

二〇一五年感恩節特會

召會作神的殿—— 神永遠經綸的目標

標語

- ①主在我們裏面，渴望從魂的曠野之帳幕的召會生活，往前到殿的召會生活，有基督在我們靈裏作美地的實際。
- ②我們經歷基督而被更新、加深、穩固、加力、加強並擴大，使我們進入基督身體的實際；這經歷乃是在身體裏『日日』、『漸漸』、『越照越明』之逐漸的經歷，直到天發亮，晨星在我們心裏出現。
- ③神的經綸要得着充滿了神榮耀之神的殿，這與神聖啓示的高峯有關，就是神成爲人，爲要使人在生命、性情和彰顯上成爲神。
- ④基督建造召會作神的殿，乃是藉着將祂自己建造到我們裏面，藉着神性與人性的調和，並藉着我們在神聖生命裏的長大，以及我們在神聖生命裏聯結一起。

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.

二〇一五年感恩節特會

召會作神的殿—— 神永遠經綸的目標

篇題

- 第一篇：與主一同從帳幕的召會生活，
往前到殿的召會生活
- 第二篇：聖殿材料的內在意義（一）
- 第三篇：聖殿材料的內在意義（二）
- 第四篇：神的經綸、神的殿、
以及神聖啓示的高峯
- 第五篇：基督建造召會作神的殿的路
- 第六篇：成爲神聖奧祕的人，
活在神聖奧祕的範圍裏，
爲着建造神那神聖奧祕的殿

2015 Thanksgiving Weekend Conference

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

Contents

- Message 1: Going On with the Lord from the Tabernacle
Church Life to the Temple Church Life
- Message 2: The Intrinsic Significance of the Materials of the Temple (1)
- Message 3: The Intrinsic Significance of the Materials of the Temple (2)
- Message 4: The Economy of God, the Temple of God,
and the High Peak of the Divine Revelation
- Message 5: The Way Christ Builds the Church as the Temple of God
- Message 6: Becoming Divine and Mystical Persons
Living in the Divine and Mystical Realm
for the Building of the Divine and Mystical Temple of God

召會作神的殿——

神永遠經綸的目標

第一篇

與主一同從帳幕的召會生活，
往前到殿的召會生活

讀經：結四三 10～12，約十四 23，腓三 12～14，賽六六 1～2，五七 15，弗二 21～22

綱 目

週 一

壹 哈巴谷這名字的意義（『擁抱』或『緊緊聯於』）啓示，神在基督裏成了一個人，來擁抱我們，得着我們，好使我們能緊緊聯於祂並得着祂；基督已經得着我們，要我們能得着祂，好使祂能建造到我們裏面，也使我們能建造到祂裏面，成爲團體的神人，新人，就是召會作活神的殿（家），神與人相互的住處——哈一 1，二 2，4 下，腓三 12～14，參創四一 51～52。

貳 神子民的工作、行爲和爲人，必須符合作神的殿的召會，依照神的設計和樣式——結四三 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 因着神的建造乃是經過過程的三一神將祂自己建造到我們裏面，我們就需要在召會生活中接受得了成全之聖徒的成全；得成全的聖徒與變化的靈合作，用三一神的屬性成全別人，使他們得變化—林前三 9, 12, 16～17, 歌一 10～11, 弗四 11～12, 約十四 23。
- 二 因着神的殿是屬靈的，我們就必須是被靈充滿、憑靈而活、憑靈而行、憑靈事奉、照着靈而行、在我們的靈裏敬拜、在我們的靈裏事奉、並湧流那靈而供應那靈的人—彼前二 5, 弗五 18, 加五 16, 25, 腓三 3, 羅八 4, 約四 24, 羅一 9, 約七 37～39, 林後三 6, 約六 63, 賽六六 1～2, 五七 15。
- 三 因着神的殿是祂心頭的願望，我們就必須不僅是祂的朋友，也是祂的同伴，與祂有最個人、最親密的接觸，而被祂使用，執行祂在地上的事業—約二 17～22, 雅二 23, 出三三 11。

週 二

叁 帳幕和聖殿豫表召會的兩面：

- 一 王上八章一至十一節表明，帳幕是與殿合併的；帳幕是可移動的前身，行經曠野，殿在豫表上是神建造的終極完成。
- 二 聖殿是帳幕的擴大，表徵召會的加強和穩固；聖殿裏面器具的更新並加大，表徵眾聖徒對基督之經歷的更新並擴大：
 - 1 殿和殿裏至聖所的尺寸，是帳幕及其內至聖所尺寸的兩倍；不僅如此，除了約櫃以外，其餘物件和器具的大小和數量都大為擴大—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, 參出二六 3, 16, 18, 22 ~ 24, 33。

2 這指明基督自己（由約櫃表徵）雖不能擴大，但我們對基督一切豐富的經歷，就如殿及其物件和器具所表徵的，都應當大大擴增並擴大，好與祂擴大的彰顯相配—弗三 8, 14 ~ 19, 腓三 7 ~ 14。

三 帳幕豫表神在地上，或在地方上的召會，而聖殿表徵召會作基督身體的實際；眾地方召會乃是寶貴的手續，將我們帶進那作神經綸榮耀目標之身體的實際裏—弗一 22 ~ 23, 參啓二一 10 ~ 11。

週 三

四 獨一的職事乃是為着神獨一的見證；而神獨一的見證—基督身體的實際，乃是實化於眾地方召會—出二五 22, 三八 21, 啓一 2, 9, 參弗四 4, 約十六 13。

五 林前十二章所描述的身體，乃是一個地方召會應有的見證，也就是身體的見證；今天的地方召會必須是顯出基督身體實際的一個見證—14 ~ 18, 20 節。

六 召會的存在乃是為着一的見證；我們說『地方召會』，所着重的乃是召會，而不是地方；各地召會所擁有的生命是一的生命—約十七 11, 21, 23, 啓一 10 ~ 12。

七 基督身體之實際的見證乃是神末了的恢復—有基督作我們的一切，基督身體的一，以及祂身體上眾肢體都盡功用—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 主在我們裏面，渴望從魂的曠野之帳幕的召會生活，往前到殿的召會生活，有基督在我們靈裏作美地的實際；我們要進入殿之召會生活的實際，就必須看見約櫃和帳幕的歷史——來六 1 上，書三 14～17，申八 7～9，弗二 21～22，西一 12，二 6～7：

一 約櫃豫表基督是三一神與祂的子民同在，為着完成祂的經綸，在地上建立祂的國——太一 23。

二 在約櫃歷史的第一階段，約櫃是帳幕的中心和內容，表徵基督是召會的中心和內容；在帳幕的異象裏，頭一項題到的是約櫃，這指明基督在召會中居首位，我們在生命裏長『到祂裏面』，在生命上『本於〔出於〕祂』而盡功用——出二 5 10，四十 21，西一 17 下，18 下，弗四 15～16。

三 因着以色列人的墮落，約櫃被非利士人擄去，就與帳幕分開，使帳幕成為沒有實際的虛空器皿——撒下四 3，11～六 1：

1 墮落的以色列人是愚昧的，因為他們不直接信靠神，反而信靠神所設立的制度——羅二 28～29。

2 在他們那種情形中，他們應當悔改，徹底認罪，離棄偶像，回轉向神，也該求問神要他們作甚麼；但他們對神的渴望和神永遠的經綸完全無心，只基於已過藉約櫃的行動所經歷的得勝，而迷信的信靠約櫃。

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 把約櫃接出來，就是把神的同在接出來；約櫃的行動乃是神在祂具體化身的基督裏，在地上行動的圖畫；以色列人與非利士人爭戰時，神無意行動。
- 4 以色列人沒有想到神的經綸，也不關心神的經綸；他們把約櫃接出來，指明他們是為着自己的安全、平安、安息、和好處僭用神，甚至強迫神與他們一同出去；原則上，甚麼時候我們為着自己的亨通禱告，卻根本不顧神的經綸，我們就作了同樣的事；我們不該僭用神，乃該照着神的心，且為着祂的經綸禱告、生活並為人；每逢人的需要頂替了神的見證，就是墮落——王上八 48。
- 5 他們因着墮落得罪神到極點，神就離開他們；至終，約櫃並沒有拯救以色列人，反而約櫃本身也被擄去；『無約櫃』就是『無基督』，而『無基督』意思就是『以迦博』，即『無榮耀』——撒下四 21 ~ 22，11 上，13 上，參西一 27 ~ 29。

週 五

伍 在以色列墮落時，神興起撒母耳，他有神的心複製在他裏面，並且是只關心神，關心神的權益和利益的人；神興起撒母耳，好得着大衛，並藉着大衛得着所羅門，以建造祂的殿——撒上一 27 ~ 28，二 30，三 1 ~ 4，9 ~ 10：

- 一 撒母耳是拿細耳人，絕對奉獻給神，使神得以完成祂的經綸，是自願者，頂替了任何正式、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，忠信的代表神行動，甚至為着神在地上的行政，設立並建立君王—二 35。
- 三 撒母耳是神所立的申言者，輔助他作為祭司所設立的君王，說神的話，以頂替老舊祭司職分教導神的話語—三 20。
- 四 撒母耳是神所設立的士師，施行神的行政管理，以頂替老舊祭司職分審斷百姓—七 15 ~ 17。
- 五 撒母耳是禱告的人，為神的選民以色列人禱告，使他們蒙保守在神的道路上，與神是一，不落在外邦偶像的網羅裏，卻享受神作以便以謝，使神對祂選民旨意中的願望得以成全—十二 23 ~ 24，七 3 ~ 14，八 6，十五 11 下。

週 六

陸 約櫃和帳幕的歷史豫表召會的歷史：

- 一 在召會歷史的第一階段，召會是基督的彰顯，基督是召會的內容；這是正常的光景—出 40:21。
- 二 在第二階段，召會墮落並失去基督的實際與同在；召會成了虛空的器皿，沒有內在的實際—啓 3:20。
- 三 約櫃從非利士人得恢復，首先被抬到基列耶琳，亞比拿達的家中，在那裏二十年之久，（撒上 6:2 ~ 7:2，）然後又到了迦特人俄別以東的家，停在那裏三個月；（撒下 6:10 ~ 12；）從第二世紀開始，有一些『俄別以東』興起，他們有主的同在，但沒有正確的召會生活作基督的彰顯。

- 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's" were raised up, who had the Lord's presence but did not have the proper church life as the expression of Christ.

四 大衛將約櫃從俄別以東的家搬到他自己的城，在錫安山，耶路撒冷上好之地，他所豫備的帳棚裏；（12～19，代上十五1～十六1；）這光景有了進步，但約櫃仍然不是在正確的地方，因為沒有回到帳幕裏；這光景啓示有別的信徒，像大衛一樣，顧到神的權益，嘗試實行召會生活，卻是照着自己的揀選，沒有照着神的啓示；這些信徒有基督，卻帶着不正確召會生活的實行（大衛在耶路撒冷的帳棚）——參王上三3～15，代下10。

五 最後，所羅門在耶路撒冷完成聖殿的建造，就把約櫃搬到殿內的至聖所裏；今天在主的恢復裏，祂正作工，將我們帶進基督身體的實際裏，就是殿的召會生活裏，我們團體的活在我們的靈，就是至聖所裏，使祂得着擴大並擴展的彰顯——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.

第一週 週一

晨興餽養

腓三 12『這不是說，我已經得着了，或已經完全了，我乃是竭力追求，或者可以取得基督耶穌所以取得我的。』

結四三 10『人子阿，你要將這殿指示以色列家，使他們因自己的罪孽慚愧，也要他們量殿的尺寸。』

申言者〔哈巴谷〕名字的意義〔『擁抱』或『緊緊聯於』〕指明，為使罪人接受神永遠的救恩（哈二4）（這救恩實際上就是神自己—賽十二2，路二30），神成了地上的一個人，使祂能擁抱罪人，也使罪人能緊緊聯於祂（參路十九1～10）（聖經恢復本，哈一1註1）。

主…告訴以西結將神的殿指示百姓（結四三10～12）。神的心意是要藉着殿，祂的住處，作規則和榜樣，察驗以色列人的生活、行為。神子民的工作、行為和為人必須符合神的殿，依照殿的設計、樣式、法則和定例…。這意思是說，我們所是並所作的一切，都必須被神的殿，召會，所量度試驗（提前三15）（結四三10註1）。

信息選讀

由出埃及三十二章三十節至三十三章二十三節，我們學到一個嚴肅的功課，就是我們必須懂得神的心，也必須是一個照着神心的人。然後我們就會和摩西一樣有神的同在。摩西有神的同在，到了完滿的地步。但對以色列人來說，神的同在卻非常有限，因為他們遠離神的心。然而，摩西是個非常接近神的心，並照着神心的人。這就是他有神同在到了完滿地步的原因。我們都必須學習，惟有像摩西這樣的人，纔能作神的同伴。惟有這樣

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，纔能與神有共同的權益，並且被神使用，執行祂在地上的事業（出埃及記生命讀經，二一六二頁）。

你說今天的眾召會是在哥林多前書麼？我們是在享受基督作逾越節，而人還在埃及麼？或者我們已經從埃及出來，現在正在曠野，接受啓示，建造帳幕，並且喫嗎哪？有帳幕為神的建造當然好，但是帳幕缺少堅實性；帳幕是可攜帶的，沒有根基。這個建造的結構裏沒有石頭，只有木頭。曠野沒有供應品來建造殿。嗎哪和活水都不能用來作建造的材料。只有在美地纔有適合建造殿的材料。我們是否在魂的曠野裏遊蕩，享受從天上來的嗎哪，從磐石來的水，抬着浮動的召會生活，沒有扎實的根基？

或者，今天的眾召會是在歌羅西書和以弗所書裏面，我們是一直行走在一個廣闊的地上，充滿追測不盡的豐富？召會生活是不是已經建造起來，像殿一樣的堅固？

我們從這個觀點來估量眾召會的光景時，我們沒有把握；但我們至少可以說，我們是在達到美地的路上，我們不滿意於只停在帳幕的召會生活裏。我們裏頭有一種飢渴，想要在召會生活裏得着一些東西，比我們所經歷過的更高。我們所感覺的不滿足實在不是出於我們，而是出於主。祂在我們裏面渴望要在美地上有殿的召會生活。祂願意我們離開哥林多書，進入以弗所書！離開曠野，進入美地！離開魂，進入靈裏！

在這個中間的階段裏，我們還要再往前。我們規定能進入並佔有美地！我們的路就是憑着約櫃和帳幕。沒有約櫃和帳幕，以色列子民無法成功的進入美地。你還記得罷，他們在渡過約但河時，約櫃是在他們的前頭，而且留在河牀上，直到眾人都過去（書三 14～17）。憑着約櫃和帳幕，他們就進入了美地。…〔藉着〕在帳幕的召會生活裏確實有約櫃，…我們能進入更高的一層—美地，在那裏能把殿建立起來。願我們一同朝着這個目標往前行（生命信息下冊，一七一至一七二頁）。

參讀：生命信息下冊，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

第一週 週二

晨興餽養

王上八 4『他們將耶和華的約櫃、會幕、和會幕裏的一切聖器具，都運上來，是祭司和利未人將這一切運上來的。』

6『祭司將耶和華的約櫃抬進所豫備的地方，就是聖殿的內殿，也就是至聖所，放在兩個基路伯的翅膀底下。』

王上八章一至十一節給我們看見，帳幕是與殿合併的。…帳幕是可移動的前身，行經曠野。…殿在豫表上是神建造的終極完成，這殿建造在錫安山上，就是摩利亞山的峯頂（列王紀生命讀經，四三頁）。

信息選讀

殿頂替帳幕，作神在地上的居所。殿首先表徵成爲肉體作神具體化身的基督（西二 9），作神在地上的居所（約二 19～21，一 14）；殿也表徵召會，包括所有的信徒，就是基督的肢體，作基督的擴大，成爲神在地上的居所（林前三 16～17，六 19，弗二 21～22）。…身體是頭的擴大，給神居住。因此，神住在基督裏，就是神住在召會裏（聖經恢復本，王上六 1 註 2）。

殿和殿裏至聖所的尺寸，是帳幕及其內至聖所尺寸的兩倍（王上六 2、20，參出二六 3 註 1、18 註 1、33 註 1）。不僅如此，除了約櫃以外（王上六 19），其餘物件和器具的大小和數量都大爲擴大（代下四 1～8）。這指明基督自己（由約櫃表徵）雖不能擴大，但我們對基督一切豐富的經歷，就如殿及其物件和器具所表徵的，都應當大大擴增並擴大（弗三 8、14～19，腓三 7～14），好與祂擴大的彰顯相配。見以西結四十四章一節第一註二段（王上六 2 註 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)

會幕是在曠野，在摩西和亞倫指導下造成的。聖殿是在耶路撒冷，是大衛豫備，所羅門建造成的。會幕沒有地板，有上蓋、幃帳等。人進到會幕，腳下踏的是沙漠，這就叫人知道會幕不是長久的，是可移動的。故此它被稱為『會幕』。

聖殿有許多地方與會幕相似，會幕中有金銀銅鐵，聖殿有木板、石頭，石頭乃是要緊的材料。在新約中，主稱彼得為磯法（約一42），『磯法』的意思就是石頭。在會幕中沒有石頭，石頭是搬不動的，它代表堅定不移。會幕是為曠野設的，是暫時的；聖殿是為國度設的，是永遠的。

聖經中神的居所總有這兩面的講究，一是地上的，是暫時的、流蕩的，由會幕所豫表。會幕隨着地點不同而轉移，…無論到那裏，以色列人停在何處，都有會幕。故此，會幕豫表神在地上，或在地方上的召會。…神子民聚在一起，即有召會；分散各處，即無召會，這是召會作會幕的一面。

聖殿與會幕不同，聖殿是立在阿珥楠禾場上的（代下三1），是用石頭建成的，且是為着國度的。它是以色列子民一切生活的中心。聖殿是合一的、永久的、有力量的，不能分南北的。政治可以分，但是聖殿不能分，聖殿只能有一個。

由此可見，一面召會是在各地出現，但另一面，召會屬靈的實際乃是一個身體，是合一的、永久的。這就是召會兩面的圖畫（倪柝聲文集第三輯第十一冊，三四至三六頁）。

參讀：倪柝聲文集第三輯第十一冊，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

第一週 週三

晨興餽養

弗四12『為要成全聖徒，目的是為着職事的工作，為着建造基督的身體。』

16『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

我們相信今天神所要恢復的，乃是最難的點。我們所最罣慮的，就是以弗所四章。好像我們讀約翰三章十六節時，我們並不罣心這話會不會不兌現。…但我替以弗所四章擔心，我恐怕這段聖經不能實現。

以弗所四章說，那職事的工作，目的是叫我們在信仰上合一（12～13）。召會乃是基督的身體，召會是在愛裏把自己建造起來。對於新天新地、火湖等這些東西，我們不擔心，但是我睡在牀上時，常常懼怕以弗所書不能應驗。我讀經、禱告，但還是沒有把握以弗所四章的情形能在今天的召會中應驗。今天神的兒女當中混亂不堪，分門別類，甚麼時候纔能合一？今天各種樣的職事，複雜得很，如何能彀恢復這一章呢？（倪柝聲文集第三輯第十一冊，二五一至二五二頁）

信息選讀

然而弟兄姊妹們，我們相信總有一天，神的恢復要到一個地步，以弗所四章一定會實現。神今天在各處作恢復的工作，神在祂恢復的工作中，

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

末了的恢復也許就是身體的見證。神今天的帶領乃是叫我們看見當初，回到當初的光景。

在林前十二章和羅馬十二章我們看見，在神的安排或計畫裏，並沒有一個牧師代替全體事奉的事；也沒有一班弟兄姊妹是服事的，另一班弟兄姊妹是被服事的。在聖經裏，我們所看見的乃是全體都是祭司。…召會乃是建造在全體的祭司職分上；召會不是建造在少數的弟兄姊妹身上。祭司的體系一不普遍，我們就看見羅馬天主教，一普遍就是召會。我們要看見，事奉神不是三五個人，或者三五十個人的問題。今天事奉神，要與以前完全不同，今天乃是要所有的人都事奉。

今天身體的見證，不在乎人多人少，乃在乎在身體中，人能否順服元首的安排，抑或人凡事都自己定規。作為身體上的肢體，我們凡事不能靠自己定規。今天基督在召會裏的積蓄，不知有多深厚，若我們能站在接受的地位上，我們定規是非常豐富。假若我只想從神而得，不肯從身體而得，結果就會變得非常貧窮。這不是道理，乃是一個事實。不單我所有的是我的，就是弟兄姊妹所有的，也是我的。有些事情別的弟兄姊妹看得準，我自己看不準，我就應當接受弟兄姊妹的看法。有人認識神的話，有人能清楚斷定真理，我就歡喜的接受他們所認識、所斷定的。我所不知道的總有人知道。若我們不肯從別人接受，恐怕五十年後，我們所領受的還不過是那麼多而已。…人應該學習低下頭來，接受別人的供應（倪柝聲文集第三輯第十一冊，二五二至二五三、四六頁）。

參讀：倪柝聲文集第三輯第十一冊，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

第一週 週四

晨興餽養

撒下四 3『百姓回到營裏，以色列的長老說，耶和華今日為何在非利士人面前擊敗我們呢？我們不如將耶和華的約櫃從示羅接到我們這裏來，好進入我們中間，救我們脫離仇敵的手。』

11『神的約櫃被擄去，以利的兩個兒子何弗尼、非尼哈也死了。』

墮落的以色列人是愚昧的，因為他們不直接信靠神，反而信靠神所設立的制度。在他們那種情形中，他們應當悔改，徹底認罪，離棄偶像，回轉向神，也該求問神要他們作甚麼。但他們對神的渴望和神永遠的經綸完全無心，只基於已過藉約櫃的行動所經歷的得勝（民十 35，書六），而迷信的信靠約櫃。但這一次他們的光景不正確，他們因着墮落得罪神到極點，神就離開他們。至終，約櫃並沒有拯救以色列人，反而約櫃本身也被擄去（撒下四 11 上）（聖經恢復本，撒下四 3 註 1）。

