

二〇一七年夏季訓練

2017 SUMMER TRAINING

以西結書結晶讀經（二）

Crystallization-Study of Ezekiel (2)

晨興聖言

**The Holy Word for
Morning Revival**

標語

①在召會的聚會中申言（為主說話，說出主來，並將主說到人裏面）應驗聖經中最大的豫言，就是建造召會（在一裏作為極大的軍隊）。

②神永遠的定旨是要得著一個建造，作祂自己與祂選民的調和；凡神在祂子民當中，並在地上列國當中所作的，都是為著祂的建造。

③基督既是那建造召會作神的殿者，也是用以建造召會的元素；為著神的建造，我們需要耶穌的人性—祂在復活中的人性生命。

④榮耀是神的彰顯，建造是三一神團體的彰顯；神的榮耀和神的建造是並行的，因為召會作為神的建造，乃是神團體的彰顯。

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.

二〇一七年夏季訓練標語詩歌

F大調

3/4

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

① 在 召 會 的 聚 會 中 申 言 (爲 主 說 話, 說 出

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

主 來, 並 將 主 說 到 人 裏 面) 應 驗 聖 經 中 最

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

大 的 豫 言, 就 是 建 造 召 會 (在 一 裏 作 爲

1 1 1 7̣ | 1-- | 0 0 1 | 6̣ 6̣ 1 | 2 5̣ 1 2 |

極 大 的 軍 隊)。 ② 神 永 遠 的 定 旨 是 要

3 3 4 3 | 2 1 0 | 1 1·3 | 2 0 1 2 | 3·2

得 着 一 個 建 造, 作 祂 自 己 與 祂 選 民

3 4 | 3-0 | 1 1 1 | 2 3 4 | 3-2 | 1-0 |

的 調 和; 凡 神 在 祂 子 民 當 中,

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

並 在 地 上 列 國 當 中 所 作 的,

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

都 是 爲 着, 爲 着 祂 的 建 造。

D大調

3 3 3 4 | 5 2̇ 7 | i̇ 7 6 | 5 4 3 | 4 0 5 6 |

③ 基督既是那建造召會作神的殿者，也是

5 3 2 1 | 2 2 2 3 | 2-- | 3 3 3 4 | 5 5 0 |

用以建造召會的元素；為着神的建造，

4 6 7 | i 0 5 | 6·5 4 | 5 0 3 | 4·5 6 | 5 0 3 |

我們需要耶穌的人性—祂在復活中，在

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

復活中的人性生命。④ 榮耀是神的

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

彰顯，建造是三一神團體的彰

5 0 5 4 | 3 2·3 | 4·3 4 | 5 6 6 7 | i 0 5 |

顯；神的榮耀和神的建造是並行的，因

6·5 4 | 5-3 3 | 4·5 6 | 5 0 6 6 | 5-5 |

為召會作為神的建造，乃是神團

5 6 7 | i-- | i 0 6 6 | 5-5 | 2 i 7 | i-- | i 0 ||

體的彰顯，乃是神團體的彰顯。

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枯乾骸骨被點活，
成爲極大的軍隊，
以及兩根木杖接連，
爲著建造神的家

讀經：結三七 1～28

綱 要

週 一

壹 以西結書分爲四大段：

- 一 第一大段是第一章，說到神榮耀的異象，啓示這位聖別的神在祂的榮耀裏。
- 二 第二大段是第二至三十二章，說到神的審判，對付一切與神的公義、聖別和榮耀不合的事物。
- 三 第三大段是第三十三至三十九章，說到神餘民的恢復；這指明這一段的主要觀念乃是主的恢復。
- 四 第四大段是第四十至四十八章，說到神來建造蒙愛得著恢復的人，叫他們成爲祂的居所；這一段專講神的建造。

貳 以西結書有三章可視爲聖經裏的大章，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 這幾章各可用一個字代表：第一章是『火』，三十七章是『氣』，四十七章是『水』。

二 三十七章啓示主來復興祂那死沉、分散的子民，使他們成爲一；因著他們成了死沉枯乾的骸骨，所以他們需要被點活並聯結起來。

叁 以西結三十七章啓示神的靈如何進到我們裏面，點活我們，使我們成爲團體的身體，形成軍隊，並建造成爲神的居所—1 ~ 28 節：

週 二

一 枯乾骸骨的異象表明，在神進來更新並重生我們以前，我們不僅是罪惡並污穢的（三六 25），也是死的，埋在各種罪惡、世俗、宗教事物的『墳墓』裏（三七 12 ~ 13）。

二 我們像死沉枯乾的骸骨，脫節離散，沒有合一：

1 無論我們是未得救的罪人或退後的信徒，我們的光景就是這樣；不僅不信的罪人需要從墳墓裏釋放出來，甚至許多弟兄姊妹也需要得復興，得釋放脫離他們的死沉和墳墓。

2 今天許多基督徒被埋在公會、宗派、分裂、獨立團體和各種運動的墳墓裏。

3 從前我們都在這樣的墳墓裏，是枯死、離散、脫節的，沒有聯於任何人，但主乃是死人的救主；神在這裏的話是要使死人成爲活人—約五 25，弗二 1 ~ 8。

週 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 以西結在以西結三十七章的申言不是豫言，乃是為主說出、宣告一些事—4～5 節：

- 1 當以西結說話時，神就將那靈賜給人—10、14 節。
- 2 在聖經裏，申言的主要意義不是豫言，乃是說出主，將主供應給人：
 - a 『那申言的，乃是建造召會』—林前十四 4 下。
 - b 『你們都能一個一個的申言，為要使眾人得學習，使眾人得勉勵』—31 節。
 - c 申言為神說話並說出神，以神為內容，把神供應給聽見的人，並帶他們歸向神；召會的聚會應當充滿神，會中一切的活動都該把神傳達並傳輸給人，使他們為神所灌注—24～25 節。
 - d 我們要申言，就必須是有神的氣之屬神的人—提後三 16～17：
 - (一) 我們讀聖經該是一種吸入，我們教導聖經該是一種呼出。
 - (二) 當我們在為主說話時，我們該覺得我們在呼出神，聽者在吸入神。

週 四、週 五

- e 申言會使你成為得勝者；申言乃是得勝者的功用—林前十四 3、4 下，參太十六 18。
- 3 當以西結申言時，神就差來風、氣息和靈，吹在枯乾的骸骨上—結三七 4～10、14：
 - a 希伯來文，**ruach**，如阿克，在五至十節和十四節繙成不同的字：風、氣息、靈。

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 在屬靈的經歷上，當神吹在我們身上時，祂的氣息就是風；當我們呼吸這風時，那就是氣息；當氣息進到我們裏面時，那就是靈。
- c 當以西結申言時，神就吹風，百姓接受氣息，這氣息就成為靈，就是賜生命的靈—林前十五45下，林後三6。
- 4 當以西結初次申言時（結三七7），就有響聲和震動，使枯骨聯絡在一起；當我們在聚會中來在一起，藉呼求主並讚美祂而發出歡呼的聲音（詩九五1，參哀三55～56，約二十22，詩歌二一〇首），我們就真實的是一。
- 5 當以西結再次申言時（結三七10），氣息就進到『極其枯乾』（2；參11）並死沉的骸骨裏面，『骸骨便活了，並且站起來，成為極大的軍隊』（10），為神爭戰。

週 六

肆 兩根無生命的木杖象徵以色列國分裂的兩部分—南方的猶大國和北方的以色列國—16節：

- 一 這兩國不能合一，並且在主眼中，他們完全死了、枯乾了。
- 二 他們被點活並在生命中長大以後，就能聯結為一—17節。
- 三 這很像接枝，就是把兩根枝子接在一起，至終枝子就長在一起—羅六5，十一17、24：
- 1 長在一起是指生機的聯結，在這聯結裏有生長發生，就是使一方有分於另一方的生命與特徵；在這與基督生機的聯結裏，凡基督所經過的，都成了我們的歷史。
- 2 祂的死與復活現今是我們的，因為我們在祂裏面，已經在生機上與祂聯結；這就是接枝—24節。

- 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 這接枝能：(一)排除我們一切消極的元素；(二)使我們身上神所造的功能得以復活；(三)拔高我們的功能；(四)充實我們的功能；(五)浸透我們全人，以變化我們。

四 以西結三十七章一至十四節的枯骨是為著形成軍隊，為神爭戰；十六至二十二節的木杖是為著建造神的家，作神的居所。

伍 本章的啓示表明，身體、召會和神的家要有真正的一，惟一的路乃是生命的路：

一 氣息進到死人裏面，成為他們的生命，死人便活了，並且站起來，成為極大的軍隊。

二 一至十四節的枯骨以及十六至十七節的兩根枯枝能成為一，不是藉著恩賜或教訓，乃是藉著生命。

三 枯骨和枯枝被點活並成為一，這一乃是生命分賜與生命長大的結果—參約十七 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.

晨興餽養

結一 4『…暴風從北方颳來，有一朵大雲，有火不斷的閃爍，…從其中，就是從火中所發出的，看來好像光耀的金銀合金』

三七 9『…人子阿，你要申言，…氣息阿，要從四方而來，吹在這些被殺的人身上，使他們活了。』

四七 1『…水從殿的門檻下流出，往東流去…』

以西結書分為四大段，每一段包含一個重要的點。第一大段是第一章，說到神榮耀的異象，啓示這位聖別的神在祂的榮耀裏。第二大段是第二至三十二章，說到神的審判，對付一切與神的公義、聖別和榮耀不合的事物。無論是以色列，還是外邦人，凡與神性情不合的，神都要審判。第三大段是第三十三至三十九章，說到神在祂的恢復裏，還有剩餘的民。當神來審判的時候，還記念祂的恩約，保守一班選民，帶他們歸回本地。這指明第三大段的主要觀念乃是主的恢復。第四大段是第四十至四十八章，說到神來建造蒙愛得著恢復的人，叫他們成為祂的居所。這就是說，末了這一段專專論到神的建造。（以西結書生命讀經，二四七頁。）

信息選讀

以西結書有三章可視為聖經裏的大章，就是一章、三十七章和四十七章。這幾章不只在以西結書，就是在整本聖經裏，也有特別的地位。這幾章，每一章都可用一個字來代表：第一章是火，三十七章是氣，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。沒有一章聖經像以西結一章那樣說到神是火。約翰四章、七章，和啓示錄二十二章都說到水，但不像以西結四十七章那樣的說法。照樣，以西結三十七章說到神的氣，也是獨特的。這一章啓示神的靈如何進到我們裏面，叫我們活過來，使我們成爲一個團體的身體，形成軍隊，也建造成爲神的居所。惟有在這一章，我們纔看見被生命之氣點活的結果。藉此我們看見，以西結三十七章在聖經裏佔有特別的地位。

以西結三十三至三十七章，描述神從不同的方面恢復祂的子民。三十四章強調主來作牧人，尋找祂迷失的羊，帶他們歸回本地。在三十六章，我們看見主藉生命恢復祂的子民，不僅是外在的，也是內在的，就是給他們一個新心和一個新靈，又將祂的靈放在他們裏面。三十七章啓示主來復興祂那死沉、分散的子民，使他們成爲一。在此我們看見，神被擄的子民需要在幾方面得恢復。因著他們如同羊被驅逐、分散，所以他們需要主作牧人來尋找他們。因著他們裏面的光景是不潔的、老舊的，所以他們需要新心和新靈。因著他們成了死沉枯乾的枯骨，所以他們需要被點活並聯結起來。

三十六章說到主恢復內在的一面。在祂的恢復裏，主不僅在外面帶我們回來，更在裏面給我們新心和新靈，又將祂的靈放在我們靈裏。…主的恢復是既外在又內裏的事。我們在主的恢復裏，不只地位和環境改變了，我們的心和靈也得著內裏的更新，我們更接受了神的靈；在外面有改變，在裏面也有轉變。

然而，三十六章沒有清楚、徹底的告訴我們，…我們如何會得著新心和新靈，並如何會得著神的靈。…因此，我們需要三十七章，給我們看見神如何更新並重生我們。（以西結書生命讀經，二四七至二五〇頁。）

參讀：以西結書生命讀經，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

晨興餽養

結三七 12 ~ 13 『所以你要申言，對他們說，主耶和華如此說，我的民哪，我必開你們的墳墓，使你們從墳墓中上來，領你們進入以色列地。我的民哪，我開你們的墳墓，使你們從墳墓中上來，你們就知道我是耶和華。』

神來更新、重生我們以前，我們就像枯死的骸骨。我們如果單單有以西結三十六章，就只領悟自己是罪惡、污穢的，卻沒有想到自己是死的。三十七章啓示，我們不只死了，更成了枯骨。這指明神的救恩不只是為著有罪的人，更是為著死了的人。

在神眼中，當我們墮落作罪人或退後的信徒時，我們是死的，是被埋在墳墓裏的。我們在各種罪惡事物和屬世娛樂的『墳墓』裏。我們得救以前或得復興以前，都在某種的墳墓裏。我們犯罪、死亡、被埋葬且枯乾。我們沒有血，沒有肉，沒有筋，沒有皮—只有枯骨。這是一幅圖畫，表明我們從前是甚麼，我們從前在那裏。（以西結書生命讀經，二五〇頁。）

信息選讀

因著我們是枯死的，所以我們也是離散的。照以西結三十七章看，沒有一根骨頭聯於另一根，所有的骨頭都是脫節離散的，彼此沒有合一。無論我們是未得救的罪人或退後的信徒，我們的光景就是這樣。

…今天許多基督徒被埋在公會、分裂、獨立團體、和各種運動的墳墓裏。我們許多人能作見證，從前我們都在這樣的墳墓裏，是枯死、離散、脫節的，沒有聯於任何人。

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.

十一至十三節說，『主對我說，人子阿，這些骸骨就是以色列全家。他們說，我們的骨頭枯乾了，我們的指望失去了，我們被剪除淨盡了。所以你要申言，對他們說，主耶和華如此說，我的民哪，我必開你們的墳墓，使你們從墳墓中上來，領你們進入以色列地。我的民哪，我開你們的墳墓，使你們從墳墓中上來，你們就知道我是耶和華。』

不僅不信的罪人需要從墳墓裏釋放出來，甚至許多弟兄姊妹也需要得復興，得釋放脫離他們的死沉和墳墓。有些聖徒敗落荒涼了，如今被捆綁在他們的墳墓裏。我不知道你被甚麼所殺，或被拘禁在那一種墳墓裏。但我盼望神的風吹在你身上，神的光照進你裏面，神的生命在你裏面作工，拆開你的墳墓，使你從這墳墓中上來，而得著復興。

聖經啓示，主是死人的救主。主耶穌在約翰五章二十五節說，『時候將到，如今就是了，死人要聽見神兒子的聲音，聽見的人就要活了。』在以西結三十七章，神不是對病人說話，乃是對死人說話。我們若看見自己是死的，需要主來點活我們，我們就有福了。神在這一章裏的話不是使病人痊愈，不是把壞人轉變成好人；神在這裏的話是要使死人成為活人。我盼望許多人在主面前謙卑自己，禱告說，『主，我承認我不只病了，不只是有罪的，我承認我是死的。我的心和靈都死了。主，我完全枯死了；我就像一堆枯死的骸骨。哦主，我需要你的生命進到我裏面。我需要你把生命的氣吹到我裏面，好使我活過來。』

讚美主，祂沒有把我們留在自己的光景裏，卻進到我們裏面來拯救我們！然而，主不是直接來作我們的牧人，照三十七章，祂乃是藉著有人申言祂的話而進來作牧人。（以西結書生命讀經，二五一至二五二頁。）

參讀：以西結書生命讀經，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

晨興餽養

結三七 4～5『祂又對我說，你要向這些骸骨申言說，枯乾的骸骨阿，要聽耶和華的話。主耶和華對這些骸骨如此說，我必使氣息進入你們裏面，你們就要活了。』

10『於是我遵命申言，氣息就進入骸骨，骸骨便活了，並且站起來，成為極大的軍隊。』

許多基督徒對申言有一種錯誤的領會，以為申言只是豫言。但以西結三十七章幾乎沒有甚麼豫言；反之，這裏的申言乃是一種宣告或說出一些話。這指明這一章裏的申言，主要的意思不是豫言，乃是講說，作某種的宣告。主吩咐以西結申言，祂的意思是要以西結講說一些話。主告訴以西結，當他申言時，祂會差出氣息和風來。當以西結說話時，神就將那靈賜給祂的子民。在此我們能清楚看見，申言的主要意義不是豫言，乃是為主說話。

還有的基督徒以為申言就是教導。但無論人對枯骨有多少的教導，枯骨仍是枯骨。人可以教導枯骨說，他們需要風、氣息和靈，但枯骨不會有任何改變。在這一章裏，以西結沒有向枯骨豫言甚麼，也沒有教導他們；反之，當以西結申言，為神說話時，神就隨著他。當以西結申言時，神就差來風、氣息和靈，吹在枯骨上。（以西結書生命讀經，二五二至二五三頁。）

信息選讀

〔林前十四章二十五節說到申言使不信的人面伏於地敬拜神，〕這含示申言為神說話並說出神，以神為

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

內容，把神供應給聽見的人，並帶他們歸向神。這也指明，召會的聚會應當充滿神，會中一切的活動都該把神傳達並傳輸給人，使他們為神所灌注。（聖經恢復本，林前十四 25 註 1。）

提後三章十四至十七節是屬神的人有神的呼出。聖經，神的話，乃是神的呼出。神的說話就是神的呼出。因此，祂的話就是靈（約六 63）或氣。所以，聖經乃是這位是靈之神的具體化。那靈乃是聖經的素質、本質，猶如磷是火柴的基本本質。我們必須用我們的靈，劃擦聖經的靈，以點著神聖的火。

聖經既為是靈之神的具體化，也就是基督的具體化。基督是神活的話（啓十九 13），聖經是神寫的話（太四 4）。這聖經使屬神的人得以完備，裝備齊全。

提後四章二節說，『務要傳道；無論得時不得時，都要豫備好。』新約在原文裏沒有分章節。因此四章一節和二節乃是三章十四至十七節的繼續。四章二節的道乃是聖經的話，包含提摩太從保羅和舊約所學習的（三 14～15）。在照管地方召會的事上，特別在召會敗落的時期，真理之話的傳揚是非常重要的。在三章十四至十七節，神的說話就是祂的呼出。我們該是屬神的人，有神的呼出。我們讀經就是吸入神的氣。神呼出而我們吸入。這樣，無論得時不得時，我們都能傳道。我們的傳講就是我們的呼出。

我們該是今日的提摩太，受囑咐將一切真理豐富的存託託付給忠信的人，使他們成為能講說的人，無論得時不得時，隨時隨地出去講說真理。這是我們屬天的呼吸。我們每天都吸入神的氣，每天都該藉著說話而呼出（長老訓練第六冊，一三四至一三六頁）。

參讀：教師訓練，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

晨興餽養

林前十四 3～4『但那申言的，是對人講說建造、勉勵和安慰。那說方言的，是建造自己，但那申言的，乃是建造召會。』

31『因為你們都能一個一個的申言，為要使眾人有學習，使眾人得勉勵。』

在豫表的時代，得勝者是申言者。申言者先顧到神的諭言。根據他們所說神的諭言，他們多少在那裏也運用神的權柄。…〔啓示錄二至三章的〕得勝者就是申言者之豫表的應驗。所以當使徒保羅說到召會該怎麼聚會的時候，他強調而且高舉申言（林前十四 1、3～6、24、31、39）。申言會使你成為得勝者。把基督說到人裏面就是申言，申言乃是得勝者的功用（過照著神啓示之高峯的生活，四頁）。

信息選讀

以西結三十七章裏有三件事與申言有關：風、氣息和靈。在中文這是三個不同的字，但在希伯來文裏只有一個字，ruach，如阿克。九節說到風和氣息，原文裏是同一個字。十四節說到靈，這也是如阿克這字的繙譯。譯者很難決定在這幾節裏如阿克該繙作甚麼。如何繙譯乃是基於上下文，也根據譯者的領會。

我們若將這事應用到屬靈的經歷上，可以說當神吹在我們身上時，祂的氣息就是風；當我們呼吸這風時，那就是氣息；當氣息進到我們裏面時，那就是靈。首先是風，然後是氣息，再後是靈。當以西結申言時，神就吹風，百姓接受氣息，這氣息就成為靈，就是賜生命的靈（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).

在以西結三十七章，以西結申言了兩次，先在七節，然後在十節。七節說，『於是，我遵命申言。正申言的時候，就有響聲，不料，有震動；骸骨彼此接近，骨與骨聯絡。』這裏我們看見，當以西結申言時，有響聲和震動。

有時別人抱怨我們的聚會太吵。我的回答是，如果所有的人都是枯骨，就會非常安靜；沒有響聲或任何聲音，只有安靜。在三十七章，平原上的骸骨非常安靜，動也不動。但是當以西結來申言時，就有響聲和震動，使枯骨聯絡在一起。我無法解釋為甚麼這事會發生。然而，我們確實知道，當我們在聚會中來在一起，發出歡呼的聲音（詩九五1），我們就真實的是一。…假如我們都來聚會，卻安安靜靜的坐在那裏，我相信三十分鐘後我們就會彼此批評，最後我們會失去一。但是當我們向主耶穌歡呼、讚美祂，呼求祂的名，這會叫我們合而為一。你可能覺得太吵鬧，但我們越這樣歡呼，我們就越是一。我們藉著呼求主的名並讚美祂，而從自己出來，這使我們成為一。

響聲、震動以及骸骨聯絡之後，有很特別的事發生。骸骨上長了筋、肉和皮，遮蔽骸骨，使骸骨的外表好看多了〔結三七8〕。這些從前只是枯骨；如今各部分集合起來，聯絡結合，不過還是沒有生命的身體。身體還沒有生命，因為沒有氣息。

以西結三十七章八節的描述可應用在我們的經歷上。枯骨必須先彼此接近聯絡，然後氣息纔會進到他們裏面。我們若沒有聚在一起，就不會有神的氣息。我們不該等到有神的氣息，然後纔來在一起。反之，我們該先來在一起，有『響聲』和『震動』，然後神的氣息就會吹在我們身上（以西結書生命讀經，二五三至二五五頁）。

參讀：過照著神啓示之高峯的生活，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

晨興餽養

結三七9~10『主對我說，你要向風申言；人子阿，你要申言，向風說，主耶和華如此說，氣息阿，要從四方而來，吹在這些被殺的人身上，使他們活了。於是我遵命申言，氣息就進入骸骨，骸骨便活了，並且站起來，成爲極大的軍隊。』

當以西結再次申言時，神就差氣息進入死的身體裏，他們就站起來，成爲『極大的軍隊』，爲神爭戰〔結三七10〕（以西結書生命讀經，二五五至二五六頁）。』

信息選讀

在以西結四十七章有神的殿，神的建造；但在三十七章，主的兒女被描繪爲分離的枯骨。沒有骸骨是彼此聯結的。那些骸骨都是獨立、分開的。這些枯骨徧滿山谷。…三十七章描繪以色列人在墳墓裏（12~13）。分散在山谷中的枯骨，是被殺之人的骸骨（9下）。撒但就是那宰殺並埋葬他們的。枯骨需要空氣，氣息，使他們復生。

地球周圍有空氣，使人能殼生存在這地上，爲神的定旨効力。神是靈，乃是真正的空氣，氣息。…我們說，『哦，主，阿們！阿利路亞！』我們就呼吸。要吸入我們美妙的主，路就是說，『哦，主，阿們！阿利路亞！』

詩歌第二百一十首是宣信（A. B. Simpson）所寫關於呼吸的美妙詩歌。這首詩歌的副歌說，『我是呼出我的愁苦，呼出我罪污；我是吸入，一直吸入，你所有豐富。』…我們能藉著吸入基督，將祂接受到我們內裏各部分。…我們需要記得，在以西結三十七章，

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

風就是氣息，氣息就是靈。…主來作風，我們接受祂作氣息，祂進入我們裏面作那靈，而那靈就是生命。

在靈來臨以前，我們是枯骨。我們不但被殺、枯乾，我們也被埋在墳墓和山谷裏。在以西結正申言的時候，『就有響聲，不料，有震動；骸骨彼此接近，骨與骨聯絡。』（7）…骸骨互相聯絡以後，『骸骨上有筋，也長了肉，又有皮遮蔽其上，只是裏面還沒有氣息。』（8）骸骨互相聯絡以後，有筋、肉和皮遮蔽其上。這個遮蔽使他們的樣子好多了。從前，骸骨只是枯骨，但現今骸骨是沒有氣息的身體。骸骨沒有生命在其中，卻能互相聯絡，這是主奇妙的作為。

我們必須從屬靈方面解釋以西結三十七章。在神進來更新我們並重生我們以前，我們就像死的枯骨。神的救恩不僅僅為著罪人，也為著死人。因為我們是死枯的，我們也就是分散的，…分離的，…沒有連於任何人。主藉著祂話的申言，進來拯救我們。如以西結所申言的，骸骨互相聯絡，筋、肉和皮遮蔽其上。

這些骸骨需要進一步的申言，使生命之氣能進入其中。以西結又申言，『氣息就進入骸骨，骸骨便活了，並且站起來，成為極大的軍隊。』（10）骸骨首先成為身體。然後氣息進入骸骨，骸骨便活了。他們站起來，成為極大的軍隊，為神爭戰。骸骨成為爭戰的軍隊，至終成為住處給神居住，以彰顯神。軍隊是為著管治，以對付神的仇敵，居所是為著神的彰顯、形像。藉著那靈的吹入，神得著彰顯，祂的仇敵被對付（李常受文集一九六九年第二冊，六〇七至六一〇頁）。

參讀：聖經中關於生命的重要啟示，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

晨興餽養

結三七 16～17『人子阿，你要取一根木杖，在其上寫：為猶大和他的同伴以色列人；又取一根木杖，在其上寫：為約瑟（以法蓮的木杖）和他的同伴以色列全家。你要使這兩根木杖彼此接連為一，在你手中成為一根。』

這兩根無生命的木杖象徵以色列國分裂的兩部分——南方的猶大國和北方的以色列國。這兩國不能合一，並且在主眼中，他們完全死了、枯乾了。他們被點活以後，就能聯結為一（結三七 17）。…以西結三十七章一至十四節的枯骨是為著形成軍隊，為神爭戰；十六至二十二節的木杖是為著建造神的家，作神的居所（聖經恢復本，結三七 16 註 1）。

信息選讀

〔在羅馬六章五節，『聯合生長』指明一種〕生機的聯結，在這聯結裏有生長發生，就是使一方有分於另一方的生命與特徵。在這生機的聯結裏，凡基督所經歷的，現今都成了我們的歷史。祂的死與復活，現今是我們的，因為我們在祂裏面，已經在生機上與祂聯結。這就是接枝（十一 24）。這接枝能：（一）排除我們一切消極的元素；（二）使我們身上神所造的功能得以復活；（三）拔高我們的功能；（四）充實我們的功能；（五）浸透我們全人，以變化我們（聖經恢復本，羅六 5 註 2）。

以西結三十七章的啓示表明，身體、召會和神的家要有真正的一，惟一的路乃是生命的路。氣息進到死人裏面，成為他們的生命，死人便活了，並且站起來，成為極大的軍隊。枯骨以及十六至十七節的兩根枯枝能成為一，不是藉著恩賜或教訓，乃是藉著生命。

Morning Nourishment

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.

枯骨和枯枝被點活並成爲一，這一乃是生命分賜與生命長大的結果（參約十七 2、11、17、21～23，弗四 11～16）（結三七 10 註 1）。

大多數〔基督徒〕沒有看見實際得著身體、召會和神的家的路。以西結三十七章清楚啓示，惟一的路就是生命的路。兩根枯杖能長在一起，不是藉著恩賜或教訓，乃是藉著生命。

主沒有吩咐以西結運用某種恩賜或去教導。主乃是吩咐以西結爲神申言、發言或說話。當以西結爲神向死人宣告話語時，神就吹風在死人身上，他們就得著氣息。當氣息進到他們裏面，氣息對他們就成爲生命。然後藉著生命的路，兩根枯杖就能長在一起。

生命是奇妙的，生命能解決許多難處。我們物質的身體能勝過許多問題，就是因爲這身體是活的。

爲著在祂恢復裏的合一，我們讚美主。雖然我們來自不同背景，但我們仍是一。我們是一，不是藉著恩賜或教訓，乃是藉著生命。…因著我們有生命，且在生命裏，所以我們是一。如今我們是爭戰的軍隊，也是主的居所。

當聖徒爲著召會生活的擴展而移民時，他們乃是爭戰的軍隊。我們若沒有一，就無法有正確的移民。…因著我們在生命裏成爲一，我們就是軍隊，也是主的居所。軍隊是由枯骨被點活而形成的；居所是由枯杖被點活、接連而成的。…軍隊的每一部分，居所的每一部分，都滿了生命，且活在一裏。這就是主的恢復。

我們若在一裏與主一同往前，成爲軍隊並成爲主在地上的居所，祂就會對付我們一切的仇敵。…惟有當神把所有的仇敵都審判了，祂的子民纔能安居無懼。當祂的子民在這樣平安的光景中，主居所的建造就完成，主就在祂的子民中間得著安息之所（以西結書生命讀經，二五七至二六〇頁）。

參讀：以西結書生命讀經，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

第一週詩歌

WEEK 1 — HYMN

605

召會—建造

6 6 8 6 (英 842)

G 大調

3/4

G 3 #2 3 | C 4 - 3 | D 2 - - | D7 2 #1 2 | 3 - 2 | G 1 - - |

一 求主向我吹氣，使我沉靈復起！

G 1 2 1 | C 4 - 3 | Am 3 - 6 | A7 2 - 1 | D7 7 - 4 | 3 - 2 | G 1 - - ||

脫離憂悵，勝過死寂，進入復興境地。

二 求主向我吹氣，使我從新得力！
作工不乏，行路不疲，展騰如駕雙翼。

三 求主向我吹氣，使我進入安息！
靈有所賴，心有所倚，因你充滿歡喜。

四 求主向我吹氣，使我充滿了你！
無論行動，或是起意，不再是我自己。

五 求主向我吹氣，使我活在身體！
同眾聖徒建造一起，永遠不再獨立。

Breathe Thou, O Lord, on me

The Church — Her Building

842

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.

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.

第一週 • 申言

申言稿: _____

Lined writing area for the prophecy draft, consisting of 20 horizontal lines.

Composition for prophecy with main point and sub-points:

Lined writing area for the prophecy composition, consisting of 20 horizontal lines.

第二篇

實行申言 以建造召會作為極大的軍隊

讀經：結三七4～10，太十六18，林前十四4下，徒五20，六4

綱 要

週 一

壹 在召會的聚會中申言（為主說話，說出主來，並將主說到人裏面）應驗聖經中最大的豫言，就是建造召會（在一裏作為極大的軍隊）—太十六18，林前十四4下，結三七4～10。

貳 我們需要愛主到極點，而過申言的生活：

一 我們越愛主，就越有資格、越受成全、越受裝備為主說話。

二 我們對主的愛，乃是我們為主說話時有權柄、衝擊力和能力的因素、元素和非常基本的素質（汪佩真是這事的例子—見《為著建造基督的身體講說基督》，三二至三三頁）。

三 我們若愛主，就必然被祂充滿；凡我們裏面所充滿的，就會從我們身上湧流出來；外面的湧流來自裏面的充滿—約七37～39，啓二4～5，參瑪三14與註。

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 當我們愛主到極點，就必須說話；我們必須釋放那在裏面充滿我們的一位—林前二 9～10。

週 二

叁 藉著禱研背講（禱讀、研讀、背誦、申言）這條路，我們就能用基督那追測不盡的豐富餵養人：

一 禱讀是禱研背講非常重要的部分；我們藉著禱讀聖經來研讀聖經。

二 申言需要許多的禱告—徒六 4，參來七 25，八 2：

1 禱告不僅是懇求主為著祂的行動作事，也使我們的靈得著操練並加強。

2 因此，禱告該在話語職事之前，正如使徒們所實行的；沒有這樣的禱告，話語的職事就不能得著活力並加強—參約七 37～39，林後二 17，十三 3，三 6，彼前四 10～11。

3 『我們若照祂的旨意求甚麼，祂就聽我們；這是我們向著祂所存坦然無懼的心。我們若知道祂聽我們一切所求的，就知道我們所求於祂的無不得著。』（約壹五 14～15，參太七 7）這些經節鼓勵我們將聖經—主的遺命，主的約—裏合乎主旨意的事回頭向主禱告。

肆 申言聚會開頭和結束的話非常重要：

一 開頭和結束的話都應當長約五至八分鐘。

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 開頭的話確保聚會有從主來的確定方向和負擔，而有強的開始。
- 三 結束的話確保聚會不空洞結束，乃總結於滿了實際的供應，使眾聖徒充滿主同在的喜樂和因主那是靈是生命的話而有的滿足（約六 63）；絕不要讓一個聚會空洞且無實際的供應就結束。
- 四 我們必須用重點和附屬的點寫申言稿—參申十七 18～20（見 18 註 1）。
- 五 在申言聚會中，主所關切的，主要不是分享的聖徒有多少，乃是他們所分享之內容的品質—啓二 5，林前三 12。
- 六 在申言聚會那天，我們該為著聚會豫備全人（專注於我們所要申言的內容），而不被其他事物，甚至屬靈的事物打岔。

週 三

伍 我們必須看見三種構成申言的元素—參徒五 20，提前四 6～7，彼前四 10～11，約壹一 3，徒四 20，二二 15：

- 一 我們必須對神的話有認識—屬人學習的元素。
- 二 我們必須有聖靈即時的感動—神聖感動的元素。
- 三 我們必須有異象，看見神的權益和經綸，看見召會是基督的身體，看見地方召會，看見世界，看見個別的聖徒，甚至看見自己—藉

- 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*

著神聖之光的光照而有所看見：

- 1 保羅在勸勉聖徒行事為人要與神的呼召相配時，所用的身分是基督耶穌的囚犯和主的囚犯—弗三1，四1。
- 2 每一個神的管家，每一個供應神豐富的執事，每一個忠信愛基督的人，遲早要被基督囚禁，且被囚禁在基督裏；我們越愛祂，我們就越在祂裏面，到一個地步，祂要成為我們的監牢，使我們享受祂到極致，而有與神呼召相配的生活。
- 3 我們越自由，就越瞎眼；但基督若是我們的監牢，我們的眼睛就會被開啓，看見屬天的異象，我們也要得著神的經綸最高的啓示—三9，徒二六19。

週 四

陸為著建造召會作基督的身體，我們必須學習並受成全，用構成申言的三種元素生機的申言（將主說到人裏面）—林前十四4下：

- 一 我們需要贖回光陰，花工夫被神的聖言浸透並泡透，好得著裝備以申言—提後三16～17，結三1～4：
 - 1 我們需要每早晨在一段主的話裏享受主，而被主復興：
 - a 主的慈愛和憐恤每早晨都是新的一哀三22～23。
 - b 義人的途徑如日頭升起—箴四18，士五31，路一78～79，瑪四2。
 - c 我們裏面的人日日在更新—林後四16～18。

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 我們該趁天未亮仰望神的言語，為要默想神的話，就是接受祂的話，一再的反覆思想—詩一一九 15、147～148，參利十一 3（見詩一一九 15 註 1）。

e 我們該得著並喫神的言語，使神的言語成為我們心中的歡喜快樂—耶十五 16。

週 五

2 我們必須使用最好的輔助—生命讀經的信息、職事的書籍、恢復本的註解—來研讀主的話，好開啓、解明主的話，並釋放其追測不盡的豐富—路二四 27、31～32、44～45，徒八 30～35。

3 我們必須從創世記一章一節到啓示錄二十二章二十一節規律的讀聖經（『聖經…都是有益的』，並且『人活著…乃是靠神口裏所出的一切話』—提後三 16，太四 4）。

4 我們必須每天寫下在主話裏從主所得的屬靈光照、靈感和享受，並在一週的末了將這些點集合一起，寫一篇不超過三分鐘長的申言稿，好在召會的聚會中講說。

5 對主話的認識成為我們申言常時的元素。

二 我們必須一直在靈裏豫備好，得著那靈即時的感動：

1 申言者的靈是他們全人最首要的部分—林前十四 32、37 上。

2 每當我們為主說話，我們必須運用我們的靈，憑那靈和基督這一切智慧和知識的寶藏講說—徒七 10，賽十一 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 我們必須將自己禱告到神裏面，接受聖靈那追測不盡的豐富，好餵養自己，使我們能餵養受我們照顧的人——路十一 1～13。
- 4 我們必須住在與主的交通裏，照著靈而行，在靈裏事奉，供應那靈，並憑神的靈事奉——約壹一 6～7，羅八 4，一 9，林後三 6，腓三 3，參亞四 6。
- 5 主耶穌這今日的摩西和以利亞，乃是在我們靈裏的真申言者，在信徒裏面為神說話並說出神——徒三 22，提後四 22。
- 6 聖靈的感動是我們申言即時的元素。

週 六

三 我們必須藉著神聖之光的光照，有清楚的眼光，看清一切情況中的一切事：

- 1 我們惟有在靈裏纔能得著啓示——弗一 17，啓一 10，四 2，十七 3，二一 10。
- 2 我們不僅要有鴿子眼（歌一 15），更要有如同水池的眼（七 4）：
 - a 鴿子眼表徵那靈的見識和認識——林前二 11～12。
 - b 如同水池的眼表徵擴大並寬闊的視野，滿了光，包括整個宇宙。
- 3 我們對全宇宙必須有清楚的眼光，看見世界、眾召會、與我們同為信徒者以及我們自己真實的情形。
- 4 我們必須得著諸天向我們開了，接受主明確的話（傳輸神聖啓示之特別、新鮮、活潑的話），並有主的手臨到我們身上，我們就看見神的異象——結一 1～3：
 - a 主的手總是隨著祂的話；一個人所供應的若真是神的話，神大能的手就會隨著，以完成祂所說的。

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 神的手臨到人身上，也是為著帶領人，使人採取行動（參王上十八 46）；耶和華的手臨到以西結身上以後，他所作的，不是隨著他的挑選，乃是按照耶和華手的帶領、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 我們必須用構成申言的元素來講說——我們在聖靈的感動下，憑著祂的光照，用這生命活的話，來講說我們所看見並聽見的一約壹一 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，因為申言需要我們學習主的話語並受訓練講說。

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

2 申言是神奇的，因為申言乃是憑神聖的元素、神聖的光和聖靈的感動講說。

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

二 申言就是有神的諭言（神的說話，神的發表，將神的啓示傳輸出來）——彼前四 11，參林前十四 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 當我們有了對主話語屬人的學習，那靈神聖的感動，並清楚的看見，我們就能申言。

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 申言總是由這生命的活話、聖靈的感動以及藉著神聖之光的光照而有清楚的看見所構成。

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，乃是建造召會』；這是何等大的事！——4 節下。

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

第二週 週一

晨興餽養

太十六 18『我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

林前十四 4『那說方言的，是建造自己，但那申言的，乃是建造召會。』

我們必須竭力使召會的聚會有許多人說話，而不是只有一個人講。然而，我們有些人仍喜歡在聚會中作旁觀者。我們眾人都應該豫備好，在我們所參加的任何一個聚會中說話。…基督教的實行廢掉了基督身體上肢體的功用，並且使他們窒息。這實行延遲了主的回來。…但我們必須領悟，真理是得勝的；這宇宙中沒有甚麼能反抗真理。我們需要在這條合乎聖經的路上忍耐勞苦。…至終，我們所說為著建造基督身體，那合乎聖經的聚會與事奉之路，將會在這地上得勝。主已經應驗了祂的話。祂必須在這地上作一些事，不是要建造基督教成爲一種『教會』，成爲一種組織，乃是要建造祂的身體作生機體（為著建造基督的身體講說基督，二八至三〇頁）。

信息選讀

為著我們的聚會生活，基本上我們有兩條路可以採行。一條路是我們有牧師或傳道人，在每個主日早上對我們說話。另一條路是我們眾人都聚會中說話。那一條路比較好？我們都知道那一條路比較好，因為我們在某個程度上都嘗到了。如果眾人都說話的路比較好，那麼我們必須迫切而竭力的建立在每次聚會中說話的習慣。無疑的，眾人都說話的路比較好，但這條路是有條件的。

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.

為著神命定的路，合乎聖經的路，就是新路，首先，我們都必須愛主。在約翰二十一章，主問彼得是否愛祂，彼得告訴主說，『你知道我愛你。』然後主回答說，『你餵養我的小羊。』『你餵養我的羊。』（15、17）說話不僅是造就或教導，也是餵養小羊和餵養羊。我們若要餵養主的羊，就必須說話。若不說話，我們怎能餵養任何基督徒？我們要餵養主的羊，就必須愛主。我們應當告訴主：『主，我愛你。所以我喜歡向人述說你。』我們越愛祂，我們就越有資格，越受裝備，甚至越受成全而說話。

那位〔傳福音給我而〕只有二十五歲的年輕女子，愛主到了極點，那是她的動機。她對主的愛，是她有能力的因素、元素和非常基本的素質。她所釋放的信息源於出埃及記。她告訴聽眾，埃及豫表世界，所有的世人都在撒但的壓制之下，就如以色列人是在法老的暴政壓制之下。她說，我們必須從這壓制裏被拯救出來，這就是我們的『出埃及』。我在她信息剛開始時聽見這話，就對自己說，我再也不要再在撒但的壓制之下。這年輕的姊妹愛主到了極點，她就有主的權柄；她的傳福音就顯出衝擊力。

我們若愛主，就必然被祂充滿。凡我們裏面所充滿的，就會從我們身上湧流出來。外面的湧流來自裏面的充滿。當我們愛主，祂就充滿我們。從一九二五年那天，我將自己的一生奉獻給主後，我就愛讀聖經，並且愛對人說到耶穌。因著我被主耶穌充滿，我就講說主耶穌。我們若被主耶穌充滿，就必然有東西傾倒出來。…當我們愛主到極點，就必須說話；我們必須釋放那在裏面充滿我們的一位（為著建造基督的身體講說基督，三〇、三二至三三頁）。

參讀：為著建造基督的身體講說基督，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

第二週 週二

晨興餽養

徒六 4『但我們要堅定持續的禱告，並盡話語的職事。』

約壹五 14～15『我們若照祂的旨意求甚麼，祂就聽我們；這是我們向著祂所存坦然無懼的心。我們若知道祂聽我們一切所求的，就知道我們所求於祂的無不得著。』

禱告不僅是懇求主為著祂的行動作事，也是使我們的靈得著操練並加強。因此，禱告該在話語職事之前，正如使徒所行的。沒有這樣的禱告，話語的職事就不能得著活力並加強（聖經恢復本，徒六 4 註 1）。

聖經先是寫成的，然後繙譯出來，最後解釋並說明出來。照著我們的老路，我們有許多人多年聽解釋聖經的信息，但當我們去接觸人的時候，我們仍然不知道要說甚麼。這就是為甚麼我說，我們需要跟從在臺灣的眾聖徒的榜樣，實行『禱研背講』—禱讀、研讀、背誦、講說（申言）。這些是需要時間的。我們的禱讀不可輕率。然後我們需要逐字、逐辭、逐句的研讀真理（活力排，一六九頁）。

信息選讀

我們要被真理構成，就需要禱讀，然後研讀。禱讀約翰一章一節和十四節這樣的經節，就能立下很好的根基。然後我們可以用生命讀經為幫助，研讀這些經節中的要點。有了這個幫助，我們就能找出，恩典和實際是甚麼。我們必須逐字、逐辭、逐句的研讀真理。自然而然的，我們就會背誦我們所禱讀、所研讀的。除了我們個人的研讀之外，我們也需要與別人一同研讀。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

會裏，這種研讀是無法作到的；但在六到十位（不超過十位）聖徒的活力排裏，就能彼此相互的實行出來。

我們應當用我們所能背誦的來申言；我們所能背誦的，是我們研讀過的；我們所研讀過的，是我們禱讀過的。我們若不禱、研、背，就無法講說、申言。我曾鼓勵人在主日聚會中申言，但他們仍然說他們不知道要說甚麼。現在我們有一條新路。如果我們禱、研、背、講結晶讀經中所列的綱目，我們必定能申言。誰不能申言？乃是那些不禱讀綱目，不研讀綱目，不背誦綱目的人。從週一到週六，我們若每天操練禱、研、背，在主日召會的聚會中，我們就必定會講說、申言。

禱、研、背、講的實行不是我們的新路。這條路早已經在聖經裏，就是在行傳八章。腓利回答太監的方式，以及他向太監傳基督為福音的方式，指明腓利曾經研讀過以賽亞五十三章，太監所引的那一段話；他也必定記得那一段話，所以用申言的方式，傳基督為福音。如果他對聖言的那一部分不熟習，他怎能根據那一段話，傳基督為福音？他的傳講，乃是他將他所熟習的聖言，實際的申言出來。

基督身體的眾肢體，都該是為主說話，盡功用的肢體。所以我們需要實行禱、研、背、講。我們必須禱讀、研讀，並且背誦我們所研讀的要點。然後我們所禱讀、研讀和背誦的，就會自然而然的成為我們的申言（活力排，一七〇、一七二至一七三頁）。

每次聚會總該有實際的供應。每逢實際的供應空缺時，總該有人盡力來補此空缺，加強話語供應，以作結論（聚會來說神的話，五九頁）。

參讀：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

第二週 週三

晨興餽養

徒五 20『你們去站在殿裏，把這生命的話，都講給百姓聽。』

提前四 6『你將這些事題醒弟兄們，便是基督耶穌的好執事，在信仰的話，並你向來所緊緊跟隨善美教訓的話上，得了餽養。』

弗三 1『因這緣故，我這為你們外邦人作基督耶穌囚犯的保羅，為你們祈求。』

三種構成申言的元素〔是〕對神的話有認識—屬人學習的元素；…有聖靈即時的感動—神聖感動的元素；…〔並〕有異象，看見神的權益和經綸，看見召會是基督的身體，看見地方召會，看見世界，看見個別的聖徒，甚至看見自己—藉著神聖之光的光照而有所看見（晨興聖言—哥林多前書結晶讀經（二），六二至六三頁）。

信息選讀

保羅在以弗所一章和二章，釋放神關乎召會之奧秘的啓示時，所取的身分是憑神旨意作基督的使徒〔一1〕。這身分是他關於召會之啓示的權柄。但他在勸勉聖徒行事為人要與神的呼召相配時，所用的身分是主的囚犯。他作基督使徒的身分，使他有資格釋放神的啓示；他作主囚犯的身分，說出他在主裏的行事為人，使他藉此能激發並勸勉聖徒，像他一樣在主裏行事為人。

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.

