

二〇一七年夏季训练

2017 SUMMER TRAINING

以西结书结晶读经（二）

Crystallization-Study of Ezekiel (2)

晨兴圣言

The Holy Word for Morning Revival

标语

①在召会的聚会中申言（为主说话，说出主来，并将主说到人里面）应验圣经中最大的预言，就是建造召会（在一里作为极大的军队）。

②神永远的定旨是要得着一个建造，作祂自己与祂选民的调和；凡神在祂子民当中，并在地上列国当中所作的，都是为着祂的建造。

③基督既是那建造召会作神的殿者，也是用以建造召会的元素；为着神的建造，我们需要耶稣的人性—祂在复活中的人性生命。

④荣耀是神的彰显，建造是三一神团体的彰显；神的荣耀和神的建造是并行的，因为召会作为神的建造，乃是神团体的彰显。

BANNERS

①Prophesying (speaking for the Lord and speaking forth the Lord into one another) in the meetings of the church fulfills the greatest prophecy in the Bible, which is to build up the church (in oneness as an exceedingly great army).

②God's eternal purpose is to have a building as a mingling of Himself with His chosen people; whatever God does among His people and among the nations on earth is for His building.

③Christ is both the One who builds the church as God's house and the element with which the church is built; for God's building we need the humanity of Jesus—His human life in resurrection.

④Glory is the expression of God, and building is the corporate expression of the Triune God; the glory of God and the building of God go together, for the church, as God's building, is the corporate expression of God.

二〇一六年冬季训练标语诗歌

D大调

3/4

① 事奉主的人最重要的事，就是必须看
见神的异象；我们在那从神来的异象之
下，受指引朝向神的目的地，我
们的生活也受神的经纶所支配。

② 神需要一班活物，能够配搭在一起，
成为一个团体的实体，就是团体的
基督，为着祂的彰显、行动和行
政；活物的配搭不在自己里面，
乃在神里面，借着神圣的能力、
神圣的力量、和神圣的恩典。

③ 0 0 3 4 | ^D5 5 1 | ^A2 2 2 3 | ^G4 3 1 | 1 0
 我们必须维持与主有清明的天，

3 3 4 | ^D5 5 1 | 2 3 2 1 | ^G6 - - | ^A5 0
 也就是说，与主有清明的交通；

3 4 | ^D5 i 7 | ^Gi 5 3 | 4 - 5 | 6 0 4 5 | 6 5 4 |
 在我们属灵的经历中，在清明的天

^D5 · 3 3 5 | ^A5 - - | 5 0 3 3 2 | ^{Bm}1 7 1 | 5 3 1 |
 以上有宝座，就是让神在我们基督

^G4 4 · 5 | 6 - 6 | ^D5 i 3 | ^A4 3 3 2 | ^D1 - - |
 徒生活中有最高、最显著的地位。

④ 0 0 1 3 5 | ^G6 5 · 4 | 6 5 4 | ^D5 - - | 5 0 1 3 5 |
 主耶稣经过了钉十字架、复活并

^G6 6 6 6 | 7 6 5 | ^Ai - - | ^Di 0 1 3 5 | ^G6 5 · 4 | 6 0
 升天，就被带到宝座，并且祂是开拓者，

^D6 | ^D5 - 3 | 3 0 1 2 3 | ^{Em}4 3 2 | 4 · 2 3 4 | ^{F#m}5 4 3 |
 是先锋，开了到宝座的路并领头到达宝

5 0 3 4 5 | ^G6 5 4 | 6 0 6 | ^A5 - 7 | ^{Bm}2 i 7 |
 座，使我们能跟随，以完成神要把

^{E7}6 7 i · 6 | i - 6 | ^A5 - 5 | ^D2 - i | ^Di - - | i 0 ||
 我们带上宝座的愿望。

篇题

第一篇： 枯干骸骨被点活，成为极大的军队，以及两根木杖接连，为着建造神的家

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枯干骸骨被点活，
成为极大的军队，
以及两根木杖接连，
为着建造神的家

读经：结三七 1～28

纲 要

周 一

壹 以西结书分为四大段：

- 一 第一大段是第一章，说到神荣耀的异象，启示这位圣别的神在祂的荣耀里。
- 二 第二大段是第二至三十二章，说到神的审判，对付一切与神的公义、圣别和荣耀不合的事物。
- 三 第三大段是第三十三至三十九章，说到神余民的恢复；这指明这一段的主要观念乃是主的恢复。
- 四 第四大段是第四十至四十八章，说到神来建造蒙爱得着恢复的人，叫他们成为祂的居所；这一段专讲神的建造。

贰 以西结书有三章可视为圣经里的大章，就是一章、三十七章和四十七章：

The Dry Bones Being Enlivened to Become an Exceedingly Great Army and the Two Pieces of Wood Being Joined Together for the Building of the House of God

Scripture Reading: Ezek. 37:1-28

Outline

Day 1

I. The book of Ezekiel has four main sections:

- A. *The first section, consisting of chapter 1, speaks of the glorious vision of God and reveals the holy God in His glory.*
- B. *The second section, composed of chapters 2 through 32, speaks of God's judgment to deal with all things and matters that do not match His righteousness, holiness, and glory.*
- C. *The third section, which includes chapters 33 through 39, concerns God's recovery of a remnant of His people; this indicates that the main idea in this section is the Lord's recovery.*
- D. *The fourth section, consisting of chapters 40 through 48, speaks about God coming to build His beloved recovered people into His dwelling place; this section is devoted to the matter of God's building.*

II. In the book of Ezekiel there are three chapters which may be considered great chapters in the Bible—chapter 1, chapter 37, and chapter 47:

一 这几章各可用一个字代表：第一章是“火”，三十七章是“气”，四十七章是“水”。

二 三十七章启示主来复兴祂那死沉、分散的子民，使他们成为一；因着他们成了死沉枯干的骸骨，所以他们需要被点活并联结起来。

叁 以西结三十七章启示神的灵如何进到
我们里面，点活我们，使我们成为团体的身体，形成军队，并建造成为神的居所—1～28节：

周二

一 枯干骸骨的异象表明，在神进来更新并重生我们以前，我们不仅是罪恶并污秽的（三六25），也是死的，埋在各种罪恶、世俗、宗教事物的“坟墓”里（三七12～13）。

二 我们像死沉枯干的骸骨，脱节离散，没有合一：

1 无论我们是未得救的罪人或退后的信徒，我们的光景就是这样；不仅不信的罪人需要从坟墓里释放出来，甚至许多弟兄姊妹也需要得复兴，得释放脱离他们的死沉和坟墓。

2 今天许多基督徒被埋在公会、宗派、分裂、独立团体和各种运动的坟墓里。

3 从前我们都在这样的坟墓里，是枯死、离散、脱节的，没有联于任何人，但主乃是死人的救主；神在这里的话是要使死人成为活人—约五25，弗二1～8。

周三

A. *Each of these chapters may be represented by a single word: chapter 1—fire; chapter 37—breath; and chapter 47—water.*

B. *Chapter 37 reveals that the Lord comes to revive His dead and scattered people and to make them one; because they had become dead, dry bones, they needed to be enlivened and joined together.*

III. Ezekiel 37 reveals how God's Spirit comes into us in order to enliven us so that we may become a corporate Body formed into an army and also built up as God's dwelling place—vv. 1-28:

Day 2

A. *The vision of the dry bones shows that before God came in to renew and regenerate us, we were not only sinful and filthy (36:25) but also dead and buried in “graves” of various sinful, worldly, and religious things (37:12-13).*

B. *We were like dead and dry bones, disjointed and scattered, having no oneness:*

1. *Whether we were an unsaved sinner or a backslidden believer, this was our situation; not only unbelieving sinners need to be delivered from their graves, but even many brothers and sisters need to be revived and delivered from death and from their graves.*

2. *Today many Christians are buried in the graves of denominations, sects, divisions, independent groups, and different movements.*

3. *Formerly, we were in such graves, dead, dry, scattered, disjointed, and not connected to anyone, but the Lord is the Savior of the dead; God's word here is to cause a dead person to become a living person—John 5:25; Eph. 2:1-8.*

Day 3

三 以西结在以西结三十七章的申言不是预言，乃是为主说出、宣告一些事—4～5节：

- 1 当以西结说话时，神就将那灵赐给人—10、14节。
- 2 在圣经里，申言的主要意义不是预言，乃是说出主，将主供应给人：
 - a “那申言的，乃是建造召会”—林前十四4下。
 - b “你们都能一个一个地申言，为要使众人有学习，使众人得勉励”—31节。
 - c 申言为神说话并说出神，以神为内容，把神供应给听见的人，并带他们归向神；召会的聚会应当充满神，会中一切的活动都该把神传达并传输给人，使他们为神所灌注—24～25节。
 - d 我们要申言，就必须是有神的气之属神的人—提后三16～17：
 - (一) 我们读圣经该是一种吸入，我们教导圣经该是一种呼出。
 - (二) 当我们在为主说话时，我们该觉得我们在呼出神，听者在吸入神。

周 四、周 五

- e 申言会使你成为得胜者；申言乃是得胜者的功用—林前十四3、4下，参太十六18。
- 3 当以西结申言时，神就差来风、气息和灵，吹在枯干的骸骨上—结三七4～10、14：
 - a 希伯来文，**ruach**，如阿克，在五至十节和十四节翻成不同的字：风、气息、灵。

C. *Ezekiel's prophesying in Ezekiel 37 was not a matter of predicting but a matter of speaking forth, declaring, something for the Lord—vv. 4-5:*

1. When Ezekiel spoke forth, God gave people the Spirit—vv. 10, 14.
2. The main meaning of prophesying in the Bible is not to predict but to speak forth the Lord, to minister the Lord to people:
 - a. “He who prophesies builds up the church”—1 Cor. 14:4b.
 - b. “You can all prophesy one by one that all may learn and all may be encouraged”—v. 31.
 - c. Prophesying, speaking for God and speaking forth God with God as the content, ministers God to the hearers and brings them to God; the church meeting should be filled with God, and all its activities should convey and transmit God to people so that they may be infused with God—vv. 24-25.
 - d. In order to prophesy, we must be a man of God with the breath of God—2 Tim. 3:16-17:
 - 1) Our reading of the Bible should be a kind of inhaling, and our teaching of the Bible should be a kind of exhaling.
 - 2) When we are speaking for the Lord, we should have the sense that we are exhaling God and that the recipients are inhaling God.

Day 4 & Day 5

- e. Prophesying makes us an overcomer; prophesying is the function of the overcomers—1 Cor. 14:3, 4b; cf. Matt. 16:18.
3. As Ezekiel was prophesying, God was blowing upon the dry bones, sending the wind, the breath, and the Spirit—Ezek. 37:4-10, 14:
 - a. The Hebrew word **ruach** is variously translated “wind,” “breath,” “spirit” in verses 5 through 10 and 14.

- b 在属灵的经历上，当神吹在我们身上时，祂的气息就是风；当我们呼吸这风时，那就是气息；当气息进到我们里面时，那就是灵。
- c 当以西结申言时，神就吹风，百姓接受气息，这气息就成为灵，就是赐生命的灵—林前十五45下，林后三6。
- 4 当以西结初次申言时（结三七7），就有响声和震动，使枯骨联络在一起；当我们在聚会中来在一起，借呼求主并赞美祂而发出欢呼的声音（诗九五1，参哀三55～56，约二十22，诗歌二一〇首），我们就真正地是一。
- 5 当以西结再次申言时（结三七10），气息就进到“极其枯干”（2；参11）并死沉的骸骨里面，“骸骨便活了，并且站起来，成为极大的军队”（10），为神争战。

周 六

肆 两根无生命的木杖象征以色列国分裂的两部分—南方的犹大国和北方的以色列国—16节：

- 一 这两国不能合一，并且在主眼中，他们完全死了、枯干了。
- 二 他们被点活并在生命中长大以后，就能联结为一—17节。
- 三 这很像接枝，就是把两根枝子接在一起，至终枝子就长在一起—罗六5，十一17、24：
- 1 长在一起是指生机的联结，在这联结里有生长发生，就是使一方有分于另一方的生命与特征；在这与基督生机的联结里，凡基督所经过的，都成了我们的历史。
- 2 祂的死与复活现今是我们的，因为我们在祂里面，已经在生机上与祂联结；这就是接枝—24节。

- b. In spiritual experience, when God blows on us, His breath is the wind; when we breathe the wind, it is the breath; and when the breath is within us, it is the Spirit.
- c. When Ezekiel prophesied, God blew the wind, the people received the breath, and the breath became the Spirit, the life-giving Spirit—1 Cor. 15:45b; 2 Cor. 3:6.
4. When Ezekiel prophesied the first time (Ezek. 37:7), there was a noise and a rattling, and all the bones came together; when we come together in the meetings and make a joyful noise by calling on the Lord and praising Him (Psa. 95:1; cf. Lam. 3:55-56; John 20:22; Hymns, #255), we are truly one.
5. When Ezekiel prophesied the second time (Ezek. 37:10), the breath came into the “very dry” (v. 2, cf. v. 11) and dead bones, “and they lived and stood up upon their feet, an exceedingly great army” (v. 10), to fight the battle for God.

Day 6

IV. The two lifeless pieces of wood symbolize the two parts of the divided nation of Israel, the southern kingdom of Judah and the northern kingdom of Israel—v. 16:

- A. *These two kingdoms could not be one, and in the eyes of the Lord they were thoroughly dead and dried up.*
- B. *After being enlivened and by the growth in life, they can be joined together and become one—v. 17.*
- C. *This is very similar to grafting, in which two branches are joined and eventually grow together—Rom. 6:5; 11:17, 24:*
1. Growing together denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the other; in the organic union with Christ, whatever Christ passed through has become our history.
2. His death and resurrection are now ours because we are in Him and are organically joined to Him; this is grafting—v. 24.

3 这接枝能：(一)排除我们一切消极的元素；(二)使我们身上神所造的功能得以复活；(三)拔高我们的功能；(四)充实我们的功能；(五)浸透我们全人，以变化我们。

四 以西结三十七章一至十四节的枯骨是为着形成军队，为神争战；十六至二十二节的木杖是为着建造神的家，作神的居所。

伍 本章的启示表明，身体、召会和神的家要有真正的一，唯一的路乃是生命的路：

一 气息进到死人里面，成为他们的生命，死人便活了，并且站起来，成为极大的军队。

二 一至十四节的枯骨以及十六至十七节的两根枯枝能成为一，不是借着恩赐或教训，乃是借着生命。

三 枯骨和枯枝被点活并成为一，这一乃是生命分赐与生命长大的结果—参约十七 2、11、17、21 ~ 23，弗四 11 ~ 16。

3. Such a grafting (1) discharges all our negative elements, (2) resurrects our God-created faculties, (3) uplifts our faculties, (4) enriches our faculties, and (5) saturates our entire being to transform us.

D. Whereas the dry bones in Ezekiel 37:1-14 are for forming an army to fight the battle for God, the pieces of wood in verses 16 through 22 are for the building of the house of God as His dwelling place.

V. The revelation in this chapter shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life:

A. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army.

B. The dry bones in verses 1 through 14 and the two dead branches in verses 16 and 17 became one not by gifts or by teaching but by life.

C. The dead bones and the dead branches were enlivened and became one as the issue of the dispensing of life and the growth in life—cf. John 17:2, 11, 17, 21-23; Eph. 4:11-16.

晨兴喂养

结一 4 “…暴风从北方刮来，有一朵大云，有火不断地闪烁，…从其中，就是从火中所发出的，看来好象光耀的金银合金”

三七 9 “…人子啊，你要申言，…气息啊，要从四方而来，吹在这些被杀的人身上，使他们活了。”

四七 1 “…水从殿的门槛下流出，往东流去…”

以西结书分为四大段，每一段包含一个重要的点。第一大段是第一章，说到神荣耀的异象，启示这位圣别的神在祂的荣耀里。第二大段是第二至三十二章，说到神的审判，对付一切与神的公义、圣别和荣耀不合的事物。无论是以色列，还是外邦人，凡与神性情不合的，神都要审判。第三大段是第三十三至三十九章，说到神在祂的恢复里，还有剩余的民。当神来审判的时候，还纪念祂的恩约，保守一班选民，带他们归回本地。这指明第三大段的主要观念乃是主的恢复。第四大段是第四十至四十八章，说到神来建造蒙爱得着恢复的人，叫他们成为祂的居所。这就是说，末了这一段专论到神的建造。（以西结书生命读经，二四七页。）

信息选读

以西结书有三章可视为圣经里的大章，就是一章、三十七章和四十七章。这几章不只在以西结书，就是在整本圣经里，也有特别的地位。这几章，每一章都可用一个字来代表：第一章是火，三十七章是气，四十七章

Morning Nourishment

Ezek. 1:4 ...There came a storm wind from the north, a great cloud and a fire flashing incessantly;...and from the midst of it there was something like the sight of electrum, from the midst of the fire.

37:9 ...Prophecy to the wind;.. .Come from the four winds, O breath;...breathe on these slain, that they may live.

47:1 ...There was water flowing out from under the threshold of the house to the east...

The book of Ezekiel has four main sections, each of which contains one crucial point. The first section, consisting of chapter 1, speaks of the glorious vision of God and reveals the holy God in His glory. The second section, composed of chapters 2 through 32, speaks of God's judgment to deal with all things and matters that do not match His righteousness, holiness, and glory. God judges everything among Israel and among the Gentiles that is incompatible with His nature. The third section, which includes chapters 33 through 39, concerns God's recovery of a remnant of His people. When God comes in to judge, He remembers His covenant of grace, and thus He preserves a group of His elect and brings them back to their own land. This indicates that the main idea in the third section of Ezekiel is the Lord's recovery. The fourth section, consisting of chapters 40 through 48, speaks about God coming to build His beloved recovered people into His dwelling place. This means that the last section is devoted to the matter of God's building. (Life-study of Ezekiel, p. 199)

Today's Reading

In the book of Ezekiel, there are three chapters which may be considered great chapters in the Bible—chapter 1, chapter 37, and chapter 47. These chapters occupy a special position not only in Ezekiel but in the Bible as a whole. Each of these chapters may be represented by a single word: chapter 1—fire; chapter

是水。没有一章圣经像以西结一章那样说到神是火。约翰四章、七章，和启示录二十二章都说到水，但不象以西结四十七章那样的说法。照样，以西结三十七章说到神的气，也是独特的。这一章启示神的灵如何进到我們里面，叫我們活过来，使我們成为一个团体的身体，形成军队，也建造成为神的居所。唯有在这一章，我們才看见被生命之气点活的结果。借此我們看见，以西结三十七章在圣经里占有特别的地位。

以西结三十三至三十七章，描述神从不同的方面恢复祂的子民。三十四章强调主来作牧人，寻找祂迷失的羊，带他们归回本地。在三十六章，我们看见主借生命恢复祂的子民，不仅是外在的，也是内在的，就是给他们一个新心和一个新灵，又将祂的灵放在他们里面。三十七章启示主来复兴祂那死沉、分散的子民，使他们成为一。在此我们看见，神被掳的子民需要在几方面得恢复。因着他们如同羊被驱逐、分散，所以他们需要主作牧人来寻找他们。因着他们里面的光景是不洁的、老旧的，所以他们需要新心和新灵。因着他们成了死沉枯干的枯骨，所以他们需要被点活并联结起来。

三十六章说到主恢复内在的一面。在祂的恢复里，主不仅在外面带我们回来，更在里面给我们新心和新灵，又将祂的灵放在我们灵里。…主的恢复是既外在又内里的事。我们在主的恢复里，不只地位和环境改变了，我们的心和灵也得着内里的更新，我们更接受了神的灵；在外面有改变，在里面也有转变。

然而，三十六章没有清楚、彻底地告诉我们，…我们如何会得着新心和新灵，并如何会得着神的灵。…因此，我们需要三十七章，给我们看见神如何更新并重生我们。（以西结书生命读经，二四七至二五〇页。）

参读：以西结书生命读经，第十八篇。

37—breath; and chapter 47—water. No chapter speaks of God as fire in the way Ezekiel 1 does. John 4 and 7 and Revelation 22 speak about water, but not in the way that Ezekiel 47 does. Likewise, Ezekiel 37 is unique in the way it speaks of God's breath. This chapter reveals how God's Spirit comes into us in order to enliven us that we may become a corporate body, formed into an army, and also built up as God's dwelling place. Only in this chapter do we see the result of our being enlivened by the breath of life. From this we see that Ezekiel 37 occupies a particular position in the Bible.

Chapters 33 through 37 of Ezekiel describe God's recovery of His people from different aspects. Chapter 34 emphasizes the Lord's coming as a Shepherd to seek His lost sheep and to bring them back to their own land. In chapter 36 we see that the Lord recovers His people by life not only outwardly but also inwardly, by giving them a new heart and a new spirit and by putting His Spirit within them. Chapter 37 reveals that the Lord comes to revive His dead and scattered people and to make them one. From this we see that God's captured people needed to be recovered in different aspects. Because they had been driven away and scattered like sheep, they needed the Lord to search for them as their Shepherd. Because their inward condition was unclean and old, they needed a new heart and a new spirit. Because they had become dead, dry bones, they needed to be enlivened and joined together.

Ezekiel 36 covers the inward aspect of the Lord's recovery. In His recovery the Lord not only brings us back outwardly, but He also inwardly gives us a new heart and a new spirit and puts His Spirit into our spirit.... In the Lord's recovery, which is something both outward and inward, not only are our position, circumstances, and surroundings changed, but we also have the inward renewing of our heart and our spirit, and we receive the Spirit of God. Outwardly there is a change, and inwardly there is a conversion.

Ezekiel 36, however, does not tell us clearly and thoroughly how we may have...a new heart and a new spirit, and...obtain God's Spirit...Thus, we need Ezekiel 37 to show us how God renews us and regenerates us. (Life-study of Ezekiel, pp. 199-201)

Further Reading: Life-study of Ezekiel, msg. 18

晨兴喂养

结三七 12 ~ 13 “所以你要申言，对他们说，主耶和华如此说，我的民哪，我必开你们的坟墓，使你们从坟墓中上来，领你们进入以色列地。我的民哪，我开你们的坟墓，使你们从坟墓中上来，你们就知道我是耶和华。”

神来更新、重生我们以前，我们就象枯死的骸骨。我们如果单单有以西结三十六章，就只领悟自己是罪恶、污秽的，却没有想到自己是死的。三十七章启示，我们不只死了，更成了枯骨。这指明神的救恩不只是为着有罪的人，更是为着死了的人。

在神眼中，当我们堕落作罪人或退后的信徒时，我们是死的，是被埋在坟墓里的。我们在各种罪恶事物和属世娱乐的“坟墓”里。我们得救以前或得复兴以前，都在某种的坟墓里。我们犯罪、死亡、被埋葬且枯干。我们没有血，没有肉，没有筋，没有皮—只有枯骨。这是一幅图画，表明我们从前是什么，我们从前在哪里。（以西结书生命读经，二五〇页。）

信息选读

因着我们是枯死的，所以我们也是离散的。照以西结三十七章看，没有一根骨头联于另一根，所有的骨头都是脱节离散的，彼此没有合一。无论我们是未得救的罪人或退后的信徒，我们的光景就是这样。

…今天许多基督徒被埋在公会、分裂、独立团体、和各种运动的坟墓里。我们许多人能作见证，从前我们都在这样的坟墓里，是枯死、离散、脱节的，没有联于任何人。

Morning Nourishment

Ezek. 37:12-13 Therefore prophesy, and say to them, Thus says the Lord Jehovah, Now I will open your graves and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel. And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.

Before God came in to renew us and regenerate us, we were like dead and dry bones. If we had only Ezekiel 36, we would realize that we were sinful and filthy, but we would not think that we were dead. Ezekiel 37 reveals that we were not only dead but that we were also dry bones. This indicates that God's salvation is not only for those who are sinful but also for those who are dead.

In the sight of God, when we were fallen, either as a sinner or as a backslidden believer, we were dead and buried in a grave. We were in the “grave” of various sinful things and worldly entertainments. Before we were saved or before we were revived we were all buried in some kind of grave. We were sinful, dead, buried, and dried up. We had no blood, no flesh, no sinew, no skin—just dry bones. This is a picture showing what we were and where we were. (Life-study of Ezekiel, pp. 201-202)

Today's Reading

Because we were dead and dry, we were also scattered. According to Ezekiel 37 not one piece of bone was joined to another piece. All the bones were disjointed and scattered, having no oneness. Whether we were an unsaved sinner or a backslidden believer, this was our situation.

Today many Christians are buried in the graves of denominations, divisions, independent groups, and different movements. All denominations, sects, groups, and movements are graves. Many of us can testify that formerly we were in such graves, dead, dry, scattered, disjointed, and not connected to anyone.

十一至十三节说，“主对我说，人子啊，这些骸骨就是以色列全家。他们说，我们的骨头枯干了，我们的指望失去了，我们被剪除净尽了。所以你要申言，对他们说，主耶和华如此说，我的民哪，我必开你们的坟墓，使你们从坟墓中上来，领你们进入以色列地。我的民哪，我开你们的坟墓，使你们从坟墓中上来，你们就知道我是耶和华。”

不仅不信的罪人需要从坟墓里释放出来，甚至许多弟兄姊妹也需要得复兴，得释放脱离他们的死沉和坟墓。有些圣徒败落荒凉了，如今被捆绑在他们的坟墓里。我不知道你被什么所杀，或被拘禁在哪一种坟墓里。但我盼望神的风吹在你身上，神的光照进你里面，神的生命在你里面作工，拆开你的坟墓，使你从这坟墓中上来，而得着复兴。

圣经启示，主是死人的救主。主耶稣在约翰五章二十五节说，“时候将到，如今就是了，死人要听见神儿子的声音，听见的人就要活了。”在以西结三十七章，神不是对病人说话，乃是对死人说话。我们若看见自己是死的，需要主来点活我们，我们就有福了。神在这一章里的话不是使病人痊愈，不是把坏人转变成好人；神在这里的话是要使死人成为活人。我盼望许多人在主面前谦卑自己，祷告说，“主，我承认我不只病了，不只是有罪的，我承认我是死的。我的心和灵都死了。主，我完全枯死了；我就象一堆枯死的骸骨。哦主，我需要你的生命进到我里面。我需要你把生命的气吹到我里面，好使我活过来。”

赞美主，祂没有把我们留在自己的光景里，却进到我們里面来拯救我们！然而，主不是直接来作我们的牧人，照三十七章，祂乃是借着有人申言祂的话而进来作牧人。（以西结书生命读经，二五一至二五二页。）

参读：以西结书生命读经，第十八篇。

Ezekiel 37:11-13 says, “Then He said to me, Son of man, these bones are the whole house of Israel. Now they say, Our bones are dried up, and our hope is lost; we are cut off completely. Therefore prophesy, and say to them, Thus says the Lord Jehovah, Now I will open your graves and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel. And you will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people.”

Not only unbelieving sinners need to be delivered from their graves, but even many brothers and sisters need to be revived and delivered from death and from their graves. Some saints have become fallen and desolate and now are bound in their graves. I do not know by what you were slain or in what kind of grave you are being held. But I hope that God’s wind will blow upon you, that God’s light will shine into you, and that God’s life will work within you to tear open your grave and cause you to come up out of this grave and to be revived.

The Bible reveals that the Lord is the Savior of the dead. In John 5:25 the Lord Jesus says, “An hour is coming, and it is now, when the dead will hear the voice of the Son of God, and those who hear will live.” In Ezekiel 37 God is speaking not to the sick but to the dead. It is a blessing to realize that we are dead and that we need the Lord to enliven us. God’s word in this chapter is not to make a sick person well and not to turn an evil person into a good person; God’s word here is to cause a dead person to become a living person. I hope that many will humble themselves before the Lord and pray, “Lord, I confess that I am not only sick and sinful—I admit that I am dead. My heart and my spirit are dead. Lord, I am completely dead and dry. I am like a pile of dead, dry bones. O Lord, I need Your life to come into me. I need You to breathe the breath of life into me so that I may live.”

Praise the Lord that He did not leave us in our situation but came in to rescue us! However, the Lord did not come in directly to be our Shepherd, but, in keeping with Ezekiel 37, He came in through the prophesying of His word. (Life-study of Ezekiel, pp. 202-203)

Further Reading: Life-study of Ezekiel, msg. 18

晨兴喂养

结三七 4~5 “祂又对我说，你要向这些骸骨申言说，枯干的骸骨啊，要听耶和华的话。主耶和华对这些骸骨如此说，我必使气息进入你们里面，你们就要活了。”

10 “于是我遵命申言，气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”

许多基督徒对申言有一种错误的领会，以为申言只是预言。但以西结三十七章几乎没有什么预言；反之，这里的申言乃是一种宣告或说出一些话。这指明这一章里的申言，主要的意思不是预言，乃是讲说，作某种的宣告。主吩咐以西结申言，祂的意思是要以西结讲说一些话。主告诉以西结，当他申言时，祂会差出气息和风来。当以西结说话时，神就将那灵赐给祂的子民。在此我们能清楚看见，申言的主要意义不是预言，乃是为主说话。

还有的基督徒以为申言就是教导。但无论人对枯骨有多少的教导，枯骨仍是枯骨。人可以教导枯骨说，他们需要风、气息和灵，但枯骨不会有任何改变。在这一章里，以西结没有向枯骨预言什么，也没有教导他们；反之，当以西结申言，为神说话时，神就随着他。当以西结申言时，神就差来风、气息和灵，吹在枯骨上。（以西结书生命读经，二五二至二五三页。）

信息选读

〔林前十四章二十五节说到申言使不信的人面伏于地敬拜神，〕这含示申言为神说话并说出神，以神为

Morning Nourishment

Ezek. 37:4-5 Then He said to me, Prophecy over these bones, and say to them, O dry bones, hear the word of Jehovah. Thus says the Lord Jehovah to these bones: I will cause breath to enter into you, and you shall live.

10 So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

Many Christians have a mistaken understanding of prophesying, thinking that to prophesy is only to predict. But there is hardly any prediction in Ezekiel 37. Instead, the prophesying here is a matter of declaring something or speaking something forth. This indicates that prophesying in this chapter does not mainly mean to predict but to tell forth, to make some kind of declaration. When the Lord told Ezekiel to prophesy, He meant that Ezekiel should speak forth. The Lord told Ezekiel that when he prophesied, He would send the breath and the wind. When Ezekiel spoke forth, God gave people the Spirit. From this we can see clearly that the main meaning of prophesying is not to predict but to speak forth something for the Lord.

Other Christians think that to prophesy is to teach. But no matter how much one may teach dry bones, they remain dry bones. One may teach dry bones about the need for wind, breath, and the Spirit, but nothing happens to these bones. In chapter 37 Ezekiel neither predicted something to the dry bones nor taught them. On the contrary, when Ezekiel prophesied, he spoke something for God, and God followed him. As Ezekiel was prophesying, God was blowing upon the dry bones, sending the wind, the breath, and the Spirit. (Life-study of Ezekiel, p. 203)

Today's Reading

First Corinthians 14:25b implies that prophesying, speaking for God and speaking forth God with God as the content, ministers God to the hearers and

内容，把神供应给听见的人，并带他们归向神。这也指明，召会的聚会应当充满神，会中一切的活动都该把神传达并传输给人，使他们为神所灌注。（圣经恢复本，林前十四 25 注 1。）

提后三章十四至十七节是属神的人有神的呼出。圣经，神的话，乃是神的呼出。神的说话就是神的呼出。因此，祂的话就是灵（约六 63）或气。所以，圣经乃是这位是灵之神的具体化。那灵乃是圣经的素质、本质，犹如磷是火柴的基本本质。我们必须用我们的灵，划擦圣经的灵，以点着神圣的火。

圣经既为是灵之神的具体化，也就是基督的具体化。基督是神活的话（启十九 13），圣经是神写的话（太四 4）。这圣经使属神的人得以完备，装备齐全。

提后四章二节说，“务要传道；无论得时不得时，都要预备好。”新约在原文里没有分章节。因此四章一节和二节乃是三章十四至十七节的继续。四章二节的道乃是圣经的话，包含提摩太从保罗和旧约所学习的（三 14～15）。在照管地方召会的事上，特别在召会败落的时期，真理之话的传扬是非常重要的。在三章十四至十七节，神的说话就是祂的呼出。我们该是属神的人，有神的呼出。我们读经就是吸入神的气。神呼出而我们吸入。这样，无论得时不得时，我们都能传道。我们的传讲就是我们的呼出。

我们该是今日的提摩太，受嘱咐将一切真理丰富的存托托付给忠信的人，使他们成为能讲说的人，无论得时不得时，随时随地出去讲说真理。这是我们属天的呼吸。我们每天都吸入神的气，每天都该借着说话而呼出（长老训练第六册，一三四至一三六页）。

参读：教师训练，第二章。

brings them to God. This also indicates that the church meeting should be filled with God, and that all its activities should convey and transmit God to people that they may be infused with God. (1 Cor. 14:25, footnote 1)

In 2 Timothy 3:14-17 [there] is a man of God with the breath of God. The Scripture, the Word of God, is the breath of God. God's speaking is God's breathing. Hence, His word is spirit (John 6:63), pneuma, or breath. Thus, the Scripture is the embodiment of God as the Spirit. The Spirit is therefore the very essence, the substance, of the Scripture, just as phosphorus is the essential substance in matches. We must strike the Spirit of the Scripture with our spirit to catch the divine fire.

As the embodiment of God the Spirit, the Scripture is also the embodiment of Christ. Christ is God's living Word (Rev. 19:13), and the Scripture is God's written word (Matt. 4:4). This Scripture makes the man of God complete and equips him.

Second Timothy 4:2 says, "Proclaim the word; be ready in season and out of season." In the original text the New Testament has no chapter divisions. Therefore verses 1 and 2 of chapter 4 are a continuation of 3:14-17. The word in 4:2 is the word of the Bible, comprised of what Timothy learned both of Paul and of the Old Testament (3:14-15). In caring for a local church, especially in a time of the church's decline, the preaching of the word is vital. In 3:14-17 God's speaking is His breathing. We should be men of God with the breath of God. Our reading of the Scripture is our inhaling of God's breath. God is breathing, and we are inhaling. Then we are able to proclaim the word in season and out of season. Our preaching is our exhaling.

We should be today's Timothys, the ones charged to commit all the rich deposit of the truth to the faithful ones, making them competent speakers to go out to speak the truth in season and out of season, anytime and anywhere. This is our heavenly breathing. Every day we should inhale God's breath, and every day we should exhale by speaking. (CWWL, 1985, vol. 3, "Elders' Training, Book 6: The Crucial Points of Truth in Paul's Epistles," pp. 549-550)

Further Reading: CWWL, 1984, vol. 1, "Teachers' Training," ch. 2

晨兴喂养

林前十四 3~4 “但那申言的，是对人讲说建造、勉励和安慰。那说方言的，是建造自己，但那申言的，乃是建造召会。”

31 “因为你们都能一个一个地申言，为要使众人有学习，使众人得勉励。”

在预表的时代，得胜者是申言者。申言者先顾到神的谕言。根据他们所说神的谕言，他们多少在那里也运用神的权柄。…〔启示录二至三章的〕得胜者就是申言者之预表的应验。所以当使徒保罗说到召会该怎么聚会的时候，他强调而且高举申言（林前十四 1、3~6、24、31、39）。申言会使你成为得胜者。把基督说到人里面就是申言，申言乃是得胜者的功用（过照着神启示之高峰的生活，四页）。

信息选读

以西结三十七章里有三件事与申言有关：风、气息和灵。在中文这是三个不同的字，但在希伯来文里只有一个字，ruach，如阿克。九节说到风和气息，原文里是同一个字。十四节说到灵，这也是如阿克这字的翻译。译者很难决定在这几节里如阿克该翻作什么。如何翻译乃是基于上下文，也根据译者的领会。

我们若将这事应用到属灵的经历上，可以说当神吹在我们身上时，祂的气息就是风；当我们呼吸这风时，那就是气息；当气息进到我們里面时，那就是灵。首先是风，然后是气息，再后是灵。当以西结申言时，神就吹风，百姓接受气息，这气息就成为灵，就是赐生命的灵（林前十五 45 下）。

Morning Nourishment

1 Cor. 14:3-4 But he who prophesies speaks building up and encouragement and consolation to men. He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

31 For you can all prophesy one by one that all may learn and all may be encouraged.

In the age of typology, the overcomers were the prophets. The prophets took care of God's oracle first. Based upon their oracle, they did exercise, to some extent, God's authority. [The overcomers in Revelation 2 and 3] are the fulfillment of the typology of the prophets. Therefore, when the apostle Paul was talking about how the church should meet, he stressed and uplifted prophesying (1 Cor. 14:1, 3-6, 24, 31, 39). Prophesying makes you an overcomer. Speaking Christ into people is prophesying. Prophesying is the function of the overcomers. (Living a Life according to the High Peak of God's Revelation, pp. 9-10)

Today's Reading

In Ezekiel 37 three things are related to the prophesying: the wind, breath, and Spirit. In English these are three different words, but in Hebrew they are only one word, ruach. Verse 9 uses the word wind and the word breath, but in the Hebrew text both are the same word, ruach. In verse 14 there is the Spirit, but this also is a translation of ruach. It is difficult for translators to decide how to translate ruach in these verses. The translation is based both upon the context and upon the understanding of the translator.

If we apply this matter to our spiritual experience, we may say that when God blows upon us, that is the wind; when we breathe the wind, it is the breath; and when the breath comes into us, it is the Spirit. First comes the wind and then the breath and then the Spirit. When Ezekiel prophesied, God blew the wind, the people received the breath, and the breath became the Spirit, the life-giving Spirit (1 Cor. 15:45b).

在以西结三十七章，以西结申言了两次，先在七节，然后在十节。七节说，“于是，我遵命申言。正申言的时候，就有响声，不料，有震动；骸骨彼此接近，骨与骨联络。”这里我们看见，当以西结申言时，有响声和震动。

有时别人抱怨我们的聚会太吵。我的回答是，如果所有的人都是枯骨，就会非常安静；没有响声或任何声音，只有安静。在三十七章，平原上的骸骨非常安静，动也不动。但是当以西结来申言时，就有响声和震动，使枯骨联络在一起。我无法解释为什么这事会发生。然而，我们确实知道，当我们在聚会中来在一起，发出欢呼的声音（诗九五1），我们就真正地是一。…假如我们都来聚会，却安安静静地坐在那里，我相信三十分钟后我们就会彼此批评，最后我们会失去一。但是当我们将向主耶稣欢呼、赞美祂，呼求祂的名，这会叫我们合而为一。你可能觉得太吵闹，但我们越这样欢呼，我们就越是一。我们借着呼求主的名并赞美祂，而从自己出来，这使我们成为一。

响声、震动以及骸骨联络之后，有很特别的事发生。骸骨上长了筋、肉和皮，遮蔽骸骨，使骸骨的外表好看多了〔结三七8〕。这些从前只是枯骨；如今各部分集合起来，联络结合，不过还是没有生命的身体。身体还没有生命，因为没有气息。

以西结三十七章八节的描述可应用在我们的经历上。枯骨必须先彼此接近联络，然后气息才会进到他们里面。我们若没有聚在一起，就不会有神的气息。我们不该等到有神的气息，然后才来在一起。反之，我们该先来在一起，有“响声”和“震动”，然后神的气息就会吹在我们身上（以西结书生命读经，二五三至二五五页）。

参读：过照着神启示之高峰的生活，第一章。

In Ezekiel 37, Ezekiel prophesied twice, in verse 7 and again in verse 10. Verse 7 says, "So I prophesied as I was commanded. And as I prophesied, there was a noise, and suddenly a rattling; and the bones came together, bone to its bone." Here we see that when Ezekiel prophesied there was a noise and a rattling.

Sometimes others complain that our meetings are too noisy. My answer is that if all were dry bones, everything would be quiet. There would be neither noise nor voice, only quietness. All the bones in the valley in Ezekiel 37 were quiet and motionless. But when Ezekiel came and prophesied, there was a noise and a rattling, and all the bones came together. I cannot explain why this happened. We do know, however, that when we come together in the meetings and make a joyful noise (Psa. 95:1), we are truly one. Suppose we all came into the meeting and sat quietly for thirty minutes. Soon we would become critical of one another, and eventually we would lose our oneness. But when we shout joyfully to the Lord Jesus, praising Him and calling on His name, we are one. It may not sound nice to you, but the more we make noise in this way, the more we are one. If we get out of ourselves by calling on the Lord and praising Him, we will be one.

After the noise, the rattling, and the coming together of the bones, something very particular happened. Sinews, flesh, and skin came upon the bones, covering the bones [Ezek. 37:8] and causing their appearance to be much improved. Formerly they were only dry bones; now they were a lifeless body with the parts gathered up, joined, and connected. The body was lifeless because it had no breath.

The description in verse 8 is applicable to our experience. The dry bones must first come together, and then the breath will come into them. If we do not gather together, we will not have the breath of God. We should not wait until we have the breath of God and then come together. Rather, we should first come together, with "a noise" and "a rattling," and then the breath of God will be breathed upon us. (Life-study of Ezekiel, pp. 204-205)

Further Reading: Living a Life according to the High Peak of God's Revelation, ch. 1

晨兴喂养

结三七9~10“主对我说，你要向风申言；人子啊，你要申言，向风说，主耶和华如此说，气息啊，要从四方而来，吹在这些被杀的人身上，使他们活了。于是我遵命申言，气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”

当以西结再次申言时，神就差气息进入死的身体里，他们就站起来，成为“极大的军队”，为神争战〔结三七10〕（以西结书生命读经，二五五至二五六页）。”

信息选读

在以西结四十七章有神的殿，神的建造；但在三十七章，主的儿女被描绘为分离的枯骨。没有骸骨是彼此联结的。那些骸骨都是独立、分开的。这些枯骨遍满山谷。…三十七章描绘以色列人在坟墓里（12~13）。分散在山谷中的枯骨，是被杀之人的骸骨（9下）。撒但就是那宰杀并埋葬他们的。枯骨需要空气，气息，使他们复生。

地球周围有空气，使人能够生存在这地上，为神的定旨效力。神是灵，乃是真正的空气，气息。…我们说，“哦，主，阿们！阿利路亚！”我们就呼吸。要吸入我们美妙的主，路就是说，“哦，主，阿们！阿利路亚！”

诗歌第二百一十首是宣信（A. B. Simpson）所写关于呼吸的美妙诗歌。这首诗歌的副歌说，“我是呼出我的愁苦，呼出我罪污；我是吸入，一直吸入，你所有丰富。”…我们能借着吸入基督，将祂接受到我们内里各部分。…我们需要记得，在以西结三十七章，

Morning Nourishment

Ezek. 37:9-10 Then He said to me, Prophecy to the wind; prophesy, son of man, and say to the wind, Thus says the Lord Jehovah, Come from the four winds, O breath, and breathe on these slain, that they may live. So I prophesied as He commanded me, and the breath came into them; and they lived and stood up upon their feet, an exceedingly great army.

When Ezekiel prophesied again, God sent the breath to enter into the dead bodies, and then they stood up upon their feet and became an “exceedingly great army” to fight the battle for God [Ezek. 37:10], (Life-study of Ezekiel, p. 205)

Today's Reading

In Ezekiel 47 is the house of God, the building of God, but in chapter 37 the Lord's children are pictured as disjointed, dry bones. None of the bones are joined to one another. The bones are independent and separate. These dry bones are in the midst of a valley...In Ezekiel 37 the children of Israel are depicted as being in graves (vv. 12-13). The dry bones scattered in the midst of the valley are the bones of slain people (v. 9b). Satan is the one who killed and buried them. The dry bones are in need of the air, the breath, to bring them to life.

There is an expanse of air around the earth that life may exist on this earth to serve God's purpose. As the Spirit, God is the real air, the breath.... When we say, “O Lord! Amen! Hallelujah!” we breathe. The way to breathe in our wonderful Lord is to say, “O Lord! Amen! Hallelujah!”

Hymns, #255 by A. B. Simpson is a wonderful hymn on breathing. The chorus of this hymn says, “I am breathing out my sorrow, / Breathing out my sin; / I am breathing, breathing, breathing, / All Thy fullness in.”... We can receive Christ into our inward parts by breathing Him in.... We need to remember that in Ezekiel 37 the wind is the breath, and the breath is the Spirit....The Lord comes

风就是气息，气息就是灵。…主来作风，我们接受祂作气息，祂进入我们里面作那灵，而那灵就是生命。

在灵来临以前，我们是枯骨。我们不但被杀、枯干，我们也被埋在坟墓和山谷里。在以西结正申言的时候，“就有响声，不料，有震动；骸骨彼此接近，骨与骨联络。”（7）…骸骨互相联络以后，“骸骨上有筋，也长了肉，又有皮遮蔽其上，只是里面还没有气息。”（8）骸骨互相联络以后，有筋、肉和皮遮蔽其上。这个遮蔽使他们的样子好多了。从前，骸骨只是枯骨，但现今骸骨是没有气息的身体。骸骨没有生命在其中，却能互相联络，这是主奇妙的作为。

我们必须从属灵方面解释以西结三十七章。在神进来更新我们并重生我们以前，我们就象死的枯骨。神的救恩不仅仅为着罪人，也为着死人。因为我们是死枯的，我们也就是分散的，…分离的，…没有连于任何人。主借着祂话的申言，进来拯救我们。如以西结所申言的，骸骨互相联络，筋、肉和皮遮蔽其上。

这些骸骨需要进一步的申言，使生命之气能进入其中。以西结又申言，“气息就进入骸骨，骸骨便活了，并且站起来，成为极大的军队。”（10）骸骨首先成为身体。然后气息进入骸骨，骸骨便活了。他们站起来，成为极大的军队，为神争战。骸骨成为争战的军队，至终成为住处给神居住，以彰显神。军队是为着管治，以对付神的仇敌，居所是为着神的彰显、形像。借着那灵的吹入，神得着彰显，祂的仇敌被对付（李常受文集一九六九年第二册，六〇七至六一〇页）。

参读：圣经中关于生命的重要启示，第九章。

as the wind, we receive Him as the breath, He gets into us as the Spirit, and the Spirit is life.

Before the Spirit came, we were dry bones. We were not only slain and dried up, but we were also buried in graves and in the valley. After Ezekiel's prophesying, "there was a noise, and suddenly, a rattling; and the bones came together, bone to its bone" (v. 7). After the bones came together, "there were sinews on them, and flesh came back, and skin covered them over; but there was no breath in them" (v. 8). After the bones came together, the sinews, flesh, and skin covered them. This covering caused their appearance to be much better. Formerly, they were only dry bones, but now they were a body without breath. It is the marvelous doing of the Lord that the bones could come together without life in them.

We have to interpret Ezekiel 37 in a spiritual way. Before God came in to renew us and regenerate us, we were like dead and dry bones. God's salvation is not merely for sinful people but for dead people. Because we were dead and dry, we were also scattered...and disjointed, ...not connected to anyone. The Lord came in to rescue us through the prophesying of His word. As Ezekiel prophesied, the bones came together, and the sinews, the flesh, and the skin covered them.

These bones needed a further prophecy so that the breath of life could come into them. When Ezekiel prophesied again, "the breath came into them; and they lived and stood up upon their feet, an exceedingly great army" (v. 10). The bones first became a body. Then the breath came into the bones, and they lived. When they stood up, they became an exceedingly great army to fight the battle for God. The bones become the army fighting the battle, and eventually, they become the habitation for God's dwelling to express God. The army is for the dominion to deal with God's enemy, and the dwelling place is for the expression, the image, of God. Through the breathing of the Spirit, God is expressed, and His enemy is dealt with. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 461-463)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 9

结三七 16 ~ 17 “人子啊，你要取一根木杖，在其上写：为犹大和他的同伴以色列人；又取一根木杖，在其上写：为约瑟（以法莲的木杖）和他的同伴以色列全家。你要使这两根木杖彼此接连为一，在你手中成为一根。”

这两根无生命的木杖象征以色列国分裂的两部分——南方的犹大国和北方的以色列国。这两国不能合一，并且在主眼中，他们完全死了、枯干了。他们被点活以后，就能联结为一（结三七 17）。…以西结三十七章一至十四节的枯骨是为着形成军队，为神争战；十六至二十二节的木杖是为着建造神的家，作神的居所（圣经恢复本，结三七 16 注 1）。

信息选读

〔在罗马六章五节，“联合生长”指明一种〕生机的联结，在这联结里有生长发生，就是使一方有分于另一方的生命与特征。在这生机的联结里，凡基督所经历的，现今都成了我们的历史。祂的死与复活，现今是我们的，因为我们在祂里面，已经在生机上与祂联结。这就是接枝（十一 24）。这接枝能：（一）排除我们一切消极的元素；（二）使我们身上神所造的功能得以复活；（三）拔高我们的功能；（四）充实我们的功能；（五）浸透我们全人，以变化我们（圣经恢复本，罗六 5 注 2）。

以西结三十七章的启示表明，身体、召会和神的家要有真正的一，唯一的路乃是生命的路。气息进到死人里面，成为他们的生命，死人便活了，并且站起来，成为极大的军队。枯骨以及十六至十七节的两根枯枝能成为一，不是借着恩赐或教训，乃是借着生命。

Ezek. 37:16-17 And you, son of man, take one piece of wood, and write upon it, For Judah and for the children of Israel associated with him; then take another piece of wood, and write upon it, For Joseph, the piece of wood of Ephraim, and for all the house of Israel associated with him; and bring them together, one side to the other, into one piece of wood, that they may become united in your hand.

[In Ezekiel 37:16-17], the two lifeless pieces of wood symbolize the two parts of the divided nation of Israel, the southern kingdom of Judah and the northern kingdom of Israel. These two kingdoms could not be one, and in the eyes of the Lord they were thoroughly dead and dried up. After being enlivened, they are able to be joined together and become one (v. 17)... Whereas the dry bones in verses 1-14 are for forming an army to fight the battle for God, the pieces of wood in verses 16-22 are for the building of the house of God as His dwelling place. (Ezek. 37:16, footnote 1)

Today's Reading

[In Romans 6:5, “grown together”] denotes an organic union in which growth takes place, so that one partakes of the life and characteristics of the other. In the organic union with Christ, whatever Christ passed through has become our history. His death and resurrection are now ours because we are in Him and are organically joined to Him. This is grafting (11:24). Such a grafting (1) discharges all our negative elements, (2) resurrects our God-created faculties, (3) uplifts our faculties, (4) enriches our faculties, and (5) saturates our entire being to transform us. (Rom. 6:5, footnote 1)

The revelation in Ezekiel 37 shows that the unique way to have the Body, the church, and the house of God in the genuine oneness is the way of life. When the breath entered into the dead ones, it became life to them, and they lived and stood up in oneness to become an exceedingly great army. The dry bones and the two dead branches in verses 16-17 became one not by gifts or by teaching but by life.

枯骨和枯枝被点活并成为一，这一乃是生命分赐与生命长大的结果（参约十七 2、11、17、21～23，弗四 11～16）（结三七 10 注 1）。

大多数〔基督徒〕没有看见实际得着身体、召会和神的家的路。以西结三十七章清楚启示，唯一的路就是生命的路。两根枯枝能长在一起，不是借着恩赐或教训，乃是借着生命。

主没有吩咐以西结运用某种恩赐或去教导。主乃是吩咐以西结为神申言、发言或说话。当以西结为神向死人宣告话语时，神就吹风在死人身上，他们就带着气息。当气息进到他们里面，气息对他们就成为生命。然后借着生命的路，两根枯枝就能长在一起。

生命是奇妙的，生命能解决许多难处。我们物质的身体能胜过许多问题，就是因为这身体是活的。

为着在祂恢复里的合一，我们赞美主。虽然我们来自不同背景，但我们仍是一。我们是一，不是借着恩赐或教训，乃是借着生命。…因着我们有生命，且在生命里，所以我们是一。如今我们是争战的军队，也是主的居所。

当圣徒为着召会生活的扩展而移民时，他们乃是争战的军队。我们若没有一，就无法有正确的移民。…因着我们在生命里成为一，我们就是军队，也是主的居所。军队是由枯骨被点活而形成的；居所是由枯枝被点活、接连而成的。…军队的每一部分，居所的每一部分，都满了生命，且活在一里。这就是主的恢复。

我们若在一里与主一同往前，成为军队并成为主在地上的居所，祂就会对付我们一切的仇敌。…唯有当神把所有的仇敌都审判了，祂的子民才能安居无惧。当祂的子民在这样平安的光景中，主居所的建造就会完成，主就在祂的子民中间得着安息之所（以西结书生命读经，二五七至二六〇页）。

参读：以西结书生命读经，第十八篇。

The dead bones and the dead branches were enlivened and became one as the issue of the dispensing of life and the growth in life (cf. John 17:2, 11, 17, 21-23; Eph. 4:11-16). (Ezek. 37:10, footnote 1)

Most [Christians] do not see the practical way to have the Body, the church, and the house of God. Ezekiel 37 clearly reveals that the only way, the unique way, is the way of life. Two dry sticks can grow together not by gifts or teachings but by life.

The Lord did not tell Ezekiel to exercise certain gifts or to teach. The Lord charged Ezekiel to prophesy, to utter, or speak forth, some words for God. As Ezekiel declared something to the dead ones for God, He blew upon them and they received breath. When the breath came into them, it became life to them. Then by the way of life the two dry sticks could grow together.

Life is wonderful. It takes care of so many problems. Our physical body can overcome many problems simply because it is living.

We praise the Lord for the oneness in His recovery. Although we come from many different backgrounds, we are one. We are one not by gifts or teachings but by life....Because we have life and are in life, we are one. Now we are an army fighting the battle, and we are a dwelling place for the Lord.

When the saints migrate for the spreading of the church life, they are an army fighting the battle. We cannot have proper migrations if we do not have oneness.... Because we are one in life, we are both the army and the dwelling place of the Lord. The army is formed with dry bones which have been made alive, and the dwelling place with dry sticks which have been enlivened and joined together.... Every part of the army and of the dwelling place is full of life and is living in oneness. This is the Lord's recovery.

As long as we are one, the Lord will fight the battle for us.... Only when God has judged all the enemies can His people dwell peacefully without fear. When His people are in such a peaceful condition, the building up of the Lord's dwelling place will be completed, and the Lord will have a place of rest among His people. (Life-study of Ezekiel, pp. 206-208)

Further Reading: Life-study of Ezekiel, msg. 18

第一周诗歌

WEEK 1 — HYMN

605

教会 — 建造

6 6 8 6 (英 842)

G 大调

3/4

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

一 求主向我吹气，使我沉灵复起！

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

脱离忧悒，胜过死寂，进入复兴境地。

二 求主向我吹气，使我从新得力！
作工不乏，行路不疲，展腾如驾双翼。

三 求主向我吹气，使我进入安息！
灵有所赖，心有所倚，因你充满欢喜。

四 求主向我吹气，使我充满了你！
无论行动，或是起意，不再是我自己。

五 求主向我吹气，使我活在身体！
同众圣徒建造一起，永远不再独立。

Breathe Thou, O Lord, on me

The Church — Her Building

842

Musical score for the hymn "Breathe Thou, O Lord, on me". The score is in G major and 3/4 time. It consists of two staves. The first staff is the melody, and the second staff is the bass line. The lyrics are: "1. Breathe Thou, O Lord, on me, My droop-ing spir-it raise; De-liv-er me from fear and death In-to Thy life of praise." The score includes various chords and a key signature of one sharp (F#).

2. Breathe Thou, O Lord, on me,
Strength to my spirit bring,
That running, walking, fainting not,
I'll mount on eagles' wings.

3. Breathe Thou, O Lord, on me
That I may enter rest,
That heart and spirit joyful be
By leaning on Thy breast.

4. Breathe Thou, O Lord, on me
Till filled with Thee, I plead,
No longer I that live, but Christ
In thought, and word, and deed.

5. Breathe Thou on me and touch
My independency,
That in Thy Body I'll be built
With all the saints in Thee.

第二篇

实行申言 以建造召会作为极大的军队

读经：结三七4～10，太十六18，林前十四4下，徒五20，六4

纲要

周一

壹 在召会的聚会中申言（为主说话，说出主来，并将主说到人里面）应验圣经中最大的预言，就是建造召会（在一里作为极大的军队）—太十六18，林前十四4下，结三七4～10。

贰 我们需要爱主到极点，而过申言的生活：

一 我们越爱主，就越有资格、越受成全、越受装备为主说话。

二 我们对主的爱，乃是我們为主说话时有权柄、冲击力和能力的因素、元素和非常基本的素质（汪佩真是这事的例子—见《为着建造基督的身体讲说基督》，三二至三三页）。

三 我们若爱主，就必然被祂充满；凡我们里面所充满的，就会从我们身上涌流出来；外面的涌流来自里面的充满—约七37～39，启二4～5，参玛三14与注。

Message Two

The Practice of Prophesying for the Building Up of the Church as an Exceedingly Great Army

Scripture Reading: Ezek. 37:4-10; Matt. 16:18; 1 Cor. 14:4b; Acts 5:20; 6:4

Outline

Day 1

I. Prophesying (speaking for the Lord and speaking forth the Lord into one another) in the meetings of the church fulfills the greatest prophecy in the Bible, which is to build up the church (in oneness as an exceedingly great army)—Matt. 16:18; 1 Cor. 14:4b; Ezek. 37:4-10.

II. We need to live a prophesying life by loving the Lord to the uttermost:

A. *The more we love the Lord, the more we are qualified, perfected, and equipped to speak for the Lord.*

B. *Our love for the Lord is the factor, the element, and the very basic essence of our having the authority and impact and of our being powerful in our speaking for the Lord (Peace Wang is an example of this—see Speaking Christ for the Building Up of the Body of Christ, pp. 33-34).*

C. *If we love the Lord, we will be filled with Him; whatever fills us within will come out of us; the overflow comes from the infilling—John 7:37-39; Rev. 2:4-5; cf. Mal. 3:14 and footnote.*

四 当我们爱主到极点，就必须说话；我们必须释放那在里面充满我们的一位——林前二 9～10。

周二

叁 借着祷研背讲（祷读、研读、背诵、申言）这条路，我们就能用基督那测不尽的丰富喂养人：

一 祷读是祷研背讲非常重要的部分；我们借着祷读圣经来研读圣经。

二 申言需要许多的祷告——徒六 4，参来七 25，八 2：

1 祷告不仅是恳求主为着我们的行动作事，也使我们的灵得着操练并加强。

2 因此，祷告该在话语职事之前，正如使徒们所实行的；没有这样的祷告，话语的职事就不能得着活力并加强——参约七 37～39，林后二 17，十三 3，三 6，彼前四 10～11。

3 “我们若照祂的旨意求什么，祂就听我们；这是我们将向着祂所存坦然无惧的心。我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”（约壹五 14～15，参太七 7）这些经节鼓励我们将圣经——主的遗命，主的约——里合乎主旨意的事回头向主祷告。

肆 申言聚会开头和结束的话非常重要：

一 开头和结束的话都应当长约五至八分钟。

D. *When we love the Lord to the uttermost, we must speak; we must release the One who has filled us within—1 Cor. 2:9-10.*

Day 2

III. By taking the way of PSRP (pray-reading, studying, reciting, and prophesying), we will be able to nourish people with the unsearchable riches of Christ:

A. *Pray-reading is a very important part of PSRP; we study the Bible by pray-reading the Bible.*

B. *Prophesying requires a lot of prayer—Acts 6:4; cf. Heb. 7:25; 8:2:*

1. *To pray is not only to entreat the Lord to do things for His move but also to cause our spirit to be exercised and strengthened.*

2. *Hence, prayer should precede the ministry of the word, just as the apostles practiced; without such prayer the ministry of the word will not be enlivened and empowered—cf. John 7:37-39; 2 Cor. 2:17; 13:3; 3:6; 1 Pet. 4:10-11.*

3. *“This is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him” (1 John 5:14-15; cf. Matt. 7:7); these verses are an encouragement to pray back to the Lord the things that are according to His will in the Bible, His testament, His covenant.*

IV. The opening and closing words of the prophesying meetings are very important:

A. *Both the opening and closing words should be approximately five to eight minutes long.*

- 二 开头的话确保聚会有从主来的确定方向和负担，而有强的开始。
- 三 结束的话确保聚会不空洞结束，乃总结于满了实际的供应，使众圣徒充满主同在的喜乐和因主那是灵是生命的话而有的满足（约六 63）；绝不要让一个聚会空洞且无实际的供应就结束。
- 四 我们必须用重点和附属的点写申言稿—参申十七 18～20（见 18 注 1）。
- 五 在申言聚会中，主所关切的，主要不是分享的圣徒有多少，乃是他们所分享之内容的品质—启二 5，林前三 12。
- 六 在申言聚会那天，我们该为着聚会预备全人（专注于我们所要申言的内容），而不被其他事物，甚至属灵的事物打岔。

周 三

伍 我们必须看见三种构成申言的元素—参徒五 20，提前四 6～7，彼前四 10～11，约壹一 3，徒四 20，二二 15：

- 一 我们必须对神的话有认识—属人学习的元素。
- 二 我们必须有圣灵即时的感动—神圣感动的元素。
- 三 我们必须有异象，看见神的权益和经纶，看见召会是基督的身体，看见地方召会，看见世界，看见个别的圣徒，甚至看见自己—借

- B. *The opening word ensures that the meeting starts in a strong way with a definite direction and burden from the Lord.*
- C. *The closing word ensures that the meeting does not end in emptiness and that the meeting concludes with the fullness of the supply of reality, so that the saints are filled with the pleasantness of the Lord's presence and the satisfaction of the Lord's words of spirit and life (John 6:63); never let a meeting end in emptiness and without the supply of reality.*
- D. *We must compose our prophecy with the main points and the subpoints—cf. Deut. 17:18-20 (see footnote 1 on verse 18).*
- E. *What the Lord is mainly concerned with in the prophesying meeting is not the quantity of saints who share but the quality of what they share—Rev. 2:5; 1 Cor. 3:12.*
- F. *On the day of the prophesying meeting, we should prepare our being for the meeting (focusing on what we will prophesy) and not be distracted by other things, even spiritual things.*

Day 3

V. We must see the three constituting elements of prophesying—cf. Acts 5:20; 1 Tim. 4:6-7; 1 Pet. 4:10-11; 1 John 1:3; Acts 4:20; 22:15:

- A. *We must possess knowledge of the Word of God—the human element of learning.*
- B. *We must have the instant inspiration of the Holy Spirit—the divine element of inspiration.*
- C. *We must have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual*

着神圣之光的光照而有所看见：

- 1 保罗在劝勉圣徒行事为人要与神的呼召相配时，所用的身分是基督耶稣的囚犯和主的囚犯—弗三1，四1。
- 2 每一个神的管家，每一个供应神丰富的执事，每一个忠信爱基督的人，迟早要被基督囚禁，且被囚禁在基督里；我们越爱祂，我们就越在祂里面，到一个地步，祂要成为我们的监牢，使我们享受祂到极致，而有与神呼召相配的生活。
- 3 我们越自由，就越瞎眼；但基督若是我们的监牢，我们的眼睛就会被开启，看见属天的异象，我们也要得着神的经纶最高的启示—三9，徒二六19。

周 四

陆为着建造召会作基督的身体，我们必须学习并受成全，用构成申言的三种元素生机地申言（将主说到人里面）—林前十四4下：

- 一 我们需要赎回光阴，花工夫被神的圣言浸透并泡透，好得着装备以申言—提后三16~17，结三1~4：
 - 1 我们需要每早晨在一段主的话里享受主，而被主复兴：
 - a 主的慈爱和怜恤每早晨都是新的一哀三22~23。
 - b 义人的途径如日头升起—箴四18，士五31，路一78~79，玛四2。
 - c 我们里面的人日日在更新—林后四16~18。

saints, and even concerning ourselves—the view through the enlightening of the divine light:

1. In beseeching the saints to walk worthily of God's calling, Paul spoke from his status as a prisoner of Christ Jesus and a prisoner in the Lord—Eph. 3:1; 4:1.
2. Sooner or later, every steward of God, every minister of God's riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ; the more we love Him, the more we will be in Him to such an extent that He will become our prison for us to enjoy Him to the uttermost so that we may have a walk that is worthy of God's calling.
3. The more freedom we have, the more blind we are, but if Christ is our prison, our eyes will be opened to see the heavenly vision, and we will receive the highest revelation of God's economy—3:9; Acts 26:19.

Day 4

VI. We must learn and be perfected to organically prophesy (to speak the Lord into others) with the constituting elements of prophesying for the building up of the church as the Body of Christ—1 Cor. 14:4b:

- A. *We need to redeem our time and spend our energy to be saturated and soaked with the holy Word to be equipped to prophesy—2 Tim. 3:16-17; Ezek. 3:1-4:*
 1. We need to be revived by the Lord every morning by enjoying Him in a portion of the Word:
 - a. The Lord's lovingkindness and compassions are new every morning—Lam. 3:22-23.
 - b. The path of the righteous is like the rising sun—Prov. 4:18; Judg. 5:31; Luke 1:78-79; Mal. 4:2.
 - c. Our inner man is being renewed day by day—2 Cor. 4:16-18.

d 我们该趁天未亮仰望神的言语，为要默想神的话，就是接受祂的话，一再地反复思想—诗一一九 15、147 ~ 148，参利十一 3（见诗一一九 15 注 1）。

e 我们该得着并吃神的言语，使神的言语成为我们心中的欢喜快乐—耶十五 16。

周 五

2 我们必须使用最好的辅助—生命读经的信息、职事的书籍、恢复本的注解—来研读主的话，好开启、解明主的话，并释放其追溯不尽的丰富—路二四 27、31 ~ 32、44 ~ 45，徒八 30 ~ 35。

3 我们必须从创世记一章一节到启示录二十二章二十一节规律地读圣经（“圣经…都是有益的”，并且“人活着…乃是靠神口里所出的一切话”—提后三 16，太四 4）。

4 我们必须每天写下在主话里从主所得的属灵光照、灵感和享受，并在一周的末了将这些点集合一起，写一篇不超过三分钟长的申言稿，好在召会的聚会中讲说。

5 对主话的认识成为我们申言常时的元素。

二 我们必须一直在灵里预备好，得着那灵即时的感动：

1 申言者的灵是他们全人最首要的部分—林前十四 32、37 上。

2 每当我们为主说话，我们必须运用我们的灵，凭那灵和基督这一切智慧和知识的宝藏讲说—徒七 10，赛十一 2，代下一 10。

d. We should anticipate the dawning of the morning with our hope in God's Word, that we might muse upon His word, that is, that we might receive His word with much reconsideration—Psa. 119:15, 147-148; cf. Lev. 11:3 (see footnote 1 on Psa. 119:15).

e. We should find God's words and eat them for them to become the gladness and joy of our heart—Jer. 15:16.

Day 5

2. We must study the Word by using the best help to open it, expound it, and release its unsearchable riches—the Life-study messages, the books of the ministry, and the Recovery Version footnotes—Luke 24:27, 31-32, 44-45; Acts 8:30-35.

3. We must read the Bible (“all Scripture is...profitable” and man shall “live...on every word that proceeds out through the mouth of God”) regularly from Genesis 1:1 to Revelation 22:21 (2 Tim. 3:16; Matt. 4:4).

4. We must write down daily the spiritual enlightenment, inspiration, and enjoyment received from the Lord in His Word and at the end of the week put these points together to compose a prophecy of no longer than three minutes to speak in the church meeting.

5. The knowledge of the Word becomes the constant element for our prophesying.

B. We must be ready in the spirit to receive the instant inspiration of the Spirit:

1. The spirits of the prophets are the most preeminent part of their being—1 Cor. 14:32, 37a.

2. Whenever we speak for the Lord, we must exercise our spirit to speak with the Spirit and with Christ as all the treasures of wisdom and knowledge—Acts 7:10; Isa. 11:2; 2 Chron. 1:10.

- 3 我们必须将自己祷告到神里面，接受圣灵那追测不尽的丰富，好喂养自己，使我们能喂养受我们照顾的人——路十一1～13。
- 4 我们必须住在与主的交通里，照着灵而行，在灵里事奉，供应那灵，并凭神的灵事奉——约壹一6～7，罗八4，一9，林后三6，腓三3，参亚四6。
- 5 主耶稣这今日的摩西和以利亚，乃是在我们灵里的真申言者，在信徒里面为神说话并说出神——徒三22，提后四22。
- 6 圣灵的感动是我们申言即时的元素。

周 六

三 我们必须借着神圣之光的光照，有清楚的眼光，看清一切情况中的一切事：

- 1 我们唯有在灵里才能得着启示——弗一17，启一10，四2，十七3，二一10。
- 2 我们不仅要有鸽子眼（歌一15），更要有如同水池的眼（七4）：
 - a 鸽子眼表征那灵的见识和认识——林前二11～12。
 - b 如同水池的眼表征扩大并宽阔的视野，满了光，包括整个宇宙。
- 3 我们对全宇宙必须有清楚的眼光，看见世界、众召会、与我们同为信徒者以及我们自己真实的情形。
- 4 我们必须得着诸天向我们开了，接受主明确的话（传输神圣启示之特别、新鲜、活泼的话），并有主的手临到我们身上，我们就看见神的异象——结一1～3：
 - a 主的手总是随着祂的话；一个人所供应的若真是神的话，神大能的手就会随着，以完成祂所说的。

3. We must pray ourselves into God to receive the unsearchable riches of the Holy Spirit in order to be fed ourselves so that we can feed those under our care—Luke 11:1-13.
4. We must abide in fellowship with the Lord by walking according to our spirit, serving in our spirit, ministering the Spirit, and serving by the Spirit of God—1 John 1:6-7; Rom. 8:4; 1:9; 2 Cor. 3:6; Phil. 3:3; cf. Zech. 4:6.
5. The Lord Jesus, as today's Moses and Elijah, is the real Prophet in our spirit, speaking for God and speaking forth God within His believers—Acts 3:22; 2 Tim. 4:22.
6. The inspiration of the Holy Spirit is the instant element for our prophesying.

Day 6

C. *We must have a clear view with the insight to see through all things in all situations through the enlightening of the divine light:*

1. We can receive revelation only in our spirit—Eph. 1:17; Rev. 1:10; 4:2; 17:3; 21:10.
2. We must have not only the dove's eyes (S. S. 1:15) but also, and even more, eyes like pools (7:4):
 - a. Dove's eyes signify the insight and realization of the Spirit—1 Cor. 2:11-12.
 - b. Eyes like pools signify the enlarged and broadened vision full of light to cover the whole universe.
3. We must have a clear view of the entire universe to see the real situation of the world, of the churches, of our fellow believers, and of ourselves.
4. We must have the heavens opened to us to see visions of God by receiving the express word of the Lord (special, fresh, and vivid words that convey divine revelation) with the hand of the Lord upon us—Ezek. 1:1-3:
 - a. The hand of the Lord follows the word of the Lord; if what one ministers is truly God's word, God's almighty hand will follow to accomplish what He speaks.

b 神的手临到人身上，也是为着带领人，使人采取行动（参王上十八 46）；耶和華的手临到以西结身上以后，他所作的，不是随着他的挑选，乃是按照耶和華手的带领、指引。

b. God's hand upon man is also for leading man and for causing one to take action (cf. 1 Kings 18:46); after the Lord's hand came down upon Ezekiel, he did not act according to his own choice but according to the leading and directing of the Lord's hand.

柒 我们必须用构成申言的元素来讲说——我们在圣灵的感动下，凭着祂的光照，用这生命活的话，来讲说我们所看见并听见的一约壹一 3，徒二二 13～15，五 20：

VII. We must speak with the constituting elements of prophesying—speaking what we have seen and heard with the living words of this life under the inspiration of the Holy Spirit and with His enlightenment—1 John 1:3; Acts 22:13-15; 5:20:

一 申言是神奇的平常事：

A. *Prophesying is a miraculous normality:*

1 申言是平常的，因为申言需要我们学习主的话语并受训练讲说。

1. It is normal because it requires us to learn the Word and be trained to speak.

2 申言是神奇的，因为申言乃是凭神圣的元素、神圣的光和圣灵的感动讲说。

2. It is miraculous because it is speaking with the divine element, the divine light, and the inspiration of the Holy Spirit.

二 申言就是有神的谕言（神的说话，神的发表，将神的启示传输出来）——彼前四 11，参林前十四 24～25。

B. *To prophesy is to have the oracles of God (God's speaking, God's utterance, that conveys divine revelation)—1 Pet. 4:11; cf. 1 Cor. 14:24-25.*

三 当我们有了对主话语属人的学习，那灵神圣的感动，并清楚的看见，我们就能申言。

C. *When we have the human learning of the Word, the divine inspiration of the Spirit, and the clear view, we will be able to prophesy.*

四 申言总是由这生命的活话、圣灵的感动以及借着神圣之光的光照而有清楚的看见所构成。

D. *Prophesying is always composed of the living words of this life, the inspiration of the Holy Spirit, and the clear view through the enlightening of the divine light.*

五 “那申言的，乃是建造召会”；这是何等大的事！——4 节下。

E. *What a great thing it is that “he who prophesies builds up the church”—v. 4b!*

第二周 周一

晨兴喂养

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

林前十四 4 “那说方言的，是建造自己，但那申言的，乃是建造召会。”

我们必须竭力使召会的聚会有许多人说话，而不是只有一个人讲。然而，我们有些人仍喜欢在聚会中作旁观者。我们众人都应该预备好，在我们所参加的任何一个聚会中说话。…基督教的实行废掉了基督身体上肢体的功用，并且使他们窒息。这实行延迟了主的回来。…但我们必须领悟，真理是得胜的；这宇宙中没有什么能反抗真理。我们需要在这条合乎圣经的路上忍耐劳苦。…至终，我们所说为着建造基督身体，那合乎圣经的聚会与事奉之路，将会在这地上得胜。主已经应验了祂的话。祂必须在这地上作一些事，不是要建造基督教成为一种“教会”，成为一种组织，乃是要建造祂的身体作生机体（为着建造基督的身体讲说基督，二八至三〇页）。

信息选读

为着我们的聚会生活，基本上我们有两条路可以采行。一条路是我们有牧师或传道人，在每个主日早上对我们说话。另一条路是我们众人都在聚会中说话。哪一条路比较好？我们都知道哪一条路比较好，因为我们在某个程度上都尝到了。如果众人都说话的路比较好，那么我们必须迫切而竭力地建立在每次聚会中说话的习惯。无疑的，众人都说话的路比较好，但这条路是有条件的。

WEEK 2 — DAY 1

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

1 Cor. 14:4 He who speaks in a tongue builds up himself, but he who prophesies builds up the church.

We must endeavor to have church meetings with many speaking and without speaking by only one person. Some of us, however, still like to be spectators in the meetings. All of us should get ourselves prepared to speak in any meeting that we attend.... The practice of Christianity has annulled the functions of the members of the Body of Christ and has choked them. This practice has delayed the Lord's return....But we must realize that the truth overcomes. Nothing in this universe can do anything against the truth. We need to labor in the scriptural way with endurance.... Eventually, what we have been speaking concerning the scriptural way of meeting and serving for the building up of the Body of Christ will be very prevailing on this earth. The Lord has to fulfill His word. He has to do something on this earth, not to build up Christianity as a kind of "church," an organization, but to build up His Body as an organism. (Speaking Christ for the Building Up of the Body of Christ, pp. 30-31)

Today's Reading

There are basically two ways we can take for our meeting life. One way is for us to have a pastor, or a minister, speak to us every Sunday morning. Another way is for all of us to speak in the meetings. Which way is better? We all know which way is better because we have tasted it to a certain extent. If the way of everyone speaking is better, then we must desperately endeavor to build up a habit of speaking in every meeting. The way of everyone speaking is undoubtedly better, but this way depends on something.

为着神命定的路，合乎圣经的路，就是新路，首先，我们都必须爱主。在约翰二十一章，主问彼得是否爱祂，彼得告诉主说，“你知道我爱你。”然后主回答说，“你喂养我的小羊。”“你喂养我的羊。”（15、17）说话不仅是造就或教导，也是喂养小羊和喂养羊。我们若要喂养主的羊，就必须说话。若不说话，我们怎能喂养任何基督徒？我们要喂养主的羊，就必须爱主。我们应当告诉主：“主，我爱你。所以我喜欢向人述说你。”我们越爱祂，我们就越有资格，越受装备，甚至越受成全而说话。

那位〔传福音给我而〕只有二十五岁的年轻女子，爱主到了极点，那是她的动机。她对主的爱，是她有能力的因素、元素和非常基本的素质。她所释放的信息源于出埃及记。她告诉听众，埃及预表世界，所有的世人都在撒但的压制之下，就如以色列人是在法老的暴政压制之下。她说，我们必须从这压制里被拯救出来，这就是我们的“出埃及”。我在她信息刚开始时听见这话，就对自己说，我再也不要再在撒但的压制之下。这年轻的姊妹爱主到了极点，她就有主的权柄；她的传福音就显出冲击力。

我们若爱主，就必然被祂充满。凡我们里面所充满的，就会从我们身上涌流出来。外面的涌流来自里面的充满。当我们爱主，祂就充满我们。从一九二五年那天，我将自己的一生奉献给主后，我就爱读圣经，并且爱对人说到耶稣。因着我被主耶稣充满，我就讲说主耶稣。我们若被主耶稣充满，就必然有东西倾倒出来。…当我们爱主到极点，就必须说话；我们必须释放那在里面充满我们的一位（为着建造基督的身体讲说基督，三〇、三二至三三页）。

参读：为着建造基督的身体讲说基督，第三章。

For the God-ordained way, the biblical way, the new way, we all need, first of all, to love the Lord. In John 21 the Lord asked Peter if he loved Him. Peter told the Lord, “You know that I love You.” Then the Lord answered, “Feed My lambs,” and “Feed My sheep” (vv. 15, 17). To speak is not only to edify or to teach but also to feed the lambs and to feed the sheep. If we are going to feed the Lord’s sheep, we have to speak. Without speaking, how could we feed any Christian? For us to feed the Lord’s sheep, we must love Him. We should tell the Lord, “Lord, I love You, so I like to speak You forth to others.” The more we love Him, the more we are qualified, equipped, and even perfected to speak.

[The] young lady [who preached the gospel to me], who was only twenty-five years old, loved the Lord to the uttermost. That was her motive. Her love for the Lord was the factor, the element, and the very basic essence of her being powerful. The message she released was from the book of Exodus. She told the audience that Egypt typified the world and that all the worldly people were under the tyranny of Satan just as the children of Israel were under the tyranny of Pharaoh. She said that we had to be delivered out of this tyranny and that this was our exodus. When I heard this near the beginning of her message, I said to myself that I would not be under Satan’s tyranny any more. Because this young sister loved the Lord to the uttermost, she had the Lord’s authority, and the impact was in her gospel preaching.

If we love the Lord, we surely will be filled with Him. Whatever fills us within will come out of us. The overflow comes from the infilling. When we love the Lord, He will fill us. From that day in 1925 when I gave my life to the Lord, I loved to study the Bible and to talk to people about Jesus. Because I was filled with the Lord Jesus, I wanted to speak the Lord Jesus. If we are filled with the Lord Jesus, we surely will have something to pour out.... When we love the Lord to the uttermost, we must speak. We must release the One who has filled us within. (Speaking Christ for the Building Up of the Body of Christ, pp. 31-34)

Further Reading: Speaking Christ for the Building Up of the Body of Christ, ch. 3; Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), otl. 1-3

第二周 周二

晨兴喂养

徒六 4 “但我们要坚定持续地祷告，并尽话语的职事。”

约壹五 14 ~ 15 “我们若照祂的旨意求什么，祂就听我们；这是我们向着祂所存坦然无惧的心。我们若知道祂听我们一切所求的，就知道我们所求于祂的无不得着。”

祷告不仅是恳求主为着祂的行动作事，也是使我们的灵得着操练并加强。因此，祷告该在话语职事之前，正如使徒所行的。没有这样的祷告，话语的职事就不能得着活力并加强（圣经恢复本，徒六 4 注 1）。

圣经先是写成的，然后翻译出来，最后解释并说明出来。照着我们的老路，我们有许多人多年听解释圣经的信息，但当我们去接触人的时候，我们仍然不知道要说什么。这就是为什么我说，我们需要跟从在台湾的众圣徒的榜样，实行“祷研背讲”——祷读、研读、背诵、讲说（申言）。这些是需要时间的。我们的祷读不可轻率。然后我们需要逐字、逐辞、逐句的研读真理（活力排，一六九页）。

信息选读

我们要被真理构成，就需要祷读，然后研读。祷读约翰一章一节和十四节这样的经节，就能立下很好的根基。然后我们可以用生命读经为帮助，研读这些经节中的要点。有了这个帮助，我们就能找出，恩典和实际是什么。我们必须逐字、逐辞、逐句地研读真理。自然而然的，我们就会背诵我们所祷读、所研读的。除了我们个人的研读之外，我们也需要与别人一同研读。在大聚

WEEK 2 — DAY 2

Morning Nourishment

Acts 6:4 But we will continue steadfastly in prayer and in the ministry of the word.

1 John 5:14-15 And this is the boldness which we have toward Him, that if we ask anything according to His will, He hears us. And if we know that He hears us in whatever we ask, we know that we have the requests which we have asked from Him.

To pray is not only to entreat the Lord to do things for His move but also to cause our spirit to be exercised and strengthened. Hence, prayer should precede the ministry of the word, just as the apostles practiced. Without such prayer the ministry of the word will not be enlivened and empowered. (Acts 6:4, footnote 1)

The Bible was first written, then translated, and finally interpreted and explained. According to our old way, many of us have been listening to messages interpreting the Bible for years, but when we go to contact people, we still do not know what to say. This is why I have shared that we need to follow the pattern of the saints in Taiwan to practice PSRP—pray-reading, studying, reciting, and prophesying. All of this requires time. Pray-reading cannot be done lightly. Then we need to study the truths word by word, term by term, and phrase by phrase. (The Vital Groups, p. 141)

Today's Reading

In order to be constituted with the truth, we need to pray-read and then study. Pray-reading verses such as John 1:1 and 14 lays a good foundation. Then we can study the crucial points of these verses with the help of the Life-studies. With this help we can find out what grace and reality are. We have to study the truths word by word, term by term, and phrase by phrase. Spontaneously, we will be able to recite what we have pray-read and studied. In addition to our personal study, we also need to study with others. This kind of study cannot be carried out in big

会里，这种研读是无法作到的；但在六到十位（不超过十位）圣徒的活力排里，就能彼此相互地实行出来。

我们应当用我们所能背诵的来申言；我们所能背诵的，是我们研读过的；我们所研读过的，是我们祷读过的。我们若不祷、研、背，就无法讲说、申言。我曾鼓励人在主日聚会中申言，但他们仍然说他们不知道要说什么。现在我们有一条新路。如果我们祷、研、背、讲结晶读经中所列的纲目，我们必定能申言。谁不能申言？乃是那些不祷读纲目，不研读纲目，不背诵纲目的人。从周一到周六，我们若每天操练祷、研、背，在主日召会的聚会中，我们就必定会讲说、申言。

祷、研、背、讲的实行不是我们的新路。这条路早已经在圣经里，就是在行传八章。腓利回答太监的方式，以及他向太监传基督为福音的方式，指明腓利曾经研读过以赛亚五十三章，太监所引的那一段话；他也必定记得那一段话，所以用申言的方式，传基督为福音。如果他对圣言的那一部分不熟习，他怎能根据那一段话，传基督为福音？他的传讲，乃是他将他所熟习的圣言，实际的申言出来。

基督身体的众肢体，都该是为主说话，尽功用的肢体。所以我们需要实行祷、研、背、讲。我们必须祷读、研读，并且背诵我们所研读的要点。然后我们所祷读、研读和背诵的，就会自然而然地成为我们的申言（活力排，一七〇、一七二至一七三页）。

每次聚会总该有实际的供应。每逢实际的供应空缺时，总该有人尽力来补此空缺，加强话语供应，以作结论（聚会来说神的话，五九页）。

参读：活力排，第十六篇。

meetings. It can be carried out mutually in vital group meetings of six to not more than ten saints.

We should prophesy with what we can recite; what we can recite is what we have studied; and what we have studied is what we have pray-read. If we do not pray-read, study, or recite, we cannot prophesy. I have encouraged people to prophesy in the Lord's Day meeting, but they still claim that they do not know what to say. Now we have a new way. If we pray-read, study, and recite the points of the outlines released in our crystallization-study of the Word, we will surely prophesy. Who cannot prophesy? Those who do not pray-read the outline, who do not study the outline, and who do not recite the outline. If we practice PSR (pray-reading, studying, and reciting) each day, from Monday through Saturday, we will surely prophesy in the Lord's Day meeting of the church.

