enlargement of the principle of God being mingled with man. This enlargement results in the Body of Christ.

In the Gospels, the mingling of God and man produced the Head, Christ. In Acts, the enlargement of the mingling of God and man produced the Body of Christ. God mingled with the man Jesus, a Galilean, and this Jesus became the

人里面，他们是这个头的身体。我们读经时，需要求神光照我们，使我们看见新约头五卷书，乃是给我们一幅大人物的清楚图画。四卷福音书给我们看见这位大人物的头，使徒行传给我们看见这位大人物的身体。

使徒行传不仅记载使徒们的行踪，更是记载基督的身体在地上的行踪。我们必须将使徒行传联于福音书，才能看见一个完整的人，包括头和身体。这个人乃是一个奥秘的人，是一个宇宙人，是一个神而人、人而神者，也是神人二性调和在一起的二性品。从这五卷书中，我们能找出许多事例，看见人神、神人的调和。福音书是讲到这个“头”在地上，但祂的“身体”还没有产生出来；到了使徒行传，这个头在天上，而祂所产生的身体留在地上。我们需要有属灵的眼睛，看见这位大人物的头在天上，祂的身体留在地上；然而头和身体并不分开，乃是在宇宙中从天上通到地上，也从地上通到天上。使徒行传可说是这个神人调和的扩大和继续。基督不仅是元首，祂还有一班附属；祂不只是头，祂还得着一个身体（召会是基督的身体，六七至六八页）。

召会不是组织，也不是宗教，乃是由神的灵与人的灵调和，所产生之基督的身体。在聚会中，我们不该有规则与条例，我们只该注意在那灵里。不要太去注意椅子的摆法，或者姊妹们是否戴蒙头帽。在那灵里把椅子排成特别的方式，或戴上蒙头帽，这也许很好；但是坚持这些事，就使它们成了规条。如果我们不在那灵里，凡我们在聚会中所作的，都会变成规条。

我年轻时，很在意规条的事。但是今天我知道，神只在意神圣的灵在我们人的灵里（以弗所书生命读经，六九九至七〇〇页）。

参读：召会是基督的身体，第三、五篇。

Head of the Body; God also mingled with many Galileans, and they became the Body of the Head. May God enlighten us in our reading of the Bible to enable us to see that the first five books of the New Testament show a clear picture of a great person. The four Gospels show this great person, and the book of Acts shows the enlargement of this great person.

The book of Acts is a record not merely of the activities of the apostles, but it is a record of the activities of the Body of Christ on earth. We need to connect Acts with the Gospels to see a complete man, the Head and the Body. This man is a mysterious, universal man, who is God yet man and man yet God. He is also the mingling of divinity and humanity. There are many instances in these five books that show the mingling of God with man and man with God. The Gospels speak of Christ on earth; however, His Body was not yet produced. In Acts Christ as the Head is in the heavens, but the Body He produced is on earth. We need spiritual eyes to see that this great person as the Head is in the heavens and that His Body is on earth. However, the Head is not separate from the Body; rather, in this universe they are connected from the heavens to the earth and from the earth to the heavens. The book of Acts is a record of the enlargement and continuation of the mingling of God and man. Christ is not a person with a group of associates; He is the Head with a Body. (The Church as the Body of Christ, pp. 59-60)

The church is neither an organization nor a religion, but the Body of Christ produced by the mingling of the divine Spirit with the human spirit. In the meetings we should not have rules and regulations; we should simply care to be in the Spirit. Do not be concerned about the arrangement of the chairs or about whether or not the sisters wear a head covering. To arrange the chairs in a particular way or to wear a head covering may be fine when done in the spirit. But to insist on these things is to make them ordinances. Anything we do in the meetings becomes an ordinance if we are not in the Spirit.

When I was young, I was strong in the matter of ordinances. But today I realize that God cares only for the divine Spirit in our human spirit. (Life-study of Ephesians, p. 582)

Further Reading: The Church as the Body of Christ, chs. 3, 5

第五周 周四

晨兴喂养

启二一 2~3 “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。我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在…”。

22 “我未见城内有殿，因主神全能者和羔羊为城的殿。”

在主的恢复里，我们不是为着个人的造就，乃是为着团体的建造。保罗在以弗所二章二十二节说，“你们也在祂里面同被建造，成为神在灵里的居所。”如果我们仍旧持守着规条，我们怎能在我们的所在地被建造起来？不可能。正如我们都有不同的脸，照样我们也有不同的规条。我们赞美主，不管我们的背景多么不同，我们有同一个生命和同一位灵！因此，在今天的召会生活中，我们不在意规条，我们只专注于调和的灵（以弗所书生命读经，七〇〇至七〇一页）。

信息选读

请记得，召会不是一个名义、地位或立场的问题，更不是信仰、组织的问题。召会乃是有一班人，他们让神调进他们里面，也把自己调在神里面。就如当初的使徒们，他们真是加利利人，也真是（与）天上的神（是一）；有加利利人的形状，也有天上的神显出来。无知小民的那个无知仍在那里，天上之神的那个荣耀也显在那里；这个是召会。那些无知不见了，那些小民破碎了，现今一位荣耀的神，伟大的神调在他们里头，从他们里面透出来、显出来了；这就是召会。这一个是权柄，也是形像。到了这时，召会中所有的难处都过去了（召会是基督的身体，五三至五四页）。

WEEK 5—DAY 4

Morning Nourishment

Rev. 21:2-3 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men...

22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

In the Lord's recovery we are not for personal edification, but for corporate building up. In Ephesians 2:22 Paul says, "In whom you also are being built together into a dwelling place of God in spirit." How can we be built up together in our locality if we still hold on to ordinances? It is impossible. Just as we all have different faces, so we all have different ordinances. We praise the Lord that no matter how different our background may be, we have one life and one Spirit! Therefore, in the church life today we do not care for ordinances, but we focus on the mingled spirit. (Life-study of Ephesians, p. 583)

Today's Reading

Please remember that the church is not a matter of name, position, or stand; neither is the church a matter of belief or organization. The church is a group of people who allow God to be mingled with them and who are mingled with God. This was the situation with the early apostles. They were truly Galileans, but they were also truly one with the God of heaven; they had the appearance of Galileans, but they also had the expression of the God of heaven. The glory of the God of heaven was expressed in uneducated, common people. Uneducated, common people were still present, yet the glory of the God of heaven was also expressed. This is the church. The ignorance disappeared, and common people were broken. A glorious and great God was now mingled with common people, shining forth and being expressed through them. The church had the authority and image of God. If this were our situation, all of the problems in the church would be gone. (The Church as the Body of Christ, pp. 46-47)

神正在基督里将祂自己作到我们里面，不仅为我们建立家室，也将我们建立成家室。这家室要成为神的家和我们的家，就是一个相互的住处。至终，三一神和蒙救赎的人要调和并建造成为一个实体，这实体就是新耶路撒冷。我们若看见这个，就会领悟，今天我们一切的问题，都是因着一件事，就是缺少神在基督里建造到我们里面。因此，我们今天的需要，不仅是成为圣别、属灵或得胜；乃是让神在我们里面完成祂建造的工作。

圣经中神圣启示的总结乃是一个建造，就是新耶路撒冷。这建造是神性与人性的调和，由启示录二十一章所描述的新耶路撒冷所证明。三节提到新耶路撒冷是“神的帐幕”；二十二节也说，“我未见城内有殿，因主神全能者和羔羊为城的殿。”新耶路撒冷是神的帐幕，是为给神居住；神和羔羊是殿，是为给蒙救赎的圣徒居住。这指明新耶路撒冷乃是神与人相互的居所。不仅如此，这建造也是人的组成。城门是珍珠，门上写着以色列十二个支派的名字（12）；十二根基上有羔羊十二使徒的十二个名字（14）。这清楚指明，新耶路撒冷是三一神（祂是素质、中心和普及）与祂所救赎之人的组成。

新耶路撒冷是神性与人性调和在一起，成为一个实体的组成。一切的组成分子都有相同的生命、性情和构成，因此是一个团体人。这就是神成为人，并且人在生命和性情上（但不在神格上）成为神。这二者一神与人，人与神，借着调和在一起而建造在一起；这就是神建造的完成和总结。我们都需要看见这异象（撒母耳记生命读经，二三五至二三六、二四二至二四三页）。

参读：撒母耳记生命读经，第二十九至三十篇；以弗所书生命读经，第三十二篇。

God is working Himself in Christ into us to make a house not only for us but to us. This house will be both God's house and our house, a mutual abode. Eventually, the Triune God and redeemed humanity will be mingled, blended, and built up to be one entity, and this entity will be the New Jerusalem. If we see this, we will realize that all our problems today are due to one thing—our shortage of having God in Christ built into our being. Thus, our need today is not merely to be holy, spiritual, and overcoming. Our need is for God to carry out His building work within us.

The conclusion of the divine revelation in the Bible is a building, the New Jerusalem. This building is a blending and mingling of divinity with humanity. This is proved by the description of the New Jerusalem in Revelation 21:3 and 22....The New Jerusalem as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for the redeemed saints to dwell in. This indicates that the New Jerusalem will be a mutual dwelling place for God and man. Furthermore, this building is a composition of human beings. The gates are pearls inscribed with the names of the twelve tribes of the sons of Israel (v. 12), and on the twelve foundations are the twelve names of the twelve apostles of the Lamb (v. 14). This indicates clearly that the New Jerusalem is a composition of the Triune God, who is the essence, center, and universality, and God's redeemed people.