信息選讀

約櫃豫表作神具體化身的基督（見出二五 10 註 2），也表徵基督是三一神與祂的子民同在，為着完成祂的經綸，在地上建立祂的國度。把約櫃接出來，就是把神的同在接出來（撒下四 4）。約櫃的行動乃是神在祂具體化身的基督裏，在地上行動的圖畫（民十 33～36，見詩六八 1 註 1）。以色列人與非利士人爭戰時，神無意行動。以色列人沒有想到神的經綸，也不關心神的經綸；他們把約櫃接出來，指明他們是為着自己的安全、平安、安息和好處僭用神，甚至強迫神與他們一同出去。原則上，甚麼時候我

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,

們為着自己的亨通禱告，卻根本不顧神的經綸，我們就作了同樣的事。我們不該僭用神，乃該照着神的心，且為着祂的經綸禱告、生活並為人（聖經恢復本，撒四 3 註 1）。

因着以色列人的墮落，約櫃被非利士人擄去，就與帳幕分開（撒四 11～16），使帳幕成為沒有正確內容的虛空器皿（撒四 11 註 1）。

非尼哈的妻子...生了一個兒子（撒四 19～20）。她給孩子起名叫以迦博（21），意思是『無榮耀』，指明榮耀離開以色列了。榮耀就是神自己。神離開的時候，榮耀就離開以色列。

撒母耳看見這一切悲慘的事，這些事就成為他的功課，在他一生對神的事奉上，警告他並題醒他。因此，他被神智慧的放在老以利的監護下，是非常有益的；因為他學習了一些積極的事，也看見一些消極的事。這幫助撒母耳在他一生對神的事奉上保持純潔。他臨死時能題醒以色列人，他未曾欺壓他們，虐待他們，也未曾從誰手裏拿過甚麼（十二 3～4）。

撒母耳在以利的監護下時，神非常仔細的教導他，建立他，成全他，使他成為神正確的祭司。作為這樣的祭司，撒母耳成為審判以色列的士師，為神說話的申言者，以及帶進君王職分的人。藉着這君王職分，神的國度得以在地上建立。這是一幅圖畫，說出今天我們的光景該如何。我們必須先是撒母耳，然後成為大衛，享受基督到一個地步，使我們對基督的享受成為國度，就是召會（撒母耳記生命讀經，二四至二五頁）。

參讀：撒母耳記生命讀經，第二至四、二十二篇；教會建造的異象，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

第一週 週五

晨興餽養

撒母耳記上 20 ~ 21 『從但到別是巴所有的以色列人都知道，撒母耳被確立為耶和華的申言者。耶和華繼續在示羅顯現；因為耶和華在示羅藉着祂的話，將祂自己啓示給撒母耳。』

因着神的心複製在撒母耳裏面，撒母耳就不顧自己的利益或得着。…因着當時的情形，撒母耳立自己的兒子作士師，但與掃羅相反，他無意為他們建立國度。撒母耳的兒子不行他的道路，貪圖不義之財，收受賄賂，屈枉公理（撒母耳記上 8:1-3）。當百姓要求撒母耳立王時，撒母耳被冒犯了，不是因着他兒子的緣故，而是因着百姓想要頂替神（4-7）。因着撒母耳無意為他的子孫建立國度，所以他所關心的，不是自己的兒女，乃是神的百姓。在這樣的光景中，神就很容易把國度帶進來（撒母耳記上生命讀經，五五頁）。

信息選讀

〔撒母耳是〕一個只顧到神、神的權益和利益的人。…撒母耳若是個為自己尋求甚麼的人，他就絕不會與神合作。…掃羅來見撒母耳的前一日，神向撒母耳啓示祂要撒母耳作的事。神對他說，『明日大約這時候，我必使一個人從便雅憫地到你這裏來，你要膏他作我民以色列的領袖。』（撒母耳記上 9:16 上）當掃羅和他的僕人到撒母耳那裏去的時候，撒母耳就完全照着神的指示去行。他不在意為自己或為兒女得着甚麼。

現在我們能看見，為甚麼撒母耳在神的手中如此有用。他不為自己尋求甚麼，也從不想為自己得利。反之，他是個拿細耳人，不用剃刀剃他的頭，也不喝任何酒；他完完全全是為着神。神要他去那裏，要他作甚麼事，

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

他都樂意去行。他是一個照着神，合乎神心的人。因此，他能為神所用，以完成祂的經綸。

我們不該以為撒母耳沒有一點人的觀念。有一天耶和華對他說，『你將膏油盛滿了角，我差遣你往伯利恆人耶西那裏去；因為我已在他眾子之中，為自己看定一個作王的。』（十六1下）撒母耳聽見這話，就說，『我怎能去呢？掃羅若聽見，必要殺我。』（2上）這指明撒母耳相當屬人，有人的觀念。然而，他不是一個為自己尋求甚麼的人，他一切的尋求都是為着神和神的選民。他顧到神、神的權益和利益，並且他為神的百姓禱告。

有些聖經學者指出，撒母耳是一個品格高尚的人。然而，品格問題並非撒母耳這人最重要的點。許多人有高尚的品格，但他們只是為着他們自己、他們的事業和他們的天下；他們不是為着神的國。撒母耳不只品格高，他的高乃在於他拿細耳人的願。…拿細耳人需要有一顆心，作神心的返照。撒母耳不像參孫，殺了許多人，大大的得勝；相反的，撒母耳是一個為着神權益的拿細耳人。雖然撒母耳在他那特別的環境中，要為神站住並不容易；但他顧到神的權益，並且轉移了時代。照着舊約，撒母耳在為着神和神權益的事上，是與摩西並列的（耶十五1）（撒母耳記生命讀經，五五至五七頁）。

撒母耳記上、下的內容乃是撒母耳、掃羅和大衛的歷史；這是接續士師的歷史，是以色列歷史中心路線的重要部分。撒母耳生為利未人，奉獻作拿細耳人，成為祭司、申言者和士師。他引進申言者的職分，在為神說話上，頂替了衰微的祭司職分；他也了結士師職分，並帶進君王職分。掃羅是在消極一面作以色列人中的王，大衛是在積極一面作王（聖經恢復本，撒上一1註1）。

參讀：撒母耳記生命讀經，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

第一週 週六

晨興餽養

出四十 21『〔摩西〕把櫃抬進帳幕，掛上遮掩櫃的幔子，把見證的櫃遮掩了；是照耶和華所吩咐他的。』

王上八 10～11『祭司從聖所出來的時候，有雲充滿耶和華的殿；因着那雲的緣故，祭司不能站立供職，因為耶和華的榮光充滿了耶和華的殿。』

約櫃和帳幕的歷史豫表召會的歷史。在召會歷史的第一階段，召會是基督的彰顯，基督是召會的內容。這是正常的光景。然而，在第二階段，召會墮落並失去基督的實際與同在（參啓三 20）。召會成了虛空的器皿，只有外在的表顯，沒有內在的實際。此後，從第二世紀開始，有一些『俄別以東』興起，他們有主的同在（約櫃），但沒有正確的召會生活作基督的彰顯（帳幕）。再後，有別的信徒，像大衛一樣，顧到神的權益，嘗試實行召會生活，卻是照着自己的揀選，沒有照着神的啓示。這些信徒有基督，卻帶着不正確召會生活的實行（大衛在耶路撒冷的帳棚）。今天在主的恢復裏，祂正工作以恢復正常的光景，使基督在正確的召會裏，得着彰顯（聖經恢復本，撒上四 11 註 1）。

信息選讀

起初帳幕中有約櫃。帳幕是神的居所，與約櫃乃是一。…〔同樣的，〕基督包含在召會裏；召會是基督的彰顯，基督是召會的內容。在五旬節那天，基督在召會裏。那一天基督是約櫃，召會是帳幕。那是絕對正常的光景。

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.

歷史告訴我們，這美妙的光景，就是約櫃包含在帳幕裏的美好前景，沒有維持多久。因着神百姓的失敗，約櫃就被擄去。約櫃和帳幕分開，帳幕是空的。這描述基督徒的失敗，使召會失去基督的實際和同在。這是第二方面，第二種光景。作為內容的基督與召會分開，召會成為空的器皿，只有外面的彰顯，沒有裏面的實際。原則上，這種不正常的光景已經存在許多世紀。

舊約豫表的第三種光景是沒有帳幕的約櫃。...有許多人在他們個人的生活中，有基督的實際和同在。約櫃與他們同在，但這不是正常的光景。自有召會歷史以來，一貫的有這兩種情形。一直有示羅的光景，就是有帳幕而沒有約櫃。那是所謂的形式教會的光景—那些是沒有實際、沒有基督的帳幕。另一面也一直有許多親愛的『俄別以東』，就是一班有基督在他們生活中，並有基督在他們家中的人。

第四種位置是，約櫃在不正確、不合式的帳幕中。大衛王在錫安豫備了一個帳幕，但不是照着神在山上啓示的樣式。這帳棚是照着大衛的意見支搭的。召會歷史中滿了這樣的事。許多忠信的基督徒的確有約櫃—僅僅有基督。後來他們感覺需要召會生活以彰顯基督，正如大衛感覺需要帳幕以容納約櫃。所以他們照着自己的領會，照着大衛所實行同樣的原則，支搭帳幕，設立聚會。

第五種光景是約櫃同着正確的、擴大又擴增的帳幕。乃是在這樣的光景裏，就是在基督同着彰顯祂自己的正確召會中，你感覺到完全在家安息了（神建造的異象，一三五至一三九頁）。

參讀：教會建造的異象，第六至七篇；神建造的異象，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

第一週詩歌

WEEK 1 — HYMN

讚美主—祂的萬有包羅性 160

Hymns, #194

8 6 8 6 雙 (英 194)

D 大調

6/8

一 哦主, 你是神的見證, 遠非律法能比;
 律法不過是你小影, 你是律法實際。
 律法僅是神的說明, 描述神是如如何;
 而你乃是神的實際, 神在你裏住着。

- 二 約櫃也是你的豫表, 其中僅有律法;
 但你裏面有神自己, 帶着一切安家。
 約櫃乃用堅實木料, 上面包金而造;
 豫表你有正確人性, 並有神性相調。
- 三 你也是那真實帳幕, 有神住你裏面;
 你成肉身, 與人同住, 滿有真理、恩典。
 在你人見神的榮耀, 你是神的活話;
 你憑光、愛所有言行, 是神活的圖畫。
- 四 聖殿也是你的豫表, 你是神的真殿;
 神帶一切居住於你, 藉你得着彰顯。
 撒但雖盡其力拆毀, 將你置於死地,
 但你卻在復活裏面, 更大之殿建起。
- 五 聖城象徵你的豐滿, 是你新婦小影;
 這是你的豐滿擴充, 出於你的豐盛。
 神在你裏作城的光, 你是城中明燈;
 帶神經她照亮眾人, 將神榮耀顯明。
- 六 哦主, 帳幕、約櫃、律法, 以及聖殿、聖城,
 全都是你寶貴自己, 說出你的豐盛。
 中心是你, 圓周是你, 一切全都是你!
 神、人全都在你一身, 我心寶愛、稱奇。

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!

召會作神的殿—— 神永遠經綸的目標

第二篇

聖殿材料的內在意義（一）

讀經：腓一 19～21 上，三 10，詩九二 12～14，何十四 5～9，羅十一 17，24

綱 目

週 一

壹 我們要成為神建造的材料，就需要經歷基督的死（由松木所表徵）、基督的復活（由香柏木所表徵）、與基督作為那靈（由橄欖木所表徵）：

一 釘十字架並復活的基督，就是耶穌基督包羅萬有的靈以及經過過程之三一神的同在，乃是建造召會之材料的實際；召會乃是神的殿、基督的擴大和擴展——腓一 19～21 上，林前三 9，12 上，16～17。

二 基督的死、基督的復活、和基督的靈，在我們的靈裏乃是一，是一個活的人位，這活的人位就是複合的靈，包羅萬有的靈，作為經過過程並最終完成的三一神，給我們享受——腓一 19～22，三 10，加六 17～18，出三十 22～25，羅八 16。

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.

週 二

三 我們需要讓作為那靈之釘死並復活的基督，將祂自己建造到我們裏面，使祂能藉我們活着，好將祂自己建造到別人裏面——弗三 16～17，彼前四 10～11：

- 1 這是以榮美的基督那追測不盡的豐富，使召會（就是祂榮美的殿）得着榮美——賽六十七下，九下，十三，十九，二十一，弗三 8，五 26～27。
- 2 當馬利亞向主表達她至極的愛，主說，『她向我作了又善又美的〔可稱讚並尊貴的〕事』——可十四 6（擴大本聖經）。

貳 松木表徵釘十字架的基督——王上六 15 下，34，參創六 14：

- 一 古時猶太人在他們的墓地栽種松樹；因此，松木表徵基督在祂死裏的人性，即表徵釘十字架的耶穌——林前二 2。
- 二 殿門是用松木作的，門上面刻着基路伯和棕樹——王上六 34～35，參結四一 18～20：
 - 1 基路伯表徵主的榮耀顯在受造之物上；（十 18，來九 5；）棕樹表徵基督的得勝和祂永遠常存的力量。（結四十 16，啓七 9。）
 - 2 在松木門上雕刻棕樹和基路伯，表徵基督的得勝和主的榮耀，已經藉着受苦『雕刻』到我們裏面——徒十六 7，腓三 10，林後四 10～12。

週 三

參 香柏木表徵復活的基督——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 香柏樹長在利巴嫩山上；因此，香柏木表徵基督在復活裏的人性，即表徵復活的基督——詩一〇四 16，歌四 8。
- 二 復活並升天的基督作為王，乃是出於大衛家尊高壯大的香柏樹——結十七 22～23，羅一 3～4，徒二 22～24，32～36，來二 9。
- 三 我們需要成為那些如利巴嫩香柏樹的人，往下扎根在基督裏，使我們栽植於耶和華的殿中，發旺在我們神的院裏，而得以在生命裏長大，且在年老的時候，仍要結果子，並滿了汁漿而常發青——何十四 5～9，詩九二 12～14，王下十九 30。
- 四 我們需要看見天然的幹才與經過死而復活的幹才之間的不同——徒七 22，出三 2～3，14～15：

週 四

- 1 天然的幹才以自我為中心，並且使我們驕傲，結果是自誇自耀——參西一 17 下，18 下，腓三 3，林後十二 9。
- 2 天然的幹才都是自私自利的，這幹才的一切辦法、手腕，都是為自己着想的，不理、不顧神的旨意——參太十六 24。
- 3 天然的幹才叫我們信靠自己，並對自己有把握，使我們倚靠自己而不倚靠神——參林後一 8～9，四 6～7，十二 7～9。
- 4 天然的幹才是短暫的，經不起試驗、打擊或頂撞——參約二 19，徒二 24。
- 5 凡憑天然幹才事奉的，都盼望從別人得報酬或感激——參創十五 1，來十一 5，林後五 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 天然的幹才喜歡顯揚，願意給人知道，並作在人面前—參太六 4，6，17～18。

7 天然的幹才都有肉體和血氣攙雜在裏面；因此人若不贊同，就會被激怒—參帖前二 4。

8 天然的能力和才幹離了生命就像蛇，毒害神的子民；生命乃像鴿子，以生命供應神的子民，並使我們猶如荊棘中長出的百合花，又如黑夜裏明亮的星—參出四 1～9，太三 16～17。

9 甚麼時候人把天然的幹才帶進召會，召會的實際就失去了；只有經過死而復活的，纔能帶入召會—林前三 16～17。

五 召會就是基督復活的能力積蓄並貯存之所在；這能力運行在基督裏，使祂作元首；這能力運行在我們裏面，使我們成為祂的身體—弗一 19～23，羅八 2，11，十二 1～2。

週 五

肆 橄欖木表徵變化為賜生命之靈的基督—王上六 23，31～33，林前十五 45 下：

一 橄欖油豫表神的靈；因此，橄欖木表徵基督在神的靈裏的人性，即表徵受膏的基督，祂也是作為膏油塗抹之複合的靈—來一 9，林後一 21，約壹二 20，27，出三十 25，30。

二 我們是接在基督這栽種的橄欖樹上的枝子，以享受祂—羅十一 17，24。

三 賜生命的靈是基督這屬天橄欖樹的生命汁液；我們若渴慕有分於基督的豐富，亦即這屬天橄欖樹的肥汁，就需要接觸賜生命的靈，就是基督的生命汁液—路二三 31，參詩九二 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. Psa. 92:13-14; 36:8-9:

- 1 我們與基督的接枝已經發生在我們的靈裏，所以我們需要一直運用我們的靈；當我們呼求主說，『哦主，哦主，』我們就運用我們的靈，而立刻有分於主這賜生命的靈—羅八 16，林前六 17，羅十 9 ~ 13。
 - 2 我們享受基督豐富的另一條路，乃是讀神的話，並對每一句話說阿們；我們藉此就運用靈接觸主，享受祂，並有分於包羅萬有的靈作肥汁—詩一〇六 48，尼八 6，林後一 20，啓十九 4，弗六 17 ~ 18。
- 四 我們需要看見，我們已經『逆着性』得接枝到基督裏；『逆着性』意思是『逆着己』—羅十一 24：
- 1 我們舊性情的一切，都與主的性情相反；我們的性情是有罪的性情，主的性情是神聖、屬靈與聖別的性情—加五 16 ~ 17，彼後一 4。
 - 2 我們這野枝要有分於基督這橄欖樹連同祂的豐富，就需要完全從我們老舊的背景、老舊的歷史、老舊的生命、老舊的習慣、和老舊的習俗被剪除—羅十一 24，參弗四 22 ~ 24。
 - 3 我們要經歷從老舊的生活樣式被剪除，並享受接枝到基督裏的經歷，就需要運用靈呼求主名，並禱讀祂的話—羅十 6 ~ 8，弗六 17 ~ 18。

週 六

- 五 羅馬十一章啓示，我們是基督這橄欖樹的枝子，要結出『橄欖』，並產生撫慰人的油；約翰十五章啓示，我們是基督這葡萄樹的枝子，要結出『葡萄』並產生令人振奮的酒；路加十章裏的好撒瑪利亞人，把油和酒倒在垂死之人的傷處—33 ~ 34 節：

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醫治；我們越呼求主並禱讀祂的話，就會越結出『橄欖』與『葡萄』，好產出油和酒，倒給那些裏面受傷、灰心失望的人——參創四一 51 ~ 52。

2 我們藉着住在主裏面，就能產出撫慰的油與令人振奮的酒；我們藉着終日禱讀主話並呼求主名，就能住在主裏面；這樣我們就能為着神的定旨，正確的與別的枝子配搭，而享受身體生活——賽五五 1 ~ 11，約十五 7，12。

3 橄欖樹的油是用來尊重神和人，（士九 8 ~ 9，）表徵那些憑那靈而行的人乃是尊重神，（加五 16，25，）也表徵那些供應那靈的人乃是尊重人。（林後三 6，8，腓三 3。）

4 葡萄樹的酒是用來使神和人喜樂，（士九 12 ~ 13，）表徵那些享受基督作犧牲並令人振奮之生命，並作那使人喜樂之愛的人，乃是使神喜樂，（太九 17，歌一 4，四 10，）也表徵那些供應基督作犧牲並令人振奮之生命，並作那使人喜樂之愛的人，乃是使人喜樂。（林後三 6，腓二 17，提後四 6。）

伍 真正為着建造召會作神殿的基督徒生活，乃是有釘死並復活的基督作為賜生命的靈建造到我們裏面的生活，使我們藉着祂復活的大能被模成祂的死，天天被更新並變化，從榮耀到榮耀，好叫祂在召會中得着榮耀——腓三 10，林後三 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.

第二週 週一

晨興餽養

王上六 15『他用香柏木板造殿內的牆，從地到頂都貼上木板，殿的地面都鋪上松木板。』

31『又用橄欖木製造內殿入口的門；門楣、門框有牆寬的五分之一。』

在基督身上完全是調和的故事，這是約櫃所象徵的。約櫃一擴大了，就是帳幕，就是聖殿，仍然是神人二性調和的原則。不過在聖殿這裏，講究相當多，比方光是使用的木料就有三種，就是松木、香柏木和橄欖木（教會建造的異象，九一頁）。

信息選讀

從屬靈的豫表來看，松木乃是死的表徵，特別指着基督的死，以及和基督同死的人。聖殿的門是用松木作成的，說出主耶穌的死乃是召會一個大的入門和根基。

其次是香柏木。這一種木料出自於利巴嫩國，長在利巴嫩的高山上。…從屬靈一面來看，香柏木乃是豫表復活的基督，和在基督裏復活的人。聖殿從地以上的部分，全數都是香柏木，說出召會是在基督的復活裏面往上建造的。

第三是橄欖木。橄欖木是用來作一個刻有基路伯的門。我們知道，橄欖油是豫表聖靈，所以橄欖木是豫表在聖靈裏面的基督，以及充滿聖靈的人。橄欖木用以作成一個刻基路伯的門，象徵聖靈是屬靈的入門。

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.