保羅認為自己是基督的囚犯〔三1〕，因為他已被基督囚禁。後來在四章一節，他說自己是『在主裏的囚犯』。基督是保羅的監牢。有一天，你所愛的基督要成為你的監牢。每一個神的管家，每一個供應神豐富的執事，每一個忠信愛基督的人，遲早要被基督囚禁，且被囚禁在基督裏。你越愛祂，你就越在祂裏面。至終，你在祂裏面會到一個地步，祂要成為你的監牢。你一旦被放在這監牢裏，就不會想出去，因為你會深深愛上這監牢。在此你能享受基督到極致。

每一個愛聖經的人，都非常看重以弗所書。新約若沒有這卷書，那將是我們極大的損失，因為以弗所書包含聖經裏最高的啓示。這個啓示是賜給一個囚禁在基督裏的人，一個享受基督作他監牢的人。這指明我們若要看見一些屬天並神聖的東西，就必須成為一個在主裏的囚犯。我們越自由，就越瞎眼。但基督若是我們的監牢，我們的眼睛就會被開啓，看見屬天的異象，我們也要得著最高的啓示。

保羅是為著聖徒的緣故看見這異象，因為他在以弗所三章一節說，他是為外邦人作了囚犯。我們若享受基督作我們的監牢，我們也要看見異象，但不是為我們自己，乃是為召會。

許多基督徒一再讀以弗所書，卻沒有看見包含在其中的啓示，因為他們沒有被囚禁在基督裏。他們太自由，他們的自由使他們眼瞎。但是你若願意失去你的自由，這異象就會臨到你。你喜歡甚麼——是自由，還是異象？我們都需要禱告：『主，為著屬天異象的緣故，我願意失去我的自由。主，我要被囚禁在你裏面。別人也許以為我在受苦，但是當我被囚禁在你裏面時，我享受你到了極致。』被囚禁在基督裏的享受，使我們能得著屬天的啓示（以弗所書生命讀經，二九二至二九四頁）。

參讀：以弗所書生命讀經，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

第二週 週四

晨興餽養

箴四 18『但義人的途徑好像黎明的光，越照越明，直到日午。』

提後三 16～17『聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的，叫屬神的人得以完備，為著各樣的善工，裝備齊全。』

為要按照主當前的恢復盡新約福音祭司的職分，我們…都需要申言以建造召會作基督生機的身體（林前十四 3～5）。這需要藉著一些特別的訓練，在生命和真理上長大。…為要申言，我們也需要在神聖之光的光照下生活行動。我們若是一直在光底下的人，能以認識神聖的事，我們就能申言。不僅如此，我們要申言，就需要總是豫備好，在與主不斷的交通中接受屬靈的靈感。我們需要認識神的話，需要在生命中長大，需要活在神聖的光中，也需要一直豫備好接受神的靈感。這樣我們就能申言（主今日恢復的進展，一七〇頁）。

信息選讀

我們要盡新約福音祭司的職分，就必須每天早晨有一段時間與主同在。這時我們該禱讀聖經某一章的幾節經文。藉著這樣禱讀，我們會得著一些內在的感覺，這感覺可稱為內在的靈感。然後我們可以寫下來，以題醒我們所得的靈感為何。我們需要從週一到週六，天天早晨都這樣作。週六晚上，我們可以把過去六天早晨所得的靈感放在一起，寫成主日早晨聚會用的申言稿（主今日恢復的進展，一七一頁）。

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)

〔在箴言四章十八節，〕黎明的光，就是日出，表徵基督的來臨（路一78，彼後一19）。這表號也可表徵我們每早晨得復興。基督徒的生活就像日頭出現（士五31，太十三43）。我們基督徒該跟隨太陽，每早晨得復興並有新的起頭。然後我們該繼續上升，越照越明，直到日午（聖經恢復本，箴四18註1）。

〔默想〕這辭意義豐富，原文含示敬拜、與自己交談以及大聲說話。默想話乃是藉著仔細揣摩而品嚐、享受它。禱告、對自己說話和讚美主，也可包括在默想話中。默想神的話乃是享受祂的話作為祂的氣（提後三16），因而被神注入、將神吸入並接受屬靈的滋養（詩一一九15註1）。

分蹄反芻的走獸（利十一3，參4～8、26～28），表徵在行動上有分別（腓一9～10），並接受神的話，反覆思想的人（見詩一一九15註1）（利十一3註1）。每天早晨我們〔該〕與主有一段美好的時光，用幾節經文享受祂。我們禱讀這些經文的時候，會得到滋養，並得著一些靈感。這對我們基督徒的生活是非常、非常基本的。…這〔操練〕使我們能餵養年幼的，能到家聚會和排聚會去幫助人。不僅如此，當我們天天早晨在主的話中享受祂的時候，我們自然就會得著建造而申言。

我們要申言，…需要藉著呼求祂—『哦，主耶穌』，從早到晚接觸主。而每當我們呼求『哦，主耶穌』，就感覺有一位與我們同在。…我們從早到晚終日呼求，就實際的與主是一。藉此我們能領悟並經歷與祂是一靈的事實。我們成了這樣過申言生活的人，我們的說話就會有內住之靈為其內容（主今日恢復的進展，一七一至一七二、一四一頁）。

參讀：主今日恢復的進展，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

第二週 週五

晨興餽養

路二四 27『於是從摩西和眾申言者起，凡經上指著自己的話，都給他們講解明白了。』

徒八 35『腓利就開口，從這經上起，向他傳耶穌為福音。』

我們可以藉著在神的話上，在生命的長大裏，並在與神的接觸中有學習，而追求、切慕並尋求申言（林前十四 31）。林前十四章三十一節說，我們都能一個一個的申言，使眾人學習。我們申言的時候，別人就學習。這證明我們在申言以前，已經有所學習。我們藉著學習而能申言。

我們若渴慕申言，就必須學習聖經的聖言。…我們需要泡透在聖言中，好叫我們能認識聖言。路加一章記載了主的母親馬利亞探訪以利沙伯。她們彼此申言。馬利亞的申言幾乎每一句都是引自舊約。這證明馬利亞這年輕女子非常認識神的話。…我們若沒有神的聖言，就沒有用來發表的話。我們裏面可能有感覺和靈感，卻沒有發表和用語（主今日恢復的進展，一三三至一三四頁）。

信息選讀

我們也在生命的長大裏學習申言。纔得救兩個月的人不該期望自己能說那麼多。即使在我們人的生命裏，要能正確的作事，我們也必須長大。在屬靈的生命裏也是一樣的。…我們能申言多少，在於我們在生命裏長大的程度。

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.

我們也在與神的接觸中學習申言。我們必須接觸神，與神交通。我們若進到主的話中，追求生命長大，並保守自己與神接觸，就學會申言。

我們也藉著受申言者成全而能申言（弗四 12）。我們中間有些人能作申言的工作。我們該從這些人接受成全。…在為主說話的事上，我們都必須有新的起頭。我們中間有恩賜的人，可以到一些有盼望的聖徒那裏去，教導他們申言。幾週以後，一組核心的聖徒就受成全，藉著學習而能申言。

我們該試著修改我們所寫的，使我們所說的不超過三分鐘。若是可能，最好請一位能指導的人，幫助你寫申言稿。甚至也可以兩位聖徒來在一起互相指導。他們甚至可以操練彼此申言，使他們可以彼此改正。這樣我們就能豫備好在主日早晨的聚會中申言。過去，我們可能不知道該說甚麼，或怎麼說，但現今我們來到聚會中，能有一些東西。林前十四章二十六節告訴我們，每逢我們聚在一起的時候，各人都有一些東西。到了我們說話的時候，就可以按著我們所勞苦的來說。我們不該把所寫的讀出來，乃該說出來。

起初我們所說的可能不很生機，但我們該藉著操練靈，一再的嘗試。這樣我們就會被帶到生機的情形裏，也會有進步（主今日恢復的進展，一三四至一三五、一七一頁）。

我們必須一直在靈裏豫備好，得著那靈即時的感動。…申言者的靈是他們全人最首要的部分（32、37上）。…我們必須住在與主的交通裏，照著靈而行。…主耶穌…乃是在我們靈裏的真申言者。…聖靈的感動是我們申言即時的元素（譯自『在召會聚會中申言以生機的建造召會作基督的身體（綱要）』，第六章）。

參讀：主今日恢復的進展，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

第二週 週六

晨興餽養

歌一 15『看哪，我的佳偶，你是美麗的！你是美麗的！你的眼好像鴿子。』

七 4『你的頸項如象牙樓；你的眼目像希實本、巴特拉併門旁的水池；你的鼻子彷彿朝著大馬色的利巴嫩樓。』

基督珍賞她的美麗，因她憑那靈，用單一的眼（眼好像鴿子…）注視基督。她珍賞基督的美麗可悅（歌一 16）（聖經恢復本，歌一 15 註 1）。

〔在雅歌七章四節〕那靈追述她的美麗在於她因那靈變化的工作，藉著受苦有了服從的意志（頸項），以完成神的意願；在於她的心境向著光是敞開的，清潔的，滿了安息的，也是可接近的（眼目像水池…）；並在於她在屬靈的感覺上有高而敏銳的辨別能力（鼻子…）（歌七 4 註 1）。

我們必須有屬天的眼光、寬廣的視野、清楚的看見，以認識基督，認識召會，不是以我們自己的意見和觀點，而是以神的觀點來看祂在地上的權益、祂的身體、召會、眾召會、每一個信徒、我們自己、世界局勢、罪人的光景以及神的經綸；這屬天的眼光乃是從神的光照、祂的話並經歷基督作生命和靈而得著的（譯自『在召會聚會中申言以生機的建造召會作基督的身體（綱要）』，第十章）。

信息選讀

主的手隨著主的話。一個人所供應的若真是神的話，神全能的手就會隨著，成就這人所說的。神的手臨到人身上，也是為著帶領人，使人採取行動（參王上十八 46）。主的手臨到以西結身上以後，以西結就

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

不再照著自己的揀選行動，乃是照著主手的帶領和指引（聖經恢復本，結一3註5）。

申言者的功用…〔是〕為主說話，說出主，分賜、分授並供應基督給別人，…主要不是…豫言或豫告。…申言是為神說話，說出神，並將神說到人裏面，…〔以及〕講說建造、勉勵和安慰〔林前十四3〕。…申言是為著以生命的方式建造召會，就是經過過程之三一神的生機體（4～5）。當基督作為建造、勉勵和安慰而說到我們裏面，並且當我們被勸服並審明而轉向基督時，我們就得著基督作滋養。勉勵和安慰是一種滋養。被勸服並審明，把我們帶向基督。然後我們就接受基督並得著基督。甚麼時候我們得著基督，我們所得著的基督就成了我們的扶持、供應和滋養，於是我們就長大。我們的長大就是基督身體的建造。

我們申言的時候，是說在神心中所有的，也是說神的旨意、神的路以及神的經綸。實際上，使徒們所寫的全部書信都是申言的書，不是豫言，乃是為神說話，並將神說到人裏面。書信中有一些豫言，但書信主要的是為基督說話，說出基督，並將基督說到人裏面，將基督分賜到人裏面。

申言在勸服人，暴露人真實的光景，給人看見他們屬靈的需要上，也是超越的。當人讀新約二十二卷書信，包括啓示錄，他們就被勸服，被審明，他們心裏一切的隱情也被暴露，特別是邪惡的隱情。這樣的說話給人看見他們真實的需要，不是在物質的事物上，乃是在屬靈的事物上。這就是為甚麼我們鼓勵人讀新約。四福音書加上使徒行傳，可視為歷史書。這幾卷之後的二十二卷書信全是申言。每卷書信都暴露我們的光景，給我們看見我們在基督裏真實屬靈的需要（主今日恢復的進展，八九至九〇、一二一、一二三至一二四頁）。

參讀：主今日恢復的進展，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

第二週詩歌

624

聚會—展覽基督

8 8 8 6 副 (英 864)

E 大調

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 每 逢 聚 集 帶 來 基 督, 將 祂 所 賜 有 餘 豐 富,
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1
 同 來 獻 上 作 神 食 物, 如 此 展 覽 基 督。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 (副) 前 來 展 覽 基 督, 前 來 展 覽 基 督;
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||

- 二 憑祂生活, 靠祂爭戰, 在祂身上經營無間;
 藉祂豐富彼此結聯, 為要展覽基督。
- 三 凡我所是、所行、所歷, 都是基督作我實際,
 好使我們每逢聚集, 都能展覽基督。
- 四 聚會為神帶來基督, 彼此享受祂的豐富,
 且得與神同享基督, 如此展覽基督。
- 五 復活基督作神馨香, 升天基督向神舉上,
 使神滿足供神欣賞, 如此展覽基督。
- 六 聚會中心、聚會實際, 所有服事、所有空氣,
 除此之外別無目的, 全為展覽基督。
- 七 所有見證、所有禱告, 所有靈中彼此相交,
 恩賜運用、一切教導, 都為展覽基督。
- 八 為使父神得榮稱許, 為使基督得到高舉,
 並使聚會應付所需, 必須展覽基督。

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, what'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

『知道我是耶和華』

讀經：結三六 11、23、38，三七 6、13～14、28，三八 23，三九 6～7、22、28

綱 要

週 一

壹 『伊羅欣』是神在與造物之關係上的名，而『耶和華』是神在與人之關係上的名—創一 1，二 4，賽一 2、4：

一 神—『伊羅欣』—這名意即『那強有力者』；這名是指神與造物的關係說的。

二 『神』含示神的能力，以及祂與受造之物的關係；『耶和華神』表明神和人發生關係：

- 1 『神』是普通的名字，『耶和華』是親密和愛的名字。
- 2 耶和華神不只是有能力的，且是和人親近的一創二 4、8、15～16、18～19、21～22。

週 二

貳 『耶和華』的意思是『我是那我是』，指明耶和華是自有永有的永遠者，就是那昔是今是以後永是者—出三 14，啓一 4：

一 『我是』這神聖的名稱，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』這辭是指一樣東西是自己存在的，是沒有開始的。

2 那我是的神，是自有的，是無始的。

二 『永有』這辭是指一樣東西是永存的；神永遠存在，直到永遠，是無終的。

三 惟有耶和華是那是的一位——來十一 6:

1 惟有祂是存在的那一位，是偉大的『是』；動詞『是』只適用於神，不適用於我們。

2 一切都將不再是，惟獨神要一直的是；祂，那我是，乃是偉大的『是』。

3 神是宇宙的『是』，是真正存在的；只有神是『我是』——惟有祂是存在的。

週 三

叁 就著供應和應許來說，『伊勒沙代』是神的名；就著存在和成就應許來說，『耶和華』是神的名——創十七 1，二八 3，三五 11，出三 14，六 6～8:

一 亞伯拉罕、以撒和雅各經歷神是伊勒沙代，卻沒有經歷祂是耶和華，因為他們存著信心死了，並沒有得著神關於美地之應許的成就——來十一 13，參創十五 13～16。

二 在出埃及六章六至八節，神不是來應許摩西，祂乃是來成就祂從前給亞伯拉罕、以撒和雅各的應許；因此，祂臨到摩西不是作伊勒沙代，乃是作耶和華，就是那我是，並要成就祂一切應許的一位。

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 因耶和華永遠長存，而且祂是動詞『是』的實際，凡祂所說的祂必成就。

四 今天在主的恢復裏，我們不是在應許的階段，乃是在應驗的階段；我們經歷的神不僅是伊勒沙代，更是耶和華，那偉大的我是。

週 四

肆 耶和華—自有永有者—乃是三一神；祂是獨一的神，卻又是三一的一三 6、14～16，瑪二 10，林前八 4、6，林後十三 14，太二八 19：

一 耶和華是三個人—亞伯拉罕、以撒、雅各—的神；這含示祂是三一神—出三 14～16。

二 『亞伯拉罕的神，以撒的神，雅各的神』是耶和華伊羅欣，三一神—父、子、靈—15 節，太二八 19：

1 亞伯拉罕的神表徵父神呼召人、稱義人、裝備人，使人憑信而活，且活在與祂的交通裏—創十二 1，十五 6，十七～十八，十九 29，二一 1～13，二二 1～18。

2 以撒的神表徵子神祝福人，使人承受祂一切的豐富，過享受祂豐盛的生活，並活在平安中—二五 5，二六 3～4、12～33。

3 雅各的神表徵靈神使萬有互相効力，叫愛祂的人得益處，變化人，並使人在神聖的生命裏成熟—二七 41，二八 1～三五 10。

三 耶和華—亞伯拉罕、以撒和雅各的神—乃是復活的神，就是使人復活的三一神—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 約翰福音啓示，耶穌乃是那偉大的我 是一八 24、28、58，十八 4～8：

- 一 耶穌不僅是人—祂是那我是一八 24。
- 二 『耶穌』這名的意思是『耶和華救主』，或『耶和華救恩』—太一 21：
 - 1 『耶穌』這名包括『耶和華』這名，意思是『我是那我是』—出三 14。
 - 2 耶穌是耶和華成爲我們的救主和我們的救恩—羅十 12～13，五 10，參腓一 19。
- 三 耶穌是偉大的我是，這含示祂是永遠的一位—約八 58：
 - 1 耶穌就是耶和華，那我是；祂的名字是『我是』—24、28 節。
 - 2 在園子裏被捉拿的那一位不僅僅是個拿撒勒人；這一位乃是偉大的我是，是無限、永遠的神；被捉拿的那一位就是耶和華神—十八 4～8。
 - 3 耶穌就是自有永有的神；祂是完整的神，三一神—十四 9～10、16～18。

週 五

- 四 基督是那我是，對我們乃是一切，給我們經歷並享受；祂是那我是，意思就是『你需要甚麼，我就是甚麼』—六 35，八 12，十 11，十一 25，十四 6：
 - 1 耶和華這名的長闊高深，是彀包括一切的；我們所需要的無論是甚麼—一切屬靈的實際—都可以憑信心加在『我是』之後。

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 在出埃及三章十四節，神只說祂是，而不說祂是甚麼，好讓信祂的人自己加上他們所需要的，然後經歷祂作那實際——約八 32。

3 主耶穌就是實際，因為祂是那我是一十四 6，八 32、36：

a 主這『我是』進到我們裏面作生命，在我們裏面作光來照耀，這光便將這實際的神聖的成分帶進我們裏面——4，八 12。

b 叫我們得以自由的實際就是這我是；那永遠的『是』叫我們得以自由——32、36、58 節。

週 六

陸『人非有信，就不能得神的喜悅；因為到神面前來的人，必須信神是』——來十一 6（直譯）：

一 神要求我們相信祂是：

1 只有神是，其他的一切都不是。

2 神是，因為祂是真實的；祂所造的一切，都不是真實的一傳一 2。

3 除了神以外，其他一切都是虛無；祂是惟一是的那一位，惟一具有存在之實際的那一位——賽四十 1～18。

二 信乃是信神是——來十一 6：

1 信將我們聯於神，就是惟一是的那一位——約十四 1。

2 信神是，乃是使神快樂，蒙神喜悅惟一、獨一的路——來十一 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.

柒至終，所有人都要知道神是耶和華—結
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，我開你們的墳墓，使你們從墳墓中上來，你們就知道我是耶和華』—三七 13。
- 二 『我要在我民以色列中使人認識我的聖名，也不容我的聖名再被褻瀆；列國人就知道我是耶和華以色列中的聖者』—三九 7。
- 三 『還沒有亞伯拉罕，我就是』—約八 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.*

第三週 週一

晨興餽養

創一 1『起初神創造諸天與地。』

結三九 28『因我使他們被擄到列國中，後又聚集他們歸回自己的地，他們就知道我是耶和華他們的神；我必不再留他們一人在列國那裏。』

為何在創世記一章裏不說耶和華、耶和華神，而只說神呢？按原文的意思，神—伊羅欣—字即那強有力者。神這名字，是神對於造物方面說的，是指神在創造方面的關係說的。耶和華是神與人發生關係的名字。二章是指神和人的關係，所以立刻說耶和華神。…每一次用耶和華神，即表明神和人發生關係。每一次用神，就表明神的能力和造物發生關係（倪柝聲文集第一輯第九冊，六二至六三頁）。

信息選讀

創世記七章十六節：『凡有血肉進入方舟的，都是有公有母，正如神所吩咐挪亞的；耶和華就把他關在方舟裏頭。』…凡進入方舟的，都是有公有母，是照神所吩咐的。耶和華卻把挪亞關在方舟裏。…吩咐的是神。吩咐和神的權柄發生關係，所以是『神』。到人來了，就是『耶和華』把他關在裏面，而非神把他關在裏面。因為關在裏面是和神的照顧發生關係。這是『神』和『耶和華』不同的用法。

撒十七章四十六節：『今日耶和華必將你交在我手裏；我必殺你，取下你的頭。我又要將非利士軍兵的屍首給空中的飛鳥、地上的野獸喫。全地就必知道以色列中有神。』你們看，這裏是說耶和華必將你交

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

在我手裏，是說全地就必知道以色列中有神。這裏不是說『神將你交在我手裏，全地就必知道耶和華』呢？不。因為耶和華是和我有關係，祂顧念到我，把仇敵交在我手裏。但是對於全地，就是在以色列人之外的人，神不給他們知道祂是耶和華，只給他們知道祂是神。耶和華是與親近神的人發生關係；而神是對普通人發生關係，使人知道祂的能力。

代下十八章三十一節：『車兵長看見約沙法，便說，這必是以色列王；他們就圍繞他，與他爭戰。約沙法呼喊，耶和華就幫助他；神驅使他們離開他。』幫助約沙法的是耶和華；驅使他的仇敵離開的是神。耶和華幫助約沙法，因他是神所親近的人，是和神親密的人；但對於仇敵，卻用『神』，因為他們和神沒有來往。

神是普通的名字，耶和華是親近的名字。神是指著神的能力說的；耶和華是指著神的愛心說的。神是指著創造方面說的；耶和華是指著神的親近說的。創世記一章沒有耶和華。因為是講關乎創造方面的事，就是一章裏題到人，也是關乎創造方面、能力方面的。二章是神和人親密，有了關係，所以說耶和華神。為何在二章裏不光說耶和華，而說耶和華神呢？這是因為要證明二章的耶和華，就是一章裏的神。耶和華神不只是有能力的，且是和人親近的。不過，從這裏一直到出埃及三章，雖然一直是用耶和華，但是，乃是到了出埃及三章十四節，纔有耶和華的意義的說明（倪柝聲文集第一輯第九冊，六四頁）。

參讀：倪柝聲文集第一輯第九冊，耶和華；神聖啓示的中心路線，第一篇；聖經要道，第三十四題；神的啓示和異象，第三篇；聖經中的十條路線，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

第三週 週二

晨興餽養

出三 14『神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。』

啓一 4『…願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈。』

我們來到神最奇妙的名稱：『我是那我是。』（出三 14～15）…祂的名就是『是』這個動詞。我們沒有資格說我們是。我們甚麼都不是，惟有祂是。因此，祂稱自己：『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。這位也是那永有的，就是說，祂永遠長存，無始無終。

在約翰八章五十八節主耶穌說，『我實實在在的告訴你們，還沒有亞伯拉罕，我就是。』主是那偉大的『我是』，祂是永遠長存的神。…在出埃及三章十四節，主吩咐摩西對以色列人說，『那我是』差遣他。『我是』這辭不是完整的句子，但在這裏的作用是一個名字，甚至是一個獨特的名字。我們已經看見，這名實際上就是『是』這個動詞。只有神有資格把這個動詞應用在祂的存在上，因為惟有祂是自有的。你我必須領悟，我們不是自有的（出埃及記生命讀經，七一頁）。

信息選讀

主耶穌就是那我是。祂的名叫我是，就是永遠的一位。在約翰八章五十八節主說，『我實實在在的告訴你們，還沒有亞伯拉罕，我就是。』主這位偉大的我是乃是永遠、永存的神。所以祂在亞伯拉罕以先，比亞伯拉罕更大。

『我是』這個詞與動詞『是』有關，是就是存在。神創造的時候，稱萬物為有。事實上，神沒有創造甚

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

麼，而是稱萬物為有。在羅馬四章十七節，保羅說到神是『稱無為有』的一位。稱一樣東西為有，就是叫那樣東西存在。曾有一度沒有光；這意思是說，光不存在。然後神說，『要有光』，就有了光，那就是說，光存在了。

你曉得神是誰麼？神就是惟一的我是。惟有祂是存在的，是偉大的『是』。反之，我們不是。我們在自己裏面一無所是。這意思是說，動詞『是』只適用於神，不適用於我們。我們必須曉得自己甚麼都不是，我們在自己裏面一無所是。你曉得甚麼都不是的意思麼？這意思是說你不是，『我是』和『是』這些字眼不能應用在你身上。惟有神是那我是，惟有祂存在，祂就是那『是』。神是宇宙的『是』，是真正存在的，離了祂，甚麼都不存在了。反之，凡事都是虛空，凡事都是無有。

法利賽人盤問主是誰的時候，祂回答說，『我是』。這裏主似乎說，『我是那我是，我是惟一存在的；我就是那『是』，但你們經學家和法利賽人甚麼都不是，你們算不得甚麼。我是永遠的一位，是惟一的的存在者，惟一的真實者。』惟有那『我是』纔是實際。因為祂是那『是』，祂就是實際。凡是不存在的東西，就無法有實際。凡是不存在的東西，都是虛空、虛無的。

因為惟有神是那『我是』，所羅門就能說，凡事都是『虛空的虛空』。只有一位是那『我是』。…〔我是〕表明主在與人的關係上是永存的神。若有人不信主就是這位神，那人必要死在罪中。在約翰八章二十八節主繼續說，『你們舉起人子以後，必知道我是…。』（約翰著作中帳幕和祭物的應驗，二八〇至二八一頁）

參讀：出埃及記生命讀經，第五篇；約翰著作中帳幕和祭物的應驗，第二十三至二十四、五十六篇；召會生活之恢復極重要的因素，第一章；耶利米哀歌生命讀經，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

第三週 週三

晨興餽養

出六 7～8『我要取你們歸我作我的百姓，我也要作你們的神。你們要知道我是耶和華你們的神，是把你們從埃及人所加的重擔下領出來的。我要把你們領到我起誓要賜給亞伯拉罕、以撒、雅各的那地，將那地賜給你們為業。我是耶和華。』

就著供應和應許來說，伊勒沙代是神的名；就著存在和成就應許來說，耶和華是祂的名。作為耶和華，神是永存的神（出三 14，約八 24、28、58）和成就應許的神（出六 6～8）。亞伯拉罕、以撒、雅各死了，並沒有享受應許的成就（來十一 13）。在他們的經歷中，神是全足者，而不是耶和華。對他們來說，祂是應許的神，但不是成就應許的神。在出埃及六章一至八節，當神對摩西說話的時候，祂不是作為伊勒沙代—應許的神，乃是作為耶和華—成就應許的神。在這裏神沒有給摩西關於美地的應許；反之，祂乃是來成就…應許。當神在創世記十五章與亞伯拉罕立約時，在十三至十四節指出要過了四百年，美地的應許纔得以成就。這四百年結束於摩西八十歲的時候。這指明應許亞伯拉罕的，要向摩西和以色列人應驗（出埃及記生命讀經，一九一至一九二頁）。

信息選讀

神的應許還沒有向亞伯拉罕本人應驗，因亞伯拉罕還未復活。神若不是自有永有者，數千年前的應許就無法應驗。然而，因著神今是、以後永是，祂不能不成就祂的應許。在宇宙中有一位永是者，這一位就是成就應許的神，凡祂所說的都要成就。耶和華必成就祂的話。

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.

這對我們不該僅僅是道理，它該在實際上成爲我們的經歷。今天在主的恢復裏，我們不是在應許的階段，乃是在應驗的階段。應驗的階段包括舊約和新約中所有應許的應驗。新約有一個應許，乃是主的話：祂要建造祂的召會（太十六 18）。這話今天正在我們中間應驗。這指明我們經歷的主不僅是伊勒沙代，更是耶和華。

青年人，我在本篇信息的負擔特別是爲著你們的。我感謝主，你們忠於主的恢復。但我知道在你們前面還有一段漫長的路程，並且有許多試煉和試驗等著你們。我要向你們作見證，你們所事奉的神不僅是伊勒沙代，更是耶和華。…因著祂是那永是者，祂必成就祂所應許的一切。我也許不能履行我的話，因爲我會去世。但因耶和華永遠長存，而且祂是動詞『是』的實際，凡祂所說的祂必成就。當你遭遇試驗、試煉和難處時，你應當說，『主，你是。我的問題會過去，但是主，你永遠長存。』

你需要或在難處裏時，不要僅僅爲著主的豐富和充裕讚美主。你也該讚美祂是那『我是』。不要只感謝祂大有能力，而要放膽宣告：『主，你是。』許多基督徒在缺乏時，以主爲全足者，向祂禱告。但是你曾否聽過基督徒爲著主的永存讚美祂？主渴望有人宣告：『主，你是！』我們必須是這樣讚美主的人。

我們不該僅僅爲著主的豐富、充足和能力感謝主。我們若得著主是那『我是』的啓示，就要在新樣裏禱告了。當難處來臨時，我們要到主面前，說，『主，這裏有難處，但你是。你就是那「我是」，我相信你。』（出埃及記生命讀經，一九二至一九七頁）

參讀：出埃及記生命讀經，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

第三週 週四

晨興餽養

出三15『神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠…。』

創三五10『並且對他說，你的名原是雅各，從今以後不要再叫雅各，要叫以色列…。』

父神呼召人、稱義人、裝備人，使人憑信而活，並活在與祂的交通裏。…創世記十二章一節給我們看見父的呼召，十五章六節啓示祂的稱義。十七章給我們看見神如何裝備亞伯拉罕，使他過憑信的生活。然後十八章啓示神如何使亞伯拉罕活在與祂交通的生活裏。這是神與祂的人間朋友亞伯拉罕之間交通的一章（神在祂與人聯結中的歷史，一六一頁）。

信息選讀

以撒的階段代表子神，就是三一神的第二者，祂賜福與人，使人承受祂一切的豐富，過享受祂豐盈的生活，並在平安中過生活（創二五5，二六3～4、12～33）。

在雅各同約瑟生平的階段裏，我們看見靈神在萬有裏作工，叫愛祂的人得益處。這是根據羅馬八章二十八節，那裏說，『萬有都互相効力，叫愛神的人得益處。』按這一節上下文看，這裏的益處不是指物質的人、事、物；乃是指我們更多得著基督作到我們裏面，使我們有新陳代謝的變化，至終模成祂這神長子的形像（29），也就是將我們帶進完滿的兒子名分裏。

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.

二十八節說，萬有互相効力，使我們得益處；但我們必須看見，事實上乃是那靈在萬有裏作工。多年前我在上海召會曾舉例說明，那靈如何在凡事上作工，使我們得益處。這個例子是說到一位姊妹愛她的旗袍遠過於愛神。有一天她穿上她最好的旗袍，但是就在她出門的時候，一隻狗跑過，把淤泥濺到她的旗袍上，把她的旗袍弄髒了。那隻狗當然不知道她在甚麼時間穿她最好的旗袍出來，但是那靈知道。那靈能指揮我們環境中的每一件事，並在一切的人、事、物上作工，叫這些人、事、物互相効力，使我們得益處，為使我們得變化，並模成神長子的形像。

在亞伯拉罕、以撒、雅各同約瑟這團體之人的生平裏，我們可以看見一個蒙神所愛、所揀選、所呼召、所稱義，並得以享受基督一切豐富的人。這一位也被命定要過掙扎的生活，受苦的生活。最後，藉著這一切苦難，這一位就被那靈變化，而在神聖生命裏成熟。

每一天我們都是受苦的人，也是享受的人。一面，我們在享受基督。另一面，我們在經歷苦難。基督一直在將祂一切的豐富供應給我們，而那靈總是在萬有中作工，為要管教我們。如果我們不在靈裏行事為人，那靈就會用我們所有的東西作工具，來對付我們。如果一位弟兄有很多套西裝，並且愛這些西裝過於愛神，那靈就會用這些西裝來麻煩這位弟兄。就著物質一面說，一位弟兄有許多套西裝，對他是比較方便，使他可以穿著得合式。但是如果他不在靈裏行事為人，這些西裝就會成為更多的工具，給那靈用以對付他。凡我們所有的，都能被那靈用來麻煩我們。這是為我們効力，使我們得著益處，就是得著模成神長子形像的益處（神在祂與人聯結中的歷史，一六二至一六四頁）。

參讀：神在祂與人聯結中的歷史，第十章；約翰福音生命讀經，第十九至二十、四十二篇；馬太福音生命讀經，第五篇；新約總論，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

第三週 週五

晨興餽養

出三 14『神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。』

約八 12『…耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得著生命的光。』

祂是那我是，意思就是『你需要甚麼，我就是甚麼』，以及『我是一切』。我們有一張簽了名的支票，其上的金額欄是空白的，我們可以照我們的需要填寫。在『我是』的名字後面，我們可以填上款項。天上的銀行，就會兌現這張支票。我們需要甚麼，主就是甚麼。如果我們需要救恩、亮光、生命、能力、智慧、聖別或公義，耶穌基督自己就是我們的這一切。祂是耶和華神，是那偉大的『我是』（神在祂與人聯結中的歷史，七頁）。

信息選讀

我是！我就是我！弟兄姊妹們，你們覺得這個名字的寶貴麼？…神說話頂希奇。神所說的，是頂希奇；神所不說的，也是頂希奇。神說得完全的，頂希奇；神說得不完全的，也頂希奇。…神在出埃及三章十四節不完全的說神是甚麼。祂只說我是…，內裏意思是不完全的。那『我是…』差遣〔摩西〕來。摩西那天受了神的啓示。

若神在『我是』之下加上『能力』兩字，就祂不是愛了。若加上『愛』字，就祂是愛，而非能力、智慧、義、聖別、救贖、安慰、保障、堅固臺、避難所了。神只說祂是…，而不說祂是甚麼，好讓信祂的人自己在下面加上字眼（哦，不是字眼，乃是屬靈的實際！）我們可以按著信心隨便加上甚麼。我們若有需要，同時並有信心，我們就可以在『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』之下加上我們所需要的，而得著神補滿我們那個需要。我們需要安慰，神就是我們的安慰。我們需要避難所，神就是我們的避難所。我們需要堅固樓，神就是我們的堅固樓。我們需要得勝，神就是我們的得勝。我們需要聖別，神就是我們的聖別。我們需要辦法，神就是辦法—『我就是道路。』（約十四 6）…我們需要光，神就是我們的光。我們需要生命的糧，神就是我們生命的糧。你要甚麼，你都可以加上。我們不必懷疑，無論甚麼都可以加上。

…這正像一本支票簿子。有人在下面簽好了名字。…你撕一張，要填一千，就有一千。…下面已有人簽了字，上面只要你寫就好用了。多少人不認得誰是神，多少人不認識耶和華。我覺得這名字的長闊高深，是殼包括一切的。

這樣看來，難怪認識神的人說，耶和華的名是堅固樓；義人奔入，便得安穩〔箴十八 10〕。當我們認識這名的意義之後，我們豈不是要同大衛一同說，『耶和華阿，認識你名的人要信靠你』（詩九 10）麼？就是因為舊約的聖徒知道神的名是耶和華的緣故，所以，纔祈求說，『耶和華阿，求你因你的名赦免我的罪孽』（二五 11）；『以你的名救我』（五四 1）；『求你為你名的緣故恩待我』（一〇九 21）。所以，纔宣告說，『藉你的名要踐踏那起來攻擊我們的人』（四四 5）；『為自己的名引導我走義路』（二三 3）；『我要在你的名裏舉手』（六三 4）。所以，他們纔讚美說，『神阿，你受的讚美，正如你的名一樣』（四八 10）；『他們因你的名終日歡騰』（八九 16）；『你們當向神唱詩，歌頌祂的名；…祂的名是耶和華』（六八 4）。

神的名就是啓示神自己的。神的名是我們信心的根基。如果我們能在聖靈的能力裏，進入神的名之實際，就我們能殼靠著神的名為我們成功非常的事（倪柝聲文集第一輯第九冊，六五至六七頁）。

參讀：神在祂與人聯結中的歷史，第一章；倪柝聲文集第一輯第九冊，耶和華。

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

第三週 週六

晨興餽養

來十一 6『人非有信，就不能得神的喜悅；因為到神面前來的人，必須信有神〔直譯，神是〕，且信祂賞賜那尋求祂的人。』

約八 58『耶穌對他們說，我實實在在的告訴你們，還沒有亞伯拉罕，我就是。』

出埃及三章所啓示的第二個名稱是耶和華；耶和華的意思是『那昔是今是以後永是者』。這名稱基本上由『是』這個動詞所組成。除了主以外，其他一切都是虛無。祂是惟一『是』的那一位，惟一具有存在之實際的那一位。除了祂以外，『是』這個動詞不該應用於任何人或任何事物。祂是惟一的自有者。宇宙中的萬有都是虛無。惟有耶和華是『那昔是今是以後永是者』。祂過去是，現在是，將來還是。

希伯來十一章六節說，『到神面前來的人，必須信有神』（有神，直譯，神是）。根據本節經文，神是，我們必須信祂是。神是，但我們不是。

我們若要蒙神呼召，就必須認識，那位呼召者首先是受神差遣者，其次是耶和華，就是昔是今是以後永是的那一位。我們必須曉得，呼召我們的神是，而我們不是。我們都需要這樣認識神（出埃及記生命讀經，六八至六九頁）。

信息選讀

當你…說，『不再是我，乃是基督』，你就是信神是。…這含示你看見你不是，祂纔是。

除了一事之外，沒有甚麼能使獨一的神快樂；那就是信。信乃是信神是。這樣，我就要問你：『如果惟獨神是，那麼你在那裏？』詩歌三百六十四首第一節說，『與

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，也一同復活，還有甚麼留給我去作？只要我不再奮鬥擊空，只要我照新生而舉動。榮耀歸於神！』你在那裏？你在墳墓裏。今天你是誰？你必須說，『不再是我，乃是基督。』我願意再題到達祕所說的話：『哦，何等喜樂，能穀一無所有，一無所是，一無所見，惟在榮耀裏活的基督；並且一無所顧，惟顧祂在此地的權益。』這是信。我們甚麼也不顧，只顧祂的權益。我們應當一直的說，『不是我，不是我自己，不是我的；乃是祂，祂自己，祂的。祂是首先，祂是末後，祂也是中間的一切。』『主，惟有主。』（見詩歌四三三首第五節）

惟有信使神快樂，而信乃是信神是。不再是我，乃是基督。信神是，乃是使神快樂、蒙神喜悅的惟一、獨一的路。我願意問姊妹們：『當你梳頭的時候，是誰在梳？』你梳頭的時候應當說，『不再是我，乃是基督。』但對許多姊妹來說，不是基督，乃是她們自己。如果是基督在梳頭，祂就不會照你的方式梳頭。你要記住這事。當你梳頭的時候，你應當能穀說，『讚美主。不再是我，乃是基督。』你我凡事都必須這樣行。

當弟兄們來看我，我常禱告說，『主阿，弟兄們要來看我。我不是那個能應付他們需要的人。主阿，你纔是那一位。』這是信—信我應當出去，信祂應當進來。我必須在凡事上否認己，在凡事上信靠祂。你要否認己並信靠祂。這就是信神是。

甚至在職事聚會結束時，我們可能說，『聖徒們，現在是輪到你們分享。』但我們必須說，『這不是輪到我們，乃是輪到基督。』如果我們這樣生活，基督的豐富就要從我們口中出來。我來聚會之前，經常向主禱告說，『主阿，我不該是說話者，你纔是。我已經被釘死，但你活在我裏面。你應該是說話者。』這有很大的不同—否認己，信靠主，也就是說，信神是（羅馬書的結晶，九三至九六頁）。

參讀：出埃及記生命讀經，第五篇；羅馬書的結晶，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

第三週詩歌

61

讚美主—祂的名

8 8 8 5 (英 78)

降 A 大調

3/4

E^b_7 A^b E^b A^b Fm B^b E^b
 $\underline{5} \cdot \underline{5}$ | 1 1 $\underline{7} \cdot \underline{1}$ | 2 2 $\underline{1} \cdot \underline{2}$ | 3 3 $\underline{2} \cdot \underline{1}$ | 2 2
 一 恩 主 耶 穌, 你 名 “我 是” 寶 貴 聖 名, 豐 美, 真 實!
 A^b Fm D^b $B^b m$ E^b_7 A^b
 $\underline{3} \cdot \underline{4}$ | 5 5 $\underline{3} \cdot \underline{1}$ | 6 6 $\underline{2} \cdot \underline{4}$ | 5 - 7 | 1 - ||
 我 所 需 要 全 都 在 此—全 在 你 所 是!

- 二 你是聖子、又是聖父， 是神隱藏、是神顯出，
且成那靈與我同處， 使我享豐富。
- 三 你是帳幕、你是聖殿， 給神安居，將神彰顯，
使我在你與神相見， 得享神肥甘。
- 四 你是羔羊、你是新郎， 為娶新婦，將罪擔當，
為我捨己、為我受傷， 使我得安康。
- 五 你是智慧、你是道路， 照神旨意，為我部署，
使我蒙恩，使我受福， 納我入正途。
- 六 你是公義、你是聖潔， 與神相合，為神所悅，
使我稱義，使我聖別， 能與神和諧。
- 七 你是生命、你是亮光， 消除黑暗，吞滅死亡，
使我復生，使我明亮， 使我得釋放。
- 八 你是復活、你是大能， 衝破墳墓，勝過幽冥，
使我剛強，使我得勝， 使我占上風。
- 九 你是靈糧、你是活水， 為作供應，甘願降卑，
解我飢渴，甦我困憊， 作了我美味。
- 十 你是牧人、你是醫生， 為我捨命，醫我疾病，
保養、顧惜、安慰、引領， 凡事都照應。
- 十一 你是祭司、你是君王， 將我帶進神的面光；
你的權柄我得分享， 地位何高尚！
- 十二 你是救贖、你是盼望， 還要將我改變形狀，
使我完全與你相像， 將你來顯彰。
- 十三 還是榮耀、喜樂、平安， 真理、恩典、活道、靈馨，
日頭、盾牌、居所、靠山， 何人能盡言！
- 十四 你的所是永遠、無限， 長、闊、高、深、豐滿、完全！
豈只應付我的缺欠！ 且從我溢漫！

WEEK 3 — HYMN

Gracious Lord, Thy name I AM is

Praise of the Lord — His Name

78

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.
- 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.
- 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.
- 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.
- 6. Pure and holy, righteous Thou art,
One with God, well-pleasing His heart,
Thou within to us dost impart
Harmony with God.
- 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.
- 8. Thou art resurrection power,
Thou the conqu'ror in hell's hour;
Thou dost us with might empower
Over all to reign.
- 9. Living water, food supply, Lord,
Thou Thyself art, and didst die, Lord,
All our want to satisfy, Lord;
Now we feast on Thee.
- 10. Thou the Shepherd and Physician,
Thou hast healed our sick condition;
Comfort, guide, protect—Thy mission;
Thou dost care for us.
- 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!
- 12. Thou our Hope and our Redemption,
Thou wilt change our old creation,
Make of Thee a duplication,
Thus Thyself express.
- 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.

祝福的神與神的祝福

The God of Blessing and the Blessing of God

讀經：結三四 26～27 上，創十二 3，一 28，民六 23～27，詩一三三 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

綱 要

Outline

週 一

Day 1

壹 主藉著牧養帶我們進入對祂祝福的享受，並使我們在賜福的雨下成為福源——結三四 26～27 上、29，亞十 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，我們自己得享主的祝福；然後，主要使我們成為別人的福源，叫別人也得供應——結三四 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 神必叫賜福的雨按時落下一亞十 1。

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

貳 神是祝福的神——創一 22、28，詩一一五 13：

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

一 神造人時，定意要人享受神作人的福分；但因著亞當的墮落，人失去神作他的福分和享受——創一 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 在創世記十二章三節，神應許給亞伯拉罕的福包括神創造的福和救贖的福，包含神要給人的一切，就是神自己和祂在今世並來世所有一切：

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 神對亞伯拉罕傳福音時，應許要將祂自己作為福分賜給蒙召之人—加三 8、14。
- 2 按照創世記二十二章十八節，這福要藉著亞伯拉罕的後裔，就是基督，臨到萬國—太一 1，加三 16：
 - a 神賜福給亞伯拉罕，至終產生基督這獨一的後裔，地上萬國都要因祂得福—徒三 25～26，加三 16。
 - b 所有在基督裏的信徒乃是團體基督的肢體，都包含在這後裔之內，成為承受神應許之福的後嗣—林前十二 12，加三 7、29。

週 二

叁 我們要寶貝神的祝福—申二八 2～8，詩八四 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，約二十 29，加三 14，林後九 6，羅十五 29。
- 二 總有一天我們要領悟，在我們的工作中，在我們的基督徒生活中，並在我們的召會生活中，一切都在於神的祝福—弗一 3。
- 三 在服事主的事上，我們該信神的祝福，並寶貝神的祝福—羅十五 29：
 - 1 我們過召會生活並實行召會生活時，需要學習不攔阻神的祝福—徒一 14，二 46，四 24，五 12。
 - 2 我們要投靠神的祝福，也要除去攔阻神的祝福的障礙。

週 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 我們需要寶貝並專注於新約的福分：重生（約三 3、6，彼前一 3）、神聖的生命（約壹五 11～12）和神聖的性情（彼後一 4）、內住的靈（羅八 9、16）、變化（林後三 18）、與主成爲一靈（林前六 17）、像神（約壹三 2）以及進入神的榮耀（彼前五 10）。

五 我們可以像保羅一樣，經歷『基督之福的豐滿』—羅十五 29。

肆 在創世記一章二十八節，神賜福給人，使人繁衍增多，徧滿地面，並且制伏這地：

一 在神得著一個人彰顯祂、代表祂之前，神無法傾倒出祂豐滿的福—26～27 節。

二 神創造人以後，祂在地上能看見一種有生命之物，有祂的形像並有祂的管治權，神就立刻把祂豐滿的福賜給人。

三 接受神的祝福的資格，乃是形像和管治權—26、28 節。

四 因著祭司的職任是爲著神的形像，君王的職分是爲著神的管治權，所以，神的福總是隨著祭司職任和君王職分—十四 17～19。

週 四

伍 在民數記六章二十三至二十七節耶和華對祂子民的三重祝福裏，啓示了神聖的三一：

一 民數記六章二十三至二十七節的祝福，就像林後十三章十四節的祝福，乃是三一神永遠的福分：

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 這永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受。

2 全宇宙中惟一的福分就是三一神，而這福分臨到我們，乃是藉著這位神聖者在祂神聖的三一（父、子、聖靈）裏，分賜到我們裏面—弗一 3～14。

二 在民數記六章二十四至二十六節，我們有三一神的祝福：

1 『願耶和華賜福給你，保護你』可視為與父有關—24 節。

2 『願耶和華使祂的面光照你，賜恩給你』可視為與子有關—25 節。

3 『願耶和華向你仰臉，賜你平安』可視為與聖靈有關—26 節。

4 父賜福給我們，子光照我們，聖靈向我們仰臉；結果，我們就蒙保守，得恩典，也享平安。

陸 詩篇一百三十三篇啓示，生命的福內在的與神子民的一有關；我們要帶下神的祝福，就必須有一的實行：

一 詩篇一百三十三篇三節的生命指神永遠的生命（約三 16，弗四 18），是神命定給那些在召會生活裏，在一裏同住之人的福：

1 詩篇一百三十二篇豫表召會的生命，一百三十三篇豫表召會生活—最高的生活，弟兄在一裏同住的生活。

2 這樣的生活使神進來，以施膏的靈、滋潤的恩典和永遠的生命祝福我們—2～3 節。

二 如果我們要在神所命定的生命之福下，就必須在一的立場上—3 節。

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.

週 五

三 同心合意是開啓新約中一切福分的萬能鑰匙—羅十五 5 ~ 6、29。

柒 我們主耶穌基督的神與父，在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們—弗一 3：

- 一 父是神聖福分的源頭，那靈是神聖福分的性質和素質，子是神聖福分的範圍、元素和憑藉。
- 二 神聖福分的性質和素質是本於靈的，但這福分的元素乃是基督自己；當我們說基督是神聖福分的元素時，我們是說基督自己乃是神聖的福分。
- 三 基督，就是子自己，乃是福分；那靈是這福分的性質和素質；父是那賜與這福分的源頭。

週 六

捌 加拉太三章十四節指明，那靈就是神為著萬國所應許亞伯拉罕的福，也是信徒藉著相信基督所接受的—2、5 節：

- 一 在創世記十二章三節裏，神為著地上的萬國應許賜給亞伯拉罕的福，已經成就了；這福已經在基督裏，藉十字架的救贖臨到了萬國—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) 裏，我們不僅接受了赦罪、洗淨和潔淨的福，更接受了那最大的福，就是三一神，父、子、靈，作為經過過程、包羅萬有、賜生命的靈，極其主觀的住在我們裏面作我們的享受。

玖 聖經用『杯』這個字指明福—詩二三5，林前十16上：

一 在基督的牧養之下，我們享受父作祝福的源頭時，我們的杯滿溢—詩二三5，弗一3。

二 在林前十章十六節上半保羅說到『福杯』：

1 這杯乃是新約，包含新約一切豐富的福分（包括神自己）—太二六28：

a 在這新約中，神賜給我們赦罪、生命、救恩，和一切屬靈、屬天、神聖的福分。

b 這新約是一個杯，賜給我們，成了我們的分—路二二20。

c 主流了血，神立了約，而我們享受這杯；在這杯裏，神和一切屬神的都是我們的分。

2 在主的桌子這裏，我們喝杯時，就接受神的祝福—這福就是神自己—詩二三5，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.