The New Jerusalem is a composition of divinity and humanity blended and mingled together as one entity. All the components have the same life, nature, and constitution and thus are a corporate person. This is a matter of God becoming man and man becoming God in life and in nature but not in the Godhead. These two, God and man, man and God, are built up together by being blended and mingled together. This is the completion, the consummation, of God's building. We all need to see this vision. (Life-study of 1 & 2 Samuel, pp. 193, 198-199)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 29-30; Life-study of Ephesians, msg. 32

第五周 周五

晨兴喂养

林前三6~7“我栽种了，亚波罗浇灌了，唯有神叫他生长。可见栽种的算不得什么，浇灌的也算不得什么，只在那叫他生长的神。”

9“因为我们是神的同工，你们是神的耕地，神的建筑。”

神圣建造的工程，乃是信徒在神圣生命里的长大，以及他们在神圣生命里联结一起（弗四15~16，二21）。我们需要在神圣的生命里一同长大并联结一起。这长大和联结一起就是建造。真实的建造乃是在神圣生命里的长大和联结。我们在神圣的生命里长大，并在神圣的生命里联结一起时，我们就在建造里。

神圣建造的工程，也是信徒在基督里，借着那灵在我们为基督所据有的灵里（这二灵调和成为一灵），建造在一起成为神的居所（22）。我们若经历这个，就是在作建造身体的工程（神生机救恩的秘诀——“那灵自己同我们的灵”，六四至六五页）。

信息选读

一个犹太人只要不信基督，他就可以与外邦人隔离。但是这个犹太人只要一信基督，他就被基督这房角石联于外邦信徒。不论我们是犹太人或是外邦人，我们都已经得救，为要在基督里得以联结一起，为着神的建造。…以弗所二章二十一节说，“在祂里面，全房联结一起，长成在主里的圣殿。”这里我们看到，在基督这房角石里面，全房，包括犹太和外邦信徒，联结一起，长成在主里的圣殿。…这房是活的（彼前二5），所以在长大，长成圣殿。召会这神的家真实的建造，乃是

WEEK 5—DAY 5

Morning Nourishment

1 Cor. 3:6-7 I planted, Apollos watered, but God caused the growth. So then neither is he who plants anything nor he who waters, but God who causes the growth.

9 For we are God's fellow workers; you are God's cultivated land, God's building.

The work of the divine building is the believers' growth in the divine life and their being joined together in the divine life (Eph. 4:15-16; 2:21). We need to grow up together and be joined together in the divine life. This growing and joining together is the building. The actual building is our growth and our union in the divine life. When we grow in the divine life and when we are joined together in the divine life, we are in the building.

The work of the divine building is also the believers' being built together in Christ into a dwelling of God by the Spirit in their spirit possessed by Christ, both of which are mingled as one spirit (Eph. 2:22). If we are experiencing this, we are doing the work of building up the Body. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 59)

Today's Reading

As long as a Jew does not believe in Christ, he may be separated from the Gentiles. But as soon as such a Jew believes in Him, he is joined by Christ, the cornerstone, to the Gentile believers. Whether we are Jews or Gentiles, we have been saved in order to be joined together in Christ for God's building... Ephesians 2:21 says, "In whom all the building, being fitted together, is growing into a holy temple in the Lord." Here we see that in Christ, who is the cornerstone, all the building, including both Jewish and Gentile believers, is fitted together and is growing into a holy temple... Since the building is a living one (1 Pet. 2:5), it is growing. It grows into a holy temple. The actual

借着信徒生命的长大。今天召会在长大，但不是在我们天然的生命里长大，乃是在神圣的生命、属灵的生命里长大。

以弗所二章二十一节也说，全房联结一起。“联结”这辞的意思是，使之适合于全房的情形和处境。…这节指出，全房长成圣殿。“殿”这字在原文的意思是圣所，指全殿的内部。全房乃是在主里长成圣殿。这意思是说，神的家，即神的圣所，全部的建筑都是在主基督里（以弗所书生命读经，二八六至二八七页）。

我们能和圣徒是一的程度乃是根据我们生命的长大。你可能与一些接近的圣徒是一，但你若没有相当生命的长大，当你搬去另一个地方时，就无法和那里的圣徒是一。你在新的地方无法和圣徒是一，这就证明，你在生命上没有长大。你若真在生命上有长大，不论你到哪里，都能和众圣徒是一。

我们越在生命中长大，就越被建造。你若真在生命中长大，就能和未曾谋面的人建造在一起。你与他们来在一起不会有问题，因为你们都有了生命的长大。我再说，真正生命的长大乃是建造，而真正的建造则是生命中一件属灵的事，因为神家的建造绝对不是物质的，而是属灵的。我必须有力地强调，神的家，今天的召会，不是物质的实体，而是属灵的实体。我们能在召会中有多少建造，在于我们究竟有多少生命的长大。许多人作了多年的基督徒，还老是不长大，因此他们一来在一起就出问题。

如果你在生命上有长大，那么你不论到哪里，就都能和圣徒们是一。这个一就是建造（生命信息上册，一六至一七页）。

参读：神圣的经纶，第十三章；过照着圣经中神圣启示高峰之生活实行的路，第六章。

building of the church as the house of God is by the growth in life of the believers. Today the church is growing. However, it is not growing in our natural life but in the divine life, the spiritual life.

Ephesians 2:21 also says that all the building is fitted together. The word “fitted” means being made suitable for the condition and situation of the building.... As verse 21 points out, all the building is growing into a holy temple. The Greek word rendered “temple” means the sanctuary, the inner part of the whole temple. It is in the Lord that the building is growing into a holy temple. This means that the entire building of God’s house as His sanctuary is in Christ the Lord. (Life-study of Ephesians, p. 236)

The degree to which we can be one with the saints depends upon the growth in life we have. You may be one with certain saints that are close to you. But if you do not have the proper growth in life, you will not be able to be one with the saints in another locality if you move there. This inability to be one with saints in a new locality proves that you do not have the growth in life. If you have the genuine growth in life, you will be one with the saints wherever you may be.

The more we grow in life, the more we are built. If you have the real growth in life, you will be able to be built together with others whom you have not met before. When you come together with them, there will be no problems because you all have had the growth in life. To repeat, the real growth in life is the building, and the genuine building is a spiritual matter in life since the building of God’s house is absolutely not material, but spiritual. I must strongly emphasize the fact that the house of God, the church today, is not a physical entity, but a spiritual entity. How much we have been built into the church depends upon how much we have grown in life. Many have been Christians for years, but do not have any growth. Thus, there are problems whenever they come together.

If you have the growth in life, wherever you may go, you will be one with the saints. This oneness is the building. (CWWL, 1978, vol. 2, “Life Messages,” p. 174)

Further Reading: The Divine Economy, ch. 13; The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, ch. 6

第五周 周六

晨兴喂养

弗四 15～16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

〔以弗所四章十五至十六节，以及歌罗西二章十九至二十节〕这两处经文，讲到召会的建造时，都提起身体的长大或长进。…要盖造木房子，只要把木料预备、整理妥当，即可组织、盖造起来。但要建造召会，却不能这样把圣徒配搭、组织起来就算了。

建造召会，完全是里面生命的事。召会能有多少建造，全在于召会中众圣徒的生命有多少长进，基督的身量有多少长大。生命长大了，众圣徒之间自然能联络得合式，结合得坚固。在召会中，许多在服事上背责任的弟兄姊妹，都很有心事奉，也盼望召会得着建造。然而召会怎能得着建造呢？请记住，唯一的路就是带众圣徒在生命上长大（建造召会的事奉，五一至五二页）。

信息选读

现在我们必须继续来看，神怎样叫人生长。神乃是借着进到里面，叫我们生长的。神越加到里面，就越使我们生长。我们已经看见，在我们里面若没有神的加多，就不会有长大。基督身体的长大在于我们里面神的生长，神的加添，神的增多。所以，神是以非常主观的方式把祂自己给了我们，而叫我们生长。

WEEK 5—DAY 6

Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Both [Ephesians 4:15-16 and Colossians 2:19] speak of the growth of the Body in relation to the building up of the Body, which is the church (Eph. 1:22-23)...In order to build a physical house, one needs only to sort and organize wood and then frame and build the house. In order to build up the church, however, one cannot simply sort and organize the saints.

The building up of the church is altogether a matter of life. How much the church is built up depends on how much the saints in the church grow in life and in the stature of Christ. Spontaneously, as life grows, the saints are fitly joined and firmly knit together. Many responsible brothers and sisters have a heart to serve, and they long for the building up of the church, but the only way for the church to be built up is to lead the saints to grow in life. (Service for the Building Up of the Church, pp. 41-42)

Today's Reading

Now we must go on to ask in what way God gives the growth. He gives the growth by getting into us. The more God is added to us, the more growth He gives. As we have seen, without the increase of God within us, there cannot be any growth. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way.