我們把這三種木料歸納起來，就看見在主耶穌身上的三件大事：一件是祂死了，一件是祂復活了，還有一件是祂成爲那靈。在我們這一班得救的人身上，也能看見這三種屬靈的經歷，那就是與基督同死、同復活以及同得聖靈。在召會中所有同被建造的人，頭一步個個必須是與主同死的人，是松木。第二步必須是與主同復活的人，是香柏木。第三步都是和主一同在聖靈裏面，對屬靈的事入了門，開了竅，神的榮耀彰顯在他們身上的人，是橄欖木。召會就是以這些人作材料，編組建造而成的。召會裏沒有荊棘、蒺藜和別的樹木，只有松木、香柏木和橄欖木。換句話說，召會裏只有在復活裏，和在聖靈裏的新人，在這裏不分希利尼人、猶太人，化外人、西古提人，爲奴的、自主的，因爲這些都已經與基督同死同葬了（教會建造的異象，九一至九三頁）。

復活有個基礎，這基礎就是基督的死。今天這復活實化在那靈裏。那靈是復活的實際。因此，這三者——基督的死、基督的復活和基督的靈——是我們在我們靈裏享受基督、經歷基督並得着基督的憑藉。基督的死、基督的復活和基督的靈，在我們的靈裏乃是一，是一個活的人位，這活的人位就是複合的靈，包羅萬有的靈，作經過過程並終極完成之三一神的終極完成。我們天天都能享受、經歷並得着這奇妙的一位作爲復活，加力並鼓勵我們走十字架的路（雅歌結晶讀經，七四頁）。

參讀：教會建造的異象，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

第二週 週二

晨興餽養

弗三 16～17『願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

約伯尋求建立自己的純全和完全是錯誤的。至終，約伯知道他所需要的乃是神。然而，在約伯身上，我們看不見建造。因此，我們必須領悟，僅僅是接受神作我們的生命和生命的供應是不彀的。今天我們可能說，基督是我們的一切：我們的生命、呼吸、食物和飲料、衣服和住處。但甚至有了基督作為這些方面，仍是不彀的。我們需要基督這位三一神的具體化身建造到我們裏面，就是構成到我們裏面。這就是今天基督所作的。

我們需要這位住在我們靈裏的基督，將祂自己建造到我們心裏，使我們的心連同我們的人性成為祂的家。…你在追求基督麼？你在取得基督麼？作一個追求並取得基督的人非常好，但這還不彀。約翰十四章和以弗所三章都啓示，基督進到我們裏面，不只是居住在我們裏面，更是特別為着在我們裏面的人裏，為祂自己建立一個家；這就是建造（撒母耳記生命讀經，二二六至二二七頁）。

信息選讀

創世記二章啓示生命樹與一道河，還有寶貴的材料，就是金子、珍珠和紅瑪瑙。這些材料都是為着建造，因為在這之後，神建造了一個女人，就是夏娃。這與整本聖經相符。基督成為那靈進入我們裏面，作我們的生命。一面，祂在我們裏面作工，將我們變化成為寶石；另一面，祂用祂自己（神性）和我們（人性）來建造，好產生一個家，一個居所。至終，這個居所，就是這個相互的住處，要成為新耶路撒冷。

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.

人不僅需要神，也需要神建造到人裏面。神要的不僅是作我們的生命和生命的供應；祂更要建造到我們裏面。神渴望將祂自己建造到我們裏面，並將我們建造到祂裏面。

大衛想要為神建殿，但神阻止他並告訴他，神要為他建立家室，並且要從那個建立裏，給他一個後裔。這裏我們看見，神將祂自己建造到人裏面，為要產生一個家，這個建造的結果就是一個後裔，就是基督。這位基督進到我們裏面以後，就在我們裏面作建造的工作，安家在我們心裏（弗三17）。基督用神性和人性的元素，在我們心裏建造祂的家（撒母耳記生命讀經，二二七至二二八、二二四至二二五頁）。

召會藉着有分於基督、消化基督並吸收基督而漸漸變為美麗的！我們越這樣經歷內住的基督，祂就越要以祂自己的元素頂替我們的斑點和皺紋，並且祂的豐富同祂神聖的屬性，也越要成為我們的美麗。這樣，我們就豫備好獻給基督，作祂心愛的新婦（以弗所書生命讀經，九六五頁）。

建造聖殿所用不同種類的木頭，表徵基督人性不同的方面。古時猶太人在他們的墓地栽種松樹；因此，松木（王上六15下、34）表徵基督在祂死裏的人性，即表徵釘十字架的耶穌（參創六14與註1）（聖經恢復本，王上六15註1）。

在所有鑲上的木板上，都雕刻了基路伯和棕樹（結四一18～20）。基路伯表徵主的榮耀顯在受造之物上（十18，來九5）；長在野地並且長青的棕樹，表徵基督的得勝和祂永遠常存的力量（見結四十16註2）。在牆上雕刻棕樹和基路伯，指明基督的得勝和主的榮耀，已經藉着受苦『雕刻』到我們裏面（結四一18註1）。

參讀：神建造的異象，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

第二週 週三

晨興餽養

詩一〇四 16『耶和華的樹木，就是祂所栽種，利巴嫩的香柏樹，都滿了汁漿。』

九二 12～14『義人要發旺如棕樹，生長如利巴嫩的香柏樹。他們栽植於耶和華的殿中，發旺在我們神的院裏。他們年老的時候，仍要結果子；要滿了汁漿而常發青。』

香柏木（王上六 9、10 下、15 上、16、36）表徵基督在復活裏的人性，即表徵復活的基督（參歌四 8 與註 2）（聖經恢復本，王上六 15 註 1）。

住在神裏面，在祂殿中生活，以祂作一切的…結果是，我們穩固的栽植於祂的殿中，並在祂神聖生命的豐富裏發旺，到一個地步，甚至我們年老的時候，仍要結果子（詩九二 12～14）（詩九二 12 註 1）。

信息選讀

在以西結十七章三至四節和二十二至二十三節，大衛的家，他的王室，被比作香柏樹。…按二十二至二十三節，在這香柏樹的樹梢有一嫩枝要被擰去，栽於高聳的山上，成為壯大的香柏樹。這嫩枝就是基督（參賽十一 1）。基督生為大衛家的後裔（太一 1，羅一 3），是大衛香柏樹的嫩枝。祂這嫩枝，因着被釘十字架而被『擰去』。人擰去這嫩枝，但神使祂復活並升天（徒二 22～24、32～36）。這樣，神將基督栽於高處，基督就成為尊高的香柏樹，多民必宿在其下。雖然大衛家因着他們的敗壞被擰去，而變為荒涼低微，但有一天他們要在基督裏得着復興（摩九 11 與註）。他們因着聯於基督，要再次成為尊高的（聖經恢復本，結十七 22 註 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節描述一幅以色列在復興時候（太十九 28）的圖畫。…耶和華必醫治他們的背道，甘心愛他們；因為祂的怒氣已從他們轉消。祂必向以色列如甘露，以色列必如百合花（表徵信靠神的純潔生活）開放，如利巴嫩的樹木扎根（表徵在拔高的人性裏穩固站立）。祂的枝條必延伸（表徵繁茂擴展），祂的榮華如橄欖樹（表徵結果子的榮耀），祂的香氣如利巴嫩的香柏樹（表徵在拔高人性裏之生命的馨香氣味）。曾坐在他蔭下的（表徵被他們所享受的殷用恩典所覆庇—林後十二 9）必歸回，發旺如五穀（表徵充滿生命，以產生使人飽足的食物），開花如葡萄樹（表徵開花為着產生使人歡欣的飲料）；以色列的名聲如利巴嫩的酒（表徵美名傳佈如美酒）（何西阿書生命讀經，二〇二至二〇三頁）。

天然的力量和才幹若經過十字架的對付，就會非常有用。這些經過十字架的對付之後，就是在復活裏。有些弟兄憑他天然的口才說話，但有些弟兄卻是憑着受過十字架對付的口才說話；這樣的口才乃是在復活裏。有些缺少經歷的人可能會問，天然的口才和在復活裏的口才有何不同。這很難解釋，但如果你有經歷，就很容易辨別。只有那些有經歷的人，纔能辨別未受對付、天然的力量和才幹，以及在復活裏經過十字架對付的力量和才幹，二者有何不同。

在復活裏，有一些神聖的東西已經作到我們的力量和才幹裏。…每當我們說話，我們的口才需要受十字架的對付。十字架總是將神聖的元素作到所對付的人裏面，將神帶到那人裏面。…在復活裏『被對付』的口才…滿了神。我們的力量和才幹受過對付之後，在復活裏對於我們事奉主就成為有用的（事奉的基本功課，一七八至一七九頁）。

參讀：事奉的基本功課，第二十課。

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

第二週 週四

晨興餽養

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

22 ~ 23 『...並使祂向着召會作萬有的頭；召會是祂的身體...。』

召會就是神照着祂在基督身上所運行之力量的權能，而運行在其中的〔弗一 19 ~ 20〕。我們要特別注意這一個『照』字。換句話說，神在基督身上所運行之力量的權能是何等浩大，神在召會中所運行之力量的權能也是何等浩大。...召會和復活的主，不僅性質一樣，能力也一樣。...召會應當如同復活的主，與祂有同樣的能力，與祂一樣的自由，與祂一樣的不受任何限制；否則就不能算召會。神力量的權能不僅在基督身上，今天乃是繼續的在召會中運行。召會就是今天復活的能力積蓄在其中，並存在其中的。這就是召會，...基督的身體（倪柝聲文集第三輯第十三冊，九五至九六頁）。

信息選讀

我們...把人原有的能力、幹才、智慧、聰明，稱作天然，是因為這些東西都是出於人天然的生命，而不是出於神復活的生命。這些都是人天然原有的，不是人在基督裏經過了破碎，復活而有的。...我們對付天然，就是要叫那些原有的能力和幹才，智慧和聰明，都經過十字架的治死，而變作復活的，纔能蒙神悅納，為神使用。

如何鑒別天然的幹才，和復活的幹才？怎樣知道甚麼是原有的幹才，甚麼是經過破碎的幹才？...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

有天然的幹才，都是自私自利的，這幹才的辦法、手腕，都是爲自己着想的。

第二，所有天然的幹才，都有肉體、血氣攙雜在裏面，人若不贊同，就會動怒。第三，所有天然的幹才，都帶着詭詐，會弄手腕。第四，所有天然的幹才都有驕傲，覺得自己行，自己能，而自誇自耀。第五，所有天然的幹才，都不受聖靈的約束，作起事來，膽子非常大。第六，所有天然的幹才，都是不理、不顧神的旨意，要作就作，要幹就幹，完全憑着己意而行。第七，天然的幹才，都不倚靠神，也不必倚靠神，都是只憑自己就行了。

復活的幹才，正是相反。第一，所有被破碎過而復活的幹才，都不爲着自己，也沒有己的成分。第二，所有復活的幹才，都沒有血氣。第三，復活的幹才，絕不弄手腕。第四，復活的幹才，都沒有驕傲，不誇耀自己。第五，復活的幹才，都是受聖靈的約束，不敢任意妄爲。第六，復活的幹才，都是作在神的旨意裏面。第七，復活的幹才都倚靠神，雖然真是能作，也真是會作，但也真是倚靠神，不敢憑着自己作。

到底我們運用幹才，是爲着自己，還是爲着神？是要獨斷獨行，惟我獨尊，還是經得起人的非議，受得住人的反對？是用自己的手腕，還是靠神的恩典？是讓神得着榮耀，還是自誇自耀？是受聖靈的約束，還是任意行動？是成全自己的意思，還是顧到神的旨意？是不擇手段來達到目的，還是把一切成果都交託在神手裏？是一味靠自己的幹才，還是恐懼戰兢的倚靠神？我們若這樣嚴格的查問，就會發現，在我們的生活、事奉裏，許多地方還是天然的，還是舊造的，所以不能產生復活的果效。因此，天然的對付，真是我們極需的一個拯救（生命的經歷下冊，二九九至三〇〇、三〇三至三〇四頁）。

參讀：生命的經歷，第十一篇；倪柝聲文集第三輯第十三冊，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

第二週 週五

晨興餽養

羅十一 17『…你這野橄欖得在其中接上去，一同有分於橄欖根的肥汁。』

24『你是從那天然的野橄欖樹上砍下來的，尚且逆着性得接在栽種的橄欖樹上，何況這些天然的枝子，豈不更要接在自己的橄欖樹上麼？

橄欖油豫表神的靈；因此，橄欖木（王上六 23、31～33）表徵基督在神的靈裏的人性，即表徵受膏的基督（來一 9）。我們要成為神建造的材料（林前三 9、12），就需要在基督的死、祂的復活和祂的靈裏經歷祂（腓三 10，一 19）（聖經恢復本，王上六 15 註 1）。

羅馬十一章十七節的『肥汁』是指基督的豐富。樹的肥汁是樹的汁液，生命的汁漿。今天實際來說，橄欖樹的肥汁，就是基督的豐富，乃是基督在復活裏所成那賜生命的靈（林前十五 45）。賜生命的靈是屬天橄欖樹的生命汁漿。我們若渴望有分於基督的豐富，有分於這屬天橄欖樹的肥汁，就需要接觸賜生命的靈，就是基督的生命汁漿（李常受文集一九六八年第一冊，五八頁）。

信息選讀

羅馬十一章十七節告訴我們，我們這些枝子被接在基督這橄欖樹上（參約十五 5 上）。…我們若要接枝於基督，祂就必須是那靈（林後三 17），並且我們必須有靈（伯三二 8，亞十二 1，林前二 11 上）。…我們接枝於基督，乃在於我們在靈中聯於基督（六 17，提後四 22）。

因為接枝於基督已經發生在我們的靈裏，所以我們需要不斷的操練我們的靈。如果我們操練心思，忽畧靈，在實際一面說，我們會從基督上被砍下來。我們操

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

練靈的最佳方法乃是呼求主，說，『哦，主阿，哦，主啊。』許多聖徒都見證，這樣呼求主很有效能。我們在各種處境中都需要說，『哦，主啊。』我們若這樣呼求，就會享受橄欖樹的肥汁。當我們開口說『哦，主啊』，就操練我們的靈，立刻有分於主這賜生命的靈（林前十二3下）。我們不需長篇大論的禱告，只需要說這幾個簡單的字：『哦，主啊。』這樣呼求主就是屬靈的呼吸（哀三55～56）。

我們享受基督豐富的另一條路乃是讀神的話。我們讀聖經時，應該對每一個字說『阿們』。這樣，我們就操練靈，接觸主，享受祂，並有分於包羅萬有之靈的肥汁。

羅馬十一章二十四節…說，『你是從那天然的野橄欖樹上砍下來的，尚且逆着性得接在栽種的橄欖樹上，何況這些天然的枝子，豈不更要接在自己的橄欖樹上麼？』這節說，我們『逆着性』得接在栽種的橄欖樹上。主的接枝總是逆着我們的天性。按着天性，我們都是野橄欖樹的枝子，但主已把我們逆着性接在祂自己身上。這指明在主的接枝裏，總有逆着我們的東西。我們所接上那栽種橄欖樹的性質，與我們的天性相反，也就是反我們的己。實際上，『逆着性』的意思是『逆着己』。主的接枝反我們的驕傲，也反我們天然的謙卑。

我們老舊天性的一切，都與主的性情相反。我們天性裏的一切所是和所有，都與主的性情牴觸。這兩種性情彼此不合。我們的性情是有罪的，主的性情是神聖、屬天、屬靈、聖別的（李常受文集一九六八年第一冊，五九至六一頁）。

參讀：李常受文集一九六八年第一冊，洛杉磯各種信息記錄，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

第二週 週六

晨興餽養

士九 9『橄欖樹對他們說，我豈可停止生產我那尊重神和人的油，去飄颻在眾樹之上呢？

13『葡萄樹對他們說，我豈可停止生產我那使神和人喜樂的新酒，去飄颻在眾樹之上呢？

橄欖樹表徵基督（參羅十一 17，亞四 11～14，啓十一 4 上）是滿了聖靈並為那靈（由橄欖油所表徵）所膏的一位（路四 1 上、18 上，來一 9）。橄欖樹的油是用來尊重神和人（士九 9），表徵那些憑那靈而行的人乃是尊重神（加五 16、25），也表徵那些供應那靈的人乃是尊重人（林後三 6、8）（聖經恢復本，士九 8 註 1）。

葡萄樹表徵基督是犧牲自己，在十字架上被『壓榨』，以產生新酒，使神和人喜樂的一位（太九 17）（士九 12 註 1）。

信息選讀

約翰十五章和羅馬十一章說到兩種樹——葡萄樹和橄欖樹——的枝子。葡萄樹出產釀酒的葡萄，橄欖樹出產榨油的橄欖。在路加十章，好撒瑪利亞人將油和酒倒在垂死之人的傷處（33～34）。油有撫慰的功效，酒有振奮、激勵的功效。主是橄欖樹，產出撫慰的油，也是葡萄樹，產出振奮的酒。

歷代以來，許多人裏面受傷，變得灰心失望。他們需要油，撫慰他們的傷處，他們也需要酒，將他們激勵起來。我們是葡萄樹和橄欖樹的枝子，產出撫慰的油和振奮的酒。油和酒放在一起，就成為人的醫治。我們能產出撫慰人的油和激勵人的酒，是藉着住在主裏面；我們能住在主裏面，是藉着禱讀

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

主話。我們越禱讀，就越住在主裏面，越享受主，越結出『橄欖』和『葡萄』，產出撫慰人傷處的油和激勵人的酒。

我們接觸某些弟兄姊妹時，會感覺得了撫慰、安慰和激勵。這些弟兄姊妹可能沒有對我們說很多，但我們藉着進到他們面前，與他們有一些接觸，就感覺得了醫治和振奮。這指明這些弟兄姊妹住在主裏面，藉着終日禱讀主話並呼求『哦，主』而享受主。他們住在主裏面，就產生許多油和酒。

約翰十五章和羅馬十一章都給了我們一個原則：我們不是樹，而是枝子。此外，我們不是單獨的枝子，而是許多枝子中的一根。我們需要基督這樹同其根的肥汁，我們也需要同作枝子的人。我們各人僅是眾枝子中的一根，枝子配搭起來纔成爲身體。這給我們看見，我們需要基督，也需要召會。我們需要根，也需要其他枝子。這兩章告訴我們同一件事。因此，我們都需要學習禱讀主話。藉着禱讀，我們就享受基督的肥汁，並與其他枝子有正確且合式的配搭。這樣，我們就能享受身體生活。我們會享受那在基督和召會中神格的豐滿，並出產兩種果子，好產出油和酒。這是神的定旨。

羅馬九章告訴我們，神造我們成爲祂的器皿；十一章說，我們是枝子，接在基督這橄欖樹上。作爲器皿，我們爲神所選（九 6～13）；作爲枝子，我們是蒙揀選的（十一 5～6）。我們被選，是要來盛裝神，得祂的榮耀；而我們蒙揀選，是要享受祂，使我們可以彰顯祂，並出產兩種果子。我們作爲器皿和枝子，要盡功用，最好的路乃是禱讀主話（李常受文集一九六八年第一冊，六八至六九頁）。

參讀：李常受文集一九六八年第一冊，洛杉磯各種信息記錄，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

召會—建造

606

8 7 8 7 雙 (英 840)

F 大調

3/2

Hymns, #840

一 救我脫離自己、天然、主阿、我願被建造，

同眾聖徒作你聖殿，爲着充滿你榮耀。

救我脫離乖僻個性，脫離驕傲與單獨；

使我甘願服你權柄，讓你有家可居住。

- 二 生命供應，活水流通，長進、變化又配搭；
 守住等次，盡我功用，成全別人，不踐踏。
 自己所經，自己所見，所是、所有並所能，
 不再高估，不再稍偏，接受一切的平衡。
- 三 持定元首，聯絡供應，享受基督的豐富；
 充滿神的一切豐盛，因神增加得成熟，
 同嘗基督莫測大愛，賞識基督的闊長；
 長大成人，不作嬰孩，滿有基督的身量。
- 四 作神居所，作你身體，主阿，我願被建造，
 成爲你的團體大器，讓你來顯你榮耀。
 聖城景色、新婦榮美，今在此地就彰顯，
 透出你的榮耀光輝，將你照耀在人間。

- 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.
- 2 By Thy life and by its flowing
 I can grow and be transformed,
 With the saints coordinated,
 Buildd up, to Thee conformed;
 Keep the order in the Body,
 There to function in Thy will,
 Ever serving, helping others,
 All Thy purpose to fulfill.
- 3 In my knowledge and experience
 I would not exalted be,
 But submitting and accepting
 Let the Body balance me;
 Holding fast the Head, and growing
 With His increase, in His way,
 By the joints and bands supplying,
 Knit together day by day.
- 4 By Thy Spirit daily strengthened
 In the inner man with might,
 I would know Thy love surpassing,
 Know Thy breadth and length and height;
 Ever of Thy riches taking,
 Unto all Thy fullness filled,
 Ever growing into manhood,
 That Thy Body Thou may build.
- 5 In God's house and in Thy Body
 Buildd 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.

召會作神的殿—— 神永遠經綸的目標

第三篇

聖殿材料的內在意義 (二)

讀經：林前三 12～17，林後五 9～11，可十四 7～8，加二 20，彼前二 4～7，啓三 8，12

綱 目

週 一

壹 除了約櫃以外，（王上六 19，）聖殿裏其餘物件和器具的大小和數量比帳幕裏的都大為擴大；（代下四 1～8；）這指明基督自己（由約櫃表徵）雖不能擴大，但我們對基督一切豐富的經歷，就如殿及其物件和器具所表徵的，都應當大大擴增並擴大，好與祂擴大的彰顯相配——弗三 8，14～19，腓三 7～14，參代上二二 14～19，二九 2～4。

貳 大衛在神所賜他的異象中，不僅看見器具的大小，也看見器具的重量；器具的大小和重量表徵在召會中，對基督經歷的各方面，以及肢體不同的恩賜和功用，都必須有正確的比重和平衡——二八 14：

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 代上二十八章十五節有一句話說得非常好：『…是照着每一…的重量，都是照着各種…的用途』；換句話說，聖殿裏每一物件的重量都合乎其用途—參王上六 20，弗三 18。

二 召會的需要是多方面的，而基督的身體有許多具有各樣功用的肢體，來應付這許多需要；大小的器皿都有不可或缺的功用—四 16，林前十二 14～31，林後十 13。

週 二

叁 我們需要謹慎用正確的材料來建造召會作神的殿；在基督審判臺前，各人的工程必然照着『是那一種的』被試驗；我們將來在基督的審判臺前受審判，不是看我們工作的量有多少，乃是看我們工作的質如何—林前三 12～17，歌一 10～11，林後五 9～11，啓三 8，可十四 7～8。

肆 聖殿的主要部分是金包木，表徵人被神包起來—人與神聯結、調和且合併—代下三 7，王上六 20～21，30，32，35，七 48～51：

一 主的恢復乃是在於神以自己包裹祂所恢復的人。

二 『一』乃在於深深浸潤在三一神裏，直到我們完全被金包裹；保守在真實的一裏惟一的路，就是所經歷的神要有足穀的分量—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 聖殿的祭壇、鑄海和盆是銅作的：

- 一 銅表徵神的審判—出二七 1～8，民二一 8～9，約三 14。
- 二 銅鑄海是為祭司洗濯用的，有十二隻牛馱海；（王上七 23～26，代下四 15，出三八 8，弗五 26）；十個銅盆不是為祭司洗濯用的，而是清洗祭物用的。（代下四 6。）
- 三 銅海和十個銅盆（2～6，王上七 23～40）表徵神那叫人知罪自責、審判並更新的靈，這靈基於基督的死，洗去那些有分於神在地上居所之人身上一切消極的事物。（約十六 8，多三 5，來十 22。）

陸 聖殿的柱子是銅作的，銅表徵神的審判—王上七 14～15，啓三 12，二一 22：

- 一 在聖經裏，柱子是神建造的標記、見證，這建造是藉着實行身體生活而被變化—創二八 22 上，王上七 15～22，加二 9，提前三 15，啓三 12，羅十二 2，弗四 11～12。

二 根據創世記二十八章十八節，雅各把所枕的石頭立作柱子：

- 1 石頭成為枕頭，表徵基督神聖的元素藉着我們對祂主觀的經歷，構成到我們這人裏面，成為給我們安息的枕頭—太十一 28～30。

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

- 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).

