

二〇一七年秋季

国际长老及负责弟兄训练

**Int'l Training for Elders**

**and Responsible Ones (Fall 2017)**

召会的恢复

**The Recovery Of The Church**

晨兴圣言

**The Holy Word for Morning Revival**

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**Int'l Training for Elders and Responsible Ones  
(Fall 2017)**

**The Recovery Of The Church**

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# 第一篇

看见神对召会永远的定旨  
并将那隐藏在神里之奥秘的经纶  
向众人照明

读经：弗三 3～5，8～11，罗八 28，十六 25

纲 要

周 一

壹 我们要有分于召会的恢复，就需要看见神对召会永远的定旨——弗一 9，11，三 9～11，罗八 28：

一 定旨是坚决的定意要作某件事或得着某样东西：

1 神坚定的意愿成了神的定旨——弗一 5。

2 神的定旨就是祂坚定的意愿，要得着召会——9，11 节。

二 永远的定旨（直译，诸世代的定旨）是神在已过的永远里为着将来的永远所定的——三 11：

1 诸世代的定旨就是永世的定旨，永远的定旨。

2 在已过的永远里，在创立世界以前，就是天地万物被造以前，神为着将来的永远立了一个定旨；所以，这称为永世的定旨，永远的定旨——一 4～5，9，11，三 11。

三 以弗所三章十一节的“定旨”这辞等于“计划”；我们也可以说是神在基督里所定下的永远计划：

# Message One

**Seeing God's Eternal Purpose concerning the Church  
and Enlightening All concerning the Economy  
of the Mystery Hidden in God**

Scripture Reading: Eph. 3:3-5, 8-11; Rom. 8:28; 16:25

**Outline**

**Day 1**

**I. In order to participate in the recovery of the church, we need to see God's eternal purpose concerning the church—Eph. 1:9, 11; 3:9-11; Rom. 8:28:**

**A. A purpose is a determined intent to do something or to gain something:**

1. The determined will of God became the purpose of God—Eph. 1:5.

2. God's purpose is His determined intent to gain the church—vv. 9, 11.

**B. The eternal purpose (lit., “the purpose of the ages”) was made by God in eternity past for eternity future—3:11:**

1. The purpose of the ages is the purpose of eternity, the eternal purpose.

2. In eternity past, before the foundation of the world, before the heavens, the earth, and all things were created, God made a purpose for something in the future, in eternity to come; therefore, it is called the purpose of eternity, the eternal purpose—1:4-5, 9, 11; 3:11.

**C. The word purpose in Ephesians 3:11 is equivalent to the word plan; we may speak of the eternal plan which God planned in Christ:**

1 神有一个计划，乃是祂在永远里所计划的；神永远的定旨就是神永远的计划。

## 周二

2 罗马八章二十八节的“旨意”，指神计划中有目的的定义。

3 神的计划乃是要在子基督里，凭着那灵，借着一个身体，使神自己得着团体的彰显；这身体是借着祂将自己与人性调和，由许多重生并变化的人所组成并建造的——弗一 22 ~ 23，四 16。

四 以弗所三章十至十一节启示，召会的存在是照着神在我们的主基督耶稣里所定的永远定旨：

1 召会乃是神在永远里所计划的；在时间开始之前，在永远里，神就定意要有召会——一 4 ~ 5，9，11，22 ~ 23。

2 在已过的永远里，并为着将来的永远，神计划并定意要在基督里，为着基督得着召会——三 10 ~ 11：

a 召会在神永远的定旨里不是短暂的，乃是永远的；召会是神永远计划的中心与主题。

b 神在已过的永远里计划要得着召会，祂也期望在将来的永远里得着召会。

c 召会是在今世，也经过今世，却是从已过的永远就有，也是为着将来的永远——太十六 18，十八 17，启二一 2，9 ~ 11。

五 神计划要得着由一班重生并变化的人所构成的召会，他们配搭并建造在一起成为团体的身体——弗一 22 ~ 23，二 21 ~ 22，三 14 ~ 21：

1 神计划这团体的身体乃是团体的器皿，祂要将祂自己作到其中——十四 ~ 17 节。

1. God has a plan, which He planned in eternity; God's eternal purpose is God's eternal plan.

## Day 2

2. His purpose in Romans 8:28 refers to the purposeful determination in God's plan.

3. God's plan is to have a corporate expression of Himself in Christ the Son by the Spirit through the Body composed and built up with many regenerated and transformed people by the mingling of Himself with humanity—Eph. 1:22-23; 4:16.

D. Ephesians 3:10-11 reveals that the existence of the church is according to the eternal purpose which He made in Christ Jesus our Lord:

1. The church was planned by God in eternity; before time began, in eternity, God purposed to have the church—1:4-5, 9, 11, 22-23.

2. In eternity past and for eternity to come, God planned and purposed to have the church in Christ and for Christ—3:10-11:

a. The church is not a temporary matter but an eternal matter in the eternal purpose of God; the church is the center and subject of God's eternal plan.

b. God planned in eternity past to have the church, and He expects to have the church in eternity to come.

c. The church is in this age and throughout this age, yet it is from eternity past and for eternity future—Matt. 16:18; 18:17; Rev. 21:2, 9-11.

E. God planned to have the church composed of regenerated and transformed human beings who are coordinated and built together as a corporate Body—Eph. 1:22-23; 2:21-22; 3:14-21:

1. God planned that this corporate Body would be a corporate vessel into which He would work Himself—vv. 14-17.

- 2 神的定旨，祂坚决的定意，乃是要得着一个团体的身体，一个团体的器皿，使祂能够将自己并祂一切所有的与这器皿相调和；这器皿乃是召会——四 4～6，16。
- 3 召会对神如此可亲、可爱、又宝贵，因为召会乃是神的喜悦，是神心头的愿望——一 5，9，22～23。

### 周 三

六 宇宙的存在是照着神要得着召会的永远定旨——启四 11，弗三 9～11：

- 1 圣经全部的启示向我们揭示，宇宙中的一切事物都是为着召会——9 节。
- 2 甚至神格的三个身位也是为着这神圣的定旨，就是要得着召会以完成神永远的计划，借着将神在祂的神圣三一里分赐到人性里，使召会得以产生——一 3～23，太二八 19，十六 18，林后十三 14，一 1。
- 3 为使召会能存在而彰显神，就必须有诸天、地、众多其他的东西、以及三部分的人；若没有这些，神在宇宙中就不能得着召会作祂团体的彰显——亚十二 1，启四 11。

### 周 四

七 神对召会的目的乃是三重的：借着儿子名分彰显祂自己，（弗一 5，）使仇敌得知祂万般的智慧，（三 10，）并将万有在基督里归一于一个元首之下。（一 10。）

贰 我们需要“将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明”——三 9：

一 新约告诉我们，召会是在神里面的奥秘；在

2. God's purpose, His determined intention, is to have a corporate Body, a corporate vessel, with which He could mingle Himself and all that He has; this vessel is the church—4:4-6, 16.
3. The church is dear, lovable, and precious to God because the church is His good pleasure, the desire of His heart—1:5, 9, 22-23.

### Day 3

F. The existence of the universe is according to God's eternal purpose to have the church—Rev. 4:11; Eph. 3:9-11:

1. The full revelation of the Scriptures unveils to us that all things in the universe are for the church—v. 9.
2. Even the three persons of the Godhead are for the divine purpose of having the church to fulfill God's eternal plan through the dispensing of God in His Divine Trinity into humanity so that the church may come into existence—1:3-23; Matt. 28:19; 16:18; 2 Cor. 13:14; 1:1.
3. The heavens, the earth, a multitude of other things, and the tripartite man are required in order that the church may exist to express God; without these things God cannot have the church in the universe to be His corporate expression—Zech. 12:1; Rev. 4:11.

### Day 4

G. God's intention concerning the church is threefold: to express Himself through the sonship (Eph. 1:5), to make His multifarious wisdom known to the enemy (3:10), and to head up all things in Christ (1:10).

**II. We need “to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things”—3:9:**

A. The New Testament tells us that the church was a mystery in

新约时代来临以前的历世历代中，召会是一个奥秘—弗三 3~6, 9, 五 32。

二 圣经里面所说的奥秘，不光是指那些向我们隐藏，我们所不知道的事，更是指隐藏在神心里的事；这就是圣经里面论到奥秘的原则—可四 11, 罗十六 25~26, 西一 26~27, 二 2, 四 3, 弗一 9, 三 3~4, 9, 五 32, 六 19。

## 周 五

三 神的奥秘乃是祂隐藏的定旨，就是要将祂自己分赐到祂所拣选的人里面；因此有了神奥秘的经纶—三 9。

四 从创立世界以来，造物的目的隐藏在神里面，乃是一个奥秘；没有人知道创造的目的—启四 11, 弗三 9, 西一 16:

1 约伯说，“这些事，早已藏在你心里；我知道这是你的意思；”约伯是对的；隐藏在神心里的乃是历世历代的奥秘—伯十 13, 弗三 9。

2 神按着自己的形像，照着自己的样式造人后，在历世历代将祂的目的隐藏起来—创一 26, 罗十六 25。

3 在新约时代之前，神没有向任何人揭示祂的定旨；这奥秘，就是神隐藏的定旨，乃是启示给使徒和申言者，叫他们知道—弗三 3~5。

五 隐藏在神心里的奥秘乃是神永远的经纶，（一 10, 三 9, 提前一 4,）就是神永远的目的和祂的心愿，要把祂自己在祂神圣的三一里，就是父在子里，借着灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们能与祂一样，成为祂

God; throughout all the generations before the New Testament time, the church was a mystery—vv. 3-6, 9; 5:32.

B. In the Bible a mystery refers not only to things that are hidden and unknown to us but also to things that are hidden in God's heart; this is the principle concerning the mysteries mentioned in the Bible—Mark 4:11; Rom. 16:25-26; Col. 1:26-27; 2:2; 4:3; Eph. 1:9; 3:3-4, 9; 5:32; 6:19.

## Day 5

C. God's mystery is His hidden purpose, which is to dispense Himself into His chosen people; hence, there is the economy of the mystery of God—3:9.

D. From the beginning of the world the purpose of creation was a mystery hidden in God; no one knew what the purpose of creation was—Rev. 4:11; Eph. 3:9; Col. 1:16:

1. Job was right in saying, “You have hidden these things in Your heart: / I know that this is with You”; what was hidden in God's heart was the mystery of the ages—Job 10:13; Eph. 3:9.

2. After creating man in His image and according to His likeness, God kept His intention hidden throughout the ages—Gen. 1:26; Rom. 16:25.

3. Before the New Testament time God did not unveil to anyone what His purpose was; the mystery, God's hidden purpose, was made known by revelation to the apostles and prophets—Eph. 3:3-5.

E. The mystery hidden in God's heart is God's eternal economy (1:10; 3:9; 1 Tim. 1:4), which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature so that they may be the same as He

的复制，（罗八 29，约壹三 2，）成为一个生机体，就是基督的身体，作为新人、（弗二 15～16，）神的丰满、神的彰显，（一 22～23，三 19，）而成为新耶路撒冷。（启二一 2～二二 5。）

## 周 六

- 六 保罗在以弗所三章四节用了“基督的奥秘”一辞，来说明神永远经纶里作基督身体的召会，指明召会乃是基督的奥秘。
- 七 神奥秘的经纶，乃是要得着召会作神的彰显—9～10节。
- 八 保罗不仅传基督那追测不尽之丰富的福音；他也传隐藏在神里之奥秘经纶的福音—8～9节：
- 1 这隐藏在神里之奥秘经纶的福音，是要产生召会，好照着神永远的定旨，作神的彰显，使神得荣耀—10～11，21节。
  - 2 今天我们必须传扬这隐藏在神里之奥秘的福音，将那隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明；神创造万有，乃是为着成就祂的意愿、祂心头的愿望、以及祂永远的定旨—一 5，9，11，三 8～11。

is as His duplication (Rom. 8:29; 1 John 3:2), to become an organism, the Body of Christ as the new man (Eph. 2:15-16), for God's fullness, God's expression (1:22-23; 3:19), which will become the New Jerusalem (Rev. 21:2—22:5).

## Day 6

- F. In Ephesians 3:4 Paul uses the expression the mystery of Christ to explain the church as the Body of Christ in God's eternal economy, indicating that the church is the mystery of Christ.
- G. The economy of God's mystery is to have the church for the manifestation of God—vv. 9-10.
- H. Paul preached not only the gospel of the unsearchable riches of Christ; he also preached the gospel concerning the economy of the mystery hidden in God—vv. 8-9:
1. The gospel concerning the economy of the mystery hidden in God is to produce the church for God's expression and glorification according to God's eternal purpose—vv. 10-11, 21.
  2. Today we must announce the gospel concerning the mystery hidden in God in order to enlighten all so that they may see what is the economy of the mystery hidden in God, who created all things for the fulfillment of His will, the desire of His heart, and His eternal purpose—1:5, 9, 11; 3:8-11.





弗一4 “就如祂在创立世界以前，在基督里拣选了我们，使我们在爱里，在祂面前，成为圣别、没有瑕疵。”

11 “我们既在祂里面，照着那位按祂意愿所决议的，行作万事者的定旨，蒙了预定，也就在祂里面成了所选定的基业。”

保罗说到召会的启示时，用了一些奥秘的发表。他说召会是一个奥秘，甚至是个隐藏的奥秘。这个奥秘隐藏在神家庭的安排里。在已过的永远里，父神有一个家庭安排，而在这个家庭安排中隐藏着一个奥秘。

现在我们要深入来看关于神永远经纶的细节。这经纶就是永远的计划 (**plan**)，也是永远的定旨 (**purpose**)。在以弗所书里，英文的“定旨” (**purpose**) 一辞用了三次，两次用作名词，(一11，三11，中文翻作定旨，) 一次用作动词。(一9，中文翻作预先定下。) 神是满有定旨的，祂有一个定旨。但“定旨”是什么意思？…定旨是坚决的定意要作某件事或得着某件东西。神永远的经纶是出于神坚决的定意，神的定旨。在已过的永远里，神有这样的定意，要得着某件东西。神决定要得着召会。神有确定和强烈的决心，要得着召会。(新约总论第七册，三至四页。)

## 信息选读

按照以弗所三章十一节，神有一个永远的定旨，这永远的定旨，就是神在已过的永远里所定的永远计划。…除了经纶、奥秘、定旨这些辞外，保罗在以弗所书中也用了好些别的重要的辞。我们要来看

Eph. 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love.

11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will.

Today the word “church” is very common. But when Paul comes to the revelation of the church, he uses certain mysterious expressions. He calls the church a mystery, even a hidden mystery. This mystery is hidden in God’s household arrangement. In eternity past, God the Father had a household arrangement, and in that arrangement a mystery was hidden.

We need to look into the details concerning God’s eternal economy. This economy is an eternal plan; it is also a purpose. In Ephesians the word purpose is used three times, twice as a noun (1:11; 3:11) and once as a verb (1:9). God is purposeful, and He has a purpose. But what does the word purpose mean?... A purpose is a strong intent to do something or to gain something. The eternal economy of God is of God’s determined intent, of God’s purpose. In eternity past God had such an intent to gain something, to have something. God is determined to have the church. With a definite and strong determination, God intends to have the church. (The Conclusion of the New Testament, p. 2047)

## Today’s Reading

According to footnote 1 on Ephesians 3:11, God’s eternal purpose is the purpose of the ages. The purpose of the ages is the purpose of eternity, the eternal purpose, the eternal plan of God made in eternity past. Hence, the expression the purpose of the ages, a literal translation of the Greek, simply means the “eternal

的另一个辞是“意愿”。保罗在以弗所书中三次说到神的意愿：“祂意愿所喜悦的”，（一5，）“祂意愿的奥秘”，（9，）和“祂意愿所决议的”。（11。）神有一个经纶，因为在永远里，神有一个意愿。这个意愿是隐藏在祂里面的，因此是一个奥秘。然而，神用祂的智慧和明达，借着祂在基督里的启示，就是借着基督的成为肉体、钉十字架、复活和升天，使我们知道这隐藏的奥秘。

神永远、坚决的定意乃是要得着一个东西。这个心意，定旨，计划，安排，家庭行政，是出于神的意愿。…神的意愿是源头，而定旨是结果。神永远的定旨是出于祂的意愿。

神的意愿，就是神定旨的源头，神坚决定意的源头，到底是什么？最简单的答案是：神的意愿就是神所要的。…每个活的人都有意愿。小孩一生出来，就想要某些东西，他所要的就是他的意愿。

神要什么？神要的是召会。神要得着我们，目的是为着召会。召会是出于神的意愿，因为召会是神所要的。…祂要得着召会，这是祂的意愿。根据这个意愿，神坚决立下了一个定意，这定意就是祂的定旨。（新约总论第七册，四至五页。）

召会是出于神永远的计划，祂永远的定旨。召会是神在祂永远计划里所计划的，是神在永世里，为着永世所定意的。我们说到召会是出于神永远的定旨，圣经的根据乃是在以弗所三章十至十一节。…〔在十一节里，〕定旨，原文意，计划。神立了一个定旨，祂作了一个计划；这个定旨，这个计划称为永远的定旨。在已过的永远里，在创立世界以前，就是天地万物被造以前，神为着将来的永远立了一个定旨。所以，这称为永远的定旨。（实行召会生活的基本原则，二页。）

参读：实行召会生活的基本原则，第一章；新约总论，第一百八十九篇。

purpose.” Besides the terms economy, mystery, and purpose, a number of other important terms are used by Paul in Ephesians. The next term we shall consider is will. Three times in Ephesians 1 Paul speaks of God’s will: the good pleasure of His will (v. 5), the mystery of His will (v. 9), and the counsel of His will (v. 11). God has an economy because in eternity God had a will. Because this will was hidden in Him, it was a mystery. But in His wisdom and prudence God has made this hidden mystery known to us through His revelation in Christ, that is, through Christ’s incarnation, crucifixion, resurrection, and ascension.

God’s eternal, determined intent is to have something. This intent, this purpose, plan, and arrangement, household administration, is of God’s will.... God’s will is the source, and the purpose is the outcome. God’s eternal purpose is of His will.

What is the will which is the source of God’s purpose, the source of God’s determined intent? The simplest answer is that God’s will is what God wants.... Every living person has a will. As soon as a child is born, he wants something, and what the child wants is his will.

What does God want? God wants the church. God wants us for the church. The church is something of God’s will, for the church is what God wants.... His wanting to have the church is His will. Of this will God determined an intent, and this intent is His purpose. (The Conclusion of the New Testament, pp. 2047-2048)

The church is something of God’s eternal plan, His eternal purpose. It is something planned by God in His eternal plan, something purposed by God in eternity and for eternity. Ephesians 3:10-11 gives us the scriptural ground to speak of the church as something of God’s eternal purpose.... [In verse 11], the Greek word for purpose means “plan.” God has purposed a purpose, He planned a plan, and this purpose, this plan, is called the eternal purpose. In eternity past, before the foundation of this world, before the heavens, the earth, and all things were created, God made such a purpose for something in the future, in eternity to come. Therefore, it is called the purpose of eternity, the eternal purpose. (Basic Principles for the Practice of the Church Life, pp. 7-8)

Further Reading: Basic Principles for the Practice of the Church Life, ch. 1; The Conclusion of the New Testament, msg. 189

## 晨兴喂养

弗三 10 ~ 11 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

为要有分于正确召会生活的恢复，我们需要看见神起初的定旨。我们需要明白有三种不同的起初。约翰一章一节说，“太初有话。”这里的太初是永远里的起初。创世记一章一节说，“起初神创造诸天与地。”在这节里，起初是指创造的时候。末了，起初也指召会生活的开始。因此，回到起初，就是回到永远里的起初，回到神创造时的起初，或是回到召会的起初。（以弗所书生命读经，六七七页。）

## 信息选读

神永远的定旨就是神永远的计划。神有一个计划，乃是祂在永远里所计划的——神不是没有定旨的；祂乃是有定旨的神。（召会实际的彰显，一页。）

〔罗马八章二十八节里所说到神的旨意，〕含目的意，指神计划中有目的的定意。这旨意就是要产生祂长子的许多弟兄。（圣经恢复本，罗八 28 注 5。）

召会是一个大主题；召会是神计划的，并且严格说来，召会就是神为着祂计划的经纶。神的经纶完完全全与召会有关。神所计划的，以及祂正在运行要完成的，就是召会，所以召会是神经纶的中心。…我们要明白召会，就必须看见，召会是神计划的中心，也是神经纶的实质。

## Morning Nourishment

Eph. 3:10-11 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, according to the eternal purpose which He made in Christ Jesus our Lord.

In order to share in the recovery of the proper church life, we need to see what God's purpose was in the beginning. We need to understand that there are three different beginnings. John 1:1 says, "In the beginning was the Word." The beginning here is the beginning in eternity. Genesis 1:1 says, "In the beginning God created the heavens and the earth." In this verse the beginning denotes the time of creation. Finally, the beginning also refers to the start of the church life. Therefore, to go back to the beginning is to go back to the beginning in eternity, to the beginning in God's creation, or to the beginning of the church. (Life-study of Ephesians, p. 563)

## Today's Reading

God's eternal purpose is God's eternal plan. God has a plan, which He planned in eternity—He is not purposeless; He is a God of purpose. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," p. 341)

["His purpose" in Romans 8:28 refers] to the purposeful determination in God's plan. This is God's purpose to produce many brothers of His firstborn Son. (Rom 8:28, footnote 5)

The church is a great matter; it was planned by God, and strictly speaking it is the very economy of God for His plan. God's economy is wholly related to the church. What God planned and what He is operating to carry out is the church, so the church is the very center of God's economy...In order to understand the church, we must realize that it is the center of God's plan and the very substance of His economy.

我们也许说，神永远定旨的标的是要得着召会，但这太笼统了。我们若用启示的灵研读以弗所书，就会领悟神计划的目的，乃是要在子基督里，凭着那灵，借着一个人身体，使神自己得着彰显，而这身体是由祂借着自己与人性调和，而重生变化的人所组成并建造的。（由基督与召会的观点看新约概要卷二，二四四页。）

以弗所三章十至十一节揭示一个事实，召会的存在是照着神在基督里所立的永远定旨。…召会的出现不是偶然的，乃是在永远里所计划的。在时间开始之前，在永远里，神就定意要有召会。（召会实际的彰显，一页。）

在已过的永远里，并为着将来的永远，神计划并定意要在基督里，为着基督得着召会。所以，召会不是短暂的，乃是永远的。召会是在今世，也经过今世，却是从已过的永远就有，也是为着将来的永远。召会在神永远的定旨里是永远的，是神永远计划的中心、主题。（实行召会生活的基本原则，二至三页。）

神计划了什么？祂计划要得着由一班人所构成的召会，他们配搭一起成为团体的身体，使祂能将祂的神性与其相调和。换句话说，这团体的身体乃是团体的器皿，神要将祂自己摆在其中。这就是神所计划的事，这就是祂定旨的中心。神计划要得着一个团体的身体，一个团体的器皿，使祂能够将自己并祂一切的是与这器皿相调和。这器皿就称为召会。

因此召会是神永远计划的中心。召会为什么对神如此可亲、可爱、又宝贵？因为召会乃是神心头的愿望，是祂在时间开始之前所定意的。神在永远里就计划要得着召会。（召会实际的彰显，一至二页。）

参读：召会实际的彰显，第一章；神对召会的计划，第一至三篇。

We may say that the aim of God's eternal purpose is to have the church, but this is too general. If we study Ephesians with a spirit of revelation, we will realize that the aim of God's plan is to have an expression of Himself in Christ the Son by the Spirit through a Body composed and built up with many regenerated and transformed people by the mingling of Himself with humanity. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church, Part 2—Romans through Philemon," p. 298)

Ephesians 3:10-11 unveils the fact that the existence of the church is according to the eternal purpose of God which He made in Christ... [The church] did not come into existence by accident but was planned in eternity. Before time began, in eternity, God purposed to have the church. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," p. 341)

In eternity past and for eternity to come, God planned and purposed to have a church in Christ and for Christ. Therefore, the church is not a temporary matter but an eternal matter. The church is in this age and throughout this age, yet it is from eternity past and for eternity future. It is an eternal matter in the eternal purpose of God, and it is the center, the subject of God's eternal plan. (Basic Principles for the Practice of the Church Life, p. 8)

What did God plan? He planned to have a church composed of a group of human beings coordinated together as a corporate Body with which He may mingle Himself in His divine nature. In other words, this corporate Body would be a corporate vessel, into which He would put Himself. This is the very thing God planned, and this is the very center of His purpose. God planned to have a corporate Body, a corporate vessel, with which He could mingle Himself and all that He is. This vessel is called the church.

The church, therefore, is the center of God's eternal plan. Why is the church so dear, so lovable, and so precious to God? It is because the church is the desire of God's heart, which He purposed before time began. God in eternity planned to have the church. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," p. 341)

Further Reading: CWWL, 1968, vol. 1, "The Practical Expression of the Church," ch. 1; God's Plan concerning the Church, chs. 1-3

## 晨兴喂养

启四 11 “我们的主，我们的神，你是配得荣耀、尊贵、能力的，因为你创造了万有，并且万有是因你的旨意存在并被创造的。”

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

神的喜悦乃是祂心里所切望的，就是要得着召会；神启示祂隐藏的意愿，是照着祂这个心中的愿望。这是照着祂的喜悦。

神的喜悦是神在祂自己里面预先定下的。这就是说，神自己是祂永远定旨的起始、来源和范围。…宇宙的存在是照着神的定旨。天、地、万物、以及人类，都是照着神所定的愿望而有的。最终，这一切都要归结于神的愿望。…因为这愿望是神所定的，所以无人无物能推翻这愿望。在地上发生的每一件事，都是为着这个定旨。我们这些神的众子，有神的恩典在我们身上洋溢，我们乃是祂定旨的中心点；万有都为我们效力。神在祂自己里面定了这个愿望。在这件事上，祂没有和其他任何人商议。（以弗所书生命读经，八一页。）

## 信息选读

神的喜悦乃是在祂自己里面，为着时期满足时的经纶（弗一 10）所预先定下的。…这里的经纶，希腊文是 **oikonomia**，奥依克诺米亚，从这字演变为英文的 **economy**。神已预先定下，要有一个经纶。宇宙中一切的国度—天使的国度、鬼的国度、人的国度、动物的国度、植物的国度—都是为着这个经纶，并且正向其推进。（以弗所书生命读经，八二页。）

## Morning Nourishment

Rev. 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

God's good pleasure is the desire of His heart, that is, to have the church, and God's revelation of His hidden will is according to this desire of His heart. This is according to His good pleasure.

God's good pleasure has been purposed by God in Himself. This means that God Himself is the initiation, origination, and sphere of His eternal purpose.... The existence of the universe is according to God's purpose. Heaven, earth, millions of items, and the human race are all according to God's purposed desire. Eventually, all these things will issue in God's desire....Because this desire has been purposed by God, no one and nothing can overthrow it. Everything that takes place on earth is for this purpose. We, the sons of God, in whom God's grace abounds, are the focal point of His purpose, and everything is working for us. God has purposed this desire in Himself. He did not take counsel with anyone else regarding it. (Life-study of Ephesians, pp. 68-69)

## Today's Reading

God's good pleasure is what He has purposed in Himself for an administration (Eph. 1:10)....The Greek word rendered "administration" is **oikonomia**, from which we get the English word **economy**. God has purposed to have an economy. All the kingdoms in the universe—the angelic kingdom, the demonic kingdom, the human kingdom, the animal kingdom, and the plant kingdom—are for this economy, this administration, and are moving toward it. (Life-study of Ephesians, p. 69)

圣经全部的启示向我们揭示，宇宙中的一切事物都是为着召会。甚至神格的三个身位也是为着这神圣的定旨，就是要得着召会以完成神永远的计划。

我们对神格的三个身位都很熟悉：父神、子神和灵神。神格这三个身位的存在，不是为着使我们有三一的道理，乃是为着成就神的计划，以产生召会。神圣的三一乃是为着将神自己分赐到人性里，使召会得以产生。

父神是属天电力的源头；子神是属天的电流；灵神是属天电流的应用。这一切的目的乃是为使神能将自己分赐并应用到我们里面，使召会得以产生并存在。为着召会的产生和存在，神必须在三个身位里。

为使召会能存在于宇宙间而彰显神，就必须有诸天、地、空间、和众多其他的东西。若没有这些，神在宇宙中就不能得着召会彰显祂自己。…一切都是为着召会，一切也都是因着召会。

为着产生召会，也需要有三部分的人，就是一个人有三部分—灵、魂和体。…不仅需要人，也需要人有三部分，有体，有魂，也有灵。为什么人必须有三部分？因为一部分必须为着受造之物，一部分为着人自己，还有第三部分为着神。这样，在宇宙中才能有人所构成的召会。

若没有三个身位里的神，没有这许多受造的东西，也没有三部分的人，召会就不可能产生。为着得着召会这定旨，这一切都是必需的。神、受造之物和人，都是为着召会；因此，最终我们看见，召会乃是神永远计划的核心、中心。（召会实际的彰显，二至四页。）

参读：召会的异象与建造，第一章；以弗所书生命读经，第三十一篇。

The full revelation of the Scripture reveals to us that all things in the universe are for the church. Even the three persons of the Godhead are for the divine purpose of having a church to fulfill God's eternal plan.

We are all familiar with the three persons of the Godhead: God the Father, God the Son, and God the Spirit. These three persons of the Godhead do not exist so that we may have a doctrine of the Trinity but are for the accomplishment of God's plan to produce the church. They are for the dispensing of God Himself into humanity in order that the church may come into existence.

God the Father is the source of the heavenly electricity; God the Son is the current of the heavenly electricity; and God the Spirit is the application, the function, of the heavenly electricity. Thus, God Himself can be dispensed into us and applied so that the church may be produced and exist. For the producing and existence of the church, God must be in three persons.

In order that the church may exist in this universe to express God, the heavens, the earth, space, and a multitude of other items are required. Without these things God could never have a church in the universe to express Himself... Everything is for the church, and everything is because of the church.

For the producing of the church, there is also the need of a tripartite man, a man with three parts—spirit, soul, and body... Not only is there the need of man, but of man in three parts, with a body, a soul, and a spirit. Why must man be in three parts? The body of man is related to the creation. The soul of man is related to man himself, and the spirit of man is related to God. Thus, there could be a church composed of man in the universe.

Without God in three persons, without the creation of so many things, and without man in three parts, it is impossible for the church to come into existence. For the purpose of having the church, all these are necessary. God, creation, and man are all for the church; so eventually we see that the church is the center, the kernel, of God's eternal plan. (CWWL, 1968, vol. 1, "The Practical Expression of the Church," pp. 341-343)

Further Reading: God's Purpose for the Church; Life-study of Ephesians, msg. 31

弗三 9 “并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

我…有负担说到神对召会的定旨。…也许我们许多人有一点领会，但我们可能没有充分的领悟。此外，我们应当能讲说我们所听过的这些事，并将我们所得印象深刻的事供应给人。

神对召会的定旨有三个主要项目。第一项是召会必须有完满的儿子名分。（弗一 4～5。）第二项是神能借着召会向祂的仇敌显示祂的智慧。（三 9～11。）第三项是神要借着召会，将万有在基督里归一于一个元首之下。（一 10，21～23。）这样的说法是简洁、清楚、有效又充分的。在研读以弗所书时，〔以上〕所引的经节是最令人难以明白的经节。然而，神对召会的定旨就在这些经节里。…儿子的名分、神智慧的显示、以及万有归一于一个元首之下，乃是神对召会之定旨的三个主要项目。（召会作基督身体的异象、实行与建造，三六至三七页。）

## 信息选读

在新约时代来临以前的历世历代中，召会是一个奥秘。“奥秘”指明有一样东西是隐藏、无人知道的。你知道神为什么创造天地万物？你知道神为什么创造亚当的族类——人类？你需要回答这问题说，“是要得着召会。”神的目的、心愿不是要得着天，

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

5:32 This mystery is great, but I speak with regard to Christ and the church.

I am still burdened to speak about God's purpose concerning the church...Perhaps many of us have a little understanding, but we may not have been brought into a full realization. Moreover, we should be able to speak the things we have heard and minister what we have been impressed with.

There are three main items of God's purpose for the church. The first is that the church must have the full sonship (Eph. 1:4-5). The second is that God may show His wisdom to the enemy through the church (3:9-11). Third, God's purpose is to head up all things in Christ through the church (1:10, 21-23). This utterance is brief, clear, effective, and full. In studying the book of Ephesians, the verses cited above are the most difficult verses for people to understand. Nevertheless, God's purpose with the church is in these verses...The sonship, God's wisdom made known, and the heading up of all things are the three main items of God's purpose concerning the church. (CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," p. 63)

## Today's Reading

Throughout all the generations before the New Testament time, the church was a mystery. Mystery indicates that something was hidden that no one knew about. Do you know why God created the heavens, the earth, and thousands and thousands of items? Do you know why God created the race of Adam, the human people? You need to answer this question by saying, "It was to have the church."

不是要得着地，也不是要得着许多不同的造物。神在这宇宙中的目的、心愿是要得着召会。所以，一切都是为着召会。

天地万物都是为着召会，但在新约时代来到以前，神从未将这事告诉任何人。亚当不知道，亚伯拉罕不知道，摩西不知道，大卫也不知道。这是一个奥秘，在旧约时代没有一个人知道。今天这事对你仍然是个奥秘么？

新约告诉我们，召会是隐藏在神里面的奥秘。以弗所三章九节说，“并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”从创立世界以来，造物的目的隐藏在神里面，乃是一个奥秘。一切受造之物能看见神的创造，但没有一个知道其中的目的。（实行召会生活的基本原则，三至四页。）

我们先来看什么是奥秘。照着一般的说法，一个奥秘就是一件隐藏的事，是一般人所不知道的。但圣经中所提到的奥秘，意思还超过这个。认真地说，圣经里面所说的奥秘，不光是指人所不明白、不知道、隐藏的事，更是指隐藏在神心里的事。

比如说，神所创造的宇宙万有是非常显明的，所以这一个创造的宇宙并不是一个奥秘，但是神创造宇宙的目的却是一个奥秘。所有的世人虽然都看见神所创造的宇宙万有，但是古往今来，很少有人能测透神创造的目的。这就是因为创造宇宙的目的乃是隐藏在神的心里。在神的心里，神的目的和计划都是隐藏的，是人没有办法摸着的，因此就是个奥秘。这就是圣经里论到奥秘的原则。（我们的异象—基督与教会，三二页。）

参读：召会作基督身体的异象、实行与建造，第一至三章；新约总论，第一百九十篇。

The intention, the desire, of God is not to have heaven, not to have the earth, and not to have many different items. The intention, the desire, of God in this universe is to have the church. Therefore, everything is for the church.

The heavens, the earth, and all things are for the church, but before the New Testament time God never told this to anyone. Adam did not know it, Abraham did not know it, Moses did not know it, and David did not know it. It was a mystery; no one in the Old Testament times ever knew it. Is this still a mystery to you today?

The New Testament tells us that the church was a mystery hidden in God. Ephesians 3:9 says, "To enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things." From the beginning of the world the purpose of creation was hidden in God as a mystery. All creatures could see that there is a creation, but no one knew what the purpose of it is. (Basic Principles for the Practice of the Church Life, pp. 8-9)

First let us see what a mystery is. According to common understanding, a mystery is something hidden and generally unknown to people. The meaning of the mystery mentioned in the Bible, however, goes beyond this. Strictly speaking, in the Bible a mystery not only refers to things that are incomprehensible and unknown to men but also to things that are hidden in God's heart.

For example, the universe with all the things created by God is very evident and therefore not a mystery. However, the purpose of God's creation of the universe is a mystery. All the people in the world have seen the God-created universe, but from the ancient days to the present time, very few have been able to fathom the purpose of God's creation. This is because the purpose for the creation of the universe was hidden in God's heart. It is nearly impossible for man to touch God's purpose, God's plan, which is hidden in His heart. Hence, it is a mystery. This is the principle concerning mysteries mentioned in the Bible. (Our Vision—Christ and the Church, pp. 29-30)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church as the Body of Christ," chs. 1-3; The Conclusion of the New Testament, msg. 190



弗三 3～5 “就是照着启示使我知道这奥秘，正如我前面略略写过的，你们念了，就能借此明了我对基督的奥秘所有的领悟，这奥秘在别的世代中，未曾给人们的子孙知道，象如今在灵里启示祂的圣使徒和申言者一样。”

〔保罗在〕以弗所三章九节说，“将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”神的奥秘乃是祂隐藏的定旨。祂的定旨是要将祂自己分赐到祂所拣选的人里面。因此有了神奥秘的经纶。这奥秘历世历代一直隐藏在神里面，但现今已向新约的信徒照明了。（新约总论第十一册，一六〇至一六一页。）

神创造万有（包括人），祂的心意是要人与神调和，以产生召会。撒迦利亚十二章一节说，耶和華鋪張諸天，建立地基，并造人里面的灵。这指明诸天是为着地，地是为着人，而有灵的人乃是为着神。神奇妙的创造是以人为中心，为要产生召会。因此，以弗所三章九节说到隐藏在创造万有之神里的奥秘。（新约总论第七册，一四页。）

## 信息选读

约伯埋怨神，说神知道他不行恶，却不赦免他的罪孽，反无理地恶待他，并且照着藏在神心里的，一再地攻击他。（伯十 1～17。）约伯对神说，“要指示我，你为何与我争辩。”（2下。）在约伯记十章十三节他继续说，“然而你待我的这些事，早已藏在你心里；我知道这是你的意思。”这指明约伯找不出神这样对

Eph. 3:3-5 That by revelation the mystery was made known to me, as I have written previously in brief, by which, in reading it, you can perceive my understanding in the mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit.

In Ephesians 3:9 Paul speaks of “the economy of the mystery..., which throughout the ages has been hidden in God, who created all things.” God’s mystery is His hidden purpose. His purpose is to dispense Himself into His chosen people. Hence, there is the economy of the mystery of God. This mystery was hidden in God from the ages (that is, from eternity) and through all past ages, but now it has been brought to light to the New Testament believers.