保罗在歌罗西二章十九节说，身体“以神的增长而长大”。神自己不需要长大，因祂永远是完整、完全的。然而，基督的身体仍然需要以神在我们里面的增长、加多而长大。神越加到我们里面来，我们就越长大。这就是以神的增长而长大的意义。

任何一个活的生机体要长大，都必须有某种元素使它长大。我们必须有一些东西，使我们能凭以并借以长大。譬如，小孩子不吃就无法长大。我们在属灵上长大的路，乃是让神加到我们里面。这意思是说，我们借着神加到我们里面，以神的加添、增多而长大。

十九节的“以”这个小小的字很重要。身体以什么长大？是以道理或圣经知识长大么？不，基督的身体乃是以神的增长而长大。我们是以神在我们里面的增加而长大。神自己是完全、完整的，但祂仍需要在我们里面增多（歌罗西书生命读经，五六七、五六三至五六四页）。

基督身体的长大是倚靠出自元首基督的东西。我们若没有接受从基督这元首而来的供应，身体就不能长大。然而当身体借着持定元首而得着供应，身体就以神的增长而长大。身体是从头长出来的，因为一切的供应都是从头而来（新约总论第七册，二五五页）。

神越加到我们里面，就越使我们生长。这就是神叫人生长的路。…唯有神能叫人生长。在我的职事里，我所能作的，顶多只是栽种或浇灌。我无法叫人生长，因为我不能把神给人。唯有神才能把祂自己给你。没有祂，我们就无法长大。神自己是我们的粮食，我们必须祂的餐桌上寻求祂，我们必须花时间在那里慢慢地吃祂。然后祂就更多加到我们里面来。神这样加到我们里面，就是祂使我们生长。神使我们生长，事实上乃是把祂自己赐给我们（歌罗西书生命读经，五六八页）。

参读：神的经纶与分赐，第八至九篇；召会的异象与建造，第六章。

In Colossians 2:19 Paul says that the Body “grows with the growth of God.” With God Himself there can be no growth, for He is complete and perfect eternally. Nevertheless, the Body still needs to grow with the growth, the increase, of God in us. The more God is added into us, the more we grow. This is what it means to grow with the growth of God.

In order for any living organism to grow, there must be some element which causes it to grow. We must have something with which and by which to grow. For example, if children do not eat, they cannot grow. The way we grow spiritually is to have God added into us. This means that we grow with the addition, with the increase, of God, by having God added into our very being.

The little word “with” in 2:19 is important. With what does the Body grow? Does it grow with doctrine or Bible knowledge? No, the Body grows with the growth of God. We grow with the increase of God within us. God in Himself is perfect and complete, but there is still the need for Him to increase within us. (Life-study of Colossians, pp. 456, 453-454)

The growth of the Body depends on what comes out of Christ as the Head. If we do not receive the supply that comes from Christ as the Head, the Body cannot grow. But when the Body is supplied by holding the Head, the Body grows with the growth of God. The Body grows out from the Head, for all the supply comes from the Head. (The Conclusion of the New Testament, p. 2267)

The more God is added into us, the more growth He gives to us. This is the way God gives the growth. Only God can give growth. In my ministry the most I can do is to plant or water. I cannot give growth to anyone, for I cannot give God. Only God can give you Himself. Without Him, we cannot have growth. God Himself is our food, and we need to seek Him at His dining table, where we need to take time to eat Him slowly. Then more of Him will be added into us. This addition of God into us is the growth He gives. For God to give us growth actually means that He gives us Himself. (Life-study of Colossians, p. 457)

Further Reading: The Economy and Dispensing of God, chs. 8-9; The Way to Build Up the Church

Hymns, #839

604

教会 — 建造

7 7 7 7 双重 (英 839)

降 E 大调

6/4

1 2 | 3 -- 3 4 4 | 3 --- 3 4 | 5 -- 5 4 3 | 2 ---

一 主,你 不 仅是陶 人, 更是 荣 耀建造 主;

1 2 | 3 -- 3 4 4 | 3 --- 5 5 | 5 -- 4 3 4 | 5 ---

不 仅 要 把 我 陶 甄, 更 是 要 把 我 建 筑。

5 4 | 3 -- 3 4 3 | 6 --- 6 6 | 5 -- 5 4 3 | 2 ---

我 也 不 仅 是 土 人, 更 是 新 造 的 活 石;

||: 3 4 | 5 -- 5 6 7 | 1 --- 7 6 | 5 -- 5 4 2 | 3 --- :|| 1 --- ||

不 仅 为 作 你 器 皿, 更 是 为 作 你 宫 室。 室。

二 你虽用土造我们, 却要我们能变质,
 有你生命的精金, 变成珍珠与宝石。
 再经建造在一起, 作你心爱的配偶,
 与你联合成一体, 给你占有并享受。

三 你心所爱并所要, 非仅珍贵的材料,
 更要材料被建造, 给你安居显荣耀。
 你这万有的基督, 需要建造的教会,
 使你荣耀的丰富, 显出完全的光辉。

四 并非单独的属灵, 就能博得你称羨;
 乃是团体的生命, 才能成全你心愿。
 并非脱节的肢体, 就能彰显你完全;
 乃是配搭的身体, 才能成为你丰满。

五 求不再容我单独, 立即来把我建造;
 一切全照你蓝图, 联络、结合,精而牢。
 属灵不再为自高, 恩赐不再为自傲;
 全都为供你建造, 全都为显你荣耀。

1 Lord, Thou art a potter skilled

And a glorious builder too,

Molding for Thy vessel great,

Building with Thy house in view.

I am both a man of clay

And a new-made living stone,

That Thy vessel I may be

And the temple Thou wouldst own.

2 Though of clay Thou madest us,

Thou wouldst have us be transformed;

With Thy life as purest gold,

Unto precious stones conformed.

We shall, through Thy building work,

Then become Thy loving Bride,

In one Body joined to Thee,

That Thy heart be satisfied.

3 What Thy heart desires and loves

Are not precious stones alone,

But together these to build

For Thy glory, for Thy home.

Thou, the all-inclusive Christ,

Dost a builded Church require,

That Thy glorious riches may

Radiate their light entire.

4 Not the person spiritual

In an individual way,

But the corporate life expressed

Will Thy heart's desire display.

Members separate and detached

Ne'er express Thee perfectly,

But Thy Body tempered, built,

Ever shall Thy fullness be.

5 Build me, Lord, with other saints,

Independence ne'er allow,

But according to Thy plan

Fitly frame and join me now.

In experience not my boast,

Nor in gifts would be my pride;

For Thy building I give all,

That Thou may be glorified.

二〇一五年感恩节特会

召会作神的殿— 神永远经纶的目标

第六篇

成为神圣奥秘的人，
活在神圣奥秘的范围里，
为着建造神那神圣奥秘的殿

读经：约十四 2, 10 ~ 11, 16 ~ 20, 23, 二十 22, 林前十五 45 下

纲 目

周 一

壹 三一神自己就是神圣奥秘的范围—约十四 10 ~ 11:

一 神圣三一的三者—父、子、灵—乃是自有永有的，并且互相内在，这就是一个神圣奥秘的范围。

二 父具体化在子里面，而子是父的具体表现，形成一个神圣奥秘的范围。

贰 第一个神人基督，乃是神圣且奥秘的人；神圣是在神这一面，奥秘是在人那一面：

2015 Thanksgiving Weekend Conference

THE CHURCH AS THE TEMPLE OF GOD— THE GOAL OF GOD'S ETERNAL ECONOMY

Message Six

Becoming Divine and Mystical Persons
Living in the Divine and Mystical Realm
for the Building of the Divine and Mystical Temple of God

Scripture Reading: John 14:2, 10-11, 16-20, 23; 20:22; 1 Cor. 15:45b

Outline

Day 1

I. The Triune God Himself is a divine and mystical realm—John 14:10-11:

A. The three of the Divine Trinity—the Father, the Son, and the Spirit—are self-existing, ever-existing, and coinhering and as such are a divine and mystical realm.

B. The Father is embodied in the Son, and the Son is the Father's embodiment, forming a divine and mystical realm.

II. Christ, the first God-man, is a divine and mystical person; to be divine is on God's side, and to be mystical is on man's side:

- 一 在主耶稣作为第一个神人的生活里，祂所作的一切，都是神圣而奥秘的；神乃是在奥秘而属人的方式里得以显现——提前三 16。
- 二 主奥秘的人性生活，乃是一个神圣的范围，这范围就是神的国——约三 13, 3。
- 三 主耶稣是神人，祂所说的和所作的，都是很奥秘地在祂人性生活里完成的神圣事实——五 19, 太七 28 ~ 29。
- 四 第一个神人的祷告，乃是在神圣奥秘的范围里；主耶稣是在肉体里的人，但祂乃是在神圣奥秘的方式和范围里，向奥秘的神祷告——约十七，太十四 23。

周二

叁 我们可以进入之神圣奥秘的范围，乃是终极完成之灵与是灵之基督那神圣奥秘的范围——约十四 16 ~ 20:

- 一 另一位保惠师，就是实际的灵，乃是子的实际，实化为子在信徒里面的同在——16 ~ 18 节。
- 二 在复活里，子成了赐生命的灵，并来到门徒那里，向他们吹入一口气，要他们接受圣灵；借此我们就得知子在父里面，信徒在子面，子也在信徒里面——林前十五 45 下，约二十 22, 十四 19 ~ 20。

肆 我们需要进入神圣奥秘的范围，并成为神圣奥秘范围的一部分:

- 一 我们乃是借着看见神圣奥秘的范围而进入这范围；在属灵的事上，看见就是进入——三 3, 5。

- A. In His living as the first God-man, all that the Lord Jesus did was divine and mystical; God was manifested in a mystical, human way——1 Tim. 3:16.
- B. The Lord's mystical human life was a divine realm, and this realm is the kingdom of God——John 3:13, 3.
- C. The Lord Jesus was a God-man, and all that He said and did were divine facts accomplished in His human life mystically——5:19; Matt. 7:28-29.
- D. The prayers of the first God-man were in the divine and mystical realm; the Lord Jesus was a man in the flesh, yet He prayed to the mysterious God in a divine and mystical way and realm——John 17; Matt. 14:23.