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

- 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.

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. 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 枕頭成爲柱子，表徵我們所經歷並憑祂得安息的基督，成了神的建造—神的家—的材料和支撐—王上七 21，提前三 15。

三 對神有用的人，乃是一直在神的審判（銅）之下，領悟他們是在肉體裏的人，一無價值，只配死與埋葬—詩五一 5，出四 1～9，羅七 18，太三 16～17：

1 我們必須斷定自己是一無所是的，只憑資格釘死；我們無論是甚麼，都是因神的恩，並且勞苦的不是我們，乃是神的恩—林前十五 10，加二 20，彼前五 5～7。

2 信徒中間的分裂和不結果子，都是因爲沒有銅，沒有甚麼是經過神審判的；反而有驕傲、自誇、自我表白、自我稱義、自我稱許、自找藉口、自義、定罪別人、規律別人，而不牧養人、尋找人—太十六 24，路九 54～55。

3 我們愛主並經歷祂是樣子像銅的人，（結四十 3，）祂就成爲我們超凡的愛、極廣的寬恕、無上的信實、盡致的卑微、絕頂的純潔、至聖至義、光明正大—腓四 5～8。

週 五

四 殿裏柱子的柱頂有『裝修的格子網〔如格子架〕和擰成的鍊索形成的花圈』；這些表徵錯綜複雜的光景，而那些在神建造中作柱子的人，在其中生活並承擔責任—王上七 17，林後一 12，四 7～8。

五 柱頂上有百合花和石榴—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 百合花表徵信靠神的生活，就是憑神之於我們的所是，不憑我們的所是而過生活；銅的意思是『不是我』，百合花的意思是『乃是基督』—歌二 1～2，太六 28，30，林後五 4，加二 20。
- 2 柱頂花圈上的石榴，表徵那作生命的基督之豐富的豐滿、豐盛、美麗和彰顯—腓一 19～21 上，弗一 22～23，三 19。
- 3 藉着格子網的除去和擰成之鍊索的限制，我們就能過信靠神的單純、簡單生活，彰顯基督神聖生命的豐富，為着神在生命裏的建造。

週 六

聖殿的石頭表徵基督在變化裏的人性，即表徵經過變化的基督—王上五 15～18，六 7，36，代上二九 2，代下三 6：

- 一 基督是神，在祂成為肉體時穿上人的肉體；基督既成了在肉體裏的人，就是在舊造裏的人，因此，祂人性的部分就需要變化—羅一 3～4。
- 二 這樣一位經過變化的基督，現今是在神建造裏的活石、基石、房角石和頂石—彼前二 4，賽二八 16，林前三 11，弗二 20，彼前二 6，亞四 7，三 9，啓五 6，四 3，二一 11。
- 三 殿裏的石頭也表徵在基督裏的信徒，被那作石頭的基督所變化—太十六 18，約一 42，彼前二 4～7，啓二一 11，14，18～21，參但二 34～35，44～45。
- 四 新約說到活石；（彼前二 5；）舊約說到鑿成的石頭；（王上五 15，17～18，六 7；）建造召會所用的石頭，裏面必須是活的，外面必須經過一番鑿成（對付）（林後四 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 有的弟兄姊妹在召會中，就像剛從山野裏打下來的『野』石頭，全是稜角，人一碰着他們就會受傷，就會有不舒服的感覺。
- 2 他們不穀牢固，在他們身上無法建造；他們無法與人一同配搭事奉，與人一同並肩作戰，一同扛抬約櫃。
- 3 建造聖殿所用的每一塊石頭，原則上都是在山野裏錘打過、對付過的；所以，聽不見鎚子、斧子和鐵器的響聲，乃是安安靜靜的建造起來—王上五 15 ~ 18，六 7，參賽三十 15 上。
- 4 建造召會應該沒有己的『響聲』；在召會裏，只該聽見呼求主、喜樂、讚美、禱告、感謝和歌唱的樂音、『歡呼』聲—詩一〇〇 1 ~ 5，徒四 10 ~ 12，腓四 4，來十三 15，帖前五 16 ~ 18，西三 16 ~ 17，代上六 31 ~ 32。

捌 聖經告訴我們，聖殿的建造花了七年半，經無數人的勞苦纔完成；（王上六 1, 38, 五 13 ~ 16, 九 20 ~ 21;）這指明我們經歷基督而被更新、加深、穩固、加力、加強並擴大，使我們進入基督身體的實際；這經歷乃是在身體裏『日日』、『漸漸』、『越照越明』之逐漸的經歷，直到天發亮，晨星在我們心裏出現—林後四 16，出二三 30，箴四 18，彼後一 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.

晨興餽養

代上二八 14～15『關於金器，是按着各樣事奉用的器皿金子的重量；關於一切銀器，是按着各樣事奉用之銀器的重量；金燈臺和其金燈的重量，是按着每一燈臺和其燈的重量，以及銀燈臺的重量，是按着每一燈臺和其燈的重量，都是照着各種燈臺的用途。』

聖殿…裏面…甚麼都更新了，都加大了。…〔基督〕是永遠完全、完備的，不需要加大。…不過我們對於基督的經歷卻有不同。我們經歷十字架，經歷聖靈，經歷基督作我們的生命，作我們的亮光，作我們的悅納和馨香，常會更新、加深、擴大，這非常合乎聖殿的原則。聖殿擴大了，說出召會加強了；聖殿裏面的器具更新了，加大了，說出眾聖徒對於基督的一切經歷更新了，加大了（教會建造的異象，九四至九五頁）。

大衛在神所賜他的異象中，不僅看見器具的大小，也看見器具的重量。器具的大小和重量表徵在召會中，對基督經歷的各方面，以及肢體不同的恩賜和功用，都必須有正確的比重和平衡（參林前十二 14～31，十四 5～6、19）（聖經恢復本，代上二八 14 註 1）。

信息選讀

聖經記載當摩西建造帳幕的時候，只題到各樣器具的尺寸，卻沒有說明那些器具的重量。等到神把聖殿的樣式啓示給大衛的時候，大衛不光是看見聖殿裏面那些器具的尺寸，並且還知道它們的重量。就如金燈臺的重量，陳設餅金桌子的重量，金香壇的重量，以及其他器具的重量，聖經都記載得非常清楚。

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.

其中有一句話說得非常好，那是代上二十八章十五節所說的，『…是按着每一…的重量，都是照着各種…的用途。』…神建造的故事，到了聖殿這裏，的確是比帳幕那裏更完備、更進步了。因為這裏不光提起尺寸，還提起重量。這是告訴我們，在召會的建造裏，有一個基本的原則，就是必須平衡。…那就是說，在召會裏面沒有太重的，也沒有太輕的。換句話說，沒有一件事的重量是過於它的用處，也沒有一件事的重量是不及它的用處。請你想想看，若是聖殿裏面所擺的十張桌子，造得很大，另外又造了十個很小的燈臺，一同擺在聖殿裏，這是否相稱？你要覺得極其不相稱！所以請記得，神的心意是要把召會中各樣的器具，都作得非常平衡，大小適度，重量也合宜。

你在召會中應該帶領人注意和主交通的經歷，也要同時注意花工夫讀聖經，更不可忽畧學習摸裏面的感覺，順服膏油塗抹的教訓；但是絕不能把其中任何的一件看得太大、太重。

我們的主就是喜歡把一些個性不同的人配搭在一起。好靜的人要和好動的人配在一起，性子急的人要和性子慢的人配在一起。你在許多對夫妻身上，可以看見主這樣的安排。你難得看見有一對夫妻是完全一樣的。我信主這樣的安排，就是要平衡我們這些容易偏的人。在家庭中是如此，在召會中更是如此。我頂喜歡聖經中這一句話：『…是按着每一…的重量，都是照着各種…的用途。』…召會的需要是多方面的。大小的器皿都有它不可缺的用處（教會建造的異象，一〇七至一〇八、一一〇至一一一頁）。

參讀：教會建造的異象，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

第三週 週二

晨興餽養

林前三10『我…立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。』

12～13『然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，各人的工程必然顯露，因為那日子要將它指明出來；它要在火中被揭露，這火要試驗各人的工程是那一種的。』

倪弟兄從林前三章十二至十五節看見，對我們的工作而言，最重要的不是量，乃是質。金、銀、寶石總是量少而質高，木、草、禾稈則是量多而質低。木、草、禾稈經不起火的試驗，金、銀、寶石卻經得起火煉。我們將來在審判臺前受審判，不是看我們工作的量有多少，乃是看我們工作的質如何（倪柝聲—今時代神聖啓示的先見，八七頁）。

信息選讀

帳幕裏面的…主要部分如何是金包木，聖殿的裏面也是一樣。…金包木就是神人二性。有兩句話是我最喜歡說的，一句是油澆石頭，一句是金包木頭。油澆石頭是伯特利的故事，金包木頭是帳幕和聖殿的故事。這兩者都是說出神臨到人，與人調和，合而為一。神臨到召會，一面來說，實實在在就是油澆石頭。在五旬節那一天，聖靈降在彼得和其他的人身上，真正是油澆石頭，顯出伯特利神家的光景。另一面，神臨到召會，也是金包木頭的故事。像彼得那一班人的確是一些堅實的皂莢木，當神的靈臨到他們身上的時候，真是像金子一樣將他們包起來

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。按着人來說，他們實在是皂莢木；但是在他們身上所顯出來的，卻是光耀的精金，滿了神的成分！（教會建造的異象，九〇頁）

最近，我們中間有一些人有異議，雖然他們宣稱看見了立場，並且是為着主的恢復。因着他們沒有用金子扎實的包裹，就使一受到了破壞。將來同樣的事也會發生在沒有充分被金子包裹的人身上。沒有足量的神，會造成一的嚴重問題。主的恢復不是一種運動；我們不盼望得着許多人。在恢復裏我們關心的乃是金子的真實重量。重要的問題是：你有多少神？主的恢復乃是在於神以祂自己包裹祂所恢復的人。

『一』不是一件表面的事。這是一件深深浸潤在三神裏，直到我們完全被金子包裹的事。我們都需要更大量的神。僅僅將祂塗上薄薄的一層是不殼的。我們若是真有亮光，看見我們需要被金包裹，我們會悔改，說，『主，我悔改，我只是鍍了金，還沒有被金子包裹。我對你的經歷只是表面的鍍金。這樣雖然能使別人稱讚我，但不殼有真實的一，不殼使我與別人聯在一起。只要有一點小問題，我的金子層就不殼了，一就被破壞了。主，為着一，用足量的金子包裹我。』

我們越被金子包裹，就越有一。若是我們有足量的金子包裹，我們中間所產生的一就不會被任何東西破壞。我們越有神，我們的一就越強（真理信息，一〇〇至一〇一頁）。

參讀：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

第三週 週三

晨興餽養

出二七 1～2『你要用皂莢木作壇，…壇要用銅包裹。』

王上七 23『他又鑄一個銅海，直徑十肘，樣式是圓的，高五肘，圍三十肘。』

38『又製造十個銅盆，每盆可容四十罷特；每盆徑四肘，在那十個盆座上，每座上有一盆。』

用來包壇的銅，來自那二百五十個受神審判之背叛者的香爐（民十六 37～39）。因此，壇上的銅使人想起神對背叛的審判。這裏的銅，表徵神在作我們代替之基督身上公義的審判（賽五三 5，林後五 21，彼前三 18）（聖經恢復本，出二七 2 註 2）。

銅海和十個銅盆（王上七 23～40 上）表徵神那人知罪自責、審判和更新的靈，這靈基於基督的死，將那些有分於神在地上居所的人身上，一切消極的事物洗去（約十六 8，多三 5）。所羅門也築了銅祭壇…（見出二七 1～8 注）（王上七 23 註 1）。

信息選讀

從祭壇往前去一點，就是洗濯盆。洗濯盆完全是用銅作的。所以讀經的人都承認，從屬靈的意義上看，洗濯盆乃是由於銅祭壇而有的。銅祭壇是銅包的，洗濯盆也是銅作的。不過祭壇的銅和洗濯盆的銅稍有不同。祭壇是用那二百五十個叛變者手中所拿的銅香爐，經過火的審判錘成片子來包的〔民十六 38～40〕。而洗濯盆乃是用那些在會幕前服事之婦人的銅鏡作的〔出三八 8〕。我們知道，那時還沒有

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，婦女都是用光亮的銅來作鏡子。因此洗濯盆在屬靈的含義上，就不指着審判，乃是指着聖靈對我們的光照說的。照着提多書三章裏面的話，洗濯盆也就是指着聖靈在我們身上所作更新的工作。

在我們這些蒙主救贖，又把自己奉獻給主的人身上，聖靈常常在我們裏頭作光，光照我們，使我們覺得在這一點上有錯了，在那一點上有污穢了；在這一點上得罪神了，在那一點上不能擺在神面前了。聖靈這種光照指責的工作，總是根據主在十字架上所成功的。祂給我們看見說，這一件事，這一個行爲，這一種生活，主在十字架上已經審判了，爲甚麼今天還留在你身上！當我們接受這種光照和指責，而尋求潔淨的時候，聖靈就在我們裏面作潔淨和更新的工作，把這些污穢和不該有的情形，都給我們洗得乾乾淨淨。這就是我們經歷了洗濯盆（教會建造的異象，六三至六四頁）。

兩根柱子是銅造的（王上七 15）。創世記的柱子是石柱，但王上七章的柱子是銅柱。石頭指明變化。雖然我們是泥土，卻能變化成爲石頭。但銅表徵甚麼？銅表徵神的審判。例如，帳幕門口的祭壇包着銅，指明神的審判（出二七 1～2，民十六 38～40）。洗濯盆也是銅作的（出三十 18）。此外，掛在桿子上的銅蛇（民二一 8～9），也見證基督替我們受神審判（約三 14）。所以，在豫表上，銅總是表徵神的審判。那兩根柱子是銅造的，清楚指明我們若要作柱子，就必須認識我們是在神審判之下的人。我們不僅該在神的審判之下，也該在我們自己的審判之下。正如保羅在加拉太二章二十節一樣，我們必須說，『我已經被釘十字架。我所以被釘，因爲在神的經綸中，我一無用處，我只有資格死。』（創世記生命讀經，一二七一頁）

參讀：創世記生命讀經，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

第三週 週四

晨興餽養

創二八 18『雅各清早起來，把所枕的石頭立作柱子，澆油在上面。』

詩五一 5『看哪，我是在罪孽裏生的，我母親在罪中懷了我。』

羅七 18『我知道住在我裏面，就是我肉體之中，並沒有善…。』

在雅各之夢的記載裏，石頭（創二八 11、18、22）、柱子（18）、神的家（17、19、22）和油（18），是特出的項目。石頭象徵基督是基石、頂石和房角石，為着神的建造（賽二八 16，亞四 7，徒四 10～12）。石頭也象徵變化過的人，由基督這變化人的元素所構成，成為建造神家的材料（創二 12，太十六 18，約一 42，林前三 12，彼前二 5，啓二一 11、18～20）；神的家就是今日的召會（提前三 15），要終極完成於新耶路撒冷，作神和祂所救贖之選民永遠的居所（啓二一 3、22）（聖經恢復本，創二八 12 註 1）。

信息選讀

在創世記二十八章十一節，雅各用作枕頭的石頭，表徵基督神聖的元素藉着我們對祂主觀的經歷，構成到我們這人裏面，成為給我們安息的枕頭（參太十一 28）。雅各從夢中醒來，把所枕的石頭立作柱子，表徵那作到我們裏面、我們憑祂得安息的基督，成了神的建造—神的家—的材料和支撐（參王上七 21，加二 9，啓三 12）。最後，雅各澆油在柱子上面，油象徵那靈作為三一神的終極完成臨到人（出三十 23～30，路四 18），柱子象徵變化過的人與三一神是一，並且彰

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

顯三一神。那石頭成了伯特利，神的家（創二八 19、22）。神的家是神與祂所救贖的人相互的居所（約十四 2、23）——人作神的居所，…神作人的居所。…因此，神的家是由神與人調和為一所構成。在神的家裏，神在人性裏彰顯祂自己，並且神與人都得着相互並永遠的滿足和安息（聖經恢復本，創二八 12 註 1）。

在神的殿中沒有驕傲，沒有自誇。在神的殿中，柱子是銅造的。那些背擔子的人，乃是受過審判的人。所有的長老都是受過神審判，且仍在神審判之下的弟兄。進一步說，他們自己完全體認這種審判。他們認識他們是在神的審判之下，因為他們是罪惡、墮落且敗壞的，因為在他們裏面沒有良善，因為他們在神的經綸中甚麼都不合格。

我們的問題是我們並不定罪自己…。我們常說，『這不是我的錯，這是某某弟兄的錯。我總是很謹慎，我沒有錯。』這就是自我表白。我們表白自己後，又進一步稱義並稱許自己。我們無須受試驗，因為我們已經稱許自己。在我們眼中，我們自己沒有問題。有時我們犯了錯，可能又原諒自己說，『我犯了這個錯，因為聚會太長，我太累。』我們常常為自己找出路！我們有四條出路：自我表白、自我稱義、自我稱許以及自我原諒。

夫妻在口角開始的時候，很少有一方說，『對不起，這是我的錯，請赦免我。』妻子會說，『你知道我為甚麼對丈夫這麼厲害？因為他老是遲到。…』然後丈夫會說，『我的妻子從來不同情我。我很忙，有一大堆事要作。我工作這麼繁重，怎能不遲到？』這就是自我表白、自我稱義、自我稱許、自我原諒。我們若天天把這四件事釘在十字架上，在我們的家中就絕不會有爭吵（創世記生命讀經，一二七五、一二七八至一二七九頁）。

參讀：神建造的異象，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

第三週 週五

晨興餽養

王上七 15～19『他製造兩根銅柱，…又用銅鑄了兩個柱頂安在柱子上…。柱子上端的柱頂有裝修的格子網和擰成的鍊索形成的花圈，…一個網子周圍有兩行石榴，遮蓋柱子上端的柱頂…。廊子裏柱子上端的柱頂徑四肘，刻着百合花。』

兩個銅柱頂遮蓋柱子上端。每個柱頂全高五肘（王上七 16，代下三 15），分成底座（三肘—王下二五 17）與各柱頂上端的兩個球（代下四 12）。在此，三這數字表徵復活的過程；二這數字表徵見證（申十七 6）；五這數字表徵負責（見太二五 2 註 1）；十這數字（兩個柱頂合起來的高度）表徵完全負責。球是柱頂的榮耀、華美、裝飾和冠冕。球由裝修的格子網（如格子架），和擰成的鍊索形成的花圈所遮蓋（王上七 17）。這些表徵錯綜複雜的光景，而那些在神建造中作柱子的人（加二 9，啓三 12），在其中生活並承擔責任。網子上刻着百合花（王上七 19），花圈上有兩行各一百個石榴（18，王下二五 17，代下三 16，四 13）。百合花表徵信靠神的生活（歌二 1～2，太六 28、30，加二 20），多種子的石榴表徵神聖生命之豐富的彰顯。信心的生活彰顯神聖生命的豐富，乃是在錯綜複雜的光景中並藉着這光景，經歷基督之釘十字架的結果（參林後四 7～18）（聖經恢復本，王上七 16 註 1）。

信息選讀

要在這種複雜的情況裏承擔責任，我們必須在神裏面憑信而活。…百合花表徵在神裏面的信心生活。首先，我們必須定罪自己，認識我們是墮落、無能、不穀格，

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,

並且一無所有；然後我們必須在神裏面憑信活着，不憑我們的所是或我們所能作的活着。我們必須是百合花，憑着神對我們的所是，不憑着我們的所是存活（太六28、30）。我們今天活在地上是在於祂。我們在錯綜複雜的召會生活中怎能承擔責任？在我們自己裏面，我們不能作這事；但我們若是在神裏面憑信而活就能這樣作。不再是我，乃是基督在我裏面活着——這就是百合花。不是我承擔責任——乃是祂承擔責任。我活不是憑自己，乃是憑祂。我盡職事，也不是憑自己，乃是憑祂。你們姊妹們若是召會生活中的母親，你們必須說，『我在召會中不是憑自己作母親，乃是憑祂。』在雅歌二章一至二節，尋求者說，『我…是谷中的百合花。』然後主回答說，『我的佳偶在女子中，好像百合花在荊棘中。』

有甚麼地上的建築師會設計一個銅柱，柱子上有刻着百合花的銅柱頂？就人而言，這沒有意義；但就屬靈而言，這非常有意義。一面我們是被定罪、被審判的銅，另一面我們是活的百合花。銅的意義是『不是我』，百合花的意義是『乃是基督』。那些是百合花的人能說，『我如今所活的生命，是我因信耶穌基督所活的。』藉着這一切我們能看見，我們是百合花，在滿了格子網和鍊索，錯綜複雜的情況裏，負起不可能負的責任。長老不該說，『主阿，把這些複雜的情況挪去。』反而他們該期待更複雜的情況。我確信你越禱告要減少複雜，複雜就越多。所有的格子網乃是百合花長在其上的基礎，花牀。

環繞每個柱頂的鼓腹，有兩行石榴，每行一百。這指明生命豐富百倍彰顯的加倍（創世記生命讀經，一二八二至一二八四頁）。

參讀：創世記生命讀經，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

第三週 週六

晨興餽養

王上六 7『建殿是用採石場豫備好的石頭，所以建殿的時候，在殿裏聽不見錘子、斧子、或任何鐵器的響聲。』

彼前二 4～5『你們來到祂這為人所棄絕，卻為神所揀選所寶貴的活石跟前，也就像活石，被建造成為屬靈的殿…。』

基督是神，在祂成為肉體時穿上人的肉體（約一 14，來二 14）。基督既成了在肉體裏的人，就是在舊造裏的人，因此，祂人性的部分就需要變化。這樣一位經過變化的基督，現今是在神的神聖建造裏的基石、房角石、活石、寶貴的石頭和頂石（賽二八 16，林前三 11，弗二 20，彼前二 4，啓四 3，亞四 7）。殿裏的石頭也表徵在基督裏的信徒，被基督變化成為石頭（太十六 18，約一 42，彼前二 5，啓二一 11、14、19～20）（聖經恢復本，王上六 7 註 1）。

信息選讀

建造聖殿的材料，除了木頭之外，大部分都是石頭（王上五 15～18）。石頭原是從山野裏採出來，加上一番工夫而鑿成的（六 7）。這說出建造召會所用的材料，乃是從世界裏找出來，再加上一番工夫作成的。…新約裏…說到活石（彼前二 5）；舊約裏是說鑿成的石頭（王上五 15、17～18，六 7）。建造召會所用的石頭，裏面需要是活的，外面需要經過一番鑿成的工作。石頭裏面是活的，意思是人得着了重生；但在人重生之後，還需要一段時間，讓神在他身上作鑿成的工作。

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.