第四週 週一

晨興餽養

結三四 26『我必使他們與我山的四圍成爲福源，我也必叫雨按時落下；那必是賜福的雨。』

創十二 3『那爲你祝福的，我必賜福與他；那咒詛你的，我必咒詛他。地上的萬族都必因你得福。』

〔在以西結三十四章二十六節〕主應許，不僅祂的子民要蒙受神的賜福，祂也要使他們成爲福源。若有立約的平安，隨著就會有主的祝福。首先，我們自己得享主的祝福；然後，祂要使我們成爲別人的福源，叫別人也得著供應。

神必叫雨按時落下。這意思是說，雨會按時而降，你就有應時的雨水。當我們住在基督裏，雨水，就是聖靈，會常常臨到我們（以西結書生命讀經，二二八至二二九頁）。

信息選讀

在神向亞伯拉罕第二次呼召並第二次說話時，我們看見神也是賜福的神（創十二 1～4）。神不僅呼召他，神也應許他，必叫他成爲大國，必叫他的名爲大。今天在人類歷史裏，『亞伯拉罕』乃是一個偉大的名字。不僅如此，神也應許要使他叫別人得福。神不僅賜福給他，也使他叫別人得福。這福乃是新約福音的福（加三 9、14）。

亞伯拉罕是閃的後裔，我們已經看過，照著挪亞的豫言，神必作閃的神，雅弗必住在閃的帳棚裏。雅弗得了擴張的福（創九 26～27）。從歷史來看，歐洲人是雅弗的後裔，他們已經擴展遍佈全地。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

成了歐洲人的住處。五百年前並不是這樣。但是在哥倫布發現西方世界之後，又因著交通的發展，歐洲人就擴展到各處。但是他們必須住在閃的帳棚裏，閃的帳棚成了他們的福。神使亞伯拉罕這位閃的後裔，成為別人的福。這福是在閃的帳棚裏。全地有許多人在閃的帳棚裏享受神的福（神在祂與人聯結中的歷史，一一一至一二頁）。

神造人時，定意要人享受神作人的福分；但因著亞當的墮落，人失去神作他的福分和享受。不僅如此，因著人不認識自己已經完全墮落、無可救藥且毫無盼望，就試圖憑自我努力來討神喜悅。這迫使神頒賜律法，以暴露人墮落的光景（新約總論第十一冊，四七頁）。

創世記十二章三節的福包括神創造的福和救贖的福，包含神要給人的一切，就是神自己 and 祂在今世並來世所有的一切。…神對亞伯拉罕傳福音時（加三8），應許要將祂自己作為福分賜給蒙召之人。按照創世記二十二章十八節，這福要藉著亞伯拉罕的後裔，就是基督（太一1，加三16），臨到萬國。神賜給亞伯拉罕的福，使他成為別人的福；這福包含閃的帳棚（見創九27註1）（聖經恢復本，創十二3註3）。

根據加拉太三章十四節，給亞伯拉罕的應許，就是神自己要來作亞伯拉罕的後裔，這後裔藉著成為包羅萬有的靈給人類接受（林前十五45下），就成為萬國的祝福。神賜福給亞伯拉罕，至終產生基督這獨一的後裔，地上萬國都要因祂得福（徒三25～26，加三16）。所有在基督裏的信徒乃是團體基督的肢體（林前十二12），都包含在這後裔之內，成為承受神應許之福的後嗣（加三7、29）（新約總論第十一冊，四五至四六頁）。

參讀：以西結書生命讀經，第十六篇；活神與復活的神，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

第四週 週二

晨興餽養

弗一 3『我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們。』

羅十五 29『我也曉得，我去的時候，必帶著基督之福的豐滿而去。』

最近我一直感覺一件事，就是所有的工作，都是靠著神的祝福。…我們事奉神的人，遲早要被帶到一個地步，要仰望神的祝福。若沒有神的祝福，就是忠心，就是殷勤，就是相信，就是禱告，都沒有用處。若有神的祝福，好像錯了，還是有結果。好像盼望都沒有了，還是有結果。

關乎祝福的事，我想起變餅的事（可六 35～44，八 1～9）。問題不在乎我們手裏有多少餅，乃在乎主在上面有沒有祝福（倪柝聲文集第三輯第十冊，二〇七至二〇八頁）。

信息選讀

總有一天，我們要對主說，『主，都是在乎你的祝福。我們把餅帶到你面前，是一兩塊也好，是一百塊也好，主，都是在乎你的祝福。』這是一個基本的問題。到底主給我們多少祝福。餅多少沒有多大用處。能養活人的是主的祝福。

我心裏有一個難受的點，就是我們到底寶貝不寶貝神的祝福？

主要把我們空前的帶到認識主的祝福是站在第一位。主把我們帶到這一個地步來，主在工作中就有路。

…如果神把我們帶到一個地步，認識在神的工作中，甚麼事情都是在乎神的祝福，我們在神的工作中，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

有一個基本的改變。你就不會想到人有多少，銀子有多少，餅有多少。你要說，我所不穀的，祝福都穀。我所不能應付的，祝福都能應付。我雖趕不上需要的尺寸，我雖趕不上需要的度量；但是，祝福超過了我所趕不上的尺寸，超過了我所趕不上的度量。當我們看見這個的時候，工作就有基本的改變。我們就要在每一件事情上尋求祝福過於任何的事情。手腕用不著，顧忌用不著，人的智慧用不著，委婉的言語用不著，我們在神的工作中，就會信靠神的祝福，就會仰望神的祝福。許多時候，就是我們不仔細，就是工作給我們作壞了，也不成問題。如果主給我們一點祝福，就任何的事情都能過去。

有一次我和常受弟兄說，有神的祝福的時候，對的是對的，錯的也是對的；誰也沒有法子來破壞它。

今天基本的問題，就是要學習不在那裏攔阻神的祝福。有的傾向叫神沒有法子祝福的，我們必須除去。有的脾氣叫神沒有法子祝福的，我們也必須除去。我們要學習信神的祝福，要學習投靠神的祝福，而同時就也要學習除去攔阻神的祝福的。

你們必須看見，主是不留下一樣美物不給我們的。工作作不起來，弟兄姊妹的情形不好，得救的人數不加增的時候，我們不要推到環境上去，也不要推到別人身上，怪這個弟兄不好，怪那個弟兄不行。恐怕是因在我們身上有攔阻祝福的東西。主如果在我們身上走得通，神的祝福應當是『無處可容』纔可以。神從前對以色列人說，『你們…以此試試我，是否為你們敞開天上的窗戶，傾福與你們，甚至無處可容。』（瑪三 10）神今天還是說這話。祝福的生活，必須是基督徒經常的生活。蒙祝福的工作，必須是我們經常的工作。若有不蒙祝福的情形發生，你要說，『主，可能是我這裏有難處。』（倪柝聲文集第三輯第十冊，二〇八至二一二頁）

參讀：倪柝聲文集第三輯第十冊，仰望神的祝福；以弗所書生命讀經，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

第四週 週三

晨興餽養

創一 26 『神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理…。』

28 『神就賜福給他們；又對他們說，要繁衍增多，徧滿地面，並制伏這地，也要管理海裏的魚、空中的鳥、和地上各樣行動的活物。』

新約福分的第一項是重生（約三 3、6，彼前一 23）。重生乃是一次新的出生，不僅僅是一種復興或恢復。我們在新約裏所享受的第二項福分，乃是神聖的生命（約壹五 11～12）和神聖的性情（彼後一 4）。我們必須讚美敬拜主，我們已經得著了神的生命和性情。內住的靈是另一項新約的福分（羅八 9、16）。作為經過過程之三一神終極完成的那靈，活在我們裏面（弗四 6，林後十三 5，羅八 11）。變化，就是我們這人新陳代謝的改變，乃是新約的第四項福分（林後三 18）。我們這天然的人漸漸變化成為神聖的，不是藉著外面的改變，乃是藉著神聖生命而有之內裏、新陳代謝的改變。新約的另一項福分是我們人能與神調和，與祂聯合為一。林前六章十七節說，『與主聯合的，便是與主成為一靈。』最終我們要像神，與神有同樣的形像（約壹三 2），漸漸變化，榮上加榮（林後三 18），而進入神的榮耀（彼前五 10）（神新約的經綸，一二八至一二九頁）。

信息選讀

我們無論往那裏去，都必須帶著基督之福的豐滿而去。然而，我們能帶著基督之福而去以前，自己必須先經歷這福。…我們在眾召會中間往來時，讓我們不帶著

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

道理和恩賜，而帶著基督之福的豐滿。這不是僅僅供給財物的事，雖然這樣的交通是基督實際的真實彰顯。我們若有基督的實際，就會傾倒自己，作為我們對缺乏聖徒之愛的彰顯。保羅非常有智慧，他給我們一幅在經歷上（不是在道理上）召會生活正確實行的圖畫。在保羅身上，我們看見對基督一切豐富的經歷。他帶著基督之福的豐滿到人那裏去，意思是他到他們那裏去供應基督一切的豐富（羅馬書生命讀經，四二三頁）。

神賜福給人，使人繁衍增多，徧滿地面，並且制伏這地（創一28）。…神是豐富的，神的福也是豐富的，但在人被造以先，還沒有對象來完滿的接受神的福。神沒有路，也沒有機會把祂的福豐豐滿滿的賜給祂所造之物。按照創世記一章的記載，神乃是等到有生命之物被造出來的時候，纔開始賜福（22）。但只有人的生命殼得上水準接受神豐滿的福。神創造人以後，祂在地上能看見一種有生命之物，有祂的形像並有祂的管治權，神就立刻把祂豐滿的福賜給人。

福是個好字。…我們曾多次禱告：『主阿！賜福給我們。』然而，我們若要接受神的福，就必須合乎資格。那些資格…就是形像和管治。在你的家裏若有神的形像和神的管治，你就能確信在那裏必定有神的福。神的福總是隨著祂的形像和祂的管治權。換句話說，神的福總是隨著祂的彰顯和祂的代表。

福總是隨同著祭司職任和君王職分而來。召會若要尋求神的福，那召會就必須有祭司職任和君王職分。祭司職任和君王職分到底是甚麼意思？簡單的說，就是神的形像和神的管治權。祭司的職任是為著神的形像，君王的職分是為著神的管治權（創世記生命讀經，一三一至一三二頁）。

參讀：創世記生命讀經，第九篇；神新約的經綸，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

第四週 週四

晨興餽養

民六 24 ~ 26 『願耶和華賜福給你，保護你；願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。』

民數記六章二十三至二十七節說，『你要對亞倫和他兒子們說，你們要這樣為以色列人祝福，說，願耶和華賜福給你，保護你；願耶和華使祂的面光照你，賜恩給你；願耶和華向你仰臉，賜你平安。他們要如此將我的名賜給以色列人，好使我賜福給他們。』耶和華囑咐祭司要在祂的名裏，以三重的方式祝福祂的子民。這是耶和華這位三一神對祂子民的三重祝福。

因為這裏三次提及耶和華，在三重祝福的每一部分裏各題到一次，所以這位耶和華是神聖的三一（聖言中所啓示的神聖三一，八六至八七頁）。

信息選讀

民數記六章的祝福既不是舊約的福分，也不是新約的福分，乃是三一神永遠的福分，就是三一神在祂神聖的三一裏，將祂自己分賜到我們裏面，作我們的享受。這是神永遠的福分。

全宇宙中惟一的福分就是神自己。在神以外，任何的事物都是虛空。整個宇宙是神創造的，但若沒有神，離了神，甚至神所創造的宇宙也是虛空。宇宙的存在是很大的神蹟，但若沒有神，宇宙神奇的存在也是虛空。離了神，一切都是『虛空的虛空』（傳一 2）。惟有神自己是真實的。惟有祂對我們是福分。倘若我們得著整個宇宙而失去神，我們就是最可憐的人。歷史中滿了這種人的事例，他們得著許多財富和物質的

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，但他們至終領悟，沒有神，這一切全是虛空。神自己纔是我們的福分，而這福分是藉著那聖者在祂神聖三一—父、子、聖靈—裏分賜到我們裏面，而臨到我們（民數記生命讀經，八八至八九、八六頁）。

父賜福給我們，子光照我們，聖靈向我們仰臉。結果，我們就蒙保守，得恩典，也享平安（聖經恢復本，民六 23 註 1）。

〔詩篇一百三十三篇三節的福〕指神永遠的生命（約三 16，弗四 18），是神命定給那些在召會生活裏，在一裏同住之人的福。一百三十二篇豫表召會生活，在其中神進入祂的安息，我們也在神的居所中，得著滿足和安息。一百三十三篇豫表召會生活，最高的生活，弟兄在一裏同住的生活。這樣的生活使神進來，以施膏的靈、滋潤的恩典和永遠的生命祝福我們（詩一三三 3 註 3）。

一百三十三篇也說到膏油和黑門的甘露。這貴重的油與甘露，並不是處處都有的，只有在特定的地方纔能享受得到。如果一個以色列人要享受耶和華所命定的福，他必須是在一的地點。這意思是說，他至少一年三次，需要遠行到錫安山。

這個原則也適用於今天。如果我們想要享受神所命定的生命之福，我們必須在一的立場上。…神既不狹窄，也不排外，但祂是堅定不移的。祂對祂的原則和經綸是堅定不移的。神從來不違背祂自己的原則。三節的話是肯定的。寫這詩的人說，在『那裏』，就是在一的上面，有耶和華所命定的福，就是永遠的生命。在弟兄們和睦同居的這個一裏，就有膏油流淌，甘露下降，神的百姓也享受生命。如果我們失去一，我們就失去膏油、甘露、與生命之福的經歷（一的真正立場，二三至二四頁）。

參讀：民數記生命讀經，第十一篇；一的真正立場，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

第四週 週五

晨興餽養

羅十五 5～6『但願那賜忍耐與鼓勵的神，叫你們照著基督耶穌，彼此思念相同的事，使你們同心合意，用同一的口，榮耀我們主耶穌基督的神與父。』

弗一 3『我們主耶穌基督的神與父，是當受頌讚的，祂在基督裏，曾用諸天界裏各樣屬靈的福分，祝福了我們。』

若沒有同心合意，我們所作的都是枉然。…我們必須領悟，主恢復裏的實行不是給人模倣的。你必須有生命。作任何事，都需要生命。你必須看見使徒行傳那一百二十人的界石是甚麼。將福音書和使徒行傳分開的界石，不是聖靈裏的浸。…你若要經歷靈浸，必須有同心合意。若是地方召會的眾肢體同心合意，靈浸就在那裏。你若真要實行正確傳福音的路，就需要同心合意。沒有這把鑰匙，門不會開啓。同心合意是『一切房間的萬能鑰匙』，是開啓新約中一切福分的萬能鑰匙。這就是為何保羅告訴友歐底亞和循都基，她們需要這種同心合意（腓四 2）。保羅知道這些姊妹愛主，但她們失去了同心合意（長老訓練第七冊，一五至一六頁）。

信息選讀

我們所需要的就是恢復這種同心合意。我們若要認真隨著主今日的行動往前，就需要這種同心合意。誰是對的算不得甚麼，我們需要這種同心合意。我們需要有一樣的心思、一樣的意念，同魂、同心為著同

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.

樣的目的。腓立比書告訴我們，這件事是從我們的靈開始（一 27），但我們必須領悟，我們不是只有靈的人。我們也有心思、意念、目的、魂和心。我們在同樣一個靈裏，有同樣的一個魂、一個心思、一個意念，就是得著同心合意，這是得著新約一切福分和遺贈的鑰匙。不然，我們將是另一班不同心合意的基督徒，而重複基督教可憐的歷史（長老訓練第七冊，一六頁）。

以弗所一章三節說，『我們主耶穌基督〔子〕的神與父，是當受頌讚的，祂在基督〔子〕裏，曾用諸天界裏各樣屬靈的福分〔靈的福分〕，祝福了我們。』三節是神的話裏，論到神聖三一之啓示主要的一段話。…在這一節裏，父是賜給我們神聖福分的源頭。

其次，那靈是神聖福分的性質和素質。我們所得的神聖福分是本於屬靈的性質和屬靈的源頭。神聖的父是這福分的源頭，而神聖的靈是我們所領受的這神聖福分的性質和素質。

第三，子是神聖福分的範圍、元素和憑藉。在子的範圍裏，神賜給我們祂的神聖福分。基督也是神聖福分的元素。元素就是本質，而每一本質都有其素質及其性質。譬如說，木是一個元素。在這元素裏有其性質和素質。神聖福分的性質和素質是本於靈的，但這福分的元素乃是基督自己。當我們說基督是神聖福分的元素時，我們是說基督自己乃是神聖的福分。在這神聖福分裏有屬靈的性質和屬靈的素質。基督，就是子自己，乃是福分；那靈是這福分的性質和素質；父是賜給這福分的源頭（在神聖三一裏並同神聖三一活著，三七至三八頁）。

參讀：一的真正立場，第七章；基督的安家與召會的建造，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

第四週 週六

晨興餽養

加三 14 『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉著信，可以接受所應許的那靈。』

林前十 16 『我們所祝福的福杯，豈不是基督之血的交通麼？我們所擘開的餅，豈不是基督身體的交通麼？』

神為著地上的萬國，應許給亞伯拉罕〔祝〕福（創十二 3）。這應許已經成就了，這福已經在基督裏，藉十字架的救贖臨到了萬國（聖經恢復本，加三 14 註 1）。

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

那靈就是神為著萬國所應許亞伯拉罕的福，也是信徒藉著相信基督所接受的。那靈，就是加拉太三章五節第二註所說複合的靈，實際上就是神自己在祂神聖的三一裏，經過成為肉體、釘十字架、復活、升天並降下的過程，給我們接受，作我們的生命和一切。這是神福音的中心（加三 14 註 3）。

信息選讀

聖經用『杯』這個字指明福—福杯滿溢。詩篇二十三篇五節說到筵席，就是基督同祂的豐富作我們的享受；然後有膏油，就是那靈；又有福杯，指父。父是福，甚至是祝福的源頭。因此，五節有三一神—

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，那靈是膏油，父是祝福的源頭（詩篇生命讀經，一八一頁）。

〔論到杯，主耶穌說，〕『這杯是用我的血所立的新約，你們每逢喝的時候，要如此行，為的是記念我。』〔林前十一 25〕餅是生命的餅（約六 35），杯是祝福的福杯（林前十 16）。這杯乃是新約，包含新約一切豐富的福分（包括神自己）。這個滿了福分的新約，是用主在十字架上，為救贖我們所流的血立的（太二六 28）。

基督在十字架上所流的血已經成了一個約，這約已經成了一個杯，成了我們的分，就是神自己作為福分，給我們享受。在這約中，神賜給我們赦罪、生命、救恩，和一切屬靈、屬天、神聖的福分。簡言之，主流了血，神立了約，而我們享受這杯；在這杯裏，神和一切屬神的都是我們永遠、蒙福的分（新約總論第十冊，一八八至一八九頁）。

喫餅的意思是接受生命供應，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。我們若在神的審判下被定罪，這杯對我們就是忿怒的分（啓十四 10）。我們若蒙赦免並得救贖，杯對我們就是祝福的分。聖經沒有說我們喝血，而是說我們喝杯。這就是說，主耶穌救贖的血成了我們的杯，我們的分。

當我們喝杯時，我們不僅複習新約的救贖，也接受神的祝福。這祝福乃是神自己。亞當的墮落使人失去神，但基督的救贖把神帶回給人。人在墮落裏失去神是一個極大的虧損；現今我們在基督的救贖裏重新得回神，這乃是獨一的祝福。這杯作為分，乃是神自己作我們獨一的祝福（事奉的基本功課，二五頁）。

參讀：加拉太書生命讀經，第十五篇；新約總論，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

第四週詩歌

176

讚美主—對祂的記念

7 7 7 7 雙 (英 223)

G 大調

6/4

G Am D7 G C G D
 3-2 4-3 | 3-2 1-- | 1-6̣ 1-6̣ | 5̣ 1 3 2-- |

一 在你愛的筵席上，有杯陪餅同陳列；

G Am C G D7 G
 3-2 4-3 | 2-1 6̣-- | 5̣ 1 3 5-3 | 3-2 1-- |

這些表記我分享，就得飽嘗你超越。

D B Em A D7
 5-3 5-3 | 3-2 2-- | 3-7̣ 1-1 | 2-6̣ 7̣-- |

爲着這杯我感謝，就是你賜的福杯，

G D G7 C G Em D7 G
 1-1 2-2 | 3-3 4-- | 5-6 5 3 1 | 3-2 1-- ||

也是豐滿救恩杯，你藉你血所豫備。

二 這是你流的寶血，使我罪惡得清洗；
 這是你立的新約，使我得着神福氣。
 你已喝了忿怒杯，爲我嘗盡了死味；
 如此買了這福杯，永作我分，福全備。

三 亞當墮落失去神，在這分內我得回；
 藉着你所流的血，神就成爲我恩惠。
 救贖、生命並一切，在這分內都包括；
 凡神所願並所籌，在這分內全歸我。

四 這是我們的永分，神聖、滿溢的福杯；
 在神設計的杯裏，嘗到屬天的滋味。
 在此因愛飲這杯，恩主，爲着記念你；
 靈中如此的飲領，滿享加畧的功績。

WEEK 4 — HYMN

On the table of Thy love

Praise of the Lord — Remembrance of Him 223

F C/E F Bb F/A Bb C7
 1. On the ta - ble of Thy love, With the bread, the cup is spread.

F Bb Gm F/A Bb C7 F
 5 By par - tak - ing of these signs, We with Thee are rich - ly fed.

F/A Dm Gm C A Dm C
 9 How we thank Thee for this cup, For the cup of bless - ing, Lord,

F/A C F7 Bb F/A Bb F/C Dm F/C C7 F
 13 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.

神那極有特色之
聖別建造的異象

讀經：結四十 1～四二 14

綱 要

週 一

壹 神永遠的定旨是要得著一個建造，作祂自己與祂選民的調和（結四十 1～四八 35，太十六 18，彼前二 5）；凡神在祂子民當中，並在地上列國當中所作的，都是為著祂的建造；這由啓示錄這卷書所證實；啓示錄與以西結書平行，總結於神終極的建造，就是新耶路撒冷（啓二一 2～二二 5）：

一 所羅門建造的殿被毀（王下二五 8～9），後由被擄到巴比倫而歸回的人所重建（拉三 6 下～13，六 13～15）。

二 這殿後來又由希律用四十六年建成的殿所頂替（約二 20）；希律的殿在主後七十年被提多率領的羅馬軍隊所毀（但九 26，太二三 38，二四 2）。

三 無論是以斯拉時代的殿，或是希律時代的殿，都不是所羅門所建之殿充分的恢復；然而，以西結異象中的殿是所羅門之殿充分的恢復，並且超過之；雖然這殿的本身與所羅

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

門所建的殿大小一樣（結四一2、4，參王上六2），但在以西結的異象中有許多關於門、院子和殿四圍屋子的細節，指明這是所羅門之殿的擴大。

四 因此，從亞伯拉罕的帳棚開始，進展到帳幕，然後到所羅門的殿，總結於以西結異象中的殿，在舊約中有神建造之擴大的持續進展；這擴大表徵神子民對基督之經歷的持續加增—參王上六2註1。

五 神在新約屬靈的建造，開始於耶穌基督，就是成肉體的神，作神的帳幕（約一14）和神的殿（二19～21）；進前到召會，就是基督的身體，作基督的擴大（弗一22～23，二20～22）；終極完成於新耶路撒冷，作神建造在永世裏終極的彰顯和擴大（啓二一2～3、15～17）。

六 以西結四十至四十八章中關於神聖別建造的異象，要按字面應驗於復興的時候，那時得復興的以色列要重建聖殿和耶路撒冷城，作他們在千年國裏與神同住之處。

七 其中一切細節的屬靈意義，都該應用於新約的信徒身上，他們乃是神屬靈建造—召會—的組成分子。

貳 以西結看見第一個異象，就是主榮耀顯現的異象，是在他三十歲時，那是祭司開始盡功用的年紀（一1）；他看見末一個異象，就是神聖別建造的異象，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,

二十年後（四十 1，參一 2），在他五十歲時，那是祭司退休的年紀（民四 3）；這指明以西結要看見神建造的異象，需要在生命裏更成熟（參結一 1 註 1）：

週 二

一 年初（四十 1），指明神建造的異象把我們帶到新的開始。

二 正月初十日，是以色列人豫備逾越節羊羔的日子（出十二 3）；這指明我們基督徒生活中每一次新的開始，都是基於基督這逾越節的羔羊（約一 29，林前五 7），和祂的救贖。

三 要看見神聖別建造的異象，以西結從被擄之地，被帶到以色列地（豫表包羅萬有的基督作神分給祂子民的分——申八 7，西一 12），在耶路撒冷城的高山（表徵基督的復活和升天）（結四十 2）；這是正確的地位、正確的立場和正確的角度，使以西結能看見這樣的異象。

肆 在建造的門口顯為銅的樣子的這人乃是基督（3）；銅表徵受神審判的試驗（民十六 37～39，二一 8～9）；基督經過神的審判，完全有資格來量度（藉審判而據有）凡屬於神建造的事物（亞二 1 與註）。

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『那人對我說，人子阿，凡我所指示你的，你都要用眼看，用耳聽，並要放在心上；因為我帶你到這裏來，目的是要使你看見；凡你所看見的，你都要告訴以色列家』—結四十 4：

一 神指示以西結關於祂建造的異象時，申言者需要有敏銳的眼光，並要專心聽。

二 他也必須把這些事放在心上，好吸收所要指示他的事；這樣，凡他所看見、所聽見的，他就能告訴神的百姓—參約壹一 3。

週 三

陸 殿四圍的牆是為著分別，將屬於神的不該屬於神的分開—結四十 5：

一 牆的厚度和高度都是六肘，因此，牆的截面是六肘見方。

二 六這數字表徵第六日被造的人，因此，牆有一個六肘見方的截面，表徵基督自己是正直、完全並完整的人。

三 這樣一位基督是神建造的分別線；只有被包括在基督裏面的，纔屬於神的權益和神的建造—弗二 21，林前一 30，弗四 1。

柒 門（指門洞）分為四段：外面的過道（結四十 6）、通道（院子—14）、裏面的過道（7）和門廊（8～9）：

一 門是神建造的入口，表徵基督是我們進入神裏面，進入神的權益、神的建造和神的國的

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,

門路（約十四 6、20，啓二一 21 上）；牆把罪人和神分開，但門把人帶進神裏面，帶進神的建造裏。

週 四

二 門洞兩旁各有三間衛房（結四十 7、10），表徵衛房是一個人位，就是基督自己，祂是三一神（三）成了人（六），並在十字架上被『裂開』：

- 1 六間衛房每間都是六肘見方，因此與牆的截面尺寸相同；這指明主耶穌在祂的人位和工作上，是神榮耀和聖別的保衛。
- 2 藉著經過基督這門，我們就有資格進入神那滿了祂榮耀和聖別的建造裏。

三 門廊寬度是六肘，六這數字表徵第六日被造的人；門廊的長度是八肘（8～9），八這數字表徵基督的復活，發生在新的七日的第一日，乃是新的起頭（約二十 1）：

- 1 這些尺寸表徵主耶穌這人作為神建造的門，完全是在復活裏。
- 2 這些尺寸也表徵，當我們到達門廊，我們就是在復活裏，有新的起頭。

四 門的入口寬十肘（結四十 11），在此十這數字含示十誡；這指明凡十誡所要求的，門口都成全了；主耶穌是方正、正直、完全的人，成全十誡一切的要求，祂成了我們進入神建造的門—參羅八 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 門的牆柱上有棕樹，表徵保衛神聖別和榮耀的基督，乃是永存、得勝的一位，祂站立、托住、扶持並得勝；棕樹生長在野地，且是長青的，表徵得勝和永存的力量（出十五 27，啓七 9）；基督是牆柱，用得勝、永存的生命支撐並擔負神的建造—結四十 16。

六 外院東、南、北三邊靠牆的地方，有六塊不同的鋪石地，每塊地上有五間屋子，總共有三十間屋子（17）；除了鋪石地上的三十間屋子，還有四個小院各在外院的四個拐角（四六 21～24 與 21 註 1）；這些是供百姓煮祭物之處：

- 1 鋪石地可能是用石頭作的，表徵那使我們成爲石頭（約一 42，太十六 18）之重生的立場，叫我們從世上的污穢分別出來（參路十五 22 註 7）。
- 2 這些屋子是百姓喫祭物的場所，指明它們是百姓享受基督作祭物和供物的地方（祭司是在內院喫祭物〔結四二 1～14〕，百姓是在外院喫）。
- 3 我們經過神居所的大門以後，就來到外院，進入屋子，站在我們重生的『石頭』上，喫基督並享受基督，祂是一切供物的實際—來十 5～10。

週 五

捌 內院門洞的細節（結四十 28～37）與外院門洞的細節相同，指明我們進入內院時，就重複對基督的經歷；我們經歷的是同一位基督，但我們對祂有

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,

更多的經歷（腓三 8 ~ 10）：

- 一 在內院入口有另一組臺階（參結四十 22、26），共八層；這指明在經歷神建造的事上越往裏面進展，我們就越高。
- 二 八這數字表徵復活；這指明我們若要進入內院，就必須在復活裏；所有天然的生命和天然的人都必須棄絕，被十字架除去。
- 三 這間屋子可能是在內院北邊的門洞裏，是祭司洗燔祭牲的地方（38）；這指明我們的經歷到了這點，就豫備好給神作燔祭：
 - 1 我們經過內院的門洞以後，就在復活裏，在更高一層。
 - 2 在這裏，我們不再僅僅是外院裏一般的百姓，乃是成了祭司，豫備好藉著獻燔祭事奉主，意思就是豫備好絕對為著主——利一 3 註 1。
- 四 祭壇表徵基督的十字架，不僅是神聖別建造的中心，也是這建造的圓周一結四十 47：
 - 1 門、喫祭牲、煮祭物的屋子和宰殺祭牲的桌子（39），都含示十字架；因此，十字架擴展到四方，到神建造的每個角落；我們若要在神的殿裏接觸祂，並享受祂的豐富，就必須經過十字架。
 - 2 十字架上的死對神是釋放（路十二 49 ~ 50，約十二 24），對人和一切消極的事物是了結（羅六 6，來二 14，九 26 ~ 28，加六 14，弗二 14 ~ 15）；在基督的死裏，神在人裏經過死而得釋放，人在神裏受死而被了結。

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.

玖祭壇表徵十字架，殿表徵基督（約二 19～21）與召會，基督的身體（林前三 16，弗二 21）：

- 一 十字架、基督和召會不僅是新約的中心題目，也是整本聖經的中心題目；壇立於殿前，指明我們在十字架之外，不可能有召會；惟有當我們經過十字架之後，纔能有召會的實際。
- 二 我們在生活和工作裏所作並所說的一切，都該經過十字架並憑著那靈，好將基督分賜到別人裏面，為著建造基督的身體。
- 三 殿的高度比內院高十階，比殿外高二十五階（結四十 49、22、31）；這指明我們在經歷神的建造時，越往裏面進展，就越升高。
- 四 以西結沒有告訴我們柱子的尺寸，這指明柱子表徵無限無量的支撐力量；因此，這兩根靠近牆柱的柱子表徵基督作神的見證人（二），用無限無量的力量背負神的家—參約三 34，腓四 13。
- 五 廊子的入口寬十四肘（結四十 48），通往外殿（聖所）的門口寬十肘，進入內殿（至聖所）的門口寬六肘（四一 3）；這指明我們在經歷神的建造時，越往裏面進展，路就變得越窄；我們與主越近，就越受祂限制（參太七 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 殿牆厚六肘（結四一5），六這數字表徵主耶穌的人性是神居所站立的力量；在帳幕裏直立的皂莢木板也表徵主耶穌的人性（出二六15）；主耶穌作為正確的人，乃是神建造之直立、支持的牆。

七 這三十間為著彰顯的旁屋（結四一6），是基於那三十間為著享受的屋子（四十17）；我們享受基督有多少，我們彰顯祂就有多少；我們對基督的享受，至終成了基督的豐滿、彰顯（弗三16～19）。

八 旁屋越上越寬（結四一7），指明我們與主的關係越升高，我們在經歷中也變得越寬廣、越豐富（參弗三18）；這指明對神聖別建造的經歷是有進展的。

九 聖殿相關建築的每個部分，全都鑲上木板（結四一16）；木表徵耶穌拔高的人性；在以西結書中，神的建造主要的材料乃是耶穌那釘死、復活並升天的人性。

十 在所有鑲上的木板上，都雕刻了基路伯和棕樹（18～20）：

1 基路伯表徵主的榮耀顯在受造之物上（十18，來九5）；長在野地並且長青的棕樹，表徵基督的得勝和祂永遠常存的力量。

2 在牆上雕刻棕樹和基路伯，指明基督的得勝和主的榮耀，已經藉著受苦『雕刻』到我們裏面—參西一24。

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 在以西結一章，基路伯有四臉（6、10），但在牆上的雕刻，基路伯只有二臉—人的臉和獅子的臉，表徵並彰顯在人性裏的得勝—四一19。

4 每二基路伯中間有一棵棕樹（18），表徵我們作神建造的一部分，在顯出基督榮耀的形像時，也顯明基督的得勝（參林後二14～16，三18）。

十一 立在這殿裏的香壇，單單是木頭作的，表徵耶穌的人性—結四一22：

1 在帳幕和聖殿裏，都有香壇和陳設餅的桌子；但在以西結書這裏，壇就是桌子；壇是為著讓我們將基督這香獻給神，使神滿足，桌子是為著讓神豫備基督作食物，使我們滿足—22節。

2 木壇所放的地方，鑲著雕刻了基路伯和棕樹的木板，指明我們若彰顯基督的榮耀和得勝，就會有這個壇桌子，讓神和我們在基督裏同有交通；在此，神因著我們在基督裏所獻的香而得滿足，我們也因著神在基督裏所供應的食物而得滿足。

十二 在召會中，『門』（23）的功用是讓積極的人事物進來，而不讓消極的人事物（參太七15，徒二十29）進來；每扇門又分為兩扇摺疊門（結四一24），指明召會中的門必須有彈性。

十三 棕樹雕刻在窗旁的牆上，指明得勝和永遠常存的能力、力量，總是與屬靈的空氣和神聖的光並行；這就是說，我們的得勝和能力與賜生命的靈有關；我們若享受賜生命的靈，也就會享受基督的得勝、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.

拾聖屋位於北面和南面，是連接內院和外院的房屋—四二 1：

- 一 在外院鋪石地上的屋子是百姓喫供物的地方；而聖屋是祭司喫供物，並擺放、儲藏供物的地方；也是他們擺放祭司衣服之處（13～14）；供物表徵基督作我們的享受，祭司的衣服表徵基督作我們的彰顯（出二八 2）。
- 二 在聖屋裏，我們達到屬靈經歷的最高峯；在聖屋裏生活就是在基督裏生活（腓四 13）；在聖屋裏喫供物就是喫基督（約六 57），穿上聖衣就是穿戴基督使祂得彰顯（羅十三 14、12）。
- 三 聖屋和旁屋一樣，都有三層（結四二 3），指明聖屋與基督的豐滿、彰顯相符（四一 6）；祭司享受基督到一個地步，他們的聖屋與基督的豐滿一樣高（參弗三 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).*

第五週 週一

晨興餽養

結四十 1～2『我們被擄第二十五年，…耶和華的手降在我身上，…在神的異象中，祂帶我到以色列地，把我安置在極高的山上；在山上的南邊有彷彿一座城的建築。』

啓二一 10『我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。』

以西結書前三段說到主的榮耀（一）、神的審判（二～三二）和主的恢復（三三～三九），那都是為著神聖別的建造（四十～四八）。神永遠的定旨是要得著一個建造，作祂自己與祂選民的調和。凡神在祂子民當中，並在地上列國當中所作的，都是為著祂的建造。這由啓示錄這卷書所證實；啓示錄與以西結書平行，總結於神終極的建造，就是新耶路撒冷（啓二一 2～二二 5）（聖經恢復本，結四十 1 註 1）。

信息選讀

所羅門建造的殿被毀（王下二五 8～9），後由被擄到巴比倫而歸回的人所重建（拉三 6 下～13，六 13～15）。這殿後來又由希律用四十六年建成的殿所頂替（約二 20）。希律的殿在主後七十年被提多率領的羅馬軍隊所毀（但九 26，太二三 38，二四 2）。無論是以斯拉時代的殿，或是希律時代的殿，都不是所羅門所建之殿充分的恢復。然而，以西結異象中的殿是所羅門之殿充分的恢復，並且超過之。雖然這殿的本身與所羅門所建的殿大小一樣（結四一 2、4，參王

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) , 但在以西結的異象中有許多關於門、院子
和殿四圍屋子的細節, 指明這是所羅門之殿的擴大。
因此, 從亞伯拉罕的帳棚開始 (見創十三 18 註 1) ,
進展到帳幕, 然後到所羅門的殿, 總結於以西結異象
中的殿, 在舊約中有神建造之擴大的持續進展。這擴
大表徵神子民對基督之經歷的持續加增 (參王上六 2
註 1) 。神在舊約的建造豫表神在新約屬靈的建造,
開始於耶穌基督, 就是成肉體的神, 作神的帳幕 (約
一 14) 和神的殿 (二 19 ~ 21) ; 進前到召會, 就是
基督的身體, 作基督的擴大 (弗一 22 ~ 23, 二 20 ~
22) ; 終極完成於新耶路撒冷, 作神建造在永世裏終
極的彰顯和擴大 (啓二一 2 ~ 3、15 ~ 17) 。

以西結四十至四十八章中關於神聖別建造的異象,
要按字面應驗於復興的時候, 那時得復興的以色列要
重建聖殿和耶路撒冷城, 作他們在千年國裏與神同住
之處。其中一切細節的屬靈意義, 都該應用於新約的
信徒身上, 他們乃是神屬靈建造—召會—的組成分子
(聖經恢復本, 結四十 1 註 1) 。

以西結書末段 [四十至四十八章] 一開頭就告訴我們
見異象的時間—年、月、日 (四十 1) 。我們若將
這裏所提的年分與一章開頭所提的相比, 就會看見有
二十年的差距。以西結在一章所看見主榮耀顯現的異
象, 是在被擄第五年看見的 [2] 。他在四十章所看
見神殿建造的異象, 是在被擄第二十五年看見的。有
二十年的差距, 這不是一段短的時間。我們需要記得,
以西結看見第一個異象時是三十歲 [一 1] , 是祭司
開始盡功用的年紀。他看見末一個異象時是五十歲,
是祭司退休的年紀。這是非常有意義的, 因為這指明
以西結要看見神的建造, 需要在生命裏更成熟 (以西
結書生命讀經, 二六一至二六二頁) 。

參讀: 以西結書生命讀經, 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

第五週 週二

晨興餽養

結四十 1 ~ 2『…正在年初，月之初十日，…在神的異象中，祂帶我到以色列地，把我安置在極高的山上；在山上的南邊有彷彿一座城的建築。』

4『那人對我說，人子阿，凡我所指示你的，你都要用眼看，用耳聽，並要放在心上；…凡你所看見的，你都要告訴以色列家。』

以西結在年初正月看見異象。正月指明新的開始。這指明對我們而言，在我們的經歷中，神的建造必須有新的起頭。我們看見關於召會建造的事，這就是在我們生命裏新的起頭。

這裏的記載也說到初十日。照著出埃及十二章三節，正月初十日是以色列人豫備逾越節羊羔的日子。這當然是指我們的逾越節基督，作我們的救贖。由此我們看見，每當我們在基督徒的生活中有新的開始，必是基於基督和祂的救贖（以西結書生命讀經，二六三頁）。

信息選讀

現在我們需要思想以西結看見異象的地方。他沒有在被擄之地看見關於神建造的異象。反之，他被帶回聖地，以色列地（結四十 2）。既然這地表徵基督，被帶回以色列地就是被帶回基督面前。除了被帶回以色列地以外，以西結也被帶到高山，這表徵復活和升天的地方。當我們回到基督面前，我們在靈裏可能就覺得，我們是在高升的地方，就是在復活、升天的基督裏面。不但如此，以西結還被帶回耶路撒冷。

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.

我們要正確的看見一樣東西，就需要正確的地位、正確的立場和正確的角度。我們若在地位或立場上錯了，就無法看見。…我們若要看見神的建造，就需要在耶路撒冷的山上。

以西結不是惟一看見神建造之異象的人。在啓示錄裏，使徒約翰告訴我們，他在靈裏被帶到一座高大的山，看見聖城新耶路撒冷（二一10）。

以西結若留在巴比倫，在被擄之中，就不能看見建造。同樣，他若平原，不在山頂，也不能看見神建造的異象。所以，我們若要看見這異象，就需要長大並往上去。這就是說，我們需要在生命裏成熟，我們需要在高山上。然後我們就能看見神的建造。

在以西結看見建造的異象之前，他看見人的異象。這人不像以西結一章的人，看起來不像金銀合金，乃像銅（四十3）。…在四十章祂不在寶座上；祂在建造的門口量度。在聖經裏，量度的意思是審判並據有。

一樣東西一旦受了審判，就能耐得住。某樣東西受了審判，就經得起任何一種試驗或察驗，也經得起進一步的審判。主耶穌就是這樣的人。祂經過神的審判，現今成了別人的試驗。因為祂經得起各種試驗、察驗和審判，所以祂完全有資格來量度一切，包括神的建造。祂藉著祂的審判，來量度凡屬於神建造的事物。

以西結四十章四節…〔指明〕神指示以西結關於祂建造的異象時，申言者需要有敏銳的眼光，並要專心聽。他也必須把這些事放在心上，好吸收所要指示他的事。這樣，凡他所看見、所聽見的，他就能告訴神的百姓（以西結書生命讀經，二六四至二六七頁）。

參讀：以西結書生命讀經，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

第五週 週三

晨興餽養

結四十5『看哪，殿外四圍有牆。那人手拿量度的葦子，長六肘，每肘是一肘零一掌。祂量那建築的牆，厚一葦，高一葦。』

弗二21『在祂裏面，全房聯結一起，長成在主裏的聖殿。』

在以西結四十至四十八章，關於神建造的一段，說到三件主要的事：聖殿、聖城和聖地。殿、城和地都是聖的。以西結不是從外面開始，乃是從裏面開始，這是很有意義的。…神在祂的經綸裏總是從裏面，不是從外面開始。我們看見帖前五章二十三節指明這點，這節說到我們的『靈、與魂、與身子』。

關於殿，我們需要看見的第一項是圍牆。殿在四面都有圍牆。牆是為著分別，將屬於神的和不該屬於神的分開。牆將該屬於神的和絕不該屬於神的分開，因此牆是分別線。

牆的量度指明，牆表徵基督自己是分別線。凡在基督裏面的，都屬於神的權益和神的建造；凡在基督外面的，都被排除在神的權益和神的建造以外。在數百萬人的城市中，我們能憑著基督作分別線，知道誰是屬神的，誰不是屬神的。在基督裏面的人都屬於神，在基督外面的人都與神分開。換句話說，凡屬基督的都在牆內，凡在基督外面的都在牆外（以西結書生命讀經，二六九至二七〇頁）。

信息選讀

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

牆的尺寸相當不尋常。我想在人類歷史所有的世紀中，未曾有過這樣的牆。這牆高六肘，厚六肘。我們若能看牆的截面，就會看見六肘見方。六這數字指第六日被造的人。既然牆高六肘，厚六肘，並且六是人的數字，我們就可以說，牆表徵主耶穌是方正、正直、完全並完整的人。基督作為一個方正、正直、完全、完整甚至復活的人，祂乃是分別線。因為祂是方正、正直的，祂就完全有資格。在祂裏面沒有不完全；在祂沒有缺點，也沒有彎曲。反之，在祂一切都是正直、公正、完全並完整的。我再說，這樣一個人乃是分別線。

如果只有主耶穌是這樣的人，我們就會被排除在外。我們不是方正、正直或公正的。我們的確不是完全或完整的。雖然我們這樣短缺，但我們不該想要效法基督。任何墮落的人要效法基督這方正、正直、完全並完整的一位，都是不可能的。

我們來到主耶穌面前，並將自己與祂相比，我們就被暴露，被定罪。例如，在路加二章我們看見，當主耶穌是十二歲的孩子時，無論祂多麼為著祂的天父，祂仍服從祂的父母。年輕人，你們在尋求你們天父的權益時，不服從你們的父母，但主耶穌是服從的。從這一個例子我們能領悟，主耶穌一生的歷史對我們是定罪的因素。

讚美主，祂不但是牆，也是門。作為牆，祂排除我們並定罪我們，但作為門，祂將我們帶進神的建造裏。我們今天若是在神建造的範圍裏，那是因為基督作為門將我們帶進來。

基督是我們的門。…在約翰十四章六節主耶穌告訴我們，祂是我們到父那裏去的道路。離了祂，沒有人能到父那裏去。基督是我們進入神裏面，進入神的權益、神的建造和神的國的門路。…以西結看見關於基督作門的細節（以西結書生命讀經，二六九至二七〇頁）。

參讀：以西結書生命讀經，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

第五週 週四

晨興餽養

結四十 10『朝東的門洞有衛房：這旁三間，那旁三間，三間都是一樣的尺寸…。』

羅八 3～4『律法因肉體而軟弱，有所不能的，神，既在罪之肉體的樣式裏，並為著罪，差來了自己的兒子，就在肉體中定罪了罪，使律法義的要求，成就在我們这不照著肉體，只照著靈而行的人身上。』

〔在以西結四十章，每個〕門洞分為四段：外面的過道〔6〕、通道〔有衛房的院子（14）〕、裏面的過道〔7〕和門廊〔8～9〕。有三個過道或通道，就是外面的過道和裏面的過道，以及這二者之間可視為走廊的通道。因此，這裏有外面的過道、通道、裏面的過道和門廊。門廊有點像殿的前廳。人經過外面的過道、通道、裏面的過道和門廊，就能進到殿裏（以西結書生命讀經，二七二頁）。

信息選讀

以西結四十章十節說，在門洞的通道裏有六個小廂房（衛房）。這些房間是給守衛住留以保護聖殿的。這些衛房每間都是六肘見方，因此與牆的截面尺寸相同。這指明主耶穌在祂的人位和工作上，是神的榮耀和聖別真正的保衛。

倘若沒有牆，有罪的人就能進入殿裏，並且干犯神的榮耀和聖別。牆把罪人和神分開，而門把人帶進神裏面，帶進神的建造裏。主耶穌要作門，必須

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

成全十誡一切的要求。祂是方正、正直並正確的人，能成全十誡，現今祂自己是神的榮耀和聖別的衛房。…我們若要這樣有資格，就需要經過門。藉著經過基督這門，我們就有資格進入神那滿了祂榮耀和聖別的建造裏。

六間衛房分為兩組，每組三間。我們再次看到表徵三一神的三這數字，祂成了人，並且被『裂開』為二。這指明衛房是一個人位，就是基督自己。

在門洞裏面有門口，正好寬十肘。門洞的入口寬十肘是很有意義的。在聖經裏，十這數字首先指十誡。十誡所要求的，門口都成全了。門口的寬度正好是十誡的度量。這指明主耶穌成全十誡一切的要求。我們面對十誡的時候，就被十誡排除。然而，主耶穌能滿足每一條誡命，祂成了我們進入神建造的門。

鋪石地有六塊，在每一塊地上有五間屋子。這就是說，總共有三十間屋子〔17〕。…除了鋪石地上的三十間屋子，還有四個小院各在外院的四個拐角。這四個在四拐角的小院乃是煮祭物的地方。用現代的說法，這四個小院就是廚房，…是供百姓煮祭物之處。祭司是在內院喫祭物，百姓是在外院喫。

在這些煮祭物的廚房外面，有一些屋子。這些屋子是喫東西的地方，就如…飯廳，就是喫廚房裏所豫備好之食物的地方。…我們經過了大門以後，就來到外院，進到屋子裏喫基督並享受基督，祂是一切供物的實際（以西結書生命讀經，二七五至二七六、二七四、二八二頁）。

參讀：以西結書生命讀經，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

第五週 週五

晨興餽養

結四十 31『廊子朝著外院，牆柱上有雕刻的棕樹；這門的臺階有八層。』

腓三 10～11『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死，或者我可以達到那從死人中傑出的復活。』

我們進入內院時，要再升高。在內院的入口有另一組臺階，不是七層，而是八層〔參結四十 31 註 1〕。從街道外面到外院的門洞，要上七層臺階…。由此我們看見，進入內院的意思乃是：我們越往裏面，就越升高。…我們經過門洞進到內院，那時我們比牆外的人高出十五層臺階。

七這數字表徵完成，八這數字表徵復活。這指明我們若要進到內院，就需要在復活裏。所有天然的生命和天然的人都必須棄絕，並被十字架除去（以西結書生命讀經，二八七頁）。

信息選讀

在內院我們重複對基督的經歷。我們再次藉著經過另一個門洞，來經歷基督。我們所經歷的是同一位基督，但我們對祂有更多的經歷了。這就把我們引進內院。

藉著煮祭物和喫祭物，我們在外院可以有一點享受，但那裏沒有對主的事奉和服事。但是當我們經過門洞來到內院，馬上就開始有服事。

有一間屋子，可能是在內院北邊的門洞裏，是給祭司洗燔祭牲的（結四十 38）。…這間屋子只是為著洗

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。這指明我們的經歷到了這點，我們就豫備好給神作燔祭。惟有在復活裏並在更高一層，我們纔豫備好來絕對為著神。…在內院這裏，我們開始有為著神的生活。

從聖殿及其內外院綱領圖〔以西結書生命讀經，二六八頁〕可以看見，不論人從那一個門進去，都會來到祭壇這裏。當神從聖殿來與人相會時，同樣也是來到祭壇這裏。所以，祭壇不僅是宇宙的中心，也是神與人，人與神相會的地方。…神與人…藉著死相遇在一起。…然而，神不會受死影響。…基督十字架上的死，對神是美妙的釋放，對我們是美妙的了結。我們都需要這祭壇的異象。…神的豐富在〔十字架上〕得著釋放，一切消極的事物也在那裏被了結。

神的聖別建造各處都看見十字架—大門、鋪石地、外院四拐角煮祭物的地方和內院的桌子。所以，十字架不只是中心，也是圓周。十字架擴展到四方，到每一個角落。我們得救之後，到處都碰著十字架。…我們不是一次永遠的經歷十字架—乃是一次又一次的經歷。那些追求主的人在每一次轉彎的時候，都會碰到十字架。…他們會藉著兒女…、配偶或病痛，…藉著召會或同工經歷十字架。十字架無所不在，其原因乃是：我們要接觸神必須經過十字架。感謝主，神給我們十字架，而十字架給我們神。愛神並經歷祂到極點的人，乃是經歷十字架的人。

基督包羅萬有的死作出一個調和，將人帶進神裏面。在那個死裏，神在人裏經過死而得釋放，人在神裏受死而被了結（以西結書生命讀經，二八七至二八八、二九四至二九七、二九九至三〇〇、三〇二至三〇三頁）。

參讀：以西結書生命讀經，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

第五週 週六

晨興餽養

弗三 16～17『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏…。』

19『…使你們被充滿，成為神一切的豐滿。』

我們經過祭壇以後，就來到聖殿。聖殿主要分三部分：廊子、稱為聖所的外殿以及稱為至聖所的內殿。除此之外，還有附在旁邊的建築，以西結稱之為旁屋。

廊子前有十層臺階（結四十 49）。…我們可以看見，聖殿及其內外院全部共有三層：外院是第一層，內院是第二層，聖殿是第三層。…圍牆外的街道比外院的層面更低。我們若從聖殿整體之圍牆外的街道開始算起，就有四層：街道是第一層，外院是第二層，內院是第三層，聖殿的地平是第四層。

我們越往殿的裏面走，我們就越升高。…殿比街道總共高出二十五階。…從街道到殿的地平…應當有十五肘高（以西結書生命讀經，三〇八至三〇九頁）。

信息選讀

我們從臺階往前到兩根柱子。我們需要區別兩根柱子和殿的門柱（結四一 21）。門柱是方的，而柱子是圓的。聖經記載門柱的尺寸，卻沒有說到柱子的尺寸。以西結沒有告訴我們柱子的尺寸，這事實指明柱子必定是無限量的。因此，這兩根

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

柱子表徵基督作神的見證人，用無限無量的力量背負神的家。

我們經過了廊子，就來到外殿。外殿的門口寬十肘（2）。第一個入口是廊子的入口，寬十四肘，但進入外殿這第二個入口寬十肘。這指明我們越往裏面，路就越窄。我們將要看見，內殿的入口甚至更窄，只有六肘。照四十一章二節看，外殿的門兩旁每邊各五肘；有兩根門柱各五肘，指明在見證中負責任。

在聖殿周圍的旁屋，越高就越寬。…旁屋越高就越寬，這指明我們與主的關係越升高，我們在經歷中也變得越寬廣、越豐富。

聖屋是連接內院和外院的房屋。這些聖屋位於北面和南面（四二 13）。…這裏的重點乃是，聖屋是祭司喫供物的地方。我們已經看見，在外院鋪石地上的屋子是百姓喫供物的地方。現在我們看見，聖屋是給祭司喫供物，並擺放、儲藏供物的地方；也是他們擺放祭司衣服之處（14）。

…在聖屋裏，人達到屬靈經歷的最高峯。在聖屋裏生活就是在基督裏生活。在聖屋裏喫供物就是喫基督，穿上聖衣就是穿戴基督使祂得彰顯。由此我們看見，在聖屋這裏，我們在基督裏生活、享受基督並彰顯基督。

聖屋和旁屋一樣，都有三層（5～6）。聖屋與旁屋高度相等，指明聖屋與基督的豐滿、彰顯相符。祭司享受基督、穿戴基督、儲存基督並得著基督到一個地步，他們的聖屋與旁屋（表徵基督的豐滿）一樣高（以西結書生命讀經，三一一至三一二、三一四至三一五、三三〇至三三二頁）。

參讀：以西結書生命讀經，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

第五週詩歌

WEEK 5 — HYMN

606

召會—建造

8 7 8 7 雙 (英 840)

F 大調

3/2

一 救我脫離自己、天然，主阿，我願被建造，
 同眾聖徒作你聖殿，爲着充滿你榮耀。
 救我脫離乖僻個性，脫離驕傲與單獨；
 使我甘願服你權柄，讓你有家可居住。

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

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,
 Builded 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
 Builded 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

人子和耶穌的人性 為著神的建造

讀經：結一 5、26，四十 3、5、8，四一 16，約一 51，腓二 5～8

綱 要

週 一

壹 以西結書中滿了人性—結一 5、26，四十 3、5、8，四一 16，四三 2、6：

一 在以西結書中，『人子』這個辭用了九十多次；這指明神多麼願意得著人。

二 用於描繪聖殿各部分的六這數字，表徵在第六日受造的人—四十 5、8。

三 寶座上的那一位看起來像人，卻有耶和華的榮耀顯出來的樣子，指明坐在寶座上的那一位是神又是人—一 26、28：

1 這一位就是神人耶穌基督，神與人的調和—路一 35，太一 18、20～21。

2 祂是完整的神，成為肉體成了人—約一 1、14。

3 祂有人的性情，以人的身分生活、受死、復活並升天；現今作為在寶座上的一位，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.