Day 2

III. The divine and mystical realm into which we may enter is the divine and mystical realm of the consummated Spirit and the pneumatic Christ——John 14:16-20:

- A. Another Comforter, the Spirit of reality, is the reality of the Son realized as the Son's presence in the believers——vv. 16-18.
- B. In resurrection the Son became the life-giving Spirit, and He came to the disciples to breathe into them, asking them to receive the Holy Spirit; by this we can know that the Son is in the Father, the believers are in the Son, and the Son is in the believers——1 Cor. 15:45b; John 20:22; 14:19-20.

IV. We need to enter into and become part of the divine and mystical realm:

- A. We enter into the divine and mystical realm by seeing this realm; in spiritual things to see is to enter into——3:3, 5.

二 我们乃是借着成为神圣奥秘范围的一部分，而进入这范围：

1 我们借着神圣的出生，而成为神圣奥秘范围的一部分；借着重生我们生入神圣奥秘的范围里—6 节。

周 三

2 我们借着有分于神的神性，而成为神圣奥秘范围的一部分—15 节，彼后—4，弗四 23，林后三 18，罗八 23，29。

3 我们借着建造到基督的身体里，而成为神圣奥秘范围的一部分；这身体要完成新耶路撒冷，作为神圣奥秘的范围，直到永远—弗四 16，后二—2。

伍 每一位信徒都该是神圣奥秘的人，是属人的，却神圣的活着—加二 20，林后十 1：

一 我们已经从凡俗中被分别出来；我们已经被圣别，分别出来归给圣别的神了；现今我们是在终极完成之灵与是灵之基督那神圣奥秘的范围里—约十七 17，19，来二 11，帖前五 23。

周 四

二 作为神人，我们这些在基督里的信徒，该作神圣奥秘的人而活—太二八 19，林后十三 14，弗四 1~6：

1 我们应当是神圣的，却是属人的—不是仅仅属人，乃是奥秘而属人；我们生活中的每一件事，都应当是神圣而奥秘的—约十四 16~20。

2 我们该同着神、在神里面、凭着神、并借着神作一切的事；这就是神圣的含意—林前十 31，西三 17。

B. We enter into the divine and mystical realm by becoming part of this realm:

1. We become part of the divine and mystical realm through the divine birth; through regeneration we were born into the divine and mystical realm—v. 6.

Day 3

2. We become part of the divine and mystical realm by participating in God's divinity—v. 15; 2 Pet. 1:4; Eph. 4:23; 2 Cor. 3:18; Rom. 8:23, 29.

3. We become part of the divine and mystical realm by being built up in the Body of Christ, which consummates the New Jerusalem as the divine and mystical realm for eternity—Eph. 4:16; Rev. 21:2.

V. Every believer should be a divine and mystical person, one who is human yet lives divinely—Gal. 2:20; 2 Cor. 10:1:

A. We have been separated from being common; we have been sanctified and separated unto God, who is holy, and now we are in the divine and mystical realm of the consummated Spirit and the pneumatic Christ—John 17:17, 19; Heb. 2:11; 1 Thes. 5:23.

Day 4

B. As God-men, we, the believers in Christ, should live as divine and mystical persons—Matt. 28:19; 2 Cor. 13:14; Eph. 4:1-6:

1. We should be divine yet human—not merely human but mystically human; everything in our living should be divine and mystical—John 14:16-20.

2. We should do everything with God, in God, by God, and through God; this is what it means to be divine—1 Cor. 10:31; Col. 3:17.

3 像主耶稣一样，我们必须在看得见的一面是物质的，在看不见的一面却是神圣奥秘的，同时活在物质的范围里和神圣奥秘的范围里——约三 13，来四 16，十三 13。

陆 我们是在基督里的信徒，应当活在神圣奥秘的范围里：

一 在神圣奥秘的范围里，我们接受那灵为独一无二、包罗万有的福——加三 14，2，5。

周 五

二 在神圣奥秘的范围里，我们接受升天基督的传输和祂天上职事的供应——弗一 22，来八 1～2。

三 在神圣奥秘的范围里，我们经历神生机的拯救——罗五 10 下。

四 在神圣奥秘的范围里，我们活在神的国这神圣种类的范围里——约三 3，5。

五 在神圣奥秘的范围里，我们照着生命之律的自动功用，过着自然而不费力的基督徒生活——罗八 2。

周 六

六 在神圣奥秘的范围里，我们过真实的生活，彰显那启示出来的神圣实际——约贰 1，约叁 1，约四 23～24。

七 在神圣奥秘的范围里，我们与三一神调和，为着保守——十七 21，23，弗四 3。

3. Like the Lord Jesus, we should be those who are apparently physical yet invisibly divine and mystical, living simultaneously in the physical realm and in the divine and mystical realm——John 3:13; Heb. 4:16; 13:13.

VI. As believers in Christ, we should live in the divine and mystical realm:

A. In the divine and mystical realm, we receive the Spirit as the unique, all-inclusive blessing——Gal. 3:14, 2, 5.

Day 5

B. In the divine and mystical realm, we receive the transmission of the ascended Christ and the supply of His heavenly ministry——Eph. 1:22; Heb. 8:1-2.

C. In the divine and mystical realm, we experience God's organic salvation——Rom. 5:10b.

D. In the divine and mystical realm, we live in the kingdom of God as the realm of the divine species——John 3:3, 5.

E. In the divine and mystical realm, we live a spontaneous and effortless Christian life according to the automatic function of the law of life——Rom. 8:2.

Day 6

F. In the divine and mystical realm, we live a life of truthfulness as the expression of the revealed divine reality——2 John 1; 3 John 1; John 4:23-24.

G. In the divine and mystical realm, we are mingled with the Triune God for the keeping of oneness——17:21, 23; Eph. 4:3.

柒 我们是神圣奥秘的人，活在神圣奥秘的范围里，为着建造神那神圣奥秘的殿——约二 19 ~ 22:

一 三一神正将祂自己分赐到我们里面，使我们成为祂的居所；这居所也成为我们的居所——十四 1 ~ 31。

二 父的家表征三一神与蒙祂救赎之人的调和，作神与祂子民的相互住处——2, 20, 23 节:

1 神正将祂自己分赐到祂的子民里面，使祂自己与他们调和，为要把他们作成这样一个相互的居所——十五 4。

2 神与我们，我们与神调和在一起，成为一个住处，一个相互的住处；这住处就是召会作神那神圣奥秘的殿——林前三 16 ~ 17，弗二 21 ~ 22。

VII. As divine and mystical persons, we live in the divine and mystical realm for the building of the divine and mystical temple of God—John 2:19-22:

A. The Triune God is dispensing Himself into us to make us His dwelling place; this dwelling place also becomes our dwelling place—14:1-31.

B. The Father's house signifies the mingling of the Triune God with His redeemed people to be a dwelling place for both God and His people—vv. 2, 20, 23:

1. God is dispensing Himself into His people and mingling Himself with them in order to make them such a mutual dwelling place—15:4.

2. God and we, we and God, are mingled together to become one abode, a mutual abode; this abode is the church as the divine and mystical temple of God—1 Cor. 3:16-17; Eph. 2:21-22.

第六周 周一

晨兴喂养

约十四 10 ~ 11 “我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。你们当信我，我在父里面，父在我里面；即或不然，也当因我所作的事而信。”

我们来到一个高峰，就是神圣奥秘的范围。奥秘的东西不仅是属灵的，也是神秘的。…三一神—父、子、灵—乃是自有永有的，并且互相内在，就是神圣三一的三者住在彼此里面。照着约翰十四章十至十一节，子在父里面，父在子里面。这指明父具体化在子里面，而子是父的具体表现，形成一个神圣奥秘的范围，就是三一神的范围。因此，三一神自己就是神圣奥秘的范围（神圣奥秘的范围，三四至三五页）。

信息选读

有时候当我们听见一个年轻姊妹作见证时，我们感觉到她的说话是神圣而奥秘的。我们生活中的每一件事，都应当是神圣而奥秘的。这就是我们在主耶稣身上所看见的。当人看见祂所作的，他们就惊讶说，“这人的智慧和异能，是从哪里来的？这不是那木匠的儿子么？”（太十三 54 ~ 55）这是因为祂所作的一切，都是神圣而奥秘的。神借着祂而活。祂乃是神显现于肉体。这是极大的奥秘。提前三章十六节说，大哉敬虔的奥秘，乃是神显现于肉体。那神圣的乃是在奥秘属人的方式里得以显现。

我们…来看第一个神人（祂是一个祷告的人）奥秘的人性生活里神圣的事实。祂奥秘的人性生活，乃是一个神圣的范围，这范围就是神的国。…一个神圣而属人

WEEK 6—DAY 1

Morning Nourishment

John 14:10-11 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me; but if not, believe because of the works themselves.

We come to a high peak—the divine and the mystical realm. Something that is mystical is not only spiritual but is also mysterious....The Triune God—the Father, the Son, and the Spirit—is self-existing, ever-existing, and coinhering, with the three of the Divine Trinity dwelling in one another. According to John 14:10 and 11 the Son is in the Father, and the Father is in the Son. This indicates that the Father is embodied in the Son and the Son is the Father’s embodiment, forming a divine and mystical realm, the realm of the Triune God. Therefore, the Triune God Himself is a divine and mystical realm. (The Divine and Mystical Realm, p. 36)

Today’s Reading

Sometimes when we hear a young sister giving a testimony, we have the sense that her speaking is divine yet mystical. Everything in our living should be divine and mystical. This is what we see in the Lord Jesus. When people saw what He did, they were astounded and said, “Where did this man get this wisdom and these works of power? Is not this the carpenter’s son?” (Matt. 13:54-55). This is because all that He did was divine and mystical. God was living through Him. He was God manifested in the flesh. This is a great mystery. First Timothy 3:16 says that the great mystery of godliness is God manifested in the flesh. The divine is manifested in a mystical human way.