有的弟兄姊妹在召會中，就像剛從山野裏打下來的『野石頭』，全是稜角，人一碰着他就會受傷，就會有不舒服的感覺。…當聖殿建造的時候，所有的石頭都是豫備好的。豫備的工作是在山野裏，首先將石頭鑿平、磨光，並切成一定的尺寸。等到建造時，就將石頭一塊一塊砌上去，成爲一座建築。

有些弟兄姊妹的光景，不能說他們不是石頭，但只能說他們是沒有受過對付的石頭。你無法與他們建造，你想把自己擺在他們身上，也擺不牢。他們無法停下自己，與人一同配搭事奉，與人一同並肩作戰，一同扛抬約櫃。雖然他們已經得着重生，並且愛主，但是他們不肯接受對付，滿身都是稜角。他們可能很會作事，也很靈活，…卻不能與你一同背負見證，因爲他們身上沒有受過對付。

有些弟兄姊妹太圓滑，他們在社會上作人作事，就像一塊滾石，無論把他們放在那裏，總是會滾掉。你早晨安排好了，他們中午跑掉了；他們口裏說，『好，沒問題』，一轉身人就不見了。…需要將他們的圓滑弄成方正，要在他們身上有一番厲害的切磋工作，使他們成爲合用的尺寸，能與別人合得來；…無論將他們擺在那裏，他們都能安穩的在那裏，與人配搭，同被建造。

建造聖殿所用的每一塊石頭，原則上都是在山野裏錘打過、對付過的（王上五 15～18，六 7）。在建造時，只要把那些對付好、錘打過的石頭，一塊塊疊上去就成功了，並不需要斧頭、鎚子的錘打；所以一點聲音也沒有，乃是安安靜靜的建造起來。

建造召會應該沒有聲音。在召會一切的事奉裏，只該聽見讚美、感謝和歌唱，這乃是聖殿裏該有的聲音（召會的意義，二四二至二四四、二五九、二六一頁）。

參讀：召會的意義，第十五至十六篇；教會建造的異象，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

第三週詩歌

WEEK 3 — HYMN

經歷基督—作生命

381

6 5 6 5 雙 (英 841)

4/4

Hymns, #841

G 大調

G	B7	Em	Am	A7	D
3 · 3	3 2	1 - 6 -	4 · 3	2 1	7 - - -
一	主, 你	是 我	生 命,	活 在	我 裏
D7	G	D7	A7	D	
5 2 3 4	3 - 1 -	2 · 1	7 6	5 - - -	
帶	着 神	的 豐	盛,	來 將	我 充
G	C	D7	G	C	Am
5 5 6 7	2 - 1 -	1 1	4 4	3 - - -	
你	的 聖	別 性	情,	使 我	能 成
Em	G	C	D7	G	
1 2 3 4	5 - 5 -	6 4	3 2	1 - - -	
你	的 復	活 大	能,	使 我	能 得

二 你這生命流通, 我就蒙光照,
使我活在光中, 與你能相交;
帶來各種供應, 也有所要求,
使我得蒙潔淨, 享受你所有。

三 你是那靈運行, 像膏油塗抹,
將我心思、心、靈, 全都浸潤過,
使我全人變化, 成爲你形狀,
直到成熟長大, 滿有你身量。

四 你的生命成分, 成爲我豐富,
時常將我滋潤, 使我得復甦。
生命吞滅死亡, 軟弱變剛強;
釋放消除捆綁, 下沉變高昂。

五 因此我將自己, 完全獻給你,
照着你的心意, 活在交通裏;
不再立志掙扎, 不再改自己,
使你受到打岔, 毫不能爲力。

六 乃是完全停下 自己的努力,
讓你運行、變化, 使我脫自己;
與眾聖徒配搭, 成爲你身體,
讓你定居、安家, 彰顯你自己。

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.

召會作神的殿——

神永遠經綸的目標

第四篇

神的經綸、神的殿、 以及神聖啓示的高峯

讀經：王上六 1～2，林前三 16～17，弗二 21，啓二一
10～11，22

綱 目

週 一

壹 神聖啓示的高峯，乃是神成爲人，爲要使人
在生命、性情上（但不在神格上）成爲神，
以產生並建造基督生機的身體，爲着完成神
的經綸，好結束這個時代，把基督帶回來，
建立祂的國度，並終極完成新耶路撒冷——約
一 12～14，約壹三 1～2，羅八 3，十二 4～
5，啓十一 15，二一 2～3，22：

一 神的經綸就是神的目的，乃是要把祂自己在祂
神聖的三一裏，分賜到祂所揀選並救贖的人裏
面，作他們的生命和性情，使他們能與祂一樣，
好作祂團體的彰顯——提前一 4，弗一 3～23。

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 按照聖經的記載，神的經綸乃是神成爲人，好使我們在生命、性情、和彰顯上成爲神，使我們過神人的生活，並成爲基督的身體—羅八3，一3～4，八4，14，29，十二4～5：

週 二

- 1 神差祂兒子來作人，憑神的生命過神人的生活—約三16，一14，六57上。
- 2 這神人生活的結果，就產生一個宇宙的大人，和基督一式一樣—一個團體的神人，憑神的生命過神人的生活，使神顯現於肉體—57節下，弗四24，提前三15～16。
- 三 神救贖我們爲要使我們在生命、性情上成爲神，使祂能得着基督的身體，終極完成於新耶路撒冷，作神的擴大和彰顯，直到永遠—弗一6～7，四16，啓二一2。

週 三

- 四 神而人者住在人而神者裏面；人而神者又住在神而人者裏面；因此，二者乃是相互的居所—約十四2～3，20，23，十五4上。
 - 五 惟有藉着神成爲人，使人成爲神，纔能產生並建造基督的身體；這就是神所給我們神聖啓示的高峯—羅八3，一3～4，八14，16，29，十二4～5。
- 貳 聖經啓示，神的心意乃是要把祂所揀選、救贖、重生的人作成基督的複製，爲要得着神的殿—基督的身體—作三一神團體的彰顯—約一12～14，十二24，羅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 羅馬書中的深奧思想，乃是神成爲人，使罪人在祂完整的救恩裏，蒙救贖、重生、聖別、更新、變化、模成並得榮，而成爲神的眾子，在生命和性情上與神一樣，作基督身體的肢體——八 3，一 3～4，三 24，五 10，八 14，29～30，十二 4～5。

週 四

二 希伯來書啓示，藉着生命之律的功用，我們成了神長子基督的複製，而成爲召會，就是神許多兒子的活組成——一 6，二 10～12。

三 在啓示錄裏，基督活的人位是神的彰顯和見證，而召會是耶穌的見證，就是基督團體的彰顯；如此，召會，擴大的基督，乃是神的複製和彰顯——一 2，5，9，12，20。

參 神的殿乃是神永遠經綸的目標——弗一 10，三 9，提前一 4，約二 19～22，林前三 16～17，弗二 21，啓二一 2，22：

一 舊約裏的殿豫表個人的基督與團體的基督——召會——王上六 1～2：

週 五

1 殿首先豫表成爲肉體、個人的基督，作神在地上的居所——西二 9，約一 14，二 19～22。

2 殿也豫表團體的基督——召會，作擴大的殿——神在宇宙中獨一的建造；這擴大的殿包括所有的信徒，就是基督的肢體，作基督的擴大，成爲神的居所——太十二 6，林前三 16～17，十二 12，弗二 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 主耶穌在祂的復活裏更大的重建神的殿，使其成爲團體的殿，就是基督奧祕的身體——約二 19 ~ 22:

- 1 那在十字架上被拆毀之耶穌的身體（就是殿）微小且軟弱，但那在復活裏之基督的身體廣大且有能——弗一 22 ~ 23，二 21 ~ 22，四 16。
- 2 自從主耶穌復活那一天，祂一直在復活的生命裏擴大祂的身體，就是殿；祂仍然在復活的過程下作工，爲着建造祂的身體——約二 19 ~ 22。

週 六

三 召會是神的殿；因此，召會乃是聖別之神的聖所，是神的靈在其中居住的殿——林前三 16 ~ 17:

- 1 十六節神的殿，是指在某一個地方團體的信徒，而十七節神的那殿，是指普世所有的信徒。
- 2 神在宇宙中惟一屬靈的殿，在地上的許多地方都有顯出；每一顯出就是神在那地方的殿——弗二 21 ~ 22。

四 在新耶路撒冷城內沒有殿，因主神全能者和羔羊爲城的殿——啓二一 22:

- 1 在新天新地裏，神的殿要擴大成爲一座城。
- 2 全城就是至聖所；所以城內沒有殿——16 節。
- 3 二十二節裏的殿，原文意內殿；主神全能者和羔羊就是內殿。

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 神的殿充滿了神的榮耀—代下五 13～14，結四三 1～5，該二 1～9，詩二九 9 下，弗二 21，三 21，啓二—10～11，22。

六 神的經綸要得着充滿了神榮耀之神的殿，這包含神聖啓示的高峯，就是神成爲人，爲要使人在生命、性情和彰顯上成爲神—約一 14，西一 27，三 4，來二 10，啓二—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.

第四週 週一

晨興餽養

羅八 14『因為凡被神的靈引導的，都是神的兒子。』

29『因為神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。』

神特意成為肉體來作人，為要使人在生命、性情上（但不在神格上）成為神，以產生基督生機的身體，為着完成神的經綸，好結束這個世代，把基督同祂的國度帶回來（羅馬書的結晶，一九五頁）。

信息選讀

神聖的經綸就是神永遠的計畫，要將基督分賜到祂所揀選的人裏面，以產生、構成並建造基督生機的身體（弗一 10，三 8～10，提前一 4）。基督就是三一神的具體化身，因此神將基督分賜到祂所揀選的人裏面，事實上就是神將祂自己在基督裏分賜到祂所揀選的人裏面。簡單的說，神的經綸就是要為基督得着一個身體，這身體就是三一神的擴大，使祂得着彰顯，叫祂得着滿足（約伯記生命讀經，二四三頁）。

神在祂經綸裏的標的，乃是要得着一班裏面有祂的生命和性情，外面有祂的形像和樣式的人。這班人是一個團體的實體，就是基督的身體，與祂是一，並且活祂，作祂團體的彰顯。當神不僅憑着身體，也藉着身體得着彰顯時，祂就得着榮耀。祂得着榮耀的時候，祂的子女也就在祂的得榮裏得着榮耀。這樣，神與人就在榮耀裏是一（耶利米書生命讀經，一〇二頁）。

『神成為人，人成為神』是神的經綸，是天使、世人所不能瞭解的。…聖經清楚的告訴我們，神來成了人，作了救主，以後又救贖了我們，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

們。關於這些真理，正統的信徒、正派的教師們也都看見了。但是他們卻沒有看見，聖經記載神的經綸有一條線，給我們看見神怎樣成爲人，而使人能成爲神。聖經給我們看見，人怎樣能成爲神，過一個神人的生活，而成爲神的一個生機體，也就是基督的身體。這是他們沒有看見的。

基督這樣的一個神而人者，在地上經過了人生，過一個人的生活。祂是怎麼過的呢？祂乃是憑着祂裏面神性的生命，拒絕祂外面人性的生命，而活出一個神而人者的生活。這個神而人者的生活，裏面的實際是神的屬性，外面活出來的生活是人的美德。祂這樣過了一個神而人者的生活，成了典型。

但是神只有一個典型的人，就是一個模型還不穀，神需要一個大量的顯出。所以到末了，祂就到十字架上。

神藉着成爲肉體，把神性帶到人性裏；神也藉着復活，把人性帶到神性裏。

我們所認識的基督是這樣深而高的。這一位就是我們的救贖主，這一位也是我們的拯救主。祂不僅是耶穌基督，祂也是在復活裏成爲賜生命之靈的一位，也就是神的終極完成。就是這一位，經過了這些過程，完成了祂成爲人，爲要叫人成爲神的步驟。

那麼神怎樣叫人成爲神呢？神用祂自己作生命把我們重生之後，就在我們裏面繼續用祂生命的靈作聖別、更新和變化的工作。

這個過程的結果，就產生一個生機體。這生機體就是神與人聯合相調，把神作成人，再把人作成神（異象的高峯與基督身體的實際，二三至二五、二七至二八頁）。

參讀：神聖的經綸，第一章；異象的高峯與基督身體的實際，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

第四週 週二

晨興餽養

約十四 20『到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。』

23『耶穌回答說，人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

十五 4『你們要住在我裏面，我也住在你們裏面…。』

我們今天所過的神人的生活，就是耶穌基督在地上，經過死而復活所過的典型生活。在約翰福音裏，耶穌基督在地上的人生，是在死而復活以前的生活。我們在書信裏所過的基督徒生活，所過的神而人者的生活，是在死而復活之後的生活（異象的高峯與基督身體的實際，二八頁）。

要過神人的生活，我們必須被釘十字架。我們必須死而活。我們若在婚姻生活中過釘十字架的生活，我們就會在婚姻生活中過神人的生活。…所有的活力人都該是神人，在天然生命裏被釘十字架，並藉着他們裏面神聖的生命過神人的生活（歷代志生命讀經，六六至六七頁）。

信息選讀

新約向我們啓示一個偉大、奧秘、宇宙的人，以耶穌基督為頭，所有的信徒為身體。福音書，新約的頭四卷書，向我們啓示基督是頭；然後使徒行傳啓示身體。在使徒行傳裏，我們看見基督在祂的身體裏行動、生活、運行並作工。…嚴格的說，使徒行傳是基督作為靈藉着使徒們的行傳，不但藉着使徒們，也藉着所有的門徒，藉着所有的信徒，藉着整個身體。因此，使徒行傳是元首作為靈藉着身體的行傳。因此，我們看見宇宙的大人一頭同着身體（神中心的思想，八三頁）。

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)

神聖啓示的核仁乃是神造了我們並救贖我們，目的是爲着將祂自己作到我們裏面，成爲我們的生命。我們這些在主恢復裏的人，需要在這個啓示上看見更完全的異象（出埃及記生命讀經，五九五頁）。

宇宙間，神、天、地、人這四件，兩件是死的、無生命的，就是天、地；還有兩位是活的一神與人。我盼望大家都看見，到底神與人是個甚麼故事。

人類六千年的歷史給我們看見，有宗教、有哲學、有倫理的教導…。只有主，祂給我們一本聖經；在這本聖經裏，祂給我們看見這一個大的啓示，就是神要把祂自己作得和我們人一樣。…祂是神，卻取了人性，穿上人體，有人的生命，和人一同居住、一同生活，爲要把人，就是祂所揀選的人，也作得和祂一樣。這就叫這些人，雖然是人，卻有祂那神的生命，也有祂那神的性情。在生命和性情上，人和神是同類的。因爲至終，祂生了我們，我們是從祂生的。祂是神，怎樣有了我們的人性；我們是人，也照樣要有祂的神性。所以這二者，是神，卻有人性；是人，卻有神性。祂就藉着這二性、二命，把祂和人調在一起，爲要使祂那神聖的生命，能藉着人性活在人中間；也是爲着祂所救贖的人，能有祂的神性，在祂的神性裏，藉着祂所復活、拔高的人性，活出神的形狀來。

這最終就把神人二者作成一樣，調和在一起，而且是建造在一起。神把祂自己，藉着前面所說的那些步驟，建造在人裏面，也把人建造在祂裏面。是祂成了這個構造，有祂作內裏的來源、元素和素質，就是內在的成分，並且和祂所救贖的人，在祂這個源頭、元素和素質—內在的成分裏，建造在一起，成了祂這個架構。這就是宇宙間的一個新人。這是以弗所四章給我們看見的（經過過程之神聖三一在信徒裏的分賜、變化、並建造，三八至三九頁）。

參讀：歷代志生命讀經，第七至八篇；神的經綸與分賜，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

第四週 週三

晨興餽養

羅五 10『因為我們作仇敵的時候，且藉着神兒子的死得與神和好，既已和好，就更要在祂的生命裏得救了。』

十二 4～5『正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

新耶路撒冷是個構成，是神而人，人而神，二者構造在一起的；是神性在人性得着彰顯，是人性在神性得着榮耀。所以他們二者就互為居所，神而人者住在人而神者的裏面，那人而神者又住在神而人者的裏面，互為居所。這樣，祂那神聖的榮耀，就在人性上，顯照得光輝烈烈，燦爛赫赫。…神的這一個經綸，絕對是在善惡之外。這經綸乃是神自己和人作成一體，成為神而人者，人而神者的一位（經過過程之神聖三一在信徒裏的分賜、變化、並建造，三九頁）。

信息選讀

弟兄姊妹們，你們都是蒙福的，能看見這個。這是太大的福氣。求主拯救你我脫離宗教，脫離哲學，脫離人生道德，完全被拯救到這個神成為人，人成為神的大異象之下。主在這裏纔能有聖徒作基督的肢體，有召會作基督的身體，有神而人者與人而神者構成的一個新造的人。結果在宇宙中，就有那永遠彰顯神的神聖榮耀，在人身上顯得光輝烈烈（經過過程之神聖三一在信徒裏的分賜、變化、並建造，三九至四〇頁）。

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)

〔新約〕第二段是從使徒行傳到猶大書，啓示那靈。成爲肉體的子死而復活，成了賜生命的靈（林前十五45下）。在這二十二卷書裏，這賜生命的靈就是子，同着父。在四福音裏，三一是一子，同着父，憑着靈；但在這二十二卷書裏，三一是一靈，就是子，同着父。這是三一神在召會中的終極完成，作基督的身體、神的殿、神的國和神的家，活基督而成爲神的豐滿。神的豐滿意思就是神完滿的彰顯。主耶穌死而復活以後，成爲那靈，就是子，同着父，成爲三一神的終極完成，不僅在耶穌基督一個人裏，並且在召會裏；召會乃是基督的身體、神的殿、神的國和神的家。這是一個團體的人，這團體的人活基督，成爲神的豐滿，就是神完滿的彰顯。這是在福音書裏有了始引，而在使徒行傳到猶大書這二十二卷書裏得着發展的。今天我們就是在這發展裏（神新約的經綸上冊，七頁）。

羅馬書的中心思想，乃是神的救恩，使罪人成爲神的兒子，有神的生命和性情以彰顯神，並且使他們成爲基督的肢體，構成基督的身體，作祂的彰顯。因此，羅馬八章非常着重兒子的名分（15、23）。十四節的兒子，比十六節的兒女，在神生命的長大階段裏，是更長進的，但不如十七節的後嗣。兒女是兒子名分的初階，是他們在靈裏得着重生的階段。兒子乃是神的兒女在魂裏變化的階段。他們不僅在靈裏得了重生，更在神的生命裏長大，並且被那靈引導而行。後嗣乃是神的兒子在得榮耀的階段裏，因身體改變形狀，全人每一部分都達到完全成熟。因此，他們就合格作法定的後嗣，而得神聖的基業（17、23）（聖經恢復本，羅八14註3）。

參讀：神建造的概論，第三章；撒母耳記生命讀經，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

第四週 週四

晨興餽養

來二 10『原來萬有因祂而有，藉祂而造的那位，為着要領許多的兒子進榮耀裏去，就藉着苦難成全他們救恩的創始者，這對祂本是合宜的。』

啓一 12『我轉過身來，要看是誰發聲與我說話；既轉過來，就看見七個金燈臺。』

希伯來二章十節許多的兒子，就是羅馬八章二十九節的許多弟兄，也是約翰十二章二十四節的許多子粒（聖經恢復本，來二 10 註 2）。

神莫大救恩的最後一步，是要領許多的兒子進榮耀裏去。羅馬八章告訴我們，…一切受造之物，正在熱切等待神的眾子顯示出來（得榮耀），指望着受造之物自己，也要得享神兒女之榮耀的自由（19～21）。這要藉着主的再來得着成就（腓三 21），那時我們要與祂一同顯現在榮耀裏（西三 4）；這是我們的盼望（一 27）。神的眾子這樣得榮耀，乃是神救恩的目標，要持續的經過千年國，且要完滿的顯於新耶路撒冷，直到永遠（啓二一 11、23）（來二 10 註 3）。