God’s intention in His creation of all things, including man, was that man would be mingled with God to produce the church. Zechariah 12:1 says that the Lord stretched forth the heavens, laid the foundations of the earth, and formed the spirit of man within him. This indicates that the heavens are for the earth, that the earth is for man, and that man with the human spirit is for God. God’s marvelous creation, focused on man, is for the purpose of producing the church. Therefore, Ephesians 3:9 speaks of the mystery hidden in God, who created all things. (The Conclusion of the New Testament, p. 2055)

## Today’s Reading

Job complained that God, knowing that he was not wicked and not acquitting him of his iniquity, ill-treated him without cause on his side and attacked him again and again according to what was hidden in God’s heart (Job 10:1-17). Job said to God, “Make known to me why You contend with me” (v. 2b). In verse 13 he went on to say, “You have hidden these things in Your heart; / I know that this is with You.” This indicates that Job could not find the reason for God’s treatment

待他的理由，但他相信，神心里隐藏着一些理由。约伯是对的；有件事隐藏在神心里。以弗所三章九节告诉我们隐藏在神里的奥秘，这是个历世历代的奥秘。

亚当自己也不知道，神为什么按着自己的形像，照着自己的样式造他。（创一26。）神历世历代以来将祂的目的隐藏起来，没有告诉以诺、挪亚、亚伯拉罕、摩西、大卫、所罗门、以赛亚、或任何一位申言者。创造主在祂的创造中作了许多，但在新约时代以前，没有向任何人揭示祂的定旨。

这隐藏的奥秘乃是神渴望在祂神圣的三一里，将祂自己分赐并作到祂所创造的人里面，使人成为祂的复制，成为祂的彰显。（约伯记生命读经，五八至五九页。）

有一天主来了，祂受死、复活、升天，又降下成为圣灵，并兴起一些人。这些人有的是使徒，有的是申言者，有的是教师；他们都领受了启示。隐藏在神里面的奥秘，那时向他们启示了。他们看见，就得知创造的目的，是要得着召会。在已过的世代，召会是隐藏在神里面的奥秘；直到新约时代，才向使徒和申言者启示出来。（实行召会生活的基本原则，四至五页。）

圣经包括六十六卷书，开始于创世记的神和神的创造，终极完成于启示录的新耶路撒冷；在圣经这两端之间，有许多的历史、教训、预言和预表。我们若只照着这些事来明白圣经，就仍不认识圣经。我们需要看见，神永远的经纶，就是神永远的目的同祂心头的愿望，要将祂自己在祂神圣的三一里，作为父在子里借着那灵，分赐到祂所拣选的人里面，作他们的生命和性情，使他们与祂一样，作祂的丰满，祂的彰显。（约伯记生命读经，六五至六六页。）

参读：新约总论，第三百三十七篇；以弗所书生命读经，第二十九篇。

of him, but he believed that there had to be some reason hidden in God's heart. Job was right; something was hidden in God's heart. Ephesians 3:9 tells us of the mystery hidden in God. This is the mystery of the ages.

Adam himself did not know why God created him in His image according to His likeness (Gen. 1:26). God kept His intention hidden throughout the ages, not telling Enoch, Noah, Abraham, Moses, David, Solomon, Isaiah, or any of the prophets. The Creator did a lot in His creation, but before the New Testament time He did not unveil to anyone what His purpose was.

The hidden mystery is that God in His Divine Trinity desires to be dispensed and wrought into His creation, man, to make man His duplication, to make man His expression. (Life-study of Job, pp. 50-51)

One day the Lord came, and He died, resurrected, ascended, came down as the Holy Spirit, and raised up a number of persons. Some of these persons were apostles, prophets, and teachers, who received the revelation. The mystery hidden in God was revealed to them at that time. They saw and came to know that the purpose of creation is to have the church. The church was a mystery hidden in God in the past generations until it was revealed to the apostles and prophets in the New Testament time. (Basic Principles for the Practice of the Church Life, pp. 9-10)

The Bible, which consists of sixty-six books, begins with God and His creation in Genesis and consummates with the New Jerusalem in Revelation. Between these two ends of the Bible, there are history, teachings, prophecies, and types. But if we understand the Bible only according to these things, we still do not know the Bible. We need to see the eternal economy of God, which is God's eternal intention with His heart's desire to dispense Himself in His Divine Trinity as the Father in the Son by the Spirit into His chosen people to be their life and nature that they may be the same as He is for His fullness, His expression. (Life-study of Job, p. 57)

Further Reading: The Conclusion of the New Testament, msg. 337; Life-study of Ephesians, msg. 29

弗三 8～9 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追溯不尽的丰富，当作福音传给外邦人，并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。”

按照以弗所三章四节，召会有一个特别的名称——基督的奥秘。神是个奥秘，祂是真实的、活的、全能的，却是看不见的。从来没有人见过神，（约一 18 上，）所以神是个奥秘。这位奥秘的神具体化身在基督里，因此，基督乃是神的奥秘。（西二 2。）保罗在以弗所三章四节用了“基督的奥秘”一辞，来说明神永远经纶里作基督身体的召会，指明召会乃是基督的奥秘。（真理课程四级卷一，一六二页。）

## 信息选读

在创立世界之前，在已过的永远里，神所作的头一件事，也许就是立了一个经纶，要产生召会来彰显神。历世历代隐藏在神里奥秘的经纶，乃是要产生召会，好显出神万般的智慧。（神在祂与人联结中的历史，一五页。）

我们也必须有那论到隐藏在神里之奥秘经纶的高标准福音。（弗三 9～11。）…这个更深的奥秘就是宇宙的目的和意义。这个奥秘不为人知，但是向众使徒，特别是向使徒保罗启示出来。所以保罗告诉我们，他所传讲的不仅是基督那追溯不尽的丰富，也是那历世历代隐藏在神里之奥秘的经纶。…神的愿望就是要得着一班人盛装祂，使他们成为基督身体的众肢体；使基督成为他们的生命，他们的头，

Eph. 3:8-9 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel and to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

According to Ephesians 3:4 the church has a particular title—the mystery of Christ. God is a mystery. He is real, living, and almighty, but invisible. No one has ever seen God (John 1:18a), and therefore God is a mystery. This mysterious God is embodied in Christ; hence, Christ is the mystery of God (Col. 2:2). In Ephesians 3:4 Paul used the expression the mystery of Christ to explain the church as the Body of Christ in God’s eternal economy, indicating that the church is the mystery of Christ. (Truth Lessons—Level Four, vol. 1, p. 136)

## Today’s Reading

The first thing which God may have done before the foundation of the world in eternity past was to make an economy to produce the church to manifest God. The economy of the mystery hidden in God throughout the ages was to produce the church for the showing forth of God’s multifarious wisdom. (The History of God in His Union with Man, p. 17)

We must also have the high standard of the gospel concerning the economy of the mystery hidden in God (Eph. 3:9-11)…This deeper mystery is the purpose, the meaning, and the significance of the universe. This mystery was not known to man but was revealed to the apostles, especially to the apostle Paul. Thus, Paul told us that he preached not only the unsearchable riches of Christ but also the economy of this mystery hidden in God from the ages.... What God desires is to gain a group of people to contain Him that they may become the members of the Body of Christ, that Christ may be their life, their Head, and

他们的彰显；并使他们和基督成为一个宇宙的新人，彰显基督这位具体化身的神，以完成祂永远的定旨。神的奥秘就是基督，基督的奥秘就是召会，基督与召会乃是极大的奥秘，（五 32，）就是那历世历代隐藏在神里面，又向使徒保罗启示出来的奥秘。

最高的福音就是基督同着召会的福音。我们必须看重、欣赏、并宝贵召会。我们享受召会生活作最高标准的福音。…这隐藏在神里奥秘之经纶的福音，是要产生召会，好照着神永远的计划或定旨，作神的彰显，使神得荣耀。召会之所以可爱，是因为召会乃是神的彰显和荣耀。当神有了召会，神就得了彰显并得了荣耀。我们需要在这样一个高标准上，在神的彰显并祂的荣耀中享受神。

保罗将神圣的经纶当作福音传讲。以弗所三章八节启示基督那追测不尽之丰富的福音，九节就启示历世历代隐藏在神里之奥秘经纶的福音。我们必须认识、经历这经纶，并将这经纶当作高标准的福音向新人传讲。许多基督徒享受恩典的福音，有些人享受生命一面的福音，但是在今天的基督徒当中，很少人享受国度的福音，在神圣的生命里受神圣的管治。很少人享受基督那追测不尽之丰富的福音，以及那历世历代隐藏在神里之奥秘经纶的福音。（神命定实行新约经纶的路，一三九至一四二页。）

重生的人在人性里带着神性，又在神性里带着人性，自然而然成了一个生机体，就是基督的身体；基督的身体就是神的召会作神新造里的新人，以完成神的新“事业”，就是建造基督的身体，作三一神的丰满和彰显。这丰满乃是三一神的生机体，要终极完成于新耶路撒冷。（约伯记生命读经，六七页。）

参读：神命定实行新约经纶的路，第十四章；真理课程四级卷一，第十三课。

their manifestation, and that they and He could be one universal new man to express Christ as the embodied God to fulfill His eternal purpose. The mystery of God is Christ, the mystery of Christ is the church, and Christ and the church are the great mystery (5:32) hidden in God from the centuries and revealed to the apostle Paul.

The highest gospel is the gospel of Christ with the church. We must value, appreciate, and treasure the church. We enjoy the church life as the highest standard of the gospel. The gospel concerning the economy of the mystery hidden in God is to produce the church for God's expression and glorification according to God's eternal plan, or purpose. The church is so lovable because it is the very expression and glorification of God. When God has the church, He is expressed and He is glorified. We need to enjoy God in His expression and in His glorification in such a high standard.

Paul preached the divine economy as the very gospel. Ephesians 3:8 reveals the gospel of the unsearchable riches of Christ, while verse 9 reveals the gospel of the economy of the mystery hidden in God throughout the ages. We must realize, experience, and preach this economy to the new ones as the high standard of the gospel. Many Christians enjoy the gospel of grace, and some enjoy the gospel in the aspect of life, but few among today's Christians enjoy the gospel of the kingdom by being under the divine ruling in the divine life. Few enjoy the gospel of the unsearchable riches of Christ and the gospel of the economy of the mystery hidden in God from the ages. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 415-417, 416)

The regenerated ones, who are divinely human and humanly divine, spontaneously become an organism, the Body of Christ, which is the church of God as the new man in God's new creation to carry out God's new "career," that is, to build up the Body of Christ for the fullness, the expression, of the Triune God. This fullness as the organism of the Triune God will consummate in the New Jerusalem. (Life-study of Job, p. 58)

Further Reading: The God-ordained Way to Practice the New Testament Economy, ch. 26; Truth Lessons—Level Four, vol. 1, lsn. 13

# 第一周诗歌

# WEEK 1 — HYMN

补 535

## 基督心爱唯有召会

(英1229)

降 E 大调

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -  
 一 基 督 圣 心 深 爱 慕, 无 他, 唯 有 召 会;  
 4 | 5 i i 7 | 7 - 6 5 | 4 5 3 1 | 2 - -  
 言 语、计 划 并 行 动, 皆 以 她 为 依 归。  
 2 | 3 4 5 6 | 6 - 5 i | i . 7 6 3 | 4 - -  
 此 情 此 意 永 坚 定, 无 何 能 以 摇 撼;  
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||  
 召 会 萦 绕 祂 心 头, 远 在 创 世 之 前。

|   |  |
|---|--|
| 二 万有尚都未开始,<br>要得祂心所锤爱,<br>万物受造虽奇妙,<br>深藏祂心难追测,  | 祂已筹划全备,<br>与祂喜悦匹配。<br>并非祂所专注;<br>乃一荣耀新妇。   |
| 三 赢得佳偶相与共,<br>美哉,此情永不移,<br>人虽被罪深诱害,<br>祂心所望从未弃, | 是祂所最心许;<br>此意始终不渝。<br>无助、无望、无倚;<br>恋慕之情依依。 |
| 四 祂爱何广难估量,<br>亲自施恩来找寻,<br>倾注爱情得她心,<br>倾倒祂命作祭物,  | 借祂怜悯临及;<br>深哉,智慧无匹。<br>此爱唯神尽知;<br>馨香上扬不止。  |
| 五 今在复活荣耀里,<br>祂的笑脸时显露,<br>日近一日,祂新妇<br>浸沐新郎荣耀中,  | 与她亲近无距,<br>情深,难以言喻。<br>单单将祂注视,<br>等候被提之时。  |

## The church is Christ's deep longing

The Church — As Christ's Bride

1229

1. The church is Christ's deep long - ing And His good plea - sure  
 too. His ev - ery word and ac - tion Is made with her in  
 view. His heart's love is es - ta - blished, And nought can Him de -  
 ter; Be - fore the earth's foun - da - tion His thoughts were filled with her.

|  |  |
|--|--|
| 2. The eve of all creation<br>He mused on His delight,<br>And pondered every feature,<br>Well-pleasing in His sight.<br>Creation sprang to being,<br>But deep in Him did hide<br>A heart of depth unfathomed<br>Fixed on a glorious Bride.                   | 4. Then mercy richly flourished,<br>And love was, oh, so vast,<br>As graciously He sought her<br>With wisdom unsurpassed.<br>The love He gave to win her<br>God only comprehends!<br>His life laid down, an offering<br>Whose fragrance yet ascends. |
| 3. And thus His will was 'stablished<br>His counterpart to gain:<br>This blessed, firm intention,<br>Eternally the same.<br>Though sin should e'en beguile man,<br>Then mock his helpless state,<br>He never could forsake her,<br>His yearning ne'er abate. | 5. And now in resurrection<br>To her He draws most near,<br>And with untold affection<br>In glory does appear.<br>As she beholds her Bridegroom,<br>His glory floods her heart,<br>'Til she, His Bride, is raptured,<br>His longed-for counterpart.  |



## 第二篇

### 召会原初的情形、 召会的堕落、 以及召会的恢复

读经：太十六 18，启一 11，徒十四 23，多一 5，  
西一 18，二 19

#### 纲 要

#### 周 一

壹 我们在主恢复里的历史不是一种组织或运动，乃是一个恢复的历史——约一 1，约壹一 1：

一 在马太十九章八节，我们看见恢复的原则：“从起初并不是这样”：

1 恢复的意思是回到起初；我们需要回到起初，接受主的恩典回到神原初的心意，回到神起初的命定。

2 “恢复”一辞意指一样东西原初有，后来堕落、破坏、失去了，因此必须将它带回原初的情形和正常的光景——但一 1～2，拉一 5，六 5。

二 我们说到召会的恢复，意指召会原初即存在，后来堕落了，于是需要把召会带回原初的情形。

三 主对召会的恢复带我们回到起初，为要完成神永远的定旨，以及祂对召会起初的心意——

## Message Two

### The Original Condition of the Church, the Degradation of the Church, and the Recovery of the Church

Scripture Reading: Matt. 16:18; Rev. 1:11; Acts 14:23; Titus 1:5; Col. 1:18; 2:19

#### Outline

#### Day 1

**I. Our history in the Lord's recovery is not that of an organization or of a movement; it is a history of recovery—John 1:1; 1 John 1:1:**

**A. In Matthew 19:8 we see the principle of recovery: “From the beginning it has not been so”:**

1. Recovery means to go back to the beginning; we need to go back to the beginning, receiving the Lord's grace to go back to God's original intention, to what God ordained in the beginning.

2. The word recovery means that something was there originally and then was degraded, damaged, or lost; thus, there is a need to bring that thing back to its original state and to its normal condition—Dan. 1:1-2; Ezra 1:5; 6:5.

**B. When we speak of the recovery of the church, we mean that the church was there originally, that it became degraded, and that there is the need to bring the church back to its original state.**

**C. The Lord's recovery of the church brings us back to the beginning for the fulfillment of God's eternal purpose and original intention**

弗一 4 ~ 5, 22 ~ 23, 三 9 ~ 11。

貳 我们需要就着神的心意和祂的成就，以及撒但破坏的工作，来明白召会的恢复—11 节：

一 新约启示，神对于召会有一个明确的心意、定旨和目标；首先神有一个定旨，然后祂进来完成祂的定旨—启四 11，弗一 4 ~ 5, 9, 11, 22 ~ 23。

二 新约也清楚地记载，神的仇敌如何进来破坏神所成就的—太十六 18, 十三 24 ~ 32：

1 撒但用以破坏神所成就之事的方法，有内在和外在两面：

a 内在的一面，乃是损害并败坏神的子民—徒五 3。

b 外在的一面，乃是破坏神所成就的—太十三 32。

2 撒但产生许多基督的代替品，分裂基督的身体，并且借着圣品阶级与平信徒制度扼杀身体上肢体的功用—西二 8，启二 6, 14 ~ 15。

三 神乃是一位有永远定旨的神；祂满有定旨，祂一旦定意要作一件事，就没有什么能改变祂的心意或使祂停止；因此，在撒但的破坏后，神就进来重新作祂先前所作过的—拉一 3 ~ 11, 六 3 ~ 5。

四 神重新再作祂先前所完成的就是祂的恢复；这就是把一切被撒但破坏而失去的事物再带回来，并照着祂永远的定旨和原初的心意使召会得着恢复—太十九 8, 十六 18。

regarding the church—Eph. 1:4-5, 22-23; 3:9-11.

## II. We need to understand the recovery of the church in relation to God's intention and accomplishment and Satan's work of destruction—v. 11:

A. The New Testament reveals that regarding the church, God has a definite intention, purpose, and goal; first, God purposed, and then He came in to accomplish His purpose—Rev. 4:11; Eph. 1:4-5, 9, 11, 22-23.

B. The New Testament also gives us a clear record of how God's enemy came in to destroy what God had accomplished—Matt. 16:18; 13:24-32:

1. The satanic way to destroy God's accomplishment has an inward aspect and an outward aspect:

a. The inward aspect is to damage and corrupt God's people—Acts 5:3.

b. The outward aspect is to destroy God's accomplishment—Matt. 13:32.

2. Satan produced many substitutes for Christ, divided the Body of Christ, and killed the function of the members of the Body by the clergy-laity system—Col. 2:8; Rev. 2:6, 14-15.

C. Because God is a purposeful God with an eternal purpose and because once He has determined to do something, nothing can change His mind or stop Him; after Satan's destruction God comes in to redo the things that He had done before—Ezra 1:3-11; 6:3-5.

D. God's redoing of what He has accomplished is His recovery; this is to bring back whatever has been lost and destroyed by Satan and to recover the church according to His eternal purpose and original intention—Matt. 19:8; 16:18.



叁我们要认识召会恢复的需要，就需要知道召会原初的情形以及召会的堕落：

一 召会原初的情形有以下的特点：

- 1 在原初的召会中，信徒不分阶级—罗十二 4～5：
  - a 信徒都是弟兄，不分等级—太二三 8。
  - b 信徒都是基督身体上的肢体，平等配搭，各尽功用—罗十二 4～5。
  - c 信徒都是神的祭司，没有居间阶级，没有圣品与平俗之分—彼前二 5，9。
- 2 早期的召会完全与世界分别，在世界而不属世界—罗十二 2，约壹二 15，林后六 14～17。
- 3 原初的召会完全断绝偶像，并完全让神说话—约壹五 21。

- 4 一地只有一个召会，一个基督身体的显出—林前十二 27，一 2，启一 11。
  - 5 各地召会交通虽是一个，行政却是各自独立的，没有总会，也没有联合会—林前十 16。
  - 6 众召会尊崇基督为元首，让圣灵掌权—西一 18，二 19，徒十三 1～2，十 19～20，十一 12。
- 二 召会的堕落包括：有了阶级，与世界联合，有了偶像，有了分裂，不让神说话，有了统一的组织，篡夺了基督作头的地位，侵犯了圣灵的主权。

**III. In order to recognize the need for the recovery of the church, we need to know the original condition of the church and the degradation of the church:**

**A. The original condition of the church had the following characteristics:**

1. In the original church there was no hierarchy among the believers—Rom. 12:4-5:
  - a. The believers were all brothers without distinction in rank—Matt. 23:8.
  - b. As members of the Body, the believers coordinated with one another on an equal level, and each one fulfilled his particular function—Rom. 12:4-5.
  - c. The believers were all priests to God, without an intermediary class or the distinctions between clergy and laity—1 Pet. 2:5, 9.
2. The early church was completely separated from the world; it was in the world but not of the world—Rom. 12:2; 1 John 2:15; 2 Cor. 6:14-17.
3. The original church forsook idols and fully allowed God to speak—1 John 5:21.

4. There was only one church, one expression of the Body of Christ, in a locality—1 Cor. 12:27; 1:2; Rev. 1:11.
  5. The churches were one in fellowship, but each one was independent in administration, and there was no head church or federation—1 Cor. 10:16.
  6. The churches honored Christ as the Head and allowed the Holy Spirit to have authority—Col. 1:18; 2:19; Acts 13:1-2; 10:19-20; 11:12.
- B. The degradation of the church involved hierarchy, union with the world, idols, divisions, not allowing God to speak, having organization for unification, and usurping the headship of Christ and encroaching on the authority of the Holy Spirit.**

## 肆 召会的恢复是逐渐进步的：

- 一 第一世纪还没有过去，主的恢复就开始了；一世纪接着一世纪，这恢复接续不断地往前——提后二 19 ~ 26。
- 二 在十六世纪，路德马丁起来改教，将封锁的圣经解禁；他也根据圣经恢复因信称义，但正确的召会生活仍未恢复——罗一 17：
- 1 更正教并没有与世界断绝，也没有去掉居间阶级。
  - 2 更正教里有了更多的分裂，各公会并未脱去统一的组织。
  - 3 各公会并未让基督有完全的地位，也未让圣灵有完全的主权。
- 三 在十八世纪，新生铎夫被主兴起，带领摩尔维亚弟兄们恢复召会生活；他们与世界断绝，去掉阶级之分，注重交通配搭，尽力保守合一，去掉形式上统一的组织，并且让基督为首，让圣灵在他们中间掌权。
- 四 在十九世纪，主在英国兴起一班弟兄们，进一步恢复召会生活——启三 7 ~ 13：

- 1 圣经在弟兄们手中，真是一本解开的书，一本发光的书，因为他们绝对听从主的话；许多重要的真理

## IV. The recovery of the church has been gradual and progressive:

- A. Before the end of the first century, the Lord's recovery began, and century by century the recovery has continued on—2 Tim. 2:19-26.
- B. In the sixteenth century Martin Luther rose up to begin the Reformation, and the sealed Bible was unlocked; based upon the Bible, he recovered justification by faith, but the proper church life was not recovered—Rom. 1:17:
1. The Protestant churches were not separated from the world, and they did not eliminate the intermediary class.
  2. Among the Protestant churches there were more divisions, and the various denominations did not put away organization for unification.
  3. The denominations did not allow Christ to have the absolute position and did not allow the Holy Spirit to have absolute authority.
- C. In the eighteenth century Zinzendorf was raised up by the Lord to lead the Moravian brothers to a recovery of the church life; they were separated from the world, removed distinctions of rank, emphasized fellowship and coordination, endeavored to keep the oneness, removed formal organization for unification, and allowed Christ to be the Head and the Holy Spirit to rule among them.
- D. In the nineteenth century the Lord raised up a group of brothers in England, who went further in the recovery of the church life—Rev. 3:7-13:

1. In the hands of the Brethren, the Bible was truly an opened book, a shining book, for they absolutely obeyed the Lord's word; many

都借着他们释放出来—提前二 4。

2 他们绝对去掉阶级，同作弟兄，互为肢体，特别注重相爱和交通。

3 他们绝对消除宗派，维持合一的见证。

## 周 五

4 不过，他们在某些方面是失败的，所以那时主在整个西方世界都无法继续往前。

五 我们需要看见在远东召会之恢复的要点：

1 在一九三三、三四年间，我们清楚看见一件很重大的事，就是召会以地方为界限的原则—徒十四 23，多一 5，启一 11：

a 这一面能避免分裂和紊乱，另一面又能避免超地方的联合。

b 按圣经的教训看，每一个地方的召会都该直接活在主面前，向元首基督负责—西一 18，二 19，徒十三 1~2。

2 我们持守一个原则：召会的行政是地方的，召会的交通是宇宙的—十四 23，二 42，林前十 16~17：

a 各地召会有各自的行政，召会的行政是不能超过地方的。

b 召会的交通不能仅是地方的，而必须是宇宙的，因为召会的交通乃是基督身体的交通。

3 我们清楚看见各地召会不能有统一的组织，因为各地召会都该直接受元首基督的管治，也该直接服圣灵的权柄—西一 18，徒十三 1~2。

important truths were released through them—1 Tim. 2:4.

2. They absolutely eliminated hierarchy and were brothers together and members one of another with an emphasis on mutual love and fellowship.

3. They eliminated sectarianism and maintained the testimony of oneness.

## Day 5

4. However, in certain aspects they were a failure, and because of this the Lord could not go on at that time anywhere in the Western world.

E. We need to see the crucial points of the recovery of the church in the Far East:

1. In 1933 and 1934 we clearly saw a crucial matter—the principle of the church taking a locality as its boundary—Acts 14:23; Titus 1:5; Rev. 1:11:

a. On the one hand, this prevents division and confusion; on the other hand, it also prevents “extra-local” unions.

b. According to the teaching of the Bible, the church in each locality should live directly before the Lord and be responsible to the Head, Christ—Col. 1:18; 2:19; Acts 13:1-2.

2. We kept the principle of the administration of the church being local and the fellowship of the church being universal—14:23; 2:42; 1 Cor. 10:16-17:

a. The church in each locality has its own administration, and the administration of the church cannot go beyond the local boundary.

b. The fellowship of the church should not only be local; rather, it should be universal because it is the fellowship of the Body of Christ.

3. We clearly saw that churches in different localities should not have an organization for unification, for all churches should be directly under the ruling of Christ, the Head, and should directly obey the authority of the Holy Spirit—Col. 1:18; Acts 13:1-2.

4 我们注重普遍的祭司职分，也就是注重每个得救的人都是祭司——彼前二 5，9。

5 我们也注重身体的配搭事奉，劝勉众圣徒都以身体为原则，一同配搭事奉——罗十二 4～5，林前十二 12～27。

6 我们注重召会事奉的实行——罗十二 5～11。

## 周 六

伍 主的恢复与今天的基督教全然不同；这恢复与基督教之间是不可能妥协的——太十三 31～33，44～46，启十八 4，十九 1～3，7～9：

一 召会的恢复就是要带我们脱离不合乎圣经的圣品阶级与平信徒制度，并归回起初照着神圣启示而有之召会生活的纯正实行——二 6，15，太十六 18，启二 20～22。

二 我们中间的历史一直是毫无妥协的完全离开基督教——拉一 3～11，六 3～5，启十八 4。

三 地方召会与基督教之间不该有桥梁；我们应该就是我们所是的，没有妥协或假冒，维持我们与基督教之间的鸿沟——一 11，加一 4。

4. We emphasized the universal priesthood; that is, we stressed the fact that every believer is a priest—1 Pet. 2:5, 9.

5. We also emphasized the Body's coordination in service, exhorting all the saints to keep the principle of the Body by serving together in coordination—Rom. 12:4-5; 1 Cor. 12:12-27.

6. We emphasized the practical service in the church—Rom. 12:5-11.

## Day 6

**V. The Lord's recovery is different from today's Christianity; it is impossible for there to be reconciliation between the recovery and Christianity—Matt. 13:31-33, 44-46; Rev. 18:4; 19:1-3, 7-9:**

A. The recovery of the church is for bringing us out of the unscriptural system of clergy-laity back to the beginning for the pure practice of the church life according to the divine revelation—2:6, 15; Matt. 16:18; Eph. 2:20-22.

B. The history among us has been one of coming completely out of Christianity without compromise—Ezra 1:3-11; 6:3-5; Rev. 18:4.

C. There should be no bridge between the local churches and Christianity; we should be what we are without compromise or pretense, maintaining the gap between us and Christianity—1:11; Gal. 1:4.

## 第二周·周一

### 晨兴喂养

弗三 10 ~ 11 “为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧，这是照着祂在我们的主基督耶稣里，所立的永远定旨。”

我们必须看见，我们的历史不是论到一个组织或运动的历史，这是主的恢复的历史。…主的恢复把我们带回到起初，过正当的召会生活。在中国主恢复的早期，主在消极一面给我们看见基督教国的错误，又在积极一面给我们看见召会。（召会与地方召会的历史，一四七页。）

### 信息选读

〔在马太十九章八节，〕主不与法利赛人争辩，却说，“摩西因为你们的心硬，才准你们休妻，但从起初并不是这样。”关于休妻，摩西的诫命偏离神原初的命定；但属天的王基督，为着诸天的国，将人的婚姻恢复到起初。

在八节，我们看见恢复的原则。恢复的意思就是回到起初。存在的东西也许不能追溯到起初。…起初，神命定一个丈夫、一个妻子，那时没有休妻。因着人的心硬，摩西才容忍休妻的事，并准人给妻子休书就可休妻。主问法利赛人是顾念神的命定，还是顾念他们的硬心。每个寻求神的人都该说，“主啊，怜悯我，叫我顾念你原初的命定。我不顾念我的硬心。我定罪、弃绝我的硬心，并回到你原初的命定。”这就是恢复的意义。

## WEEK 2—DAY 1

### Morning Nourishment

Eph. 3:10-11 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, according to the eternal purpose which He made in Christ Jesus our Lord.

We have to realize that our history is not that of an organization or of a movement. It is a history of the Lord's recovery... The Lord's recovery brings us back to the beginning to have the proper church life. In the early days of the Lord's recovery in China, the Lord showed us the wrongdoings of Christendom, on the negative side, and the church, on the positive side. (CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," p. 109)

### Today's Reading

[In Matthew 19:8], instead of arguing with the Pharisees, the Lord said, "Moses, because of your hardness of heart, allowed you to divorce your wives, but from the beginning it has not been so." The commandment concerning divorce given by Moses was a deviation from God's original ordination, but Christ as the heavenly King recovered it back to the beginning for the kingdom of the heavens.

In verse 8 we see the principle of recovery. Recovery means to go back to the beginning. Things that exist may not date back to the beginning... In the beginning, God ordained one husband and one wife, and there was no divorce. Because of the hardness of the people's hearts, Moses tolerated divorce and allowed a man to divorce his wife by giving her a writing of divorce. The Lord was asking the Pharisees if they would care for God's ordination or for the hardness of their heart. Every seeker of God should say, "O Lord, have mercy upon me that I may care for Your original ordination. I do not want to care for the hardness of my heart. I condemn and reject the hardness of my heart and return to Your original ordination." This is what is meant by recovery.

今天许多基督徒为某些事争辩。因着堕落之人的心硬，主就容忍一些事。我们该同意这种容忍和人的心硬么？当然不该。反之，我们必须接受主的恩典，回到神原初的命定。我们必须回到起初。（马太福音生命读经，六九六页。）

“恢复”一辞的意义，是再次得回失去的东西，或使事物回到正常的情形；意即在遭受破坏或失去了以后，再使事物复原或回到正常的情形。…因为经过了許多世纪的历史，召会已经堕落了，她需要回复到照着神原初心意的光景。我们对于召会的异象，应当受到管治，不是照着现今的情形或传统的作法，乃是照着圣经里所启示，神原初的心意和标准。

我们需要认识召会的恢复，与神的心意及其完成，并撒但破坏的工作之间的关系。新约启示，神对于召会有一个明确的心意、定旨和目标。新约也有一幅清楚的图画，给我们看见神如何照着祂的心意而有所成就。首先神有一个定旨，然后祂进来完成祂的定旨。此外，新约也清楚地记载，神的仇敌如何进来破坏神所成就的。撒但用以破坏神所成就之物的方法，有内在和外在两面。内在的一面，乃是破坏并败坏神的子民；然后，撒但企图在外面破坏神所成就的。然而，神乃是一位有永远定旨的神。祂是满有定旨的神，祂一旦定意要作某事，就没有什么能改变祂的心意或使祂停止。所以，在撒但的破坏后，神就进来重新作祂先前所作过的，这样的重新再作就是祂的恢复。这就是把一切被神仇敌撒但所破坏并失去的事物再带回来。（新约总论第七册，四五九至四六〇页。）

参读：新约总论，第二百二十三至二百二十四篇；召会与地方召会的历史，第一章。

Today many Christians are arguing for certain things. Because of the hardness of the fallen human heart, the Lord tolerates some of those things. Should we agree with this toleration and the hardness of the human heart? Certainly not. Rather, we must receive the Lord's grace to go back to God's original ordination. We must go back to the beginning. (Life-study of Matthew, pp. 627-628)

The word recover means to obtain again something that has been lost, or to return something to a normal condition. Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred....Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures.

We need to understand the recovery of the church in relation to God's intention and accomplishment and Satan's work of destruction. The New Testament reveals that regarding the church God has a definite intention, purpose, and goal. The New Testament also gives us a clear picture of God's accomplishment according to His intention. First, God purposed and then He came in to accomplish His purpose. Furthermore, the New Testament also gives us a clear record of how God's enemy came in to destroy what God had accomplished. The satanic way to destroy God's accomplishment has two aspects: the inward and the outward. The inward aspect is to damage and corrupt God's people. Then Satan seeks to destroy God's accomplishment outwardly. Nevertheless, God is a God with an eternal purpose. He is a purposeful God, and once He has made up His mind to do something, nothing can change His mind or stop Him. Therefore, after Satan's destruction, God comes in to redo the things that He had done before. This redoing is His recovery. This is to bring back whatever has been lost and destroyed by God's enemy, Satan. (The Conclusion of the New Testament, pp. 2447-2448)

Further Reading: The Conclusion of the New Testament, msgs. 223-224; The History of the Church and the Local Churches, ch. 1

## 第二周·周二

### 晨兴喂养

太二三 8 “但你们不要受拉比的称呼，因为只有一位是你们的夫子，你们都是弟兄。”

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

撒但起头是用许多代替品篡夺基督的地位，之后又发明圣品阶级与平信徒制度。…起初所有的肢体都是正常、尽功用的肢体，无一例外。然而，仇敌渐渐设立了圣品阶级与平信徒制度，将功用只限于少数信徒。因着大部分信徒的功用被排除，身体就瘫痪了。

〔撒但〕第一步是要顶替生命。他使用基督以外的一切来作这事。他第二步是要扼杀功用。他是借着设立圣品阶级与平信徒制度来作这事。…我们必须看见这些行动背后，仇敌撒但那邪恶的计谋。…每位信徒都必须是在身体上尽功用的肢体。（召会的异象与建造，五四至五五页。）

### 信息选读

我们认识了召会原初的样子，我们才能知道召会是在哪一点上变质了，是在哪一点上出事了，也才能知道召会是在哪一点上又恢复了，是在哪一点上又改正了，或者还有什么点没有恢复，没有改正。

关于召会原初的情形，我们…〔可以〕找出几个和召会的见证与立场有关系的重点，来看一下，借以认识召会到底是一个怎样的东西，她的原则是什么，她的组成是怎样，她的立场又是什么。

原初的召会有一个特点，就是所有得救的人，一点不分阶级，大家彼此作肢体，互相配搭，共同事奉。…

## WEEK 2—DAY 2

### Morning Nourishment

Matt. 23:8 But you, do not be called Rabbi, for One is your Teacher, and you are all brothers.

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

After Satan began by using so many substitutes to usurp the place of Christ, he invented the clergy-laity system.... Originally, all the members without exception were normal, functioning members. But gradually the enemy set up the clergy-laity system to limit the function to just a small number of believers. Since the majority have been put out of function, the Body has been paralyzed.

His first step is to replace the life. He does this with anything other than Christ. His second step is to kill the function. He has done this by installing the clergy-laity system. We must see the evil strategy of the enemy, Satan, behind these moves.... Every believer must be a functioning member in the Body. (Satan's Strategy against the Church, pp. 6-7)

### Today's Reading

Only after we understand the original condition of the church can we know how the church has degraded and deviated, and only then can we know the matters that have been recovered and corrected and...what matters still need to be recovered and corrected.

Concerning the original condition of the church,...we can look...at some important points related to the testimony and the ground of the church so that through them we can know the church, including her principle, her constitution, and her ground.

One of the characteristics of the original church was that there was no hierarchy among the saved ones. They were all members one of another, coordinating mutually

第一，所有得救的人都是弟兄，没有等级之分。当主在世上的时候，祂就很清楚地对门徒说过，外邦人有君王和大臣管理他们，但是在你们中间，就是在召会里头，不可这样。在召会里，凡要为大的，凡愿为首的，都要作众人的仆人。…所有的人都是平等作弟兄，没有等级高低之分。（太二十 25～27，二三 8～11。）

第二，信徒都是基督身体上的肢体，大家平等配搭，各尽功用。这在罗马十二章四至五节，林前十二章十二至二十七节，和以弗所四章十六节，说得很清楚。没有一个得救的人，不是基督身体上的肢体。…一个人只要是得救的，他在召会中，就是一个有功用的肢体，和众圣徒一同配搭事奉主。

第三，信徒都是神的祭司。在旧约的时候，以色列人中间有一班人是作祭司的，其他的人都是平常人。…但是到了新约，在召会中，就没有这个居间阶级了，信徒都是神的祭司，并没有所谓“圣品”和“平俗”的分别。人在神面前都是祭司，这才是正常的光景。

原初的召会另一种显著的情形，就是完全与世界分别，在世界而不属世界，正如主在约翰十七章十四至十七节，和十八章三十六节所说的。

偶像是神的对头，召会是神的见证。召会若是有了偶像，召会就变质了。这是定规的。我们从行传十五章二十九节的话可以看出，原初的召会对偶像的弃绝，是非常彻底的。

在原初的召会中，没有人的意见，没有人的制度，乃是完全让圣灵借着圣经来说话。他们让神的圣经有地位，也让神的圣灵有地位。（教会的见证与立场，二一〇、二一三至二一八页。）

参读：新约总论，第二百二十五、二百三十一篇。

and serving together. First, all the saved ones are brothers without any distinctions in rank. When the Lord was on the earth, He told the disciples clearly, "The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you [that is, in the church]; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave" (Matt. 20:25-27; 23:8-11)... All the believers are brothers on the same level; there are no distinctions involving some who are higher and some who are lower.

Second, all the believers are members of the Body of Christ; as such, they coordinate with each other on an equal level, and each of them fulfills his particular function. This is shown very clearly in Romans 12:4-5, 1 Corinthians 12:12-27, and Ephesians 4:16. Without exception, every saved one is a member of the Body of Christ... As long as a person is saved, he is a member with a particular function in the church and should serve the Lord in coordination with all the saints.

Third, all the believers are priests to God. In the Old Testament, among the people of Israel there was a group who served as priests, and the rest of the Israelites were common people... But in the New Testament, in the church, there is no longer such an intermediary class; rather, all the believers are priests to God, without any distinctions between the so-called clergy and laity. The normal condition is for all the people of God to be priests to Him.

Another marked feature of the early church was that it was completely separated from the world; it was in the world but not of the world, just as the Lord said in John 17:14-17 and 18:36.