週 二

4 主耶穌升天之後，就有一人在寶座上；在千年國和新天新地裏，仍有一人在寶座上—太十九 28，啓二二 1、3。

四 四活物算為一個整體，乃是寶座上的那人團體的彰顯，指明神的中心思想和祂的安排都與人有關—結一 5、26，創一 26，詩八 4～8。

貳 人子是為著神家的建造—約一 51，結一 26，四十 3，四三 2、6：

一 在成為肉體裏，基督是人子—太十六 13：

1 在神的一面，主耶穌是神子；在人的一面，祂是人子—約一 18、51。

2 要成就神的定旨，基督需要成為人；沒有人，神的定旨無法在地上成就。

週 三

二 主耶穌成了神而人者，但祂也成了人而神者，也就是在人性裏的神，那是人子的神—五 27，八 28。

三 神子是為著生命，人子是為著建造—三 15，一 51：

1 如果祂不是人子，祂絕不可能是神建造的素質—14、51 節。

2 為著建造神在地上人間的居所，祂是人子；神的建造需要祂的人性—51 節。

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; Psa. 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 我們藉著信入神的兒子接受了永遠的生命之後，必須認識這位耶穌，既是神子也是人子；祂的神性對我們是生命，但祂的人性是為著神的建造—三 13～15，一 51。

四 『你們將要看見天開了，神的使者上去下來在人子身上』—51 節：

- 1 這是創世記二十八章十一至二十二節雅各之夢的應驗。
- 2 基督這位人子，帶著祂的人性，乃是為著神的家—伯特利—立在地上通天的梯子，使天向地開啓，且把地聯於天。
- 3 無論那裏有基督在祂的人性裏，那裏就有天的門，就有伯特利，就是用變化過的人所建造的神的家—17～18 節，約一 42、51。

叁 為著神的建造，我們需要耶穌的人性—結一 5、26，四一 16，林後四 10～11，腓二 5～8，羅一 4，八 29，太十六 18，弗二 5～6、21～22：

一 耶穌的人性乃是祂在復活中的人性生命—腓二 7～8，約十一 25：

- 1 在四福音裏，關於耶穌的主要的異象乃是：祂所過的生活是在復活中的人性生活。
- 2 耶穌雖然是在人性裏生活，但祂不活祂人性的生命，祂所活的乃是在復活裏的人性—五 19、30。

二 以西結書中所啓示神聖別建造裏的木頭，表徵耶穌那拔高、被神性所豐富的人性—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.*

週 四

三 為著神的建造，我們作人不要憑我們天然的人性，乃要憑耶穌的人性—腓二 5 ~ 8：

1 我們受造是人，卻因著墮落被敗壞、毒化並破壞；所以，我們需要主的救贖—多二 14，弗一 7：

a 藉著基督的救贖，我們被帶回正確的人性—拔高、復活的人性—彼前一 18，西一 14：

(一) 基督在十字架上所了結的，是我們的舊人，我們墮落的人性，但神所造的人性仍需復活—羅六 6，創一 26，西二 13，弗二 5 ~ 6。

(二) 在基督的復活裏，神重生我們那由神所造而蒙救贖的人性，並且神聖的元素拔高了重生的人性—彼前一 3，約二十 17。

(三) 我們重生成為新人以後，仍有我們的人性，但這是復活、重生的人性—弗四 24。

b 現今我們為著神建造的人性，乃是耶穌那拔高、復活的人性—羅一 4，八 29，弗二 5 ~ 6、21 ~ 22。

2 我們越屬靈，我們就越有人性；我們越有基督作我們的生命，我們就越有耶穌的人性—西三 4，腓二 5 ~ 8。

週 五

四 為著神的建造，我們需要成為最有人性的人，有耶穌那樣的人性—林後四 10 ~ 11：

1 我們需要最高的人性生活，就是照著神所賜給我們的永遠生命活出的生活—提前六 12。

2 主耶穌在祂復活與升天之間的四十天裏，訓練祂的門徒過神聖而有人性的生活—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 祂訓練他們認識祂已成了他們，祂已進到他們裏面，並且祂已將他們帶到祂裏面。
- b 這樣的訓練是要幫助門徒看見，他們是與三一神調和，他們不再僅僅有人性，乃是有帶著神性的人性，甚至有耶穌那樣的人性。
- c 他們不再僅僅是人，乃是神人，神聖的人，有三一神作他們內在的素質，成爲他們神聖的所—弗三 14～17。
- d 現今他們能過一種與經過過程並終極完成之三一神是一的生活—林後十三 14，林前六 17，十五 45 下。

週 六

五 我們要有耶穌的人性來爲著神的建造，就需要經歷耶穌的靈—徒十六 7：

- 1 『耶穌的靈』是神的靈特別的說法，指成爲肉體之救主的靈，這位救主就是在人性裏的耶穌，經過了爲人的生活 and 十字架的死。
- 2 在耶穌的靈裏不僅有神的神聖元素，也有耶穌的人性元素，以及祂爲人生活和受死的元素—腓二 5～8。
- 3 耶穌拔高、復活的人性乃是在耶穌的靈裏—羅一 4，徒十六 7。
- 4 爲著保守那靈的一所需要之低微、溫柔、恆忍的美德，包括在耶穌的靈裏—弗四 2。
- 5 在復活裏，這位在神性裏原是神獨生子的基督，在人性裏由神而生，成爲神的長子—徒十三 33，羅八 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』，成為神聖的；這樣在復活裏的『子化』，使基督在成為肉體時所穿上的人性得著聖別、提高並變化—4 節。
- b 今天這樣提高的人性，乃是在耶穌的靈裏，也能成為我們的經歷，使我們成為耶穌那樣的人，有耶穌的人性，為著神的建造—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.

第六週 週一

晨興餽養

結一 26『在他們頭以上的穹蒼之上，有寶座的樣式，像藍寶石的樣子；在寶座的樣式以上，有一位樣式好像人的樣子。』

28『下雨的日子，雲中虹的樣子怎樣，周圍光輝的樣子也是怎樣。這就是耶和華榮耀的樣式顯出來的樣子。…』

以西結書中滿了人性。在一章，寶座上的基督是一個人。在寶座上有一個人。甚至在祂的榮耀裏，基督也啓示爲一個人。在四十三章，當榮耀重新充滿聖殿時，有一人在那裏（2、6）。這人就是主自己。在神的建造裏，主要的材料乃是人性。這指明我們需要有人性，但不是天然的；我們需要『耶穌的人性』。正確的人性不是我們天然的人性；正確的人性乃是耶穌那釘死、復活並升天的人性。

在關於殿的記載裏，六這數字用了許多次。幾乎每個入口、門和過道都有數字六。衛房是六乘六，鋪石地上的三十間房子是五乘六。…六這數字在此表徵那人耶穌的人性。鑲在殿內部的木板，也表徵主耶穌的人性（以西結書生命讀經，三二六頁）。

信息選讀

神在地上的目的是要得著人。這是祂的願望。至終，祂親自成爲人，如今在寶座上祂仍然是人。人可能想要像神，但神卻要成爲人。神的目的，是要將祂自己作到我們裏面，使我們與祂一樣，甚至使祂自己與我們一樣。因此，神的目的就是要得著人，並將祂自

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

已作到人裏面。我們必須對主在寶座上還是人這個事實，有深刻的印象。在以西結書中，『人子』這個辭用了九十多次。這指明神多麼願意得著人（以西結書生命讀經，一五六頁）。

殿四圍的牆是為著分別，將屬於神的和不該屬於神的分開。牆的厚度和高度都是六肘，因此，牆的截面是六肘見方。六這數字表徵第六日被造的人，因此，牆有一個六肘見方的截面，表徵基督自己是正直、完全並完整的人（參啓二一16註1）（聖經恢復本，結四十五註1）。

〔以西結一章二十六節下半〕告訴我們，坐在寶座上的這一位，看起來是一個人。這與人的觀念完全不同，也有別於宗教的觀念。…你曾否想過，在寶座上的主，不僅是全能的神，也是一個人？哦，坐在寶座上的，乃是一個人！但二十八節說到『耶和華榮耀的樣式』。在寶座上的那一位像人，卻有耶和華榮耀的樣式。

主在寶座上仍然是人。雖然祂是全能的神，但在寶座上祂卻像人。因此，馬太十九章二十八節告訴我們：『在復興的時候』，就是在要來的國度時代，人子要坐在祂榮耀的寶座上。

何等寶貝，在以西結一章二十六節那位坐在寶座上的，竟有人的樣子！…這裏說坐在寶座上的有人的樣子，至少有雙重的意義。第一，以西結一章二十六節與創世記一章二十六節，二者之間必然有關聯；創世記那裏說，神按著祂的形像，照著祂的樣式造人。第二，在成為肉體時，神親自成為人。祂具有人的性情，以人的身分生活、受死、復活並升天；現今在天上，祂仍然是人子（約六62，徒七56）（以西結書生命讀經，一五四至一五五頁）。

參讀：以西結書生命讀經，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

第六週 週二

晨興餽養

結一 5 『又從其中顯出四個活物的樣式來。他們顯出來的樣子是這樣：有人的樣式。』

四三 6 『我聽見有一位從殿中對我說話，有一人站在我旁邊。』

聖經裏對於神和人的關係，有一個奧祕的思想。神的心意是要成為與人一樣，並使人與祂一樣。這意思是說，神的目的是要將祂自己與人調在一起，因而使祂自己像人，也使人像祂。主耶穌乃是神人；祂是完整的神和完全的人。我們也可以說，祂是人而神者。我們今天所敬拜的，乃是人而神者。不僅如此，成為像摩西一樣屬神的人（申三三 1，書十四 6，詩九十 標題），就是成為神人，成為與神調和的人。神喜悅所有蒙祂揀選並救贖的人，都成為神人（以西結書生命讀經，一五五至一五六頁）。

信息選讀

因為主耶穌順服父神，並絕對服從神的權柄，所以祂從死人中復活之後，神就將天上地上所有的權柄都賜給了祂（太二八 18），並將祂高舉到寶座上。如今，這位坐在寶座上的，不僅是神也是人，因為這一位乃是神與人的調和。因此，主耶穌升天之後，寶座上就有一人坐著。

神顧念人（來二 6），祂要人彰顯祂，並行使祂的權柄。人有神的形像，並有祂管理的權柄。神渴望藉著人顯明祂自己，並藉著人掌權、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.

四活物不算為個別的四個，乃算為一組。他們全體算為一個整體。…這些活物乃是寶座上的那人團體的彰顯。作為這樣的彰顯，他們彰顯這人，不是在一方，乃是在東、北、南、西四方。這指明作為四活物，我們不但是基督惟一的彰顯，我們也是基督完整的彰顯。我們在各方、各面彰顯基督。我們是四活物，充分、完整的彰顯基督。

以西結一章五節的要點是：四活物有人的樣子。…『人』在聖經裏是個大字。神的心意在於人；神的思想集中於人；神的心在人身上。神的願望是要得著人。四活物有人的樣子，寶座上的神也有人的樣子〔26〕，這指明神的中心思想和祂的安排都與人有關（以西結書生命讀經，一六〇至一六一、五九頁）。

人子是為著神家的建造。為著神團體的彰顯，需要許多神的兒女；為著神的表明，需要神這惟一的獨生子；為著神的家，需要人子（約翰福音生命讀經，五七頁）。

我們可以經歷並享受基督，不僅作為神，也作為一人子（太四 4，十九 28，二六 64，二四 37、39、44）。然而，少有基督徒對基督作為人有特別、細緻的經歷。我們經歷基督作為神，似乎比經歷基督作為人容易。

在祂的人性裏，基督是人子。因著主耶穌由聖靈成孕，祂乃是神子。因著祂由童女而生，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，就需要成為人。沒有人，神的定旨就不能在地上執行（新約總論第九冊，二三頁）。

參讀：以西結書生命讀經，第五篇；約翰福音生命讀經，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

第六週 週三

晨興餽養

約一 51『又對他說，我實實在在的告訴你們，你們將要看見天開了，神的使者上去下來在人子身上。』

腓二 8『既顯為人的樣子，就降卑自己，順從至死，且死在十字架上。』

當約翰看見基督作大祭司照料燈臺時，基督好像人子（啓一 13）。主耶穌永遠是人子。許多基督教的教師看見祂成了神而人者，但他們沒有看見祂也成了人而神者，也就是在人性裏的神，那是人子之神。主耶穌作為人子，將永遠是那宇宙、穩固、堅強的梯子，擔負諸天和地的擔子（約翰福音結晶讀經，七六頁）。

信息選讀

主是神子，又是人子。如果祂不是神子，祂絕不可能是我們的生命。如果祂不是人子，祂絕不可能是神建造的素質。神子是為著生命，人子是為著建造。聖經從未要求我們相信耶穌是人子，纔可以得生命。為了得生命，我們必須相信耶穌是神的兒子。我們都必須相信，那微小的拿撒勒人耶穌是神的兒子。假如我們相信這個，我們就有永遠的生命。我們接受了永遠的生命之後，必須更進一步認識，那是神子的這位耶穌，也是人子。祂的神性對我們是生命，但祂的人性是為著神的建造。神的建造需要祂的人性。我們需要耶穌作神的兒子，但神需要祂作人子（約翰福音生命讀經，六二至六三頁）。

在約翰一章五十一節，主耶穌對拿但業說，『我實實在在的告訴你們，你們將要看見天開了，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

者上去下來在人子身上。』這是雅各之夢的應驗（創二八 11 ~ 22）（使徒行傳生命讀經，二五二頁）。

基督這位人子，帶著祂的人性，乃是為著神的家—伯特利，立在地上通天的梯子，使天向地開啓，且把地聯於天。雅各澆油（油象徵聖靈，就是三一神為著臨到人的終極表現）在石頭上（石頭象徵變化過的人），使其成為神的家。在約翰一章，為著神的家，有那靈（32）和石頭（42），帶著人性裏的基督。那裏有這個，那裏就有開啓的天（聖經恢復本，約一 51 註 2）。

耶穌的人性乃是祂在復活中的人性生命。當我們出去接觸人的時候，我們必須是在復活中過人性生活的人。主在約翰十一章二十五節告訴馬大：『我是復活。』馬大向主抱怨，如果主早來，她兄弟就不會死。但主啓示說，復活不是時間的問題，乃是祂人位的問題；因為祂就是復活。

在四福音裏，特別是在對觀福音書—馬太、馬可和路加福音裏，關於耶穌的主要的異象乃是，祂所過的生活雖然是人性的生活，卻是在復活中的人性生活。耶穌不是活天然生命的人。祂一直將祂的人性擺在一邊。祂雖然是在人性裏，但祂不活祂人性的生命。耶穌在地上時，祂每一天都是在肉體裏，但那個肉體是在復活中。表面看來，祂是拿撒勒人，是個天然的加利利人。祂是在那樣的肉體裏，但祂的生活乃是在復活裏人性的生活（活力排，一一三頁）。

〔在以西結四十一章，〕聖殿的每個部分，全都鑲上木板。這與摩西所立起的帳幕完全不同；帳幕裏每一部分都用金包裹（出二六 29）。金象徵神性，而木象徵人性，特別是主耶穌拔高的人性。在以西結書中，神的建造主要的材料乃是耶穌那釘死、復活並升天的人性（聖經恢復本，結四一 16 註 2）。

參讀：約翰福音生命讀經，第五篇；新約總論，第二百零六十七篇；約翰福音中的生命與建造，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

第六週 週四

晨興餽養

多二 14『祂為我們捨了自己，要贖我們脫離一切的不法，並潔淨我們，歸祂自己成為獨特的子民，作祂特有的產業，熱心行善。』

弗四 24『並且穿上了新人，這新人是照著神，在那實際的義和聖中所創造的。』

我們乃是人；正因為我們是人，我們應當看起來像人。我們受造是人，卻因著墮落被敗壞、毒化並破壞。所以，我們需要主的救贖。藉著主的救贖，我們被帶回正確的人性。事實上，我們現今所有的人性不是我們的，乃是祂的，因為我們有耶穌的人性。…主的救恩乃是要使我們成為正確的人。因此，我們都該有人的臉（以西結書生命讀經，六三至六四頁）。

信息選讀

我們只該是我們所是的一人。我們不該想要作人以外的東西，我們只該作人。然而，我們應當不憑我們天然的人性，乃憑主耶穌的人性作人。

我們若再讀四福音，就會看見耶穌是有正確人性的人。許多人讀福音書，只留意主在祂神性裏所行出的神蹟，沒有充分留意藉著主的人性所行出的事（以西結書生命讀經，六四頁）。

我們在基督裏的信徒不再是舊人—我們乃是新人。…神沒有撇棄我們受造的人性，乃是重生這人性。不錯，基督釘死、了結了墮落的舊人，但祂用神的生命重生我們由神所創造的人性，使其有新生的起頭。…復活是在釘死以後；若沒有復活，就無法有重

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結的，是墮落的人性，墮落的舊人，但神所造的人性仍需復活。在復活裏，神聖的元素拔高重生的人性。現今我們重生成為新人以後，仍有我們的人性，但這是復活、重生的人性。

因為這是信徒很難領會的事，我們就需要有關於舊人和新人的清楚異象。一面，我們老舊、墮落的人性，在基督的釘死裏已被了結；另一面，我們由神所造的人性，藉著基督的復活，有了新生的起頭，得了重生。…今天我們所有的人性，不是老舊、被了結、墮落的人性，乃是新的、有新生起頭、拔高的人性。

我們若只留意〔加拉太二章二十節上半〕，也許以為保羅在說，他的人性已全然被了結，因為他說，『現在活著的，不再是我，乃是基督…活著。』但基督活在那裏？活在誰裏面？保羅答覆這問題，說，『基督在我裏面活著。』不但如此，保羅立刻接著說，『並且我如今在肉身裏所活的生命，是我在…信裏…所活的。』（20下）首先保羅宣告：『我…釘十字架；現在活著的，不再是我』，然後他卻說，『我…活』。釘死的『我』是舊『我』；活著的『我』是新的、重生的『我』，重生的人性（箴言生命讀經，五六至五七頁）。

不錯，我們經歷主作風、雲、火、金銀合金，但這個經歷的結果是我們有人的臉。作為活物，我們不是天使，乃是非常有人性的。事實上，我們越屬靈，我們就越正常並有人性。我們越有基督作我們的生命（西三4），我們就越有人的臉。在書信裏，使徒教導我們要作正確的人，特別是作正確的丈夫、妻子和父母（弗五22～六9，西三18～四1）。神的救恩使我們成為正確的人，讓祂得以彰顯、行動並行政（以西結書生命讀經，六五至六六頁）。

參讀：箴言生命讀經，第六、八篇；神建造的異象，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

第六週 週五

晨興餽養

林後四 10 ~ 11 『身體上常帶著耶穌的治死，使耶穌的生命也顯明在我們的身體上。因為我們這活著的人，是常為耶穌被交於死，使耶穌的生命，也在我們這必死的肉身上顯明出來。』

我曾見過各派的基督徒：儀式派、基要派、靈恩派以及內裏生命派。我不僅見過，並且由於神的主宰，我也在他們中間過。可是我必須說，他們對於耶穌的人性，都沒有多少經歷。靈恩派似乎是有能力的，基要派被認為是懂得聖經的，但結果在神手中都沒有多大用處；那是由於他們缺少耶穌的人性。他們是身體的恩賜，可是缺少耶穌的人性。

請勿誤會我所說正確人性的意思。我知道有些人認為，我們只要單純作個人。所以他們說，『我們要作人。神不要天使，祂要的是人；讓我們到海灘，運動玩樂，看電視去吧。』那可能是有人性，但不是有耶穌那樣的人性。我們必須有耶穌那樣的人性，不是有世人那樣的人性。我所指的並不是我們天然墮落的人性。我們不應該把任何天然的東西帶進耶穌的範圍裏。那種人性，我們有的已經殼多了。我們需要另一種的人性，一種新的、聖別的人性，正像慕安得烈在他所著《基督的靈》那本書中所說的。耶穌成全這一種人性，不是以天然的方式，乃是以神聖的方式。不錯，是人性，但那人性是神聖的。

耶穌是一個人，但祂的人性是出於有別於我們人性的另一個源頭。藉著死和復活，祂拔高了祂的人性。祂的人性不僅是新的、聖別的，並且是拔高的（李常受文集一九七一年第二冊，一二九至一三〇頁）。

信息選讀

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

在提多書二章一至八節，保羅說到有秩序的人性生活。尤其他說到家庭生活。這八節給我們神聖生命裏正確人性生活的根基。我們在主的恢復裏應當過這樣的人性生活。為著耶穌的見證，我們需要最高的人性生活，就是照著神所賜給我們的神聖生命活出的生活。藉著神聖的生命，我們需要達到最高標準的人性生活。在我們的生活中，我們該有耶穌的人性。我們該渴望有我們所相信、所事奉並尊榮之基督的榮耀見證。這樣，我們就是照耀的金燈臺。這是我們關於人性生活的宣告（提多書生命讀經，三四至三五頁）。

信徒在基督裏乃是新的人—甚至是神聖的人。…主在升天以前，花了四十天與門徒同在（徒一3）。四十這數字指明試驗的時間（申九9、18，王上十九8，來三9，太四2）。在祂升天以前的四十天裏，祂試驗門徒。祂訓練他們認識他們新的所是，認識祂的素質已經成了他們的素質。祂訓練他們認識祂已成了他們，祂已進到他們裏面，並且祂已將他們帶到祂裏面。祂也訓練他們看見祂在父裏面，他們在祂裏面，祂也在他們裏面（約十四20）。最終，這樣的訓練是要幫助門徒看見，他們是與三一神調和，他們不再僅僅是人，而是神聖的人，甚至是『耶穌人』。他們不再和三一神分開，他們能過一種與經過過程之三一神是一的生活。他們不再僅僅是人，乃是神人，神聖的人，有三一神作他們內在的素質，成為他們神聖的所是。

那經過過程之三一神無形的同在，如今是在他們裏面。他們必須受訓練，好習慣這種同在，在這生命裏生活行動，並成為在這生命裏的人。主訓練他們成為地上神聖的人。這真是美妙！主用六天創造整個宇宙，但祂花四十天來訓練門徒。訓練門徒這項工作比創造宇宙大得多了（神新約的經綸，九三至九四頁）。

參讀：基督是實際，第七至八、十、十二篇；新約總論，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

第六週 週六

晨興餽養

徒十六 7『到了每西亞的邊界，他們試著要往庇推尼去，耶穌的靈卻不許。』

羅一 4『按聖別的靈說，是從死人的復活，以大能標出為神的兒子。』

耶穌的靈是神的靈特別的說法，乃指成為肉體之救主的靈，這位救主就是在人性裏的耶穌，祂曾經過為人的生活 and 十字架的死。這指明在耶穌的靈裏不僅有神的神聖元素，也有耶穌的人性元素，以及祂為人的生活並受死的元素。使徒傳講的職事，乃是在人的生命裏，為著人類並在人類中間，一個受苦的職事，因此需要這樣一位包羅萬有的靈（使徒行傳生命讀經，四三五至四三六頁）。

信息選讀

基督這神聖者，在成為肉體以前，已經是神的兒子（約一 18，羅八 3）。祂藉著成為肉體，穿上與神性毫無關係的素質，就是人的肉體。祂這一部分，需要經過死而復活，得以聖別，並被拔高。藉著復活，祂的人性被聖別、拔高且變化了。因此，祂藉著復活，帶著祂的人性，被標出為神的兒子（徒十三 33，來一 5）。祂的復活，就是祂的標出。如今祂這神的兒子，具有神性，也具有人性。祂怎樣藉著成為肉體，將神帶到人裏面，也照樣藉著從死人中復活，將人帶到神裏面，就是將祂的人性帶進神聖的兒子名分裏。這樣，神的獨生子，就成了神的長子，兼有神性和人性。神要以祂這兼有神人二性的長子基督，為生產者，為原

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

型與模型，產生祂的眾子（羅八 29～30），就是我們這些信而接受祂兒子的人（聖經恢復本，羅一 4 註 6）。

剛得救的時候，我們所經歷的僅僅是神的靈，具有神的性情。等漸漸長大一些，我們所經歷的不只是具有神性的靈，更是人性的靈。

為使召會生活能站立得住，我們需要耶穌的人性；為著聯結，我們也需要耶穌的人性。我從來沒有這樣清楚的看見，使徒保羅在以弗所四章二至三節，為甚麼說出這些人性的美德。他題到卑微、溫柔、恆忍以及在愛裏彼此擔就。如果想要以和平的聯索，保守那靈的一，這些人性的美德是少不了的。這些美德都與那靈的一有關聯。這裏所說的，不是聖靈，也不是神的靈，乃是那靈，就是人的靈或人性的靈。這靈實在是神的靈，但在這裏是那靈，是具有人性的靈。

今天主耶穌是人性的靈；祂是人的靈。祂的人性是在聖靈裏，正像祂的神性是在聖靈裏一樣（李常受文集一九七一年第二冊，一二〇至一二一頁）。

今天那靈不僅有神聖的元素，也有人性的元素。…今天那靈不僅是神性的靈，也是基督人性的靈。在一九七一年，我們釋放了許多篇信息，說到利未記中素祭的意義。在那些信息裏，我們強調素祭是指基督的人性（見《基督是實際》一書）。在那些信息裏，我們造了一個新辭，說我們應當有『耶穌那樣的人性』（Jesusly human）。…在復活裏，這位在神性裏原是神獨生子的基督，在人性裏從神生為神的長子（徒十三 33，羅八 29，一 4）。祂的人性得以『子化』，成為神聖的。這樣在復活裏的『子化』，使基督在成為肉體時所穿上的人性得著聖別、提高並變化。今天這樣提高的人性，乃是在那靈裏，也可以在那靈裏作我們的享受（那靈同我們的靈，六一至六二頁）。

參讀：基督是實際，第十六至十七篇；使徒行傳生命讀經，第四十四篇；那靈同我們的靈，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 but also the human 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

第六週詩歌

447

有一人寶座上坐着

(英1189)

G 大調

2/4

G 3 3 3 | 3 3 3 | 3 1 4 3 | D7 2 - |
 一 有 一 人, 有 一 人, 寶 座 上 坐 着;
 D7 4 4 4 | 4 4 4 | 4 2 5 4 | G 3 - |
 有 一 人, 作 先 鋒, 道 路 已 開 拓;
 G 3 3 3 | 3 3 3 | 3 1 2 3 | C 4 - |
 這 人 子 是 耶 穌, 我 們 樂 追 隨;
 D7 4 2 3 4 | G 5 3 Em 4 | D7 3 2 | G 1 - ||
 祂 已 得 勝, 我 們 與 祂 同 登 位。

- 二 向上去, 向上去, 與祂同登極;
 向上去, 經罪世, 勝黑暗憂悒;
 撒但雖將人擄, 我們得釋放,
 且必同主高升, 寶座上為王。
- 三 同蒙召, 同蒙召, 命定作君王;
 同蒙召, 成後嗣, 世界甘埋葬;
 但我們豈穀格, 配得這定命?
 求主搜尋、焚燒, 將我全煉淨。
- 四 來搜尋, 來搜尋, 焚燒我內心;
 來搜尋, 來焚燒, 渣滓都除盡;
 毋畏懼, 毋退縮, 當清楚看見:
 如此搜尋、焚燒乃是主恩眷。
- 五 一道虹, 一道虹, 顯人子周圍;
 一道虹, 在宣告, 信實永不頹:
 神審判厲如火, 我本當遭禍,
 竟蒙赦宥, 前來讚祂恩深闊。

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

讀經：結四三 13～18，羅六 6，加二 20，六 14，西一 20，二 14～15

綱 要

週 一

壹 按照以西結書的記載，祭壇是殿所在地的中心，也就是殿整個範圍的中心—四三 13～18：

一 祭壇不僅是內院的中心，也是殿整個範圍的中心。

二 表徵十字架的祭壇，實際上乃是宇宙的中心：

1 祭壇是殿所在地的中心；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；從人與神的關係來說，地是宇宙的中心；因此，祭壇至終乃是宇宙的中心。

2 祭壇既表徵十字架，十字架就是宇宙的中心。

3 主耶穌在十字架上的死，不是僅僅一個人的死，乃是包羅萬有的死，其中牽連了神、人和一切受造之物—羅六 6，西一 20，來二 14。

貳 十字架的原則乃是：藉著十字架，凡是舊造的事以及一切與我們有關的事，都已經被了結、被治死—西一 20，二 14～15，羅六 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;

林後五 21, 彼前二 24, 加二 20, 來二 14, 約十二 31, 加六 14, 弗二 14 ~ 16。

週 二

叁 釘十字架的基督，是使徒職事惟一的主題、中心、內容和本質—林前二 2:

一 基督的死成了神的能力，清除宇宙間所有的難處；因此，釘十字架的基督是神的能力，廢去所有消極的事物，並完成祂的計畫——23 ~ 24:

1 人解決難處的辦法是協商，但神的辦法乃是了結；要解決人與人之間的難處，最好的辦法就是了結有關的每一個人—加二 20, 參林前六 7 ~ 8。

2 基督釘十字架使全宇宙靜默，使宇宙間極其複雜的情勢變為單純—參林後十一 2 ~ 3。

二 當我們經歷釘十字架的基督時，我們的一切所是、所有並所能，就全都了結，並且祂復活的生命，就藉著我們分賜到別人裏面—約十二 24 ~ 26, 林後四 10 ~ 12。

週 三

肆 在神的經綸裏，神給我們一個人位—基督，和一條道路—十字架—林前二 2, 腓二 5 ~ 11, 加六 14:

一 這一個人位—基督，乃是神經綸的中心；這一條道路—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 神藉著十字架管理萬有，並藉著十字架對付萬有一西一 20，二 14～15。
- 2 藉著十字架，神對付了宇宙中一切消極的事物，並且仍然藉著十字架管理萬有一弗二 14～16。
- 3 在召會生活中，基督必須是一切，又在一切之內；凡不是基督的，都必須上十字架—西一 18，三 10～11。
- 4 我們需要經過十字架，而成爲一無所是，一無所有，一無所能；否則，我們的所是、所有、所能，會成爲基督的代替—林前一 17～18、23。

二 在歌羅西書中我們看見一個清楚的異象：十字架是神在祂行政裏的路——20～22，二 11～15：

- 1 『既藉著祂在十字架上的血，成就了和平，便藉著祂叫萬有，無論是在地上的、或是在諸天之上的，都與自己和好了』——20：
 - a 叫萬有與自己和好，就是爲萬有與自己成就和平；這是藉著基督在十字架上爲我們流血所成就的。
 - b 因我們是罪人，我們需要救贖；又因我們與神爲敵，我們需要和好—14、21～22 節。
- 2 『塗抹了規條上所寫，攻擊我們，反對我們的字據，並且把它撤去，釘在十字架上』——二 14：
 - a 『規條』是指禮儀律法的規條及其儀式，就是生活與敬拜的形式或方式—弗二 15。
 - b 『釘在十字架上』，意即廢去規條中誠命的律法。

三 『既將執政的和掌權的脫下，神就把他們公然示眾，仗著十字架在凱旋中向他們誇勝』——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 這一節描繪，當基督釘十字架時，所發生的一場爭戰：

a 牽連了基督、神和執政掌權之邪惡天使的這些活動，全都集中在十字架上，所以十字架成了神永遠的、中心的並惟一的路—14 ~ 15 節。

b 同時，邪惡的執政掌權者也忙著要阻撓神和基督的工作，逼近神和基督；因此，有一場爭戰在十字架那裏激烈的進行。

2 神在十字架上，把那些執政掌權的邪惡天使公然示眾，仗著十字架在凱旋中向他們誇勝，羞辱了他們—15 節。

週 四

伍 在馬太二十七章五十一至五十三節，我們看見基督釘死的功效：

一 『殿裏的幔子從上到下裂為兩半』 (51 上)，這表徵神與人之間的間隔除去了，因為基督所取之罪的肉體已經釘在十字架上。

二 『地就震動』 (51 中)，這表徵撒但背叛的根基動搖了。

三 『磐石也崩裂』 (51 中)，這表徵撒但屬地之國的營壘崩潰了。

四 『墳墓也開了』 (52 上)，這表徵死亡和陰間的能力已被勝過並征服了。

五 『已睡聖徒的身體，多有起來的』 (52 下)，這表徵基督之死釋放人的能力。

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.*

陸在約翰福音裏，我們看見基督釘死之釋放生命的一面—十九 34、36，十二 24：

- 一 從主被扎肋旁流出的水，是為著分賜生命，對付死亡，並產生召會—十九 34，三 14～15，弗五 29～30。
- 二 主耶穌如同一粒麥子落在地裏死了，好為著召會產生許多子粒—約十二 24。
- 三 骨頭是主復活生命的象徵，這生命是甚麼都不能毀壞的；這就是用以產生並建造召會的生命—十九 36。

週 五

柒十字架把我們引到基督的身體—林前一 18，十二 12～13、27：

- 一 十字架是在身體的範圍裏作工—羅六 6，八 13，十二 4～5：
 - 1 十字架的工作是達到基督的身體，並且終極完成於基督的身體—林前一 18、23，二 1～2，十二 12～27。
 - 2 十字架的工作不僅將我們帶進身體，並且身體也成為十字架作工的範圍—西一 20，三 15。
- 二 沒有十字架，我們就無法在基督的身體裏往前—弗二 16：
 - 1 十字架挖去我們天然的生命、我們自己的活動以及任何不相稱的生長—太十六 24～26。
 - 2 身體的生活和工作，需要嚴厲的對付肉體，這樣的對付需要對基督的十字架有深刻的認識—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 身體的限制會取去我們的自由，把我們推到十字架—羅十二3，林後十13～15，弗四7、16。
- 4 神在我們身上的一切對付，都是為著身體來豫備我們；祂在我們裏面的一切工作乃是清除的過程，好叫我們能成為基督身體盡功用的肢體—羅六6，八13，十二4～8。
- 5 如果我們天然的生命受十字架的對付，如果我們順服基督的元首權柄，活出身體的生命來，我們就有聖靈的膏抹，並享受身體的交通—西一18，林前十16。

週 六

捌 我們在基督徒生活中雖然隨處都碰著十字架，但是當我們來到神建造中心的祭壇這裏時，還要對十字架有特別的經歷—結四三13～18：

- 一 來到中心的祭壇，乃是認識我們一切的所是並所有都在十字架這裏了結了—羅六6。
- 二 在我們與主的交通中，我們被帶到一個地步，確定的摸著十字架，感覺到神不再讓我們憑天然的人活著—加二20。
- 三 當我們經過十字架時，我們的肉體、舊造、己以及天然的人同天然的生命，都會受到對付—六14。
- 四 這就是經歷十字架—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.*

第七週 週一

晨興餽養

來二 14 『…為要藉著死，廢除那掌死權的，就是魔鬼。』

林後五 21 『神使那不知罪的，替我們成為罪，好叫我們在祂裏面成為神的義。』

祭壇乃是殿所在地的中心。祭壇不僅是內院的中心，也是殿整個範圍的中心。事實上，表徵十字架的祭壇，乃是宇宙的中心。

我們認識十字架完全的意義，乃是很重要的。根據基督教膚淺的教訓，十字架是主耶穌為我們受死的地方。這當然是對的，但十字架的意義不只如此。十字架這宇宙的中心，表徵神、人以及一切受造之物包羅萬有的死。主耶穌在十字架上的死，不是僅僅一個人的死，乃是包羅萬有的死，其中牽連了神、人和一切受造之物（以西結書生命讀經，二九三至二九四頁）。

信息選讀

基督首先穿上…一個…包羅舊造一切的人，然後把這個人帶到十字架上。…這意思是說，萬有都被了結了。這就是十字架的原則。藉著這樣的死，基督把人帶到十字架上，因而將萬有都了結了。不但基督釘在十字架上，人、世界、撒但和他的國、罪性、罪行、舊人等等，也釘了十字架。…我們必須經歷這包羅萬有的死。以下的經節啓示出十字架將舊造一切了結的原則：（1）天使的生命（西一 20），（2）人的生命（加二 20），（3）撒但（來二 14，約十二 31），（4）撒但的國（西二 15），（5）罪性（林後五 21，羅八 3），（6）罪行（彼前二 24，賽五三 6），（7）世界（加六 14，約十二 31），（8）死（來二 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

肉體（加五 24），（10）舊人（羅六 6），（11）己（加二 20），（12）萬有，一切受造之物（西一 20）。

約翰十二章三十一節說，世界受審判，世界的王——撒但——要被趕出去。…根據二十四節，這是發生在基督死在十字架上的時候。藉著基督的死，世界受了審判，世界的王也被趕出去了。希伯來二章十四節宣告說，基督成了血肉之體，為要藉著死，敗壞、廢除那掌死權的，就是魔鬼。這一節啓示出基督藉祂血肉之體的死，敗壞、廢除了掌死權的撒但。歌羅西一章二十節說，祂叫『萬有』與自己和好了。這證明不只人與神有了問題，萬有也與神有了問題，不然怎麼需要和好呢？照這段聖經的上下文來看，十字架對付了一切受造之物。

我們需要對基督在十字架上的死有深刻的印象。這是包羅萬有的死，也就是為甚麼我們需要經歷它的原因。我們一切所有、一切所是、一切所作並與我們有關的一切，統統被帶到十字架上了。十字架把一切與我們有關的事物全結束了。萬有都受了對付，並且釘在十字架上了。十字架是我們一切所是並所有的惟一立場，我們必須將一切，就是我們的知識、我們的智慧、我們的才幹，都擺在十字架上。這就是十字架的原則，再也沒有別的立場了。我們可能以為自己有多『美好』，特別是年輕人總以為自己有多美好：『我們年輕，我們善良，我們不像那些老年人…。』不管我們有多好，我們必須就近十字架。我們必須釘十字架，必須被除掉。我們越好，就越需要被除掉。絕不要因為好就驕傲起來。不管我們是好是壞，我們都必須經過十字架。我們不該把自己估量錯了。只有一種評價，就是我們必須將自己治死（神的經營，一四二至一四四頁）。

參讀：以西結書生命讀經，第二十一篇；神的經營，第十四章；基督徒的生活，第六篇；新約總論，第七十至七十二篇；神新約的經綸，第三章；基督與十字架，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

第七週 週二

晨興餽養

林前二 2『因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。』

一 23『我們卻是傳揚釘十字架的基督，對猶太人為絆腳石，對外邦人為愚拙。』

我們經歷釘十字架的基督時，我們就被了結。我們的一切所是、所有和所能，全都了結了。你要被了結，不需要把自己釘在十字架上，甚至也不必算自己是死的。你只要經歷釘十字架的基督，就被了結。實際上，沒有一個人能把自己釘在十字架上。可是，當我們呼求主耶穌的名，享受祂並經歷祂的時候，祂的釘十字架就會了結我們。我們的一切所是就被這位釘十字架的基督了結（哥林多前書生命讀經，九〇頁）。

信息選讀

要打敗撒但、世界、罪、墮落的人、肉體、天然的生命、舊造和規條，都需要神的能力。…惟有神有能力完成這些事。這種能力不是靠說話來作事的能力，像神在創造時所運用的能力。這乃是釘十字架的能力，是基督奇妙之死的能力。…藉著這一個死，就是基督的死，宇宙間所有的難處都清除了。因此，釘十字架的基督是神的能力，廢去所有消極的事物，並完成祂的計畫。

基督的十字架也是召會難處惟一解答的一部分。在我們的經歷中，十字架的頭一項工作是了結我們。…你知不知道每個婚禮都是一個了結？姊妹結婚的時候蒙頭；蒙頭是了結與埋葬的表記。如果姊妹不願這樣被了結，結婚的時候就不該蒙頭。不僅如此，結了婚

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

的姊妹們還捨了娘家的姓，改從另一個姓，就是丈夫的姓。

一面，基督是我們的享受；另一面，十字架是我們的了結。我們從經歷知道，我們越享受基督，就越被了結。十字架作工了結我們時，我們該怎麼辦？我們甚麼也不該作，只該安息的留在了結的地位上。…凡是十字架所了結的都是蒙救贖的，這是個奇妙的事實。這是何等的鼓勵！享受救贖就在於經歷了結。有些聖徒很少享受救贖，因為他們不願意被了結。

十字架解決我們在召會生活中，特別是在婚姻生活中所面臨的一切困境。根據我的經歷，婚姻生活可能非常纏累人，令人苦惱，叫人受困擾。甚麼能鬆解開這一切糾纏，解決所有的問題？我們需要一種工具來切斷這些糾纏；這個工具，這把切割的刀，就是十字架。惟有十字架能拯救我們脫離婚姻生活的糾纏。我們被十字架割斷的時候，就沒有甚麼能糾纏我們了。

人生滿了難處與糾纏，活著就是要遭遇難處和麻煩。不僅婚姻生活、家庭生活是這樣，連召會生活也不例外。按人的辦法，協商是解決問題或脫開糾纏的方法。夫妻之間可能嘗試這樣解決難處。但這不是神的路。神的路乃是把基督供應你，並且藉著十字架了結你。每當家庭生活或召會生活有難處時，天然的人立刻就想協商，以談判解決難處。因著主的憐憫，我能見證，每當我面臨這試誘時，我裏面深處就感覺不需要談判或協商。我惟一的需要乃是到十字架那裏被了結，然後基督就帶著供應來解決每一個難處。這是神解決召會生活中一切難處的路（哥林多前書生命讀經，八六、五五至五六頁）。

參讀：哥林多前書生命讀經，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

第七週 週三

晨興餽養

西三 10 ~ 11『並且穿上了新人；這新人照著創造他者的形像漸漸更新，以致有充足的知識；在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』

在神的經綸裏，神給我們一個人位和一條道路。這一個人位乃是居首位並包羅萬有的基督，這一條道路乃是十字架。基督是包羅萬有者，祂對我們乃是一切。祂是神，是人，也是宇宙中一切正面事物的實際。神已經將這奇妙的人位賜給我們，作我們的救恩。這一個人位—基督，乃是宇宙的中心；這一條道路—十字架，乃是神行政的中心。…因此，基督如何是宇宙的中心點，十字架也照樣是神行政的中心（歌羅西書生命讀經，二五九頁）。

信息選讀

保羅寫歌羅西書的目的是：指出在召會中絕不可有任何東西頂替基督。召會生活必須單單由基督所構成，祂必須是我們獨一的構成要素，並且祂就是我們的構成。…保羅在這封短短的書信中，用了許多高超的辭句來描寫基督。…基督被稱為那不能看見之神的像、一切受造之物的首生者、從死人中復活的首生者以及所有影兒的實體。…在新人裏，基督是一切，又在一切之內〔三 10 ~ 11〕。在新人裏，中國人、日本人、美國人、英國人、法國人或德國人都沒有地位。基督必須是我們中間的每一位。在新人裏，基督必須是你，基督必須是我。不光文化必須消除，連我們也必須消失。我們要看見這個啓示，這是極其重要的。

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.