The practice of PSRP is not our new way. It was in the Bible already, in Acts 8. The way Philip answered the eunuch and preached Christ to him as the gospel surely indicates that Philip had studied that portion of Isaiah 53, which the eunuch quoted to him, and that he had remembered that portion so that he could preach Christ as the gospel as a kind of prophesying. If he were not familiar with that portion of the holy Word, how could he have preached Christ as the gospel according to that portion? His preaching was a real prophesying of the holy Word with which he had become familiar.

All the members of Christ's Body should be functioning members who speak for the Lord. This is why we need to practice PSRP. We have to pray-read, study, and recite the points we have studied. Then spontaneously our pray-reading, studying, and reciting will become our prophesying. (The Vital Groups, pp. 142-144)

There should be the supply of reality in every meeting. Whenever the supply of reality is lacking, there should always be someone doing his best to make up this lack, to strengthen the supply of the word, and to give a concluding word. (CWWL, 1985, vol. 4, "Meeting to Speak the Word of God," p. 300)

Further Reading: The Vital Groups, msg. 16

第二周 周三

晨兴喂养

徒五 20 “你们去站在殿里，把这生命的话，都讲给百姓听。”

提前四 6 “你将这些事提醒弟兄们，便是基督耶稣的好执事，在信仰的话，并你向来所紧紧跟随善美教训的话上，得了喂养。”

弗三 1 “因这缘故，我这为你们外邦人作基督耶稣囚犯的保罗，为你们祈求。”

三种构成申言的元素〔是〕对神的话有认识—属人学习的元素；…有圣灵即时的感动—神圣感动的元素；…〔并〕有异象，看见神的权益和经纶，看见召会是基督的身体，看见地方召会，看见世界，看见个别的圣徒，甚至看见自己—借着神圣之光的光照而有所看见（晨兴圣言—哥林多前书结晶读经（二），六二至六三页）。

信息选读

保罗在以弗所一章和二章，释放神关乎召会之奥秘的启示时，所取的身分是凭神旨意作基督的使徒〔一1〕。这身分是他关于召会之启示的权柄。但他在劝勉圣徒行事为人要与神的呼召相配时，所用的身分是主的囚犯。他作基督使徒的身分，使他有资格释放神的启示；他作主囚犯的身分，说出他在主里的行事为人，使他借此能激发并劝勉圣徒，象他一样在主里行事为人。

WEEK 2 — DAY 3

Morning Nourishment

Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

1 Tim. 4:6 If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed.

Eph. 3:1 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles.

The three constituting elements of prophesying [are to]... possess a knowledge of the Word of God—the human element of learning, ...have the instant inspiration of the Holy Spirit—the divine element of inspiration, ... [and] have a vision concerning God’s interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 33)

Today’s Reading

In releasing the revelation of God’s mystery concerning the church in Ephesians 1 and 2, Paul spoke on the basis of his status as the apostle of Christ through the will of God [1:1]. That status was the authority of his revelation concerning the church. In beseeching the saints to walk worthily of God’s calling, he spoke from his status as the prisoner of the Lord. His status as the apostle of Christ qualified him to release God’s revelation, whereas his status as the prisoner of the Lord demonstrated his walk in the Lord, by which he could inspire and beseech the saints to walk in the Lord as he did.

保罗认为自己是基督的囚犯〔三1〕，因为他已被基督囚禁。后来在四章一节，他说自己是“在主里的囚犯”。基督是保罗的监牢。有一天，你所爱的基督要成为你的监牢。每一个神的管家，每一个供应神丰富的执事，每一个忠信爱基督的人，迟早要被基督囚禁，且被囚禁在基督里。你越爱祂，你就越在祂里面。至终，你在祂里面会到一个地步，祂要成为你的监牢。你一旦被放在这监牢里，就不会想出去，因为你会深深爱上这监牢。在此你能享受基督到极致。

每一个爱圣经的人，都非常看重以弗所书。新约若没有这卷书，那将是我们极大的损失，因为以弗所书包含圣经里最高的启示。这个启示是赐给一个囚禁在基督里的人，一个享受基督作他监牢的人。这指明我们若要看见一些属天并神圣的东西，就必须成为一个在主里的囚犯。我们越自由，就越瞎眼。但基督若是我们的监牢，我们的眼睛就会被开启，看见属天的异象，我们也要得着最高的启示。

保罗是为着圣徒的缘故看见这异象，因为他在以弗所三章一节说，他是为外邦人作了囚犯。我们若享受基督作我们的监牢，我们也要看见异象，但不是为我们自己，乃是为召会。

许多基督徒一再读以弗所书，却没有看见包含在其中的启示，因为他们没有被囚禁在基督里。他们太自由，他们的自由使他们眼瞎。但是你若愿意失去你的自由，这异象就会临到你。你喜欢什么——是自由，还是异象？我们都需要祷告：“主，为着属天异象的缘故，我愿意失去我的自由。主，我要被囚禁在你里面。别人也许以为我在受苦，但是当我被囚禁在你里面时，我享受你到了极致。”被囚禁在基督里的享受，使我们能得着属天的启示（以弗所书生命读经，二九二至二九四页）。

参读：以弗所书生命读经，第二十八篇。

Paul considered himself the prisoner of Christ [3:1] because he had been imprisoned by Christ. Later, in 4:1 he refers to himself as “the prisoner in the Lord.” Christ was Paul’s prison. One day, the very Christ whom you love will become your prison. Sooner or later, every steward of God, every minister of God’s riches, every faithful lover of Christ, will be imprisoned not only by Christ but also in Christ. The more you love Him, the more you will be in Him. Eventually, you will be in Him to such an extent that He will become your prison. Once you are placed in this prison, you will not want to get out, because you will love this prison very much. Here you enjoy Christ to the uttermost.

Everyone who loves the Bible has a high regard for the Epistle to the Ephesians. It would be a great loss for us not to have this book in the New Testament, for Ephesians contains the highest revelation in the Bible. This revelation was given to a man imprisoned in Christ, a man who enjoyed Christ as his prison. This indicates that in order to see something so heavenly and divine, we need to be a prisoner in the Lord. The more freedom we have, the more blind we are. But if Christ is our prison, our eyes will be opened to see the heavenly vision, and we shall receive the highest revelation.

Paul saw this vision on behalf of the saints, for as he says in 3:1, he was a prisoner on behalf of the Gentiles. If we enjoy Christ as our prison, we also shall see a vision not for ourselves, but for the church.

Many Christians read Ephesians again and again without seeing the revelation contained in it because they are not imprisoned in Christ. They are too free, and their freedom makes them blind. But if you are willing to lose your freedom, the vision will come to you. Which do you prefer to have—the freedom or the vision? We all need to pray, “Lord, for the sake of the heavenly vision, I am willing to lose my freedom. Lord, I want to be imprisoned in You. Others may think that I am suffering, but when I am imprisoned in You, I enjoy You to the uttermost.” The enjoyment of being imprisoned in Christ enables us to receive the heavenly revelation. (Life-study of Ephesians, pp. 242-243)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), otl. 4-6; Life-study of Ephesians, msg. 28

第二周 周四

晨兴喂养

箴四 18 “但义人的途径好象黎明的光，越照越明，直到日午。”

提后三 16～17 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的，叫属神的人得以完备，为着各样的善工，装备齐全。”

为要按照主当前的恢复尽新约福音祭司的职分，我们…都需要申言以建造召会作基督生机的身体（林前十四 3～5）。这需要借着一些特别的训练，在生命和真理上长大。…为要申言，我们也需要在神圣之光的光照下生活行动。我们若是一直在光底下的人，能以认识神圣的事，我们就能申言。不仅如此，我们要申言，就需要总是预备好，在与主不断的交通中接受属灵的灵感。我们需要认识神的话，需要在生命中长大，需要活在神圣的光中，也需要一直预备好接受神的灵感。这样我们就能申言（主今日恢复的进展，一七〇页）。

信息选读

我们要尽新约福音祭司的职分，就必须每天早晨有一段时间与主同在。这时我们该祷读圣经某一章的几节经文。借着这样祷读，我们会得着一些内在的感觉，这感觉可称为内在的灵感。然后我们可以写下来，以提醒我们所得的灵感为何。我们需要从周一到周六，天天早晨都这样作。周六晚上，我们可以把过去六天早晨所得的灵感放在一起，写成主日早晨聚会用的申言稿（主今日恢复的进展，一七一页）。

WEEK 2 — DAY 4

Morning Nourishment

Prov. 4:18 But the path of the righteous is like the light of dawn, which shines brighter and brighter until the full day.

2 Tim. 3:16-17 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness, that the man of God may be complete, fully equipped for every good work.

In order to carry out the New Testament priesthood of the gospel according to the Lord's up-to-date recovery, all of us...need to prophesy for the building up of the church as the organic Body of Christ (1 Cor. 14:3-5). This requires the growth in life and in truth through some particular training... In order to prophesy, we also need to walk and live under the enlightenment of the divine light. If we are persons always under the light that we may be enabled to know the divine things, we will be able to prophesy. Furthermore, to prophesy we need to be always ready to receive spiritual inspiration in the constant fellowship with the Lord. We need to know the Word, we need to have the growth in life, we need to live under the divine light, and we always need to be ready to receive God's inspiration. Then we will be enabled to prophesy. (The Advance of the Lord's Recovery Today, pp. 151-152)

Today's Reading

To carry out the New Testament priesthood of the gospel, we must have a time with the Lord every morning. During this time we should pray-read a few verses of a certain chapter of the Bible. By doing this, we will have some inner feeling which may be called the inner inspiration. We can then write down something to remind us of what we have been inspired with. We need to do this morning by morning for six days, from Monday to Saturday. On Saturday evening we can put all the inspirations that we have received during the past six mornings together and compose something to prophesy for the Lord's Day morning meeting. (The Advance of the Lord's Recovery Today, p. 152)

〔在箴言四章十八节，〕黎明的光，就是日出，表征基督的来临（路一78，彼后一19）。这表号也可表征我们每早晨得复兴。基督徒的生活就象日头出现（士五31，太十三43）。我们基督徒该跟随太阳，每早晨得复兴并有新的起头。然后我们该继续上升，越照越明，直到日午（圣经恢复本，箴四18注1）。

〔默想〕这辞意义丰富，原文含示敬拜、与自己交谈以及大声说话。默想话乃是借着仔细揣摩而品尝、享受它。祷告、对自己说话和赞美主，也可包括在默想话中。默想神的话乃是享受祂的话作为祂的气（提后三16），因而被神注入、将神吸入并接受属灵的滋养（诗一一九15注1）。

分蹄反刍的走兽（利十一3，参4~8、26~28），表征在行动上有所分别（腓一9~10），并接受神的话，反复思想的人（见诗一一九15注1）（利十一3注1）。每天早晨我们〔该〕与主有一段美好的时光，用几节经文享受祂。我们祷读这些经文的时候，会得到滋养，并得着一些灵感。这对我们基督徒的生活是非常、非常基本的。…这〔操练〕使我们能喂养年幼的，能到家聚会和排聚会去帮助人。不仅如此，当我们天天早晨在主的口中享受祂的时候，我们自然就会得着建造而申言。

我们要申言，…需要借着呼求祂—“哦，主耶稣”，从早到晚接触主。而每当我们呼求“哦，主耶稣”，就感觉有一位与我们同在。…我们从早到晚终日呼求，就实际地与主是一。借此我们能领悟并经历与祂是一灵的事实。我们成了这样过申言生活的人，我们的说话就会有内住之灵为其内容（主今日恢复的进展，一七一至一七二、一四一页）。

参读：主今日恢复的进展，第八章。

[In Proverbs 4:18] the light of dawn, the sunrise, signifies Christ in His coming (Luke 1:78; 2 Pet. 1:19). This figure may also signify our being revived every morning. The Christian life is like the dawning of the sun (Judg. 5:31; Matt. 13:43). As Christians we should follow the sun to be revived and to have a new beginning every morning. Then we should continue to rise and shine brighter and brighter until the full day. (Prov. 4:18, footnote 1)

Rich in meaning, the Hebrew word for muse (often translated meditate in the KJV) implies to worship, to converse with oneself, and to speak aloud. To muse on the word is to taste and enjoy it through careful considering. Prayer, speaking to oneself, and praising the Lord may also be included in musing on the word. To muse on the word of God is to enjoy His word as His breath (2 Tim. 3:16) and thus to be infused with God, to breathe God in, and to receive spiritual nourishment. (Psa. 119:15, footnote 1)

Animals that divide the hoof and chew the cud (Lev. 11:3; cf. vv. 4-8, 26-28) signify persons who have discernment in their activities (Phil. 1:9-10) and who receive the word of God with much reconsideration (see footnote 1 on Psa. 119:15). (Lev. 11:3, footnote 1) Every morning we [should] have a good time with the Lord to enjoy Him with a few verses. When we pray-read these few verses, we will be nourished and receive some inspiration. This is very, very basic to our Christian life... [Practicing this] will enable us to feed the young ones, to go to home meetings and group meetings to help others. Furthermore, as we enjoy the Lord morning by morning in His Word, spontaneously, we will be built up to prophesy.

For us to prophesy...we need to contact the Lord from morning to evening by calling on Him—"O Lord Jesus." Whenever we call, "O Lord Jesus," we have the sensation that Someone is with us... When we call all day long from morning to evening, we are one with the Lord in a practical way. By this we can realize and experience the fact of being one spirit with Him. As such people who live a prophesying life, our speaking will have the indwelling Spirit as its contents. (The Advance of the Lord's Recovery Today, pp. 153, 126)

Further Reading: The Advance of the Lord's Recovery Today, ch. 8

第二周 周五

晨兴喂养

路二四 27 “于是从摩西和众申言者起，凡经上指着自己的话，都给他们讲解明白了。”

徒八 35 “腓利就开口，从这经上起，向他传耶稣为福音。”

我们可以借着在神的话上，在生命的长大里，并在与神的接触中有学习，而追求、切慕并寻求申言（林前十四 31）。林前十四章三十一节说，我们都能一个一个地申言，使众人有学习。我们申言的时候，别人就学习。这证明我们在申言以前，已经有所学习。我们借着学习而能申言。

我们若渴慕申言，就必须学习圣经的圣言。…我们需要泡透在圣言中，好叫我们能认识圣言。路加一章记载了主的母亲马利亚探访以利沙伯。她们彼此申言。马利亚的申言几乎每一句都是引自旧约。这证明马利亚这年轻女子非常认识神的话。…我们若没有神的圣言，就没有用来发表的话。我们里面可能有感觉和灵感，却没有发表和用语（主今日恢复的进展，一三三至一三四页）。

信息选读

我们也在生命的长大里学习申言。才得救两个月的人不该期望自己能说那么多。即使在我们人的生命里，要能正确地作事，我们也必须长大。在属灵的生命里也是一样的。…我们能申言多少，在于我们在生命里长大的程度。

WEEK 2 — DAY 5

Morning Nourishment

Luke 24:27 And beginning from Moses and from all the prophets, He explained to them clearly in all the Scriptures the things concerning Himself.

Acts 8:35 And Philip opened his mouth, and beginning from this Scripture he announced Jesus as the gospel to him.

We can pursue, desire earnestly, and seek to prophesy by learning (1 Cor. 14:31) in the Word of God, in the growth of life, and in our contact with God. First Corinthians 14:31 says that we can all prophesy one by one that all may learn. When we prophesy, others learn. This proves that before we prophesy, we have learned something. We are enabled to prophesy by learning.

If we desire to prophesy, we must learn the holy Word in the Bible.... We need to be soaked in the holy Word so that we can be knowledgeable of the holy Word. In Luke 1 there is a record of the Lord's mother, Mary, visiting Elizabeth. Both of them prophesied to one another. Nearly every clause and every phrase of Mary's prophecy was a quotation from the Old Testament. This proves that Mary as a young woman was very knowledgeable of God's Word....If we do not have the holy Word, we do not have the expressions with which to speak. We may have the feeling and the inspiration within, but we will not have the utterances and the wording. (The Advance of the Lord's Recovery Today, p. 120)

Today's Reading

We also learn to prophesy in the growth of life. A person who has only been saved two months should not expect that he will be able to speak that much. In order to do things properly even in our human life, we have to grow. In the spiritual life it is the same.... How much we can prophesy depends upon the degree of our growth in life.

我们也在与神的接触中学习申言。我们必须接触神，与神交通。我们若进到主的话中，追求生命长大，并保守自己与神接触，就学会申言。

我们也借着受申言者成全而能申言（弗四 12）。我们中间有些人能作申言的工作。我们该从这些人接受成全。…在为主说话的事上，我们都必须有新的起头。我们中间有恩赐的人，可以到一些有盼望的圣徒那里去，教导他们申言。几周以后，一组核心的圣徒就受成全，借着学习而能申言。

我们该试着修改我们所写的，使我们所说的不超过三分钟。若是可能，最好请一位能指导的人，帮助你写申言稿。甚至也可以两位圣徒来在一起互相指导。他们甚至可以操练彼此申言，使他们可以彼此改正。这样我们就能预备好在主日早晨的聚会中申言。过去，我们可能不知道该说什么，或怎么说，但现今我们来到聚会中，能有一些东西。林前十四章二十六节告诉我们，每逢我们聚在一起的时候，各人都有一些东西。到了我们说话的时候，就可以按着我们所劳苦的来说。我们不该把所写的读出来，乃该说出来。

起初我们所说的可能不很生机，但我们该借着操练灵，一再地尝试。这样我们就会被带到生机的情形里，也会有进步（主今日恢复的进展，一三四至一三五、一七一页）。

我们必须一直在灵里预备好，得着那灵即时的感动。…申言者的灵是他们全人最首要的部分（32、37上）。…我们必须住在与主的交通里，照着灵而行。…主耶稣…乃是在我们灵里的真申言者。…圣灵的感动是我们申言即时的元素（译自“在召会聚会中申言以生机地建造召会作基督的身体（纲要）”，第六章）。

参读：主今日恢复的进展，第七章。

We also learn to prophesy in our contact with God. We have to contact God, to fellowship with God. If we get into the Lord's Word, pursue the growth in life, and keep ourselves in contact with God, we will learn to prophesy.

We are also enabled to prophesy by being perfected by the prophets (Eph. 4:12). There are some among us who can do the prophesying work. We should receive the perfecting from these ones... We all must have a new start in speaking for the Lord. The gifted ones among us can go to some promising saints to teach them to prophesy. After a number of weeks, a nucleus of saints can be perfected to prophesy by learning.

We should try to adjust what we compose so that we do not speak more than three minutes. If possible it is better to compose a prophecy with the help of someone who can act as a tutor. Two saints may even get together to tutor each other. They can even practice prophesying to each other so that they can adjust one another. In this way we can be ready to prophesy in the Lord's Day morning meeting. In the past, we may not have known what to speak or how to speak, but now we can have something when we come to the meeting. First Corinthians 14:26 tells us that whenever we come together, each one has something. When the time comes for us to speak, we can speak according to what we have labored on. We should not read what we have composed, but we should speak it.

At the beginning, what we speak may not be so organic, but we should try again and again by exercising our spirit. Then we will be brought into an organic situation, and we will improve. (The Advance of the Lord's Recovery Today, pp. 121, 152-153)

[We must be] ready in the spirit to receive the instant inspiration of the Spirit... The spirits of the prophets [are] the most preeminent part of their being (1 Cor. 14:32, 37a)... [We must abide] in fellowship with the Lord by walking according to our spirit... The Lord Jesus [is] the Prophet in our spirit... The inspiration of the Holy Spirit is the instant element for our prophesying. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 34)

Further Reading: The Advance of the Lord's Recovery Today, chs. 7, 10; Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), otl. 6-7

第二周 周六

晨兴喂养

歌一 15 “看哪，我的佳偶，你是美丽的！你是美丽的！你的眼好象鸽子。”

七 4 “你的颈项如象牙楼；你的眼目象希实本、巴特拉并门旁的水池；你的鼻子仿佛朝着大马色的利巴嫩楼。”

基督珍赏她的美丽，因她凭那灵，用单一的眼（眼好象鸽子…）注视基督。她珍赏基督的美丽可悦（歌一 16）（圣经恢复本，歌一 15 注 1）。

〔在雅歌七章四节〕那灵追述她的美丽在于她因那灵变化的工作，借着受苦有了服从的意志（颈项），以完成神的意愿；在于她的心境向着光是敞开的，清洁的，满了安息，也是可接近的（眼目象水池…）；并在于她在属灵的感觉上有高而敏锐的辨别能力（鼻子…）（歌七 4 注 1）。

我们必须有属天的眼光、宽广的视野、清楚的看见，以认识基督，认识召会，不是以我们自己的意见和观点，而是以神的观点来看祂在地上的权益、祂的身体、召会、众召会、每一个信徒、我们自己、世界局势、罪人的光景以及神的经纶；这属天的眼光乃是从神的光照、祂的话并经历基督作生命和灵而得着的（译自“在召会聚会中申言以生机地建造召会作基督的身体（纲要）”，第十章）。

信息选读

主的手随着主的话。一个人所供应的若真是神的话，神全能的手就会随着，成就这人说出的。神的手临到人身上，也是为着带领人，使人采取行动（参王上十八 46）。主的手临到以西结身上以后，以西结就

WEEK 2 — DAY 6

Morning Nourishment

S. S. 1:15 Oh, you are beautiful, my love! Oh, you are beautiful! Your eyes are like doves.

7:4 Your neck is like a tower of ivory; your eyes, like the pools in Heshbon by the gate of Bath-rabbim; your nose is like the tower of Lebanon...

Christ appreciates the lover's beauty in looking to Him with a single eye by the Spirit (eyes like doves...). She appreciates His beauty in His pleasantness (S. S. 1:16). (S. S. 1:15, footnote 1)

In Song of Songs 7:4 the Spirit reviews her beauty in her submissive will (neck) wrought by the Spirit's transforming work through sufferings for the carrying out of God's will, in the expression of her heart, which is open to the light, clean, full of rest, and accessible (eyes like pools...), and in her spiritual sense of high and sharp discernment (nose...). (S. S. 7:4, footnote 1)

We must have a heavenly view, a broadened view, a clear view that knows Christ and knows the church, not having our own opinions and viewpoints but rather God's viewpoint concerning His interest on the earth, His Body, the church, the local churches, the individual saints, ourselves, the world situation, the sinners' condition, and God's economy; this heavenly view is gained through God's light, His Word, and the experience of Christ as life and the Spirit. (Prophecy in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 57)

Today's Reading

The hand of the Lord follows the word of the Lord. If what one ministers is truly God's word, God's almighty hand will follow to accomplish what he speaks. God's hand upon man is also for leading man and for causing one to take action (cf. 1 Kings 18:46). After the Lord's hand came upon Ezekiel, he did not act according

不再照着自己的拣选行动，乃是照着主手的带领和指引（圣经恢复本，结一3注5）。

申言者的功用…〔是〕为主说话，说出主，分赐、分授并供应基督给别人，…主要不是…预言或预告。…申言是为神说话，说出神，并将神说到人里面，…〔以及〕讲说建造、勉励和安慰〔林前十四3〕。…申言是为着以生命的方式建造召会，就是经过过程之三神的生机体（4~5）。当基督作为建造、勉励和安慰而说到我们里面，并且当我们被劝服并审明而转向基督时，我们就得着基督作滋养。勉励和安慰是一种滋养。被劝服并审明，把我们带向基督。然后我们就接受基督并得着基督。什么时候我们得着基督，我们所得着的基督就成了我们的扶持、供应和滋养，于是我们就长大。我们的长大就是基督身体的建造。

我们申言的时候，是说在神心中所有的，也是说神的旨意、神的路以及神的经纶。实际上，使徒们所写的全部书信都是申言的书，不是预言，乃是为神说话，并将神说到人里面。书信中有一些预言，但书信主要的是为基督说话，说出基督，并将基督说到人里面，将基督分赐到人里面。

申言在劝服人，暴露人真实的光景，给人看见他们属灵的需要上，也是超越的。当人读新约二十二卷书信，包括启示录，他们就被劝服，被审明，他们心里一切的隐情也被暴露，特别是邪恶的隐情。这样的说话给人看见他们真实的需要，不是在物质的事物上，乃是在属灵的事物上。这就是为什么我们鼓励人读新约。四福音书加上使徒行传，可视为历史书。这几卷之后的二十二卷书信全是申言。每卷书信都暴露我们的光景，给我们看见我们在基督里真实属灵的需要（主今日恢复的进展，八九至九〇、一二一、一二三至一二四页）。

参读：主今日恢复的进展，第五至六章。

to his own choice but according to the leading and directing of the Lord's hand. (Ezek. 1:3, footnote 5)

The function of the prophets... [is to] speak for the Lord, speak forth the Lord, to dispense, impart, and minister Christ to others, ...not mainly to foretell or to predict.... To prophesy is to speak for God, to speak forth God, and to speak God into others, ... [and] to speak building up, encouragement, and consolation [1 Cor. 14:3]. Prophesying is for the building up of the church, which is the organism of the processed Triune God, in the way of life (1 Cor. 14:4-5). When Christ is spoken into us as building up, encouragement, and consolation and when we are convicted and judged to turn to Christ, Christ is gained by us as nourishment. Encouragement and consolation are a nourishment. To be convicted and judged brings us to Christ. Then we receive Christ and gain Christ. Whenever we gain Christ, the Christ gained by us becomes our support, our supply, and our nourishment, and then we grow. Our growth is the building up of the Body of Christ.

When we prophesy, we speak what is on God's heart, and we speak God's will, God's way, and God's economy. Actually, all the Epistles written by the apostles are books of prophecy, not in the sense of prediction, but in the sense of speaking for God and speaking forth God into people. There are some predictions in the Epistles, but mainly they speak for Christ, speak forth Christ, and speak Christ into people, dispense Christ into people.

Prophesying is also excelling in convicting people, exposing people's real condition, and showing people their spiritual need. When people read the twenty-two Epistles of the New Testament, including the book of Revelation, they are convicted, judged, and all the secrets of their hearts are exposed, especially the evil secrets. Such speaking shows people their real need, not in material things but in spiritual things. This is why we encourage people to read the New Testament. The four Gospels plus the book of Acts may be considered as historical books. The twenty-two Epistles that follow these books are all prophesying. Each Epistle exposes our condition and shows us our real spiritual need in Christ. (The Advance of the Lord's Recovery Today, pp. 82-83, 109-112)

Further Reading: Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), otl. 8-10; The Advance of the Lord's Recovery Today, chs. 5-6

第二周诗歌

624

聚会 — 展览基督

8 8 8 6 副 (英 864)

E 大调

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 每 逢 聚 集 带 来 基 督, 将 祂 所 赐 有 余 丰 富,
 5 | 6 6 6 7 $\dot{1}$ | 5 5 3 1 | 3 4 3 2 | 1 . 1
 同 来 献 上 作 神 食 物, 如 此 展 览 基 督。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 前 来 展 览 基 督, 前 来 展 览 基 督;
 5 | 6 6 6 7 $\dot{1}$ | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||
 共 同 带 来 祂 的 丰 富, 前 来 展 览 基 督。

- 二 凭祂生活, 靠祂争战, 在祂身上经营无间;
 借祂丰富彼此结联, 为要展览基督。
- 三 凡我所是、所行、所历, 都是基督作我实际,
 好使我们每逢聚集, 都能展览基督。
- 四 聚会为神带来基督, 彼此享受祂的丰富,
 且得与神同享基督, 如此展览基督。
- 五 复活基督作神馨香, 升天基督向神举上,
 使神满足供神欣赏, 如此展览基督。
- 六 聚会中心、聚会实际, 所有服事、所有空气,
 除此之外别无目的, 全为展览基督。
- 七 所有见证、所有祷告、所有灵中彼此相交,
 恩赐运用、一切教导, 都为展览基督。
- 八 为使父神得荣称许, 为使基督得到高举,
 并使聚会应付所需, 必须展览基督。

WEEK 2 — HYMN

Whene'er we meet with Christ endued

Meetings — Exhibiting Christ

864

1. When - e'er we meet with Christ en - dued, The sur - plus of His
 plen - i - tude We of - fer un - to God as food, And thus ex - hi - bit
Chorus
 Christ. (C) Let us ex - hi - bit Christ, Let us ex - hi - bit
 Christ; We'll bring His sur - plus to the church And thus ex - hi - bit Christ.

2. In Christ we live, by Christ we fight,
 On Christ we labor day and night,
 And with His surplus we unite
 To thus exhibit Christ.
3. Our life and all we are and do
 Is Christ Himself, the substance true,
 That every time we meet anew
 We may exhibit Christ.
4. In meetings Christ to God we bear
 And Christ with one another share,
 And Christ with God enjoying there,
 We thus exhibit Christ.
5. The risen Christ to God we bring,
 And Christ ascended offering,
 God's satisfaction answering,
 We thus exhibit Christ.
6. The center and reality,
 The atmosphere and ministry,
 Of all our meetings is that we
 May thus exhibit Christ.
7. The testimony and the prayer,
 And all the fellowship we share,
 The exercise of gifts, whate'er,
 Should just exhibit Christ.
8. The Father we would glorify,
 Exalting Christ the Son, thereby
 The meeting's purpose satisfy
 That we exhibit Christ.

第三篇

“知道我是耶和华”

读经：结三六 11、23、38，三七 6、13～14、28，三八 23，三九 6～7、22、28

纲要

周一

壹 “伊罗欣”是神在与造物之关系上的名，而“耶和华”是神在与人之关系上的名—创一 1，二 4，赛一 2、4：

一 神—“伊罗欣”—这名意即“那强有力者”；这名是指神与造物的关系说的。

二 “神”含示神的能力，以及祂与受造之物的关系；“耶和华神”表明神和人发生关系：

- 1 “神”是普通的名字，“耶和华”是亲密和爱的名字。
- 2 耶和华神不只是有能力的，且是和人亲近的—创二 4、8、15～16、18～19、21～22。

周二

贰 “耶和华”的意思是“我是那我是”，指明耶和华是自有永有的永远者，就是那昔是今是以后永是者—出三 14，启一 4：

一 “我是”这神圣的名称，指神是自有永有的一位，祂不倚靠自己以外的任何事物—出三 14：

Message Three

“Know That I Am Jehovah”

Scripture Reading: Ezek. 36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28

Outline

Day 1

I. Elohim is the name of God in relation to creation; Jehovah is the name of God in relation to man—Gen. 1:1; 2:4; Isa. 1:2, 4:

A. The name God—Elohim—means “the strong and mighty One”; this name refers to God’s relationship with creation.

B. God implies God’s power and His relationship with creatures; Jehovah God denotes God having a relationship with man:

1. God is the common name, and Jehovah is the name of intimacy and love.
2. Jehovah God is not only the One who is powerful but also the One who draws near to man—Gen. 2:4, 8, 15-16, 18-19, 21-22.

Day 2

II. Jehovah means “I am who I am,” indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4:

A. The divine title I Am indicates that, as the self-existing One, God depends on nothing apart from Himself—Exo. 3:14:

1 “自有”这辞是指一样东西是自己存在的，是没有开始的。

2 那我是的神，是自有的，是无始的。

二 “永有”这辞是指一样东西是永存的；神永远存在，直到永远，是无终的。

三 唯有耶和华是那位的一位——来十一 6:

1 唯有祂是存在的那一位，是伟大的“是”；动词“是”只适用于神，不适用于我们。

2 一切都将不再是，唯独神要一直的是；祂，那我是，乃是伟大的“是”。

3 神是宇宙的“是”，是真正存在的；只有神是“我是”——唯有祂是存在的。

周 三

叁 就着供应和应许来说，“伊勒沙代”是神的名；就着存在和成就应许来说，“耶和华”是神的名——创十七 1，二八 3，三五 11，出三 14，六 6~8:

一 亚伯拉罕、以撒和雅各经历神是伊勒沙代，却没有经历祂是耶和华，因为他们存着信心死了，并没有得着神关于美地之应许的成就——来十一 13，参创十五 13~16。

二 在出埃及六章六至八节，神不是来应许摩西，祂乃是来成就祂从前给亚伯拉罕、以撒和雅各的应许；因此，祂临到摩西不是作伊勒沙代，乃是作耶和华，就是那我是，并要成就祂一切应许的一位。

1. The term self-existing refers to something that exists of or by itself without beginning.

2. God, the I Am, is self-existing, having no beginning.

B. The term ever-existing refers to something that exists forever; God exists forever, eternally, without ending.

C. Jehovah is the only One who is—Heb. 11:6:

1. This unique One who has being is the great “To Be”; the verb to be can be applied only to God and not to us.

2. Everything will cease to be, but God will ever continue to be; He, the I Am, is the great To Be.

3. God is the universal To Be, the genuine being; only God is I Am—only He has being.

Day 3

III. El Shaddai is God’s name for supply and promise; Jehovah is God’s name for existence and fulfillment—Gen. 17:1; 28:3; 35:11; Exo. 3:14; 6:6-8:

A. Abraham, Isaac, and Jacob experienced God as El Shaddai, but they did not experience Him as Jehovah, for they died in faith without receiving the fulfillment of God’s promise regarding the good land—Heb. 11:13; cf. Gen. 15:13-16.

B. In Exodus 6:6-8 God came not to promise something to Moses but to fulfill the promise that He had made to Abraham, Isaac, and Jacob; thus, He came to Moses not as El Shaddai but as Jehovah, the One who is and who will fulfill all that He has promised.

三 因耶和华永远长存，而且祂是动词“是”的实际，凡祂所说的祂必成就。

四 今天在主的恢复里，我们不是在应许的阶段，乃是在应验的阶段；我们经历的神不仅是伊勒沙代，更是耶和华，那伟大的我是。

周 四

肆 耶和华—自有永有者—乃是三一神；祂是独一的神，却又是三一的一三 6、14～16，玛二 10，林前八 4、6，林后十三 14，太二八 19：

一 耶和华是三个人—亚伯拉罕、以撒、雅各—的神；这含示祂是三一神—出三 14～16。

二 “亚伯拉罕的神，以撒的神，雅各的神”是耶和华伊罗欣，三一神—父、子、灵—15 节，太二八 19：

1 亚伯拉罕的神表征父神呼召人、称义人、装备人，使人凭信而活，且活在与祂的交通里—创十二 1，十五 6，十七～十八，十九 29，二一 1～13，二二 1～18。

2 以撒的神表征子神祝福人，使人承受祂一切的丰富，过享受祂丰盛的生活，并活在平安中—二五 5，二六 3～4、12～33。

3 雅各的神表征灵神使万有互相效力，叫爱祂的人得益处，变化人，并使人在神圣的生命里成熟—二七 41，二八 1～三五 10。

三 耶和华—亚伯拉罕、以撒和雅各的神—乃是复活的神，就是使人复活的三一神—出四 5，太二二 31～32。

C. Because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken.

D. In the Lord's recovery today, we are not in the stage of promise but in the stage of fulfillment; we are experiencing God not only as El Shaddai but also as Jehovah, the great I Am.

Day 4

IV. Jehovah—the self-existing and ever-existing One—is the Triune God; He is the unique God, yet He is triune—3:6, 14-16; Mal. 2:10; 1 Cor. 8:4, 6; 2 Cor. 13:14; Matt. 28:19:

A. Jehovah is the God of three persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God—Exo. 3:14-16.

B. “The God of Abraham, the God of Isaac, and the God of Jacob” is Jehovah Elohim, the Triune God—the Father, the Son, and the Spirit—v. 15; Matt. 28:19:

1. The God of Abraham signifies God the Father who calls man, justifies man, and equips man to live by faith and to live in fellowship with Him—Gen. 12:1; 15:6; chs. 17–18; 19:29; 21:1-13; 22:1-18.

2. The God of Isaac signifies God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace—25:5; 26:3-4, 12-33.

3. The God of Jacob signifies God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life—27:41; 28:1–35:10.

C. Jehovah—the God of Abraham, Isaac, and Jacob—is the God of resurrection, the resurrecting Triune God—Exo. 4:5; Matt. 22:31-32.

伍 约翰福音启示，耶稣乃是那伟大的我 是一八 24、28、58，十八 4～8：

- 一 耶稣不仅是人—祂是那我是一八 24。
- 二 “耶稣”这名的意思是“耶和华救主”，或“耶和华救恩”—太一 21：
 - 1 “耶稣”这名包括“耶和华”这名，意思是“我是那我是”—出三 14。
 - 2 耶稣是耶和华成为我们的救主和我们的救恩—罗十 12～13，五 10，参腓一 19。
- 三 耶稣是伟大的我是，这含示祂是永远的一位—约八 58：
 - 1 耶稣就是耶和华，那我是；祂的名字是“我是”—二 24、28 节。
 - 2 在园子里被捉拿的那一位不仅仅是一个拿撒勒人；这一位乃是伟大的我是，是无限、永远的神；被捉拿的那一位就是耶和华神—十八 4～8。
 - 3 耶稣就是自有永有的神；祂是完整的神，三一神—十四 9～10、16～18。

周 五

- 四 基督是那我是，对我们乃是一切，给我们经历并享受；祂是那我是，意思就是“你需要什么，我就是什么”—六 35，八 12，十 11，十一 25，十四 6：
 - 1 耶和华这名的长阔高深，是够包括一切的；我们所需要的无论是什么—一切属灵的实际—都可以凭信心加在“我是”之后。

V. The Gospel of John reveals that Jesus is the great I Am— 8:24, 28, 58; 18:4-8:

- A. *Jesus is not merely a man—He is I Am—8:24.*
- B. *The name Jesus means “Jehovah the Savior” or “the salvation of Jehovah”—Matt. 1:21:*
 1. The name Jesus includes the name Jehovah, which means “I am who I am”—Exo. 3:14.
 2. Jesus is Jehovah becoming our Savior and our salvation—Rom. 10:12-13; 5:10; cf. Phil. 1:19.
- C. *The fact that Jesus is the great I Am implies that He is the eternal One—John 8:58:*
 1. Jesus is Jehovah, the I Am; His name is I Am—vv. 24, 28.
 2. The One who was arrested in the garden was not merely a Nazarene; this One was the great I Am, the infinite, eternal God; the One who was arrested was Jehovah God—18:4-8.
 3. Jesus is the self-existing and ever-existing God; He is the complete God, the Triune God—14:9-10, 16-18.

Day 5

- D. *As the I Am, Christ is everything to us for our experience and enjoyment; His being I Am means “I am whatever you need”—6:35; 8:12; 10:11; 11:25; 14:6:*
 1. The length, breadth, height, and depth of the name Jehovah are sufficient to include everything; whatever we need—all spiritual realities—can be added in faith to I Am.

2 在出埃及三章十四节，神只说祂是，而不说祂是什么，好让信祂的人自己加上他们所需要的，然后经历祂作那实际—约八 32。

3 主耶稣就是实际，因为祂是那我是一十四 6，八 32、36：

a 主这“我是”进到我們里面作生命，在我們里面作光来照耀，这光便将这实际的神圣的成分带进我們里面——4，八 12。

b 叫我們得以自由的实际就是这我是；那永远的“是”叫我們得以自由—32、36、58 节。

周 六

陆 “人非有信，就不能得神的喜悦；因为到神面前来的人，必须信神是”——来十一 6（直译）：

一 神要求我们相信祂是：

1 只有神是，其他的一切都不是。

2 神是，因为祂是真实的；祂所造的一切，都不是真实的一传一 2。

3 除了神以外，其他一切都是虚无；祂是唯一是的那一位，唯一具有存在之实际的那一位—赛四十 1~18。

二 信乃是信神是——来十一 6：

1 信将我們联于神，就是唯一是的那一位—约十四 1。

2 信神是，乃是使神快乐，蒙神喜悦唯一、独一的路——来十一 6。

2. In Exodus 3:14 God said only that He is, without saying what He is; this allows those who believe in Him to add what they need and then experience Him as that reality—John 8:32.

3. The Lord Jesus is the reality because He is the I Am—14:6; 8:32, 36:

a. When the Lord as the I Am comes into us as life, He shines within us as light, and this light brings the divine element of reality into us—1:4; 8:12.

b. The reality that sets us free is the I Am; the eternal To Be sets us free—vv. 32, 36, 58.

Day 6

VI. “Without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is”—Heb. 11:6:

A. God requires us to believe that He is:

1. Only God is; nothing else is.

2. God is because He is real; all things created by Him are not real—Eccl. 1:2.

3. Apart from God, all else is nothing; He is the only One who is, the only One who has the reality of being—Isa. 40:1-18.

B. Faith is to believe that God is—Heb. 11:6:

1. Faith joins us to God, the only One who is—John 14:1.

2. To believe that God is, is the only way, the unique way, to make God happy, to be well pleasing to Him—Heb. 11:6.

柒至终，所有人都要知道神是耶和华——结
三六 11、23、38，三七 6、13～14、
28，三八 23，三九 6～7、22、28：

- 一 “我的民哪，我开你们的坟墓，使你们从坟墓中上来，你们就知道我是耶和华”——三七 13。
- 二 “我要在我民以色列中使人认识我的圣名，也不容我的圣名再被亵渎；列国人就知道我是耶和华以色列中的圣者”——三九 7。
- 三 “还没有亚伯拉罕，我就是”——约八 58。

**VII. Eventually, all will know that God is Jehovah—Ezek.
36:11, 23, 38; 37:6, 13-14, 28; 38:23; 39:6-7, 22, 28:**

- A. *“You will know that I am Jehovah, when I open your graves and bring you up out of your graves, O My people”—37:13.*
- B. *“I will make known My holy name in the midst of My people Israel, and I will not allow My holy name to be profaned anymore. Then the nations will know that I am Jehovah, the Holy One in Israel”—39:7.*
- C. *“Before Abraham came into being, I am”—John 8:58.*

第三周 周一

晨兴喂养

创一 1 “起初神创造诸天与地。”

结三九 28 “因我使他们被掳到列国中，后又聚集他们归回自己的地，他们就知道我是耶和华他们的神；我必不再留他们一人在列国那里。”

为何在创世记一章里不说耶和华、耶和华神，而只说神呢？按原文的意思，神—伊罗欣—字即那强有力者。神这名字，是神对于造物方面说的，是指神在创造方面的关系说的。耶和华是神与人发生关系的名字。二章是指神和人的关系，所以立刻说耶和华神。…每一次用耶和华神，即表明神和人发生关系。每一次用神，就表明神的能力和造物发生关系（倪柝声文集第一辑第九册，六二至六三页）。

信息选读

创世记七章十六节：“凡有血肉进入方舟的，都是有公有母，正如神所吩咐挪亚的；耶和华就把他关在方舟里头。”…凡进入方舟的，都是有公有母，是照神所吩咐的。耶和华却把挪亚关在方舟里。…吩咐的是神。吩咐和神的权柄发生关系，所以是“神”。到人来了，就是“耶和华”把他关在里面，而非神把他关在里面。因为关在里面是和神的照顾发生关系。这是“神”和“耶和华”不同的用法。

撒上十七章四十六节：“今日耶和华必将你交在我手里；我必杀你，取下你的头。我又要将非利士军兵的尸首给空中的飞鸟、地上的野兽吃。全地就必知道以色列中有神。”你们看，这里是说耶和华必将你交

WEEK 3 — DAY 1

Morning Nourishment

Gen. 1:1 In the beginning God created the heavens and the earth.

Ezek. 39:28 And they will know that I am Jehovah their God because I brought them into captivity among the nations and have gathered them to their own land; and I will never again leave any of them there.

Why does Genesis 1 not mention Jehovah or Jehovah God, but only God? The name God—Elohim—means “the strong and mighty One.” The name God has to do with the creatures; it refers to His relationship with the creation. But Jehovah is a name that is related to man. Genesis 2 speaks of the relationship between God and man. Therefore, Jehovah God is mentioned right away... Every time the word Jehovah God is used, it denotes God having a relationship with man. Every time the word God is used, it implies His power and His relationship with the creation. (CWWN, vol. 9, p. 264)

Today's Reading

“And those who went in, male and female of all flesh, went in as God had commanded him; and Jehovah shut the door behind him” (Gen. 7:16)... All those that went in the ark went in male and female, as God had commanded, and Jehovah shut Noah in the ark...It was God who commanded. A command has to do with God's authority. Therefore, the name God is used here. But after man came, Jehovah rather than God shut him in. This is because shutting in has to do with God's care. This shows a difference in usage between God and Jehovah.

“On this day Jehovah will deliver you up into my hand, and I will strike you and remove your head from you. And I will give the corpses of the camp of the Philistines to the birds of heaven and to the animals of the earth on this day. And all the earth will know that there is a God in Israel” (1 Sam. 17:46). Here it says

在我手里，是说全地就必知道以色列中有神。这里不是说“神将你交在我手里，全地就必知道耶和华”呢？不。因为耶和华是和我有关系，祂顾念到我，把仇敌交在我手里。但是对于全地，就是在以色列人之外的人，神不给他们知道祂是耶和华，只给他们知道祂是神。耶和华是与亲近神的人发生关系；而神是对普通人发生关系，使人知道祂的能力。

代下十八章三十一节：“车兵长看见约沙法，便说，这必是以色列王；他们就围绕他，与他争战。约沙法呼喊，耶和华就帮助他；神驱使他们离开他。”帮助约沙法的是耶和华；驱使他仇敌离开的是神。耶和华帮助约沙法，因他是神所亲近的人，是和神亲密的人；但对于仇敌，却用“神”，因为他们和神没有来往。

神是普通的名字，耶和华是亲近的名字。神是指着神的能力说的；耶和华是指着神的爱心说的。神是指着创造方面说的；耶和华是指着神的亲近说的。创世记一章没有耶和华。因为是讲关乎创造方面的事，就是一章里提到人，也是关乎创造方面、能力方面的。二章是神和人亲密，有了关系，所以说耶和华神。为何在二章里不光说耶和华，而说耶和华神呢？这是因为要证明二章的耶和华，就是一章里的神。耶和华神不只是有能力的，且是和人亲近的。不过，从这里一直到出埃及三章，虽然一直是用耶和华，但是，乃是到了出埃及三章十四节，才有耶和华的意义的说明（倪柝声文集第一辑第九册，六四页）。

参读：倪柝声文集第一辑第九册，耶和华；神圣启示的中心路线，第一篇；圣经要道，第三十四题；神的启示和异象，第三篇；圣经中的十条路线，第一篇。

that Jehovah would “deliver you up into my hand,” for the purpose that “all the earth will know that there is a God in Israel.” Does it say that “God will deliver you up into my hand...and all the earth will know that there is a Jehovah?” No! The reason is that Jehovah is related to us; He cares for us and delivers the enemy into our hand. Moreover, God does not tell all the earth, those outside Israel, that He is Jehovah; He only shows them that He is God. Jehovah speaks of a relationship with those who are close to God, while God speaks of a relationship with ordinary men, in which He reveals His power to men.

“And when the captains of the chariots saw Jehoshaphat, they said, This is the king of Israel. And they surrounded him to fight, and Jehoshaphat cried out. And Jehovah helped him, and God diverted them from him” (2 Chron. 18:31). The One who helped Jehoshaphat was Jehovah, while the One who moved his enemy was God. Jehovah helped Jehoshaphat because he was close to God and intimate with God. God used the title God to Jehoshaphat’s enemy because they had no relationship with Him. This is another example.

God is the common name, while Jehovah is the name of intimacy. God refers to His power, while Jehovah refers to His love. God refers to creation, while Jehovah refers to His intimacy. Genesis 1 does not mention Jehovah, because it covers the creation. Even when chapter 1 mentions man, it is in relation to creation and power. Genesis 2 speaks of God’s intimacy with man and His relationship with man; therefore, it mentions Jehovah God. Why does it say Jehovah God in chapter 2, instead of just Jehovah? This proves that the Jehovah in chapter 2 is the God in chapter 1. Jehovah God is not only the One who is powerful, but is also the One who draws near to man. However, even though the name Jehovah is used from Genesis 2 until Exodus 3, the meaning of the name Jehovah is not explained until Exodus 3:14. (CWWN, vol. 9, pp. 264-265)

Further Reading: CWWN, vol. 9, pp. 263-274; The Central Line of the Divine Revelation, msg. 1; Crucial Truths in the Holy Scriptures, vol. 4, ch. 34; The Revelation and Vision of God, ch. 3; Ten Lines in the Bible, ch. 1

第三周 周二

晨兴喂养

出三 14 “神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。”

启一 4 “…愿恩典与平安，从那今是昔是以后永是的，从祂宝座前的七灵。”

我们来到神最奇妙的名称：“我是那我是。”（出三 14～15）…祂的名就是“是”这个动词。我们没有资格说我们是。我们什么都不是，唯有祂是。因此，祂称自己：“我是那我是。”…“我是”指明那位自有的，祂不需要倚靠自己以外的任何事物而存在。这位也是那永有的，就是说，祂永远长存，无始无终。

在约翰八章五十八节主耶稣说，“我实实在在地告诉你们，还没有亚伯拉罕，我就是。”主是那伟大的“我是”，祂是永远长存的神。…在出埃及三章十四节，主吩咐摩西对以色列人说，“那我是”差遣他。“我是”这辞不是完整的句子，但在这里的作用是一个名字，甚至是一个独特的名字。我们已经看见，这名实际上就是“是”这个动词。只有神够资格把这个动词应用在祂的存在上，因为唯有祂是自有的。你我必须领悟，我们不是自有的（出埃及记生命读经，七一页）。

信息选读

主耶稣就是那我是。祂的名叫我是，就是永远的一位。在约翰八章五十八节主说，“我实实在在地告诉你们，还没有亚伯拉罕，我就是。”主这位伟大的我是乃是永远、永存的神。所以祂在亚伯拉罕以先，比亚伯拉罕更大。

“我是”这个词与动词“是”有关，是就是存在。神创造的时候，称万物为有。事实上，神没有创造什

WEEK 3 — DAY 2

Morning Nourishment

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

Rev. 1:4 ...Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne.

We come to the most wonderful title of God: “I AM WHO I AM” (Exo. 3:14-15)... His name is simply the verb to be. We are not qualified to say that we are. We are nothing; only He has being. Therefore, He calls Himself, “I AM WHO I AM.”...“I Am” denotes the One who is self-existing, the One whose being depends on nothing apart from Himself. This One is also the ever-existing One, that is, He exists eternally, having neither beginning nor ending.

In John 8:58 the Lord Jesus said, “Truly, truly, I say to you, before Abraham came into being, I am.” As the great I Am, the Lord is the eternal, ever-existing God. In Exodus 3:14 the Lord told Moses to say to the children of Israel that I Am had sent him. The words “I Am” are not a complete sentence, but function here as a name, even a unique name. This name, as we have seen, is actually the verb to be. Only God qualifies to have this verb applied to His being, for only He is self-existent. You and I must realize that we are not self-existent. (Life-study of Exodus, p. 59)

Today's Reading

The Lord Jesus is the I Am. His name is I Am, the eternal One. In John 8:58 the Lord said, “Truly, truly, I say to you, Before Abraham came into being, I am.” The Lord as the great I Am is the eternal, ever-existing God. Hence, He is before Abraham and greater than Abraham.

The words I Am are related to the verb to be. To be is to exist. In His creation God called things into being. Actually, God did not make anything but rather called

么，而是称万物为有。在罗马四章十七节，保罗说到神是“称无为有”的一位。称一样东西为有，就是叫那样东西存在。曾有一度没有光；这意思是说，光不存在。然后神说，“要有光”，就有了光，那就是说，光存在了。

你晓得神是谁么？神就是唯一的我是。唯有祂是存在的，是伟大的“是”。反之，我们不是。我们在自己里面一无所是。这意思是说，动词“是”只适用于神，不适用于我们。我们必须晓得自己什么都不是，我们在自己里面一无所是。你晓得什么都不是的意思么？这意思是说你不是，“我是”和“是”这些字眼不能应用在你身上。唯有神是那我是，唯有祂存在，祂就是那“是”。神是宇宙的“是”，是真正存在的，离了祂，什么都不存在了。反之，凡事都是虚空，凡事都是无有。

法利赛人盘问主是谁的时候，祂回答说，“我是”。这里主似乎说，“我是那我是，我是唯一存在的；我就是那“是”，但你们经学家和法利赛人什么都不是，你们算不得什么。我是永远的一位，是唯一的存在者，唯一的真实者。”唯有那“我是”才是实际。因为祂是那“是”，祂就是实际。凡是不存在的东西，就无法有实际。凡是不存在的东西，都是虚空、虚无的。

因为唯有神是那“我是”，所罗门就能说，凡事都是“虚空的虚空”。只有一位是那“我是”。…〔我是〕表明主在与人的关系上是永存的神。若有人不信主就是这位神，那人必要死在罪中。在约翰八章二十八节主继续说，“你们举起人子以后，必知道我是…”。（约翰著作中帐幕和祭物的应验，二八〇至二八一页）

参读：出埃及记生命读经，第五篇；约翰著作中帐幕和祭物的应验，第二十三至二十四、五十六篇；召会生活之恢复极重要的因素，第一章；耶利米哀歌生命读经，第四篇。

everything into being. In Romans 4:17 Paul speaks of God as the One who “calls the things not being as being.” For something to be called into being is for that thing to exist. At one time there was no light. This means that light did not exist. Then God said, “Let there be light,” and light came to be; that is, it came into existence.

Do you know who God is? God is the unique I Am. He is the unique One who has being, the great “To Be.” We, on the contrary, are not. In ourselves, we do not have any being. This means that the verb to be can be applied only to God and not to us. We need to realize that we are nothing, that in ourselves we do not have any being. Do you know what it means to be nothing? It means that you are not, that the words I am and to be cannot be applied to you. Only God is the I Am. Only He has being. He is the To Be. God is the universal To Be, the genuine being. Apart from Him, nothing else has any being. Rather, everything is vanity; everything is nothing.

When the Pharisees asked the Lord who He was, He replied by saying, “I Am.” Here the Lord seemed to be saying, “I Am who I Am. I am the unique being; I am the To Be. But you scribes and Pharisees are nothing. You are nobody. I am the eternal One, the only One who is, the only One who is real.” Only the I Am is reality. Because He is the To Be, He is reality. Anything that does not have being cannot have any reality. Whatever does not have being is empty, vain. Because only God is the I Am, Solomon could say that all things are “vanity of vanities.” Only One is the I Am.

[I Am] denotes the Lord as the ever-existing God in relation to man. If any man does not believe that the Lord is this very God, that man will die in his sins. In John 8:28 the Lord went on to say, “When you lift up the Son of Man, then you will know that I am.” (CWWL, 1982, vol. 2, “The Fulfillment of the Tabernacle and the Offerings in the Writings of John,” pp. 253-254)

Further Reading: Life-study of Exodus, msg. 5; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 23-24, 56; CWWL, 1984, “Vital Factors for the Recovery of the Church Life,” pp. 456-458; Life-study of Lamentations, msg. 4

第三周 周三

晨兴喂养

出六7~8 “我要取你们归我作我的百姓，我也要作你们的神。你们要知道我是耶和华你们的神，是把你们从埃及人所加的重担下领出来的。我要把你们领到我起誓要赐给亚伯拉罕、以撒、雅各的那地，将那地赐给你们为业。我是耶和华。”

就着供应和应许来说，伊勒沙代是神的名；就着存在和成就应许来说，耶和华是祂的名。作为耶和华，神是永存的神（出三14，约八24、28、58）和成就应许的神（出六6~8）。亚伯拉罕、以撒、雅各死了，并没有享受应许的成就（来十一13）。在他们的经历中，神是全足者，而不是耶和华。对他们来说，祂是应许的神，但不是成就应许的神。在出埃及第六章一至八节，当神对摩西说话的时候，祂不是作为伊勒沙代—应许的神，乃是作为耶和华—成就应许的神。在这里神没有给摩西关于美地的应许；反之，祂乃是来成就…应许。当神在创世记十五章与亚伯拉罕立约时，在十三至十四节指出要过了四百年，美地的应许才得以成就。这四百年结束于摩西八十岁的时候。这指明应许亚伯拉罕的，要向摩西和以色列人应验（出埃及记生命读经，一九一至一九二页）。

信息选读

神的应许还没有向亚伯拉罕本人应验，因亚伯拉罕还未复活。神若不是自有永有者，数千年前的应许就无法应验。然而，因着神今是、以后永是，祂不能不成就祂的应许。在宇宙中有一位永是者，这一位就是成就应许的神，凡祂所说的都要成就。耶和华必成就祂的话。

WEEK 3 — DAY 3

Morning Nourishment

Exo. 6:7-8 And I will take you to Myself as My people, and I will be your God; and you shall know that I am Jehovah your God, the One who brought you out from under the burdens of the Egyptians. And I will bring you to the land which I swore to give to Abraham, to Isaac, and to Jacob; and I will give it to you as a possession. I am Jehovah.

Just as El Shaddai is God's name for supply and promise, so Jehovah is His name for existence and fulfillment. As Jehovah, God is the existing God (Exo. 3:14; John 8:24, 28, 58) and the fulfilling God (Exo. 6:6-8). Abraham, Isaac, and Jacob died without enjoying the fulfillment of the promise (Heb. 11:13). In their experience God was the all-sufficient One, but He was not Jehovah. To them, He was the promising God, but He was not the fulfilling God. When God spoke to Moses in Exodus 6:1-8, He did not speak as El Shaddai, the promising God, but as Jehovah, the fulfilling God. Here God did not make a promise to Moses regarding the good land; rather, He came to fulfill the promise.... When God was making a covenant with Abraham in Genesis 15, He indicated in verses 13 and 14 that it would be four hundred years before the promise concerning the good land would be fulfilled. These years were completed when Moses was eighty years of age. This indicates that what was a promise to Abraham was to be a fulfillment to Moses and to the children of Israel. (Life-study of Exodus, p. 162)

Today's Reading

God's promise has not yet been fulfilled to Abraham himself, because Abraham has not been resurrected. If God were not the self-existing One and the ever-existing One, the promise made thousands of years ago could not be fulfilled. However, because God is and always will be, He cannot fail to fulfill His promise. In this universe there is One who is, and this One is the fulfilling God. Whatever He says will come to pass. Jehovah will fulfill His word.

这对我们不该仅仅是道理，它该在实际上成为我们的经历。今天在主的恢复里，我们不是在应许的阶段，乃是在应验的阶段。应验的阶段包括旧约和新约中所有应许的应验。新约有一个应许，乃是主的话：祂要建造祂的召会（太十六 18）。这话今天正在我们中间应验。这指明我们经历的主不仅是伊勒沙代，更是耶和華。

青年人，我在本篇信息的负担特别是为着你们的。我感谢主，你们忠于主的恢复。但我知道在你们前面还有一段漫长的路程，并且有许多试炼和试验等着你们。我要向你们作见证，你们所事奉的神不仅是伊勒沙代，更是耶和華。…因着祂是那永是者，祂必成就祂所应许的一切。我也许不能履行我的话，因为我会去世。但因耶和華永远长存，而且祂是动词“是”的实际，凡祂所说的祂必成就。当你遭遇试验、试炼和难处时，你应当说，“主，你是。我的问题会过去，但是主，你永远长存。”

你需要或在难处里时，不要仅仅为着主的丰富和充裕赞美主。你也该赞美祂是那“我是”。不要只感谢祂大有能力，而要放胆宣告：“主，你是。”许多基督徒在缺乏时，以主为全足者，向祂祷告。但是你是否听过基督徒为着主的永存赞美祂？主渴望有人宣告：“主，你是！”我们必须是这样赞美主的人。

我们不该仅仅为着主的丰富、充足和能力感谢主。我们若得着主是那“我是”的启示，就要在新样里祷告了。当难处来临时，我们要到主面前，说，“主，这里有难处，但你是。你就是那‘我是’，我相信你。”（出埃及记生命读经，一九二至一九七页）

参读：出埃及记生命读经，第十四篇。

This should not merely be doctrine to us; it should become our experience in a practical way. In the Lord's recovery today we are not in the stage of promise; we are in the stage of fulfillment. The stage of fulfillment includes the fulfillment of the promises made both in the Old Testament and in the New Testament. One New Testament promise is the Lord's word, "I will build My church" (Matt. 16:18). This word is being fulfilled among us today. This indicates that we are experiencing the Lord not only as El Shaddai but also as Jehovah.

Young people, my burden in this message is especially for you. I am grateful to the Lord for your faithfulness to His recovery. But I realize that there is a long journey ahead of you and that many trials and tests await you. I want to testify to you that the very God whom you are serving is not only El Shaddai but also Jehovah... Because He is the One who is, He will fulfill all that He has promised. I may not be able to keep my word because I may cease to be. But because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken. When you encounter tests, trials, and difficulties, you should say, "Lord, You are. My problems will end, but You, Lord, will be forever."

When you have a need or are in difficulty, do not merely praise the Lord for His richness and sufficiency. You should also praise Him that He is the One who is. Do not simply thank Him that He is able and mighty, but declare boldly, "Lord, You are." When they are in need, many Christians pray to the Lord as the sufficient One. But have you ever heard of Christians praising the Lord for His eternal existence? The Lord is longing for some to proclaim, "Lord, You are!" We need to be those who praise the Lord in this way.

We should not simply thank the Lord for His richness, sufficiency, and ability. If we have received the revelation of the Lord as the I Am, we shall pray in a new way. When trouble comes, we shall go to the Lord and say, "Lord, here is a problem, but You are. You are the I Am, and I believe in You." (Life-study of Exodus, pp. 163-167)

Further Reading: Life-study of Exodus, msg. 14

第三周 周四

晨兴喂养

出三15“神又对摩西说，你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远…”

创三五10“并且对他说，你的名原是雅各，从今以后不要再叫雅各，要叫以色列…”

父神呼召人、称义人、装备人，使人凭信而活，并活在与祂的交通里。…创世记十二章一节给我们看见父的呼召，十五章六节启示祂的称义。十七章给我们看见神如何装备亚伯拉罕，使他过凭信的生活。然后十八章启示神如何使亚伯拉罕活在与祂交通的生活里。这是神与祂的人间朋友亚伯拉罕之间交通的一章（神在祂与人联结中的历史，一六一页）。

信息选读

以撒的阶段代表子神，就是三一神的第二者，祂赐福与人，使人承受祂一切的丰富，过享受祂丰盈的生活，并在平安中过生活（创二五5，二六3~4、12~33）。

在雅各同约瑟生平的阶段里，我们看见灵神在万有里作工，叫爱祂的人得益处。这是根据罗马八章二十八节，那里说，“万有都互相效力，叫爱神的人得益处。”按这一节上下文看，这里的益处不是指物质的人、事、物；乃是指我们更多得着基督作到我们里面，使我们新陈代谢的变化，至终模成祂这神长子的形像（29），也就是将我们带进完满的儿子名分里。

WEEK 3 — DAY 4

Morning Nourishment

Exo. 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever...

Gen. 35:10 And God said to him, ...Your name shall no longer be called Jacob, but Israel shall be your name...

God [is] the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him....Genesis 12:1 shows us the Father's calling and 15:6 reveals His justification. Chapter 17 shows us how God equipped Abraham to live a life by faith. Then chapter 18 reveals how God made Abraham to live a life in fellowship with Him. It is a chapter of fellowship between God and His human friend, Abraham. (The History of God in His Union with Man, p. 134)

Today's Reading

The section of Isaac represents God the Son, the second of the Triune God, who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (Gen. 25:5; 26:3-4, 12-33).

In the section of the life of Jacob with Joseph, we see God the Spirit who works in all things for the good of His lovers. This is based upon Romans 8:28, which says, "All things work together for good to those who love God." According to the context of this verse, the good here is not related to physical persons, matters, or things. It refers to our gaining more of Christ, to our having Him wrought into our being, that we may be transformed metabolically and may eventually be conformed to His image, the image of the firstborn Son of God (v. 29), that is, that we may be brought into the full sonship.

二十八节说，万有互相效力，使我们得益处；但我们必须看见，事实上乃是那灵在万有里作工。多年前我在上海召会曾举例说明，那灵如何在凡事上作工，使我们得益处。这个例子是说到一位姊妹爱她的旗袍远过于爱神。有一天她穿上她最好的旗袍，但是就在她出门的时候，一只狗跑过，把淤泥溅到她的旗袍上，把她的旗袍弄脏了。那只狗当然不知道她在什么时间穿她最好的旗袍出来，但是那灵知道。那灵能指挥我们环境中的每一件事，并在一切的人、事、物上作工，叫这些人、事、物互相效力，使我们得益处，为使我们得变化，并模成神长子的形像。

在亚伯拉罕、以撒、雅各同约瑟这团体之人的生平里，我们可以看见一个蒙神所爱、所拣选、所呼召、所称义，并得以享受基督一切丰富的人。这一位也被命定要过挣扎的生活，受苦的生活。最后，借着这一切苦难，这一位就被那灵变化，而在神圣生命里成熟。

每一天我们都是受苦的人，也是享受的人。一面，我们在享受基督。另一面，我们在经历苦难。基督一直在将祂一切的丰富供应给我们，而那灵总是在万有中作工，为要管教我们。如果我们不在灵里行事为人，那灵就会用我们所有的东西作工具，来对付我们。如果一位弟兄有很多套西装，并且爱这些西装过于爱神，那灵就会用这些西装来麻烦这位弟兄。就着物质一面说，一位弟兄有许多套西装，对他是比较方便，使他可以穿着得合式。但是如果他不在灵里行事为人，这些西装就会成为更多的工具，给那灵用以对付他。凡我们所有的，都能被那灵用来麻烦我们。这是为我们效力，使我们得着益处，就是得着模成神长子形像的益处（神在祂与人联结中的历史，一六二至一六四页）。

参读：神在祂与人联结中的历史，第十章；约翰福音生命读经，第十九至二十、四十二篇；马太福音生命读经，第五篇；新约总论，第二十六篇。

Romans 8:28 says that all things work together for our good, but we need to see that it is actually the Spirit who works in all things. In the church in Shanghai many years ago, I gave an illustration of how the Spirit works in all things for our good. This illustration was concerning a sister who loved her long gowns much more than she loved God. One day she dressed herself with the best long gown, but right after she went out the door, a dog came by, splattered mud on her gown, and the gown was spoiled. The dog surely did not know the time that she was coming out with the best long gown, but the Spirit knew. The Spirit can direct anything in our environment and work in all persons, all matters, and all things to cause them to work together for good to us that we may be transformed and conformed to the image of the firstborn Son of God.

In the lives of Abraham, Isaac, and Jacob as a corporate person, we can see someone who was loved, chosen, called, and justified by God and made to enjoy all the riches of Christ. Also this one was destined to live a struggling life, a suffering life. Lastly, through all these sufferings this one was transformed by the Spirit and matured in the divine life.

Every day we are suffering ones and enjoying ones. On the one hand, we are enjoying Christ. On the other hand, we are experiencing sufferings. Christ is ministering all His riches to us, whereas the Spirit is always working in all things to discipline us. If we do not behave in the Spirit, the things we have can become instruments used by the Spirit to deal with us. If a brother has many suits and loves these suits more than he loves God, these suits can be used by the Spirit to trouble him. In a physical sense, it is more convenient for a brother to have a number of suits so that he can dress appropriately. But if he does not behave in the Spirit, these suits can become more instruments used by the Spirit to deal with him. Whatever we have can be used by the Spirit to trouble us. This works together for our good, the good of being conformed to the image of the firstborn Son of God. (The History of God in His Union with Man, pp. 134-136)

Further Reading: The History of God in His Union with Man, ch. 10; Life-study of John, msgs. 19-20, 42; Life-study of Matthew, msg. 5; The Conclusion of the New Testament, msg. 26

第三周 周五

晨兴喂养

出三 14 “神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。”

约八 12 “...耶稣又对众人讲论说，我是世界的光，跟从我的，就绝不在黑暗里行，必要得着生命的光。”

祂是那我是，意思就是“你需要什么，我就是什么”，以及“我是一切”。我们有一张签了名的支票，其上的金额栏是空白的，我们可以照我们的需要填写。在“我是”的名字后面，我们可以填上款项。天上的银行，就会兑现这张支票。我们需要什么，主就是什么。如果我们需要救恩、亮光、生命、能力、智慧、圣别或公义，耶稣基督自己就是我们的这一切。祂是耶和華神，是那伟大的“我是”（神在祂与人联结中的历史，七页）。

信息选读

我是！我就是我！弟兄姊妹们，你们觉得这个名字的宝贵么？...神说话顶希奇。神所说的，是顶希奇；神所不说的，也是顶希奇。神说得完全的，顶希奇；神说不完全的，也顶希奇。...神在出埃及三章十四节不完全地说神是什么。祂只说我是...，内里意思是不完全的。那“我是...”差遣〔摩西〕来。摩西那天受了神的启示。

若神在“我是”之下加上“能力”两字，就祂不是爱了。若加上“爱”字，就祂是爱，而非能力、智慧、义、圣别、救赎、安慰、保障、坚固台、避难所了。神只说祂是...，而不说祂是什么，好让信祂的人自己在下面加上字眼（哦，不是字眼，乃是属灵的实际！）我们可以按着信心随便加上什么。我们若有需要，同时并有信心，我们就可以在“神

WEEK 3 — DAY 5

Morning Nourishment

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

John 8:12 ...Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life.

His being the I Am means “I am whatever you need” and “I am everything.” We have a signed check with the space for the amount left blank, and we may fill in whatever we need. After the name “I Am” we can fill in the amount. The heavenly bank will cash this check. The Lord is whatever we need. If we need salvation, light, life, power, wisdom, holiness, or righteousness, Jesus Christ Himself is all these things to us. He is Jehovah God, the great I Am. (The History of God in His Union with Man, p. 11)

Today's Reading

I am! I am that I am! Brothers and sisters, do you see the preciousness in this name?...God's Word is most amazing. What He says is most amazing, and what He has not said is also most amazing. What God has fully said is amazing, and what He has not fully said is also amazing....[In Exodus 3:14] God does not say fully what He is. He merely says that He is.... This implies that there is something not yet said. The “I am” has sent Moses. On that day Moses received God's revelation.

If God adds the word power to the words I am, then He is not love. If He adds love to the first words, then He is only love and not power, wisdom, righteousness, sanctification, redemption, comfort, protection, a high tower, and shelter. God only says that He is, without saying what He is. This allows those who believe in Him to add in other terms; actually, they are not terms, they are spiritual realities! We can add in whatever we want by faith. If we have the need and faith, we can

是”之下加上我们所需要的，而得着神补满我们那个需要。我们需要安慰，神就是我们的安慰。我们需要避难所，神就是我们的避难所。我们需要坚固楼，神就是我们的坚固楼。我们需要得胜，神就是我们的得胜。我们需要圣别，神就是我们的圣别。我们需要办法，神就是办法——“我就是道路。”（约十四6）…我们需要光，神就是我们的光。我们需要生命的粮，神就是我们生命的粮。你要什么，你都可以加上。我们不必怀疑，无论什么都可以加上。

…这正像一本支票簿子。有人在下面签好了名字。…你撕一张，要填一千，就有一千。…下面已有人签了字，上面只要你写就好用了。多少人不认得谁是神，多少人不认识耶和华。我觉得这名字的长阔高深，是够包括一切的。

这样看来，难怪认识神的人说，耶和华的名是坚固楼；义人奔入，便得安稳〔箴十八10〕。当我们认识这名的意义之后，我们岂不是要同大卫一同说，“耶和华啊，认识你名的人要信靠你”（诗九10）么？就是因为旧约的圣徒知道神的名是耶和华的缘故，所以，才祈求说，“耶和华啊，求你因你的名赦免我的罪孽”（二五11）；“以你的名救我”（五四1）；“求你为你名的缘故恩待我”（一〇九21）。所以，才宣告说，“借你的名要践踏那起来攻击我们的人”（四四5）；“为自己的名引导我走义路”（二三3）；“我要在你的名里举手”（六三4）。所以，他们才赞美说，“神啊，你受的赞美，正如你的名一样”（四八10）；“他们因你的名终日欢腾”（八九16）；“你们当向神唱诗，歌颂祂的名；…祂的名是耶和华”（六八4）。

神的名就是启示神自己的。神的名是我们信心的根基。如果我们能在圣灵的能力里，进入神的名实际，就我们能够靠着神的名为我们成功非常的事（倪柝声文集第一辑第九册，六五至六七页）。

参读：神在祂与人联结中的历史，第一章；倪柝声文集第一辑第九册，耶和华。

add whatever we need to the words God is and receive God's answer to our need. If we need comfort, God is our comfort. If we need a shelter, God is our shelter. If we need a high tower, God is our high tower. If we need victory, God is our victory. If we need holiness, God is our holiness. If we need a way, God is our way (John 14:6). If we need light, God is our light. If we need the bread of life, God is our bread of life. Whatever you need can be added to His name. We should not have any doubt. We can add whatever we want to His name.

This is like a checkbook with signatures on all the checks.... If you tear out one check and write one thousand on it, you will have one thousand.... Since someone has signed them, all you have to do is write what you need on one of them. Many people do not know God, and many people do not know Jehovah. I feel that the length, the breath, the height, and the depth of this name are sufficient to include everything.

After seeing this, it is no wonder that those who know God say that the name of Jehovah is a strong tower, and the righteous runs into it and is safe (Prov. 18:10). After we understand the meaning of this name, we will proclaim with David that “those who know Your name put their trust in You” (Psa. 9:10). Because the Old Testament saints knew God's name as Jehovah, they were able to pray, “For the sake of Your name, O Jehovah, / Pardon my iniquity, for it is great” (25:11); “O God, save me by Your name” (54:1); “O Jehovah Lord, deal with me, / For Your name's sake” (109:21). They also proclaimed, “Through Your name we trample those who rise up against us” (44:5); “He guides me on the paths of righteousness / For His name's sake” (23:3); “I lift up my hands in Your name” (63:4). This is why they could praise, saying, “As Your name is, O God, / So is Your praise” (48:10); “in Your name they exult all day long” (89:16); “sing to God, sing psalms to His name / ... Jah is His name” (68:4).

God's name reveals God Himself. God's name is the foundation of our faith. If we can enter the reality of God's name in the power of the Holy Spirit, extraordinary things can be accomplished through God's name. (CWWN, vol. 9, pp. 266-267)

Further Reading: The History of God in His Union with Man, ch. 1; CWWN, vol. 9, pp. 263-267

第三周 周六

晨兴喂养

来十一6“人非有信，就不能得神的喜悦；因为到神面前来的人，必须信有神〔直译，神是〕，且信祂赏赐那寻求祂的人。”

约八58“耶稣对他们说，我实实在在地告诉你们，还没有亚伯拉罕，我就是。”

出埃及三章所启示的第二个名称是耶和華；耶和華的意思是“那昔是今是以后永是者”。这名称基本上由“是”这个动词所组成。除了主以外，其他一切都是虚无。祂是唯一“是”的那一位，唯一具有存在之实际的那一位。除了祂以外，“是”这个动词不该应用于任何人或任何事物。祂是唯一的自有者。宇宙中的万有都是虚无。唯有耶和華是“那昔是今是以后永是者”。祂过去是，现在是，将来还是。

希伯来十一章六节说，“到神面前来的人，必须信有神”（有神，直译，神是）。根据本节经文，神是，我们必须信祂是。神是，但我们不是。

我们若要蒙神呼召，就必须认识，那位呼召者首先是受神差遣者，其次是耶和華，就是昔是今是以后永是的那一位。我们必须晓得，呼召我们的神是，而我们不是。我们都需要这样认识神（出埃及记生命读经，六八至六九页）。

信息选读

当你…说，“不再是我，乃是基督”，你就是信神是。…这含示你看见你不是，祂才是。

除了一事之外，没有什么能使独一的神快乐；那就是信。信乃是信神是。这样，我就要问你：“如果唯独神是，那么你在那里？”诗歌三百六十四首第一节说，“与

WEEK 3 — DAY 6

Morning Nourishment

Heb. 11:6 But without faith it is impossible to be well pleasing to Him, for he who comes forward to God must believe that He is and that He is a rewarder of those who diligently seek Him.

John 8:58 Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am.

The second title revealed in [Exodus 3] is Jehovah, which means “He who was, who is, and who will be.” This title is composed basically of the verb to be. Apart from the Lord, all else is nothing. He is the only One who is, the only One who has reality of being. The verb to be should not be applied absolutely to anyone or anything except to Him. He is the only self-existent being. In the universe all things are nothing. Only Jehovah is “He who was, who is, and who will be.” In the past, He was; in the present, He is; and in the future, He will be.

Hebrews 11:6 says that “he who comes forward to God must believe that He is.” According to this verse, God is, and we must believe that He is. God is, but we are not.

If we would be called by God, we must know that the calling One is first the sent One of God and second, Jehovah, the One who was, who is, and who will be. We must know that the God who calls us is and that we are not. We all need to know God in such a way. (Life-study of Exodus, p. 57)

Today's Reading

When you say, ...“It's no more I, but Christ,” you believe that God is... .It implies that you realize that you are not, but He is.

Nothing can make the unique God happy except one thing. That is faith. Faith is to believe that God is. Then I would check with you, “If only God is, where are you?” The first stanza of Hymns, #483 says, “Buried with Christ, and raised with

主同葬，也一同复活，还有什么留给我去作？只要我不再奋斗击空，只要我照新生而举动。荣耀归于神！”你在那里？你在坟墓里。今天你是谁？你必须说，“不再是我，乃是基督。”我愿意再提到达秘所说的话：“哦，何等喜乐，能够一无所有，一无所是，一无所见，唯见在荣耀里活的基督；并且一无所顾，唯顾祂在此地的权益。”这是信。我们什么也不顾，只顾祂的权益。我们应当一直的说，“不是我，不是我自己，不是我的；乃是祂，祂自己，祂的。祂是首先，祂是末后，祂也是中间的一切。”“主，唯有主。”（见诗歌四三三首第五节）

唯有信使神快乐，而信乃是信神是。不再是我，乃是基督。信神是，乃是使神快乐、蒙神喜悦的唯一、独一的路。我愿意问姊妹们：“当你梳头的时候，是谁在梳？”你梳头的时候应当说，“不再是我，乃是基督。”但对许多姊妹来说，不是基督，乃是她们自己。如果是基督在梳头，祂就不会照你的方式梳头。你要记住这事。当你梳头的时候，你应当能够说，“赞美主。不再是我，乃是基督。”你我凡事都必须这样行。

当弟兄们来看我，我常祷告说，“主啊，弟兄们要来看我。我不是那个能应付他们需要的人。主啊，你才是那一位。”这是信—信我应当出去，信祂应当进来。我必须在凡事上否认己，在凡事上信靠祂。你要否认己并信靠祂。这就是信神是。

甚至在职事聚会结束时，我们可能说，“圣徒们，现在是轮到你们分享。”但我们必须说，“这不是轮到我们，乃是轮到基督。”如果我们这样生活，基督的丰富就要从我们口中出来。我来聚会之前，经常向主祷告说，“主啊，我不该是说话者，你才是。我已经被钉死，但你活在我里面。你应该是说话者。”这有很大的不同—否认己，信靠主，也就是说，信神是（罗马书的结晶，九三至九六页）。

参读：出埃及记生命读经，第五篇；罗马书的结晶，第七篇。

Him too; / What is there left for me to do? / Simply to cease from struggling and strife, / Simply to walk in newness of life. / Glory be to God!" Where are you? You are in the tomb. Today who are you? You need to say, "It is no more I, but Christ." I would like again to refer to what Darby said: "O the joy of having nothing and being nothing, seeing nothing but a living Christ in glory, and being careful for nothing but His interests down here." This is faith. We care for nothing but His interest. We should always say, "Not I, not me, not my, not mine; but He, Him, His. He is the first and the last and everything in between." "Christ, only Christ" (see Hymns, #591—stanza 5).

Only faith can make God happy, and faith is to believe that God is. It is not I, but Christ. To believe that God is, is the only way, the unique way, to make God happy, to please God. I would like to ask the sisters, "When you are combing your hair, who is combing it?" While you are combing your hair, you should say, "No longer I, but Christ." But with many sisters it is not Christ, but them. If Christ were doing the combing, He would not comb your hair according to your way. You have to remember this. When you comb your hair, you should be able to say, 'Praise the Lord. It is no more I, but Christ.' You and I have to do everything in this way.

When brothers come to visit me, quite often I pray, "Lord, the brothers are coming to see me. I am not the one that can meet their need. Lord, You are the One." This is faith—believing that I should be out and believing that He should be in. I must deny myself in everything and trust in Him in everything. To deny yourself and to trust in Him is faith. This is to believe that God is.

Even at the end of a ministry meeting, we may say, "Saints, now it is your turn to share." But we have to say, "It is not our turn, but Christ's turn." If we live in this way, the riches of Christ will come out of our mouth. Quite often before coming to a meeting, I pray to the Lord, "Lord, I should not be the speaker, but You. I have been crucified, but You live in me. You should be the speaker." This makes a big difference—to deny the self, to trust in the Lord, that is, to believe that God is. (Crystallization-study of the Epistle to the Romans, pp. 76-78)

Further Reading: Life-study of Exodus, msg. 5; Crystallization-study of the Epistle to the Romans, msg. 7

第三周诗歌

Gracious Lord, Thy name I AM is Praise of the Lord — His Name

78

61

赞美主 — 祂的名

8 8 8 5 (英 78)

降 A 大调

3/4

5̣ . 5̣ | 1 1 7̣ . 1̣ | 2 2 1̣ . 2̣ | 3 3 2̣ . 1̣ | 2 2
一 恩 主 耶 稣, 你 名 “我 是” 宝 贵 圣 名, 丰 美、真 实!
3 . 4 | 5 5 3 . 1 | 6 6 2 . 4 | 5 - 7 | 1 - ||
我 所 需 要 全 都 在 此—全 在 你 所 是!

- | | |
|--|--|
| 二 你是圣子、又是圣父，
是神隐藏、是神显出，
且成那灵与我同处，
使我享丰富。 | 使我刚强，使我得胜，
使我占上风。 |
| 三 你是帐幕、你是圣殿，
给神安居、将神彰显，
使我在你与神相见，
得享神肥甘。 | 九 你是灵粮、你是活水，
为作供应，甘愿降卑，
解我饥渴，苏我困惫，
作了我美味。 |
| 四 你是羔羊、你是新郎，
为娶新妇、将罪担当，
为我舍己、为我受伤，
使我得安康。 | 十 你是牧人、你是医生，
为我舍命，医我疾病，
保养、顾惜、安慰、引领，
凡事都照应。 |
| 五 你是智慧、你是道路，
照神旨意、为我部署，
使我蒙恩、使我受福，
纳我入正途。 | 十一 你是祭司、你是君王，
将我带进神的面光；
你的权柄我得分享，
地位何高尚！ |
| 六 你是公义、你是圣洁，
与神相合、为神所悦，
使我称义、使我圣别，
能与神和谐。 | 十二 你是救贖、你是盼望，
还要将我改变形状，
使我完全与你相像，
将你来彰显。 |
| 七 你是生命、你是亮光，
消除黑暗、吞灭死亡，
使我复生、使我明亮，
使我得释放。 | 十三 还是荣耀、喜乐、平安、
真理、恩典、活道、灵磐、
日头、盾牌、居所、靠山，
何人能尽言！ |
| 八 你是复活、你是大能，
冲破坟墓、胜过幽冥， | 十四 你的所是永远、无限、
长、阔、高、深、丰满、完全！
岂只应付我的缺欠！
且从我溢漫！ |

1. Gra - cious Lord, Thy name "I AM" is, Pre - cious name, how rich and full 'tis, All - in -
clu - sive, faith - ful too 'tis— All we need, Thou art!