We want to continue to see the divine facts in the mystical human life of the first God-man, who was a man of prayer. His mystical human life was a divine realm, and this realm is the kingdom of God.

的人，乃是一个奥秘。这样一个人完全是奥秘的。在这宇宙中，有一个神圣、奥秘的范围。

主在这地上生活的每一部分，都是神圣的事实。凡神所作的，都是神圣的事实，而这些神圣的事实在人性生活里活出来，使这个人性生活成为奥秘的。在人性里有神圣的东西，这就是奥秘的。主一切祷告的榜样，都是神圣的事实，由祂在肉体里作为那人耶稣所发出。如果只是人，就不能说出这样神圣的辞句。耶稣是神人，祂所说的和所作的，都是很奥秘地在祂人性生活里完成的神圣事实。

主活着就是一个祷告的人。祂活着不是作一个普通的人，向神祷告一些普通的祷告；不是作一个虔诚的人，就是所谓敬虔的人，以宗教的方式向神祷告；也不是作一个寻求神的人，为着神圣的成就和得着，向神祷告。祂作为一个祷告的人，甚至不是仅仅作一个寻求基督的人，迫切地祷告要得着至宝的基督（腓三 12~14、8）。祂乃是一个在肉体里的人，在神圣、奥秘的范围里向奥秘的神祷告。福音书告诉我们，祂常去到山上，或退到隐密处去祷告（太十四 23，可一 35，路五 16，六 12，九 28）。

根据我所学习的，我们可能是一个寻求基督的人，迫切地祷告要得着至宝的基督，但这并不是在福音书里所启示这个祷告之人的纯净榜样。我们若是寻求基督的人，我们会以为自己很特别，很属灵。但是在描述第一个神人是祷告的人时，我避免用“属灵”这个辞；我乃是用“神圣”和“奥秘”这样的辞。“神圣”是在神这一面；“奥秘”是在人那一面。一面说，耶稣是在肉体里的人，但祂乃是在神圣、奥秘的范围里，向奥秘的神祷告（神人的生活，一〇九至一一〇、一一四至一一五、一二五至一二六、一〇四至一〇五页）。

参读：神圣奥秘的范围，第二至三章。

A divine, human person is a mystery. He is altogether mystical. There is a realm in this universe which is divine and mystical.

We must remember that we are still looking at the divine facts in the mystical human life of the first God-man. Every part of the Lord's living on this earth is a divine fact. Whatever God does is a divine fact, and the divine facts were lived in a human life, making that human life mystical. Something divine in humanity is mystical. All the examples of the Lord's prayer are divine facts uttered by Him in His flesh as the man Jesus. A mere human being could not utter such divine sentences. Jesus was a God-man, and all that He said and did are divine facts accomplished in His human life mystically.

The Lord lived as a man of prayer. He did not live as a common man praying common prayers to God, as a pious man, a so-called godly man, praying to God in a religious way, or as a God-seeking man praying to God for the divine attainments and obtainments. His being a man of prayer was not even as merely a Christ-seeker praying desperately to gain Christ in His excellency (Phil. 3:12-14, 8). Instead, He was a man in the flesh praying to the mysterious God in the divine, mystical realm. The Gospels tell us that He often went to the mountain or withdrew to a private place to pray (Matt. 14:23; Mark 1:35; Luke 5:16; 6:12; 9:28).

According to what I have learned, we may be a Christ-seeker, praying desperately to gain Christ in His excellency, yet this is not the pure pattern of the man of prayer revealed in the Gospels. If we are a Christ-seeker, we would think that we are very special and spiritual. But in describing the first God-man as a man of prayer, I have avoided using the word spiritual. Instead, I have used the words divine and mystical. Divine is on God's side. Mystical is on man's side. On the one hand, Jesus was a man in the flesh, yet He prayed to the mysterious God in the divine and mystical way and realm. (The God-man Living, pp. 92, 96, 106, 89)

Further Reading: The Divine and Mystical Realm, chs. 2-3

第六周 周二

晨兴喂养

约三 3 “耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。”

5～6 “耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。从肉体生的，就是肉体；从那灵生的，就是灵。”

我们今天可以进入的神圣奥秘的范围，事实上不仅是三一神的神圣奥秘范围，乃是终极完成之灵与是灵之基督那神圣奥秘的范围。“终极完成的灵”（the consummated Spirit）和“是灵的基督”（the pneumatic Christ）是非常特别的辞（神圣奥秘的范围，三五页）。

信息选读

我们都需要进入神圣奥秘的范围，但不是三一神那神圣奥秘的范围，乃是终极完成之灵与是灵之基督那神圣奥秘的范围（腓一 19，罗八 9，林后三 17～18）。…约翰十四章十六至十八节说到另一位保惠师，就是实际的灵，成为子的实际，实化为子在信徒里面与他们的同在。那灵就是子的实际；而子在我们里面与我们的同在，就是那灵。…在子复活那日，子成了赐生命的灵（林前十五 45 下），当天晚上祂来到门徒那里，向他们吹入一口气，要他们接受圣灵（约二十 22）。祂若不是灵，祂怎么能够向祂的门徒吹气，就要他们接受那灵？借这一切，我们就得知子在父里面，信徒在子里面，子也在信徒里面（十四 19～20）。

在基督复活那日之前，祂还有好些事要向祂的门徒揭示。但祂的门徒那时担当不了（十六 12），因为他们尚未接受基督复活的灵，并且尚未进到神圣奥秘的范围（神圣奥秘的范围，四六至四七页）。

WEEK 6—DAY 2

Morning Nourishment

John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.

5-6 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

The divine and mystical realm into which we may enter today is actually not simply the divine and mystical realm of the Triune God but the divine and mystical realm of the consummated Spirit and the pneumatic Christ. The terms consummated Spirit and pneumatic Christ are very particular. (The Divine and Mystical Realm, p. 36)

Today's Reading

We all need to enter into the divine and mystical realm, not of the Triune God, but of the consummated Spirit and the pneumatic Christ (Phil. 1:19; Rom. 8:9; 2 Cor. 3:17-18)... John 14:16-18 speaks of another Comforter, the Spirit of reality, to be the reality of the Son realized as the Son's presence in the believers. The Spirit is the reality of the Son, and the Son's presence in us is the Spirit...In the day of the Son's resurrection, in which the Son became the life-giving Spirit (1 Cor. 15:45b), He came to the disciples in the night of that day to breathe into them and asked them to receive the Holy Spirit (John 20:22). If He were not the Spirit, how could He ask the disciples upon whom He was breathing to receive the Spirit? By all this we can know that the Son is in the Father, that the believers are in the Son, and that the Son is in the believers (John 14:19-20).

Before that day of Christ's resurrection, He had yet many things to unveil to His disciples. But His disciples could not bear them then (John 16:12) because they had not received the Spirit of Christ's resurrection and had not entered into the divine and mystical realm. (The Divine and Mystical Realm, pp. 44-45)

人要得重生，首先必须领悟他需要神圣的生命。在约翰三章三节主说，“我实实在在地告诉你，人若不重生，就不能见神的国。”在属灵的事上，看见就是进入（5）。你若没有由神而生，就无法进入或看见神国范围内的任何事物（生命的基本功课，七二页）。

在十四章一节里，主耶稣…说，“你们当信入神，也当信入我。”这里的介系词“入”是非常重要的。我们不仅该相信神、相信基督，也该信入神、信入基督。我们的心里受搅扰，因为我们是在世上，而解决这搅扰的路，就是我们借着信入基督进到祂里面。现在我们能看见两个范围：物质的范围，就是一切搅扰所在的世界，以及三一神—父、子、灵—的奥秘范围，就是平安所在之处。

在十六章三十三节主耶稣说，“我将这些事对你们说了，是要叫你们在我里面有平安。在世上你们有苦难，但你们可以放心，我已经胜了世界。”这里我们再次看见物质的范围（“世界”）和奥秘的范围（“我”）。约翰十四、十五、十六章乃是一段。在这一段开头的十四章一节，主耶稣指明祂要说一些话，来帮助我们信入祂。我们不该认为，信入基督是一件简单的事。祂若没有死在十字架上，除去我们的罪，钉死我们的肉体，以及了结我们的旧人，并且祂若没有复活，成为赐生命的灵，祂就无法进到我們里面，也无法将我们带到祂里面。

当主耶稣说到信入神，并信入祂这话时，我们若在场，可能会说，“主啊，我愿进到你里面。请告诉我如何信入你。”如接下来的经节所启示的，我们若要进到祂里面，祂就必须受死，并且复活，成为赐生命的灵，好使我们可以借着信入祂，并且呼求“哦，主耶稣”，而接受祂（神圣奥秘的范围，四一至四二页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第一至二篇。

In order for one to be regenerated, he first has to realize his need of the divine life. In John 3:3 the Lord said, “Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.” In spiritual things to see is to enter into (v. 5). If you have not been born of God, you cannot enter into, or see, any thing in the realm of God’s kingdom. (Basic Lessons on Life, p. 62)

In John 14:1 the Lord Jesus [said] “Believe into God, believe also into Me.” Here the preposition into is very important. We should believe not only in God and in Christ, but we should believe into God and into Christ. Our heart is troubled because we are in the world, and the way for this trouble to be solved is for us to enter into Christ by believing into Him. Here we can see two realms: the physical realm, the world where all the troubles are, and the mystical realm of the Triune God—the Father, the Son, and the Spirit—where peace is.