Whereas idols are adversaries of God, the church is the testimony of God. If the church has idols, the nature of the church has been changed. This is a certain fact. From Acts 15:29 we can see that the original church forsook idols in a very thorough way.

In the original church there was no human opinion and no human system; instead, the believers completely allowed the Spirit to speak through the Scriptures. They allowed the Holy Scriptures of God to have their position, and they also allowed the Holy Spirit of God to have His position. (The Testimony and the Ground of the Church, pp. 187, 191-193, 195)

Further Reading: The Conclusion of the New Testament, msgs. 225,231



## 第二周·周三

### 晨兴喂养

徒十三 1～2 “在安提阿当地的召会中，有几位申言者和教师，…他们事奉主，禁食的时候，圣灵说，要为我分别巴拿巴和扫罗，去作我召他们所作的工。”

原初的召会，还有一种明显的情形，就是在一个地方，只有一个出现。…在耶路撒冷是一个，（徒八 1，）在安提阿是一个，（十三 1，）在以弗所是一个，（启二 1，）在哥林多是一个，（林前一 2，）…在原初，一个地方只有一班基督徒，只有一个召会。这个原则是非常严格的，就是一地只能有一个召会。（教会的见证与立场，二一九页。）

### 信息选读

在原初的时候，虽然各地召会之间的交通是一个，但她们的行政却是各自独立的，没有总会，也没有联合会。按原则说，地方召会该直接活在基督跟前，让基督作元首。…这种光景，一面能免去分裂，一面又能不失去元首基督的地位，而让圣灵掌权。

召会是基督的身体，基督是召会的头，（西一 18，弗四 15，）借着圣灵在召会中掌权。（徒十三 2，十五 28。）在原初的召会中，就是这样。他们没有人意，也没有人的权柄。…尊崇基督为元首，顺服圣灵的权柄，乃是原初召会的一种最高特征。

可惜这种情形并不长久，没有多少时候，召会就逐渐变质，而失去了原初的情形。…召会的变质，第一是有了阶级。这种情形早在第二世纪的开始就

## WEEK 2—DAY 3

### Morning Nourishment

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.

The original church also had another notable feature; there was only one expression in each locality.... It was one in Jerusalem (Acts 8:1), one in Antioch (13:1), one in Ephesus (Rev. 2:1), and one in Corinth (1 Cor. 1:2)....Originally, one locality had only one group of Christians, one church. This principle is very strict; that is, in one locality there should be only one church. (The Testimony and the Ground of the Church, pp. 195-196)

### Today's Reading

Originally, although the fellowship among the churches was one, they were independent of each other in administration; there was no head church or any federation among them. In principle, a local church should live directly before Christ and honor Christ as the Head.... This situation prevents division, retains the headship of Christ, and allows the Holy Spirit to have the authority.

The church is the Body of Christ, and Christ is the Head of the church (Col. 1:18; Eph. 4:15), reigning in the church through the Holy Spirit (Acts 13:2; 15:28). It was this way in the early church. There was neither human opinion nor human authority. The believers...honored Christ as the Head and obeyed the authority of the Holy Spirit; this was the supreme characteristic of the original church.

Regrettably, this kind of situation did not last long; after a short time, the church gradually became degraded and lost its original condition. The first item of the degradation of the church is having hierarchy. This occurred as early as the beginning

有了。那时在罗马的召会有一位长老，名叫革利免（Clement），在他所写的书信里，明明提到把犹太教的祭司制度，带进召会里面的事。…召会的变质，第二是与世界联合。到了主后三百一十三年，罗马帝国的皇帝康士坦丁（Constantine）接受了基督教，就使召会和罗马帝国，也就是和世界联合了。…召会的变质，第三是有了偶像。这是更不得了的事。召会变质到了罗马教，里头就充满了各样的偶像。

召会的变质，第四是不让神说话。罗马教到一个时候，就把圣经封锁起来，而以他们教皇的话为准则。这样，就是不让神说话，而把神的口封了。…召会的变质，第五是有了分裂。最晚自第二、三世纪初叶，召会就不断有少数的人，因着真理的见解，或制度的不同，而与大多数的人分开了。…召会的变质，第六是有了统一的组织。这就把前面所说原初召会一地一会的原则破坏了。早在第三世纪中叶，居普良就主张把召会统一起来。同时他也用了“公召会”（Catholic Church，意思就是大同的召会）这个名称。

召会的变质，最厉害的一点，就是篡夺了基督作头的地位，侵犯了圣灵的主权。到召会有了非法统一组织的时候，基督在召会里就完全没有地位了，圣灵在召会里也完全不能掌权了。…〔今天〕召会所有的特点，就变质净尽了，什么都没有了，从里头到外头，从原则到性质，从实际到外表，从见证到立场，全数变质了。（教会的见证与立场，二二二至二二五、二二七至二三二页。）

参读：教会的见证与立场，第三部分第一至二篇。

of the second century. At that time there was an elder in the church in Rome whose name was Clement. In his epistle he clearly referred to the matter of bringing the Judaic priestly system into the church. The second item of the degradation of the church is being in union with the world. In A.D. 313 the Roman Emperor Constantine accepted the Christian religion, thereby bringing the church into union with the Roman Empire, that is, with the world. The third item is the bringing in of idols. This is an even more serious matter. In its degradation, the church was filled with all kinds of idols; this can be seen in the Roman Catholic Church.

The fourth item in the degradation of the church is not letting God speak. At a certain time the Church of Rome locked up the Holy Bible and took the pope's words as their criteria. Thus, they did not allow God to speak; they shut the mouth of God. In the degradation of the church the fifth item is having divisions. From the second century or at the latest the beginning of the third century, a small number of the people in the church began to separate themselves from the majority due to differences in the interpretation of the truth and differences in systems. The sixth item in the degradation of the church is having organization for unification. This damaged the principle of the original church of "one city, one church." As early as the middle part of the third century, Cyprian had suggested unifying the churches. He also used the term catholic church, meaning "universal church."

The most serious point of the degradation of the church is the usurpation of the headship of Christ and the encroachment upon the authority of the Holy Spirit. When the church began to have an unlawful organization for unification, Christ lost His position in the church and the Holy Spirit could no longer rule in the church.... [Today] all of the characteristics of the church have become completely degraded; none of its original characteristics are left. From the inside to the outside, from the principle to the nature, from the inner reality to the outward appearance, from the testimony to the ground, everything of the church has become degraded. (The Testimony and the Ground of the Church, pp. 199-201, 203-207)

Further Reading: The Testimony and the Ground of the Church, Section Three, chs. 1-2

## 第二周·周四

### 晨兴喂养

启三 8 “我知道你的行为；看哪，我在你面前给你一个敞开的门，是无人能关的；因为你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

提前二 3～4 “〔救主神〕愿意万人得救，并且完全认识真理。”

第一世纪还没有过去，主的恢复就开始了。尔后历史也告诉我们，一世纪接着一世纪，这个恢复虽是星星点点，却是接续不断，也是越积越多的。直到一千五百年，德国有位路德（Martin Luther）弟兄被主兴起，他承继已往，将这十六个世纪主所恢复的集其大成。然而，并不是说那时恢复已经成功，主的恢复还是继续向前。（新约福音的祭司，一二六页。）

### 信息选读

直到十六世纪，…封锁的圣经开禁，这是路德所作的一件大事。其次，他也根据圣经，看见并恢复因信称义的亮光。可是召会的事奉、传福音的作法等，依旧不变。（新约福音的祭司，三三页。）

更正教在一开始的时候，就变作了国教，而落到政权的手中。所以更正教并没有脱开世界，还是和罗马教与罗马帝国调和的原则一样。

更正教〔也〕没有去掉居间阶级。…更正教一开始，先是以国家为别，以国界为限，分成了一些国教。后来又因着主张不同的真理，采用不同的制度，推崇不同的属灵伟人，而分出了许多私立的会。…更正教的各公

## WEEK 2—DAY 4

### Morning Nourishment

Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

1 Tim. 2:3-4 ...Our Savior God, who desires all men to be saved and to come to the full knowledge of the truth.

We see that before the end of the first century, the Lord's recovery began. Thereafter, history shows us that, century by century, the recovery continued on. At times it was dim, but it was gradually becoming stronger and stronger. This went on until the 1500s, when Brother Martin Luther was raised up in Germany. He inherited the items of recovery from the past and culminated all the Lord's recoveries during the preceding sixteen centuries. But this does not mean that the recovery was completed; rather, it continued on. (The New Testament Priests of the Gospel, p. 103)

### Today's Reading

By the sixteenth century,...the sealed Bible was unlocked. This was a great accomplishment of Luther. Based on the Bible, he also recovered the truth of justification by faith. However, the ways of serving in the church and preaching the gospel remained unchanged. (The New Testament Priests of the Gospel, p. 29)

The beginning of the Protestant church was the formation of various state churches; thus, the church fell into the hands of political governments. Therefore, the Protestant church was not freed from the world; it was still, in principle, the same as the Roman Catholic Church which was mixed with the Roman Empire.

The Protestant church did not eliminate the intermediary class. When the Protestant church began, there was a division into numerous state churches according to distinctions of nations and national boundaries. Later, due to the promotion of different truths, the adoption of different policies and systems, and

会，仍旧各自成立统一的总会。

总括来说，更正教虽然比罗马教的确进步了许多，但并没有完全彻底的恢复，还没有让基督有完全的地位，也没有让圣灵有完全的主权。

又过了二百年的光景，到了十八世纪的初叶，神又有一次进一步的恢复，那就是在摩尔维亚弟兄们身上的恢复。…他们不仅有圣经在手里，并且相当听从圣经的话。…他们真是脱离了世界，与世界断绝了。他们与任何的政治都不调和。…他们是绝对不沾染偶像。…他们去掉了阶级的分别。…他们还尽力保守合一，放弃不同的见解。…在他们那个恢复里面，也去掉了形式上统一的组织。他们没有分会、总会这类的东西。…他们有了这种光景，当然就是让基督为首，让圣灵掌权了。（教会的见证与立场，二三七至二三八、二四〇至二四四页。）

十九世纪，英国也有弟兄们兴起再有恢复。（新约福音的祭司，三三页。）

这一次的恢复，是非常的彻底。…第一，他们绝对听从主的话。…召会中分阶级的光景，到了他们那个时候，才真是干干净净地去掉了。…他们只是单纯地在神面前彼此作弟兄，互相为肢体，尤其是特别注重相爱和交通。…脱离宗派的事，可以说是他们创始的。…他们来在一起，维持召会合一的见证。（教会的见证与立场，二四五至二四七、二四九页。）

参读：教会的见证与立场，第三部分第三篇；召会的历程，第十三至十四篇。

the holding of different spiritual giants in high respect, the church was further divided into many private churches. The various denominations of the Protestant church also established respective headquarters for unification.

In summary, although the Protestant church was much improved in comparison to the Roman Catholic Church, it did not have a thorough recovery—it did not allow Christ to have the absolute position or the Holy Spirit to have the absolute authority.

After another two hundred years, in the early part of the eighteenth century, God had a further recovery with [Brother Zinzendorf and] the Moravian brethren. The Moravian brethren not only had the Bible in their hands, but they also obeyed the words of the Bible...They were truly freed, separated, from the world. They did not mix themselves with politics...They were absolutely not defiled by idols...They removed distinctions in rank...They also endeavored to keep the oneness by abandoning differences in doctrinal views.... In this recovery, ...they did not have a head church and branch churches.... In such a situation, the Moravian brethren allowed Christ to be the Head and allowed the Holy Spirit to rule among them. (The Testimony and the Ground of the Church, pp. 213, 215-218)

In the nineteenth century, there was a further recovery when the Brethren were raised up. (CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," p. 30)

This recovery was very thorough.... First, they obeyed the Lord's word absolutely...Many important truths were released at that time.... It was not until the time of the Brethren that the hierarchy in the church was truly and thoroughly eliminated.... They were purely before God as brothers and as fellow members of the Body of Christ, paying attention especially to mutual love and fellowship. The matter of leaving the denominations began with them.... They came together to maintain the testimony of the oneness of the church. (The Testimony and the Ground of the Church, pp. 219-222)

Further Reading: The Testimony and the Ground of the Church, Section Three, ch. 3; Three Aspects of the Church, Book Two: The Course of the Church, chs. 13-14

## 第二周·周五

### 晨兴喂养

林前十 16 ~ 17 “我们所祝福的福杯，岂不是基督之血的交通么？我们所擘开的饼，岂不是基督身体的交通么？因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。”

主继续再有恢复。到了十九世纪，主又在英国兴起一班弟兄们，他们再进一步在召会生活方面有恢复，不过，他们在某些方面仍是失败的。所以，这时主在整个欧美地区，无法继续地往前。就在二十世纪初，主来到远东，兴起一位年轻的中国弟兄倪柝声。他起初所接受的帮助，都是承继弟兄会的。但是经过十年后，他发现从前所领受的，并不是那么完全，因此他有了转变，甚至多次的转变。（新约福音的祭司，一二七页。）

### 信息选读

在一九三三至三四年间，我们清楚看见一件很重大的事，就是召会以地方为界限的原则。…许多地方都有弟兄们起来聚会，那么一地一地的聚会，该以什么为界？…为着这个问题，就有弟兄花了很多的工夫读圣经，结果就读出了召会是以地方为立场、为分界，就是一个地方一个召会的亮光。

所以从一九三四年起，我们就根据这个原则，无论是多大的一个地方，只能有一个召会；无论是多小的一个地方，也是有一个召会。这样，一面能避免分裂，避免紊乱，另一面又能避免超地方的联合。因为这地若和那地联合起来，就叫基督失去了地位，叫圣灵失去了权柄。这是不讨主喜悦的，且是最得罪主的。按

## WEEK 2—DAY 5

### Morning Nourishment

1 Cor. 10:16-17 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? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

The Lord had to go on in His recovery. In the nineteenth century, the Lord raised up a group of brothers in Great Britain. They went further in the recovery of the church life, but in certain aspects they were still a failure. Because of this the Lord could not go on at that time anywhere in the Western world. In the beginning of the twentieth century the Lord came to the Far East and raised up a young Chinese brother by the name of Watchman Nee. Initially, the help he received was inherited from the Brethren. But after ten years he discovered that what he had received was not that complete. As a result, he had a turn, even many turns. (The New Testament Priests of the Gospel, p. 103)

### Today's Reading

In 1933 and 1934 we clearly saw a crucial matter—the principle of the church taking a locality as its boundary... In many places there were brothers who rose up to meet together, but there was a question concerning the boundary of each of these meetings... A certain brother, after spending much effort in studying the Bible, found that the church takes a locality as its ground and boundary; that is, he saw the light of one locality, one church.

Based on this principle, from 1934 onward, no matter how large or how small a city is, we have taken the way of having only one church. On one hand, this prevents division and confusion; on the other hand, it also prevents “extra-local” unions. If one locality were united with another locality, it would cause Christ to lose His position and the Holy Spirit to lose His authority. This is not pleasing to the Lord, and it is most offensive to the Lord. According to the teaching of

圣经的教训看，每一个地方的召会，都是直接活在主面前，向元首基督负责的，没有上级会，没有总会，也没有联合会。

〔因着我们看见这点，〕所以大家都遵守一个原则，就是：召会的行政是地方的，交通是宇宙的。我们从神的话语里清楚看见，召会的行政乃是地方的，而召会的交通却是宇宙的。各地召会的行政，都是就地为政，各自独立的。各地召会有各地召会的长老，有各地召会的行政。召会的行政，是不能超过地方的；一超过地方，就叫召会失去了地方性质，各地召会就不能直接活在元首基督跟前。但是召会的交通，不能仅是地方的，而必须是宇宙的，因为召会的交通乃是基督身体的交通。每一个地方的召会，都必须和各地的召会有交通，否则就是一个宗派。

我们…也清楚看见，各地召会的行政，既都是就地为政的，就各地召会不能有统一的组织。各地召会都应该直接受元首基督的管治，也该直接服圣灵的权柄。

同时，我们注重普遍的祭司职分，注重每个得救的人都是祭司。犹太教大多数人是平民，只有少数人是祭司。罗马教和更正教，把犹太教这个制度拿过来应用。…〔然而我们注重〕所有的弟兄姊妹都是神的儿女，都是基督身体上的肢体，都是神的祭司，都能直接亲近神，都能直接事奉神。…我们也注重身体的配搭事奉，要众圣徒以身体为原则，配搭起来事奉主，而不是每个人单独的事奉。…我们也注重召会事奉的实行。我们在各样事奉的事上，不愿单有理论，也要有实行。（教会的见证与立场，二六一至二六五页。）

参读：召会的历程，第十五至十六篇。

the Bible, the church in each locality should live directly before the Lord and be responsible to the Head, Christ. There should be no superior church, no head church, and no federation.

Because we saw the preceding item, we all kept one principle: the administration of the church is local, and the fellowship of the church is universal. From the Word of God we clearly saw that the church in each locality has its own administration and is independent of the other churches. Each local church has its own eldership and its own administration. The administration of the church cannot go beyond the locality; once it goes beyond the local boundary, it causes the church to lose its local nature. Thus, the churches in all the localities will not be able to live directly before Christ, the Head. The fellowship of the church should not only be local; rather, it should also be universal because it is the fellowship of the Body of Christ. A local church should have fellowship with all the other churches; otherwise, it will be a sect.

We also clearly saw that churches in different localities should not have an organization for unification, because the administration of the church is local. All churches should be directly under the ruling of Christ, the Head, and should directly obey the authority of the Holy Spirit.

In addition, we also emphasized the universal priesthood; that is, we stressed the fact that every believer is a priest. In Judaism, the majority of the people are laymen, and only a few are priests. The Roman Catholic Church and the Protestant churches adopted the Judaic system.... [But] all brothers and sisters are children of God, members of the Body of Christ, and priests to God; not only so, all can approach God and serve God directly. We also emphasized the Body's coordination in service, exhorting all the saints to keep the principle of the Body by serving together in coordination instead of serving independently. We also emphasized the practical church service. In all aspects of our service we did not want merely a theory; we also wanted the practice. (The Testimony and the Ground of the Church, pp. 232-235)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, chs. 15-16

## 第二周·周六

### 晨兴喂养

太十三 33 “祂对他们另讲一个比喻说，诸天的国好象面酵，有妇人拿去藏在三斗面里，直到全团都发了酵。”

启十八 4 “我又听见从天上另有声音说，我的民，你们要从那城出来，免得有分于她的罪，受她所受的灾害。”

主的恢复与今天的宗教全然不同。我们不关心只在字句上认识圣经。我们在这里—在主的恢复中，乃是要实行神的经纶。主的恢复与基督教之间是不可能妥协的。在恢复里，我们弃绝木、草、禾秸。但许多基督徒不仅欢迎这些拙劣的材料，也欣赏、称赞、高举并宣传它们。…在主的恢复里，我们宁愿要少量的金、银、宝石，也不要一大堆的木、草、禾秸。许多宗教领袖和圣经教师属灵的眼睛瞎了。…他们在字句上查考圣经，却不认识出埃及二十五章一至九节这类经文奥秘的实际。我们不在意传统的教训，只在意神在祂话语中的启示。（出埃及记生命读经，一一二三至一一二四页。）

### 信息选读

因着基督教国这样搀杂，所以人得着细面的同时，也得到酵，因为二者已成为一了。这就是为什么我们很难完全从基督教国里出来。

虽然我在一九二五年已经与倪弟兄有接触，但我还没有完全进到主的恢复中，直到一九三二年。自那时起，我看见主的恢复经过了一个过程，从基督教国里出来。甚至今天我们还没有彻底从基督教国里出来。我们里

## WEEK 2—DAY 6

### Morning Nourishment

Matt. 13:33 Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

Rev. 18:4 ... I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues.

The Lord's recovery is absolutely different from today's religion. We are not concerned with knowing the Bible merely in letters. We are here to carry out God's economy in His recovery. It is impossible for there to be reconciliation between the recovery and Christianity. In the recovery we repudiate the wood, the grass, and the stubble. But these inferior materials are not only welcomed by many Christians—they are appreciated, praised, exalted, and advertised.... In the recovery we would rather have a small amount of gold, silver, and precious stones than a huge pile of wood, grass, and stubble....The spiritual eyes of many religious leaders and Bible teachers are blind. They may study the Word in letters, but they do not know the mysterious reality of verses such as Exodus 25:1-9. We do not care for the traditional teachings but for God's revelation in His Word. (Life-study of Exodus, pp. 967-968)

### Today's Reading

Because Christendom is a mixture, when one gets the fine flour, he also gets the leaven because these two have become one. This is why it has been difficult for us to fully come out of Christendom.

Although I had contact with Brother Nee's ministry in 1925, I did not come into the Lord's recovery in a full way until 1932. Since that time I have seen the recovery passing through a process of coming out of Christendom. Even today we have not come out of Christendom in a thorough way. We still have something

面，甚至不自觉的，仍然有些基督教国的东西。我们来聚会，可能期待有一位好讲员向我们说话。在性质上，这就是堕落基督教国的元素和因由。这是主所恨恶尼哥拉党之教训—圣品阶级与平信徒制度—的邪恶元素。（启二6。）为什么我们来聚会没有预备要供应一些话？我们可能说自己很软弱，但我们极其巴望听一篇好信息。我们可能不喜欢参加没有好讲员的聚会；这就是我们里面仍残留着圣品阶级与平信徒制度的诡诈元素。…主的恢复就是要带我们脱离这种不合乎圣经的制度，并回归起初照着神圣启示而有之召会生活的纯正实行。

我分享这一点是要帮助大家看见，我们中间的历史一直是毫无妥协地完全离开基督教。我们中间有些所谓的同工，一直竭尽所能的去妥协，这是何等羞耻。他们说，在公会与地方召会中间有一道鸿沟，他们自认是衔接这道鸿沟的桥梁。

因着我们为着纯正的召会生活站住，就得罪了其他人。但我们能怎么办？保罗在加拉太一章十节说，“若我仍讨人的喜悦，我就不是基督的奴仆了。”我们若讨人的喜悦，就不会象保罗一样受逼迫。主恢复的历史是脱离现今邪恶世代，并在这世代之外的历史。我们已经把我们与基督教之间的桥梁烧了，但我们中间有些人却想搭一座桥将我们带回去。我们需要把所有桥梁烧掉。地方召会与基督教之间不该有桥梁。万物都各从其类，公会是从公会的类，地方召会应该从地方召会的类。我们应该就是我们所是的，没有妥协或假冒。…我们需要维持我们与基督教中间的这一道鸿沟。这鸿沟越宽越好，因为这是我们与现今这邪恶世代之间的鸿沟。…我们的历史乃是在现今邪恶世代之外的历史。（召会与地方召会的历史，一四八至一四九、一二九至一三一页。）

参读：召会与地方召会的历史，第一、四至五章。

of Christendom within us, even unconsciously. When we come to a meeting, we may expect a good speaker to speak to us. In nature, this is the element and cause of fallen Christendom. This is the evil element of Nicolaitanism, the clergy-laity system, which the Lord hates (Rev. 2:6). Why do we not come to the meetings prepared to minister something? We may say that we are weak, but we are strong in expecting to listen to a good message. We may dislike going to a meeting where there is not a good speaker. This is the subtle element of the clergy-laity system still remaining within us. The Lord's recovery is for bringing us out of this unscriptural system and back to the beginning of the pure practice of the church life according to the divine revelation.

I am sharing this to help us realize that the history among us has been one of coming completely out of Christianity without compromise. It is a shame that some so-called co-workers among us have tried their best to compromise. They say that between the denominations and the local churches there is a gap, and they consider themselves as the bridge to bridge the gap.

Because of our standing for the pure church life, others have been offended. But what can we do? Paul said in Galatians 1:10, "If I were still trying to please men, I would not be a slave of Christ." If we were men-pleasers, we would not suffer persecution as Paul did. The history of the Lord's recovery is a history of coming out of and being outside of the present evil age. We have burned the bridges between us and Christianity, but some among us have tried to build a bridge to bring us back. We need to burn all the bridges. There should be no bridge between the local churches and Christianity. Everything should be after its kind. The denominations are after their kind, and the local churches should be after their kind. We should be what we are without compromise or pretense. We need to maintain such a gap between us and Christianity. The wider this gap is the better because it is a gap between us and the present evil age.... Our history is a history outside of the present evil age. (CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," pp. 110, 94-96)

Further Reading: CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," chs. 1,4-5, 9-10



## 第二周诗歌

### 七个召会真相

补 512

降 E 大调

(英1274)

4/4

3 3 3 | 3-3 1 2 2 | 1-1 5 5 5 | 5-5 5 6 5 | 5-5

一 在启示录 第二、三章，显出七个 召会真相；

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

其中教训 为着你我，在恢复中 切莫错过。

- 二 不但她们需要细听， 我们更有留心必要；  
为祂旨意，主发警告， 使祂召会圣洁荣耀。
- 三 对以弗所，主有呼召： 起初的爱你已失去；  
只顾工作，却忘了主； 快快悔改，恢复当初。
- 四 必须转向主的自己， 其他的爱都要丢弃；  
哦，让我们听祂呼召， 切勿失去宇宙至宝。
- 五 对士每拿，受苦之子： 你曾被试，但不仅此；  
至死忠心，不可怕死， 甘愿牺牲魂与身子。
- 六 忠心直到天然除净， 不能看轻一切环境；  
主让它们临到你身， 有祂美意，试你爱情。
- 七 到别迦摩，堕落更深， 基督教与世界通婚；  
忠心的安提帕殉道， 唯有他才敢反宗教。
- 八 我们必须恐惧战兢， 小心勿与世界行淫；  
唯有主话，能救我们， 只要对它不断经营。
- 九 推雅推喇跟在后面， 她的能力并非属天；  
细面与酵混成一片， 妓女和兽联成一线。
- 十 我们搀杂，求主光照， 主来显明所有假冒；  
除去一切或坏或好， 直至绝对被你得着。
- 十一 从撒狄中看得清楚， 生命乃是唯一道路；  
她说她活，其实是死， 撒狄必须接触活主。

## WEEK 2 — HYMN

### In Revelation two and three

The Church — Her Course

1274

2. The words to them are words to us,  
So that the church be glorious,  
And all their warnings we must heed  
So that the Lord can meet His need.
3. To Ephesus, the word is clear:  
“To your first love you’re not so near;  
You’ve left to work so far away;  
Repent, return to Him today.”
4. Thus, we must all turn back to Him,  
Leave other loves, for these are sin.  
Oh, let us hearken to His call—  
If we miss this, we’ve missed it all!
5. Then unto Smyrna, suffering, sore—  
“You have been tried, but something more—  
Be faithful unto death,” we’re told  
(Not just of body but of soul).
6. Be faithful ’til what’s natural dies;  
Your circumstances don’t despise;  
The Lord has sent them all to you  
To prove that your first love is true.
7. From Pergamos we clearly see  
The world has wed Christianity!  
And faithful Antipas did fall—  
He dared to stand against it all.
8. To wed the world we all must fear:  
His spoken word will save us here—  
If to His speaking we give heed,  
We’ll separated be indeed.
9. Then Thyatira comes at length:  
Her mixture with the world her strength.  
Fine flour leavened by the yeast,  
A harlot riding on a beast.

十二 主,引我们摸着生命, 胜过所有死的情形;  
 脱离一切宗教背景, 满足你心,充满生命。

十三 非拉铁非最终出现, 应当守住她的冠冕;  
 主名主话,弟兄相爱, 如此召会,为主所爱。

十四 弟兄姊妹完全是一, 借着生命才有实际;  
 单单持守祂的自己, 如此通行神的旨意。

十五 对老底嘉应当留心, 她的堕落大有原因;  
 皆因她说我富足了, 却不知道主离开了。

十六 我们不能再像温水, 灵要火热,一直跟随;  
 丰富进入生命经历, 得主称许同祂坐席。

十七 主啊,今天求你光照, 使你道路给我看见;  
 擦我眼睛使我富足, 你的恢复快快实现。

第二周 • 申言

申言稿: \_\_\_\_\_  
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10. Lord, we are mixed but hardly know;  
 To us this mixture fully show.  
 Each added thing we will refute  
 Until we're wholly absolute.

11. And then from Sardis, we can know  
 Life is the way that we must go!  
 She says she's living, but she's dead;  
 She needs to touch the Lord instead.

12. Lord, take us all the way to life  
 To overcome the deadness rife.  
 Away from deadness we would flee  
 That full of life we'll always be.

13. Now Philadelphia comes at last;  
 That which she has she should hold fast  
 The brothers' love, the name, the word;  
 This church has satisfied the Lord.

14. We as the brothers all are one;  
 We're one by life, and life alone.  
 If we His word and name do keep  
 A glorious building God will reap.

15. Laodicea warns us all:  
 From Philadelphia some will fall.  
 By saying, "I am rich," it's then  
 The Lord is outside wanting in.

16. Lukewarmness we must ever spurn  
 And in the spirit always burn,  
 The inward life experience gain,  
 And pay the price with Him to reign.

17. Lord, shine Your light on us today  
 That we may fully go Your way;  
 Anoint our eyes and let us see  
 So You can have recovery.

## 第三篇

### 召会的堕落——

### 巴比伦的原则以及得胜的路

读经：启十七 1～6，十八 4，7，利一 3～4，9，  
六 10～13

#### 纲 要

#### 周 一

壹 巴比伦（希伯来文，Babel，巴别）的原则  
是人打算用人的能力（由砖头所表征），凭  
人的努力从地上造到天上——创十一 1～9：

一 石头是神造的，砖头是人造的，是人的发明，  
人的产物。

二 照着巴比伦原则而活的人，没有看见他们是  
有限的，却以为他们有天然的本事，能凭着  
人的努力，就可以作主的工——参林前十五  
10，58。

三 神的建造不是用人造的砖，靠人的劳力，乃  
是用神所创造并变化的石头，且靠着神的工作——三 12。

贰 巴比伦的原则就是装假——启十七 4，6，  
太二三 25～32，路十二 1：

一 亚干所犯之罪的意义，是他贪爱一件美好的  
巴比伦衣服，想要把自己装饰一下，让自己

## Message Three

### The Degradation of the Church——

### the Principle of Babylon and the Way to Overcome It

Scripture Reading: Rev. 17:1-6; 18:4, 7; Lev. 1:3-4, 9; 6:10-13

#### Outline

#### Day 1

**I. The principle of Babylon (Heb. Babel) is man's endeavor to build up something from earth to heaven by human ability, by bricks—Gen. 11:1-9:**

A. Stone is made by God, whereas bricks are made by man, being a human invention, a human product.

B. Those who live according to the principle of Babylon do not see that they are limited; rather, they attempt to do the Lord's work by their natural ability with their human effort—cf. 1 Cor. 15:10, 58.

C. The building of God is not built with man-made bricks and by human labor; it is built with God-created and transformed stones and by the divine work—3:12.

**II. The principle of Babylon is hypocrisy—Rev. 17:4, 6; Matt. 23:25-32; Luke 12:1:**

A. The significance of Achan's sin was his coveting a beautiful Babylonian garment in his seeking to improve himself, to make

体面一点，光彩一点—书七 21。

二 这就是欺骗了圣灵的亚拿尼亚和撒非喇所犯的罪—徒五 1～11：

- 1 他们没有那么爱主，却要显出是那么爱主的；他们装假。
- 2 他们没有甘心乐意把一切都奉献给神，但他们在人的面前却假冒是完全奉献的。

三 什么时候，我们穿上一件与自己实际光景不相称的衣服，我们就是在巴比伦的原则里—太六 1～6，十五 7～8。

四 因着要得人的荣耀所作假冒的事，是凭着妓女的原则作的，不是凭着新妇的原则作的—约五 41，44，七 18，十二 42～43，林后四 5，帖前二 4～6。

## 周二

叁 巴比伦的原则就是不看自己为寡妇，反倒荣耀自己，生活奢华—启十八 7：

一 唯有堕落的人，不看自己为寡妇；就某种意义上说，在基督里的信徒在今世是寡妇，因他们的丈夫基督不在他们这里了；因为我们所爱的主不在世界这里，我们的心也不在这里—太九 14～15，路十八 3。

二 我们生活中任何过分的就是奢华，就是巴比伦的原则—提前六 6～10。

himself look better, for the sake of appearance—Josh. 7:21.

B. This was the sin of Ananias and Sapphira, who lied to the Holy Spirit—Acts 5:1-11:

1. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord; they were just pretending.
2. They were not willing to offer everything cheerfully to God, but before man they acted as if they had offered all.

C. Whenever we put on a garment that does not match our actual condition, we are in the principle of Babylon—Matt. 6:1-6; 15:7-8.

D. Everything done in falsehood to receive glory from man is done in the principle of the harlot, not in the principle of the bride—John 5:41, 44; 7:18; 12:42-43; 2 Cor. 4:5; 1 Thes. 2:4-6.

## Day 2

**III. The principle of Babylon is that of not considering herself a widow but of glorifying herself and living luxuriously—Rev. 18:7:**

A. Only those believers who have fallen would consider themselves not to be a widow; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is absent from them; because our Beloved is not here in the world, our heart is not here—Matt. 9:14-15; Luke 18:3.

B. Anything in our living that is in excess is luxury and is in the principle of Babylon—1 Tim. 6:6-10.

## 肆巴比伦的原则就是妓女的原则—启十七 1~6:

### 周 三

一 巴比伦的目的就是要传扬人的名，否认神的名—创十一 4:

- 1 以主的名之外的名称呼召会，就是属灵的淫乱—参启三 8。
- 2 召会如同贞洁的童女许配基督，除了她丈夫的名以外，不该有别的名—林后十一 2，林前一 10。

二 巴比伦的意思就是混乱—创十一 6~7:

- 1 在召会中我们不该有不同的说话；我们该只有一个心思，一个口，在一个职事之下，同有一个独一的教训，为着一个身体—罗十五 5~6，林前一 10，腓二 2，提前一 3~4。
- 2 当我们在心思里，我们就在巴比伦的原则里；当我们在灵里，我们就在今天的耶路撒冷里，其中有神圣的一—约四 23~24，弗四 3。
- 3 我们不敢有任何的分裂，因为我们的丈夫基督是一位，并且我们这些作祂妻子的也是一个—太十九 3~9。

三 对于在巴别背叛的人，结果乃是分散—创十一 8:

- 1 在古时，以色列众人每年三次要聚集在耶路撒冷；这与在巴别的分散相对—申十二 5，十六 16:
  - a 借着耶路撒冷这独一敬拜神的地方，祂子民的一世代得蒙保守—诗一三三。
  - b 耶路撒冷不仅表征我们的灵，也表征真正一的立场，就是地方的立场—徒八 1，十三 1，启一 11。

## IV. The principle of Babylon is the principle of a harlot—Rev. 17:1-6:

### Day 3

A. Babylon's purpose is for man to make a name for himself and deny God's name—Gen. 11:4:

1. To denominate the church by taking any name other than our Lord's is spiritual fornication—cf. Rev. 3:8.
2. The church, as the pure virgin espoused to Christ, should have no name other than her Husband's—2 Cor. 11:2; 1 Cor. 1:10.

B. Babylon means confusion—Gen. 11:6-7:

1. In the church we should not have different kinds of speaking; we should have only one mind and one mouth under one ministry with one unique teaching for the one Body—Rom. 15:5-6; 1 Cor. 1:10; Phil. 2:2; 1 Tim. 1:3-4.
2. When we are in our mind, we are in the principle of Babylon; when we are in our spirit, we are in today's Jerusalem, in which there is the divine oneness—John 4:23-24; Eph. 4:3.
3. We should not dare to have any division, because our Husband is one, and we His wife are also one—Matt. 19:3-9.

C. With the rebellious people at Babel, there was a scattering—Gen. 11:8:

1. In the ancient time all the Israelites came together three times a year at Jerusalem; this was versus the scattering at Babel—Deut. 12:5; 16:16:
  - a. It was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Psa. 133.
  - b. Jerusalem not only signifies our spirit but also signifies the genuine ground of oneness, the ground of locality—Acts 8:1; 13:1; Rev. 1:11.

- c 为了要从巴比伦出来，我们必须“在灵中，立场”。
- 2 设立另一个敬拜中心的耶罗波安的罪，乃是分裂的罪，由他个人的野心所造成，要得着国度，王国，以满足他自私的愿望—王上十二 26 ~ 33。

#### 四 巴比伦是神的物与偶像之物的混杂：

- 1 巴比伦王尼布甲尼撒，焚毁了在耶路撒冷神的殿，把殿中敬拜神所用的器皿全都带走，放到他在巴比伦偶像的庙里—代下三六 6 ~ 7，拉一 11。
- 2 在新约里，这个混杂扩大为大巴比伦—启十七 3 ~ 5，参二一 18，二二 1。

### 周 四

#### 伍 主在启示录里的呼召，乃是要祂的子民从巴比伦，就是从背道的召会出来，回到召会的正统—十八 4 ~ 5：

- 一 神的话是说，一切有巴比伦性质的东西，神的儿女都不能有分在内—林后六 17 ~ 18。
- 二 神最恨巴比伦的原则—启十七 5 ~ 6，十八 4 ~ 5，十九 2。
- 三 一切不绝对的，一半一半的，就是巴比伦：
  - 1 我们要求神给我们光，让我们在光中审判我们里面一切向祂不绝对的东西—三 16 ~ 19。
  - 2 当我们这样审判自己的时候，就是承认我们也恨恶巴比伦的原则—参二 6。
  - 3 求主赐恩给我们，不让我们在基督之外求荣耀和尊贵—约七 18，十二 26，腓一 19 ~ 21 上，参出二八 2。

- c. In order to come out of Babylon, we must be “in spirit, on the ground.”
- 2. The sin of Jeroboam, who set up another center of worship, is the sin of division caused by one’s ambition to have a kingdom, an empire, to satisfy his selfish desire—1 Kings 12:26-33.

#### D. Babylon is a mixture of the things of God with the things of the idols:

- 1. King Nebuchadnezzar of Babylon burned the house of God in Jerusalem, carried away all the vessels that were in God’s house for God’s worship, and put them in the temple of his idols in Babylon—2 Chron. 36:6-7; Ezra 1:11.
- 2. In the New Testament this mixture is enlarged with the great Babylon—Rev. 17:3-5; cf. 21:18; 22:1.

### Day 4

#### V. The Lord’s call in the book of Revelation is for His people to come out of Babylon, the apostate church, so that they may return to the orthodoxy of the church—18:4-5:

- A. According to God’s Word, His children cannot partake of anything that has the character of Babylon—2 Cor. 6:17-18.
- B. God hates the principle of Babylon more than anything else—Rev. 17:5-6; 18:4-5; 19:2
- C. Anything that is halfway and not absolute is called Babylon:
  - 1. We need God to enlighten us so that in His light we may judge everything in us that is not absolute toward Him—3:16-19.
  - 2. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon—cf. 2:6.
  - 3. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ—John 7:18; 12:26; Phil. 1:19-21a; cf. Exo. 28:2.