- | | |
|--|---|
| 2. Thou the Son, the Father in Thee,
As the Spirit now indwell me,
That the riches of Thyself we
May experience. | 8. Thou art resurrection power,
Thou the conqu'ror in hell's hour;
Thou dost us with might empower
Over all to reign. |
| 3. Thou the Temple for God's dwelling,
Thou the Father's life e'er telling;
We in Thee with joy excelling
Face to face see Him. | 9. Living water, food supply, Lord,
Thou Thyself art, and didst die, Lord,
All our want to satisfy, Lord;
Now we feast on Thee. |
| 4. Thou the Lamb and Thou the Bridegroom,
For the bride Thou sufferedst sin's doom,
Wounded, crucified in our room;
Thus we find our rest. | 10. Thou the Shepherd and Physician,
Thou hast healed our sick condition;
Comfort, guide, protect—Thy mission;
Thou dost care for us. |
| 5. Thou art wisdom and the way, Lord,
Thou our lives dost plan each day, Lord,
Grace to us Thou dost convey, Lord,
In Thy path to walk. | 11. Priest and King Thou art fore'er, Lord;
Into God we're brought, and there, Lord,
Thine authority we share, Lord;
What an honored place! |
| 6. Pure and holy, righteous Thou art,
One with God, well-pleasing His heart,
Thou within to us dost impart
Harmony with God. | 12. Thou our Hope and our Redemption,
Thou wilt change our old creation,
Make of Thee a duplication,
Thus Thyself express. |
| 7. Thou art life and Thou art light, Lord,
Death hast swallowed, banished night, Lord,
Thou hast quickened, given sight, Lord;
We are now set free. | 13. Thou our Joy, our Peace, our Glory;
Truth, and Grace, the Rock, the Life-tree,
Building, Mountain, Sun, and Shield—we
Ne'er can tell it all. |
| | 14. What Thou art—eternal, boundless,
Full and perfect, rich, exhaustless—
Meets our need to utter fullness
And from us o'erflows. |

申言稿: _____

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祝福的神与神的祝福

The God of Blessing and the Blessing of God

读经：结三四 26～27 上，创十二 3，一 28，民六 23～27，诗一三三 3，弗一 3，加三 14，林前十 16 上

Scripture Reading: Ezek. 34:26-27a; Gen. 12:3; 1:28; Num. 6:23-27; Psa. 133:3; Eph. 1:3; Gal. 3:14; 1 Cor. 10:16a

纲要

Outline

周一

Day 1

壹 主借着牧养带我们进入对祂祝福的享受，并使我们在赐福的雨下成为福源——结三四 26～27 上、29，亚十 1：

I. Through His shepherding, the Lord brings us into the enjoyment of His blessing and causes us to become a source of blessing under the showers of blessing—Ezek. 34:26-27a, 29; Zech. 10:1:

一 首先，我们自己得享主的祝福；然后，主要使我们成为别人的福源，叫别人也得供应——结三四 26。

A. First, we ourselves enjoy the Lord's blessing, and then the Lord will cause us to become a source of blessing to others so that they may be supplied—Ezek. 34:26.

二 神必叫赐福的雨按时落下一亚十 1。

B. God will cause the showers of blessing to come down in their season—Zech. 10:1.

贰 神是祝福的神——创一 22、28，诗一一五 13：

II. God is a God of blessing—Gen. 1:22, 28; Psa. 115:13:

一 神造人时，定意要人享受神作人的福分；但因着亚当的堕落，人失去神作他的福分和享受——创一 28，三 23～24。

A. In His creation of man, God intended that man might enjoy God as his blessing, but through the fall of Adam, man lost God as his blessing and enjoyment—Gen. 1:28; 3:23-24.

二 在创世记十二章三节，神应许给亚伯拉罕的福包括神创造的福和救赎的福，包含神要给人的一切，就是神自己和祂在今世并来世所有一切：

B. God's blessing promised to Abraham in Genesis 12:3 consists of the blessings of creation and redemption, including all that God wants to give man—God Himself and all that He has in this age and in the age to come:

- 1 神对亚伯拉罕传福音时，应许要将祂自己作为福分赐给蒙召之人—加三 8、14。
- 2 按照创世记二十二章十八节，这福要借着亚伯拉罕的后裔，就是基督，临到万国—太一 1，加三 16：
 - a 神赐福给亚伯拉罕，至终产生基督这唯一的后裔，地上万国都要因祂得福—徒三 25～26，加三 16。
 - b 所有在基督里的信徒乃是团体基督的肢体，都包含在这后裔之内，成为承受神应许之福的后嗣—林前十二 12，加三 7、29。

周 二

叁 我们要宝贝神的祝福—申二八 2～8，诗八四 4～5，弗一 3：

- 一 基督徒正常的生活乃是蒙福的生活；基督徒正常的工作乃是蒙福的工作—民六 23～27，太五 3～11，二四 46，约二十 29，加三 14，林后九 6，罗十五 29。
- 二 总有一天我们要领悟，在我们的工作中，在我们的基督徒生活中，并在我们的召会生活中，一切都在于神的祝福—弗一 3。
- 三 在服事主的事上，我们该信神的祝福，并宝贝神的祝福—罗十五 29：
 - 1 我们过召会生活并实行召会生活时，需要学习不拦阻神的祝福—徒一 14，二 46，四 24，五 12。
 - 2 我们要投靠神的祝福，也要除去拦阻神的祝福的障碍。

周 三

1. In His preaching of the gospel to Abraham, God promised that He would give Himself to the called ones as a blessing—Gal. 3:8, 14.
2. According to Genesis 22:18, this blessing would come to all the nations through Abraham's seed, who is Christ—Matt. 1:1; Gal. 3:16:
 - a. God's blessing of Abraham eventually issued in Christ as the unique seed in whom all nations of the earth are blessed—Acts 3:25-26; Gal. 3:16.
 - b. All the believers in Christ, as members of the corporate Christ, are included in this seed as heirs of God's promised blessing—1 Cor. 12:12; Gal. 3:7, 29.

Day 2

III. We need to treasure God's blessing—Deut. 28:2-8; Psa. 84:4-5; Eph. 1:3:

- A. *The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing—Num. 6:23-27; Matt. 5:3-11; 24:46; John 20:29; Gal. 3:14; 2 Cor. 9:6; Rom. 15:29.*
- B. *The day must come when we realize that in our work, in our Christian life, and in our church life, everything depends on God's blessing—Eph. 1:3.*
- C. *In serving the Lord, we should believe in and treasure God's blessing—Rom. 15:29:*
 1. We need to learn to live and to practice the church life in a way that does not hinder God's blessing—Acts 1:14; 2:46; 4:24; 5:12.
 2. We should rely on God's blessing and eliminate the barriers that prevent us from receiving it.

Day 3

四 我们需要宝贝并专注于新约的福分：重生（约三3、6，彼前一3）、神圣的生命（约壹五11～12）和神圣的性情（彼后一4）、内住的灵（罗八9、16）、变化（林后三18）、与主成为一灵（林前六17）、象神（约壹三2）以及进入神的荣耀（彼前五10）。

五 我们可以象保罗一样，经历“基督之福的丰满”——罗十五29。

肆 在创世记一章二十八节，神赐福给人，使人繁衍增多，遍满地面，并且制伏这地：

一 在神得着一个人彰显祂、代表祂之前，神无法倾倒出祂丰满的福——26～27节。

二 神创造人以后，祂在地上能看见一种有生命之物，有祂的形像并有祂的管治权，神就立刻把祂丰满的福赐给人。

三 接受神的祝福的资格，乃是形像和管治权——26、28节。

四 因着祭司的职任是为着神的形像，君王的职分是为着神的管治权，所以，神的福总是随着祭司职任和君王职分——十四17～19。

周 四

伍 在民数记六章二十三至二十七节耶和華对祂子民的三重祝福里，启示了神圣的三一：

一 民数记六章二十三至二十七节的祝福，就象林后十三章十四节的祝福，乃是三一神永远的福分：

D. We need to treasure and focus on the New Testament blessings: regeneration (John 3:3, 6; 1 Pet. 1:3), the divine life (1 John 5:11-12) and the divine nature (2 Pet. 1:4), the indwelling Spirit (Rom. 8:9, 16), transformation (2 Cor. 3:18), being one spirit with the Lord (1 Cor. 6:17), and being like God (1 John 3:2) and entering into His glory (1 Pet. 5:10).

E. Like Paul, we may experience “the fullness of the blessing of Christ”—Rom. 15:29.

IV. In Genesis 1:28 God blessed man to be fruitful, multiply, fill the earth, and subdue it:

A. Before God had a man to express Him and represent Him, there was no way to pour out His full blessing—vv. 26-27.

B. After God created man, He was able to see on earth a living creature bearing His image and having His dominion, so immediately, God bestowed His full blessing upon man.

C. The qualifications for receiving God’s blessing are image and dominion—vv. 26, 28.

D. Because the priesthood is for God’s image and the kingship is for God’s dominion, God’s blessing is with the priesthood and the kingship—14:17-19.

Day 4

V. In Numbers 6:23-27 the Divine Trinity is revealed in the threefold blessing of Jehovah to His people:

A. The blessing in Numbers 6:23-27, like that in 2 Corinthians 13:14, is the eternal blessing of the Triune God:

1 这永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受。

2 全宇宙中唯一的福分就是三一神，而这福分临到我们，乃是借着这位神圣者在祂神圣的三一（父、子、圣灵）里，分赐到我们里面—弗一3～14。

二 在民数记六章二十四至二十六节，我们有三一神的祝福：

1 “愿耶和华赐福给你，保护你”可视为与父有关—24节。

2 “愿耶和华使祂的面光照你，赐恩给你”可视为与子有关—25节。

3 “愿耶和华向你仰脸，赐你平安”可视为与圣灵有关—26节。

4 父赐福给我们，子光照我们，圣灵向我们仰脸；结果，我们就蒙保守，得恩典，也享平安。

陆 诗篇一百三十三篇启示，生命的福内在地与神子民的一有关；我们要带下神的祝福，就必须有一的实行：

一 诗篇一百三十三篇三节的生命指神永远的生命（约三16，弗四18），是神命定给那些在召会生活里，在一里同住之人的福：

1 诗篇一百三十二篇预表召会的生命，一百三十三篇预表召会生活—最高的生活，弟兄在一里同住的生活。

2 这样的生活使神进来，以施膏的灵、滋润的恩典和永远的生命祝福我们—2～3节。

二 如果我们要在神所命定的生命之福下，就必须在一的立场上—3节。

1. This eternal blessing is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment.

2. In the entire universe the unique blessing is the Triune God, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit—Eph. 1:3-14.

B. In Numbers 6:24-26 we have the blessing of the Triune God:

1. “Jehovah bless you and keep you” can be ascribed to the Father—v. 24.

2. “Jehovah make His face shine upon you and be gracious to you” can be ascribed to the Son—v. 25.

3. “Jehovah lift up His countenance upon you and give you peace” can be ascribed to the Holy Spirit—v. 26.

4. The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us; as a result, we are kept, we receive grace, and we have peace.

VI. Psalm 133 reveals that the blessing of life is intrinsically related to the oneness of God's people; we must practice the oneness to bring in God's blessing:

A. The life in Psalm 133:3 is the eternal life of God (John 3:16; Eph. 4:18), which is commanded by God as a blessing to those who dwell together in oneness in the church life:

1. Psalm 132 typifies the church life, and Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness.

2. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life—vv. 2-3.

B. If we would be under the Lord's commanded blessing of life, we must be on the ground of oneness—v. 3.

周 五

三 同心合意是开启新约中一切福分的万能钥匙—罗十五5~6、29。

柒 我们主耶稣基督的神与父，在基督里，曾用诸天界里各样属灵的福分，祝福了我们—弗一3：

- 一 父是神圣福分的源头，那灵是神圣福分的性质和素质，子是神圣福分的范围、元素和凭借。
- 二 神圣福分的性质和素质是本于灵的，但这福分的元素乃是基督自己；当我们说基督是神圣福分的元素时，我们是说基督自己乃是神圣的福分。
- 三 基督，就是子自己，乃是福分；那灵是这福分的性质和素质；父是那赐与这福分的源头。

周 六

捌 加拉太三章十四节指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的—2、5节：

- 一 在创世记十二章三节里，神为着地上的万国应许赐给亚伯拉罕的福，已经成就了；这福已经在基督里，借十字架的救赎临到了万国—加三13。

Day 5

C. *The one accord is the master key to every blessing in the New Testament—Rom. 15:5-6, 29.*

VII. The God and Father of our Lord Jesus Christ has blessed us with every spiritual blessing in the heavenlies in Christ—Eph. 1:3:

- A. *The Father is the source of the divine blessing, the Spirit is the nature and essence of the divine blessing, and the Son is the sphere, the element, and the means of the divine blessing.*
- B. *The nature and essence of the divine blessing are of the Spirit, but the element of this blessing is Christ Himself; for Christ to be the element of God's blessing means that Christ Himself is the divine blessing.*
- C. *Christ, the Son Himself, is the blessing; the Spirit is the nature and essence of the blessing; and the Father is the source who gives this blessing.*

Day 6

VIII. Galatians 3:14 indicates that 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—vv. 2, 5:

- A. *The blessing promised by God to Abraham in Genesis 12:3 for all the nations of the earth was fulfilled; the blessing has come to the nations in Christ through His redemption on the cross—Gal. 3:13.*

二 在福音 (8) 里, 我们不仅接受了赦罪、洗净和洁净的福, 更接受了那最大的福, 就是三一神, 父、子、灵, 作为经过过程、包罗万有、赐生命的灵, 极其主观地住在我们里面作我们的享受。

玖 圣经用“杯”这个字指明福—诗二三5, 林前十16上:

一 在基督的牧养之下, 我们享受父作祝福的源头时, 我们的杯满溢—诗二三5, 弗一3。

二 在林前十章十六节上半保罗说到“福杯”:

1 这杯乃是新约, 包含新约一切丰富的福分 (包括神自己)—太二六28:

a 在这新约中, 神赐给我们赦罪、生命、救恩, 和一切属灵、属天、神圣的福分。

b 这新约是一个杯, 赐给我们, 成了我们的分—路二二20。

c 主流了血, 神立了约, 而我们享受这杯; 在这杯里, 神和一切属神的都是我们的分。

2 在主的桌子这里, 我们喝杯时, 就接受神的祝福—这福就是神自己—诗二三5, 太二六27~29, 林前十一25。

B. In the gospel (v. 8), 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, the Son, and the Spirit—as the processed, all-inclusive life-giving Spirit dwelling in us in the most subjective way for our enjoyment.

IX. The Bible uses the word cup to indicate blessing—Psa. 23:5; 1 Cor. 10:16a:

A. Under Christ's shepherding, our cup runs over as we enjoy the Father as the source of blessing—Psa. 23:5; Eph. 1:3.

B. In 1 Corinthians 10:16a Paul speaks of “the cup of blessing”:

1. This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself—Matt. 26:28:

a. In this new covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings.

b. When this new covenant is given to us, it is a cup, a portion for us—Luke 22:20.

c. The Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our portion.

2. At the Lord's table, when we drink the cup, we receive God's blessing—the blessing that is God Himself—Psa. 23:5; Matt. 26:27-29; 1 Cor. 11:25.

第四周 周一

晨兴喂养

结三四 26 “我必使他们与我山的四围成为福源，我也必叫雨按时落下；那必是赐福的雨。”

创十二 3 “那为你祝福的，我必赐福与他；那咒诅你的，我必咒诅他。地上的万族都必因你得福。”

〔在以西结三十四章二十六节〕主应许，不仅祂的子民要蒙受神的赐福，祂也要使他们成为福源。若有立约的平安，随着就会有主的祝福。首先，我们自己得享主的祝福；然后，祂要使我们成为别人的福源，叫别人也得着供应。

神必叫雨按时落下。这意思是说，雨会按时而降，你就有应时的雨水。当我们住在基督里，雨水，就是圣灵，会常常临到我们（以西结书生命读经，二二八至二二九页）。

信息选读

在神向亚伯拉罕第二次呼召并第二次说话时，我们看见神也是赐福的神（创十二 1～4）。神不仅呼召他，神也应许他，必叫他成为大国，必叫他的名为大。今天在人类历史里，“亚伯拉罕”乃是一个伟大的名字。不仅如此，神也应许要使他叫别人得福。神不仅赐福给他，也使他叫别人得福。这福乃是新约福音的福（加三 9、14）。

亚伯拉罕是闪的后裔，我们已经看过，照着挪亚的预言，神必作闪的神，雅弗必住在闪的帐棚里。雅弗得了扩张的福（创九 26～27）。从历史来看，欧洲人是雅弗的后裔，他们已经扩展遍布全地。全世界

WEEK 4 — DAY 1

Morning Nourishment

Ezek. 34:26 And I will make them and the places around My hill a blessing, and I will cause the showers to come down in their season; there will be showers of blessing.

Gen. 12:3 And I will bless those who bless you, and him who curses you I will curse; and in you all the families of the earth will be blessed.

[In Ezekiel 34:26] the Lord promised not only that His people would receive His blessing but also that He would make them a blessing. If there is the peace which is the peace of the covenant, the Lord's blessing will follow. First, we ourselves will enjoy the Lord's blessing, and then He will cause us to become a source of blessing to others so that they may be supplied.

God will cause the shower of blessing to come down in its season. This means that its coming will be timely. There will be timely rain. As we are abiding in Christ, the rain, the Holy Spirit, will often come upon us. (Life-study of Ezekiel, p. 183)

Today's Reading

God is also seen as the God of blessing in His second calling with His second speaking to Abraham (Gen. 12:1-4). God not only called him but also promised to make of him a great country and make his name great. Today in human history Abraham is a great name. Furthermore, God promised to make him a blessing to others. God not only blessed him but also made him a blessing to others. This blessing is the blessing of the New Testament gospel (Gal. 3:9, 14).

Abraham was a descendant of Shem, and we have seen that according to Noah's prophecy, God would be the God of Shem, and Japheth would dwell in the tents of Shem. Japheth received the blessing of being enlarged (Gen. 9:26-27). According to history, the Europeans as the sons of Japheth have expanded

成了欧洲人的住处。五百年前并不是这样。但是在哥伦布发现西方世界之后，又因着交通的发展，欧洲人就扩展到各处。但是他们必须住在闪的帐棚里，闪的帐棚成了他们的福。神使亚伯拉罕这位闪的后裔，成为别人的福。这福是在闪的帐棚里。全地有许多人在闪的帐棚里享受神的福（神在祂与人联结中的历史，一一一至一二页）。

神造人时，定意要人享受神作人的福分；但因着亚当的堕落，人失去神作他的福分和享受。不仅如此，因着人不认识自己已经完全堕落、无可救药且毫无盼望，就试图凭自我努力来讨神喜悦。这迫使神颁赐律法，以暴露人堕落的光景（新约总论第十一册，四七页）。

创世记十二章三节的福包括神创造的福和救赎的福，包含神要给人的一切，就是神自己和祂在今世并来世所有的一切。…神对亚伯拉罕传福音时（加三8），应许要将祂自己作为福分赐给蒙召之人。按照创世记二十二章十八节，这福要借着亚伯拉罕的后裔，就是基督（太一1，加三16），临到万国。神赐给亚伯拉罕的福，使他成为别人的福；这福包含闪的帐棚（见创九27注1）（圣经恢复本，创十二3注3）。

根据加拉太三章十四节，给亚伯拉罕的应许，就是神自己要来作亚伯拉罕的后裔，这后裔借着成为包罗万有的灵给人类接受（林前十五45下），就成为万国的祝福。神赐福给亚伯拉罕，至终产生基督这唯一的后裔，地上万国都要因祂得福（徒三25～26，加三16）。所有在基督里的信徒乃是团体基督的肢体（林前十二12），都包含在这后裔之内，成为承受神应许之福的后嗣（加三7、29）（新约总论第十一册，四五至四六页）。

参读：以西结书生命读经，第十六篇；活神与复活的神，第六篇。

and spread all over the earth. The whole world has become the dwelling place of the Europeans. Five hundred years ago it was not like this. But after Columbus discovered the Western world and through the development of transportation, the Europeans have spread everywhere. But they have to dwell in Shem's tent, which becomes a blessing to them. God made Abraham, a descendant of Shem, a blessing to others. This blessing is in the tent of Shem. Many people throughout the whole earth are enjoying the blessings of God in Shem's tent. (The History of God in His Union with Man, pp. 93-94)

In His creation of man, God intended that man might enjoy God as his blessing. But through the fall of Adam, man lost God as his blessing and enjoyment. Not only so, since man did not know that he was totally fallen, incurable, and hopeless, he tried to please God by his own effort. This forced God to decree the law in order to expose man's fallen condition. (The Conclusion of the New Testament, p. 3287)

The blessing in Genesis 12:3 consists of the blessings of God's creation and redemption, including all that God wants to give man—God Himself and all that He has in this age and in the age to come...In His preaching of the gospel to Abraham (Gal. 3:8), God promised that He would give Himself to the called ones as a blessing. According to Genesis 22:18, this blessing would come to all the nations through Abraham's seed, who is Christ (Matt. 1:1; Gal. 3:16). God's blessing to Abraham, which made him a blessing to others, implies the tents of Shem (see footnote 1 on Gen. 9:27). (Gen. 12:3, footnote 3)

According to Galatians 3:14, the promise given to Abraham was that God Himself would come to be the seed of Abraham, and this seed would be a blessing to all the nations by becoming the all-inclusive Spirit for mankind to receive (1 Cor. 15:45b). God's blessing of Abraham eventually issued in Christ as the unique seed in whom all the nations of the earth are blessed (Acts 3:25-26; Gal. 3:16). All the believers in Christ, as members of the corporate Christ (1 Cor. 12:12), are included in this seed as the heirs of God's promised blessing (Gal. 3:7, 29). (The Conclusion of the New Testament, p. 3286)

Further Reading: Life-study of Ezekiel, msg. 16; The Living God and the God of Resurrection, ch. 6

第四周 周二

晨兴喂养

弗一3 “我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

罗十五29 “我也晓得，我去的时候，必带着基督之福的丰满而去。”

最近我一直感觉一件事，就是所有的工作，都是靠着神的祝福。…我们事奉神的人，迟早要被带到一个地步，要仰望神的祝福。若没有神的祝福，就是忠心，就是殷勤，就是相信，就是祷告，都没有用处。若有神的祝福，好象错了，还是有结果。好象盼望都没有了，还是有结果。

关乎祝福的事，我想起变饼的事（可六35～44，八1～9）。问题不在乎我们手里有多少饼，乃在乎主在上面有没有祝福（倪柝声文集第三辑第十册，二〇七至二〇八页）。

信息选读

总有一天，我们要对主说，“主，都是在乎你的祝福。我们把饼带到你面前，是一两块也好，是一百块也好，主，都是在乎你的祝福。”这是一个基本的问题。到底主给我们多少祝福。饼多少没有多大用处。能养活人的是主的祝福。

我心里有一个难受的点，就是我们到底宝贝不宝贝神的祝福？

主要把我们空前地带到认识主的祝福是站在第一位。主把我们带到这一个地步来，主在工作中就有路。

…如果神把我们带到一个地步，认识在神的工作中，什么事情都是在乎神的祝福，我们在神的工作中，就要

WEEK 4 — DAY 2

Morning Nourishment

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Rom. 15:29 And I know that when I come to you, I will come in the fullness of the blessing of Christ.

Of late a thought has been constantly with me that all the work is dependent on God's blessing....Sooner or later, we who serve God must be brought to the point of expecting God's blessing. Without God's blessing, our faithfulness, diligence, faith, and prayers will be to no avail. However, if we have God's blessing, there will be fruit even if we seem to be wrong or hopeless.

I would like to bring out the matter of multiplying the five loaves (Mark 6:35-44; 8:1-9) with respect to God's blessing. It is not a matter of how many loaves we have in our hands, but whether or not God has blessed them. (CWWN, vol. 56, pp. 435-436)

Today's Reading

The day must come in which we say to the Lord, "Everything depends on Your blessing. When I bring the loaves before You, whether there are one or two of them or one hundred, Lord, still everything depends on Your blessing." This is a basic matter. How much blessing has the Lord really given us? It does not really matter how many loaves there are. The Lord's blessing nourishes people and gives them life.

One matter is troubling my heart: Do we truly treasure God's blessing?

The Lord wants to bring us to a point where His blessing takes the first place, a point where we have never been. When the Lord brings us to such a point, He will have a way to go on.

If God brings us to the point of seeing that everything in God's work depends upon His blessing, it will bring about a basic change in our labor for God. We

有一个基本的改变。你就不会想到人有多少，银子有多少，饼有多少。你要说，我所不够的，祝福都够。我所不能应付的，祝福都能应付。我虽赶不上需要的尺寸，我虽赶不上需要的度量；但是，祝福超过了我所赶不上的尺寸，超过了我所赶不上的度量。当我们看见这个时候，工作就有基本的改变。我们就要在每一件事情上寻求祝福过于任何的事情。手腕用不着，顾忌用不着，人的智慧用不着，委婉的言语用不着，我们在神的工作中，就会信靠神的祝福，就会仰望神的祝福。许多时候，就是我们不仔细，就是工作给我们作坏了，也不成问题。如果主给我们一点祝福，就任何的事情都能过去。

有一次我和常受弟兄说，有神的祝福的时候，对的是对的，错的也是对的；谁也没有法子来破坏它。

今天基本的问题，就是要学习不在那里拦阻神的祝福。有的倾向叫神没有法子祝福的，我们必须除去。有的脾气叫神没有法子祝福的，我们也必须除去。我们要学习信神的祝福，要学习投靠神的祝福，而同时就要学习除去拦阻神的祝福的。

你们必须看见，主是不留下一样美物不给我们的。工作作不起来，弟兄姊妹的情形不好，得救的人数不加增的时候，我们不要推到环境上去，也不要推到别人身上，怪这个弟兄不好，怪那个弟兄不行。恐怕是因在我们身上有拦阻祝福的东西。主如果在我们身上走得通，神的祝福应当是“无处可容”才可以。神从前对以色列人说，“你们…以此试试我，是否为你们敞开天上的窗户，倾福与你们，甚至无处可容。”（玛三 10）神今天还是说这话。祝福的生活，必须是基督徒经常的生活。蒙祝福的工作，必须是我们经常的工作。若有不蒙祝福的情形发生，你要说，“主，可能是我这里有难处。”（倪柝声文集第三辑第十册，二〇八至二一二页）

参读：倪柝声文集第三辑第十册，仰望神的祝福；以弗所书生命读经，第二篇。

would not consider how many people, how much money, or how much bread we have. We would say we do not have enough, but the blessing is sufficient. The blessing meets the need that we cannot meet. Although we cannot measure up to the size of the need, the blessing is greater than our lack. When we see this, the work will have a basic change. In every matter we must look at the blessing more than we consider the situation. Methods, considerations, human wisdom, and clever words are all useless. In God's work we should believe in and expect His blessing. Many times we are careless and damage the work, but this is not a problem. If the Lord gives us a small blessing, we can get through any problem.

I once said to Brother Witness that if we had the Lord's blessing, the things we did right would be right and the things we did wrong would be right as well. Nothing could damage the blessing.

The basic concern today is that we must learn to live in a way that does not hinder God's blessing. Some habits force God to withhold His blessing, and these must be eliminated. Some temperaments keep God from blessing, and these must be done away with. We must learn to believe in God's blessing, rely on it, and eliminate the barriers that prevent us from receiving it.

We must see that the Lord withholds no good thing from us. If the work is not going well, if the brothers and sisters are in a poor condition, or if the number of saved ones is not increasing, we should not use the environment or certain people as an excuse. We cannot blame the brothers. I am afraid that the real reason lies with our harboring of some frustrations to the blessing. If the Lord can get through in us, the Lord's blessing will be greater than our capacity. Once God said to the Israelites, "Prove Me, if you will, by this, ...whether I will open to you the windows of heaven and pour out blessing for you until there is no room for it" (Mal. 3:10). God is still saying this today. The normal life of a Christian is a life of blessing, and the normal work of a Christian is a work of blessing. If we do not receive blessing, we should say, "Lord, perhaps I am the problem." (CWWN, vol. 56, pp. 436-439)

Further Reading: CWWN, vol. 56, pp. 435-446; Life-study of Ephesians, msg. 2

第四周 周三

晨兴喂养

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…”。

28 “神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理海里的鱼、空中的鸟、和地上各样行动的活物。”

新约福分的第一项是重生（约三 3、6，彼前一 23）。重生乃是一次新的出生，不仅仅是一种复兴或恢复。我们在新约里所享受的第二项福分，乃是神圣的生命（约壹五 11～12）和神圣的性情（彼后一 4）。我们必须赞美敬拜主，我们已经得着了神的生命和性情。内住的灵是另一项新约的福分（罗八 9、16）。作为经过过程之三一神终极完成的那灵，活在我们里面（弗四 6，林后十三 5，罗八 11）。变化，就是我们这人新陈代谢的改变，乃是新约的第四项福分（林后三 18）。我们这天然的人渐渐变化成为神圣的，不是借着外面的改变，乃是借着神圣生命而有之内里、新陈代谢的改变。新约的另一项福分是我们人能 与神调和，与祂联合为一。林前六章十七节说，“与主联合的，便是与主成为一灵。”最终我们要象神，与神有同样的形像（约壹三 2），渐渐变化，荣上加荣（林后三 18），而进入神的荣耀（彼前五 10）（神新约的经纶，一二八至一二九页）。

信息选读

我们无论往哪里去，都必须带着基督之福的丰满而去。然而，我们能带着基督之福而去以前，自己必须先经历这福。…我们在众召会中间往来时，让我们不带着

WEEK 4 — DAY 3

Morning Nourishment

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...

28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

The first item of the blessings of the New Testament is regeneration (John 3:3, 6; 1 Pet. 1:23). Regeneration is to have a new birth, not merely a restoration or restitution. The second blessing that we enjoy in the New Testament is the divine life (1 John 5:11-12) and the divine nature (2 Pet. 1:4). We must praise and worship the Lord that we have received the life and nature of God. The indwelling Spirit is another New Testament blessing (Rom. 8:9, 16). The Spirit as the ultimate consummation of the processed Triune God lives in us (Eph. 4:6; 2 Cor. 13:5; Rom. 8:11). Transformation, which is the metabolic change of our being, is the fourth blessing of the New Testament (2 Cor. 3:18). Our natural being is being transformed into a divine being not by outward change but by an inward, metabolic change by the divine life. Another New Testament blessing is that we human beings can be mingled with God and can be joined to Him as one [1 Cor. 6:17]....Finally, we will be like God and have the same image as God (1 John 3:2), being changed from glory to glory (2 Cor. 3:18) to enter into God's glory (1 Pet. 5:10). (CWWL, 1984, vol. 3, "God's New Testament Economy," p. 209)

Today's Reading

Wherever we go, we must go with the fullness of the blessing of Christ. However, before we can go with the blessing of Christ, we must first experience it ourselves.... As we travel among the churches, let us not take with us doctrines

道理和恩赐，而带着基督之福的丰满。这不是仅仅供给财物的事，虽然这样的交通是基督实际的真实彰显。我们若有基督的实际，就会倾倒自己，作为我们对缺乏圣徒之爱的彰显。保罗非常有智慧，他给我们一幅在经历上（不是在道理上）召会生活正确实行的图画。在保罗身上，我们看见对基督一切丰富的经历。他带着基督之福的丰满到人那里去，意思是他到他们那里去供应基督一切的丰富（罗马书生命读经，四二三页）。

神赐福给人，使人繁衍增多，遍满地面，并且制伏这地（创一28）。…神是丰富的，神的福也是丰富的，但在人被造以先，还没有对象来完满地接受神的福。神没有路，也没有机会把祂的福丰丰满满地赐给祂所造之物。按照创世记一章的记载，神乃是等到有生命之物被造出来的时候，才开始赐福（22）。但只有人的生命够得上水平接受神丰满的福。神创造人以后，祂在地上能看见一种有生命之物，有祂的形像并有祂的管治权，神就立刻把祂丰满的福赐给人。

福是个好字。…我们曾多次祷告：“主啊！赐福给我们。”然而，我们若要接受神的福，就必须合乎资格。那些资格…就是形像和管治。在你的家里若有神的形像和神的管治，你就能确信在那里必定有神的福。神的福总是随着祂的形像和祂的管治权。换句话说，神的福总是随着祂的彰显和祂的代表。

福总是随同着祭司职任和君王职分而来。召会若要寻求神的福，那召会就必须有祭司职任和君王职分。祭司职任和君王职分到底是什么意思？简单地说，就是神的形像和神的管治权。祭司的职任是为着神的形像，君王的职分是为着神的管治权（创世记生命读经，一三一至一三二页）。

参读：创世记生命读经，第九篇；神新约的经纶，第九章。

and gifts but the fullness of the blessing of Christ. It is not only a matter of giving material things, although such communication is a true expression of the reality of Christ. If we have the reality of Christ, we shall pour ourselves out as an expression of our love toward the needy saints. Paul was very wise, giving us a picture of the proper practice of the church life in experience, not in doctrine. With Paul we see the experience of all the riches of Christ. When he came to people with the fullness of the blessing of Christ, it meant that he came to them ministering all the riches of Christ. (Life-study of Romans, p. 360)

God blessed man to be fruitful, multiply, fill the earth, and conquer it (Gen. 1:28)...God is rich and God is rich in blessing, but before the creation of man there was no object to receive His blessing in full. There was no way and no opportunity for God to render His blessing to His creatures in a full way. According to the record of Genesis 1, God did not begin to bless until the time when the living creatures came into being (Gen. 1:22). Yet, only the human life is up to the standard to receive God's blessing in full. After God created man, He was able to see on earth a living creature bearing His image and having His dominion. Immediately God bestowed His full blessing upon man.

Blessing is a good word.... We have prayed many times, "O Lord, bless us." However, if we are to receive God's blessing, we need to meet the qualifications, ...image and dominion. If there is the image of God with God's dominion in your home, you can be assured that the blessing of God will be there. God's blessing always follows His image and His dominion. In other words, God's blessing always follows His expression and His representation.

Blessing always comes with the priesthood and the kingship. If the church is seeking God's blessing, the church must have the priesthood and the kingship. What do the priesthood and the kingship mean? They simply mean God's image and God's dominion. The priesthood is for God's image; the kingship is for God's dominion. (Life-study of Genesis, pp. 105-106)

Further Reading: Life-study of Genesis, msg. 9; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 9

第四周 周四

晨兴喂养

民六 24 ~ 26 “愿耶和华赐福给你，保护你；愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。”

民数记六章二十三至二十七节说，“你要对亚伦和他儿子们说，你们要这样为以色列人祝福，说，愿耶和华赐福给你，保护你；愿耶和华使祂的面光照你，赐恩给你；愿耶和华向你仰脸，赐你平安。他们要如此将我的名赐给以色列人，好使我赐福给他们。”耶和华嘱咐祭司要在祂的名里，以三重的方式祝福祂的子民。这是耶和华这位三一神对祂子民的三重祝福。

因为这里三次提及耶和华，在三重祝福的每一部分里各提到一次，所以这位耶和华是神圣的三一（圣言中所启示的神圣三一，八六至八七页）。

信息选读

民数记六章的祝福既不是旧约的福分，也不是新约的福分，乃是三一神永远的福分，就是三一神在祂神圣的三一里，将祂自己分赐到我们里面，作我们的享受。这是神永远的福分。

全宇宙中唯一的福分就是神自己。在神以外，任何的事物都是虚空。整个宇宙是神创造的，但若没有神，离了神，甚至神所创造的宇宙也是虚空。宇宙的存在是很大的神迹，但若没有神，宇宙神奇的存在也是虚空。离了神，一切都是“虚空的虚空”（传一 2）。唯有神自己是真实的。唯有祂对我们是福分。倘若我们得着整个宇宙而失去神，我们就是最可怜的人。历史中满了这种人的事例，他们得着许多财富和物质的

WEEK 4 — DAY 4

Morning Nourishment

Num. 6:24-26 Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace.

[Numbers 6:23-27 says], “Thus you shall bless the children of Israel; you shall say to them, Jehovah bless you and keep you; Jehovah make His face shine upon you and be gracious to you; Jehovah lift up His countenance upon you and give you peace. So shall they put My name upon the children of Israel, that I Myself may bless them.” Jehovah charged the priests to bless His people in His name in a threefold way. This was the threefold blessing of Jehovah the Triune God to His people.

Because Jehovah is mentioned three times—once in each part of the threefold blessing—Jehovah is the Divine Trinity. (CWWL, 1983, vol. 3, “The Divine Trinity as Revealed in the Holy Word,” p. 271)

Today's Reading

The blessing in Numbers 6 is neither an Old Testament blessing nor a New Testament blessing. Rather, it is the eternal blessing of the Triune God, which is the Triune God dispensing Himself in His Divine Trinity into us for our enjoyment. This is God's eternal blessing.

The unique blessing in the whole universe is God Himself. Anything besides God is vanity. The entire universe was created by God, yet without God, apart from God, even the universe created by God is vanity. The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is “vanity of vanities” (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us. If we gained the entire universe yet missed God, we would be the most pitiful persons. History is filled with cases of people who gained many riches and many material things but

事物，但他们至终领悟，没有神，这一切全是虚空。神自己才是我们的福分，而这福分是借着那圣者在祂神圣三一—父、子、圣灵—里分赐到我们里面，而临到我们（民数记生命读经，八八至八九、八六页）。

父赐福给我们，子光照我们，圣灵向我们仰脸。结果，我们就蒙保守，得恩典，也享平安（圣经恢复本，民六 23 注 1）。

〔诗篇一百三十三篇三节的福〕指神永远的生命（约三 16，弗四 18），是神命定给那些在召会生活里，在一里同住之人的福。一百三十二篇预表召会生活，在其中神进入祂的安息，我们也在神的居所中，得着满足和安息。一百三十三篇预表召会生活，最高的生活，弟兄在一里同住的生活。这样的生活使神进来，以施膏的灵、滋润的恩典和永远的生命祝福我们（诗一三三 3 注 3）。

一百三十三篇也说到膏油和黑门的甘露。这贵重的油与甘露，并不是处处都有的，只有在特定的地方才能享受得到。如果一个以色列人要享受耶和华所命定的福，他必须是在一的地点。这意思是说，他至少一年三次，需要远行到锡安山。

这个原则也适用于今天。如果我们想要享受神所命定的生命之福，我们必须在一的立场上。…神既不狭窄，也不排外，但祂是坚定不移的。祂对祂的原则和经纶是坚定不移的。神从来不违背祂自己的原则。三节的话是肯定的。写这诗的人说，在“那里”，就是在一的上面，有耶和华所命定的福，就是永远的生命。在弟兄们和睦同居的这个一里，就有膏油流淌，甘露下降，神的百姓也享受生命。如果我们失去一，我们就失去膏油、甘露、与生命之福的经历（一的真正立场，二三至二四页）。

参读：民数记生命读经，第十一篇；一的真正立场，第六章。

who eventually realized that, without God, it was all vanity. God Himself is our blessing, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit. (Life-study of Numbers, pp. 80, 78)

The Father blesses us, the Son shines upon us, and the Holy Spirit lifts up His countenance upon us. As a result, we are kept, we receive grace, and we have peace. (Num. 6:23, footnote 1)

[The blessing in Psalm 133:3 refers] to the eternal life of God (John 3:16; Eph. 4:18), which is commanded by God as a blessing to those who dwell together in oneness in the church life. Psalm 132 typifies the church life, in which God enters into His rest and we obtain satisfaction and rest in the habitation of God. Psalm 133 typifies the church living—the highest living, a living in which the brothers dwell together in oneness. Such a living causes God to come in to bless us with the anointing Spirit, the watering grace, and the eternal life. (Psa. 133:3, footnote 3)

Psalm 133 also speaks of the ointment and the dew of Hermon. The ointment and the dew were not omnipresent. On the contrary, they were to be enjoyed only at a particular place. If an Israelite wanted to share in the Lord's commanded blessing, he had to be in the place of oneness. This means that, at least three times a year, he had to make a journey to Mount Zion.

The principle applies today also. If we would be under the Lord's commanded blessing of life, we must be on the ground of oneness...God is neither narrow nor exclusive, but He is definite. He is definite regarding His principle and His economy. God will never act contrary to His definiteness. Verse 3 of Psalm 133 is very definite. Here the psalmist says that there, upon the oneness, the Lord commands the blessing, life forever. In the oneness of brothers dwelling together the oil flows, the dew descends, and God's people enjoy life. If we lose the oneness, we lose the experience of the fine oil, the dew, and the blessing of life. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 248)

Further Reading: Life-study of Numbers, msg. 11; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 6

第四周 周五

晨兴喂养

罗十五 5 ~ 6 “但愿那赐忍耐与鼓励的神，叫你们照着基督耶稣，彼此思念相同的事，使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。”

弗一 3 “我们主耶稣基督的神与父，是当受颂赞的，祂在基督里，曾用诸天界里各样属灵的福分，祝福了我们。”

若没有同心合意，我们所作的都是枉然。…我们必须领悟，主恢复里的实行不是给人模仿的。你必须要有生命。作任何事，都需要生命。你必须看见使徒行传那一百二十人的界石是什么。将福音书和使徒行传分开的界石，不是圣灵里的浸。…你若要想经历灵浸，必须有同心合意。若是地方召会的众肢体同心合意，灵浸就在那里。你若真要实行正确传福音的路，就需要同心合意。没有这把钥匙，门不会开启。同心合意是“一切房间的万能钥匙”，是开启新约中一切福分的万能钥匙。这就是为何保罗告诉友欧底亚和循都基，她们需要这种同心合意（腓四 2）。保罗知道这些姊妹爱主，但她们失去了同心合意（长老训练第七册，一五至一六页）。

信息选读

我们所需要的就是恢复这种同心合意。我们若要认真随着主今日的行动往前，就需要这种同心合意。谁是对的算不得什么，我们需要这种同心合意。我们需要有一样的心思、一样的意念，同魂、同心为着同

WEEK 4 — DAY 5

Morning Nourishment

Rom. 15:5-6 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

Eph. 1:3 Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenlies in Christ.

Without the one accord all our doings will be in vain. We must realize that the practices in the Lord's recovery are not matters for others to copy. You must have the life. To do anything you need the life. You have to see what the landmark was of the one hundred twenty in the book of Acts. The landmark that divides the Gospels and the Acts was not the baptism in the Holy Spirit. The landmark was the one accord.... If you want to experience the baptism in the Spirit, you must have the one accord. If all the members of a local church have the one accord, the baptism in the Spirit will be there. If you really want to practice the proper way to preach the gospel, you need the one accord. Without this key, no door can be opened. The one accord is the “master key to all the rooms,” the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord but that they had lost the one accord. (CWWL, 1986, vol. 1, “Elders' Training, Book 7: One Accord for the Lord's Move,” p. 83)

Today's Reading

What we need is to recover this one accord. If we mean business to go along with the Lord's present-day move, we need this one accord. Who is right does not mean anything; we need this one accord. We need to have the same mind and the same will for the same purpose with the same soul and the same heart.

样的目的。腓立比书告诉我们，这件事是从我们的灵开始（一 27），但我们必须领悟，我们不是只有灵的人。我们也有心思、意念、目的、魂和心。我们在同样一个灵里，有同样的一个魂、一个心思、一个意念，就是得着同心合意，这是得着新约一切福分和遗赠的钥匙。不然，我们将是另一班不同心合意的基督徒，而重复基督教可怜的历史（长老训练第七册，一六页）。

以弗所一章三节说，“我们主耶稣基督〔子〕的神与父，是当受颂赞的，祂在基督〔子〕里，曾用诸天界里各样属灵的福分〔灵的福分〕，祝福了我们。”三节是神的话里，论到神圣三一之启示主要的一段话。…在这一节里，父是赐给我们神圣福分的源头。

其次，那灵是神圣福分的性质和素质。我们所得的神圣福分是本于属灵的性质和属灵的源头。神圣的父是这福分的源头，而神圣的灵是我们所领受的这神圣福分的性质和素质。

第三，子是神圣福分的范围、元素和凭借。在子的范围里，神赐给我们祂的神圣福分。基督也是神圣福分的元素。元素就是本质，而每一本质都有其素质及其性质。比如说，木是一个元素。在这元素里有其性质和素质。神圣福分的性质和素质是本于灵的，但这福分的元素乃是基督自己。当我们说基督是神福分的元素时，我们是说基督自己乃是神圣的福分。在这神圣福分里有属灵的性质和属灵的素质。基督，就是子自己，乃是福分；那灵是这福分的性质和素质；父是赐给这福分的源头（在神圣三一里并同神圣三一活着，三七至三八页）。

参读：一的真正立场，第七章；基督的安家与召会的建造，第十二篇。

Philippians tells us that this matter starts from our spirit (1:27), yet we must realize that we are not persons of spirit only. We are persons also of the mind, will, purpose, soul, and heart. For us to be in the same one spirit with the same one soul, one mind, and one will is to have the one accord, which is the key to all the New Testament blessings and bequests. Otherwise, we will repeat the pitiful history of Christianity by being another group of Christians repeating the same kind of disaccord. (CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," p. 83)

Ephesians 1:3 says, "Blessed be the God and Father of our Lord Jesus Christ [the Son], who has blessed us with every spiritual blessing [the blessing of the Spirit] in the heavenlies in Christ [the Son]." Ephesians 1:3 is a leading portion of the Word concerning the revelation of the Divine Trinity...In this verse the Father is the source of the divine blessing to us.

Then the Spirit is the nature and essence of the divine blessing. The divine blessing we have received is of a spiritual nature and a spiritual source. The divine Father is the source of this blessing, while the divine Spirit is the nature and the essence of this divine blessing we have received.

Third, the Son is the sphere, the element, and the means of the divine blessing. Within the sphere of the Son, God gave us His divine blessing. Christ is also the element of the divine blessing. An element is a substance, and every substance has its essence with its nature. Wood, for example, is an element. In this element are a nature and an essence. The nature and essence of the divine blessing are of the Spirit, but the very element of this blessing is Christ Himself. When we say that Christ is the element of God's blessing, we are saying that Christ Himself is the divine blessing. In this divine blessing are the spiritual nature and the spiritual essence. Christ, the Son Himself, is the blessing, the Spirit is the nature and essence of this blessing, and the Father is the source who gives this blessing. (Living in and with the Divine Trinity, pp. 35-36)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 7; Christ Making His Home in Our Heart and the Building Up of the Church, ch. 12

第四周 周六

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

林前十 16 “我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？”

神为着地上的万国，应许给亚伯拉罕〔祝〕福（创十二 3）。这应许已经成就了，这福已经在基督里，借十字架的救赎临到了万国（圣经恢复本，加三 14 注 1）。

在福音里，我们不仅接受赦罪、洗净和洁净的福，更接受那最大的福，就是三一神，父、子、灵，成为经过过程，包罗万有赐生命的灵，极其主观地住在我们里面作我们的享受。我们能享受这包罗万有者作我们每天的分，这是何等的福！（加三 14 注 2）

那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵，就是加拉太三章五节第二注所说复合的灵，实际上就是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心（加三 14 注 3）。

信息选读

圣经用“杯”这个字指明福—福杯满溢。诗篇二十三篇五节说到筵席，就是基督同祂的丰富作我们的享受；然后有膏油，就是那灵；又有福杯，指父。父是福，甚至是祝福的源头。因此，五节有三一神—

WEEK 4 — DAY 6

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

1 Cor. 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

The blessing promised by God to Abraham (Gen. 12:3) [is] for all the nations of the earth. The promise was fulfilled, and the blessing has come to the nations in Christ through His redemption by the cross. (Gal. 3:14, footnote 1)

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)

Today's Reading

The Bible uses the word cup to indicate blessing. The cup of blessing runs over. Psalm 23:5 speaks of the table, the feast, which is Christ with His riches for our enjoyment. Then there is the anointing oil, which is the Spirit. Then there is the cup of blessing, which refers to the Father. The Father is the blessing, even the source of blessing. Thus,

子是筵席，那灵是膏油，父是祝福的源头（诗篇生命读经，一八一页）。

〔论到杯，主耶稣说，〕“这杯是用我的血所立的新约，你们每逢喝的时候，要如此行，为的是记念我。”〔林前十一25〕饼是生命的饼（约六35），杯是祝福的福杯（林前十16）。这杯乃是新约，包含新约一切丰富的福分（包括神自己）。这个满了福分的新约，是用主在十字架上，为救赎我们所流的血立的（太二六28）。

基督在十字架上所流的血已经成了一个约，这约已经成了一个杯，成了我们的分，就是神自己作为福分，给我们享受。在这约中，神赐给我们赦罪、生命、救恩，和一切属灵、属天、神圣的福分。简言之，主流了血，神立了约，而我们享受这杯；在这杯里，神和一切属神的都是我们永远、蒙福的分（新约总论第十册，一八八至一八九页）。

吃饼的意思是接受生命供应，而喝杯的意思是接受祝福。

杯指明“分”——忿怒的分或是祝福的分。我们若在神的审判下被定罪，这杯对我们就是忿怒的分（启十四10）。我们若蒙赦免并得救赎，杯对我们就是祝福的分。圣经没有说我们喝血，而是说我们喝杯。这就是说，主耶稣救赎的血成了我们的杯，我们的分。

当我们喝杯时，我们不仅复习新约的救赎，也接受神的祝福。这祝福乃是神自己。亚当的堕落使人失去神，但基督的救赎把神带回给人。人在堕落里失去神是一个极大的亏损；现今我们在基督的救赎里重新得回神，这乃是独一的祝福。这杯作为分，乃是神自己作我们独一的祝福（事奉的基本功课，二五页）。

参读：加拉太书生命读经，第十五篇；新约总论，第三百二十七、三百三十三篇。

in verse 5 there is the Triune God—the Son as the feast, the Spirit as the anointing oil, and the Father as the source of blessing. (Life-study of the Psalms, pp. 146-147)

[Concerning the cup, the Lord Jesus said], “This cup is the new covenant established in My blood; this do, as often as you drink it, unto the remembrance of Me” [1 Cor. 11:25]. The bread is of life (John 6:35) and the cup is of blessing (1 Cor. 10:16). This cup is the new covenant, comprising all the rich blessings of the New Testament, including God Himself. The new covenant, a covenant of full blessing, was established by the Lord’s blood, which He shed on the cross for our redemption (Matt. 26:28).

The blood Christ shed on the cross has become a covenant, and this covenant has become a cup, a portion, which is God Himself as a blessing for our enjoyment. In this covenant God gives us forgiveness, life, salvation, and all spiritual, heavenly, and divine blessings. In short, the Lord shed His blood, God established the covenant, and we enjoy the cup, in which God and all that is of Him are our eternal, blessed portion. (The Conclusion of the New Testament, pp. 3168-3169)

To eat the bread means to receive the life supply, and to drink the cup means to receive the blessing.

The cup indicates a portion—either a portion of wrath or a portion of blessing. If we are condemned under God’s judgment, the cup is a portion of wrath to us (Rev. 14:10). If we are forgiven and redeemed, the cup is a portion of blessing to us. The Bible does not say that we drink the blood but that we drink the cup. This means that the redeeming blood of the Lord Jesus becomes our cup, our portion.

When we drink the cup, we not only review the redemption of the new covenant but also receive God’s blessing. This blessing is God Himself. Adam’s fall caused man to lose God, but Christ’s redemption brings God back to man. The losing of God in man’s fall was the greatest loss. Now our gaining God back in Christ’s redemption is the unique blessing. The cup as a portion is God Himself as the unique blessing to us. (CWWL, 1979, vol. 2, “Basic Lessons on Service,” p. 20)

Further Reading: Life-study of Galatians, msg. 15; The Conclusion of the New Testament, msgs. 327, 333

第四周诗歌

On the table of Thy love

Praise of the Lord — Remembrance of Him 223

赞美主 — 对祂的纪念

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7 7 7 7 双 (英 223)

G 大调

6/4

3 - 2 4 - 3 | 3 - 2 1 - - | 1 - 6̣ 1 - 6̣ | 5̣ 1 3 2 - - |
 一 在你爱的筵席上, 有杯陪饼同陈列;
 3 - 2 4 - 3 | 2 - 1 6̣ - - | 5̣ 1 3 5 - 3 | 3 - 2 1 - - |
 这些表记我分享, 就得饱尝你超越。
 5 - 3 5 - 3 | 3 - 2 2 - - | 3 - 7̣ 1 - 1 | 2 - 6̣ 7̣ - - |
 为着这杯我感谢, 就是你赐的福杯,
 1 - 1 2 - 2 | 3 - 3 4 - - | 5 - 6̣ 5 3 1 | 3 - 2 1 - - ||
 也是丰满救恩杯, 你借你血所预备。

二 这是你流的宝血, 使我罪恶得清洗;
 这是你立的新约, 使我得着神福气。
 你已喝了忿怒杯, 为我尝尽了死味;
 如此买了这福杯, 永作我分, 福全备。

三 亚当堕落失去神, 在这分内我得回;
 借着你所流的血, 神就成为我恩惠。
 救赎、生命并一切, 在这分内都包括;
 凡神所愿并所筹, 在这分内全归我。

四 这是我们的永分, 神圣、满溢的福杯;
 在神设计的杯里, 尝到属天的滋味。
 在此因爱饮这杯, 恩主, 为着纪念你;
 灵中如此地饮领, 满享加略的功绩。

1. On the ta - ble of Thy love, With the bread, the cup is spread.
 By par - tak - ing of these signs, We with Thee are rich - ly fed.
 How we thank Thee for this cup, For the cup of bless - ing, Lord,
 Cup of Thy Sal - va - tion full, Cup of all Thou dost af - ford.

2. 'Tis the blood Thou shedd'st for us,
 That our sins may be forgiv'n;
 'Tis the cov'nant made for us,
 That Thy blessings may be giv'n.
 Thou didst drink the cup of wrath,
 Thou hast tasted death for us,
 Thus the cup of blessing bought,
 As the portion gained for us.

3. In this portion we have God,
 Whom we lost thru Adam's fall;
 By the shedding of Thy blood,
 God becomes our all in all.
 In this portion all we have—
 Life and peace, redemption sure;
 All that God has planned and willed,
 In this portion we secure.

4. An eternal portion, 'tis,
 Overflowing cup divine;
 Heav'nly taste do we enjoy
 In this cup of God's design.
 Here in love we drink this cup
 In remembrance, Lord, of Thee;
 Thus in spirit we partake
 All Thy work on Calvary.

神那极有特色之
圣别建造的异象

读经：结四十 1～四二 14

纲 要

周 一

壹 神永远的定旨是要得着一个建造，作祂自己与祂选民的调和（结四十 1～四八 35，太十六 18，彼前二 5）；凡神在祂子民当中，并在地上列国当中所作的，都是为着祂的建造；这由启示录这卷书所证实；启示录与以西结书平行，总结于神终极的建造，就是新耶路撒冷（启二一 2～二二 5）：

一 所罗门建造的殿被毁（王下二五 8～9），后由被掳到巴比伦而归回的人所重建（拉三 6 下～13，六 13～15）。

二 这殿后来又由希律用四十六年建成的殿所顶替（约二 20）；希律的殿在主后七十年被提多率领的罗马军队所毁（但九 26，太二三 38，二四 2）。

三 无论是以斯拉时代的殿，或是希律时代的殿，都不是所罗门所建之殿充分的恢复；然而，以西结异象中的殿是所罗门之殿充分的恢复，并且超过之；虽然这殿的本身与所罗

The Vision of the Holy Building of God
in Its Outstanding Features

Scripture Reading: Ezek. 40:1—42:14

Outline

Day 1

I. God's eternal purpose is to have a building as a mingling of Himself with His chosen people (Ezek. 40:1—48:35; Matt. 16:18; 1 Pet. 2:5); whatever God does among His people and among the nations on earth is for His building; this is confirmed by the book of Revelation, which is parallel to the book of Ezekiel and concludes with God's ultimate building, the New Jerusalem (Rev. 21:2—22:5):

A. After the destruction of the temple built by Solomon (2 Kings 25:8-9), the temple was rebuilt by the captives who returned from Babylon (Ezra 3:6b-13; 6:13-15).

B. Later, this temple was replaced by Herod's temple, which was built in forty-six years (John 2:20); Herod's temple was destroyed in A.D. 70 by the Roman army under Titus (Dan. 9:26; Matt. 23:38; 24:2).

C. Neither the temple in Ezra's day nor the temple of Herod's time was the full recovery of the temple built by Solomon; however, the temple of Ezekiel's vision was a more than full recovery of Solomon's temple; although the temple itself was the same

门所建的殿大小一样（结四一2、4，参王上六2），但在以西结的异象中有许多关于门、院子和殿四围屋子的细节，指明这是所罗门之殿的扩大。

四 因此，从亚伯拉罕的帐棚开始，进展到帐幕，然后到所罗门的殿，总结于以西结异象中的殿，在旧约中有神建造之扩大的持续进展；这扩大表征神子民对基督之经历的持续加增—参王上六2注1。

五 神在新约属灵的建造，开始于耶稣基督，就是成肉体的神，作神的帐幕（约一14）和神的殿（二19～21）；进前到召会，就是基督的身体，作基督的扩大（弗一22～23，二20～22）；终极完成于新耶路撒冷，作神建造在永世里终极的彰显和扩大（启二一2～3、15～17）。

六 以西结四十至四十八章中关于神圣别建造的异象，要按字面应验于复兴的时候，那时得复兴的以色列要重建圣殿和耶路撒冷城，作他们在千年国里与神同住之处。

七 其中一切细节的属灵意义，都该应用于新约的信徒身上，他们乃是神属灵建造—召会—的组成分子。

贰 以西结看见第一个异象，就是主荣耀显现的异象，是在他三十岁时，那是祭司开始尽功用的年纪（一1）；他看见末一个异象，就是神圣别建造的异象，是在

size as the one built by Solomon (Ezek. 41:2, 4; cf. 1 Kings 6:2), a number of details related to the gates, the courts, and the buildings around the temple in Ezekiel's vision indicate an enlargement over Solomon's temple.

D. Thus, beginning with Abraham's tent, progressing to the tabernacle and then to Solomon's temple, and concluding with the temple in Ezekiel's vision, there is a continual progression in the enlargement of God's building in the Old Testament; this enlargement signifies a continual increase in the experience of Christ by God's people—cf. 1 Kings 6:2, footnote 1.

E. God's spiritual building in the New Testament, which begins with Jesus Christ, the incarnated God, as God's tabernacle (John 1:14) and God's temple (2:19-21), advances to the church, the Body of Christ, as the enlargement of Christ (Eph. 1:22-23; 2:20-22), and consummates with the New Jerusalem as the ultimate manifestation and enlargement of God's building in eternity (Rev. 21:2-3, 15-17).

F. Literally, the visions concerning God's holy building in Ezekiel 40—48 will be fulfilled in the restoration, when the restored Israel will rebuild the temple and the city of Jerusalem for their dwelling with God in the millennium.

G. The spiritual significances of all the details should be applied to the New Testament believers as components of God's spiritual building, the church.

II. Ezekiel saw the first vision, the vision of the appearance of the glory of the Lord, when he was thirty years of age, the age at which a priest begins to function (1:1); he saw the last vision, the vision of the holy building of God,

二十年后（四十 1，参一 2），在他五十岁时，那是祭司退休的年纪（民四 3）；这指明以西结要看见神建造的异象，需要在生命里更成熟（参结一 1 注 1）：

周 二

一 年初（四十 1），指明神建造的异象把我们带到新的开始。

二 正月初十日，是以色列人预备逾越节羊羔的日子（出十二 3）；这指明我们基督徒生活中每一次新的开始，都是基于基督这逾越节的羔羊（约一 29，林前五 7），和祂的救赎。

三 要看见神圣别建造的异象，以西结从被掳之地，被带到以色列地（预表包罗万有的基督作神分给祂子民的分——申八 7，西一 12），在耶路撒冷城的高山（表征基督的复活和升天）（结四十 2）；这是正确的地位、正确的立场和正确的角度，使以西结能看见这样的异象。

肆 在建造的门口显为铜的样子的这人乃是基督（3）；铜表征受神审判的试验（民十六 37～39，二一 8～9）；基督经过神的审判，完全够资格来量度（借审判而据有）凡属于神建造的事物（亚二 1 与注）。

twenty years later (40:1; cf. 1:2), at the age of fifty, the age of retirement for a priest (Num. 4:3); this indicates that to see the building of God, Ezekiel needed more maturity in life (cf. Ezek. 1:1, footnote 1):

Day 2

A. The beginning of the year (40:1) indicates that the vision of God's building brings us to a new beginning.

B. The tenth day of the first month was the day on which the people of Israel prepared the lamb for the passover (Exo. 12:3); this indicates that every new beginning in our Christian life is based on Christ, the Passover lamb (John 1:29; 1 Cor. 5:7), and His redemption.

III. To see the vision of God's holy building, Ezekiel was brought from the land of captivity to a high mountain, signifying the resurrection and ascension of Christ, in the land of Israel (Ezek. 40:2), a type of the all-inclusive Christ as the portion allotted by God to His people (Deut. 8:7; Col. 1:12), and in the city of Jerusalem; this was the right position, standing, and angle for Ezekiel to see such a vision.

IV. The man of bronze at the gate of the building is Christ (Ezek. 40:3); bronze signifies being tested by God's judgment (Num. 16:37-39; 21:8-9); having passed through God's judgment, Christ is fully qualified to measure (take possession of by judging) what belongs to God's building (Zech. 2:1 and footnotes).

伍 “那人对我说，人子啊，凡我所指示你的，你都要用眼看，用耳听，并要放在心上；因为我带你到这里来，目的是要使你看见；凡你所看见的，你都要告诉以色列家”——结四十 4：

一 神指示以西结关于祂建造的异象时，申言者需要有敏锐的眼光，并要专心听。

二 他也必须把这些事放在心上，好吸收所要指示他的事；这样，凡他所看见、所听见的，他就能告诉神的百姓——参约壹一 3。

周 三

陆 殿四围的墙是为着分别，将属于神的和不属于神的分开——结四十 5：

一 墙的厚度和高度都是六肘，因此，墙的截面是六肘见方。

二 六这数字表征第六日被造的人，因此，墙有一个六肘见方的截面，表征基督自己是正直、完全并完整的人。

三 这样一位基督是神建造的分别线；只有被包括在基督里面的，才属于神的权益和神的建造——弗二 21，林前一 30，弗四 1。

柒 门（指门洞）分为四段：外面的过道（结四十 6）、通道（院子——14）、里面的过道（7）和门廊（8～9）：

一 门是神建造的入口，表征基督是我们进入神里面，进入神的权益、神的建造和神的国的

V. “The man said to me, Son of man, look with your eyes, and hear with your ears, and set your heart on all that I show you, because for this purpose you have been brought here, that it may be shown to you. Tell all that you see to the house of Israel”—Ezek. 40:4:

A. While God was showing the vision of His building to Ezekiel, the prophet needed to have keen sight and to listen intently.

B. Also, in order to absorb the things that would be shown to him, he had to set his heart on them; then he would be able to declare to God's people all that he had seen and heard—cf. 1 John 1:3.

Day 3

VI. The wall around the house is for separating what belongs to God from what cannot belong to Him—Ezek. 40:5:

A. The thickness and height of the wall are both six cubits; thus, a cross section of the wall is a square six cubits by six cubits.

B. The number six signifies man, who was created on the sixth day; hence, the wall with a square cross section of six cubits signifies Christ Himself as an upright, perfect, and complete man.

C. Such a Christ is a separating line of God's building; only what is included in Christ belongs to God's interests and God's building—Eph. 2:21; 1 Cor. 1:30; Eph. 4:1.

VII. The gate is divided into four sections: an outer threshold (Ezek. 40:6), a passage (a court, v. 14), an inner threshold (v. 7), and a porch (vv. 8-9):

A. As the entrance to God's building, the gate signifies Christ as the gateway for us to enter into God and into God's interests,

门路（约十四 6、20，启二一 21 上）；墙把罪人和神分开，但门把人带进神里面，带进神的建造里。

周 四

二 门洞两旁各有三间卫房（结四十 7、10），表征卫房是一个人位，就是基督自己，祂是三一神（三）成了人（六），并在十字架上被“裂开”：

- 1 六间卫房每间都是六肘见方，因此与墙的截面尺寸相同；这指明主耶稣在祂的人位和工作上，是神荣耀和圣别的保卫。
- 2 借着经过基督这门，我们就有资格进入神那满了祂荣耀和圣别的建造里。

三 门廊宽度是六肘，六这数字表征第六日被造的人；门廊的长度是八肘（8~9），八这数字表征基督的复活，发生在新的七日的第一日，乃是新的起头（约二十 1）：

- 1 这些尺寸表征主耶稣这人作为神建造的门，完全是在复活里。
- 2 这些尺寸也表征，当我们到达门廊，我们就是在复活里，有新的起头。

四 门的入口宽十肘（结四十 11），在此十这数字含示十诫；这指明凡十诫所要求的，门口都成全了；主耶稣是方正、正直、完全的人，成全十诫一切的要求，祂成了我们进入神建造的门—参罗八 4。

God's building, and God's kingdom (John 14:6, 20; Rev. 21:21a); whereas the wall separates sinners from God, the gate brings people into God and into God's building.

Day 4

B. The three guardrooms on each side of the gate (Ezek. 40:7, 10) signify that the guardrooms are a person, Christ Himself, who as the Triune God (three) became a man (six) and was "split" on the cross:

1. Each of the six guardrooms is six cubits square and is thus the same in size as a cross section of the wall; this indicates that the Lord Jesus in His person and work is the guard of God's glory and holiness.
2. By passing through Christ as the gate, we are qualified to enter into God's building, which is full of God's glory and holiness.

C. The width of the porch is six cubits, the number six signifying man, who was created on the sixth day; the length of the porch is eight cubits (vv. 8-9), the number eight signifying Christ's resurrection, which took place on the first day of a new week as a new beginning (John 20:1):

1. These dimensions signify that the Lord Jesus as a man, who is the gate of God's building, is fully in resurrection.
2. They also signify that when we arrive at the porch, we are in resurrection, in a new beginning.

D. The width of the entrance of the gate was ten cubits (Ezek. 40:11), the number ten here implying the Ten Commandments; this indicates that whatever the Ten Commandments require, the entry of the gate fulfills; the Lord Jesus as the "square," upright, and perfect man fulfilled all the requirements of the Ten Commandments, and He has become the gate for us to enter into God's building—cf. Rom. 8:4.

五 门的墙柱上有棕树，表征保卫神圣别和荣耀的基督，乃是永存、得胜的一位，祂站立、托住、扶持并得胜；棕树生长在野地，且是长青的，表征得胜和永存的力量（出十五 27，启七 9）；基督是墙柱，用得胜、永存的生命支撑并担负神的建造—结四十 16。

六 外院东、南、北三边靠墙的地方，有六块不同的铺石地，每块地上有五间屋子，总共有三十间屋子（17）；除了铺石地上的三十间屋子，还有四个小院各在外院的四个拐角（四六 21～24 与 21 注 1）；这些是供百姓煮祭物之处：

- 1 铺石地可能是用石头作的，表征那使我们成为石头（约一 42，太十六 18）之重生的立场，叫我们从世上的污秽分别出来（参路十五 22 注 7）。
- 2 这些屋子是百姓吃祭物的场所，指明它们是百姓享受基督作祭物和供物的地方（祭司是在内院吃祭物〔结四二 1～14〕，百姓是在外院吃）。
- 3 我们经过神居所的大门以后，就来到外院，进入屋子，站在我们重生的“石头”上，吃基督并享受基督，祂是一切供物的实际—来十 5～10。

周 五

捌 内院门洞的细节（结四十 28～37）与外院门洞的细节相同，指明我们进入内院时，就重复对基督的经历；我们经历的是同一位基督，但我们对祂有

E. The palm trees on the posts of the gates signify that Christ, the guard of God's holiness and glory, is the everlasting, victorious One, standing, bearing, sustaining, and prevailing; palm trees grow in the wilderness, are evergreen, and signify victory and everlasting power (Exo. 15:27; Rev. 7:9); Christ is the post that supports and bears God's building with a victorious, everlasting life—Ezek. 40:16.

F. There were six different sections, or areas, of pavement around the inside of the wall on the east, the south, and the north sides of the outer court, and on each section there were five chambers, giving a total of thirty chambers (v. 17); in addition to the thirty chambers on the pavement, there were four small courts, one at each corner of the outer court (46:21-24, v. 21 and footnote 1); these were places for the people to boil the sacrifices:

1. The pavement, probably made of stone, signifies the standing of regeneration, which makes us stones (John 1:42; Matt. 16:18), as a separation from the dirt of the world (cf. Luke 15:22, footnote 7).
2. The chambers were dining places where the people ate the sacrifices, indicating that they were places for people to enjoy Christ as the sacrifices and offerings; (whereas the priests ate in the inner court [Ezek. 42:1-14], the people ate in the outer court).
3. After passing through the gate of God's dwelling place, we come to the outer court and enter into the chambers, where, standing on the "stones" of our regeneration, we eat and enjoy Christ, who is the reality of all the offerings—Heb. 10:5-10.

Day 5

VIII. The details of the gates to the inner court (Ezek. 40:28-37) were the same as those of the gates to the outer court, indicating that as we enter into the inner court, we repeat our experience of Christ; we experience the same Christ,

更多的经历（腓三 8 ~ 10）：

- 一 在内院入口有另一组台阶（参结四十 22、26），共八层；这指明在经历神建造的事上越往里面进展，我们就越高。
- 二 八这数字表征复活；这指明我们若要进入内院，就必须在复活里；所有天然的生命和天然的人都必须弃绝，被十字架除去。
- 三 这间屋子可能是在内院北边的门洞里，是祭司洗燔祭牲的地方（38）；这指明我们的经历到了这点，就预备好给神作燔祭：
 - 1 我们经过内院的门洞以后，就在复活里，在更高一层。
 - 2 在这里，我们不再仅仅是外院里一般的百姓，乃是成了祭司，预备好借着献燔祭事奉主，意思就是预备好绝对为着主——利一 3 注 1。
- 四 祭坛表征基督的十字架，不仅是神圣别建造的中心，也是这建造的圆周一结四十 47：
 - 1 门、吃祭牲、煮祭物的屋子和宰杀祭牲的桌子（39），都含示十字架；因此，十字架扩展到四方，到神建造的每个角落；我们若要在神的殿里接触祂，并享受祂的丰富，就必须经过十字架。
 - 2 十字架上的死对神是释放（路十二 49 ~ 50，约十二 24），对人和一切消极的事物是了结（罗六 6，来二 14，九 26 ~ 28，加六 14，弗二 14 ~ 15）；在基督的死里，神在人里经过死而得释放，人在神里受死而被了结。

but we experience more of Him (Phil. 3:8-10):

- A. *At the entrance to the inner court there is another set of stairs (cf. Ezek. 40:22, 26), consisting of eight steps; this indicates that the more inward we progress in our experience of God's building, the higher we become.*
- B. *The number eight signifies resurrection; this indicates that if we would come into the inner court, we need to be in resurrection; all the natural life and the natural man must be repudiated and crossed out.*
- C. *A chamber, probably within the north gate of the inner court, was for the priests to wash the burnt offerings (v. 38); this indicates that at this point in our experience, we are ready to be a burnt offering for God:*
 1. When we pass through the gate to the inner court, we are in resurrection and on a higher level.
 2. Here, we are not merely the common people in the outer court; we have become the priests who are ready to minister to the Lord by offering the burnt offering, meaning that we are ready to be absolute for the Lord—Lev. 1:3, footnote 1.
- D. *The altar, which signifies the cross of Christ, is not only the center but also the circumference of God's holy building—Ezek. 40:47:*
 1. The cross is implied in the gate, in the eating of the sacrifices, in the boiling houses, and in the tables on which the sacrifices are slain (v. 39); thus, the cross spreads in every direction and to every corner of God's building; if we wish to contact God and enjoy His riches in His house, we must pass through the cross.
 2. The death on the cross was the release of God (Luke 12:49-50; John 12:24) and the termination of man and all negative things (Rom. 6:6; Heb. 2:14; 9:26-28; Gal. 6:14; Eph. 2:14-15); in Christ's death God passed through death in man to be released, and man died in God to be terminated.

玖祭坛象征十字架，殿象征基督（约二 19～21）与召会，基督的身体（林前三 16，弗二 21）：

- 一 十字架、基督和召会不仅是新约的中心题目，也是整本圣经的中心题目；坛立于殿前，指明我们在十字架之外，不可能有召会；唯有当我们经过十字架之后，才能有召会的实际。
- 二 我们在生活和工作里所作并所说的一切，都该经过十字架并凭着那灵，好将基督分赐到别人里面，为着建造基督的身体。
- 三 殿的高度比内院高十阶，比殿外高二十五阶（结四十 49、22、31）；这指明我们在经历神的建造时，越往里面进展，就越升高。
- 四 以西结没有告诉我们柱子的尺寸，这指明柱子表征无限无量的支撑力量；因此，这两根靠近墙柱的柱子表征基督作神的见证人（二），用无限无量的力量背负神的家—参约三 34，腓四 13。
- 五 廊子的入口宽十四肘（结四十 48），通往外殿（圣所）的门口宽十肘，进入内殿（至圣所）的门口宽六肘（四一 3）；这指明我们在经历神的建造时，越往里面进展，路就变得越窄；我们与主越近，就越受祂限制（参太七 13～14）。

IX. Whereas the altar signifies the cross, the temple signifies both Christ (John 2:19-21) and the church, the Body of Christ (1 Cor. 3:16; Eph. 2:21):

- A. *The cross, Christ, and the church are the central subject not only of the New Testament but also of the entire Bible; that the altar stands in front of the temple indicates that we cannot have the church apart from the cross; we can have the reality of the church only after we have passed through the cross.*
- B. *All that we do and say in our life and work should be through the cross and by the Spirit to dispense Christ into others for the building up of the Body of Christ.*
- C. *The elevation of the temple was ten steps higher than that of the inner court and twenty-five steps higher than the elevation outside the temple (Ezek. 40:49, 22, 31); this indicates that the further inward we proceed in our experience of God's building, the higher we rise.*
- D. *The fact that Ezekiel does not give us the measurement of the pillars indicates that they signify a supporting strength that is unlimited and immeasurable; thus, the two pillars by each post signify Christ as God's witness (two) bearing the house of God with a strength that is unlimited and immeasurable—cf. John 3:34; Phil. 4:13.*
- E. *The entrance of the porch measured fourteen cubits (Ezek. 40:48), the entrance to the outer temple (the Holy Place), ten cubits, and the entrance into the inner temple (the Holy of Holies), six cubits (41:3); this indicates that the further inward we progress in our experience of God's building, the narrower the way becomes; the closer we are to the Lord, the more we will be restricted by Him (cf. Matt. 7:13-14).*

六 殿墙厚六肘（结四一5），六这数字表征主耶稣的人性是神居所站立的力量；在帐幕里直立的皂荚木板也表征主耶稣的人性（出二六15）；主耶稣作为正确的人，乃是神建造之直立、支持的墙。

七 这三十间为着彰显的旁屋（结四一6），是基于那三十间为着享受的屋子（四十17）；我们享受基督有多少，我们彰显祂就有多少；我们对基督的享受，至终成了基督的丰满、彰显（弗三16~19）。

八 旁屋越上越宽（结四一7），指明我们与主的关系越升高，我们在经历中也变得越宽广、越丰富（参弗三18）；这指明对神圣别建造的经历是有进展的。

九 圣殿相关建筑的每个部分，全都镶上木板（结四一16）；木表征耶稣拔高的人性；在以西结书中，神的建造主要的材料乃是耶稣那钉死、复活并升天的人性。

十 在所有镶上的木板上，都雕刻了基路伯和棕树（18~20）：

1 基路伯表征主的荣耀显在受造之物上（十18，来九5）；长在野地并且长青的棕树，表征基督的得胜和祂永远常存的力量。

2 在墙上雕刻棕树和基路伯，指明基督的得胜和主的荣耀，已经借着受苦“雕刻”到我们里面—参西一24。

F. The number six in relation to the thickness of the wall (Ezek. 41:5) signifies the humanity of the Lord Jesus as the standing strength of God's dwelling place; in the tabernacle the boards of acacia wood standing upright also signify the humanity of the Lord Jesus (Exo. 26:15); as a proper human being, the Lord Jesus is the standing and supporting wall of God's building.

G. The thirty side chambers for expression (Ezek. 41:6) are based on the thirty chambers for enjoyment (40:17); we can express Christ only to the extent that we have enjoyed Him; our enjoyment of Christ eventually becomes the fullness, the expression, of Christ (Eph. 3:16-19).

H. The side chambers becoming wider as they go up (Ezek. 41:7) indicates that as we go higher with the Lord, we become broader and richer in our experience (cf. Eph. 3:18); this indicates that the experience of God's holy building is progressive.

I. All the parts of the building related to the temple were paneled with wood (Ezek. 41:16); wood signifies the uplifted humanity of Jesus; in God's building in Ezekiel, the primary material is the crucified, resurrected, and ascended humanity of Jesus.

J. On all the wooden paneling, cherubim and palm trees were carved (vv. 18-20):

1. 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.

2. 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—cf. Col. 1:24.

3 在以西结一章，基路伯有四脸（6、10），但在墙上的雕刻，基路伯只有二脸—人的脸和狮子的脸，表征并彰显在人性里的得胜—四—19。

4 每二基路伯中间有一棵棕树（18），表征我们作神建造的一部分，在显出基督荣耀的形像时，也显明基督的得胜（参林后二 14～16，三 18）。

十一 立在这殿里的香坛，单单是木头作的，表征耶稣的人性—结四—22：

1 在帐幕和圣殿里，都有香坛和陈设饼的桌子；但在以西结书这里，坛就是桌子；坛是为着让我们将基督这香献给神，使神满足，桌子是为着让神预备基督作食物，使我们满足—22 节。

2 木坛所放的地方，镶着雕刻了基路伯和棕树的木板，指明我们若彰显基督的荣耀和得胜，就会有这个坛桌子，让神和我们在基督里同有交通；在此，神因着我们在基督里所献的香而得满足，我们也因着神在基督里所供应的食物而得满足。

十二 在召会中，“门”（23）的功用是让积极的人事物进来，而不让消极的人事物（参太七 15，徒二十 29）进来；每扇门又分为两扇折叠门（结四—24），指明召会中的门必须有弹性。

十三 棕树雕刻在窗旁的墙上，指明得胜和永远常存的能力、力量，总是与属灵的空气和神圣的光并行；这就是说，我们的得胜和能力与赐生命的灵有关；我们若享受赐生命的灵，也就会享受基督的得胜、能力和力量。

3. In Ezekiel 1 the cherubim had four faces (vv. 6, 10), but in the carvings on the walls they had only two faces—the face of a man and the face of a lion, signifying and expressing victory in humanity—41:19.

4. The fact that between every two cherubim there was a palm tree (v. 18) signifies that as parts of God's building, we manifest the victory of Christ in the manifestation of the glorious image of Christ (cf. 2 Cor. 2:14-16; 3:18).

K. The incense altar standing in the temple was made only of wood, signifying the humanity of Jesus—Ezek. 41:22:

1. In the tabernacle and in the temple there were the incense altar and the table of the bread of the Presence, but here in Ezekiel the altar is also the table, the altar being for us to offer Christ as incense to God for His satisfaction, and the table being for God to prepare Christ as food for our satisfaction—v. 22.

2. The altar of wood was put in a place of wood paneling carved with cherubim and palm trees, indicating that if we are those who manifest the glory and victory of Christ, we will have the altar-table for God and us to have fellowship together in Christ; here God is satisfied by the incense we offer in Christ, and we are satisfied by the food supplied by God in Christ.

L. The function of the “doors” in the church (v. 23) are to let the positive persons and things in and to keep the negative persons (cf. Matt. 7:15; Acts 20:29) and things out; the fact that each door had two swinging leaves (Ezek. 41:24) indicates that the doors in the church should be flexible.

M. The fact that the palm trees were carved on the walls next to the windows indicates that victory and everlasting power and strength always go together with spiritual air and divine light; this means that our victory and power are related to the life-giving Spirit; if we enjoy the life-giving Spirit, we will also enjoy Christ's victory, power, and strength.

拾圣屋位于北面和南面，是连接内院和外院的房屋—四二 1:

- 一 在外院铺石地上的屋子是百姓吃供物的地方；而圣屋是祭司吃供物，并摆放、储藏供物的地方；也是他们摆放祭司衣服之处（13~14）；供物象征基督作我们的享受，祭司的衣服象征基督作我们的彰显（出二八 2）。
- 二 在圣屋里，我们达到属灵经历的最高峰；在圣屋里生活就是在基督里生活（腓四 13）；在圣屋里吃供物就是吃基督（约六 57），穿上圣衣就是穿戴基督使祂得彰显（罗十三 14、12）。
- 三 圣屋和旁屋一样，都有三层（结四二 3），指明圣屋与基督的丰满、彰显相符（四一 6）；祭司享受基督到一个地步，他们的圣屋与基督的丰满一样高（参弗三 16~19）。

X. The holy chambers, located on both the north side and the south side, are buildings that connect the inner court with the outer court—42:1:

- A. *The chambers on the pavement in the outer court are for the people to eat the offerings, whereas the holy chambers are for the priests to eat the offerings and also to place and store the offerings and to lay their priestly garments (vv. 13-14); whereas the offerings signify Christ as our enjoyment, the priestly garments signify Christ as our expression (Exo. 28:2).*
- B. *In the holy chambers we reach the highest peak of spiritual experience; to live in the holy chambers is to live in Christ (Phil. 4:13), to eat the offerings in the holy chambers is to eat Christ (John 6:57), and to wear the holy garments is to wear Christ for His expression (Rom. 13:14, 12).*
- C. *Like the side chambers, the holy chambers are of three stories (Ezek. 42:3), indicating that they correspond to the fullness, the expression, of Christ (41:6); the priests enjoy Christ to such an extent that the height of their chambers equals the height of the fullness of Christ (cf. Eph. 3:16-19).*

第五周 周一

晨兴喂养

结四十 1～2 “我们被掳第二十五年，…耶和華的手降在我身上，…在神的异象中，祂帶我到以色列地，把我安置在极高的山上；在山上的南边有仿佛一座城的建筑。”

启二一 10 “我在灵里，天使帶我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。”

以西结书前三段说到主的荣耀（一）、神的审判（二～三二）和主的恢复（三三～三九），那都是为着神圣别的建造（四十～四八）。神永远的定旨是要得着一个建造，作祂自己与祂选民的调和。凡神在祂子民当中，并在地上列国当中所作的，都是为着祂的建造。这由启示录这卷书所证实；启示录与以西结书平行，总结于神终极的建造，就是新耶路撒冷（启二一 2～二二 5）（圣经恢复本，结四十 1 注 1）。

信息选读

所罗门建造的殿被毁（王下二五 8～9），后由被掳到巴比伦而归回的人所重建（拉三 6 下～13，六 13～15）。这殿后来又由希律用四十六年建成的殿所顶替（约二 20）。希律的殿在主后七十年被提多率领的罗马军队所毁（但九 26，太二三 38，二四 2）。无论是以斯拉时代的殿，或是希律时代的殿，都不是所罗门所建之殿充分的恢复。然而，以西结异象中的殿是所罗门之殿充分的恢复，并且超过之。虽然这殿的本身与所罗门所建的殿大小一样（结四一 2、4，参王

WEEK 5 — DAY 1

Morning Nourishment

Ezek. 40:1-2 In the twenty-fifth year of our captivity, ...the hand of Jehovah was upon me....In the visions of God He brought me into the land of Israel and set me down upon a very high mountain, and on it to the south there was a structure like a city.

Rev. 21:10 And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God.

The three previous sections of Ezekiel, concerning the glory of the Lord (ch. 1), the judgment of God (chs. 2—32), and the recovery of the Lord (chs. 33—39), are all for the holy building of God (chs. 40—48). God's eternal purpose is to have a building as a mingling of Himself with His chosen people. Whatever God does among His people and among the nations on earth is for His building. This is confirmed by the book of Revelation, which is parallel to the book of Ezekiel and concludes with God's ultimate building, the New Jerusalem (Rev. 21:2—22:5). (Ezek. 40:1, footnote 1)

Today's Reading

After the destruction of the temple built by Solomon (2 Kings 25:8-9), the temple was rebuilt by the captives who returned from Babylon (Ezra 3:6b-13; 6:13-15). Later, this temple was replaced by Herod's temple, which was built in forty-six years (John 2:20). Herod's temple was destroyed in A.D. 70 by the Roman army under Titus (Dan. 9:26; Matt. 23:38; 24:2). Neither the temple in Ezra's day nor the temple of Herod's time was the full recovery of the temple built by Solomon. However, the temple of Ezekiel's vision was a more than full recovery of Solomon's temple. Although the temple itself was the same size as the one built by Solomon (Ezek. 41:2, 4; cf. 1 Kings 6:2), a number of details related to the gates, the courts,

上六2)，但在以西结的异象中有许多关于门、院子
和殿四围屋子的细节，指明这是所罗门之殿的扩大。
因此，从亚伯拉罕的帐棚开始（见创十三18注1），
进展到帐幕，然后到所罗门的殿，总结于以西结异象
中的殿，在旧约中有神建造之扩大的持续进展。这扩
大表征神子民对基督之经历的持续加增（参王上六2
注1）。神在旧约的建造预表神在新约属灵的建造，
开始于耶稣基督，就是成肉体的神，作神的帐幕（约
一14）和神的殿（二19～21）；进前到召会，就是
基督的身体，作基督的扩大（弗一22～23，二20～
22）；终极完成于新耶路撒冷，作神建造在永世里终
极的彰显和扩大（启二一2～3、15～17）。

以西结四十至四十八章中关于神圣别建造的异象，
要按字面应验于复兴的时候，那时得复兴的以色列要
重建圣殿和耶路撒冷城，作他们在千年国里与神同住
之处。其中一切细节的属灵意义，都该应用于新约的
信徒身上，他们乃是神属灵建造——召会——的组成分子
（圣经恢复本，结四十1注1）。

以西结书末段〔四十至四十八章〕一开头就告诉
我们见异象的时间——年、月、日（四十1）。我们若将
这里所提的年分与一章开头所提的相比，就会看见有
二十年的差距。以西结在一章所看见主荣耀显现的异
象，是在被掳第五年看见的〔2〕。他在四十章所看
见神殿建造的异象，是在被掳第二十五年看见的。有
二十年的差距，这不是一段短的时间。我们需要记得，
以西结看见第一个异象时是三十岁〔一1〕，是祭司
开始尽功用的年纪。他看见末一个异象时是五十岁，
是祭司退休的年纪。这是非常有意义的，因为这指明
以西结要看见神的建造，需要在生命里更成熟（以西
结书生命读经，二六一至二六二页）。

参读：以西结书生命读经，第十九篇。

and the buildings around the temple in Ezekiel's vision indicate an enlargement over Solomon's temple. Thus, beginning with Abraham's tent (see footnote 1 on Gen. 13:18), progressing to the tabernacle and then to Solomon's temple, and concluding with the temple in Ezekiel's vision, there is a continual progression in the enlargement of God's building in the Old Testament. This enlargement signifies a continual increase in the experience of Christ by God's people (cf. footnote 1 on 1 Kings 6:2). God's building in the Old Testament prefigures God's spiritual building in the New Testament, which begins with Jesus Christ, the incarnated God, as God's tabernacle (John 1:14) and God's temple (John 2:19-21), advances to the church, the Body of Christ, as the enlargement of Christ (Eph. 1:22-23; 2:20-22), and consummates with the New Jerusalem as the ultimate manifestation and enlargement of God's building in eternity (Rev. 21:2-3, 15-17).