歌羅西書主要的點乃是：在神眼中，除了基督，沒有一樣東西算得了數。這個事實把一切事物，不論是好的或壞的，是罪惡的或文雅的，全都摒除在外，特別是消除了文化中所有好的方面。…神的仇敵利用文化來頂替基督；這是與神相敵的。如果撒但不能用邪惡的事物來腐化我們，神知道他就會用文化好的方面來頂替基督。在今天的基督徒當中，你在那裏能找到一班信徒，叫你覺得在他們身上，除了基督以外，甚麼都沒有？在今天各樣的基督徒團體中，你可以看到許多的優點。但這些好的方面並不是基督自己這人位，而是狡猾的代替品。因這緣故，在許多基督徒的團體中，很不容易遇見基督。某些人可能傳講基督，或教導基督的道理；但是連這樣的傳講與教導，也成了基督自己的代替品。如果我們對今天基督徒當中的光景一目了然，我們就會領會，歌羅西書的背景恰好符合今天的光景。這卷書不只是為了在歌羅西的聖徒，更是為著我們寫的。

我們若完全瞭解這卷書信的背景，就會領悟我們惟一能走的路，乃是十字架的路。十字架是窄路，也是高速公路。對不願背十字架的人來說，十字架就是一條窄路。但對甘心走這條路的人，十字架就成了高速公路。在召會中我們不要想有頭有臉，也不要想大幹一番。這就是保羅說的，我們已經死了、已經埋葬了的態度。要把握住這個點，我們需要啓示。凡我們的所是、所有和所作，都可能成為基督的代替品。我們越好，越會作事情，在我們的經歷中，就越多頂替了基督。我們需要經過十字架，而成為一無所是，一無所有，一無所能。否則，我們的所是、所有或所能作的，會成為基督的代替。那麼，在我們基督徒的生活中，基督就不是一切，也不在一切之內了。歌羅西書教導我們，在召會生活中，基督必須是一切，又在一切之內。凡不是基督的，都必須除去（歌羅西書生命讀經，六至八頁）。

參讀：歌羅西書生命讀經，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

第七週 週四

晨興餽養

約十二 24『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

十九 34『惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。』

麥子的生命，被包在麥子的外殼裏，受這外殼的限制。然而這粒麥子若是死了，死就會發生一個功效，讓麥子裏的生命釋放出來。所以主耶穌說，這一粒麥子若是落在地裏死了，再長出來，就能結出許多子粒。然而，若是我們把這一粒麥子，裝在很美麗的盒子裏恭奉、尊重，這粒麥子若是會說話，就必定向你求告說，『不要這樣恭奉、尊重我，我在這裏太受捆綁了，不如給我一個環境，叫我受死。我實在巴不得死，因為我惟一的出路就是死；我死了，我裏面的生命纔能衝出來。』（基督並祂釘十字架，三七頁）

信息選讀

認識基督的人都要說，主耶穌在十字架上的死，是超過人所想像的。你若是問信奉回教的人，耶穌基督為甚麼死？他會告訴你，耶穌是為道犧牲。你若是問純正的基督徒，耶穌為甚麼死？他會告訴你，是為了擔當世人的罪，替世人成為咒詛。然而請記得，認識主到這地步還不穀高、不穀準。我們若是問長進一點、屬靈一點的基督徒，他就會說，主耶穌在十字架上，不僅擔當了世人的罪；主耶穌在十字架上，還得了一個極大的釋放。祂那裝在馬利亞所給之體殼裏的生命，因著十字架

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，把那體殼破碎，把祂身體的幔子撕裂，而得著的釋放。祂的生命，在十字架上釋放了出來。

祂在十字架上時，有一個兵丁用槍扎祂的肋旁，隨即有血和水流出來（約十九 34）。…所以主耶穌的死是救贖的死；這是血作表記所指明的。然而，祂在十字架上，不僅有血流出來，還流出水來。水是指生命說的；主的死不僅是為著成功救贖，也是為著釋放生命。…祂若不死，就仍是一粒；若是死了，祂這一粒的生命，會進到許多子粒裏面。祂是滿有生命的種子，祂若不死，祂的生命只能在祂自己裏面，不能進到…每一個相信祂的人裏面。…祂若不死，祂的生命只能在祂自己裏面，不能在門徒裏面。祂若不死，祂只能行走在門徒中間，不能活在他們裏面。

可惜，門徒們只認識主在他們中間，是何等寶貴，他們從來沒有想到主要進到他們裏面，調在他們裏面；主的生命要在他們裏面，作他們的生命。主說，祂有當受的浸，祂要受死。主覺得死是榮耀，死是釋放；但門徒卻憂傷起來。他們為甚麼憂傷？因為主要受死。本來門徒加上主耶穌，是十三位，現在主若死了，他們會像孤兒一樣。然而主耶穌叫他們不要憂傷，只要三天，祂就會回到他們中間；不只在他們中間，還要進到他們裏面，住在他們裏面。從前若是門徒在加利利，而主在猶太地，主就沒有法子和他們同在，因為主在人的體殼裏受限制。等主死了之後，主的生命就從祂裏面釋放出來；再等主從死裏復活後，這生命就進到所有信祂的人裏面（基督並祂釘十字架，三七至三九頁）。

參讀：基督並祂釘十字架，第三至六篇；馬太福音生命讀經，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

第七週 週五

晨興餽養

林前一 18『因為十字架的話，對那正在滅亡的人為愚拙，對我們正在得救的人卻為神的大能。』

十二27『你們就是基督的身體，並且各自作肢體。』

十字架工作的終點乃是召會，十字架的工作是達到基督的身體，且停在基督的身體裏。因此，認識十字架就是認識基督的身體。十字架的工作就是把人帶到軟弱的地步，帶到不能的地步，好叫人對舊造徹底的失望，這樣人就能實際的脫離舊造，進入新造裏。…基督的身體乃是新造，與舊造無分無關。我們對召會的事情，若仍然用人以前的辦法、手段、技能…等，所帶來的結果就是糟糕。…舊造的一切都該經過十字架，留在十字架那裏。召會根本用不著這些舊人裏的東西；召會裏只要出於基督的一切（倪柝聲文集第二輯第二十四冊，六八至六九頁）。

信息選讀

人類第一次的墮落就是因著人自己的看法、選擇、斷案。因此在新造裏，神不容許從人舊造裏出來的一切得勢。一個天然的人，必須被神打斷他的脊骨；他的大腿窩要被神摸過，癢了，爬不起來了，纔會順服神。這就是神在新造裏所作的，祂要把一切出於舊造的打碎，祂要把出於基督的一切作在我們身上，好使我們實際的成為基督的身體。當我在十二年前，從腓立比三章，羅馬五章，約翰五章，看到人肉體的敗壞之後，有七個月之久，我不敢輕舉妄動。我知道肉體出來的一切都是神所厭惡的，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

一切出於肉體的。神的兒女需要先對付天然的生命，而後纔能自然而然的進入身體，因為基督的身體乃是一切出於基督的；在這身體裏，舊人的一切都不存在。甚麼時候人經過了羅馬五至八章，甚麼時候就能進入羅馬十二章（倪柝聲文集第二輯第二十四冊，六九頁）。

十字架的工作不只把我們帶到身體裏，並且十字架工作的範圍就是身體。如果我們彼此不過是作會眾，我們也許可以用不著十字架；但是我們彼此是要合起來作身體，所以我們不能不需要十字架。十字架要挖去你，…挖去你的天然，…挖去你自己的活動，…挖去你太大的地方。十字架在召會中…是必需的。我們對於弟兄姊妹，高興也得來往，不高興也得來往，因為我們都是在身體裏。既然在身體裏，就要受限制，就不能那樣自由。你若不作肢體，你可以只求你個人的痛快；你如果要作肢體，你就不能只求你個人的痛快。你如果碰著一個麻煩你的弟兄，你就真需要十字架。十字架要試驗你，…淘汰你一切的渣滓…〔和〕不潔淨的地方。…身體的約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殼深的工作，你纔能和弟兄姊妹合得起來。

每一個基督徒都是基督身體上的一個肢體，所以每一個基督徒都應該受基督身體的約束，所以每一個基督徒都必須學習背十字架。有人個性很剛強，這個剛強的個性必須被打破。有人個性很特別，這個特別的個性也必須被打破。沒有一個基督徒可以在召會裏誇口他的剛強，誇口他的特別。在召會裏，一切尖銳的、刺人的、突出的，都得磨去（第二輯第十八冊，一七〇至一七一頁）。

參讀：倪柝聲文集第二輯第二十四冊，第九十七、一百篇；第十八冊，第五十四篇；第二十六冊，第一百七十四篇；基督與十字架，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

第七週 週六

晨興餽養

羅六 6『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

加六 14『但就我而論，除了我們主耶穌基督的十字架，別無可誇；藉著祂，就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。』

在我們基督徒生活中，雖然到處都碰著十字架，但是當我們來到祭壇，就是來到神建造的中心時，還是要特別的經歷十字架。來到中心的祭壇，乃是認識我們一切的所是並所有，都在十字架這裏了結了。在此我們有十字架確定的經歷，並不僅僅是表面的認識。在我們與主的交通中，我們被帶到一個地步：確定的摸著十字架，感覺到神不再讓我們憑天然的人活著。這使我們這個人有了重大的破碎，而絕對的降服於十字架。結果，我們就認識天然的生命是甚麼，以及脫去舊造是甚麼意思。這就是經歷十字架作中心（以西結書生命讀經，二九七至二九八頁）。

信息選讀

我很憂傷，雖然我們許多人都聽過十字架的信息，我們中間卻只有少數人真正過釘十字架的生活。例如，我們在婚姻生活中，可能沒有過釘十字架的生活。一位已婚的弟兄如果和他的妻子爭吵，這就指明他們沒有過釘十字架的生活。…那些過釘十字架生活的人，遭到攻擊或批評時，不會為自己辯護。他們藉著十字架的死，經歷亞當生命和舊造的了結，並享受藉十字架所釋放之神的豐富和祂神聖的元素。

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，特別是青年人，聽見關於祭壇的這些話，也許會害怕，認為最好不要愛主、尋求主。…他們害怕到達祭壇成爲燔祭，那太危險了。然而，我們需要領悟，主既然憐憫了我們，我們就無法逃避祂。…當我們在世界流蕩，無意從門進入聖所時，是主帶我們進了門。我們信入基督，並非出於我們的揀選，乃是完全出於神的揀選、神的憐憫以及祂的眷臨。我們愛主並追求祂，原則也是一樣。…我們越愛主並追求祂，就越感覺滿足。這也是出於主的憐憫。因著祂向著我們的憐憫，以及祂在我們裏面的運行，我們別無選擇，只有往前，不能回頭。我們如果不往前來到祭壇，反而想要回到外院，就會覺得不安適。所以，我們需要一直往前，直達祭壇。

最後，所有屬靈並追求主的人會留在祭壇這裏，在這裏他們被主了結，甚至毀壞。主似乎毫無理由的拆毀他們，剝奪他們一切所有的。神將我們一切所是並所有的，都置於死地。…因爲我們愛主並追求祂，遲早我們會碰到十字架，這十字架要將我們拆毀，將一切帶到死地。我們將被迫經過並進入死，就算我們不願意也不行。

我們不是一次永遠的經歷十字架—乃是一次又一次的經歷。那些追求主的人在每一次轉彎的時候，都會碰到十字架。一次他們會藉著兒女碰到十字架；另一次他們會藉著配偶或病痛碰到十字架；又一次，他們會藉著召會或同工經歷十字架。十字架無所不在，其原因乃是：我們要接觸神必須經過十字架。感謝主，神給我們十字架，而十字架給我們神。愛神並經歷祂到極點的人，乃是經歷十字架的人（以西結書生命讀經，二九八至三〇〇頁）。

參讀：以西結書生命讀經，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

第七週詩歌

227

聖靈的豐滿—藉十字架

7 7 7 7 雙副 (英 279, 不同調, 不同律)

降 E 大調

6/8

E^b A^b B^{b7} E^b B^b B^{b7}
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 4 3 2 . |
 一 後 是 膏 油 先 是 血, 要 得 滋 潤 先 得 潔;
 E^b A^b B^{b7} E^b B^b B^{b7} E^b
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
 若 非 經 過 各 各 他, 必 不 能 到 五 旬 節。
 A^b E^b B^b F⁷ B^b
 6 6 6 . #5 6 | i . 7 6 5 . | 7 7 7 . 6 7 | 2 . i 6 5 . |
 我 們 若 未 蒙 洗 淨, 能 力 必 不 從 上 傾;
 E^b A^b B^{b7} E^b B^b B^{b7} E^b
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
 我 們 若 要 作 見 證, 必 須 釘 死 己 生 命。
 E^b B^{b7} E^b
 5 . 5 3 5 . | i . 7 6 5 . | 1 2 3 4 4 | 6 . 5 . |
 (副) 因 此 求 主 藉 十 字 架, 治 死 我 的 魂 生 命;
 A^b E^b B^{b7} E^b
 i . i i 5 . | 2 . i 6 6 . | 5 . 5 5 5 1 | 2 . 1 . ||
 使 我 願 出 重 大 代 價, 來 滿 受 主 的 聖 靈。

- 二 先是用杖擊石磬，後來活水纔溢漫； 先是經過約但河，後是靈感加倍多；
 死亡若未作過工，聖靈必定不充滿。 先受死亡的浸洗，後得榮耀的聖鴿。
 我們若真同主死，願意萬有都損失， 五 當你舉目望禾田，金穀豐盈你稱羨；
 主的能力要降臨，使用我們救亡世。 當念果實未生時，就有麥種死在先。
 三 先是祭壇後是火，若沒喪失就沒果； 若要生命的子粒，須有死亡的經歷；
 若非所有先奉獻，必定不能登寶座。 凡人未到鬻體地，就無聖靈的能力。
 我們若真肯犧牲，捨棄萬事降服神， 六 既是這樣，求我主，使我忠誠走窄路，
 我們必定得能力，因主信託順從人。 除去雄心和大志，只願順服並受苦；
 四 先是豫備瓶子空，後是膏油盛其中； 更大能力我不取，更深的死我所需；
 先是山谷挖成溝，後來活水纔深泓； 但願加畧的意義，完全成功在我軀。

WEEK 7 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279

F F/A Gm C⁷
 1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing
 4 F Dm C/G G⁷
 comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll
 8 C F B^b/F F C F⁷ B^b F/A B^b F/C C⁷
 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
 16 F C Chorus F C⁷ F B^b G⁷/B
 go. (C) Through the Cross, O Lord, I pray, Put my soul - life all a -
 20 C F Dm B^b F/C C⁷ F
 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

讀經：結四三 10～12，太十六 18，弗二 21，提前三 15，林前十二 12～27

綱 要

週 一、週 二

壹 整本聖經是一本建造的書；聖經的主題乃是神的建造—創二八 10～22，出二五 8，撒下七 12～14 上，王上六 1～2，太十六 18，弗二 21，啓二一 2～3。

貳 以西結書開始於主榮耀顯現的異象，結束於神那聖別建造的異象；這指明主的榮耀、神的審判和主的恢復，都是為著神那聖別的建造—一 1、28，四一 1～四八 35。

參 按照撒下七章十二至十四節上半之豫表的豫言，基督既是那建造召會作神的殿者，也是用以建造召會的元素—太十六 18，提前三 15，弗二 21：

一 基督是殿，祂的身體，基督也是建造者—約二 19～21，林前十二 12，撒下七 12～13。

二 基督建造召會乃是藉著將祂自己建造到我們裏面，就是藉著進到我們靈裏，並從我們靈裏將祂自己擴展到我們的心思、情感和意志

Being Measured by God's Building

Scripture Reading: Ezek. 43:10-12; Matt. 16:18; Eph. 2:21; 1 Tim. 3:15; 1 Cor. 12:12-27

Outline

Day 1 & Day 2

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.

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.

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:

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.

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.

裏，以佔有我們整個魂—弗三 17。

三 這建造就是神性與我們蒙救贖、復活並被拔高之人性的調和，成了神的居所和我們的居所—相互的住處—約十四 23，十五 4。

四 至終，這建造將終極完成於新耶路撒冷，直到永遠；在新耶路撒冷裏，神的贖民是帳幕給神居住，而神自己是殿給祂的贖民居住—啓二一 3、22。

週 三

肆 主囑咐以西結將神的殿指示神的百姓，使他們被神的殿所量度，而因自己的罪孽慚愧—結四三 10 ~ 12:

一 神的心意是要藉著殿，核對以色列人的生活、行爲；在以西結書裏，神用殿量度祂的百姓：

1 因為神的殿要作他們的規律，所以神就囑咐以西結將殿的設計指示他們—11 節。

2 神的殿是規範，百姓若在這規範的光中察驗自己，就會知道自己的缺點—10 ~ 12 節。

3 百姓的生活必須符合神的殿—林前三 16 ~ 17。

二 我們需要從以西結書看見，內住基督的要求乃是照著祂的殿；每個人都必須照著神殿的尺寸被量度並核對—四三 10:

1 我們的行爲和舉止不但該照著道德規則和屬靈原則受察驗，也該照著召會，照著神的殿受察驗—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 我們主要的關切不該在於循規蹈矩，或成為屬靈的，乃該在於符合神的殿—林前十四 12:

週 四

- a 我們也許沒有『嚴緊的窗櫺』；這些窗櫺表徵賜生命之靈的交通，使神聖的相交一直敞開，又防止一切消極事物的侵入—結四十 16。
 - b 我們需要用建造來核對我們的人性，並接受耶穌的人性作我們的人性—腓二 5～8。
 - c 我們也許領悟我們仍是『光滑的木頭』，還沒有經歷過神的『雕刻』，因此沒有那雕刻在牆上的基路伯和棕樹所表徵基督榮耀形像和得勝的彰顯—結四一 18。
 - d 我們需要被量度，看看我們是否有適當尺寸的『木頭』，並且不是獨立的，而是被建造進來的。
- 3 我們所是和所作的若不能符合神的建造，在神看來就算不得甚麼—弗四 16，林前八 1 下，十二 28～十三 3，十六 14。

週 五

三 『以下是殿的法則：殿在山頂四圍的全界，乃為至聖。這就是殿的法則』—結四三 12:

- 1 在山上就是在復活裏，並在升天的地位上；這指明召會生活必須是高的，在山頂上一弗二 5～6。
- 2 召會也必須是聖的，從一切屬世的事物分別並聖別出來—林前三 17。
- 3 神殿的法則與神的特性有關：

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，就是在復活並升天裏；祂也是聖的神。

b 照樣，在地位上召會是高的；在性質上召會是最聖的。

c 在召會生活裏，我們若在復活裏，並在升天的地位上，並且我們若是最聖的，那麼我們就能作神的住處。

四 今天大多數信徒覺得，道德的規律和屬靈的原則足以作行為和舉止的規則；很少人領悟，我們的行為和舉止不但該照著道德規則和屬靈原則受察驗，也該照著召會，照著神的殿受察驗—十四 4～5、12、26，羅十四 19，十五 2。

五 今天主所關切的不是律法，乃是殿；祂所關切的不是屬靈，乃是召會—太十六 18，弗四 12、16：

1 主在意召會，就是祂寶座之處，祂腳掌所踏之處，祂能居住，得著安息和滿足的地方—結四三 7。

2 因為主這麼在意召會，祂的殿，我們也該在意召會作祂的殿，並且使自己與殿符合—弗二 21～22。

週 六

伍 身體生活是我們屬靈最大的試驗；我們若不能通過身體生活的試驗，我們的屬靈就不真實—林前十二 23～27：

一 屬靈是身體的事；我們所有的一切都是在身體裏，都是經過身體，也都是為著身體的—弗四 16。

二 在身體裏不能有獨立或個人主義—林前十二 21～22、27，羅十二 5，弗五 30：

1 在身體生活裏，個人主義的想法和行動就除去了。

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 個人主義在神眼中是可恨的；身體的仇敵是己，那獨立的『我』—太十六 21 ~ 26。
- 三 我們必須保守身體的一並實行相調；相調對保守基督身體的一，是最有幫助的一—弗四 3 ~ 4，林前十二 24 下。
- 四 基督身體的實際，乃是藉著基督復活的大能而模成基督之死的一個團體生活—腓三 10。
- 五 基督身體的實際，乃是在基督復活的生命裏；身體要求信徒完全在基督復活的生命裏—約十一 25，徒二 24，啓一 18，二 8，腓三 10。
- 六 惟有基督是身體的頭，只有祂有權柄指揮祂身上肢體的行動—西一 18，二 19，弗四 15。
- 七 我們必須有身體感，顧到身體的感覺和身體的平安—林前十二 26 ~ 27，羅十二 15，西三 15，腓一 8。
- 八 身體長大和發展的基本要求，是我們認清自己的度量，不越過這度量—弗四 7、16，林後十 13。
- 九 身體有正確的等次；因此，我們應當承認並尊重身體裏的等次—林前十二 14 ~ 22。
- 十 彼此互相是身體的特徵；我們在身體裏的關係乃是彼此互相、互相倚靠的關係—14 ~ 25 節。
- 十一 神聖的交通就是活在基督身體裏的實際—約壹一 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 我們需要顧到身體的長大，以及身體在愛裏把自己建造起來—弗四 15 ~ 16。

十三 我們應當一直考慮到身體、顧到身體、尊重身體，並且作任何事都要對身體最有益處—林前十二 23 ~ 27。

十四 得勝者看見身體、認識身體、顧到身體、尊重身體、作身體的工作；並且他們持守基督身體（就是基督在地上的繼續和延展）的每一個原則，使基督得著完滿的彰顯—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.

晨興餽養

撒下七 12 ~ 14 『你在世的日子滿足，與你列祖同睡的時候，我必興起你腹中所出的後裔接續你，我也必堅定他的國。他必為我的名建造殿宇；我必堅定他的國位，直到永遠。我要作他的父，他要作我的子…。』

弗二 21 『在祂裏面，全房聯結一起，長成在主裏的聖殿。』

現在我們來到與神聖別的建造有關的以西結書末段（四十至四十八章）。前三段是為著末段；也就是說，主的榮耀、神的審判和主的恢復，都是為著神聖別的建造。我們甚至可以說，主的榮耀、神的審判和主的恢復，結果乃是神的建造。神永遠的定旨是要得著建造。神在地上，在祂的百姓中間所作的，乃是為著祂的建造（以西結書生命讀經，二六一頁）。

信息選讀

在撒下七章，大衛像我們許多人一樣，有個錯誤的觀念，就是神需要人為祂有所建造。有人聽見這說法會問，既然今天我們都在努力建造召會，這樣的觀念怎麼會錯？建造召會難道不是為神有所建造麼？要回答這問題，我們必須領悟，表面上是我們在建造召會；實際上乃是神以基督為獨一元素在建造召會。當我們準備要藉著為神說話來作建造的工作時，祂可能會核對我們，說，『你想要建造我的殿麼？你要用甚麼材料來建造？』我們若說，我們是用基督來建造召會，神可能會問我們，我們有多少基督？這就暴露我們缺少基督。我們需要的不是僅僅名義上和知識上的

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，我們需要的乃是真實的基督，就是在復活裏作為那靈的基督。我們都需要多而又多的基督。

我們可能有許多聖經知識，也能教導人聖經，但這不是建造召會的路。召會不是憑聖經的知識來建造，乃是以基督為獨一的元素來建造。許多時候，我試著要以基督來建造聖徒，事後我必須問自己：『你將多少基督真實的供應給聖徒？你是僅僅供應關於神經綸的道理和高的真理，還是供應真實、真正的基督，就是在復活裏作為那靈之基督的實際？』那時我必須承認我缺少基督，並且悔改，說，『主阿，赦免我；我仍然缺少你。我需要你作到我裏面；我需要你更多的構成到我裏面。』

在撒下七章，大衛想要建造神的殿，但在這一章神要大衛領悟，他需要神將基督建造到他裏面。因此，撒下七章乃是藉著豫表揭示一個豫言，給我們看見，我們無須為神建造甚麼；我們作不到。我們無法用自己，或用聖經和神學的知識為神建造甚麼。我們需要神將基督建造到我們內在的構成裏，使我們全人被基督重新構成。結果，我們不僅得著改變，更從一種人變化成為另一種人。

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

神的經綸乃是要將祂自己在那作祂具體化身的基督裏，作到我們裏面。…我們必須讓神將作為那靈的基督，作到我們裏面的各部分。神越這麼作，我們就越能宣告：『在我，活著就是基督』，以及『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著』（腓一 21，加二 20）（撒母耳記生命讀經，一九三至一九五頁）。

參讀：以西結書生命讀經，第十九篇；撒母耳記生命讀經，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

第八週 週二

晨興餽養

太十六 18『…我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

弗三 17『使基督藉著信，安家在你們心裏，叫你們在愛裏生根立基。』

在新約經文中，指明基督要將祂自己建造到我們裏面，其中最好的一處是以弗所三章十七節，這裏保羅說，基督要安家在我們心裏；這就是建造。今天最重要的問題，乃是有多少基督已經建造到我們裏面？有多少基督不僅建造到你靈裏，也建造到你心裏，使祂在你心裏安家？

我們的靈是我們全人的中心部分，由我們的心所包圍；心主要是由心思、情感和意志所組成。基督是在我們靈裏，但基督安家在我們心裏有多少？我們的心大部分還是空的，沒有被基督佔有、浸透並泡透。每一天我們的心都充滿了別的事物。結果，基督就被監禁在我們靈裏。

三章有力的指明，藉著基督使我們成為祂的家，三一神就將祂自己建造到我們裏面。…基督藉著將祂自己建造到我們裏面，就使我們的心，我們內在的構成，成為祂的家（撒母耳記生命讀經，一九五至一九六頁）。

信息選讀

在馬太十六章十八節主耶穌說，祂要建造祂的召會。但召會如何得著建造？召會乃是以三一神來建造—以父為源頭，子為元素，靈為素質。以弗所四章四至六節清楚指明這點。按照這幾節經文，全召會，基督的身體，乃是以人為架構，並以三一神為源頭、元素和素質，調和而成的。一面，有恩賜者成全聖徒，

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

目的是為著職事的工作，使身體能在愛裏把自己建造起來。另一面，經過過程並終極完成的三一神作為源頭、元素和素質，藉著將祂自己建造到我們裏面而建造召會。

我們為主作工時，必須有這個領悟。僅僅只是向人陳明一些關於神經綸的知識，或其他神聖、屬靈、屬天的事物是不敷的。我們需要將三一神分賜到人裏面。藉著我們的禱告、禁食、悔改和認罪，三一神就能充滿我們，浸透我們，與我們調和，成為我們的源頭、元素和素質。這樣，我們就能與祂一同往前、一同作工。我們若被三一神充滿，當我們說話時，祂就湧流出來，供應到人裏面，成為他們的滋養。

在撒下七章神似乎是…說，『大衛，…不要認為你該作些甚麼好為我建殿。你必須領悟，你需要我將自己，作為父、子、靈建造到你裏面。這樣你就有家，那個家也是我的家。』

在馬太十六章十八節主耶穌宣告：『我要把我的召會建造…。』基督如何建造祂的召會？祂建造召會，不僅是藉著拯救罪人，將他們作成信徒並祂的肢體，更是藉著將祂自己建造到他們裏面。當我們相信基督時，祂就進到我們裏面，並且開始作工，逐漸的將祂自己建造到我們裏面。

神正在基督裏將祂自己作到我們裏面，不僅為我們建立家室，也將我們建立成家室。這家室要成為神的家和我們的家，就是一個相互的住處。至終，三一神和蒙救贖的人要調和並建造成為一個實體，這實體就是新耶路撒冷。我們若看見這個，就會領悟，今天我們一切的問題都是因著一件事，就是缺少神在基督裏建造到我們裏面。因此，我們今天的需要不僅是成為聖別、屬靈或得勝；乃是讓神在我們裏面完成祂建造的工作（撒母耳記生命讀經，一九七至一九八、二三五至二三六頁）。

參讀：撒母耳記生命讀經，第二十四、二十九篇；對基督身體的透視，第二篇；歌羅西書生命讀經，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

晨興餽養

結四三 10 ~ 11 『人子阿，你要將這殿指示以色列家，…也要他們量殿的尺寸。…你就將殿的設計、佈置、出入之處、全部的設計和一切的定例，…指示他們…。』

提前三 15 『…你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

主沒有囑咐以西結將律法和十誡教導神的百姓，像祂囑咐摩西一樣。反之，祂告訴以西結將神的殿指示百姓。這裏主似乎說，『從現在起，不是律法的時代，乃是我殿的時代。單單遵守律法並不彀好。你必須遵守與殿有關的規模、樣式、定例、法則和出入之處。你不該僅僅照著十誡，你也該照著我的殿而行。』〔參提前三 15〕（以西結書生命讀經，三四五頁）

信息選讀

百姓因自己的罪孽慚愧。神的殿是規範，百姓若在這規範的光中察驗自己，就會知道自己的缺點。神的心意是要藉著殿，祂的住處，作規則和榜樣，核對以色列人的生活、行爲。神百姓的生活必須符合神的殿。將殿指示神的百姓，就暴露他們的罪和缺點，使他們因自己的罪孽慚愧。

今天大多數信徒覺得，道德的規律和屬靈的原則足以作行爲和行動的規則。很少人領悟，我們的行爲和

Morning Nourishment

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

舉止不但該照著道德規則和屬靈原則受察驗，也該照著召會，照著神的殿受察驗。

今天基督教裏一般或較低的教訓告訴信徒如何行事為人，就是該作甚麼，不該作甚麼。信徒受教導要遵行許多行為的規則。也有的教訓鼓勵信徒要屬靈。這些教訓比關於行為的教訓較高，是改進了。但主不是告訴以西結將律法或屬靈的原則指示以色列家；主乃是囑咐以西結將祂的殿指示以色列家。因為殿要作他們的規律，所以主就囑咐以西結將『殿的設計、佈置、出入之處、全部的設計和一切的定例，就是全部的設計和一切的法則，指示他們』（結四三 11）。

今天我們主要的關切不該在於循規蹈矩，甚或成為屬靈的。我們的關切乃該在於符合神的殿，就是在於我們在神的殿中該如何行。主不是吩咐以西結將律法、十誡指示以色列家，也不是吩咐他將屬靈的原則指示以色列家。反之，主囑咐以西結將祂的殿指示以色列家。

假定某個年輕人得救了。在他得救以前，他對待父母和妹妹相當差。現今他得救了，他就學習如何尊重他們，在與父親、母親、妹妹的關係上，行得正當、正確。然後，他又學習屬靈，實行算自己是死的等事。藉此，他在行為上可能有了改善，在某些事上也有些屬靈；然而，他卻是個全然單獨的人。他十分單獨，甚至不願意同別人禱告。這樣極其單獨的人，對神的殿一無所知。他一點不在意召會。他所作的一切都是為著他自己，他沒有一件事是為著召會，身體，基督團體的彰顯（以西結書生命讀經，三四五至三四六頁）。

參讀：以西結書生命讀經，第二十四篇；建造召會的異象、豫表與實行，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

第八週 週四

晨興餽養

結四十 16『在門洞裏面周圍，衛房並牆柱間都有嚴緊的窗櫺；廊子裏面周圍也有窗，牆柱上有雕刻的棕樹。』

腓二 7～8『反而倒空自己，取了奴僕的形狀，成爲人的樣式；既顯爲人的樣子，就降卑自己，順從至死，且死在十字架上。』

人若被殿量度，就會領悟他在許多方面都有缺欠。譬如，領悟他沒有窗戶，就是賜生命的靈；他需要藉著呼求主耶穌的名而有窗戶。他越呼求主的名，他的窗戶就越多。這位弟兄也需要用殿門核對自己，與自己比較。這會使他領悟，他有許多門叫他能退出召會生活。在過召會生活的事上，他也許照他所喜歡的來來去去，今天進來，明天出去。他有許多門，但殿沒有許多門。他沒有窗戶，卻有許多門，許多離開召會生活的路（以西結書生命讀經，三四六至三四七頁）。

信息選讀

我們都需要由建造、由殿來核對我們的出入。我們若要進入召會生活，就必須經由一個門進來。然後我們需要往裏面、往上面前進，越上越高。一旦我們達到第三層的後面，我們就領悟，我們無法逃避，因爲我們沒有能出去的門。

神用殿量度祂的百姓。例如，在殿裏多次用六這數字。…這裏用於牆、門口和殿其他部分的六這數字，表徵主耶穌的人性。這指明我們需要用

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

建造來核對我們的人性，並接受主耶穌的人性作我們的人性。

另一個例子與殿裏所用的木頭有關。為著某種目的所用的木頭，必須有適當的尺寸。這就是說，木頭必須守住它的地位，並按照這個來盡功用。一塊木頭若大於或小於規定的尺寸，就不適合建造。我們將這點應用在我們今天召會生活裏的經歷，需要思想在我們的情形裏，我們是否符合神殿的尺寸。假定神要你的量度是三肘。你是符合這尺寸，還是多於或少於三肘？姊妹該站在姊妹的地位上，她若擅自站在弟兄的地位上，就不在她的尺寸裏；這不符合建造，也不適合建造。

用神的建造來量度的另一個例子，與基路伯和棕樹有關。我們若用雕刻在牆上的基路伯和棕樹來量度，就會想到基督榮耀形像的彰顯和基督得勝的彰顯這些事。你是在召會生活裏的人，你有基督的形像麼？你彰顯基督的榮耀和基督的得勝麼？你經歷過神的『雕刻』麼？你有沒有一些見證神雕刻你的創傷或傷痕？我們若這樣被殿量度，就會領悟我們仍是『光滑的木頭』，沒有基路伯和棕樹雕刻進來。

一個特別重要的點是，在建造裏沒有單獨的木塊。每塊材料都已被建造。每塊都與別人聯結，沒有一塊單獨。你如何？你是單獨的麼？你已被建造到神的建造裏麼？你的規模和樣式符合神的建造麼？你也許說你喜歡這個，不喜歡那個，但問題不是你喜歡或不喜歡，乃是你適合不適合建造，有沒有建造到召會裏。你的行事方式符合召會生活麼？（以西結書生命讀經，三四七至三四八頁）

參讀：以西結書生命讀經，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

第八週 週五

晨興餽養

結四三 12『以下是殿的法則：殿在山頂四圍的全界，乃為至聖。這就是殿的法則。』

弗二 5～6『竟然在我們因過犯死了的時候，便叫我們一同與基督活過來（你們得救是靠著恩典），祂又叫我們在基督耶穌裏一同復活，一同坐在諸天界裏。』

殿的法則能摘要為兩點：殿必須在山頂上，並且必須是至聖的。在山上就是在復活裏，並在升天的地位上。這指明召會生活必須是高的，在山頂上。召會也必須是聖的，從一切屬世的事物分別並聖別出來。

殿的法則與神的特性有關。神是高的神，祂也是聖的神。所以，祂要祂的居所也是高的、聖的。在召會生活中的一切，都必須是高的、聖的，能符合殿的法則。

高是召會的地位，聖別是召會的性質。在地位上召會是高的；在性質上召會是聖的。我們不該降低召會，我們也不該使召會凡俗。反之，我們必須一直重視召會的高，並看重召會的聖，知道在地位上，召會是在復活、升天裏，在性質上，召會是至聖的（以西結書生命讀經，三五頁）。

信息選讀

你的召會生活是在山頂上麼？你的召會生活是聖的麼？我們都需要用這兩方面殿的法則核對自己。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

召會生活裏，我們若在復活裏，並在升天的地位上，並且我們若是至聖的，那麼我們就能作神的住處。

主告訴以西結，從那時起，以色列家要照著神的殿而行。這指明今天我們不該照著某些教訓，乃該照著召會而行。召會必須是我們的規律。我們需要受召會的樣式，受召會的出入，受召會的定例、律例和法則所規律。這就是說，我們不該照著摩西的律法，乃該照著以西結書裏殿的規模，作神的百姓。

今天主所關切的不是律法，乃是殿。祂所關切的不是屬靈，乃是召會。主在意召會，就是祂寶座之處，祂腳掌所踏之處，祂能居住，得著安息和滿足的地方。因為主這麼在意召會，祂的殿，我們也該在意召會作祂的殿，並且使自己與殿符合。我們若領悟這點，就不會僅僅在意聖經的教訓或內裏的生命。我們更不會在意說方言或某種禱告的方式。我們該完全在意召會，並使我們自己符合召會，神的殿。…召會生活，或身體生活，是真正屬靈最大的試驗。我們若不能通過召會生活的試驗，我們的屬靈就不真實。

我們需要從以西結書看見，內住基督的要求不是照著律法，乃是照著祂的殿。每個人都必須照著神殿的尺寸被量度並核對。我們不在律法時代之下；我們乃在聖殿時代之下。這是召會時代，不是僅僅屬靈的時代。現在是召會生活的時候；我們所是和所作的若不能符合召會生活，在神看來就算不得甚麼，甚至對祂是可憎之物，是一種邪淫。所以，我們需要使自己符合召會，讓召會在每一方面來量度我們，核對我們（以西結書生命讀經，三五—三四八至三四九頁）。

參讀：以西結書生命讀經，第二十四篇；基督的身體，第二章；教會的見證與立場，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

晨興餽養

弗四 16『本於祂，全身藉著每一豐富供應的節，並藉著每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

林前十二 27『你們就是基督的身體，並且各自作肢體。』

今天我們所有的一切都是在身體裏，都是經過身體，也都是為著身體的。一九二五年，史百克弟兄…〔在〕美國遇到了一位姊妹，她在苦難病痛中學了許多功課，後來就能幫助許多人。她真是有生命的職事，是供應生命的人。她這樣的學習乃是在身體裏，經過身體，也是為著身體的。這是神今天所尋找的人。…求神使我們脫離個人，進入身體（倪柝聲文集第二輯第二十四冊，一三九至一四〇頁）。

信息選讀

有的信徒像蝴蝶，是單獨行動的；有的信徒像蜜蜂，乃是羣居羣動的。…蝴蝶的生活和工作，都走單獨的路線；但蜜蜂不是這樣，它們有整體的感覺。我們都該像蜜蜂，有身體的感覺，和其他的肢體一同活在基督的身體中。我們一有身體的啓示，就有身體的感覺；一有身體的感覺，一切個人的想法和行動，自然而然就除去了。看見基督，就自然有一個結果，就是從罪得釋放；看見身體，就自然有一個結果，就是從個人主義得釋放。…一旦你看見身體，你個人的生活和工作，就停止了。這不是改變你的態度或行爲的問題，乃是啓示把你的態度和行爲改變了。基督的範圍不是藉著作甚麼進入的，乃是藉著看見而進入的。

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.

頭是基督，身體也是基督。每一個肢體都是基督生命的一部分。如果我拒絕在身體裏同作肢體者的幫助，我就是拒絕基督的幫助。如果我不願意承認我需要他們，我就是不願意承認我需要基督。正像我不能向頭獨立，我也不能向身體獨立。個人主義在神眼中是可恨的。我不知道的，身體裏別的肢體知道；我不能看見的，身體裏別的肢體能看見；我不能作的，身體裏別的肢體能作。…我必須一直應用身體的交通，因為這身體就是我們的生命。

在肉身上，任何越位或越分的情形都要妨害身體的功用，在基督的身體裏也是這樣。在聚會時，雖然沒有人干涉你的發言，但你需要按著信心的度量，按著聖靈的引導來發言。你說話的時候，要看有沒有越分的話，或者話是否拉得太長。許多人想要作特出的基督徒，或特出的工人。但如果有些人過分發展，有些人〔就會〕太少發展。…當我們真的來在頭的權柄底下，主就把我們安排在身體的特別地位上，也指派我們特別的功用。

一個肢體要在身體裏盡功用，乃是按他在主面前所得著的，按著信心的度量（羅十二3，參6），另一面也是按著神安排的次序。所以我們一面要追求對基督有啓示、有經歷，好有內容可以供應身體；另一面也要認識身體裏的規矩，就是神在身體裏所安排的次序。我們要樂意受我們度量的限制。只要我們越過度量，我們就越過元首的權柄，離開膏油的塗抹。…基督的身體乃是活的生命，不是用人的安排能穀運動的；各肢體必須得著頭的生命，並且在正確的規矩下盡功用。我們與頭的關係正確，我們就自然而然保守我們在身體裏的地位（倪柝聲文集第二輯第二十四冊，七七、八二、一〇八至一〇九頁）。

參讀：倪柝聲文集第二輯第二十四冊，第九十八至九十九、一百零三、一百零六篇；關於相調的實行，第二、四至五章；生命的經歷，第十五篇；從天上來的異象，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

第八週詩歌

WEEK 8 — HYMN

606

召會—建造

8 7 8 7 雙 (英 840)

F 大調

3/2

一 救我脫離自己、天然，主阿，我願被建造，
 同眾聖徒作你聖殿，爲着充滿你榮耀。
 救我脫離乖僻個性，脫離驕傲與單獨；
 使我甘願服你權柄，讓你有家可居住。

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

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,
 Buildd up, to Thee conformed;
 Keep the order in the Body,
 There to function in Thy will,
 Ever serving, helping others,
 All Thy purpose to fulfill.
- 3. In my knowledge and experience
 I would not exalted be,
 But submitting and accepting
 Let the Body balance me;
 Holding fast the Head, and growing
 With His increase, in His way,
 By the joints and bands supplying,
 Knit together day by day.
- 4. By Thy Spirit daily strengthened
 In the inner man with might,
 I would know Thy love surpassing,
 Know Thy breadth and length and height;
 Ever of Thy riches taking,
 Unto all Thy fulness filled,
 Ever growing into manhood,
 That Thy Body Thou may build.
- 5. In God's house and in Thy Body
 Buildd up I long to be,
 That within this corporate vessel
 All shall then Thy glory see;
 That Thy Bride, the glorious city,
 May appear upon the earth,
 As a lampstand brightly beaming
 To express to all Thy worth.

事奉主，享受祂作隱藏的嗎哪、
發芽的杖與生命的律

讀經：結四四 10～11、15～18，徒十三 1～2，來
九 3～4

綱 要

週 一

壹 『當以色列人走迷的時候，有利未人
遠離了我，他們走迷離開我，隨從自
己的偶像，他們必擔當自己的罪孽。
然而他們必在我的聖所當僕役，照管
殿門，在殿中供職；必為百姓宰殺燔
祭牲和平安祭牲，必站在百姓面前伺
候他們。…以色列人走迷離開我的時
候，祭司利未人，撒督的子孫，仍看
守我的聖所；他們必親近我，事奉我，
並且侍立在我面前，將脂油與血獻
給我；這是主耶和華說的。他們必進
入我的聖所，就近我的桌前事奉我，
守我所吩咐的』—結四四 10～11、
15～16：

一 在神的眼光之中，不只有事奉殿的事奉，還
有一種更好的事奉，就是事奉主。

二 神今天只有一個目的，就是要人完全屬乎
『我』，就是要人在『我』面前事奉『我』；

Ministering to the Lord to Enjoy Him as the
Hidden Manna, the Budding Rod, and the Law of Life

Scripture Reading: Ezek. 44:10-11, 15-18; Acts 13:1-2; Heb. 9:3-4

Outline

Day 1

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:**

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.*

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*

神惟一的目的，並不是許多東西，乃是『我』—15～16節。

三 事奉了主，並不是對於殿不管了；事奉主的人也傳福音，拯救罪人，幫助弟兄姊妹進步，但是他們的目的只有一個，就是為著主，他們所看見的就是主自己；他們完全是因著主的緣故而寶貝人的。

四 如果我們到主的面前來只看見主，就頂自然也會服事弟兄姊妹；是不是事奉主這個問題，就在乎主在我們心裏是不是最大的。

週 二

五 我們事奉主所作的一切，都該是為著主的緣故，為著祂的滿足、心願、快樂、目的、喜悅和榮耀。

六 在主的工作中也有可引誘和吸引我們肉體的地方，因為這些完全是為著一己的喜好和榮耀—參林後四5。

七 沒有一個人能事奉主而不就近主，不用禱告來親近主的；屬靈的能力不是講道的能力，乃是禱告的能力；能穀禱告多少，就是表明我們裏頭的力量實在有多少。

八 如果我們要在至聖所裏事奉主，我們就必須在祂面前多花工夫、多禱告；我們需要親近祂，站在祂面前等候祂的旨意。

九 禱告就是侍立在神面前（結四四15），就是在神面前尋求祂的旨意，以蒙拯救脫離任意妄為的罪（詩十九13）。

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 事奉主的人要將脂油與血獻給祂——結四四 15:

- 1 供物的脂油豫表基督身位的寶貴，血表徵基督救贖的工作。
- 2 在我們對神的事奉中，我們必須將這兩樣獻給祂；血是為著神的聖別和公義，脂油是為著神的榮耀。

週 三

十一 事奉主的人要穿細麻材質的衣服，不可穿羊毛衣服或使身體出汗的衣服——17 ~ 18 節:

- 1 細麻衣表徵在賜生命的靈裏，憑基督的生命而有的日常生活和行事；這樣一種生活和行事是純淨、潔淨並細緻的。
- 2 羊毛衣服會使祭司發熱出汗（18），這是墮落之人在神咒詛下，沒有神的祝福，憑自己能力和力量勞苦的記號（創三 19）。
- 3 出汗的工作就是一切憑人為努力，沒有父神祝福所作的工；凡事奉主的人所作的，必須是不出汗的工作，不用人為努力和肉體勞力的工作——賽三十 15 上。
- 4 如果我們有過多時間在神的同在中，在神面前對付好了，在人面前就不必出汗；我們能以最少的力量作最多的事——參太十一 28 ~ 30。

週 四

十二 『在安提阿當地的召會中，有幾位申言者和教師，…他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所

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 woolen 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 這就是新約的工作，也是新約工作惟一的原則—聖靈的工作只能在事奉主的時候啓示出來。
- 2 惟獨在事奉主的時候，聖靈纔打發人出去，所以如果不把事奉主放在先，就甚麼都倒亂了；只有聖靈有權柄能分派人去作工。
- 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，都該以事奉主作根據。
- 4 我們是因為事奉主而出去的，不是出於自己的喜好而沒有事奉主作根據。

週 五

貳『第二幔子後，還有一層帳幕，叫作至聖所，有…四面包金的約櫃，櫃裏有盛嗎哪的金罐、和亞倫發過芽的杖、並兩塊約版』—來九 3 ~ 4:

- 一 隱藏的嗎哪就是當我們與神之間沒有一點間隔時，我們在祂面前所享受的那分基督；當我們與主之間沒有一點距離，我們就能最親密、最隱藏的享受基督；這就是享受隱藏的嗎哪，就是基督隱藏的那一分—出十六 31 ~ 36:
- 1 要勝過別迦摩召會的情形，就要把自己從今天基督教一般的實行中分別出來，只留在神面前，直接的事奉祂，而不是事奉任何別的東西；在這裏我們能享受到一些出於基督的東西，是所有遠離神面的人

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

無法嘗到的一啓二 17。

- 2 我們若要享受隱藏的嗎哪，我們與神之間就必須沒有距離；我們與主之間一切的間隔，都必須除去——結一 22、26。
- 3 當我們事奉主並享受祂作隱藏的嗎哪，就與主有直接的交通，並認識祂的心意和目的；我們在主的同在中，祂纔能把祂和祂的心意，以及祂所要我們作的一切託給我們。
- 4 當我們事奉主，就有神的託付，因為我們在祂面前，曉得自己與神之間沒有距離。

週 六

二 發芽的杖表徵基督這位復活者，該是我們的生命、生活和我們裏面復活的生命，並且這生命該發芽、開花並結出熟杏——民十七 8：

- 1 在民數記十六章所記載以色列人的背叛之後，神吩咐十二個首領按著以色列十二支派，共取十二根杖，放在會幕內見證櫃前；然後神說，『我揀選的那人，他的杖必發芽』——十七 5。
- 2 十二根杖都沒有葉子、沒有根，都是死枯的；若有一根能發芽，那一根就是神所揀選的；在此我們看見復活乃是神揀選的根據；事奉的根據，乃是在我們天然的生命之外的；因此，發芽的杖表徵我們經歷復活的基督，使我們蒙神悅納，在神所賜的職事上有權柄。
- 3 一切事奉的原則，乃在於發芽的杖；神把其他的十一根杖都發還，只把亞倫的杖留在約櫃裏，作永遠的記念；這意思是說，復活乃是事奉神的永遠原則——9 ~ 10 節：

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 復活的意思是，一切都是出於神，不是出於我們；復活就是只有神能，我們不能。
- b 復活的意思是，一切都是神作的，不是我們作的；所有認識復活的人，都是對自己絕望的人；他們知道自己不能。
- c 天然的力量還存在時，復活的能力就無法彰顯；撒拉自己會生時，以撒就不能生出來—創十八 10～15，二一 1～3、6～7。
- d 凡是我們能的，乃是天然的；我們不能的，纔是復活的；人必須到了盡頭，纔確知自己一無是處—太十九 26，可十 27，路十八 27。
- e 人如果從未感覺自己不行，就永遠無法經歷神的行；復活就是說，我們不行，一切乃是神作的—參林後一 8～9，四 7。

三 約版，就是律法的版，表徵神聖生命之律，就是神聖生命自發的大能、自動的功用、自有的能力和神聖的性能—耶三一 33，來八 10，參羅八 10、6、11，十 12～13：

- 1 這生命的律，神聖的性能，能殼在我們裏面作一切事來完成神的經綸：
 - a 照著這性能，我們能認識神、活神，並且在生命和性情上由神構成，使我們成為祂的擴增，祂的擴大，作祂的豐滿，使祂得著永遠的彰顯—弗一 22～23，三 19～21。
 - b 不僅如此，內裏生命之律的性能也將我們構成基督身體上具有各種功用的眾肢體—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 當神聖的生命在我們裏面長大時，生命的律就發揮功能，使我們成形，將我們模成神長子基督的形像—羅八 2、29：

- a 生命的律不是規律我們不作錯事，乃是規律出生命的形狀。
- b 生命的律發揮功能，主要的不是在消極方面告訴我們不該作甚麼；反之，當生命長大時，生命的律就在積極方面發揮功能，使我們成形，也就是把我們模成基督的形像。
- c 藉著生命之律的功能，我們都要成為神成熟的兒子，神也就要得著祂宇宙的彰顯。

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.