In 16:33 the Lord Jesus said, “These things I have spoken to you that in Me you may have peace. In the world you have affliction, but take courage; I have overcome the world.” Here again we see both the physical realm (“the world”) and the mystical realm (“Me”). Chapters 14, 15, and 16 of John are a section. At the beginning of this section the Lord Jesus indicated, in 14:1, that He intended to speak something to help us to believe into Him. We should not think that believing into Christ is a simple matter. If He had not died on the cross to take away our sins, to crucify our flesh, and to terminate our old man, and if He had not resurrected to become the life-giving Spirit, there would be no way for Him to come into us and to bring us into Him.

If we had been there when the Lord Jesus spoke about believing into God and into Him, we might have said, “Lord, I want to enter into You. Tell me how to believe into You.” As the following verses reveal, for us to enter into Him, He had to die and be resurrected to become the life-giving Spirit so that we may receive Him by believing into Him and calling, “O Lord Jesus.” (The Divine and Mystical Realm, p. 41)

Further Reading: How to Be a Co-worker and an Elder and How to Fulfill Their Obligations, chs. 1-2

第六周 周三

晨兴喂养

彼后一 4 “借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们既逃离世上从情欲来的败坏，就借着这些应许，得有分于神性情。”

约十七 19 “我为他们的缘故，圣别自己，使他们也在真理中得以圣别。”

在这里我要进一步说到主所给我们的一个新的发表：“有分于神的神性。”这语言非常奇特，也很美妙。…在神生机的救恩里，我们这些在基督里的信徒，能有分于神的神性。神的生命已经分赐到我们的生命里，祂的性情正作到我们的性情里，祂的心思正作到我们的心思里，我们甚至也有祂神圣的元素，就是祂追测不尽生命之丰富的元素，来变化我们的全人。因此，我们有神的生命、神的性情、神的心思以及祂所有丰富的神圣元素；如今我们能完满地有分于神的神性。我们有分于神的神性，意思就是祂要使我们成为祂。祂正在使我们在神的生命、性情、思想和彰显上成为神，但我们当然无分于祂的神格。神这样把自己作到我们里面，不仅是要使我们圣别，也不仅是要使我们完全、得胜并属灵。神正在把祂的生命、性情、心思和元素作到我们里面，好使我们在生命、性情、心思和彰显上成为神（神生机救恩的秘诀——“那灵自己同我们的灵”，四五至四六页）。

信息选读

父所有的一切，都是子所拥有的，都具体化在子里面。…子所拥有的一切，都由那灵领受，由那在基督复活里成了赐生命之灵的那灵所实化，使那是灵的基督得以实化。…那灵领受基督所有的一切，并宣示与门徒（他们那时是在基督复活的实际里，

WEEK 6—DAY 3

Morning Nourishment

2 Pet. 1:4 Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature, having escaped the corruption which is in the world by lust.

John 17:19 And for their sake I sanctify Myself, that they themselves also may be sanctified in truth.

At this point I would like to say a further word about a new utterance which the Lord has given us: participate in God's divinity. This language is very strange and marvelous...In God's organic salvation we, the believers in Christ, can participate in God's divinity. God's life has been imparted into our life, His nature is being wrought into our nature, His mind is being wrought into our mind, and we even have His divine element, the element of the riches of His unsearchable life, to transform our entire being. Thus, we have God's life, God's nature, God's mind, and the divine element of all His riches, and now we can participate in God's divinity in full. For us to participate in God's divinity means that He is making us Him. He is making us God in His life, in His nature, in His thinking, and in His expression but not, of course, in His Godhead. For God to work Himself into us in such a way is not merely to make us holy, and it is not merely to make us perfect, victorious, and spiritual. God is working His life, nature, mind, and element into us in order to make us God in life, in nature, in mind, and in expression. (The Secret of God's Organic Salvation—"the Spirit Himself with Our Spirit," p. 42)

Today's Reading

All that the Father has is the Son's possession, embodied in the Son...All that the Son possesses is received by the Spirit, realized by the Spirit who became the life-giving Spirit in the resurrection of Christ for the realization of the pneumatic Christ...The Spirit receives all that Christ has and declares to the disciples (who were then in the reality of Christ's resurrection and in

并在那是灵之基督的神圣奥秘范围里），为着产生召会，带进基督的身体，终极完成新耶路撒冷，以彰显包罗万有的基督，使祂在永远里得着荣耀（约十六 14～15）。首先，一切都是父的；然后，父所有的一切，都成为子所拥有的；接着，凡子所拥有的，都由那灵所听见并领受；那灵又将这一切事宣示与信徒。这就是为着神圣三一之永远经纶的神圣转移（神圣奥秘的范围，四七至四八页）。

主是神圣且奥秘的；祂所作和所说的每一件事，都是表号。在约翰八章，一个犯罪的妇人被带到主那里。最后主对她说，“没有人定你的罪么？”（10）“她说，主啊，没有。耶稣说，我也不定你的罪；去吧，从今以后不要再犯罪了。”（11）这这也是一个表号。主耶稣是彰显出来的神，但祂不定一个罪人的罪；这岂不是奥秘的事么？祂是一个神圣且奥秘的人，生活在神圣奥秘的范围中，以神圣奥秘的方式作每一件事。我们应当是这样的人。我们若在办公室上班，那些在我们身边的人应当感觉到我们有一样特别的东西。这个特别的东西乃是神圣且奥秘的。我们都需要被主构成门徒，成为神圣且奥秘的人（活力排，二二至二三页）。

我们若借着与神同活并与基督同行动而祷告，我们就是从祂这人位祷告，我们的祷告也就是神圣的。我觉得在这些日子里，这对我们是一个新的启示。

唯有一个神圣的人才能祷告说，“我们在诸天之上的父，愿你的名被尊为圣。”（太六 9）…在这宇宙中，有一个神圣、奥秘的范围。属世的人不认识这个范围。他们是在物质、堕落、犯罪、邪恶的世界里。但我们已经从凡俗中被分别出来；我们已经被圣别，分别出来归给圣别的神了。现今我们是在终极完成之灵的神圣、奥秘的范围里（神人的生活，一一五页）。

参读：活力排，第二、十一篇。

the divine and mystical realm of the pneumatic Christ) for the producing of the assemblies which issue in the Body of Christ that consummates the New Jerusalem to express the all-inclusive Christ for His glorification in eternity (John 16:14-15). First, all the things were the Father's. Then what the Father had become Christ's possession. Following this, whatever Christ possesses is heard and received by the Spirit, who declares all these things to the believers. This is the divine transition for the eternal economy of the Divine Trinity. (The Divine and Mystical Realm, p. 46)

The Lord was divine and mystical. He did and said everything as a sign. In John 8 a sinful woman was brought to the Lord. Eventually, He said to her, "Has no one condemned you?" (v. 10). "And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more" (v. 11). This was also a sign. The Lord Jesus was God expressed, yet He would not condemn a sinner. Is this not something mystical? He was a divine and mystical person living in the divine and mystical realm, doing everything in a divine and mystical way. We should be such persons. If we are working in an office, those around us should have the feeling that there is something extraordinary about us. This extraordinary thing is divine and mystical. We all need to be disciplined by the Lord to be divine and mystical persons. (The Vital Groups, p. 17)

If we pray by living with God and moving with Christ, we pray from this Person and our prayers are divine. I feel that this is a new revelation to us in these days.

Only a divine person could pray, "Our Father who is in the heavens, Your name be sanctified" (Matt. 6:9)...There is a realm in this universe which is divine and mystical. The worldly people do not know this realm. They are in the physical, fallen, sinful, evil world. But we have been separated from being common; we have been sanctified and separated unto our God, who is holy. Now we are in the divine and mystical realm of the consummated Spirit. (The God-man Living, p. 96)

Further Reading: The Vital Groups, msgs. 2, 11

第六周 周四

晨兴喂养

林前十 31 “所以你们或吃、或喝、或作什么事，一切都要为荣耀神而行。”

西三 17 “凡你们所作的，无论是什么，或说话，或行事，都要在主耶稣的名里，借着祂感谢父神。”

子将父启示给祂的信徒，为要形成祂的身体（太十一 27 下，约十七 6 上）。神的经纶是要借着子凭祂的生机体，就是基督的身体，彰显父。新约教导说，父这源头有一个愿望，要借着子得着一个生机体；子来呼召神的选民到祂这里来，叫祂能重生、圣别并变化他们，使他们成为祂的身体，作三一神的生机体。

新约教训我们这些基督身体的肢体，在每一件事上都要与神同作，在神里面作，凭神而作并借神而作。新约没有教导我们，要用我们天然的爱，以伦理的方式爱人。我们必须以神圣并奥秘的方式，凭神并与神一同来爱人。祂的爱是神圣的，但外面这个爱人的人乃是奥秘的人。圣经教训我们，要作神圣奥秘的人而活（神人的生活，一三九页）。

信息选读

第一个神人是一个祷告的人，这个榜样给我们看见，我们应当以神圣的方式作每一件事。…我们买鞋、理发，都应当是神圣的。在第一个神人的历史中，非常重要的一部分乃是祂的祷告。祂一切的祷告都是神圣的，但这些祷告乃是在人的生活中，使那个人的生活成为奥秘的。丈夫爱妻子应当是神圣的，而不仅仅是属灵的。这是因为他不是凭自己的方式，乃是以神的方式爱妻子，并且不是以自己的爱，乃是以神的爱来爱妻子。一个在肉体里的人，怎能以神圣的方式，并用神圣的爱来爱妻子？这是奥秘

WEEK 6—DAY 4

Morning Nourishment

1 Cor. 10:31 Therefore whether you eat or drink, or whatever you do, do all to the glory of God.

Col. 3:17 And whatever you do in word or in deed, do all things in the name of the Lord Jesus, giving thanks to God the Father through Him.