4 主所要我们爱慕寻求的，是作绝对的人，不作活在巴比伦原则之下的人。

四 神审判了那妓女，把她所作的工作、所有的东西、所代表的原则，一起都摔碎丢弃了，天上就有声音说，“阿利路亚！”——启十九 1～4。

## 周 五

陆 我们要胜过巴比伦的原则，就需要天天以基督为我们的燔祭；燔祭预表基督过一种完全且绝对为着神并满足神的生活，并在于祂是使神子民能过这样一种生活的生命——利一 3, 9, 约五 19, 30, 六 38, 七 18, 八 29, 十四 24, 林后五 14～15, 加二 19～20, 腓一 19～21 上:

一 借着按手在作我们燔祭的基督身上，我们就与祂联结，祂与我们就成为一；在这样的联结里，我们一切的软弱、缺陷和过失，都由祂担负，祂一切的美德都成为我们的；这需要我们借着合式的祷告操练我们的灵，使我们能在经历上与祂成为一——利一 4。

二 当我们借着祷告按手在基督身上，那赐生命的灵，就是我们按手在祂身上的这位基督，（林前十五 45 下，林后三 6, 17, 四 5,）就立刻在我们里面行动并工作，而在我们里面过一种生活，是重复基督在地上所过的生活，也就是燔祭的生活。（参出三八 1。）

4. The Lord requires that we delight and seek to be one who is absolute, not one who is living in the principle of Babylon.

D. When God judges the harlot and shatters all her work, and when He casts out all that she is and the principle she represents, voices from heaven will say, “Hallelujah!”—Rev. 19:1-4.

## Day 5

**VI. In order to overcome the principle of Babylon, we need to daily take Christ as our burnt offering, which typifies Christ in His living a life that is perfect and absolutely for God and for God's satisfaction and in His being the life that enables God's people to have such a living—Lev. 1:3, 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:14-15; Gal. 2:19-20; Phil. 1:19-21a:**

A. By laying our hands on Christ as our burnt offering, we are joined to Him, and He and we become one; in such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours; this requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way—Lev. 1:4.

B. When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (1 Cor. 15:45b; 2 Cor. 3:6, 17; 4:5), will immediately move and work within us to live a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering (cf. Exo. 38:1).

三 燔祭要留在坛上的焚烧处，直到早晨，表征燔祭该留在焚烧的地方，经过这世代的黑夜，直到早晨，就是直到主耶稣再来——利六 9，彼后一 19。

四 灰是燔祭的结果，是神悦纳供物的记号；（利六 10；）祭司要穿上细麻布衣服，表征在处理灰的时候，必须细致、纯净和洁净；他穿上别的衣服，把灰拿到营外，（11，）表征以庄严的方式处理燔祭的灰。

五 灰指明基督之死的结果是把我们将带到尽头，就是使我们成为灰烬；（加二 20 上；）把灰倒在坛的东面，（利一 16，）就是日出的方向，含示复活；就燔祭而言，灰不是结束，因为基督的死带进复活。（罗六 3～5。）

六 神重视这些灰，因为这些灰至终要成为新耶路撒冷；我们被消减成灰，就把我们带进三一神的变化里；（十二 2，林后三 18；）在复活里，我们这些灰被变化成为宝贵的材料——金、珍珠和宝石——为着新耶路撒冷的建造。

七 “坛上的火要在其上一直烧着，不可熄灭。祭司要每早晨在上面烧柴，把燔祭摆列在上面，并在其上烧平安祭牲的脂油。火要在坛上一直不断地烧着，不可熄灭”——利六 12～13：

C. The burnt offering being kept on the hearth of the altar until the morning signifies that a burnt offering should remain in the place of burning through the dark night of this age until the morning, until the Lord Jesus comes again—Lev. 6:9; 2 Pet. 1:19.

D. The ashes, the result of the burnt offering, are a sign of God's acceptance of the offering (Lev. 6:10); the priest's putting on linen garments signifies that fineness, purity, and cleanness are needed in handling the ashes; his putting on other garments to carry the ashes outside the camp (v. 11) signifies that the handling of the ashes of the burnt offering was done in a stately manner.

E. Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes (Gal. 2:20a); the putting of the ashes beside the altar toward the east (Lev. 1:16), the side of the sunrise, is an allusion to resurrection; in relation to the burnt offering, the ashes are not the end, for Christ's death brings in resurrection (Rom. 6:3-5).

F. God has a high regard for these ashes, for eventually the ashes will become the New Jerusalem; our being reduced to ashes brings us into the transformation of the Triune God (12:2; 2 Cor. 3:18); in resurrection we as ashes are transformed to become precious materials—gold, pearl, and precious stones—for the building of the New Jerusalem.

G. “The fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it. Fire shall be kept burning on the altar continually; it shall not go out”——Lev. 6:12-13:



1 祭司每早晨在坛上烧柴，表征神的愿望需要事奉的人合作，把更多燃料加到圣火里，好加强焚烧，使神接纳燔祭作食物；早晨表征焚烧的新开始—12～13节，参路十二49～50，罗十二11，提后一6～7。

2 烧燔祭替平安祭的甘美立定根基；这指明我们应当将自己献给神作常献的燔祭，（参罗十二1，）好为我们与神甘美的交通，就是烧平安祭牲的脂油所表征者，立定根基；烧燔祭和烧平安祭，表征我们向着神的绝对，以及我们对三一神的享受，都该如火焚烧—利六12～13。

1. The priest's burning wood on the altar every morning signifies the need of the serving one's cooperation with God's desire by adding more fuel to the holy fire to strengthen the burning for the receiving of the burnt offering as God's food; the morning signifies a new start for the burning—vv. 12-13; cf. Luke 12:49-50; Rom. 12:11; 2 Tim. 1:6-7.

2. The burning of the burnt offering laid a foundation for the sweetness of the peace offering; this indicates that our offering ourselves to God as a continual burnt offering (cf. Rom. 12:1) should be laid as a foundation for our sweet fellowship with God, signified by the burning of the fat of the peace offering; the burning of both the burnt offering and the peace offering signifies that both our absoluteness for God and our enjoyment of the Triune God are a matter of burning—Lev. 6:12-13.



## 第三周·周一

### 晨兴喂养

创十一3~4“他们彼此商量说，来吧，我们作砖，把砖烧透。他们就拿砖当石头，又拿石漆当灰泥。他们说，来吧，我们建造一座城和一座塔，塔顶通天；我们要宣扬我们的名，免得我们分散在全地上。”

“巴比伦”这个辞是从“巴别”来的。…巴别塔的原则，就是从地上造到天上。人造巴别塔是用砖头造的。砖头和石头有一个根本的不同，就是石头是神造的，砖头是人造的。砖头是人的发明，人的产物。巴比伦的意思，就是人要用自己的方法建造一座塔，直通到天。巴比伦所代表的，就是人能。…一切都是人烧的砖头，都是人的作为。人没有看见人是有限的，却以为有天然的本事就可以作主的工。他们没有站在一个地位上，真是对主说，“主，如果你不施恩，我们就不能作什么。”他们以为属灵的事借着人的能力能作得到。他们的目的，就是想要从地上一直通到天上。他们不是造一条桥，从这一边通到那一边；他们是要造一座塔，从地上直通到天上。（倪柝声文集第二辑第十四册，一一九页。）

### 信息选读

天总是在人的上面。人怎样爬，怎样造，即使不倒下来，也摸不着天。神所以把人要造巴别塔的计划破坏了，就是要给人看见，人的自己在属灵的事上并没有用处，人不能作什么。

还有一件事，在旧约里是特别显著的。以色列人进入迦南之后，第一个犯罪的是亚干。…〔亚干〕说，“我

## WEEK 3—DAY 1

### Morning Nourishment

Gen. 11:3-4 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar. And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.

The name Babylon originates from “Babel.”... The principle of the tower of Babel involves the attempt to build up something from earth to reach unto heaven. When men built this tower, they used bricks. There is a basic difference between brick and stone. Stone is made by God, and bricks are made by man. Bricks are a human invention, a human product. The meaning of Babylon relates to man’s own efforts to build a tower to reach unto heaven. Babylon represents man’s ability...Everything consists of bricks baked by man; everything depends upon man’s action. Those who are according to this principle do not see that they are limited; rather, they attempt to do the Lord’s work by their own natural ability. They do not stand in a position where they are truly able to say, “Lord, if You do not give us grace, we cannot do anything.” They think that man’s ability can suffice for spiritual things. Their intention is to establish something upon the earth that will reach to heaven. (CWWN, vol. 34, “The Glorious Church,” p. 101)

### Today’s Reading

Heaven is always above man. Though man may climb and build and though he may not fall, he still will not be able to touch heaven. God destroyed man’s plan to build the tower of Babel in order to show man that he is useless in spiritual matters. Man cannot do anything.

Another incident in the Old Testament... outstandingly manifests this principle. When the Israelites entered into the land of Canaan, the first person to

在所夺的财物中，看见一件美好的示拿衣服…，我贪图这些物件，便拿去了。”（书七 21。）巴比伦是在示拿地，说到示拿，也就是指着巴比伦说的。一件巴比伦的衣服，就使亚干犯了罪。什么叫作美好的衣服？美好的衣服就是为着好看而穿的衣服。穿上一件美好的衣服，就是把自己妆饰一下，让自己体面一点，光彩一点。贪爱巴比伦的衣服，就是要妆饰，要体面，要有光彩。这个就是亚干所犯的罪。

到新约里召会起头的时候，第一个犯罪的是…亚拿尼亚和撒非喇。他们犯什么罪？他们欺骗了圣灵。他们没有那么爱主，却要显出是那么爱主的；他们装假。他们没有甘心乐意把一切都奉献给神，但他们在人的面前却假冒是完全奉献的。这一个就是示拿的衣服。

所以巴比伦的原则就是装假，实际上没有那样，在人面前却装作那样，为要得着人的荣耀。神的儿女有一个危险，就是要在外表上装作属灵的样子。许多所谓属灵的态度都是假装的，许多祷告的长短也是假装的，许多祷告的声音也是假装的。…什么时候，我们穿上一件与自己不相称的衣服，这就是巴比伦的原则。

神的儿女因为要得着人的荣耀，不知道有多少的假冒。这是与新妇完全不同的。假冒的事，是凭着妓女的原则作的，不是凭着新妇的原则作的。神的儿女能被拯救脱离在人面前的装假，就是一件大事。…在召会里要得着人的荣耀，要得着人的地位，这就是示拿衣服的罪，这就是亚拿尼亚和撒非喇所犯的罪。假的奉献是罪，假的属灵是罪。凡是真实的敬拜，都得用灵和诚实。但愿神使我们作一个诚实的人。（倪柝声文集第二辑第十四册，一二〇至一二一页。）

参读：倪柝声文集第二辑第十四册，荣耀的教会，第五章。

commit sin was Achan....[Achan] said, "When I saw among the spoil a beautiful mantle of Shinar,... I coveted them and took them" (Josh. 7:21). A Babylonian garment seduced Achan to commit sin. What does this beautiful garment imply? A beautiful garment is worn for the sake of appearance. When one puts on a beautiful garment, it means that he adorns himself to improve his appearance and to add a little luster to himself. Achan's coveting of the Babylonian garment meant that he was seeking to improve himself, to make himself look better. This was Achan's sin.

The first ones to commit sin in the New Testament after the church began...were Ananias and Sapphira....They lied to the Holy Spirit. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord. They were just pretending. They were not willing to offer everything cheerfully to God. Before man, however, they acted as if they had offered all. This is the Babylonian garment.

The principle of Babylon, therefore, is hypocrisy. There is no reality, yet people act as if there is in order to obtain glory from man. Here is a real danger to God's children—pretending to be spiritual. There is a great deal of spiritual behavior which is acted out in falsehood. It is put on as a veneer. Many long prayers are counterfeit; many prayerful tones are unreal... Whenever we put on a garment which does not match our actual condition, we are in the principle of Babylon.

God's children do not know how much falsehood they have put on in order to receive glory from man. This is entirely opposite from the attitude of the bride. Everything done in falsehood is done in the principle of the harlot, not in the principle of the bride. It is a great matter for God's children to be delivered from pretending before man....If we set our sight upon man's glory and man's position in the church, we are participating in the sin of the Babylonian garment and the sin committed by Ananias and Sapphira. False consecration is sin, and false spirituality is also sin. True worship is in spirit and truthfulness. May God make us true men. (CWWN, vol. 34, "The Glorious Church," pp. 102-103)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 5

## 第三周·周二

### 晨兴喂养

启十八7“她怎样荣耀自己，怎样奢华，你们也当叫她照样痛苦悲哀；因她心里说，我坐着作皇后，并不是寡妇，绝不会见到悲哀。”

十七5“在她额上有名写着：奥秘哉！大巴比伦，地上妓女和可憎之物的母。”

启示录十八章七节说到巴比伦还有一种情形…。她坐着作皇后，她完全失去了寡妇的性质，她一点不觉得主耶稣是被杀的，是钉在十字架上的。她说，“我坐着作皇后，”她失去了贞洁，失去了正当的目标，这是巴比伦的原则，这是败坏了的基督教。（倪柝声文集第二辑第十四册，一二一至一二二页。）

启示录十八章是将堕落的召会比作巴比伦。…唯有堕落者才会以为自己不是个寡妇。…哦，我们在这世上，如果要忠心服事主，就我们对这世界乃是一个寡妇的地位，我们对这世界天天要持守这态度—一个寡妇的态度。有一次，约翰的门徒来见耶稣说，“为什么我们和法利赛人常常禁食，你的门徒倒不禁食？”〔太九14。〕耶稣对他们说，“新郎和伴友同在的时候，伴友岂能哀恸？但日子将到，新郎要从他们中间被取去，那时他们就要禁食。”〔15。〕哦，今天祂已经不在这里了，今天是我们该禁食的时候。你对世界是否禁食的呢？这地上不是我的家，这地上没有我的快乐，因为祂不在这里了。（倪柝声文集第一辑第十八册，一九四至一九五页。）

### 信息选读

## WEEK 3—DAY 2

### Morning Nourishment

Rev. 18:7 As much as she has glorified herself and lived luxuriously, as much torment and sorrow give to her; for she says in her heart, I sit a queen, and I am not a widow, and I shall by no means see sorrow.

17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

Another condition of Babylon is seen in Revelation 18:7.... She sits as a queen. She has lost all of her character of being a widow. She has no feeling about the Lord Jesus being killed and crucified on the cross. Rather, she says, "I sit a queen." She has lost her faithfulness; she has missed her proper goal. This is the principle of Babylon, and this is corrupted Christianity. (CWWN, vol. 34, "The Glorious Church," p. 103)

In Revelation 18 Babylon typifies the fallen church.... Only fallen ones do not consider themselves as a widow.... Oh, if we want to serve the Lord faithfully in this world, we have to be a widow with respect to the world. We have to maintain a widow's attitude toward the world daily. Once the disciples of John came to Jesus, saying, "Why do we and the Pharisees fast much, but Your disciples do not fast?" (Matt. 9:14). Jesus said unto them, "The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast" (v. 15). Oh, today He is no longer here. This is the time for us to fast. Are we fasting with respect to the world? This earth is not our home; we have no happiness on this earth because He is not here. (CWWN, vol. 18, p. 407)

### Today's Reading

在启示录十八章里又给我们看见巴比伦有一大堆的东西，就是她特别得着奢华的享受。在这里，我们要提醒自己，一方面我们相信科学的发明。许多的东西，我们用得着的时候，就可以用，正如保罗所说的“使用世物”，〔林前七 31，〕我们的目的是在乎“使用”。但是一切奢华的享受，那是另外一件事。许多基督徒拒绝一切的奢侈品，拒绝使肉体过分享受的东西。我们不是说不要用东西，乃是说，过分的就是奢华。衣服也好，饮食也好，住处也好，过分的，超过需要的，就是奢华，就是巴比伦的原则。一切需要的，神都许可；在需要之外的，神都不许可。我们凭着需要的原则过生活，神要祝福我们；我们如果凭着私欲过生活，就是巴比伦的原则，神就不能祝福我们。（倪柝声文集第二辑第十四册，一二二页。）

至终，巴比伦称为“大妓女”（十七 1）和“妓女…的母”。（5。）…妓女是毫无管治原则的与男人接触的女人。正确的妻子是遵守管治原则的人，这原则就是一夫一妻。

就一面说，好些基督徒也是这样。…他们在公会之间旅行；这是混乱，没有管治的原则。混乱造成分裂，分裂产生混乱。分裂与混乱是非常接近的姊妹，二者总是并肩而行。这乃是妓女的特性！

我们必须看见，只有一位基督，只有一个召会，只有一个头，只有一个身体！无论我们在哪里，我们都必须在那独一的召会里。…照着新约，每一个城市只该有一个召会，每一个城市也只有一个召会。（徒八 1，十三 1，启一 11。）这是一夫一妻的管治原则。但今天的情形是一个女人有许多男人。这女人就是巴比伦，是没有管治原则的妓女。有些人说，我们太狭窄了。但一个妻子只有一个丈夫，是太狭窄么？我们必须弃绝妓女的原则。一个正确的女人该一直是狭窄的；她只该有一个丈夫。（李常受文集一九七二年第一册，二七五至二七七页。）

参读：倪柝声文集第一辑第十八册，寡妇妇人和童女。

Revelation 18 shows us many other things about Babylon, especially regarding the luxuries she enjoyed. Concerning our attitude toward the inventions of science, we can use many things when we have a need. Just as the apostle Paul spoke of using the world (1 Cor. 7:31), our purpose with these things is simply to use them. However, luxurious enjoyment is another matter... We are not saying that we should not use certain things at all, but we are saying that anything in excess is luxury. Regardless of whether it is clothing, food, or housing, if it is excessive or beyond our need, it is luxury and in the principle of Babylon. God allows all that we need, but He does not permit things which are beyond our necessity. We should order our living according to the principle of need; then God will bless us. If we live according to our own lust, we are in the principle of Babylon, and God will not bless us. (CWWN, vol. 34, "The Glorious Church," pp. 103-104)

Eventually, Babylon is called "the great harlot" (Rev. 17:1) and "THE MOTHER OF THE HARLOTS" (v. 5)... A harlot is a woman having contact with males without a governing principle. A proper wife is one who keeps the governing principle, which is the principle of one wife for one husband.

In a sense, a number of Christians are like this....They travel from denomination to denomination. This is confusion. There is no governing principle. Confusion causes division, and division produces confusion. Division and confusion are very close sisters. They always go together. This is the character of a harlot!

We have to see that there is only one Christ. There is only one church. There is only one Head. There is only one Body! Regardless of where we are, we must be in that unique church. According to the New Testament, there should be only one church for one city and one city with only one church (Acts 8:1; 13:1; Rev. 1:11). This is the governing principle of one wife with one husband. But the situation today is that of one woman with many men. This woman is Babylon, a harlot without a governing principle. Some people say that we are too narrow. But is it too narrow for a wife to have only one husband? We have to reject the principle of the harlot. A proper wife should always be narrow; she should have only one husband. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," pp. 212-213)

Further Reading: CWWN, vol. 18, pp. 405-410

## 第三周·周三

### 晨兴喂养

启三 8 “我知道你的行为；看哪，我在你面前给你一个敞开的门，是无人能关的；因为你稍微有一点能力，也曾遵守我的话，没有否认我的名。”

十七 4 “那女人穿着紫色和朱红色的衣服，用金子、宝石、珍珠为妆饰，手中拿着金杯，盛满了可憎之物，并她淫乱的污秽。”

以主的名之外的名称呼召会，就是属灵的淫乱。召会如同贞洁的童女许配基督，（林后十一 2，）除了她丈夫的名以外，不该有别的名。一切别的名，在神眼中都是可憎的。（圣经恢复本，启三 8 注 3。）

### 信息选读

在创世记十一章，关于巴别〔巴比伦〕你能看见四个要点。第一，当时人想要作抵挡神的事，企图宣扬自己的名。（4。）…巴比伦适于人宣扬自己的名，不适于人呼求主的名。巴比伦的目的是要为人宣扬自己的名。

第二，巴比伦的意思是混乱。当然，你也许说，神进来使那里的人混乱，使他们混淆。但你必须领悟，这来自神的混淆是对人的惩罚，因为人想要宣扬自己的名。神使他们有不同的语言，借此混淆他们。我说我的语言，你说你的语言。我有我的意见，你有你的思想，我们众人都不同；我不了解你，你也不了解我。这是来自神的惩罚。…那些在巴别的人，互相不了解。这是神作的。祂在背叛的人类身上施行祂的审判。

第三，那些在巴别的人都被分散。…在众地方召会里，我们有聚集，没有分散。圣经启示神的子民总是一

## WEEK 3—DAY 3

### Morning Nourishment

Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

To denominate the church by taking any name other than the Lord's is spiritual fornication. The church, as the pure virgin espoused to Christ (2 Cor. 11:2), should have no name other than her Husband's. All other names are an abomination in the eyes of God. (Rev. 3:8, footnote 3)

### Today's Reading

In Genesis 11 with Babel you can see four main points. First, man at that time was trying to do something against God by attempting to make a name for himself (v. 4)...Babylon is good for man to make a name, not for man to call on the name of the Lord.

Second, Babylon means confusion. Of course, you may say that God came in to confuse the people there, to confound them. But you have to realize that this confounding from God was a punishment to man due to his trying to make a name for himself. He confounded them by causing them to have different languages. I speak my language, and you speak yours. I have my opinion, you have your thought, and we all are different; I do not understand you, nor do you understand me. This is a punishment from God...Those at Babel did not understand one another. This was done by God. He exercised His judgment upon the rebellious human race.

The third point with those at Babel is that all of them were scattered...In the local churches we have a gathering, not a scattering. The Bible reveals that God's

同聚集在耶路撒冷。古时，所有的以色列人每年三次来在一起。（申十六16。）…他们在耶路撒冷来在一起，但在巴别是分散的。…在今天的基督教里，第一点是人要宣扬自己的名。第二点是在所有的基督教团体和公会之间的误解。第三点是分散。各人往自己的方向，各行己路。人企图宣扬自己的名、混乱和分散，是巴别重要的点。所有这些点仍留在基督教里，因为基督教成了今日的巴比伦。

巴比伦王尼布甲尼撒来毁灭耶路撒冷。他焚烧在耶路撒冷神的殿，带走神殿中为着敬拜神的一切器皿，又将这些器皿放在巴比伦他偶像的庙里。（代下三六6~7。）这是何等的矛盾。这表明甚至在巴比伦，也有一些与神有关的东西。在巴比伦偶像的庙里，有一些属于神殿的东西。这给我们看见关于巴比伦的第四点：巴比伦是神的事物与偶像事物的混杂。

在新约里，这个混杂扩大了。约翰在灵里看见大巴比伦的异象。（启十七3~5。）大巴比伦用一切新耶路撒冷的事物为妆饰。新耶路撒冷是用三样宝贵的东西建造的：金子、宝石和珍珠。（二一18~21。）大巴比伦是用金子、宝石和珍珠为妆饰。她给人看见的，是与新耶路撒冷相同的外表，但她不是用这些宝贵的材料扎实建造的；她只用这些珍宝作妆饰品来修饰，作外面的展示。这是想要诱惑人的欺骗手法，是妓女虚假的外表。

在背道的基督教国和真正的召会之间，不同之处乃是一个是混杂，但另一个是纯净的。在新耶路撒冷里没有混杂，每样东西都是纯净的。启示录二十一章十八节说，城是纯金的。生命水的河明亮如水晶，（二二1，）完全纯净，没有混杂。（李常受文集一九七二年第一册，二七二至二七五页。）

参读：享受基督活而实际的路，第七章；启示录生命读经，第五十一至五十二篇。

people always gathered together in Jerusalem. In the ancient time all the Israelites came together three times a year (Deut. 16:16)....They came together at Jerusalem, but at Babel there was a scattering. In today's Christianity the first point is that man is going to make a name. The second point is the misunderstanding between all the Christian groups and denominations. The third point is the scattering. Each one goes his own way and direction. Man's attempt to make a name for himself, confusion, and scattering are the significant points with Babel. All these points are still remaining with Christianity because it has become today's Babylon.

King Nebuchadnezzar of Babylon came to destroy Jerusalem. He burned the house of God in Jerusalem, carried away all the vessels in God's house for God's worship, and put them in the temple of his idols in Babylon (2 Chron. 36:6-7). What a contradiction this was. This shows that even in Babylon, there are some of the things related to God. In the temple of idols in Babylon, there are some vessels belonging to God's house. This brings us to the fourth point concerning Babylon: it is a mixture of the things of God with the things of the idols.

In the New Testament this mixture is enlarged. In spirit John saw a vision of the great Babylon (Rev. 17:3-5). Babylon is decorated, gilded, with all the things of the New Jerusalem. The New Jerusalem is built with three precious materials: gold, precious stones, and pearls (21:18-21). The great Babylon is gilded with gold, precious stones, and pearls. She gives people the appearance that she is the same as the New Jerusalem, but she is not built in a solid way with these precious things; she is only gilded with these treasures as ornaments for outward display. This is a deception intending to entice people. It is the harlot's false appearance.

The difference between apostate Christendom and the genuine church is that one is a mixture, but the other is pure. In the New Jerusalem there is no mixture. Everything is pure. Revelation 21:18 says the city is pure gold. Also, the river of water of life is bright as crystal (22:1). It is absolutely pure, without mixture. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," pp. 209-211)

Further Reading: CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," ch. 7; Life-study of Revelation, msgs. 51-52



## 第三周·周四

### 晨兴喂养

启十八 2 “祂用强有力的声音喊着说，大巴比伦倾倒了！倾倒了！成了鬼的居所，和各样污秽之灵的巢穴，并各样污秽可恨之鸟的巢穴。”

4 “我又听见从天上另有声音说，我的民，你们要从那城出来，免得有分于她的罪，受她所受的灾害。”

我们要怎么办？主在启示录里的呼召，是叫祂的民从那城出来！（十八 4。）在神眼中，巴比伦倾倒了！（2。）今天整个基督教是在妓女原则上的大巴比伦。我们必须顺从主的呼召，从那城出来。（李常受文集一九七二年第一册，二七八页。）

### 信息选读

“你们务要从他们中间出来，得以分别，不要沾不洁之物，我就收纳你们。我要作你们的父，你们要作我的儿子和女儿。”〔林后六 17～18。〕神的话是说，一切有巴比伦性质的东西，神的儿女都不能有分在内。所有把人的能力和神的能力混在一起的，所有把人的本事和神的工作混在一起的，所有把人的意见和神的道混在一起的，一切有巴比伦性质的，神说要从那里出来，不能在那里有分。神的儿女要从心里学习与巴比伦有分别，要从心里审判一切巴比伦的作为，这样，才不至和巴比伦一同被定罪。

巴比伦是从巴别塔起头的，一天过一天，越过越大起来，到了最后，神要审判她。启示录十九章一至四节：“这些事以后，我听见天上仿佛有大批的群众，大声说，

## WEEK 3—DAY 4

### Morning Nourishment

Rev. 18:2 ...He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird.

4 ...I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues.

What shall we do? The Lord's call in the book of Revelation is for His people to come out of her (18:4). In the eyes of God, Babylon is fallen (v. 2). The whole of Christianity today is the great Babylon in the principle of a harlot. We must obey the Lord's call to come out of her. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," p. 214)

### Today's Reading

“Therefore ‘come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you’; ‘and I will be a Father to you, and you will be sons and daughters to Me’” [2 Cor. 6:17-18]. According to God's Word, His children cannot be involved in any matter containing the character of Babylon. God said that we must come out from every situation where man's power is mixed with God's power, where man's ability is mixed with God's work, and where man's opinion is mixed with God's Word. We cannot partake of anything that has the character of Babylon. We have to come out of it. God's children must learn from the depths of their spirit to separate themselves from Babylon and to judge all her actions. If we do this, we will not be condemned together with Babylon.

Day by day Babylon is becoming larger and larger. But God will judge her in the end. Revelation 19:1-4 says, “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

阿利路亚！救恩、荣耀、能力，都属于我们的神。祂的审判是真实、公义的，因祂审判了那用淫乱败坏全地的大妓女，并且向她为祂的奴仆伸了流血的冤。第二次又说，阿利路亚！烧妓女的烟往上冒，直到永永远远。那二十四位长老与四活物，就俯伏敬拜那坐宝座的神，说，阿们，阿利路亚！”…神审判了那妓女，把她所作的工作，所有的东西，所代表的原则，一起都摔碎丢弃了，天上就有声音说，“阿利路亚！”在全部新约里，只有这里有几个阿利路亚，就是因为看见了那一个混乱基督道理的巴比伦受了审判。

启示录十八章二至十九节这一段，就是说到巴比伦所以倾倒，所以受审判的原因，就是宣布巴比伦的罪行和她受审判的结局。凡与神同心的人都要说阿利路亚，因为神审判了巴比伦。实际上的审判是将来的事，但是属灵的审判是在今天。实际上的审判是神将来要作的，但是属灵的审判是我们今天要作的。如果神的儿女把许多不属灵的东西搬到召会里来，你觉得怎样？难道因为大家都是神的儿女，应当有爱心，就不应当为着神的审判而说阿利路亚么？要知道这不是爱心的问题，乃是神荣耀的问题。巴比伦的原则是混乱的，是不清洁的，所以叫作妓女。

神最恨恶巴比伦的原则。我们在神的面前要注意，到底在我们里面有多少不是绝对的？一切不绝对的，一半一半的，就是巴比伦。我们要求神给我们光，让我们在光中审判我们里面一切向祂不绝对的东西。当我们这样审判自己的时候，就是承认我们也恨恶巴比伦的原则。求主赐恩给我们，不让我们在基督之外求荣耀和尊贵。主所要我们爱慕寻求的，是作绝对的人，不作活在巴比伦原则之下的人。（倪柝声文集第二辑第十四册，一二三至一二四页。）

参读：倪柝声文集第二辑第十四册，荣耀的教会，第五章。

power are of our God. For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand. And a second time they said, Hallelujah! And her smoke goes up forever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!" When God judges the harlot and shatters all her work, and when He casts out all that she is and the principle she represents, voices from heaven will say, "Hallelujah!" In the New Testament, there are very few hallelujahs, and they are all expressed in this chapter because Babylon, she who adulterated the Word of Christ, has been judged.

The passage in Revelation 18:2-8 tells us the reason for Babylon's fall and judgment. The sinful deeds of Babylon are announced, and the consequences of her judgment are set forth. All who are of the same mind with God must say, Hallelujah, for God has judged Babylon. Though the actual judgment is in the future, the spiritual judgment must take place today....If God's children bring many unspiritual things into the church, how do we feel about it? Does the fact that we are all God's children and the fact that we should love one another mean that we should not say, Hallelujah, to God's judgment? We must realize that this is not a matter of love, but a matter of God's glory. The principle of Babylon is confusion and uncleanness; therefore, her name is the harlot.

God hates the principle of Babylon more than anything else. We must note in His presence how much of our being is still not absolute for Him. Anything which is halfway and not absolute is called Babylon. We need God to enlighten us so that in His light we may judge everything in us which is not absolute toward Him. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ. The Lord requires that we delight and seek to be one who is absolute, not one who is living in the principle of Babylon. (CWWN, vol. 34, "The Glorious Church," pp. 104-106)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 5

## 第三周·周五

### 晨兴喂养

利一 3～4 “他的供物若以牛为燔祭，就要献一只没有残疾的公牛；他要在会幕门口把公牛献上，使他可以在耶和华面前蒙悦纳。他要按手在燔祭牲的头上，燔祭牲便蒙悦纳，为他遮罪。”

〔利未记一章三节的燔祭〕原文意，上升之物，指升到神面前的东西。燔祭预表基督，主要的不是在于救赎人脱离罪，乃是在于过一种完全且绝对为着神并满足神的生活，（利一 9，约五 19，30，六 38，七 18，八 29，十四 24，）并在于祂是使神子民能过这样一种生活的生命。（林后五 15，加二 19～20。）燔祭乃是神的食物，使神可以享受并得着满足。（民二八 2。）这祭每天早晚都要献上。（出二九 38～42，利六 8～13，民二八 3～4。）（圣经恢复本，利一 3 注 1。）

### 信息选读

燔祭表征基督，主要的不是在于赎罪，乃是在于为神而活，使神得着满足。基督作赎罪祭，是为着赎人的罪；但祂作燔祭，乃是过一种完全且绝对为着神并满足神的生活。主耶稣在地上的生活中，常常过一种满足神到极点的生活。在四福音书，祂被陈明为绝对与神是一的一位。祂神圣的属性彰显于祂人性的美德，有时祂人性的美德又彰显于祂神圣的属性，并同着祂神圣的属性彰显出来。祂在地上末了的日子中，常面对邪恶、诡诈的反对者——经学家、法利赛人、撒都该人和希律党人，并受到他们的察验、查问，那时祂人性的美德借着祂神圣的属性得着彰显，有时祂神圣的属性又彰显于祂人性的美德。

## WEEK 3—DAY 5

### Morning Nourishment

Lev. 1:3-4 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah. And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

The Hebrew word [for burnt offering (Lev. 1:3)] literally means that which goes up and denotes something that ascends to God. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (v. 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4). (Lev. 1:3, footnote 1)

### Today's Reading

The burnt offering signifies Christ not mainly for redeeming man's sin but for living for God and for God's satisfaction. As the sin offering, Christ is for redeeming man's sin, but as the burnt offering, He is absolutely for living a life which can satisfy God in full. Throughout His life on earth, the Lord Jesus always lived a life that satisfied God to the uttermost. In the four Gospels He is presented as the One who is absolutely one with God. His divine attributes were expressed in His human virtues, and sometimes His human virtues were expressed in and with His divine attributes. When He was confronted, examined, and questioned by the evil, subtle opposers—the scribes, the Pharisees, the Sadducees, and the Herodians—during His last days on earth, at certain times His human virtues were expressed through His divine attributes, and at other times His divine attributes were expressed in His human virtues.

在主耶稣的一生中，没有瑕疵、缺陷或不完美。祂是完全的，祂过的生活是完全的，且是绝对为着神的。祂完全够资格作燔祭。借着祂成为肉体，神为祂预备了身体作真正的燔祭，（来十5~6，）祂就实行了神的旨意，（7~9，）并顺从至死。（腓二8。）在十字架上，祂一次永远的将自己的身体献上给神。（来十10。）…燔祭要献在外院的祭坛上，在耶和華面前蒙悦纳。（利一3。）祭坛表征十字架。基督将自己献于其上的十字架是在地上，但祂乃是在神面前献上自己。祂在地上将自己献上，就在神面前蒙神悦纳。（利未记生命读经，三〇、三三至三四页。）

接手不是表征代替，乃是表征联合，联结。（徒十三3与注2。）借着接手在作我们供物的基督身上，我们就与祂联结，祂与我们就成为一。在这样的联结里，我们一切的软弱、缺陷和过失，都由祂担负，祂一切的美德都成为我们的。这需要我们借着合式的祷告操练我们的灵，使我们能在经历上与祂成为一。（参林前六17与注。）当我们借着祷告接手在基督身上，那赐生命的灵，就是我们接手在祂身上的这位基督，（十五45，林后三6，17，）就立刻在我们里面行动并工作，而在我们里面过一种生活，是重复基督在地上所过的生活，也就是燔祭的生活。（圣经恢复本，利一4注1。）

燔祭乃指基督是绝对为着神的满足。要以甜美、平安、与安息满足神的路，就是过一种绝对为着神的生活。我们既无法过这样的生活，就必须接受基督作我们的燔祭。我们需要接手在祂身上，指明我们渴望与祂联合，与祂是一，过祂在地上所过的生活。这样的生活包括被宰杀、被剥皮、被切割和被洗涤。借着经过这一切过程，我们就会有一些东西献给神作燔祭，那就是我们所经历的这位基督。（利未记生命读经，四九页。）

参读：利未记生命读经，第三至四、六篇。

In the life of the Lord Jesus there was no blemish, defect, or imperfection. He was perfect, and He lived a life which was perfect and absolutely for God. He was fully qualified to be the burnt offering. Having, through His incarnation, a body prepared for Him by God to be the real burnt offering (Heb. 10:5-6), He did God's will (vv. 7-9) and was obedient unto death (Phil. 2:8). On the cross, He offered His body to God once for all (Heb. 10:10). The burnt offering, which was offered on the altar in the outer court, was accepted before Jehovah (Lev. 1:3). The altar signifies the cross. The cross on which Christ offered Himself was on earth, but His offering of Himself was before God. He offered Himself on earth, and He was accepted by God and before God. (Life-study of Leviticus, pp. 24-25, 27)

The laying on of hands signifies not substitution but identification, union (Acts 13:3 and footnote 2). By laying our hands on Christ as our offering, we are joined to Him, and He and we become one. In such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours. This requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way (cf. 1 Cor. 6:17 and footnotes). When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (1 Cor. 15:45; 2 Cor. 3:6,17), will immediately move and work within us to live in us a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering. (Lev. 1:4, footnote 1)

The burnt offering denotes Christ's being absolute for God's satisfaction. The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth. Such a life includes being slaughtered, skinned, cut into pieces, and washed. By passing through all these processes, we shall have something to offer to God as our burnt offering—the very Christ whom we have experienced. (Life-study of Leviticus, p. 40)

Further Reading: Life-study of Leviticus, msgs. 3-4, 6

## 第三周·周六

### 晨兴喂养

利六 9 ~ 10 “…燔祭的条例乃是这样：燔祭要整夜在坛上的焚烧处，直到早晨。…祭司要穿上细麻布衣服，又要把细麻布裤子穿在身上，把坛上燔祭所烧成的灰收起来，放在坛的旁边。”

12 ~ 13 “坛上的火要在其上…一直不断地烧着，不可熄灭。”

燔祭在焚烧处，表征一切献作燔祭的，都必须放在献祭之处被焚烧。那些将他们自己作为燔祭献给神的人，必须在焚烧处，也必须愿意成为一堆灰。（圣经恢复本，利六 9 注 3。）

整夜…直到早晨，〔利六 9，〕表征燔祭该留在焚烧的地方，经过这世代的黑夜，直到早晨，就是直到主耶稣再来。（彼后一 19，玛四 2。）（利六 9 注 2。）

### 信息选读

灰是燔祭的结果，是神悦纳供物的记号。祭司要穿上细麻布衣服，（利六 10，）表征在处理灰的时候，必须细致、纯净和洁净。他穿上别的衣服，把灰拿到营外，（11，）表征以庄严的方式处理燔祭的灰。…灰指明基督之死的结果是把我们带到尽头，就是使我们成为灰烬。（加二 20 上。）把灰倒在坛的东面，（利一 16，）就是日出的方向，含示复活。就燔祭而言，灰不是结束，因为基督的死带进复活。（罗六 3 ~ 5，林后四 10 ~ 12，腓三 10 ~ 11。）神重视这些灰，因为这些灰至终要成为新耶路撒冷。我们被消减成灰，就把

## WEEK 3—DAY 6

### Morning Nourishment

Lev. 6:9-10 ...This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning....And the priest shall put on his linen garment;...and he shall take up the ashes to which the fire has consumed the burnt offering on the altar, and he shall put them beside the altar.