Literally, the visions concerning God's holy building in Ezekiel 40 through 48 will be fulfilled in the restoration, when the restored Israel will rebuild the temple and the city of Jerusalem for their dwelling with God in the millennium. The spiritual significances of all the details should be applied to the New Testament believers as components of God's spiritual building, the church. (Ezek. 40:1, footnote 1)

At the very beginning of Ezekiel 40—48, we are told the time of the vision—the year, the month, and the day [40:1]. If we compare the year mentioned here with that mentioned at the beginning of the first chapter, we will see that there is a difference of twenty years. The vision of the appearance of the glory of the Lord which Ezekiel saw in chapter 1 was seen in the fifth year of the captivity [v. 2]. The vision of the building of God's house which he saw in chapter 40 was in the twenty-fifth year of the captivity. There is a difference of twenty years, which is not a short time. We need to remember that when Ezekiel saw the first vision, he was thirty years of age [1:1], the age at which a priest began to function. When he saw the last vision, he was fifty years of age, the age of retirement for a priest. This is very meaningful, for it indicates that to see the building of God Ezekiel needed more maturity in life. (Life-study of Ezekiel, p. 209)

Further Reading: Life-study of Ezekiel, msg. 19

第五周 周二

晨兴喂养

结四十 1 ~ 2 “...正在年初，月之初十日，...在神的异象中，祂带我到以色列地，把我安置在极高的山上；在山上的南边有仿佛一座城的建筑。”

4 “那人对我说，人子啊，凡我所指示你的，你都要用眼看，用耳听，并要放在心上；...凡你所看见的，你都要告诉以色列家。”

以西结在年初正月看见异象。正月指明新的开始。这指明对我们而言，在我们的经历中，神的建造必须有新的起头。我们看见关于召会建造的事，这就是在我们生命里新的起头。

这里的记载也说到初十日。照着出埃及十二章三节，正月初十日是以色列人预备逾越节羊羔的日子。这当然是指我们的逾越节基督，作我们的救赎。由此我们看见，每当我们在基督徒的生活中有新的开始，必是基于基督和祂的救赎（以西结书生命读经，二六三页）。

信息选读

现在我们需要思想以西结看见异象的地方。他没有在被掳之地看见关于神建造的异象。反之，他被带回圣地，以色列地（结四十 2）。既然这地象征基督，被带回以色列地就是被带回基督面前。除了被带回以色列地以外，以西结也被带到高山，这象征复活和升天的地方。当我们回到基督面前，我们在灵里可能就觉得，我们是在高升的地方，就是在复活、升天的基督里面。不但如此，以西结还被带回耶路撒冷。

WEEK 5 — DAY 2

Morning Nourishment

Ezek. 40:1-2 ...At the beginning of the year, on the tenth day of the month, ...in the visions of God He brought me into the land of Israel and set me down upon a very high mountain, and on it to the south there was a structure like a city.

4 ...Son of man, look with your eyes, and hear with your ears, and set your heart on all that I show you....Tell all that you see to the house of Israel.

Ezekiel saw the visions at the beginning of the year, in the first month. The first month indicates a new start. This indicates that with us in our experience, the building of God must have a new start. When we see something regarding the building up of the church, this is a new start in our life.

The record speaks also of the tenth day. According to Exodus 12:3 the tenth day of the first month was the day that the people of Israel prepared the lamb for the Passover. This surely points to Christ, our Passover, for our redemption. From this we see that whenever we have a new beginning in our Christian life, it must be based on Christ and His redemption. (Life-study of Ezekiel, p. 211)

Today's Reading

Now we need to consider the place to see the vision. Ezekiel did not see the vision concerning the building of God in the land of captivity. Rather, he was brought back to the holy land, the land of Israel (Ezek. 40:2). Since this land signifies Christ, to be brought back to the land of Israel is to be brought back to Christ. In addition to being brought back to the land of Israel, Ezekiel was brought to a high mountain, signifying a place of resurrection and ascension. When we come back to Christ, we may sense in our spirit that we are in an elevated place, that is, in the resurrected and ascended Christ. Furthermore, Ezekiel was brought back to Jerusalem.

我们要正确地看见一样东西，就需要正确的地位、正确的立场和正确的角度。我们若在地位或立场上错了，就无法看见。…我们若要看见神的建造，就需要在耶路撒冷的山上。

以西结不是唯一看见神建造之异象的人。在启示录里，使徒约翰告诉我们，他在灵里被带到一座高大的山，看见圣城新耶路撒冷（二一10）。

以西结若留在巴比伦，在被掳之中，就不能看见建造。同样，他若在平原，不在山顶，也不能看见神建造的异象。所以，我们若要看见这异象，就需要长大并往上去。这就是说，我们需要在生命里成熟，我们需要在高山上。然后我们就能看见神的建造。

在以西结看见建造的异象之前，他看见人的异象。这人不象以西结一章的人，看起来不象金银合金，乃象铜（四十3）。…在四十章祂不在宝座上；祂在建造的门口量度。在圣经里，量度的意思是审判并据有。

一样东西一旦受了审判，就能耐得住。某样东西受了审判，就经得起任何一种试验或察验，也经得起进一步的审判。主耶稣就是这样的人。祂经过神的审判，现今成了别人的试验。因为祂经得起各种试验、察验和审判，所以祂完全够资格来量度一切，包括神的建造。祂借着祂的审判，来量度凡属于神建造的事物。

以西结四十章四节…〔指明〕神指示以西结关于祂建造的异象时，申言者需要有敏锐的眼光，并要专心听。他也必须把这些事放在心上，好吸收所要指示他的事。这样，凡他所看见、所听见的，他就能告诉神的百姓（以西结书生命读经，二六四至二六七页）。

参读：以西结书生命读经，第十九篇。

In order to see something properly, we need the right position, the right standing, and the right angle. If we are wrong either in position or in standing, we will not be able to see.... If we want to see God's building, we need to be on the mountain in Jerusalem.

Ezekiel was not the only person who saw the vision of God's building. In the book of Revelation the apostle John told us that he was carried away in spirit to a high mountain to see the holy city, New Jerusalem (21:10).

If Ezekiel had remained in Babylon in the captivity, he could not have seen the building. Likewise, if he had been on a plain and not on the mountaintop, he could not have seen the vision of God's building. Therefore, if we would see this vision, we need to grow up and to go up. This means that we need maturity in life and that we need to be on the high mountain. Then we will be able to see the building of God.

Before Ezekiel saw the vision of the building, he saw the vision of a man. Unlike the man in Ezekiel 1, this man did not look like electrum but instead looked like brass (Ezek. 40:3)... In chapter 40 He is not on the throne; He is at the gate of the building, measuring. In the Bible to measure means to judge and take possession.

After a certain thing has been judged, it can stand any kind of test or examination. It can also withstand further judgment. The Lord Jesus is such a person. He passed God's judgment, and now He has become a test to others. Because He was able to stand all kinds of tests, examinations, and judgments, He is fully qualified to measure everything, including the building of God. By His judgment He measures what belongs to God's building.

Ezekiel 40:4 [indicates that]...while God was showing the vision of His building to Ezekiel, the prophet needed to have keen sight and to listen intently. Also, in order to absorb the things that would be shown to him, he had to set his heart upon them. Then he would be able to declare to God's people all that he had seen and heard. (Life-study of Ezekiel, pp. 211-213)

Further Reading: Life-study of Ezekiel, msg. 19

第五周 周三

晨兴喂养

结四十5 “看哪，殿外四围有墙。那人手拿量度的苇子，长六肘，每肘是一肘零一掌。祂量那建筑的墙，厚一苇，高一苇。”

弗二21 “在祂里面，全房联结一起，长成在主里的圣殿。”

在以西结四十至四十八章，关于神建造的一段，说到三件主要的事：圣殿、圣城和圣地。殿、城和地都是圣的。以西结不是从外面开始，乃是从里面开始，这是很有意义的。…神在祂的经纶里总是从里面，不是从外面开始。我们看见帖前五章二十三节指明这点，这节说到我们的“灵、与魂、与身子”。

关于殿，我们需要看见的第一项是围墙。殿在四面都有围墙。墙是为着分别，将属于神的和不属于神的分开。墙将该属于神的和绝不该属于神的分开，因此墙是分别线。

墙的量度指明，墙表征基督自己是分别线。凡在基督里面的，都属于神的权益和神的建造；凡在基督外面的，都被排除在神的权益和神的建造以外。在数百万人的城市中，我们能凭着基督作分别线，知道谁是属神的，谁不是属神的。在基督里面的人都属于神，在基督外面的人都与神分开。换句话说，凡属基督的都在墙内，凡在基督外面的都在墙外（以西结书生命读经，二六九至二七〇页）。

信息选读

WEEK 5 — DAY 3

Morning Nourishment

Ezek. 40:5 Now there was a wall all around the outside of the house, and in the man's hand there was a measuring reed six cubits long, each cubit being a cubit and a handbreadth. So He measured the thickness of the structure, one reed; and the height, one reed.

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

In Ezekiel 40—48, a section on God's building, three main things are covered: the holy temple, the holy city, and the holy land. The temple, the city, and the land are all holy. It is significant that Ezekiel begins not from the outside but from the inside.... In His economy God always begins from the inside, not from the outside. We see an indication of this in 1 Thessalonians 5:23, which speaks of our "spirit and soul and body."

The first item we need to see concerning the temple is the wall. The temple has a wall on all four sides. The wall is for separation, separating what belongs to God from what cannot belong to Him. It separates what should belong to God and what should never belong to God. The wall is thus a separating line.

The measurement of the wall indicates that it signifies Christ Himself as a separating line. Whatever is within Christ belongs to God's interests and to God's building, but whatever is outside of Christ is excluded from God's interests and God's building. In a city of millions of people, we can know who is of God and who is not of God by Christ as the separating line. Whoever is in Christ belongs to God, and whoever is outside of Christ is separated from God. In other words, whoever belongs to Christ is within the wall, and whoever is outside of Christ is outside of the wall. (Life-study of Ezekiel, pp. 214, 216)

Today's Reading

墙的尺寸相当不寻常。我想在人类历史所有的世纪中，未曾有过这样的墙。这墙高六肘，厚六肘。我们若能看墙的截面，就会看见六肘见方。六这个数字指第六日被造的人。既然墙高六肘，厚六肘，并且六是人的数字，我们就可以说，墙表征主耶稣是方正、正直、完全并完整的人。基督作为一个方正、正直、完全、完整甚至复活的人，祂乃是分别线。因为祂是方正、正直的，祂就完全有资格。在祂里面没有不完全；在祂没有缺点，也没有弯曲。反之，在祂一切都是正直、公正、完全并完整的。我再说，这样一个人乃是分别线。

如果只有主耶稣是这样的人，我们就会被排除在外。我们不是方正、正直或公正的。我们的确不是完全或完整的。虽然我们这样短缺，但我们不该想要效法基督。任何堕落的人要效法基督这方正、正直、完全并完整的一位，都是不可能的。

我们来到主耶稣面前，并将自己与祂相比，我们就被暴露，被定罪。例如，在路加二章我们看见，当主耶稣是十二岁的孩子时，无论祂多么为着祂的天父，祂仍服从祂的父母。年轻人，你们在寻求你们天父的权益时，不服从你们的父母，但主耶稣是服从的。从这一个例子我们能领悟，主耶稣一生的历史对我们是定罪的因素。

赞美主，祂不但是墙，也是门。作为墙，祂排除我们并定罪我们，但作为门，祂将我们带进神的建造里。我们今天若是在神建造的范围里，那是因为基督作为门将我们带进来。

基督是我们的门。…在约翰十四章六节主耶稣告诉我们，祂是我们到父那里去的道路。离了祂，没有人能到父那里去。基督是我们进入神里面，进入神的权益、神的建造和神的国的门路。…以西结看见关于基督作门的细节（以西结书生命读经，二六九至二七〇页）。

参读：以西结书生命读经，第十九至二十篇。

The measurement of the wall is quite unusual. I do not think that through all the centuries of human history, there has ever been such a wall. This wall is six cubits high and six cubits thick. If we could look at a cross section of the wall, we would be looking at a square six cubits by six cubits. The number six refers to man, who was created on the sixth day. Since the wall is six cubits high and six cubits thick and since six is the number of man, we may say that the wall signifies the Lord Jesus as a square, upright, perfect, and complete man. As a square, upright, perfect, complete, and even resurrected man, Christ is the separating line. Because He is square and upright, He is fully qualified. In Him there is no imperfection; with Him there is nothing lacking and nothing crooked. Rather, with Him everything is straight, upright, perfect, and complete. Again I say, such a man is the separating line.

If only the Lord Jesus were such a man, we would be excluded. We are not square, straight, or upright. We surely are not perfect or complete. Although we are so short, we should not try to imitate Christ. It is impossible for any fallen human beings to imitate Christ, the One who is square, upright, perfect, and complete.

When we come to the Lord Jesus and compare ourselves with Him, we are exposed and condemned. For example, in Luke 2 we see that when the Lord Jesus was a child of twelve, no matter how much He was for His Father, He still obeyed His parents. Young people, you are not obedient to your parents while you are seeking after your Father's interests, but the Lord Jesus was obedient. From this one example we can realize that the life history of the Lord Jesus is a condemning factor to us.

Praise the Lord that He is not only the wall but also the gate. As the wall He excludes us and condemns us, but as the gate He brings us into God's building. If we are in the sphere of God's building today, it is because Christ as the gate has brought us in.

Christ is our gate, our door. In John 14:6 the Lord Jesus tells us that He is the way to the Father. Apart from Him, no one can come to the Father. Christ is the gateway for us to enter into God and into God's interests, God's building, and God's kingdom.... Ezekiel...saw the details concerning Christ as the gate. (Life-study of Ezekiel, pp. 216-217)

Further Reading: Life-study of Ezekiel, msgs. 19-20

第五周 周四

晨兴喂养

结四十 10 “朝东的门洞有卫房：这旁三间，那旁三间，三间都是一样的尺寸…”

罗八 3~4 “律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪，使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

[在以西结四十章，每个] 门洞分为四段：外面的过道〔6〕、通道〔有卫房的院子（14）〕、里面的过道〔7〕和门廊〔8~9〕。有三个过道或通道，就是外面的过道和里面的过道，以及这二者之间可视为走廊的通道。因此，这里有外面的过道、通道、里面的过道和门廊。门廊有点像殿的前厅。人经过外面的过道、通道、里面的过道和门廊，就能进到殿里（以西结书生命读经，二七二页）。

信息选读

以西结四十章十节说，在门洞的通道里有六个小厢房（卫房）。这些房间是给守卫住留以保护圣殿的。这些卫房每间都是六肘见方，因此与墙的截面尺寸相同。这指明主耶稣在祂的人位和工作上，是神的荣耀和圣别真正的保卫。

倘若没有墙，有罪的人就能进入殿里，并且干犯神的荣耀和圣别。墙把罪人和神分开，而门把人带进神里面，带进神的建造里。主耶稣要作门，必须

WEEK 5 — DAY 4

Morning Nourishment

Ezek. 40:10 And there were three guardrooms on one side and three on the other side of the gate...; and the three of them had the same measurement...

Rom. 8:3-4 ...God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

[In Ezekiel 40 each] gate [of the temple] is composed of four sections: the outer threshold [v. 6], the passage [a court with guardrooms (v. 14)], the inner threshold [v. 7], and the porch [vv. 8-9]. There are three thresholds, which are the outer threshold, the inner threshold, and a passage between these two which may be considered a hallway. The middle part, the passage, is also called a threshold, but as a help to our understanding we may use the word passage. Thus, here we have the outer threshold, the passage, the inner threshold, and the porch. The porch is somewhat like a lobby to the temple. By passing through the outer threshold, the passage, the inner threshold, and the lobby, one can enter into the temple. (Life-study of Ezekiel, p. 218)

Today's Reading

Ezekiel 40:10 says that in this passage are six little chambers. Some of the better translations use the word guardrooms. These are the rooms where the guards stay to protect the temple. Each of these guardrooms is six cubits square and is thus the same in size as a cross section of the wall. This indicates that the Lord Jesus in His person and work is the real guard of God's glory and holiness.

If there were no wall, sinful people would be able to enter into the temple, and that would be an insult to God's glory and holiness. Whereas the wall separates sinners from God, the gate brings people into God and into God's building. In

成全十诫一切的要求。祂是方正、正直并正确的人，能成全十诫，现今祂自己是神的荣耀和圣别的卫房。…我们若要这样有资格，就需要经过门。借着经过基督这门，我们就有资格进入神那满了祂荣耀和圣别的建造里。

六间卫房分为两组，每组三间。我们再次看到表征三一神的三这数字，祂成了人，并且被“裂开”为二。这指明卫房是一个人位，就是基督自己。

在门洞里面有门口，正好宽十肘。门洞的入口宽十肘是很有意义的。在圣经里，十这数字首先指十诫。十诫所要求的，门口都成全了。门口的宽度正好是十诫的度量。这指明主耶稣成全十诫一切的要求。我们面对十诫的时候，就被十诫排除。然而，主耶稣能满足每一条诫命，祂成了我们进入神建造的门。

铺石地有六块，在每一块地上有五间屋子。这就是说，总共有三十间屋子〔17〕。…除了铺石地上的三十间屋子，还有四个小院各在外院的四个拐角。这四个在四拐角的小院乃是煮祭物的地方。用现代的说法，这四个小院就是厨房，…是供百姓煮祭物之处。祭司是在内院吃祭物，百姓是在外院吃。

在这些煮祭物的厨房外面，有一些屋子。这些屋子是吃东西的地方，就如…饭厅，就是吃厨房里所预备好之食物的地方。…我们经过了大门以后，就来到外院，进到屋子里吃基督并享受基督，祂是一切供物的实际（以西结书生命读经，二七五至二七六、二七四、二八二页）。

参读：以西结书生命读经，第十九至二十篇。

order to be the gate, the Lord Jesus had to fulfill all the requirements of the Ten Commandments. He was a square, upright, and proper man, able to fulfill the Ten Commandments, and now He Himself is the guardrooms of God's glory and holiness.... By passing through Christ as the gate, we are qualified to enter into God's building, which is full of God's glory and holiness.

The six guardrooms are divided into two groups of three. Again we have the number three signifying the Triune God, who became a man and was "split" into two. This indicates that the guardrooms are a person, Christ Himself.

Within the gate is the entry of the gate, which is exactly ten cubits wide [v. 11]. It is significant that the opening of the entrance is ten cubits in width. In the Bible the number ten first refers to the Ten Commandments. Whatever the Ten Commandments require, the entry of the gate fulfills. The width of the entry is exactly the span of the Ten Commandments. This indicates that the Lord Jesus fulfilled all the requirements of the Ten Commandments. When we are faced with the Ten Commandments, we are excluded by them. However, the Lord Jesus was able to fulfill every commandment, and He has become the gate for us to enter into God's building.

There are six different sections, or areas, of pavement, and on each section there are five chambers. This means that there are thirty chambers [v. 17]....In addition to the thirty chambers on the pavement, there are four small courts, one at each corner of the outer court. These four courts at the four corners are places for boiling the sacrifices. In modern terms, these are kitchens, places for cooking food [that] ...are used...by the people. Whereas the priests eat in the inner court, the people eat in the outer court.

Outside of these kitchens, these cooking places, are some chambers. These chambers are for eating, ... [like a] dining room, a place for eating the food prepared in the kitchen....After we pass through the gate, we come to the outer court and enter into the chambers to eat, to enjoy, Christ, who is the reality of all the offerings. (Life-study of Ezekiel, pp. 220-221, 218, 226-227)

Further Reading: Life-study of Ezekiel, msgs. 19-20

第五周 周五

晨兴喂养

结四十 31 “廊子朝着外院，墙柱上有雕刻的棕树；这门的台阶有八层。”

腓三 10～11 “使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死，或者我可以达到那从死人中杰出的复活。”

我们进入内院时，要再升高。在内院的入口有另一组台阶，不是七层，而是八层〔参结四十 31 注 1〕。从街道外面到外院的门洞，要上七层台阶…。由此我们看见，进入内院的意思乃是：我们越往里面，就越升高。…我们经过门洞进到内院，那时我们比墙外的人高出十五层台阶。

七这数字表征完成，八这数字表征复活。这指明我们若要进到内院，就需要在复活里。所有天然的生命和天然的人都必须弃绝，并被十字架除去（以西结书生命读经，二八七页）。

信息选读

在内院我们重复对基督的经历。我们再次借着经过另一个门洞，来经历基督。我们所经历的是同一位基督，但我们对祂有更多的经历了。这就把我们引进内院。

借着煮祭物和吃祭物，我们在外院可以有一点享受，但那里没有对主的事奉和服事。但是当我们经过门洞来到内院，马上就开始了服事。

有一间屋子，可能是在内院北边的门洞里，是给祭司洗燔祭牲的（结四十 38）。…这间屋子只是为着洗

WEEK 5 — DAY 5

Morning Nourishment

Ezek. 40:31 And its porches were toward the outer court, and palm trees were upon its posts, and its steps had eight steps.

Phil. 3:10-11 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death, if perhaps I may attain to the out-resurrection from the dead.

As we enter into the inner court, we also ascend higher. At the entrance to the inner court, there is another set of stairs, consisting not of seven steps but of eight [cf. Ezek. 40:31, footnote 1]. Outside on the street there are seven steps leading up to the gate of the outer court...From this we see that entering into the inner court means that the more inward we travel, the higher we become.... When we pass through the gate into the inner court, we are fifteen steps higher than the people who are outside the wall.

The number seven signifies completion, and the number eight signifies resurrection. This indicates that if we would come into the inner court, we need to be in resurrection. All the natural life and the natural man must be repudiated and crossed out. (Life-study of Ezekiel, p. 230)

Today's Reading

In the inner court we repeat our experience of Christ. We experience Christ again by passing through another gate. We experience the same Christ, but we experience more of Him. This ushers us into the inner court.

In the outer court there is some enjoyment through the boiling and the eating, but there is no service, no ministry to the Lord. But when we pass through the gate to the inner court, the ministering begins immediately.

There is a chamber, probably within the north gate of the inner court, for the priests to wash the burnt offerings (Ezek. 40:38)...The chamber is only for

燔祭牲。这指明我们的经历到了这点，我们就预备好给神作燔祭。唯有在复活里并在更高一层，我们才预备好来绝对为着神。…在内院这里，我们开始有为着神的生活。

从圣殿及其内外院纲领图〔以西结书生命读经，二六八页〕可以看见，不论人从哪一个门进去，都会来到祭坛这里。当神从圣殿来与人相会时，同样也是来到祭坛这里。所以，祭坛不仅是宇宙的中心，也是神与人，人与神相会的地方。…神与人…借着死相遇在一起。…然而，神不会受死影响。…基督十字架上的死，对神是美妙的释放，对我们是美妙的了结。我们都需要这祭坛的异象。…神的丰富在〔十字架上〕得着释放，一切消极的事物也在那里被了结。

神的圣别建造各处都看见十字架—大门、铺石地、外院四拐角煮祭物的地方和内院的桌子。所以，十字架不只是中心，也是圆周。十字架扩展到四方，到每一个角落。我们得救之后，到处都碰着十字架。…我们不是一次永远地经历十字架—乃是一次又一次地经历。那些追求主的人在每一次转弯的时候，都会碰到十字架。…他们会借着儿女…、配偶或病痛，…借着召会或同工经历十字架。十字架无所不在，其原因乃是：我们要接触神必须经过十字架。感谢主，神给我们十字架，而十字架给我们神。爱神并经历祂到极点的人，乃是经历十字架的人。

基督包罗万有的死作出一个调和，将人带进神里面。在那个死里，神在人里经过死而得释放，人在神里受死而被了结（以西结书生命读经，二八七至二八八、二九四至二九七、二九九至三〇〇、三〇二至三〇三页）。

参读：以西结书生命读经，第二十一篇。

washing the burnt offering. This indicates that at this point in our experience, we are ready to be a burnt offering for God. Only when we are in resurrection and on a higher level, are we ready to be absolute for God.... Here in the inner court begins the life that is for God.

Looking at the plot plan of the temple compound [Life-study of Ezekiel, p. 215], we can see that no matter through which gate we enter, we will arrive at the altar. When God comes from the temple to meet man, He likewise arrives at the altar. Therefore, the altar is not only the center of the universe but also the meeting place of God with man and of man with God.... God and man met together on the cross in the way of death.... God, however, cannot be affected by death.... The death of Christ on the cross was a wonderful release to God and a wonderful termination to us. We all need this vision of the altar.... The riches of God were released [on the cross], and all the negative things were terminated there.

Throughout the holy building of God, we can see the cross—at the main gate, on the pavement, at the boiling places in the corners, and at the tables in the inner court. The cross, therefore, is not only the center but also the circumference. The cross spreads in every direction and to every corner. After we have been saved, we will meet the cross everywhere. We do not experience the cross once for all—we experience the cross again and again. Those who pursue the Lord will meet the cross at every turn.... They [may] meet the cross through their children, ...their spouse, or through illness, ... [through] the church or through the co-workers. The reason that the cross is everywhere is that we must go through the cross in order to contact God. Thank the Lord that God gives us the cross and that the cross gives us God. The ones who love God the most and experience Him the most are the ones who have gone through the cross.

The all-inclusive death of Christ worked out a mingling which brought man into God. In that death God died in man to be released, and man died in God to be terminated. (Life-study of Ezekiel, pp. 230-231, 236-239, 241, 244)

Further Reading: Life-study of Ezekiel, msg. 21

第五周 周六

晨兴喂养

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

19 “…使你们被充满，成为神一切的丰满。”

我们经过祭坛以后，就来到圣殿。圣殿主要分三部分：廊子、称为圣所的外殿以及称为至圣所的内殿。除此之外，还有附在旁边的建筑，以西结称之为旁屋。

廊子前有十层台阶（结四十 49）。…我们可以看见，圣殿及其内外院全部共有三层：外院是第一层，内院是第二层，圣殿是第三层。…围墙外的街道比外院的层面更低。我们若从圣殿整体之围墙外的街道开始算起，就有四层：街道是第一层，外院是第二层，内院是第三层，圣殿的地平是第四层。

我们越往殿的里面走，我们就越升高。…殿比街道总共高出二十五阶。…从街道到殿的地平…应当有十五肘高（以西结书生命读经，三〇八至三〇九页）。

信息选读

我们从台阶往前到两根柱子。我们需要区别两根柱子和殿的门柱（结四一 21）。门柱是方的，而柱子是圆的。圣经记载门柱的尺寸，却没有说到柱子的尺寸。以西结没有告诉我们柱子的尺寸，这事实指明柱子必定是无限量的。因此，这两根

WEEK 5 — DAY 6

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...

19 ...That you may be filled unto all the fullness of God.

After we pass the altar, we come to the temple. The temple is composed of three main sections: the porch, the outer temple, which is called the Holy Place, and the inner temple, which is called the Most Holy or the Holy of Holies. In addition, ...side chambers surround the entire building of the temple.

Ten steps lead up to the porch (Ezek. 40:49)... We can see that the compound of the temple has three levels: the first level in the outer court, the second level in the inner court, and the third level in the temple...The street outside the wall is on a level even lower than that of the outer court. If we count from the street outside of the wall of the compound of the temple, there are four levels, with the street as the first level, the outer court as the second, the inner court as the third, and the ground floor of the temple as the fourth.

The further inward we proceed in the temple, the higher we rise...The temple is altogether twenty-five steps above the level of the street...From the level of the street to the level of the temple should be fifteen cubits. (Life-study of Ezekiel, pp. 249, 251)

Today's Reading

From the steps we go on to the two pillars. We need to differentiate the pillars from the posts of the temple (Ezek. 41:21). The posts are square, whereas the pillars are round. While the measurements of the posts are given, they are not given concerning the pillars. The fact that Ezekiel does not give us the measurement of the pillars indicates that they must be unlimited. Thus, these

柱子表征基督作神的见证人，用无限无量的力量背负神的家。

我们经过了廊子，就来到外殿。外殿的门口宽十肘（2）。第一个入口是廊子的入口，宽十四肘，但进入外殿这第二个入口宽十肘。这指明我们越往里面，路就越窄。我们将要看见，内殿的入口甚至更窄，只有六肘。照四十一章二节看，外殿的门两旁每边各五肘；有两根门柱各五肘，指明在见证中负责任。

在圣殿周围的旁屋，越高就越宽。…旁屋越高就越宽，这指明我们与主的关系越升高，我们在经历中也变得越宽广、越丰富。

圣屋是连接内院和外院的房屋。这些圣屋位于北面 and 南面（四二 13）。…这里的重点乃是，圣屋是祭司吃供物的地方。我们已经看见，在外院铺石地上的屋子是百姓吃供物的地方。现在我们看见，圣屋是给祭司吃供物，并摆放、储藏供物的地方；也是他们摆放祭司衣服之处（14）。

…在圣屋里，人达到属灵经历的最高峰。在圣屋里生活就是在基督里生活。在圣屋里吃供物就是吃基督，穿上圣衣就是穿戴基督使祂得彰显。由此我们看见，在圣屋这里，我们在基督里生活、享受基督并彰显基督。

圣屋和旁屋一样，都有三层（5～6）。圣屋与旁屋高度相等，指明圣屋与基督的丰满、彰显相符。祭司享受基督、穿戴基督、储存基督并得着基督到一个地步，他们的圣屋与旁屋（表征基督的丰满）一样高（以西结书生命读经，三一一至三一三、三一四至三一五、三三〇至三三二页）。

参读：以西结书生命读经，第二十二至二十三篇。

pillars signify Christ as God's witness bearing the house of God with a strength which is unlimited and immeasurable.

After we pass through the porch, we come to the outer temple. The entrance to the outer temple measures ten cubits (41:2). The first entrance, that of the porch, measures fourteen cubits, but the second entrance to the outer temple measures ten cubits. This indicates that the further inward we progress, the more narrow the way becomes. As we will see, the entrance into the inner temple is even narrower, measuring six cubits. According to 41:2 there are five cubits on the sides of the doors. This indicates responsibility in testimony.

As the side chambers which surround the house increase in height, they also increase in breadth....As the side chambers go higher, they also become broader. This indicates that as we go higher with the Lord, we also become broader and richer in our experience.

The holy chambers are connecting buildings which connect the inner court with the outer court. These chambers are located both on the north side and the south side (42:13). The important point is that the holy chambers are for the priests to eat the offerings. We have seen that the chambers on the pavement in the outer court are for the people to eat the offerings. Now we see that the holy chambers are for the priests to eat the offerings and also to place and store the offerings. It is here that the priests lay their priestly clothing (v. 14).

It is here in the holy chambers that one reaches the highest peak of spiritual experience. To live in the holy chambers is to live in Christ. To eat the offerings in the holy chambers is to eat Christ. To wear the holy garments is to wear Christ. From this we see that in the holy chambers we live in Christ, we enjoy Christ, and we express Christ.

The holy chambers, like the side chambers, are of three stories (Ezek. 42:5-6). In height they are equal to the side chambers, indicating that they correspond to the fullness of Christ. The priests enjoy Christ, wear Christ, store Christ, and possess Christ to such an extent that the height of their chambers equals the height of the side chambers, which signifies the fullness of Christ. (Life-study of Ezekiel, pp. 251-255, 269-270)

Further Reading: Life-study of Ezekiel, msgs. 22-23

第五周诗歌

WEEK 5 — HYMN

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 救我 脱 离自 己、天 然，主 啊，我 愿 被 建 造，
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 同 众 圣 徒 作 你 圣 殿，为 着 充 满 你 荣 耀。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 - -
 救 我 脱 离 乖 僻 个 性，脱 离 骄 傲 与 单 独；
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 使 我 甘 愿 服 你 权 柄，让 你 有 家 可 居 住。

二 生命供应，活水流通， 长进、变化又配搭；
 守住等次，尽我功用， 成全别人，不践踏。
 自己所经，自己所见， 所是、所有并所能，
 不再高估，不再稍偏， 接受一切的平衡。

三 持定元首，联络供应， 享受基督的丰富；
 充满神的一切丰盛， 因神增加得成熟，
 同尝基督莫测大爱， 赏识基督的阔长；
 长大成人，不作婴孩， 满有基督的身量。

四 作神居所，作你身体， 主啊，我愿被建造，
 成为你的团体大器， 让你来显你荣耀。
 圣城景色、新妇荣美， 今在此地就彰显，
 透出你的荣耀光辉， 将你照耀在人间。

Freed from self and Adam's nature

The Church — Her Building

840

1. Freed from self and A - dam's na - ture, Lord, I would be built by
 Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
 see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
 ways, That a dwell - ing 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,
 Built up, to Thee conformed;
 Keep the order in the Body,
 There to function in Thy will,
 Ever serving, helping others,
 All Thy purpose to fulfill.
3. In my knowledge and experience
 I would not exalted be,
 But submitting and accepting
 Let the Body balance me;
 Holding fast the Head, and growing
 With His increase, in His way,
 By the joints and bands supplying,
 Knit together day by day.
4. By Thy Spirit daily strengthened
 In the inner man with might,
 I would know Thy love surpassing,
 Know Thy breadth and length and height;
 Ever of Thy riches taking,
 Unto all Thy fulness filled,
 Ever growing into manhood,
 That Thy Body Thou may build.
5. In God's house and in Thy Body
 Built up I long to be,
 That within this corporate vessel
 All shall then Thy glory see;
 That Thy Bride, the glorious city,
 May appear upon the earth,
 As a lampstand brightly beaming
 To express to all Thy worth.

第六篇

人子和耶稣的人性 为着神的建造

读经：结一 5、26，四十 3、5、8，四一 16，约一 51，腓二 5～8

纲要

周一

壹 以西结书中满了人性—结一 5、26，四十 3、5、8，四一 16，四三 2、6：

一 在以西结书中，“人子”这个辞用了九十多次；这指明神多么愿意得着人。

二 用于描绘圣殿各部分的六这数字，表征在第六日受造的人—四十 5、8。

三 宝座上的那一位看起来象人，却有耶和华的荣耀显出来的样子，指明坐在宝座上的那一位是神又是人—一 26、28：

1 这一位就是神人耶稣基督，神与人的调和—路一 35，太一 18、20～21。

2 祂是完整的神，成为肉体成了人—约一 1、14。

3 祂有人的性情，以人的身分生活、受死、复活并升天；现今作为在宝座上的一位，祂仍然是人子—六 62，徒七 56。

Message Six

The Son of Man and the Humanity of Jesus for God's Building

Scripture Reading: Ezek. 1:5, 26; 40:3, 5, 8; 41:16; John 1:51; Phil. 2:5-8

Outline

Day 1

I. Ezekiel is a book full of humanity—Ezek. 1:5, 26; 40:3, 5, 8; 41:16; 43:2, 6:

A. In the book of Ezekiel the term son of man is used more than ninety times; this indicates how much God desires to have a man.

B. The number six, used to describe parts of the holy temple, signifies man, who was created on the sixth day—40:5, 8.

C. The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah, indicating that the One sitting on the throne is both God and man—1:26, 28:

1. This is Jesus Christ, the God-man, the mingling of God and man—Luke 1:35; Matt. 1:18, 20-21.

2. He was the complete God, and He was incarnated to be a man—John 1:1, 14.

3. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now as the One on the throne, He is still the Son of Man—6:62; Acts 7:56.

周二

4 主耶稣升天之后，就有一人在宝座上；在千年国和新天新地里，仍有一人在宝座上—太十九 28，启二二 1、3。

四 四活物算为一个整体，乃是宝座上的那人团体的彰显，指明神的中心思想和祂的安排都与有关—结一 5、26，创一 26，诗八 4~8。

贰 人子是为着神家的建造—约一 51，结一 26，四十 3，四三 2、6：

一 在成为肉体里，基督是人子—太十六 13：

1 在神的一面，主耶稣是神子；在人的一面，祂是人子—约一 18、51。

2 要成就神的定旨，基督需要成为人；没有人，神的定旨无法在地上成就。

周三

二 主耶稣成了神而人者，但祂也成了人而神者，也就是在人性里的神，那是人子的神—五 27，八 28。

三 神子是为着生命，人子是为着建造—三 15，一 51：

1 如果祂不是人子，祂绝不可能是神建造的素质—14、51 节。

2 为着建造神在地上人间的居所，祂是人子；神的建造需要祂的人性—51 节。

Day 2

4. Since the ascension of the Lord Jesus there has been a man on the throne, and in the millennium and in the new heaven and new earth there will still be a man on the throne—Matt. 19:28; Rev. 22:1, 3.

D. The four living creatures, who are reckoned as one entity, are the corporate expression of the man on the throne, indicating that God's central thought and arrangement are related to man—Ezek. 1:5, 26; Gen. 1:26; Psalms 8:4-8.

II. The Son of Man is for the building of the house of God—John 1:51; Ezek. 1:26; 40:3; 43:2, 6:

A. In His incarnation Christ is the Son of Man—Matt. 16:13:

1. On the divine side, the Lord Jesus is the Son of God; on the human side, He is the Son of Man—John 1:18, 51.

2. In order to accomplish God's purpose, it was necessary for Christ to be a man; without man, God's purpose cannot be carried out on earth.

Day 3

B. The Lord Jesus became a God-man, but He also became the man-God, the God in humanity, the God who is the Son of Man—5:27; 8:28.

C. The Son of God is for life, and the Son of Man is for building—3:15; 1:51:

1. If He were not the Son of Man, He could not be the essence of the building of God—vv. 14, 51.

2. For building God's habitation on earth among man, He is the Son of Man; God's building needs His humanity—v. 51.

3 我们借着信入神的儿子接受了永远的生命之后，必须认识这位耶稣，既是神子也是人子；祂的神性对我们是生命，但祂的人性是为着神的建造—三 13~15，一 51。

四 “你们将要看见天开了，神的使者上去下来在人子身上”—51 节：

- 1 这是创世记二十八章十一至二十二节雅各之梦的应验。
- 2 基督这位人子，带着祂的人性，乃是为着神的家—伯特利—立在地上通天的梯子，使天向地开启，且把地联于天。
- 3 无论哪里有基督在祂的人性里，哪里就有天的门，就有伯特利，就是用变化过的人所建造的神的家—17~18 节，约一 42、51。

叁 为着神的建造，我们需要耶稣的人性—结一 5、26，四一 16，林后四 10~11，腓二 5~8，罗一 4，八 29，太十六 18，弗二 5~6、21~22：

一 耶稣的人性乃是祂在复活中的人性生命—腓二 7~8，约十一 25：

- 1 在四福音里，关于耶稣的主要的异象乃是：祂所过的生活是在复活中的人性生活。
- 2 耶稣虽然是在人性里生活，但祂不活祂人性的生命，祂所活的乃是在复活里的人性—五 19、30。

二 以西结书中所启示神圣别建造里的木头，象征耶稣那拔高、被神性所丰富的人性—四一 16。

3. After we have received eternal life by believing into the Son of God, we need to realize that this Jesus who is the Son of God is also the Son of Man; His divinity is life to us, but His humanity is for the building of God—3:13-15; 1:51.

D. *“You shall see heaven opened and the angels of God ascending and descending on the Son of Man”—v. 51:*

1. This is the fulfillment of Jacob’s dream in Genesis 28:11-22.
2. Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel.
3. Wherever Christ is in His humanity, there is the gate of heaven and there is Bethel, the building of God’s house with transformed persons—vv. 17-18; John 1:42, 51.

III. For God’s building we need the humanity of Jesus—Ezek. 1:5, 26; 41:16; 2 Cor. 4:10-11; Phil. 2:5-8; Rom. 1:4; 8:29; Matt. 16:18; Eph. 2:5-6, 21-22:

A. *The humanity of Jesus is His human life in resurrection—Phil. 2:7-8; John 11:25:*

1. The main vision of Jesus in the Gospels is that He lived a life that was human but in resurrection.
2. Jesus lived in His humanity, but He did not live a life of His humanity; rather, His living was a humanity in resurrection—John 5:19, 30.

B. *The wood in the holy building of God revealed in Ezekiel signifies the uplifted, divinely enriched humanity of Jesus—41:16.*

周 四

三 为着神的建造，我们作人不要凭我们天然的人性，乃要凭耶稣的人性—腓二 5 ~ 8:

1 我们受造是人，却因着堕落被败坏、毒化并破坏；所以，我们需要主的救赎—多二 14，弗一 7:

a 借着基督的救赎，我们被带回正确的人性—拔高、复活的人性—彼前一 18，西一 14:

(一) 基督在十字架上所了结的，是我们的旧人，我们堕落的人性，但神所造的人性仍需复活—罗六 6，创一 26，西二 13，弗二 5 ~ 6。

(二) 在基督的复活里，神重生我们那由神所造而蒙救赎的人性，并且神圣的元素拔高了重生的人性—彼前一 3，约二十 17。

(三) 我们重生成成为新人以后，仍有我们的人性，但这是复活、重生的人性—弗四 24。

b 现今我们为着神建造的人性，乃是耶稣那拔高、复活的人性—罗一 4，八 29，弗二 5 ~ 6、21 ~ 22。

2 我们越属灵，我们就越有人性；我们越有基督作我们的生命，我们就越有耶稣的人性—西三 4，腓二 5 ~ 8。

周 五

四 为着神的建造，我们需要成为最有人性的人，有耶稣那样的人性—林后四 10 ~ 11:

1 我们需要最高的人性生活，就是照着神所赐给我们的永远生命活出的生活—提前六 12。

2 主耶稣在祂复活与升天之间的四十天里，训练祂的门徒过神圣而有人性的生活—徒一 3:

Day 4

C. For God's building we need to be human not by our natural humanity but by the humanity of Jesus—Phil. 2:5-8:

1. We were created as man, but we were corrupted, poisoned, and damaged by the fall; therefore, we need the Lord's redemption—Titus 2:14; Eph. 1:7:

a. Through Christ's redemption we are brought back to the proper humanity—an uplifted, resurrected humanity—1 Pet. 1:18; Col. 1:14:

1) What Christ terminated on the cross was our old man, our fallen humanity, yet the God-created humanity remained to be resurrected—Rom. 6:6; Gen. 1:26; Col. 2:13; Eph. 2:5-6.

2) In Christ's resurrection God regenerated our redeemed, God-created humanity, and the divine element uplifted the regenerated humanity—1 Pet. 1:3; John 20:17.

3) After being regenerated to be a new man, we still have our humanity, but it is a resurrected, regenerated humanity—Eph. 4:24.

b. The humanity that we now have for God's building is the uplifted, resurrected humanity of Jesus—Rom. 1:4; 8:29; Eph. 2:5-6, 21-22.

2. The more spiritual we become, the more human we will be; the more we have Christ as our life, the more we will have the humanity of Jesus—Col. 3:4; Phil. 2:5-8.

Day 5

D. For God's building we need to be the most human of people, those who are "Jesusly" human—2 Cor. 4:10-11:

1. We need to have the highest human life, a life lived out according to the eternal life given to us by God—1 Tim. 6:12.

2. In the forty days between His resurrection and ascension, the Lord Jesus trained His disciples to live a divinely human life—Acts 1:3:

- a 祂训练他们认识祂已成了他们，祂已进到他们里面，并且祂已将他们带到祂里面。
- b 这样的训练是要帮助门徒看见，他们是与三一神调和，他们不再仅仅有人性，乃是有带着神性的人性，甚至有耶稣那样的人性。
- c 他们不再仅仅是人，乃是神人，神圣的人，有三一神作他们内在的素质，成为他们神圣的所—弗三 14～17。
- d 现今他们能过一种与经过过程并终极完成之三一神是一的生活—林后十三 14，林前六 17，十五 45 下。

周 六

五 我们要有耶稣的人性来为着神的建造，就需要经历耶稣的灵—徒十六 7：

- 1 “耶稣的灵”是神的灵特别的说法，指成为肉体之救主的灵，这位救主就是在人性里的耶稣，经过了为人的生活和十字架的死。
- 2 在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人生活和受死的元素—腓二 5～8。
- 3 耶稣拔高、复活的人性乃是在耶稣的灵里—罗一 4，徒十六 7。
- 4 为着保守那灵的一所需要之低微、温柔、恒忍的美德，包括在耶稣的灵里—弗四 2。
- 5 在复活里，这位在神性里原是神独生子的基督，在人性里由神而生，成为神的长子—徒十三 33，罗八 29，一 4：

- a. He trained them to know that He had become them, that He had entered into them, and that He had brought them into Him.
- b. This kind of training was to help the disciples realize that they were mingled with the Triune God, that they were no longer merely human but divinely human, even “Jesusly” human.
- c. They were no longer merely men but God-men, divine men, with the Triune God as their intrinsic essence to become their divine being—Eph. 3:14-17.
- d. They could now live a life in which they were one with the processed and consummated Triune God—2 Cor. 13:14; 1 Cor. 6:17; 15:45b.

Day 6

E. In order to have the humanity of Jesus for God's building, we need to experience the Spirit of Jesus—Acts 16:7:

- 1. The Spirit of Jesus is a particular expression concerning the Spirit of God and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross.
- 2. In the Spirit of Jesus there is not only the divine element of God but also the human element of Jesus and the elements of His human living and His suffering of death as well—Phil. 2:5-8.
- 3. The uplifted, resurrected human nature of Jesus is in the Spirit of Jesus—Rom. 1:4; Acts 16:7.
- 4. The virtues of lowliness, meekness, and long-suffering, which are required for keeping the oneness of the Spirit, are included in the Spirit of Jesus—Eph. 4:2.
- 5. In resurrection Christ, who was the only begotten Son of God in His divinity, was born of God in His humanity to be the firstborn Son of God—Acts 13:33; Rom. 8:29; 1:4:

- a 祂的人性得以“子化”，成为神圣的；这样在复活里的“子化”，使基督在成为肉体时所穿上的人性得着圣别、提高并变化—4 节。
- b 今天这样提高的人性，乃是在耶稣的灵里，也能成为我们的经历，使我们成为耶稣那样的人，有耶稣的人性，为着神的建造—腓二 5～8，太十六 18，弗二 21～22，四 16。

- a. His humanity was “sonized,” made divine; this “sonizing” in resurrection sanctified, uplifted, and transformed Christ’s humanity, which He put on in incarnation—v. 4.
- b. Now such an uplifted humanity is in the Spirit of Jesus and can become our experience so that we may become “Jesusly” human, having the humanity of Jesus for God’s building—Phil. 2:5-8; Matt. 16:18; Eph. 2:21-22; 4:16.

第六周 周一

晨兴喂养

结一 26 “在他们头以上的穹苍之上，有宝座的样式，象蓝宝石的样子；在宝座的样式以上，有一位的样子好象人的样子。”

28 “下雨的日子，云中虹的样子怎样，周围光辉的样子也是怎样。这就是耶和华荣耀的样式显出来的样子。…”

以西结书中满了人性。在一章，宝座上的基督是一个人。在宝座上有一个人。甚至在祂的荣耀里，基督也启示为一个人。在四十三章，当荣耀重新充满圣殿时，有一人在那里（2、6）。这人就是主自己。在神的建造里，主要的材料乃是人性。这指明我们需要有人性，但不是天然的；我们需要有“耶稣的人性”。正确的人性不是我们天然的人性；正确的人性乃是耶稣那钉死、复活并升天的人性。

在关于殿的记载里，六这数字用了许多次。几乎每个入口、门和过道都有数字六。卫房是六乘六，铺石地上的三十间房子是五乘六。…六这数字在此表征那人耶稣的人性。镶在殿内部的木板，也表征主耶稣的人性（以西结书生命读经，三二六页）。

信息选读

神在地上的目的是要得着人。这是祂的愿望。至终，祂亲自成为人，如今在宝座上祂仍然是人。人可能想要象神，但神却要成为人。神的目的，是要将祂自己作到我们里面，使我们与祂一样，甚至使祂自己与我们一样。因此，神的目的是要得着人，并将祂自

WEEK 6 — DAY 1

Morning Nourishment

Ezek. 1:26 And above the expanse that was over their heads was the likeness of a throne, like the appearance of a sapphire stone; and upon the likeness of the throne was One in appearance like a man, above it.

28 Like the appearance of the rainbow that is in the cloud on a day of rain, such was the appearance of the brightness all around. This was the appearance of the likeness of the glory of Jehovah...

Ezekiel is a book full of humanity. In chapter 1 Christ on the throne is a man. Upon the throne is a man. Even in His glory, Christ is revealed as a man. In chapter 43, when the glory comes back to the temple, the man is there (vv. 2, 6). This man is the Lord Himself. In God's building the primary material is humanity. This indicates that we need to be human but not in a natural way; rather, we need to be "Jesusly human." The proper humanity is not our natural humanity; the proper humanity is the crucified, resurrected, and ascended humanity of Jesus.

In the record concerning the temple, the number six is used many times. Nearly every entrance, gate, and threshold has the number six. The guard chambers are six by six, and the thirty chambers on the pavement are five by six....The number six here signifies the humanity of the man Jesus. The wood that covered the inside of the temple signifies the humanity of the Lord Jesus. (Life-study of Ezekiel, p. 265)

Today's Reading

God's intention on earth is to have a man. This is His desire. Eventually, He Himself became a man, and today on the throne He is still a man. People may want to be like God, but God wants to be a man. God's intention is to work Himself into us, making us the same as He is, and even more, making Himself the same as we are. Thus, God's intention is to have a man and to work Himself into man. We

已作到人里面。我们必须对主在宝座上还是人这个事实，有深刻的印象。在以西结书中，“人子”这个辞用了九十多次。这指明神多么愿意得着人（以西结书生命读经，一五六页）。

殿四围的墙是为着分别，将属于神的和不属于神的分开。墙的厚度和高度都是六肘，因此，墙的截面是六肘见方。六这个数字表征第六日被造的人，因此，墙有一个六肘见方的截面，表征基督自己是正直、完全并完整的人（参启二一16注1）（圣经恢复本，结四十5注1）。

〔以西结一章二十六节下半〕告诉我们，坐在宝座上的这一位，看起来是一个人。这与人的观念完全不同，也有别于宗教的观念。…你曾否想过，在宝座上的主，不仅是全能的神，也是一个人？哦，坐在宝座上的，乃是一个人！但二十八节说到“耶和华荣耀的样式”。在宝座上的那一位像人，却有耶和华荣耀的样式。

主在宝座上仍然是人。虽然祂是全能的神，但在宝座上祂却像人。因此，马太十九章二十八节告诉我们：“在复兴的时候”，就是在要来的国度时代，人子要坐在祂荣耀的宝座上。

何等宝贝，在以西结一章二十六节那位坐在宝座上的，竟有人的样子！…这里说坐在宝座上的有人的样子，至少有双重的意义。第一，以西结一章二十六节与创世记一章二十六节，二者之间必然有关联；创世记那里说，神按着祂的形像，照着祂的样式造人。第二，在成为肉体时，神亲自成为人。祂具有人的性情，以人的身分生活、受死、复活并升天；现今在天上，祂仍然是人子（约六62，徒七56）（以西结书生命读经，一五四至一五五页）。

参读：以西结书生命读经，第十二、二十三篇。

need to be deeply impressed with the fact that the Lord is still on the throne as a man. In the book of Ezekiel, the term the son of man is used more than ninety times. This indicates how much God desires to have a man. (Life-study of Ezekiel, pp. 124-125)

The wall around the house is for separation, separating what belongs to God from what cannot belong to Him. The thickness and height of the wall are both six cubits; thus, a cross section of the wall is a square six cubits by six cubits. The number six signifies man, who was created on the sixth day. Hence, the wall with a square cross section of six cubits signifies Christ Himself as an upright, perfect, and complete man (cf. footnote 1 on Rev. 21:16). (Ezek. 40:5, footnote 1)

[In Ezekiel 1:26b] we are told that the One on the throne looks like a man. This is absolutely different from the human concept and also different from the religious concept...Have you ever thought that the Lord on the throne is not only the mighty God but is also a man? Oh, the One who sits on the throne is a man! However, verse 28 speaks of “the appearance of the likeness of the glory of Jehovah.” The One on the throne looks like a man, yet with Him there is the appearance of the glory of Jehovah.

As the One on the throne, the Lord is still a man. Although He is the almighty God, on the throne He looks like a man. Therefore, Matthew 19:28 tells us that “in the restoration,” that is, in the coming kingdom age, the Son of Man will be sitting on the throne of His glory.

How precious it is that the One sitting on the throne in Ezekiel 1:26 has the appearance of a man!...There is at least a twofold significance to the fact that the One sitting on the throne here has the appearance of a man. First, there is surely a connection between Ezekiel 1:26 and Genesis 1:26, which says that God created man in His own image and according to His likeness. Second, in the incarnation God Himself became a man. Having the nature of man, He lived, died, resurrected, and ascended as a man, and now in heaven He is still the Son of Man (John 6:62; Acts 7:56). (Life-study of Ezekiel, pp. 123-124)

Further Reading: Life-study of Ezekiel, msgs. 12, 23

第六周 周二

晨兴喂养

结一 5 “又从其中显出四个活物的样式来。他们显出来的样子是这样：有人的样式。”

四三 6 “我听见有一位从殿中对我说话，有一人站在我旁边。”

圣经里对于神和人的关系，有一个奥秘的思想。神的心意是要成为与人一样，并使人与祂一样。这意思是说，神的目的是要将祂自己与人调在一起，因而使祂自己像人，也使人象祂。主耶稣乃是神人；祂是完整的神和完全的人。我们也可以说，祂是人而神者。我们今天所敬拜的，乃是人而神者。不仅如此，成为像摩西一样属神的人（申三三 1，书十四 6，诗九十标题），就是成为神人，成为与神调和的人。神喜悦所有蒙祂拣选并救赎的人，都成为神人（以西结书生命读经，一五五至一五六页）。

信息选读

因为主耶稣顺服父神，并绝对服从神的权柄，所以祂从死人中复活之后，神就将天上地上所有的权柄都赐给了祂（太二八 18），并将祂高举到宝座上。如今，这位坐在宝座上的，不仅是神也是人，因为这一位乃是神与人的调和。因此，主耶稣升天之后，宝座上就有一人坐着。

神顾念人（来二 6），祂要人彰显祂，并行使祂的权柄。人有神的形像，并有祂管理的权柄。神渴望借着人显明祂自己，并借着人掌权、管理。

WEEK 6 — DAY 2

Morning Nourishment

Ezek. 1:5 And from the midst of it there came the likeness of four living creatures. And this was their appearance: They had the likeness of a man.

43:6 And I heard someone speaking to me out of the house, and a man stood beside me.

In the Bible there is a mysterious thought concerning the relationship between God and man. God's desire is to become the same as man is and to make man the same as He is. This means that God's intention is to mingle Himself with man and thereby make Himself like man and make man like Him. The Lord Jesus is the God-man; He is the complete God and the perfect man. We may also say that He is the man-God. The One whom we worship today is the man-God. Furthermore, to be a man of God, as Moses was (Deut. 33:1; Josh. 14:6; Psa. 90, title), is to be a God-man, a man who is mingled with God. It is a delight to God that all His chosen and redeemed people would be God-men. (Life-study of Ezekiel, p. 124)

Today's Reading

Because the Lord Jesus obeyed God the Father and submitted to God's authority in an absolute way, after He was resurrected from the dead, God gave Him all authority in heaven and on earth (Matt. 28:18) and exalted Him to the throne. Now the One sitting on the throne is not only God but also man, for this One is the mingling of God and man. Therefore, since the ascension of the Lord Jesus, there has been a man on the throne.

God's mind is on man (Heb. 2:6), and He wants man to express Him and to exercise His authority. Man has God's image and God's dominion with His authority. God desires to manifest Himself through man, and He desires to reign, to administrate, through man.

四活物不算为个别的四个，乃算为一组。他们全体算为一个整体。…这些活物乃是宝座上的那人团体的彰显。作为这样的彰显，他们彰显这人，不是在一方，乃是在东、北、南、西四方。这指明作为四活物，我们不但是基督唯一的彰显，我们也是基督完整的彰显。我们在各方、各面彰显基督。我们是四活物，充分、完整地彰显基督。

以西结一章五节的要点是：四活物有人的样子。…“人”在圣经里是个大字。神的心意在于人；神的思想集中于人；神的心在人身上。神的愿望是要得着人。四活物有人的样子，宝座上的神也有人的样子〔26〕，这指明神的中心思想和祂的安排都与有关（以西结书生命读经，一六〇至一六一、五九页）。

人子是为着神家的建造。为着神团体的彰显，需要许多神的儿女；为着神的表明，需要神这唯一的独生子；为着神的家，需要人子（约翰福音生命读经，五七页）。

我们可以经历并享受基督，不仅作为神，也作为人——人子（太四 4，十九 28，二六 64，二四 37、39、44）。然而，少有基督徒对基督作为人有特别、细致的经历。我们经历基督作为神，似乎比经历基督作为人容易。

在祂的人性里，基督是人子。因着主耶稣由圣灵成孕，祂乃是神子。因着祂由童女而生，所以祂是人子。在神性一面，祂是神子；在人性一面，祂是人子。基督要成就神的定旨，就需要成为人。没有人，神的定旨就不能在地上执行（新约总论第九册，二二三页）。

参读：以西结书生命读经，第五篇；约翰福音生命读经，第四篇。

The four living creatures are reckoned not as individuals but as a group. All of them are counted as one entity.... These living creatures are the corporate expression of the man on the throne. As such an expression, they express this man not only in one direction but in the four directions of east, north, south, and west. This indicates that as the four living creatures we are not only the unique expression of Christ but also that we are the complete expression of Christ. We express Christ in every direction, toward every side. We are the four living creatures expressing Christ in an adequate and complete way.

The main point of Ezekiel 1:5 is that the four living creatures bear the appearance of a man....Man is a great word in the Bible. God's intention is with man, God's thought is focused on man, and God's heart is set upon man. God's desire is to gain man. The fact that four living creatures bear the appearance of a man and that God on the throne also bears the appearance of a man [v. 26] indicates that God's central thought and His arrangement are related to man. (Life-study of Ezekiel, pp. 128, 47)

The Son of Man is for the building of the house of God. For God's corporate expression there is the need of the many children of God, for God's declaration there is the need of the unique, only begotten Son of God, and for the house of God there is the need of the Son of Man. (Life-study of John, p. 50)

We may experience and enjoy Christ not only as God but also as a man—the Son of Man (Matt. 4:4; 19:28; 26:64; 24:37, 39, 44). However, not many Christians have a particular and fine experience of Christ as a man. It seems that it is easier for us to experience Christ as God than as a man.

In His humanity Christ is the Son of Man. Because the Lord Jesus was conceived of the Holy Spirit, He is the Son of God. Because He was born of a human virgin, He is the Son of Man. On the divine side, He is the Son of God; on the human side, He is the Son of Man. To accomplish God's purpose, it was necessary for Christ to become a man. Without man, God's purpose cannot be carried out on earth. (The Conclusion of the New Testament, p. 2771)

Further Reading: Life-study of Ezekiel, msg. 5; Life-study of John, msg. 4

第六周 周三

晨兴喂养

约一 51 “又对他说，我实实在在地告诉你们，你们将要看见天开了，神的使者上去下来在人子身上。”

腓二 8 “既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

当约翰看见基督作大祭司照料灯台时，基督好象人子（启一 13）。主耶稣永远是人子。许多基督教的教师看见祂成了神而人者，但他们没有看见祂也成了人而神者，也就是在人性里的神，那是人子的神。主耶稣作为人子，将永远是那宇宙、稳固、坚强的梯子，担负诸天和地的担子（约翰福音结晶读经，七六页）。

信息选读

主是神子，又是人子。如果祂不是神子，祂绝不可能是我们的生命。如果祂不是人子，祂绝不可能是神建造的素质。神子是为着生命，人子是为着建造。圣经从未要求我们相信耶稣是人子，才可以得生命。为了得生命，我们必须相信耶稣是神的儿子。我们都必须相信，那微小的拿撒勒人耶稣是神的儿子。假如我们相信这个，我们就有永远的生命。我们接受了永远的生命之后，必须更进一步认识，那是神子的这位耶稣，也是人子。祂的神性对我们是生命，但祂的人性是为着神的建造。神的建造需要祂的人性。我们需要耶稣作神的儿子，但神需要祂作人子（约翰福音生命读经，六二至六三页）。

在约翰一章五十一节，主耶稣对拿但业说，“我实实在在地告诉你们，你们将要看见天开了，神的使

WEEK 6 — DAY 3

Morning Nourishment

John 1:51 And He said to him, Truly, truly, I say to you, You shall see heaven opened and the angels of God ascending and descending on the Son of Man.

Phil. 2:8 And being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

When John saw Christ as the High Priest caring for the lampstands, He was like the Son of Man (Rev. 1:13). For eternity the Lord Jesus will be the Son of Man. Many Christian teachers have seen that He became a God-man, but they have not seen that He also became the man-God, the God in humanity, the God who is the Son of Man. For eternity the Lord Jesus will be the universal, steady, and strong ladder bearing the burden of the heavens and the earth as the Son of Man. (Crystallization-study of the Gospel of John, p. 69)

Today's Reading

The Lord is both the Son of God and the Son of Man. If He were not the Son of God, He could never be our life. If He were not the Son of Man, He could never be the essence of the building of God. The Son of God is for life, and the Son of Man is for building. The Bible never requires that we believe that Jesus is the Son of Man before we can have life. In order to have life, we must believe that Jesus is the Son of God. We all must believe that Jesus, the little Nazarene, is the Son of God. If we believe this, we have eternal life. After we have received eternal life, we must further realize that this Jesus who is the Son of God is also the Son of Man. His divinity is life to us, but His humanity is for the building of God. God's building needs His humanity. We need Jesus as the Son of God, but God needs Him as the Son of Man. (Life-study of John, pp. 56-57)

In John 1:51 the Lord Jesus said to Nathanael, “Truly, truly, I say to you, you shall see heaven opened and the angels of God ascending and descending on the

者上去下来在人子身上。”这是雅各之梦的应验（创二八 11 ~ 22）（使徒行传生命读经，二五二页）。

基督这位人子，带着祂的人性，乃是为着神的家——伯特利，立在地上通天的梯子，使天向地开启，且把地联于天。雅各浇油（油象征圣灵，就是三一神为着临到人的终极表现）在石头上（石头象征变化过的人），使其成为神的家。在约翰一章，为着神的家，有那灵（32）和石头（42），带着人性里的基督。哪里有这个，哪里就有开启的天（圣经恢复本，约一 51 注 2）。

耶稣的人性乃是祂在复活中的人性生命。当我们出去接触人的时候，我们必须是在复活中过人性生活的人。主在约翰十一章二十五节告诉马大：“我是复活。”马大向主抱怨，如果主早来，她兄弟就不会死。但主启示说，复活不是时间的问题，乃是祂人位的问题；因为祂就是复活。

在四福音里，特别是在对观福音书——马太、马可和路加福音里，关于耶稣的主要的异象乃是，祂所过的生活虽然是人性的生活，却是在复活中的人性生活。耶稣不是活天然生命的人。祂一直将祂的人性摆在一边。祂虽然是在人性里，但祂不活祂人性的生命。耶稣在地上时，祂每一天都是在肉体里，但那个肉体是在复活中。表面看来，祂是拿撒勒人，是个天然的加利利人。祂是在那样的肉体里，但祂的生活乃是在复活里人性的生活（活力排，一一三页）。

〔在以西结四十一章，〕圣殿的每个部分，全都镶上木板。这与摩西所立起的帐幕完全不同；帐幕里每一部分都用金包裹（出二六 29）。金表征神性，而木表征人性，特别是主耶稣拔高的人性。在以西结书中，神的建造主要的材料乃是耶稣那钉死、复活并升天的人性（圣经恢复本，结四一 16 注 2）。

参读：约翰福音生命读经，第五篇；新约总论，第二百六十七篇；约翰福音中的生命与建造，第十六篇。

Son of Man.” This is the fulfillment of Jacob’s dream (Gen. 28:11-22). (Life-study of Acts, p. 224)

Christ as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel. Jacob poured oil (a symbol of the Holy Spirit, the ultimate expression of the Triune God reaching man) upon the stone (a symbol of the transformed man) that it might be the house of God. In John 1 are the Spirit (v. 32) and the stone (v. 42) for the house of God with Christ in His humanity. Where this is, there is an open heaven. (John 1:51, footnote 2)

The humanity of Jesus is His human life in resurrection. When we go out to contact people, we must be persons living a human life in resurrection. In John 11:25 the Lord told Martha, “I am the resurrection.” Martha complained to the Lord that if He had come sooner, her brother would not have died. But the Lord revealed that resurrection is not a matter of time but a matter of His person, because He is the resurrection.

The main vision of Jesus in the four Gospels, especially in the synoptic Gospels, Matthew, Mark, and Luke, is that He lived a life that was human but in resurrection. Jesus was not a man living a natural life. He always put His humanity aside. He was in His humanity, yet He did not live a life of His humanity. Every day while He was on the earth, Jesus was in the flesh, but that flesh was in resurrection. Apparently, He was a Nazarene, a natural Galilean. He was in that flesh. But His living was in a humanity in resurrection. (The Vital Groups, p. 92)

[In Ezekiel 41] all the parts of the building related to the temple were paneled with wood. This differs from the tabernacle raised up by Moses, in which every part was overlaid with gold (Exo. 26:29). Whereas gold signifies divinity, wood signifies humanity, especially the uplifted humanity of the Lord Jesus. In God’s building in Ezekiel, the primary material is the crucified, resurrected, and ascended humanity of Jesus. (Ezek. 41:16, footnote 2)

Further Reading: Life-study of John, msg. 5; The Conclusion of the New Testament, msg. 267; Life and Building in the Gospel of John, ch. 16

第六周 周四

晨兴喂养

多二 14 “祂为我们舍了自己，要赎我们脱离一切的不法，并洁净我们，归祂自己成为独特的子民，作祂特有的产业，热心行善。”

弗四 24 “并且穿上了新人，这新人是照着神，在那实际的义和圣中所创造的。”

我们乃是人；正因为我们是人，我们应当看起来像人。我们受造是人，却因着堕落被败坏、毒化并破坏。所以，我们需要主的救赎。借着主的救赎，我们被带回正确的人性。事实上，我们现今所有的人性不是我们的，乃是祂的，因为我们有耶稣的人性。…主的救恩乃是要使我们成为正确的人。因此，我们都该有人的脸（以西结书生命读经，六三至六四页）。

信息选读

我们只该是我们所是的一人。我们不该想要作人以外的东西，我们只该作人。然而，我们应当不凭我们天然的人性，乃凭主耶稣的人性作人。

我们若再读四福音，就会看见耶稣是有正确人性的人。许多人读福音书，只留意主在祂神性里所行出的神迹，没有充分留意借着主的人性所行出的事（以西结书生命读经，六四页）。

我们在基督里的信徒不再是旧人—我们乃是新人。…神没有撇弃我们受造的人性，乃是重生这人性。不错，基督钉死、了结了堕落的旧人，但祂用神的生命重生我们由神所创造的人性，使其有新生的起头。…复活是在钉死以后；若没有复活，就无法有重

WEEK 6 — DAY 4

Morning Nourishment

Titus 2:14 Who gave Himself for us that He might redeem us from all lawlessness and purify to Himself a particular people as His unique possession, zealous of good works.

Eph. 4:24 And put on the new man, which was created according to God in righteousness and holiness of the reality.

We are men, and because we are men, we should look like men. We were created as men, but we were corrupted, poisoned, and damaged by the fall. Therefore, we need the Lord's redemption. Through the Lord's redemption we are brought back to the proper humanity. Actually, the humanity we have now is not ours but His, for we have the humanity of Jesus. The Lord's salvation is to make us proper human beings. Thus, we all should bear the face of a man. (Life-study of Ezekiel, p. 51)

Today's Reading

We should just be what we are—a man. Instead of trying to be something other than a human being, we should simply be human. However, we should be human not by our natural humanity but by the humanity of the Lord Jesus.

If we read the four Gospels again, we will see that Jesus was a person with a proper humanity. Many who read the Gospels only pay attention to the miracles worked out by the Lord in His divinity; they do not pay adequate attention to the things worked out by the Lord's humanity. (Life-study of Ezekiel, p. 51)

As believers in Christ, we are no longer the old man—we are the new man... Instead of casting away our created humanity, God regenerated this humanity. Yes, Christ crucified, terminated, the fallen old man, but He regenerated, germinated, our God-created humanity with God's life. Resurrection follows crucifixion, and without resurrection there can be no regeneration (1 Pet. 1:3). What Christ

生（彼前一3）。基督在十字架上所了结的，是堕落的人性，堕落的旧人，但神所造的人性仍需复活。在复活里，神圣的元素拔高重生的人性。现今我们重生成为新人以后，仍有我们的人性，但这是复活、重生的人性。

因为这是信徒很难领会的事，我们就需要有关于旧人和新人的清楚异象。一面，我们老旧、堕落的人性，在基督的钉死里已被了结；另一面，我们由神所造的人性，借着基督的复活，有了新生的起头，得了重生。…今天我们所有的人性，不是老旧、被了结、堕落的人性，乃是新的、有新生起头、拔高的人性。

我们若只留意〔加拉太二章二十节上半〕，也许以为保罗在说，他的人性已全然被了结，因为他说，“现在活着的，不再是我，乃是基督…活着。”但基督活在哪里？活在谁里面？保罗答复这问题，说，“基督在我里面活着。”不但如此，保罗立刻接着说，“并且我如今在肉身里所活的生命，是我在…信里…所活的。”（20下）首先保罗宣告：“我…钉十字架；现在活着的，不再是我”，然后他却说，“我…活”。钉死的“我”是旧“我”；活着的“我”是新的、重生的“我”，重生的人性（箴言生命读经，五六至五七页）。

不错，我们经历主作风、云、火、金银合金，但这个经历的结果是我们有人的脸。作为活物，我们不是天使，乃是非常有人性的。事实上，我们越属灵，我们就越正常并有人性。我们越有基督作我们的生命（西三4），我们就越有人的脸。在书信里，使徒教导我们要作正确的人，特别是如何作正确的丈夫、妻子和父母（弗五22～六9，西三18～四1）。神的救恩使我们成为正确的人，让祂得以彰显、行动并行政（以西结书生命读经，六五至六六页）。

参读：箴言生命读经，第六、八篇；神建造的异象，第三章。

terminated on the cross was the fallen humanity, the fallen old man, yet the God-created humanity remained to be resurrected. In resurrection the divine element uplifted the regenerated humanity. Now after we have been regenerated to be a new man, we still have our humanity, but it is a resurrected, regenerated humanity.

Because this is a difficult matter for believers to understand, we need to have a clear vision concerning the old man and the new man. On the one hand, our old, fallen humanity has been terminated in Christ's crucifixion; on the other hand, our God-created humanity has been germinated, regenerated, through Christ's resurrection....The humanity which we have today is not the old, terminated, fallen humanity but the new, germinated, uplifted humanity.

If we pay attention only to [the first] part of Galatians 2:20, we may think that Paul is saying that his humanity has been altogether terminated, for he says, "It is no longer I who live, but it is Christ who lives." But where and in whom does Christ live? Paul answers this question when he says, "Christ...lives in me." Furthermore, Paul immediately goes on to say, "And the life which I now live in the flesh I live in faith." First, Paul declares, "I am crucified;...it is no longer I who live," but then he says, "I live." The crucified "I" is the old "I." The "I" who lives is the new, regenerated "I," the regenerated humanity. (Life-study of Proverbs, pp. 41-42)

Yes, we experience the Lord as the wind, the cloud, the fire, and the electrum, but the issue of this experience is that we bear the face of a man. As living creatures, we are not angels but are very human. In fact, the more spiritual we become, the more normal and human we will be. The more we have of Christ as our life (Col. 3:4), the more we will bear the face of a man. In the Epistles we are taught by the apostles to be proper human beings, in particular how to be proper husbands, wives, and parents (Eph. 5:22—6:9; Col. 3:18—4:1). God's salvation causes us to be proper men for His manifestation, move, and administration. (Life-study of Ezekiel, p. 52)

Further Reading: Life-study of Proverbs, msgs. 6, 8; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 13

第六周 周五

晨兴喂养

林后四 10 ~ 11 “身体上常带着耶稣的治死，使耶稣的生命也显明在我们的身体上。因为我们这活着的人，是常为耶稣被交于死，使耶稣的生命，也在我们这必死的肉身上显明出来。”

我曾见过各派的基督徒：仪式派、基要派、灵恩派以及内里生命派。我不仅见过，并且由于神的主宰，我也在他们中间过。可是我必须说，他们对于耶稣的人性，都没有多少经历。灵恩派似乎是有能力的，基要派被认为是懂得圣经的，但结果在神手中都没有多大用处；那是由于他们缺少耶稣的人性。他们是身体的恩赐，可是缺少耶稣的人性。

请勿误会我所说正确人性的意思。我知道有些人认为，我们只要单纯作个人。所以他们说，“我们要作人。神不要天使，祂要的是人；让我们到海滩，运动玩乐，看电视去吧。”那可能是有人性，但不是有耶稣那样的人性。我们必须有耶稣那样的人性，不是有世人那样的人性。我所指的并不是我们天然堕落的人性。我们不应该把任何天然的东西带进耶稣的范围里。那种人性，我们有的已经够多了。我们需要另一种的人性，一种新的、圣别的人性，正像慕安得烈在他所著《基督的灵》那本书中所说的。耶稣成全这一种人性，不是以天然的方式，乃是以神圣的方式。不错，是人性，但那人性是神圣的。

耶稣是一个人，但祂的人性是出于有别于我们人性的另一个源头。借着死和复活，祂拔高了祂的人性。祂的人性不仅是新的、圣别的，并且是拔高的（李常受文集一九七一年第二册，一二九至一三〇页）。

信息选读

WEEK 6 — DAY 5

Morning Nourishment

2 Cor. 4:10-11 Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body. For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh.

I have seen all kinds of Christians: formal Christians, fundamental Christians, Pentecostal Christians, and inner-life Christians. I have not only seen these different kinds of Christians, but under God's sovereignty I was also among many of them. Yet I must say that all of them do not experience much of the humanity of Jesus.

Please do not misunderstand what I mean when I speak of the proper humanity. I realize that some may think that we must simply be human. So they say, "Let us be human. God does not want angels; He wants human beings. Let us go to the beach, engage in sports, and watch TV." That may be human but not Jesusly human. We must be Jesusly human, not humanly human. I am not referring to our natural and fallen humanity. We should not bring anything natural into the realm of Jesus. We already have enough of this kind of humanity. We need another category of humanity—a new, holy human nature, as mentioned by Andrew Murray in his book *The Spirit of Christ*. Jesus perfected such a human nature, not in a natural way but in a divine way. It is humanity yet something divine.

Jesus is a man, but His humanity is of a different source than ours. By death and resurrection He uplifted this humanity. His humanity is not only new and holy but also uplifted. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 96-97)

Today's Reading

在提多书二章一至八节，保罗说到有秩序的人性生活。尤其他说到家庭生活。这八节给我们神圣生命里正确人性生活的根基。我们在主的恢复里应当过这样的人性生活。为着耶稣的见证，我们需要最高的人性生活，就是照着神所赐给我们的神圣生命活出的生活。借着神圣的生命，我们需要有达到最高标准的人性生活。在我们的生活中，我们该有耶稣的人性。我们该渴望有我们所相信、所事奉并尊荣之基督的荣耀见证。这样，我们就是照耀的金灯台。这是我们关于人性生活的宣告（提多书生命读经，三四至三五页）。

信徒在基督里乃是新的人——甚至是神圣的人。…主在升天以前，花了四十天与门徒同在（徒一3）。四十这数字指明试验的时间（申九9、18，王上十九8，来三9，太四2）。在祂升天以前的四十天里，祂试验门徒。祂训练他们认识他们新的所是，认识祂的素质已经成了他们的素质。祂训练他们认识祂已成了他们，祂已进到他们里面，并且祂已将他们带到祂里面。祂也训练他们看见祂在父里面，他们在祂里面，祂也在他们里面（约十四20）。最终，这样的训练是要帮助门徒看见，他们是与三一神调和，他们不再仅仅是人，而是神圣的人，甚至是“耶稣人”。他们不再和三一神分开，他们能过一种与经过过程之三一神是一的生活。他们不再仅仅是人，乃是神人，神圣的人，有三一神作他们内在的素质，成为他们神圣的所是。

那经过过程之三一神无形的同在，如今是在他们里面。他们必须受训练，好习惯这种同在，在这生命里生活行动，并成为在这生命里的人。主训练他们成为地上神圣的人。这真是美妙！主用六天创造整个宇宙，但祂花四十天来训练门徒。训练门徒这项工作比创造宇宙大得多了（神新约的经纶，九三至九四页）。

参读：基督是实际，第七至八、十、十二篇；新约总论，第二百九十篇。

In Titus 2:1-8 Paul speaks concerning an orderly human life. In particular, he speaks of the family life. These eight verses give us the foundation of a proper human life in the divine life. We in the Lord's recovery should live such a human life. For the testimony of Jesus we need the highest human life, a life lived out according to the divine life given to us by God. By the divine life we need to have a human life that reaches the highest standard. In our living we should be "Jesusly human." We should aspire to have a glorious testimony of the Christ in whom we believe and whom we serve and honor. Then we shall be a shining, golden lampstand. This is our declaration concerning human living. (Life-study of Titus, p. 29)

The believers in Christ are new beings, new persons, even divinely human persons...Before the Lord's ascension He spent forty days with the disciples (Acts 1:3). The number forty indicates a time of testing (Deut. 9:9, 18; 1 Kings 19:8; Heb. 3:9; Matt. 4:2). In these forty days before His ascension, He tested His disciples. He trained them to know their new being, to know that His essence had become their essence. He trained them to know that He had become them, that He had entered into them, and that He had brought them into Him. He also trained them to realize that He was in the Father, that they were in Him, and that He was in them (John 14:20). Ultimately, this kind of training was to help the disciples realize that they were mingled with the Triune God, that they were no longer merely human but divinely human, even "Jesusly human." They were no longer separate from the Triune God, but they could now live a life in which they were one with the processed Triune God. They were no longer merely men but God-men, divine men, with the Triune God as their intrinsic essence to become their divine being.

The invisible presence of the processed Triune God was now within them. They had to be trained to practice this presence, to live and behave in this life, and to be persons in this life. The Lord was training them to be the divine persons on this earth. This is wonderful! The Lord created the entire universe in six days, but He spent forty days to train His disciples. The training of the disciples was a much bigger task than the creation of the universe. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 184-185)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 7, 8, 10, 12; The Conclusion of the New Testament, msg. 290

第六周 周六

晨兴喂养

徒十六7“到了每西亚的边界，他们试着要往庇推尼去，耶稣的灵却不许。”

罗一4“按圣别的灵说，是从死人的复活，以大能标出为神的儿子。”

耶稣的灵是神的灵特别的说法，乃指成为肉体之救主的灵，这位救主就是在人性里的耶稣，祂曾经过为人的生活与十字架的死。这指明在耶稣的灵里不仅有神的神圣元素，也有耶稣的人性元素，以及祂为人的生活并受死的元素。使徒传讲的职事，乃是在人的生命里，为着人类并在人类中间，一个受苦的职业，因此需要这样一位包罗万有的灵（使徒行传生命读经，四三五至四三六页）。

信息选读

基督这神圣者，在成为肉体以前，已经是神的儿子（约一18，罗八3）。祂借着成为肉体，穿上与神性毫无关系的素质，就是人的肉体。祂这一部分，需要经过死而复活，得以圣别，并被拔高。借着复活，祂的人性被圣别、拔高且变化了。因此，祂借着复活，带着祂的人性，被标出为神的儿子（徒十三33，来一5）。祂的复活，就是祂的标出。如今祂这神的儿子，具有神性，也具有人性。祂怎样借着成为肉体，将神带到人里面，也照样借着从死人中复活，将人带到神里面，就是将祂的人性带进神圣的儿子名分里。这样，神的独生子，就成了神的长子，兼有神性和人性。神要以祂这兼有神人二性的长子基督，为生产者，为原

WEEK 6 — DAY 6

Morning Nourishment

Acts 16:7 ...When they had come to Mysia, they tried to go into Bithynia, yet the Spirit of Jesus did not allow them.

Rom. 1:4 Who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord.

The Spirit of Jesus is a particular expression concerning the Spirit of God, and refers to the Spirit of the incarnated Savior who, as Jesus in His humanity, passed through human living and death on the cross. This indicates that in the Spirit of Jesus there is not only the divine element of God, but also the human element of Jesus and the elements of His human living and His suffering of death as well. Such an all-inclusive Spirit was needed for the apostle's preaching ministry, a ministry of suffering among human beings and for human beings in the human life. (Life-study of Acts, p. 378)

Today's Reading

Before His incarnation Christ, the divine One, already was the Son of God (John 1:18; Rom. 8:3). By incarnation He put on an element, the human flesh, which had nothing to do with divinity; that part of Him needed to be sanctified and uplifted by passing through death and resurrection. By resurrection His human nature was sanctified, uplifted, and transformed. Hence, by resurrection He was designated the Son of God with His humanity (Acts 13:33; Heb. 1:5). His resurrection was His designation. Now, as the Son of God, He possesses humanity as well as divinity. By incarnation He brought God into man; by resurrection He brought man into God, that is, He brought His humanity into the divine sonship. In this way the only begotten Son of God was made the firstborn Son of God, possessing both divinity and humanity. God is using such a Christ, the firstborn Son, who possesses both divinity and humanity, as the producer and as the prototype, the model, to

型与模型，产生祂的众子（罗八 29～30），就是我们这些信而接受祂儿子的人（圣经恢复本，罗一 4 注 6）。

刚得救的时候，我们所经历的仅仅是神的灵，具有神的性情。等渐渐长大一些，我们所经历的不只是具有神性的灵，更是人性的灵。

为使召会生活能站立得住，我们需要耶稣的人性；为着联结，我们也需要耶稣的人性。我从来没有这样清楚的看见，使徒保罗在以弗所四章二至三节，为什么说出这些人性的美德。他提到卑微、温柔、恒忍以及在爱里彼此担就。如果想要以和平的联索，保守那灵的一，这些人性的美德是少不了的。这些美德都与那灵的一有关联。这里所说的，不是圣灵，也不是神的灵，乃是那灵，就是人的灵或人性的灵。这灵实在是神的灵，但在这里是那灵，是具有人性的灵。

今天主耶稣是人性的灵；祂是人的灵。祂的人性是在圣灵里，正象祂的神性是在圣灵里一样（李常受文集一九七一年第二册，一二〇至一二一页）。

今天那灵不仅有神圣的元素，也有人性的元素。…今天那灵不仅是神性的灵，也是基督人性的灵。在一九七一年，我们释放了许多篇信息，说到利未记中素祭的意义。在那些信息里，我们强调素祭是指基督的人性（见《基督是实际》一书）。在那些信息里，我们造了一个新辞，说我们应当有“耶稣那样的人性”（Jesusly human）。…在复活里，这位在神性里原是神独生子的基督，在人性里从神生为神的长子（徒十三 33，罗八 29，一 4）。祂的人性得以“子化”，成为神圣的。这样在复活里的“子化”，使基督在成为肉体时所穿上的人性得着圣别、提高并变化。今天这样提高的人性，乃是在那灵里，也可以在那灵里作我们的享受（那灵同我们的灵，六一至六二页）。

参读：基督是实际，第十六至十七篇；使徒行传生命读经，第四十四篇；那灵同我们的灵，第六章。

produce His many sons (Rom. 8:29-30)—we who have believed in and received His Son. (Rom. 1:4, footnote 1)

When we were first saved, we only experienced Him as the divine Spirit with His divinity. But as we grow, we begin to experience Him not only as the Spirit of divinity but also as the Spirit of humanity.