The Son reveals the Father to His believers for the formation of His Body (Matt. 11:27d; John 17:6a). God's economy is for the expression of the Father through the Son with His organism, the Body of Christ. The New Testament teaches that the Father as the source has a desire to have an organism through the Son, and the Son came to call God's elect to come to Him so that He can regenerate, sanctify, and transform them, making them His Body to be the organism of the Triune God.

The New Testament teaches us, the members of the Body of Christ, to do everything with God, in God, by God, and through God. It does not teach us to love people in an ethical way with our natural love. We have to love others by and with God, in a divine and mystical way. His love is divine, but the outward lover is a mystical human. The Bible teaches us to live as divine and mystical persons. (The God-man Living, p. 117)

Today's Reading

The pattern of the first God-man being a man of prayer shows that we should do everything in a divine way...Our buying a pair of shoes and the way that we cut our hair should be divine. A very critical part of the history of the first God-man was His prayer. All of His prayers were divine, yet they were in a human life, making that human life mystical. He lived a mystical human life. A husband should love his wife divinely, not merely spiritually. This is because he does not love her in his way but in God's way and not with his love but with God's love. How could a man in the flesh love his wife in a divine way and with the divine love? This is mystical...Our life should be

的。…我们的生活应当是神圣的，却是属人的——不是仅仅属人，乃是奥秘而属人。这就是圣言中所揭示的。

我们有一种对属灵的观念，使我们眼瞎。我们需要看见，我们不该仅仅是属灵的，乃该是神圣而奥秘的。今天每一位信徒都该是神圣而奥秘的人。我们应当是神圣的，却又是极其奥秘的。甚至那些与我们亲近的人，也应当能感觉到我们有一些东西是奥秘的，是不能明白的。这关键乃在于我们虽然是人，我们的生活却是神圣的。真实的属灵，应当使我们成为神圣的。这是更高的。

我们是基督奥秘的身体。我们已经在位灵里受浸，成了这一个身体（林前十二13），神也将我们安置并调和在这一个奥秘的身体里（18、24）。

这样一个奥秘的观点，只有寻求的基督徒才能看见。像主耶稣一样，我们必须在看得见的一面是物质的，在看不见的一面却是奥秘的。一切真正的祷告、真实的祷告、神算得数的祷告，都是在奥秘的人性生活里神圣的事实。我们已经看见，在主食饱五千人之前，祂仰望祂的父而祷告（太十四19）。这是在奥秘的人性生活里所作的一件神圣的事（神人的生活，一〇八至一〇九、一八一至一八二页）。

在福音里，我们不仅接受赦罪、洗净和洁净的福，更接受那最大的福，就是三一神，父、子、灵，成为经过过程，包罗万有赐生命的灵，极其主观地住在我们里面作我们的享受。我们能享受这包罗万有者作我们每天的分，这是何等的福！（圣经恢复本，加三14注2）

那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵，就是…复合的灵，实际上就是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心（加三14注4）。

参读：神人的生活，第一、十篇。

divine yet human—not merely human, but mystically human. This is what is unveiled in the holy Word.

We have a concept concerning spirituality which blinds us. We need to see that we should not be merely spiritual but divine and mystical. Every believer today should be a divine and a mystical person. We should be divine yet so mysterious. Even those who are close to us should be able to sense that there is something about us which is mysterious and cannot be understood. The key is that although we are human, we live divinely. True spirituality should make us divine. This is higher.

We are the mystical Body of Christ. We have been baptized in one Spirit into this one Body (1 Cor. 12:13), and God has placed us and blended us together in this one mystical Body (vv. 18, 24).

Such a mystical view can be possessed only by the seeking Christians. Like the Lord Jesus, we need to be those who are apparently physical, yet invisibly mystical. All the genuine prayers, real prayers, prayers that can be counted by God, are divine facts in the mystical human life. We have seen that before the Lord fed the five thousand, He prayed by looking unto His Father (Matt. 14:19). This is something divine, performed in a mystical human life. (The God-man Living, pp. 91-92, 155)

In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; even more, we have received the greatest blessing, which is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in a most subjective way for our enjoyment. Oh, what a blessing that we can enjoy such an all-inclusive One as our daily portion! (Gal. 3:14, footnote 2)

The Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. The Spirit is the compound Spirit... and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension that we may receive Him as our life and our everything. This is the focus of the gospel of God. (Gal. 3:14, footnote 3)

Further Reading: The God-man Living, msgs. 1, 10

第六周 周五

晨兴喂养

弗一 22 “将万有服在祂的脚下，并使祂向着召会作万有的头。”

罗八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

在基督钉十字架以前，基督的身体还没有产生；乃是在祂升天之后，有些东西从升天的基督传输到信徒里面的时候，基督的身体才产生。这就是说，升天基督的传输产生身体。我们在召会生活中，在事奉或交通中所说的一切，必须出于这传输。我们的说话若是出自这传输，我们的说话就是属身体的；若不是出自这传输，就不是属身体的。在身体里没有一样是天然的，没有一样是属肉体的，没有一样是属旧造的。我们都需要看见这异象。…当我们看见异象时，我们会说，“身体实在和天然的人无分无关。身体是从升天基督的传输来的。”赞美主，在召会生活中，属天的传输正在我们众人里面进行！（以弗所书生命读经，一九二至一九三页）

信息选读

今天，我们的基督不是在地上尽职。祂不是在加利利和犹太地尽职，乃是在我们里面，在我们灵里尽职。祂同时在我们众人的灵里尽职。…虽然我很有限，但我有无限的一位。祂是主、是基督、是元首、救主、大祭司、辩护者、代求者、中保、保证、赐生命者、保惠师和羔羊神。祂太丰富了！因此，在我的劳苦中我非常喜乐且愉快。我们的确有一位无限、属天的基督，在天上并在我们灵里供应我们。借着祂属天职事的丰富供应，我们的工作成了我们的安息和享受（经过过程的神圣三一之分赐与超越基督之输供的结果，五一至五二页）。

WEEK 6—DAY 5

Morning Nourishment

Eph. 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church.

Rom. 8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

The Body of Christ did not come into existence before Christ's crucifixion, but after His ascension, when something from the ascended Christ was transfused into the believers. This means that the transmission of the ascended Christ produces the Body. Everything we speak in the church life, in the ministry, or in fellowship must issue from this transmission. If our speaking is of the transmission, then our speaking is of the Body. If it is not of the transmission, it is not of the Body. In the Body there is nothing natural, nothing of the flesh, and nothing of the old creation. We all need to see this vision....When we see the vision, we shall say, "Surely the Body is nothing of the natural man. The Body comes from the transmission of the ascended Christ." Praise the Lord that in the church life the heavenly transmission is taking place in us all! (Life-study of Ephesians, pp. 158-159)

Today's Reading

Today, our Christ is not ministering on the earth. He is not ministering in Galilee and Judea. He is ministering in us, in our spirit. He is ministering in all our spirits simultaneously.... Although I am limited, I have One who is never limited. He is the Lord, the Christ, the Leader, the Savior, the High Priest, the Advocate, the Intercessor, the Mediator, the surety, the Life-giver, the Comforter, and the Lamb-God. He is so much! Therefore, in all my labors I am happy and pleasant. We do have an unlimited, heavenly Christ ministering to us in the heavens and in our spirit. Through the rich supply of His heavenly ministry, our work becomes our rest and our enjoyment. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 45-46)

基督天上的职事是在这奥秘的范围里完成的，神生机的拯救也是在这范围里实际完成的。我们若不在这个范围里，就无法有分于基督天上的职事，也无法享受神生机的拯救。…信徒应该高看他们能进入这个范围，领略基督若没有成为赐生命的灵，基督若不是那灵，基督若不是主灵，并且基督若不是在复活里的基督而不仅是在肉体里的基督，信徒就绝对无法有分于、经历并享受神在基督里完整救恩的生机部分（神圣奥秘的范围，五〇页）。

信徒借着重生从神而生，成为祂的儿女，有祂的生命和性情，但无分于祂的神格（约一 12 ~ 13），他们比亚当更从神类。亚当只有神外面的样子，而没有神里面的实际，就是神圣的生命。我们里面有神圣生命的实际，并且全人正被变化并模成主的形像。神所有的儿女都是在神圣种类的神圣范围里，这样说是合逻辑的。…我们是在神圣种类里，也就是在神国里的神人（约翰福音结晶读经，一五〇至一五一页）。

生命乃是那灵的内容与流出，那灵乃是三一神终极圆满的显出。这位三一神，经过成为肉体、钉死并复活的过程，成了内住、赐生命的灵，作所有在基督里之信徒的生命。罪的律，乃是出于住在我们堕落身体肢体中的撒但（罗七 23、17）。那释放我们，使我们脱离这罪律的，乃是这生命之灵的律。不是神，也不是那灵，乃是这律，在我们里面运行，救我们脱离肉体中罪律的运行，并使我们认识神，得着神，而将祂活出。这生命之灵的律，是生命之灵的自然能力，只要情形符合这律的要求，这自然的律就会自动运行（圣经恢复本，罗八 2 注 3）。

参读：约翰福音结晶读经，第七、十六篇。

Christ's heavenly ministry is carried out in this mystical realm, and God's organic salvation is practically accomplished in this realm. If we are not in this realm, we cannot participate in Christ's heavenly ministry or enjoy God's organic salvation...The believers must consider highly the entry into this realm, realizing that without Christ becoming the life-giving Spirit, without Christ being the pneumatic Christ, without Christ being the Lord Spirit, and without Christ being the Christ in resurrection and not only in the flesh, there is absolutely no way for the believers to participate in, experience, and enjoy the organic section of God's complete salvation in Christ. (The Divine and Mystical Realm, pp. 47-48)