12-13 ...The fire on the altar shall be kept burning on... the altar continually; it shall not go out.

The burnt offering being on the hearth signifies that anything offered as a burnt offering must be put on the place of offering to be burned. Those who offer themselves to God as a burnt offering must be on the place of burning and must be willing to become a heap of ashes. (Lev. 6:9, footnote 2)

All night until the morning [Lev. 6:9] signifies that a burnt offering should remain in the place of burning through the dark night of this age until the morning, until the Lord Jesus comes again (2 Pet. 1:19; Mal. 4:2). (Lev. 6:9, footnote 3)

### Today's Reading

The ashes, the result of the burnt offering, are a sign of God's acceptance of the offering. The priest's putting on linen garments (Lev. 6:10) signifies that fineness, purity, and cleanness are needed in handling the ashes. His putting on other garments to carry the ashes outside the camp (v. 11) signifies that the handling of the ashes of the burnt offering was done in a stately manner. Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes (Gal. 2:20a). The putting of the ashes beside the altar toward the east (Lev. 1:16), the side of the sunrise, is an allusion to resurrection. In relation to the burnt offering, the ashes are not the end, for Christ's death brings in resurrection (Rom. 6:3-5; 2 Cor. 4:10-12; Phil. 3:10-11). God has a high regard for these ashes, for eventually the ashes will become the

我们带进三一神的变化里。（罗十二2，林后三18。）在复活里，我们这些灰被变化成为宝贵的材料—金、珍珠和宝石—为着新耶路撒冷的建造。（启二一18～21。）（圣经恢复本，利六10注1。）

祭司每早晨在坛上烧柴，表征神的愿望（见利六9注4）需要事奉的人合作，把更多燃料加到圣火里，好加强焚烧，使神接纳燔祭作食物。（参罗十二11，提后一6。）早晨表征焚烧的新开始。（利六12注1。）

烧燔祭替平安祭的甘美立定根基。这指明我们应当将自己献给神作常献的燔祭，（参罗十二1，）好为我们与神甘美的交通，就是烧平安祭牲的脂油所表征者，立定根基。烧燔祭和烧平安祭，表征我们向着神的绝对，以及我们对三一神的享受，都该如火焚烧。（利六12注2。）

我要对有心全时间服事主的年轻人说一句话。我必须告诉你们，困苦等着你们，你们在这地上没有前途；没有属地的东西可以给你们倚靠作保障，并为着你们为人的生活。你们可能觉得自己对神很有用，但至终你们会成为灰。人人都想作大人物，但你若要全时间服事主耶稣，就必须预备好作小人物，甚至成为灰。…我们作燔祭的结果，将完成神新约的经纶。…我们所作的必须终结于基督身体的建造，这身体乃是要来之新耶路撒冷的小影。…我们所作的实际上并不寻常，但对世人来说算不得什么。在他们看来，我们所作的不过是灰。然而，神重视这些灰，因为这些灰至终要成为新耶路撒冷。（利未记生命读经，二四七、二五一页。）

参读：利未记生命读经，第九至十、二十三篇。

New Jerusalem. Our being reduced to ashes brings us into the transformation of the Triune God (Rom. 12:2; 2 Cor. 3:18). In resurrection we as ashes are transformed to become precious materials—gold, pearl, and precious stones—for the building of the New Jerusalem (Rev. 21:18-21). (Lev. 6:10, footnote 1)

The priest's burning wood on the altar every morning signifies the need of the serving one's cooperation with God's desire (see footnote 4 on Leviticus 6:9) by adding more fuel to the holy fire to strengthen the burning for the receiving of the burnt offering as God's food (cf. Rom. 12:11; 2 Tim. 1:6). The morning signifies a new start for the burning. (Lev. 6:12, footnote 1)

The burning of the burnt offering laid a foundation for the sweetness of the peace offering. This indicates that our offering ourselves to God as a continual burnt offering (cf. Rom. 12:1) should be laid as a foundation for our sweet fellowship with God, signified by the burning of the fat of the peace offering. The burning of both the burnt offering and the peace offering signifies that both our absoluteness for God and our enjoyment of the Triune God should be a matter of burning. (Lev. 6:12, footnote 2)

I would like to say a word to the young people who have the heart to serve the Lord full time. I must tell you that hardships await you and that there is no future for you on earth. You will have nothing earthly on which to rely for your security and for your human living. You may feel that you will be very useful to God, but in the end you will be ashes. Everyone wants to be somebody, but if you would serve the Lord Jesus full time, you must prepare yourself to be nobody, even to be ashes. The result of our being a burnt offering will be something that carries out God's New Testament economy... What we do must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem. What we are doing is actually extraordinary, but to the worldly people it is nothing. To them what we are doing is ashes. However, God has a high regard for these ashes. Eventually these ashes will become the New Jerusalem. (Life-study of Leviticus, pp. 208, 211)

Further Reading: Life-study of Leviticus, msgs. 9-10, 23

# 第三周诗歌

# WEEK 3 — HYMN

补 507

## 聚集在耶路撒冷

C 大调

(英1251)

4/4

3·4 | 5·5 5·5 5 3̇·2̇ | 1̇·1̇ 7·6 5 3̇·4̇ | 5·5 5·5  
 一 聚集 在耶路撒冷,完全 脱离巴比伦,我们 作合一见  
 5 1̇·1̇ | 2̇·2̇ 2̇·3̇ 2̇ 3̇·4̇ | 5·5 5·5 5 3̇·2̇ | 1̇·1̇ 7·6  
 证,哦,愿 荣耀归给神!摒弃 各样的教训,放下 一切的异  
 5 3̇·4̇ | 5·5 1̇·2̇ 3̇ 1̇·1̇ | 2̇·2̇ 1̇·7̇ 1̇ 1̇·2̇ | 3̇-1̇  
 议,竭力 保守灵合一,在众 地方召会里。副 阿利 路 亚!  
 4̇·4̇ | 3̇-1̇ 7̇·1̇ | 2̇·2̇ 2̇·2̇ 3̇ 2̇·2̇ | 1̇·1̇ 7̇·6 5 3̇·4̇ |  
 阿利 路 亚!我们 都同心合意,建造 基督的身体。阿利  
 5-1̇ 1̇·2̇ | 3̇-1̇ 1̇·1̇ | 2̇·2̇ 2̇·2̇ 1̇·1̇ 7̇·7̇ | 1̇- - ||  
 路 亚!阿利 路 亚!我们 如今活 在地方召会 里。

- 二 为使恢复能继续,祭司体系乃所需,  
唯此才蒙神称许,哦,愿荣耀归给神!  
祭司神前过生活,完全被主浸透过,  
如此建造神居所,在众地方召会里。
- 三 我们眼睛须开启,看见君王的治理,  
神圣权柄得建立,哦,愿荣耀归给神!  
为使召会得益处,先决条件要守住—  
完全向圣灵顺服,在众地方召会里。
- 四 我们须就近祭坛,将一切全都奉献,  
如此事奉理当然,哦,愿荣耀归给神!  
对此我们无争辩,绝对摆上心甘情愿,  
召会合一得实现,在众地方召会里。
- 五 现今根基已立定!哦,何等荣耀显明!  
我们都快乐高兴,哦,愿荣耀归给神!  
让我们大声欢呼,将声音传到远处,  
并将仇敌全灭除,在众地方召会里。

## To Jerusalem we've come

The Church — The Lord's Recovery

1251

1. To Je - ru - salem we've come, We are through with Ba - bylon, We have gath-ered to be one, O  
 glo - ry be to God! Of the teachings we're bereft, All o - pinions we have left, Spir-it from the soul is cleft, In the  
**Chorus**  
 lo - cal church-es now. (C) Hal - le - lu - jah! Hal - le - lu - jah! We are all in one accord For the  
 building of the Lord. Hal - le - lu - jah! Hal - le - lu - jah! We are liv-ing in the lo - cal churches now!

2. That recovery may proceed  
Real priests are what we need—  
Those who live in Christ indeed,  
O glory be to God!  
Saturated with the Lord,  
They have Christ as their reward.  
These the building work afford  
In the local churches now.
3. And the kingship we must see  
With divine authority—  
To this rule we'll all agree,  
O glory be to God!  
To the Spirit we'll submit  
For the church's benefit—  
This is His prerequisite  
In the local churches now.
4. We the altar must obtain,  
Have our all upon it lain.  
The burnt-offering must be slain,  
O glory be to God!  
This we never should dispute,  
For the church be absolute,  
All that's otherwise uproot  
In the local churches now.
5. The foundation now is laid—  
O what glory doth pervade!  
We are all with joy arrayed,  
O glory be to God!  
Let us raise a mighty shout—  
They will hear us far without,  
And the enemy we'll rout  
In the local churches now.





## 第四篇

### 以斯拉记及尼希米记中所描绘 召会作为神的殿和神的城之恢复

读经: 拉七 6~10, 21, 27~28, 八 21~23, 十 1,  
尼一 1~11, 二 4, 10, 17~20, 三 1~6, 四 4~  
5, 9, 五 10, 14~19, 八 1~4, 8~9, 14

#### 纲 要

#### 周 一

壹 以色列人剩下的余民得恢复, 从巴比伦回到耶路撒冷, 为着重建殿和城, 表征召会剩下的余民被主恢复, 脱离今天的分裂和混乱, 回到原初一的立场, 为着建造召会作神的家和神的国—启十七 1~6, 十八 2, 4 上:

一 神的百姓需要被恢复, 脱离巴比伦, 回到独一的一个立场—申十二 5, 11~14, 诗一三三, 启一 11。

二 神的子民需要被恢复, 回到享受由美地所预表, 那追测不尽之丰富的基督作为包罗万有的灵—弗三 8, 加三 14, 申八 7~10, 西一 12, 二 6~7。

#### 周 二

## Message Four

### The Recovery of the Church as God's House and God's City as Portrayed in Ezra and Nehemiah

Scripture Reading: Ezra 7:6-10, 21, 27-28; 8:21-23; 10:1; Neh. 1:1-11; 2:4, 10, 17-20; 3:1-6; 4:4-5, 9; 5:10, 14-19; 8:1-4, 8-9, 14

#### Outline

#### Day 1

**I. The recovery of a remnant of the children of Israel from Babylon to Jerusalem for the rebuilding of the temple and the city signifies the Lord's recovery of a remnant of the church out of today's division and confusion back to the original ground of oneness for the building up of the church as the house of God and the kingdom of God—Rev. 17:1-6; 18:2, 4a:**

A. God's people need to be recovered out of Babylon back to the unique ground of oneness—Deut. 12:5, 11-14; Psa. 133; Rev. 1:11.

B. God's people need to be recovered back to the enjoyment of the unsearchably rich Christ as the all-inclusive Spirit, typified by the good land—Eph. 3:8; Gal. 3:14; Deut. 8:7-10; Col. 1:12; 2:6-7.

#### Day 2

三 在召会的恢复里，我们正在建造基督的身体，就是神的殿，神的家—弗四 11～16，林前三 9～17。

四 在召会的恢复里，我们是过国度的生活，好在神国的实际里，在生命中作王—罗十四 17，五 17，参太五 3，8，六 6，14～15，20～21，七 13～14。

五 这满足了神原初的心意，就是得着一个团体的人，在祂的形像上彰显祂，并带着祂的管治权代表祂—创一 26。

### 周 三

贰 主兴起以斯拉，加强并充实了祂的恢复—拉七 6～10：

一 以斯拉是祭司，也是经学家，就是精通神律法的人；以斯拉是这样的人，所以有能力应付需要—21 节：

1 祭司是与主调和并被主浸透的人；以斯拉就是这种人—八 21～23。

2 以斯拉是信靠神的人，他与神是一，精通神的话，并认识神的心、神的渴望和神的经纶—七 27～28，十 1。

3 以斯拉不断与主接触，而与主是一；因此，他不是一位字句经学家，乃是一位祭司经学家—尼八 1～2，8～9。

4 以斯拉没有说什么新的东西，他是说摩西所已经说过的—拉七 6，尼八 14。

C. In the recovery of the church we are building up the Body of Christ, the temple of God, the house of God—Eph. 4:11-16; 1 Cor. 3:9-17.

D. In the recovery of the church we are living the kingdom life to reign in life in the reality of God's kingdom—Rom. 14:17; 5:17; cf. Matt. 5:3, 8; 6:6, 14-15, 20-21; 7:13-14.

E. This fulfills God's original intention to have a corporate man to express Him in His image and to represent Him with His dominion—Gen. 1:26.

### Day 3

II. The Lord raised up Ezra to strengthen and enrich His recovery—Ezra 7:6-10:

A. Ezra was a priest and also a scribe, one who was skilled in the law of God; as such a person, Ezra had the capacity to meet the need—v. 21:

1. A priest is one who is mingled with the Lord and saturated with the Lord; Ezra was this kind of person—8:21-23.

2. Ezra was a man who trusted in God, who was one with God, who was skilled in the Word of God, and who knew God's heart, God's desire, and God's economy—7:27-28; 10:1.

3. Ezra was one with the Lord by contacting Him continually; thus, he was not a letter-scribe but a priestly scribe—Neh. 8:1-2, 8-9.

4. Ezra spoke nothing new; what he spoke had been spoken already by Moses—Ezra 7:6; Neh. 8:14.

二 在主的恢复里我们需要许多以斯拉，他们是祭司教师，就是那些与神接触，被神浸透，与神是一，并被神充满，精通神话语的人；只有这种人才够资格在主恢复里作教师—太十三 52，林后三 5～6，提前二 7。

## 周 四

三 以斯拉用属天的真理教育以色列人，把他们重新构成，使以色列能成为神的见证—尼八 1～4，8：

1 神对以色列的心意，是要在地上得着一班神圣构成的子民，作祂的见证；神的子民要作祂的见证，就必须被神的话重新构成—赛四九 6，六十 1～3。

2 百姓从被掳归回之后仍是任性的，因为他们生在并长在巴比伦，有了巴比伦的构成：

a 巴比伦的元素已经作到他们里面，构成到他们全人里面—亚三 3～5。

b 他们返回列祖之地，成为以色列国的公民后，需要被重新构成。

3 神的子民需要教导和重新构成，好被带进照着神的文化，就是彰显神的文化中；这种文化需要许多教育—尼八 8：

a 以斯拉在这一点上非常有用，因为他有属天、神圣之构成和文化的总和，并且借着祂，百姓得以被神的话重新构成—1～2 节。

b 以斯拉能帮助百姓认识神，不是仅仅一般的认识，乃是照着神所说的话而有的认识—8 节。

B. In the Lord's recovery we need Ezras, priestly teachers who contact God, who are saturated with God, who are one with God and filled with God, and who are skillful in the Word of God; this is the kind of person who is qualified to be a teacher in the Lord's recovery—Matt. 13:52; 2 Cor. 3:5-6; 1 Tim. 2:7.

## Day 4

C. Ezra reconstituted the people of Israel by educating them with the heavenly truths so that Israel could become God's testimony—Neh. 8:1-4, 8:

1. God's intention with Israel was to have on earth a divinely constituted people to be His testimony; in order for God's people to be His testimony, they had to be reconstituted with the word of God—Isa. 49:6; 60:1-3.

2. After the return from captivity, the people were still unruly, for they had been born and raised in Babylon and had become Babylonian in their constitution:

a. The Babylonian element had been wrought into them and constituted into their being—Zech. 3:3-5.

b. After they returned to the land of their fathers to be citizens of the nation of Israel, they needed a reconstitution.

3. There was the need of teaching and reconstitution to bring the people of God into a culture that was according to God, a culture that expressed God; this kind of culture requires a great deal of education—Neh. 8:8:

a. Ezra was very useful at this point, for he bore the totality of the heavenly and divine constitution and culture, and he was one through whom the people could be reconstituted with the word of God—vv. 1-2.

b. Ezra could help the people to know God not merely in a general way but according to what God had spoken—v. 8.

- 4 要重新构成神的百姓，需要用神口里所出、并彰显神的话，教育他们—诗一一九 2, 9, 105, 130, 140:
- a 重新构成神的百姓，就是教育他们，把他们摆进神的话里，使他们被神的话浸透—西三 16。
  - b 当神的话在我们里面作工，神的灵，就是神自己，自然而然地就借着话将神的性情同神的元素分赐到我们里面；这样，我们就被重新构成—提后三 16 ~ 17。

## 周 五

- 5 借着以斯拉的职事，以色列人（在预表上）被重新构成，结果成为特别的国，就是圣别、分别归神、彰显神的国—赛四九 6, 六十 1 ~ 3, 亚四 2:
- a 他们被神的思想、神的考量、并神的一切所是灌输，使他们成为神的复制。
  - b 借着这种神圣的构成，人人都在生命和性情上成为神；结果，他们成为神圣的国，彰显神圣的特性—彼前二 9。
  - c 被掳归回的人，是个别地并团体地被重新构成，成为神的见证。
- 四 今天在主的恢复里，我们需要许多以斯拉作洁净的工作，用神圣的真理教育百姓，借此构成他们，使他们成为神在地上的见证，祂团体的彰显—提后二 2, 15, 提前三 15。

叁 尼希米记的重点是：耶路撒冷城同其城墙是城内神殿的守卫和保护：

4. In order to reconstitute the people of God, there was the need to educate them with the word that comes out of the mouth of God and that expresses God—Psa. 119:2, 9, 105, 130, 140:
- a. To reconstitute the people of God is to educate them by putting them into the word of God so that they may be saturated with the word—Col. 3:16.
  - b. When the word of God works within us, the Spirit of God, who is God Himself, through the word spontaneously dispenses God's nature with God's element into our being; in this way we are reconstituted—2 Tim. 3:16-17.

## Day 5

5. As a result of being reconstituted through the ministry of Ezra, Israel (in type) became a particular nation, a nation sanctified and separated unto God, expressing God—Isa. 49:6; 60:1-3; Zech. 4:2:
- a. They were transfused with the thought of God, with the considerations of God, and with all that God is; this made them God's reproduction.
  - b. By this kind of divine constitution, everyone became God in life and in nature; as a result, they became a divine nation expressing the divine character—1 Pet. 2:9.
  - c. The returned captives were reconstituted personally and corporately to become God's testimony.
- D. In the Lord's recovery today, we need Ezras to do a purifying work and to constitute God's people by educating them with the divine truths so that they may be God's testimony, His corporate expression, on earth—2 Tim. 2:2, 15; 1 Tim. 3:15.

**III. The crucial point in the book of Nehemiah is that the city of Jerusalem with its wall was a safeguard and protection for the house of God within the city:**

一 重建神的殿，预表神恢复堕落的召会；重建耶路撒冷的城墙，预表神恢复祂的国；神建造祂的家（殿）和建造祂的国是并行的——太十六 18 ~ 19。

二 神的城乃是扩大、加强、并建造的召会，作为神在祂国里作王管治的中心；至终，在神的经纶里，神的家（殿）成为圣城新耶路撒冷，作神永远的住处，并祂永远之国的管治中心——启二一 2 ~ 3, 22, 二二 3。

三 当我们认识并享受基督作我们的生命，我们就有召会作神的家；我们若往前认识祂的元首身分，家就要扩大成为城，就是神的国——弗一 22 ~ 23, 四 15, 启二二 1。

## 周 六

四 尼希米的进取给我们看见，今天在主的恢复里需要有正确的进取：

1 摩押人和亚扪人的首领对尼希米为以色列人求好处，甚为恼怒；这些人原是罗得不纯洁的扩增所生的后裔，他们恨恶并藐视以色列人——尼二 10, 19, 参结二五 3, 8。

2 对于这些反对者的嗤笑、藐视和凌辱，尼希米非常纯洁而进取，并不胆怯——尼二 17 ~ 20, 三 1 ~ 6, 参徒四 29 ~ 31, 帖前二 2, 提后一 7 ~ 8。

3 从神得着帮助的，乃是进取的人；使徒保罗象尼希米一样，与神联合，体认神在这联合中的协助——徒二六 21 ~ 22。

4 尼希米的进取是他属人行为的美德，表明我们天然的性能、才干和美德必须经过基督的十字架，而被

A. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom; God's building of His house and of His kingdom go together—Matt. 16:18-19.

B. The city of God is the enlarged, strengthened, and built-up church as the ruling center for God's reign in His kingdom; eventually, in God's economy the house of God becomes the holy city, the New Jerusalem, as God's eternal habitation and the ruling center of His eternal kingdom—Rev. 21:2-3, 22; 22:3.

C. When we realize and enjoy Christ as our life, we have the church as the house of God; if we go further and realize His headship, the house will be enlarged to be the city, the kingdom of God—Eph. 1:22-23; 4:15; Rev. 22:1.

## Day 6

D. Nehemiah's aggressiveness shows us the need for the proper aggressiveness in the Lord's recovery today:

1. The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel; these descendants of the impure increase of Lot hated and despised the children of Israel—Neh. 2:10, 19; cf. Ezek. 25:3, 8.

2. In relation to the mocking, despising, and reproach of these opposers, Nehemiah was very pure and aggressive, not cowardly—Neh. 2:17-20; 3:1-6; cf. Acts 4:29-31; 1 Thes. 2:2; 2 Tim. 1:7-8.

3. It is the aggressive ones who receive help from God; like Nehemiah, the apostle Paul was allied with God and realized God's assistance in this alliance—Acts 26:21-22.

4. Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, ability, and virtues must pass through

带进复活里，就是带进作为三一神之终极完成的那灵里，好在成就神经纶的事上对神有用。

5 尼希米不活在他天然的人里，乃活在复活里；他是神百姓中间带头之人的榜样；他是进取的，（参尼二 1～8，）但他的进取伴随着其他特征：

a 尼希米在与神的关系上，是爱神也爱神在地上权益的人；这权益包括圣地（表征基督）、圣殿（表征召会）、和圣城（表征神的国）—参提后三 1～5。

b 尼希米是爱神的人，他在交通中祷告神、接触神；为着城墙的重建，尼希米站在神的话上，并照着神的话祷告—尼一 1～11，二 4，四 4～5，9。

c 尼希米信靠神，甚至与神成为一；结果，他成为神的代表—五 19，参林后五 20。

d 尼希米在与百姓的关系上，全然不自私，不为自己寻求什么，也不顾自己的利益；他始终乐意为百姓和国家，牺牲他的所有—尼四 18，五 10，14～19，十三 27～30。

五 圣城高大的城墙是为着把我们分别归神、保护神的权益、并彰显神：

1 城墙的功用是将城从神之外的一切事物中分别、圣别出来归神，因而使这城成为圣城—启二一 2 上，10 下，彼前一 15～16，林后六 14～17：

a 圣城新耶路撒冷的城墙是用碧玉造的，城墙的根基是用各样宝石装饰的—启二一 18～20：

(-) 我们借着在基督这宝贵的石头里，在神圣生命里长大，（彼前二 4，）就被变化成为宝石。（林前三 12 上。）

the cross of Christ and be brought into resurrection, into the Spirit as the consummation of the Triune God, to be useful to God in the accomplishing of His economy.

5. Nehemiah did not live in his natural man but in resurrection; he was a pattern of what a leader among God's people should be; he was aggressive (cf. Neh. 2:1-8), but his aggressiveness was accompanied by other characteristics:

a. In his relationship with God he was one who loved God and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)—cf. 2 Tim. 3:1-5.

b. As a person who loved God, Nehemiah prayed to God to contact Him in fellowship; for the rebuilding of the wall, Nehemiah stood on God's word and prayed according to it—Neh. 1:1-11; 2:4; 4:4-5, 9.

c. Nehemiah trusted in God and even became one with God; as a result, he became the representative of God—5:19; cf. 2 Cor. 5:20.

d. In his relationship with the people, Nehemiah was altogether unselfish, without any self-seeking or self-interest; he was always willing to sacrifice what he had for the people and for the nation—Neh. 4:18; 5:10, 14-19; 13:27-30.

E. The great and high wall of the holy city is for our separation unto God, the protection of God's interests, and the expression of God:

1. The function of the wall of the city is to separate, to sanctify, the city unto God from all things other than God, thus making the city the holy city—Rev. 21:2a, 10b; 1 Pet. 1:15-16; 2 Cor. 6:14—7:1:

a. The wall of the holy city, the New Jerusalem, is built with jasper, and the foundations of the wall of the city are adorned with every precious stone—Rev. 21:18-20:

1) By our growth in the divine life in Christ as the precious stone (1 Pet. 2:4), we are transformed into precious stones (1 Cor. 3:12a).

(二) 宝石指明变化；我们越被变化，就越被分别—罗十二2。

b 当那灵变化的工作在神圣的生命中进行时，我们这些变化过的宝石，就被建造在一起，成为完整的墙及其根基—林前三6～12上。

2 城墙的功用是保护神的神性丰富在地上的权益，以及基督终极的成就；为着这样的保护，我们必须从神的话释放出纯净的真理—参约十七17。

3 城墙的功用是彰显神；神显出来的样子象碧玉，而碧玉墙表征在永世里作神团体彰显的整座城，有神显出来的样子—启四3，二一18。

2) Precious stones indicate transformation; the more we are transformed, the more we are separated—Rom. 12:2.

b. While the transformation work of the Spirit is going on in the divine life, we, the transformed precious stones, are being built up together to be one complete wall with its foundations—1 Cor. 3:6-12a.

2. The function of the wall of the city is to protect the interests of the riches of God's divinity on the earth and the attainments of Christ's consummation; we must put out the pure truth from the Word for this protection—cf. John 17:17.

3. The function of the wall of the city is to express God; God's appearance is like jasper, and the jasper wall signifies that the whole city, as the corporate expression of God in eternity, bears the appearance of God—Rev. 4:3; 21:18.





申十二 5 “…耶和华你们的神…所选择…的地方，就是祂的居所，…你们要往那里去。”

11 ~ 12 “那时你们要将…你们的燔祭和别的祭，十分取一之物，和手中的举祭，并向耶和华许愿所献一切上好的还愿祭，都奉到耶和华你们神所选择给祂名居住的地方。你们…都要在耶和华你们的神面前欢乐…”

“恢复”一辞的意义，是再次得回失去的东西，或使事物回到正常的情形；意即在遭受破坏或失去了以后，再使事物复原或回到正常的情形。我们说到召会的恢复，意即召会原初有一种情形，后来却失去或受了破坏，现今就有需要把召会带到她原初的情形。因为经过了许多世纪的历史，召会已经堕落了，她需要回复到照着神原初心意的光景。我们对于召会的异象，应当受到管治，不是照着现今的情形或传统的作法，乃是照着圣经里所启示，神原初的心意和标准。

召会的恢复是由以色列人从被掳回归所预表的。（拉一 3 ~ 11。）…以色列国全部的历史，乃是召会一个完整、包罗万有的预表。以色列国开始于出埃及。…最后，以色列人过约但河，进入迦南美地。他们征服那地的人并得着那地后，就建造圣殿。…然而，…主要的是由于所罗门的失败，圣殿就被毁坏了，以色列人也被带到巴比伦作俘虏。（新约总论第七册，四五九至四六一页。）

## 信息选读

Deut. 12:5 ...To the place which Jehovah your God will choose,...to His habitation,...there shall you go.

11-12 Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring...your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah. And you shall rejoice before Jehovah your God...

Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures.

The recovery of the church is typified by the return of the children of Israel from their captivity (Ezra 1:3-11)...The entire history of the nation of Israel is a full type, an all-inclusive type, of the church. The nation of Israel began with the exodus...Eventually, the people of Israel crossed the Jordan and entered into Canaan, the good land. After conquering the people and gaining the land, they built the temple...However,...mainly due to the failure of Solomon, the temple was destroyed, and the children of Israel were taken to Babylon as captives. (The Conclusion of the New Testament, pp. 2447-2449)

## Today's Reading

由于召会的堕落，就属灵一面说，她是已经被掳了。神的子民已经分裂、分散，从一的正确立场被掳到错误的立场。在旧约的预表里，以色列人以耶路撒冷为中心而生活，但后来却被分散并被掳到许多地方，特别是到了巴比伦。这描绘出今天许多基督徒中间的光景。就着非常真实的意义来说，今天的信徒比以色列人更加分散。因此，我们需要恢复。我们需要的不仅是复兴，更是恢复。

以色列人的恢复，不仅是从巴比伦出来，乃是要归回到耶路撒冷，就是神所命定唯一的立场。耶路撒冷是主所拣选的地方。（申十二5。）因此，耶路撒冷就是神子民敬拜神的中心，这唯一的中心保守了神子民的一。若没有这样的一个中心，以色列人进入美地后，早就分裂了。神预知这个难处，就一再地重复关于祂所拣选之地的诫命。（5，11，13～14。）以色列人没有权利选择他们自己敬拜的地方。…神的拣选成了祂子民聚集的中心，这就是一的独一无二立场。为此，在旧约里神的子民必须被带回到耶路撒冷，神所命定唯一的立场。

今天的巴比伦不仅将神的子民掳去，也抢夺了神殿中一切的丰富。那些表征基督丰富的器皿，已经被掳掠了。这就是为什么在罗马天主教和更正教的公会里，很少有人说到基督那追溯不尽的丰富。（弗三8。）也没有鼓励信徒吃基督，喝基督，与基督同坐席，完满地享受基督。信徒们对基督的丰富享受不多，或没有享受，原因乃是所有殿里的器皿，都已被大巴比伦掳去。现今主需要恢复对基督丰富的经历。祂不仅要呼召祂忠信的子民，从巴比伦出来回到正确的召会生活，也要将已经失去的基督的各方面恢复并带回。（新约总论第七册，四六一至四六五页。）

参读：新约总论，第二百三十篇。

Spiritually speaking, the church, due to its degradation, has been in captivity. God's people have been divided, scattered, and carried away from the proper ground of unity to a wrong ground. In the Old Testament type, the children of Israel were centered around Jerusalem, but later they were scattered and carried away to many places, in particular, to Babylon. This portrays the situation among many of today's Christians. In a very real sense, the believers today are more scattered than the children of Israel were. Therefore, we need to be recovered. We need not only revival but also recovery.

The recovery of the children of Israel was not only from Babylon but back to Jerusalem, the God-ordained unique ground. Jerusalem was the place the Lord had chosen (Deut. 12:5). Jerusalem, therefore, was the center for God's people to worship Him, and this unique center preserved the unity of the people of God. Without such a center, after the children of Israel had entered the good land, they would have been divided. Foreseeing this problem, God repeated the commandment again and again concerning the place of His choosing (Deut. 12:5, 11, 13-14). The people of Israel had no right to choose their own place to worship....God's choice became the center of the gathering of His people, and this is the unique ground of unity. For this reason, it was necessary for God's people in the Old Testament to be brought back to Jerusalem, the unique ground ordained by God.

Today's Babylon has not only captured God's people but also robbed all the riches from God's temple. The vessels, signifying the riches of Christ, have been carried away. This is the reason that in Roman Catholicism and in the Protestant denominations very little is said, if anything, concerning the unsearchable riches of Christ (Eph. 3:8). The believers are not encouraged to eat Christ, to drink Christ, to feast with Christ, to enjoy Christ in full. The reason there is little or no enjoyment of the riches of Christ is that all the vessels in the temple have been carried away by Babylon the Great. Now the Lord wants to recover the experience of the riches of Christ. He wants not only to call His faithful people out of Babylon and back to the proper church life but also to recover and bring back all the different aspects of Christ which have been lost. (The Conclusion of the New Testament, pp. 2449, 2451-2453)

Further Reading: The Conclusion of the New Testament, msg. 230

拉一 2 ~ 3 “波斯王古列如此说，耶和华天上的神已将地上万国赐给我，又嘱咐我在犹大的耶路撒冷为祂建造殿宇。你们中间凡作祂子民的，可以上犹大的耶路撒冷，建造在耶路撒冷之耶和华以色列神的殿；（祂是神；）愿这人的神与他同在。”

召会的恢复…是由神的子民从巴比伦归回后，在耶路撒冷重建神的殿，就是神的家所预表。以斯拉一章三节说，“你们中间凡作祂子民的，可以上犹大的耶路撒冷，建造在耶路撒冷之耶和华以色列神的殿；…愿这人的神与他同在。”五节继续说，“于是，犹大和便雅悯的宗族首领、祭司、利未人，就是一切被神激动他灵的人，都起来要上去建造在耶路撒冷耶和华的殿。”这几节指出，恢复不只是为了带着神殿的器皿回到耶路撒冷，也是要重建被毁坏之神的殿。（新约总论第七册，四六六页。）

### 信息选读

召会的恢复是由旧约里耶路撒冷城的重建所预表。（尼二 11，17。）圣殿的建造恢复后，还需要建造城。没有城，殿就没有保护。圣殿乃是主同在的地方，需要受到保护；城的墙对殿乃是防御。

这也是预表的另一面，是我们必须应用在新约里的。以弗所二章十九节和提前三章十五节，说到召会是神的家。但是，在启示录末了两章，有一座城，并且在这城内没有殿，（二一 22，）因为城已经成为殿的扩大。

Ezra 1:2-3 Thus says Cyrus the king of Persia, All the kingdoms of the earth has Jehovah the God of heaven given to me; and He has charged me to build Him a house in Jerusalem, which is in Judah. Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.

The recovery of the church is also typified by the rebuilding of the temple of God, the house of God, in Jerusalem after the return of God's people from Babylon. Ezra 1:3 says, "Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem,...and let him build the house of Jehovah the God of Israel..." Verse 5 goes on to say, "Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem." These verses indicate that the recovery is not only a matter of going back to Jerusalem with the vessels of the temple of God but also of rebuilding the temple of God, which had been destroyed. (The Conclusion of the New Testament, p. 2453)

### Today's Reading

The recovery of the church is typified in the Old Testament by the rebuilding of the city of Jerusalem (Neh. 2:11, 17). After the recovery of the building of the temple, there was still the need to build up the city. Without the city, there would have been no protection for the temple. The temple, the place of the Lord's presence, needed protection. The wall of the city was the defense to the temple.

This also is an aspect of the type that we must apply in the New Testament. Ephesians 2:19 and 1 Timothy 3:15 speak of the church as the house of God. But in the last two chapters of Revelation, there is a city, and in this city there is no temple (Rev. 21:22), because the city has become the enlargement of the temple.

至终，整个召会就成了城。因为殿已经作了城，所以二十一章二十二节告诉我们，在耶路撒冷城内没有殿。城是帐幕，是居所。（2～3。）因此，城乃是殿的扩大，是家发展到至极。

家和城的建造，是神永远定旨的中心。这建造实际上就是神与人的调和。所以，召会就是神性与人性的调和。当这调和扩大并终极完成到最完满的程度时，那就是城。然后，这城至终要成为神和人相互的建造，相互的住处，让神住在我们里面，我们也住在神里面。这乃是神与人宇宙的、永远的调和。就着小规模而言，这是家；就着大规模而言，乃是城。

末了，召会的恢复包括建立国度的生活。这是由保罗在罗马十四章十七节的话所指明的：“神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”这节经文启示，神的国就是召会的生活。按照十四章的上下文，国度就是今天的召会生活。召会生活的实际就是国度。十二章说到身体生活，十四章说到国度生活。这指明，按照罗马书，国度生活乃是身体生活的实际。

神的国作为召会生活，乃在于公义、和平、并圣灵中的喜乐。当神国的权柄运行在我们里面时，公义、和平、并喜乐，就要成为我们日常生活的特性。有这样的一种生活，乃是建立国度的生活，正如尼希米记中重建耶路撒冷城所预表的。因此，在召会的恢复里，我们乃是建造召会作为神的家和神的城。（*新约总论*第七册，四六六至四六七、五一二页。）

参读：*新约总论*，第二百三十四篇。

Eventually, the whole church becomes the city. Because the temple has become the city, Revelation 21:22 tells us that there is no temple in the city of New Jerusalem. The city is the tabernacle, the dwelling place (Rev. 21:2-3). Hence, the city is the enlargement of the temple, the development of the house, to the uttermost.

The building of the house and the city is the center of God's eternal purpose. This building is actually the mingling of God with man. The church, therefore, is the mingling of divinity with humanity. When this mingling is enlarged and consummated to the fullest extent, that is the city. The city, then, eventually becomes the mutual building, the mutual habitation, of God and man, for God dwells in us and we dwell in God. This is the universal, eternal mingling of God with man. On a small scale, this is the house, and on a large scale, it is the city.

Finally, the recovery of the church involves the establishing of the kingdom life. This is indicated by Paul's word in Romans 14:17. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." This verse reveals that the kingdom of God is the living of the church. According to the context of Romans 14, the kingdom is today's church life. The reality of the church life is the kingdom. Romans 12 speaks of the Body life and Romans 14 of the kingdom life. This indicates that, according to Romans, the kingdom life is the reality of the Body life.

The kingdom of God as the living of the church is righteousness, peace, and joy in the Holy Spirit. When the authority of God's kingdom operates in us, righteousness, peace, and joy will characterize our daily life. To have such a living is to establish the kingdom life as typified in the book of Nehemiah by the rebuilding of the city of Jerusalem. Therefore, in the recovery of the church, we are building up the church as God's house and city. (*The Conclusion of the New Testament*, pp. 2453-2454, 2496)

Further Reading: *The Conclusion of the New Testament*, msg. 234

### 晨兴喂养

拉七 6～7 “这以斯拉从巴比伦上来，他是经学家，精通耶和华以色列神所赐摩西的律法。王赐他一切所求的，是因耶和华他神的手帮助他。…也有些以色列人、祭司、利未人、歌唱的、守门的和殿役，上耶路撒冷去。”

以斯拉回归的时候，一切都恢复了，但是仍需要加强、充实。那些回归的遗民还是少数，在人数上需要加增，因此以斯拉带回不少人。今天，我们的确需要更多的以斯拉。今天，在主恢复里的人数仍然太少，我们需要一些以斯拉从巴比伦回来，在人数上加强这个恢复。许多祭司、首领、利未人、歌唱的、守门的，还留在巴比伦；他们必须为着主的恢复。他们可能生在巴比伦，但他们不是为巴比伦而生的。他们在公会里得救，但他们得救不是为着公会，乃是为主和祂的恢复。（李常受文集一九六九年第二册，四九一至四九二页。）

### 信息选读

首次从巴比伦回归耶路撒冷是神起的头，（拉一 1，5，）第二次回归是以斯拉起的头，他去向王恳求赐他所要的。以斯拉知道首次回归并不完美，也不完全。他知道需要有精通神律法，认识神的心、神的渴望、和神的经纶的人，帮助百姓不仅笼统地认识神，更是按照神所说过话认识神。以斯拉有这样的才能，所以他自愿去向王要求谕旨，准许犹太人回归他们列祖之地。（圣经恢复本，拉七 6 注 1。）

### Morning Nourishment

Ezra 7:6-7 This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him. Some of the children of Israel and some of the priests, and the Levites and the singers and the gatekeepers and the temple servants also went up to Jerusalem...