For the standing up of the church life, we need the humanity of Jesus, and for the uniting, we also need the humanity of Jesus. I have never before seen so clearly why the apostle Paul put all these human virtues in Ephesians 4:2-3. He mentions lowliness or humility, meekness or gentleness, long-suffering, and bearing one another in love. All these are human virtues, and they are all required for keeping the oneness of the Spirit in the uniting bond of peace. They are all related to the oneness of the Spirit. It is not the Holy Spirit or the Spirit of God who is mentioned here, but the Spirit, who is the Spirit of man or the Spirit of humanity. He is indeed the Spirit of God, but here He is the Spirit of humanity.

Today the Lord Jesus is the Spirit of humanity; He is the Spirit of a man. His humanity is in the Holy Spirit, just as His divinity is in the Holy Spirit. (Christ as the Reality, pp. 89-90)

Today's Spirit has not only the divine element... Today the Spirit is not only the Spirit of divinity but also the Spirit of Christ's humanity. In 1971 we gave a number of messages on the significance of the meal offering in the book of Leviticus. In those messages we stressed that the meal offering refers to Christ's humanity (see the book entitled Christ as the Reality). In those messages we coined a new term by saying that we should be "Jesusly human." In resurrection Christ, who was the only begotten Son of God in His divinity, was born of God in His humanity to be the firstborn Son of God (Acts 13:33; Rom. 8:29; 1:4). His humanity was "sonized," made divine. This "sonizing" in resurrection sanctified, uplifted, and transformed Christ's humanity which He put on in incarnation. Today such an uplifted humanity is in the Spirit and can be our enjoyment in the Spirit. (The Spirit with Our Spirit, p. 60)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 16-17; Life-study of Acts, msg. 44; The Spirit with Our Spirit, ch. 6

第六周诗歌

有一人宝座上坐着

补 447

(英1189)

G 大调

2/4

3 3 3 | 3 3 3 | 3 1 4 3 | 2 - |
 一 有 一 人, 有 一 人, 宝 座 上 坐 着;
 4 4 4 | 4 4 4 | 4 2 5 4 | 3 - |
 有 一 人, 作 先 锋, 道 路 已 开 拓;
 3 3 3 | 3 3 3 | 3 1 2 3 | 4 - |
 这 人 子 是 耶 稣, 我 们 乐 追 随;
 4 2 3 4 | 5 3 1 4 | 3 2 | 1 - ||
 祂 已 得 胜, 我 们 与 祂 同 登 位。

- 二 向上去,向上去,与祂同登极;
向上去,经罪世,胜黑暗忧悒;
撒但虽将人掳,我们得释放,
且必同主高升,宝座上为王。
- 三 同蒙召,同蒙召,命定作君王;
同蒙召,成后嗣,世界甘埋葬;
但我们岂够格,配得这定命?
求主搜寻、焚烧,将我全炼净。
- 四 来搜寻,来搜寻,焚烧我内心;
来搜寻,来焚烧,渣滓都除尽;
毋畏惧,毋退缩,当清楚看见:
如此搜寻、焚烧乃是主恩眷。
- 五 一道虹,一道虹,显人子周围;
一道虹,在宣告,信实永不颓;
神审判厉如火,我本当遭祸,
竟蒙赦宥,前来赞祂恩深阔。

WEEK 6 — HYMN

Son of Man, Son of Man on the throne today

Experience of Christ — As the Son of Man on the Throne

1189

1. Son of Man, Son of Man on the throne to-day; Son of Man, Pi - o-neer, He has led the way;
 Following, how we sing, Je-sus leads us on; We are marching with the Vic-tor to the throne.

2. On we go, on we go to the throne with Him;
On we go through this age, age so dark and grim;
Then shall we—formerly, Satan’s captured ones—
Be exalted with the Lord upon His throne.
3. Called as sons, called as sons, destined to be kings;
Called as sons we’ve no time for the worldly things:
Yet we know, it is so—we don’t qualify!
Thus the Lord must search and burn and purify.
4. Search and burn, search and burn all our inward parts;
Search and burn, thoroughly, to refine our hearts;
We’ll not fear, but be clear—burning, searching thus
Is the gracious visit of the Lord to us.
5. With the Man, with the Man is a rainbow fair;
Glorious bow, ’round the throne, faithfulness declares:
We deserved to be served with God’s judgment sore,
But we have been spared to praise Him more and more.

十字架—宇宙的中心

读经：结四三 13～18，罗六 6，加二 20，六 14，西一 20，二 14～15

纲要

周一

壹 按照以西结书的记载，祭坛是殿所在地的中心，也就是殿整个范围的中心—四三 13～18：

一 祭坛不仅是内院的中心，也是殿整个范围的中心。

二 表征十字架的祭坛，实际上乃是宇宙的中心：

1 祭坛是殿所在地的中心；殿所在地是耶路撒冷城的中心；耶路撒冷城是美地的中心；美地是居人之地中心；从人与神的关系来说，地是宇宙的中心；因此，祭坛至终乃是宇宙的中心。

2 祭坛既表征十字架，十字架就是宇宙的中心。

3 主耶稣在十字架上的死，不是仅仅一个人的死，乃是包罗万有的死，其中牵连了神、人和一切受造之物—罗六 6，西一 20，来二 14。

贰 十字架的原则乃是：借着十字架，凡是旧造的事以及一切与我们有关的事，都已经被了结、被治死—西一 20，二 14～15，罗六 6，

The Cross—the Center of the Universe

Scripture Reading: Ezek. 43:13-18; Rom. 6:6; Gal. 2:20; 6:14; Col. 1:20; 2:14-15

Outline

Day 1

I. According to the record in Ezekiel, the altar is the center of the compound, the center of the premises of the temple—43:13-18:

A. The altar is the center not only of the inner court but also of the whole premises of the temple.

B. The altar, which signifies the cross, is actually the center of the universe:

1. The altar is the center of the temple compound; the temple compound is the center of Jerusalem; the city of Jerusalem is the center of the good land; the good land is the center of the inhabited earth; and, as far as the relationship of God and man is concerned, the earth is the center of the universe; thus, ultimately the altar is the center of the universe.

2. Since the altar signifies the cross, the cross is the center of the universe.

3. The death of the Lord Jesus on the cross was not the death merely of one person; it was an all-inclusive death involving God, man, and all the creatures—Rom. 6:6; Col. 1:20; Heb. 2:14.

II. The principle of the cross is that by the cross everything of the old creation and all things related to us have been terminated, put to death—Col. 1:20; 2:14-15; Rom. 6:6;

林后五 21, 彼前二 24, 加二 20, 来二 14, 约十二 31, 加六 14, 弗二 14 ~ 16。

周二

叁 钉十字架的基督, 是使徒职事唯一的主题、中心、内容和本质—林前二 2:

一 基督的死成了神的能力, 清除宇宙间所有的难处; 因此, 钉十字架的基督是神的能力, 废去所有消极的事物, 并完成祂的计划—一 23 ~ 24:

1 人解决难处的办法是协商, 但神的办法乃是了结; 要解决人与人之间的难处, 最好的办法就是了结有关的每一个人—加二 20, 参林前六 7 ~ 8。

2 基督钉十字架使全宇宙静默, 使宇宙间极其复杂的情势变为单纯—参林后十一 2 ~ 3。

二 当我们经历钉十字架的基督时, 我们的一切所是、所有并所能, 就全都了结, 并且祂复活的生命, 就借着我们分赐到别人里面—约十二 24 ~ 26, 林后四 10 ~ 12。

周三

肆 在神的经纶里, 神给我们一个人位—基督, 和一条道路—十字架—林前二 2, 腓二 5 ~ 11, 加六 14:

一 这一个人位—基督, 乃是神经纶的中心; 这一条道路—十字架, 乃是神行政的中心—林前二 2, 一 17 ~ 18, 23, 加六 14:

2 Cor. 5:21; 1 Pet. 2:24; Gal. 2:20; Heb. 2:14; John 12:31; Gal. 6:14; Eph. 2:14-16.

Day 2

III. The crucified Christ was the unique subject, the center, the content, and the substance of the apostle's ministry—1 Cor. 2:2:

A. The death of Christ has become God's power to eliminate all the problems in the universe; thus, Christ crucified is God's power to abolish all negative things and carry out His plan—1:23-24:

1. The human way of solving problems is to negotiate, but God's way is to terminate; the best way to solve problems among people is to terminate everyone involved—Gal. 2:20; cf. 1 Cor. 6:7-8.

2. The crucifixion of Christ has silenced the entire universe and simplified the extremely complicated situation in the universe—cf. 2 Cor. 11:2-3.

B. When we experience the crucified Christ, all that we are, all that we have, and all that we can do are completely terminated, and His resurrection life is imparted through us into others—John 12:24-26; 2 Cor. 4:10-12.

Day 3

IV. In His economy God gives us one person—Christ—and one way—the cross—1 Cor. 2:2; Phil. 2:5-11; Gal. 6:14:

A. The one person—Christ—is the center of God's economy, and the one way—the cross—is the center of God's government—1 Cor. 2:2; 1:17-18, 23; Gal. 6:14:

- 1 神借着十字架管理万有，并借着十字架对付万有一西一 20，二 14 ~ 15。
- 2 借着十字架，神对付了宇宙中一切消极的事物，并且仍然借着十字架管理万有一弗二 14 ~ 16。
- 3 在召会生活中，基督必须是一切，又在一切之内；凡不是基督的，都必须上十字架—西一 18，三 10 ~ 11。
- 4 我们需要经过十字架，而成为一无所是，一无所有，一无所能；否则，我们的所是、所有、所能，会成为基督的代替—林前一 17 ~ 18、23。

二 在歌罗西书中我们看见一个清楚的异象：十字架是神在祂行政里的路——20 ~ 22，二 11 ~ 15：

- 1 “既借着祂在十字架上的血，成就了和平，便借着祂叫万有，无论是在地上的、或是在诸天之上的，都与自己和好了”——20：
 - a 叫万有与自己和好，就是为万有与自己成就和平；这是借着基督在十字架上为我们流血所成就的。
 - b 因我们是罪人，我们需要救赎；又因我们与神为敌，我们需要和好—14、21 ~ 22 节。
- 2 “涂抹了规条上所写，攻击我们，反对我们的字据，并且把它撤去，钉在十字架上”——二 14：
 - a “规条”是指礼仪律法的规条及其仪式，就是生活与敬拜的形式或方式—弗二 15。
 - b “钉在十字架上”，意即废去规条中诫命的律法。

三 “既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜”——西二 15：

1. God governs everything by the cross and deals with everything by the cross—Col. 1:20; 2:14-15.
2. By the cross God has dealt with all the negative things in the universe, and He is still governing everything through the cross—Eph. 2:14-16.
3. In the church life Christ must be all and in all; everything that is not Christ must go to the cross—Col. 1:18; 3:10-11.
4. Through the cross we need to become nothing, to have nothing, and to be able to do nothing; otherwise, what we are, what we have, and what we can do will become a substitute for Christ—1 Cor. 1:17-18, 23.

B. In the book of Colossians we see a clear vision of the cross as God's way in His administration—1:20-22; 2:11-15:

1. “Through Him to reconcile all things to Himself, having made peace through the blood of His cross—through Him, whether the things on the earth or the things in the heavens”—1:20:
 - a. To reconcile all things to Himself is to make peace with Himself for all things; this was accomplished through the blood of the cross of Christ.
 - b. Because we were sinners, we needed redemption, and because we were also enemies of God, we needed reconciliation—vv. 14, 21-22.
2. “Wiping out the handwriting in ordinances, which was against us, which was contrary to us; and He has taken it out of the way, nailing it to the cross”—2:14:
 - a. Ordinances refers to the ordinances of the ceremonial law with its rituals, which are the forms or ways of living and worship—Eph. 2:15.
 - b. Nailing it to the cross means to abolish the law of the commandments in ordinances.

C. “Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it”—Col. 2:15:

1 这一节描绘，当基督钉十字架时，所发生的一场争战：

a 牵连了基督、神和执政掌权之邪恶天使的这些活动，全都集中在十字架上，所以十字架成了神永远的、中心的并唯一的路—14～15节。

b 同时，邪恶的执政掌权者也忙着要阻挠神和基督的工作，逼近神和基督；因此，有一场争战在十字架那里激烈地进行。

2 神在十字架上，把那些执政掌权的邪恶天使公然示众，仗着十字架在凯旋中向他们夸胜，羞辱了他们—15节。

周 四

伍 在马太二十七章五十一至五十三节，我们看见基督钉死的功效：

一 “殿里的幔子从上到下裂为两半”（51上），这表征神与人之间的间隔除去了，因为基督所取之罪的肉体已经钉在十字架上。

二 “地就震动”（51中），这表征撒但背叛的根基动摇了。

三 “磐石也崩裂”（51中），这表征撒但属地之国的营垒崩溃了。

四 “坟墓也开了”（52上），这表征死亡和阴间的能力已被胜过并征服了。

五 “已睡圣徒的身体，多有起来的”（52下），这表征基督之死释放人的能力。

1. This verse portrays the fighting that took place at the time of Christ's crucifixion:

a. Activities involving Christ, God, and the evil angelic rulers and authorities were brought to a focus on the cross; thus, the cross became God's eternal, central, and unique way—vv. 14-15.

b. At the same time, the evil rulers and authorities were busy in their attempt to frustrate the work of God and Christ, pressing in close to God and Christ; thus, a warfare was raging at the cross.

2. God openly made a display of the evil angelic rulers and authorities on the cross and triumphed over them in it, putting them to shame—v. 15.

Day 4

V. In Matthew 27:51-53 we see the effect of Christ's crucifixion:

A. *“The veil of the temple was split in two from top to bottom” (v. 51a), which signifies that the separation between God and man had been abolished because the flesh of sin taken by Christ had been crucified.*

B. *“The earth was shaken” (v. 51b), which signifies that the base of Satan's rebellion was shaken.*

C. *“The rocks were split” (v. 51c), which signifies that the strongholds of Satan's earthly kingdom were broken.*

D. *“The tombs were opened” (v. 52a), which signifies that the power of death and Hades was conquered and subdued.*

E. *“Many bodies of the saints who had fallen asleep were raised” (v. 52b), which signifies the releasing power of the death of Christ.*

陆在约翰福音里，我们看见基督钉死之释放生命的一面—十九 34、36，十二 24:

- 一 从主被扎肋旁流出的水，是为着分赐生命，对付死亡，并产生召会—十九 34，三 14～15，弗五 29～30。
- 二 主耶稣如同一粒麦子落在地里死了，好为着召会产生许多子粒—约十二 24。
- 三 骨头是主复活生命的象征，这生命是什么都不能毁坏的；这就是用以产生并建造召会的生命—十九 36。

周 五

柒十字架把我们引到基督的身体—林前一 18，十二 12～13、27:

- 一 十字架是在身体的范围里作工—罗六 6，八 13，十二 4～5:
 - 1 十字架的工作是达到基督的身体，并且终极完成于基督的身体—林前一 18、23，二 1～2，十二 12～27。
 - 2 十字架的工作不仅将我们带进身体，并且身体也成为十字架作工的范围—西一 20，三 15。
- 二 没有十字架，我们就无法在基督的身体里往前—弗二 16:
 - 1 十字架挖去我们天然的生命、我们自己的活动以及任何不相称的生长—太十六 24～26。
 - 2 身体的生活和工作，需要严厉地对付肉体，这样的对付需要对基督的十字架有深刻的认识—加五 24。

VI. In the Gospel of John we see the life-releasing aspect of Christ's crucifixion—19:34, 36; 12:24:

- A. *The water that flowed out of the Lord's pierced side is for imparting life, dealing with death, and producing the church—19:34; 3:14-15; Eph. 5:29-30.*
- B. *As a grain of wheat, the Lord Jesus fell into the ground and died in order to produce many grains for the church—John 12:24.*
- C. *The bone is a symbol of the Lord's resurrection life, which nothing can break; this is the life with which the church is produced and built—19:36.*

Day 5

VII. The cross leads us to the Body of Christ—1 Cor. 1:18; 12:12-13, 27:

- A. *The cross operates in the sphere of the Body—Rom. 6:6; 8:13; 12:4-5:*
 1. **The work of the cross goes as far as the Body of Christ and consummates with the Body of Christ—1 Cor. 1:18, 23; 2:1-2; 12:12-27.**
 2. **Not only does the work of the cross bring us into the Body, but also the Body becomes the realm within which the cross works—Col. 1:20; 3:15.**
- B. *In the Body of Christ we cannot go on without the cross—Eph. 2:16:*
 1. **The cross will dig away our natural life, our own activities, and any disproportionate growth—Matt. 16:24-26.**
 2. **Life and work in the Body necessitate drastic dealings with the flesh, and such dealings necessitate a deep knowledge of the cross of Christ—Gal. 5:24.**

- 3 身体的限制会取去我们的自由，把我们推到十字架—罗十二3，林后十13～15，弗四7、16。
- 4 神在我们身上的一切对付，都是为着身体来预备我们；祂在我们里面的一切工作乃是清除的过程，好叫我们能成为基督身体尽功用的肢体—罗六6，八13，十二4～8。
- 5 如果我们天然的生命受十字架的对付，如果我们顺服基督的元首权柄，活出身体的生命来，我们就有圣灵的膏抹，并享受身体的交通—西一18，林前十16。

周 六

捌 我们在基督徒生活中虽然随处都碰着十字架，但是当我们来到神建造中心的祭坛这里时，还要对十字架有特别的经历—结四三13～18：

- 一 来到中心的祭坛，乃是认识我们一切的所是并所有都在十字架这里了结了一罗六6。
- 二 在我们与主的交通中，我们被带到一个地步，确定地摸着十字架，感觉到神不再让我们凭天然的人活着—加二20。
- 三 当我们经过十字架时，我们的肉体、旧造、己以及天然的人同天然的生命，都会受到对付—六14。
- 四 这就是经历十字架—宇宙的中心—太十六24。

3. The restriction of the Body will take away our freedom and drive us to the cross—Rom. 12:3; 2 Cor. 10:13-15; Eph. 4:7, 16.
4. All of God's dealings with us have been with a view to prepare us for the Body; all His work in us is a process of elimination so that we can become functioning members of the Body—Rom. 6:6; 8:13; 12:4-8.
5. If our natural life is dealt with by the cross and if we submit to the headship of Christ and live the Body life, we will have the Spirit's anointing and enjoy the fellowship of the Body—Col. 1:18; 1 Cor. 10:16.

Day 6

VIII. Although we meet the cross everywhere in our Christian life, we experience the cross in a particular way when we come to the altar at the center of God's building—Ezek. 43:13-18:

- A. *To come to the altar at the center is to realize that all that we are and all that we have, have been terminated at the cross—Rom. 6:6.*
- B. *In our fellowship with the Lord, we are brought to the point where we touch the cross in a definite way and sense that God will no longer allow us to live in our natural man—Gal. 2:20.*
- C. *As we pass through the cross, our flesh, our old creation, our self, and our natural man with the natural life will all be dealt with—6:14.*
- D. *This is the experience of the cross—the center of the universe—Matt. 16:24.*

第七周 周一

晨兴喂养

来二 14 “…为要借着死，废除那掌死权的，就是魔鬼。”

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

祭坛乃是殿所在地的中心。祭坛不仅是内院的中心，也是殿整个范围的中心。事实上，表征十字架的祭坛，乃是宇宙的中心。

我们认识十字架完全的意义，乃是很重要的。根据基督教肤浅的教训，十字架是主耶稣为我们受死的地方。这当然是对的，但十字架的意义不只如此。十字架这宇宙的中心，表征神、人以及一切受造之物包罗万有的死。主耶稣在十字架上的死，不是仅仅一个人的死，乃是包罗万有的死，其中牵连了神、人和一切受造之物（以西结书生命读经，二九三至二九四页）。

信息选读

基督首先穿上…一个…包罗旧造一切的人，然后把这个人带到十字架上。…这意思是说，万有都被了结了。这就是十字架的原则。借着这样的死，基督把人带到十字架上，因而将万有都了结了。不但基督钉在十字架上，人、世界、撒但和他的国、罪性、罪行、旧人等等，也钉了十字架。…我们必须经历这包罗万有的死。以下的经节启示出十字架将旧造一切了结的原则：（1）天使的生命（西一 20），（2）人的生命（加二 20），（3）撒但（来二 14，约十二 31），（4）撒但的国（西二 15），（5）罪性（林后五 21，罗八 3），（6）罪行（彼前二 24，赛五三 6），（7）世界（加六 14，约十二 31），（8）死（来二 14），（9）

WEEK 7 — DAY 1

Morning Nourishment

Heb. 2:14 ...That through death He might destroy him who has the might of death, that is, the devil.

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

The altar is at the center of the compound. The altar is the center not only of the inner court but also of the whole premises of the temple. This altar, which signifies the cross, is actually the center of the universe.

It is crucial for us to know the full significance of the cross. According to superficial Christian teachings, the cross is the place where the Lord Jesus died for us. This is surely true, but the cross means much more than this. As the center of the universe, the cross signifies the all-inclusive death of God, of man, and of all the creatures. The death of the Lord Jesus on the cross was not the death merely of one single person; it was an all-inclusive death involving God, man, and all the creatures. (Life-study of Ezekiel, p. 236)

Today's Reading

Christ first put on such a man, who was all-inclusive of the old creation, and then brought this man to the cross...This means that all things were put to an end. This is the principle of the cross. By this kind of death Christ brought man to the cross and thereby brought everything to an end. Not only was Christ crucified there but so were man, the world, Satan and his kingdom, sin, sins, the old man, etc... We must experience this all-inclusive death. The following verses reveal the principle of the cross in putting all things of the old creation to an end: 1. The angelic life (Col. 1:20). 2. The human life (Gal. 2:20). 3. Satan (Heb. 2:14; John 12:31). 4. The kingdom of Satan (Col. 2:15...). 5. Sin (2 Cor. 5:21; Rom. 8:3). 6. Sins (1 Pet. 2:24; Isa. 53:6). 7. The world (Gal. 6:14; John 12:31). 8. Death (Heb. 2:14). 9. Flesh (Gal. 5:24). 10. The old man (Rom. 6:6). 11. Self (Gal. 2:20). 12. All things, or

肉体（加五24），（10）旧人（罗六6），（11）己（加二20），（12）万有，一切受造之物（西一20）。

约翰十二章三十一节说，世界受审判，世界的王撒但一要被赶出去。…根据二十四节，这是发生在基督死在十字架上的时候。借着基督的死，世界受了审判，世界的王也被赶出去了。希伯来二章十四节宣告说，基督成了血肉之体，为要借着死，败坏、废除那掌死权的，就是魔鬼。这一节启示出基督借祂血肉之体的死，败坏、废除了掌死权的撒但。歌罗西一章二十节说，祂叫“万有”与自己和好了。这证明不只人与神有了问题，万有也与神有了问题，不然怎么需要和好呢？照这段圣经的上下文来看，十字架对付了一切受造之物。

我们需要对基督在十字架上的死有深刻的印象。这是包罗万有的死，也就是为什么我们需要经历它的原因。我们一切所有、一切所是、一切所作并与我们有关的一切，统统被带到十字架上了。十字架把一切与我们有关的事物全结束了。万有都受了对付，并且钉在十字架上了。十字架是我们一切所是并所有的唯一立场，我们必须将一切，就是我们的知识、我们的智慧、我们的才干，都摆在十字架上。这就是十字架的原则，再也没有别的立场了。我们可能以为自己有多“美好”，特别是年轻人总以为自己有多美好：“我们年轻，我们善良，我们不象那些老年人…”。不管我们有多好，我们必须就近十字架。我们必须钉十字架，必须被除掉。我们越好，就越需要被除掉。绝不要因为好就骄傲起来。不管我们是好是坏，我们都必须经过十字架。我们不该把自己估量错了。只有一种评价，就是我们必须将自己治死（神的经营，一四二至一四四页）。

参读：以西结书生命读经，第二十一篇；神的经营，第十四章；基督徒的生活，第六篇；新约总论，第七十至七十二篇；神新约的经纶，第三章；基督与十字架，第十一至十六、十八至二十二篇。

creation (Col. 1:20).

John 12:31 says that the world and the ruler of this world, who is Satan, were to be judged and cast out.... According to verse 24, it happened at the death of Christ on the cross. By His death, the world was judged and the ruler of the world was cast out. Hebrews 2:14 declares that Christ partook of blood and flesh that through death He might destroy, or annul, him who has the might of death, that is, the devil. This verse reveals that Christ, by His death in flesh and blood, destroyed, or annulled, Satan, who has the might of death. Colossians 1:20 says that Christ reconciled “all things” to Himself. This proves that not only man was wrong with God, but all things were also wrong with God; otherwise, there would be no need for reconciliation. According to the context of this passage, all creation was dealt with by the cross.

We need to be deeply impressed with the kind of death that Christ died on the cross. That death was an all-inclusive death—this is why we must experience it. All that we have, all that we are, all that we do, and all to which we are related have been brought to the cross. The cross is the end of all things related to us. Everything has been dealt with and already crucified on the cross. The cross is the only ground for all that we are and have. We have to put all things to the cross: our knowledge, our wisdom, our ability, etc. This is the principle of the cross. There is no other ground. We may think how “good” we are. The young people especially are always thinking how good they are: “We are young, we are good, we are not like the old folks...” No matter how good we are, we have to come to the cross. We have to be crucified and crossed out. The more good we are, the more we must be crossed out. We must never be proud of being good. Regardless of whether we are good or evil, we all have to pass through the cross. We should not evaluate ourselves wrongly. There is but one evaluation; that is, we must put ourselves to death. (CWWL, 1964, vol. 3, “The Economy of God,” pp. 260-262)

Further Reading: Life-study of Ezekiel, msg. 21; The Economy of God, ch. 14; The Christian Life, ch. 6; The Conclusion of the New Testament, msg. 70-72; God’s New Testament Economy, ch. 3; Christ and the Cross, chs. 11-16, 18-22

第七周 周二

晨兴喂养

林前二 2 “因为我曾定了主意，在你们中间不知道的，只知道耶稣基督，并这位钉十字架的。”

一 23 “我们却是传扬钉十字架的基督，对犹太人为绊脚石，对外邦人为愚拙。”

我们经历钉十字架的基督时，我们就被了结。我们的一切所是、所有和所能，全都了结了。你要被了结，不需要把自己钉在十字架上，甚至也不必算自己是死的。你只要经历钉十字架的基督，就被了结。实际上，没有一个人能把自己钉在十字架上。可是，当我们呼求主耶稣的名，享受祂并经历祂的时候，祂的钉十字架就会了结我们。我们的一切所是就被这位钉十字架的基督了结（哥林多前书生命读经，九〇页）。

信息选读

要打败撒但、世界、罪、堕落的人、肉体、天然的生命、旧造和规条，都需要神的能力。…唯有神有能力完成这些事。这种能力不是靠说话来作事的能力，象神在创造时所运用的能力。这乃是钉十字架的能力，是基督奇妙之死的能力。…借着这一个死，就是基督的死，宇宙间所有的难处都清除了。因此，钉十字架的基督是神的能力，废去所有消极的事物，并完成祂的计划。

基督的十字架也是召会难处唯一解答的一部分。在我们的经历中，十字架的头一项工作是了结我们。…你知不知道每个婚礼都是一个了结？姊妹结婚的时候蒙头；蒙头是了结与埋葬的表记。如果姊妹不愿这样被了结，结婚的时候就不该蒙头。不仅如此，结了婚

WEEK 7 — DAY 2

Morning Nourishment

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

1:23 But we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness.

When we experience the crucified Christ, we are terminated. All that we are, all that we have, and all that we can do—all is completely terminated. To be terminated, there is no need for you to crucify yourself. There is not even any need for you to reckon yourself dead. You are terminated simply by experiencing the crucified Christ. Actually, it is impossible for anyone to crucify himself. But when we call on the name of the Lord Jesus, as we are enjoying Him and experiencing Him, His crucifixion will terminate us. All that we are is terminated by this crucified Christ. (Life-study of 1 Corinthians, p. 76)

Today's Reading

It takes the power of God to defeat Satan, the world, sin, fallen man, the flesh, the natural life, the old creation, and the ordinances....Only God has the power to accomplish these things. This power is not that of doing things by speaking, such as the power God exercised in creation. Rather, it is the power of crucifixion, the power of the wonderful death of Christ.... By one death, the death of Christ, all the problems in the universe have been cleared. Thus, Christ crucified is God's power to abolish all negative things and carry out His plan.

The cross of Christ is also part of the unique solution to the problems in the church. The first work the cross does in our experience is to terminate us.... Do you realize that every wedding is a termination? When a sister gets married, she puts a covering on her head. This covering is a sign of termination and burial. If a sister is not willing for such a termination, she should not cover her head at the

的姊妹们还舍了娘家的姓，改从另一个姓，就是丈夫的姓。

一面，基督是我们的享受；另一面，十字架是我们的了结。我们从经历知道，我们越享受基督，就越被了结。十字架作工了结我们时，我们该怎么办？我们什么也不该作，只该安息地留在了结的地位上。…凡是十字架所了结的都是蒙救赎的，这是个奇妙的事实。这是何等的鼓励！享受救赎就在于经历了结。有些圣徒很少享受救赎，因为他们不愿意被了结。

十字架解决我们在召会生活中，特别是在婚姻生活中所面临的一切困境。根据我的经历，婚姻生活可能非常缠累人，令人苦恼，叫人受困扰。什么能够解开这一切纠缠，解决所有的问题？我们需要一种工具来切断这些纠缠；这个工具，这把切割的刀，就是十字架。唯有十字架能拯救我们脱离婚姻生活的纠缠。我们被十字架割断的时候，就没有什么能纠缠我们了。

人生满了难处与纠缠，活着就是要遭遇难处和麻烦。不仅婚姻生活、家庭生活是这样，连召会生活也不例外。按人的办法，协商是解决问题或脱开纠缠的方法。夫妻之间可能尝试这样解决难处。但这不是神的路。神的路乃是把基督供应你，并且借着十字架了结你。每当家庭生活或召会生活有难处时，天然的人立刻就想协商，以谈判解决难处。因着主的怜悯，我能见证，每当我面临这试诱时，我里面深处就感觉不需要谈判或协商。我唯一的需要乃是到十字架那里被了结，然后基督就带着供应来解决每一个难处。这是神解决召会生活中一切难处的路（哥林多前书生命读经，八六、五五至五六页）。

参读：哥林多前书生命读经，第五、八篇。

time of her wedding. Furthermore, a married sister loses her maiden name and takes another last name, the name of her husband.

On the one hand, Christ is our enjoyment; on the other hand, the cross is our termination. From experience we know that the more we enjoy Christ, the more we are terminated. When the cross works to terminate us, what should we do? We should not do anything except remain restfully in the place of termination. It is a wonderful fact that whatever is terminated by the cross is redeemed. How encouraging this is! The enjoyment of redemption depends on the experience of termination. Certain saints have little enjoyment of redemption because they are not willing to be terminated.

The cross solves all the entanglements we face in the church life and especially in our married life. According to my experience, married life can be very entangling, bothersome, and puzzling. What can untangle all the complications and solve the problems? We need an instrument to cut through the entanglement, and this instrument, this cutting knife, is the cross. Only the cross can save us from the entanglements of married life. When we are cut by the cross, we are not entangled by anything.

Human life is filled with problems and entanglements. Simply to be alive is to encounter problems and troubles. This is true not only in the married life and family life but also in the church life. According to the human way, negotiation is the means of solving problems or resolving entanglements. A brother and his wife may attempt to solve problems in this way. However, this is not the divine way. God's way is to supply you with Christ and terminate you by the cross. Whenever there is a problem in the family life or in the church life, the natural man may immediately try to negotiate and solve the problem through conversation. By the Lord's mercy I can testify that whenever I face this temptation, deep within I have the sense that there is no need for me to talk or negotiate. My only need is to go to the cross and be terminated. Then Christ comes in with the supply to solve every problem. This is God's way to solve all the problems in the church life. (Life-study of 1 Corinthians, pp. 73, 46-47)

Further Reading: Life-study of 1 Corinthians, msgs. 5, 8

第七周 周三

晨兴喂养

西三 10 ~ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

在神的经纶里，神给我们一个人位和一条道路。这一个人位乃是居首位并包罗万有的基督，这一条道路乃是十字架。基督是包罗万有者，祂对我们乃是一切。祂是神，是人，也是宇宙中一切正面事物的实际。神已经将这奇妙的人位赐给我们，作我们的救恩。这一个人位—基督，乃是宇宙的中心；这一条道路—十字架，乃是神行政的中心。…因此，基督如何是宇宙的中心点，十字架也照样是神行政的中心（歌罗西书生命读经，二五九页）。

信息选读

保罗写歌罗西书的目的是：指出在召会中绝不可有任何东西顶替基督。召会生活必须单单由基督所构成，祂必须是我们独一的构成要素，并且祂就是我们的构成。…保罗在这封短短的书信中，用了许多高超的辞句来描写基督。…基督被称为那不能看见之神的像、一切受造之物的首生者、从死人中复活的首生者以及所有影儿的实体。…在新人里，基督是一切，又在一切之内〔三 10 ~ 11〕。在新人里，中国人、日本人、美国人、英国人、法国人或德国人没有地位。基督必须是我们中间的每一位。在新人里，基督必须是你，基督必须是我。不光文化必须消除，连我们也必须消失。我们要看见这个启示，这是极其重要的。

WEEK 7 — DAY 3

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government...Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government. (Life-study of Colossians, p. 211)

Today's Reading

Paul's purpose in the book of Colossians is to show that in the church nothing should be allowed to be a substitute for Christ. The church life must be constituted uniquely of Christ. He should be our only constituent and our very constitution... In this short Epistle a number of elevated expressions are used to describe Christ. For example, He is called the image of the invisible God, the Firstborn of all creation, the Firstborn from among the dead, and the body of all the shadows... In the new man Christ is all and in all [3:10-11]. This means that Christ must be everyone and in everyone. In the new man there is no room for Chinese, Japanese, American, British, French, or Germans. Christ must be every one of us. In the new man Christ must be you and me. Not only must culture go, but even we have to go. It is crucial that we see this revelation.

歌罗西书主要的点乃是：在神眼中，除了基督，没有一样东西算得了数。这个事实把一切事物，不论是好的或坏的，是罪恶的或文雅的，全都摒除在外，特别是消除了文化中所有好的方面。…神的仇敌利用文化来顶替基督；这是与神相敌的。如果撒但不能用邪恶的事物来腐化我们，神知道他就会用文化好的方面来顶替基督。在今天的基督徒当中，你在哪里能找到一班信徒，叫你觉得在他们身上，除了基督以外，什么都没有？在今天各样的基督徒团体中，你可以看到许多的优点。但这些好的方面并不是基督自己这地位，而是狡猾的代替品。因这缘故，在许多基督徒的团体中，很不容易遇见基督。某些人可能传讲基督，或教导基督的道理；但是连这样的传讲与教导，也成了基督自己的代替品。如果我们对今天基督徒当中的光景一目了然，我们就会领会，歌罗西书的背景恰好符合今天的光景。这卷书不只是为了在歌罗西的圣徒，更是为着我们写的。

我们若完全了解这卷书信的背景，就会领悟我们唯一能走的路，乃是十字架的路。十字架是窄路，也是高速公路。对不愿背十字架的人来说，十字架就是一条窄路。但对甘心走这条路的人，十字架就成了高速公路。在召会中我们不要想有头有脸，也不要想大干一番。这就是保罗说的，我们已经死了、已经埋葬了的态度。要把握住这个点，我们需要启示。凡我们的所是、所有和所作，都可能成为基督的代替品。我们越好，越会作事情，在我们的经历中，就越多顶替了基督。我们需要经过十字架，而成为一无所是，一无所有，一无所能。否则，我们的所是、所有或所能作的，会成为基督的代替。那么，在我们基督徒的生活中，基督就不是一切，也不在一切之内了。歌罗西书教导我们，在召会生活中，基督必须是一切，又在一切之内。凡不是基督的，都必须除去（歌罗西书生命读经，六至八页）。

参读：歌罗西书生命读经，第一、九至十、二十二至二十三、二十六至二十八篇。

The main point in the Epistle of Colossians is the fact that in the eyes of God nothing counts except Christ. This fact excludes both good things and bad things, both sinful things and cultured things. In particular, it eliminates all the good aspects of culture.... The enemy of God utilizes culture to replace Christ. This is offensive to God. If Satan cannot corrupt us with evil things, God knows that he will try to use the good aspects of culture to replace Christ. Among today's Christians, where can you find a group of believers with whom you can sense nothing but Christ? Among the various Christian groups we see many good points. However, these good things are not the person of Christ Himself, but something that has replaced Him in a subtle way. For this reason, in many groups of Christians it is difficult to meet Christ. Some may preach Christ or teach the doctrines regarding Christ, but even this preaching and teaching becomes a substitute for Christ Himself. If we have a clear view of the situation among Christians today, we shall realize that the background of the book of Colossians exactly corresponds to today's situation. This book was written for us, not only for the saints at Colossae.

If we have a clear understanding of the background of this Epistle, we shall realize that the only way for us to take is the way of the cross. The cross is both a narrow way and a highway. For those not willing to take the cross, the cross is a narrow way. But for those who are willing to take this way, the cross becomes a highway. In the church we all should be nothing and nobody. This was Paul's attitude when he said that we have died and have been buried. To lay hold of this, we need revelation. Whatever we are, whatever we have, and whatever we do can become a substitute for Christ. The better we are or the more capable we are of doing things, the more Christ may be replaced in our experience. Through the cross, we need to become nothing, to have nothing, and to be able to do nothing. Otherwise, what we are, what we have, or what we can do will become a substitute for Christ. Then in our Christian life Christ will not be all in all. The book of Colossians teaches us that in the church life Christ must be all and in all. Everything that is not Christ must go. (Life-study of Colossians, pp. 5-7)

Further Reading: Life-study of Colossians, msgs. 1, 9-10, 22-23, 26-28

第七周 周四

晨兴喂养

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

十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

麦子的生命，被包在麦子的外壳里，受这外壳的限制。然而这粒麦子若是死了，死就会发生一个功效，让麦子里的生命释放出来。所以主耶稣说，这一粒麦子若是落在地里死了，再长出来，就能结出许多子粒。然而，若是我们把这一粒麦子，装在很美丽的盒子里恭奉、尊重，这粒麦子若是会说话，就必定向你求告说，“不要这样恭奉、尊重我，我在这里太受捆绑了，不如给我一个环境，叫我受死。我实在巴不得死，因为我唯一的出路就是死；我死了，我里面的生命才能冲出来。”（基督并祂钉十字架，三七页）

信息选读

认识基督的人都要说，主耶稣在十字架上的死，是超过人所想像的。你若是问信奉回教的人，耶稣基督为什么死？他会告诉你，耶稣是为道牺牲。你若是问纯正的基督徒，耶稣为什么死？他会告诉你，是为了担当世人的罪，替世人成为咒诅。然而请记住，认识主到这地步还不够高、不够准。我们若是问长进一点、属灵一点的基督徒，他就会说，主耶稣在十字架上，不仅担当了世人的罪；主耶稣在十字架上，还得了个极大的释放。祂那装在马利亚所给之体壳里的生命，因着十字架

WEEK 7 — DAY 4

Morning Nourishment

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

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

The life of the grain of wheat is concealed in the shell of the wheat and is restricted by this outer shell. However, if this grain of wheat dies, death will have an effect which allows the life of the wheat to be released. Hence, the Lord Jesus said that once the grain of wheat falls into the ground and dies, it begins to grow and bear much fruit. However, suppose we put this grain of wheat into a beautiful box to honor and respect it. If this grain of wheat could speak, it would plead with us, saying, “Do not honor and respect me in this way. I am greatly bound here. I would rather that you give me an environment in which I could die. I am very eager to die because death is my only way out. Only by death can the life within me break forth.” (The Crucified Christ, p. 37)

Today's Reading

Those who know Christ will say that the death of the Lord Jesus on the cross is beyond human imagination. If you ask a Muslim why the Lord Jesus died, he may tell you that Jesus sacrificed Himself for the truth. If you ask a genuine Christian why Jesus died, he will reply that Jesus died to bear the sin of the world and become a curse for the world. We have to bear in mind, however, that knowing the Lord to this extent is not high enough or accurate enough. If we ask a more advanced and spiritual Christian, he will say, “The Lord Jesus not only bore the sin of the world on the cross, He also obtained a great release. His life, which was concealed in the human shell given to Him by Mary, was released. This was because the death of

的死，把那体壳破碎，把祂身体的幔子撕裂，而得着了释放。祂的生命，在十字架上释放了出来。

祂在十字架上时，有一个兵丁用枪扎祂的肋旁，随即有血和水流出来（约十九 34）。…所以主耶稣的死是救赎的死；这是血作表记所指明的。然而，祂在十字架上，不仅有血流出来，还流出水来。水是指生命说的；主的死不仅是为着成功救赎，也是为着释放生命。…祂若不死，就仍是一粒；若是死了，祂这一粒的生命，会进到许多子粒里面。祂是满有生命的种子，祂若不死，祂的生命只能在祂自己里面，不能进到…每一个相信祂的人里面。…祂若不死，祂的生命只能在祂自己里面，不能在门徒里面。祂若不死，祂只能行走在门徒中间，不能活在他们里面。

可惜，门徒们只认识主在他们中间，是何等宝贵，他们从来没有想到主要进到他们里面，调在他们里面；主的生命要在他们里面，作他们的生命。主说，祂有当受的浸，祂要受死。主觉得死是荣耀，死是释放；但门徒却忧伤起来。他们为什么忧伤？因为主要受死。本来门徒加上主耶稣，是十三位，现在主若死了，他们会像孤儿一样。然而主耶稣叫他们不要忧伤，只要三天，祂就会回到他们中间；不只在他们中间，还要进到他们里面，住在他们里面。从前若是门徒在加利利，而主在犹太地，主就没有法子和他们同在，因为主在人的体壳里受限制。等主死了之后，主的生命就从祂里面释放出来；再等主从死里复活后，这生命就进到所有信祂的人里面（基督并祂钉十字架，三七至三九页）。

参读：基督并祂钉十字架，第三至六篇；马太福音生命读经，第七十篇。

the cross broke His human shell and split the veil, His physical body. His life was thus released on the cross.”

When He was on the cross, a soldier pierced His side with a spear, and immediately there came out blood and water (John 19:34)... Hence, the death of the Lord Jesus was a redemptive death, as indicated by the blood. However, not only did blood come out on the cross but also water. Water refers to life. The Lord's death was not merely for the accomplishment of redemption but also for the release of life... If He had not died, He would have remained a single grain. But since He died, the life of this single grain has entered into the many grains. He was a seed that was full of life. If He had not died, His life would have remained only in Himself and could not have entered into...all those who have believed in Him... If He had not died, His life would have stayed only in Himself and could not have been in the disciples. If He had not died, He could have walked among the disciples, but He could not have lived in them.

Regrettably, the disciples only knew the preciousness of the Lord's presence among them, but it never occurred to them that the Lord would come into them and be mingled with them. The Lord intended to be in them as their life. The Lord said that He had a baptism to be baptized with, that He had to suffer death. The Lord felt that death was a glory and a release, but the disciples were sorrowful. Why were the disciples sorrowful? It was because the Lord had to die. There were originally thirteen of them altogether—the Lord Jesus plus the disciples. If the Lord died, however, they felt that they would be like orphans. Nevertheless, the Lord Jesus told them not to be sorrowful because in only three days He would come back into their midst. Furthermore, not only would He be in their midst, but He would also enter into them and abide in them. Previously whenever the disciples were in Galilee, and the Lord was in the land of Judea, He had no way to be with them because He was restricted by His human shell. However, after the Lord's death His life was released from within Him, and after His resurrection this life entered into all those who believed in Him. (The Crucified Christ, pp. 37-39)

Further Reading: The Crucified Christ, chs. 3-6; Life-study of Matthew, msg. 70

第七周 周五

晨兴喂养

林前一 18 “因为十字架的话，对那正在灭亡的人为愚拙，对我们正在得救的人却为神的大能。”

十二27 “你们就是基督的身体，并且各自作肢体。”

十字架工作的终点乃是召会，十字架的工作是达到基督的身体，且停在基督的身体里。因此，认识十字架就是认识基督的身体。十字架的工作就是把人带到软弱的地步，带到不能的地步，好叫人对旧造彻底地失望，这样人就能实际地脱离旧造，进入新造里。…基督的身体乃是新造，与旧造无分无关。我们对召会的事情，若仍然用人以前的办法、手段、技能…等，所带来的结果就是糟糕。…旧造的一切都该经过十字架，留在十字架那里。召会根本用不着这些旧人里的东西；召会里只要出于基督的一切（倪柝声文集第二辑第二十四册，六八至六九页）。

信息选读

人类第一次的堕落就是因着人自己的看法、选择、断案。因此在新造里，神不容许从人旧造里出来的一切得势。一个天然的人，必须被神打断他的脊骨；他的大腿窝要被神摸过，瘸了，爬不起来了，才会顺服神。这就是神在新造里所作的，祂要把一切出于旧造的打碎，祂要把出于基督的一切作在我们身上，好使我们实际地成为基督的身体。当我在十二年前，从腓立比三章，罗马五章，约翰五章，看到人肉体的败坏之后，有七个月之久，我不敢轻举妄动。我知道肉体出来的一切都是神所厌恶的，神要除去人

WEEK 7 — DAY 5

Morning Nourishment

1 Cor. 1:18 For the word of the cross is to those who are perishing foolishness, but to us who are being saved it is the power of God.

12:27 Now you are the Body of Christ, and members individually.

The consummation of the work of the cross is the church. The work of the cross goes as far as the Body of Christ and consummates with the Body of Christ. Hence, the knowledge of the cross brings us to the knowledge of the Body of Christ. The cross brings a man to a state of weakness and inability, one in which he totally loses hope in the old creation. When he is brought to this point, he is delivered in a real way from the old creation and brought into the new creation.... The Body of Christ is the new creation; it has nothing to do with the old creation. If we resort to human methods, tactics, and skills (which we have used in the past) to deal with the affairs of the church, the result will only be disastrous.... Everything of the old creation must pass through the cross and remain on the cross. The church has no use for anything that comes from the old man. The church only takes that which issues from Christ. (CWWN, vol. 44, pp. 790-791)

Today's Reading

When man fell, he fell because of his own concepts, choices, and judgments. Therefore, God will not allow anything that issues from the old creation to gain the upper hand. The “backbone” of the natural man must be broken; the hollow of his thigh must be touched. Before he will submit to God, he must be crippled and fall flat on his face. This is what God is doing in the new creation. He is smashing everything of the old creation, and He is constituting us with everything that issues from Christ so that we can become the Body of Christ in practicality. I saw the evil of man's flesh twelve years ago in Philippians 3, Romans 5, and John 5. For seven months I was hesitant to make any move at all, because I knew that everything that issued from the flesh would be rejected by God. God wants to

一切出于肉体的。神的儿女需要先对付天然的生命，而后才能自然而然地进入身体，因为基督的身体乃是一切出于基督的；在这身体里，旧人的一切都不存在。什么时候人经过了罗马五至八章，什么时候就能进入罗马十二章（倪柝声文集第二辑第二十四册，六九页）。

十字架的工作不只把我们带到身体里，并且十字架工作的范围就是身体。如果我们彼此不过是作会众，我们也许可以用不着十字架；但是我们彼此是要合起来作身体，所以我们不能不需要十字架。十字架要挖去你，…挖去你的天然，…挖去你自己的活动，…挖去你太大的地方。十字架在召会中…是必需的。我们对于弟兄姊妹，高兴也得来往，不高兴也得来往，因为我们都是在身体里。既然在身体里，就要受限制，就不能那样自由。你若不作肢体，你可以只求你个人的痛快；你如果要作肢体，你就不能只求你个人的痛快。你如果碰着一个麻烦你的弟兄，你就真需要十字架。十字架要试验你，…淘汰你一切的渣滓…〔和〕不洁净的地方。…身体的约束叫你不能自由自在，…叫你需要十字架。十字架在你身上作了够深的工作，你才能和弟兄姊妹合得起来。

每一个基督徒都是基督身体上的一个肢体，所以每一个基督徒都应该受基督身体的约束，所以每一个基督徒都必须学习背十字架。有人个性很刚强，这个刚强的个性必须被打破。有人个性很特别，这个特别的个性也必须被打破。没有一个基督徒可以在召会里夸口他的刚强，夸口他的特别。在召会里，一切尖锐的、刺人的、突出的，都得磨去（第二辑第十八册，一七〇至一七一页）。

参读：倪柝声文集第二辑第二十四册，第九十七、一百篇；第十八册，第五十四篇；第二十六册，第一百七十四篇；基督与十字架，第十七篇。

remove everything in man that is from the flesh. God's children must first deal with the natural life. If they deal with their natural life, they will be in the Body spontaneously, because the Body of Christ is composed of everything that issues from Christ. Nothing of the old man can remain in the Body. As soon as a man passes through the experience in Romans 5 through 8, he can enter into the experience of Romans 12. (CWWN, vol. 44, p. 791)

The work of the cross not only brings us into the Body, but also the Body becomes the very realm within which the cross works. If we were here only as a congregation, we might not need the cross. However, since we are together as the Body, we cannot go on without the cross. The cross will dig away our natural life, our own activities, and any disproportionate growth. The cross is indispensable to the church... Whether or not we like it, we have to communicate with other brothers and sisters because we are all in the Body. Because we are in the Body, we have to be restricted and cannot be so free. If we were not members, we could seek our personal enjoyment. Since we are members, we cannot seek our own enjoyment anymore. If we come across a troublesome brother, we need to take up the cross. The cross will test us and sift away all our mixture and uncleanness... The restriction of the Body will take away our freedom; it will drive us to the cross. Only after the cross has wrought a deep work in us will we be able to coordinate with the brothers and sisters.

Every Christian is a member of the Body of Christ. Hence, every Christian should come under the restriction of the Body of Christ and learn to bear the cross. Some have a very strong disposition. Such a strong disposition must be broken. Some are very peculiar. Such peculiarity must also be broken. No Christian can boast of his strength or his peculiarity in the church. In the church, anything sharp, glaring, or conspicuous has to be worn away. (CWWN, vol. 38, pp. 408-409)

Further Reading: CWWN, vol. 44, chs. 97, 100; CWWN, vol. 38, ch. 54; CWWN, vol. 46, ch. 174; Christ and the Cross, ch. 17

第七周 周六

晨兴喂养

罗六 6 “知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。”

加六 14 “但就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”

在我们基督徒生活中，虽然到处都碰着十字架，但是当我们将来到祭坛，就是来到神建造的中心时，还是要特别地经历十字架。来到中心的祭坛，乃是认识我们一切的所是并所有，都在十字架这里了结了。在此我们有十字架确定的经历，并不仅仅是表面的认识。在我们与主的交通中，我们被带到一个地步：确定地摸着十字架，感觉到神不再让我们凭天然的人活着。这使我们这个人有了重大的破碎，而绝对地降服于十字架。结果，我们就认识天然的生命是什么，以及脱去旧造是什么意思。这就是经历十字架作中心（以西结书生命读经，二九七至二九八页）。

信息选读

我很忧伤，虽然我们许多人都听过十字架的信息，我们中间却只有少数人真正过钉十字架的生活。例如，我们在婚姻生活中，可能没有过钉十字架的生活。一位已婚的弟兄如果和他的妻子争吵，这就指明他们没有过钉十字架的生活。…那些过钉十字架生活的人，遭到攻击或批评时，不会为自己辩护。他们借着十字架的死，经历亚当生命和旧造的了结，并享受借十字架所释放之神的丰富和祂神圣的元素。

WEEK 7 — DAY 6

Morning Nourishment

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

Although we meet the cross everywhere in our Christian life, we experience the cross in a particular way when we come to the altar at the center of God's building. To come to the altar at the center is to realize that all that we are and all that we have were terminated at the cross. Here we have a definite experience of the cross and not merely a superficial knowledge about the cross. In our fellowship with the Lord, we are brought to the point where we touch the cross in a definite way and sense that God will no longer allow us to live in our natural man. This causes us to have a major breakthrough and an absolute submission to the cross. As a result, we will know what the natural life is and what it means for the old creation to be stripped away. This is the experience of the cross as the center. (Life-study of Ezekiel, pp. 239-240)

Today's Reading

I am grieved that although many of us have heard messages about the cross, only a few among us truly live a crucified life. For example, we may not live a crucified life in our married life. If a married brother and his wife argue with each other, this indicates that they are not living a crucified life...Those who live a crucified life do not vindicate themselves when they are attacked or criticized. They experience the termination of their Adamic life and of the old creation through the death of the cross and enjoy God's riches and His divine element, which were released through the cross.

有些人，特别是青年人，听见关于祭坛的这些话，也许会害怕，认为最好不要爱主、寻求主。…他们害怕到达祭坛成为燔祭，那太危险了。然而，我们需要领悟，主既然怜悯了我们，我们就无法逃避祂。…当我们在世界流荡，无意从门进入圣所时，是主带我们进了门。我们信入基督，并非出于我们的拣选，乃是完全出于神的拣选、神的怜悯以及祂的眷临。我们爱主并追求祂，原则也是一样。…我们越爱主并追求祂，就越感觉满足。这也是出于主的怜悯。因着祂向着我们的怜悯，以及祂在我们里面的运行，我们别无选择，只有往前，不能回头。我们如果不往前来到祭坛，反而想要回到外院，就会觉得不安适。所以，我们需要一直往前，直达祭坛。

最后，所有属灵并追求主的人会留在祭坛这里，在这里他们被主了结，甚至毁坏。主似乎毫无理由地拆毁他们，剥夺他们一切所有的。神将我们一切所是并所有的，都置于死地。…因为我们爱主并追求祂，迟早我们会碰到十字架，这十字架要将我们拆毁，将一切带到死地。我们将被迫经过并进入死，就算我们不愿意也不行。

我们不是一次永远地经历十字架—乃是一次又一次地经历。那些追求主的人在每一次转弯的时候，都会碰到十字架。一次他们会借着儿女碰到十字架；另一次他们会借着配偶或病痛碰到十字架；又一次，他们会借着召会或同工经历十字架。十字架无所不在，其原因乃是：我们要接触神必须经过十字架。感谢主，神给我们十字架，而十字架给我们神。爱神并经历祂到极点的人，乃是经历十字架的人（以西结书生命读经，二九八至三〇〇页）。

参读：以西结书生命读经，第二十一篇。

When some, especially young people, hear this word about the altar, they may be frightened and think that it is better not to love the Lord and seek Him... They may fear that it would be dangerous to reach the altar and become a burnt offering. We need to realize, however, that since the Lord has had mercy on us, we cannot escape Him... While we were wandering in the world, having no intention of entering in through the gate, the Lord brought us through the gate. Apart from our own choice, we believed into Christ. This is altogether a matter of God's selection, of His mercy, and of His reaching us with His care. The principle is the same in our loving the Lord and pursuing Him... The more we love the Lord and pursue Him, the more we are satisfied. This also is a matter of the Lord's mercy. Because of His mercy to us and His operation within us, we have no choice except to go forward; we cannot turn back. If we do not advance toward the altar but instead try to go back to the outer court, we will feel uncomfortable. Therefore, we need to go on and on until we reach the altar.

Eventually, all those who are spiritual and who pursue the Lord end up on the altar where they are terminated, even destroyed, by the Lord. Seemingly without reason, the Lord tears them down and strips them of everything. God puts to death all that we are and all that we have... Because we love the Lord and pursue Him, sooner or later we will meet the cross, which will tear us down and bring everything into death. We will be forced to pass into death, even if we are not willing to do so.

We do not experience the cross once for all—we experience the cross again and again. Those who pursue the Lord will meet the cross at every turn. At one time they will meet the cross through their children. At another time they will meet the cross through their spouse or through illness. At other times, they may experience the cross through the church or through the co-workers. The reason that the cross is everywhere is that we must go through the cross in order to contact God. Thank the Lord that God gives us the cross and that the cross gives us God. The ones who love God the most and experience Him the most are the ones who have gone through the cross. (Life-study of Ezekiel, pp. 240-241)

Further Reading: Life-study of Ezekiel, msg. 21

第七周诗歌

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圣灵的丰满 — 借十字架

7 7 7 7 双副 (英 279, 不同调, 不同律)

降E大调

6/8

一 后是膏油 先是血, 要得滋润 先得洁;
若非经过 各各他, 必不能到 五旬节。
我们若未蒙洗净, 能力必不从 上倾;
我们若要作见证, 必须钉死 己生命。
(副) 因此求主 借十字架, 治死我的魂 生命;
使我愿出 重大代价, 来满受主的 圣灵。

- 二 先是用杖击石磐, 后来活水才溢漫;
死亡若未作过工, 圣灵必定不充满。
我们若真同主死, 愿意万有都损失,
主的能力要降临, 使用我们救亡世。
- 三 先是祭坛后是火, 若没丧失就没果;
若非所有先奉献, 必定不能登宝座。
我们若真肯牺牲, 舍弃万事降服神,
我们必定得能力, 因主信托顺从人。
- 四 先是预备瓶子空, 后是膏油盛其中;
先是山谷挖成沟, 后来活水才深泓;
先是经过约但河, 后是灵感加倍多;
先受死亡的浸洗, 后得荣耀的圣鸽。
- 五 当你举目望禾田, 金谷丰盈你称羨;
当念果实未生时, 就有麦种死在先。
若要生命的子粒, 须有死亡的经历;
凡人未到鬻骸地, 就无圣灵的能力。
- 六 既是这样, 求我主, 使我忠诚走窄路,
除去雄心和大志, 只愿顺服并受苦;
更大能力我不取, 更深的死我所需;
但愿加略的意义, 完全成功在我躯。

WEEK 7 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

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1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing
comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll
come. If the blood has never cleansed us, Ne'er the Spir - it's pow'r we'll know, If for Christ we'd tru - ly witness, Self - life to the Cross must
go. (C) Through the Cross, O Lord, I pray, Put my soul - - life all a -
way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

2. Christ, the Rock, must first be smitten,
That the living water flow;
Without death the Spirit's fulness
Ne'er could dwell in man below.
If with Christ we die completely,
Willing thus our all to lose,
He will clothe us with His power
And to win the world will use.
3. First the altar, then the fire,
If no loss, there'll be no gain;
If our all has not been offered,
To the throne we'll ne'er attain.
If to sacrifice we're willing,
All forsaking, God t'obey,
He to us will be committed
And thru us His pow'r display.
4. First we must prepare the vessels
That the Oil they may contain;
Dig the valley full of ditches
That they may be filled with Rain.
First we must go thru the Jordan
Ere anointed from above;
First in death we must be baptized,
Then experience the Dove.
5. When we see the ripened harvest
Of the golden countryside,
We may know that many seeds have
Fallen to the earth and died.
Ere the fruit of life may blossom,
We must surely suffer death;
If with Christ we've not been buried,
We'll not feel the Spirit's breath.
6. Since it must be thus, I pray, Lord,
Help me go the narrow way;
Deal with pride and make me willing
Thus to suffer, Thee t'obey.
I for greater power pray not,
Deeper death is what I need;
All the meaning of the Cross, Lord,
Work in me—for this I plead.

被神的建造所量度

Being Measured by God's Building

读经：结四三 10～12，太十六 18，弗二 21，提前三 15，林前十二 12～27

Scripture Reading: Ezek. 43:10-12; Matt. 16:18; Eph. 2:21; 1 Tim. 3:15; 1 Cor. 12:12-27

纲要

Outline

周一、周二

Day 1 & Day 2

壹 整本圣经是一本建造的书；圣经的主题乃是神的建造—创二八 10～22，出二五 8，撒下七 12～14 上，王上六 1～2，太十六 18，弗二 21，启二一 2～3。

I. The entire Bible is a book of building; the main subject of the Bible is the building of God—Gen. 28:10-22; Exo. 25:8; 2 Sam. 7:12-14a; 1 Kings 6:1-2; Matt. 16:18; Eph. 2:21; Rev. 21:2-3.

贰 以西结书开始于主荣耀显现的异象，结束于神那圣别建造的异象；这指明主的荣耀、神的审判和主的恢复，都是为着神那圣别的建造—一 1、28，四十 1～四八 35。

II. The book of Ezekiel begins with a vision of the appearance of the glory of the Lord and ends with a vision of the holy building of God; this indicates that the glory of the Lord, the judgment of God, and the recovery of the Lord are all for the holy building of God—1:1, 28; 40:1—48:35.

叁 按照撒下七章十二至十四节上半之预表的预言，基督既是那建造召会作神的殿者，也是用以建造召会的元素—太十六 18，提前三 15，弗二 21：

III. According to the prophecy in typology in 2 Samuel 7:12-14a, Christ is both the One who builds the church as God's house and the element with which the church is built—Matt. 16:18; 1 Tim. 3:15; Eph. 2:21:

一 基督是殿，祂的身体，基督也是建造者—约二 19～21，林前十二 12，撒下七 12～13。

A. Christ is the house, His Body, and Christ is also the Builder—John 2:19-21; 1 Cor. 12:12; 2 Sam. 7:12-13.

二 基督建造召会乃是借着将祂自己建造到我们里面，就是借着进到我们的灵里，并从我们的灵里将祂自己扩展到我们的灵里、情感和意志

B. Christ builds the church by building Himself into us, that is, by entering into our spirit and spreading Himself from our spirit into our mind, emotion, and will to occupy our entire soul—Eph.

里，以占有我们整个魂—弗三 17。

三 这建造就是神性与我们蒙救赎、复活并被拔高之人性的调和，成了神的居所和我们的居所—相互的住处—约十四 23，十五 4。

四 至终，这建造将终极完成于新耶路撒冷，直到永远；在新耶路撒冷里，神的赎民是帐幕给神居住，而神自己是殿给祂的赎民居住—启二一 3、22。

周 三

肆 主嘱咐以西结将神的殿指示神的百姓，使他们被神的殿所量度，而因自己的罪孽惭愧—结四三 10 ~ 12:

一 神的心意是要借着殿，核对以色列人的生活、行为；在以西结书里，神用殿量度祂的百姓：

1 因为神的殿要作他们的规律，所以神就嘱咐以西结将殿的设计指示他们—11 节。

2 神的殿是规范，百姓若在这规范的光中察验自己，就会知道自己的缺点—10 ~ 12 节。

3 百姓的生活必须符合神的殿—林前三 16 ~ 17。

二 我们需要从以西结书看见，内住基督的要求乃是照着祂的殿；每个人都必须照着神殿的尺寸被量度并核对—四三 10:

1 我们的行为和举止不但该照着道德规则和属灵原则受察验，也该照着召会，照着神的殿受察验—提前三 15 ~ 16。

3:17.

C. *This building, a mingling of God's divinity with our redeemed, resurrected, and uplifted humanity, becomes God's habitation and our habitation—a mutual abode—John 14:23; 15:4.*

D. *Eventually, this building will consummate in the New Jerusalem for eternity, in which God's redeemed are the tabernacle for God to dwell in, and God Himself is the temple for His redeemed to dwell in—Rev. 21:3, 22.*

Day 3

IV. The Lord instructed Ezekiel to describe God's house to God's people so that they would be measured by the house and be ashamed of their iniquities—Ezek. 43:10-12:

A. *It was God's intention to check the living and conduct of the people of Israel by the house; in the book of Ezekiel God measured His people by the temple:*

1. *Because the house of God was to be their regulation, God charged Ezekiel to show them the design of the house—v. 11.*

2. *The temple of God is a pattern, and if the people examine themselves in light of this pattern, they will know their shortcomings—vv. 10-12.*

3. *The living of the people must match the temple of God—1 Cor. 3:16-17.*

B. *We need to see from the book of Ezekiel that the requirements of the indwelling Christ are according to His house; everyone must be measured and checked according to the measurement of God's house—43:10:*

1. *Our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God—1 Tim. 3:15-16.*

2 我们主要的关切不该在于循规蹈矩，或成为属灵的，乃该在于符合神的殿—林前十四 12:

周 四

- a 我们也许没有“严紧的窗棂”；这些窗棂表征赐生命之灵的交通，使神圣的相交一直敞开，又防止一切消极事物的侵入—结四十 16。
 - b 我们需要用建造来核对我们的人性，并接受耶稣的人性作我们的人性—腓二 5~8。
 - c 我们也许领悟我们仍是“光滑的木头”，还没有经历过神的“雕刻”，因此没有那雕刻在墙上的基路伯和棕树所表征基督荣耀形像和得胜的彰显—结四一 18。
 - d 我们需要被量度，看看我们是否有适当尺寸的“木头”，并且不是独立的，而是被建造进来的。
- 3 我们所是和所作的若不能符合神的建造，在神看来就算不得什么—弗四 16，林前八 1 下，十二 28~十三 3，十六 14。

周 五

三 “以下是殿的法则：殿在山顶四围的全界，乃为至圣。这就是殿的法则”—结四三 12:

- 1 在山上就是在复活里，并在升天的地位上；这指明召会生活必须是高的，在山顶上—弗二 5~6。
- 2 召会也必须是圣的，从一切属世的事物分别并圣别出来—林前三 17。
- 3 神殿的法则与神的特性有关：

2. Our main concern should not be with behaving ourselves or with becoming spiritual but with fitting into God's house—1 Cor. 14:12:

Day 4

- a. We may not have “latticed windows,” which signify the fellowship of the life-giving Spirit keeping the opening for the divine communication and protecting from the invasion of all negative matters—Ezek. 40:16.
 - b. We need to check our humanity by the building and take the humanity of Jesus as our humanity—Phil. 2:5-8.
 - c. We may realize that we are still “smooth wood” that has not experienced God's “carving” and thus does not have the expression of Christ's glorious image and glorious victory, signified by the cherubim and palm trees carved into the walls—Ezek. 41:18.
 - d. We need to be measured to see if we are “wood” of an appropriate measure and are not independent but built in.
3. If what we are and what we do cannot match God's building, it amounts to nothing in the sight of God—Eph. 4:16; 1 Cor. 8:1b; 12:28—13:3; 16:14.

Day 5

C. *“This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house”—Ezek. 43:12:*

- 1. To be on the mountain is to be in resurrection and in the position of ascension; this indicates that the church must be high, on the top of the mountain—Eph. 2:5-6.
- 2. The church must also be holy, separated and sanctified from anything worldly—1 Cor. 3:17.
- 3. The law of God's house is related to God's character:

a 神是高的神，就是在复活并升天里；祂也是圣的神。

b 照样，在地位上召会是高的；在性质上召会是至圣的。

c 在召会生活里，我们若在复活里，并在升天的地位上，并且我们若是至圣的，那么我们就能够作神的住处。

四 今天大多数信徒觉得，道德的规律和属灵的原则足以作行为和举止的规则；很少人领悟，我们的行为和举止不但该照着道德规则和属灵原则受察验，也该照着召会，照着神的殿受察验——十四 4～5、12、26，罗十四 19，十五 2。

五 今天主所关切的不是律法，乃是殿；祂所关切的不是属灵，乃是召会——太十六 18，弗四 12、16：

1 主在意召会，就是祂宝座之处，祂脚掌所踏之处，祂能居住，得着安息和满足的地方——结四三 7。

2 因为主这么在意召会，祂的殿，我们也该在意召会作祂的殿，并且使自己与殿符合——弗二 21～22。

周 六

伍 身体生活是我们属灵最大的试验；我们若不能通过身体生活的试验，我们的属灵就不真实——林前十二 23～27：

一 属灵是身体的事；我们所有的一切都是在身体里，都是经过身体，也都是为着身体的——弗四 16。

二 在身体里不能有独立或个人主义——林前十二 21～22、27，罗十二 5，弗五 30：

1 在身体生活里，个人主义的想法和行动就除去了。

a. God is a God of height, that is, in resurrection and ascension, and He is a God who is holy.

b. Likewise, in position the church is high, and in nature the church is most holy.

c. If in our church life we are in resurrection and in the position of ascension and if we are most holy, then we can be God's habitation.

D. Most believers today feel that moral regulations and spiritual principles are sufficient as rules of behavior and conduct; few realize that our behavior and conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God—14:4-5, 12, 26; Rom. 14:19; 15:2.

E. Today the Lord's concern is not the law—it is the house; His concern is not spirituality—it is the church—Matt. 16:18; Eph. 4:12, 16:

1. The Lord cares for the church—the place of His throne, the place of the soles of His feet, and the place where He can dwell for rest and satisfaction—Ezek. 43:7.

2. Because the Lord cares so much for the church, His house, we also should care for the church as His house and fashion ourselves according to it—Eph. 2:21-22.

Day 6

V. The Body life is the greatest test of our spirituality; if we cannot pass the test of the Body life, our spirituality is not genuine—1 Cor. 12:23-27:

A. Spirituality is a Body matter; everything we have is in the Body, through the Body, and for the Body—Eph. 4:16.

B. In the Body there can be no independence or individualism—1 Cor. 12:21-22, 27; Rom. 12:5; Eph. 5:30:

1. In the Body life, individualistic thought and action are ruled out.

- 2 个人主义在神眼中是可恨的；身体的仇敌是己，那独立的“我”——太十六 21 ~ 26。
- 三 我们必须保守身体的一并实行相调；相调对保守基督身体的一，是最有帮助的——弗四 3 ~ 4，林前十二 24 下。
- 四 基督身体的实际，乃是借着基督复活的大能而模成基督之死的一个团体生活——腓三 10。
- 五 基督身体的实际，乃是在基督复活的生命里；身体要求信徒完全在基督复活的生命里——约十一 25，徒二 24，启一 18，二 8，腓三 10。
- 六 唯有基督是身体的头，只有祂有权柄指挥祂身上肢体的行动——西一 18，二 19，弗四 15。
- 七 我们必须有身体感，顾到身体的感觉和身体的平安——林前十二 26 ~ 27，罗十二 15，西三 15，腓一 8。
- 八 身体长大和发展的基本要求，是我们认清自己的度量，不越过这度量——弗四 7、16，林后十 13。
- 九 身体有正确的等次；因此，我们应当承认并尊重身体里的等次——林前十二 14 ~ 22。
- 十 彼此互相是身体的特征；我们在身体里的关系乃是彼此互相、互相倚靠的关系——14 ~ 25 节。
- 十一 神圣的交通就是活在基督身体里的实际——约壹一 3。

2. Individualism is hateful in the sight of God; the enemy of the Body is the self—the independent “I”—Matt. 16:21-26.
- C. *We must keep the oneness of the Body and practice blending, which is most helpful in keeping the oneness of the Body of Christ—Eph. 4:3-4; 1 Cor. 12:24b.*
- D. *The reality of the Body of Christ is a corporate living of conformity to the death of Christ through the power of resurrection—Phil. 3:10.*
- E. *The reality of the Body of Christ is in the resurrection life of Christ; the Body requires the believers to be absolutely in the resurrection life of Christ—John 11:25; Acts 2:24; Rev. 1:18; 2:8; Phil. 3:10.*
- F. *Only Christ is the Head of the Body, and only He has the authority to direct the moves of the members of the Body—Col. 1:18; 2:19; Eph. 4:15.*
- G. *We need to be Body-conscious and to care for the feeling of the Body and the peace of the Body—1 Cor. 12:26-27; Rom. 12:15; Col. 3:15; Phil. 1:8.*
- H. *A basic requirement for the growth and development of the Body is that we recognize our measure and not go beyond it—Eph. 4:7, 16; 2 Cor. 10:13.*
- I. *The Body has its proper order; thus, we should recognize and honor the order in the Body—1 Cor. 12:14-22.*
- J. *Mutuality is the characteristic of the Body; our relationship in the Body is one of mutuality and interdependence—vv. 14-25.*
- K. *The divine fellowship is the reality of living in the Body of Christ—1 John 1:3.*

十二 我们需要顾到身体的长大，以及身体在爱里把自己建造起来—弗四 15 ~ 16。

十三 我们应当一直考虑到身体、顾到身体、尊重身体，并且作任何事都要对身体最有益处—林前十二 23 ~ 27。

十四 得胜者看见身体、认识身体、顾到身体、尊重身体、作身体工作；并且他们持守基督身体（就是基督在地上的继续和延展）的每一个原则，使基督得着完满的彰显—弗一 22 ~ 23，三 18 ~ 19，四 1 ~ 6。

L. We need to care for the growth of the Body and the Body's building up of itself in love—Eph. 4:15-16.

M. We should always consider the Body, care for the Body, honor the Body, and do what is best for the Body—1 Cor. 12:23-27.

N. The overcomers see the Body, know the Body, care for the Body, honor the Body, and do the work of the Body; they keep every principle of the Body of Christ, as the continuation and extension of Christ on earth, for the full expression of Christ—Eph. 1:22-23; 3:18-19; 4:1-6.

晨兴喂养

撒下七 12 ~ 14 “你在世的日子满足，与你列祖同睡的时候，我必兴起你腹中所出的后裔接续你，我也必坚定他的国。他必为我的名建造殿宇；我必坚定他的国位，直到永远。我要作他的父，他要作我的子…”

弗二 21 “在祂里面，全房联结一起，长成在主里的圣殿。”

现在我们来与神圣别的建造有关的以西结书末段（四十至四十八章）。前三段是为着末段；也就是说，主的荣耀、神的审判和主的恢复，都是为着神圣别的建造。我们甚至可以说，主的荣耀、神的审判和主的恢复，结果乃是神的建造。神永远的定旨是要得着建造。神在地上，在祂的百姓中间所作的，乃是为着祂的建造（以西结书生命读经，二六一页）。

信息选读

在撒下七章，大卫象我们许多人一样，有个错误的观念，就是神需要人为祂有所建造。有人听见这说法会问，既然今天大家都在努力建造召会，这样的观念怎么会错？建造召会难道不是为神有所建造么？要回答这问题，我们必须领悟，表面上是我们在建造召会；实际上乃是神以基督为独一无二元素在建造召会。当我们准备要借着为神说话来作建造的工作时，祂可能会核对我们，说，“你想要建造我的殿么？你要用什么材料来建造？”我们若说，我们是用基督来建造召会，神可能会问我们，我们有多少基督？这就暴露我们缺少基督。我们需要的不是仅仅名义上和知识上的

Morning Nourishment

2 Sam. 7:12-14 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. I will be his Father, and he will be My son...

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

Now we come to the last section of Ezekiel (chs. 40—48), which is concerned with the holy building of God. The three previous sections [of Ezekiel] are for the last section; that is, the glory of the Lord, the judgment of God, and the recovery of the Lord are all for the holy building of God. We may even say that the issue of the glory of the Lord, the judgment of God, and the recovery of the Lord is the building of God. God's eternal purpose is to have a building. Whatever God does among His people on earth is for His building. (Life-study of Ezekiel, p. 209)

Today's Reading

In 2 Samuel 7 David, like many of us, had the mistaken concept that God needed him to build something for Him. When some hear this they may wonder how this concept can be wrong since we today are endeavoring to build up the church. Is building the church not a matter of building something for God? To answer this question we need to realize that apparently we are the ones who are building the church, but actually God is the One who is building the church with Christ as the unique element. When we are about to do some building work by speaking for God, He may check with us, saying, “Do you intend to build My house? With what material will you build My house?” If we say that we are building up the church with Christ, God may ask us how much we have of Christ. This exposes our shortage of Christ. We need Christ not merely in name and in

基督，我们需要的乃是真实的基督，就是在复活里作为那灵的基督。我们都需要多而又多的基督。

我们可能有许多圣经知识，也能教导人圣经，但这不是建造召会的路。召会不是凭圣经的知识来建造，乃是以基督为唯一的元素来建造。许多时候，我试着要以基督来建造圣徒，事后我必须问自己：“你将多少基督真实地供应给圣徒？你是仅仅供应关于神经纶的道理和高的真理，还是供应真实、真正的基督，就是在复活里作为那灵之基督的实际？”那时我必须承认我缺少基督，并且悔改，说，“主啊，赦免我；我仍然缺少你。我需要你作到我里面；我需要你更多地构成到我里面。”

在撒下七章，大卫想要建造神的殿，但在这一章神要大卫领悟，他需要神将基督建造到他里面。因此，撒下七章乃是借着预表揭示一个预言，给我们看见，我们无须为神建造什么；我们作不到。我们无法用自己，或用圣经和神学的知识为神建造什么。我们需要神将基督建造到我们内在的构成里，使我们全人被基督重新构成。结果，我们不仅得着改变，更从一种人变化成为另一种人。

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

神的经纶乃是要将祂自己在那作祂具体化身的基督里，作到我们里面。…我们必须让神将作为那灵的基督，作到我们里面的各部分。神越这么作，我们就越能宣告：“在我，活着就是基督”，以及“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着”（腓一 21，加二 20）（撒母耳记生命读经，一九三至一九五页）。

参读：以西结书生命读经，第十九篇；撒母耳记生命读经，第二十四篇。

knowledge; we need the real Christ, Christ as the Spirit in resurrection. We all need more and more of Christ.

We may have much knowledge of the Bible and be able to teach the Bible to others, but this is not the way to build up the church. The church is not built with the knowledge of the Bible. The church is built with Christ as the unique element. Many times, after trying to build up the saints with Christ, I have had to ask myself, "How much of Christ have you really ministered to the saints? Did you minister only doctrine and the high truths concerning God's economy, or did you minister the real Christ, the genuine Christ, the reality of Christ in resurrection as the Spirit?" Then I had to confess my shortage of Christ and repent, saying, "Lord, forgive me. I am still short of You. I need You to be wrought into me. I need more of You to be constituted into my being."

In 2 Samuel 7 David wanted to build God's house, but in this chapter God wanted David to realize that he needed God to build Christ into him. Thus, 2 Samuel 7 is the unveiling of a prophecy through typology showing us there is no need for us to build something for God. We simply are not able to do this. We cannot build something for God with ourselves or with our knowledge of the Bible and theology. We need God to build up Christ into our intrinsic constitution so that our entire being will be reconstituted with Christ. As a result, we are not only changed, but we are transformed from one kind of person into another.

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.... 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). (Life-study of 1 & 2 Samuel, pp. 159-161)

Further Reading: Life-study of Ezekiel, msg. 19; Life-study of 1 & 2 Samuel, msg. 24

第八周 周二

晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

弗三 17 “使基督借着信，安家在你心里，叫你们在爱里生根立基。”

在新约经文中，指明基督要将祂自己建造到我们里面，其中最好的一处是以弗所三章十七节，这里保罗说，基督要安家在我们心里；这就是建造。今天最重要的问题，乃是有多少基督已经建造到我们里面？有多少基督不仅建造到你灵里，也建造到你心里，使祂在你心里安家？

我们的灵是我们全人的中心部分，由我们的心所包围；心主要是由心思、情感和意志所组成。基督是在我们灵里，但基督安家在我们心里有多少？我们的心大部分还是空的，没有被基督占有、浸透并泡透。每一天我们的心都充满了别的事物。结果，基督就被监禁在我们灵里。

三章有力地指明，借着基督使我们成为祂的家，三一神就将祂自己建造到我们里面。…基督借着将祂自己建造到我们里面，就使我们的心，我们内在的构成，成为祂的家（撒母耳记生命读经，一九五至一九六页）。

信息选读

在马太十六章十八节主耶稣说，祂要建造祂的召会。但召会如何得着建造？召会乃是以三一神来建造—以父为源头，子为元素，灵为素质。以弗所四章四至六节清楚指明这点。按照这几节经文，全召会，基督的身体，乃是以人为架构，并以三一神为源头、元素和素质，调和而成的。一面，有恩赐者成全圣徒，

WEEK 8 — DAY 2

Morning Nourishment

Matt. 16:18 ...I will build My church, and the gates of Hades shall not prevail against it.

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

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?

Our spirit, the central part of our being, is surrounded by our heart, which is composed mainly of our mind, emotion, and will. Christ is in our spirit, but how much has Christ made His home in our heart? Most of our hearts are still vacant, not occupied, saturated, and soaked with Christ. Every day our hearts are filled with other things. As a result, Christ is imprisoned in our spirit.

Ephesians 3 indicates strongly that the Triune God is building Himself into us in Christ's making us His home...By building Himself into our being, He makes our heart, our intrinsic constitution, His home. (Life-study of 1 & 2 Samuel, pp. 161-162)

Today's Reading

In Matthew 16:18 the Lord Jesus said, "I will build My church." But how is the church to be built? The church is built with the Triune God: with the Father as the source, with the Son as the element, and with the Spirit as the essence. This is clearly indicated in Ephesians 4:4-6. According to these verses, the whole church, the Body of Christ, is a mingling of the human frame with the Triune God as the source, the element, and the essence. On the one hand, the gifted persons perfect

目的是为着职事的工作，使身体能在爱里把自己建造起来。另一面，经过过程并终极完成的三一神作为源头、元素和素质，借着将祂自己建造到我们里面而建造召会。

我们为主作工时，必须有这个领悟。仅仅只是向人陈明一些关于神经纶的知识，或其他神圣、属灵、属天的事物是不够的。我们需要将三一神分赐到人里面。借着我们的祷告、禁食、悔改和认罪，三一神就能充满我们，浸透我们，与我们调和，成为我们的源头、元素和素质。这样，我们就能与祂一同往前、一同作工。我们若被三一神充满，当我们说话时，祂就涌流出来，供应到人里面，成为他们的滋养。

在撒下七章神似乎是…说，“大卫，…不要认为你该作些什么好为我建殿。你必须领悟，你需要将我自己，作为父、子、灵建造到你里面。这样你就有家，那个家也是我的家。”

在马太十六章十八节主耶稣宣告：“我要把我的召会建造…”。基督如何建造祂的召会？祂建造召会，不仅是借着拯救罪人，将他们作成信徒并祂的肢体，更是借着将祂自己建造到他们里面。当我们相信基督时，祂就进到我們里面，并且开始作工，逐渐地将祂自己建造到我们里面。

神正在基督里将祂自己作到我们里面，不仅为我们建立家室，也将我们建立成家室。这家室要成为神的家和我们的家，就是一个相互的住处。至终，三一神和蒙救赎的人要调和并建造成为一个实体，这实体就是新耶路撒冷。我们若看见这个，就会领悟，今天我们一切的问题都是因着一件事，就是缺少神在基督里建造到我们里面。因此，我们今天的需要不仅是成为圣别、属灵或得胜；乃是让神在我们里面完成祂建造的工作（撒母耳记生命读经，一九七至一九八、二三五至二三六页）。

参读：撒母耳记生命读经，第二十四、二十九篇；对基督身体的透视，第二篇；歌罗西书生命读经，第五十八篇。

the saints unto the work of the ministry so that the Body may build up itself in love. On the other hand, the processed and consummated Triune God as the source, the element, and the essence is building the church by building Himself into our being.

We need to have this realization as we are working for the Lord. It is not adequate simply to present to others some knowledge concerning God's economy and other divine, spiritual, and heavenly things. We need to dispense the Triune God into others. Through our prayer, fasting, repentance, and confession, the Triune God can fill us, saturate us, and mingle with us as our source, element, and essence. Then we can go with Him and work with Him. If we are filled with the Triune God, when we speak He will flow out and be ministered to others for their nourishment.

In 2 Samuel 7 God seemed to be saying..., "David, ...do not think that you should do something to build a house for Me. You need to realize that you need Me to build Myself into you as the Father, the Son, and the Spirit. Then you will have a house, and that house will also be My house."

In Matthew 16:18 the Lord Jesus declared, "I will build My church." How does Christ build His church? He builds the church not merely by saving sinners and making them believers and members of Himself but by building Himself into them. When we believed in Christ, He came into us and began the work of gradually building Himself into our being.

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. (Life-study of 1 & 2 Samuel, pp. 162-163, 192-193)

Further Reading: Life-study of 1 & 2 Samuel, msgs. 24, 29; A Thorough View of the Body of Christ, ch. 2; Life-study of Colossians, msg. 58

结四三 10 ~ 11 “人子啊，你要将这殿指示以色列家，…也要他们量殿的尺寸。…你就将殿的设计、布置、出入之处、全部的设计和一切的定例，…指示他们…”

提前三 15 “…你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

主没有嘱咐以西结将律法和十诫教导神的百姓，象祂嘱咐摩西一样。反之，祂告诉以西结将神的殿指示百姓。这里主似乎说，“从现在起，不是律法的时代，乃是我殿的时代。单单遵守律法并不好。你必须遵守与殿有关的规模、样式、定例、法则和出入之处。你不该仅仅照着十诫，你也该照着我的殿而行。”〔参提前三 15〕（以西结书生命读经，三四五页）

信息选读

百姓因自己的罪孽惭愧。神的殿是规范，百姓若在这规范的光中察验自己，就会知道自己的缺点。神的心意是要借着殿，祂的住处，作规则和榜样，核对以色列人的生活、行为。神百姓的生活必须符合神的殿。将殿指示神的百姓，就暴露他们的罪和缺点，使他们因自己的罪孽惭愧。

今天大多数信徒觉得，道德的规律和属灵的原则足以作行为和行动的规则。很少人领悟，我们的行为和

Ezek. 43:10-11 You, O son of man, describe the house to the house of Israel, ...and let them measure the pattern....Make known to them the design of the house, its arrangement, its exits, its entrances, its whole design, and all its statutes...