The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead (John 1:12-13), are more in God's kind than Adam was. Adam had only the outward appearance of God without the inward reality, the divine life. We have the reality of the divine life within us and we are being transformed and conformed to the Lord's image in our entire being. It is logical to say that all the children of God are in the divine realm of the divine species...We are God-men in the divine species, that is, in the kingdom of God. (Crystallization-study of the Gospel of John, pp. 123-124)

Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. The law that has freed us from the law of sin, which is of Satan, who dwells in the members of our fallen body (Rom. 7:23, 17), is of this Spirit of life. It is this law, not God nor the Spirit, that works in us to deliver us from the working of the law of sin in our flesh and to enable us to know God and gain God and thereby live Him out. This law of the Spirit of life is the spontaneous power of the Spirit of life. Such a spontaneous law works automatically under the condition that fulfills its requirements. (Rom. 8:2, footnote 1)

Further Reading: Crystallization-study of the Gospel of John, msgs. 7,16

第六周 周六

晨兴喂养

约十四 23 “...人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”

十五 4 “你们要住在我里面，我也住在你们里面。枝子若不住在葡萄树上，自己就不能结果子，你们若不住在我里面，也是这样。”

〔约翰二书一节的真实一辞〕原文与真理同字。照约翰对这辞的用法，特别是照他在福音书里的用法，本辞在此是指启示出来的神圣实际—三一神在子耶稣基督里分赐到人里面—成为人的真实与真诚，使人过一种与神圣之光相符的生活（约三 19～21），并且按着神的所是，照神所寻找的敬拜神（四 23～24）。这就是神的美德（罗三 7，十五 8）成了我们的美德，借此我们能爱众信徒（见约壹一 6 注 6 第七点）。活在三一神圣实际里的使徒约翰，就是在这样的真实中，爱他的受信者（圣经恢复本，约贰 1 注 3）。

信息选读

在约翰十四至十六章主耶稣向门徒陈明一篇信息，然后在十七章祂向父祷告。在祂结束的祷告里，祂指明我们的一应当是在三一神里，在是灵的基督和终极完成的灵里。这一就是真正的一，乃是信徒与三一神的调和。信徒要有这样的一，就必须是在三一神这神圣奥秘的范围里。这里父在子里面，子在信徒里面，信徒也在子里面，子又在父里面。这指明信徒乃是在是灵之基督与终极完成之灵那神圣奥秘的范围里，与三一神是一。

根据神的灵住在爱基督的人里面这事实（十四 17），父神与子来到爱基督的人那里，同他安排相

WEEK 6—DAY 6

Morning Nourishment

John 14:23 ...If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him.

15:4 Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me.

["Truthfulness" in 2 John 1] is the same as the Greek word for truth. According to John's usage of this word, especially in his Gospel, here it denotes the revealed divine reality—the Triune God dispensed into man in the Son, Jesus Christ—becoming man's genuineness and sincerity, that man may live a life that corresponds with the divine light (John 3:19-21) and worship God, as God seeks, according to what He is (John 4:23-24). This is the virtue of God (Rom. 3:7; 15:8) becoming our virtue, by which we love the believers (see footnote 6, point 7, on 1 John 1:6). In such genuineness the apostle John, who lived in the divine reality of the Trinity, loved the one to whom he wrote. (2 John 1, footnote 3)

Today's Reading

In John 14 through 16 the Lord Jesus presented a message to His disciples, and then in John 17 He prayed to the Father. In His concluding prayer He indicated that our oneness should be in the Triune God, with the pneumatic Christ and the consummated Spirit. This oneness, which is the genuine oneness, is the mingling of the believers with the Triune God. To have such a oneness the believers must be in the Triune God as a divine and mystical realm. Here the Father is in the Son, the Son is in the believers, and the believers are in the Son, who is in the Father. This means that the believers are one with the Triune God in the divine and mystical realm of the pneumatic Christ and the consummated Spirit.

Based upon the fact that the Spirit of God dwells within the lover of Christ (John 14:17), God the Father and the Son come to the lover of Christ and

互的住处 (23)。十四章二十三节说，人若爱子，父与子就要来同他安排住处。这就是说，要为三一神和信徒安排相互的住处。内住的灵在十七节提起。根据这事实，父与子来同我们安排相互的住处。这就是建造。在二节主说，“在我父的家里，有许多住处。”二十三节告诉我们，这许多住处如何建造起来。这是借着住在我们里面的那灵作根基；然后父与子就到我们这里来，同我们安排相互的住处（神圣奥秘的范围，四九、六八页）。

约翰福音启示三一神将自己分赐到祂的子民里面，因而使他们成为祂的居所。最终，神的居所也成了神子民的居所。因此，这是一个相互的居所，或相互的住处。十五章四节说，“你们要住在我里面，我也住在你们里面。”我们在这一节看见相互的居住。既然有相互的居住，当然有相互的住处。这个相互的住处就是约翰福音的中心和实际。

父的家乃是一个相互的住处，是神和我们的住处。但如果我们不愿借着基督的死而复活建造起来，使神能够住在我们里面，我们就不会经历到神作我们的居所。我们必须借着基督的死而复活建造起来，使神能够住在我们里面。我们这样建造起来，就成为神的住处。神住在我们里面，就成了我们的居所。这就是我们的住处。不仅如此，这意思是说，我们与神、神与我们调和在一起成为一个住处，就是相互的住处。神住在我们里面，我们也住在神里面—互相居住。这就是约翰福音的思想。因此，父的家是一个表号，表征神与祂子民的调和（约翰著作中帐幕和祭物的应验，四一二、四二四至四二五页）。

参读：基督为父用神圣的荣耀所荣耀的结果，第五章；约翰著作中帐幕和祭物的应验，第三十八至三十九篇。

make a mutual abode with him (v. 23). John 14:23 says that if anyone loves the Son, the Father and He will come to make an abode with him. This means to make a mutual dwelling place for the Triune God and the believer. The indwelling Spirit is mentioned in verse 17. Based upon this fact, the Father and the Son come to make a mutual dwelling place with us. This is building. In John 14:2 the Lord said, “In My Father’s house are many abodes.” Verse 23 tells us how these many abodes are built up. It is by the Spirit living in us as a foundation; then the Father and the Son come to us to make a mutual abode with us. (The Divine and Mystical Realm, pp. 47, 62)

The Gospel of John reveals the Triune God dispensing Himself into His people and thereby making them His dwelling place. Eventually, God’s dwelling place also becomes the dwelling place of God’s people. Hence, it is a mutual dwelling place or mutual abode. John 15:4 says, “Abide in Me and I in you.” This can also be translated, “Dwell in Me and I in you.” In this verse we see the mutual dwelling. Since there is a mutual dwelling, there must certainly be a mutual abode. This mutual abode is the center and reality of the Gospel of John.

The Father’s house is a mutual abode, an abode for both God and us. But if we would not be built up through Christ’s death and resurrection so that God can dwell in us, we will be short of the experience of God as our dwelling place. We need to be built up through Christ’s death and resurrection so that God can dwell in us. When we are built up in this way, we become an abode to God. When God dwells in us, He becomes our dwelling place. This is our abode. Furthermore, this means that we and God, God and we, are mingled together to become one abode, a mutual abode. God abides in us, and we abide in God—a mutual abiding. This is the thought of the Gospel of John. Therefore, the Father’s house is a sign signifying the mingling of God with His people. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 328-329, 339)

Further Reading: The Issue of Christ Being Glorified by the Father with the Divine Glory, ch. 5; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 38-39

第六周诗歌

WEEK 6 — HYMN

Hymns, #222

185

赞美主 — 对祂的记念

8 6 8 6 (英 222)

C 大调

3/4

5·4 | 3-5 | i-5 | 2̇·7̇ 5 4 | 3·0 5 | 5̇ i 3 | 2̇7̇ 6 | 5·0

一 为 着 这 饼 我 感 谢 你, 这 是 神 圣 表 记;

5 | i-5 | 2̇-5 | 3̇·2̇ i 7 | 6·0 6 | 5̇ i 3 | 5 4 2 | 1 - ||

借 此, 恩 主, 我 得 看 见 神 计 划 的 奥 秘。

二 这饼指明你的身体, 你为我们舍弃,
使我有分你的生命, 并得你的自己。

三 你的身体为我裂开, 为将自己分授,
使我能得你作生命, 成为你的配偶。

四 如此, 这饼也是指明 你那奥秘身体;
我们是祂活的肢体, 与你完全合一。

五 我们虽是许多子粒, 却都成为一饼;
在此这样将你记念, 从你得到供应。

六 借着这饼我们交通, 使你心满意足;
同众圣徒如此交通, 见证你的丰富。

1 Dear Lord, we thank Thee for this bread,
It is a sign divine;

In it we see the mysteries
Of God's unique design.

2 This bread Thy body signifies,
Which Thou hast giv'n for us,
That we may share Thy life divine,
Partaking of Thee thus.

3 For us Thy body Thou didst break
That Thou may thus impart
Thyself as life to us that we
May be Thy counterpart.

4 This bread thus also signifies
Thy body mystical,
Of which we living members are,
With Thee identical.

5 Though we are many grains of wheat,
Yet all one loaf, one bread;
Remembering Thee in such a way,
With Thee we all are fed.

6 As of this bread we all commune,
Thou, Lord, dost satisfy;
With all the saints we fellowship,
And Thee we testify.