第九週 週一

晨興餽養

結四四 11『…他們〔利未人〕必在我的聖所當僕役，照管殿門，在殿中供職；必為百姓宰殺燔祭牲和平安祭牲，必站在百姓面前伺候他們。』

15『…祭司利未人，撒督的子孫…必親近我，事奉我…。』

到底我們所事奉的是信徒們呢，或是主呢？到底在我們的工作之中我們所注意的是工作呢？或是主呢？哦！在這裏有大分別，事奉殿和事奉耶穌基督是大不同的。我們看見，今天有許多人，他們是在事奉，是在供職，但是只在外院，沒有來到桌子面前。…主今天所尋求的事奉，主今天所一直要求的事奉，就是要真正的事奉祂。祂所要的不是要我們去作祂的工。作工固然是緊要，田地的耕種是緊要，羊羣的牧放也是緊要的，但主所看的不是這些，乃是事奉神和伺候神。祂要祂的僕人來事奉祂自己，伺候祂自己。哦！能穀事奉祂就是快樂的（事奉殿呢或是事奉神呢，二至三頁）。

信息選讀

以西結四十四章十一節和十五至十六節大不同…：十一節是說到殿裏的事奉，十五至十六節是說到事奉我，就是事奉耶和華。…按神看來利未人是分作兩派；雖然大家都是利未人，都是屬乎神的，都是一個支派之中的，可是其中有一大半是只配在殿裏事奉的；但另外一班少數的人，他們也是利未人中之，是撒督的後裔，他們可以事奉我，就是事奉耶和華。

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.

弟兄姊妹們，你知道甚麼是事奉殿，和甚麼是事奉耶和華麼？你知道事奉殿和事奉主的分別麼？…許多人…以為如果能拯救罪人，使召會的人數多起來，叫許多人加入召會是頂好的了。但我說這不過是事奉殿。…在神的眼光之中，不只有事奉殿的事奉，還有一種更好的。…我們不只是在主面前事奉，乃是事奉主。

神今天只有一個目的，就是要人完全屬乎『我』，就是要人在『我』面前事奉『我』。神惟一的目的，並不是許多東西，乃是『我』。

事奉了主，並不是對於殿不管了。我乃是說在這裏不只有事奉殿，還有比這更深的，就是事奉主。…不錯，我們傳福音是好的，我們拯救罪人，幫助弟兄姊妹進步，使他們向前走也是很好的；…但是你的眼睛所看見的只是弟兄和姊妹，所以是事奉殿。因為這些人是在百姓面前事奉，所以是事奉他們，而不是事奉主。不是說事奉主的人不作這些事，事奉主的人也作這些事，但是他的目的只有一個，就是為著主，完全是因著主的緣故而寶貝人的，所以他所看見的不光是人。如果你到主的面前來只看見主，你就頂自然也會服事弟兄。這是大分別。

有一件事是我們所必須要看清楚的，就是事奉殿和事奉主在外表上可以沒有多大分別。…問題就在乎你為甚麼這樣作！問題就在乎主在你心裏是不是最大的？…我們的存心已經解決一切的問題。所以所有的問題都在乎我們為甚麼要這樣作（事奉殿呢或是事奉神呢，四至五、一〇、五至七頁）。

參讀：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?"

第九週 週二

晨興餽養

結四四 15 ~ 16 『…祭司利未人，撒督的子孫，…他們必親近我，事奉我，並且侍立在我面前，將脂油與血獻給我；這是主耶和華說的。他們必進入我的聖所，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體的地方。…比方說一個人他天性是好動的，他天性就是好多說話的，你叫他到鄉下去傳福音，…他頂高興。你想他為甚麼這樣作呢？因為本來他就是好動好說的。我頂直的告訴你們，他這樣作不是為著主。因為多少時候，神如果真要他作他所不喜歡的事，他就不能作了。…多少人以為在家裏管孩子，作人的妻子，作了許多家庭的雜務，這是何等的無趣！如果能給她自由跑到這裏講講屬靈的事，跑到那裏說說主的事，是多好呀！但這是肉體的吸引，不是屬靈的，完全是因為一己的喜好。

許多人以為在〔聖所〕裏面事奉主，沒有多大興趣。但是這就是主所要我們所在的地方。在這裏是安靜的，是黑暗的，〔只有七盞橄欖油的燈，〕是沒有一大夥的人聚集的，是沒有許多人在一起的，但在這裏纔是事奉主的（事奉殿呢或是事奉神呢，七至八、一二頁）。

信息選讀

〔在殿外〕人都是看見你的；在那裏，你的工作乃是顯露的；在那裏，別人要稱讚你，說你好、力氣大、能殺宰許多牛羊，並且能殺把牛羊綁在祭壇上。許多人對於工作外面的成效是頂喜歡的。

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，或說事奉主之根底下的條件，就是親近主〔結四四 15〕，敢到主的面前來，能在主的面前坐得牢，能站在主的面前。…沒有一個人能事奉主而能不親近主的，也沒有一個人能事奉主，而能不用禱告來親近主的。屬靈的能力不是講道的能力，屬靈的能力乃是禱告的能力。能穀禱告多少，就是表明你裏頭的力量實在有多少。沒有一件屬靈的事，是需要力氣過於禱告的。…侍立是甚麼意思呢？就是等候命令，等待神說出祂的旨意來。

所有在神面前的罪，只有兩種。一種就是違背主的命令。如果主發了命令你不作，就是罪。但請你記得，不只這樣，在這裏還有一種也是罪，就是主沒有命令而你去作了。所以，一種是悖逆的罪，一種是妄動的罪；一種是主說了你不聽，一種是主沒有說，你就去作了。

如果我們要在至聖所裏事奉主，我們就必須在祂面前多花工夫、多禱告。…我們是需要禱告來把我們帶到神面前去的，我們是需要禱告來使我們親近神的。所以禱告就是侍立，就是站在神面前尋求祂的旨意。

要侍立在神面前就必須作一件事，就是要『將脂油與血獻給我』（15）。…神在聖所是聖潔的、是公義的，神在至聖所中是榮耀的。神的榮耀是充滿了至聖所，神的聖潔和公義是充滿了聖所。血在這裏就是為著神的聖潔和公義，脂油在這裏就是為著神的榮耀。脂油就是來使神有所得著，血就是來對付神的聖潔和公義。…血是對付罪的。…脂油就是那肥的、最美的、能滿足神心的，所以是為著神的榮耀的。

一個人如果不知道甚麼是死和復活，就不能事奉神。…因著祂流出永不朽壞之血的緣故，你也被流出去了。…所有一切屬乎天然的生命都已經出去了。…當主流血的時候，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。所以我們該一直站在這事實上，來拒絕自己的生命（事奉殿呢或是事奉神呢，一二至一九頁）。

參讀：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?"

晨興餽養

結四四 17 ~ 18 『他們進內院門必穿細麻衣，在內院門和殿內供職的時候不可穿羊毛衣服。他們頭上要戴細麻布裹頭巾，腰間要穿細麻布褲子；不可束上使身體出汗的衣服。』

所有在神面前事奉神的人，…該穿細麻布的衣服，頭上該戴細麻布的裹頭巾，腰間又要穿細麻布的褲子，所以全身都是穿細麻布的織物；〔以西結四十四章十七節〕又說不可穿羊毛的衣服。所以沒有一個事奉主的人可以穿羊毛的衣服，在神面前是永遠不能穿羊毛衣服的。…為甚麼？…〔十八節揭示〕所有事奉的人永遠不可出汗，一切出汗的工作都是神所不喜歡的，都是神所拒絕的。…到底汗是甚麼意思呢？我們知道全世界第一次的汗，是在亞當從伊甸園中出去的時候流的。創世記三章告訴我們說，因為亞當犯罪的緣故，神刑罰說，『你必汗流滿面纔得餬口。』〔19〕因此出汗乃是受咒詛的情形，因為被神咒詛的緣故，田地不給他効力；因為沒有神祝福的緣故，自己出力去作，以致使身體出汗的。所以出汗的工作是甚麼呢？就是一切憑人為努力，沒有父神祝福所作的工。但是，凡事奉神的人，絕對不能作那些出汗的工作（事奉殿呢或是事奉神呢，二二頁）。

信息選讀

神一切的工作都是頂安靜的，不是奔跑的，乃是坐著作的。雖然外面是頂忙，但，裏面是頂安然的；雖然外面是頂熱，但裏面是頂鎮靜的，所以是坐著作的。這就是不出汗的工作。哦！所有的事在神面前都

Morning Nourishment

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體的力量去作的。…出汗在外面可以，在外面宰殺牛羊、伺候罪人、事奉信徒是可以的，若作那樣的工作，盡可以出汗。但，凡要在聖所裏事奉主的人，就絕對不可出汗，因為神用不著人出汗。不錯，工作都是忙的，但是神的工作，用不著肉體的力量。我不是說用不著屬靈的力量，屬靈的力量要用多大都難說，你要遭遇多苦都難說。

屬靈的工作之最大的方面，就是對付神。他第一個接觸的，就是神，不是人。肉體的工作就不同，他第一個碰著的乃是人，所以如果一個工作沒有人就不成功的，就不是神的工作。哦！在神面前是頂寶貝，我們對付的就是祂。所以我們在這裏不是不作工，乃是要作不出汗的工，這是怎麼說的呢？如果你在神面前對付好了，在人面前就不必出汗。你能以最少力量作最多的事。…在這裏是神作工，所以用不著肉體的力量和流汗的。

弟兄姊妹們！我們今天在神面前，可以頂誠實的查看自己，問主說，『主阿！到底我這樣作，是事奉你呢？或是事奉工作呢？主阿！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，那，你自己就可以斷定說，我是事奉殿，不是事奉主了。…在這裏不只是事奉百姓。…事奉百姓的人已經太多了，弟兄姊妹們！你為甚麼還要再去湊一分呢？…我盼望我們今天就能說，『神阿！我要事奉你，我願意撇下一切的東西，放下所有的工作，棄絕一切在外面的，我要來事奉你，作屬靈的工作；我要放下外面的，進到裏面去，更深的進到裏面去。』（事奉殿呢或是事奉神呢，二二至二五頁）

參讀：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?"

第九週 週四

晨興餽養

結四四 16『他們必進入我的聖所，就近我的桌前事奉我，守我所吩咐的。』

徒十三 1～2『在安提阿當地的召會中，有幾位申言者和教師，…他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。』

〔以西結四十四章十六節〕說事奉主是有地方的。事奉主是在聖所裏的，事奉主是在裏面的，事奉主是在一頂幽靜的地方的，在那裏是很隱藏的，不是像在外院那樣公開的。弟兄姊妹們！讓我們求神賜恩給我們，叫我們真不要以為這樣作是苦痛的，其實在那裏一日，比在別處千日更好哩！

〔行傳十三章一至二節的事例說明〕新約的工作，也是新約工作惟一的原則。聖靈的工作只能在事奉主的時候啓示出來。惟獨在事奉主的時候，聖靈纔打發人出去。所以如果不把事奉主放在先，就甚麼都倒亂了（事奉殿呢或是事奉神呢，二〇、二六頁）。

信息選讀

安提阿召會工作的起頭，乃是在事奉主的時候，聖靈說，『要為我分別巴拿巴和掃羅，去作我召他們所作的工。』〔徒十三 2〕我再說，神永遠不要人投軍。自己投軍的兵，是神所不要的。神只有祂所強迫來的兵，征來的兵。你知道軍隊中有兩種的兵：一種是自

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

已投軍投來的，一種是國家強迫征來的，因國家下命令而無法拒絕，只得當兵的。但在神的工作之中，只有征來的兵，而沒有投來的兵。所以沒有一個人能說因為我喜歡，所以我要去傳福音；但是神用不著你。今天神的工作受到大害的，就是投來的兵太多了，今天不能像主那樣說，『那差我來的…』了。哦！弟兄姊妹們！這不是一件隨便的事，神的工作不是你隨著自己的意思可以作的，神的工作乃完全是屬於神的。所以你今天必須查問看：到底是我自己出來的呢？還是主召我出來的？今天你必須問自己：我是自己投軍投來的呢，或是被神徵兵征來的？所有投來的兵，都是不能存留的，所有自薦的，都是不能永存的，因為神只要祂自己所征來的兵。你知道，當他們事奉主的時候，不是掃羅和巴拿巴自己說，我們要出去傳福音，乃是聖靈說，『要為我分別巴拿巴和掃羅，去作我召他們所作的工。』所以在這裏只有聖靈有權柄能分派人去作工，召會對於這件事是一些權柄也沒有的。但是今天有許多差會，許多佈道團都是人派人。神是不能容讓這種事的。因為我們在這裏只能事奉主，不能事奉殿。神所要的，就是那些直接事奉祂的人，直接受聖靈差派的人。

我再說，事奉主不是外面的一切工作都不作了，事奉主不是鄉下的路不跑了。我所說的是這樣：所有外面的工作，都該以事奉主作根據；我們是因為事奉主而出去的，不是出於自己的喜好而沒有事奉主作根據。這兩樣大有分別，它們的分別，真是比天和地的分別更大。所有有經歷的人都知道，甚麼事的分別都沒有像事奉主和事奉殿的分別大（事奉殿呢或是事奉神呢，二六至二七頁）。

參讀：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?"

第九週 週五

晨興餽養

來九 3～4『第二幔子後，還有一層帳幕，叫作至聖所，有金香壇，和四面包金的約櫃，櫃裏有盛嗎哪的金罐、和亞倫發過芽的杖、並兩塊約版。』

喫靈食完全在於我們與主之間的距離。…我們若離主很遠，就不可能喫到任何靈食。以色列人在埃及時，他們喫不到嗎哪，因為嗎哪是神賜給祂百姓在曠野的靈食。

以色列人享受過嗎哪之後，神吩咐他們，把一俄梅珥嗎哪獻給祂（出十六 33）。…簡單的說，隱藏的嗎哪就是神所賜的嗎哪中，獻回給神那上好的一分；…盛在金罐內，隱藏在帳幕裏至聖所內的約櫃裏。…你若是一個祭司，就可以在聖所裏，比在外院子事奉的利未人更接近神。但你雖然是在聖所供職的祭司，你還沒有進入至聖所。因此，你與神之間，仍然有一段距離。你若要享受隱藏的嗎哪，你與神之間就必須沒有距離。你與神之間一切的間隔，都必須除去（希伯來書生命讀經，七九〇至七九一頁）。

信息選讀

以色列人進入美地之後，就喫美地的出產。…但在過節時，他們享受特別的分，就是那拔尖的十分之一，因為他們這時更接近神，他們乃是圍繞聚集在神的居所，享受美地出產中獻給神那上好的一分（申十二 17～18，十四 22～23）。他們出產的另外十分之一，是給在外院或聖所事奉的祭司和利未人，他們比大部

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

分的百姓更親近神。因此，越靠近神的以色列人，就越能享受更好的屬靈食物。…拔尖之分…要歸給在至聖所向神供職的大祭司。因為他是最親近神的一位。有人可能說，隱藏的嗎哪不是為著喫，是為著留作記念的。…〔但在啓示錄二章十七節，〕主應許將神面前作記念的那一俄梅珥嗎哪，…賜給別迦摩召會中的得勝者。

有一分上好的基督存在神面前，是特別保留給那些只事奉神，而不是事奉神以外之事的人。…要勝過別迦摩召會的情形，就要把自己從今天基督教一般的實行中分別出來，只留在神面前，直接的事奉祂，而不是事奉任何別的東西。…在這裏我們能享受到一些出於基督的東西，是所有遠離神面的人無法嘗到的。…隱藏的嗎哪…就是當我們與神之間沒有一點間隔時，我們在祂面前所享受的那分基督。

當我們與主之間沒有一點距離，我們就能最親密、最隱藏的享受基督。這就是享受隱藏的嗎哪，就是基督隱藏的那一分。

我們越靠近祂，就越事奉祂。最終，當我們進入至聖所，在神聖的榮耀前，一切事奉就都停止。在這裏，我們只有主的同在，只享受隱藏的基督，就是隱藏的嗎哪。我們乃是在此纔與主有直接的交通，並認識祂的心意和目的。我們也是在此纔能被祂和祂的心意，以及祂所要我們作的一切充滿。…我們有神的託付，因為我們在祂面前，…曉得自己與神之間沒有距離。…我們…從裏面深處覺得，我們正在享受隱藏的基督作美地出產中上好的分。這就是隱藏的嗎哪。讚美主！（希伯來書生命讀經，七九二至七九九頁）

參讀：希伯來書生命讀經，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

第九週 週六

晨興餽養

民十七 8『第二天，摩西進見證的會幕去；看哪，利未家亞倫的杖已經發了芽，甚至生了花苞，開了花，結了熟杏。』

耶三一 33『耶和華說，…我與以色列家所立的約，乃是這樣：我要將我的律法放在他們裏面，寫在他們心上；我要作他們的神，他們要作我的子民。』

發芽的杖與神子民的建造有關。…發芽的杖表徵基督這位復活者，該是我們的生命、生活和我們裏面復活的生命，並且這生命該發芽、開花並結出熟杏。

在至聖所這裏，我們是在神面前享受基督，這享受使我們發芽，但不是靠我們自己的能力，乃是靠復活的生命。這樣，神就能運用祂的權柄，來建造祂的子民（希伯來書生命讀經，八一五、八一九、八二七頁）。

信息選讀

神吩咐十二個首領按著以色列十二支派，共取十二根杖，放在會幕內見證櫃前〔民十七 6〕。…十二根杖都沒有葉子、沒有根，都是死枯的。神說，若有那一根能發芽，那一根就是神所揀選的。在此我們看見復活乃是神揀選的根據；復活乃是權柄的根據。…這〔也〕給我們看見，事奉的根據，乃是在我們天然的生命之外的。…人如果從未感覺自己不行，就永遠無法經歷神的行。…復活就是說，我們不行，一切乃是神作的。

一切事奉的原則，乃在於發芽的杖。神把其他的十一根杖都發還，只把亞倫那根發芽的杖留在約櫃裏，作永遠的記念。這個意思就是說，復活乃是事

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

奉神的永遠原則。…事奉神的權柄，乃是根據復活，不是根據人自己。事奉神的事非經過死而復活，就不能擺在神面前蒙悅納。復活就是神，不是我們；復活就是神能，我們不能；復活就是神作的，不是我們作的。凡自己以為不錯的，凡對自己有錯誤估價的，這人永遠不知道復活是甚麼。…所有認識復活的人，都是對自己絕望的人；所有認識復活的人，都是知道自己不能的人。天然的力量還存在時，復活的能力就無法彰顯。撒拉自己會生時，以撒就不能生出來。凡是你能的，乃是天然的；你不能的，纔是復活的。…人必須到了盡頭，纔確知自己一無是處（倪柝聲文集第三輯第一冊，二六八至二六九、二七四至二七七頁）。

按其生命說，新約的律乃是三一神；按其功用說，新約的律乃是全能的神聖性能。這神聖的性能在我們裏面行作一切，為著完成神的經綸。按這性能，我們能認識神、活神並在神的生命和性情上被祂構成，使我們成為祂的擴增、擴大，作祂的豐滿，使祂得著永遠的彰顯（弗一 22～23，三 19～21）。不僅如此，內裏生命之律的性能，將我們構成基督身體的肢體（林前十二 27，弗五 30），有各種的功用（羅十二 4～8，弗四 11、16）（聖經恢復本，耶三一 33 註 1）。

生命之律不是規律我們不作錯事，乃是規律出生命的形狀。…生命之律的主要功能，不是在消極方面告訴我們不該作甚麼，乃是在積極方面，當生命長大時，使我們成形，也就是把我們模成基督的形像。…最終，藉著生命之律的功能，我們都要成為神成熟的兒子，神也就要得著祂宇宙、團體的彰顯（希伯來書生命讀經，九〇八至九〇九、九一一頁）。

參讀：希伯來書生命讀經，第六十一至六十二、六十四至六十五、六十九篇；倪柝聲文集第三輯第一冊，權柄與順服（下編），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

第九週詩歌

WEEK 9 — HYMN

556

禱告—在至聖所裏

7 7 7 7 (英 769)

降 B 大調

2/4

B^b 3 · 2 | 1 7̣ | E^b 6̣ 1 | B^b 5̣ - | $G7$ 6̣ 6̣ | Cm 4̣ · 3̣ | $C7$ 2 1 | F 1 7̣ |
 一 我 要 進 入 至 聖 所, 幔 子 裏 面 過 生 活,
 B^b 1 · 2 | Gm 3 1 | E^b 6̣ 4 | B^b 3 2 | 3 1 | E^b 6̣ · 2 | $F7$ 1 7̣ | B^b 1 - ||
 摸 主 施 恩 的 寶 座, 讓 主 活 水 來 流 過。

- 二 我靈就是至聖所, 主在裏面今住着;
只要回到靈裏面, 我就與主得相見。
- 三 復活基督的馨香, 調在靈裏來發放;
在靈裏面我禱告, 祂就藉此得發表。
- 四 摸着靈裏的基督, 就必飽嘗祂豐富;
生命亮光、生命糧, 加上復活的馨香。
- 五 越摸越深越豐富, 摸着深處的基督;
摸着生命的律法, 摸着隱藏的嗎哪。
- 六 摸着復活蒙悅納, 如同枯杖發了芽;
在此纔有施恩座, 恩惠流出如江河。
- 七 我們聚集同禱告, 靈得釋放並相調,
也是進入至聖所, 在此能將主摸着。
- 八 我們在這至聖所, 同過祭司的生活,
多方摸主施恩座, 直到活水全流過。

To the holiest place I'd come

Prayer — In the Holiest

769

G G/B C G/B C Am A^7 D
 1. To the ho - liest place I'd come, There with - in the veil to be;
 G C D Em C G/D D^7 G
 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.

生命的流帶著生命的供應，
出於並為著神宏偉的殿

讀經：結四七1～12，林後三6，林前九11，三6、9，
四15，三2、12

綱 要
週 一

壹 我們要有分於神終極的行動，就需要
經歷那出於神殿之生命的流—結四七
1～12：

一 神終極的行動乃是祂在人裏面的行動，用祂
生命、性情、元素和素質一切的所是將人浸
透，藉此使人成為神，而使神得著榮耀，得
著彰顯—林後三18，約壹三2。

二 水從門檻下流出一結四七1：

1 要使水流出，必須有門檻，就是出口—參詩八一
10。

2 我們若與主親近並多接觸祂，就有一個出口，讓活
水從召會流出來—詩歌六一四首。

三 河往東流—結四七1：

1 神的河是往神榮耀的方向流—參民二3，結四三2。

2 倘若召會中的每一個人，都尋求並顧到神的榮耀，
活水就會從召會流出來—約七18，林前十31。

四 水由殿的右邊流出一結四七1：

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 在聖經裏，右邊是至高的地位、首位—參來一 3。
 - 2 生命的流該在我們裏面居首位，在我們的生活和工作中成爲管治的因素—啓二二 1，西一 18 下。
- 五 水流是在祭壇的旁邊，說出我們需要十字架的對付與完全的奉獻，以享受生命的流—結四七 1。

週 二

- 六 爲著生命之流的增加，我們需要爲主這銅人所量度—四十 3，四七 2～5，啓一 15，參約七 37～39：
- 1 量度就是察驗、試驗、審判並據有一賽六 1～8，結四二 20。
 - 2 量了四次一千肘（一千是完整的單位—參詩八四 10），指明我們這些受造之物需要被主徹底的量度，使祂能佔有並完全據有我們全人—結四七 2～5。
 - 3 我們越讓主察驗、試驗並審判以據有我們，水流就越深；水流的深度在於我們被主量度有多少—參約壹一 5、7。
 - 4 我們越爲主所量度，就越受生命之恩的湧流所約束並限制，至終消失在湧流的三一神這可汛的河裏，被這河帶往前；就一面說，我們失去一切的自由，但就另一面說，我們是真正的自由了—結四七 4～6。

週 三

七 河使百物得活—9 節上：

- 1 河水所到之處，百物都必生活，且滿了生命。
- 2 河流產生樹木、魚和牲畜—7、9～10、12 節。

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 河滋潤曠野，並醫治死海—8 節：

1 河滋潤乾焦之地並醫治死水。

2 這滋潤和醫治的目的是為著產生生命。

週 四

九 河無法醫治泥濘之地與窪濕之處—11 節：

1 泥濘之地或窪濕之處是中立地帶，半路涼亭，妥協和不冷不熱之處—參啓三 15 ~ 16。

2 為著生命的流並為著召會生活，我們必須絕對。

3 『你若在主的恢復中，就要絕對在主的恢復中，不要在半路涼亭。…主耶穌渴望並要求絕對。…因著絕對，我們就會在流中，這流不是涓涓細流，乃是可湊的河。這樣，河水所到之處，百物都必生活。』
(以西結書生命讀經，三八二至三八三頁)

週 五

貳 我們享受基督作生命的流，賜生命的靈，乃是為使我們成為撒種者、栽種者、澆灌者、生育者、餵養者和建造者，有供應生命的職事，為著神奇妙的生機建造，就是神宏偉的殿：

一 新約穀資格的執事乃是供應生命給人，為要幫助人在生命裏長大—林後三 6。

二 生命的執事乃是撒屬靈種子的撒種者：

1 在林前九章十一節保羅對哥林多人說，『我們…把屬靈之物撒給你們』；『屬靈之物』指屬靈的種子。

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 種子 是 生命 的 容 器，撒 屬 靈 的 種 子 就 是 在 我 們 靈 裏，同 著 並 出 於 我 們 的 靈 而 分 賜 生 命。

3 主 耶 穌 來 作 撒 種 者，將 祂 自 己 作 為 生 命 的 種 子 撒 在 人 類 裏 面—太 十 三 3、37。

4 在 主 的 恢 復 裏，我 們 作 為 新 約 的 執 事，需 要 作 撒 種 者 分 賜 生 命，好 在 人 裏 面 生 長 並 產 生 基 督。

三 生 命 的 執 事 乃 是 栽 種 者，將 基 督 栽 種 到 神 的 子 民 裏 面—林 前 三 6：

1 在 基 督 裏 得 了 重 生，有 神 生 命 的 信 徒，乃 是 神 新 造 裏 的 耕 地、農 場—9 節。

2 我 們 要 將 基 督 栽 種 到 別 人 裏 面，就 需 要 在 我 們 靈 裏 真 實 的 經 歷 基 督 作 生 命。

四 生 命 的 執 事 乃 是 用 基 督 澆 灌 人 的 澆 灌 者—6 節：

1 一 旦 我 們 將 基 督 栽 種 到 別 人 裏 面，我 們 就 需 要 用 生 命 水 澆 灌 他 們—啓 二 二 17。

2 我 們 可 將 神 農 場 上 的 澆 灌 者 比 喻 為 有 貯 水 槽 的 灌 溉 系 統，用 水 供 應 農 場；我 們 該 是 神 聖 的『灌 溉 系 統』，有 活 水 貯 存 在 我 們 裏 面，可 以 澆 灌 作 神 農 場 的 召 會。

3 我 們 需 要 對 基 督 作 生 命 水 有 真 實 的 經 歷，並 與 祂 有 活 的 接 觸，如 此 我 們 就 能 作 活 水 的 管 道，就 是 神 聖 的 灌 溉 系 統，能 用 生 命 水 供 應 別 人—約 四 14，七 37 ~ 39。

週 六

五 生 命 的 執 事 乃 是 生 育 者，就 是 將 生 命 分 賜 到 自 己 所 生 之 兒 女 裏 面 的 父 親—林 前 四 15：

1 生 育 就 是 產 生 屬 靈 的 兒 女，藉 著 生 命 的 分 賜 將 他 們 生 出 來。

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 我們需要有神聖的『生命胚芽』，為要將神聖的生命分賜到別人裏面，將他們生為神的兒女。

六 生命的執事乃是餵養者；餵養是生命的事，不同於教導，教導是知識的事：

1 給人奶喝或食物喫，就是餵養人—三 2。

2 使徒供應給哥林多信徒的，似乎是知識，其實是奶（還不是乾糧），這必定滋養了他們。

3 使徒健全的教訓，將健康的教訓當作生命的供應給人，滋養他們，或醫治他們—提前一 10 下，六 3，提後一 13，多一 9。

七 生命的執事乃是建造者，用金、銀、寶石建造—林前三 12：

1 金表徵父神聖的性情，銀表徵基督救贖的工作，寶石表徵那靈變化的工作；這與表徵人性情的木、表徵肉體裏之人的草、與表徵無生命之光景的禾稈相對。

2 雅歌描繪在正確的召會生活中，得成全的聖徒與變化的靈配搭，成全愛基督的尋求者，將三一神供應給他們，使他們因三一神的屬性作到他們裏面成為他們的美德而得變化—一 10 ~ 11。

3 這是為著建造召會作基督生機的身體，終極完成新耶路撒冷，以完成神永遠的經綸—林前三 12，啓二一 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.

晨興餽養

結四七 1『祂帶我回到殿門，見水從殿的門檻下流出，往東流去（原來殿面朝東）；這水從檻下，由殿的南邊，在祭壇的南邊往下流。』

詩四六 4『有一道河，這河的支流，使神的城快樂；這城就是至高者支搭帳幕的聖處。』

一位早期的教父亞他那修（Athanasius）論到基督說，『祂成爲人，使我們得以成爲神。』又說，『話成了肉體，…使我們有分於祂的靈，而得以成爲神。』這是神在地上行動的原則。神的行動是在人裏面，並藉著人。神的行動是要使人在生命和性情上成爲神，卻無分於神格（約伯記生命讀經，一五二頁）。

以西結四十七章一節上半說，『祂帶我回到殿門，見水從殿的門檻下流出，往東流去。』要使水流出，必須有門檻，就是出口，讓水能流過。這指明我們若藉著基督，多與神接觸並親近祂，我們就有一個出口，讓神的活水從召會中流出來（以西結書生命讀經，三七二至三七三頁）。

信息選讀

河從殿中往東流（結四七 1 中）。東方是向著主的榮耀（民二 3，結四三 2）。往東流，指明神的河一直是往神榮耀的方向流。河只管神的榮耀。

召會生活中的每一件事，都當爲著神的榮耀。譬如，我們傳福音時，該尋求神的榮耀。我們傳福音若

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

是為著神的榮耀，就必定有活水流出來。然而，我們若不顧神的榮耀，水流就要受到限制。在召會中的每一個人，都該尋求並顧到神的榮耀。這樣，活水就會從召會流出來。

以西結四十七章一節下半也告訴我們，水由殿的右邊（南邊，直譯，右邊）流出來。根據聖經，右邊表徵最高的地位。水從右邊流出，指明主的水流該居首位。我們該讓主居首位，也需要讓主的水流居首位。這樣，水流就有果效，並在我們的生活和工作中，成為管治的因素。

這水流是在祭壇的旁邊（1 末）。這指明水流總是經過十字架的運行（出十七 6，約十九 34）。我們若不受十字架的對付，水流就會受攔阻。我們若要有水流，就必須受十字架的對付。我們必須樂意經過十字架，使水能流出來（以西結書生命讀經，三七三至三七四頁）。

這湧流也在祭壇的南邊。為著活水的流，一切必須放在祭壇上。我們的確需要完全的奉獻，以享受生命的流。我們需要將所有的一切和所是的一切，奉獻給主。

給人喝的水總是與神殿或神城有關。詩篇三十六篇八節說，『他們必因你殿裏的肥甘得以飽足，你也必叫他們喝你樂河的水。』這節提起神的殿。四十六篇四節說，『有一道河，這河的支流，使神的城快樂。』在本節，河在城裏。…詩篇這兩節給我們看見，河在城內的殿裏。又因為殿在城裏，所以殿裏的河也就在城裏。

約珥書三章十八節告訴我們，必有泉源從耶和華的殿中流出來。撒迦利亞十四章八節告訴我們，必有活水從耶路撒冷出來。…在約珥書和撒迦利亞書我們又看見，河與殿和城有關（李常受文集一九六九年第二冊，五六七、五六一頁）。

參讀：約伯記生命讀經，第二十四篇；聖經中關於生命的重要啓示，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

晨興餽養

結四七 3～5『那人…量了一千肘，使我趟過水，水到踝子骨。祂又量了一千肘，使我趟過水，水就到膝。祂再量了一千肘，使我趟過水，水便到腰。祂又量了一千肘，水便成了河，使我不能趟過…。』

在以西結四十七章，對我們而言，主要的點乃是我們都需要被量度。我們不需要掙扎、奮鬥或運用自己的努力作甚麼。惟一的需要是我們必須願意一而再，再而三的被量度。我們需要告訴主：『主，我願意被量度。』這樣水流至終會成為河。地方召會裏的聖徒若願意一而再，再而三的被量度，量了四次，達到百分之百時，就會有河滋潤乾焦的曠野，醫治死海，生長樹木，產生魚，並產生牛犢和山羊羔。我們所需要的，乃是為著主的行動被量度。我們需要被主試驗、察驗、接管並據有。

水到踝子骨，那就是說，我們這人只有一小部分被主據有。水漲到腰，指明我們這人的一部分被主據有，但另一部分仍是自由的。我們若願意被量到百分之百，就會完全被活水吞沒。然後就一面說，我們失去一切的自由，但就另一面說，我們是真正的自由了。當我們完全被主據有，我們纔完全得著自由。活水的流會帶我們朝著目標向前（李常受文集一九六九年第二冊，五七六至五七七頁）。

信息選讀

Morning Nourishment

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)

Today's Reading

當這人開始量河水時，從殿裏只有一點點水流出來。然後祂量了一千肘，水流就加深，到了踝子骨（結四七3）。祂又量了一千肘，水流又加深，到了膝（4）。以後這人再量了一千肘，水流就更深，到了腰（4）。當祂第四次量一千肘的時候，水流就成了可漲的水，不可趨的河。

在聖經裏，一千這數字表徵完整的單位。譬如，詩篇八十四篇十節，作詩的人說，在耶和華的院宇住一日，勝似在別處住千日。一千既是表徵完整的單位，量一千的意思就是量完整的單位；一量就是完整的量。

當我們受主審判的時候，必須有徹底的認罪。我們必須讓主作我們的審判者，讓祂把我們帶進祂的光中，好暴露我們。

如何能確定被主量度有多少，被主得著有多少。我們乃是憑河的深度來知道這事。如果河水只到踝子骨，這證明我們還沒有完全被主量過。河有多深乃在於我們被主量過多少。我們不必爭辯或稱義自己，只要看我們流的深度（以西結書生命讀經，三七五至三七七頁）。

弟兄姊妹，我們若要流出神的生命，就得被神量過。…有許多弟兄姊妹，他們喜歡自己隨便走路，不喜歡受神生命的限制，他們也就不喜歡被神量。被神量過的人，他的腳就不能隨便走路。…最後一步，約翰七章所說的河來了，這個人就漲在水上。到這個時候，他這個人完全順著水性而行動了。這一點就是蓋恩夫人最後的經歷，她失去在神裏面了。這是最深的一步（倪柝聲文集第二輯第十八冊，二四九至二五〇頁）。

參讀：倪柝聲文集第二輯第十八冊，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"

晨興餽養

結四七 8 ~ 10『…這水往東方一帶流出，下到亞拉巴，直到海；…這河所到之處，凡滋生有生命的動物都必生活，並且這水到了那裏，就有極多的魚。…必有漁夫站在海邊，從隱基底直到隱以革蓮，都作曬網之處。…』

以西結四十七章八節說到河下到…亞拉巴，〔這地名〕意思是野地、旱地、乾焦的不毛之地；因此是曠野。這地需要滋潤。河是為著滋潤旱地，並醫治死海。…約書亞三章十六節說到鹽海是亞拉巴的海。死海或鹽海是在亞拉巴附近。因著河流入海裏，海中的鹽水就得醫治。現今海成為淡水，因為鹽被吞沒了。河先來滋潤不長東西的旱地，並醫治死水。這滋潤和醫治的目的是為著產生生命（李常受文集一九六九年第二冊，五七四至五七五頁）。

信息選讀

河水所到之處，百物都必生活，且滿了生命（結四七 9）。這河乃是生命的河，惟有生命能使百物得活。

在這流裏，必生長樹木，每月結出佳美、可口的果子（12）。這水也帶來極多的魚（9）。隱基底和隱以革蓮這兩城的名字（10），含示牲畜。隱基底的意思是，『山羊羔的泉源』；隱以革蓮的意思是，『二牛犢的泉源』。這些泉源乃是給年幼的牲畜，就是給山羊羔、牛犢的。從這一切我們看見，河流產生樹木、魚和牲畜。

Morning Nourishment

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.

在正當的召會生活中，有許多結果子的樹木，因此不缺果子。你所在地方的召會若是活的，就必定有結果子的樹木。有結果子的樹，表示在你的召會中有水流。樹是長在活水旁。在你所在地的召會中若有水流，就必定有樹，結出豐盈的果子。

隨著河的流，也有漁夫（10）。打魚表徵人數擴增。在你所在的地方召會，一年過一年人數若沒有擴增，這表示沒有打魚，而沒有打魚表示沒有水流。我們若要打魚，就必須有水流。

在召會生活中，我們也需要有山羊羔的泉源和牛犢的泉源，好得著餵養。因此，我們需要食物，需要人數的擴增，也需要餵養。這就帶進補網，就是建造。…這一切都在於一件事，就是…神的河來湧流（以西結書生命讀經，三七九至三八〇頁）。

因此，河流產生樹木、魚和牲畜。漁夫在地上曬網，從隱基底直到隱以革蓮。他們在這兩個泉源之間的地面上曬網。以西結四十七章的樹木、魚和牲畜，是照著創世記一章的次序提起的。在一章，植物生命在先，魚其次，牲畜第三。

我們需要隱基底，我們也需要隱以革蓮，就是山羊羔和牛犢的泉源。我們必須領悟，主恢復的潛力是在青年人身上。我很喜樂，看見有這麼多『山羊羔』和『牛犢』在召會生活裏。我是年長的聖徒，為著我們中間年長的聖徒，我也滿了感謝。所有的『山羊羔』都需要年長聖徒的照顧。雖然我喜愛並珍賞所有年長的聖徒，但我裏面深處領悟，主行動的將來、興盛和潛力，是在年輕人，在山羊羔和牛犢身上。我們中間有許多滿了生命的青年人，證明地方召會是山羊羔的泉源，和牛犢的泉源（李常受文集一九六九年第二冊，五七五至五七六頁）。

參讀：聖經中關於生命的重要啓示，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-gedi 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-gedi, 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

結四七 11 ~ 12 『只是泥濘之地與窪濕之處不得治好，必留為鹽地。在河這邊與那邊的岸上必生長各類的樹木，其果可作食物；葉子不枯乾，果子不斷絕；每月必結新果子，因為供應樹木的水是從聖所流出來的。樹上的果子必作食物，葉子乃為治病。』

以西結四十七章八節說，這河流向東海。根據地圖，東海就是鹽海或死海。藉著從神殿中流出的河，死海的鹽水要得著醫治。這意思是說，死亡要被生命吞滅。當地方召會中生命的流豐富且深廣時，許多死亡就要被生命吞滅。然而，一個召會中若沒有水流，那個召會就要成為『死海』，滿了鹽。但若有河的流，死就要被生命吞滅，『死海』就要活過來。

雖然死海和乾地能活過來，死也能被生命吞滅，但窪濕之處卻不得治好（11）。窪濕之處既不是乾地，也不是流水之處。窪濕之處乃是半泥半水，既不濕也不乾。窪濕之處表徵一種充滿妥協的光景。這意思是說，無論那裏有妥協的光景，那裏就是窪濕之處。我們絕不該與任何『窪濕之處』有牽連（以西結書生命讀經，三八〇至三八一頁）。

信息選讀

主耶穌責備老底嘉的召會像溫水，不冷不熱。祂告訴在老底嘉的人，他們應當或熱或冷，而不要像溫水。祂也說，他們若仍然不冷不熱，祂就要從口中把他們吐出去（啓三 15 ~ 16）。像溫水就是在一種妥協的光景中，在窪濕之處。

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.