By the time Ezra returned, everything was recovered, but there was the need of strengthening and enrichment. The remnant of the people who returned was still small; the number needed to be increased, so Ezra brought back a good number. Today we really need more Ezras. The number we have today in the Lord's recovery is still too small; we need some Ezras to come back from Babylon to strengthen the recovery in number. So many priests, leaders, Levites, singers, and gatekeepers are still there in Babylon. They must be for the Lord's recovery. They may have been born in Babylon, but they were not born for Babylon. They were saved in the denominations, but they were not saved for the denominations; they were saved for the Lord and His recovery. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," p. 372)

### Today's Reading

The first return from Babylon to Jerusalem was initiated by God (Ezra 1:1, 5). The second return was initiated by Ezra, who went to the king and appealed to him to grant his request. Ezra realized that the first return was not perfect, not complete. He realized that there was the need for someone who was skilled in the law of God and who knew God's heart, God's desire, and God's economy, to help the people to know God not merely in a general way but according to what God had spoken. Ezra had such a capacity, so he volunteered to go to the king and to request a decree from the king permitting the Jews to return to the land of their fathers. (Ezra 7:6, footnote 1)

以斯拉是一个祭司，是亚伦的后裔，又是一个经学家。旧约的经学家等于新约里的教师。…申言者乃是直接从神那里说话的人，而教师是将申言者所说的话教导人的人。…哈该和撒迦利亚是申言者，因为他们直接从神那里说话。哈该所说的是新的，从未向任何人启示过。撒迦利亚的信息更是美妙；他说基督是那苗、带着七眼的基石、以及顶石。…撒迦利亚不是教师，乃是申言者，从神即时、现时、最新的默示来说话。以斯拉没有说什么新的东西。他所说的是摩西已经说过的。他是经学家和教师。但按照神恢复的原则，我们不需要老旧的教师，我们需要祭司教师。以斯拉也是一个祭司。

祭司乃是与主调和、被主浸透、从主得喂养、整天吸入主的人。凡他所说的就是主自己。主恢复里的教师必须就是这样。以斯拉就是这种人。他宣告禁食，他自己也禁食；他就是一个不断接触主而与主是一的人。他不是字句经学家，乃是祭司经学家。

以斯拉…信靠主。这样的人够资格作主恢复里的教师。…光有知识并不建造人，只会杀死人。乃是祭司教师才建造人。这样的人能以人数的增长加强主的恢复，并以对基督丰富的经历充实主的恢复。赞美主，有些人是这样的以斯拉；我有充分的确信，主要带进更多更多的以斯拉，就是那些与神是一，被神浸透、充满，并在神的工作上有技巧的人。这些人是适当的人，把相当多被掳归回的人带进来，并把更多基督的丰富带回到主的恢复里。（李常受文集一九六九年第二册，四九四至四九六页。）

参读：神殿与神城的恢复，第一至三、五至八章。

Ezra was a priest, a descendant of Aaron, and he was also a scribe. The scribe in the Old Testament equals the teacher in the New Testament...The prophet is one who speaks directly from God, and the teacher is one who teaches the things spoken by the prophet....Haggai and Zechariah were prophets because they spoke directly from God. What was spoken by Haggai was new; it was never revealed to anyone else. Zechariah's message is even more marvelous. He said that Christ is the shoot, the foundation stone with seven eyes, and the topstone...Zechariah was not a teacher but a prophet, speaking from God's instant, present, up-to-date inspiration. Ezra spoke nothing new. What he spoke had been already spoken by Moses. He was a scribe and a teacher. But according to the principle in God's recovery, we do not need an old teacher, but a priestly teacher. Ezra was also a priest.

A priest is one who is mingled with the Lord, saturated with the Lord, feeding upon the Lord, and breathing Him in all day long. Whatever he speaks is just the Lord Himself. This is exactly what the teachers in the Lord's recovery must be. Ezra was this kind of person. He proclaimed a fast, and he fasted; he was simply one with the Lord by contacting the Lord continually. He was not a letter-scribe, but a priestly scribe.

He put his trust in the Lord. This is the kind of person who is qualified to be a teacher in the Lord's recovery...Mere knowledge does not build; it kills. It is the priestly teacher who builds. This is the kind of person who can strengthen the recovery with an increase of numbers and enrich it with the rich experiences of Christ. Praise the Lord there are such Ezras, and I have full assurance that the Lord is going to bring in more and more Ezras—those who are one with God, saturated with God, filled with God, and skillful in the work of God. These persons are the right ones to bring in a good number of returned captives and to bring more riches of Christ into the recovery of the Lord. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 374-375)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 1-3, 5-8

## 第四周·周四

### 晨兴喂养

尼八 1～3 “众民如同一人，聚集…，祭司以斯拉将律法书带到男女会众…面前。他…念这律法书。众民侧耳而听。”

7～8 “…利未人…帮助百姓明白律法；…他们念神的律法书，解译并讲明意思，使百姓明白所念的。”

我们要被重新构成，需要借着回到神的律法，就是祂的话，而回到神面前。…堕落的人要回到神面前，就必须回到神的话。没有人不回到神的话，而能回到神面前。

神的话将我们重新构成。我们都有自己的个性和习惯性的行为，但神能借着祂的话将我们重新构成。这就是我们需要读圣经的原因。神的话逐渐改变我们的心思，和我们的思想方式。神的话与那灵是一。（弗六 17。）当神的话在我们里面作工，那灵就借着话，自然而然将神的性情同神的元素，分赐到我们这人里面。我们甚至不知道这样的分赐正在我们里面进行。借此，我们就被重新构成。（尼希米记生命读经，二〇至二一页。）

### 信息选读

人的构成乃是着国的构成提供根基。正确的国不仅是组织，乃是构成。…那些从巴比伦被掳之地归回耶路撒冷的人，多半不是生在以色列，乃是生在巴比伦，也长在巴比伦。巴比伦的元素已作到他们里面，构成到他们全人里面。所以，他们返回列祖之地，成为以色列的国民后，需要被重新构成。以斯拉在这点上非常有用，因为借着祂，百姓得以被神的话所重新构成。

## << WEEK 4—DAY 4 >>

### Morning Nourishment

Neh. 8:1-3 And all the people gathered as one man....And Ezra the priest brought the law before the assembly....And he read in it....And the ears of all the people were attentive to the book of the law.

7-8 ...And the Levites helped the people understand the law;...and they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

In order to be reconstituted, we need to come back to God by coming back to His law, that is, His word (Neh. 8). Suppose a fallen person wants to come back to God. If he would come back to God, he must come back to God's word. No one can come back to God without coming back to His word.

God's word reconstitutes us. We all have our own kind of disposition and habitual behavior, but God is able to reconstitute us through His word. This is why we need to read the Bible. God's word gradually changes our mind and our way of thinking. The word of God is one with the Spirit (Eph. 6:17). When the word of God works within us, the Spirit, through the word, spontaneously dispenses God's nature with God's element into our being. We may not even be aware that such a dispensing is taking place within us. By this way we are reconstituted. (Life-study of Nehemiah, p. 17)

### Today's Reading

The constitution of a person provides the foundation for the constitution of a nation. A proper nation is not merely an organization but also a constitution. Most of those who had returned to Jerusalem from the captivity in Babylon had been born not in Israel but in Babylon, and they were raised in Babylon. The Babylonian element had been wrought into them and constituted into their being. Therefore, after they returned to the land of their fathers to be citizens of the nation of Israel, they needed a reconstitution.

神对以色列的心意，是要在地上得着一班有神圣构成的百姓，作祂的见证。…在以斯拉和尼希米带领下，归回的以色列人借着神的话，集体的被神以祂自己所构成，成为一个国，作神的见证。（尼希米记生命读经，二〇至二一页。）

百姓〔从被掳之地归回以后〕仍是任性的，因他们得着了巴比伦的构成，所以需要以斯拉，他是事奉神的祭司，也是精通神话语和摩西律法的经学家，学者。（拉七6，11。）他有属天、神圣之构成和文化的总和。以斯拉召聚百姓，不但承认自己的罪，也承认以色列的罪，把他们带回到神的话。（以斯拉记生命读经，三八页。）

神要在地上得着殿和国，需要三段工作。首先，需要一些被掳的人从巴比伦归回耶路撒冷，奠定根基以形成国。这需要有力的政府，有力的行政管理。第二，需要教导和教育，将神子民带进照着神的文化中。这样的文化不是埃及那一类，不是巴比伦那一类，也不是迦南那一类，乃是神那一类，彰显神的文化。这样的文化需要许多教育。第三，需要生机地构成国。这段工作与神子民的构成有关。

在我们的用法里，构成是指有多种元素的生机体。倘若一国的政府不但有组织的构成，也有生机的构成，那个政府就不会没有生命，反而是活而生机的。（尼希米记生命读经，一一至一二页。）

参读：以斯拉记生命读经，第一、四至五篇；尼希米记生命读经，第二至四篇。

Ezra was very useful at this point, for he was one through whom the people could be reconstituted with the word of God. God's intention with Israel was to have on earth a divinely constituted people to be His testimony...Under Ezra and Nehemiah the returned people of Israel were collectively constituted by and with God through His word to be a nation as God's testimony. (Life-study of Nehemiah, pp. 18, 17-18)

[After the return from captivity], the people were still unruly for they had become Babylonian in their constitution. Therefore, there was the need for an Ezra, a priest who served God, and also a scribe, a scholar, who was skilled in the Word of God, skilled in the law of Moses (Ezra 7:6, 11). He bore the totality of the heavenly and divine constitution and culture. Ezra called the people together and confessed not only his own sin but also the sin of Israel, to bring them back to the Word of God. (Life-study of Ezra, p. 33)

In order for God to have a house and a kingdom on the earth, three sections of work were needed. First, there was a need for some of the captivity to come back from Babylon to Jerusalem to lay a foundation for the formation of a nation. This required a strong government, a strong administration. Second, there was the need of teaching and education to bring the people of God into a culture that was according to God. Such a culture was not an Egyptian kind nor a Canaanite kind nor a Babylonian kind but was God's kind, a culture that expressed God. This kind of culture required a great deal of education. Third, there was the need to constitute the nation organically. This section of the work was concerned with the constitution of God's people.

In our usage, the word constitution refers to something organic which has a number of elements. If the government of a country is constituted not only organizationally but also organically, that government will not be lifeless. On the contrary, such a government will be something that is living and organic. (Life-study of Nehemiah, pp. 9-10)

Further Reading: Life-study of Ezra, msgs. 1, 4-5; Life-study of Nehemiah, msgs. 2-4



## 第四周·周五

### 晨兴喂养

尼十三 30 “…我洁净他们，使他们离绝一切外邦的事物。我派定祭司和利未人的职守，使他们各尽其职。”

诗四六 4～5 “有一道河，这河的支流，使神的城快乐；这城就是至高者支搭帐幕的圣处。神在城中；城必不动摇…”

启五 10 “又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。”

要重新构成神的子民，就需要用神口里所出、彰显神的话教育他们。这就是说，重新构成神的子民，乃是将他们放在神的话里，使他们被话浸透，借此教育他们。

以色列人在埃及至少有四百年。在那些年间，他们必定被埃及的学问所构成。然后他们被带到巴比伦七十年。所罗巴伯、以斯拉、尼希米，都是在巴比伦人当中出生并长大的。以色列人从巴比伦回归以后，因着通婚已经与迦南人搀杂了。因此，以色列人是被埃及、巴比伦和迦南的文化所构成。然而，他们回归作神的见证。但由埃及、巴比伦、迦南文化所构成的子民，如何成为神的见证，神人的彰显？这样的子民必定不是神人。他们如何能彰显神？要成为神的见证，神的彰显，他们就需要在神的话上重新受教育。（尼希米记生命读经，三七页。）

### 信息选读

## << WEEK 4—DAY 5 >>

### Morning Nourishment

Neh. 13:30 Thus I cleansed them from everything foreign. And I appointed duties for the priests and the Levites, each in his work.

Psa. 46:4-5 There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she will not be moved...

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

In order to reconstitute the people of God, there is the need to educate them with the word that comes out of the mouth of God, which expresses God. This means that to reconstitute the people of God is to educate them by putting them into the Word of God that they may be saturated with the Word.

The Israelites had been in Egypt for at least four hundred years. During those years they must have been constituted with Egyptian learning. Then they were brought to Babylon for seventy years. Zerubbabel, Ezra, and Nehemiah were all born and raised among the Babylonians. After the people of Israel returned from Babylon, they mixed themselves with the Canaanites. Thus, the Israelites were constituted with the Egyptian, Babylonian, and Canaanite culture. Nevertheless, they returned to be the testimony of God. But how could a people with a constitution of Egyptian, Babylonian, and Canaanite culture be God's testimony, the expression of the God-man? Such a people were not the God-men. How could they express God? In order to be the testimony of God, His expression, they needed to be re-educated in the Word of God. (Life-study of Nehemiah, p. 32)

### Today's Reading

在尼希米回归以前，以色列国一团糟。祭司的职任不明确，也无人顾到利未人和服事的人。歌唱的人在那里，但没有人为他们开歌唱的路，并将他们编组成队。尼希米在以斯拉的帮助下，将这国彻底地重新构成。结果，以色列人成为特别的国，就是圣别、分别归神、且彰显神的国。他们被神的思想、神的考量、并神的一切所是灌输，使他们成为神的复制。借着这种神圣的构成，人人都在生命和性情上成为神。结果，他们在地上成为神圣的国，彰显神圣的特性。他们是个别地并团体地被重新构成，作神的见证。回归的俘虏借着在尼希米领导之下所进行的重新构成，至终成为神的见证。

尼希米记的重点是：耶路撒冷城是城内神殿的防卫和保护。这表征神的殿作为神在地上的居所和家，需要祂的国得建立作范围，以护卫祂在地上行政的权益，使祂能完成祂的经纶。重建神的殿，预表神恢复堕落的召会；重建耶路撒冷的城墙，预表神恢复祂的国。神建造祂的殿和建造祂的国是并行的。（太十六18～19。）神在地上的殿（家）需要祂的国来保护，也需要祂的国来完成神永远的经纶。（尼希米记生命读经，三八、二至三页。）

诗篇四十五篇的王预表作王的基督；在四十六篇，以及通常在整本圣经里，城表征国。基督作为王，需要一座城让祂在其中管治并作王。神的城是扩大、加强、并建造的召会，作为神在祂国里作王的管治中心。作为神家的召会，（二三6，二六8，二七4，三六8，提前三15，）必须扩大成为作神的城、神的国的召会。（启五9～10。）至终，在神的经纶里，神的家成为圣城新耶路撒冷，作神永远的居所，并作祂永远的国的管治中心。（二一2～3，22，二二3。）（圣经恢复本，诗四六4注2。）

参读：尼希米记生命读经，第一、五篇。

Before Nehemiah came back, the nation of Israel was a mess. The duties of the priests were not certain, and no one was taking care of the Levites and the serving ones. The singers were there, but no one had opened the way for them to sing and to be formed into companies. Nehemiah, with the help of Ezra, totally reconstituted the nation. Then Israel became a particular nation, a nation sanctified and separated unto God, expressing God. They were transfused with the thought of God, with the considerations of God, and with all that God is, making them God's reproduction. Everyone became God in life and in nature by this kind of divine constitution. As a result, they became a divine nation on earth expressing the divine character. They were reconstituted personally and corporately to be God's testimony. The returned captives became God's testimony through the reconstitution which took place under the leadership of Nehemiah.

The crucial point of the book of Nehemiah is that the city of Jerusalem was a safeguard and protection for the house of God, which was in the city. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interest on the earth for His administration, to carry out His economy. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom. God's building of His house and His building of His kingdom go together (Matt. 16:18-19). The house of God on the earth needs His kingdom to safeguard the house and to carry out His eternal economy. (Life-study of Nehemiah, pp. 33, 2)

The king in Psalm 45 typifies Christ as the King; the city in this psalm, and often in the Bible as a whole, signifies a kingdom. As the King, Christ needs a city in which to rule and reign. The city of God is the enlarged, strengthened, and built-up church as the ruling center for God's reign in His kingdom. The church as the house of God (23:6; 26:8; 27:4; 36:8; 1 Tim. 3:15) must be enlarged to become the church as the city, the kingdom, of God (Rev. 5:9-10). Eventually, in God's economy the house of God becomes the holy city, New Jerusalem, as God's eternal habitation and the ruling center of His eternal kingdom (Rev. 21:2-3, 22; 22:3). (Psa. 46:4, footnote 2)

Further Reading: Life-study of Nehemiah, msgs. 1, 5

## 第四周·周六

### 晨兴喂养

尼二 20 “…天上的神必亲自使我们亨通；所以我们作祂仆人的，要起来建造。…”

徒二六 22 “…我蒙神的帮助，直到今日还得站住，向尊卑老幼作见证，所讲的，并不外乎众申言者和摩西所说，必要发生的事。”

摩押人和亚扪人的首领对尼希米为以色列人求好处，极为恼怒。（尼二 10。）摩押人和亚扪人是罗得所生之子的后裔，他们恨恶并藐视以色列人。

〔尼希米的答复（20）指明他〕并不胆怯，反而非常进取。任何胆怯的人，都无法作神的仆人。…尼希米信靠神，祷告神使他们的凌辱归于他们自己；这样，犹太人建造城墙，城墙就都连接起来，高至一半，因为他们用心作工。（四 4～6。）今天无论我们多么受讥诮并藐视，我们都该有心建造，也该进取。…实在说来，神要帮助那些帮助自己的人。你若不帮助自己，神就不会帮助你。照着历史，神不帮助胆怯的人。从神得着帮助的，乃是进取的人。（尼希米记生命读经，四至六页。）

### 信息选读

尼希米的进取作为他属人行为上的美德，表明我们天然的性能、才干和美德必须经过基督的十字架，而被带进复活里，就是带进作为终极完成之三一神的那灵里，（约十一 25，林前十五 45，）好在成就神经纶的事上对神有用。

## << WEEK 4—DAY 6 >>

### Morning Nourishment

Neh. 2:20 ...The God of heaven Himself will make us prosper; therefore we His servants will rise up and build..

Acts 26:22 Having therefore obtained the help which is from God, I have stood unto this day, testifying both to small and great, saying nothing apart from the things which both the prophets and Moses have said would take place.

The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel (Neh. 2:10). The Moabites and the Ammonites, descendants of sons born of Lot, hated and despised the children of Israel.

[Nehemiah's] answer [v. 20] indicates that Nehemiah was very aggressive. He surely was not cowardly. Anyone who is cowardly cannot be a servant of God...Nehemiah trusted in God by praying that God would return their reproach to themselves. Thus the Jews built the wall, and all the wall was joined together to half its height, for they had a heart to work (4:4-6). Today, no matter how much we may be mocked and despised, we should have a heart to build and should be aggressive....In a very real sense, God will help those who help themselves. If you do not help yourself, God will not help you. According to history, God does not help the cowardly. It is the aggressive ones who have received help from God. (Life-study of Nehemiah, pp. 3-5)

### Today's Reading

Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, natural ability, and natural virtues must pass through the cross of Christ and be brought into resurrection, that is, into the Spirit as the consummated Triune God (John 11:25; 1 Cor. 15:45), to be useful to God in the accomplishing of His economy.

尼希米是个不活在天然人里，却活在复活里的人。他是进取的，但他的进取伴随着其他特征。在他与神的关系上，他爱神也爱神在地上的权益，包括圣地（表征基督）、圣殿（表征召会）、和圣城（表征神的国）。尼希米这位爱神的人，也在交通里祷告接触神。（尼一4，二4下，四4~5，9。）不仅如此，尼希米信靠神，甚至与神是一。结果，他成为神的代表。尼希米在他与百姓的关系上，全然不自私；他不为自己寻求什么，也不顾自己的利益。他始终乐意为百姓和国家，牺牲他的所有。（五10，14~19。）（圣经恢复本，尼二3注1。）

圣城的墙与其根基〔启二一12上，14〕的…第一个功用是将城从神之外的一切事物中分别、圣别出来归神，因而使这城成为圣城。（2上，10下。）

圣城的墙同其根基的第二个功用，乃是保护神的神性丰富在地上的权益，以及祂终极的成就。什么是神那需要保护的神性丰富？今天神的神性受到轻视。有人说，相信我们由神所生而成为祂的儿女，并且相信我们是神的家人，在生命和性情上（但不在神格上）成为神，这乃是异端。反对这重大的真理，就是轻视神的神性丰富在地上的权益。…我们必须从神的话释放纯净的真理，以保护神神性之丰富的权益。

城墙的第三个功用乃是彰显神。神显出来的样子就象碧玉，而新耶路撒冷的光辉也象碧玉，所以整座城都会彰显神。〔二一11。〕…今天，那终极完成于新耶路撒冷的基督的身体，其功用乃是彰显基督。（新耶路撒冷的解释应用于寻求的信徒，二九至三〇、三三页。）

参读：新耶路撒冷的解释应用于寻求的信徒，第三篇；神新约的经纶，第三十六章。

Nehemiah was one who lived not in his natural man but in resurrection. He was aggressive, but his aggressiveness was accompanied by other characteristics. In his relationship with God, he was one who loved God and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God). As a person who loved God, Nehemiah prayed to God to contact Him in fellowship (Neh. 1:4; 2:4b; 4:4-5, 9). Furthermore, Nehemiah trusted in God and even became one with God. As a result, he became the representative of God. In his relationship with the people, Nehemiah was altogether unselfish; with him, there was no self-seeking or self-interest. He was always willing to sacrifice what he had for the people and for the nation (5:10, 14-19). (Neh. 2:3, footnote 1)

The first function [of the holy city's wall and its foundations (Rev. 21:12a, 14)] is to separate, to sanctify, the city unto God from all things other than God, thus making the city the holy city (21:2a, 10b).

The second function of the wall of the holy city with its foundations is to protect the interest of the riches of God's divinity on the earth and the attainments of His consummation. What are the riches of God's divinity, which need to be protected? Today God's divinity has been mocked. Some say that it is a heresy to believe that we are born of God to be His children and that we are God's family and have become God in life and in nature but not in the Godhead. To oppose this great truth is to mock the interest of the riches of God's divinity on the earth...We must put out the pure truth from the Word to protect the interest of the riches of God's divinity.

The third function of the wall is to express God. God's appearance is like jasper and the light of the New Jerusalem is like jasper, so the whole city will express God [Rev. 21:11]....Today, the function of the Body of Christ which consummates in the New Jerusalem is to express Christ. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 32-33, 35)

Further Reading: The Application of the Interpretation of the New Jerusalem to the Seeking Believers, msg. 3; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 36

# 第四周诗歌

## 建造当趁今日

补 603

(英1248)

降 E 大调

4/4

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

一 记得大卫起誓：“我 不进我的帐幕，

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

不上我的床榻，不 容我打盹 闭目，

5 | 6 . 5 6 7 | i i 5 - | 0 6 5 4 | 5 5 1

直 等到我为 耶和 华， 寻得安 息之处。”

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

全能的神 巴望有家使 属祂者可住。

二 我们何等眼瞎， 只顾自己的事务，  
任凭神殿荒凉— 哦主，你必须有路！  
我们情愿上山取木， 为建你殿劳碌；  
绝不再说：“且等明日”， 建造当趁今日！

三 哦主，此时此境， 激动人起来建造，  
正如大卫之日， 自动答应你呼召。  
同心合意，配搭一起， 受此托付，多好！  
我们所喜，是你心意， 主，我们来建造。

四 主，为着你召会， 叫我们废寝忘食，  
为建造献一切— 专心预备你居所！  
阴间的门不能胜过 已建成的召会。  
时候不多，建造我们， 让你能早归回！

(重复最后两行)

# WEEK 4 — HYMN

## Recall how David swore

The Church — Consecration for the Church

1248

1. Re - call how Da - vid swore, "I'll not come in - to my house,  
Nor go up to my bed, Give slum - ber to mine eye - lids,  
Un - til I find a place for Thee, A place, O  
Lord, for Thee." Our might - y God de - sires a home Where all His own may come.

2. How blinded we have been,  
Shut in with what concerns us;  
While God's house lieth waste—  
Lord, break through, overturn us;  
We'll go up to the mountain,  
Bring wood and build the house;  
We'll never say, "Another day!"  
It's time! We'll come and build!
4. Within those whom You'd call  
Put such a restless caring  
For building to give all—  
These times are for preparing;  
The gates of hell cannot prevail  
Against the builded Church!  
The hours are few, the builders too—  
Lord, build, O build in us!

(Repeat the last four lines)

3. O Lord, against these days,  
Inspire some for Your building,  
Just as in Ezra's day—  
A remnant who are willing  
To come and work in Your house,  
Oh, what a blessed charge!  
Your heart's desire, is our desire—  
We come, O Lord, to build.



## 第五篇

### 召会生活的恢复

读经：太十六 18，十八 17，启二二 16，弗二 21～22，三 16～21，林前一 9

#### 纲要

#### 周一

壹 主耶稣回来之前，祂要完全恢复正确的召会生活—太十六 18，十八 17，启一 11，二二 16，20：

- 一 没有一件事比召会生活的恢复更摸着主的心。
- 二 在现今这世代，在主回来之前，祂必须得着召会生活，以羞辱祂的仇敌。
- 三 不管撒但怎样破坏召会，主耶稣都要回来，祂的召会也要等候祂。

#### 周二

贰 召会生活乃是基督借着我们团体地活出来—加二 20，腓一 21 上，三 9～10：

- 一 召会生活乃是一种我们接受基督作生命和人的生活—西三 4，约壹五 11～12，加二 20，弗三 16～17。

## Message Five

### The Recovery of the Church Life

Scripture Reading: Matt. 16:18; 18:17; Rev. 22:16; Eph. 2:21-22; 3:16-21; 1 Cor. 1:9

#### Outline

#### Day 1

**I. Before the Lord Jesus comes back, He will fully recover the proper church life—Matt. 16:18; 18:17; Rev. 1:11; 22:16, 20:**

- A. Nothing touches the Lord's heart as much as the recovery of the church life.
- B. In this present age, before His coming back, the Lord must have the church life to shame His enemy.
- C. No matter what Satan does to damage the church, the Lord Jesus will return, and His church will be waiting for Him.

#### Day 2

**II. The church life is Christ lived out through us in a corporate way—Gal. 2:20; Phil. 1:21a; 3:9-10:**

- A. The church life is a life in which we take Christ as our life and our person—Col. 3:4; 1 John 5:11-12; Gal. 2:20; Eph. 3:16-17.

- 二 基督徒生活不是宗教生活，乃是基督自己借着我们活出来的生活—加二 20，腓一 21 上。
- 三 当我们活基督，祂就将我们一同联结在一里，基督就会借着我们团体地活出来—罗十二 4～5。
- 四 基督自己是我们的生命，祂也是那在我们里面的灵；召会生活就是基督自己实化为生命，并实化为那住在我们里面的赐生命之灵—西三 4，约壹五 11～12，林前十五 45 下，林后三 17。
- 五 实行召会生活的路，乃是将我们自己和每件事钉在十字架上，并接受基督作生命；然后我们要被基督以祂自己充满并浸透我们—罗六 6，加二 20，西三 4。

### 周 三

- 六 我们必须为着召会生活的实行，学习作内里的基督徒，经历被变化—林后三 18，罗十二 2～21：
- 1 召会生活就是基督自己这灵充满、浸透、并变化我们—林前十五 45 下，弗三 16～17。
  - 2 召会生活是变化的生活，不是天然的生活；这是基督自己作为主观的灵活在我们里面—罗十二 2。
  - 3 我们越被基督变化并充满，就越会成为基督活的、真实的、实际的肢体，而实化真正的召会生活—弗三 17，林后三 18。
  - 4 我们若被变化，就会很容易与别人联结、结合、并建造在一起；这就是在召会生活里被建造起来—弗二 21～22。

- B. The Christian life is not a religious life; it is a life that is Christ Himself lived out through us—Gal. 2:20; Phil. 1:21a.
- C. When we live Christ, He joins us together in oneness, and Christ will be lived out through us in a corporate way—Rom. 12:4-5.
- D. Christ Himself is our life, and He is the Spirit within us; the church life is Christ Himself realized as life and as the life-giving Spirit dwelling in us—Col. 3:4; 1 John 5:11-12; 1 Cor. 15:45b; 2 Cor. 3:17.
- E. The way to practice the church life is to put ourselves and everything on the cross and take Christ as life; then we will be permeated and saturated by Christ and with Christ—Rom. 6:6; Gal. 2:20; Col. 3:4.

### Day 3

- F. We need to learn to be inward Christians who are being transformed for the practice of the church life—2 Cor. 3:18; Rom. 12:2-21:
1. The church life is Christ Himself as the Spirit permeating, saturating, and transforming us—1 Cor. 15:45b; Eph. 3:16-17.
  2. The church life is a transformed life, not a natural life; it is Christ Himself as the subjective Spirit living within us—Rom. 12:2.
  3. The more we are transformed and filled with Christ, the more we will be living, real, and practical members of Christ and realize the genuine church life—Eph. 3:17; 2 Cor. 3:18.
  4. If we are transformed, it will be easy for us to be joined, knit, and built up together with others; this is to be built up in the church life—Eph. 2:21-22.



叁 真正对基督的经历总是产生召会生活，也要求有召会生活——林前一 2, 9, 30, 二 2, 10, 五 7~8, 十 3~4, 十二 12~13, 27:

- 一 我们越经历基督，我们的里面越要求我们活在正确的召会生活里。
- 二 我们一旦又真又活的经历了基督，祂就会要求我们进入召会生活中，因为基督分赐到我们里面，乃是为着产生召会——罗八 11, 十二 2~21。
- 三 神将自己分赐到我们里面，作我们的一切，目的是要得着祂团体的彰显，就是召会——弗三 16~21。
- 四 当我们以基督作我们的生命、我们的人位、和我们的一切，这位基督在我们里面就要求有正确的召会生活；事实上，基督在我们里面要成为召会生活。

肆 召会生活乃是归一于基督独一元首权柄之下的生活——一 10, 22~23, 四 15~16:

#### 周 四

- 一 神将祂所拣选的人归一于一个元首之下，成为基督的身体，以基督作头——一 4, 22~23:
  - 1 神将万有在基督里归一于一个元首之下的第一步，乃是将祂的众子摆在基督独一的元首权柄之下——5, 10 节。

III. The genuine experience of Christ always issues in and requires the church life—1 Cor. 1:2, 9, 30; 2:2, 10; 5:7-8; 10:3-4; 12:12-13, 27:

- A. The more we experience Christ, the more something within requires that we live in the proper church life.
- B. When we experience Christ in a genuine and living way, He will require us to get into the church life because the dispensing of Christ into us is for the producing of the church—Rom. 8:11; 12:2-21.
- C. God dispenses Himself into us as everything for the purpose of gaining His corporate expression, which is the church—Eph. 3:16-21.
- D. When we take Christ as our life, our person, and our everything, this Christ within us will require the proper church life; in fact, the Christ in us will become the church life.

IV. The church life is a life of being headed up under the unique headship of Christ—1:10, 22-23; 4:15-16:

#### Day 4

- A. God is heading up His chosen ones to be the Body of Christ, with Christ as the Head—1:4, 22-23:
  1. The first step in the heading up of all things in Christ is for God to place His sons under the unique headship of Christ—vv. 5, 10.

2 当召会领先归一于基督唯一的元首权柄之下，神就有路使万有归一于一个元首之下—22 ~ 23, 10 节。

二 在正确的召会生活中，我们在基督里归一于一个元首之下—林前十一 3:

1 我们若不认识什么是在基督里归一于一个元首之下，就无法认识召会是什么—弗一 10, 22 ~ 23。

2 在召会生活中，我们领先在基督里归一于一个元首之下；为此，我们需要在一切事上长到元首基督里面—四 15 ~ 16。

伍 交通乃是召会生活的实际—林前一 9, 十 16 ~ 17, 徒二 42, 约壹一 3, 7:

一 这交通不仅包括我们与三一神之间的一，也包括所有信徒中间的一—约十七 21 ~ 23, 弗四 3。

## 周 五

二 召会是对基督的交通、共享、共同有分、彼此享受—林前一 9。

三 交通也含示信徒中间相互的流通—约壹一 3, 7:

1 在新约里，交通描述我们与主之间以及我们彼此之间的流通—腓二 1。

2 我们在属灵交通里所有的水流，包含合一与生命；我们的交通是合一的水流。

3 这交通，这相互的流通，就是召会生活的实际—林前一 9, 2。

2. When the church takes the lead to be headed up under the headship of Christ, God has a way to head up all other things—vv. 22-23, 10.

B. In the proper church life we are being headed up in Christ—1 Cor. 11:3:

1. If we do not know what it is to be headed up in Christ, we cannot know the church—Eph. 1:10, 22-23.

2. In the church life we are taking the lead to be headed up in Christ; for this we need to grow up into the Head, Christ, in all things—4:15-16.

**V. Fellowship is the reality of the church life—1 Cor. 1:9; 10:16-17; Acts 2:42; 1 John 1:3, 7:**

A. This fellowship involves not only the oneness between us and the Triune God but also the oneness among all the believers—John 17:21-23; Eph. 4:3.

## Day 5

B. The church is the fellowship, the communion, the co-participation, the mutual enjoyment of Christ—1 Cor. 1:9.

C. Fellowship also implies a mutual flowing among the believers—1 John 1:3, 7:

1. In the New Testament, fellowship describes the flowing both between us and the Lord and between us and one another—Phil. 2:1.

2. The flow, the current, that we have in our spiritual fellowship involves both oneness and life; our fellowship is a flow of oneness.

3. This fellowship, this mutual flowing, is the reality of the church life—1 Cor. 1:9, 2.

陆召会生活乃是神圣得荣的延续—基督为父用神圣的荣耀所荣耀的延续—约十二 23 ~ 24, 十三 31 ~ 32, 十七 1, 5, 22, 徒三 13:

一 荣耀就是神圣生命和神圣性情的彰显—七 2, 弗一 17:

1 如果我们凭着神圣的生命和性情而活, 我们会彰显神圣的荣耀—四 18, 彼后一 4。

2 我们越凭着神圣的生命和神圣的性情而活, 召会中就越有神圣的荣耀—弗三 21

3 这荣耀的彰显就是主耶稣的得荣。

## 周 六

二 神圣的得荣开始于主耶稣的复活, 今天一直延续不已—路二四 26, 罗六 4, 林后三 18, 弗三 21。

三 召会已经在这得荣里产生出来, 并且一直在神圣的得荣里长大—约十四 2, 十五 1, 4 ~ 5, 十六 21。

四 凡是召会为着果子所作所行的, 都是神圣得荣的延续—十五 8。

柒 召会生活乃是基督团体的彰显—弗三 16 ~ 21, 四 16, 五 27:

一 召会生活作基督彰显的关键乃是心思的灵—四 23:

**VI. The church life is the continuation of the divine glorification—the continuation of Christ being glorified by the Father with the divine glory—John 12:23-24; 13:31-32; 17:1, 5, 22; Acts 3:13:**

A. Glory is the expression of the divine life and the divine nature—7:2; Eph. 1:17:

1. If we live by the divine life and nature, we will express the divine glory—4:18; 2 Pet. 1:4.

2. The more we live by the divine life and the divine nature, the more divine glory there will be in the church—Eph. 3:21.

3. The expression of this glory is the glorification of the Lord Jesus.

## Day 6

B. The divine glorification began with the resurrection of the Lord Jesus, and it is continuing today—Luke 24:26; Rom. 6:4; 2 Cor. 3:18; Eph. 3:21.

C. The church has been produced in this glorification, and it continues to grow in the divine glorification—John 14:2; 15:1, 4-5; 16:21.

D. Whatever the church does in the matter of fruit-bearing is a continuation of the divine glorification—15:8.

**VII. The church life is the corporate expression of Christ—Eph. 3:16-21; 4:16; 5:27:**

A. The key to the church life as the expression of Christ is the spirit of the mind—4:23:

- 1 我们若照着心思的灵生活，召会生活里就有神圣特质的彰显—24节，西三10。
  - 2 然后我们就是一个团体的人，有基督的味道和神的彰显。
- 二 在我们卑微、温柔、恒忍和爱的美德里，该有作三一神具体化身之基督的彰显—弗四2~6。
- 三 召会生活必须满了基督的香气与味道，并有神的特质；这样的生活乃是三一神经过我们人性的活出—腓一20~21上。
- 四 历世纪以来，主渴望得着这样的召会生活—弗一5，9：
- 1 我们祷告，但愿不多久这种召会生活能在主的恢复里，在我们中间完全实行出来—西一9，四12，太六10。
  - 2 愿主因看见祂自己这样借全地真正召会生活的恢复而得着彰显，就心满意足。

1. If we live according to the spirit of the mind, there will be in the church life an expression of the divine character—v. 24; Col. 3:10.
  2. We will be a corporate people with the flavor of Christ and the expression of God.
- B. In our virtues of lowliness, meekness, long-suffering, and love, there should be the expression of Christ as the embodiment of the Triune God—Eph. 4:2-6.
- C. The church life must be filled with the aroma and flavor of Christ and with the character of God; such a living is the living of the Triune God through our humanity—Phil. 1:20-21a.
- D. For centuries the Lord has been longing for such a church life—Eph. 1:5, 9:
1. We pray that before long this kind of church life will be fully practiced among us in the Lord's recovery—Col. 1:9; 4:12; Matt. 6:10.
  2. May the Lord be satisfied by seeing such an expression of Himself through the recovery of the genuine church life throughout the earth.