信息選讀

在聖經裏，燈臺總是與神的建造有關。聖經第一次說到燈臺，是在出埃及二十五章三十一至四十節建造帳幕時。第二次是在王上七章四十九節建造聖殿時。第三次是在撒迦利亞四章二至十節，與神殿的重建有密切的關係。在啓示錄…，燈臺與眾召會的建造有關。出埃及二十五章着重基督是燈臺，作神聖的光，作七燈憑那靈（油）照耀。撒迦利亞四章着重那靈（6）作七燈照耀，這七燈乃是神的七眼（2、10）。神的七眼就是神的七靈（啓五 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

爲着神加強的行動。這指明撒迦利亞書的燈臺，是出埃及記燈臺的實際；啓示錄的燈臺，是撒迦利亞書燈臺的複製。基督實化爲那靈，那靈彰顯爲眾召會。照耀的靈是照耀之基督的實際，照耀的眾召會是照耀之靈的複製和彰顯，以成就神永遠的定旨，使那照耀的城新耶路撒冷得以完成。基督、那靈和眾召會，都有同樣的神聖性情（聖經恢復本，啓一12註3）。

新耶路撒冷將是召會的擴大，而召會是基督的擴大。基督是帳幕，召會是擴大的帳幕，而新耶路撒冷乃是終極完成的帳幕。帳幕不僅豫表基督這單個的人，也豫表召會作神團體的居所。

當然，約櫃是豫表個人的基督；然而，帳幕豫表個人的基督—頭，也豫表團體的基督—身體。新約清楚的啓示：個人的基督是頭。但這頭必須有一個身體，基督的身體就是召會。在以弗所一章二十二至二十三節，保羅說到召會是基督的身體，是那在萬有中充滿萬有者的豐滿。在出埃及記裏，不僅有約櫃基督，更有帳幕基督；不僅有個人的基督，更有團體的基督。

如果我們只把帳幕的豫表應用在個人的基督身上，一切與其有關的都會成爲客觀的、道理的，屬靈的經歷就沒有甚麼地位。但如果我們領悟，出埃及記裏的異象不僅是基督作爲約櫃，也是帳幕作爲基督的擴大，就是召會，我們就會領悟需要有經歷。我再說，出埃及記不僅有約櫃，也有帳幕。這意思是說，不僅有基督，也有召會。在二十五章八節，神不是說，『他們當爲我造約櫃，使我可以得着彰顯。』祂乃是說，『他們當爲我造聖所，使我可以住在他們中間。』（出埃及記生命讀經，一一〇二至一一〇四頁）

參讀：真理課程三級卷二，第三十六課；約伯記生命讀經，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

第四週 週五

晨興餽養

西二 9『因為神格一切的豐滿，都有形有體的居住在基督裏面。』

約二 19『耶穌回答說，你們拆毀這殿，我三日內要將它建立起來。』

21『但耶穌是以祂的身體為殿說的。』

殿頂替帳幕，作神在地上的居所。殿首先表徵成為肉體作神具體化身的基督（西二 9），作神在地上的居所（約二 19～21，一 14）；殿也表徵召會，包括所有的信徒，就是基督的肢體，作基督的擴大，成為神在地上的居所（林前三 16～17，六 19，弗二 21～22）。基督與召會是一；基督是頭，召會是身體（弗一 22～23，西一 18 上）。身體是頭的擴大，給神居住。因此，神住在基督裏，就是神住在召會裏（聖經恢復本，王上六 1 註 2）。

信息選讀

所羅門和他所建的殿，分別豫表基督和祂的身體（召會），作神永遠經綸的中心、實際和目標。所羅門和殿既然在以色列的歷史中扮演最有力的角色，並且在這樣的歷史中佔有廣大的範疇，二者就有力的證明，在舊約裏，按豫表說，以色列的歷史與神永遠經綸的完成極有關係。這清楚的指明，歷史書是按神關於基督與召會之永遠經綸的觀點寫的（聖經恢復本，王上六 1 註 2）。

基督成為肉體時，穿上了物質的身體。約翰一章十四節清楚告訴我們，祂物質的身體乃是帳幕。按照約翰二章，祂物質的身體也是殿。我要指出，在整本新約，

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

神的殿不是指一個地方，乃是指一個人。當耶穌在肉體裏，祂的身體就是神的帳幕和神的殿。帳幕和殿都是神的居所。

當耶穌起來的時候，祂自己叫祂那死了、被埋葬的身體復活。耶穌在十字架上被拆毀的身體是微小軟弱的；基督在復活裏的身體是廣大有能的。你要那一個——耶穌的身體，還是基督的身體？在主復活以後，祂的身體，就是殿，在更大的規模裏被建立起來。仇敵藉釘十字架所拆毀的，僅僅是耶穌的身體；而主在復活裏所建立的，不僅是祂自己的身體，更是每一位藉信與祂聯合的人（彼前一3，弗二6）。

沒有一個人能阻撓主的定旨。仇敵越想要阻撓，就越給主機會來作更多。主所作的總是在復活裏。主『三日內』將殿建立起來，表徵祂是在復活裏建造。

猶太人求主顯神蹟給他們看。主回答說，『你們拆毀這殿，我三日內要將它建立起來。』（約二19）主的復活是惟一的神蹟。在召會的建造上，常常有人像猶太人一樣向我們挑戰，要看我們能行甚麼神蹟。我們不該受試誘想要行神蹟。我們必須跟隨主耶穌，讓我們自己被治死，然後基督就要在復活裏顯明出來。這就是在召會的建造上所需要的神蹟，表號。為着建造召會，惟一的神蹟乃是在復活裏的生命。

自從祂物質的身體復活那一天，主耶穌一直在復活的生命裏擴大祂的身體。今天基督在祂的復活裏有何等大的身體！你能測量基督身體的大小麼？雖然曾有一度，人可能測量耶穌物質的身體，但是你不可能測量基督身體的廣大無邊。主不斷在復活裏建造祂的身體…。神的家在復活裏仍與基督的身體一同擴增（提前三15，彼前二5，林前三9，弗二21～22）（約翰福音生命讀經，九七至九九頁）。

參讀：約翰福音生命讀經，第七篇；約翰着作中帳幕和祭物的應驗，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

第四週 週六

晨興餽養

弗二 21『在祂裏面，全房聯結一起，長成在主裏的聖殿。』

啓二一 22『我未見城內有殿，因主神全能者和羔羊為城的殿。』

神的居所就是神的殿。林前三章十六節說，『豈不知你們是神的殿，神的靈住在你們裏面麼？』『神的殿』在此是指在某一個地方，如哥林多，團體的信徒；而十七節『神的那殿』是指普世所有的信徒。神在宇宙中惟一屬靈的殿，在地上的許多地方都有顯出，每一顯出就是神在那地方的殿。

神的建築（9）不是普通的建築，乃是聖別之神的聖所，神的靈所居住的殿（新約總論第七冊，二一四至二一五頁）。

信息選讀

在舊約裏，神的帳幕是神殿的前身。新耶路撒冷乃是神的帳幕（啓二一 3），作神的殿。這指明在新天新地裏，神的殿要擴大成爲一座城（聖經恢復本，啓二一 22 註 1）。

〔啓示錄二十一章二十二節的殿，〕原文意內殿。主神全能者和羔羊就是內殿；這表徵神和羔羊自己是我們事奉神並居住的地方。聖城是神的帳幕，是爲給神居住；神和羔羊是殿，是爲給蒙救贖的聖徒居住。在新天新地裏，新耶路撒冷乃是神與人相互的居所，直到永遠（啓二一 22 註 2）。

〔以弗所二章二十一節的〕這房是活的（彼前二 5），所以是在長大，長成聖殿。召會這神的家真實的建造，乃是藉着信徒生命的長大（弗二 21 註 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)

我們是照着神榮耀的豐富，得加強進入裏面的人裏（弗三 16）。這榮耀同着神到我們這裏來，在作到我們裏面之後，要同着我們回到神那裏。藉此，召會這宇宙中初熟的果子（雅一 18），就領頭把榮耀歸與神。隨後，天上地上其餘一切的家族，都要跟着召會歸榮耀與神（弗三 21 註 4）。

神的榮耀作到召會中，神就在召會中得着彰顯。因此，在召會中榮耀歸與神，就是神在召會中得着榮耀（弗三 21 註 1）。

在啓示錄二十一章有一個表號，表徵新耶路撒冷將是至聖所。新耶路撒冷的量度是個正方體的量度，長一萬二千斯泰底亞，寬一萬二千斯泰底亞，高一萬二千斯泰底亞（16）。那就是至聖所；因為在舊約裏，不論在帳幕或聖殿中，至聖所都是立方的，其長、寬、高都相等（出二六 2～8，王上六 20）。

到那時，所有蒙神救贖的人都要被變化，不只在生命和性情上與神一樣，甚至顯出來的樣子也與神一樣。啓示錄四章告訴我們，神顯出來好像碧玉（3）。然後在二十一章，整座新耶路撒冷顯出來好像碧玉（11）。因此，蒙神救贖的人在生命、性情和樣子上，但不是在神格上，完全成爲神。

我們都必須努力達到這高峯。…新耶路撒冷乃是被變化、得榮耀並與經過過程、終極完成之三一神調和的神人。聖城將是一個調和，作神的擴增和彰顯，直到永遠。我們要享受並有分於這神聖的調和，直到永遠。

我們的確需要拚上去，不惜代價的禱告，像使徒保羅那樣付代價（關於相調的實行，四七至四八頁）。

參讀：新約總論，第二百零八篇；約翰福音結晶讀經，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

第四週詩歌

WEEK 4 — HYMN

召會—建造

603

8 8 8 8 (英 837)

F 大調

2/2

F F7 B^b F Dm Gm G7 C
1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 --- | 3 - 3 3 | 4 - 3 2 | 1 - 7 1 | 2 --- |

一 神,我讚美你的計畫,要使我們成爲你家,

F F7 B^b F Dm Gm C7 F
1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 --- | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 --- ||

給你安居,由你充滿,你在子裏好得彰顯。

二 我們雖是你所創造, 有你形像,作你代表,
不過僅是土造陋器, 裏面有靈,外面是體。

三 惟有接受你作生命, 纔能有你精金性情;
你與我們調和爲一, 我們與你成爲一體。

四 當你生命流通、滋潤, 浸透我的全心、全魂,
我就變成珍珠、寶石, 與你榮形一樣一式。

五 但是,恩主,我們深知, 這些並非爲供賞識,
乃是全爲建造、配搭, 成爲你的榮耀之家。

六 主,我在此獻上自己, 求你接在建造手裏,
將我折服,將我聯絡, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都爲我攻破,
不再單獨,不再自善, 與眾聖徒調成一團。

八 如此纔能作你配偶, 享受你愛所是,所有,
共同生活,互相安居, 滿足你心,得你稱許。

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!

召會作神的殿—

神永遠經綸的目標

第五篇

基督建造召會作神的殿的路

讀經：弗二 21～22，三 16～17 上，四 15～16，西二 19，林前三 6～7，約十四 2，20，23

綱目

週一

壹 基督乃是將祂自己建造到我們裏面，藉此建造召會作神的殿—太一 1，十二 23，42，弗二 21～22，三 16～17 上：

- 一 在新約開頭，基督首先被引介為大衛的子孫，以應驗撒下七章裏神與大衛所立的約—太一 1，九 27，十二 23，十五 22，二十 30～31，二一 9，15，二二 42，45。
- 二 大衛要為神建殿，但神要將祂自己建造到大衛裏面—撒下七 2～3，5，12～14 上，16。
- 三 撒下七章十二至十四節上半的內在意義，乃是一神在祂經過過程並終極完成的三一裏，將祂自己作到祂所揀選的人裏面；因此，撒下七章十二至十四節上半乃是說到三一神將祂自己作到我們裏面，使我們成為祂的居所：

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 我們需要讓神將作為那靈的基督作到我們裏面的各部分，使我們被基督構成—林前十五 45 下，弗三 16 ~ 17 上。

週 二

2 神要得着一個殿，一個居所，不是藉着我們的作為或工作，乃是藉着祂的建造—太十六 18：

a 基督建造召會作神的殿，是藉着進到我們靈裏，並將祂自己擴展到我們的心思、情感和意志裏—弗二 21 ~ 22，三 16 ~ 17 上。

b 神在基督裏乃是在我們裏面，要將祂自己建造到我們裏面，並將我們建造到祂裏面；這是基督建造神殿的路—太十六 18，約二 19 ~ 21，弗二 21 ~ 22，三 16 ~ 17 上。

c 建造並構成到我們裏面的基督，既是神的家也是我們的家；這家是相互的住處，在此神與我們，我們與神，成為彼此互居之所—約十四 2，23，十五 4 上。

貳 基督藉着神性與人性的調和，建造召會作神的殿—太十二 23，42，十六 18，約二 19 ~ 21，十四 2 ~ 3，20，23：

一 建造的真正意義，乃是神將祂自己建造到人裏面，並將人建造到祂自己裏面；這就是神與人的調和—弗二 21 ~ 22，三 16 ~ 17 上。

二 神獨一的定旨乃是將祂自己與我們調和，好使祂成為我們的生命、性情和內容，而使我們成為祂團體的彰顯—約十四 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 神與人的調和乃是神性與人性元素內在的聯結，形成一個生機的實體；在這聯結裏兩種元素仍維持彼此有別。

週 三

四 基督的身體乃是基督的擴大，就是那位神與人調和者的擴大——1:22~23, 4:4~6, 16:

- 1 在福音書裏，我們看見神與人的調和，結果產生元首——弗一 22 ~ 23。
- 2 在使徒行傳裏，我們看見神與人調和的擴大，結果產生基督的身體——弗四 15 ~ 16。
- 3 基督的身體完全在於調和的靈；在基督身體的實際裏，就是在調和的靈裏，並活在調和的靈裏——羅八 4 ~ 6，十二 4 ~ 5，林前六 17，十二 12 ~ 13，27。

週 四

4 作基督身體的召會乃是一班人讓基督與他們調和，他們也與神調和——弗三 16 ~ 21，四 16。

五 至終，三一神與蒙救贖的人要調和並建造成為一個實體——新耶路撒冷——啓二一 2, 10:

- 1 新耶路撒冷的建造乃是神將祂自己構成到人裏面，使人在生命、性情和構成上與神一樣，使神與人成為一個團體的實體——18 ~ 21 節。
- 2 新耶路撒冷是神性與人性調在一起，成為一個實體的組成——3, 22 節：
 - a 一切的組成成分都有相同的生命、性情和構成，因此是一個團體人。
 - b 神與人，人與神，建造在一起並調和在一起；這就是神建造的總結。

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.

週 五

叁 基督建造召會作神的殿，乃是藉着信徒在神聖生命裏的長大，以及他們在神聖生命裏聯結一起——弗二 21 ~ 22，四 15 ~ 16，西二 19：

一 在基督這房角石裏面，全房聯結一起，長成在主裏的聖殿——弗二 20 ~ 21：

1 聯結一起，就是使之適合於全房的情形和處境。

2 這房是活的，（彼前二 5，）所以是在長大，長成在主裏的聖殿。

3 召會真實的建造，乃是藉着信徒生命的長大——太十六 18，弗二 21，四 15 ~ 16：

a 召會這神的殿的建造，乃是藉着信徒生命的長大；生命的長大就是建造——林前三 6 ~ 9，16 ~ 17，弗四 15 ~ 16。

b 我們在神聖的生命裏長大，並在神聖的生命裏聯結一起時，我們就是神的建築，神的殿——二 21。

週 六

二 以弗所四章十六節與歌羅西二章十九節說到基督身體的長大：

1 長大就是得着基督加增在我們裏面——林前三 6 ~ 7，加四 19。

2 身體的長大在於從基督作元首所出的——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 身體藉持定元首而得供應，就以神的增長而長大—西二 19。
- b 身體是從元首長大的，因為一切的供應都來自元首—弗四 15 ~ 16。
- 3 身體的長大在於神在我們裏面的增長、增加、加多—西二 19。
- 4 神越加到我們裏面，就越使我們生長；這就是神使人生長的路，這生長就是建造召會作神的殿—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.

第五週 週一

晨興餽養

撒下七 12 ~ 13 『你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，我也必堅定他的國。他必為我的名建造殿宇；我必堅定他的國位，直到永遠。』

弗三 17 『使基督藉着信，安家在你們心裏…。』

所羅門豫表基督是大衛的兒子，繼承大衛的王位與國度（撒下七 12 ~ 13，路一 32 ~ 33）。就豫表基督而言，所羅門主要作了兩件事：在國度裏建造神的殿（王上六 2），並說智慧的話（十 23 ~ 24，太十二 42）。基督應驗了這豫表，在神的國裏建造神實際的殿，就是召會，並說智慧的話（聖經恢復本，太一 1 註 3）。

信息選讀

撒下七章十二節裏『他的國』，是指基督的國（路一 32 ~ 33）。在新約開頭，基督首先被引介為大衛的子孫，然後纔被引介為亞伯拉罕的子孫（太一 1）。基督是大衛的子孫，完成本章所引介神與大衛所立的約，使神所揀選的人能被帶進諸天的國，並有分於神聖的權柄。…基督是在實際裏真正把召會建造為神的家，神的殿的那一位（太十六 18，提前三 15，弗二 21）（聖經恢復本，撒下七 12 註 2、13 註 1）。

撒下七章二節…指明大衛覺得他該為神作些甚麼，他該為神建殿。神藉着申言者拿單回應大衛說，『你要建造殿宇給我居住麼？』（5）接着神用豫表說豫言，向大衛啓示，祂的目的不是要大衛為祂建造殿宇，乃是要將祂自己建造到大衛裏面。首先，神告訴大衛，祂要為祂建立家室（11 下）。然後祂說，『我必興起

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…的後裔接續你，我也必堅定他的國。他必為我的名建造殿宇；我必堅定他的國位，直到永遠。我要作他的父，他要作我的子。』(12～14上)這裏神向大衛啓示關於建造的事，這事從未向約伯和亞伯拉罕啓示過。

撒下七章的內在意義，乃是一神在祂經過過程並終極完成的三一裏，將祂自己作到祂所揀選的人裏面。因此，撒下七章就是說到三一神將祂自己作到我們裏面，把我們作成祂的家(基督同召會)，並產生後裔(包羅萬有的基督)。在這裏我們看見家和後裔。基督是家，基督也是後裔。基督是元素，基督也是結果；基督乃是一切。

也許現在我們可以看見，撒下七章簡單的指明，神不需要我們為祂建造甚麼。我們一無所是，一無所有，也一無所能。因此，我們需要基督作到我們裏面。

神的經綸乃是要將祂自己在那作祂具體化身的基督裏，作到我們裏面。基督藉着死與復活，已成了賜生命的靈(林前十五45下)。現在我們必須讓神將作為那靈的基督，作到我們裏面的各部分。神越這麼作，我們就越能宣告：『在我，活着就是基督』，以及『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着』(腓一21，加二20)。

在新約經文中，指明基督要將祂自己建造到我們裏面，其中最好的一處是以弗所三章十七節，這裏保羅說，基督要安家在我心裏；這就是建造。今天最重要的問題，乃是有多少基督已經建造到我們裏面？有多少基督不僅建造到你靈裏，也建造到你心裏，使祂在你心裏安家？(撒母耳記生命讀經，二三二至二三三、一九八、一九四至一九五頁)

參讀：撒母耳記生命讀經，第二十四篇；基督的安家與召會的建造，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

第五週 週二

晨興餽養

弗二 21 ~ 22 『在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成為神在靈裏的居所。』

我們必須領悟，神要得着一個居所，不是藉着我們所行所作，乃是藉着祂的建造。基督建造召會（太十六 18），乃是藉着進到我們靈裏，並將祂自己從我們的靈擴展到我們的心思、情感和意志裏，以佔有我們的魂。這召會要成為祂的居所和我們的居所。這是我們所需要的，我們的負擔也就是要強調這一件事（撒母耳記生命讀經，二〇六頁）。

信息選讀

聖經中神建造的這個觀點，指明神按着祂的心意而有的經綸和目標，就是要將祂自己建造到人裏面，並將人建造到祂裏面。…亞他那修曾說，『祂〔基督〕成為人，好使我們得以成為神。』這意思是，作為神的兒女，我們是『小神』，有神的生命和性情，但沒有祂的神格；然而，甚至這個也不是神的目標。神在基督裏，已進到我們裏面，要將祂自己建造到我們的所是裏，並將我們建造到祂的所是裏。祂將祂的神性建造到我們的人性裏，並將我們的人性建造到祂的神性裏，使祂的神性與我們的人性調和成為一個實體。這就像細麵調油的素祭，使神與人都得滿足。

這位基督乃是神的家和我們的家。因此，我們與神有一個相互的住處。基督住在我們裏面，我們也住在祂裏面。祂與我們，我們與祂，調和在一起成為一個實體。宇宙在等待這個。羅馬八章告訴我們，整個宇宙正熱切的等待，要看見三一神與三部分人之調和的彰顯；這是藉着祂的建造，這建

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,

造乃是憑祂自己、用祂自己、在祂自己裏面並為着祂自己而有的。這就是我們眾人所需要的，也是宇宙所需要的（撒母耳記生命讀經，二二七至二二八、一九八至一九九頁）。

你若看新耶路撒冷的那一幅圖畫，你就看見，那一種神人調和的光景，完全是神在歷世歷代所作建造工作的結晶。六千多年來，神一直所作的，就是要將祂自己建造到人裏頭，也要將人建造到祂裏頭。在今天這個召會的時代裏，聖靈在蒙恩的人裏頭所一直作的，也就是這個建造的工作。聖靈今天所作的一切工作，都是為着把神建造到我們裏面來，調和到我們裏面來（神的建造，六〇頁）。