我們對召會的立場必須是絕對的。你若站在宗派裏，就該絕對的站住。你若與自由團體站在一起，就該絕對的同那個團體站住。你若站在召會的立場上，你就必須絕對的站住。你應當或冷或熱，而不該像溫水。像溫水就是在窪濕之處。你若放棄宗派和自由團體，卻又不絕對的為著召會的立場，你就是在窪濕之處。一個人可能在召會生活中，卻不是絕對的。這樣的人乃是窪濕之處。

甚至主也無法治好窪濕之處。窪濕之處是中立地帶，半路涼亭，妥協之處。有些聖徒既不在巴比倫，也不在耶路撒冷，乃在巴比倫和耶路撒冷中間地帶。這意思是說，他們是在窪濕之處，甚至他們就是窪濕之處。

我們必須絕對的在流中，或站在乾地上。我們若在窪濕之處，或在『泥濘』的光景中，主對我們就無能為力。進到窪濕之處很容易，從其中出來卻很難。召會必須是在絕對之地。因此，為著召會生活，我們必須絕對。…你若在主的恢復中，就要絕對在主的恢復中，不要在半路涼亭。要完全從巴比倫回到耶路撒冷。你若停在半途，就會成為窪濕之處，不會有任何水流，甚至沒有細流。你所有的水只殼使你成為『泥濘』。你會成為窪濕之處，而窪濕之處不得治好。我在主恢復的年日中，從未看見窪濕之處得治好的。

主耶穌在啓示錄二十二章十一節說，『行不義的，叫他仍舊行不義；污穢的，叫他仍舊行污穢；義的，叫他仍舊行義；聖別的，叫他仍舊聖別。』這裏我們看見，主耶穌渴望並要求絕對。我們必須學習絕對。因著絕對，我們就會在流中，這流不是涓涓細流，乃是可泅的河。這樣，河水所到之處，百物都必生活（以西結書生命讀經，三八一至三八三頁）。

參讀：以西結書生命讀經，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

林後三 6『祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。』

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

9『因為我們是神的同工，你們是神的耕地，神的建築。』

新約設資格的執事乃是供應生命給人，為要幫助人在生命裏長大（林後三 6）。…哥林多前書…啓示…新約設資格的執事的六種身分：撒種者、栽種者、澆灌者、生育者、餽養者和建造者。這六種身分與生命的事有關，就是與我們經歷並享受基督作為賜生命的靈有關（李常受文集一九七〇年第一冊，七六五頁）。

信息選讀

在林前九章十一節保羅對哥林多人說，『我們…把屬靈之物撒給你們。』屬靈之物指屬靈的種子。…新約的執事所作的第一件事，不是傳道理的教訓，乃是撒屬靈的種子。種子是生命的容器，撒種就是分賜生命。因此，撒屬靈之物是生命的事。按照馬太十三章，主耶穌來作撒種者，將祂自己作為生命的種子撒在人類裏面（3、37）。…在主的恢復裏，我們作為新約的執事，需要作撒種者，將生命分賜到別人裏面。

…作撒種者比作教師難多了。要作教師，人只需要上聖經學校，在那裏他可能被訓練成為優秀的講員，

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

不但學習聖經道理和比喻，也學習如何運用聲音，說故事，講得動聽，並且使用手勢。然而，要作撒種者，人必須有那能在別人裏面生長並產生基督的生命種子。這樣的屬靈種子不是僅僅道理或字句，乃是在我們靈裏生命的東西。這樣的種子是屬靈之物，乃是在我們靈裏，同著並出於我們的靈。要得著教訓並不難，但要得著這些種子就不容易了。

在林前三章六節保羅說，『我栽種了。』栽種也是生命的事，因為栽種包含撒種，就是撒播生命的容器，或將花草、苗木或樹秧栽植在地裏；這一切都是生長的活物。九節告訴我們，我們在基督裏的信徒，是『神的耕地』，就是神的農場。在基督裏得了重生，有神生命的信徒，乃是神所耕種的田地，神新造裏的農場。就團體一面，我們是神的召會，有基督栽種在我們裏面。我們要將基督栽種到別人裏面，就需要在我們靈裏真實的經歷基督作生命。我們裏面若生長並產生基督，我們就會有出於基督的東西可以栽種到別人裏面。這再次指明，屬靈的栽種不是道理的事，乃是生命的事。

在六節保羅繼續說，『亞波羅澆灌了。』我們不僅該是栽種者，也該是澆灌者。一旦我們將基督栽種到別人裏面，我們就需要用生命水（啓二二17）澆灌他們。日復一日我們該澆灌親愛的聖徒，他們是神的農場上需要澆灌的植物。我們可將神農場上的澆灌者比喻為用水供應農場，有貯水槽的灌溉系統。我們該是神聖的『灌溉系統』，有活水貯存在我們裏面，可以澆灌作神農場的召會。我們需要對基督作生命水有真實的經歷，並與祂有活的接觸。結果，我們就會有生命的泉源不斷的從我們裏面湧流出來（約四14），並且我們將是活水的管道，神聖的灌溉系統，能用生命水供應別人（七37～39）。我們需要作澆灌者，就是被生命水充滿，並且澆灌同作信徒者，使他們在生命裏長大的人。我們對基督作活水若沒有足數的經歷，就很難澆灌別人（李常受文集一九七〇年第一冊，七六六至七六八頁）。

參讀：李常受文集一九七〇年第一冊，那靈與召會，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『…我在基督耶穌裏藉著福音生了你們。』

三 2『我給你們奶喝，沒有給你們乾糧，因為那時你們不能喫…。』

10『我照神所給我的恩典，好像一個智慧的工頭，立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。』

生育就是藉著生命的分賜產生東西，生出東西。就像使徒保羅藉著將神聖的生命分賜到哥林多信徒裏面，而生了他們〔林前四 15〕，我們也該作父親，藉著將神聖的生命分賜到人裏面，而生育屬靈的兒女。生育不像教導；生育乃是生命的事。我們需要有神聖的『生命胚芽』，為要將神聖的生命分賜到別人裏面，將他們生為神的兒女（李常受文集一九七〇年第一冊，七六八頁）。

信息選讀

生育屬靈的兒女以後，我們需要用屬靈的奶餵養他們。因此，我們需要作餵養者。在林前三章二節保羅說，『我給你們奶喝。』給別人奶喝就是餵養他們。餵養是生命的事。餵養不同於教導；教導是知識的事。我們不該僅僅教導別人，乃要餵養他們。…我們該不斷以基督作屬靈的食物，從祂得滋養，使我們能餵養別人。我們需要從基督得餵養，以產生屬靈的奶，好使我們能餵養屬靈的兒女。這是對基督作生命的真實經歷。

要實行正確的召會生活，我們需要生命真實的經歷。…保羅不僅作父親生育屬靈的兒女，也作母親餵養他們。我們需要在屬靈上剛強並健康，使我們像保

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

羅一樣，能生育屬靈的兒女，並且產生足穀屬靈的奶餵養他們。那些在眾召會中領頭的人需要作…父親，分賜生命給屬靈的兒女，又成爲母親，產生屬靈的奶餵養他們。

新約的執事作爲撒種者、栽種者、澆灌者、生育者和餵養者，至終該成爲建造者。在三章十至十一節，保羅說到自己是『智慧的工頭』，立了惟一的根基，就是基督，讓別人在上面建造。然後在十二節，保羅說到用金、銀、寶石在這根基上建造。我們作撒種、栽種、澆灌、生育並餵養的工作時，基督就會在信徒裏面生長。信徒裏面有了這個生命的長大，他們裏面同時也會有相當程度的變化。信徒日復一日長大的時候，就會被變化（林後三 18，羅十二 2）。他們作爲植物在神的農場上長大時，會經歷變化。…結果，信徒不僅成爲成熟的植物，就是在基督裏長成的人（啓十四 4、15，西一 28），也成爲金、銀、寶石，就是建造神家的寶貴材料（啓二一 2～3、11、18～22）。

我們若要成爲用金、銀、寶石建造的建造者，我們就需要成爲這些寶貴的材料。金表徵父神聖的性情，銀表徵基督救贖的工作，寶石表徵那靈變化的工作。在建造神家的事上，建造者與建造的材料不是分開的。我們要成爲建造者，自己就需要藉著被三一神構成而成爲變化過的材料。我們該是神家的建造者，也是建造的材料。我們自己若沒有被變化成爲寶貴的材料，就無法幫助別人被變化成爲這樣的材料。我們自己需要首先成爲寶貴的材料，並且建造到神的家裏；然後我們纔有資格用其他的信徒作爲變化過的材料，建造神的家（李常受文集一九七〇年第一冊，七六九至七七〇頁）。

參讀：李常受文集一九七〇年第一冊，那靈與召會，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

第十週詩歌

WEEK 10 — HYMN

614

召會—建造

6 4 6 4 6 6 6 4 (英 846)

降 E 大調

3/4

E^b	3	5	4		B^b7	3	·	<u>2</u>	2		Cm	1	1	4		E^b	3	-	-		
一	靈	能	交	流,	恩	主,	靈	能	交	流!											
E^b	3	3	$\sharp 4$		Gm	5	·	<u>5</u>	5		Cm	6	7	6		B^b	5	-	-		
	我	今	切	求,	恩	主,	靈	能	交	流!											
$C7$	4	3	6		$F7$	$b7$	·	<u>6</u>	2		B^b7	3	2	5		E^b7	6	·	<u>5</u>	1	
	甚	願	一	反	已	往,	推	倒	鐵	壁	銅	牆,									
A^b	i	7	6		E^b	5	·	<u>3</u>	6		Cm	4	6	7		B^b7	1	-	-		
	靈	能	交	流	通	暢,	靈	能	交	流!											

- | | | |
|---|----------------------------------------------|------------------------------------|
| 二 | 靈能交流, 恩主,
我今懇求, 恩主,
不再自滿自負,
靈能交流無阻, | 靈能交流!
靈能交流!
不再作繭自縛,
靈能交流! |
| 三 | 靈能交流, 恩主,
我今祈求, 恩主,
不再不凡自命,
靈能交流不停, | 靈能交流!
靈能交流!
不再自覺聰明,
靈能交流! |
| 四 | 靈能交流, 恩主,
我今尋求, 恩主,
不再自藏自隱,
靈能交流日深, | 靈能交流!
靈能交流!
不再獨善己身,
靈能交流! |
| 五 | 靈能交流, 恩主,
我今要求, 恩主,
打倒自持架格,
流出活水江河, | 靈能交流!
靈能交流!
走下作人寶座,
靈能交流! |
| 六 | 靈能交流, 恩主,
允我所求, 恩主,
切願能被建造,
且能與人相調, | 靈能交流!
靈能交流!
不但與你相交,
靈能交流! |

Oh, may my spirit flow

The Church — Her Building

846

1. Oh, may my spir - it flow, Oh, may it flow! Now I be - seech Thee, Lord Oh, may it flow!

My past I would forsake, The i - ron walls would break, My spir - it free would make; Oh, may it flow!

- | | |
|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 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! | 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. |
| 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. | 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. |
| 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. | |

聖地上的聖殿和聖城

讀經：結四七 13 ~ 20，四八 8 ~ 20、31 ~ 35，啓
二一 12 ~ 13

綱 要

週 一

壹 聖地豫表基督，聖地的結果乃是聖殿與聖城，聖殿與聖城豫表召會（結四七 13，林前三 16 ~ 17）；召會是享受基督豐富的結果（弗三 8）：

一 當神所揀選的人有分於並享受基督的豐富時，這些豐富就把他們構成召會；藉著召會，諸天界裏執政和掌權的天使，就得知神萬般的智慧；因此，召會是基督一切所是的智慧展示—10 節。

二 美地是流奶與蜜之地，奶與蜜豫表基督的豐富；奶與蜜都是兩種生命—動物生命和植物生命—結合而成的產品—出三 8，參歌四 11：

1 奶產自喫草的牛，蜜由蜜蜂採花蜜而成。

2 奶與蜜表徵基督的豐富來自祂生命的兩方面—動物生命所豫表祂為著法理救贖之救贖的生命（約一 29），以及植物生命所豫表祂為著生機拯救之生產的生命（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，美地是寬闊之地，就是包羅萬有的基督在祂完滿的救恩裏，包括祂法理的救贖與生機的拯救—參羅五 10。
- 三 地的恢復，表徵對基督豐富之享受的恢復；基督自己是不會喪失的，但我們在經歷中，卻會喪失基督（加五 2～4）。
- 四 地一旦被恢復，殿和城就能在其上建造起來；迦南美地是包羅萬有的基督完滿、完整、終結的豫表；基督乃是三一神的具體化身（西二 9），實化為包羅萬有賜生命的靈（林前十五 45 下，林後三 17），作神子民分得的產業，成為他們的享受（西一 12，二 6～7，加三 14，參申八 7～9）。
- 五 以色列人藉著享受那地的豐富，就能建造聖殿作神在地上的居所，並建造耶路撒冷城，將神的國建立在地上；照樣，在基督裏的信徒藉著享受基督那追測不盡的豐富，被建造為基督的身體，召會，就是基督的豐滿，祂的彰顯（弗一 22～23），也是神的居所（二 21～22，提前三 15）與神的國（太十六 18～19，羅十四 17）。
- 六 聖所，就是殿，乃是神的家，為著祂的安息；城是神的國，為著祂的權柄；二者都豫表召會作神的家和神的國，要終極完成於永遠裏的新耶路撒冷，為著成就神永遠的經綸—結四八 8、15，提前三 15，羅十四 17，啓二一 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.*

貳美地位於西面的地中海（結四七15），與東面的死海和約但河（18）之間：

- 一 迦南地這塊高地（二十 40～42，三四 13～14，三七 22，申三二 13）被水圍繞，指明美地是被死圍繞；因此，美地豫表復活的基督，祂從死人中復起、被高舉；這也指明對基督的享受與祂的死極有關係——必須是在祂死的範圍、境界裏（參腓三 7～11）。
- 二 美地的北面沒有河為界，乃有黑門山；黑門山是一座高山，表徵諸天，神恩典之甘露從其降在豫表眾地方召會的錫安山（詩一三三 3）；高起的美地和黑門山，表徵復活的基督，祂已升到諸天之上。

叁分地（結四八 1～35）所描繪的這幅圖畫顯示，在復興的時候，從北邊的但（1），到南邊的迦得（27），所有的以色列人都要享受基督，但他們與基督相距的遠近是不同的：

- 一 眾支派與基督相距的遠近，由他們的重要性所決定；最重要的人是祭司，他們與基督最親近，並且他們維持百姓與主之間的交通；利未人與主的遠近居次，他們維持

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 然後是為城作工的人，是第三等親近主的人，他們維持神的行政；此外，還有王室和君王，以及君王的職分。

三 祭司的交通、利未人的事奉、維持神行政的工作以及君王的職分，都是出於地的豐富；按照屬靈的意義，這意思是說，在召會中一切的交通、事奉、工作、行政、王室的身分、為主的權柄和君王的職分，都是出自對基督豐富的享受。

四 我們越享受基督，就越與祂親近；我們越與祂親近，我們在祂的定旨上就越重要。

五 最重要的是祭司和君王；按照新約的啓示，所有新約的信徒都該操練作祭司和君王—彼前二5、9，羅十五16，腓三3，啓一6，五10，二十6，二二3下~5。

週 四

肆 城有十二個門（結四八31~34，參啓二一12~13），其上有以色列十二支派的名字，這城必是耶路撒冷；這城將是千年國的屬地部分，作復興的以色列與神的居所；作為這樣的住處，這城豫表召會中的得勝者，並舊約中得勝的聖民，他們要成為新耶路撒冷，在千年國的屬天部分，也就是諸天之國的實現裏，作神與得勝者相互的住處（參三12）：

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 門的數字是十二，由三乘四所組成，表徵神的聖城新耶路撒冷，是三一神（三）與祂所造之人（四）的調和。

二 十二這數字也表徵神行政上的絕對完全和永遠完整；這指明新耶路撒冷不僅是神、人二性永遠的調和，也是出於這調和而有的完全行政；這城要為著神在永世裏完整的行政管理，施行完滿的權柄—二二 1、3、5。

伍 以色列的歷史是召會歷史完滿的豫表：

一 以色列的歷史，開始於以色列在出埃及時團體的經歷逾越節（出十二），並要繼續直到主的第二次來，那時以色列要得復興，並要建造屬地的耶路撒冷，有十二個門。

二 召會的歷史也開始於逾越節，就是那被殺獻祭的基督（林前五 7），並要繼續直到千年國，那時得勝的聖徒要成為屬天的耶路撒冷，就是新耶路撒冷，有十二個門。

三 在一千年以後，屬天的耶路撒冷要擴大，成為新天新地裏的新耶路撒冷，包括一切來自以色列和召會的贖民，作神的彰顯，並神和祂贖民在將來永遠裏相互的居所（參但十二 1 註 3）。

週 五

陸 在以西結書末了，神在聖地上得著聖殿（四十~四四）和聖城（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 神住在殿內，也住在城中；在殿內，神與祂的百姓交通；在城中，神在祂百姓中間掌權；這指明在殿裏並在城裏，神已經從天降下，與人同住。
- 二 殿和城豫表召會在今世作與神交通並為神掌權的中心—林前三 16～17，來十二 22～23：
 - 1 召會作為殿和城，是在基督這美地裏；在作為殿和城的召會中，神得著祂的彰顯，神和祂的子民也彼此享受，相互滿足。
 - 2 召會作神的殿和神的城，要終極完成於新耶路撒冷，直到永遠—啓二一 3、22。

週 六

柒『從那日起，這城的名字必稱為耶和華的所在』（原文，耶和華沙瑪）—結四八 35：

- 一 新約的經綸開始於耶穌，耶和華救主以及神與我們同在（太一 21、23），並結束於新耶路撒冷，『耶和華的所在』以及『耶和華的城』，就是那偉大的我是的城（結四八 35，賽六十 14）。
- 二 耶和華是個人位，『所在』也是個人位；『耶和華的所在』意即耶和華在祂所救贖、重生、變化並榮化的三部分人裏面，並且他們也在祂裏面—啓二一 3、22。
- 三 因著是耶和華的『所在』，所以當人看見耶和華，就看見我們，並且人看見我們，就看見耶和華。

- 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 『耶和華的所在』，事實上就是耶和華自己的同在，與祂所救贖、重生、變化並榮化之三部分人聯結、調和並合併在一起，成爲一個實體，就是偉大的團體神人；這團體的神人乃是神與人相互的住處，就是神在人裏，人在神裏的居所—3、22 節。

五 藉著享受祂作恩典，作我們所享受的一切，宇宙中每一樣正面的事物，都要爲神在我們身上所作成的，使祂與我們成爲一個實體—新耶路撒冷這榮耀的城—而稱讚神—弗一 6，啓二一 10 ~ 11：

1 那時整個宇宙都要充滿對『亞』（耶和華之縮寫）的頌讚；祂爲著自己的心愛美意，對我們所是的一切、在我們身上正在作的一切以及將要爲我們作的一切，爲這些我們要向祂感恩並敬拜而宣告說，『阿利路—亞，讚美亞，讚美耶和華！』（十九 1 註 1）

2 我們必須與作詩的人一同呼喊：

a 『凡有氣息的，都要讚美耶和華。阿利路亞！』—詩一五〇 6

b 『耶和華以色列的神，從亙古直到永遠，是當受頌讚的。願眾民都說，阿們。阿利路亞』—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.

晨興餽養

弗三 8『這恩典賜給了我…，叫我將基督那追測不盡的豐富，當作福音傳給外邦人。』

10『為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。』

出三 8『我下來要…領他們…上到美好、寬闊、流奶與蜜之地…。』

使徒傳的不是道理，乃是基督的豐富。基督的豐富，就是基督之於我們的所是，就如光、生命、義、聖等，以及祂為我們之所有，並祂為我們所完成的、所達到的並所得著的。基督的這些豐富，測不透也追不盡（聖經恢復本，弗三 8 註 3）。

召會是從基督那追測不盡的豐富產生的，如以弗所三章八節所啓示。當神所揀選的人有分於並享受基督的豐富時，這些豐富就把他們構成召會；藉著召會，諸天界裏執政和掌權的天使，就得知神萬般的智慧。因此，召會是神對基督一切所是的智慧展示（弗三 10 註 1）。

奶與蜜乃是兩種生命—動物生命和植物生命—結合而成的產品。奶產自喫草的牛，蜜由蜜蜂採花蜜而成。奶與蜜表徵基督的豐富來自祂生命的兩方面—動物生命所豫表祂救贖的生命（約一 29），以及植物生命所豫表祂生產的生命（十二 24）（出三 8 註 2）。

信息選讀

我們需要…看一些有關聖地的事。離了地，就不能有殿。…我們該知道，殿是在地上；沒有這地，

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（表徵召會）乃是地（表徵基督）的結果。因此，殿在於地。我們若沒有對基督的經歷，就不可能有召會。召會乃是享受基督豐富的結果。

有一件事是很重要的，就是看見：要有建造的恢復，必須先有地的恢復。地的恢復，表徵對基督享受的恢復。基督自己是不會喪失的，但我們在經歷中，卻會喪失基督。當我們得救時，我們接受了基督。然而不久之後，我們墮落離開，在經歷中喪失了基督。地的恢復乃是恢復對基督之豐富的經歷。地一旦被恢復，殿就能在其上建造起來（以西結書生命讀經，三八四、三八六頁）。

迦南美地是包羅萬有的基督完滿、完整、終結的豫表；基督乃是三一神的具體化身（西二9），實化為包羅萬有賜生命的靈（林前十五45，林後三17），作神子民分得的產業，成為他們的享受。…申命記八章七至九節中美地的豐富，豫表基督那追測不盡之豐富的不同方面（弗三8），在祂的靈裏作祂信徒全備的供應（腓一19）。…以色列人藉著享受那地的豐富，就能建造聖殿作神在地上的居所，並建造耶路撒冷城，將神的國建立在地上。照樣，在基督裏的信徒藉著享受基督那追測不盡的豐富，被建造為基督的身體，召會，就是基督的豐滿，祂的彰顯（弗一22～23），也是神的居所（二21～22，提前三15）與神的國（太十六18～19，羅十四17）。至終，神的居所與神的國要終極完成於永世裏的新耶路撒冷，以完成神永遠的經綸（啓二一1～3、22，二二1、3）（聖經恢復本，申八7註1）。

聖所，就是殿，乃是神的家，為著祂的安息；城（結四八15）是神的國，為著祂的權柄。二者都豫表召會作神的家和神的國（提前三15，羅十四17），要終極完成於新耶路撒冷（啓二一2～3、22，二二3、5）（結四八8註2）。

參讀：以西結書生命讀經，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

晨興餽養

結四七 15『這地的境界乃是如此：北界從大海…到西達達。』

18『東界…就是約但河，你們要從北界量到東海。這是東界。』

民三四 12『再下到約但河，通到鹽海為止。這四圍的邊界以內，要作你們的地。』

美地位於西面的地中海（結四七 15），與東面的死海和約但河之間。迦南美地這塊高地（二十 40～42，三四 13～14，三七 22，申三二 13）被水圍繞，指明美地是被死圍繞。因此，美地豫表復活的基督，祂從死人中復起、被高舉（參創一 9）。

美地的北面沒有河為界，乃有黑門山；黑門山是一座高山，表徵諸天，甘露從其降下（詩一三三 3）（聖經恢復本，結四七 18 註 1）。

美地上好的部分被二海（地中海與死海）一河（約但河）所環繞。這二海一河都表徵基督的死。這指明對基督的享受與祂的死極有關係。對基督的享受必須是在祂死的範圍、境界裏（參腓三 7～11）。

美地從兩邊毗鄰的水中升起，指明美地是上升、高舉之地。這表徵復活並升天的基督，屬天的基督，祂在復活裏已進到我們裏面（約二十 22），我們在祂的升天裏享受祂的豐富（弗二 6，西三 1～4）（民三四 12 註 1）。

信息選讀

Morning Nourishment

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)

Today's Reading

以西結以特別而奇妙的方式，陳明美地的四界。他說西界就是大海（四七 20）。這指明地中海的海岸是西界。以西結告訴我們，東面也有海（18）。在東面的海不是大海，乃是死海。在死海以上是約但河，流自北面的另一個海，就是加利利海，也就是提比哩亞海。另有一道河，就是埃及河，是美地的南界（19）。

美地的位置是介於西面的大海，和東面的死海之間；這是很有意義的。…在死海裏，除了死甚麼都沒有；而在大海裏，有表徵死的鹽水。不僅如此，按豫表說，約但河也表徵死。因此，美地被死圍繞，但沒有被死淹沒。這使我們想起那在第三日從死水露出來的地；因此，這表徵復活的基督。

聖經中有些地方指明，迦南美地是一塊高地（申三二 13，結二十 40～42，三四 13～15，三七 22）。美地是升起的地，豫表基督從死人中被升起來，被高舉起來。因此，美地不是低地，乃是高地。死海是在海平面以下數百呎，而錫安山是在海平面以上數百呎。這表徵那豫表復活基督的美地，乃是一塊高地。

美地的北面沒有河為界，而是以黑門山為界。根據詩篇一百三十三篇，黑門的甘露降在錫安山。這表徵恩典從天降在眾地方召會。這塊高地與黑門山，表徵復活的基督已經升上高天。現今不僅有復活，也有升天，因為基督不僅是復活的基督，也是升天的基督。祂遠高過死水，祂已升到黑門高山之上（以西結書生命讀經，三八七至三八八頁）。

參讀：以西結書生命讀經，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

晨興餽養

彼前二 5『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉著耶穌基督獻上神所悅納的屬靈祭物。』

9『惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德。』

眾支派所分得的地，各自在地的特別部分，這是相當有意義的。〔以西結四十八章〕這幅圖畫顯示，從北邊的但，到南邊的迦得，所有的以色列人都要享受基督，但他們與基督相距的遠近是不同的。最親近基督的是祭司。…其次是利未人，和為城作工的人。再其次是王室。因此，每一個支派都享受基督，但他們與基督的距離有所不同。

眾支派與基督相距的遠近，決定了他們的重要性。最重要的人是祭司，他們與基督最親近，並且他們維持百姓與主之間的交通。利未人與主的遠近居次，他們維持向主的事奉。事奉主是好的，但不如交通好。事奉是必需的，但不如交通那麼珍貴和寶貝。其次，為城作工的人，是第三等親近主的人。城是神聖行政的象徵，所以有維持神行政的工作。在此我們看見交通、事奉和維持神聖行政的工作。此外，還有王室和君王，以及君王的職分（以西結書生命讀經，三九二至三九三頁）。

信息選讀

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

以西結的記載指明，殿不在城內，乃是與城分開的。城表徵神的行政，而殿表徵與神的交通。殿是神的家，神的居所，為著祂的安息；城是神的國，為著祂的權柄。

我們看見這些事—祭司的交通、利未人的事奉、維持神行政的工作以及君王的職分—都是出於地的豐富，這是非常重要的。這意思是說，一切的交通、事奉、工作、行政、王室的身分、為主的權柄和君王的職分，都是出自對基督豐富的享受。

我們越享受基督，就越與祂親近；我們越與祂親近，我們在祂的定旨上就越重要。我們可能像但或迦得一樣，遠離祂的同在，但我們仍然享受祂的豐富。然而，因著我們與祂之間的距離，我們對祂的經綸並不是很重要。相反的，祭司是極其重要的。他們的一分地，他們的部分，乃是主的居所。我們都該渴望居於祭司的地位。我們不必擔心，誰要在但的地方。主會顧到這事。

我們該渴望並操練自己不僅作祭司，也作君王。啓示錄一章六節說，主已使我們成為國度，作祂神與父的祭司。我們是君王和祭司，命定要與主極為親近。因此，我們不該滿足於像但一樣，遠在美地的極北邊。我們必須是祭司，是撒督的子孫，並且是君王，與主極為親近。在永遠裏，我們都是君王和祭司（二十 6，二二 3 下~5）。我們要享受奶與蜜—基督一切的豐富。

今天我們必須學習享受基督。不要太顧到教訓和恩賜，要顧到基督的豐富。我們的定命不是教訓和恩賜；我們是被命定來享受基督。所以，我們必須學習享受作為美地之基督的豐富。我們應當天天藉著喫、喝並吸入基督，而享受祂（以西結書生命讀經，三九三至三九四頁）。

參讀：以西結書生命讀經，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

結四八 31『（城的各門要按以色列支派的名字）…。』

啓二一 12『有高大的牆；有十二個門，門上有十二位天使；門上又寫著以色列十二個支派的名字。』

〔以西結四十八章三十至三十五節〕裏的城有十二個門，其上有以色列十二支派的名字，這城必是耶路撒冷（參啓二一 12～13）。這城將是千年國的屬地部分，作復興的以色列與神的居所。作為這樣的住處，這城豫表召會中的得勝者，並舊約中得勝的聖民，他們要成為新耶路撒冷，在千年國的屬天部分，也就是諸天之國的實現裏，作神與得勝者相互的住處（見啓三 12 註 3）（聖經恢復本，結四八 31 註 1）。

信息選讀

以西結書和啓示錄都結束於一座城，耶路撒冷。在聖經裏只有一座城，有十二個門，其上有以色列十二支派的名字；這城就是耶路撒冷城。

因為我們至終都要成為新耶路撒冷，所以我們該把以西結書中所題到的事應用到自己身上。這意思是說，我們不該把以西結的話僅僅當作豫言。雖然以西結書包含許多豫言，但我們該把這些記載主要的應用到自己身上。以西結書中的點不僅要應用到將來，也要應用到現在。

這座城有十二這個數字，十二不是由六乘二組成，乃是由三乘四組成〔參啓二一 13〕。這數字是三乘四，因為城的四面各有三個門，總共有十二個門。

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

我們必須記住，四是受造之物的數字，三是三一神的數字。因此，十二表徵三一神與受造之物的調和。至終，這城不僅是一個調和，也是完全的行政和完整的管理。在聖經裏，十二這數字也指明完全的行政，和完整的管理。這城不僅是神、人二性的調和，也是出於這調和而有的完全行政。這調和是直到永遠的。出於這調和的這城，要為著神完整的行政管理，施行完滿的權柄。

今天召會應當像這樣。這意思是說，召會應當是神與人的調和。出於這調和，應當有召會的行政，為著神在地上的管理（以西結書生命讀經，三九四至三九五頁）。

以色列的歷史是召會歷史完滿的豫表。以色列的歷史，開始於以色列在出埃及時團體的經歷逾越節（出十二），並要繼續直到主的第二次來，那時以色列要得復興，並要建造屬地的耶路撒冷，有十二個門。召會的歷史也開始於逾越節，就是那被殺獻祭的基督（林前五7），並要繼續直到千年國，那時得勝的聖徒要成為屬天的耶路撒冷，就是新耶路撒冷，有十二個門。在一千年以後，屬天的耶路撒冷要擴大，成為新天新地裏的新耶路撒冷，包括一切來自以色列和召會的贖民，作神的彰顯，並神和祂贖民在將來永遠裏相互的居所（聖經恢復本，結四八31註1）。

〔按照但以理十二章一節，〕以色列民中，凡記錄在神生命冊上的，要從敵基督手中被救出來。基督回來建立國度時，少數餘剩的猶太人，就是以色列餘民，…要看見基督從空中降臨，並要悔改，接受祂而蒙拯救並得重生。…然而，因為他們是後期的信徒，他們不會有分於國度屬天的部分而作君王和祭司，乃要留在地上，在千年國屬地的部分作神的祭司（賽二2～3，亞八20～23）（但十二1註3）。

參讀：以西結書生命讀經，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

晨興餽養

結四八 31『(城的各門要按以色列支派的名字,) 北面有三門, …。』

35『城四圍共一萬八千葦, 從那日起, 這城的名字必稱為耶和華的所在。』

啓二一 22『我未見城內有殿, 因主神全能者和羔羊為城的殿。』

[在以西結四十八章三十至三十五節,] 這城有四面, 每面有三個門, 這事實指明我們無論從那一面進城, 都是同一座城內。不論我們從何門進入, 我們都是一。在這城裏, 我們不能分裂。

啓示錄二十一章二十一節給我們看見, 在新耶路撒冷裏只有一條街道。無論我們從那一方向來, 無論我們從那一道門進入, 我們都在同一條街道上。在這條街道上, 只有一個流, 一道河, 只有一種飲料和一棵生命樹(二二 1~2)。在這城裏, 我們都是一。我們有一條街道, 一道河, 一個流, 一種飲料, 一棵生命樹。在每一面, 我們都是一(以西結書生命讀經, 三九五至三九六頁)。

信息選讀

以西結書以這樣的話作結束:『從那日起, 這城的名字必稱為耶和華的所在。』(四八 35 下)(以西結書生命讀經, 三九六頁)

在以西結書末了, 神在聖地上得著聖殿(四十~四四)和聖城(四七~四八)。神住在殿內, 也住在城中。在殿內, 神與祂的百姓交通; 在城中, 神在祂百姓中間掌權。這指明在殿裏並在城裏, 神已經從天降下, 與人同住。

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

殿和城豫表召會在今世作與神交通並為神掌權的中心（林前三16～17，來十二22～23）。召會作為殿和城，是在基督這美地裏；在作為殿和城的召會中，神得著祂的彰顯，神和祂的子民也彼此享受，相互滿足。召會作神的殿和神的城，要終極完成於新耶路撒冷，直到永遠（啓二一2～3、22）（聖經恢復本，結四八35註1）。

作神的居所，新耶路撒冷乃是神的帳幕與人同在，直到永遠。摩西所造的帳幕，就是這帳幕的豫表（出二五8～9，利二六11）。這豫表首先應驗在基督身上，祂是神的帳幕在人間（約一14）；至終要最完滿的應驗於新耶路撒冷，那將是基督的擴大，作神的居所（啓二一3註1）。

在舊約裏，神的帳幕是神殿的前身。新耶路撒冷乃是神的帳幕（啓二一3），作神的殿。這指明在新天新地裏，神的殿要擴大成為一座城。城的尺寸，長寬高都相等（16），指明全城就是至聖所，也就是內殿；所以城內沒有殿（啓二一22註1）。

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

我們盼望這是眾地方召會的光景。今天在神的召會（祂的建造）裏，祂有殿，就是祂的居所；祂也有城，為著祂的管理。這樣，召會就成為與神交通，並為著神掌權的中心。我們若對基督作美地有充分的享受，就必定有這結果，就是殿與城。當美地上有了殿與城，神就得著祂的彰顯；我們要享受神，神也要享受我們；我們與神就有相互的滿足（以西結書生命讀經，三九六頁）。

參讀：以西結書生命讀經，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

結四八 35『…從那日起，這城的名字必稱為耶和華的所在。』

啓十九 1『這些事以後，我聽見天上彷彿有大批的羣眾，大聲說，阿利路亞！救恩、榮耀、能力，都屬於我們的神。』

耶和華是神的另一個神聖名稱（創二 4），按字面的意思是『那是祂所是的，所以是那永遠的我是』。這名稱主要的是指那『自有永有的』。…作為耶和華，祂乃是那已過是、現今是並且以後永是的一位。啓示錄一章四節說到祂是『那今是昔是以後永是的』。…無論我們所需要的是甚麼，祂都是。祂是我們的拯救主，我們的救贖主，我們的看見，我們的能力，我們的才能，我們的光，我們的生命，我們的公義，我們的聖別，也是我們的慈仁。祂對我們乃是成千的項目，因為祂是一切，並且在每一時刻祂都是。

主耶穌是那偉大的我是。當兵丁和祭司長並法利賽人的差役來捉拿耶穌，並告訴祂，他們在找拿撒勒人耶穌時，祂對他們說，『我是。』『我是』乃是耶和華的名。兵丁聽見了這名，就退後，倒在地上（約十八 4～6）。耶穌這名的意思是耶和華救主。耶穌就是耶和華。耶和華這名稱，指三一神不僅是永存的，也是永是的一位；在舊約用了七千多次（神聖啓示的中心路線，五至六、八頁）。

信息選讀

在舊約裏，耶和華的複合名稱當中，有一個是『耶和華沙瑪』（Jehovah-shammah），意思是『耶和華的所在』，或『耶和華同在』（結四八 35）。今天，耶和華的同在就

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

是神自己作為那靈。那靈並非神以外的東西。神作為那靈的同在，是為著分賜。因此，『耶和華沙瑪』就是為著分賜的神自己。以色列人在曠野時，雲柱和火柱是一個表號，叫他們領悟神與他們同在，藉此賜他們平安。不僅如此，他們眾人都知道何時該行動，因為當雲彩動了，他們都能看見。這豫表三一神與他們一同行動，分賜祂自己給他們享受（聖言中所啓示的神聖三一，三二頁）。

甚至新耶路撒冷，在啓示錄裏也不是新的項目。在以西結書末了有一座城，有十二個門，這城稱為『耶和華的所在』（四八 30～35）。這座有十二個門的城，是一個舊的項目，在啓示錄裏得著了更新和發展（二一 12～13）。你會發現在啓示錄裏，一項又一項都不是新的，乃是已經提過之事的進一步發展。你也許會感到希奇，甚至感到驚訝。但是若沒有這原則，你就無法明白這卷奧祕的書（長老訓練第一冊，一〇一頁）。

召會被建造，就有神的同在。啓示錄二十一章二十二節說，在新耶路撒冷城裏，未見有殿，神和羔羊就是城的殿。我們知道，在舊約時聖殿乃是耶路撒冷的中心。所以這裏神和羔羊作殿，意思也就是說，神和羔羊自己成了城的中心。換一句話說，就是神與這座城同在，這座城裏有神的同在。…在那裏有神的建造，在那裏就有神的同在。…我們必須抓牢這一個原則，神的同在，乃是一切問題的準則。無論你怎樣作，都必須留意有沒有神的同在（神的建造，一一八至一一九頁）。

〔詩篇一百四十六至一百五十篇裏〕終極完成的讚美相當於啓示錄末了的讚美。啓示錄十九章一節說，『阿利路亞！救恩、榮耀、能力，都屬於我們的神。』這裏著者為著神的救恩、榮耀、能力讚美神。六節說，『阿利路亞！因為主我們的神，全能者，作王了。』（詩篇生命讀經，六二二頁）

參讀：聖經的十條路線，第一篇；神聖啓示的中心路線，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

第十一週詩歌

776

終極的顯出—新耶路撒冷

(啓示錄二十一至二十二章) 8 8 8 8 (英 979)

F 大調

3/4

F C7 F C7 F C
1 1 1 | 1 7 1 | 2 3 2 | 1 - - | 3 3 3 | 3 2 3 | 5 4 3 | 2 - - |

一 何等榮耀, 何等光明, 何等神聖 耶路撒冷!

D7 Gm C F B^b C B^b F Dm B^b C7 F
2 2 3 | 4 - 2 | 3 - 4 | 5 - - | 6 6 6 | 5 - 3 | 4 3 2 | 1 - - ||

乃是神在 人間 帳幕, 又是羔羊 所娶 新婦。

- 二 新約聖徒, 舊約選民, 都是聖城組成成分;
同蒙救贖, 同承應許, 同被建造, 給神安居。
- 三 聖城四方, 完美、方正, 長寬高度全都相等,
無何多餘, 無何不及, 無何偏斜, 無何不齊。
- 四 精金城身、精金街道, 如同玻璃明淨、透照;
象徵神的尊貴生命, 就是聖城本質本性。
- 五 十二城門全是珍珠, 因蒙基督奧妙救贖;
重生使其變質成珍, 神聖事物由此入門。
- 六 十二牆基十二寶石, 石石都是珍貴裝飾;
經過燒壓, 經過組織, 方有如此永遠價值。
- 七 碧玉城牆明如水晶, 神的光輝在此照明;
射出神的榮耀光芒, 照出神的碧玉形像。
- 八 城牆為界, 裏外分別, 摒除一切不聖、不潔;
惟有精金、珍珠、寶石, 能合聖城榮耀性質。
- 九 神和羔羊為城的殿, 人得時常見祂榮面;
祂的同在永不離開, 人在祂前事奉、敬拜。
- 十 城不需要日、月、燈光, 有神榮耀晝夜照亮;
羔羊是燈, 城是燈臺, 將神榮光四射城外。

WEEK 11 — HYMN

How glorious, how bright it shines

Ultimate Manifestation — The New Jerusalem

979

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.

神的榮耀回到神的殿中

讀經：結九 3，十 19，十一 23，四三 1～7，弗三 21，啓二 10～11

綱 要

週 一

壹 神是榮耀的神，家（殿）的神—徒七 2，創三五 7：

一 榮耀的神向亞伯拉罕顯現並呼召他、吸引他，使他能跟從神；同樣的原則，神也用祂看不見的榮耀，呼召新約的信徒—徒七 2，彼後一 3。

二 榮耀的父是藉著許多兒子所彰顯的神—弗一 17，來二 10：

- 1 『父』這名稱含示重生，『榮耀』這辭含示彰顯。
- 2 『榮耀的父』這名稱含示重生和彰顯；我們已經由神重生，是祂的彰顯—約一 12～13，帖前二 12，帖後一 10、12。

三 創世記三十五章七節有一個新的神聖名稱—『伊勒伯特利』，神家的神：

- 1 在這一章之前，神是個人的神；在這裏，祂不再只是個人的神，乃是伊勒伯特利，就是團體身體的神，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 伯特利表徵團體的生活，就是基督的身體；因此，雅各稱神為伯特利的神時，就從個人的經歷往前到團體的經歷—林前十二 12。

四 榮耀是神的彰顯，建造是三一神團體的彰顯；因此，神的榮耀和神的建造是並行的，因為召會作為神的建造，乃是神團體的彰顯—出四十 34 ~ 38，王上八 10 ~ 11，啓二一 10 ~ 11，弗三 19、21，提前三 15 ~ 16。

週 二

貳 在以西結四十三章一至七節，神的榮耀回到殿中：

一 我們必須看見神渴望在地上得著之居所的異象，並領悟神的目標乃是建造—四十 4，四三 10 ~ 11，太十六 18，弗二 21 ~ 22，四 16，啓二一 2。

二 神心頭的願望乃是要在地上得著一個與人同住的居所；神救恩的目標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 神要召會在地上建造起來，因為祂渴望在地上得著一個居所—太十六 18，六 10。

2 祂這位諸天的神，要住在地上；祂所住的地方，祂的居所，就是召會—提前三 15，彼前二 5。

三 『這是我寶座之處，是我腳掌所踏之處，我要住在這裏，在以色列人中間，直到永遠』—結四三 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 寶座是為著神的管理、行政和國度；主的腳掌是為著祂在地上的行動。
- 2 離了殿作祂寶座之處，作祂腳掌所踏之處，主就沒有祂在地上行政和行動的根據。
- 3 只有建造起來的召會纔能給主立場，以執行祂的行政，並在地上行動；不僅如此，召會是主能居住而得安息與滿足的地方—太十六 18～19，徒十三 1～3，提前三 15。

週 三

四 因著殿中的偶像，神的榮耀就逐步退出，先離開殿，然後離開城，最後離開祂的百姓—結八 3，九 3，十 19，十一 23：

- 1 主的榮耀離開，表徵神的顯現離開召會—啓二 5，參提前三 15～16，林前十四 25。
- 2 耶和華的榮耀離開以色列，乃是神審判的結果—結十四 21：
 - a 在以色列的歷史中，這件事是第二次發生：
 - (一) 在西乃山下，當帳幕立起時，主的榮耀充滿帳幕—出四十 34。
 - (二) 後來，約櫃被非利士人擄去，主的榮耀離開了帳幕；這意思是說，神放棄了帳幕—撒下四。
 - b 在所羅門的時候，聖殿建造起來，主的榮耀回來充滿殿—王上八 10～11。
 - c 主的榮耀留在殿裏，直到以西結看見主的榮耀離去，離開了殿和城，停在橄欖山，最終回到諸天之上；那就是主的榮耀離開了一結九 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 神的榮耀歸回，在於殿的建造—四三 1 ~ 12:

1 以西結在他早期的職事裏，看見主的榮耀離開殿；但在他晚期的職事裏，看見榮耀回到主的殿中—九 3, 十 19, 十一 23, 四三 7。

2 主的榮耀歸回，因為神的殿建造完成—7 節，該二 7、9:

a 榮耀從東歸回，就是從日出的方向歸回；日出的方向表徵榮耀；主從榮耀歸回—結四三 2, 民二 3。

b 主的榮耀由東門進入殿中；東門乃是為著主的榮耀—結四三 4:

(一) 在召會生活中，最重要的門是東門，就是向著主的榮耀敞開的門。

(二) 在召會生活中，我們該有的第一個考慮乃是主的榮耀—弗三 21, 林前十 31。

3 主渴望回到地上，但為著主回來，祂需要有居所—作祂寶座之處和腳掌所踏之處—結四三 7:

a 祂的居所就是召會，是祂在地上行政和行動的根據—弗二 21 ~ 22, 提前三 15。

b 神不是僅僅關切得救或屬靈，乃是關切建造—弗四 12、16, 林前十四 4、26。

c 今天召會若是符合以西結書裏所說神聖別建造的一切細節，因而在每一方面被建造起來，神就會榮耀的住在召會中—太十六 18, 弗三 21, 五 27。

d 若要让榮耀的神住在召會中，召會就必須建造起來，成為神的居所—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 在約翰福音裏，我們看見在神建造裏之神的榮耀：

一 基督，那成了肉體的話，乃是充滿榮耀的帳幕和聖殿——14，二19，太十七1～2、5，路九32，彼後一16～18。

二 基督為父用神聖的榮耀所榮耀的結果，乃是父的家作為神人二性擴大的宇宙合併——約十二23，十三31～32，十七1、5，十四2～3、23。

三 按照約翰十七章二十二節，信徒的一就是在神聖榮耀裏的一，為著團體的彰顯神；在這個一的這面，信徒享受父的榮耀作他們那被成全之一的要素，得被建造而團體的彰顯神。

肆 以弗所三章啓示，神在召會裏得著榮耀：

一 保羅禱告，求父照著祂榮耀的豐富加強眾聖徒；這含示神的榮耀可以作到聖徒裏面——14～16節。

二 在二十一節保羅說，『願在召會中，…榮耀歸與祂；』這含示神的榮耀作到聖徒裏面之後，又回到神那裏：

1 這榮耀同著神到我們這裏來，在作到我們裏面之後，要同著我們回到神那裏。

2 神的榮耀作到召會中，神就在召會中得著彰顯。

3 在召會中榮耀歸與神，就是神在召會中得著榮耀——21節。

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 新耶路撒冷一個顯著的特色，乃是有神的榮耀，有神的彰顯—啓二一 2、10～11：

一 我們已被命定要得這榮耀，並蒙召來得這榮耀—林前二 7，彼前五 10，帖前二 12：

1 我們正在變化進入這榮耀，並要被帶進這榮耀裏—林後三 18，來二 10。

2 我們要與基督同得這榮耀，在新耶路撒冷裏帶著神的榮耀作神團體的彰顯—羅八 17、30。

二 新耶路撒冷全城要帶著神的榮耀，這榮耀就是神自己透過那城照耀出來—啓二一 10～11、23：

1 神的榮耀實際上將會是新耶路撒冷的內容，因為這城將完完全全充滿了神的榮耀；這指明這城乃是團體的盛裝神並彰顯神的器皿。

2 神的榮耀就是神自己得顯明；新耶路撒冷滿了神的榮耀，這件事的意思是神在這城裏得顯明。

3 今天召會生活也該有神的榮耀，在這奇妙的神聖屬性上顯明且彰顯祂—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.