1 Tim. 3:15 ...I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The Lord did not charge Ezekiel to teach God's people the law and the Ten Commandments as He had charged Moses. Rather, He told Ezekiel to show God's house to the people. Here the Lord seemed to be saying, "From now on, it is a matter not of the dispensation of the law but of the dispensation of My house. Simply to keep the law is not good enough. You have to keep the form, the fashion, the ordinances, the statutes, the laws, the comings in, and the goings out related to the house. You should behave not merely according to the Ten Commandments but also according to My house" [cf. 1 Tim. 3:15]. (Life-study of Ezekiel, p. 280)

Today's Reading

The temple of God is a pattern, and if the people would examine themselves in light of this pattern, they would know their shortcomings. It was God's intention to check the living and conduct of the people of Israel by His house, His habitation, as a rule and pattern. The living of the people of God must match the temple of God. Showing the temple to God's people exposes their sins and shortcomings and causes them to be ashamed of their iniquities.

Most believers today feel that moral regulations and spiritual principles are sufficient as rules of behavior and conduct. Few realize that our behavior and

举止不但该照着道德规则和属灵原则受察验，也该照着召会，照着神的殿受察验。

今天基督教里一般或较低的教训告诉信徒如何行事为人，就是该作什么，不该作什么。信徒受教导要遵行许多行为的规则。也有的教训鼓励信徒要属灵。这些教训比关于行为的教训较高，是改进了。但主不是告诉以西结将律法或属灵的原则指示以色列家；主乃是嘱咐以西结将祂的殿指示以色列家。因为殿要作他们的规律，所以主就嘱咐以西结将“殿的设计、布置、出入之处、全部的设计和一切的定例，就是全部的设计和一切的法则，指示他们”（结四三 11）。

今天我们主要的关切不该在于循规蹈矩，甚或成为属灵的。我们的关切乃该在于符合神的殿，就是在于我们在神的殿中该如何行。主不是吩咐以西结将律法、十诫指示以色列家，也不是吩咐他将属灵的原则指示以色列家。反之，主嘱咐以西结将祂的殿指示以色列家。

假定某个年轻人得救了。在他得救以前，他对待父母和妹妹相当差。现今他得救了，他就学习如何尊重他们，在与父亲、母亲、妹妹的关系上，行得正当、正确。然后，他又学习属灵，实行算自己是死的等事。借此，他在行为上可能有了改善，在某些事上也有些属灵；然而，他却是个全然单独的人。他十分单独，甚至不愿意同别人祷告。这样极其单独的人，对神的殿一无所知。他一点不在意召会。他所作的一切都是为着他自己，他没有一件事是为着召会，身体，基督团体的彰显（以西结书生命读经，三四五至三四六页）。

参读：以西结书生命读经，第二十四篇；建造召会的异象、预表与实行，第二、五至六篇。

conduct should be examined not only according to moral regulations and spiritual principles but also according to the church, the house of God.

The common, or lower, teachings in today's Christianity tell the believers how to behave, that is, what to do and what not to do. The believers are given many rules of conduct. There are also higher teachings which encourage the believers to be spiritual. These teachings are an improvement over the teachings regarding behavior. The Lord did not tell Ezekiel to show the law or spiritual principles to the house of Israel. Rather, the Lord charged Ezekiel to show His house to the house of Israel. Because the house was to be their regulation, the Lord charged Ezekiel to show them "the design of the house, its arrangement, its exits, its entrances, its whole design, and all its statutes—indeed its whole design and all its laws" (Ezek. 43:11).

Our main concern today should not be with behaving ourselves or even with becoming spiritual. Our concern should be with fitting into God's house, that is, with how we conduct ourselves in God's house. The Lord did not command Ezekiel to show the law, the Ten Commandments, to the house of Israel; neither did He command him to show the spiritual principles to the house of Israel. On the contrary, the Lord charged Ezekiel to show His house to the house of Israel.

Suppose a certain young man gets saved. Before he was saved, he treated his parents and his sister quite poorly. Now that he has been saved, he learns how to treat them with respect and to behave rightly and properly in relation to his father, mother, and sister. Later, he learns to be spiritual and to do things such as reckon himself dead. He is good in conduct, and in certain matters he is even spiritual; however, he is altogether independent. He is so independent that he is not willing to pray with others. Such a person, who is extremely independent, does not know anything about God's house. He does not care at all for the church. Everything he does is for himself individually; nothing is for the church, the Body, Christ's corporate expression. (Life-study of Ezekiel, pp. 280-281)

Further Reading: Life-study of Ezekiel, msg. 24; The Vision, Type, and Practice of the Building Up of the Church, chs. 2, 5-6

第八周 周四

晨兴喂养

结四十 16 “在门洞里面周围，卫房并墙柱间都有严紧的窗棂；廊子里面周围也有窗，墙柱上有雕刻的棕树。”

腓二 7~8 “反而倒空自己，取了奴仆的形状，成为人的样式；既显为人的样子，就降卑自己，顺从至死，且死在十字架上。”

人若被殿量度，就会领悟他在许多方面都有缺欠。比如，领悟他没有窗户，就是赐生命的灵；他需要借着呼求主耶稣的名而有窗户。他越呼求主的名，他的窗户就越多。这位弟兄也需要用殿门核对自己，与自己比较。这会使他领悟，他有许多门叫他能退出召会生活。在过召会生活的事上，他也许照他所喜欢的来来去去，今天进来，明天出去。他有许多门，但殿没有许多门。他没有窗户，却有许多门，许多离开召会生活的路（以西结书生命读经，三四六至三四七页）。

信息选读

我们都需要由建造、由殿来核对我们的出入。我们若要进入召会生活，就必须经由一个门进来。然后我们需要往里面、往上面前进，越上越高。一旦我们达到第三层的后面，我们就领悟，我们无法逃避，因为我们没有能出去的门。

神用殿量度祂的百姓。例如，在殿里多次用六这数字。…这里用于墙、门口和殿其他部分的六这数字，表征主耶稣的人性。这指明我们需要用

WEEK 8 — DAY 4

Morning Nourishment

Ezek. 40:16 And the guardrooms and their posts had latticed windows within and all around the gate. The porches also had windows within and all around, and palm trees were on each post.

Phil. 2:7-8 But emptied Himself, taking the form of a slave, becoming in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, and that the death of a cross.

If [a] person is measured by the house, he will realize that he is lacking in many ways. For instance, he will realize that he does not have the windows, that is, the life-giving Spirit. He needs to have the windows by calling on the name of the Lord Jesus. The more he calls on the Lord's name, the more windows he will have. This brother also needs to be checked by and compared with the doors of the house. This may cause him to realize that he has many doors by which he can exit the church life. Concerning the church life, he may come and go as he pleases, coming in one day and going out the next. Although he has many doors, the temple does not have many doors. He does not have windows, but he has many doors, many ways to leave the church life. (Life-study of Ezekiel, pp. 281-282)

Today's Reading

We all need to be checked by the building, the house, in our comings in and goings out. If we would come into the church life, we must come in through one gate. Then we need to progress inward and upward, ascending higher and higher. Once we reach the rear of the third story, we realize that we cannot escape, for there are no gates through which we can go out.

God measures His people by the temple. For example, in the temple the number six is used many times....The number six here, which is used with the wall, the entry, and other parts of the temple, signifies the humanity of the Lord

建造来核对我们的人性，并接受主耶稣的人性作我们的人性。

另一个例子与殿里所用的木头有关。为着某种目的所用的木头，必须有适当的尺寸。这就是说，木头必须守住它的地位，并按照这个来尽功用。一块木头若大于或小于规定的尺寸，就不适合建造。我们将这点应用在我们今天召会生活里的经历，需要思想在我们的情形里，我们是否符合神殿的尺寸。假定神要你的量度是三肘。你是符合这尺寸，还是多于或少于三肘？姊妹该站在姊妹的地位上，她若擅自站在弟兄的地位上，就不在她的尺寸里；这不符合建造，也不适合建造。

用神的建造来量度的另一个例子，与基路伯和棕树有关。我们若用雕刻在墙上的基路伯和棕树来量度，就会想到基督荣耀形像的彰显和基督得胜的彰显这些事。你是在召会生活里的人，你有基督的形像么？你彰显基督的荣耀和基督的得胜么？你经历过神的“雕刻”么？你有没有一些见证神雕刻你的创伤或伤痕？我们若这样被殿量度，就会领悟我们仍是“光滑的木头”，没有基路伯和棕树雕刻进来。

一个特别重要的点是，在建造里没有单独的木块。每块材料都已被建造。每块都与别人联结，没有一块单独。你如何？你是单独的么？你已被建造到神的建造里么？你的规模和样式符合神的建造么？你也许说你喜欢这个，不喜欢那个，但问题不是你喜欢或不喜欢，乃是你适合不适合建造，有没有建造到召会里。你的行事方式符合召会生活么？（以西结书生命读经，三四七至三四八页）

参读：以西结书生命读经，第二十四篇。

Jesus. This indicates that we need to check our humanity by the building and take the humanity of the Lord Jesus as our humanity.

Another example is related to the wood used in the temple. The wood that was used for a certain purpose had to be of an appropriate measure. This means that the wood had to keep its position and function accordingly. If a piece of wood were either larger or smaller than its prescribed measure, it would not fit properly into the building. In applying this to our experience in the church life today, we need to consider whether in our situation we match the measurements of God's temple. Suppose God wants you to measure three cubits. Do you match this measure, or are you either more or less than three cubits? A sister should stand on the position of a sister. If she presumes to stand on the position of a brother, she will not be within her measure, and this will not match the building or fit into it.

Yet another example of being measured by God's building involves the cherubim and the palm trees. If we are measured by the cherubim and palm trees carved into the walls, we will consider the matters of the expression of Christ's glorious image and the expression of Christ's victory. As one who is in the church life, do you have the image of Christ? Do you express the glory of Christ and the victory of Christ? Have you experienced God's "carving"? Do you have any wounds or scars which testify that God has been carving you? If we are measured by the temple in this way, we may realize that we are still "smooth wood," wood that does not have cherubim and palm trees carved into it.

A particularly important point is that in the building there are no independent pieces. Every piece of material has been built in. Every piece is related to others, and no piece is independent. What about you? Are you independent? Have you been built into the building? Do your form and fashion fit into the building? You may say that you like this and not that, but the question is not what you like or do not like but whether or not you fit into the building, into the church. Does your way fit in with the church life? (Life-study of Ezekiel, pp. 282-283)

Further Reading: Life-study of Ezekiel, msg. 24

第八周 周五

晨兴喂养

结四三 12 “以下是殿的法则：殿在山顶四围的全界，乃为至圣。这就是殿的法则。”

弗二 5～6 “竟然在我们因过犯死了的时候，便叫我们一同与基督活过来（你们得救是靠着恩典），祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

殿的法则能摘要为两点：殿必须在山顶上，并且必须是至圣的。在山上就是在复活里，并在升天的地位上。这指明召会生活必须是高的，在山顶上。召会也必须是圣的，从一切属世的事物分别并圣别出来。

殿的法则与神的特性有关。神是高的神，祂也是圣的神。所以，祂要祂的居所也是高的、圣的。在召会生活中的一切，都必须是高的、圣的，能符合殿的法则。

高是召会的地位，圣别是召会的性质。在地位上召会是高的；在性质上召会是圣的。我们不该降低召会，我们也不该使召会凡俗。反之，我们必须一直重视召会的高，并看重召会的圣，知道在地位上，召会是在复活、升天里，在性质上，召会是至圣的（以西结书生命读经，三五一页）。

信息选读

你的召会生活是在山顶上么？你的召会生活是圣的么？我们都需要用这两方面殿的法则核对自己。在

WEEK 8 — DAY 5

Morning Nourishment

Ezek. 43:12 This is the law of the house: Its entire area on the top of and all around the mountain shall be most holy. Indeed this is the law of the house.

Eph. 2:5-6 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved) and raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

The law of the house can be summed up in two points: the house must be upon the top of the mountain, and it must be most holy [Ezek. 43:12]. To be on the mountain is to be in resurrection and in the position of ascension. This indicates that the church life must be high, on the top of the mountain. The church must also be holy, separated, and sanctified from anything worldly.

The law of the house, the law of the temple, is related to God's character. God is a God of height, and He is a God who is holy. Therefore, He wants His dwelling place also to be high and holy. Everything in the church life must be both high and holy, able to match the law of the temple.

Height is the position of the church, and sanctification is the nature of the church. In position the church is high; in nature the church is holy. We should not lower the church, and we should not make the church common. Rather, we must always respect the height of the church and regard the holiness of the church, knowing that in position the church is in resurrection and ascension and that in nature the church is most holy. (Life-study of Ezekiel, p. 285)

Today's Reading

Is your church life on the top of the mountain? Is your church life holy? We all need to check ourselves by these two aspects of the law of the house. If in our

召会生活里，我们若在复活里，并在升天的地位上，并且我们若是至圣的，那么我们就能作神的住处。

主告诉以西结，从那时起，以色列家要照着神的殿而行。这指明今天我们不该照着某些教训，乃该照着召会而行。召会必须是我们的规律。我们需要受召会的样式，受召会的出入，受召会的定例、律例和法则所规律。这就是说，我们不该照着摩西的律法，乃该照着以西结书里殿的规模，作神的百姓。

今天主所关切的不是律法，乃是殿。祂所关切的不是属灵，乃是召会。主在意召会，就是祂宝座之处，祂脚掌所踏之处，祂能居住，得着安息和满足的地方。因为主这么在意召会，祂的殿，我们也该在意召会作祂的殿，并且使自己与殿符合。我们若领悟这点，就不会仅仅在意圣经的教训或内里的生命。我们更不会在意说方言或某种祷告的方式。我们该完全在意召会，并使我们自己符合召会，神的殿。…召会生活，或身体生活，是真正属灵最大的试验。我们若不能通过召会生活的试验，我们的属灵就不真实。

我们需要从以西结书看见，内住基督的要求不是照着律法，乃是照着祂的殿。每个人都必须照着神殿的尺寸被量度并核对。我们不在律法时代之下；我们乃在圣殿时代之下。这是召会时代，不是仅仅属灵的时代。现在是召会生活的时候；我们所是和所作的若不能符合召会生活，在神看来就算不得什么，甚至对祂是可憎之物，是一种邪淫。所以，我们需要使自己符合召会，让召会在每一方面来量度我们，核对我们（以西结书生命读经，三五一、三四八至三四九页）。

参读：以西结书生命读经，第二十四篇；基督的身体，第二章；教会的见证与立场，第一部分，第五篇。

church life we are in resurrection and in the position of ascension and if we are most holy, then we can be God's habitation.

Ezekiel was told that from that point on the house of Israel was to behave according to God's house. This indicates that today we should behave ourselves not according to certain teachings but according to the church. The church has to be our regulation. We need to be regulated by the fashion of the church, by the comings in and goings out of the church, by the ordinances, statutes, and laws of the church. This means that we should be God's people not according to the law of Moses but according to the form of the temple in Ezekiel.

Today the Lord's concern is not the law—it is the house. His concern is not spirituality—it is the church. The Lord cares for the church, that is, for the place of His throne, for the place of the soles of His feet, for the place where He can dwell for rest and satisfaction. Because the Lord cares so much for the church, His house, we also should care for the church as His house and fashion ourselves according to it. If we realize this, we will not care merely for teachings from the Bible or about the inner life. Likewise, we will not care for speaking in tongues or for a particular way to pray. Instead, we should care absolutely for the church and fashion ourselves according to the church, God's house. The church life, or the Body life, is the greatest test of real spirituality. If we cannot pass the test of the church life, our spirituality is not genuine.

We need to see from the book of Ezekiel that the requirement of the indwelling Christ is not according to the law but according to His house. Everyone must be measured and checked according to the measurement of God's house. We are not under the dispensation of the law; we are under the dispensation of the house. This is the age of the church, not the age merely of being spiritual. Now is the time for the church life. If what we are and what we do cannot fit into the church life, it amounts to nothing in the sight of God and may even be an abomination to Him, a kind of whoredom. Therefore, we need to fashion ourselves according to the church and allow the church to measure us and check us in every aspect. (Life-study of Ezekiel, pp. 285, 283-284)

Further Reading: Life-study of Ezekiel, msg. 24; The Body of Christ, ch. 2; The Testimony and the Ground of the Church, ch. 5

第八周 周六

晨兴喂养

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

林前十二 27 “你们就是基督的身体，并且各自作肢体。”

今天我们所有的一切都是在身体里，都是经过身体，也都是为着身体的。一九二五年，史百克弟兄…〔在〕美国遇到了一位姊妹，她在苦难病痛中学了许多功课，后来就能够帮助许多人。她真是有生命的职事，是供应生命的人。她这样的学习乃是在身体里，经过身体，也是为着身体的。这是神今天所寻找的人。…求神使我们脱离个人，进入身体（倪柝声文集第二辑第二十四册，一三九至一四〇页）。

信息选读

有的信徒像蝴蝶，是单独行动的；有的信徒像蜜蜂，乃是群居群动的。…蝴蝶的生活和工作，都走单独的路线；但蜜蜂不是这样，它们有整体的感觉。我们都该象蜜蜂，有身体的感觉，和其他的肢体一同活在基督的身体中。我们一有身体的启示，就有身体的感觉；一有身体的感觉，一切个人的想法和行动，自然而然就除去了。看见基督，就自然有一个结果，就是从罪得释放；看见身体，就自然有一个结果，就是从个人主义得释放。…一旦你看见身体，你个人的生活和工作，就停止了。这不是改变你的态度或行为的问题，乃是启示把你的态度和行为改变了。基督的范围不是借着作什么进入的，乃是借着看见而进入的。

WEEK 8 — DAY 6

Morning Nourishment

Eph. 4:16 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.

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

Everything we have is in the Body, through the Body, and for the Body. In 1925 Brother T. Austin-Sparks...met a sister [in America] who had learned many lessons through her illnesses and who had subsequently rendered much help to many people. She had a ministry of life and was a person who supplied others with life. The lessons she learned were learned in the Body, through the Body, and for the Body. This is the kind of person God is looking for today.... May the Lord deliver us from individualism into the Body. (CWWN, vol. 44, "The Mystery of Christ," p. 848)

Today's Reading

Some Christians are like butterflies; they act independently. Others are like bees; they live and move together.... The butterfly lives and works individually, but the bee has a body-consciousness. We should all be like bees, having the consciousness of the Body so that we can live together with other members in the Body of Christ. Wherever there is Body-revelation, there is Body-consciousness, and wherever there is Body-consciousness, individual thought and action are automatically ruled out. Seeing Christ results in deliverance from sin; seeing the Body results in deliverance from individualism.... As soon as we see the Body, our life and work as individuals cease. It is not a matter of changing our attitude or conduct; revelation does the work. We cannot enter the realm of the Body by anything other than seeing.

头是基督，身体也是基督。每一个肢体都是基督生命的一部分。如果我拒绝在身体里同作肢体者的帮助，我就是拒绝基督的帮助。如果我不愿意承认我需要他们，我就是不愿意承认我需要基督。正象我不能向头独立，我也不能向身体独立。个人主义在神眼中是可恨的。我不知道的，身体里别的肢体知道；我不能看见的，身体里别的肢体能看见；我不能作的，身体里别的肢体能作。…我必须一直应用身体的交通，因为这身体就是我们的生命。

在肉身上，任何越位或越分的情形都要妨害身体的功用，在基督的身体里也是这样。在聚会时，虽然没有人干涉你的发言，但你需要按着信心的度量，按着圣灵的引导来发言。你说话的时候，要看有没有越分的话，或者话是否拉得太长。许多人想要作特出的基督徒，或特出的工人。但如果有些人过分发展，有些人〔就会〕太少发展。…当我们真的来在头的权柄底下，主就把我们安排在身体的特别地位上，也指派我们特别的功用。

一个肢体要在身体里尽功用，乃是按他在主面前所得着的，按着信心的度量（罗十二3，参6），另一面也是按着神安排的次序。所以我们一面要追求对基督有启示、有经历，好有内容可以供应身体；另一面也要认识身体里的规矩，就是神在身体里所安排的次序。我们要乐意受我们度量的限制。只要我们越过度量，我们就越过元首的权柄，离开膏油的涂抹。…基督的身体乃是活的生命，不是用人的安排能够运动的；各肢体必须得着头的生命，并且在正确的规矩下尽功用。我们与头的关系正确，我们就自然而然保守我们在身体里的地位（倪柝声文集第二辑第二十四册，七七、八二、一〇八至一〇九页）。

参读：倪柝声文集第二辑第二十四册，第九十八至九十九、一百零三、一百零六篇；关于相调的实行，第二、四至五章；生命的经历，第十五篇；从天上来的异象，第三至四章。

The Head is Christ, and the Body is also Christ. Each member is a part of the life of Christ. If I refuse the help of my fellow members, I am refusing the help of Christ. If I am not willing to acknowledge my need of them, I am not willing to acknowledge my need of Christ. Just as I cannot be independent from the Head, I cannot be independent from the Body. Individualism is hateful in the sight of God. What I do not know, another member of the Body will know; what I cannot see, another member of the Body will see; what I cannot do, another member of the Body will do.... We must avail ourselves constantly of the fellowship of the Body, for it is our very life.

In the physical body, any dislocation or disproportionate growth of the members hinders its functioning. This is also true in the Body of Christ. In the meeting no one will stop you from speaking. But you have to speak according to your measure of faith and according to the leading of the Spirit. You have to know whether there is any overstepping in your speaking, and you have to know whether your speaking is too long. Many believers crave to be outstanding Christians and outstanding workers, but if some become overdeveloped, others will be underdeveloped....When we truly come under the authority of the Head, He sets us in our special place in the Body and appoints us to our special function.

A member functions in the Body according to what he has received from the Lord. It is according to the "measure of faith" (Rom. 12:3, 6). At the same time, it is according to God's assigned order. Therefore, we have to seek revelation and experience from Christ so that we can have something to supply the Body, and we have to know the order of the Body, which is God's assigned pattern in the Body. We must be willing to be limited to our measure. As soon as we go beyond it, we go beyond the authority of the Head and move out from under the anointing.... The Body of Christ is an organic life; it operates without any human arrangement. All the members must receive life from the Head and function in proper order. If our relationship with the Head is proper, we will keep our place in the Body spontaneously. (CWWN, vol. 44, pp. 796-797, 801, 822-823)

Further Reading: CWWN, vol. 44, chs. 98-99, 103, 106; The Practical Points concerning Blending, chs. 2, 4-5; The Experience of Life, ch. 15; CWWL, 1965, vol. 3, "The Heavenly Vision," chs. 3-4

第八周诗歌

WEEK 8 — HYMN

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教会 — 建造

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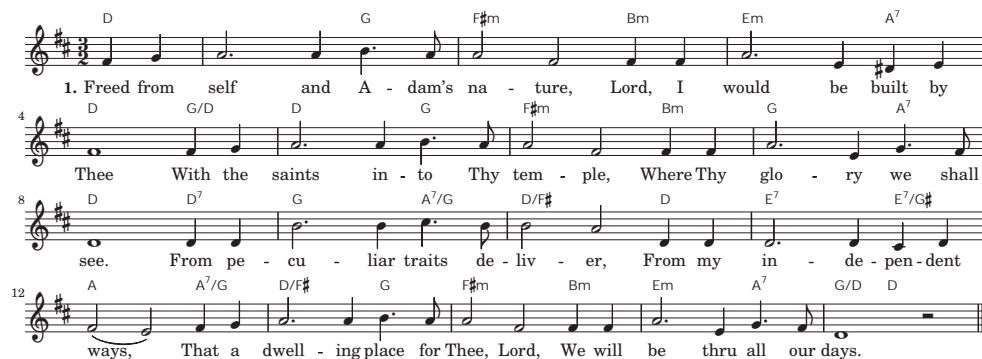
3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 救我 脱 离自 己、天 然，主 啊，我 愿 被 建 造，
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 同 众 圣 徒 作 你 圣 殿，为 着 充 满 你 荣 耀。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 - -
 救 我 脱 离 乖 僻 个 性，脱 离 骄 傲 与 单 独；
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 使 我 甘 愿 服 你 权 柄，让 你 有 家 可 居 住。

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

Freed from self and Adam's nature

The Church — Her Building

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- | | |
|--|--|
| 2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Built up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill. | 4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build. |
| 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. | 5. In God's house and in Thy Body
Built up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth. |

事奉主，享受祂作隐藏的吗哪、
发芽的杖与生命的律

**Ministering to the Lord to Enjoy Him as the
Hidden Manna, the Budding Rod, and the Law of Life**

读经：结四四 10～11、15～18，徒十三 1～2，来
九 3～4

Scripture Reading: Ezek. 44:10-11, 15-18; Acts 13:1-2; Heb. 9:3-4

纲 要

Outline

周 一

Day 1

壹 “当以色列人走迷的时候，有利未人
远离了我，他们走迷离开我，随从自
己的偶像，他们必担当自己的罪孽。
然而他们必在我的圣所当仆役，照管
殿门，在殿中供职；必为百姓宰杀燔
祭牲和平安祭牲，必站在百姓面前伺
候他们。…以色列人走迷离开我的时
候，祭司利未人，撒督的子孙，仍看
守我的圣所；他们必亲近我，事奉我，
并且侍立在我面前，将脂油与血献
给我；这是主耶和华说的。他们必进
入我的圣所，就近我的桌前事奉我，
守我所吩咐的” —结四四 10～11、
15～16:

**I. “The Levites who went far from Me, when Israel went
astray, who went astray from Me after their idols, shall
bear their iniquity. Yet they shall minister in My sanctuary,
having oversight at the gates of the house and ministering
in the house. They shall slaughter the burnt offering and
the sacrifice for the people, and they shall stand before
them to minister to them...But the Levitical priests, the
sons of Zadok, who kept the charge of My sanctuary when
the children of Israel went astray from Me, they shall come
near to Me to minister to Me; and they shall stand before
Me to present to Me the fat and the blood, declares the
Lord Jehovah. It is they who will enter My sanctuary, and
it is they who will come near to My table to minister to Me,
and they will keep My charge”—Ezek. 44:10-11, 15-16:**

一 在神的眼光之中，不只有事奉殿的事奉，还
有一种更好的事奉，就是事奉主。

*A. In God's eyes, not only is there the ministry to the house; there is
also a better ministry, the ministry to the Lord.*

二 神今天只有一个目的，就是要人完全属乎
“我”，就是要人在“我”面前事奉“我”；

*B. God has only one goal: to have men who belong absolutely to
“Me”; in other words, He wants us to be before “My” presence*

神唯一的目的，并不是许多东西，乃是“我”——15~16节。

三 事奉了主，并不是对于殿不管了；事奉主的人也传福音，拯救罪人，帮助弟兄姊妹进步，但是他们的目的只有一个，就是为着主，他们所看见的就是主自己；他们完全是因着主的缘故而宝贝人的。

四 如果我们到主的面前来只看见主，就顶自然也会服事弟兄姊妹；是不是事奉主这个问题，就在乎主在我们心里是不是最大的。

周二

五 我们事奉主所作的一切，都该是为着主的缘故，为着祂的满足、心愿、快乐、目的、喜悦和荣耀。

六 在主的工作中也有可引诱和吸引我们肉体的地方，因为这些完全是为着一己的喜好和荣耀——参林后四5。

七 没有一个人能事奉主而不就近主，不用祷告来亲近主的；属灵的能力不是讲道的能力，乃是祷告的能力；能够祷告多少，就是表明我们里头的力量实在有多少。

八 如果我们要在至圣所里事奉主，我们就必须在祂面前多花工夫、多祷告；我们需要亲近祂，站在祂面前等候祂的旨意。

九 祷告就是侍立在神面前（结四四15），就是在神面前寻求祂的旨意，以蒙拯救脱离任意妄为的罪（诗十九13）。

and minister to “Me”; God’s unique goal is not in so many things; rather, it is in “Me”—vv. 15-16.

C. To minister to the Lord does not mean that we neglect the house; those who minister to the Lord will also preach the gospel to save sinners and help the brothers and sisters to make progress, but their one goal is to be for the Lord, and their focus is the Lord Himself; they treasure men absolutely for the Lord’s sake.

D. If we come to the Lord’s presence, focusing only on Him, we will spontaneously be able to minister to the brothers and sisters also; the question of whether or not we are ministering to the Lord hinges on whether or not the Lord occupies the first place in our heart.

Day 2

E. Whatever we do in the Lord’s service should be for the Lord’s sake; it should be for His satisfaction, His heart’s desire, His happiness, His goal, His pleasure, and His glory.

F. In the Lord’s work there are areas that are appealing and attractive to our flesh because they are solely for the pleasure and glory of our self—cf. 2 Cor. 4:5.

G. No one can minister to the Lord without drawing near to Him, approaching Him in prayer; spiritual power is not in the power of preaching but in the power of praying; how much we pray indicates how much inner strength we really possess.

H. If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more; we need to draw near to Him, stand before Him, and wait for His will.

I. To pray is to stand before God (Ezek. 44:15); it is to seek His will before Him in order to be saved from the sin of presumption (Psa. 19:13).

十 事奉主的人要将脂油与血献给祂——结四四 15:

- 1 供物的脂油预表基督身位的宝贵，血表征基督救赎的工作。
- 2 在我们对神的事奉中，我们必须将这两样献给祂；血是为着神的圣别和公义，脂油是为着神的荣耀。

周 三

十一 事奉主的人要穿细麻材质的衣服，不可穿羊毛衣服或使身体出汗的衣服——17 ~ 18 节:

- 1 细麻衣表征在赐生命的灵里，凭基督的生命而有的日常生活和行事；这样一种生活和行事是纯净、洁净并细致的。
- 2 羊毛衣服会使祭司发热出汗（18），这是堕落之人在神咒诅下，没有神的祝福，凭自己能力和力量劳苦的记号（创三 19）。
- 3 出汗的工作就是一切凭人为努力，没有父神祝福所作的工；凡事奉主的人所作的，必须是不出汗的工作，不用人为努力和肉体劳力的工作——赛三十 15 上。
- 4 如果我们有够多时间在神的同在中，在神面前对付好了，在人面前就不必出汗；我们能以最少力量作最多的事——参太十一 28 ~ 30。

周 四

十二 “在安提阿当地的召会中，有几位申言者和教师，…他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所

J. Those who ministered to the Lord had to present to Him the fat and the blood—Ezek. 44:15:

1. Whereas the fat of the offerings typifies the preciousness of the person of Christ, the blood signifies the redemptive work of Christ.
2. In our service to God we must present both to Him; the blood is for God's holiness and righteousness, and the fat is for God's glory.

Day 3

K. Those who ministered to the Lord had to be clothed with linen material, not with woollen garments or with anything that caused sweat—vv. 17-18:

1. Linen garments signify a daily living and walk in the life-giving Spirit by the life of Christ; such a living and walk is pure, clean, and fine.
2. Woolen garments would cause the priests to sweat (v. 18), a sign of fallen man laboring under God's curse, without God's blessing, by his own energy and strength (Gen. 3:19).
3. The work that causes sweat is the work that comes out of human effort without the blessing from God the Father; everyone ministering to the Lord must do a work that causes no sweat, a work without human effort and fleshly strength—Isa. 30:15a.
4. If we spend an adequate amount of time in God's presence and deal properly with Him, there is no need to sweat before man; we can accomplish the most amount of work with the least amount of strength—cf. Matt. 11:28-30.

Day 4

L. “Now there were in Antioch, in the local church, prophets and teachers...As they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for

作的工”——徒十三 1 ~ 2:

- 1 这就是新约的工作，也是新约工作唯一的原则——圣灵的工作只能在事奉主的时候启示出来。
- 2 唯独在事奉主的时候，圣灵才打发人出去，所以如果不把事奉主放在先，就什么都倒乱了；只有圣灵有权柄能分派人去作工。
- 3 事奉主不是外面的一切工作都不作了；反而外面的一切工作，都该以事奉主作根据。
- 4 我们是因为事奉主而出去的，不是出于自己的喜好而没有事奉主作根据。

周 五

貳 “第二幔子后，还有一层帐幕，叫作至圣所，有…四面包金的约柜，柜里有盛吗哪的金罐、和亚伦发过芽的杖、并两块约版”——来九 3 ~ 4:

- 一 隐藏的吗哪就是当我们与神之间没有一点间隔时，我们在祂面前所享受的那分基督；当我们与主之间没有一点距离，我们就能最亲密、最隐藏地享受基督；这就是享受隐藏的吗哪，就是基督隐藏的那一分——出十六 31 ~ 36:
- 1 要胜过别迦摩召会的情形，就要把自己从今天基督教一般的实行中分别出来，只留在神面前，直接地事奉祂，而不是事奉任何别的东西；在这里我们能享受到一些出于基督的东西，是所有远离神面的人

the work to which I have called them”—Acts 13:1-2:

1. This is the work of the New Testament and the unique principle for the work of the New Testament—the work of the Holy Spirit can be revealed only at the time of ministering to the Lord.
2. Only at the time of ministering to the Lord will the Holy Spirit send some forth; if we do not place ministering to the Lord as the top priority, everything will be out of order; only the Holy Spirit has the authority to commission men to work.
3. To minister to the Lord is not to forsake all the work on the outside; instead, all the work on the outside should be based on our ministry to the Lord.
4. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord.

Day 5

II. “After the second veil, a tabernacle, which is called the Holy of Holies, having...the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron’s rod that budded and the tablets of the covenant”—Heb. 9:3-4:

- A. *The hidden manna is the portion of Christ that we enjoy in the presence of God when there is no distance between us and Him; when there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way; this is the enjoyment of the hidden manna, the hidden portion of Christ—Exo. 16:31-36:*
1. To overcome the condition of the church in Pergamos is to separate ourselves from the general practice of today’s Christianity and to remain in the presence of God ministering directly to Him, not to anything else; here we enjoy something of Christ that all those who are far off from His presence cannot

无法尝到的—启二 17。

- 2 我们若要享受隐藏的吗哪，我们与神之间就必须没有距离；我们与主之间一切的间隔，都必须除去—结一 22、26。
- 3 当我们事奉主并享受祂作隐藏的吗哪，就与主有直接的交通，并认识祂的心意和目的；我们在主的同在中，祂才能把祂和祂的心意，以及祂所要我们作的一切托给我们。
- 4 当我们事奉主，就有神的托付，因为我们在祂面前，晓得自己与神之间没有距离。

周 六

二 发芽的杖表征基督这位复活者，该是我们的生命、生活和我们里面复活的生命，并且这生命该发芽、开花并结出熟杏—民十七 8：

- 1 在民数记十六章所记载以色列人的背叛之后，神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在会幕内见证柜前；然后神说，“我拣选的那人，他的杖必发芽”—十七 5。
- 2 十二根杖都没有叶子、没有根，都是死枯的；若有哪一根能发芽，哪一根就是神所拣选的；在此我们看见复活乃是神拣选的根据；事奉的根据，乃是在我们天然的生命之外的；因此，发芽的杖表征我们经历复活的基督，使我们蒙神悦纳，在神所赐的职事上有权柄。
- 3 一切事奉的原则，乃在于发芽的杖；神把其他的十一根杖都发还，只把亚伦的杖留在约柜里，作永远的纪念；这意思是说，复活乃是事奉神的永远原则—9 ~ 10 节：

taste—Rev. 2:17.

2. If we want to enjoy the hidden manna, there must be no distance between us and God; all the distance between us and the Lord must be eliminated—Ezek. 1:22, 26.
3. When we are ministering to the Lord and enjoying Him as the hidden manna, we have direct fellowship with Him and know His heart and His intention; it is in the presence of the Lord that we can be charged with Him, with His intention, and with all that He wants us to do.
4. When we are ministering to the Lord, we will have God's commitment because we are in His presence, realizing that there is no distance between us and God.

Day 6

B. The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us and that this life should bud, blossom, and bear fruit to maturity—Num. 17:8:

1. After the children of Israel rebelled, as recorded in Numbers 16, God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel and put them in the Tent of Meeting before the Testimony; then He said, “The rod of the man whom I choose shall bud”—17:5.
2. All twelve rods were leaf less, rootless, dry, and dead; whichever one budded was the one chosen by God; here we see that resurrection is the basis of God's selection and that the basis of service is something apart from our natural life; thus, the budding rod signifies our experience of Christ in His resurrection as our acceptance by God for authority in the God-given ministry.
3. The principle to every service lies in the budding rod; God returned all the eleven rods to the leaders but kept Aaron's rod inside the Ark as an eternal memorial; this means that resurrection is an eternal principle in our service to God—vv. 9-10:

- a 复活的意思是，一切都是出于神，不是出于我们；复活就是只有神能，我们不能。
- b 复活的意思是，一切都是神作的，不是我们作的；所有认识复活的人，都是对自己绝望的人；他们知道自己不能。
- c 天然的力量还存在时，复活的能力就无法彰显；撒拉自己会生时，以撒就不能生出来—创十八 10～15，二一 1～3、6～7。
- d 凡是我们能做的，乃是天然的；我们不能做的，才是复活的；人必须到了尽头，才确知自己一无是处—太十九 26，可十 27，路十八 27。
- e 人如果从未感觉自己不行，就永远无法经历神的行；复活就是说，我们不行，一切乃是神作的—参林后— 8～9，四 7。

三 约版，就是律法的版，表征神圣生命之律，就是神圣生命自发的大能、自动的功用、自有的能力和神圣的性能—耶三一 33，来八 10，参罗八 10、6、11，十 12～13：

- 1 这生命的律，神圣的性能，能够在我们里面作一切事来完成神的经纶：
 - a 照着这性能，我们能认识神、活神，并且在生命和性情上由神构成，使我们成为祂的扩增，祂的扩大，作祂的丰满，使祂得着永远的彰显—弗一 22～23，三 19～21。
 - b 不仅如此，内里生命之律的性能也将我们构成基督身体上具有各种功用的众肢体—四 11、16。

- a. Resurrection means that everything is of God and not of us; it means that God alone is able and that we are not able.
- b. Resurrection means that everything is done by God, not by ourselves; all those who know resurrection have given up hope in themselves; they know that they cannot make it.
- c. As long as the natural strength remains, the power of resurrection has no ground for manifestation; as long as Sarah could conceive a child, Isaac would not come—Gen. 18:10-15; 21:1-3, 6-7.
- d. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection; a man must come to the end of himself before he will be convinced of his utter uselessness—Matt. 19:26; Mark 10:27; Luke 18:27.
- e. If a man has never realized his own inability, he can never experience God's ability; resurrection means that we cannot make it and that God is the One who has done everything—cf. 2 Cor. 1:8-9; 4:7.

C. The tablets of the covenant, which are the tablets of the law, signify the law of the divine life, which is the spontaneous power, automatic function, innate ability, and divine capacity of the divine life—Jer. 31:33; Heb. 8:10; cf. Rom. 8:10, 6, 11; 10:12-13:

- 1. The law, this divine capacity, of life can do everything in us for the carrying out of God's economy:
 - a. According to this capacity, we can know God, live God, and be constituted with God in His life and nature so that we may become His increase, His enlargement, to be His fullness for His eternal expression—Eph. 1:22-23; 3:19-21.
 - b. Furthermore, the capacity of the inner law of life constitutes us to be the members of the Body of Christ with all kinds of functions—4:11, 16.

2 当神圣的生命在我们里面长大时，生命的律就发挥功能，使我们成形，将我们模成神长子基督的形像—罗八 2、29：

- a 生命的律不是规律我们不作错事，乃是规律出生命的形状。
- b 生命的律发挥功能，主要的不是在消极方面告诉我们不该作什么；反之，当生命长大时，生命的律就在积极方面发挥功能，使我们成形，也就是把我们模成基督的形像。
- c 借着生命之律的功能，我们都要成为神成熟的儿子，神也就要得着祂宇宙的彰显。

2. While the divine life grows in us, the law of life functions to shape us, to conform us, to the image of Christ as the firstborn Son of God—Rom. 8:2, 29:

- a. The law of life does not regulate us from doing wrong; it regulates the shape of life.
- b. The law of life does not primarily function in the negative sense of telling us what not to do; rather, while life grows, the law of life functions in the positive sense of shaping us, that is, conforming us, to the image of Christ.
- c. Through the function of the law of life, we all shall become the mature sons of God, and God will have His universal expression.

第九周 周一

晨兴喂养

结四四 11 “...他们〔利未人〕必在我的圣所当仆役，照管殿门，在殿中供职；必为百姓宰杀燔祭牲和平安祭牲，必站在百姓面前伺候他们。”

15 “...祭司利未人，撒督的子孙...必亲近我，事奉我...”

到底我们所事奉的是信徒们呢，或是主呢？到底在我们的工作之中我们所注意的是工作呢？或是主呢？哦！在这里有大分别，事奉殿和事奉耶稣基督是大不同的。我们看见，今天有许多人，他们是在事奉，是在供职，但是只在外院，没有来到桌子面前。...主今天所寻求的事奉，主今天所一直要求的事奉，就是要真正地事奉祂。祂所要的不是要我们去作祂的工。作工固然是紧要，田地的耕种是紧要，羊群的牧放也是紧要的，但主所看的不是这些，乃是事奉神和伺候神。祂要祂的仆人来事奉祂自己，伺候祂自己。哦！能够事奉祂就是快乐的（事奉殿呢或是事奉神呢，二至三页）。

信息选读

以西结四十四章十一节和十五至十六节大不同...：十一节是说到殿里的事奉，十五至十六节是说到事奉我，就是事奉耶和华。...按神看来利未人是分作两派；虽然大家都是利未人，都是属乎神的，都是一个支派之中的，可是其中有一大半是只配在殿里事奉的；但另外一班少数的人，他们也是利未人中之一，是撒督的后裔，他们可以事奉我，就是事奉耶和华。

WEEK 9 — DAY 1

Morning Nourishment

Ezek. 44:10-11 ...The Levites...shall minister in My sanctuary, having oversight at the gates of the house and ministering in the house. They shall slaughter the burnt offering and the sacrifice for the people, and they shall stand before them to minister to them.

15 But the Levitical priests, the sons of Zadok...shall come near to Me to minister to Me...

Are we really ministering to the believers or to Him? Is the focus of our work really on the work or on the Lord? There is a great difference. Ministering to the house is extremely different from ministering to Jesus Christ. We can see many today ministering and serving, but they are only in the outer court. They have not come near to the table.... The ministering that the Lord is after—the ministering that He is continually after—is to minister to Him. His desire is not for us to do His work. Laboring is certainly important, plowing the fields is important, and feeding the cattle is also important, but the Lord does not look at these things. Rather, He is after the ministering to God and the serving of God. He wants His slaves to minister to Him and to serve Him. Oh, how happy are those who are able to minister to Him. (CWWN, vol. 11, “Ministering to the House or to God?” p. 783)

Today's Reading

Ezekiel 44:11 is very different from verses 15 and 16.... Verse 11 speaks of ministering to the house. Verses 15 and 16 speak of ministering to “Me”—that is, the ministering to Jehovah.... According to God there were two groups of Levites. Although all were Levites belonging to God and to one tribe, the majority among them were only worthy to minister to the house. Yet there was a small minority, who were not only Levites but also the sons of Zadok, who could minister to “Me”—that is, minister to Jehovah.

弟兄姊妹们，你知道什么是事奉殿，和什么是事奉耶和華么？你知道事奉殿和事奉主的分別么？…许多人…以为如果能拯救罪人，使召会的人数多起来，叫许多人加入召会是顶好的了。但我说这不过是事奉殿。…在神的眼光之中，不只有事奉殿的事奉，还有一种更好的。…我们不只是在主面前事奉，乃是事奉主。

神今天只有一个目的，就是要人完全属乎“我”，就是要人在“我”面前事奉“我”。神唯一的目的，并不是许多东西，乃是“我”。

事奉了主，并不是对于殿不管了。我乃是在这里不只有事奉殿，还有比这更深的，就是事奉主。…不错，我们传福音是好的，我们拯救罪人，帮助弟兄姊妹进步，使他们向前走也是很好的；…但是你的眼睛所看见的只是弟兄和姊妹，所以是事奉殿。因为这些人是在百姓面前事奉，所以是事奉他们，而不是事奉主。不是说事奉主的人不作这些事，事奉主的人也作这些事，但是他的目的只有一个，就是为着主，完全是因着主的缘故而宝贝人的，所以他所看见的不光是人。如果你到主的面前来只看见主，你就顶自然也会服事弟兄。这是大分別。

有一件事是我们所必须要看清楚的，就是事奉殿和事奉主在外表上可以没有多大分別。…问题就在于你为什么这样作！问题就在于主在你心里是不是最大的？…我们的存心已经够解决一切的问题。所以所有的问题都在乎我们为什么要这样作（事奉殿呢或是事奉神呢，四至五、一〇、五至七页）。

参读：事奉殿呢或是事奉神呢。

Brothers and sisters, do you know what it is to minister to the house and what it is to minister to Jehovah? Do you know the difference between these two kinds of ministering?... Many feel that it would be wonderful if they could save sinners and ask them to join the church, thereby causing the church to grow in numbers. But I say this is merely ministering to the house.... In God's eyes, not only is there the ministry to the house; there is also a better ministry.... We are not only ministering before the Lord; rather, we are ministering to the Lord.

God has only one goal: to have men belong absolutely to "Me." In other words, He wants us to be before "My" presence and minister to "Me." God's unique goal is not in so many things. Rather, it is in "Me."

To minister to the Lord does not mean that you neglect the house. Rather, what I am saying is that there is not only ministering to the house, but there is something deeper, which is ministering to the Lord.... No doubt it is good to preach the gospel. It is also good to save the sinners and help the brothers and sisters make progress.... However, your eyes are only set on the brothers and sisters. This is ministering to the house. Since you are ministering before people, you are ministering to them and not to the Lord. This does not mean that those who minister to the Lord will not do these things. Those who minister to the Lord will also do these things, but their one goal is to be for the Lord. They treasure men absolutely for the Lord's sake. Hence, their focus is not only on men. If you come to the Lord's presence, focusing only on Him, you will spontaneously be able to minister to the brothers also. This is a big difference.

We must see clearly that outwardly there may not be much difference between ministering to the house and ministering to the Lord.... There is a basic question: What is your motivation for doing this? The question hinges on whether or not the Lord occupies the first place in your heart.... Your motive tells everything about your situation. Your situation hinges on why you do things. (CWWN, vol. 11, "Ministering to the House or to God?" pp. 784-785, 789, 785-786)

Further Reading: CWWN, vol. 11, "Ministering to the House or to God?"

第九周 周二

晨兴喂养

结四四 15 ~ 16 “…祭司利未人，撒督的子孙，…他们必亲近我，事奉我，并且侍立在我面前，将脂油与血献给我；这是主耶和华说的。他们必进入我的圣所，就近我的桌前事奉我，守我所吩咐的。”

作工也有它可以吸引人肉体的地方。…比方说一个人他天性是好动的，他天性就是好多说话的，你叫他到乡下去传福音，…他顶高兴。你想他为什么这样作呢？因为本来他就是好动好说的。我顶直地告诉你们，他这样作不是为着主。因为多少时候，神如果真要他作他所不喜欢的事，他就不能作了。…多少人以为在家里管孩子，作人的妻子，作了许多家庭的杂务，这是何等的无趣！如果能给她自由跑到这里讲讲属灵的事，跑到那里说说主的事，是多好呀！但这是肉体的吸引，不是属灵的，完全是因为一己的喜好。

许多人以为在〔圣所〕里面事奉主，没有多大兴趣。但是这就是主所要我们在的地方。在这里是安静的，是黑暗的，〔只有七盏橄榄油的灯，〕是没有一大伙的人聚集的，是没有许多人在一起的，但在这里才是事奉主的（事奉殿呢或是事奉神呢，七至八、一二页）。

信息选读

〔在殿外〕人都是看见你的；在那里，你的工作乃是显露的；在那里，别人要称赞你，说你好、力气大、能够宰杀许多牛羊，并且能够把牛羊绑在祭坛上。许多人对于工作外面的成效是顶喜欢的。

WEEK 9 — DAY 2

Morning Nourishment

Ezek. 44:15-16 But the Levitical priests, the sons of Zadok...shall come near to Me to minister to Me; and they shall stand before Me to present to Me the fat and the blood, declares the Lord Jehovah. It is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge.

The work has areas that are appealing to the flesh.... For example, [if you ask] a person who is active... [and who speaks] a great deal...to go to the countryside to preach the gospel, ...he is very happy. Why do you think he does this? He is basically an active person who loves to speak. I can tell you frankly that he is not doing this for the Lord because many times he is not able to do the things he does not like, even though the Lord really wants him to.... A sister may think it is dull to stay home and take care of the children, to be someone's wife, and to do all the household chores! If she could be set free to speak of spiritual things here and speak of the Lord's things there, how good it would be! But this is the attraction of the flesh and is not spiritual. It is solely for the pleasure of the self.

Many consider that ministering to the Lord in the sanctuary is not that interesting. But this is the place where the Lord wants us to be. Here it is calm and dark [with only seven olive oil lamps], and there are no crowds or great multitudes of people.... Here one finds the genuine ministry to the Lord. (CWWN, vol. 11, "Ministering to the House or to God?" pp. 786-787, 790)

Today's Reading

Men can see you [outside the house]; the work is very apparent. Others will praise you, saying that you are wonderful and strong because you have killed many cattle and sheep and tied them to the altar. Many people are thrilled at the outward achievements of the work.

事奉主的根基，或说事奉主之根底下的条件，就是亲近主〔结四四 15〕，敢到主的面前来，能在主的面前坐得牢，能站在主的面前。…没有一个人能事奉主而能不亲近主的，也没有一个人能事奉主，而能不用祷告来亲近主的。属灵的能力不是讲道的能力，属灵的能力乃是祷告的能力。能够祷告多少，就是表明你里头的力量实在有多少。没有一件属灵的事，是需要力气过于祷告的。…侍立是什么意思呢？就是等候命令，等待神说出祂的旨意来。

所有在神面前的罪，只有两种。一种就是违背主的命令。如果主发了命令你不作，就是罪。但请你记得，不只这样，在这里还有一种也是罪，就是主没有命令而你去了。所以，一种是悖逆的罪，一种是妄动的罪；一种是主说了你不听，一种是主没有说，你就去了。

如果我们要在至圣所里事奉主，我们就必须在祂面前多花工夫、多祷告。…我们需要祷告来把我们带到神面前去的，我们需要祷告来使我们亲近神的。所以祷告就是侍立，就是站在神面前寻求祂的旨意。

要侍立在神面前就必须作一件事，就是要“将脂油与血献给我”（15）。…神在圣所是圣洁的、是公义的，神在至圣所中是荣耀的。神的荣耀是充满了至圣所，神的圣洁和公义是充满了圣所。血在这里就是为着神的圣洁和公义，脂油在这里就是为着神的荣耀。脂油就是来使神有所得着，血就是来对付神的圣洁和公义。…血是对付罪的。…脂油就是那肥的、最美的、能满足神心的，所以是为着神的荣耀的。

一个人如果不知道什么是死和复活，就不能事奉神。…因着祂流出永不朽坏之血的缘故，你也被流出去了。…所有一切属乎天然的生命都已经出去了。…当主流血的时候，不是把祂自己的生命流出去，乃是把你我的生命都流了出去。所以我们该一直站在这事实上，来拒绝自己的生命（事奉殿呢或是事奉神呢，一二至一九页）。

参读：事奉殿呢或是事奉神呢。

The basis for the ministry to the Lord, the basic requirement for ministering to the Lord, is to draw near to the Lord [cf. Ezek. 44:15]. It is to be bold enough to come before Him, to sit firmly before Him, and to stand before Him.... No one can minister to Him without drawing near to Him. No one can minister to the Lord without approaching Him in prayer. Spiritual power is not the power of preaching but the power of praying. How much you pray indicates how much inner strength you really possess. No spiritual matter requires more strength than prayer. What does it mean to stand? It means to wait for a command, to wait upon the Lord to speak His will.

There are only two types of sin before God. One is rebellion against His command. If He gives an order and you refuse to do it, it is sin. But there is another type of sin, which is doing something without the Lord's command. One is the sin of rebellion, and the other is the sin of presumption. One ignores what the Lord has said; the other does what the Lord has not said.

If we want to minister to the Lord in the Holy of Holies, we must spend time before the Lord and pray more.... We need to pray to be ushered into God's presence and to draw near to Him. Hence, to pray is to stand before God; it is to seek His will before Him.

In order to stand before the Lord, it is necessary "to present to Me the fat and the blood" (Ezek. 44:15).... God is holy and righteous in the Holy Place and... God is glorious in the Holy of Holies. God's glory fills the Holy of Holies; God's holiness and righteousness fill the Holy Place. The blood is for God's holiness and righteousness, while the fat is for His glory. The fat is for God to gain something, while the blood deals with God's holiness and righteousness.... The blood deals with sin.... The fat is the richest and best part, and it satisfies God's heart. Thus, it is for God's glory

We cannot minister to God if we do not know death and resurrection.... When His incorruptible blood was poured out, we too were poured out.... Everything of the natural life was poured out.... He did not only pour out His own life, but ours as well. Hence, we have to continually stand on this fact and deny our soul-life. (CWWN, vol. 11, "Ministering to the House or to God?" pp. 791-796)

Further Reading: CWWN, vol. 11, "Ministering to the House or to God?"

结四四 17 ~ 18 “他们进内院门必穿细麻衣，在内院门和殿内供职的时候不可穿羊毛衣服。他们头上要戴细麻布裹头巾，腰间要穿细麻布裤子；不可束上使身体出汗的衣服。”

所有在神面前事奉神的人，…该穿细麻布的衣服，头上该戴细麻布的裹头巾，腰间又要穿细麻布的裤子，所以全身都是穿细麻布的织物；〔以西结四十四章十七节〕又说不可穿羊毛的衣服。所以没有一个事奉主的人可以穿羊毛的衣服，在神面前是永远不能穿羊毛衣服的。…为什么？…〔十八节揭示〕所有事奉的人永远不可出汗，一切出汗的工作都是神所不喜欢的，都是神所拒绝的。…到底汗是什么意思呢？我们知道全世界第一次的汗，是在亚当从伊甸园中出去的时候流的。创世记三章告诉我们说，因为亚当犯罪的缘故，神刑罚说，“你必汗流满面才得糊口。”〔19〕因此出汗乃是受咒诅的情形，因为被神咒诅的缘故，田地不给他效力；因为没有神祝福的缘故，自己出力去作，以致使身体出汗的。所以出汗的工作是什么呢？就是一切凭人为努力，没有父神祝福所作的工。但是，凡事奉神的人，绝对不能作那些出汗的工作（事奉殿呢或是事奉神呢，二二页）。

信息选读

神一切的工作都是顶安静的，不是奔跑的，乃是坐着作的。虽然外面是顶忙，但，里面是顶安然的；虽然外面是顶热，但里面是顶镇静的，所以是坐着作的。这就是不出汗的工作。哦！所有的事在神面前都

Ezek. 44:17-18 And when they enter the gates of the inner court they shall be clothed with linen garments, and no wool will come upon them while they minister in the gates of the inner court and inside it. They shall have linen turbans on their heads and have linen trousers over their loins; they shall not gird themselves with anything that causes sweat.

Those who ministered to God before Him had to be clothed with linen garments, linen bonnets on their heads, and linen breeches on their loins. Their whole body was clothed with linen material. Ezekiel 44:17 also says that no wool should come upon them. No one who ministered to the Lord could be clothed with wool. Before God, no one could ever put on woolen garments. Why?...[Verse 18] reveals that all those who minister to the Lord should not sweat. All work that produces sweat is not pleasing to God and is rejected by Him. What is the meaning of sweat? The first sweat in the entire world was shed by Adam when he was driven out of the garden of Eden. Genesis 3 tells us that, due to Adam's sin, God punished him by saying, "By the sweat of your face / You will eat bread" [v. 19]. Sweat is a result of the curse. Due to God's curse, the ground ceased to yield its fruit; due to the absence of God's blessing, human effort is necessary, and this causes sweat. What is the work that causes sweat? It is the work that comes out of human effort without the blessing from God the Father. Everyone ministering to God should absolutely abstain from any work that causes sweat. (CWWN, vol. 11, "Ministering to the House or to God?" pp. 798-799)

Today's Reading

All of God's work is serene; it is not accomplished by running around but by sitting down. Although outwardly one may be very busy, he is very restful within; although outwardly it is hot, within it is very calm. This work is done by sitting down. This is the work that causes no sweat! All the real work before God is not

不是偶然的，所有在神面前的事都不是用肉体的力量去作的。…出汗在外面可以，在外面宰杀牛羊、伺候罪人、事奉信徒是可以的，若作那样的工作，尽可以出汗。但，凡要在圣所里事奉主的人，就绝对不可出汗，因为神用不着人出汗。不错，工作都是忙的，但是神的工作，用不着肉体的力量。我不是说用不着属灵的力量，属灵的力量要用多大都难说，你要遭遇多苦都难说。

属灵的工作之最大的方面，就是对付神。他第一个接触的，就是神，不是人。肉体的工作就不同，他第一个碰着的乃是人，所以如果一个工作没有人就不成功的，就不是神的工作。哦！在神面前是顶宝贝，我们对付的就是祂。所以我们在这里不是不作工，乃是要作不出汗的工，这是怎么说的呢？如果你在神面前对付好了，在人面前就不必出汗。你能以最少的力量作最多的事。…在这里是神作工，所以用不着肉体的力量和流汗的。

弟兄姊妹们！我们今天在神面前，可以顶诚实地查看自己，问主说，“主啊！到底我这样作，是事奉你呢？或是事奉工作呢？主啊！我是事奉殿呢？或是事奉神呢？”如果你是一天到晚“流汗”而作的，哪，你自己就可以断定说，我是事奉殿，不是事奉主了。…在这里不只是事奉百姓。…事奉百姓的人已经太多了，弟兄姊妹们！你为什么还要再去凑一分呢？…我盼望我们今天就能说，“神啊！我要事奉你，我愿意撇下一切的东西，放下所有的工作，弃绝一切在外面的，我要来事奉你，作属灵的工作；我要放下外面的，进到里面去，更深地进到里面去。”（事奉殿呢或是事奉神呢，二二至二五页）

参读：事奉殿呢或是事奉神呢。

accidental and not accomplished by fleshly effort.... In slaying cattle and sheep outside, serving sinners, and ministering to the saints, sweating is permissible. If you are doing that kind of work, you can sweat all you want. But those who minister to the Lord in the Holy Place absolutely cannot sweat. God does not need man's sweating. No doubt, all work is busy, but God's work does not need fleshly strength. I do not mean that there is no need of spiritual strength. In fact, how much spiritual strength you need and how much suffering you have to go through is hard to say.

The most important aspect of spiritual work is to deal with God. The first person we should contact is God, not man. The work of the flesh is different; the first one it contacts is man. Hence, if a work cannot be accomplished without man, it is not the work of God. How precious it is to be in God's presence. We have to deal with Him alone. We are not idle; rather, we are doing a work that causes no sweat. What does this mean? If we deal properly with God, there is no need to sweat before man. We can accomplish the most amount of work with the least amount of strength.... God is working, and there is no need of human strength and sweating.

Brothers and sisters, we should examine ourselves very honestly before God. Let us ask Him, "O Lord, am I really ministering to You or to the work? O Lord, is my ministry unto the house or unto You?" If we are sweating from morning till evening, then we can surely say to ourselves that we are ministering to the house and not to the Lord.... There is more than just ministering to the people. Brothers and sisters, too many are already ministering to the people. Why do we still want to add our portion there?... I hope we all can say to the Lord, "O God, I want to minister to You. I am willing to drop everything, to let go of all the work and forsake all the outward things. I want to minister to You and do a spiritual work. I am willing to give up all the outward things. I want to enter within, more deeply within." (CWWN, vol. 11, "Ministering to the House or to God?" pp. 799-801)

Further Reading: CWWN, vol. 11, "Ministering to the House or to God?"

第九周 周四

晨兴喂养

结四四 16 “他们必进入我的圣所，就近我的桌前事奉我，守我所吩咐的。”

徒十三 1～2 “在安提阿当地的召会中，有几位申言者和教师，…他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”

〔以西结四十四章十六节〕说事奉主是有地方的。事奉主是在圣所里的，事奉主是在里面的，事奉主是在一顶幽静的地方的，在那里是很隐藏的，不是象在外院那样公开的。弟兄姊妹们！让我们求神赐恩给我们，叫我们真不要以为这样作是苦痛的，其实在那里一日，比在别处千日更好哩！

〔行传十三章一至二节的事例说明〕新约的工作，也是新约工作唯一的原则。圣灵的工作只能在事奉主的时候启示出来。唯独在事奉主的时候，圣灵才打发人出去。所以如果不把事奉主放在先，就什么都倒乱了（事奉殿呢或是事奉神呢，二〇、二六页）。

信息选读

安提阿召会工作的起头，乃是在事奉主的时候，圣灵说，“要为我分别巴拿巴和扫罗，去作我召他们所作的工。”〔徒十三 2〕我再说，神永远不要人投军。自己投军的兵，是神所不要的。神只有祂所强迫来的兵，征来的兵。你知道军队中有两种的兵：一种是自

WEEK 9 — DAY 4

Morning Nourishment

Ezek. 44:16 It is they who will enter My sanctuary, and it is they who will come near to My table to minister to Me, and they will keep My charge.

Acts 13:1-2 Now there were in Antioch, in the local church, prophets and teachers....And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

Ezekiel 44:16 tells us that there is a place to minister to the Lord. The ministry to the Lord is in the sanctuary—a hidden, quiet place, not public like the outer court. Brothers and sisters, may He grace us so that we would not consider it a suffering to be in the sanctuary. Actually, a day there is better than a thousand days in another place.

[Acts 13:1-2 illustrates] the work of the New Testament. It is also the unique principle for the work of the New Testament. The work of the Holy Spirit can only be revealed at the time of ministering to the Lord. Only at the time of ministering to the Lord will the Holy Spirit send some forth. If we do not place ministering to the Lord as the top priority, everything will be out of order. (CWWN, vol. 11, “Ministering to the House or to God?” pp. 797, 801-802)

Today's Reading

The work of the church in Antioch began during the time of ministering to the Lord. The Holy Spirit said, “Set apart for Me now Barnabas and Saul for the work to which I have called them” [Acts 13:2]. I repeat again, God does not want men to volunteer for His army. The soldiers who volunteer for the army are not wanted by God. God only has conscripted, or drafted, soldiers. We know that there are two

已投军投来的，一种是国家强迫征来的，因国家下令而无法拒绝，只得当兵的。但在神的工作之中，只有征来的兵，而没有投来的兵。所以没有一个人能说因为我喜欢，所以我要去传福音；但是神用不着你。今天神的工作受到大害的，就是投来的兵太多了，今天不能象主那样说，“那差我来的…”了。哦！弟兄姊妹们！这不是一件随便的事，神的工作不是你随着自己的意思可以作的，神的工作乃完全是属于神的。所以你今天必须查问看：到底是我自己出来的呢？还是主召我出来的？今天你必须问自己：我是自己投军投来的呢，或是被神征兵征来的？所有投来的兵，都是不能存留的，所有自荐的，都是不能永存的，因为神只要祂自己所征来的兵。你知道，当他们事奉主的时候，不是扫罗和巴拿巴自己说，我们要出去传福音，乃是圣灵说，“要为我分别巴拿巴和扫罗，去作我召他们所作的工。”所以在这里只有圣灵有权柄能派人去作工，召会对于这件事是一些权柄也没有的。但是今天有许多差会，许多布道团都是人派人。神是不能容让这种事的。因为我们在这里只能事奉主，不能事奉殿。神所要的，就是那些直接事奉祂的人，直接受圣灵差派的人。

我再说，事奉主不是外面的一切工作都不作了，事奉主不是乡下的路不跑了。我所说的是这样：所有外面的工作，都该以事奉主作根据；我们是因为事奉主而出去的，不是出于自己的喜好而没有事奉主作根据。这两样大有分别，它们的分别，真是比天和地的分别更大。所有有经历的人都知道，什么的分别都没有象事奉主和事奉殿的分别大（事奉殿呢或是事奉神呢，二六至二七页）。

参读：事奉殿呢或是事奉神呢。

kinds of soldiers in an army: one kind volunteer to join the army, and the other kind are drafted by the country. Based on the orders of the country, they have no choice except to serve as soldiers. But in the Lord's work, there are only drafted soldiers; there are no voluntary soldiers. Therefore, no one can say, because of his preference, he will go and preach the gospel; God will not use him. God's work has been greatly damaged by too many volunteer soldiers. They cannot declare as the Lord has declared, "Him who sent Me..." O brothers and sisters, this is not a light matter. God's work cannot be accomplished according to our will. God's work is completely His. We must check to see if this work is out of ourselves or out of the Lord's call. We must ask ourselves if we have volunteered to join the army or if we have been drafted by God. All the volunteer soldiers will not last; all those who recommended themselves will not last because God only wants soldiers who have been drafted by Him. When they ministered to the Lord, Paul and Barnabas did not say, "We will go forth to spread the gospel." Rather, the Holy Spirit said, "Set apart for Me now Barnabas and Saul for the work to which I have called them." Only the Holy Spirit has the authority to commission men to work. Concerning this matter, the church has no authority at all. Yet within many missionary societies and crusades there is the sending forth of men by men. God never allows such things. We should only minister to the Lord, not to the house. God desires to have those who will minister to Him directly and receive the commission by the Holy Spirit directly.

I say again, to minister to the Lord is not to forsake all the work on the outside. To minister to the Lord is not to give up serving in the villages. What I say is that all the work on the outside should be based on our ministry to the Lord. We go forth, out from our ministry to the Lord, rather than out from our own desires, which have no basis in the ministry to the Lord. There is a vast difference between these two matters. The difference is greater than that between heaven and earth. All those with experience realize that there is no difference greater than the difference between ministering to the Lord and ministering to the house. (CWWN, vol. 11, "Ministering to the House or to God?" pp. 802-803)

Further Reading: CWWN, vol. 11, "Ministering to the House or to God?"

第九周 周五

晨兴喂养

来九 3~4 “第二幔子后，还有一层帐幕，叫作至圣所，有金香坛，和四面包金的约柜，柜里有盛吗哪的金罐、和亚伦发过芽的杖、并两块约版。”

吃灵食完全在于我们与主之间的距离。…我们若离主很远，就不可能吃到任何灵食。以色列人在埃及时，他们吃不到吗哪，因为吗哪是神赐给祂百姓在旷野的灵食。

以色列人享受过吗哪之后，神吩咐他们，把一俄梅珥吗哪献给祂（出十六 33）。…简单地说，隐藏的吗哪就是神所赐的吗哪中，献回给神那上好的一分；…盛在金罐内，隐藏在帐幕里至圣所内的约柜里。…你若是一个祭司，就可以在圣所里，比在外院子事奉的利未人更接近神。但你虽然是在圣所供职的祭司，你还没有进入至圣所。因此，你与神之间，仍然有一段距离。你若要享受隐藏的吗哪，你与神之间就必须没有距离。你与神之间一切的间隔，都必须除去（希伯来书生命读经，七九〇至七九一页）。

信息选读

以色列人进入美地之后，就吃美地的出产。…但在过节时，他们享受特别的分，就是那拔尖的十分之一，因为他们这时更接近神，他们乃是围绕聚集在神的居所，享受美地出产中献给神那上好的一分（申十二 17~18，十四 22~23）。他们出产的另外十分之一，是给在外院或圣所事奉的祭司和利未人，他们比大部

WEEK 9 — DAY 5

Morning Nourishment

Heb. 9:3-4 And after the second veil, a tabernacle, which is called the Holy of Holies, having a golden altar and the Ark of the Covenant covered about everywhere with gold, in which were the golden pot that had the manna and Aaron's rod that budded and the tablets of the covenant.

The eating of spiritual food altogether depends upon the distance between us and the Lord.... If we are far off from the Lord, we cannot partake of any spiritual food. When the children of Israel were in Egypt, they could not eat the manna, because the manna was the spiritual food for God's people in the wilderness.

After the children of Israel had enjoyed the manna, God commanded the Israelites to present an omer of manna to Him (Exo. 16:33).... The hidden manna is simply the top portion of the manna given by God and offered back to God.... It was placed in a golden pot and hidden in the Ark in the Holy of Holies.... If you are a priest, you may be in the Holy Place and be closer to God than the Levites who are serving in the outer court. Nevertheless, although you may be a priest ministering in the Holy Place, you are not yet in the Holy of Holies. Thus, there is still a distance between you and God. If you want to enjoy the hidden manna, there must be no distance between you and God. All the distance between you and the Lord must be eliminated. (Life-study of Hebrews, pp. 665-666)

Today's Reading

After the children of Israel had entered into the good land, they ate the produce of the land.... At the time of the feasts, however, they enjoyed the special portion, the one top tenth, because they were closer to God, having come together to meet around God's dwelling place where they enjoyed the top portion of the produce of the good land, which they had offered to God (Deut. 12:17-18; 14:22-23). Another tenth of their produce was given to the priests and the Levites who served in the

分的百姓更亲近神。因此，越靠近神的以色列人，就越能享受更好的属灵食物。…拔尖之分…要归给在至圣所向神供职的大祭司。因为他是最亲近神的一位。有人可能说，隐藏的吗哪不是为着吃，是为着留作纪念的。…〔但在启示录二章十七节，〕主应许将神面前作纪念的那一俄梅珥吗哪，…赐给别迦摩召会中的得胜者。

有一分上好的基督存在神面前，是特别保留给那些只事奉神，而不是事奉神以外之事的人。…要胜过别迦摩召会的情形，就要把自己从今天基督教一般的实行中分别出来，只留在神面前，直接地事奉祂，而不是事奉任何别的东西。…在这里我们能享受到一些出于基督的东西，是所有远离神面的人无法尝到的。…隐藏的吗哪…就是当我们与神之间没有一点间隔时，我们在祂面前所享受的那分基督。

当我们与主之间没有一点距离，我们就能最亲密、最隐藏地享受基督。这就是享受隐藏的吗哪，就是基督隐藏的那一分。

我们越靠近祂，就越事奉祂。最终，当我们进入至圣所，在神圣的荣耀前，一切事奉就都停止。在这里，我们只有主的同在，只享受隐藏的基督，就是隐藏的吗哪。我们乃是在此才与主有直接的交通，并认识祂的心意和目的。我们也是在此才能被祂和祂的心意，以及祂所要我们作的一切充满。…我们有神的托付，因为我们在祂面前，…晓得自己与神之间没有距离。…我们…从里面深处觉得，我们正在享受隐藏的基督作美地出产中上好的分。这就是隐藏的吗哪。赞美主！（希伯来书生命读经，七九二至七九九页）

参读：希伯来书生命读经，第五十九至六十篇。

outer court or in the Holy Place and who were closer to God than most of the people were. Thus, the closer an Israelite was to God, the better was his enjoyment of the spiritual food.... [The] topmost portion...was...given to the high priest who ministered to God in the Holy of Holies, ... the one closest to God. Some may say that the hidden manna was kept only for a memorial, not for eating.... [However, in Revelation 2:17] the Lord promises that the omer of manna which is kept in the presence of God as a memorial will be given...to the overcomers in the church at Pergamos.

The top portion of Christ...is kept in the presence of God, reserved especially for those who do not serve anything other than God Himself.... To overcome the condition of the church in Pergamos is to separate yourself from the general practice of today's Christianity and to remain in the presence of God ministering directly to Him, not to anything else....Here we enjoy something of Christ which all those who are far off from His presence cannot taste....The hidden manna...is that portion of Christ which we enjoy in the presence of God when there is no distance between us and Him.

When there is no distance between us and the Lord, we enjoy Christ in the most intimate and hidden way. This is the enjoyment of the hidden manna, the hidden portion of Christ.

The closer we are to Him, the more service we render to Him. Eventually, when we enter into the presence of the divine glory in the Holy of Holies, all service ceases. Here we only have the presence of the Lord and enjoy the hidden Christ, the hidden manna. It is here that we have direct fellowship with the Lord and know His heart and His intention. It is here that we can be charged with Him, with His intention, and with all He wants us to do.... We have God's commitment...because we are in His presence, ...realizing that there is no distance between us and God [and having] the deep inner sense that we are enjoying the hidden Christ as the top portion of the produce of the good land. This is the hidden manna. Praise the Lord! (Life-study of Hebrews, pp. 667-673)

Further Reading: Life-study of Hebrews, msgs. 59-60

第九周 周六

晨兴喂养

民十七 8 “第二天，摩西进见证的会幕去；看哪，利未家亚伦的杖已经发了芽，甚至生了花苞，开了花，结了熟杏。”

耶三一 33 “耶和华说，…我与以色列家所立的约，乃是这样：我要将我的律法放在他们里面，写在他们心上；我要作他们的神，他们要作我的子民。”

发芽的杖与神子民的建造有关。…发芽的杖表征基督这位复活者，该是我们的生命、生活和我们里面复活的生命，并且这生命该发芽、开花并结出熟杏。

在至圣所这里，我们是在神面前享受基督，这享受使我们发芽，但不是靠我们自己的能力，乃是靠复活的生命。这样，神就能运用祂的权柄，来建造祂的子民（希伯来书生命读经，八一五、八一九、八二七页）。

信息选读

神吩咐十二个首领按着以色列十二支派，共取十二根杖，放在会幕内见证柜前〔民十七 6〕。…十二根杖都没有叶子、没有根，都是死枯的。神说，若有哪一根能发芽，哪一根就是神所拣选的。在此我们看见复活乃是神拣选的根据；复活乃是权柄的根据。…这〔也〕给我们看见，事奉的根据，乃是在我们天然的生命之外的。…人如果从未感觉自己不行，就永远无法经历神的行。…复活就是说，我们不行，一切乃是神作的。

一切事奉的原则，乃在于发芽的杖。神把其他的十一根杖都发还，只把亚伦那根发芽的杖留在约柜里，作永远的纪念。这个意思就是说，复活乃是事

WEEK 9 — DAY 6

Morning Nourishment

Num. 17:8 And on the next day Moses went into the Tent of the Testimony, and there was the rod of Aaron for the house of Levi: it had budded; it even put forth buds and produced blossoms and bore ripe almonds.

Jer. 31:33 But this is the covenant which I will make with the house of Israel...declares Jehovah: I will put My law in their inward parts and write it upon their hearts; and I will be their God, and they will be My people.

The budding rod is related to the building up of God's people...The budding rod signifies that Christ, the resurrected One, should be our life, our living, and the resurrection life within us, and that this life should bud, blossom, and bear almonds.

In the Holy of Holies we enjoy Christ in God's presence. This enjoyment causes us to bud, not with our ability but with the resurrected life. In this way, God can exercise His authority for the building up of His people. (Life-study of Hebrews, pp. 687, 690, 697)

Today's Reading

God commanded the twelve leaders to take twelve rods according to the twelve tribes of Israel, and put them in the Tent of Meeting before the Ark [Num. 17:6-7]....All twelve rods were leafless, rootless, dry, and dead. Whichever one budded was the one that was chosen by God. Here we see that resurrection is the basis of God's selection. It is also the basis of authority... This [also] shows us that the basis of service is something apart from our natural life. If a man has never realized his own inability, he can never experience God's ability... Resurrection means that you cannot make it and that God is the One who has done everything.

The principle to every service lies in the budding rod. God returned all the eleven rods to the leaders, but kept Aaron's rod inside the Ark as an eternal memorial. This means that resurrection is an eternal principle in our service to God... Authority

奉神的永远原则。…事奉神的权柄，乃是根据复活，不是根据人自己。事奉神的事非经过死而复活，就不能摆在神面前蒙悦纳。复活就是神，不是我们；复活就是神能，我们不能；复活就是神作的，不是我们作的。凡自己以为不错的，凡对自己有错误估价的，这人永远不知道复活是什么。…所有认识复活的人，都是对自己绝望的人；所有认识复活的人，都是知道自己不能的人。天然的力量还存在时，复活的能力就无法彰显。撒拉自己会生时，以撒就不能生出来。凡是你能的，乃是天然的；你不能的，才是复活的。…人必须到了尽头，才确知自己一无是处（倪柝声文集第三辑第一册，二六八至二六九、二七四至二七七页）。

按其生命说，新约的律乃是三一神；按其功用说，新约的律乃是全能的神圣性能。这神圣的性能在我们里面行作一切，为着完成神的经纶。按这性能，我们能认识神、活神并在神的生命和性情上被祂构成，使我们成为祂的扩增、扩大，作祂的丰满，使祂得着永远的彰显（弗一 22～23，三 19～21）。不仅如此，内里生命之律的性能，将我们构成基督身体的肢体（林前十二 27，弗五 30），有各种的功用（罗十二 4～8，弗四 11、16）（圣经恢复本，耶三一 33 注 1）。

生命之律不是规律我们不作错事，乃是规律出生命的形状。…生命之律的主要功能，不是在消极方面告诉我们不该作什么，乃是在积极方面，当生命长大时，使我们成形，也就是把我们模成基督的形像。…最终，借着生命之律的功能，我们都要成为神成熟的儿子，神也就要得着祂宇宙、团体的彰显（希伯来书生命读经，九〇八至九〇九、九一一页）。

参读：希伯来书生命读经，第六十一至六十二、六十四至六十五、六十九篇；倪柝声文集第三辑第一册，权柄与顺服（下编），第四篇。

to serve God lies in resurrection, not in a person himself. All services to the Lord must pass through death and resurrection before they will be acceptable to God. Resurrection means that everything is of God and not of us. It means that God alone is able and that we are not able. Resurrection means that everything is done by God, not by ourselves. All those who think highly of themselves and who hold a misguided judgment of themselves have never realized what resurrection is... All those who know resurrection have given up hope in themselves; they know that they cannot make it. As long as the natural strength remains, the power of resurrection has no ground for manifestation. As long as Sarah could beget a child, Isaac would not come. What we can do belongs to the natural realm, and what is impossible for us to do belongs to the realm of resurrection... A man must come to the end of himself before he will be convinced of his utter uselessness. (CWWN, vol. 47, "Authority and Submission," pp. 243-244, 248-250)

According to its life, the law of the new covenant is the Triune God, and according to its function, it is the almighty divine capacity. This divine capacity can do everything in us for the carrying out of God's economy. According to this capacity we can know God, live God, and be constituted with God in His life and nature that we may become His increase, His enlargement, to be His fullness for His eternal expression (Eph. 1:22-23; 3:19-21). Furthermore, the capacity of the inner law of life constitutes us the members of the Body of Christ (1 Cor. 12:27; Eph. 5:30) with all kinds of functions (Rom. 12:4-8; Eph. 4:11, 16). (Jer. 31:33, footnote 1)

The law of life does not regulate us from doing wrong; it regulates the shape of life... The law of life does not primarily function in the negative sense of telling us what not to do. No, rather, while life grows the law of life functions in the positive sense of shaping us, that is, conforming us to the image of Christ... Eventually, through the function of the law of life, we all shall become the mature sons of God, and God will have His universal, corporate expression. (Life-study of Hebrews, pp. 770, 772)

Further Reading: Life-study of Hebrews, msgs. 61-62, 64-65, 69; CWWN, vol. 47, "Authority and Submission," ch. 15

第九周诗歌

WEEK 9 — HYMN

556

祷告 — 在至圣所里

7 7 7 7 (英 769)

降 B 大调

2/4

3 · 2 | 1 7̣ | 6̣ 1 | 5̣ - | 6̣ 6̣ | 4 · 3 | 2 1 | 1̣ 7̣ |
 一 我要进入至圣所，幔子里面过生活，
 1 · 2 | 3 1 | 6̣ 4 | 3 2 | 3 1 | 6̣ · 2 | 1 7̣ | 1 - ||
 摸主施恩的宝座，让主活水来流过。

- 二 我灵就是至圣所，主在里面今住着；
 只要回到灵里面，我就与主得相见。
- 三 复活基督的馨香，调在灵里来发放；
 在灵里面我祷告，祂就借此得发表。
- 四 摸着灵里的基督，就必饱尝祂丰富；
 生命亮光、生命粮，加上复活的馨香。
- 五 越摸越深越丰富，摸着深处的基督；
 摸着生命的律法，摸着隐藏的吗哪。
- 六 摸着复活蒙悦纳，如同枯杖发了芽；
 在此才有施恩座，恩惠流出如江河。
- 七 我们聚集同祷告，灵得释放并相调，
 也是进入至圣所，在此能将主摸着。
- 八 我们在这至圣所，同过祭司的生活，
 多方摸主施恩座，直到活水全流过。

To the holiest place I'd come

Prayer — In the Holiest

769

1. To the ho - liest place I'd come, There with - in the veil to be;
 There to touch the throne of grace, Let life's wa - ter flow thru me.

2. Now the holiest place of all
 Right within my spirit is;
 Here the Lord in me abides,
 And my spirit joins with His.
3. To my spirit I'd return,
 For 'tis here the Lord I'll meet;
 O how marvellous it is!
 He's within, in me complete.
4. Fragrance of the risen Christ
 Thru my spirit may be spread;
 If in spirit I will pray
 Christ will be exhibited.
5. If in spirit Him I touch,
 With His riches filled I'll be;
 Life and light and love and grace
 As a stream will flow thru me.
6. Touching deeply, richly I
 Of Himself experience,
 Thus the law of life I touch
 And His clear anointing sense.
7. In my spirit deeper still
 I would touch the Lord I love,
 Touch Him in His hidden depth
 And His hidden manna prove.
8. When the resurrection life
 Is made real in pow'r to me,
 As the rod with sprouting buds,
 I will then accepted be.
9. Here I find the throne of grace,
 Where the living water flows
 As a river full of grace
 Into me grace to bestow.
10. Then when'er we meet to pray,
 All our spirits we'll release;
 Mingled will our spirits be,
 And we'll serve the Lord as priests.
11. This the holiest place is too,
 Where we all may touch the Lord,
 Touch His throne in many ways
 Till His grace on us is poured.

生命的流带着生命的供应，
出于并为着神宏伟的殿

读经：结四七 1～12，林后三 6，林前九 11，三 6、9，
四 15，三 2、12

纲 要

周 一

壹 我们要有分于神终极的行动，就需要
经历那出于神殿之生命的流—结四七
1～12：

一 神终极的行动乃是祂在人里面的行动，用祂
生命、性情、元素和素质一切的所是将人浸
透，借此使人成为神，而使神得着荣耀，得
着彰显—林后三 18，约壹三 2。

二 水从门槛下流出一结四七 1：

1 要使水流出，必须有门槛，就是出口—参诗八一
10。

2 我们若与主亲近并多接触祂，就有一个出口，让活
水从召会流出来—诗歌六一四首。

三 河往东流—结四七 1：

1 神的河是往神荣耀的方向流—参民二 3，结四三 2。

2 倘若召会中的每一个人，都寻求并顾到神的荣耀，
活水就会从召会流出来—约七 18，林前十 31。

四 水由殿的右边流出一结四七 1：

The Flow of Life with the Ministry of Life
out from and for the Magnificent House of God

Scripture Reading: Ezek. 47:1-12; 2 Cor. 3:6; 1 Cor. 9:11; 3:6, 9; 4:15; 3:2, 12

Outline

Day 1

I. In order to participate in God's ultimate move, we need
to experience the flow of life out from the house of God—
Ezek. 47:1-12:

A. *God's ultimate move is His move in man to deify man by
saturating man with all that He is in His life, nature, element,
and essence for the glory, the expression, of God—2 Cor. 3:18; 1
John 3:2.*

B. *The water flows out from under the threshold—Ezek. 47:1:*

1. In order for the water to flow, there must be a threshold, an opening—cf. Psa. 81:10.

2. If we draw closer to the Lord and have more contact with Him, there will be an opening that will allow the living water to flow out from the church—Hymns, #846.

C. *The flow is toward the east—Ezek. 47:1:*

1. The river of God flows in the direction of God's glory—cf. Num. 2:3; Ezek. 43:2.

2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church—John 7:18; 1 Cor. 10:31.