神與人調和有確定的目的，這目的就是：藉着一班配搭並建造在一起作團體身體的人，神可以得着彰顯。

神永遠的定旨乃是祂自己與我們調和，使我們模成基督的形像，成為神自己完滿的彰顯。神與人調和的目的，乃是使我們成為祂自己真實、真正、完滿、完全、完備的彰顯（李常受文集一九六三年第四冊，四六〇、四六二頁）。

我們曉得，基督就是神成為肉體來作人。基督是神人；祂不僅是屬神的人，祂更是一個神人。所以，基督的成為肉體，意思就是神與人調和。調和不只是混合，更是內在的聯結。在整個人類歷史中，從來沒有發生過這樣的事。四千年來神是神，人是人。不錯，人和神是有些關係，有時神也與人接觸；但是神、人二者仍是分開的。然而，當基督降生為人時，有一件奇特又美妙的事發生了。有一嬰孩出生，這嬰孩被稱為全能的神（賽九6）。這真是不可思議，有一嬰孩被稱為全能的神！（李常受文集一九六三年第二冊，四頁）

參讀：撒母耳記生命讀經，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

第五週 週三

晨興餽養

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

四 4 『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的。』

召會作為基督的身體，乃是基督的擴大，是神與人調和的擴大。這一班人裏面是經過神調和，並讓基督建造的。他們與神調和到一個地步，建造到一個地步，很難分辨是神，還是他們。他們的說話行動，是神在他們裏面，與他們一同說話行動，這就是使徒行傳所記載的光景，也是那在萬有中充滿萬有者之豐滿的實現。所以，單單一班得救的人，不一定有基督的身體，不一定有基督身體的實際。…若單純由我們出來的，那還不是身體；必須是神從我們裏面建造出來的，纔是身體（召會是基督的身體，七三至七四頁）。

信息選讀

神頭一次到地上來與人調和，就是那人耶穌基督自己；祂是神與人調和的開始。結果產生基督的身體，就是召會。基督是身體的元首，就是召會的頭。召會是神調在人裏這原則的擴大，而這擴大的結果，產生基督的身體。

在福音書裏，我們看見神與人的調和，結果產生一個元首基督。到了使徒行傳，我們看見神與人調和的擴大，結果產生基督的身體。神調在一個加利利人耶穌裏面，祂是身體的頭；神調在許多加利利

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

人裏面，他們是這個頭的身體。我們讀經時，需要求神光照我們，使我們看見新約頭五卷書，乃是給我們一幅大人物的清楚圖畫。四卷福音書給我們看見這位大人物的頭，使徒行傳給我們看見這位大人物的身體。

使徒行傳不僅記載使徒們的行蹤，更是記載基督的身體在地上的行蹤。我們必須將使徒行傳聯於福音書，纔能看見一個完整的人，包括頭和身體。這個人乃是一個奧秘的人，是一個宇宙人，是一個神而人、人而神者，也是神人二性調和在一起的二性品。從這五卷書中，我們能找出許多事例，看見人神、神人的調和。福音書是講到這個『頭』在地上，但祂的『身體』還沒有產生出來；到了使徒行傳，這個頭在天上，而祂所產生的身體留在地上。我們需要有屬靈的眼睛，看見這位大人物的頭在天上，祂的身體留在地上；然而頭和身體並不分開，乃是在宇宙中從天上通到地上，也從地上通到天上。使徒行傳可說是這個神人調和的擴大和繼續。基督不僅是元首，祂還有一班附屬；祂不只是頭，祂還得着一個身體（召會是基督的身體，六七至六八頁）。

召會不是組織，也不是宗教，乃是由神的靈與人的靈調和，所產生之基督的身體。在聚會中，我們不該有規則與條例，我們只該注意在那靈裏。不要太去注意椅子的擺法，或者姊妹們是否戴蒙頭帽。在那靈裏把椅子排成特別的方式，或戴上蒙頭帽，這也許很好；但是堅持這些事，就使它們成了規條。如果我們不在那靈裏，凡我們在聚會中所作的，都會變成規條。

我年輕時，很在意規條的事。但是今天我知道，神只在意神聖的靈在我們人的靈裏（以弗所書生命讀經，六九九至七〇〇頁）。

參讀：召會是基督的身體，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

第五週 週四

晨興餽養

啓二一 2～3『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在…。』

22『我未見城內有殿，因主神全能者和羔羊為城的殿。』

在主的恢復裏，我們不是為着個人的造就，乃是為着團體的建造。保羅在以弗所二章二十二節說，『你們也在祂裏面同被建造，成為神在靈裏的居所。』如果我們仍舊持守着規條，我們怎能在我們的所在地被建造起來？不可能。正如我們都有不同的臉，照樣我們也有不同的規條。我們讚美主，不管我們的背景多麼不同，我們有同一個生命和同一位靈！因此，在今天的召會生活中，我們不在意規條，我們只專注於調和的靈（以弗所書生命讀經，七〇〇至七〇一頁）。

信息選讀

請記得，召會不是一個名義、地位或立場的問題，更不是信仰、組織的問題。召會乃是有一班人，他們讓神調進他們裏面，也把自己調在神裏面。就如當初的使徒們，他們真是加利利人，也真是（與）天上的神（是一）；有加利利人的形狀，也有天上的神顯出來。無知小民的那個無知仍在那裏，天上之神的那個榮耀也顯在那裏；這個是召會。那些無知不見了，那些小民破碎了，現今一位榮耀的神，偉大的神調在他們裏頭，從他們裏面透出來、顯出來了；這就是召會。這一個是權柄，也是形像。到了這時，召會中所有的難處都過去了（召會是基督的身體，五三至五四頁）。

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)

神正在基督裏將祂自己作到我們裏面，不僅為我們建立家室，也將我們建立成家室。這家室要成為神的家和我們的家，就是一個相互的住處。至終，三一神和蒙救贖的人要調和並建造成為一個實體，這實體就是新耶路撒冷。我們若看見這個，就會領悟，今天我們一切的問題，都是因着一件事，就是缺少神在基督裏建造到我們裏面。因此，我們今天的需要，不僅是成為聖別、屬靈或得勝；乃是讓神在我們裏面完成祂建造的工作。

聖經中神聖啓示的總結乃是一個建造，就是新耶路撒冷。這建造是神性與人性的調和，由啓示錄二十一章所描述的新耶路撒冷所證明。三節題到新耶路撒冷是『神的帳幕』；二十二節也說，『我未見城內有殿，因主神全能者和羔羊為城的殿。』新耶路撒冷是神的帳幕，是為給神居住；神和羔羊是殿，是為給蒙救贖的聖徒居住。這指明新耶路撒冷乃是神與人相互的居所。不僅如此，這建造也是人的組成。城門是珍珠，門上寫着以色列十二個支派的名字（12）；十二根基上有羔羊十二使徒的十二個名字（14）。這清楚指明，新耶路撒冷是三一神（祂是素質、中心和普及）與祂所救贖之人的組成。

新耶路撒冷是神性與人性調和在一起，成為一個實體的組成。一切的組成分子都有相同的生命、性情和構成，因此是一個團體人。這就是神成為人，並且人在生命和性情上（但不在神格上）成為神。這二者一神與人，人與神，藉着調和在一起而建造在一起；這就是神建造的完成和總結。我們都需要看見這異象（撒母耳記生命讀經，二三五至二三六、二四二至二四三頁）。

參讀：撒母耳記生命讀經，第二十九至三十篇；以弗所書生命讀經，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

第五週 週五

晨興餽養

林前三 6～7『我栽種了，亞波羅澆灌了，惟有神叫他生長。可見栽種的算不得甚麼，澆灌的也算不得甚麼，只在那叫他生長的神。』

9『因為我們是神的同工，你們是神的耕地，神的建築。』

神聖建造的工程，乃是信徒在神聖生命裏的長大，以及他們在神聖生命裏聯結一起（弗四 15～16，二 21）。我們需要在神聖的生命裏一同長大並聯結一起。這長大和聯結一起就是建造。真實的建造乃是我們在神聖生命裏的長大和聯結。我們在神聖的生命裏長大，並在神聖的生命裏聯結一起時，我們就在建造裏。

神聖建造的工程，也是信徒在基督裏，藉着那靈在我們為基督所據有的靈裏（這二靈調和成爲一靈），建造在一起成爲神的居所（22）。我們若經歷這個，就是在作建造身體的工程（神生機救恩的祕訣—『那靈自己同我們的靈』，六四至六五頁）。

信息選讀

一個猶太人只要不信基督，他就可以與外邦人隔離。但是這個猶太人只要一信基督，他就被基督這房角石聯於外邦信徒。不論我們是猶太人或是外邦人，我們都已經得救，爲要在基督裏得以聯結一起，爲着神的建造。…以弗所二章二十一節說，『在祂裏面，全房聯結一起，長成在主裏的聖殿。』這裏我們看到，在基督這房角石裏面，全房，包括猶太和外邦信徒，聯結一起，長成在主裏的聖殿。…這房是活的（彼前二 5），所以在長大，長成聖殿。召會這神的家真實的建造，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

藉着信徒生命的長大。今天召會在長大，但不是在我們天然的生命裏長大，乃是在神聖的生命、屬靈的生命裏長大。

以弗所二章二十一節也說，全房聯結一起。『聯結』這辭的意思是，使之適合於全房的情形和處境。…這節指出，全房長成聖殿。『殿』這字在原文的意思是聖所，指全殿的內部。全房乃是在主裏長成聖殿。這意思是說，神的家，即神的聖所，全部的建築都是在主基督裏（以弗所書生命讀經，二八六至二八七頁）。

我們能和聖徒是一的程度乃是根據我們生命的長大。你可能與一些接近的聖徒是一，但你若沒有相當生命的長大，當你搬去另一個地方時，就無法和那裏的聖徒是一。你在新的地方無法和聖徒是一，這就證明，你在生命上沒有長大。你若真在生命上有長大，不論你到那裏，都能和眾聖徒是一。

我們越在生命中長大，就越被建造。你若真在生命中長大，就能和未曾謀面的人建造在一起。你與他們來在一起不會有問題，因為你們都有了生命的長大。我再說，真正生命的長大乃是建造，而真正的建造則是生命中一件屬靈的事，因為神家的建造絕對不是物質的，而是屬靈的。我必須有力的強調，神的家，今天的召會，不是物質的實體，而是屬靈的實體。我們能在召會中有多少建造，在於我們究竟有多少生命的長大。許多人作了多年的基督徒，還老是不長大，因此他們一來在一起就出問題。

如果你在生命上有長大，那麼你不論到那裏，就都能和聖徒們是一。這個一就是建造（生命信息上冊，一六至一七頁）。

參讀：神聖的經綸，第十三章；過照着聖經中神聖啓示高峯之生活實行的路，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

第五週 週六

晨興餽養

弗四 15～16『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面；本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

〔以弗所四章十五至十六節，以及歌羅西二章十九至二十節〕這兩處經文，講到召會的建造時，都提起身體的長大或長進。…要蓋造木房子，只要把木料豫備、整理妥當，即可組織、蓋造起來。但要建造召會，卻不能這樣把聖徒配搭、組織起來就算了。

建造召會，完全是裏面生命的事。召會能有多少建造，全在於召會中眾聖徒的生命有多少長進，基督的身量有多少長大。生命長大了，眾聖徒之間自然能聯絡得合式，結合得堅固。在召會中，許多在服事上背負責任的弟兄姊妹，都很有心事奉，也盼望召會得着建造。然而召會怎能得着建造呢？請記得，惟一的路就是帶眾聖徒在生命上長大（建造召會的事奉，五一至五二頁）。

信息選讀

現在我們必須繼續來看，神怎樣叫人生長。神乃是藉着進到我們裏面，叫我們生長的。神越加到我們裏面，就越使我們生長。我們已經看見，在我們裏面若沒有神的加多，就不會有長大。基督身體的長大在於我們裏面神的增長，神的加添，神的增多。所以，神是以非常主觀的方式把祂自己給了我們，而叫我們生長。

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.

保羅在歌羅西二章十九節說，身體『以神的增長而長大』。神自己不需要長大，因祂永遠是完整、完全的。然而，基督的身體仍然需要以神在我們裏面的增長、加多而長大。神越加到我們裏面來，我們就越長大。這就是以神的增長而長大的意義。

任何一個活的生機體要長大，都必須有某種元素使它長大。我們必須有一些東西，使我們能憑以並藉以長大。譬如，小孩子不喫就無法長大。我們在屬靈上長大的路，乃是讓神加到我們裏面。這意思是說，我們藉着神加到我們裏面，以神的加添、增多而長大。

十九節的『以』這個小小的字很重要。身體以甚麼長大？是以道理或聖經知識長大麼？不，基督的身體乃是以神的增長而長大。我們是以神在我們裏面的增加而長大。神自己是完全、完整的，但祂仍需要在我們裏面增多（歌羅西書生命讀經，五六七、五六三至五六四頁）。

基督身體的長大是倚靠出自元首基督的東西。我們若沒有接受從基督這元首而來的供應，身體就不能長大。然而當身體藉着持定元首而得着供應，身體就以神的增長而長大。身體是從頭長出來的，因為一切的供應都是從頭而來（新約總論第七冊，二五五頁）。

神越加到我們裏面，就越使我們生長。這就是神叫人生長的路。…惟有神能叫人生長。在我的職事裏，我所能作的，頂多只是栽種或澆灌。我無法叫人生長，因為我不能把神給人。惟有神纔能把祂自己給你。沒有祂，我們就無法長大。神自己是我們的糧食，我們必須在祂的餐桌上尋求祂，我們必須花時間在那裏慢慢的喫祂。然後祂就更多加到我們裏面來。神這樣加到我們裏面，就是祂使我們生長。神使我們生長，事實上乃是把祂自己賜給我們（歌羅西書生命讀經，五六八頁）。

參讀：神的經綸與分賜，第八至九篇；召會的異象與建造，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

召會—建造

604

7 7 7 7 雙重 (英 839)

降 E 大調

6/4

1 2 | 3 -- 3 4 4 | 3 --- 3 4 | 5 -- 5 4 3 | 2 ---

一 主,你 不 僅是陶 人, 更是 榮 耀建造 主;

B^b E^b A^bm E^b F B^b

1 2 | 3 -- 3 4 4 | 3 --- 5 5 | 5 -- #4 3 4 | 5 ---

不 僅 要 把 我 陶 甄, 更 是 要 把 我 建 築。

E^b7 A^b E^b Fm

5 4 | 3 -- 3 4 3 | 6 --- 6 6 | 5 -- 5 4 3 | 2 ---

我 也 不 僅 是 土 人, 更 是 新 造 的 活 石;

E^b A^b B^b E^b E^b

||: 3 4 | 5 -- 5 6 7 | 1 --- 7 6 | 5 -- 5 4 2 | 3 --- :|| 1 --- ||

不 僅 爲 作 你 器 皿, 更 是 爲 作 你 宮 室。 室。

二 你雖用土造我們, 卻要我們能變質,
 有你生命的精金, 變成珍珠與寶石。
 再經建造在一起, 作你心愛的配偶,
 與你聯合成一體, 給你佔有並享受。

三 你心所愛並所要, 非僅珍貴的材料,
 更要材料被建造, 給你安居顯榮耀。
 你這萬有的基督, 需要建造的召會,
 使你榮耀的豐富, 顯出完全的光輝。

四 並非單獨的屬靈, 就能博得你稱羨;
 乃是團體的生命, 纔能成全你心願。
 並非脫節的肢體, 就能彰顯你完全;
 乃是配搭的身體, 纔能成爲你豐滿。

五 求不再容我單獨, 立即來把我建造;
 一切全照你藍圖, 聯絡、結合,精而牢。
 屬靈不再爲自高, 恩賜不再爲自傲;
 全都爲供你建造, 全都爲顯你榮耀。

Hymns, #839

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.

召會作神的殿— 神永遠經綸的目標

第六篇

成爲神聖奧祕的人，
活在神聖奧祕的範圍裏，
爲着建造神那神聖奧祕的殿

讀經：約十四 2, 10 ~ 11, 16 ~ 20, 23, 二十 22, 林前十五 45 下

綱 目

週 一

壹 三一神自己就是神聖奧祕的範圍—約十四 10 ~ 11:

一 神聖三一的三者—父、子、靈—乃是自有永有的，並且互相內在，這就是一個神聖奧祕的範圍。

二 父具體化在子裏面，而子是父的具體表現，形成一個神聖奧祕的範圍。

貳 第一個神人基督，乃是神聖且奧祕的人；神聖是在神這一面，奧祕是在人那一面：

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 在主耶穌作為第一個神人的生活裏，祂所作的一切，都是神聖而奧祕的；神乃是在奧祕而屬人的方式裏得以顯現——提前三 16。
- 二 主奧祕的人性生活，乃是一個神聖的範圍，這範圍就是神的國——約三 13, 3。
- 三 主耶穌是神人，祂所說的和所作的，都是很奧祕的在祂人性生活裏完成的神聖事實——五 19, 太七 28 ~ 29。
- 四 第一個神人的禱告，乃是在神聖奧祕的範圍裏；主耶穌是在肉體裏的人，但祂乃是在神聖奧祕的方式和範圍裏，向奧祕的神禱告——約十七，太十四 23。

週 二

叁 我們可以進入之神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍——約十四 16 ~ 20:

- 一 另一位保惠師，就是實際的靈，乃是子的實際，實化為子在信徒裏面的同在——16 ~ 18 節。
- 二 在復活裏，子成了賜生命的靈，並來到門徒那裏，向他們吹入一口氣，要他們接受聖靈；藉此我們就得知子在父裏面，信徒在子裏面，子也在信徒裏面——林前十五 45 下，約二十 22, 十四 19 ~ 20。

肆 我們需要進入神聖奧祕的範圍，並成為神聖奧祕範圍的一部分：

- 一 我們乃是藉着看見神聖奧祕的範圍而進入這範圍；在屬靈的事上，看見就是進入——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 我們乃是藉着成爲神聖奧祕範圍的一部分，而進入這範圍：

1 我們藉着神聖的出生，而成爲神聖奧祕範圍的一部分；藉着重生我們生入神聖奧祕的範圍裏—6 節。

週 三

2 我們藉着有分於神的神性，而成爲神聖奧祕範圍的一部分—15 節，彼後一 4，弗四 23，林後三 18，羅八 23，29。

3 我們藉着建造到基督的身體裏，而成爲神聖奧祕範圍的一部分；這身體要完成新耶路撒冷，作爲神聖奧祕的範圍，直到永遠—弗四 16，啓二一 2。

伍 每一位信徒都該是神聖奧祕的人，是屬人的，卻神聖的活着—加二 20，林後十 1：

一 我們已經從凡俗中被分別出來；我們已經被聖別，分別出來歸給聖別的神了；現今我們是在終極完成之靈與是靈之基督那神聖奧祕的範圍裏—約十七 17，19，來二 11，帖前五 23。

週 四

二 作爲神人，我們這些在基督裏的信徒，該作神聖奧祕的人而活—太二八 19，林後十三 14，弗四 1~6：

1 我們應當是神聖的，卻是屬人的—不是僅僅屬人，乃是奧祕而屬人；我們生活中的每一件事，都應當是神聖而奧祕的—約十四 16~20。

2 我們該同着神、在神裏面、憑着神、並藉着神作一切的事；這就是神聖的含意—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 像主耶穌一樣，我們必須在看得見的一面是物質的，在看不見的一面卻是神聖奧祕的，同時活在物質的範圍裏和神聖奧祕的範圍裏——約三 13，來四 16，十三 13。

陸 我們是在基督裏的信徒，應當活在神聖奧祕的範圍裏：

一 在神聖奧祕的範圍裏，我們接受那靈為獨一、包羅萬有的福——加三 14，2，5。

週 五

二 在神聖奧祕的範圍裏，我們接受升天基督的傳輸和祂天上職事的供應——弗一 22，來八 1～2。

三 在神聖奧祕的範圍裏，我們經歷神生機的拯救——羅五 10 下。

四 在神聖奧祕的範圍裏，我們活在神的國這神聖種類的範圍裏——約三 3，5。

五 在神聖奧祕的範圍裏，我們照着生命之律的自動功用，過着自然而不費力的基督徒生活——羅八 2。

週 六

六 在神聖奧祕的範圍裏，我們過真實的生活，彰顯那啓示出來的神聖實際——約貳 1，約叁 1，約四 23～24。

七 在神聖奧祕的範圍裏，我們與三一神調和，為着保守——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 我們是神聖奧祕的人，活在神聖奧祕的範圍裏，為着建造神那神聖奧祕的殿——約二 19 ~ 22:

- 一 三一神正將祂自己分賜到我們裏面，使我們成為祂的居所；這居所也成為我們的居所——十四 1 ~ 31。
- 二 父的家表徵三一神與蒙祂救贖之人的調和，作神與祂子民的相互住處——2, 20, 23 節：
 - 1 神正將祂自己分賜到祂的子民裏面，使祂自己與他們調和，為要把他們作成這樣一個相互的居所——十五 4。
 - 2 神與我們，我們與神調和在一起，成為一個住處，一個相互的住處；這住處就是召會作神那神聖奧祕的殿——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.