## 晨兴喂养

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

启一 11 “你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”

我确信主回来之前，祂要完全恢复正确的召会生活。然而，许多基督教教师不相信这是可能的。照他们看，今世我们不可能有召会生活；他们说，召会生活只有在来世才可能。持这种看法的人说，我们不该谈论召会，只要单单地爱主、传福音、帮助信徒属灵。许多采取这种立场的人都反对主当前的恢复。但是我们不管这一切反对，确信召会生活要在今世完全的恢复，而不是在来世。（以弗所书生命读经，八〇三页。）

## 信息选读

没有一件事比召会生活的恢复更摸着主的心。这是祂今日的恢复。主盼望恢复召会生活，使祂可以得着一班人从各种分裂中出来，使祂可以有一个地方为着祂的名和祂的居所，并且使祂可以得着至圣所，让祂今天在其中，并且从其中对祂的子民说话。（李常受文集一九七七年第一册，三〇七页。）

认为召会生活是在来世的说法，是与圣经相反的。来世不是召会时代，乃是国度时代。在现今这世代，在主回来之前，祂必须得着召会生活，以羞辱仇敌。我信历世纪以来，神的仇敌撒但一直就着召会向基督

## 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.

Rev. 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

I have the assurance that before the Lord comes back, He will fully recover the proper church life. Many Christian teachers, however, do not believe that this is possible. According to them, we cannot have the church life in this age; they say the church life is possible only in the age to come. Those who hold this view say that we should not talk about the church, but simply love the Lord, preach the gospel, and help the believers to be spiritual. Many of those who take such a position are opposed to the Lord's present recovery. But in spite of all opposition, we have the assurance that the church life will be recovered in full in this age, not in the age to come. (Life-study of Ephesians, pp. 663-664)

## Today's Reading

Nothing touches the Lord's heart as much as the recovery of the church life. This is His recovery today. The Lord desires to recover the church life so that He may have a people who have come out of every division, so that He may have a place for His name and for His habitation, and so that He may have the Holy of Holies in which and from which to speak to His people today. (CWWL, 1977, vol. 1, "The Kernel of the Bible," p. 229)

It is contrary to the Scriptures to say that the church life will be in the coming age. The next age will not be the age of the church; it will be the age of the kingdom. In this present age, before His coming back, the Lord must have the church life to shame the enemy. I believe that for centuries Satan, the enemy of

挑战。也许撒但对祂说，“你的召会在哪里？给我看看你所应许要建造的召会。你的一些仆人甚至教导说，今世不可能有召会生活。”基督也许会对撒但说，“撒但，看看今天在地上的众地方召会。想想看，我有多少子民见证今世过召会生活是可能的。他们不仅为着召会生活，也实际地在召会生活里。”

我信在要来几年内，主要把召会生活扩展到英国、德国、法国和意大利。不仅如此，我信有一天在罗马，甚至在耶路撒冷，都会有召会；耶路撒冷的召会生活是在十九个世纪之前就开始了。行传一章九至十二节告诉我们，基督从橄榄山升天；撒迦利亚十四章四节启示，基督还要回到橄榄山。同样的原则，主在耶路撒冷开始祂的召会，我信，主也要将祂召会的恢复送回到耶路撒冷。

在恢复召会生活的事上，主耶稣不会被击败。…不管撒但怎样破坏召会，主耶稣都要回来，祂的召会也要等候祂。在耶路撒冷城也许将有一个召会，也许会所就离橄榄山不远；橄榄山是祂升天的地方，也是祂再来时要降临的地方。主回来时，在耶路撒冷若没有召会预备好等候祂，对祂来说乃是羞耻；主不会忍受这样的羞耻。因这缘故，祂正等候祂的恢复扩展到欧洲，至终到耶路撒冷。

我们都需要享受基督，并经历祂是爱召会的基督。因为我们也爱召会，所以为着将祂的恢复扩展到全地并回到耶路撒冷，我们与祂是一。哦，基督何等爱召会！祂在我们里面是那爱召会的基督。祂对召会的爱，使我们甘心为着召会生活的恢复献上一切。（以弗所书生命读经，八〇三至八〇五页。）

参读：以弗所书生命读经，第七十九至八十篇。

God, has been challenging Christ concerning the church. Perhaps Satan has said to Him, "Where is Your church? Show me the church You have promised to build. Some of Your servants even teach that it is not possible to have the church life in this age." Perhaps Christ is saying to Satan, "Satan, look at the local churches on earth today. Consider how many of My people are testifying that it is possible to have the church life in this age. They are not only for the church life but are in the church life in a practical way."

I believe that in the coming years the Lord will spread the church life to England, Germany, France, and Italy. Furthermore, I believe that one day there will be a church in Rome and even in Jerusalem, where the church life began more than nineteen centuries ago. Acts 1:9-12 tells us that Christ ascended from the Mount of Olives, and Zechariah 14:4 reveals that Christ will return also to the Mount of Olives. In the same principle, the Lord began His church in Jerusalem and, I believe, will send the recovery of His church back to Jerusalem.

Concerning the recovery of the church life, the Lord Jesus cannot be defeated....No matter what Satan does to damage the church, the Lord Jesus will return, and His church will be waiting for Him. There may be a church in the city of Jerusalem. Perhaps the meeting hall will not be far from the Mount of Olives, the place from which He ascended and to which He will descend in His coming back. It would be a shame to the Lord Jesus to come back without having a church in Jerusalem ready for Him. The Lord will not suffer such a shame. For this reason, He is waiting for His recovery to spread to Europe and, ultimately, to Jerusalem.

We all need to enjoy Christ and to experience Him as the church-loving Christ. Because we also love the church, we are one with Him for the spread of His recovery throughout the world and back to Jerusalem. Oh, how Christ loves the church! He is in us as the church-loving Christ. His love for the church makes us willing to give our all for the recovery of the church life. (Life-study of Ephesians, pp. 664-666)

Further Reading: Life-study of Ephesians, msgs. 79-80

### 晨兴喂养

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

西三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

在召会生活里，我们不需要外面的改正。召会生活乃是一种我们都接受基督作生命和人位的生活。长上和年长的姊妹们，需要帮助圣徒认识，他们所需要的乃是接受主耶稣作他们的人位。众圣徒越这样作，他们就越经历基督作赐生命之灵的说话。这说话对他们要成为洁净、纯净的水。这水要将基督的元素散布在他们全人里面，并且除去一切的老旧。至终，…〔他们〕就不再因彼此之间的难处而受搅扰，反倒一同长大，一同被建造。这是正确的召会生活。（以弗所书生命读经，五六四页。）

### 信息选读

基督徒生活是什么？召会生活是什么？基督徒生活不是宗教生活，乃是基督自己借着我们活出来的生活。我们必须接受基督作生命，并且天天凭祂活着。我们需要爱祂，并愿意受祂的规律、管治和管理。这样我们就会在这活的一位里行事为人，我们也会在基督徒生活的实际里。召会生活不是组织的，也不是由教训来规律的。召会生活乃是基督借着我们团体地活出来。你活基督，我也活基督，这位基督就将我们一同联结在一里。然后我们在一起，就有彰显基督的团体生活。

### Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

In the church life we do not need outward correction. Instead, the church life is a life in which we all take Christ as our life and person. The elders and the elderly sisters need to help the saints to realize that their need is to take the Lord Jesus as their person. The more all the saints do this, the more they will experience the speaking of Christ as the life-giving Spirit. This speaking will be to them the cleansing, purifying water. This water will spread the element of Christ throughout their being, and it will discharge all oldness. Eventually,...[they] will no longer be bothered by problems with each other but will grow together and be built up together. This is the proper church life. (Life-study of Ephesians, pp. 467-468)

### Today's Reading

What is the Christian life? What is the church life? The Christian life is not a religious life; it is a life that is Christ Himself lived out through us. We must take Christ as life and live by Him day by day. We need to love Him and be willing to be regulated, governed, and ruled by Him. Then we will be walking in this living One, and we will be in the reality of the Christian life. The church life is not something organized or something regulated by teaching. The church life is Christ lived out through us in a corporate way. You live Christ and I live Christ, and this very Christ unites us together in oneness. Then together we have the corporate life of Christ expressed.

我们实行召会的生命是什么？我们实行召会生活的正确道路是什么？…今天的负担是帮助我们看见实行召会的生命与道路，借此应付急切的需要。毫无疑问，我们都会说，我们实行召会的生命乃是基督自己。我们许多人领悟，我们需要基督作我们的生命，但很少人领悟，基督作我们的生命是为使我们实行召会生活。…有许多关于生命的教训——得胜的生命、圣别的生命、替换的生命、钉死的生命、属灵的生命、神圣的生命、永远的生命、以及基督的生命、神的生命。但很难找到一本书告诉我们，这得胜的生命，这属灵的生命，基督的生命，乃是为着召会。这生命不只是为着得胜或为着圣别，这生命不只是为着叫人成为属灵、神圣和圣别的；这生命乃是为着确定的目的，就是为着建造召会作基督的身体。简单地说，这生命就是为着召会。

你有基督这灵在你里面。祂在你里面运行、行动、活着、作工、照耀、规律并膏抹。你需要跟从这美妙的灵，且与祂合作，顺着祂，接受祂作你自己的一切。此外，你需要学习弃绝自己的功课。你绝不能凭着人的生命实行召会生活。你若没有一直学习留在十字架上的功课，在你召会生活的实行里就会有許多难处。…我们众人必须到十字架那里。若有“你我”，就没有身体，没有召会。这就是为什么保罗说，“我已经与基督同钉十字架；…不再是我，乃是基督。”（加二 20 上。）

我们都必须看见，召会生活的实行不是借着讨论、谈论、并用某些条款或条件交涉，将每个人带到彼此一致。反之，实行召会生活的路，乃是将每个人、每件事钉在十字架上，并使每个人接受基督作生命。然后我们要被基督充满，并且有基督浸透全人。这样，我们就从里到外，完全、彻底且绝对是基督的肢体。（实行召会生活的生命与道路，六九至七〇、九、七九页。）

参读：以弗所书生命读经，第五十五篇；实行召会生活的生命与道路，第七至九章。

What is the life for us to practice the church, and what is the proper way for us to practice the church life?...The burden today is to meet the urgent need by helping us to see the life and the way for the church practice. No doubt, we all would say that the life for us to practice the church is Christ Himself. Many of us have the realization that we need Christ as our life, but very few realize that Christ as our life is for us to practice the church life. There have been many teachings about life—the victorious life, the sanctified life, the exchanged life, the crucified life, the spiritual life, the divine life, the eternal life, and the life of Christ, the life of God. But it is hard to find a book telling us that this overcoming life, this spiritual life, the life of Christ, is for the church. This life is not just for victory or for sanctification. This life is not just for being spiritual, divine, and holy. This life is for a definite purpose, that is, for the building up of the church as the Body of Christ. Simply speaking, this life is for the church.

You have Christ as the Spirit in you. He is moving, acting, living, working, shining, regulating, and anointing within you. You need to follow this wonderful Spirit and cooperate with Him, go along with Him, and take Him as everything for yourself. Moreover, you need to learn the lesson of renouncing yourself. You can never practice the church life by the human life. If you do not learn the lesson of remaining on the cross all the time, there will be much trouble in your practice of the church life....All of us have to go to the cross. If there are “you and I,” there is no Body, no church. This is why Paul said, “I am crucified with Christ; and it is no longer I...but...Christ” (Gal. 2:20a).

We all have to see that the practice of the church life is not by bringing everyone into agreement with one another through discussions, talks, and negotiations with certain terms or conditions. Rather, the way to practice the church life is to put everyone and everything on the cross and to have everyone take Christ as life. Then we will be permeated and saturated by Christ and with Christ. Then we will be wholly, thoroughly, and absolutely a member of Christ from within to without. (The Life and Way for the Practice of the Church Life, pp. 66, 13, 73)

Further Reading: Life-study of Ephesians, msg. 55; The Life and Way for the Practice of the Church Life, chs. 7-9



## 晨兴喂养

罗十二 2 “不要模仿这世代，反要借着心思的更新而变化，叫你们验证何为神那美好、可喜悦、并纯全的旨意。”

11 “殷勤不可懒惰，要灵里火热，常常服事主。”

召会生活就是基督自己这灵充满、浸透、并变化我们。我们完全被变化并满了基督时，就会成为基督活的、真实的、实际的肢体。然后我们会很容易与别人联结、结合、并建造在一起。这不是用天然的东西，如木、草、禾秸建造，乃是用变化的东西，如金、银、宝石建造。（林前三 12。）…召会是生机的，是在生命里长大的。（实行召会生活的生命与道路，八八页。）

## 信息选读

要有召会生活，我们需要上十字架，并顾到基督，祂是我们里面美妙的灵。我们需要顾到我们内里的感觉、内里的引导、内里的照耀、和内里的印证。我们若肯上十字架，并实化我们里面的基督，我们就会清楚。一切的问题都借十字架得着解决。这就是为什么在林前二章二节使徒保罗告诉信徒，他曾定了主意，在他们中间不知道别的，只知道耶稣基督，并这位钉十字架的。召会生活是变化的生活，不是天然的生活。这是基督自己，不是作为客观的道理，乃是作为主观的灵活在我们里面。

不要试着在外面改变自己，那是虚假的。你必须从里面被变化，成为基督身体活的肢体；然后你会实化真正的召会生活。这是我们今天所需要的。（实行召会生活的生命与道路，八八至八九页。）

## Morning Nourishment

Rom. 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

The church life is Christ Himself as the Spirit permeating, saturating, and transforming us. When we are fully transformed and are full of Christ, we will become the living, real, practical members of Christ. Then it will be easy for us to be joined, knit, and built up together with others. This is to be built up, not with something natural as wood, grass, and stubble but with something transformed as gold, silver, and precious stones (1 Cor. 3:12)...The church is organic, something growing up in life. (The Life and Way for the Practice of the Church Life, pp. 80-81)

## Today's Reading

In order to have the church life, we need to go to the cross and take care of Christ, who is the wonderful Spirit within us. We need to take care of our inner feeling, inner guidance, inner shining, and inner registration. If we would go to the cross and realize Christ within us, we will be clear. All problems are solved by the cross. This is why in 1 Corinthians 2:2 the apostle Paul told the believers that he did not determine to know anything among them except Jesus Christ and this One crucified. The church life is a transformed life, not a natural life. It is Christ Himself, not as an objective doctrine but as the subjective Spirit living within us.

Do not try to change yourself outwardly. That is false. You have to be transformed from within to become a living member of the Body; then you will realize the genuine church life. This is what we need today. (The Life and Way for the Practice of the Church Life, p. 81)

真正对基督的经历总是产生召会生活，也要求有召会生活。你越经历基督，你里面越要求你活在正确的召会生活里。撒但是狡猾的。历世纪以来，他隐蔽了对基督真实的经历，使基督成为全然客观的，仅仅是人信仰和敬拜的对象。然而我们一旦又真又活地经历了基督，祂就会要求我们进入召会生活中，因为基督分赐到我们里面，乃是为着产生召会。神将祂自己分赐到我们里面，作我们的一切，目的是要得着祂团体的彰显，就是召会。…当我们以基督作我们的生命、我们的人位、和我们的一切，这位基督在我们里面就要求有正确的召会生活。事实上，基督在我们里面要成为召会生活。基督要求有召会生活，基督也成为召会生活。（李常受文集一九七五至一九七六年第三册，三八六至三八七页。）

由于天使的背叛和人的背叛，宇宙就崩溃混乱了。这就是今天人类社会和受造之物本身乱得一团糟的原因。到处满了背叛。…然而，神已定意要把祂的经纶带进来，要将万有在基督里归一于一个元首之下。

是身体支持头，还是头托着身体？答案是头托住身体。这可由事实证明—若是一个人的头被砍掉，身体就仆倒在地上。…照样，召会生活是归一于一个元首之下的生活。如果我们真要有一个荣耀的召会，我们就必须甘愿归一于一个元首之下。在我们四周，在学校、在工作中、在机关里，我们所看见的没有别的，只有崩溃的光景；没有任何事物归一于一个元首之下。但在正确的召会生活中，我们归一于一个元首之下。这个在召会生活中归一于一个元首之下，乃是神将万有归一于一个元首之下的开始。在基督之下，并借着召会，神将使宇宙中的万有归一于一个元首之下。这就是神意愿的奥秘。至终，在宇宙中神意愿的奥秘，乃是将万有在基督里归一于一个元首之下。（以弗所书生命读经，八三页。）

参读：召会生活之恢复极重要的因素，第四至六章；实行召会生活的基本原则，第三章。

The genuine experience of Christ always issues in and demands the church life. The more you experience Christ, the more something within requires that you live in the proper church life. Satan is subtle. Throughout the centuries he has concealed the real experience of Christ, making Christ altogether objective, an object of human belief and worship. But once we experience Christ in a genuine and living way, He will require us to get into the church life because the dispensation of Christ into us is for the producing of the church. God dispenses Himself into us as everything for the purpose of gaining His corporate expression, which is the church. When we take Christ as our life, as our person, and as our everything, this Christ within us will require the proper church life. In fact, the Christ in us will become the church life. Christ both requires and becomes the church life. (CWWL, 1975-1976, vol. 3, "Young People's Training," pp. 326-327)

By the angelic rebellion and the human rebellion, the universe collapsed into a heap. This is the reason that today's human society and creation itself are such a mess. Everywhere there is nothing but rebellion....Nevertheless, God has purposed to bring in His administration to head up all things in Christ.

Does the body support the head or does the head uphold the body? The answer is that the head upholds the body. This is proved by the fact that if a person's head is cut off, the body falls to the ground...In like manner, the church life is a life of being headed up. If we truly want to have a glorious church, we must be willing to be headed up. All around us, at school, at work, and in the government, we see nothing but a state of collapse; nothing is headed up. But in the proper church life we are being headed up. This heading up in the church life is the beginning of God's heading up of all things. Under Christ and through the church, God will head up all things in the universe. This is the mystery of God's will. Ultimately, the mystery of God's will in the universe is to head up all things in Christ. (Life-study of Ephesians, p. 70)

Further Reading: CWWL, 1984, vol. 4, "Vital Factors for the Recovery of the Church Life," chs. 4-6; Basic Principles for the Practice of the Church Life, ch. 3

弗一 10 “为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

四 15 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面。”

神第一步是将祂所拣选的人，祂的众子，从崩溃中带出来，将他们摆在基督的元首权柄之下。在这里，在基督的元首权柄之下，我们是在宇宙性崩溃的乱堆之外，我们也是在万有之上。因此，召会生活必须是归一于一个元首之下的生活。在召会生活中，归一于一个元首之下的，乃是神所拣选的人，并非世上的首领、不信的人或是动物。神将祂所拣选的人归一于一个元首之下，成为基督的身体，以基督作头。最终，这以基督作头的身体，将在万有之上作宇宙的头。（以弗所书生命读经，九一至九二页。）

### 信息选读

今天我们在召会中，领先在基督里归一于一个元首之下。倘若我们不愿在召会生活中归一于一个元首之下，我们就会耽误这事。事实上，如果我们蒙拣选的人不愿归一于一个元首之下，神就无法将万有在基督里归一于一个元首之下。但如果我们乐意如此，神将喜乐地说，“这些是归一于一个元首之下的先锋。他们正为我开路，将万有在基督里归一于一个元首之下。”当召会领先在基督里归一于一个元首之下时，神就有路使万有归一于一个元首之下。

许多基督徒都在谈论召会，但在他们的谈论中，“召会”这辞的意义都失去了。然而，在以弗所书中，召会的意义太丰富了。但你若不认识什么是在基督里归一于一个元首

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

The first step is for God to bring His chosen ones, His sons, out of the collapse and to place them under the headship of Christ. Here, under the headship of Christ, we are outside of the heap of the universal collapse, and we are over all things. Thus, the church life must be a life of being headed up. In the church life it is God's chosen ones, not the world leaders, the unbelievers, or the animals, that are being headed up. God is heading up all His chosen ones to be the Body of Christ with Christ as the Head. Eventually, this Body with Christ as the Head will be the universal Head over all things. (Life-study of Ephesians, pp. 76-77)

### Today's Reading

Today we in the church are taking the lead to be headed up in Christ. If we are not willing to be headed up in the church life, we shall delay the heading up of all things. In fact, God will not have a way to accomplish the heading up of all things in Christ if we, the chosen ones, are not willing to be headed up. But if we are willing for this, God will say with joy, “These are the pioneers who are taking the lead to be headed up. They are pioneering the way for Me to head up all things in Christ.” When the church takes the lead to be headed up in Christ, God has a way to head up all other things.

Many Christians are talking about the church, but in their talk the word church has become meaningless. In the book of Ephesians, however, the church means a great deal. But if you do not know what it is to be headed up in Christ, you

之下，你就不认识召会是什么。召会不是一堆仍在崩溃光景中堕落的人。召会是神所拣选的人，以基督作头，归一于一个元首之下。今天的基督教乃是一团混乱，与真正的召会相反。在基督教中，无论你去到哪里，你所看见的都是混乱。在公会或独立的基督教团体中间有这么多混乱，原因就象在人类社会一样，乃是没有归一于一个元首之下。但在正确的召会生活中，我们在基督里归一于一个元首之下。

今天我们在召会生活中，乃是领先在基督里归一于一个元首之下。为此我们需要在生命里长大，并且得着生命的光。（以弗所书生命读经，九二、九四、九六页。）

我愿鼓励你们众人寻求经历并享受神儿子的交通。我们越共同有分于这交通，对此越有享受，召会生活就越美好。我们在家里，在聚会中，都需要享受这交通。…我们就不会被意见、闲谈、或不同的教训所摸着，因我们不会在意别的，只在意实际地共同享受包罗万有的基督；祂对我们是那灵、复活和三一神。这交通就是召会的实际。因此，我们必须寻求一直经历这交通；…我们就会在召会中享受基督。

要对神儿子的交通作充分的解释并不容易。这一件事实在太奇妙了。这交通不仅包括我们与三一神之间的一，也包括了所有信徒中间的一。不仅如此，这个交通也含示享受—我们对三一神的享受，三一神对我们的享受，以及信徒中间彼此的享受。在这个交通里，我们享受三一神，三一神也享受我们。并且，我们享受所有的信徒，所有的信徒也享受我们。这是何等奇妙、宇宙性、彼此的享受！我们已经蒙召，所进入的乃是称为神儿子的交通。这个交通是宇宙性的，也是彼此互相的。这交通不仅是在信徒和三一神彼此之间，也是在信徒彼此之间。（哥林多前书生命读经，一二六、三六页。）

参读：正当召会生活极重要的原则，第三章；基督徒生活与召会生活极重要的原则，第六章；以弗所书生命读经，第八至十篇。

cannot know what the church is. The church is not a heap of fallen people who are still in the collapse. The church is the heading up of God's chosen ones under the headship of Christ. In contrast to the genuine church, today's Christianity is a heap. Wherever you go in Christianity, you see one heap after another. The reason there are so many heaps in the denominations or in the independent Christian groups is that, just as in human society, there is no heading up. But in the proper church life we are being headed up in Christ.

Today we in the church life are taking the lead to be headed up in Christ. For this we need to grow in life and have the light of life. (Life-study of Ephesians, pp. 77-80)

I would encourage you all to seek the experience and the enjoyment of the fellowship of God's Son. The more we enjoy the co-participation in this fellowship, the better the church life will be. We need to enjoy this fellowship both at home and in the meetings. Then we shall not be troubled by opinions, gossip, or different teachings, for we shall not care for anything other than the practical co-enjoyment of the all-inclusive Christ who is to us the Spirit, the resurrection, and the Triune God. This fellowship is the reality of the church. Thus, we must seek to experience this fellowship all the time. Then we shall enjoy Christ in the church.

It is not easy to give an adequate definition of the fellowship of the Son of God. This matter is altogether wonderful. This fellowship involves not only the oneness between us and the Triune God, but also the oneness among all the believers. Furthermore, it implies enjoyment—our enjoyment of the Triune God, the Triune God's enjoyment of us, and also the enjoyment which the believers have with one another. In this fellowship we enjoy the Triune God, and the Triune God enjoys us. Moreover, we enjoy all the believers, and all the believers enjoy us. What a wonderful, universal, mutual enjoyment! We have been called into something which is termed the fellowship of God's Son. This fellowship is universal and mutual. The mutuality of this fellowship is not only between the believers and the Triune God but also among the believers themselves. (Life-study of 1 Corinthians, pp. 103-104, 30-31)

Further Reading: CWWL, 1978, vol. 3, "Crucial Principles for the Proper Church Life," ch. 3; CWWL, 1978, vol. 2, "Crucial Principles for the Christian Life and the Church Life," ch. 6; Life-study of Ephesians, msgs. 8-10

## 第五周·周五

### 晨兴喂养

林前一9 “神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”

弗三21 “愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代，永永远远。阿们。”

召会是对基督的交通、共享、共同有分、彼此享受。这位基督现今是复活和那灵。你若看见了召会生活在于这交通，就不会…被道理或作法打岔而偏离基督。（哥林多前书生命读经，一二六页。）

### 信息选读

交通这辞首次用于行传二章四十二节，那里告诉我们，在五旬节那天得救加给召会的人，坚定持续在使徒的教训和交通里。使徒向他们传了福音，这福音的传扬将他们带进圣经所称的交通里。

我不信任何语言里有一个辞与希腊文里的“交通”相等。这辞含示合一，也含示信徒中间相互的流通。我们彼此享受交通，我们中间就有水流。…我们在属灵交通里所有的水流，包含合一与生命。我们的交通是在合一里的水流；这是我们这些在基督里之信徒中间的相互往来。

在新约里，交通描述我们与主之间以及我们与其他信徒之间的流通。约壹一章三节说，“我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。”约翰一书里有生命，（一1～2，）然后有交通。有一道水流，纵的

## << WEEK 5—DAY 5 >>

### Morning Nourishment

1 Cor. 1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

The church is the fellowship, the communion, the co-participation, the mutual enjoyment, of Christ. This Christ is now the resurrection and the Spirit. If you have seen that the church life consists in this fellowship,...you will not be distracted from Christ by doctrines or practices. (Life-study of 1 Corinthians, p. 103)

### Today's Reading

The word fellowship is used for the first time in Acts 2:42, where we are told that those who were saved and added to the church on the day of Pentecost continued steadfastly in the teaching and the fellowship of the apostles. The apostles had preached the gospel to them, and this gospel preaching brought them into something which the Bible calls fellowship.

I doubt that there is in any language an equivalent of the Greek word for fellowship, koinonia. This word implies oneness and also a mutual flowing among the believers. When we enjoy fellowship with one another, there is a flow among us....The flow, the current, we have in our spiritual fellowship involves both oneness and life. Our fellowship is a flow in oneness; it is an intercommunication among us as believers in Christ.

In the New Testament, fellowship describes both the flowing between us and the Lord and between us and one another. First John 1:3 says, “That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.”...There is a flow, a current, vertically between us and the Father and the

一面在我们与父和子之间，横的一面在我们与其他信徒之间。赞美主，今天在地上有个东西称为交通，就是神儿女之间的交通，以及神儿女与三一神之间的交通！

从五旬节以后，水流横的一面一直在信徒中间流通。这水流越过空间和时间。就时间而论，这交通从一代流到另一代。就空间而论，这交通是全世界的，在全球的信徒中间流通。因为我们在这一个水流里，所以我们无法被空间分开。无论我们在哪里，我们都在水流里；那就是说，我们都在一个交通里。

照着保罗在林前一章九节的话，我们都为神所召，进入了这交通。交通最好的例证，可能就是人体的血液循环。…生命在于这循环。人的身体怎样有血液循环，基督的身体照样有称为交通的属灵循环。…我们要领悟，在主的恢复里，我们正被带回到这水流，这交通里，这是很要紧的。（哥林多前书生命读经，一四九至一五〇页。）

主得荣的表号表征许多事情。它表征旧造已经了结，也表征新造有了新生的起头。亚当已经了结，新人已经出现。借着这得荣，旧人废去了，新人也产生出来了。所以在复活里，新人荣耀地出生了。甚至今天在召会生活里，至少也有一些得荣的光景。

我们都必须清楚，荣耀就是神圣生命和神圣性情的彰显。如果我们凭着神圣的生命和性情而活，我们就会彰显神圣的荣耀。…圣徒越凭着神圣的生命和神圣的性情而活，召会生活就越荣耀，召会中也越有神圣的荣耀。这荣耀的彰显就是主耶稣的得荣。（约翰著作中帐幕和祭物的应验，五六九页。）

参读：哥林多前书生命读经，第十一篇；基督为父用神圣的荣耀所荣耀的结果，第二至五章。

Son and horizontally between us and other believers. Praise the Lord that on earth today there is something called fellowship, a fellowship among the children of God and a fellowship of the children of God with the Triune God!

Since the day of Pentecost a current has been flowing horizontally among the believers. This flow crosses space and time. As far as time is concerned, this fellowship has been flowing from generation to generation. As far as space is concerned, this fellowship is worldwide; it flows among believers throughout the globe. Because we are in this one flow, we cannot be separated by space. No matter where we may be, we are all in the flow; that is, we are all in the one fellowship.

According to Paul's word in 1 Corinthians 1:9, we all have been called by God into this fellowship. Perhaps the best illustration of fellowship is the circulation of blood in the human body...Life depends on this circulation. Just as there is the circulation of blood in the human body, so there is a spiritual circulation, called the fellowship, in the Body of Christ....It is crucial for us to realize that in the Lord's recovery we are being brought back into this flow, into this fellowship. (Life-study of 1 Corinthians, pp. 124-125)

The sign of the Lord's glorification signifies many things. It signifies that the old creation has been terminated and also that the new creation has been germinated. Adam has been terminated, and the new man has come into being. It was through this glorification that the old man was done away with and that the new man has been brought forth. Therefore, in resurrection the new man was born with glory. Even in the church life today there is at least some amount of glorification.

We all need to be clear that glory is the expression of the divine life and the divine nature. If we live by the divine life and nature, we will express the divine glory...The more the saints live by the divine life and the divine nature, the more glorious the church life is, the more divine glory there will be in the church. The expression of this glory is the glorification of the Lord Jesus. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," p. 466)

Further Reading: Life-study of 1 Corinthians, msg. 11; The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 2-5

## 晨兴喂养

约十五 8 “你们多结果子，我父就因此得荣耀，你们也就是我的门徒了。”

弗四 23 “而在你们心思的灵里得以更新。”

今天神圣的得荣一直延续不已。这得荣开始于主的复活，如今仍然进行着。按着我们的观点，可以说，生出长子和众弟兄的生产过程需要漫长的时间，到目前为止，有一千九百多年了。在神看来，生产时间虽然漫长，却是一件复活的事。

我相信主给我们看见神圣的得荣，会帮助我们认识召会生活是什么。召会生活实际上就是基督的繁增、繁殖。这样的召会生活乃是神圣的得荣。召会已经在这得荣里产生出来，并且一直在神圣的得荣里长大。凡是召会为着结果子所作所行的，都是神圣得荣的延续。召会扩展的时候，这种扩展就是结果子。例如，十五年前，主在欧洲的恢复只有少数的圣徒。但现在人数已经增加了。人数增加就是结果子，结果子也就是神圣的得荣。（约翰著作中帐幕和祭物的应验，五八〇至五八一页。）

## 信息选读

当我们在灵里被充满，成为神的丰满，并本于这样的充满而孝敬父母时，我们与父母的关系中就有了神的彰显；我们的行为就不是仅仅人性的美德，乃是有神圣特质和基督味道的美德。我们孝敬父母时，应当有基督的香气。这是神借着人性美德的彰显。一个年轻人倘若凭着被充满而成为神一切丰满的灵来孝敬父

## Morning Nourishment

John 15:8 In this is My Father glorified, that you bear much fruit and so you will become My disciples.

Eph. 4:23 And that you be renewed in the spirit of your mind.

The divine glorification continues today. This glorification began with the Lord's resurrection, and it is still going on. According to our viewpoint, we may say that the delivery that brought forth the Firstborn and the many brothers covers a long span of time, thus far, more than nineteen hundred years. In the sight of God, this delivery, although lengthy in time, is a matter of resurrection.

I believe that what the Lord has shown us concerning the divine glorification will help us to know what the church life is. The church life is actually the multiplication, the propagation, of Christ. This kind of church life is the divine glorification. The church has been produced in this glorification, and it continues to grow in the divine glorification. Whatever the church does in the matter of fruit-bearing is a continuation of the divine glorification. As the church spreads, this spreading is the fruit-bearing. For example, fifteen years ago there were only a small number of saints in the Lord's recovery in Europe. But now this number has increased. This increase is a matter of fruit-bearing, and fruit-bearing is the divine glorification. (CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," pp. 474-475)

## Today's Reading

When we are filled in spirit unto all the fullness of God and honor our parents out of such an infilling, there will be the expression of God in our relationship to our parents. Our behavior will not be a mere human virtue; it will be a virtue with the divine character and with the flavor of Christ. As we honor our parents, there should be the sweet savor of Christ. This is the expression of God through human virtue. Suppose a young man honors his parents from a spirit filled unto

母，在这美德里就会有神圣的特质。这是神在人性里的彰显。

神这彰显与仅仅合乎伦理道德的行为完全不同。虽然孔子的门徒会达到高超的伦理道德标准，但在他们的美德里没有基督的味道。我再说，在我们的美德里，需要有神的特质和基督的味道。这种借着人性美德的神圣彰显，是以弗所四章二十四节的“圣”字所表达的意思。召会生活必须充满这样一个借着人性美德所彰显的神圣特质。

我们的诚实和宽大，也必须是神圣特质的彰显。有两种的诚实和宽大：一种的诚实和宽大只是人的美德，另一种的诚实和宽大却彰显神的特质。在召会生活中，我们的诚实和宽大必须有基督的味道。别人接触我们时，不该只觉得我们有美德，乃该能感觉到我们的美德里有基督的味道，并看见我们的美德里有神圣特质的彰显。

召会生活的关键乃是心思的灵。我们若照着心思的灵生活，召会生活里就有神圣特质的彰显。然后我们就是一个团体的人，有基督的味道和神的彰显。我们给人的印象若仅仅是善良、公义、慈爱，我们的召会生活就是失败的。在我们的善良、公义、慈爱里，必须有三一神的彰显。召会生活必须满了基督的香气与味道，并有神的特质。这样的生活，乃是三一神经过我们人性的活出。历世纪以来，神渴望得着这样的召会生活。我们祷告，但愿不多久这种召会生活能在主的恢复里，在我们中间完全实行出来。愿主因看见祂自己借团体的新人在地上得着彰显而心满意足！（以弗所书生命读经，九五五至九五六页。）

参读：约翰著作中帐幕和祭物的应验，第三十八、五十一篇。

all the fullness of God. In this virtue there will be the divine character. This is the expression of God in humanity.

This expression of God is absolutely different from mere ethical behavior. Although the followers of Confucius may attain a high ethical standard, there is no flavor of Christ in their virtue. I repeat, in our virtue there needs to be the character of God and the flavor and taste of Christ. Such a divine expression through human virtue is conveyed by the Greek word for holiness in Ephesians 4:24. The church life must be filled with such an expression of divine character through human virtue.

In our honesty and generosity there needs to be the expression of the divine character. There are two kinds of honesty and two kinds of generosity: an honesty and a generosity that are mere human virtues, and an honesty and a generosity that express the character of God. In the church life our honesty and generosity must have the flavor of Christ. As others contact us, they should not only have the sense that we are virtuous; they should be able to sense in our virtue the flavor of Christ and see the expression of the divine character.

The key to the church life is the spirit of the mind. If we live according to the spirit of the mind, there will be in the church life the expression of the divine character. Then we shall be a corporate people with the flavor of Christ and the expression of God. If we simply give others the impression that we are good, righteous, and kind, our church life is a failure. There must be in our goodness, righteousness, and kindness the expression of the Triune God. The church life must be filled with the aroma and flavor of Christ and with the character of God. Such a living is the living of the Triune God through our humanity. For centuries, God has been longing for such a church life. We pray that before long this kind of church life will be fully practiced among us in the Lord's recovery. May the Lord be satisfied by seeing such an expression of Himself through the corporate new man on earth! (Life-study of Ephesians, pp. 791-793)

Further Reading: CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," chs. 38, 51



# 第五周诗歌

使我知你恢复所是

补 534

(英1220)

降 A 大调

4/4

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

一 哦,主,将我帕子去除,赐下真实启示;

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

哦,主,使我异象清楚,知你恢复所是。

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

哦,主,使我异象清楚,知你恢复所是;

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

哦,主,使我异象清楚,知你恢复所是。

- 二 你从死里复活能力, 我借启示知悉;  
大能传输借信经历, 引我到召会里。
- 三 你的大能将我释放, 脱离烦扰俗务;  
你的大能为我开广 进入召会路途。
- 四 我今进入地方召会, 愿以你为人位;  
外面旧人日渐销毁, 心向你绝对。
- 五 我接受你作人位,主, 与你同钉十架;  
里面之人得着恢复, 你在我心安家。
- 六 当众肢体都愿舍己, 荣耀身体得显;  
人数虽多,人位同一, 新人在地出现。
- 七 召会生活——一个新人—— 显于各地召会;  
你的身体是团体人, 显出一个人位。

注:每节均重复第二行歌辞二次。

# WEEK 5 — HYMN

Remove the veils, Lord, from my heart

The Church — The Vision

1220

1. Re - move the veils, Lord, from my heart; True rev - e - la - tion  
grant to me; A vi - sion clear, O Lord, im - part Of Thy re - cov - er -  
y. (C) Of Thy re - cov - er - y. Of Thy re - cov - er -  
y. A vi - sion clear, O Lord, im - part Of Thy re - cov - er - y.

2. By revelation I perceive  
The power that raised Christ from the dead;  
When I by faith this power receive,  
I to the church am led.
3. Thy mighty power has set me free  
From all the world's distracting things;  
An entrance to the local church  
This mighty power brings.
4. Once in the local church, I need  
To take Thee as my person, Lord;  
My outward man each day recede,  
My heart is for the Lord.
5. I take Thee as my person, Lord;  
I have been crucified with Thee.  
My inner man has been restored;  
I'm now indwelt by Thee.
6. When all Thy members self forsake,  
Thy glorious Body, Lord, is known;  
When of Thy Person we partake,  
The one new man is shown.
7. The church life is the one new man  
In every local church expressed;  
Thy Body is a corporate man,  
One Person manifest.