晨興餽養

徒七 2『…當日我們的祖宗亞伯拉罕在米所波大米還未住哈蘭的時候，榮耀的神向他顯現。』

弗一 17『願我們主耶穌基督的神，榮耀的父…。』

創三五 7『他在那裏築了一座壇，並且稱那地方為伊勒伯特利，因為當他逃避他哥哥的時候，神在那裏向他啓示祂自己。』

榮耀的神呼召亞伯拉罕，亞伯拉罕就被那榮耀吸引並抓住。今天對我們原則也是一樣。我們都已在主的榮耀裏被祂抓住。我們已被祂的榮耀擄去。有一天，神的榮耀藉著福音的傳揚臨到我們，我們被吸引並折服，就開始珍賞祂。那段期間，榮耀的神將祂所是的某種元素灌輸到我們裏面，我們就自然而然的相信祂。被榮耀的神吸引，意思就是神將自己灌輸到祂所呼召的人裏面，而他們並不領悟或感覺這事。這可比喻為現代醫學中所施行的放射治療法。病人被置於放射線之下，並不感覺那射透他的光線。可以說，神是最強的『放射線』。我們若與祂同在一段時間，祂就要將自己灌輸到我們裏面。這種灌輸產生注入、浸透並充滿。一旦神將自己灌輸到我們裏面，我們就無法逃跑；我們必須相信祂（新約總論第一冊，四四頁）。

信息選讀

在以弗所一章十七節，保羅使用『榮耀的父』一辭。…榮耀是彰顯出來的神。因此，榮耀的父是藉著許多兒子所彰顯的神。『父』這名稱含示重生，『榮耀』一辭含示彰顯。因此，『榮耀的父』這名稱含示

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

重生與彰顯。我們已由神重生，我們是祂的彰顯（新約總論第一冊，四四至四五頁）。

在創世記三十五章以前，神是稱為某人的神，例如，亞伯拉罕的神或以撒的神。祂是個人的神。但在三十五章七節有『伊勒伯特利』（El-Bethel），就是神家的神。祂不再僅僅是個人的神；祂如今是團體子民的神，神家的神。很多基督徒只經歷神是他們個人的神，少有經歷神是神家的神。你對於神是團體子民的神，有多少經歷？我們都必須這樣經歷神，經歷祂對我們不僅是個人的神，也是神家的神。這二者之間有很大的不同。

在三十五章我們看到一個重要且根本的轉彎。不過，很少神的兒女欣賞這點。他們一再讀本章，卻沒有看出其中所包含根本的轉彎。在本章之前，神是個人的神；祂是亞伯的神，以挪士的神，以諾的神，挪亞的神，亞伯拉罕的神，以撒的神。但在這裏，祂不再只是個人的神，乃是伊勒伯特利，神家的神。在希伯來文裏，『El』的意思是神。在伊勒伯特利這名稱裏，希伯來文的字首和字尾兩次用到『神』字。就一面的意義說，神家的神是雙倍的。我們必須承認，對這點我們還沒有多少經歷。但是感謝主，我們在進入召會生活以後，對於神是我們這班團體子民的神有了一些經歷。在召會生活中，我們經歷神的確是團體的，而不僅是個別的。我們都能見證，我們在召會生活中所經歷的神，比我們在個人生活中所經歷的要豐富、甜美得多。這就是為何我們喜歡花更多的時間在召會生活中。在個人方面，我們可以經歷亞伯拉罕的神或以撒的神，但是我們不能經歷伯特利的神。我們只有在召會生活中，纔能經歷神家的神（創世記生命讀經，一二二七至一二二八頁）。

參讀：新約總論，第四篇；創世記生命讀經，第八十篇；神建造的概論，第一至二章；神建造的異象，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

晨興餽養

結四三7『…人子阿，這是我寶座之處，是我腳掌所踏之處，我要住在這裏，在以色列人中間，直到永遠。…』

提前三 15『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

以西結書的四個段落，主要說到四件事：耶和華之榮耀顯現的異象，火的審判，生命的恢復，以及神聖別的建造。這是以西結書的概要；這卷書開始於榮耀的異象，結束於聖別的建造。這指明神的目標乃是建造。

以西結書和啓示錄很相似。啓示錄像以西結書一樣，也說到四件事，就是異象、審判、恢復和建造，其論到的次序也與以西結書中的次序相同。啓示錄一章裏有主的異象，之後就依次說到神的審判、神的恢復以及神的建造。至終，像以西結書一樣，啓示錄終極完成於有十二個門的神的建造。由此我們看見，以西結書和啓示錄不僅相似，也彼此平行；前者說到舊約中神子民的歷史，後者啓示新約中的召會（以西結書生命讀經，一七〇至一七一頁）。

信息選讀

以西結看見主的榮耀時，他也看見一人站在他旁邊。他看見主的榮耀，也看見主是人。站在他旁邊的人說，『人子阿，這是我寶座之處，是我腳掌所踏之處，我要住在這裏，在以色列人中間，直到永遠。』（結四三7）我寶座之處，這話證明站在以西結旁邊

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。…主的願望和喜樂是在祂的殿。…祂的專注完全在祂的殿。

主回到殿裏，就非常喜樂。殿和那地得了恢復，祂再次得著腳掌所踏之處。所以祂說，『人子阿，這是我寶座之處，是我腳掌所踏之處。』…這裏我們看見主對祂的殿，對祂召會的願望。主關心召會生活的恢復。祂一直渴望並等候回到召會。這就是我們在聚會中這麼喜樂的原因。我們歡喜快樂，因為在我們裏面的主歡喜快樂。祂喜樂，因為在召會中得著了祂寶座之處，祂腳掌所踏之處。歷世紀以來，主在地上沒有腳掌所踏之處。何等喜樂，祂離開地這麼久，現今有眾地方召會作祂寶座之處，祂腳掌所踏之處！真奇妙，主這全能的神竟說出以西結四十三章七節裏所記載的話：『這是我寶座之處，是我腳掌所踏之處。』

我若是以西結，我可能問：『你既是全能的神，為甚麼你在意這麼小的地方？為甚麼這地方使你這麼喜樂？』以西結若問這問題，主可能回答：『我愛地上這特別的地方，因為這是我寶座之處，是我腳掌所踏之處。』

主腳掌所踏之處，就是祂寶座之處。寶座是為著神的管理、行政和國度，也是祂能從那裏施行管理的地方。主的腳掌是為著祂在地上的行動。離了殿作祂寶座之處，作祂腳掌所踏之處，主就沒有祂在地上行政和行動的根據。除非召會被建造，主就沒有立場執行祂的行政，並在地上行動。不僅如此，召會是主能居住而得安息與滿足的地方（以西結書生命讀經，三四二至三四三頁）。

參讀：以西結書生命讀經，第十三至十四、二十四篇；召會的建造，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

晨興餽養

結八 3『…靈就將我舉到天地之間，在神的異象中，帶我到耶路撒冷朝北的內院門口，在那裏有觸動主妒忌之偶像的座位，就是惹動妒忌的。』

十一 23『耶和華的榮耀從城中上升，停在城東的那座山上。』

出四十 34『當時，雲彩遮蓋會幕，耶和華的榮光充滿了帳幕。』

神的榮耀與偶像相對。…以西結在異象中被帶到耶路撒冷，進入聖殿。在他面前，神的榮耀與偶像成爲對比。在殿的牆上有假神的像，但在殿之上有主的榮耀。主的榮耀不能容忍假神的像。這些像稱爲『觸動主妒忌』的偶像，因爲它們觸動神的妒忌（結八 3）。神是忌邪的神；祂不能容忍偶像。因著殿中的偶像，神的榮耀就逐步退出，離開了殿、城和祂的百姓。在最後的一步，耶和華的榮耀離開了殿和城，停在城東的橄欖山上（十一 23），那裏也就是主耶穌升天之處。耶和華的榮耀停在那裏一下，至終離開了那山，回到天上。那就是耶和華的榮耀離開了（以西結書生命讀經，一八八頁）。

信息選讀

神對祂子民的審判，首先是根據祂的榮耀。任何與神榮耀相對的事，必定惹動祂的審判。…今天基督教由於有許多的偶像，已經觸動神的妒忌。羅馬天主教有各樣的偶像，其他的公會團體也有偶像。這些地方也許沒有外面有形的偶像，但是有別樣的偶像。對有些人來

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

說，工作就是他們的偶像。對另一些人來說，教導聖經或傳揚福音成了偶像。我們若愛我們的工作、活動或作法過於愛主，即使這些事是為著主，它們也是偶像。根據這個原則，我們可以看見，基督教的光景滿了偶像。這就是為甚麼我說，今天基督教的光景觸怒了神，並在神的審判之下（以西結書生命讀經，一八九頁）。

當神的帳幕建造成功，豎立起來了之後，立刻有兩件事發生。第一件事，神的榮耀充滿了帳幕。那可以說是自史以來，神的榮耀第一次有形有體的彰顯了出來。…神的榮耀就是神顯出來了。

那一天神的榮耀充滿了帳幕，實在是一件大事，因為神在地上得著了一個居所。你我應該信，無論在甚麼地方，若是有一班神的兒女，真肯學習在神的生命裏互相配搭，彼此聯結，同被建造，成為一個身體，作神屬靈的居所，使神得以安息於其中，那就是神在他們中間彰顯祂自己，榮耀祂自己的時候！

第二件事，神的話語得以在帳幕裏啟示出來。當帳幕還沒有豎立起來之先，神是在西乃山那裏對摩西說話。…等到帳幕一豎立起來，神的榮光充滿了帳幕，此後神就在帳幕裏對摩西說話（利一1）。到了新約，…當神的召會一產生在地上，神的榮耀充滿在召會裏，神也就在召會裏說話，正如舊約帳幕的豫表。

你要看見神的榮耀麼？你必須到建造的召會裏面來。你要聽見神的話語麼？你也必須到建造的召會裏面來。…惟有在建造的召會中，神纔能把祂自己顯耀出來；也惟有在建造的召會中，神纔能把祂自己啟示出來（教會建造的異象，八三至八四頁）。

參讀：以西結書生命讀經，第十三至十四、二十四篇；教會建造的異象，第五篇；列王紀生命讀經，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

晨興餽養

結四三 2『以色列神的榮光從東方的路而來，祂的聲音如同多水的聲音，地就因祂的榮耀發光。』

4～5『耶和華的榮光從朝東的門進入殿中。靈將我舉起，帶入內院；正當那時，耶和華的榮光充滿了殿。』

我們需要對一個事實有深刻的印象：神的榮耀乃是在聖殿建造完成以後纔歸回。我們若要神住在召會中，並在召會中彰顯祂的榮耀，召會就必須完全。今天召會若是符合以西結書這些章節裏所說神聖別建造的一切細節，因而在每一方面被建造起來，神就會榮耀的住在召會中。所以，若要讓榮耀的神住在召會中，召會就必須建造起來，成為神的居所。

神要召會在地上建造起來，因為祂渴望在地上得著一個居所。祂這位諸天的神，要住在地上。祂所住的地方，祂的居所，就是召會。神既住在召會中，那些要尋求神並接觸祂的人，就必須來到召會。我們研讀以西結書的主要負擔，是來看神渴望在地上所要得著的居所。我們若得著恩典在召會裏被建造，榮耀的神就會住在我們中間（以西結書生命讀經，三三九頁）。

信息選讀

我們要領會主的榮耀為甚麼歸回，這是很重要的。主的榮耀歸回，因為聖殿建造完成了。這是要緊的點。主何等渴望回到地上！然而，祂要回來，需要一個給

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

祂腳掌停歇的地方，需要一個祂能落腳的地方。祂的住處，祂的殿，就是祂在地上能落腳的地方。

歷世紀以來，仇敵狡猾的使基督徒對建造一無所知。基督教教師非常強調得救的事，也強調一點屬靈的事，但他們很少強調建造的事。…建造一點不差就是召會。…今天主不僅僅關切個人的屬靈。即使有許多像但以理那樣屬靈的人在巴比倫被興起，主的榮耀也不會到那裏去充滿他們。主的榮耀不是回到但以理那裏；反之，主的榮耀乃是在聖殿重建以後回到殿中。

榮耀從東歸回，就是從日出的方向歸回〔結四三2〕。日出的方向表徵榮耀（民二3）。主從榮耀歸回。祂向東方離去，又從東方回來。

殿有三個門：一個朝東，一個朝南，另一個朝北。…朝東的門不但是為著百姓的方便，也是為著主的榮耀。在召會生活中，我們需要好幾個門，但最重要的門是東門—向著主的榮耀敞開的門。…在召會生活中的決定，主要必須是照著主的榮耀。甚至在決定聚會的日子和時間上，我們也該顧到主的榮耀，不該只顧到人的方便。

至終殿和內殿被耶和華的榮光充滿〔結四三5〕。

在這裏我們看見主回到地上。因著祂在地上失去了祂的立場，祂就回到諸天之上。主在地上的立場就是祂殿的建造。為著讓主回到地上，就需要建造起來的召會，作祂在地上的立場。主不僅要回到地上，祂更是要回到召會（以西結書生命讀經，三三七至三三九，三四一至三四二頁）。

參讀：以西結書生命讀經，第十三至十四、二十四篇；實行召會生活的生命與道路，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

約一 14『話成了肉體，支搭帳幕在我們中間，豐豐滿滿的有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。』

二 19『耶穌回答說，你們拆毀這殿，我三日內要將它建立起來。』

約翰說，『我們也見過祂的榮耀。』（約一 14）祂是說出來的神，就是成了肉體的一位。祂這樣成了肉體，就是在人羣中，支搭起一個帳幕，使祂從其中發揮祂自己，彰顯祂自己。當初以色列人出埃及的時候，帳幕一支搭起來，神一住到裏面，祂的榮耀就充滿了帳幕，並且彰顯在帳幕外面，和帳幕上面。帳幕滿了神的榮耀，就是滿了神的彰顯。約翰寫福音書時，就是用這幅圖畫告訴人，這位說出來的神，就是話成了肉體，就是在人中間支搭起這樣的帳幕。祂支搭起這個帳幕，就是叫神能從祂裏面顯出來。祂顯出來，人得著了就是恩典，人碰著了就是實際。而祂是怎樣給人得著，怎樣被人碰著呢？乃是在一種顯出來的光景中，那種光景就叫作榮耀。這乃是外面肉身的眼睛所看不見的，卻是裏面信心的眼睛所觸得著的（約翰福音中的生命與建造，一二一至一二二頁）。

信息選讀

根據約翰福音，我們可以說，榮耀乃是一個人，這個人乃是神穿著肉體，和平常人一樣，但是祂身上時常有一種光景，叫人沒有辦法不說，『神在這裏。』祂就如舊約的帳幕，外面是一層海狗皮（出二六 14），又粗又醜，沒有甚麼華美，但是裏面卻滿了耶和華的榮光，滿了神的榮耀。…〔祂〕沒有佳形威儀，面貌憔悴，形容枯槁（賽五三 2，五二 14）；但是所有接觸祂的人，沒有辦法不承認，在祂身上有一種光景是榮耀的，是神顯出來了〔約一 4、49〕。那一天，主耶穌在山上改變形像，

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,

門徒看見了祂的榮耀，不光是裏頭屬靈眼睛的看見，更是外面肉眼的看見。然而，約翰所說『見過祂的榮耀』，乃是重在門徒三年多跟隨主耶穌時，在這一位卑微的人身上，所看見一種榮耀的光景。

主作為話來成為肉體，乃是個人的，是父獨生子的成為肉體。然而到了今天，這一個話成肉體已經擴大，及於你我這許許多多相信祂的人。我們每一個相信祂的人，都有話成肉體的實際，都是這一個帳幕的一部分。

話成肉體就是神調到人裏面，從人裏面活出祂自己。這個調和的結果，就叫我們成了祂的一個居所，一個帳幕，使祂能安息在裏面，安居在裏面。無論在甚麼時候，在甚麼地方，若是有一班人實行了這話成肉體，支搭帳幕的原則，我們就要在那個時候，在那個地方看見榮耀。也許這些人看起來非常平凡，但是在他們中間，在他們身上，卻有一種榮耀的光景顯出來。

有一位是太初就有的話，祂已經成為肉體，並且已經在生命裏臨到我們，調到我們裏面，以我們為帳幕。我們若讓祂在裏頭這樣調和，讓祂藉著我們支搭帳幕，神就在我們身上顯出來。我們身上就能有人所不能有的智慧，能判斷人所不能判斷的事，能忍受人所不能忍受的苦痛。在我們身上有一種光景，超過良善，超過美德。這就是神顯在我們身上，是神的榮耀。

連我們得救時都是這原則。原來你是驕傲的，藐視別人，與人合不來；但是有一天，你接受了福音，得著了重生，成了基督徒。這時候沒有人勸你不要驕傲，要謙卑，沒有人勸你要怎樣與丈夫和好，或者與妻子和睦，但是因著你裏頭碰見了主耶穌，你身上自然顯出一種光景，叫人感覺希奇。你的丈夫說，『我的妻子怎麼變了？』…得救之後，你越接觸主，就越有改變。人要說，『我們在你身上看見神的榮耀。』（約翰福音中的生命與建造，一二二至一二三、一二八、一三一至一三二頁）

參讀：約翰福音中的生命與建造，第十一篇；新約總論，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

晨興餽養

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

21『願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

使徒在〔以弗所三章十六至十九節的〕禱告裏，求父照著祂榮耀的豐富加強眾聖徒。這含示神的榮耀可以作到聖徒裏面。在〔二十至二十一節的〕頌讚裏，他說，『榮耀歸與祂。』這含示神的榮耀作到聖徒裏面之後，又回到神那裏。神的榮耀先是作到我們裏面，然後又回到神那裏，叫祂得著榮耀。以撒的財富先給了利百加作她的妝飾，然後這些財富又隨著利百加回到以撒那裏，作他的榮耀（創二四 47、53、61～67）。使徒禱告，願神照著祂的榮耀加強聖徒，『然而』，神的榮耀作到聖徒裏面之後，至終又隨著得了加強的聖徒回到祂那裏。這是神在召會中得榮耀的路（新約總論第十一冊，一七八頁）。

信息選讀

我們是照著神榮耀的豐富，得以加強到裏面的人裏（弗三 16）。這榮耀同著神到我們這裏來，在作到我們裏面之後，要同著我們回到神那裏。藉此，召會這宇宙中初熟的果子（雅一 18），就領頭把榮耀歸與神。隨後，天上地上其餘一切的家族，都要跟著召會歸榮耀與神。

神的榮耀作到召會中，神就在召會中得著彰顯。因此，在召會中榮耀歸與神，就是神在召會中得著榮耀

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

(新約總論第十一冊，一七八頁)。

終極完成的神與重生信徒之合併的第一方面，乃是父的家(約十四2)。…父的家、子的真葡萄樹和那靈的孩子，乃是基督得榮耀之結果，也就是宇宙合併的三個不同方面。

父的家乃是藉著父和子同著內住蒙救贖之選民的那靈，不斷的眷臨蒙救贖的選民而得以建造起來，成為終極完成之三一神與祂所救贖之選民相互的居所。在約翰十四章二十三節，主耶穌說，『人若愛我，就必遵守我的話，我父也必愛他，並且我們要到他那裏去，同他安排住處。』二節告訴我們，在父的家裏有許多住處，在二十三節我們看見這些住處是藉著父和子眷臨愛祂的人而得以建造起來的。二十三節沒有明說那靈，但其中含示了那靈，因為那靈住在所有愛主耶穌之人重生的靈裏。

我們從經歷得知父和子常常眷臨我們。在我們日常生活中，父和子常常來眷臨我們。我們可能在家裏、在學校或在工作中，但無論我們在那裏，父和子都來眷臨我們，在我們裏面作建造的工作，安排住處，這住處乃是三一神和我們相互居住的地方。父的家就是這樣藉著三一神不斷的眷臨而得以建造起來。

在這建造裏，基督正安家在信徒的心裏；他們在裏面的人裏，為父照著祂榮耀的豐富，藉著祂的靈，用大能所加強，而成為終極完成之三一神的豐滿(彰顯)(弗三16~19)(基督為父用神聖的榮耀所榮耀的結果，三二至三四頁)。

參讀：新約總論，第十三、七十三、三百三十八篇；基督為父用神聖的榮耀所榮耀的結果，第四至五章；約翰著作中帳幕和祭物的應驗，第四至六篇；由基督與召會的觀點看新約概要，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

第十二週詩歌

WEEK 12 — HYMN

775

終極的顯出—聖城

降 E 大調

8 7 8 7 雙副 (英 976)

4/4

E^b $C7$ Fm E^b B^b7 E^b
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 · 3 | 3 · 2 1 - |
 一 哦 主 耶 穌, 你 的 贖 民 是 你 身 體 並 新 婦,
 A^b E^b $C7$ Fm E^b B^b7 E^b
 5 · #4 6 5 | 5 · 3 5 4 | 3 · 2 4 2 6 7 | 1 - - - |
 作 你 豐 滿、作 你 表 現, 使 你 彰 顯 你 豐 富。
 B^b E^b B^b E^b
 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;
 A^b E^b A^b E^b B^b7 E^b
 5 · 3 1 · 7 | 6 7 6 5 3 | 1 · 2 3 5 4 | 3 · 2 1 - |
 你 要 將 她 完 全 浸 透, 要 她 有 分 你 榮 耀。
 B^b B^b7 E^b
 5 · #4 6 5 | 3 - 2 - | 4 · 3 4 6 | 5 - 3 - |
 (副) 看 哪, 神 的 聖 城! 滿 了 神 的 光 明!
 Gm E^b Fm E^b B^b7 E^b
 5 · #4 5 1 | 7 6 5 4 | 3 · 5 4 2 | 1 - - - ||
 這 是 神 完 滿 的 表 現, 永 顯 於 人 性。

- 二 是神與人完全相調，大哉，敬虔的奧祕；
 神的榮耀，豐滿、燦爛，人作神居，榮無比。
 是一宇宙偉大器皿，全然表現神豐滿；
 完全調着神的聖潔，使神榮美得彰顯。
- 三 乃是神所變化的人，一個永活的組合；
 如同珍珠、寶石珍貴，與神榮形相符合。
 從神寶座—她的中心，流出生命的活水；
 基督在此作生命樹，結出鮮果，豐而美。
- 四 是一永遠精金燈臺，托着基督作明燈；
 神在基督作她榮光，藉着聖靈來照明。
 乃是終極、完滿表現，是神調人的建造；
 乃是神、人互作居所，是神計畫的目標。

O Lord Jesus, Thy redeemed ones

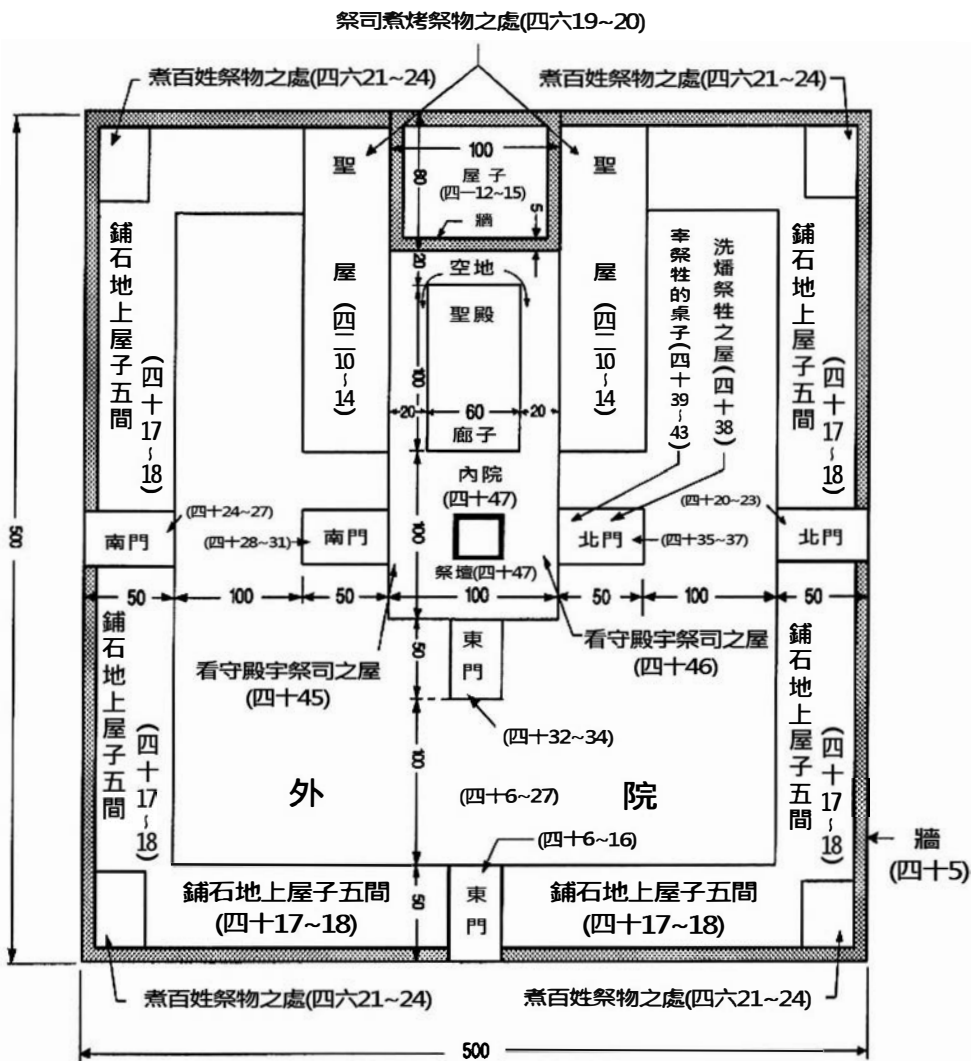
Ultimate Manifestation — The Holy City

976

E^b A^b E^b Fm B^b7 E^b
 1. O Lord Je - sus, Thy re - deem - ed ones Are Thy Bo - dy and Thy Bride;
 E^b A^b E^b/B^b B^b7 E^b
 5 As Thy ful - ness, Thine ex - pres - sion, In her Thou art glo - ri - fied.
 B^b B^b7/D E^b E^b/G B^b B^b7/D E^b
 9 Thou, her all in all for - ev - er, She Thy rich - es doth de - clare;
 E^b E^b/G A^b E^b/G A^b E^b/B^b B^b7 E^b
 13 Thou dost ful - ly sat - u - rate her And Thy glo - ry with her share.
 E^b A^b/E^b E^b B^b $Fm7$ B^b7 E^b B^b
 17 (Chorus)
 (C) Lo, the ho - ly ci - ty, Full of God's bright glo - ry!
 E^b/G E^b A^b Fm E^b/B^b B^b7 E^b
 21 It is God's com - plete ex - pres - sion In hu - man - i - ty.

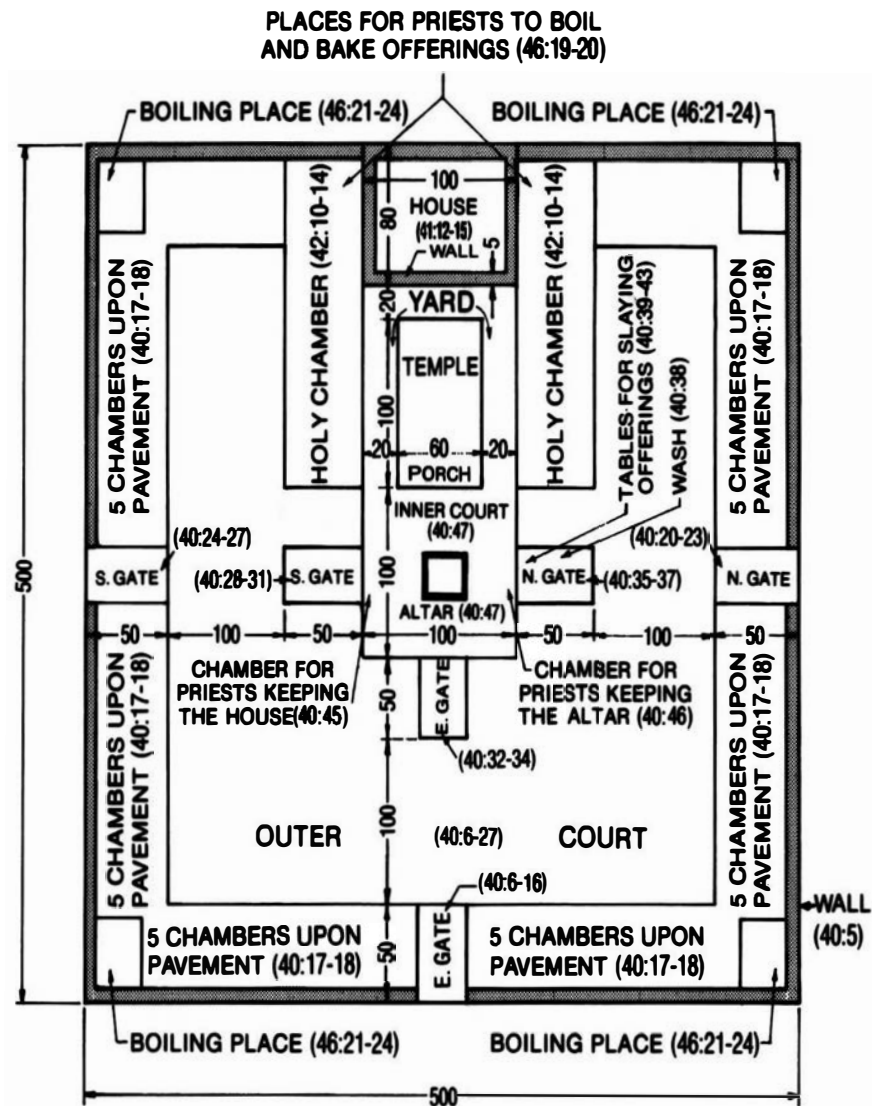
2. God with man completely blended,
 Mystery of godliness.
 God in glory, full, resplendent,
 Man, His dwelling, doth express.
 'Tis a vessel universal
 All God's fulness to express;
 All His beauty manifesting,
 Mingled with His holiness.
3. 'Tis a living composition
 Of the saints He hath transformed;
 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.

第一圖：聖殿及內外院的綱領圖



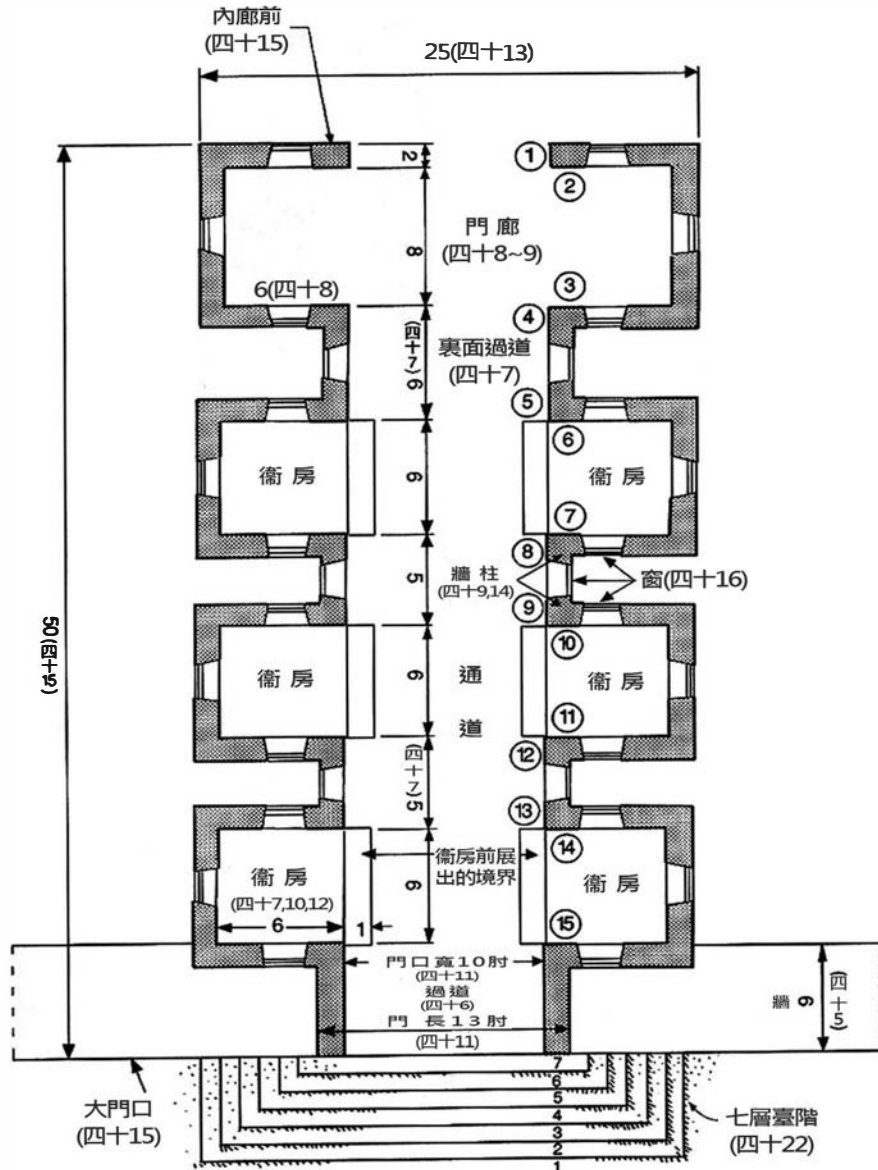
所有尺寸均以肘為單位

FIGURE 1: PLOT PLAN —
TEMPLE AND INNER AND OUTER COURTS



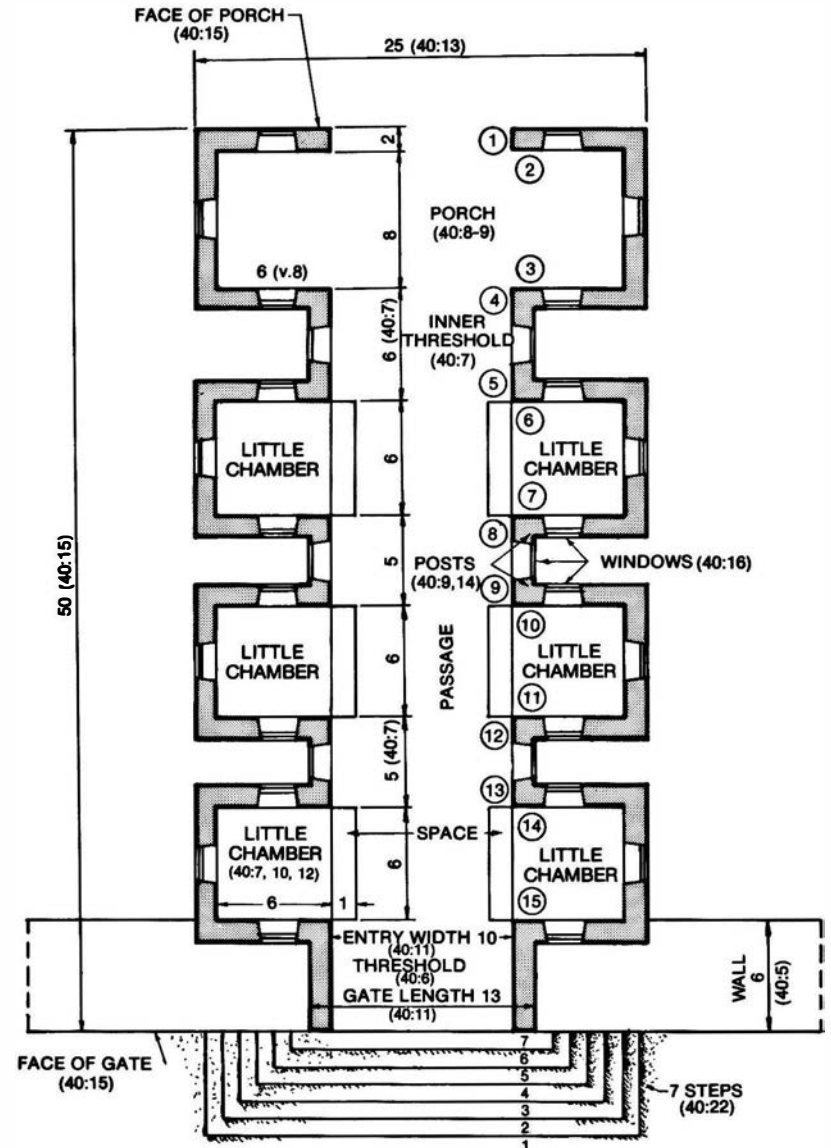
ALL DIMENSIONS IN CUBITS.

第二圖：門洞平面圖



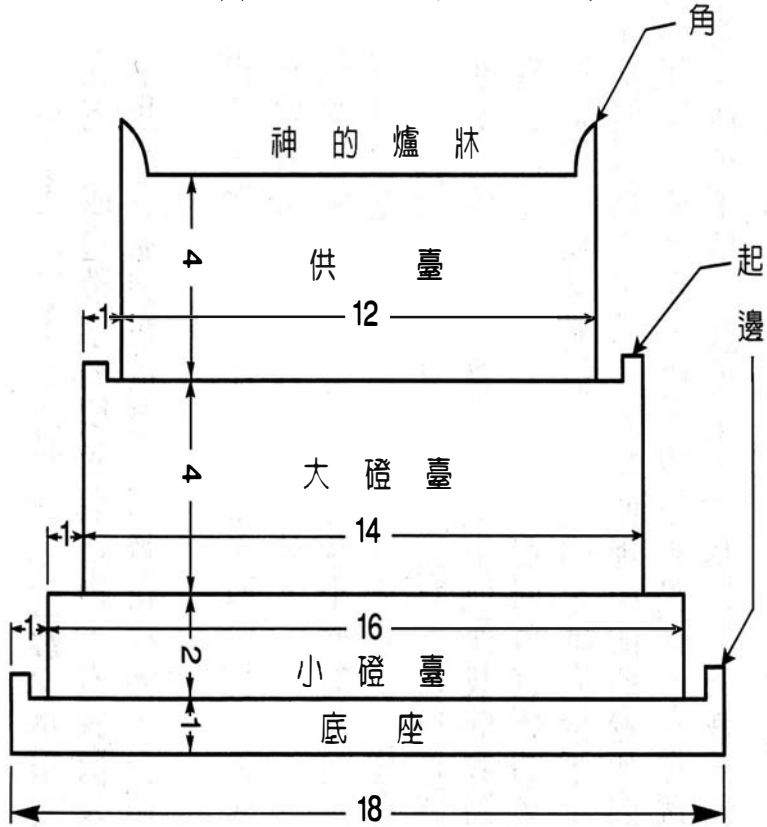
所有尺寸均以肘為單位。① ~ ⑮ 指十五柱面，兩旁共三十柱面，每面2肘·(9·)共六十肘·(14·)

FIGURE 2: GATE DETAIL



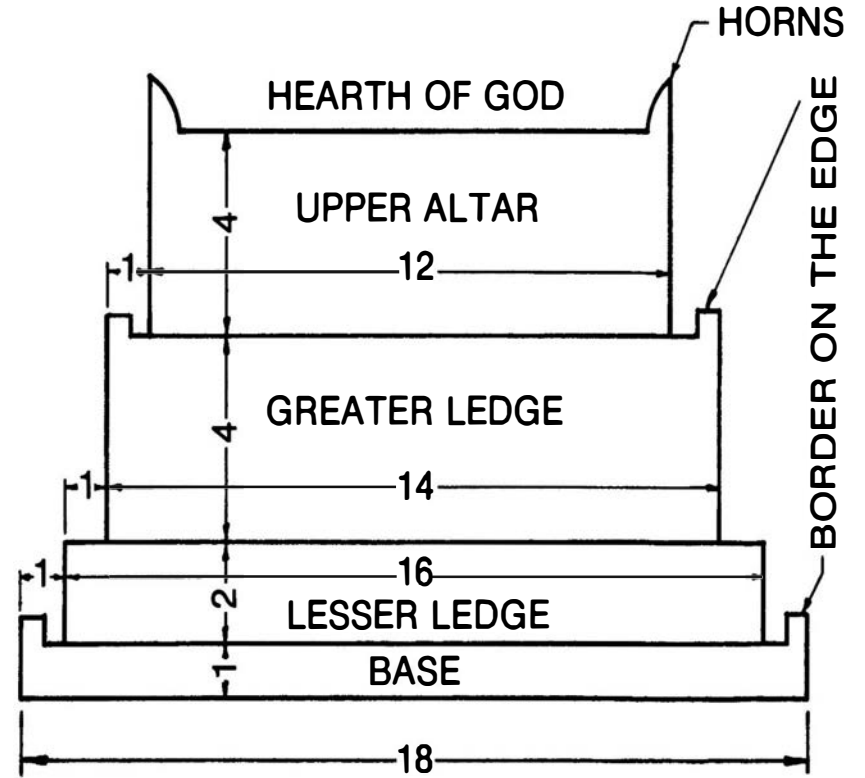
ALL DIMENSIONS IN CUBITS. 1 - 15 REFERS TO 15 FACES OF POSTS, TOTAL 30 FACES ON TWO SIDES, EACH FACE BEING 2 CUBITS (v.9), FOR A TOTAL OF 60 CUBITS (v.14).

第三圖：祭壇尺寸圖(四三13~17)



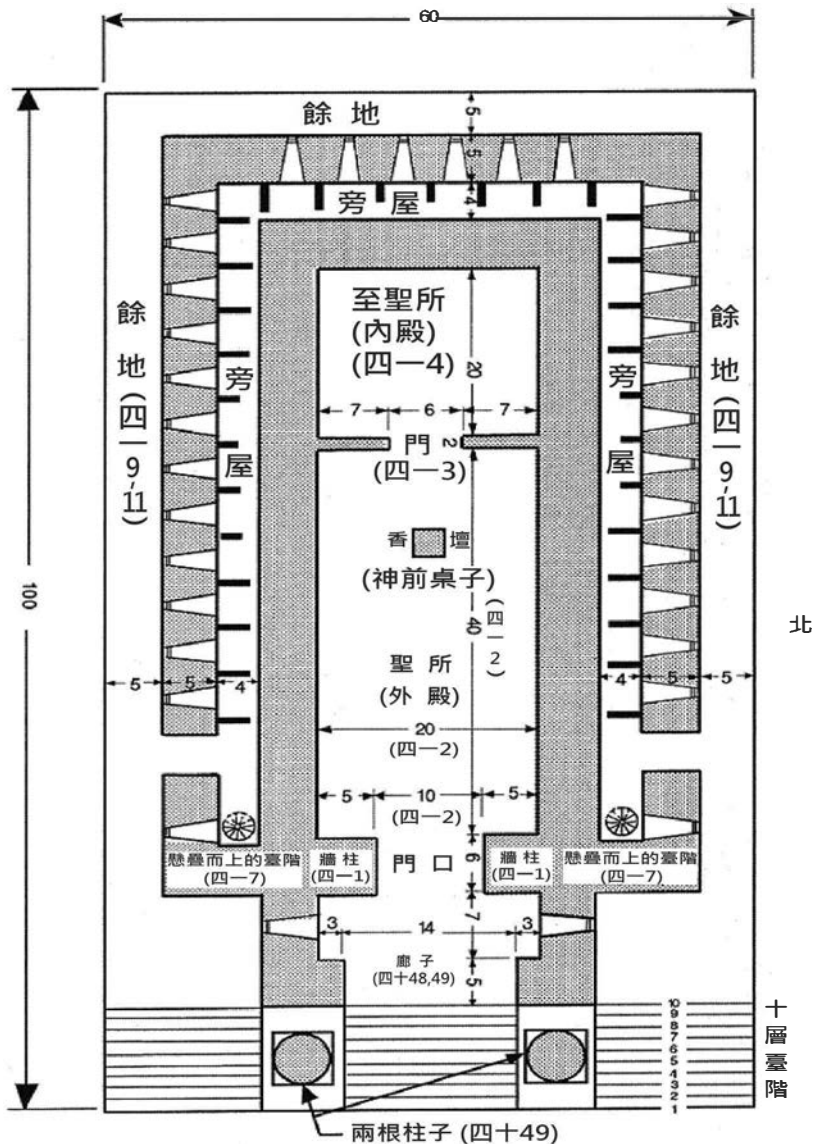
所有尺寸均以肘為單位

FIGURE 3: ALTAR DETAIL (43:13-17)



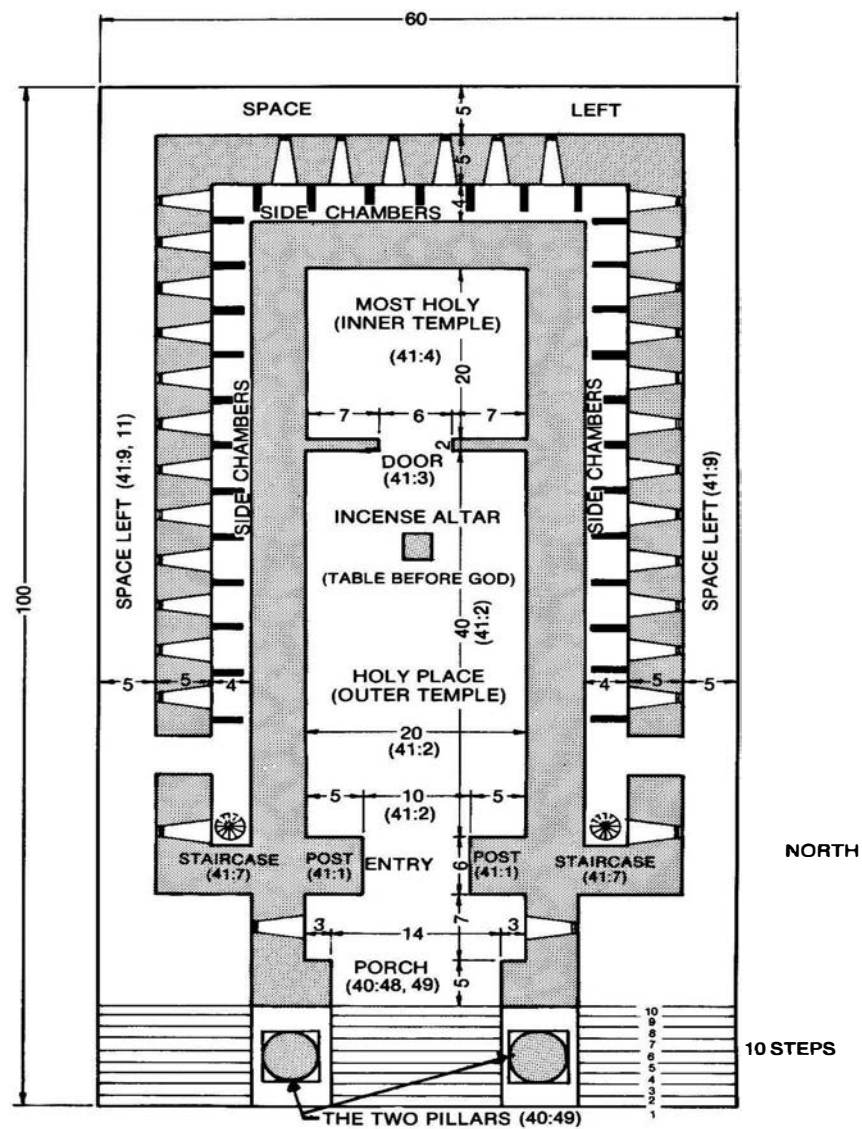
ALL DIMENSIONS IN CUBITS.

第四圖：聖殿平面圖

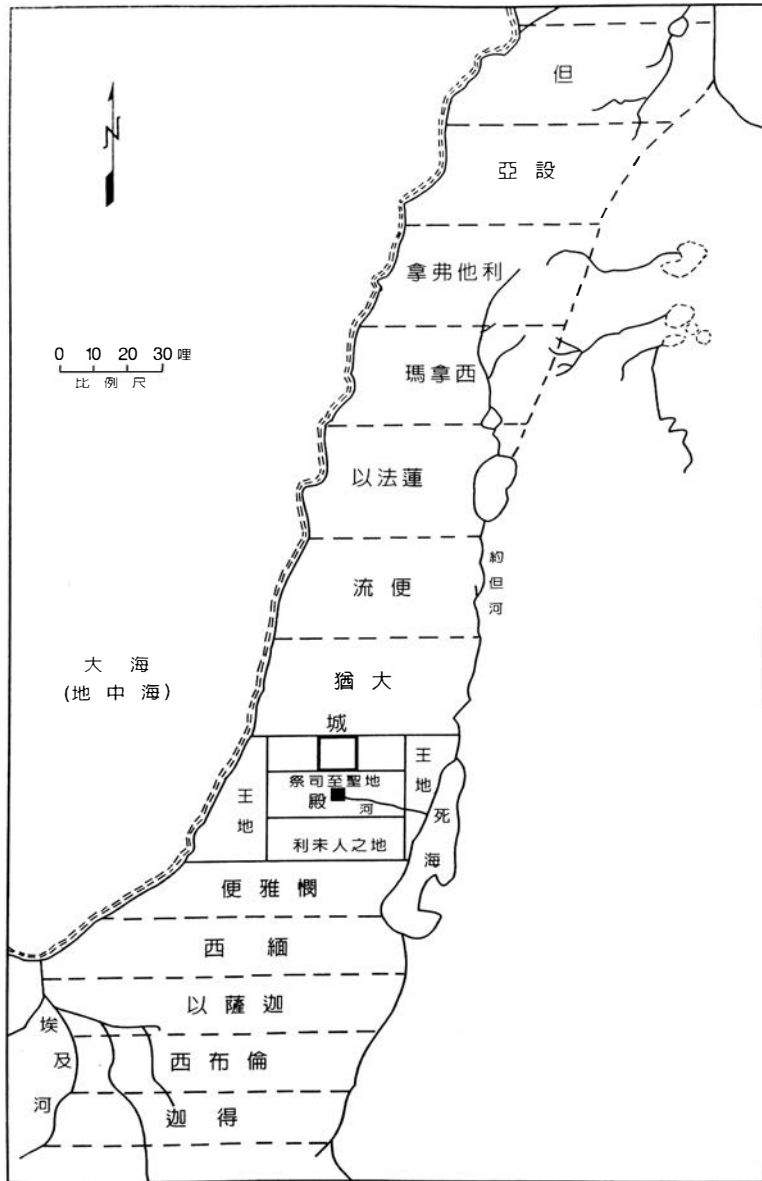


所有尺寸均以肘為單位

FIGURE 4: TEMPLE DETAIL



ALL DIMENSIONS IN CUBITS.



第五圖：聖地分配圖

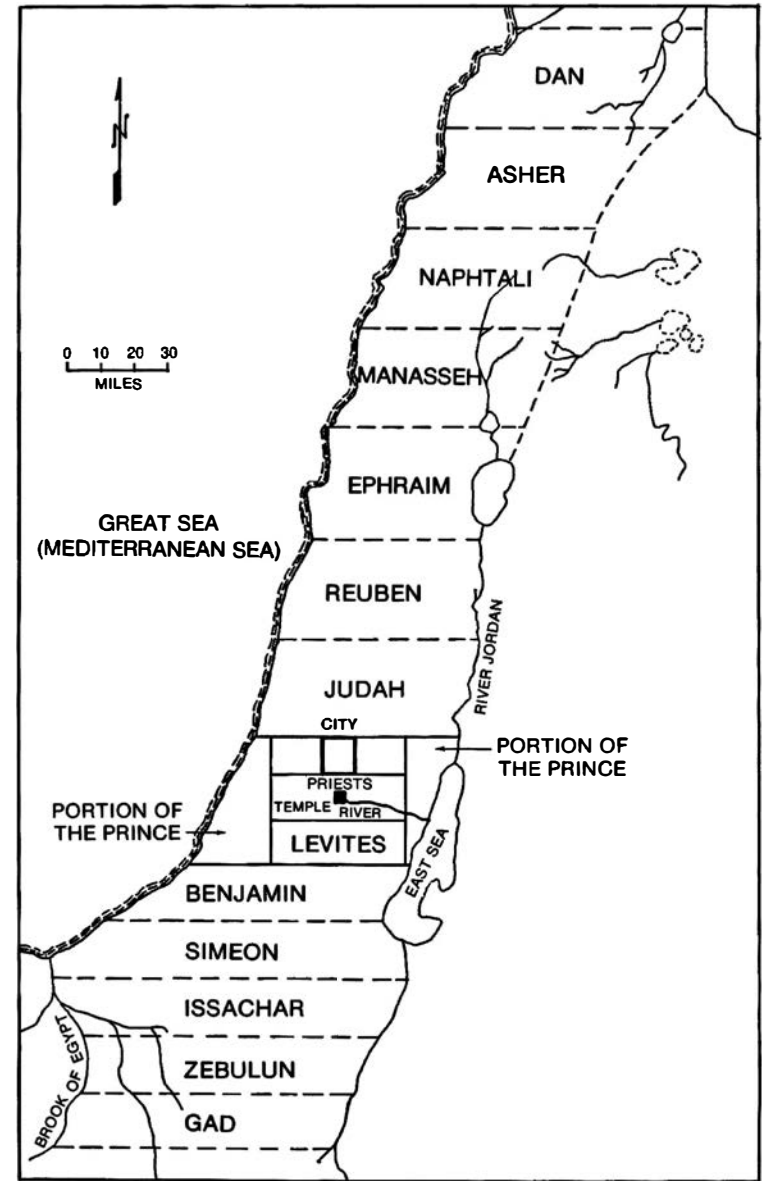


FIGURE 5: DISTRIBUTION OF THE HOLY LAND