D. *The water flows out from the right side of the house—Ezek. 47:1:*

- 1 在圣经里，右边是至高的地位、首位—参来—3。
- 2 生命的流该在我们里面居首位，在我们的生活和工作中成为管治的因素—启二二1，西—18下。

五 水流是在祭坛的旁边，说出我们需要十字架的对付与完全的奉献，以享受生命的流—结四七1。

周二

六 为着生命之流的增加，我们需要为主这铜人所量度—四十3，四七2~5，启—15，参约七37~39：

- 1 量度就是察验、试验、审判并据有—赛六1~8，结四二20。
- 2 量了四次一千肘（一千是完整的单位—参诗八四10），指明我们这些受造之物需要被主彻底地量度，使祂能占有并完全据有我们全人—结四七2~5。
- 3 我们越让主察验、试验并审判以据有我们，水流就越深；水流的深度在于我们被主量度有多少—参约壹—5、7。
- 4 我们越为主所量度，就越受生命之恩的涌流所约束并限制，至终消失在涌流的三一神这可淤的河里，被这河带往前；就一面说，我们失去一切的自由，但就另一面说，我们是真正地自由了—结四七4~6。

周三

七 河使百物得活—9节上：

- 1 河水所到之处，百物都必生活，且满了生命。
- 2 河流产生树木、鱼和牲畜—7、9~10、12节。

1. In the Bible the right side is the highest position, the first place—cf. Heb. 1:3.
2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work—Rev. 22:1; Col. 1:18b.

E. The flowing is by the side of the altar, showing that we need the dealing of the cross and a full consecration to enjoy the flow of life—Ezek. 47:1.

Day 2

F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze—40:3; 47:2-5; Rev. 1:15; cf. John 7:37-39:

1. To measure is to examine, test, judge, and possess—Isa. 6:1-8; Ezek. 42:20.
2. The four measurings of a thousand cubits, which is a complete unit (cf. Psa. 84:10), indicate that as creatures we need to be thoroughly measured by the Lord so that He may take over and thoroughly possess our entire being—Ezek. 47:2-5.
3. The more we allow the Lord to examine, test, and judge us to possess us, the deeper the flow becomes; the depth of the flow depends on how much we have been measured by the Lord—cf. 1 John 1:5, 7.
4. The more we are measured by the Lord, the more we are restricted and limited by the flowing of the grace of life until eventually we are lost in and carried along by the flowing Triune God as a river in which to swim; in one sense we lose all our freedom, but in another sense we are really free—Ezek. 47:4-6.

Day 3

G. The river causes everything to live—v. 9a:

1. Where the river flows, everything shall live and be full of life.
2. The flow of the river produces trees, fish, and cattle—vv. 7, 9-10, 12.

八 河滋润旷野，并医治死海—8 节：

1 河滋润干焦之地并医治死水。

2 这滋润和医治的目的是为着产生生命。

周 四

九 河无法医治泥泞之地与洼湿之处—11 节：

1 泥泞之地或洼湿之处是中立地带，半路凉亭，妥协和不冷不热之处—参启三 15 ~ 16。

2 为着生命的流并为着召会生活，我们必须绝对。

3 “你若在主的恢复中，就要绝对在主的恢复中，不要在半路凉亭。…主耶稣渴望并要求绝对。…因着绝对，我们就会在流中，这流不是涓涓细流，乃是可淤的河。这样，河水所到之处，百物都必生活。”
(以西结书生命读经，三八二至三八三页)

周 五

贰 我们享受基督作生命的流，赐生命的灵，乃是为使我们成为撒种者、栽种者、浇灌者、生育者、喂养者和建造者，有供应生命的职事，为着神奇妙的生机建造，就是神宏伟的殿：

一 新约够资格的执事乃是供应生命给人，为要帮助人在生命里长大—林后三 6。

二 生命的执事乃是撒属灵种子的撒种者：

1 在林前九章十一节保罗对哥林多人说，“我们…把属灵之物撒给你们”；“属灵之物”指属灵的种子。

H. *The river waters the desert and heals the Dead Sea—v. 8:*

1. The river waters the dry, parched land and heals the death waters.

2. This watering and healing are for the purpose of producing life.

Day 4

I. *The river is unable to heal the swamps and marshes—v. 11:*

1. A swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness—cf. Rev. 3:15-16.

2. For the flow of life and for the church life, we need to be absolute.

3. “If you are in the Lord’s recovery, be in the recovery absolutely, not halfway... The Lord Jesus desires and requires absoluteness...By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes” (Life- study of Ezekiel, pp. 311-312).

Day 5

II. **Our enjoyment of Christ as the flow of life, the life-giving Spirit, is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God:**

A. *A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life—2 Cor. 3:6.*

B. *A minister of life is a sower who sows spiritual seeds:*

1. In 1 Corinthians 9:11 Paul says to the Corinthians, “We have sown to you the spiritual things”; the spiritual things refers to spiritual seeds.

2 种子是生命的容器，撒属灵的种子就是在我们灵里，同着并出于我们的灵而分赐生命。

3 主耶稣来作撒种者，将祂自己作为生命的种子撒在人类里面—太十三 3、37。

4 在主的恢复里，我们作为新约的执事，需要作撒种者分赐生命，好在人里面生长并产生基督。

三 生命的执事乃是栽种者，将基督栽种到神的子民里面—林前三 6：

1 在基督里得了重生，有神生命的信徒，乃是神新造里的耕地、农场—9 节。

2 我们要将基督栽种到别人里面，就需要在我们灵里真实地经历基督作生命。

四 生命的执事乃是用基督浇灌人的浇灌者—6 节：

1 一旦我们将基督栽种到别人里面，我们就需要用生命水浇灌他们—启二二 17。

2 我们可将神农场上的浇灌者比喻为有贮水槽的灌溉系统，用水供应农场；我们该是神圣的“灌溉系统”，有活水贮存在我们里面，可以浇灌作神农场的召会。

3 我们需要对基督作生命水有真实的经历，并与祂有活的接触，如此我们就能作活水的管道，就是神圣的灌溉系统，能用生命水供应别人—约四 14，七 37～39。

周 六

五 生命的执事乃是生育者，就是将生命分赐到自己所生之儿女里面的父亲—林前四 15：

1 生育就是产生属灵的儿女，借着生命的分赐将他们生出来。

2. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit.

3. The Lord Jesus came as a Sower to sow Himself as the seed of life into the human race—Matt. 13:3, 37.

4. In the Lord's recovery we, as ministers of the new covenant, need to be sowers who impart life to grow and produce Christ in others.

C. A minister of life is a planter who plants Christ into God's people—1 Cor. 3:6:

1. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, God's farm, in God's new creation—v. 9.

2. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit.

D. A minister of life is a waterer who waters people with Christ—v. 6:

1. Once we plant Christ into others, we need to water them with the water of life—Rev. 22:17.

2. We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water; we should be a divine "irrigation system" with a reservoir of living water stored within us to water the church as God's farm.

3. We need to have the genuine experience of Christ as the water of life and a living contact with Him so that we can be a channel of living water, a divine irrigation system, that can supply others with the water of life—John 4:14; 7:37-39.

Day 6

E. A minister of life is a begetter, a father, who imparts life to his children, whom he begets—1 Cor. 4:15:

1. To beget is to generate spiritual children, to bring them forth, through the impartation of life.

2 我们需要有神圣的“生命胚芽”，为要将神圣的生命分赐到别人里面，将他们生为神的儿女。

六 生命的执事乃是喂养者；喂养是生命的事，不同于教导，教导是知识的事：

1 给人奶喝或食物吃，就是喂养人—三 2。

2 使徒供应给哥林多信徒的，似乎是知识，其实是奶（还不是干粮），这必定滋养了他们。

3 使徒健全的教训，将健康的教训当作生命的供应给人，滋养他们，或医治他们—提前 10 下，六 3，提后 13，多 9。

七 生命的执事乃是建造者，用金、银、宝石建造—林前三 12：

1 金表征父神圣的性情，银表征基督救赎的工作，宝石表征那灵变化的工作；这与表征人性情的木、表征肉体里之人的草、与表征无生命之光景的禾秸相对。

2 雅歌描绘在正确的召会生活中，得成全的圣徒与变化的灵配搭，成全爱基督的寻求者，将三一神供应给他们，使他们因三一神的属性作到他们里面成为他们的美德而得变化—10 ~ 11。

3 这是为着建造召会作基督生机的身体，终极完成新耶路撒冷，以完成神永远的经纶—林前三 12，启二 18 ~ 21。

2. We need to have the divine “life germ” in order to impart the divine life into others so that they may be begotten as children of God.

F. A minister of life is a feeder; feeding is a matter of life; it differs from teaching, which is a matter of knowledge:

1. To give milk to drink or food to eat is to feed others—3:2.

2. What the apostle ministered to the Corinthian believers seemed to be knowledge; actually, it was milk (not yet solid food), and it should have nourished them.

3. The sound teaching of the apostles ministers the healthy teaching as the supply of life to people, either nourishing them or healing them—1 Tim. 1:10b; 6:3; 2 Tim. 1:13; Titus 1:9.

G. A minister of life is a builder who builds with gold, silver, and precious stones—1 Cor. 3:12:

1. Gold symbolizes God the Father in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones signify the Spirit in His transforming work (this is versus wood, which signifies the human nature; grass, which signifies man in the flesh; and stubble, which signifies lifelessness).

2. Song of Songs portrays that in the proper church life the perfected believers coordinate with the transforming Spirit to perfect Christ’s loving seekers by ministering the Triune God to them for their transformation by the Triune God’s attributes being wrought into them to become their virtues—1:10-11.

3. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem for the accomplishing of God’s eternal economy—1 Cor. 3:12; Rev. 21:18-21.

晨兴喂养

结四七 1 “祂带我回到殿门，见水从殿的门槛下流出，往东流去（原来殿面朝东）；这水从槛下，由殿的南边，在祭坛的南边往下流。”

诗四六 4 “有一道河，这河的支流，使神的城快乐；这城就是至高者支搭帐幕的圣处。”

一位早期的教父亚他那修（Athanasius）论到基督说，“祂成为人，使我们得以成为神。”又说，“话成了肉体，…使我们有分于祂的灵，而得以成为神。”这是神在地上行动的原则。神的行动是在人里面，并借着人。神的行动是要使人在生命和性情上成为神，却无分于神格（约伯记生命读经，一五二页）。

以西结四十七章一节上半说，“祂带我回到殿门，见水从殿的门槛下流出，往东流去。”要使水流出，必须有门槛，就是出口，让水能流过。这指明我们若借着基督，多与神接触并亲近祂，我们就有一个出口，让神的活水从召会中流出来（以西结书生命读经，三七二至三七三页）。

信息选读

河从殿中往东流（结四七 1 中）。东方是向着主的荣耀（民二 3，结四三 2）。往东流，指明神的河一直是往神荣耀的方向流。河只管神的荣耀。

召会生活中的每一件事，都当为着神的荣耀。比如，我们传福音时，该寻求神的荣耀。我们传福音若

Morning Nourishment

Ezek. 47:1 Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar.

Psa. 46:4 There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High.

Athanasius, one of the early church fathers, said concerning Christ, “He was made man that we might be made God,” and “The Word was made flesh...that we, partaking of His Spirit, might be deified.” This is the principle of God’s move on earth. God’s move is in man and through man. God’s move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (Life-study of Job, p. 129)

Ezekiel 47:1a says, “Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east.” In order for the water to flow forth, there must be a threshold, an opening, through which it can flow. This indicates that if we, through Christ, have more contact with God and draw closer to Him, there will be an opening which will allow the living water of God to flow out from the church. (Life-study of Ezekiel, pp. 303-304)

Today’s Reading

The river issues forth from the house and flows toward the east (Ezek. 47:1b). The east is the direction of the glory of the Lord (Num. 2:3; Ezek. 43:2). The flowing toward the east indicates that the river of God will always flow in the direction of God’s glory. The river cares for God’s glory.

Everything in the church life should be for God’s glory. For example, in our preaching of the gospel, we should seek the glory of God. If our gospel

是为着神的荣耀，就必定有活水流出来。然而，我们若不顾神的荣耀，水流就要受到限制。在召会中的每一个人，都该寻求并顾到神的荣耀。这样，活水就会从召会流出来。

以西结四十七章一节下半也告诉我们，水由殿的右边（南边，直译，右边）流出来。根据圣经，右边表征最高的地位。水从右边流出，指明主的水流该居首位。我们该让主居首位，也需要让主的水流居首位。这样，水流就有果效，并在我们的生活和工作中，成为管治的因素。

这水流是在祭坛的旁边（1 末）。这指明水流总是经过十字架的运行（出十七 6，约十九 34）。我们若不受十字架的对付，水流就会受拦阻。我们若要有水流，就必须受十字架的对付。我们必须乐意经过十字架，使水能流出来（以西结书生命读经，三七三至三七四页）。

这涌流也在祭坛的南边。为着活水的流，一切必须放在祭坛上。我们的确需要完全的奉献，以享受生命的流。我们需要将所有的一切和所是的一切，奉献给主。

给人喝的水总是与神殿或神城有关。诗篇三十六篇八节说，“他们必因你殿里的肥甘得以饱足，你也必叫他们喝你乐河的水。”这节提起神的殿。四十六篇四节说，“有一道河，这河的支流，使神的城快乐。”在本节，河在城里。…诗篇这两节给我们看见，河在城内的殿里。又因为殿在城里，所以殿里的河也就在城里。

约珥书三章十八节告诉我们，必有泉源从耶和华的殿中流出来。撒迦利亚十四章八节告诉我们，必有活水从耶路撒冷出来。…在约珥书和撒迦利亚书我们又看见，河与殿和城有关（李常受文集一九六九年第二册，五六七、五六一页）。

参读：约伯记生命读经，第二十四篇；圣经中关于生命的重要启示，第五章。

preaching is for God's glory, there will be an outflow of living water. However, if we do not care for the glory of God, the flow will be limited. Everyone in the church should seek and care for the glory of God. Then the living water will flow out from the church.

Ezekiel 47:1c also tells us that the water flows out from the right side of the house. According to the Bible, the right side signifies the highest position. The flowing of the water from the right side indicates that the flow of the Lord should have the preeminence. We need to give the Lord the highest position, and we also need to give the flow of the Lord the highest position. Then the flow will be prevailing and become the controlling factor in our living and work.

The flowing is by the side of the altar (v. 1d). This indicates that the flow is always by the cross. If we do not have the dealing of the cross, the flow will be frustrated. If we would have the flow, we must have the dealing of the cross. We need to be willing to pass through the cross so that the flow may come forth. (Life-study of Ezekiel, p. 304)

The flowing is at the south side of the altar. Everything must be put on the altar for the flow of the living water. We do need a full consecration to enjoy the flow of life. We need to consecrate all that we have and all that we are to the Lord.

Water for drinking is always related to either God's house or God's city. Psalm 36:8 says, "They are saturated with the fatness of Your house, / And You cause them to drink of the river of Your pleasures." In this verse God's house is mentioned. Psalm 46:4 says, "There is a river whose streams gladden the city of God." In this verse the river is in the city... These two verses in the Psalms show us that the river is in the house within the city. Because the house is in the city, the river in the house is also in the city.

Joel 3:18 tells us that a fountain will go forth from the house of Jehovah. Zechariah 14:8 tells us that living waters will go forth from Jerusalem....In Joel and Zechariah we see again that the river is related to the house and the city. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 428, 423-424)

Further Reading: Life-study of Job, msg. 24; CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 5

结四七 3~5 “那人…量了一千肘，使我趟过水，水到踝子骨。祂又量了一千肘，使我趟过水，水就到膝。祂再量了一千肘，使我趟过水，水便到腰。祂又量了一千肘，水便成了河，使我不能趟过…”

在以西结四十七章，对我们而言，主要的点乃是我们都需要被量度。我们不需要挣扎、奋斗或运用自己的努力作什么。唯一的需要是我们必须愿意一而再，再而三的被量度。我们需要告诉主：“主，我愿意被量度。”这样水流至终会成为河。地方召会里的圣徒若愿意一而再，再而三地被量度，量了四次，达到百分之百时，就会有河滋润干焦的旷野，医治死海，生长树木，产生鱼，并产生牛犊和山羊羔。我们所需要的，乃是为着主的行动被量度。我们需要被主试验、察验、接管并据有。

水到踝子骨，那就是说，我们这人只有一小部分被主据有。水涨到腰，指明我们这人的一部分被主据有，但另一部分仍是自由的。我们若愿意被量到百分之百，就会完全被活水吞没。然后就一面说，我们失去一切的自由，但就另一面说，我们是真正地自由了。当我们完全被主据有，我们才完全得着自由。活水的流会带我们朝着目标向前（李常受文集一九六九年第二册，五七六至五七七页）。

Ezek. 47:3-5 ...The man...measured a thousand cubits; and He led me through the water, water that was to the ankles. Then He measured a thousand cubits and led me through the water, water that was to the knees. Then He measured a thousand cubits and led me through the water, water that was to the loins. Then He measured a thousand cubits, and it was a river that I could not pass through...

The main point for us in Ezekiel 47 is that we all need to be willing to be measured. There is no need for us to struggle, to strive, or to exercise our effort to do anything. The only need is...to be willing to be measured again and again and again and again. We need to tell the Lord, “Lord, I am willing to be measured.” Then the flow will eventually become the river. If the saints in a local church are willing to be measured again and again and again and again, four times to one hundred percent, there will be a river to water the parched desert, to heal the dead sea, to grow the trees and produce the fish, and to produce the kids and the calves. What we need is to be measured for the Lord’s move. We need to be tested, examined, taken over, and possessed by the Lord.

When the water is to the ankles, that means that only a small part of our being is possessed by the Lord. When the water is risen to the loins, part of our being is possessed by the Lord, but another part is still free. If we are willing to be measured up to one hundred percent, we will be fully swallowed up by the living water. Then in one sense, we lose all our freedom, but in another sense we are really free. When we are fully possessed by the Lord, we will be fully freed. The flow of the living water will carry us on forward toward the goal. (CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” pp. 436-437)

当这人开始量河水时，从殿里只有一点点水流出来。然后他量了一千肘，水流就加深，到了踝子骨（结四七3）。他又量了一千肘，水流又加深，到了膝（4）。以后这人再量了一千肘，水流就更深，到了腰（4）。当他第四次量一千肘的时候，水流就成了可涨的水，不可趟的河。

在圣经里，一千这数字表征完整的单位。比如，诗篇八十四篇十节，作诗的人说，在耶和华的院宇住一日，胜似在别处住千日。一千既是表征完整的单位，量一千的意思就是量完整的单位；一量就是完整地量。

当我们受主审判的时候，必须有彻底的认罪。我们必须让主作我们的审判者，让他把我们带进他的光中，好暴露我们。

如何能确定被主量度有多少，被主得着有多少。我们乃是凭河的深度来知道这事。如果河水只到踝子骨，这证明我们还没有完全被主量过。河有多深乃在于我们被主量过多少。我们不必争辩或称义自己，只要看我们流的深度（以西结书生命读经，三七五至三七七页）。

弟兄姊妹，我们若要流出神的生命，就得被神量过。…有许多弟兄姊妹，他们喜欢自己随便走路，不喜欢受神生命的限制，他们也就不喜欢被神量。被神量过的人，他的脚就不能随便走路。…最后一步，约翰七章所说的河来了，这个人就涨在水上。到这个时候，他这个人完全顺着水性而行动了。这一点就是盖恩夫人最后的经历，她失去在神里面了。这是最深的一步（倪柝声文集第二辑第十八册，二四九至二五〇页）。

参读：倪柝声文集第二辑第十八册，第六十篇。

When this man first measured the river, there was only a trickle coming out from the house. Then he measured a thousand cubits, and the flow became deeper, up to the ankles (Ezek. 47:3). Again he measured a thousand cubits, and the flow became deeper, up to the knees (v. 4). After this the man measured yet another thousand cubits, and the flow became even deeper, up to the loins (v. 4). When he for the fourth time measured a thousand cubits, the flow became a river which could not be passed over, and the river became waters to swim in.

In the Bible the number one thousand signifies a complete unit. For example, in Psalm 84:10 the psalmist says that a day in the Lord's courts is better than a thousand outside. Since one thousand signifies a complete unit, to measure a thousand means to measure a complete unit; it is a complete measuring.

As we are judged by the Lord, we need to make a thorough confession. We need to allow the Lord to be our Judge and let Him bring us into His light and expose us.

We can determine how much we have been measured and possessed by the Lord...by the depth of the river. If the river is only up to our ankles, this proves that we have not been measured fully by the Lord. The depth of the river depends on how much we have been measured by the Lord. There is no need for us to argue and justify ourselves. Instead, we should simply consider the depth of our flow. (Life-study of Ezekiel, pp. 305-307)

Brothers and sisters, if we want God's life to flow out, we have to be measured by Him.... Many...prefer to walk freely by themselves; they do not want to be restricted by God's life. Therefore, they do not want to be measured by God. Once a person is measured by God, however, his feet will not be free to walk about at will.... In the final step, the river of John 7 comes, and the water becomes so deep that a man can swim in it. At this point, one is fully carried along by the flow of the water. This is Madame Guyon's final experience—being lost in God. This is the deepest step. (CWWN, vol. 38, "Measure and Flow," p. 472)

Further Reading: CWWN, vol. 38, ch. 61, "Measure and Flow"

结四七 8 ~ 10 “...这水往东方一带流出，下到亚拉巴，直到海；...这河所到之处，凡滋生有生命的动物都必生活，并且这水到了那里，就有极多的鱼。...必有渔夫站在海边，从隐基底直到隐以革莲，都作晒网之处。...”

以西结四十七章八节说到河下到...亚拉巴，〔这地名〕意思是野地、旱地、干焦的不毛之地；因此是旷野。这地需要滋润。河是为着滋润旱地，并医治死海。...约书亚三章十六节说到盐海是亚拉巴的海。死海或盐海是在亚拉巴附近。因着河流入海里，海中的盐水就得医治。现今海成为淡水，因为盐被吞没了。河先来滋润不长东西的旱地，并医治死水。这滋润和医治的目的是为着产生生命（李常受文集一九六九年第二册，五七四至五七五页）。

信息选读

河水所到之处，百物都必生活，且满了生命（结四七 9）。这河乃是生命的河，唯有生命能使百物得活。

在这流里，必生长树木，每月结出佳美、可口的果子（12）。这水也带来极多的鱼（9）。隐基底和隐以革莲这两城的名字（10），含示牲畜。隐基底的意思是，“山羊羔的泉源”；隐以革莲的意思是，“二牛犊的泉源”。这些泉源乃是给年幼的牲畜，就是给山羊羔、牛犊的。从这一切我们看见，河流产生树木、鱼和牲畜。

Ezek. 47:8-10 ...This water flows out toward the eastern region and goes down into the Arabah and goes to the sea....And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there....And fishermen will stand beside the sea from En-ge-di even to En-eglaim; it will be a place for the spreading of nets...

The river in Ezekiel 47:8 goes down into the Arabah, [which] means the wilderness, the dry land, the parched land that grows nothing; hence, the desert. This land needs the watering. The river is for watering the dry land and healing the Dead Sea.... Joshua 3:16 refers to the Dead Sea as the sea of the Arabah. The Dead Sea, or the Salt Sea, is near the Arabah. Because of the flow of the river into the sea, the salt water in the sea is healed. The sea now becomes fresh water because the salt has been swallowed up. The river comes first to water the dry land that grows nothing and to heal the death waters. This watering and healing is for the purpose of producing life. (CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” p. 435)

Today's Reading

Where the river flows, everything shall live and be full of life (Ezek. 47:9). This river is the river of life, and only life can cause things to live.

In this flow the trees live and bear sweet, delicious fruit every month (v. 12). Also, the water brings forth an abundance of fish (v. 9). Cattle are implied by the names of two cities—En-ge-di and En-eglaim (v. 10). En-ge-di means “the fountain of the kid,” and En-eglaim means “the fountain of the two calves.” These fountains are for the young cattle, the kids and the calves. From all this we see that the flow of the river produces trees, fish, and cattle.

在正当的召会生活中，有许多结果子的树木，因此不缺果子。你所在地方的召会若是活的，就必定有结果子的树木。有结果子的树，表示在你的召会中有水流。树是长在活水旁。在你所在地的召会中若有水流，就必定有树，结出丰盈的果子。

随着河的流，也有渔夫（10）。打鱼表征人数扩增。在你所在的地方召会，一年过一年人数若没有扩增，这表示没有打鱼，而没有打鱼表示没有水流。我们若要打鱼，就必须有水流。

在召会生活中，我们也需要有山羊羔的泉源和牛犊的泉源，好得着喂养。因此，我们需要食物，需要人数的扩增，也需要喂养。这就带进补网，就是建造。…这一切都在于一件事，就是…神的河来涌流（以西结书生命读经，三七九至三八〇页）。

因此，河流产生树木、鱼和牲畜。渔夫在地上晒网，从隐基底直到隐以革莲。他们在这两个泉源之间的地上晒网。以西结四十七章的树木、鱼和牲畜，是照着创世记一章的次序提起的。在一章，植物生命在先，鱼其次，牲畜第三。

我们需要隐基底，我们也需要隐以革莲，就是山羊羔和牛犊的泉源。我们必须领悟，主恢复的潜力是在青年人身上。我很喜乐，看见有这么多“山羊羔”和“牛犊”在召会生活里。我是年长的圣徒，为着我们中间年长的圣徒，我也满了感谢。所有的“山羊羔”都需要年长圣徒的照顾。虽然我喜爱并珍赏所有年长的圣徒，但我里面深处领悟，主行动的将来、兴盛和潜力，是在年轻人，在山羊羔和牛犊身上。我们中间有许多满了生命的青年人，证明地方召会是山羊羔的泉源，和牛犊的泉源（李常受文集一九六九年第二册，五七五至五七六页）。

参读：圣经中关于生命的重要启示，第六章。

In the proper church life there are many trees producing fruit, and thus there is no lack of fruit. If the church in your locality is living, there will be trees bearing fruit. Trees producing fruit are an indication that there is a flow in your church. The trees grow by the living water. If there is a flow in your local church, there surely will be the trees bearing an abundance of fruit.

With the flowing of the river, there is also fishing (v. 10). Fishing signifies the increase in numbers. If the number of people in your local church does not increase year after year, this means that there is no fishing, and no fishing means that there is no flow. If we would have fishing, we must have the flow.

In the church life we also need some fountains of kids and fountains of calves for feeding. Thus, we need food, we need the increase in numbers, and we need the feeding. This will bring in the mending, the building up.... All these matters depend on one thing—the flow of the river...of God. (Life-study of Ezekiel, pp. 309-310)

Thus, the flow of the river produces trees, fish, and cattle. The fishermen spread their nets on the land from En-ge-di to En-eglaim. They spread their nets on the land between these two fountains. The trees, the fish, and the cattle in Ezekiel 47 are mentioned according to the order in Genesis 1. In Genesis 1 the plant life is first, the fish are second, and the cattle are third.

We need En-ge-di, and we need En-eglaim, the fountains of the kids and the calves. We must realize that the potential with the Lord's recovery is with the young people. I am happy to see so many "kids" and "calves" in the church life. I am an older saint, and I am also very thankful for all the older saints among us. All the "kids" need the care of the older saints. Although I love and appreciate all the older saints, deep within me I realize that the future, the prosperity, and the potential of the Lord's move is with the young ones, with the kids and with the calves. The many young people among us who are full of life are evidence that the local church is the fountain of the kids and the fountain of the calves. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 435-436)

Further Reading: CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," ch. 6

结四七 11 ~ 12 “只是泥泞之地与洼湿之处不得治好，必留为盐地。在河这边与那边的岸上必生长各类的树木，其果可作食物；叶子不枯干，果子不断绝；每月必结新果子，因为供应树木的水是从圣所流出来的。树上的果子必作食物，叶子乃为治病。”

以西结四十七章八节说，这河流向东海。根据地图，东海就是盐海或死海。借着从神殿中流出的河，死海的盐水要得着医治。这意思是说，死亡要被生命吞灭。当地方召会中生命的流丰富且深广时，许多死亡就要被生命吞灭。然而，一个召会中若没有水流，那个召会就要成为“死海”，满了盐。但若有河的流，死就要被生命吞灭，“死海”就要活过来。

虽然死海和干地能活过来，死也能被生命吞灭，但洼湿之处却不得治好（11）。洼湿之处既不是干地，也不是流水之处。洼湿之处乃是半泥半水，既不湿也不干。洼湿之处表征一种充满妥协的光景。这意思是说，无论哪里有妥协的光景，哪里就是洼湿之处。我们绝不该与任何“洼湿之处”有牵连（以西结书生命读经，三八〇至三八一页）。

信息选读

主耶稣责备老底嘉的召会像温水，不冷不热。祂告诉在老底嘉的人，他们应当或热或冷，而不要象温水。祂也说，他们若仍然不冷不热，祂就要从口中把他们吐出去（启三 15 ~ 16）。象温水就是在一种妥协的光景中，在洼湿之处。

Ezek. 47:11-12 But its swamps and its marshes will not be healed; they shall be left for salt. And on the banks on both sides of the river will grow all kinds of trees for food. Their leaves will not wither, nor will their fruit fail; but they will bring forth new fruit every month, because the water for them flows out of the sanctuary. And their fruit shall be for food, and their leaves for healing.

Ezekiel 47:8 says that the river flows toward the East Sea. According to the map, the East Sea is the Salt Sea or the Dead Sea. By the flowing of the river out of the house, the salt water of the Dead Sea will be healed. This means that death will be swallowed up by life. When there is a rich and deep flow of life in a local church, much death will be swallowed up by life. However, if there is no flow in a particular church, that church will become a “dead sea” full of salt. But if there is the flow of the river, deadness is swallowed up by life, and then the “dead sea” will be made alive.

Although the Dead Sea and the dry places can be made alive and deadness can be swallowed up by life, the marshes cannot be healed (v. 11). A marsh is a place that is neither dry nor flowing with water. Consisting partly of mud and partly of water, a marsh is neither wet nor dry. A marsh signifies a situation that is full of compromise. This means that wherever there is a compromising situation, there is a marsh. We should never become involved with any situation that is a “marsh.” (Life-study of Ezekiel, p. 310)

Today's Reading

The Lord Jesus rebuked the church in Laodicea for being lukewarm and neither hot nor cold. He told those in Laodicea that they should be either hot or cold but not lukewarm. He also said that if they remained lukewarm, He would spew them out of His mouth (Rev. 3:15-16). To be lukewarm is to be in a compromising situation, to be in a marsh.

我们对召会的立场必须是绝对的。你若站在宗派里，就该绝对地站住。你若与自由团体站在一起，就该绝对地同那个团体站住。你若站在召会的立场上，你就必须绝对地站住。你应当或冷或热，而不该象温水。象温水就是在洼湿之处。你若放弃宗派和自由团体，却又不绝对地为着召会的立场，你就是在洼湿之处。一个人可能在召会生活中，却不是绝对的。这样的人乃是洼湿之处。

甚至主也无法治好洼湿之处。洼湿之处是中立地带，半路凉亭，妥协之处。有些圣徒既不在巴比伦，也不在耶路撒冷，乃在巴比伦和耶路撒冷中间地带。这意思是说，他们是在洼湿之处，甚至他们就是洼湿之处。

我们必须绝对地在流中，或站在干地上。我们若在洼湿之处，或在“泥泞”的光景中，主对我们就无能为力。进到洼湿之处很容易，从其中出来却很难。召会必须是在绝对之地。因此，为着召会生活，我们必须绝对。…你若在主的恢复中，就要绝对在主的恢复中，不要在半路凉亭。要完全从巴比伦回到耶路撒冷。你若停在半途，就会成为洼湿之处，不会有任何水流，甚至没有细流。你所有的水只够使你成为“泥泞”。你会成为洼湿之处，而洼湿之处不得治好。我在主恢复的年月日中，从未看见洼湿之处得治好的。

主耶稣在启示录二十二章十一节说，“行不义的，叫他仍旧行不义；污秽的，叫他仍旧行污秽；义的，叫他仍旧行义；圣别的，叫他仍旧圣别。”这里我们看见，主耶稣渴望并要求绝对。我们必须学习绝对。因着绝对，我们就会在流中，这流不是涓涓细流，乃是可淤的河。这样，河水所到之处，百物都必生活（以西结书生命读经，三八一至三八三页）。

参读：以西结书生命读经，第二十六篇。

Our stand concerning the church must be absolute. If you stand in a denomination, you should stand absolutely. If you stand with an independent group, you should stand with that group absolutely. If you stand on the ground of the church, you must stand absolutely. You should be either cold or hot, but you should not be lukewarm. To be lukewarm is to be in a marsh. If you give up the denominations and the independent groups yet are not absolute for the proper ground of the church, you are in a marsh. It is possible for one to be in the church life without being absolute. Such a person is a marsh.

Not even the Lord can heal a marsh. A marsh is a neutral place, a halfway place, a place of compromise. Certain saints are neither in Babylon nor in Jerusalem but in a halfway place between Babylon and Jerusalem. This means that they are in a marsh and even that they are a marsh.

We need either to be absolutely in the flow or stay on dry ground. If we remain in a marshy or “muddy” situation, the Lord cannot do anything with us. It is very easy to get into a marsh, but it is very difficult to get out of one. The church must be in a place of absoluteness. Thus, for the church life we need to be absolute. If you are in the Lord’s recovery, be in the recovery absolutely, not halfway. Come back all the way from Babylon to Jerusalem. If you stop halfway, you will become a marsh, and you will not have any flow, not even a trickle. Rather, you will have just enough water to make you “muddy.” You will be a marsh, and a marsh cannot be healed. Throughout all my years in the Lord’s recovery, I have never seen a marsh that was healed.

In Revelation 22:11 the Lord Jesus says, “Let him who does unrighteousness do unrighteousness still; and let him who is filthy be filthy still; and let him who is righteous do righteousness still; and let him who is holy be holy still.” Here we see that the Lord Jesus desires and requires absoluteness. We must learn to be absolute. By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes. (Life-study of Ezekiel, pp. 310-312)

Further Reading: Life-study of Ezekiel, msg. 26

林后三 6 “祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。”

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

9 “因为我们是神的同工，你们是神的耕地，神的建筑。”

新约够资格的执事乃是供应生命给人，为要帮助人在生命里长大（林后三 6）。…哥林多前书…启示…新约够资格的执事的六种身分：撒种者、栽种者、浇灌者、生育者、喂养者和建造者。这六种身分与生命的事有关，就是与我们经历并享受基督作为赐生命的灵有关（李常受文集一九七〇年第一册，七六五页）。

信息选读

在林前九章十一节保罗对哥林多人说，“我们…把属灵之物撒给你们。”属灵之物指属灵的种子。…新约的执事所作的第一件事，不是传道理的教训，乃是撒属灵的种子。种子是生命的容器，撒种就是分赐生命。因此，撒属灵之物是生命的事。按照马太十三章，主耶稣来作撒种者，将祂自己作为生命的种子撒在人类里面（3、37）。…在主的恢复里，我们作为新约的执事，需要作撒种者，将生命分赐到别人里面。

…作撒种者比作教师难多了。要作教师，人只需要上圣经学校，在那里他可能被训练成为优秀的讲员，

2 Cor. 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

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.

A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life (2 Cor. 3:6)... [There are] six statuses of a competent minister of the new covenant as revealed in 1 Corinthians: a sower, a planter, a waterer, a begetter, a feeder, and a builder. These six statuses are related to the matter of life, that is, to our experience and enjoyment of Christ as the life-giving Spirit. (CWWL, 1970, vol. 1, "The Spirit and the Church," p. 577)

Today's Reading

In 1 Corinthians 9:11 Paul says to the Corinthians, "We have sown to you the spiritual things." The spiritual things refers to spiritual seeds.... The first thing a new testament minister does is not to pass on doctrinal teachings but to sow spiritual seeds. A seed is a container of life, and to sow a seed is to impart life. Hence, sowing the spiritual things is a matter of life. According to Matthew 13, the Lord Jesus came as a Sower to sow Himself as the seed of life into the human race (vv. 3, 37)... In the Lord's recovery we as ministers of the new covenant need to be sowers who impart life into others.

To be a sower is much more difficult than to be a teacher. In order to be a teacher, a person simply needs to go to a Bible school where he may be trained to

不但学习圣经道理和比喻，也学习如何运用声音，说故事，讲得动听，并且使用手势。然而，要作撒种者，人必须有那能在别人里面生长并产生基督的生命种子。这样的属灵种子不是仅仅道理或字句，乃是在我们灵里生命的东西。这样的种子是属灵之物，乃是在我们灵里，同着并出于我们的灵。要得着教训并不难，但要得着这些种子就不容易了。

在林前三章六节保罗说，“我栽种了。”栽种也是生命的事，因为栽种包含撒种，就是撒播生命的容器，或将花草、苗木或树秧栽植在地里；这一切都是生长的活物。九节告诉我们，我们在基督里的信徒，是“神的耕地”，就是神的农场。在基督里得了重生，有神生命的信徒，乃是神所耕种的田地，神新造里的农场。就团体一面，我们是神的召会，有基督栽种在我们里面。我们要将基督栽种到别人里面，就需要在我们灵里真实地经历基督作生命。我们里面若生长并产生基督，我们就会有出于基督的东西可以栽种到别人里面。这再次指明，属灵的栽种不是道理的事，乃是生命的事。

在六节保罗继续说，“亚波罗浇灌了。”我们不仅是栽种者，也该是浇灌者。一旦我们将基督栽种到别人里面，我们就需要用生命水（启二二17）浇灌他们。日复一日我们该浇灌亲爱的圣徒，他们是神的农场上需要浇灌的植物。我们可将神农场上的浇灌者比喻为用水供应农场，有贮水槽的灌溉系统。我们该是神圣的“灌溉系统”，有活水贮存在我们里面，可以浇灌作神农场的召会。我们需要对基督作生命水有真实的经历，并与祂有活的接触。结果，我们就会有生命的泉源不断地从我们里面涌流出来（约四14），并且我们将是活水的管道，神圣的灌溉系统，能用生命水供应别人（七37~39）。我们需要作浇灌者，就是被生命水充满，并且浇灌同作信徒者，使他们在生命里长大的人。我们对基督作活水若没有足够的经历，就很难浇灌别人（李常受文集一九七〇年第一册，七六六至七六八页）。

参读：李常受文集一九七〇年第一册，那灵与召会，第七章。

be a good speaker, learning not only biblical doctrines and parables but also how to use one's voice, tell stories, speak eloquently, and use gestures. However, in order to be a sower, one must have seeds of life that can grow and produce Christ in others. Such spiritual seeds are not mere doctrines or letters; instead, they are something of life in our spirit. They are spiritual things, things that are in, with, and out of our spirit. To acquire teachings is easy, but to obtain these seeds is difficult.

In 1 Corinthians 3:6 Paul says, "I planted." Planting is also a matter of life, for it involves sowing seeds, the containers of life, or placing herbs, plants, or trees in the ground, all of which are living things that grow. Verse 9 tells us that we, the believers in Christ, are "God's cultivated land," that is, God's farm. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, a farm in God's new creation. Corporately, we as the church of God have Christ planted in us. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit. If we grow and produce Christ within us, we will have something of Christ to plant into others. Again, spiritual planting is not a matter of doctrines but of life.

In 3:6 Paul continues, "Apollos watered." We should not only be planters but also waterers. Once we plant Christ into others, we need to water them with the water of life (Rev. 22:17). Day by day we should water the dear saints, who are plants in God's farm that need watering. We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water. We should be a divine "irrigation system" with a reservoir of living water stored within us to water the church as God's farm. We need to have the genuine experience of Christ as the water of life and a living contact with Him. Consequently, we will have a fountain of life bubbling within us constantly (John 4:14), and we will be a channel of living water, a divine irrigation system, that can supply others with the water of life (7:37-39). We need to be waterers, those who are filled with the water of life and who water their fellow believers for their growth in life. If we do not have the sufficient experience of Christ as the living water, it will be difficult for us to water others. (CWWL, 1970, vol. 1, "The Spirit and the Church," pp. 577-578)

Further Reading: CWWL, 1970, vol. 1, "The Spirit and the Church," ch. 7

林前四 15 “...我在基督耶稣里借着福音生了你们。”

三 2 “我给你们奶喝，没有给你们干粮，因为那时你们不能吃...”

10 “我照神所给我的恩典，好象一个智慧的工头，立好了根基，有别人在上面建造，只是各人要谨慎怎样在上面建造。”

生育就是借着生命的分赐产生东西，生出东西。就象使徒保罗借着将神圣的生命分赐到哥林多信徒里面，而生了他们〔林前四 15〕，我们也该作父亲，借着将神圣的生命分赐到人里面，而生育属灵的儿女。生育不象教导；生育乃是生命的事。我们需要有神圣的“生命胚芽”，为要将神圣的生命分赐到别人里面，将他们生为神的儿女（李常受文集一九七〇年第一册，七六八页）。

信息选读

生育属灵的儿女以后，我们需要用属灵的奶喂养他们。因此，我们需要作喂养者。在林前三章二节保罗说，“我给你们奶喝。”给别人奶喝就是喂养他们。喂养是生命的事。喂养不同于教导；教导是知识的事。我们不该仅仅教导别人，乃要喂养他们。...我们该不断以基督作属灵的食物，从祂得滋养，使我们能喂养别人。我们需要从基督得喂养，以产生属灵的奶，好使我们能喂养属灵的儿女。这是对基督作生命的真实经历。

要实行正确的召会生活，我们需要生命真实的经历。...保罗不仅作父亲生育属灵的儿女，也作母亲喂养他们。我们需要在属灵上刚强并健康，使我们像保

1 Cor. 4:15 ...In Christ Jesus I have begotten you through the gospel.

3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it...

10 According to the grace of God given to me, as a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it.

To beget is to generate something, to bring forth something, through the impartation of life. Like the apostle Paul, who begot the Corinthian believers in Christ [1 Cor. 4:15] by imparting the divine life into them, we should be fathers who beget spiritual children by imparting the divine life into others. Begetting, unlike teaching, is a matter of life. We need to have the divine “life germ” in order to impart the divine life into others so that they may be begotten as children of God. (CWWL, 1970, vol. 1, “The Spirit and the Church,” p. 579)

Today's Reading

After begetting spiritual children, we need to feed them with the spiritual milk. Hence, we need to be feeders. In 1 Corinthians 3:2 Paul says, “I gave you milk to drink.” To give others milk to drink is to feed them. Feeding is a matter of life. It differs from teaching, which is a matter of knowledge. Instead of merely instructing others, we need to feed them.... We should be constantly nourished with Christ as spiritual food so that we may be able to feed others. We need to feed on Christ to produce spiritual milk so that we may be able to feed our spiritual children. This is a genuine experience of Christ as life.

In order to practice the proper church life, we need the genuine experience of life.... Paul was not only a father who begot spiritual children but also a mother who fed them. We need to be spiritually strong and healthy so that, like Paul, we

罗一样，能生育属灵的儿女，并且产生足够属灵的奶喂养他们。那些在众召会中领头的人需要作…父亲，分赐生命给属灵的儿女，又成为母亲，产生属灵的奶喂养他们。

新约的执事作为撒种者、栽种者、浇灌者、生育者和喂养者，至终该成为建造者。在三章十至十一节，保罗说到自己是“智慧的工头”，立了唯一的根基，就是基督，让别人在上面建造。然后在十二节，保罗说到用金、银、宝石在这根基上建造。我们作撒种、栽种、浇灌、生育并喂养的工作时，基督就会在信徒里面生长。信徒里面有了这个生命的长大，他们里面同时也会有相当程度的变化。信徒日复一日长大的时候，就会被变化（林后三 18，罗十二 2）。他们作为植物在神的农场长大时，会经历变化。…结果，信徒不仅成为成熟的植物，就是在基督里长成的人（启十四 4、15，西一 28），也成为金、银、宝石，就是建造神家的宝贵材料（启二一 2～3、11、18～22）。

我们若要成为用金、银、宝石建造的建造者，我们就需要成为这些宝贵的材料。金表征父神圣的性情，银表征基督救赎的工作，宝石表征那灵变化的工作。在建造神家的事上，建造者与建造的材料不是分开的。我们要成为建造者，自己就需要借着被三一神构成而成为变化过的材料。我们该是神家的建造者，也是建造的材料。我们自己若没有被变化成为宝贵的材料，就无法帮助别人被变化成为这样的材料。我们自己需要首先成为宝贵的材料，并且建造到神的家里；然后我们才够资格用其他的信徒作为变化过的材料，建造神的家（李常受文集一九七〇年第一册，七六九至七七〇页）。

参读：李常受文集一九七〇年第一册，那灵与召会，第七章。

may be able to beget spiritual children and adequately produce the spiritual milk to feed them. Those who take the lead in the churches need to...become fathers who impart life to their spiritual children and mothers who produce the spiritual milk to feed them.

The new covenant ministers as sowers, planters, waterers, begetters, and feeders should eventually become builders. In 1 Corinthians 3:10-11 Paul speaks of himself as “a wise master builder” who laid the unique foundation, Christ, for others to build upon. Then in verse 12 Paul speaks of building upon the foundation gold, silver, and precious stones. As we carry out the work of sowing, planting, watering, begetting, and feeding, Christ will grow in the believers. This growth of life in the believers will be accompanied by a measure of transformation in them. While the believers grow day by day, they will be transformed (2 Cor. 3:18; Rom. 12:2). As they grow as plants on God’s farm, they will experience transformation.... Consequently, the believers will be not only mature plants, that is, full-grown men in Christ (Rev. 14:4, 15; Col. 1:28), but also gold, silver, and precious stones, precious materials for the building of God’s house (Rev. 21:2-3, 11, 18-22).

If we would be builders who build with gold, silver, and precious stones, we need to be these precious materials. Gold signifies the divine nature of the Father, silver signifies the redemptive work of Christ, and precious stones signify the transforming work of the Spirit. In building the house of God, the builders are not separate from the materials of the building. In order to be builders, we ourselves need to be the transformed materials by being constituted with the Triune God. We should be both the builders and the building material of the house of God. If we ourselves have not been transformed into precious materials, we cannot help others be transformed into such materials. We ourselves first need to be the precious materials and be built into the house of God. Then we will be qualified to build the house of God with other believers as the transformed materials. (CWWL, 1970, vol. 1, “The Spirit and the Church,” pp. 579-580)

Further Reading: CWWL, 1970, vol. 1, “The Spirit and the Church,” ch. 7

第十周诗歌

614

教会 — 建造

6 4 6 4 6 6 6 4 (英 846)

降 E 大调

3/4

一 灵能交流, 恩主, 灵能交流!
 我今切求, 恩主, 灵能交流!
 甚愿一反已往, 推倒铁壁铜墙,
 灵能交流通畅, 灵能交流!

- 二 灵能交流, 恩主, 灵能交流!
 我今恳求, 恩主, 灵能交流!
 不再自满自负, 不再作茧自缚,
 灵能交流无阻, 灵能交流!
- 三 灵能交流, 恩主, 灵能交流!
 我今祈求, 恩主, 灵能交流!
 不再不凡自命, 不再自觉聪明,
 灵能交流不停, 灵能交流!
- 四 灵能交流, 恩主, 灵能交流!
 我今寻求, 恩主, 灵能交流!
 不再自藏自隐, 不再独善己身,
 灵能交流日深, 灵能交流!
- 五 灵能交流, 恩主, 灵能交流!
 我今要求, 恩主, 灵能交流!
 打倒自持架格, 走下作人宝座,
 流出活水江河, 灵能交流!
- 六 灵能交流, 恩主, 灵能交流!
 允我所求, 恩主, 灵能交流!
 切愿能被建造, 不但与你相交,
 且能与人相调, 灵能交流!

Oh, may my spirit flow

The Church — Her Building

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2. Oh, may my spirit flow,
 Oh, may it flow!
 Now I implore Thee, Lord,
 Oh, may it flow!
 No more self-satisfied,
 No more in self-bound pride,
 No more my spirit tied;
 Oh, may it flow!
3. Oh, may my spirit flow,
 Oh, may it flow!
 For this I plead with Thee,
 Oh, may it flow!
 High-minded not to be,
 Pride shall not prison me,
 I'd flow unceasingly,
 In spirit flow.
4. Oh, may my spirit flow,
 Oh, may it flow!
 For this I seek Thee, Lord,
 Oh, may it flow!
 No more to isolate,
 Nor self to perfect make,
 My spirit nought abate,
 Deeply to flow.
5. Oh, may my spirit flow,
 Oh, may it flow!
 I ask Thee, gracious Lord,
 Oh, may it flow!
 My trust in self o'erthrow,
 Down from self's throne I'll go,
 That living water flow
 In spirit, Lord.
6. Oh, may my spirit flow,
 Oh, may it flow!
 Answer my prayer, dear Lord,
 Oh, may it flow!
 Not just commune with Thee,
 I long to builded be,
 Mingle with others free
 In spirit, Lord.

圣地上的圣殿和圣城

读经：结四七 13～20，四八 8～20、31～35，启二—12～13

纲要

周一

壹 圣地预表基督，圣地的结果乃是圣殿与圣城，圣殿与圣城预表召会（结四七 13，林前三 16～17）；召会是享受基督丰富的结果（弗三 8）：

一 当神所拣选的人有分于并享受基督的丰富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧；因此，召会是基督一切所是的智慧展示—10 节。

二 美地是流奶与蜜之地，奶与蜜预表基督的丰富；奶与蜜都是两种生命—动物生命和植物生命—结合而成的产品—出三 8，参歌四 11：

1 奶产自吃草的牛，蜜由蜜蜂采花蜜而成。

2 奶与蜜表征基督的丰富来自祂生命的两方面—动物生命所预表祂为着法理救赎之救赎的生命（约一 29），以及植物生命所预表祂为着生机拯救之生产生命（十二 24）。

The Holy Temple and the Holy City in the Holy Land

Scripture Reading: Ezek. 47:13-20; 48:8-20, 31-35; Rev. 21:12-13

Outline

Day 1

I. The holy temple and the holy city, which typify the church (Ezek. 47:13; 1 Cor. 3:16-17), are the issue of the Holy Land, which typifies Christ; the church is the issue of the enjoyment of the riches of Christ (Eph. 3:8):

A. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies; hence, the church is the wise exhibition of all that Christ is—v. 10.

B. The good land is a land flowing with milk and honey, typifying the riches of Christ; both milk and honey are products of two kinds of lives—the animal life and the vegetable life—Exo. 3:8; cf. S. S. 4:11:

1. Milk is produced by cattle that feed on grass, and honey is made by bees from the nectar of flowers.

2. Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life for His judicial redemption, typified by the animal life (John 1:29), and His generating life for His organic salvation, typified by the vegetable life (12:24).

- 3 因此，美地是宽阔之地，就是包罗万有的基督在祂完满的救恩里，包括祂法理的救赎与生机的拯救—参罗五 10。
- 三 地的恢复，表征对基督丰富之享受的恢复；基督自己是不会丧失的，但我们在经历中，却会丧失基督（加五 2～4）。
- 四 地一旦被恢复，殿和城就能在其上建造起来；迦南美地是包罗万有的基督完满、完整、终结的预表；基督乃是三一神的具体化身（西二 9），实化为包罗万有赐生命的灵（林前十五 45 下，林后三 17），作神子民分得的产业，成为他们的享受（西一 12，二 6～7，加三 14，参申八 7～9）。
- 五 以色列人借着享受那地的丰富，就能建造圣殿作神在地上的居所，并建造耶路撒冷城，将神的国建立在地上；照样，在基督里的信徒借着享受基督那追测不尽的丰富，被建造为基督的身体，召会，就是基督的丰满，祂的彰显（弗一 22～23），也是神的居所（二 21～22，提前三 15）与神的国（太十六 18～19，罗十四 17）。
- 六 圣所，就是殿，乃是神的家，为着祂的安息；城是神的国，为着祂的权柄；二者都预表召会作神的家和神的国，要终极完成于永远里的新耶路撒冷，为着成就神永远的经纶—结四八 8、15，提前三 15，罗十四 17，启二一 2～3、22，二二 1、3、5。
3. Thus, the good land is a spacious land of the all-inclusive Christ in His full salvation—in His judicial redemption and in His organic salvation—cf. Rom. 5:10.
- C. *The recovery of the land signifies the recovery of the enjoyment of Christ's riches; Christ Himself cannot be lost, but in our experience Christ can be lost (Gal. 5:2-4).*
- D. *Once the land has been recovered, the temple and the city can be built on the land; the good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17), as the inheritance allotted to God's people for their enjoyment (Col. 1:12; 2:6-7; Gal. 3:14; cf. Deut. 8:7-9).*
- E. *By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth; likewise, by enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17).*
- F. *The sanctuary, the temple, is God's house for His rest, and the city is God's kingdom for His authority; both typify the church as God's house and God's kingdom, which will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy—Ezek. 48:8, 15; 1 Tim. 3:15; Rom. 14:17; Rev. 21:2-3, 22; 22:1, 3, 5.*

贰美地位于西面的地中海（结四七15），与东面的死海和约但河（18）之间：

- 一 迦南地这块高地（二十 40～42，三四 13～14，三七 22，申三二 13）被水围绕，指明美地是被死围绕；因此，美地预表复活的基督，祂从死人中复起、被高举；这也指明对基督的享受与祂的死极有关系——必须是在祂死的范围、境界里（参腓三 7～11）。
- 二 美地的北面没有河为界，乃有黑门山；黑门山是一座高山，表征诸天，神恩典之甘露从其降在预表众地方召会的锡安山（诗一三三 3）；高起的美地和黑门山，表征复活的基督，祂已升到诸天之上。

叁分地（结四八 1～35）所描绘的这幅图画显示，在复兴的时候，从北边的但（1），到南边的迦得（27），所有的以色列人都要享受基督，但他们与基督相距的远近是不同的：

- 一 众支派与基督相距的远近，由他们的重要性所决定；最重要的人是祭司，他们与基督最亲近，并且他们维持百姓与主之间的交通；利未人与主的远近居次，他们维持

II. The good land is situated between the waters of the Mediterranean Sea on the west (Ezek. 47:15) and the waters of the Dead Sea and the Jordan River on the east (v. 18):

- A. *For the land of Canaan, an elevated land (20:40-42; 34:13-14; 37:22; Deut. 32:13), to be surrounded by water indicates that it is surrounded by death; thus, the good land typifies the resurrected Christ, who was raised, elevated from the dead; this also indicates that the enjoyment of Christ is closely related to His death, and it must be in the sphere, the territory, of His death (cf. Phil. 3:7-11).*
- B. *On the north side of the good land, there is no river as a border; instead, there is Mount Hermon, a high mountain, which signifies the heavens, from which the dew of God's grace descends on the mountains of Zion, typifying the local churches (Psa. 133:3); the elevated good land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens.*

III. The picture portrayed by the allotment of the land (Ezek. 48:1-35) shows that, in the restoration from Dan in the north (v. 1) to Gad in the south (v. 27), all the Israelites will enjoy Christ, but their nearness to Christ will not be the same:

- A. *The nearness of the tribes to Christ is determined by their importance; the most important are the priests, who are the closest to Christ and who maintain the fellowship between the people and the Lord; the Levites, who maintain a service to the*

向主的事奉。

- 二 然后是为城作工的人，是第三等亲近主的人，他们维持神的行政；此外，还有王室和君王，以及君王的职分。
- 三 祭司的交通、利未人的事奉、维持神行政的工作以及君王的职分，都是出于地的丰富；按照属灵的意义，这意思是说，在召会中一切的交通、事奉、工作、行政、王室的身分、为主的权柄和君王的职分，都是出自对基督丰富的享受。
- 四 我们越享受基督，就越与祂亲近；我们越与祂亲近，我们在祂的定旨上就越重要。
- 五 最重要的是祭司和君王；按照新约的启示，所有新约的信徒都该操练作祭司和君王—彼前二5、9，罗十五16，腓三3，启一6，五10，二十6，二二3下~5。

周 四

肆城有十二个门（结四八31~34，参启二一12~13），其上有以色列十二支派的名字，这城必是耶路撒冷；这城将是千年国的属地部分，作复兴的以色列与神的居所；作为这样的住处，这城预表召会中的得胜者，并旧约中得胜的圣民，他们要成为新耶路撒冷，在千年国的属天部分，也就是诸天之国的实现里，作神与得胜者相互的住处（参三12）：

Lord, are next in nearness to the Lord.

- B. Then the workers for the city, who maintain God's government, are the third closest to the Lord; in addition, there is the royal family with the king and the kingship.*
- C. The fellowship of the priests, the service of the Levites, the work to maintain God's government, and the kingship all come out of the riches of the land; according to spiritual significance, this means that in the church all the fellowship, service, work, government, royalty, lordship, and kingship come out of the enjoyment of the riches of Christ.*
- D. The more we enjoy Christ, the closer we are to Him; and the closer we are to Him, the more important we are in His purpose.*
- E. The most important are the priests and the kings; according to the New Testament revelation, all the New Testament believers should exercise to be priests and kings—1 Pet. 2:5, 9; Rom. 15:16; Phil. 3:3; Rev. 1:6; 5:10; 20:6; 22:3b-5.*

Day 4

IV. The city with twelve gates (Ezek. 48:31-34; cf. Rev. 21:12-13), on which are the names of the twelve tribes of Israel, must be Jerusalem; this city will be the dwelling place of the restored Israel with God in the earthly part of the millennium; as such, it typifies the overcomers in the church and the overcoming saints of the Old Testament, who will be the New Jerusalem as the mutual abode of God and the overcomers in the heavenly part of the millennium (cf. Rev. 3:12), which is the manifestation of the kingdom of the heavens:

一 门的数字是十二，由三乘四所组成，表征神的圣城新耶路撒冷，是三一神（三）与祂所造之人（四）的调和。

二 十二这数字也表征神行政上的绝对完全和永远完整；这指明新耶路撒冷不仅是神、人二性永远的调和，也是出于这调和而有的完全行政；这城要为着神在永世里完整的行政管理，施行完满的权柄—二二 1、3、5。

伍 以色列的历史是召会历史完满的预表：

一 以色列的历史，开始于以色列在出埃及时团体的经历逾越节（出十二），并要继续直到主的第二次来，那时以色列要得复兴，并要建造属地的耶路撒冷，有十二个门。

二 召会的历史也开始于逾越节，就是那被杀献祭的基督（林前五 7），并要继续直到千年国，那时得胜的圣徒要成为属天的耶路撒冷，就是新耶路撒冷，有十二个门。

三 在一千年以后，属天的耶路撒冷要扩大，成为新天新地里的新耶路撒冷，包括一切来自以色列和召会的赎民，作神的彰显，并神和祂赎民在将来永远里相互的居所（参但十二 1 注 3）。

周 五

陆 在以西结书末了，神在圣地上得着圣殿（四十~四四）和圣城（四七~四八）：

A. *That the number of the gates is twelve, composed of three times four, signifies that God's holy city, the New Jerusalem, is the mingling of the Triune God (three) with His creature man (four).*

B. *The number twelve also signifies absolute perfection and eternal completion in God's administration; this indicates that the New Jerusalem is not only the eternal mingling of divinity with humanity but also a perfect government that comes out of this mingling; this city will exercise full authority for God's complete administration in eternity—22:1, 3, 5.*

V. The history of Israel is a full type of the history of the church:

A. *The history of Israel began with Israel's corporate experience of the passover during the exodus from Egypt (Exo. 12) and will continue with the Lord's second coming, at which time Israel will be restored and will build the earthly Jerusalem with the twelve gates.*

B. *The history of the church also began with the Passover, which is the Christ who has been sacrificed (1 Cor. 5:7), and will go on until the millennium, in which the overcoming saints will be the heavenly Jerusalem, the New Jerusalem, with its twelve gates.*

C. *After the one thousand years the heavenly Jerusalem will be enlarged to become the New Jerusalem in the new heaven and the new earth; she will include all the redeemed ones from both Israel and the church to be the expression of God and the mutual dwelling place of God and His redeemed in eternity future (cf. Dan. 12:1, footnote 3).*

Day 5

VI. **At the end of Ezekiel God obtains a holy temple (chs. 40—44) and a holy city in the Holy Land (chs. 47—48):**

一 神住在殿内，也住在城中；在殿内，神与祂的百姓交通；在城中，神在祂百姓中间掌权；这指明在殿里并在城里，神已经从天降下，与人同住。

二 殿和城预表召会在今世作与神交通并为神掌权的中心—林前三 16～17，来十二 22～23：

1 召会作为殿和城，是在基督这美地里；在作为殿和城的召会中，神得着祂的彰显，神和祂的子民也彼此享受，相互满足。

2 召会作神的殿和神的城，要终极完成于新耶路撒冷，直到永远—启二一 3、22。

周 六

柒 “从那日起，这城的名字必称为耶和华的所在”（原文，耶和華沙瑪）—结四八 35：

一 新约的经纶开始于耶稣，耶和華救主以及神与我们同在（太一 21、23），并结束于新耶路撒冷，“耶和華的所在”以及“耶和華的城”，就是那伟大的我是的城（结四八 35，赛六十 14）。

二 耶和華是个人位，“所在”也是个人位；“耶和華的所在”意即耶和華在祂所救赎、重生、变化并荣化的三部分人里面，并且他们也在祂里面—启二一 3、22。

三 因着是耶和華的“所在”，所以当人看见耶和華，就看见我们，并且人看见我们，就看见耶和華。

A. *God dwells in the temple, and He dwells also in the city; in the temple God has fellowship with His people, and in the city God reigns among His people; this indicates that in the temple and the city God has come down from heaven to live with man.*

B. *The temple and the city typify the church in the present age as the center for the fellowship with God and for the reigning of God—1 Cor. 3:16-17; Heb. 12:22-23:*

1. In the church as the temple and the city, which is in Christ as the good land, God has His expression, and God and His people enjoy one another and have mutual satisfaction.

2. The church as God's temple and God's city will ultimately consummate in the New Jerusalem for eternity—Rev. 21:3, 22.

Day 6

VII. **“The name of the city from that day shall be, Jehovah Is There” (Jehovah-shammah, Heb.)—Ezek. 48:35:**

A. *The New Testament economy begins with Jesus, Jehovah the Savior and God with us (Matt. 1:21, 23), and ends with the New Jerusalem, “Jehovah Is There” and “the City of Jehovah,” the city of the great I Am (Ezek. 48:35; Isa. 60:14).*

B. *Jehovah is a person, and There is a person; Jehovah Is There means that Jehovah is in His redeemed, regenerated, transformed, and glorified tripartite people and that they are in Him—Rev. 21:3, 22.*

C. *Because Jehovah is There, when people see Jehovah, they see us, and when they see us, they see Jehovah.*

四 “耶和华的所在”，事实上就是耶和华自己的同在，与祂所救赎、重生、变化并荣化之三部分人联结、调和并合并在一起，成为一个实体，就是伟大的团体神人；这团体的神人乃是神与人相互的住处，就是神在人里，人在神里的居所—3、22节。

五 借着享受祂作恩典，作我们所享受的一切，宇宙中每一样正面的事物，都要为神在我们身上所作成的，使祂与我们成为一个实体—新耶路撒冷这荣耀的城—而称赞神—弗一6，启二一10~11：

1 那时整个宇宙都要充满对“亚”（耶和华之缩写）的颂赞；祂为着自己的心爱美意，对我们所是的一切、在我们身上正在作的一切以及将要为我们作的一切，为这些我们要向祂感恩并敬拜而宣告说，“阿利路—亚，赞美亚，赞美耶和华！”（十九1注1）

2 我们必须与作诗的人一同呼喊：

a “凡有气息的，都要赞美耶和华。阿利路亚！”——诗一五〇6

b “耶和华以色列的神，从亘古直到永远，是当受颂赞的。愿众民都说，阿们。阿利路亚”——一〇六48。

D. “Jehovah Is There” is actually the presence of Jehovah Himself united, mingled, and incorporated with His redeemed, regenerated, transformed, and glorified tripartite people to be one entity, a great corporate God-man; this corporate God-man is the mutual abode of God and man, the dwelling of God in man and man in God—vv. 3, 22.

E. By enjoying Him as grace, as everything to us for our enjoyment, every positive thing in the universe will praise God for what He has done in us to make Him and us one entity, the New Jerusalem, the city of glory—Eph. 1:6; Rev. 21:10-11:

1. At that time, the whole universe will be filled with the praise of Jah (a shortened form of Jehovah); for all that He is to us, for all that He is doing in us, and for all that He will do for us for the sake of His heart's desire, we must declare in thanksgiving and worship to Him, “Hallelu-Jah, Praise Jah, Praise Jehovah!” (19:1, footnote 1).

2. We must exclaim with the psalmists:

a. “Let everything that has breath praise Jehovah. / Hallelujah!”—Psa. 150:6.

b. “Blessed be Jehovah the God of Israel, / From eternity to eternity. / And let all the people say, Amen. / Hallelujah”—106:48.

晨兴喂养

弗三 8 “这恩典赐给了我…，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

10 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”

出三 8 “我下来要…领他们…上到美好、宽阔、流奶与蜜之地…”

使徒传的不是道理，乃是基督的丰富。基督的丰富，就是基督之于我们的所是，就如光、生命、义、圣等，以及祂为我们之所有，并祂为我们所完成的、所达到的并所得着的。基督的这些丰富，测不透也追不尽（圣经恢复本，弗三 8 注 3）。

召会是从基督那追测不尽的丰富产生的，如以弗所三章八节所启示。当神所拣选的人有分于并享受基督的丰富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧。因此，召会是神对基督一切所是的智慧展示（弗三 10 注 1）。

奶与蜜乃是两种生命—动物生命和植物生命—结合而成的产品。奶产自吃草的牛，蜜由蜜蜂采花蜜而成。奶与蜜表征基督的丰富来自祂生命的两方面—动物生命所预表祂救赎的生命（约一 29），以及植物生命所预表祂生产的生命（十二 24）（出三 8 注 2）。

信息选读

我们需要…看一些有关圣地的事。离了地，就不能有殿。…我们该知道，殿是在地上；没有这地，

Morning Nourishment

Eph. 3:8 To me...was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

Exo. 3:8 And I have come down...to bring them up...to a good and spacious land, to a land flowing with milk and honey...

The apostle announced not doctrines but the riches of Christ. The riches of Christ are what Christ is to us, such as light, life, righteousness, and holiness, what He has for us, and what He accomplished, attained, and obtained for us. These riches of Christ are unsearchable and untraceable. (Eph. 3:8, footnote 3)

As revealed in Ephesians 3:8, the church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, they are constituted with those riches to be the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is. (Eph. 3:10, footnote 3)

Both milk and honey are products of the combination of two kinds of lives—the animal life and the vegetable life... Milk and honey signify the riches of Christ, which come from the two aspects of His life—His redeeming life, typified by the animal life (John 1:29), and His generating life, typified by the vegetable life (John 12:24). (Exo. 3:8, footnote 2)

Today's Reading

We need to see something...concerning the holy land. Apart from the land, there can be no temple.... We need to realize that the temple is in the land and that

就不能有殿。殿（表征召会）乃是地（表征基督）的结果。因此，殿在于地。我们若没有对基督的经历，就不可能有召会。召会乃是享受基督丰富的结果。

有一件事是很重要的，就是看见：要有建造的恢复，必须先有地的恢复。地的恢复，表征对基督享受的恢复。基督自己是不会丧失的，但我们在经历中，却会丧失基督。当我们得救时，我们接受了基督。然而不久之后，我们堕落离开，在经历中丧失了基督。地的恢复乃是恢复对基督之丰富的经历。地一旦被恢复，殿就能在其上建造起来（以西结书生命读经，三八四、三八六页）。

迦南美地是包罗万有的基督完满、完整、终结的预表；基督乃是三一神的具体化身（西二9），实化为包罗万有赐生命的灵（林前十五45，林后三17），作神子民分得的产业，成为他们的享受。…申命记八章七至九节中美地的丰富，预表基督那追测不尽之丰富的不同方面（弗三8），在祂的灵里作祂信徒全备的供应（腓一19）。…以色列人借着享受那地的丰富，就能建造圣殿作神在地上的居所，并建造耶路撒冷城，将神的国建立在地上。照样，在基督里的信徒借着享受基督那追测不尽的丰富，被建造为基督的身体，召会，就是基督的丰满，祂的彰显（弗一22~23），也是神的居所（二21~22，提前三15）与神的国（太十六18~19，罗十四17）。至终，神的居所与神的国要终极完成于永世里的新耶路撒冷，以完成神永远的经纶（启二一1~3，22，二二1、3）（圣经恢复本，申八7注1）。

圣所，就是殿，乃是神的家，为着祂的安息；城（结四八15）是神的国，为着祂的权柄。二者都预表召会作神的家和神的国（提前三15，罗十四17），要终极完成于新耶路撒冷（启二一2~3，22，二二3、5）（结四八8注2）。

参读：以西结书生命读经，第二十七篇。

without the land there cannot be a temple. The temple, which typifies the church, is the issue of the land, which typifies Christ. Thus, the temple depends on the land. If we do not have the experience of Christ, it is impossible for us to have the church. The church is the issue of the enjoyment of the riches of Christ.

It is crucial for us to realize that before we can have the recovery of the building, we need to have the recovery of the land. The recovery of the land signifies the recovery of the enjoyment of Christ. Christ Himself cannot be lost, but in our experience Christ can be lost. When we were saved, we received Christ. However, not long afterward we fell away and lost Christ in our experience. The recovery of the land is the recovery of the experiences of the riches of Christ. Once the land has been recovered, the house can be built on the land. (Life-study of Ezekiel, pp. 313-315)

The good land, the land of Canaan, is a full, complete, and consummate type of the all-inclusive Christ, who is the embodiment of the Triune God (Col. 2:9) realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), as the inheritance allotted to God's people for their enjoyment... The riches of the good land in Deuteronomy 8:7-9 typify the unsearchable riches of Christ in different aspects (Eph. 3:8) as the bountiful supply to His believers in His Spirit (Phil. 1:19)... By enjoying the riches of the land, the children of Israel were able to build up the temple to be God's habitation on earth and the city of Jerusalem to establish God's kingdom on earth. Likewise, by enjoying the unsearchable riches of Christ, the believers in Christ are built up to be Christ's Body, the church, which is Christ's fullness, His expression (Eph. 1:22-23), and which is also the habitation of God (Eph. 2:21-22; 1 Tim. 3:15) and the kingdom of God (Matt. 16:18-19; Rom. 14:17). Ultimately, God's habitation and God's kingdom will consummate in the New Jerusalem in eternity for the fulfillment of God's eternal economy (Rev. 21:1-3, 22; 22:1, 3). (Deut. 8:7, footnote 1)

The sanctuary, the temple, is God's house for His rest, and the city (Ezek. 48:15) is God's kingdom for His authority. Both typify the church as God's house and God's kingdom (1 Tim. 3:15; Rom. 14:17), which will consummate in the New Jerusalem (Rev. 21:2-3, 22; 22:3, 5). (Ezek. 48:8, footnote 2)

Further Reading: Life-study of Ezekiel, msg. 27

结四七 15 “这地的境界乃是如此：北界从大海…到西达达。”

18 “东界…就是约但河，你们要从北界量到东海。这是东界。”

民三四 12 “再下到约但河，通到盐海为止。这四围的边界以内，要作你们的地。”

美地位于西面的地中海（结四七 15），与东面的死海和约但河之间。迦南美地这块高地（二十 40～42，三四 13～14，三七 22，申三二 13）被水围绕，指明美地是被死围绕。因此，美地预表复活的基督，祂从死人中复起、被高举（参创一 9）。

美地的北面没有河为界，乃有黑门山；黑门山是一座高山，表征诸天，甘露从其降下（诗一三三 3）（圣经恢复本，结四七 18 注 1）。

美地上好的部分被二海（地中海与死海）一河（约但河）所环绕。这二海一河都表征基督的死。这指明对基督的享受与祂的死极有关系。对基督的享受必须是在祂死的范围、境界里（参腓三 7～11）。

美地从两边毗邻的水中升起，指明美地是上升、高举之地。这表征复活并升天的基督，属天的基督，祂在复活里已进到我們里面（约二十 22），我们在祂的升天里享受祂的丰富（弗二 6，西三 1～4）（民三四 12 注 1）。

Ezek. 47:15 This shall be the border of the land: on the north side, from the Great Sea...

18 And on the east side, ...that is, the Jordan, you shall measure from the north border to the eastern sea. This is the east side.

Num. 34:12 And the border shall go down to the Jordan, and it shall go out to the Salt Sea. This shall be your land according to its borders all around.

The good land is situated between the waters of the Mediterranean Sea on the west (Ezek. 47:15) and the waters of the Dead Sea and the Jordan River on the east. For the land of Canaan, an elevated land..., to be surrounded by water indicates that it is surrounded by death. Thus, the good land typifies the resurrected Christ, who was raised, elevated, from the dead (cf. Gen. 1:9).

On the north side of the good land there is no river as a border; instead, there is Mount Hermon, a high mountain, which signifies the heavens, from which the dew descends (Psa. 133:3). (Ezek. 47:18, footnote 1)

These two seas [the Mediterranean Sea and the Dead Sea] and this river [the Jordan] all signify the death of Christ. This indicates that the enjoyment of Christ is closely related to His death. The enjoyment of Christ must be in the sphere, the territory, of His death (cf. Phil. 3:7-11).

That the good land rose up from the waters that bordered it on either side indicates that it is an elevated, uplifted land. This signifies the resurrected and ascended Christ, the heavenly Christ, who has entered into us in His resurrection (John 20:22) and whose riches we enjoy in His ascension (Eph. 2:6; Col. 3:1-4). (Num. 34:12, footnote 1)

以西结以特别而奇妙的方式，陈明美地的四界。他说西界就是大海（四七 20）。这指明地中海的海岸是西界。以西结告诉我们，东面也有海（18）。在东面的海不是大海，乃是死海。在死海以上是约但河，流自北面的另一个海，就是加利利海，也就是提比哩亚海。另有一道河，就是埃及河，是美地的南界（19）。

美地的位置是介于西面的大海，和东面的死海之间；这是很有意义的。…在死海里，除了死什么都没有；而在大海里，有表征死的盐水。不仅如此，按预表说，约但河也表征死。因此，美地被死围绕，但没有被死淹没。这使我们想起那在第三日从死水露出来的地；因此，这表征复活的基督。

圣经中有些地方指明，迦南美地是一块高地（申 三二 13，结 二十 40～42，三四 13～15，三七 22）。美地是升起的地，预表基督从死人中被升起来，被高举起来。因此，美地不是低地，乃是高地。死海是在海平面以下数百呎，而锡安山是在海平面以上数百呎。这表征那预表复活基督的美地，乃是一块高地。

美地的北面没有河为界，而是以黑门山为界。根据诗篇一百三十三篇，黑门的甘露降在锡安山。这表征恩典从天降在众地方召会。这块高地与黑门山，表征复活的基督已经升上高天。现今不仅有复活，也有升天，因为基督不仅是复活的基督，也是升天的基督。祂远高过死水，祂已升到黑门高山之上（以西结书生命读经，三八七至三八八页）。

参读：以西结书生命读经，第二十七篇。

Ezekiel presents the borders of the good land in a particular yet wonderful way. He says that the border on the west is the Great Sea (47:20). This indicates that the coast of the Mediterranean Sea is the western border. Ezekiel tells us that there is also a sea on the east side (v. 18). The sea on the east is not the Great Sea; it is the Dead Sea. At the top of the Dead Sea is the river Jordan, which proceeds northward to another sea, the Sea of Galilee, or the Sea of Tiberias. Another river, the river of Egypt, is the border of the good land on the south (v. 19).

The position of the good land between the waters of the Great Sea on the west and the waters of the Dead Sea on the east is significant... In the Dead Sea there is nothing but death, and in the Great Sea there is salt water, which signifies death. Furthermore, in typology the Jordan River signifies death. Thus, the good land is surrounded by death, but it is not overflowed by death. This reminds us of the land that came up out of the waters of death on the third day, thereby signifying the resurrected Christ.

Certain portions of the Word indicate that the good land of Canaan is an elevated land (Deut. 32:13; Ezek. 20:40-42; 34:13-15; 37:22). The good land is a raised-up land, typifying Christ being raised, elevated, from the dead. Hence, the good land is not a low land but a high land. Whereas the Dead Sea is hundreds of feet below sea level, Mount Zion is hundreds of feet above sea level. This signifies that the good land, as a type of the resurrected Christ, is an elevated land.

According to Psalm 133 the dew comes down from Mount Hermon and descends upon the mountains of Zion. This signifies that grace comes down from the heavens and descends upon all the local churches. This elevated land with Mount Hermon signifies the resurrected Christ, who has ascended to the heavens. Now there is not only resurrection but also ascension, for Christ is not only the resurrected Christ but also the ascended Christ. He is above the death waters, and He has ascended to the high mountain, Mount Hermon. (Life-study of Ezekiel, pp. 315-316)

Further Reading: Life-study of Ezekiel, msg. 27

晨兴喂养

彼前二 5 “〔你们〕也就象活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

众支派所分得的地，各自在地的特别部分，这是相当有意义的。〔以西结四十八章〕这幅图画显示，从北边的但，到南边的迦得，所有的以色列人都要享受基督，但他们与基督相距的远近是不同的。最亲近基督的是祭司。…其次是利未人，和为城作工的人。再其次是王室。因此，每一个支派都享受基督，但他们与基督的距离有所不同。

众支派与基督相距的远近，决定了他们的重要性。最重要的人是祭司，他们与基督最亲近，并且他们维持百姓与主之间的交通。利未人与主的远近居次，他们维持向主的事奉。事奉主是好的，但不如交通好。事奉是必需的，但不如交通那么珍贵和宝贝。其次，为城作工的人，是第三等亲近主的人。城是神圣行政的象征，所以有维持神行政的工作。在此我们看见交通、事奉和维持神圣行政的工作。此外，还有王室和君王，以及君王的职分（以西结书生命读经，三九二至三九三页）。

信息选读

Morning Nourishment

1 Pet. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

The allotment of the land and the placement of the tribes upon their particular portion of the land are quite significant. This picture [in Ezekiel 48] shows us that from Dan in the north to Gad in the south, all the Israelites enjoyed Christ, but their nearness to Christ was not the same. The closest ones to Christ were the priests.... Next to them were the Levites and those who worked in the city. Next to these were the royal family. Thus, each tribe enjoyed Christ, but their distance from Christ varied.

The nearness of the tribes to Christ determined their importance. The most important people were the priests, who were the closest to Christ and who maintained the fellowship between the people and the Lord. The Levites were next in nearness to the Lord, and they maintained a service to the Lord. Service to the Lord is good, but it is not as good as fellowship is. Their service, which was necessary, was not as dear and precious as fellowship was. Then the workers for the city were the third closest to the Lord. The city is the symbol of the divine government, so there was a work to maintain God's government. Here we can see the fellowship, the service, and the work to maintain the divine government. In addition, there was the royal family with the king and the kingship. (Life-study of Ezekiel, pp. 319-320)

Today's Reading

以西结的记载指明，殿不在城内，乃是与城分开的。城表征神的行政，而殿表征与神的交通。殿是神的家，神的居所，为着祂的安息；城是神的国，为着祂的权柄。

我们看见这些事——祭司的交通、利未人的事奉、维持神行政的工作以及君王的职分——都是出于地的丰富，这是非常重要的。这意思是说，一切的交通、事奉、工作、行政、王室的身分、为主的权柄和君王的职分，都是出自对基督丰富的享受。

我们越享受基督，就越与祂亲近；我们越与祂亲近，我们在祂的定旨上就越重要。我们可能象但或迦得一样，远离祂的同在，但我们仍然享受祂的丰富。然而，因着我们与祂之间的距离，我们对祂的经纶并不是很重要。相反的，祭司是极其重要的。他们的一分地，他们的部分，乃是主的居所。我们都该渴望居于祭司的地位。我们不必担心，谁要在但的地方。主会顾到这事。

我们该渴望并操练自己不仅作祭司，也作君王。启示录一章六节说，主已使我们成为国度，作祂神与父的祭司。我们是君王和祭司，命定要与主极为亲近。因此，我们不该满足于像但一样，远在美地的极北边。我们必须是祭司，是撒督的子孙，并且是君王，与主极其亲近。在永远里，我们都是君王和祭司（二十 6，二二 3 下~5）。我们要享受奶与蜜——基督一切的丰富。

今天我们必须学习享受基督。不要太顾到教训和恩赐，要顾到基督的丰富。我们的定命不是教训和恩赐；我们是被命定来享受基督。所以，我们必须学习享受作为美地之基督的丰富。我们应当天天借着吃、喝并吸入基督，而享受祂（以西结书生命读经，三九三至三九四页）。

参读：以西结书生命读经，第二十七篇。

Ezekiel's record indicates that the temple was not within the city but was separated from the city. Whereas the city signifies the government of God, the temple signifies the fellowship of God. The temple is God's house, God's dwelling place, for His rest, and the city is God's kingdom for His authority.

It is crucial for us to realize that all these things—the fellowship of the priests, the service of the Levites, the work to maintain God's government, and the kingship—all come out of the riches of the land. This means that all the fellowship, service, work, government, royalty, lordship, and kingship come out of the enjoyment of the riches of Christ.

The more we enjoy Christ, the closer we are to Him, and the closer we are to Him, the more important we are in His purpose. We may be like Dan or Gad, far away from His presence, yet we still enjoy His riches. However, we are not so important to His economy because of the distance between us and Him. The priests, on the contrary, are extremely crucial. Their lot, their portion, is the Lord's dwelling place. We all should aspire to be in the position of the priests. There is no need for us to be concerned about who will be in the place of Dan. The Lord will take care of that.

We should desire and exercise not only to be priests but also to be kings. Revelation 1:6 says that the Lord has made us a kingdom, priests to God and His Father. As kings and priests we have been predestined to be very close to the Lord. Hence, we should not be content to be like Dan, far away at the northern extreme of the land. We must be priests, the sons of Zadok, and the kings who are very close to the Lord. In eternity we will all be kings and priests (20:6; 22:3b-5). We will enjoy the milk and the honey—all the riches of Christ.

Today we need to learn to enjoy Christ. Instead of caring so much for teachings and gifts, we should care for the riches of Christ. We have not been predestined to teachings and gifts; we have been predestined to the enjoyment of Christ. Therefore, we need to learn to enjoy the riches of Christ as the good land. Day by day we should enjoy Christ by eating, drinking, and breathing Him. This is the way for us to go on. (Life-study of Ezekiel, pp. 320-321)

Further Reading: Life-study of Ezekiel, msg. 27

结四八 31 “（城的各门要按以色列支派的名字）…”。

启二一 12 “有高大的墙；有十二个门，门上有十二位天使；门上又写着以色列十二个支派的名字。”

〔以西结四十八章三十至三十五章〕里的城有十二个门，其上有以色列十二支派的名字，这城必是耶路撒冷（参启二一 12～13）。这城将是千年国的属地部分，作复兴的以色列与神的居所。作为这样的住处，这城预表召会中的得胜者，并旧约中得胜的圣民，他们要成为新耶路撒冷，在千年国的属天部分，也就是诸天之国的实现里，作神与得胜者相互的住处（见启三 12 注 3）（圣经恢复本，结四八 31 注 1）。

信息选读

以西结书和启示录都结束于一座城，耶路撒冷。在圣经里只有一座城，有十二个门，其上有以色列十二支派的名字；这城就是耶路撒冷城。

因为我们至终都要成为新耶路撒冷，所以我们该把以西结书中所提到的事应用到自己身上。这意思是说，我们不该把以西结的话仅仅当作预言。虽然以西结书包含许多预言，但我们该把这些记载主要地应用到自己身上。以西结书中的点不仅要应用到将来，也要应用到现在。

这座城有十二这个数字，十二不是由六乘二组成，乃是由三乘四组成〔参启二一 13〕。这数字是三乘四，因为城的四面各有三个门，总共有十二个门。

Ezek. 48:31 (Now the gates of the city shall be according to the names of the tribes of Israel)...

Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel.

The city in Ezekiel 48:30-35 with twelve gates, on which are the names of the twelve tribes of Israel, must be Jerusalem (cf. Rev. 21:12-13). This city will be the dwelling place of the restored Israel with God in the earthly part of the millennium. As such, it typifies the overcomers in the church and the overcoming saints of the Old Testament, who will be the New Jerusalem as the mutual abode of God and the overcomers in the heavenly part of the millennium (see footnote 3 on Rev. 3:12), which is the manifestation of the kingdom of the heavens. (Ezek. 48:31, footnote 1)

Today's Reading

Both Ezekiel and Revelation end with a city, Jerusalem. Only one city in the Bible has twelve gates with the twelve names of the twelve tribes of Israel, and this is the city of Jerusalem.