第六週 週一

晨興餽養

約十四 10 ~ 11『我在父裏面，父在我裏面，你不信麼？我對你們所說的話，不是我從自己說的，乃是住在我裏面的父作祂自己的事。你們當信我，我在父裏面，父在我裏面；即或不然，也當因我所作的事而信。』

我們來到一個高峯，就是神聖奧祕的範圍。奧祕的東西不僅是屬靈的，也是神祕的。…三一神—父、子、靈—乃是自有永有的，並且互相內在，就是神聖三一的三者住在彼此裏面。照着約翰十四章十至十一節，子在父裏面，父在子裏面。這指明父具體化在子裏面，而子是父的具體表現，形成一個神聖奧祕的範圍，就是三一神的範圍。因此，三一神自己就是神聖奧祕的範圍（神聖奧祕的範圍，三四至三五頁）。

信息選讀

有時候當我們聽見一個年輕姊妹作見證時，我們感覺到她的說話是神聖而奧祕的。我們生活中的每一件事，都應當是神聖而奧祕的。這就是我們在主耶穌身上所看見的。當人看見祂所作的，他們就驚訝說，『這人的智慧和異能，是從那裏來的？這不是那木匠的兒子麼？』（太十三 54 ~ 55）這是因為祂所作的一切，都是神聖而奧祕的。神藉着祂而活。祂乃是神顯現於肉體。這是極大的奧祕。提前三章十六節說，大哉敬虔的奧祕，乃是神顯現於肉體。那神聖的乃是在奧祕屬人的方式裏得以顯現。

我們…來看第一個神人（祂是一個禱告的人）奧祕的人性生活裏神聖的事實。祂奧祕的人性生活，乃是一個神聖的範圍，這範圍就是神的國。…一個神聖而屬人

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，乃是一個奧秘。這樣一個人完全是奧秘的。在這宇宙中，有一個神聖、奧秘的範圍。

主在這地上生活的每一部分，都是神聖的事實。凡神所作的，都是神聖的事實，而這些神聖的事實在人性生活裏活出來，使這個人性生活成為奧秘的。在人性裏有神聖的東西，這就是奧秘的。主一切禱告的榜樣，都是神聖的事實，由祂在肉體裏作為那人耶穌所發出。如果只是人，就不能說出這樣神聖的辭句。耶穌是神人，祂所說的和所作的，都是很奧秘的在祂人性生活裏完成的神聖事實。

主活着就是一個禱告的人。祂活着不是作一個普通的人，向神禱告一些普通的禱告；不是作一個虔誠的人，就是所謂敬虔的人，以宗教的方式向神禱告；也不是作一個尋求神的人，為着神聖的成就和得着，向神禱告。祂作為一個禱告的人，甚至不是僅僅作一個尋求基督的人，迫切的禱告要得着至寶的基督（腓三 12～14、8）。祂乃是一個在肉體裏的人，在神聖、奧秘的範圍裏向奧秘的神禱告。福音書告訴我們，祂常去到山上，或退到隱密處去禱告（太十四 23，可一 35，路五 16，六 12，九 28）。

根據我所學習的，我們可能是一個尋求基督的人，迫切的禱告要得着至寶的基督，但這並不是在福音書裏所啓示這個禱告之人的純淨榜樣。我們若是尋求基督的人，我們會以為自己很特別，很屬靈。但是在描述第一個神人是禱告的人時，我避免用『屬靈』這個辭；我乃是用『神聖』和『奧秘』這樣的辭。『神聖』是在神這一面；『奧秘』是在人那一面。一面說，耶穌是在肉體裏的人，但祂乃是在神聖、奧秘的範圍裏，向奧秘的神禱告（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、一〇四至一〇五頁）。

參讀：神聖奧秘的範圍，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

第六週 週二

晨興餽養

約三 3『耶穌回答說，我實實在在的告訴你，人若不重生，就不能見神的國。』

5～6『耶穌回答說，我實實在在的告訴你，人若不是從水和靈生的，就不能進神的國。從肉體生的，就是肉體；從那靈生的，就是靈。』

我們今天可以進入的神聖奧祕的範圍，事實上不僅是三一神的神聖奧祕範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍。『終極完成的靈』(the consummated Spirit)和『是靈的基督』(the pneumatic Christ)是非常特別的辭(神聖奧祕的範圍，三五頁)。

信息選讀

我們都需要進入神聖奧祕的範圍，但不是三一神那神聖奧祕的範圍，乃是終極完成之靈與是靈之基督那神聖奧祕的範圍(腓一 19，羅八 9，林後三 17～18)。…約翰十四章十六至十八節說到另一位保惠師，就是實際的靈，成爲子的實際，實化爲子在信徒裏面與他們的同在。那靈就是子的實際；而子在我們裏面與我們的同在，就是那靈。…在子復活那日，子成了賜生命的靈(林前十五 45 下)，當天晚上祂來到門徒那裏，向他們吹入一口氣，要他們接受聖靈(約二十 22)。祂若不是靈，祂怎麼能殼向祂的門徒吹氣，就要他們接受那靈？藉這一切，我們就得知子在父裏面，信徒在子裏面，子也在信徒裏面(十四 19～20)。

在基督復活那日之前，祂還有好些事要向祂的門徒揭示。但祂的門徒那時擔當不了(十六 12)，因爲他們尚未接受基督復活的靈，並且尚未進到神聖奧祕的範圍裏(神聖奧祕的範圍，四六至四七頁)。

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，首先必須領悟他需要神聖的生命。在約翰三章三節主說，『我實實在在的告訴你，人若不重生，就不能見神的國。』在屬靈的事上，看見就是進入（5）。你若沒有由神而生，就無法進入或看見神國範圍裏的任何事物（生命的基本功課，七二頁）。

在十四章一節裏，主耶穌…說，『你們當信入神，也當信入我。』這裏的介係詞『入』是非常重要的。我們不僅該相信神、相信基督，也該信入神、信入基督。我們的心裏受攪擾，因為我們是在世上，而解決這攪擾的路，就是我們藉着信入基督進到祂裏面。現在我們能看見兩個範圍：物質的範圍，就是一切攪擾所在的世界，以及三一神—父、子、靈—的奧祕範圍，就是平安所在之處。

在十六章三十三節主耶穌說，『我將這些事對你們說了，是要叫你們在我裏面有平安。在世上你們有苦難，但你們可以放心，我已經勝了世界。』這裏我們再次看見物質的範圍（『世界』）和奧祕的範圍（『我』）。約翰十四、十五、十六章乃是一段。在這一段開頭的十四章一節，主耶穌指明祂要說一些話，來幫助我們信入祂。我們不該認為，信入基督是一件簡單的事。祂若沒有死在十字架上，除去我們的罪，釘死我們的肉體，以及了結我們的舊人，並且祂若沒有復活，成為賜生命的靈，祂就無法進到我們裏面，也無法將我們帶到祂裏面。

當主耶穌說到信入神，並信入祂這話時，我們若在场，可能會說，『主阿，我願進到你裏面。請告訴我如何信入你。』如接下來的經節所啓示的，我們若要進到祂裏面，祂就必須受死，並且復活，成為賜生命的靈，好使我們可以藉着信入祂，並且呼求『哦，主耶穌』，而接受祂（神聖奧祕的範圍，四一至四二頁）。

參讀：如何作同工與長老，並如何履行同工與長老的義務，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

第六週 週三

晨興餽養

彼後一 4『藉這榮耀和美德，祂已將又寶貴又極大的應許賜給我們，叫你們既逃離世上從情慾來的敗壞，就藉着這些應許，得有分於神的性情。』

約十七 19『我為他們的緣故，聖別自己，使他們也在真理中得以聖別。』

在這裏我要進一步說到主所給我們的一個新的發表：『有分於神的神性。』這語言非常奇特，也很美妙。…在神生機的救恩裏，我們這些在基督裏的信徒，能有分於神的神性。神的生命已經分賜到我們的生命裏，祂的性情正作到我們的性情裏，祂的心思正作到我們的心思裏，我們甚至也有祂神聖的元素，就是祂追測不盡生命之豐富的元素，來變化我們的全人。因此，我們有神的生命、神的性情、神的心思以及祂所有豐富的神聖元素；如今我們能完滿的有分於神的神性。我們有分於神的神性，意思就是祂要使我們成為祂。祂正在使我們在神的生命、性情、思想和彰顯上成為神，但我們當然無分於祂的神格。神這樣把自己作到我們裏面，不僅是要使我們聖別，也不僅是要使我們完全、得勝並屬靈。神正在把祂的生命、性情、心思和元素作到我們裏面，好使我們在生命、性情、心思和彰顯上成為神（神生機救恩的祕訣—『那靈自己同我們的靈』，四五至四六頁）。

信息選讀

父所有的一切，都是子所擁有的，都具體化在子裏面。…子所擁有的一切，都由那靈領受，由那在基督復活裏成了賜生命之靈的那靈所實化，使那是靈的基督得以實化。…那靈領受基督所有的一切，並宣示與門徒（他們那時是在基督復活的實際裏，

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

並在那是靈之基督的神聖奧秘範圍裏)，為着產生召會，帶進基督的身體，終極完成新耶路撒冷，以彰顯包羅萬有的基督，使祂在永遠裏得着榮耀（約十六 14～15）。首先，一切都是父的；然後，父所有的一切，都成為子所擁有的；接着，凡子所擁有的，都由那靈所聽見並領受；那靈又將這一切事宣示與信徒。這就是為着神聖三一之永遠經綸的神聖轉移（神聖奧秘的範圍，四七至四八頁）。

主是神聖且奧秘的；祂所作和所說的每一件事，都是表號。在約翰八章，一個犯罪的婦人被帶到主那裏。最後主對她說，『沒有人定你的罪麼？』（10）『她說，主阿，沒有。耶穌說，我也不定你的罪；去吧，從今以後不要再犯罪了。』（11）這也是一個表號。主耶穌是彰顯出來的神，但祂不定一個罪人的罪；這豈不是奧秘的事麼？祂是一個神聖且奧秘的人，生活在神聖奧秘的範圍中，以神聖奧秘的方式作每一件事。我們應當是這樣的人。我們若在辦公室上班，那些在我們身邊的人應當感覺到我們有一樣特別的東西。這個特別的東西乃是神聖且奧秘的。我們都需要被主構成門徒，成為神聖且奧秘的人（活力排，二二至二三頁）。

我們若藉着與神同活並與基督同行動而禱告，我們就是從祂這人位禱告，我們的禱告也就是神聖的。我覺得在這些日子裏，這對我們是一個新的啓示。

惟有一個神聖的人纔能禱告說，『我們在諸天之上的父，願你的名被尊為聖。』（太六 9）…在這宇宙中，有一個神聖、奧秘的範圍。屬世的人不認識這個範圍。他們是在物質、墮落、犯罪、邪惡的世界裏。但我們已經從凡俗中被分別出來；我們已經被聖別，分別出來歸給聖別的神了。現今我們是在終極完成之靈的神聖、奧秘的範圍裏（神人的生活，一一五頁）。

參讀：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

第六週 週四

晨興餽養

林前十 31『所以你們或喫、或喝、或作甚麼事，
一切都要為榮耀神而行。』

西三 17『凡你們所作的，無論是甚麼，或說話，或
行事，都要在主耶穌的名裏，藉着祂感謝父神。』

子將父啓示給祂的信徒，為要形成祂的身體（太十一
27 下，約十七 6 上）。神的經綸是要藉着子憑祂的生機
體，就是基督的身體，彰顯父。新約教導說，父這源頭
有一個願望，要藉着子得着一個生機體；子來呼召神的
選民到祂這裏來，叫祂能重生、聖別並變化他們，使祂
們成為祂的身體，作三一神的生機體。

新約教訓我們這些基督身體的肢體，在每一件事上都要
與神同作，在神裏面作，憑神而作並藉神而作。新約沒有
教導我們，要用我們天然的愛，以倫理的方式愛人。我們
必須以神聖並奧秘的方式，憑神並與神一同來愛人。祂的
愛是神聖的，但外面這個愛人的人乃是奧秘的人。聖經教
訓我們，要作神聖奧秘的人而活（神人的生活，一三九頁）。

信息選讀

第一個神人是一個禱告的人，這個榜樣給我們看見，
我們應當以神聖的方式作每一件事。…我們買鞋、理髮，
都應當是神聖的。在第一個神人的歷史中，非常重要的一
部分乃是祂的禱告。祂一切的禱告都是神聖的，但這些
禱告乃是在人的生活中，使那個人的生活成為奧秘的。丈
夫愛妻子應當是神聖的，而不僅僅是屬靈的。這是因為他
不是憑自己的方式，乃是以神的方式愛妻子，並且不是以
自己的愛，乃是以神的愛來愛妻子。一個在肉體裏的人，
怎能以神聖的方式，並用神聖的愛來愛妻子？這是奧秘

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。…我們的生活應當是神聖的，卻是屬人的一不是僅僅屬人，乃是奧秘而屬人。這就是聖言中所揭示的。

我們有一種對屬靈的觀念，使我們眼瞎。我們需要看見，我們不該僅僅是屬靈的，乃該是神聖而奧秘的。今天每一位信徒都該是神聖而奧秘的人。我們應當是神聖的，卻又是極其奧秘的。甚至那些與我們親近的人，也應當能感覺到我們有一些東西是奧秘的，是不能明白的。這關鍵乃在於我們雖然是人，我們的生活卻是神聖的。真實的屬靈，應當使我們成為神聖的。這是更高的。

我們是基督奧秘的身體。我們已經在一位靈裏受浸，成了這一個身體（林前十二 13），神也將我們安置並調和在這一個奧秘的身體裏（18、24）。

這樣一個奧秘的觀點，只有尋求的基督徒纔能看見。像主耶穌一樣，我們必須在看得見的一面是物質的，在看不見的一面卻是奧秘的。一切真正的禱告、真實的禱告、神算得數的禱告，都是在奧秘的人性生活裏神聖的事實。我們已經看見，在主食飽五千人之前，祂仰望祂的父而禱告（太十四 19）。這是在奧秘的人性生活裏所作的一件神聖的事（神人的生活，一〇八至一〇九、一八一至一八二頁）。

在福音裏，我們不僅接受赦罪、洗淨和潔淨的福，更接受那最大的福，就是三一神，父、子、靈，成為經過過程，包羅萬有賜生命的靈，極其主觀的住在我們裏面作我們的享受。我們能享受這包羅萬有者作我們每天的分，這是何等的福！（聖經恢復本，加三 14 註 2）

那靈就是神為着萬國所應許亞伯拉罕的福，也是信徒藉着相信基督所接受的。那靈，就是…複合的靈，實際上就是神自己在祂神聖的三一裏，經過成為肉體、釘十字架、復活、升天並降下的過程，給我們接受，作我們的生命和一切。這是神福音的中心（加三 14 註 4）。

參讀：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

第六週 週五

晨興餽養

弗一 22『將萬有服在祂的腳下，並使祂向着召會作萬有的頭。』

羅八 2『因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。』

在基督釘十字架以前，基督的身體還沒有產生；乃是在祂升天之後，有些東西從升天的基督傳輸到信徒裏面的時候，基督的身體纔產生。這就是說，升天基督的傳輸產生身體。我們在召會生活中，在事奉或交通中所說的一切，必須出於這傳輸。我們的說話若是出自這傳輸，我們的說話就是屬身體的；若不是出自這傳輸，就不是屬身體的。在身體裏沒有一樣是天然的，沒有一樣是屬肉體的，沒有一樣是屬舊造的。我們都需要看見這異象。…當我們看見異象時，我們會說，『身體實在和天然的人無分無關。身體是從升天基督的傳輸來的。』讚美主，在召會生活中，屬天的傳輸正在我們眾人裏面進行！（以弗所書生命讀經，一九二至一九三頁）

信息選讀

今天，我們的基督不是在地上盡職。祂不是在加利利和猶太地盡職，乃是在我們裏面，在我們靈裏盡職。祂同時在我們眾人的靈裏盡職。…雖然我很有限，但我有無限的一位。祂是主、是基督、是元首、救主、大祭司、辯護者、代求者、中保、保證、賜生命者、保惠師和羔羊神。祂太豐富了！因此，在我的勞苦中我非常喜樂且愉快。我們的確有一位無限、屬天的基督，在天上並在我們靈裏供應我們。藉着祂屬天職事的豐富供應，我們的工作成了我們的安息和享受（經過過程的神聖三一之分賜與超越基督之輸供的結果，五一至五二頁）。

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)

基督天上的職事是在這奧祕的範圍裏完成的，神生機的拯救也是在這範圍裏實際完成的。我們若不在這個範圍裏，就無法有分於基督天上的職事，也無法享受神生機的拯救。…信徒應該高看他們能進入這個範圍，領畧基督若沒有成爲賜生命的靈，基督若不是那是靈的基督，基督若不是主靈，並且基督若不是在復活裏的基督而不僅是在肉體裏的基督，信徒就絕對無法有分於、經歷並享受神在基督裏完整救恩的生機部分（神聖奧祕的範圍，五〇頁）。

信徒藉着重生從神而生，成爲祂的兒女，有祂的生命和性情，但無分於祂的神格（約一 12 ~ 13），他們比亞當更從神類。亞當只有神外面的樣子，而沒有神裏面的實際，就是神聖的生命。我們裏面有神聖生命的實際，並且全人正被變化並模成主的形像。神所有的兒女都是在神聖種類的神聖範圍裏，這樣說是合邏輯的。…我們是在神聖種類裏，也就是在神國裏的神人（約翰福音結晶讀經，一五〇至一五一頁）。

生命乃是那靈的內容與流出，那靈乃是三一神終極完滿的顯出。這位三一神，經過成爲肉體、釘死並復活的過程，成了內住、賜生命的靈，作所有在基督裏之信徒的生命。罪的律，乃是出於住在我們墮落身體肢體中的撒但（羅七 23、17）。那釋放我們，使我們脫離這罪律的，乃是這生命之靈的律。不是神，也不是那靈，乃是這律，在我們裏面運行，救我們脫離肉體中罪律的運行，並使我們認識神，得着神，而將祂活出。這生命之靈的律，是生命之靈的自然能力，只要情形符合這律的要求，這自然的律就會自動運行（聖經恢復本，羅八 2 註 3）。

參讀：約翰福音結晶讀經，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

第六週 週六

晨興餽養

約十四 23『…人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』

十五 4『你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。』

〔約翰貳書一節的真實一辭〕原文與真理同字。照約翰對這辭的用法，特別是照他在福音書裏的用法，本辭在此是指啓示出來的神聖實際—三一神在子耶穌基督裏分賜到人裏面—成爲人的真實與真誠，使人過一種與神聖之光相符的生活（約三 19～21），並且按着神的所是，照神所尋找的敬拜神（四 23～24）。這就是神的美德（羅三 7，十五 8）成了我們的美德，藉此我們能愛眾信徒（見約壹一 6 註 6 第七點）。活在三一神聖實際裏的使徒約翰，就是在這樣的真實中，愛他的受信者（聖經恢復本，約貳 1 註 3）。

信息選讀

在約翰十四至十六章主耶穌向門徒陳明一篇信息，然後在十七章祂向父禱告。在祂結束的禱告裏，祂指明我們的一應當是在三一神裏，在是靈的基督和終極完成的靈裏。這一就是真正的一，乃是信徒與三一神的調和。信徒要有這樣的一，就必須是在三一神這神聖奧祕的範圍裏。這裏父在子裏面，子在信徒裏面，信徒也在子裏面，子又在父裏面。這指明信徒乃是在是靈之基督與終極完成之靈那神聖奧祕的範圍裏，與三一神是一。

根據神的靈住在愛基督的人裏面這事實（十四 17），父神與子來到愛基督的人那裏，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

互的住處 (23)。十四章二十三節說，人若愛子，父與子就要來同他安排住處。這就是說，要為三一神和信徒安排相互的住處。內住的靈在十七節提起。根據這事實，父與子來同我們安排相互的住處。這就是建造。在二節主說，『在我父的家裏，有許多住處。』二十三節告訴我們，這許多住處如何建造起來。這是藉着住在我們裏面的那靈作根基；然後父與子就到我們這裏來，同我們安排相互的住處（神聖奧祕的範圍，四九、六八頁）。

約翰福音啓示三一神將自己分賜到祂的子民裏面，因而使他們成為祂的居所。最終，神的居所也成了神子民的居所。因此，這是一個相互的居所，或相互的住處。十五章四節說，『你們要住在我裏面，我也住在你們裏面。』我們在這一節看見相互的居住。既然有相互的居住，當然有相互的住處。這個相互的住處就是約翰福音的中心和實際。

父的家乃是一個相互的住處，是神和我們的住處。但如果我們不願藉着基督的死而復活建造起來，使神能殼住在我們裏面，我們就不會經歷到神作我們的居所。我們必須藉着基督的死而復活建造起來，使神能殼住在我們裏面。我們這樣建造起來，就成為神的住處。神住在我們裏面，就成了我們的居所。這就是我們的住處。不僅如此，這意思是說，我們與神、神與我們調和在一起成為一個住處，就是相互的住處。神住在我們裏面，我們也住在神裏面—互相居住。這就是約翰福音的思想。因此，父的家是一個表號，表徵神與祂子民的調和（約翰着作中帳幕和祭物的應驗，四一二、四二四至四二五頁）。

參讀：基督為父用神聖的榮耀所榮耀的結果，第五章；約翰着作中帳幕和祭物的應驗，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

讚美主—對祂的記念

185

8 6 8 6 (英 222)

G 大調 3/4

C G7 Am C D7 G

5·4 | 3-5 | 1-5 | 2·7 5 4 | 3·0 5 | 5 1 3 | 2 7 6 | 5·0

一 爲 着 這 餅 我 感 謝 你, 這 是 神 聖 表 記;

C G7 E7 F C G7 C

5 | 1-5 | 2-5 | 3·2 1 7 | 6·0 6 | 5 1 3 | 5 4 2 | 1- ||

藉 此, 恩 主, 我 得 看 見 神 計 畫 的 奧 祕。

二 這餅指明你的身體, 你爲我們捨棄,
使我有分你的生命, 並得你的自己。

三 你的身體爲我裂開, 爲將自己分授,
使我能得你作生命, 成爲你的配偶。

四 如此, 這餅也是指明 你那奧祕身體;
我們是祂活的肢體, 與你完全合一。

五 我們雖是許多子粒, 卻都成爲一餅;
在此這樣將你記念, 從你得到供應。

六 藉着這餅我們交通, 使你心滿意足;
同眾聖徒如此交通, 見證你的豐富。

Hymns, #222

- 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.