Because we will eventually become the New Jerusalem, we should apply to ourselves the things mentioned in Ezekiel. This means that we should not regard the words of Ezekiel merely as prophecies. Although the book of Ezekiel contains prophecies, we should apply this record primarily to ourselves, applying the points in Ezekiel not merely to the future but also to the present.

With this city there is the number twelve, which is composed not of six times two but of three times four [cf. Rev. 21:13]. It is three times four because there are three gates on four sides, making a total of twelve gates. We need to remember

我们必须记住，四是受造之物的数字，三是三一神的数字。因此，十二表征三一神与受造之物的调和。至终，这城不仅是一个调和，也是完全的行政和完整的管理。在圣经里，十二这数字也指明完全的行政，和完整的管理。这城不仅是神、人二性的调和，也是出于这调和而有的完全行政。这调和是直到永远的。出于这调和的这城，要为着神完整的行政管理，施行完满的权柄。

今天召会应当像这样。这意思是说，召会应当是神与人的调和。出于这调和，应当有召会的行政，为着神在地上的管理（以西结书生命读经，三九四至三九五页）。

以色列的历史是召会历史完满的预表。以色列的历史，开始于以色列在出埃及时团体地经历逾越节（出十二），并要继续直到主的第二次来，那时以色列要得复兴，并要建造属地的耶路撒冷，有十二个门。召会的历史也开始于逾越节，就是那被杀献祭的基督（林前五7），并要继续直到千年国，那时得胜的圣徒要成为属天的耶路撒冷，就是新耶路撒冷，有十二个门。在一千年以后，属天的耶路撒冷要扩大，成为新天新地里的新耶路撒冷，包括一切来自以色列和召会的赎民，作神的彰显，并神和祂赎民在将来永远里相互的居所（圣经恢复本，结四八31注1）。

〔按照但以理十二章一节，〕以色列民中，凡记录在神生命册上的，要从敌基督手中被救出来。基督回来建立国度时，少数余剩的犹太人，就是以色列余民，…要看见基督从空中降临，并要悔改，接受祂而蒙拯救并得重生。…然而，因为他们是后期的信徒，他们不会有分于国度属天的部分而作君王和祭司，乃要留在地上，在千年国属地的部分作神的祭司（赛二2~3，亚八20~23）（但十二1注3）。

参读：以西结书生命读经，第二十七篇。

that four is the number of the creature and that three is the number of the Triune God. Thus, twelve signifies the mingling of the Triune God with the creatures. Eventually, this city is not only a mingling but also a perfect government with a complete administration. In the Bible the number twelve also indicates a perfect government and administration in completion. It is not only a mingling of divinity with humanity; it is also a perfect government which comes out of this mingling. This mingling is for eternity. This city, which issues from the mingling, will exercise full authority for God's complete administration.

The church should be like this today. This means that the church should be the mingling of God with man. Out of such a mingling there will be the church government for God's administration on earth. (Life-study of Ezekiel, pp. 321-322)

The history of Israel is a full type of the history of the church. The history of Israel began with Israel's corporate experience of the passover during the exodus from Egypt (Exo. 12) and will continue until the Lord's second coming, at which time Israel will be restored and will build the earthly Jerusalem with the twelve gates. The history of the church also began with the Passover, which is the Christ who has been sacrificed (1 Cor. 5:7), and will go on until the millennium, in which the overcoming saints will be the heavenly Jerusalem, the New Jerusalem, with its twelve gates. After the one thousand years the heavenly Jerusalem will be enlarged to become the New Jerusalem in the new heaven and the new earth. She will include all the redeemed ones from both Israel and the church to be the expression of God and the mutual dwelling place of God and His redeemed in eternity future. (Ezek. 48:31, footnote 1)

[According to Daniel 12:1], those of the people of Israel who are found written in God's book of life will be delivered out of the hand of Antichrist. When Christ comes back to set up the kingdom, the small number of remaining Jews, the remnant of Israel..., will see Christ descending in the air and will repent, receive Him, and be saved and regenerated.... However, because they will be the later believers, they will not participate in the heavenly section of the kingdom as kings and priests, but rather will be kept on the earth to be the priests of God (Isa. 2:2-3; Zech. 8:20-23) in the earthly section of the thousand-year kingdom. (Dan. 12:1, footnote 3)

Further Reading: Life-study of Ezekiel, msg. 27

晨兴喂养

结四八 31 “（城的各门要按以色列支派的名字，）北面有三门，…”。

35 “城四围共一万八千苇，从那日起，这城的名字必称为耶和华的所在。”

启二一 22 “我未见城内有殿，因主神全能者和羔羊为城的殿。”

〔在以西结四十八章三十至三十五节，〕这城有四面，每面有三个门，这事实指明我们无论从哪一面进城，都是在一座城内。不论我们从何门进入，我们都是——在这城里，我们不能分裂。

启示录二十一章二十一节给我们看见，在新耶路撒冷里只有一条街道。无论我们从哪一方向来，无论我们从哪一道门进入，我们都在同一条街道上。在这条街道上，只有一个流，一道河，只有一种饮料和一棵生命树（二二 1～2）。在这城里，我们都是一。我们有一条街道，一道河，一个流，一种饮料，一棵生命树。在每一面，我们都是一（以西结书生命读经，三九五至三九六页）。

信息选读

以西结书以这样的话作结束：“从那日起，这城的名字必称为耶和华的所在。”（四八 35 下）（以西结书生命读经，三九六页）

在以西结书末了，神在圣地上得着圣殿（四十～四四）和圣城（四七～四八）。神住在殿内，也住在城中。在殿内，神与祂的百姓交通；在城中，神在祂百姓中间掌权。这指明在殿里并在城里，神已经从天降下，与人同住。

Morning Nourishment

Ezek. 48:31 (...The gates of the city shall be according to the names of the tribes of Israel) three gates to the north...

35 It shall be eighteen thousand reeds all around, and the name of the city from that day shall be, Jehovah Is There.

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

The fact that the city [in Ezekiel 48:30-35] has four sides with three gates on each side also indicates that no matter from which side we enter the city, we will be in the same city. No matter which gate we enter, we will be one. In this city we cannot be divided.

Revelation 21:21 shows us that in the New Jerusalem there is only one street. No matter what direction we come from and no matter what gate we enter through, we will all be on the same street. On this street there is the one flow, the one river, with the one drink and the one tree of life (22:1-2). In this city we all are one. We have one street, one river, one flow, one drink, one tree of life. In every way we are one. (Life-study of Ezekiel, p. 322)

Today's Reading

The book of Ezekiel concludes with the words, “The name of the city from that day shall be, Jehovah Is There” (48:35b). (Life-study of Ezekiel, p. 322)

At the end of Ezekiel God obtains a holy temple (chs. 40—44) and a holy city in the Holy Land (chs. 47—48). God dwells in the temple, and He dwells also in the city. In the temple God has fellowship with His people, and in the city God reigns among His people [indicating] that in the temple and the city God has come down from heaven to

殿和城预表召会在今世作与神交通并为神掌权的中心（林前三16～17，来十二22～23）。召会作为殿和城，是在基督这美地里；在作为殿和城的召会中，神得着祂的彰显，神和祂的子民也彼此享受，相互满足。召会作神的殿和神的城，要终极完成于新耶路撒冷，直到永远（启二一2～3、22）（圣经恢复本，结四八35注1）。

作神的居所，新耶路撒冷乃是神的帐幕与人同在，直到永远。摩西所造的帐幕，就是这帐幕的预表（出二五8～9，利二六11）。这预表首先应验在基督身上，祂是神的帐幕在人间（约一14）；至终要最完满地应验于新耶路撒冷，那将是基督的扩大，作神的居所（启二一3注1）。

在旧约里，神的帐幕是神殿的前身。新耶路撒冷乃是神的帐幕（启二一3），作神的殿。这指明在新天新地里，神的殿要扩大成为一座城。城的尺寸，长宽高都相等（16），指明全城就是至圣所，也就是内殿；所以城内没有殿（启二一22注1）。

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

我们盼望这是众地方召会的光景。今天在神的召会（祂的建造）里，祂有殿，就是祂的居所；祂也有城，为着祂的管理。这样，召会就成为与神交通，并为着神掌权的中心。我们若对基督作美地有充分的享受，就必定有这结果，就是殿与城。当美地上有了殿与城，神就得着祂的彰显；我们要享受神，神也要享受我们；我们与神就有相互的满足（以西结书生命读经，三九六页）。

参读：以西结书生命读经，第二十七篇。

live with man. The temple and the city typify the church in the present age as the center for the fellowship with God and for the reigning of God (1 Cor. 3:16-17; Heb. 12:22-23). In the church as the temple and the city, which is in Christ as the good land, God has His expression, and God and His people enjoy one another mutually and have mutual satisfaction. The church as God's temple and God's city will ultimately consummate in the New Jerusalem for eternity (Rev. 21:2-3, 22). (Ezek. 48:35, footnote 1)

As God's habitation, the New Jerusalem will be the tabernacle of God with men for eternity. The tabernacle made by Moses was a type of this tabernacle (Exo. 25:8-9; Lev. 26:11). That type was first fulfilled in Christ as God's tabernacle among men (John 1:14) and will eventually be fulfilled in the fullest way in the New Jerusalem, which will be the enlargement of Christ as God's dwelling place. (Rev. 21:3, footnote 1)

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. That the three dimensions of the city are equal (v. 16) indicates that the city as a whole will be the Holy of Holies, the inner temple. Hence, there will be no temple in it. (Rev. 21:22, footnote 1)

[In Revelation 21:22] the Greek word [for temple] 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)

We hope that this will be the situation in all the local churches. In the church as His building today, God has His temple, His dwelling place, and He also has His city for His administration. In this way, the church becomes the center for the fellowship with God and for the reigning of God. If we have the adequate enjoyment of Christ as the good land, there will be an issue—the temple and the city. When there is the temple and the city in the good land, God will have His expression, we will enjoy God and God will enjoy us, and we and God will have mutual satisfaction. (Life-study of Ezekiel, pp. 322-323)

Further Reading: Life-study of Ezekiel, msg. 27

晨兴喂养

结四八 35 “...从那日起，这城的名字必称为耶和
华的所在。”

启十九 1 “这些事以后，我听见天上仿佛有大批
的群众，大声说，阿利路亚！救恩、荣耀、能
力，都属于我们的神。”

耶和華是神的另一个神圣名称（创二 4），按字面的意
思是“那是祂所是的，所以是那永远的我是”。这名称主
要的是指那“自有永有的”。...作为耶和華，祂乃是那已
过是、现今是并且以后永是的一位。启示录一章四节说到
祂是“那今是昔是以后永是的”。...无论我们所需要的是
什么，祂都是。祂是我们的拯救主，我们的救赎主，我们
的看见，我们的能力，我们的才能，我们的光，我们的生命，
我们的公义，我们的圣别，也是我们的慈仁。祂对我们乃
是成千的项目，因为祂是一切，并且在每一时刻祂都是。

主耶稣是那伟大的我是。当兵丁和祭司长并法利赛
人的差役来捉拿耶稣，并告诉祂，他们在找拿撒勒人耶
稣时，祂对他们说，“我是。”“我是”乃是耶和華的名。
兵丁听见了这名，就退后，倒在地上（约十八 4~6）。
耶稣这名的意思是耶和華救主。耶稣就是耶和華。耶和
華这名称，指三一神不仅是永存的，也是永是的一位；
在旧约用了七千多次（神圣启示的中心路线，五至六、
八页）。

信息选读

在旧约里，耶和華的复合名称当中，有一个是“耶和華
沙玛”（Jehovah-shammah），意思是“耶和華的所在”，
或“耶和華同在”（结四八 35）。今天，耶和華的同在就

Morning Nourishment

Ezek. 48:35 ...The name of the city from that day shall be, Jehovah Is
There.

Rev. 19:1 After these things I heard as it were a loud voice of a great
multitude in heaven, saying, Hallelujah! The salvation and the glory
and the power are of our God.

Jehovah is another divine title of God (Gen. 2:4), literally meaning “He that
is who He is, therefore the eternal I Am.” This title primarily denotes “the self-
existent and ever-existent One”... As Jehovah, He is the One who was in the past,
who is in the present, and who is to come in the future. Revelation 1:4 speaks of
“Him who is and who was and who is coming”...He is everything. Whatever we
need, He is. He is our Savior, our Redeemer, our sight, our ability, our capacity, our
light, our life, our righteousness, our holiness, and our kindness. He is thousands
of items to us because He is everything and He is in every time.

The Lord Jesus is the great I Am. When the soldiers and deputies from the
chief priests and Pharisees came to arrest Jesus and told Him they were seeking
Jesus the Nazarene, He said to them, “I am.” I Am is the name of Jehovah. When
the soldiers heard this name, they drew back and fell to the ground (John 18:4-
6). The name Jesus means “Jehovah the Savior.” Jesus is Jehovah. The title Jehovah,
denoting the Triune God as the One who is not only eternally existing but also
eternally being, is used more than seven thousand times in the Old Testament. (The
Central Line of the Divine Revelation, pp. 12-14)

Today's Reading

One of the compound names of Jehovah in the Old Testament is Jehovah-
shammah, which means “Jehovah Is There,” or “Jehovah is present” (Ezek. 48:35).
The presence of God today is God Himself as the Spirit. The Spirit is not something

是神自己作为那灵。那灵并非神以外的东西。神作为那灵的同在，是为着分赐。因此，“耶和沙玛”就是为着分赐的神自己。以色列人在旷野时，云柱和火柱是一个表号，叫他们领悟神与他们同在，借此赐他们平安。不仅如此，他们众人都知道何时该行动，因为当云彩动了，他们都能看见。这预表三一神与他们一同行动，分赐祂自己给他们享受（圣言中所启示的神圣三一，三二页）。

甚至新耶路撒冷，在启示录里也不是新的项目。在以西结书末了有一座城，有十二个门，这城称为“耶和华的所在”（四八 30～35）。这座有十二个门的城，是一个旧的项目，在启示录里得着了更新和发展（二一 12～13）。你会发现在启示录里，一项又一项都不是新的，乃是已经提过之事的进一步发展。你也许会感到希奇，甚至感到惊讶。但是若没有这原则，你就无法明白这卷奥秘的书（长老训练第一册，一〇一页）。

召会被建造，就有神的同在。启示录二十一章二十二节说，在新耶路撒冷城里，未见有殿，神和羔羊就是城的殿。我们知道，在旧约时圣殿乃是耶路撒冷的中心。所以这里神和羔羊作殿，意思也就是说，神和羔羊自己成了城的中心。换一句话说，就是神与这座城同在，这座城里有神的同在。…在哪里有神的建造，在哪里就有神的同在。…我们必须抓牢这一个原则，神的同在，乃是一切问题的准则。无论你怎样作，都必须留意有没有神的同在（神的建造，一一八至一一九页）。

〔诗篇一百四十六至一百五十篇里〕终极完成的赞美相当于启示录末了的赞美。启示录十九章一节说，“阿利路亚！救恩、荣耀、能力，都属于我们的神。”这里著者为着神的救恩、荣耀、能力赞美神。六节说，“阿利路亚！因为主我们的神，全能者，作王了。”（诗篇生命读经，六二二页）

参读：圣经的十条路线，第一篇；神圣启示的中心路线，第一篇。

other than God. The presence of God as the Spirit is for dispensing. Thus, Jehovah-shammah is God Himself for dispensing. While the children of Israel were in the wilderness, the pillar of cloud and of fire was a sign that gave them peace by causing them to realize that God was with them. Moreover, they all knew when it was time to move, because they all could see when the cloud moved. This typifies the Triune God moving with them and dispensing Himself for their enjoyment. (CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," p. 228)

Even the New Jerusalem is not a new item in the book of Revelation. At the end of Ezekiel there is a city with twelve gates, a city called "Jehovah Is There" (Ezek. 48:30-35). The city with twelve gates is an old item renewed and developed in Revelation (Rev. 21:12-13). You may be surprised and even shocked to find that one item after another in Revelation is not new but is rather a further development of something already presented. Without this principle, you cannot understand this mysterious book. (CWWL, 1984, vol. 2, "Elders' Training, Book 1: The Ministry of the New Testament," pp. 77-78)

A built-up church has God's presence. Revelation 21:22 says that there is no temple in the New Jerusalem, for God and the Lamb are its temple. We know that during the Old Testament times the temple was the center of Jerusalem. Therefore, that God and the Lamb are the temple means that God and the Lamb Themselves become the center of the city. In other words, God is with the city, and the city has the presence of God.... Where there is building, there is the presence of God.... We must hold on to this principle: God's presence is the criterion for every matter. Regardless of what we do, we must pay attention to whether or not we have God's presence. (The Building Work of God, pp. 88-90)

[The] consummate praise [in Psalms 146 through 150] corresponds with that at the end of Revelation. Revelation 19:1 says, "Hallelujah! The salvation and the glory and the power are of our God." Here God is praised for His salvation, glory, and power. Verse 6 says, "Hallelujah! For the Lord our God the Almighty reigns." (Life-study of the Psalms, p. 507)

Further Reading: Ten Lines in the Bible, pp. 10-12; The Central Line of the Divine Revelation, msg. 1

第十一周诗歌

How glorious, how bright it shines
Ultimate Manifestation — The New Jerusalem

979

776

终极的显出 — 新耶路撒冷

(启示录二十一至二十二章) 8 8 8 8 (英 979)

F 大调

3/4

1 1 1 | 1̇ 7̇ 1 | 2̇ 3̇ 2 | 1 - - | 3 3 3 | 3̇ 2̇ 3 | 5̇ 4̇ 3 | 2 - - |
 一 何等荣耀, 何等光明, 何等神圣 耶路撒冷!
 2 2 3 | 4 - 2 | 3 - 4 | 5 - - | 6 6 6 | 5 - 3 | 4 3 2 | 1 - - ||
 乃是神在 人间 帐幕, 又是羔羊 所娶 新妇。

- 二 新约圣徒, 旧约选民, 都是圣城组成成分;
同蒙救赎, 同承应许, 同被建造, 给神安居。
- 三 圣城四方, 完美、方正, 长宽高度全都相等,
无何多余, 无何不及, 无何偏斜, 无何不齐。
- 四 精金城身、精金街道, 如同玻璃明净、透照;
象征神的尊贵生命, 就是圣城本质本性。
- 五 十二城门全是珍珠, 因蒙基督奥妙救赎;
重生使其变质成珍, 神圣事物由此入门。
- 六 十二墙基十二宝石, 石石都是珍贵装饰;
经过烧压, 经过组织, 方有如此永远价值。
- 七 碧玉城墙明如水晶, 神的光辉在此照明;
射出神的荣耀光芒, 照出神的碧玉形像。
- 八 城墙为界, 里外分别, 摒除一切不圣、不洁;
唯有精金、珍珠、宝石, 能合圣城荣耀性质。
- 九 神和羔羊为城的殿, 人得时常见祂荣面;
祂的同在永不离开, 人在祂前事奉、敬拜。
- 十 城不需要日、月、灯光, 有神荣耀昼夜照亮;
羔羊是灯, 城是灯台, 将神荣光四射城外。

1. How glo - ri - ous, how bright it shines, The ho - ly, new Je - ru - sa - lem;
 It is God's dwell - ing place with man, The spot-less bride of Christ, the Lamb.

2. Saints of the Old and of the New,
Heirs of the promise God bestowed,
Components of the city are,
Together built for God's abode.
3. Perfectly square the city lies,
All sides are equal—length, width, height;
No measurement more long or short,
No part oblique, it stands upright.
4. The city with its street pure gold
As clear as glass transparent is,
Showing that God's transcendent life
Its quality and nature is.
5. Twelve city gates are each one pearl;
Thus man is through redemption shown
Reborn and as a pearl transformed,
Entering to a realm God's own.
6. The twelve foundations of its wall
Are with twelve precious stones adorned;
Through fire and pressure recomposed
And with eternal value formed.
7. The wall of jasper, crystal clear,
God's glory by it fully shown;
His glorious light through it does shine,
And He appears as jasper stone.
8. The wall a separation makes,
Excluding all that is unclean;
Gold, pearls, and precious stones alone
The holy city has within.
9. God and the Lamb the Temple are!
We shall behold His glorious face;
His presence never will depart,
We'll worship Him thru endless days.
10. The city needs no sun nor moon
For God's own glory is its light;
The Lamb's the lamp the city bears,
In all directions blazing bright.

神的荣耀回到神的殿中

读经：结九 3，十 19，十一 23，四三 1～7，弗三 21，启二 10～11

纲要

周一

壹 神是荣耀的神，家（殿）的神—徒七 2，创三五 7：

一 荣耀的神向亚伯拉罕显现并呼召他、吸引他，使他能跟从神；同样的原则，神也用祂看不见的荣耀，呼召新约的信徒—徒七 2，彼后一 3。

二 荣耀的父是借着许多儿子所彰显的神—弗一 17，来二 10：

- 1 “父”这名称含示重生，“荣耀”这辞含示彰显。
- 2 “荣耀的父”这名称含示重生和彰显；我们已经由神重生，是祂的彰显—约一 12～13，帖前二 12，帖后一 10、12。

三 创世记三十五章七节有一个新的神圣名称—“伊勒伯特利”，神家的神：

- 1 在这一章之前，神是个人的神；在这里，祂不再只是个人的神，乃是伊勒伯特利，就是团体身体的神，神家的神。

The Return of the Glory of God to the House of God

Scripture Reading: Ezek. 9:3; 10:19; 11:23; 43:1-7; Eph. 3:21; Rev. 21:10-11

Outline

Day 1

I. **God is the God of glory and the God of the house—Acts 7:2; Gen. 35:7:**

A. *The God of glory appeared to Abraham and called him, attracted him, and enabled him to follow God; in the same principle, God calls the New Testament believers by His invisible glory—Acts 7:2; 2 Pet. 1:3.*

B. *The Father of glory is God expressed through His many sons—Eph. 1:17; Heb. 2:10:*

1. The title Father implies regeneration, and the word glory implies expression.
2. The title Father of glory implies regeneration and expression; we have been regenerated by God, and we are His expression—John 1:12-13; 1 Thes. 2:12; 2 Thes. 1:10, 12.

C. *In Genesis 35:7 we have a new divine title—El-bethel, “God of the house of God”:*

1. Before this chapter God was the God of individuals; here He is no longer just the God of individuals but is El-bethel, the God of a corporate body, the God of the house of God.

2 伯特利表征团体的生活，就是基督的身体；因此，雅各称神为伯特利的神时，就从个人的经历往前到团体的经历—林前十二 12。

四 荣耀是神的彰显，建造是三一神团体的彰显；因此，神的荣耀和神的建造是并行的，因为召会作为神的建造，乃是神团体的彰显—出四十 34 ~ 38，王上八 10 ~ 11，启二一 10 ~ 11，弗三 19、21，提前三 15 ~ 16。

周二

贰 在以西结四十三章一至七节，神的荣耀回到殿中：

一 我们必须看见神渴望在地上得着之居所的异象，并领悟神的目标乃是建造—四十 4，四三 10 ~ 11，太十六 18，弗二 21 ~ 22，四 16，启二一 2。

二 神心头的愿望乃是要在地上得着一个与人同住的居所；神救恩的目标乃是在地上建造祂的居所—出二五 8 ~ 9，二九 45 ~ 46，四十 1 ~ 2、34 ~ 38：

1 神要召会在地上建造起来，因为祂渴望在地上得着一个居所—太十六 18，六 10。

2 祂这位诸天的神，要住在地上；祂所住的地方，祂的居所，就是召会—提前三 15，彼前二 5。

三 “这是我宝座之处，是我脚掌所踏之处，我要住在这里，在以色列人中间，直到永远”—结四三 7：

2. Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience—1 Cor. 12:12.

D. Glory is the expression of God, and building is the corporate expression of the Triune God; thus, the glory of God and the building of God go together, for the church, as God's building, is the corporate expression of God—Exo. 40:34-38; 1 Kings 8:10-11; Rev. 21:10-11; Eph. 3:19, 21; 1 Tim. 3:15-16.

Day 2

II. In Ezekiel 43:1-7 the glory of God returned to the house:

A. We need to see a vision of the dwelling place that God desires to have on earth and realize that God's goal is the building—40:4; 43:10-11; Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2.

B. The desire of God's heart is to have a dwelling place with man on earth; the goal of God's salvation is the building of His dwelling place on earth—Exo. 25:8-9; 29:45-46; 40:1-2, 34-38:

1. God wants to have the church built up on earth because He desires to have a dwelling place on earth—Matt. 16:18; 6:10.

2. He, the God of the heavens, wants to live on the earth; the place where He lives, His dwelling place, is the church—1 Tim. 3:15; 1 Pet. 2:5.

C. "This is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever"—Ezek. 43:7:

- 1 宝座是为着神的管理、行政和国度；主的脚掌是为着祂在地上的行动。
- 2 离了殿作祂宝座之处，作祂脚掌所踏之处，主就没有祂在地上行政和行动的根据。
- 3 只有建造起来的召会才能给主立场，以执行祂的行政，并在地上行动；不仅如此，召会是主能居住而得安息与满足的地方—太十六 18～19，徒十三 1～3，提前三 15。

周 三

四 因着殿中的偶像，神的荣耀就逐步退出，先离开殿，然后离开城，最后离开祂的百姓—结八 3，九 3，十 19，十一 23：

- 1 主的荣耀离开，表征神的显现离开召会—启二 5，参提前三 15～16，林前十四 25。
- 2 耶和华的荣耀离开以色列，乃是神审判的结果—结十四 21：
 - a 在以色列的历史中，这件事是第二次发生：
 - (一) 在西乃山下，当帐幕立起时，主的荣耀充满帐幕—出四十 34。
 - (二) 后来，约柜被非利士人掳去，主的荣耀离开了帐幕；这意思是说，神放弃了帐幕—撒上四。
 - b 在所罗门的时候，圣殿建造起来，主的荣耀回来充满殿—王上八 10～11。
 - c 主的荣耀留在殿里，直到以西结看见主的荣耀离去，离开了殿和城，停在橄榄山，最终回到诸天之上；那就是主的荣耀离开了一结九 3，十 19，十一 23。

1. The throne is for God's government, administration, and kingdom, and the soles of His feet are for His move on earth.
2. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and His move on earth.
3. Only the built-up church gives the Lord the standing to administrate His government and to move on earth; furthermore, the church is the place where the Lord can dwell for His rest and satisfaction—Matt. 16:18-19; Acts 13:1-3; 1 Tim. 3:15.

Day 3

D. Because of the idols in the temple, the glory of God withdrew step by step, leaving first the temple, then the city, and finally the people—Ezek. 8:3; 9:3; 10:19; 11:23:

1. The departing of the glory of the Lord signifies the departing of God's manifestation from the church—Rev. 2:5; cf. 1 Tim. 3:15-16; 1 Cor. 14:25.
2. The departing of the glory of Jehovah from Israel was a result of God's judgment—Ezek. 14:21:
 - a. This is the second time in Israel's history that this happened:
 - 1) At Mount Sinai, when the tabernacle was erected, the glory of the Lord filled the tabernacle—Exo. 40:34.
 - 2) Later, the Ark was captured by the Philistines, and the glory of the Lord left the tabernacle; this means that God gave up the tabernacle—1 Sam. 4.
 - b. When the temple was built at the time of Solomon, the glory of the Lord returned to fill the temple—1 Kings 8:10-11.
 - c. The glory of the Lord remained in the temple until the time when Ezekiel saw it departing, leaving the temple and the city, resting on the Mount of Olives, and finally returning to the heavens; that was the departure of the glory of the Lord—Ezek. 9:3; 10:19; 11:23.

五 神的荣耀归回，在于殿的建造—四三 1 ~ 12:

- 1 以西结在他早期的职事里，看见主的荣耀离开殿；但在他晚期的职事里，看见荣耀回到主的殿中—九 3，十 19，十一 23，四三 7。
- 2 主的荣耀归回，因为神的殿建造完成—7 节，该二 7、9:
 - a 荣耀从东归回，就是从日出的方向归回；日出的方向表征荣耀；主从荣耀归回—结四三 2，民二 3。
 - b 主的荣耀由东门进入殿中；东门乃是为着主的荣耀—结四三 4:
 - (一) 在召会生活中，最重要的门是东门，就是向着主的荣耀敞开的门。
 - (二) 在召会生活中，我们该有的第一个考虑乃是主的荣耀—弗三 21，林前十 31。
- 3 主渴望回到地上，但为着主回来，祂需要有居所—作祂宝座之处和脚掌所踏之处—结四三 7:
 - a 祂的居所就是召会，是祂在地上行政和行动的根据—弗二 21 ~ 22，提前三 15。
 - b 神不是仅仅关切得救或属灵，乃是关切建造—弗四 12、16，林前十四 4、26。
 - c 今天召会若是符合以西结书里所说神圣别建造的一切细节，因而在每一方面被建造起来，神就会荣耀地住在召会中—太十六 18，弗三 21，五 27。
 - d 若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所—二 21 ~ 22。

E. The return of God's glory depends on the building of the house—43:1-12:

1. In his earlier ministry Ezekiel saw the glory of the Lord leave the temple, but in his later ministry he saw the glory coming back to the house of the Lord—9:3; 10:19; 11:23; 43:7.
2. The glory of the Lord returned because the building of God's house was completed—v. 7; Hag. 2:7, 9:
 - a. The glory returned from the east—the direction of the sunrise, which signifies glory; the Lord came back from the glory—Ezek. 43:2; Num. 2:3.
 - b. The glory of the Lord came into the house by the east gate, which was for the glory of the Lord—Ezek. 43:4:
 - 1) In the church life the most important gate is the east gate, the gate that is open to the glory of the Lord.
 - 2) The first consideration we should have in the church life should be the Lord's glory—Eph. 3:21; 1 Cor. 10:31.
3. The Lord desires to come back to the earth, but for His coming back He needs a dwelling place—a place for His throne and for the soles of His feet—Ezek. 43:7:
 - a. His dwelling place is the church, the base of His administration and move on earth—Eph. 2:21-22; 1 Tim. 3:15.
 - b. God's concern is not merely with salvation or with spirituality but with the building—Eph. 4:12, 16; 1 Cor. 14:4, 26.
 - c. If the church today corresponds to all the details of the holy building of God covered in Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously—Matt. 16:18; Eph. 3:21; 5:27.
 - d. In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God—2:21-22.

叁 在约翰福音里，我们看见在神建造里之神的荣耀：

一 基督，那成了肉体的话，乃是充满荣耀的帐幕和圣殿——14，二19，太十七1~2、5，路九32，彼后一16~18。

二 基督为父用神圣的荣耀所荣耀的结果，乃是父的家作为神人二性扩大的宇宙合并——约十二23，十三31~32，十七1、5，十四2~3、23。

三 按照约翰十七章二十二节，信徒的一就是在神圣荣耀里的一，为着团体的彰显神；在这个一的这面，信徒享受父的荣耀作他们那被成全之一的要素，得被建造而团体地彰显神。

肆 以弗所三章启示，神在召会里得着荣耀：

一 保罗祷告，求父照着祂荣耀的丰富加强众圣徒；这含示神的荣耀可以作到圣徒里面——14~16节。

二 在二十一节保罗说，“愿在召会中，…荣耀归与祂；”这含示神的荣耀作到圣徒里面之后，又回到神那里：

1 这荣耀同着神到我们这里来，在作到我们里面之后，要同着我们回到神那里。

2 神的荣耀作到召会中，神就在召会中得着彰显。

3 在召会中荣耀归与神，就是神在召会中得着荣耀——21节。

III. In the Gospel of John we see the glory of God in the building of God:

A. *Christ, the incarnated Word, is the tabernacle and the temple filled with glory—1:14; 2:19; Matt. 17:1-2, 5; Luke 9:32; 2 Pet. 1:16-18.*

B. *The issue of Christ being glorified by the Father with the divine glory is the Father's house as the enlarged, universal divine-human incorporation—John 12:23; 13:31-32; 17:1, 5; 14:2-3, 23.*

C. *According to John 17:22, the oneness of the believers is the oneness in the divine glory for the corporate expression of God; in this aspect of oneness the believers enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.*

IV. Ephesians 3 reveals that God is glorified in the church:

A. *Paul prayed that the Father would strengthen the saints according to the riches of His glory, implying that the glory of God can be wrought into the saints—vv. 14-16.*

B. *In verse 21 Paul says, "To Him be the glory in the church," implying that the glory of God, which has been wrought into the saints, returns to God:*

1. *This glory comes to us with God and, after being worked into us, will return to God with us.*

2. *God's glory is wrought into the church, and He is expressed in the church.*

3. *To God is the glory in the church; that is, God is glorified in the church—v. 21.*

伍 新耶路撒冷一个显著的特色，乃是有神的荣耀，有神的彰显—启二—2、10～11：

一 我们已被命定要得这荣耀，并蒙召来得这荣耀—林前二7，彼前五10，帖前二12：

1 我们正在变化进入这荣耀，并要被带进这荣耀里—林后三18，来二10。

2 我们要与基督同得这荣耀，在新耶路撒冷里带着神的荣耀作神团体的彰显—罗八17、30。

二 新耶路撒冷全城要带着神的荣耀，这荣耀就是神自己透过那城照耀出来—启二—10～11、23：

1 神的荣耀实际上将会是新耶路撒冷的内容，因为这城将完完全全充满了神的荣耀；这指明这城乃是团体的盛装神并彰显神的器皿。

2 神的荣耀就是神自己得显明；新耶路撒冷满了神的荣耀，这件事的意思是神在这城里得显明。

3 今天召会生活也该有神的荣耀，在这奇妙的神圣属性上显明且彰显祂—弗三21。

V. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—Rev. 21:2, 10-11:

A. *We have been predestinated for this glory and called to this glory—1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12:*

1. We are being transformed into this glory and will be brought into it—2 Cor. 3:18; Heb. 2:10.

2. We will be glorified with Christ and bear the glory of God for God's corporate expression in the New Jerusalem—Rom. 8:17, 30.

B. *The entire New Jerusalem will bear the glory of God, which is God Himself shining out through the city—Rev. 21:10-11, 23:*

1. Actually, the glory of God will be the content of the New Jerusalem, for this city is filled with His glory; this indicates that the city is a vessel to contain God and express Him in a corporate way.

2. The glory of God is God Himself being manifested; the fact that the New Jerusalem is full of God's glory means that God is manifested in this city.

3. The church life today should also have God's glory, manifesting and expressing Him corporately in this marvelous divine attribute—Eph. 3:21.

晨兴喂养

徒七 2 “…当日我们的祖宗亚伯拉罕在米所波大米还未住哈兰的时候，荣耀的神向他显现。”

弗一 17 “愿我们主耶稣基督的神，荣耀的父…”

创三五 7 “他在那里筑了一座坛，并且称那地方为伊勒伯特利，因为当他逃避他哥哥的时候，神在那里向他启示祂自己。”

荣耀的神呼召亚伯拉罕，亚伯拉罕就被那荣耀吸引并抓住。今天对我们原则也是一样。我们都已在主的荣耀里被祂抓住。我们已被祂的荣耀掳去。有一天，神的荣耀借着福音的传扬临到我们，我们被吸引并折服，就开始珍赏祂。那段期间，荣耀的神将祂所是的某种元素灌输到我们里面，我们就自然而然地相信祂。被荣耀的神吸引，意思就是神将自己灌输到祂所呼召的人里面，而他们并不领悟或感觉这事。这可比喻为现代医学中所施行的放射治疗法。病人被置于放射线之下，并不感觉那射透他的光线。可以说，神是最强的“放射线”。我们若与祂同在一段时间，祂就要将自己灌输到我们里面。这种灌输产生注入、浸透并充满。一旦神将自己灌输到我们里面，我们就无法逃跑；我们必须相信祂（新约总论第一册，四四页）。

信息选读

在以弗所一章十七节，保罗使用“荣耀的父”一辞。…荣耀是彰显出来的神。因此，荣耀的父是借着许多儿子所彰显的神。“父”这名称含示重生，“荣耀”一辞含示彰显。因此，“荣耀的父”这名称含示

Morning Nourishment

Acts 7:2 ...The God of glory appeared to our father Abraham while he was in Mesopotamia...

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory...

Gen. 35:7 And he built an altar there and called the place Elbethel, because there God had revealed Himself to him when he fled from his brother.

The God of glory called Abraham, and Abraham was attracted and caught by that glory. The principle is the same with us today. We all have been caught by the Lord in His glory. We have been captured by His glory. One day the God of glory came to us through the preaching of the gospel, and we were attracted and convinced and began to appreciate Him. During that time, the God of glory transfused some element of His being into us, and we believed in Him spontaneously. To be attracted by the God of glory means that God transfused Himself into His called ones without their realizing it or being conscious of it. This can be compared to radium treatment practiced in modern medicine. The patient is placed under the x-ray, unconscious of the beams that are penetrating him. We may say that God is the strongest “radium.” If we stay with Him for a period of time, He will transfuse Himself into us. This transfusion will cause infusion, saturation, and permeation. Once God has transfused Himself into us, we cannot escape; we must believe in Him. (The Conclusion of the New Testament, p. 37)

Today's Reading

In Ephesians 1:17 Paul uses the term the Father of glory... Glory is God expressed. Hence, the Father of glory is God expressed through His many sons. The title Father implies regeneration, and the word glory implies expression. Therefore, the title Father of glory implies regeneration and expression. We have

重生与彰显。我们已由神重生，我们是祂的彰显（新约总论第一册，四四至四五页）。

在创世记三十五章以前，神是称为某人的神，例如，亚伯拉罕的神或以撒的神。祂是个人的神。但在三十五章七节有“伊勒伯特利”（El-Bethel），就是神家的神。祂不再仅仅是个人的神；祂如今是团体子民的神，神家的神。很多基督徒只经历神是他们个人的神，少有经历神是神家的神。你对于神是团体子民的神，有多少经历？我们都必须这样经历神，经历祂对我们不仅是个人的神，也是神家的神。这二者之间有很大的不同。

在三十五章我们看到一个重要且根本的转弯。不过，很少神的儿女欣赏这点。他们一再读本章，却没有看出其中所包含根本的转弯。在本章之前，神是个人的神；祂是亚伯的神，以挪士的神，以诺的神，挪亚的神，亚伯拉罕的神，以撒的神。但在这里，祂不再只是个人的神，乃是伊勒伯特利，神家的神。在希伯来文里，“El”的意思是神。在伊勒伯特利这名称里，希伯来文的字首和字尾两次用到“神”字。就一面的意义说，神家的神是双倍的。我们必须承认，对这点我们还没有多少经历。但是感谢主，我们在进入召会生活以后，对于神是我们这班团体子民的神有了一些经历。在召会生活中，我们经历神的确是团体的，而不仅是个别的。我们都能见证，我们在召会生活中所经历的神，比我们在个人生活中所经历的要丰富、甜美得多。这就是为何我们喜欢花更多的时间在召会生活中。在个人方面，我们可以经历亚伯拉罕的神或以撒的神，但是我们不能经历伯特利的神。我们只有在召会生活中，才能经历神家的神（创世记生命读经，一二二七至一二二八页）。

参读：新约总论，第四篇；创世记生命读经，第八十篇；神建造的概论，第一至二章；神建造的异象，第一至三章。

been regenerated by God, and we are His expression. (The Conclusion of the New Testament, p. 37)

Prior to Genesis 35, God was called the God of a certain person, for example, the God of Abraham or the God of Isaac. He was the God of individual persons. But in 35:7 we have El-bethel, the God of the house of God. He is no longer simply the God of individuals; He is now the God of a corporate body, the house of God. Many Christians only experience God as their individual God. Not many have the experience of God as the God of the house of God. How much experience do you have of God as the God of a corporate body? We all must experience God in such a way that He is not only God to us individually but also the God of the house of God. There is a great difference between the two.

In Genesis 35 we see a crucial and radical turn. However, not many children of God appreciate this. They read this chapter again and again without recognizing the radical turn contained in it. Before this chapter, God was the God of individuals. He was the God of Abel, the God of Enosh, the God of Enoch, the God of Noah, the God of Abraham, and the God of Isaac. But here He is no longer just the God of individuals, but El-bethel, the God of the house of God. In Hebrew, El means God. In the title El-bethel this Hebrew word for God is used twice, at both the beginning and the ending of this title. In a sense, the God of the house of God is double. We must admit that we do not yet have much experience of this. But we thank the Lord that after coming into the church life, we have had some experience of God's being God to us as a corporate body. In the church life, we do experience God corporately and not only individually. We all can testify that the God we experience in the church life is much richer and sweeter than the God we experience in our individual life. This is why we like to spend more time in the church life. Individually, we can experience the God of Abraham or the God of Isaac, but we cannot experience God as the God of Bethel. We can only experience the God of the house of God in the church life. (Life-study of Genesis, pp. 1025-1026)

Further Reading: The Conclusion of the New Testament, msg. 4; Life-study of Genesis, msg. 80; The Building of God, chs. 1-2; The Vision of God's Building, chs. 1-3

晨兴喂养

结四三7 “...人子啊，这是我宝座之处，是我脚掌所踏之处，我要住在这里，在以色列人中间，直到永远。...”

提前三 15 “倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

以西结书的四个段落，主要说到四件事：耶和華之榮耀显现的异象，火的审判，生命的恢复，以及神圣别的建造。这是以西结书的概要；这卷书开始于荣耀的异象，结束于圣别的建造。这指明神的目标乃是建造。

以西结书和启示录很相似。启示录像以西结书一样，也说到四件事，就是异象、审判、恢复和建造，其论到的次序也与以西结书中的次序相同。启示录一章里有主的异象，之后就依次说到神的审判、神的恢复以及神的建造。至终，象以西结书一样，启示录终极完成于有十二个门的神的建造。由此我们看见，以西结书和启示录不仅相似，也彼此平行；前者说到旧约中神子民的历史，后者启示新约中的召会（以西结书生命读经，一七〇至一七一页）。

信息选读

以西结看见主的荣耀时，他也看见一人站在他旁边。他看见主的荣耀，也看见主是人。站在他旁边的人说，“人子啊，这是我宝座之处，是我脚掌所踏之处，我要住在这里，在以色列人中间，直到永远。”（结四三7）我宝座之处，这话证明站在以西结旁边

Morning Nourishment

Ezek. 43:7 ...Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever...

1 Tim. 3:15 But if I delay, write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The four sections of Ezekiel cover four main things: the vision of the appearance of the glory of the Lord, the judgment by fire, the recovery by life, and the holy building of God. This is a sketch of the book of Ezekiel, a book that begins with a glorious vision and ends with a holy building. This indicates that God's goal is the building.

The book of Ezekiel and the book of Revelation are similar. Like Ezekiel, Revelation covers the four matters of vision, judgment, recovery, and building, and it covers them in the same sequence that we find in Ezekiel. The vision of the Lord in Revelation 1 is followed by God's judgment, God's recovery, and God's building. Ultimately, the book of Revelation, like the book of Ezekiel, consummates with God's building with its twelve gates. From this we see that the books of Ezekiel and Revelation are not only similar but are also parallel to each other. The former is on the history of God's people in the Old Testament; the latter is a revelation of the church in the New Testament. (Life-study of Ezekiel, pp. 137-138)

Today's Reading

At the time Ezekiel saw the glory of the Lord, he also saw a man standing by him. He saw both the glory of the Lord and the Lord as a man. The man who stood by him said, “Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever” (Ezek. 43:7a). The words the place of My throne prove that the man who stood by

的人是主自己。…主的愿望和喜乐是在祂的殿。…祂的专注完全在祂的殿。

主回到殿里，就非常喜乐。殿和那地得了恢复，祂再次得着脚掌所踏之处。所以祂说，“人子啊，这是我宝座之处，是我脚掌所踏之处。”…这里我们看见主对祂的殿，对祂召会的愿望。主关心召会生活的恢复。祂一直渴望并等候回到召会。这就是我们在聚会中这么喜乐的原因。我们欢喜快乐，因为在我们里面的主欢喜快乐。祂喜乐，因为在召会中得着了祂宝座之处，祂脚掌所踏之处。历世纪以来，主在地上没有脚掌所踏之处。何等喜乐，祂离开地这么久，现今有众地方召会作祂宝座之处，祂脚掌所踏之处！真奇妙，主这全能的神竟说出以西结四十三章七节里所记载的话：“这是我宝座之处，是我脚掌所踏之处。”

我若是以西结，我可能问：“你既是全能的神，为什么你在意这么小的地方？为什么这地方使你这么喜乐？”以西结若问这问题，主可能回答：“我爱地上这特别的地方，因为这是我宝座之处，是我脚掌所踏之处。”

主脚掌所踏之处，就是祂宝座之处。宝座是为着神的管理、行政和国度，也是祂能从那里施行管理的地方。主的脚掌是为着祂在地上的行动。除了殿作祂宝座之处，作祂脚掌所踏之处，主就没有祂在地上行政和行动的根据。除非召会被建造，主就没有立场执行祂的行政，并在地上行动。不仅如此，召会是主能居住而得安息与满足的地方（以西结书生命读经，三四二至三四三页）。

参读：以西结书生命读经，第十三至十四、二十四篇；召会的建造，第一章。

Ezekiel was the Lord Himself.... His desire and joy were with His house.... He was fully occupied with His house.

Upon His return to the temple, the Lord was very happy. The house had been recovered, and once again He had a place for the soles of His feet. Therefore, He said, "Son of man, this is the place of My throne and the place of the soles of My feet." Here we see the Lord's desire for His house, for the church. The Lord cares for the recovery of the church life. He has been desiring and waiting to come back to the church. This is why we have so much joy in the meetings. We are joyful and happy because the Lord within us is joyful and happy. He is happy because in the church He has a place—a place for His throne, a place for the soles of His feet. For centuries the Lord did not have on earth a place for the soles of His feet. How happy He is that, having been kept away from the earth for so long, He now has the local churches as the place of His throne and the place of the soles of His feet! It is marvelous that the Lord, the almighty God, could utter the word recorded in verse 7: "The place of My throne and the place of the soles of My feet."

If I had been Ezekiel, I might have asked, "Since You are the almighty God, why do You care about such a small place? Why does this place make You so happy?" If Ezekiel had asked this question, the Lord might have answered, "I love this particular place on earth because it is the place of My throne and the place of the soles of My feet."

The place of the soles of the Lord's feet is the place of His throne. The throne is for God's government, administration, and kingdom; it is the place from which He can administrate. The soles of the Lord's feet are for His move on earth. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and move on the earth. Unless the church is built up, the Lord has no standing to administrate His government and to move on the earth. Furthermore, the church is the place where the Lord can dwell for His rest and satisfaction. (Life-study of Ezekiel, pp. 278-279)

Further Reading: Life-study of Ezekiel, msgs. 13-14, 24; CWWL, 1975-1976, vol. 1, "The Building of the Church," ch. 1

晨兴喂养

结八 3 “...灵就将我举到天地之间，在神的异象中，带我到耶路撒冷朝北的内院门口，在那里有触动主妒忌之偶像的座位，就是惹动妒忌的。”

十一 23 “耶和华的荣耀从城中上升，停在城东的那座山上。”

出四十 34 “当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。”

神的荣耀与偶像相对。...以西结在异象中被带到耶路撒冷，进入圣殿。在他面前，神的荣耀与偶像成为对比。在殿的墙上有假神的像，但在殿之上有主的荣耀。主的荣耀不能容忍假神的像。这些像称为“触动主妒忌”的偶像，因为它们触动神的妒忌（结八 3）。神是忌邪的神；祂不能容忍偶像。因着殿中的偶像，神的荣耀就逐步退出，离开了殿、城和祂的百姓。在最后的一步，耶和华的荣耀离开了殿和城，停在城东的橄榄山上（十一 23），那里也就是主耶稣升天之处。耶和华的荣耀停在那里一下，至终离开了那山，回到天上。那就是耶和华的荣耀离开了（以西结书生命读经，一八八页）。

信息选读

神对祂子民的审判，首先是根据祂的荣耀。任何与神荣耀相对的事，必定惹动祂的审判。...今天基督教由于有许多的偶像，已经触动神的妒忌。罗马天主教有各样的偶像，其他的公会团体也有偶像。这些地方也许没有外面有形的偶像，但是有别样的偶像。对有些人来

Morning Nourishment

Ezek. 8:3 ...The Spirit...brought me to Jerusalem in the visions of God, to the entrance of the gate of the inner court that faces north, where the seat of the idol of jealousy was, which provokes to jealousy.

11:23 ...The glory of Jehovah went up from the midst of the city and stood upon the mountain...east of the city.

Exo. 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

God's glory is versus idols.... In a vision Ezekiel was brought to Jerusalem and entered the temple. Before him the glory of God and the idols were contrasted. On the walls were the images of the idols, and over the temple was the glory of the Lord. The glory of the Lord could not tolerate the images of the idols. Those images were called provoking images because they provoked God's jealousy (Ezek. 8:3). Our God is a jealous God; He will not tolerate idols. Because of the idols in the temple, the glory of God withdrew step by step, leaving the temple, the city, and the people. In the last step the glory of the Lord left the temple and the city, stopping on the Mount of Olives on the east side of the city (11:23), the same place where the Lord Jesus ascended to the heavens. The glory of the Lord stopped there and waited for a while, but eventually it left that mountain and went back to the heavens. That was the departure of the glory of the Lord. (Life-study of Ezekiel, pp. 151-152)

Today's Reading

God's judgment upon His people is based first upon His glory. Anything that is versus God's glory will surely provoke His judgment.... The situation of today's Christianity is provoking God's jealousy because of the many idols. The Roman Catholic Church has all kinds of idols, and other so-called churches also have idols. In some of these places there may not be physical idols, but there are other

说，工作就是他们的偶像。对另一些人来说，教导圣经或传扬福音成了偶像。我们若爱我们的工作、活动或作法过于爱主，即使这些事是为着主，它们也是偶像。根据这个原则，我们可以看见，基督教的光景满了偶像。这就是为什么我说，今天基督教的光景触怒了神，并在神的审判之下（以西结书生命读经，一八九页）。

当神的帐幕建造成功，竖立起来了之后，立刻有两件事发生。第一件事，神的荣耀充满了帐幕。那可以说是有史以来，神的荣耀第一次有形有体地彰显了出来。…神的荣耀就是神显出来了。

那一天神的荣耀充满了帐幕，实在是一件大事，因为神在地上得着一个居所。你我应该信，无论在什么地方，若是有一班神的儿女，真肯学习在神的生命里互相配搭，彼此联结，同被建造，成为一个身体，作神属灵的居所，使神得以安息于其中，那就是神在他们中间彰显祂自己，荣耀祂自己的时候！

第二件事，神的话语得以在帐幕里启示出来。当帐幕还没有竖立起来之先，神是在西乃山那里对摩西说话。…等到帐幕一竖立起来，神的荣光充满了帐幕，此后神就在帐幕里对摩西说话（利一1）。到了新约，…当神的召会一产生在地上，神的荣耀充满在召会里，神也就在召会里说话，正如旧约帐幕的预表。

你要看见神的荣耀么？你必须到建造的召会里面来。你要听见神的话语么？你也必须到建造的召会里面来。…唯有在建造的召会中，神才能把祂自己显耀出来；也唯有在建造的召会中，神才能把祂自己启示出来（教会建造的异象，八三至八四页）。

参读：以西结书生命读经，第十三至十四、二十四篇；教会建造的异象，第五篇；列王纪生命读经，第五至六篇。

kinds of idols. With some their work for God is an idol. With others Bible teaching or evangelism becomes an idol. If we love our work, activity, or practice more than the Lord, even such things, which are for the Lord, may be idols. Based upon this principle, we can realize that the situation of Christianity is filled with idols. This is why I say that the situation of today's Christianity is provoking to God and under His judgment. (Life-study of Ezekiel, p. 152)

Immediately after the tabernacle of God was completed and raised up, two things happened. The first thing that happened was that the glory of God filled the tabernacle (Exo. 40:34-38). That was perhaps the first time in history that God's glory was physically manifested.... God's glory is simply God expressed.

The day the glory of God filled the tabernacle was truly a great moment, because God had gained a dwelling place on the earth. Suppose that there was a group of God's children who were truly willing to learn to mutually coordinate in the life of God and to be joined with one another and built together to be the Body as God's spiritual habitation so that God could rest in it. We would have to believe that wherever there was such a group of people, God Himself would be expressed and glorified among them!

The second thing that happened was that the word of God was revealed in the tabernacle. Before the tabernacle was raised up, God had spoken with Moses on Mount Sinai.... After the tabernacle was raised up, the glory of God filled the tabernacle, and from then on, God spoke to Moses in the tabernacle (Lev. 1:1). In the New Testament, ...when the church of God was produced on the earth, the glory of God filled the church, and God spoke in the church, just as He did in the tabernacle in the Old Testament.

Do you want to see the glory of God? If you do, then you must come to the builded church. Do you want to hear God's word? If you do, then you must again come to the builded church.... God can be expressed only in the builded church, and God's word can be revealed only in the builded church. (The Vision of the Building of the Church, pp. 67-68)

Further Reading: Life-study of Ezekiel, msgs. 13-14, 24; The Vision of the Building of the Church, ch. 5; Life-study of 1 & 2 Kings, msgs. 5-6

晨兴喂养

结四三2 “以色列神的荣光从东方的路而来，祂的声音如同多水的声音，地就因祂的荣耀发光。”

4~5 “耶和华的荣光从朝东的门进入殿中。灵将我举起，带入内院；正当那时，耶和华的荣光充满了殿。”

我们需要对一个事实有深刻的印象：神的荣耀乃是在圣殿建造完成以后才归回。我们若要神住在召会中，并在召会中彰显祂的荣耀，召会就必须完全。今天召会若是符合以西结书这些章节里所说神圣别建造的一切细节，因而在每一方面被建造起来，神就会荣耀地住在召会中。所以，若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所。

神要召会在地上建造起来，因为祂渴望在地上得着一个居所。祂这位诸天的神，要住在地上。祂所住的地方，祂的居所，就是召会。神既住在召会中，那些要寻求神并接触祂的人，就必须来到召会。我们研读以西结书的主要负担，是来看神渴望在地上所要得着的居所。我们若得着恩典在召会里被建造，荣耀的神就会住在我们中间（以西结书生命读经，三三九页）。

信息选读

我们要领会主的荣耀为什么归回，这是很重要的。主的荣耀归回，因为圣殿建造完成了。这是要紧的点。主何等渴望回到地上！然而，祂要回来，需要一个给

Morning Nourishment

Ezek. 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

4-5 And the glory of Jehovah came into the house through the gate which faced toward the east. And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.

We need to be deeply impressed with the fact that the glory of God returned only after the building of the temple was completed. If we want to dwell in the church and manifest His glory in the church, the church must be complete. If the church today corresponds to all the details of the holy building of God covered in Ezekiel 40 through 48 and thus is built up in every aspect, God will dwell in the church gloriously. Therefore, in order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

God wants to have the church built up on earth because He desires to have a dwelling place on earth. He, the God of the heavens, wants to live on the earth. The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church. Our main burden in this study of Ezekiel is to see the dwelling place which God desires to have on earth. If we have the grace to be built up in the church, the God of glory will live among us. (Life-study of Ezekiel, pp. 275-276)

Today's Reading

It is important for us to understand why the glory of the Lord came back. The glory of the Lord returned because the building of the temple was completed. This is the crucial point. How much the Lord desires to come back to the earth! Yet, for His coming

祂脚掌停歇的地方，需要一个祂能落脚的地方。祂的住处，祂的殿，就是祂在地上能落脚的地方。

历世纪以来，仇敌狡猾的使基督徒对建造一无所知。基督教教师非常强调得救的事，也强调一点属灵的事，但他们很少强调建造的事。…建造一点不差就是召会。…今天主不仅仅关切个人的属灵。即使有许多像但以理那样属灵的人在巴比伦被兴起，主的荣耀也不会到那里去充满他们。主的荣耀不是回到但以理那里；反之，主的荣耀乃是在圣殿重建以后回到殿中。

荣耀从东回归，就是从日出的方向回归〔结四三2〕。日出的方向表征荣耀（民二3）。主从荣耀回归。祂向东方离去，又从东方回来。

殿有三个门：一个朝东，一个朝南，另一个朝北。…朝东的门不但是为着百姓的方便，也是为着主的荣耀。在召会生活中，我们需要好几个门，但最重要的门是东门—向着主的荣耀敞开的门。…在召会生活中的决定，主要必须是照着主的荣耀。甚至在决定聚会的日子和时间上，我们也该顾到主的荣耀，不该只顾到人的方便。

至终殿和内殿被耶和华的荣光充满〔结四三5〕。

在这里我们看见主回到地上。因着祂在地上失去了祂的立场，祂就回到诸天之上。主在地上的立场就是祂殿的建造。为着让主回到地上，就需要建造起来的召会，作祂在地上的立场。主不仅要回到地上，祂更是要回到召会（以西结书生命读经，三三七至三三九，三四一至三四二页）。

参读：以西结书生命读经，第十三至十四、二十四篇；实行召会生活的生命与道路，第十一章。

back He needs a place for the soles of His feet to rest, a place upon which He can set His feet. His habitation, His house, is the place on earth where He can put His feet.

Throughout the centuries the enemy in his subtlety has kept Christians from knowing anything about the building. Christian teachers emphasize greatly the matter of salvation and to some extent the matter of spirituality, but they rarely emphasize the matter of building....The building is nothing other than the church. Today the Lord is not concerned merely for individual spirituality. Even if many spiritual people such as Daniel had been raised up in Babylon, the glory of the Lord would not have gone there to fill them. The Lord's glory did not return to Daniel; rather, it returned to the temple after it was rebuilt.

The glory returned from the east, that is, from the direction of the sunrise [Ezek. 43:2]. The direction of the sunrise signifies glory (Num. 2:3).

The temple has three gates: one toward the east, one toward the south, and one toward the north.... The gate toward the east is not only for the convenience of the people but also for the glory of the Lord. In the church life we need several gates, but the most important one is the east gate—the gate that is open to the glory of the Lord.... The decisions in the church life must be made primarily according to the Lord's glory. Even in making decisions concerning the day and time of the meetings, we should care for the Lord's glory and not simply for people's convenience.

Eventually, the house and the inner temple were filled with the glory of the Lord [Ezek. 43:5].

Here we see that the Lord has returned to the earth. Because He had lost His standing on earth, He went back to the heavens. The Lord's standing on earth is the building up of His house. In order for the Lord to come back to the earth, He needs a built-up church as His standing on the earth. The Lord will not simply come back to the earth; the Lord will come back to the church. (Life-study of Ezekiel, pp. 273-278)

Further Reading: Life-study of Ezekiel, msgs. 13-14, 24; The Life and Way for the Practice of the Church Life, ch. 11

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

二 19 “耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

约翰说，“我们也见过祂的荣耀。”（约一 14）祂是说出来的神，就是成了肉体的一位。祂这样成了肉体，就是在人群中，支搭起一个帐幕，使祂从其中发挥祂自己，彰显祂自己。当初以色列人出埃及的时候，帐幕一支搭起来，神一住到里面，祂的荣耀就充满了帐幕，并且彰显在帐幕外面，和帐幕上面。帐幕满了神的荣耀，就是满了神的彰显。约翰写福音书时，就是用这幅图画告诉人，这位说出来的神，就是话成了肉体，就是在人中间支搭起这样的帐幕。祂支搭起这个帐幕，就是叫神能从祂里面显出来。祂显出来，人得着了就是恩典，人碰着了就是实际。而祂是怎样给人得着，怎样被人碰着呢？乃是在一种显出来的光景中，那种光景就叫作荣耀。这乃是外面肉身的眼睛所看不见的，却是里面信心的眼睛所触得着的（约翰福音中的生命与建造，一二一至一二二页）。

信息选读

根据约翰福音，我们可以说，荣耀乃是一个人，这个人乃是神穿着肉体，和平常人一样，但是祂身上时常有一种光景，叫人没有办法不说，“神在这里。”祂就如旧约的帐幕，外面是一层海狗皮（出二六 14），又粗又丑，没有什么华美，但是里面却满了耶和华的荣光，满了神的荣耀。…〔祂〕没有佳形威仪，面貌憔悴，形容枯槁（赛五三 2，五二 14）；但是所有接触祂的人，没有办法不承认，在祂身上有一种光景是荣耀的，是神显出来了〔约一 4、49〕。那一天，主耶稣在山上改变形像，

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

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

John beheld the God who was spoken forth, the Word who became flesh. In His becoming flesh, He tabernacled among men so that He could express God. As soon as the children of Israel left Egypt and raised up the tabernacle, the glory of God filled the tabernacle. God dwelt in the tabernacle, and His glory was expressed through the tabernacle. When the tabernacle was filled with God's glory, it was filled with God's expression. When John wrote his Gospel, he used the picture of the tabernacle to tell people that the Word, who was spoken forth and who became flesh, was also a tabernacle. As such a tabernacle, God was expressed and could be received by men as grace and reality. He could be received because He was expressed in glory. This glory cannot be seen outwardly, but it can be seen by our inner eyes of faith. (Life and Building in the Gospel of John, p. 98)

Today's Reading

According to the Gospel of John, glory is a person; that is, glory is God in the flesh being expressed. Although Jesus looked like an ordinary man, people could not help but realize that God was among them. He was like the tabernacle in the Old Testament, which was outwardly covered with rough and ugly porpoise skins (Exo. 26:14) but was inwardly filled with the brightness of Jehovah, the glory of God.... He did not have any attracting form nor majesty, and His visage was marred more than that of any man (Isa. 53:2; 52:14). However, those who contacted Him could not help but realize that in Him there was an expression of God as glory (John 1:41, 49). When the Lord Jesus was transfigured on the mountain,

门徒看见了祂的荣耀，不光是里头属灵眼睛的看见，更是外面肉眼的看见。然而，约翰所说“见过祂的荣耀”，乃是重在门徒三年多跟随主耶稣时，在这一位卑微的人身上，所看见一种荣耀的光景。

主作为话来成为肉体，乃是个人，是父独生子的成为肉体。然而到了今天，这一个话成肉体已经扩大，及于你我这许许多多相信祂的人。我们每一个相信祂的人，都有话成肉体的实际，都是这一个帐幕的一部分。

话成肉体就是神调到人里面，从人里面活出祂自己。这个调和的结果，就叫我们成了祂的一个居所，一个帐幕，使祂能安息在里面，安居在里面。无论在什么时候，在什么地方，若是有一班人实行了这话成肉体，支搭帐幕的原则，我们就要在那个时候，在那个地方看见荣耀。也许这些人看起来非常平凡，但是在他们中间，在他们身上，却有一种荣耀的光景显出来。

有一位是太初就有的话，祂已经成为肉体，并且已经在生命里临到我们，调到我们里面，以我们为帐幕。我们若让祂在里头这样调和，让祂借着我们支搭帐幕，神就在我们身上显出来。我们身上就能有人所不能有的智慧，能判断人所不能判断的事，能忍受人所不能忍受的苦痛。在我们身上有一种光景，超过良善，超过美德。这就是神显在我们身上，是神的荣耀。

连我们得救时都是这原则。原来你是骄傲的，藐视别人，与人合不来；但是有一天，你接受了福音，得着了重生，成了基督徒。这时候没有人劝你不要骄傲，要谦卑，没有人劝你要怎样与丈夫和好，或者与妻子和睦，但是因着你里头碰见了主耶稣，你身上自然显出一种光景，叫人感觉希奇。你的丈夫说，“我的妻子怎么变了？”…得救之后，你越接触主，就越有改变。人要说，“我们在你身上看见神的荣耀。”（约翰福音中的生命与建造，一二二至一二三、一二八、一三一至一三二页）

参读：约翰福音中的生命与建造，第十一篇；新约总论，第四十三至四十四篇。

the disciples saw His glory with both their inner spiritual eyes and their physical eyes. However, when John spoke of beholding His glory, his emphasis was on the glory that the disciples saw as the Lord tabernacled among them in a lowly man for more than three years.

The incarnation of the Lord as the Word speaks of the only begotten Son of the Father becoming flesh. However, the incarnation of the Lord has also been enlarged to include you and me and all who have believed in Him. Everyone who believes in Him has the reality of the incarnation and is a part of this tabernacle.

The significance of the incarnation is the mingling of God with man and the living out of God in man. As a result of this mingling, we become His habitation, a tabernacle, in which He may rest and make His home. Whenever and wherever a group of people live in the principle of incarnation and tabernacling, there will be glory. Such ones may look very ordinary, but among them and within them there will be the manifestation of glory.

The One who was the Word in the beginning has been incarnated, and furthermore, He has come into us as life and has mingled Himself with us.... As we experience this mingling and His tabernacling, God will be manifested through us. We will have wisdom and discernment that others lack, and we will be able to endure sufferings that others cannot bear. In us there will be a situation that surpasses mere human goodness and virtue because God is being expressed through us. This is glory.

Before we were saved, we were full of pride and critical of others. Furthermore, we were estranged from others. Then we received the gospel, and we were regenerated. At that time there was no need for anyone to speak to us about our pride or to advise us to be reconciled with others. These responses were manifested in us because we met the Lord Jesus inwardly. In considering these responses, a husband may say, "My wife has changed." ...The more we contact the Lord, the more we are changed, and the more people will speak of God's glory being in us. (Life and Building in the Gospel of John, pp. 98-99, 102-103, 105)

Further Reading: Life and Building in the Gospel of John, ch. 11; The Conclusion of the New Testament, msgs. 43-44

晨兴喂养

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

21 “愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

使徒在〔以弗所三章十六至十九节的〕祷告里，求父照着祂荣耀的丰富加强众圣徒。这含示神的荣耀可以作到圣徒里面。在〔二十至二十一节的〕颂赞里，他说，“荣耀归与祂。”这含示神的荣耀作到圣徒里面之后，又回到神那里。神的荣耀先是作到我们里面，然后又回到神那里，叫祂得着荣耀。以撒的财富先给了利百加作她的妆饰，然后这些财富又随着利百加回到以撒那里，作他的荣耀（创二四 47、53、61～67）。使徒祷告，愿神照着祂的荣耀加强圣徒，“然而”，神的荣耀作到圣徒里面之后，至终又随着得了加强的圣徒回到祂那里。这是神在召会中得荣耀的路（新约总论第十一册，一七八页）。

信息选读

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

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

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.

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

[In Ephesians 3:16 through 19] the apostle prayed that the Father would strengthen the saints according to the riches of His glory. This implies that the glory of God can be wrought into the saints. In the doxology [in verses 20 and 21] he said, “To Him be the glory...implying that the glory of God, which has been wrought into the saints, returns to God. First, the glory of God is wrought into us; then it returns to God for His glorification. Isaac’s wealth was first given to Rebekah for her beautification; then all the wealth came back to Isaac, with Rebekah, for his glorification (Gen. 24:47, 53, 61-67). The apostle prayed that God would strengthen the saints according to His glory, “but” eventually God’s glory, after being wrought into them, returns to Him along with the strengthened saints. This is the way in which God is glorified in the church. (The Conclusion of the New Testament, p. 3393)

Today’s Reading

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.

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. (The

(新约总论第十一册，一七八页)。

终极完成的神与重生信徒之合并的第一方面，乃是父的家(约十四2)。…父的家、子的真葡萄树和那灵的孩子，乃是基督得荣耀之结果，也就是宇宙合并的三个不同方面。

父的家乃是借着父和子同着内住蒙救赎之选民的那灵，不断地眷临蒙救赎的选民而得以建造起来，成为终极完成之三一神与祂所救赎之选民相互的居所。在约翰十四章二十三节，主耶稣说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”二节告诉我们，在父的家里有许多住处，在二十三节我们看见这些住处是借着父和子眷临爱祂的人而得以建造起来的。二十三节没有明说那灵，但其中含示了那灵，因为那灵住在所有爱主耶稣之人重生的灵里。

我们从经历得知父和子常常眷临我们。在我们日常生活中，父和子常常来眷临我们。我们可能在家里、在学校或在工作中，但无论我们在哪里，父和子都来眷临我们，在我们里面作建造的工作，安排住处，这住处乃是三一神和我们相互居住的地方。父的家就是这样借着三一神不断的眷临而得以建造起来。

在这建造里，基督正安家信徒的心里；他们在里面的人里，为父照着祂荣耀的丰富，借着祂的灵，用大能所加强，而成为终极完成之三一神的丰满(彰显)(弗三16~19)(基督为父用神圣的荣耀所荣耀的结果，三二至三四页)。

参读：新约总论，第十三、七十三、三百三十八篇；基督为父用神圣的荣耀所荣耀的结果，第四至五章；约翰著作中帐幕和祭物的应验，第四至六篇；由基督与召会的观点看新约概要，第五章。

Conclusion of the New Testament, pp. 3393-3394)

The first aspect of the incorporation of the consummated God with the regenerated believers is the house of the Father (John 14:2)... The house of the Father, the true vine of the Son, and the child of the Spirit are the three different aspects of the universal incorporation as the issue of Christ's glorification.

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect. In John 14:23 the Lord Jesus 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." Verse 2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

From our experience we know that the Father and the Son pay us a constant visitation. In our daily life the Father and the Son often come to visit us. We may be at home, at school, or at work, but wherever we may be the Father and the Son come to visit us to do a building work in us, making an abode which will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.

In this building Christ is making His home in the hearts of the believers strengthened in their inner man by the Father according to the riches of His glory with power through His Spirit unto the fullness (the expression) of the consummated Triune God (Eph. 3:16-19). (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 32-34)

Further Reading: The Conclusion of the New Testament, msgs. 13, 73, 338; The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 4-5; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 4-6; A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and the Acts, ch. 5

第十二周诗歌

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976

775

终极的显出 — 圣城

8 7 8 7 双副 (英 976)

降 E 大调

4/4

5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 · 3 | 3 · 2 1 - |
 一 哦 主 耶 稣， 你 的 赎 民 是 你 身 体 并 新 妇，
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 2 6 7 | 1 - - - |
 作 你 丰 满、 作 你 表 现， 使 你 彰 显 你 丰 富。
 2 · 3 4 3 2 | 3 · 6 5 3 | 2 · 3 4 3 2 | 3 · 6 5 - |
 你 永 是 她 一 切 一 切， 她 是 你 恩 的 宣 告；
 5 · 3 1̇ · 7 | 6 7 6 5 3 | 1 · 2 3 5 4 | 3 · 2 1 - |
 你 要 将 她 完 全 浸 透， 要 她 有 分 你 荣 耀。
 5 · #4 6 5 | 3 - 2 - | 4 · 3 4 6 | 5 - 3 - |
 (副) 看 哪， 神 的 圣 城！ 满 了 神 的 光 明！
 5 · #4 5 1̇ | 7 6 5 4 | 3 · 5 4 2 | 1 - - - ||
 这 是 神 完 满 的 表 现， 永 显 于 人 性。

二 是神与人完全相调， 大哉，敬虔的奥秘；
 神的荣耀，丰满、灿烂， 人作神居，荣无比。
 是一宇宙伟大器皿， 全然表现神丰满；
 完全调着神的圣洁， 使神荣美得彰显。

三 乃是神所变化的人， 一个永活的组合；
 如同珍珠、宝石珍贵， 与神荣形相符合。
 从神宝座—她的中心， 流出生命的活水；
 基督在此作生命树， 结出鲜果，丰而美。

四 是一永远精金灯台， 托着基督作明灯；
 神在基督作她荣光， 借着圣灵来照明。
 乃是终极、完满表现， 是神调人的建造；
 乃是神、人互动居所， 是神计划的目标。

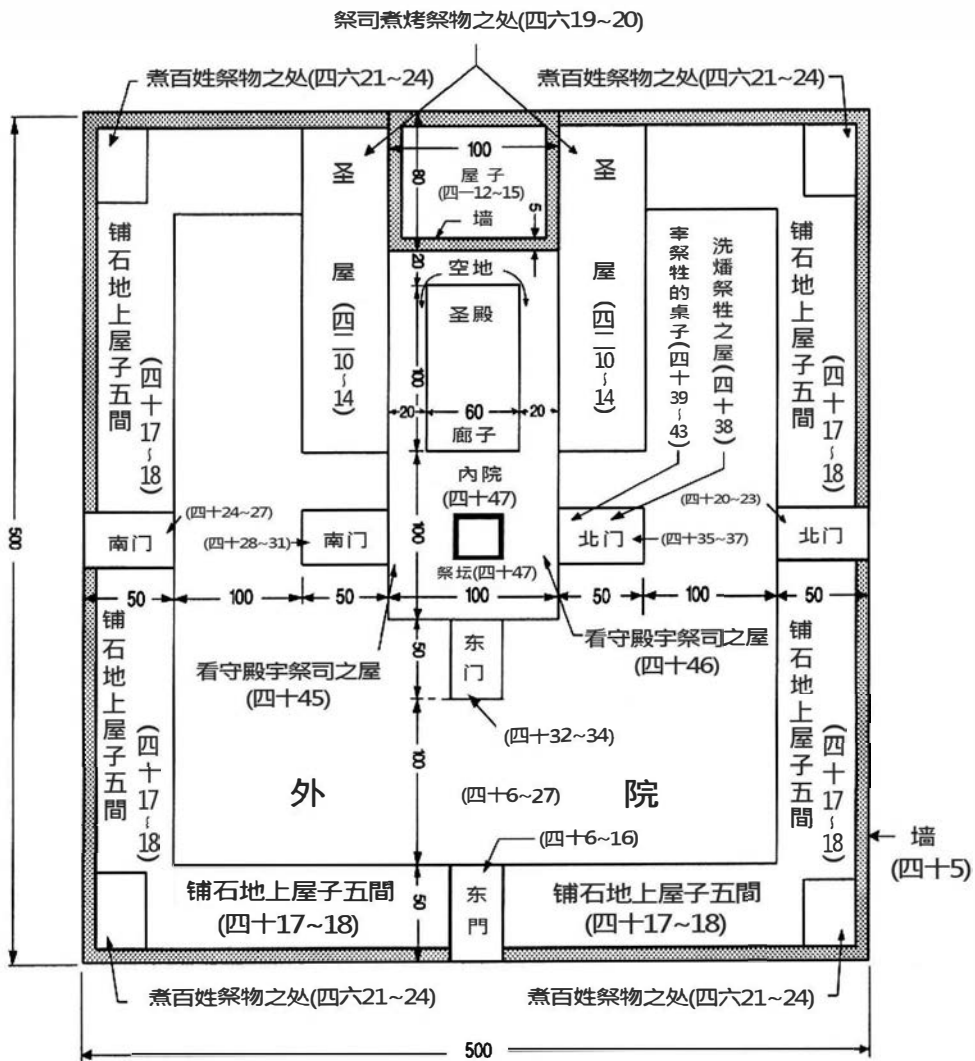
1. O Lord Je - sus, Thy redeemed ones Are Thy Bo - dy and Thy Bride;
 As Thy ful - ness, Thine ex - pres - sion, In her Thou art glo - ri - fied.
 Thou, her all in all for - ev - er, She Thy rich - es doth de - clare;
 Thou dost ful - ly sat - u - rate her And Thy glo - ry with her share.
Chorus
 (C) Lo, the ho - ly ci - ty, Full of God's bright glo - ry!
 It is God's com - plete ex - pres - sion In hu - man - i - ty.

2. God with man completely blended,
 Mystery of godliness.
 God in glory, full, resplendent,
 Man, His dwelling, doth express.
 'Tis a vessel universal
 All God's fulness to express;
 All His beauty manifesting,
 Mingled with His holiness.

3. 'Tis a living composition
 Of the saints He hath transformed;
 As the pearls and stones most precious,
 To His image they're conformed:
 From the throne of God, its center,
 Flows the living water free;
 Christ the tree of life doth flourish,
 Bearing fruit abundantly.

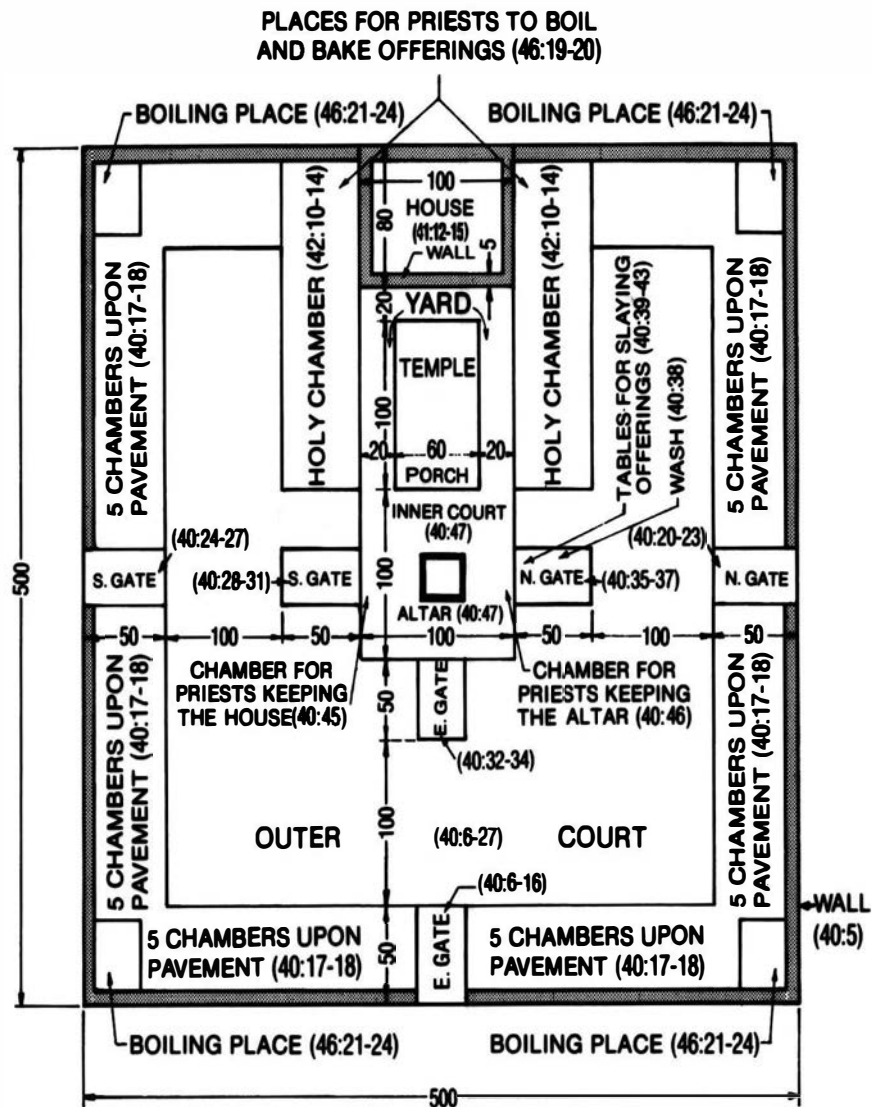
4. 'Tis th' eternal golden lampstand,
 Holding Christ, the lamp of light;
 God in Christ the light of glory
 As the Spirit shineth bright!
 'Tis the ultimate expression—
 Man in God and God in man;
 'Tis their mutual habitation,
 Goal of God's eternal plan.

圣殿及内外院的纲领图

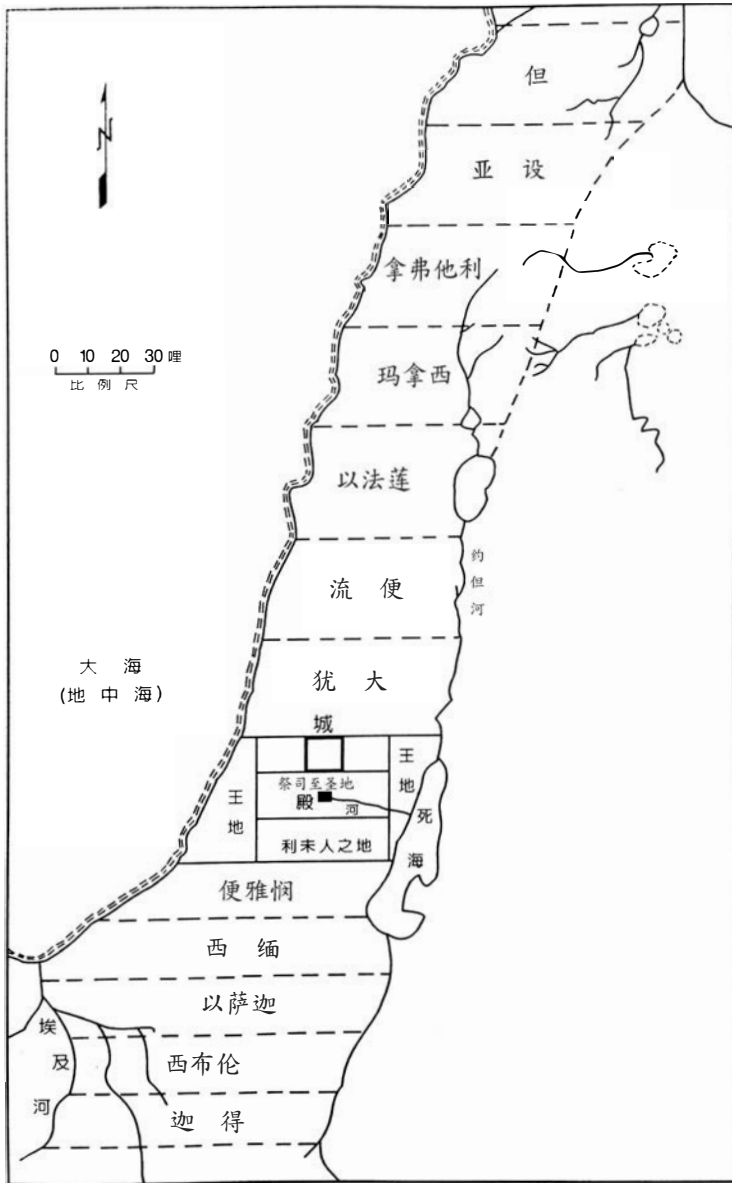


所有尺寸均以肘为单位

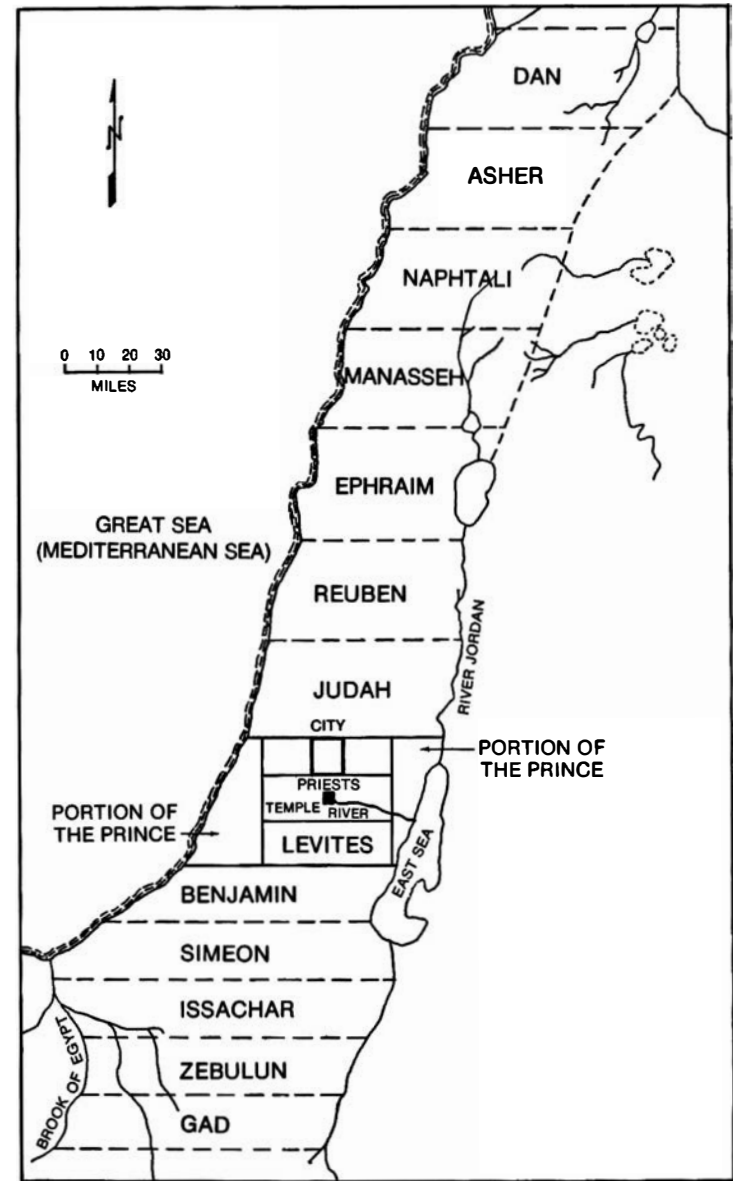
PLOT PLAN — TEMPLE AND INNER AND OUTER COURTS



ALL DIMENSIONS IN CUBITS.



圣地分配图



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