(Repeat the last two lines of each stanza)



## 第六篇

因弟兄在一里同居  
而有耶和华所命定生命的福

读经：诗一三三～一三四

纲 要

周 一

壹 那作神居所的圣殿是建造在耶路撒冷的锡安山上，耶路撒冷的独一无二立场预表神所选择的独一无二立场，就是一一的立场——申十二5，代下六5～6，拉一2～3：

一 古时所有以色列人一年三次到耶路撒冷聚集；唯有借着耶路撒冷这独一无二敬拜神的地方，神子民的一才世世代代得蒙保守——申十二5，十六16。

二 新约中神所命定一的正确立场，乃是一地一会的独一无二立场——启一11：

1 召会是由宇宙的神所构成的，却存在于地上的许多地方；就性质说，召会在神里面是宇宙性的；但就实行说，召会在一个确定的地方是地方性的，就如“在哥林多神的召会”——林前一2：

a “神的召会”，意思是召会不仅为神所有，也有神为其性质和素质，这是神圣的、一般的、宇宙的、永远的——2节。

## Message Six

**Jehovah's Commanded Blessing of Life on Brothers  
Who Dwell Together in Oneness**

Scripture Reading: Psa. 133—134

**Outline**

**Day 1**

**I. The unique ground of Jerusalem, the place where the temple as God's dwelling place was built on Mount Zion, typifies the unique ground of God's choice, the ground of oneness—Deut. 12:5; 2 Chron. 6:5-6; Ezra 1:2-3:**

A. In the ancient time all the Israelites came together three times a year at Jerusalem; it was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Deut. 12:5; 16:16.

B. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality—Rev. 1:11:

1. The church is constituted of the universal God, but it exists on earth in many localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as “the church of God which is in Corinth”—1 Cor. 1:2:

a. “The church of God” means that the church is not only possessed by God but has God as its nature and essence, which are divine, general, universal, and eternal—v. 2.

b “在哥林多…的召会”，意指在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场、和治理的界限，这是物质的、专特的、地方的、暂时的—2 节。

2 缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行；关于召会在各地的建立，整本新约的记载是一致的—徒八 1，十三 1，十四 23，罗十六 1，林前一 2，林后八 1，加一 2，启一 4，11。

## 周二

贰 诗篇一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和華所命定生命的福而有的赞美；每当弟兄们在膏油之下合而为一，就有神命定的福，就是“永远的生命”，一道丰满、畅通、无止境的生命流：

一 弟兄在一里同居，其善无法估计，好比上好的油浇在亚伦的头上；其美无法计算，好比黑门的甘露降在锡安山—1 ~ 3 节：

1 作为亚伦所预表的人，召会乃是一个新人，包括头与身体，就是团体的基督，团体的祭司体系—弗二 15，彼前二 5。

2 作为锡安所预表的地方，召会乃是神的居所—申十二 5 ~ 7，11，14，18，21，26，弗二 21 ~ 22，启二一 3，22。

二 真正的一是由流淌的膏油和降下的甘露所构成，使基督的身体在神圣三一的神圣分赐里，渐渐得以建造：

b. The church “which is in Corinth” refers to a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs, which is physical, particular, local, and temporal in time—v. 2.

2. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice; the record concerning the establishment of the church in its locality is consistent throughout the New Testament—Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11.

## Day 2

**II. Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah’s commanded blessing of life on brothers who dwell together in oneness; the blessing that is commanded whenever brothers are united under the anointing is a “life forever,” a full, free, unceasing stream of life:**

A. The brothers’ dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion—vv. 1-3:

1. As a person typified by Aaron, the church as the one new man includes the Head with the Body as the corporate Christ, the corporate priesthood—Eph. 2:15; 1 Pet. 2:5.

2. As a place typified by Zion, the church is the dwelling place of God—Deut. 12:5-7, 11, 14, 18, 21, 26; Eph. 2:21-22; Rev. 21:3, 22.

B. The genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of Christ’s Body in the divine dispensing of the Divine Trinity:

## 周 三

1 诗篇一百三十三篇相当于以弗所四章；当我们在身体里，竭力保守那灵的一时，我们就有那灵的膏抹；（3～6；）涂抹的膏油是复合的膏油，预表经过过程的三一神，包罗万有复合的灵（出三十 23～25）：

a 复合的灵乃是经过过程之三一神的终极完成，带有神圣的属性、人性的美德、基督的死和死的功效、以及基督的复活和复活的大能—腓一 19。

b 我们是在一里面，这一就是经过过程的三一神膏抹或“油漆”到我们全人里面—林后一 21～22，约壹二 20，27。

c 一天过一天，在召会生活中，神圣、奥秘之复合膏油的一切成分不断地作到我们里面；借着把这些成分应用到我们里面，我们自然就在一里—弗四 3～4。

## 周 四

d 一的立场就是经过过程的三一神应用到我们身上；这复合、包罗万有、赐生命之灵的涂抹乃是我们一的元素—4 节，参约四 24：

(一) 我们若离开我们灵里的那灵行事，我们就是分裂的，并失去了一—弗四 3，参林前一 10，二 14～15，三 1。

(二) 我们若留在赐生命的灵里，就保守了那灵的一—参约四 24，林前六 17。

e 复合的灵不是为着那些个人主义者，乃是在身体里，为着身体，并为着建造身体之祭司的事奉—诗一三三 2，出三十 26～31，腓一 19，罗十五 16，彼前二 5，9。

## Day 3

1. Psalm 133 is equivalent to Ephesians 4; when we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the Spirit (vv. 3-6); the anointing oil as the compound ointment is a type of the processed Triune God, the all-inclusive compound Spirit (Exo. 30:23-25):

a. The compound Spirit is the ultimate consummation of the processed Triune God with the divine attributes, the human virtues, Christ's death with its effectiveness, and Christ's resurrection with its power—Phil. 1:19.

b. We are in the oneness that is the processed Triune God anointed, or “painted,” into our being—2 Cor. 1:21-22; 1 John 2:20, 27.

c. Day by day in the church life, all the ingredients of the divine and mystical compound ointment are being wrought into us; through the application of these ingredients to our inward being, we are spontaneously in the oneness—Eph. 4:3-4.

## Day 4

d. The ground of oneness is simply the processed Triune God applied to our being; the anointing of the compound, all-inclusive life-giving Spirit is the element of our oneness—v. 4; cf. John 4:24:

1) If we act apart from the Spirit, who is in our spirit, we are divisive and lose the oneness—Eph. 4:3; cf. 1 Cor. 1:10; 2:14-15; 3:1.

2) If we stay in the life-giving Spirit, we keep the oneness of the Spirit—cf. John 4:24; 1 Cor. 6:17.

e. The compound Spirit is not for those who are individualistic; He is in and for the Body and for the priestly service that builds up the Body—Psa. 133:2; Exo. 30:26-31; Phil. 1:19; Rom. 15:16; 1 Pet. 2:5, 9.

f 我们接受那灵的供应，就是身体的供应，乃是借着肢体的代求和交通：

(一) 当我们觉得枯干、碰壁的时候，需要别的弟兄姊妹为我们代求，那种情形才可以过去—腓一19，帖前五25，伯四二8~10。

(二) 我们不能没有身体的供应而活，因此，我们必须一直应用身体的交通—帖前三8，林前十16下，约壹一3。

(三) 人要看见光就需要进入召会，就是圣所—诗七三16~17，太五14，启一20。

## 周 五

2 从黑门降在锡安山上的甘露，表征那降下、新鲜、滋润、浸透之生命的恩典，（彼前三7，）就是三一神作我们生命的供应，给我们享受（林后十三14）：

a 在预表上，黑门表征诸天，宇宙中的最高处—参弗一3，太十七1~2。

b 锡安众山预表众地方召会；锡安只有一个，就是作为一个身体的一个召会，但有许多山头，就是许多地方召会—启一11~12。

c 恩典乃是神在基督里作为那灵，被我们经历、接受、享受并得着—约一16~17，林前五10，加二20，罗五2，17，21。

d 我们留在召会生活里，就蒙保守在主的恩典中—徒四33，十一23。

e 借着在锡安山上所接受的恩典，我们就能过一种世人无法过的生活—二十32，林后十二7~9。

f 基督徒的生活必须是恩典的生活，就是恩典的经历—9节，提后四22：

(一) 我们借着主格外增多的恩典，得有信和爱—提前一14。

f. We receive the supply of the Spirit, the supply of the Body, by the intercession and fellowship of the members:

1) When we are dry and have no way to go on, we need other brothers and sisters to intercede for us before we can get through—Phil. 1:19; 1 Thes. 5:25; Job 42:8-10.

2) We cannot live without the supply of the Body; therefore, we must constantly avail ourselves of the fellowship of the Body—1 Thes. 3:8; 1 Cor. 10:16b; 1 John 1:3.

3) If a man wants to see light, he has to enter the church, the sanctuary—Psa. 73:16-17; Matt. 5:14; Rev. 1:20.

## Day 5

2. The dew of Hermon descending on the mountains of Zion signifies the descending, refreshing, watering, and saturating grace of life (1 Pet. 3:7), the Triune God as our life supply for our enjoyment (2 Cor. 13:14):

a. In typology Hermon signifies the heavens, the highest place in the universe—cf. Eph. 1:3; Matt. 17:1-2.

b. The mountains of Zion typify the local churches; there is one Zion, one church as one Body, but many mountains, many local churches—Rev. 1:11-12.

c. Grace is God in Christ as the Spirit experienced, received, enjoyed, and gained by us—John 1:16-17; 1 Cor. 15:10; Gal. 2:20; Rom. 5:2, 17, 21.

d. By remaining in the church life, we are preserved in the Lord's grace—Acts 4:33; 11:23.

e. By the grace we receive on the mountains of Zion, we can live a life that is impossible for people in the world to live—20:32; 2 Cor. 12:7-9.

f. The Christian living must be the living of grace, the experience of grace—v. 9; 2 Tim. 4:22:

1) We have faith and love through the Lord's superabounding grace—1 Tim. 1:14.

- (二) 我们靠着恩典得着在基督的复活与升天里之生命的救恩—弗二 5 ~ 8。
- (三) 我们得进入并站在神洋溢的恩典中—罗五 2。
- (四) 我们在这恩典中享受神永远的安慰和美好的盼望—帖后二 16。
- (五) 我们能坦然无惧地来到施恩的宝座前，得恩典，作应时的帮助—来四 16。
- (六) 我们能从神得着各样恩典洋溢的加给—林后九 8。
- (七) 我们能时常享受神繁增的恩典—彼前一 2 下，彼后一 2，启二二 21。
- (八) 我们能借着谦卑，得享神更大的恩典—雅四 6，彼前五 5。
- (九) 我们对神经纶中之恩典的经历，就是享受主在我们灵里的同在—提后四 22，参路一 28、30。
- (十) 我们需要凭神的恩典活出基督作神的义—加二 20 ~ 21。
- (十一) 我们需要经历主够用的恩典，就是基督覆庇的能力，在我们的软弱上显得完全—林后十二 9。
- (十二) 我们凭恩典能胜过短暂无定之财富的霸占，慷慨地供给缺乏的圣徒—八 1 ~ 2。
- (十三) 我们经过受苦，蒙全般恩典的神来成全我们，坚固我们，加强我们，并给我们立定根基—彼前五 1。
- (十四) 我们需要作神诸般恩典的好管家—四 10，弗三 2。
- (十五) 我们的话应当将基督作为恩典分给人—四 29 ~ 30。
- (十六) 我们需要经历基督作恩典，作超凡的人，并为主格外劳苦—林前十五 10。
- (十七) 我们需要受洋溢之恩，并洋溢之义的恩赐，在生命中作王—罗五 17、21。

- 2) By grace we receive the salvation in life through Christ's resurrection and ascension—Eph. 2:5-8.
- 3) We have obtained access into and stand in God's abounding grace—Rom. 5:2.
- 4) In this grace we can enjoy God's eternal comfort and good hope—2 Thes. 2:16.
- 5) We can come forward with boldness to the throne of grace to find grace for timely help—Heb. 4:16.
- 6) We can receive God's abounding supply of grace—2 Cor. 9:8.
- 7) We can constantly enjoy God's multiplying grace—1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21.
- 8) We can enjoy God's greater grace through humility—James 4:6; 1 Pet. 5:5.
- 9) In our experience of the grace in God's economy, we enjoy the Lord's presence in our spirit—2 Tim. 4:22; cf. Luke 1:28, 30.
- 10) We need to live out Christ as God's righteousness by the grace of God—Gal. 2:20-21.
- 11) We need to experience the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness—2 Cor. 12:9.
- 12) By grace we can overcome the usurpation of temporal and uncertain riches and become generous in ministering to the needy saints—8:1-2.
- 13) The God of all grace perfects, establishes, strengthens, and grounds us through our sufferings—1 Pet. 5:10.
- 14) We need to be good stewards of the varied grace of God—4:10; Eph. 3:2.
- 15) Our word should convey Christ as grace to others—4:29-30.
- 16) We need to experience Christ as grace to be a surpassing one and to labor abundantly for the Lord—1 Cor. 15:10.
- 17) We need to receive the abundance of grace and of the gift of righteousness to reign in life—Rom. 5:17, 21.

- g 在召会堕落之黑暗时期中那赐给众地方召会的恩典，乃是为着那些寻求答应主呼召，要作主得胜者的信徒—启一4。
- h 主耶稣基督那分赐给祂整个新约时代之信徒的恩典，终极完成于新耶路撒冷，作神之喜悦的终极完成，就是神使祂自己与人联结调和，作祂的扩大和永远的彰显—二二21。
- 3 在召会生活中，我们天天被涂抹，蒙恩典；那灵的膏抹和恩典的供应，使我们能在一里生活—弗一13、6。

## 周 六

- 4 我们越经历基督这赐生命的灵，我们天然的构成和个性就越减少；由于我们经历三一神和祂神圣的属性，使这些构成和个性减少，我们就被成全成为一—约十七23，弗四1~3。

叁 诗篇一百三十四篇作为一百三十三篇的总结，是末了一首上行之歌，乃是圣民上锡安时，因以色列人对神殿中事奉之祭司的嘱咐和祝福而有的赞美：

- 一 一百三十四篇指明最高的子民，就是那些在锡安的人，能祝福每个人，并教导每个人—1~2，参创四七10，四八20，四九28。
- 二 祝福来自锡安，来自最高峰，来自达到了顶点、达到了得胜者地位的人；在每个时代和世纪，神的祝福都因着得胜者临到了召会—诗一三四3，参启二7。

- g. The grace given to the local churches in the dark age of the church's degradation is for the believers who seek to answer the Lord's calling to be His overcomers—Rev. 1:4.
- h. The grace of the Lord Jesus Christ dispensed to His believers throughout the New Testament age consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His enlargement and eternal expression—22:21.
- 3. In the church life we are daily anointed and graced; the anointing of the Spirit and the supply of grace make it possible for us to live in oneness—Eph. 1:13, 6.

## Day 6

- 4. The more we experience Christ as the life-giving Spirit, the more our natural constitution and disposition are reduced; as they are reduced through our experience of the Triune God with His divine attributes, we are perfected into one—John 17:23; Eph. 4:1-3.

**III. As the conclusion to Psalm 133 and as the last of the Songs of Ascents, Psalm 134 is the praise of a saint, in his going up to Zion, concerning the charge and the blessing of the children of Israel to the serving priests in the house of God:**

- A. This psalm indicates that the highest people, those who are in Zion, can bless everyone and teach everyone—vv. 1-2; cf. Gen. 47:10; 48:20; 49:28.
- B. The blessing comes from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers; in every age and century God's blessing has come to the church because of the overcomers—Psa. 134:3; cf. Rev. 2:7.



申十二5 “但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去。”

林前一2 “写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。”

以色列人从被掳中归回耶路撒冷，有四个极重要的点：(一)恢复神呼召以色列人的定旨，使他们按祂的律法成为祂的见证；（见出二十1注1；）(二)恢复以色列人在耶路撒冷独一无二立场上的一；（申十二5，11～14；）(三)恢复以色列人对神所应许之美地的享受；(四)使神得以实现祂的意愿，就是借着以色列人有分于并享受美地，在撒但所篡窃的地上建造神的殿，并建立祂的国，为要完成祂永远的经纶。前述一切要点，预表今天召会生活的恢复，就是召会从被掳到大巴比伦（启十七1～6）得着恢复，回到神所选择唯一的立场，就是一一的立场。（圣经恢复本，拉一1注1。）

## 信息选读

召会是由宇宙的神所构成的，却存在于地上的许多地方，哥林多就是其中之一。就性质说，召会在神里面是宇宙性的；但就实行说，召会在一个确定的地方是地方性的。因此，召会有两面：宇宙的，和地方的。缺了宇宙的一面，召会就没有内容；缺了地方的一面，召会就不可能有出现和实行。因此，新约也强调召会地方的一面。（徒八1，十三1，启一11等。）（圣经恢复本，林前一2注2。）

Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

The return of Israel to Jerusalem from their captivity was crucial in four points: (1) it recovered the purpose of God's calling Israel to make them His testimony according to His law (see footnote 1 on Exo. 20:1); (2) it recovered the oneness of Israel on the unique ground of Jerusalem (Deut. 12:5, 11-14); (3) it recovered Israel's enjoyment of the good land promised by God; and (4) it allowed God to fulfill His intention of having His house built and His kingdom established on the Satan-usurped earth in order to carry out His eternal economy through Israel's participation in and enjoyment of the good land. All the foregoing crucial points typify today's recovery of the church life, which is a recovery of the church out of captivity in the great Babylon (Rev. 17:1-6) back to the unique ground of God's choice, the ground of oneness. (Ezra 1:1, footnote 1)

## Today's Reading

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament stresses the local aspect of the church also (Acts 8:1; 13:1; Rev. 1:11; etc.). (1 Cor. 1:2, footnote 2)

“在哥林多…的召会”（林前一2）是在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场和治理的界限，这乃是物质的、专特的、地方的、暂时的。保罗写信给神的召会，这召会不是在诸天之上，乃是在哥林多。哥林多是非常罪恶、现代化的希腊城市，以淫乱闻名。然而，召会留在那地，作基督在当地的见证。基督在一地的见证乃是基督宇宙见证的一部分。宇宙的见证是由地方的见证组成并构成的。（主恢复的简说，六七页。）

〔在耶路撒冷的召会〕乃是头一处在地方上建立的召会，（见徒五11注1，）在一个城，就是耶路撒冷城的辖区之内。这是一个在地方上的地方召会，正如主在马太十八章十七节所指明的。这不是主在十六章十八节所启示的宇宙召会，只是宇宙召会，基督身体（弗一22~23）的一部分。新约对这事（在地方上建立召会）的记载是前后一贯的。（徒十三1，十四23，罗十六1，林前一2，林后八1，加一2，启一4，11。）（圣经恢复本，徒八1注1。）

林前一章二节包含一个真正召会的五种资格。…真正的召会乃是神的召会，是在地方上的召会，是在基督里被圣别，并且是由蒙召的圣徒组成的。二节下半接着有第五种资格：“同着所有在各处呼求我们主耶稣基督之名的的人。”这长句指明真正的召会与在全球各处呼求主耶稣基督之名的众圣徒有关联。

联于众圣徒使我们不结党、孤立或分裂。对于各种的基督徒，不管他们有何特殊的实行，我们都借着神在基督里联于他们；无论我们在哪里，我们都不能与他们分开。若没有这种关系，我们就会成为孤立、分裂的。我们若与别的信徒无分无关，就不是地方召会，乃是地方宗派，地方分裂。（主恢复的简说，六九页。）

参读：召会的异象与建造，第三章。

“The church...in Corinth” (1 Cor. 1:2b) was a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs. As such, it was physical, particular, local, and temporal in time. The church of God to whom Paul wrote was not in the heavens but in Corinth. Corinth was a very sinful, modern Greek city, which was famous for its fornication. However, the church remained in that locality for a local testimony of Christ. A local testimony of Christ is a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies. (A Genuine Church, p. 8)

[The church in Jerusalem] was the first church established in a locality (see footnote 1 on Acts 5:11) within the jurisdiction of a city, the city of Jerusalem. It was a local church in its locality, as indicated by the Lord in Matthew 18:17. It was not the universal church, as revealed by the Lord in Matthew 16:18, but only a part of the universal church, which is the Body of Christ (Eph. 1:22-23). The record concerning this matter (the establishing of the church in its locality) is consistent throughout the New Testament (Acts 13:1; 14:23;...1 Cor. 1:2; 2 Cor. 8:1;...Rev. 1:11). (Acts 8:1, footnote 1)

First Corinthians 1:2 contains five qualifications for a genuine church....The church which is genuine is the church of God, it is the church in a locality, it is sanctified in Christ, and it is composed of the called saints. Verse 2e continues with the fifth qualification: “With all those who call upon the name of our Lord Jesus Christ in every place.” This long phrase indicates that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe.

Being related with all the saints keeps us from being sectarian, isolated, or divided. Regardless of their particular practices, we are related by God in Christ to every kind of Christian, and no matter where we are, we cannot be separated from them. Without this relationship we would become isolated and divided. If we have nothing to do with other believers, we are not a local church. Rather, we are a local sect, a local division. (A Genuine Church, pp. 10-11)

Further Reading: The Ground of the Church

## 第六周·周二

### 晨兴喂养

诗一三二 13 ~ 16 “因为耶和华拣选了锡安，愿意当作自己的居所，说，这是我永远安息之所；我要住在这里，…我要丰厚地赐福与其中的粮，…我要使其中的祭司披上救恩，其中的虔诚人大声欢呼。”

一三三 1 “看哪，弟兄和睦同居，是何等的善，何等的美！”

诗篇一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和华所命定的福而有的赞美。当锡安被建造，神安息在那里，并居住在耶路撒冷时，（如一百三十二篇所描述，）我们就有了聚集的地方，并且能在一里同居。这是何等的善，何等的美！（圣经恢复本，诗一三三 1 注 1。）

在一百三十三篇，信徒在一里同居，其善无法估计，好比贵重的油浇在亚伦的头上；其美无法计算，好比黑门的甘露降在锡安山。（诗一三三 1 注 3。）

这里提到的和睦，乃是一幅新约真正的一的图画。这一乃是经过过程并终极完成的三一神，与在基督里的信徒相调和。（约十七 21 ~ 23。）基督的身体既是这样的调和，（弗四 4 ~ 6，）身体本身就是一。按照本篇的图画，真正的一是由流淌的膏油和降下的甘露所构成，使基督的身体在神圣三一的神圣分赐里，渐渐得以建造。（诗一三三 1 注 2。）

### 信息选读

〔诗篇一百三十三篇〕把在一里同居比作两样东西：

## << WEEK 6—DAY 2 >>

### Morning Nourishment

Psa. 132:13-16 For Jehovah has chosen Zion; He has desired it for His habitation. This is My resting place forever; here will I dwell....I will abundantly bless its provision...Its priests I will clothe with salvation, and its faithful ones will shout with a ringing shout.

133:1 Behold, how good and how pleasant it is for brothers to dwell in unity!

Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. When Zion is built up and when God is resting there and dwelling in Jerusalem, as depicted in Psalm 132, we have a place where we can gather and where we can dwell together in oneness. How good and how pleasant this is! (Psa. 133:1, footnote 1)

In Psalm 133 the believers' dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion. (Psa. 133:1, footnote 2)

The unity spoken of here is a picture of the genuine oneness in the New Testament. This oneness is the processed and consummated Triune God mingled with the believers in Christ (John 17:21-23). Since the Body of Christ is such a mingling (Eph. 4:4-6), the Body itself is the oneness. According to the picture in this psalm, the genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of the Body of Christ in the divine dispensing of the Divine Trinity. (Psa. 133:1, footnote 3)

### Today's Reading

[In Psalm 133] dwelling together in oneness is likened to two things: to the

亚伦头上贵重的膏油，与锡安山上黑门的甘露。这两个形容词指出的一的两方面：善与美。善是贵重的膏油，美是降下的甘露。

两方面的第一面—亚伦，是一个人；第二面—锡安，是一个地方。…召会有这两方面。…作为一个人，召会包括头与身体；作为一个地方，召会是神的居所。在圣经别处，我们看到召会是新妇、新人、战士，这些都是说到召会是人的一面。实际说来，召会只有两大方面：人的方面与居所的方面。与召会这两方面有关的，就是膏油与甘露。

二节所提的膏油，乃是指出埃及三十三章所说的圣膏油。这种膏油是一种复合的膏油，用四种香料调着橄榄油制成的。亚伦和他儿子们，帐幕以及帐幕有关的每一样东西，都要用这膏油来涂抹。按照诗篇一百三十三篇，这复合的膏油是浇在一个人—亚伦—身上。…与这相对的，是那使人复苏，滋润并浸透人的甘露，降在一个地方—锡安山上。

膏油与甘露，移动得都不快。露不象雨点那样滴落，而是渐渐降下。同样，膏油不是很快地流到亚伦的胡须，而是缓慢柔和地流淌到胡须，又流淌到衣襟。…乃是缓慢地散布开来。…甘露也是以同样的原则降在锡安山。…真正的一是由流淌的膏油与降下的甘露所构成的。

亚伦…预表基督尽祭司的职事。基督是大祭司，事奉神，成就神的定旨，实现神的心意。然而，一百三十三篇的亚伦，不仅预表基督自己，更预表基督同祂的身体。这就是说，亚伦在这里预表团体的基督—头与身体。…因此，召会是一个宇宙的大人，有许多方面：身体、新妇、新人、战士。召会的这些方面，都与人位有关系。（李常受文集一九七九年第二册，三八七至三八九、三九八至三九九页。）

参读：一的真正立场，第六章。

precious ointment on the head of Aaron and to the dew of Hermon on the mountains of Zion. These two adjectives point to two aspects of oneness. The oneness is good and pleasant: good as the precious ointment and pleasant as the descending dew.

Of these aspects, the first—Aaron—is a person, and the second—Zion—is a place....The church has these two aspects....As a person, the church includes the Head with the Body. As a place, the church is the dwelling place of God. Elsewhere in the Bible we see that the church is the bride, the new man, and the warrior. These, however, are aspects of the church as a person. Actually, the church has just two main aspects: the aspect of a person and the aspect of a dwelling place. Related to these two aspects of the church are the ointment and the dew.

[Verse 2] refers to the anointing oil described in Exodus 30. That anointing oil was a compound ointment formed by blending four spices with olive oil. Aaron, his sons, the tabernacle, and everything related to the tabernacle were anointed with this ointment. According to Psalm 133, this ointment, this compound anointing oil, was upon a person, Aaron....By contrast, the refreshing, watering, and saturating dew was on a place, the mountains of Zion.

Neither the anointing oil nor the saturating dew moved quickly. The dew did not fall down like rain; it descended, came down, in a gradual way. In like manner, the ointment did not actually run down upon Aaron's beard; it spread upon his beard and then ran down to the hem of his garments....Gently and slowly, the ointment spread. In the same principle the dew came down upon the mountains of Zion....The genuine oneness is constituted of the spreading ointment and the descending dew.

Aaron [is] a type of Christ in His priestly ministry. As the High Priest, Christ served God, accomplished God's purpose, and fulfilled the desire of God's heart. However, in Psalm 133 Aaron typifies not only Christ Himself but Christ with His Body. This means that here Aaron typifies the corporate Christ, the Head with the Body....The church is thus a universal, great person with a number of aspects: the aspects of the Body, the bride, the new man, and the warrior. All these aspects of the church are related to the person. (The Genuine Ground of Oneness, pp. 295-296, 303)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 6

### 晨兴喂养

弗四 3～6 “以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。”

在以弗所四章四至六节，保罗列出一的七方面：一个身体、一位灵、一个盼望、一主、一信、一浸、一位神与父。这几节圣经也显示三一神与基督身体奥秘的调和。这个调和就是信徒的一。四节的灵无疑的是复合、包罗万有的灵，这灵是在身体里面，并且赐生命给身体。（李常受文集一九七九年第二册，三九六页。）

### 信息选读

诗篇一百三十三篇乃是旧约中得着膏的中心篇。…〔一节的〕“和睦同居”…是团体的，无间隔、不独立。…在这种情形里，他们得着了神的膏。〔2。〕当膏往下流的时候，自然的，凡在头以下者就得着膏油。旧约的诗篇一百三十三篇相当于新约的以弗所四章。当我们在身体里，竭力保守那灵的一时，我们就有那灵的膏抹。我们需要站在头以下，并活在身体里，才能得着膏油。…我们要得着膏油，一面要顺服在元首之下，一面还要活在身体的生活中。…我们越在身体的交通中，就越享受那灵的膏抹。（基督的奥秘，四四至四五页。）

真正的一是经过过程的神与信徒的调和。这一点虽然是启示在新约里，可是我们在新约中却看不出实行这一的路。实行这调和的路是在诗篇一百三十三篇

### Morning Nourishment

Eph. 4:3-6 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

In Ephesians 4:4-6 Paul lists seven aspects of oneness: one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father. These verses also show the mysterious mingling of the Triune God with the Body of Christ. This mingling is the oneness of the believers. The Spirit in verse 4 is no doubt the compound, all-inclusive Spirit who is within the Body and gives life to the Body. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 301)

### Today's Reading

Psalm 133 is the key passage in the Old Testament concerning the anointing....[In verse 1 the] dwelling in unity is corporate; there is no barrier or separation. They have cast aside their disunity, jealousy, and hatred....In this condition, they receive God's anointing [v. 2]. When the oil flows down, those who are under the head will spontaneously receive the oil. Psalm 133 is equivalent to Ephesians 4. When we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the Spirit. We have to come under the Head, and we have to live in the Body before we can receive the anointing....In order for us to receive the anointing, we must submit to the Head and live in the Body....The more we live in the fellowship of the Body, the more we enjoy the anointing of the Spirit. (CWWN, vol. 44, “The Mystery of Christ,” pp. 819-820)

Real oneness is the mingling of the processed God with the believers. Although this is revealed in the New Testament, we do not see in the New Testament the way to practice this oneness. The way to practice this mingling is in Psalm 133.

里。二节的膏油，预表经过过程的三一神今天是包罗万有复合的灵。按照出埃及三十一章，这种膏油是用四种香料调着一欣橄榄油所制成的。这复合物预表包罗万有的灵（也就是经过过程的神），供我们享受。在这复合的灵中，不只有神性，还有基督的人性、祂死的功效、以及复活的大能。换句话说，这复合的灵乃是经过过程的神含带神圣的属性、人性的美德、基督死的功效、以及基督复活的大能。在召会生活中，这复合的灵正不断地涂抹我们。

膏油可以比作油漆，而膏油的涂抹可以比作涂油漆。…当膏油的这些成分应用到我们身上时，我们就被涂上了经过过程的三一神，以及复合膏油中的所有元素。正当的召会生活是一种在一里的生活，而这一就是经过过程的三一神与信徒的调和。…一天过一天，在召会生活中，圣膏油的一切成分，都作到我们里面来。借着把这些成分应用到我们里面，我们自然就在了一里了。要我们制造分裂，或持有异议，相当不容易。召会里的一是何等美善，何等可爱，何等享受！…我们已被属天“油漆”的一切成分所涂过，所以自然而然地，我们就是一。

一的立场乃是经过过程的三一神应用到我们身上。…我们所在的一不是把一班相信基督的人相加所产生的；那种一相加也容易，减去也容易。然而，我们一旦让经过过程的三一神应用到我们身上，因而被带进这个一里面，之后要再把这个一减去，就很困难了。…在主恢复中召会的一，包含着三一神应用到我们里面。（李常受文集一九七九年第二册，三八九至三九〇、三九二页。）

参读：基督的奥秘，第七、十篇；一的真正立场，第七、九章。

The ointment in verse 2 is a type of the processed Triune God who today is the all-inclusive compound Spirit. According to Exodus 30, the anointing oil is a compound formed by blending four spices with a hin of olive oil. This compound typifies the all-inclusive Spirit who is the processed God for our enjoyment. In this compound Spirit we have not only divinity but also Christ's humanity, the effectiveness of His death, and the power of His resurrection. In other words, the compound Spirit is the processed God with the divine attributes, the human virtues, the effectiveness of Christ's death, and the power of Christ's resurrection. In the church life this compound Spirit is continually anointing us.

The ointment can be compared to paint, and the anointing to the application of the paint....As all these ingredients of the ointment are applied to us, we are "painted" with the processed Triune God and with all the elements in the compound ointment. The proper church life is a life in the oneness that is the mingling of the processed Triune God with the believers....We are in the oneness that is the processed Triune God "painted" into our very being....Day by day in the church life, all the ingredients of the divine ointment are being wrought into us. Through the application of these ingredients to our inward being, we are spontaneously in the oneness. We find it exceedingly difficult to be divisive or even dissenting. How good, lovely, and enjoyable is the oneness in the church!...We are one spontaneously because we have been "painted" with all the elements of the heavenly "paint."

The ground of oneness is simply the processed Triune God applied to our being....We are not in a oneness produced by adding together those who believe in Christ. In that kind of oneness it is just as easy to have subtraction as it is to have addition. However, once we have been brought into the oneness produced by the application of the processed Triune God to our being, it is very difficult to have any subtraction....The oneness in the churches in the Lord's recovery involves the application of the Triune God to our inward being. (The Genuine Ground of Oneness, pp. 297-299)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," chs. 7, 10; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 7, 9

### 晨兴喂养

诗一三三 1~2 “看哪，弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟。”

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

〔以弗所四章三节所说〕那灵的一，就是那灵自己。保守〔防卫，守卫以保护〕那灵的一，就是保守那赐生命的灵。我们的行动若离开了那灵，就是分裂的，就失去了一。我们若留在赐生命的灵里，就保守了那灵的一。（圣经恢复本，弗四 3 注 2。）

### 信息选读

膏油不是为着个人，而是为着身体。凡是与身体分离的、脱节的，都无法经历这膏油。根据诗篇一百三十三篇的图画，膏油是浇在亚伦的头上，然后扩散到胡须，再流淌到衣襟。这指明如果我们是单独的，我们就无法经历膏油。…如果与召会是一，那我们在家中就能适当的与主有接触。但我们如果离开召会，我们与主的接触就完全两样了。因为膏油不是为着单独的肢体，而是为着头和身体，甚至是为着头同着身体。（李常受文集一九七九年第二册，三九三页。）

〔在腓立比一章十九节，〕“你们的祈求”是指明身体的供应。表面看来保罗在监牢里；实际上他在身体里。监禁没有使他与身体隔离，或使他与身体的供应隔绝。保罗里面有清楚的感觉，他是在身体里，身体的众肢体在供应他，扶持他，并与他站在一起。

### Morning Nourishment

Psa. 133:1-2 Behold, how good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

The oneness of the Spirit is the Spirit Himself. To keep, [safeguard, and preserve by guarding] the oneness of the Spirit is to keep the life-giving Spirit. If we act apart from the Spirit, we are divisive and lose the oneness. If we stay in the life-giving Spirit, we keep the oneness of the Spirit. (Eph. 4:3, footnote 1)

### Today's Reading

The ointment is not for individuals; it is for the Body. It cannot be experienced by those who are separate and detached from the Body. According to the picture in Psalm 133, the ointment is upon the head. Then it spreads to the beard and goes down to the hem of the garment. This indicates that if we are individualistic, we cannot experience the ointment...If we are one with the church, then we can properly contact the Lord alone at home. But if we separate ourselves from the church, our contact with the Lord will be altogether different. The reason is that the anointing oil is not for individualistic members; it is for the Head and the Body, even for the Head with the Body. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 299)

[In Philippians 1:19] the phrase your petition indicates the supply of the Body. Apparently Paul was in prison; actually he was in the Body. Imprisonment did not isolate him from the Body or cut him off from the supply of the Body. Paul had the clear sense within that he was in the Body and that the members of the Body were supplying him, supporting him, and standing with him.

在十九节保罗首先说到圣徒们的祈求，然后说到那灵全备的供应。…保罗说到那灵全备的供应以前，先说到身体的供应，原因是那灵在身体上。诗篇一百三十三篇说明这点：浇在亚伦头上的油流到他的身体。这描绘出一个事实：那油，复合之灵全备的供应，乃是在身体上。保罗领悟他不是整个身体，而只是身体上的一个肢体。他是肢体，需要身体的供应。身体若起来供应他，那灵全备的供应就会借着身体临到他。

我们也许常请某弟兄为我们祷告。但即使他为我们祷告，我们也为他祷告，这祷告却可能少有效效。缺少功效的原因乃是，我们在祷告上也许离开了身体。每当我们离开身体而祷告的时候，甚至我们的祷告也会枯干，我们的代求也会没有功效。膏油涂抹不是个别地在我们身上，乃是在身体上。

照着出埃及三十章，复合的膏油是为着涂抹帐幕和祭司的。我们要领悟，复合的灵，耶稣基督的灵，是为着身体，神的帐幕，并为着对神的事奉，祭司体系，这是非常重要的。因着今天许多基督徒与基督的身体和祭司的事奉隔绝，他们要有分于那灵全备的供应就极其困难。

保罗活在身体里。他虽是个了不起的使徒，仍需要圣徒们的祷告和祈求。这清楚指明保罗与身体有正确的关系。不但如此，保罗也有分于祭司体系。因着他在身体（帐幕）里，因着他是祭司体系（对神的事奉）的一部分，他就在正确的地位上，接受身体上膏油的流淌。…我们若与召会是一，并留在祭司的事奉里，我们就享受包罗万有之灵丰富的涂抹。甚至一点祷告或呼求主名，可能只说“阿们”，就使我们享受这涂抹。（腓立比书生命读经，三四〇至三四一、三四六至三四七页。）

参读：腓立比书生命读经，第三十三篇。

In 1:19 Paul speaks first of the saints' petition, then of the bountiful supply of the Spirit....The reason Paul speaks of the supply of the Body before the bountiful supply of the Spirit is that the Spirit is upon the Body. Psalm 133 illustrates this: the ointment poured upon Aaron's head flowed down to the body. This portrays the fact that the ointment, the bountiful supply of the compound Spirit, is upon the Body. Paul realized that he was not the whole Body but just a member of the Body. As a member, he needed the Body's supply. If the Body would be exercised to supply him, the bountiful supply of the Spirit would come to him through the Body.

We may often ask a brother to pray for us. But even if he prays for us and we pray for him, this prayer may have little effect. The reason for this lack of effectiveness is that in praying we may stand apart from the Body. Whenever we stand apart from the Body as we pray, even our prayer will be dry, and our intercession will be ineffective. The anointing is not upon us individually; it is upon the Body.

According to Exodus 30, the compound ointment was for the anointing of the tabernacle and the priests. It is very important to realize that the compound Spirit, the Spirit of Jesus Christ, is for the Body, God's tabernacle, and for God's service, the priesthood. Because so many Christians today are cut off from the Body and from the priestly service, it is extremely difficult for them to share the bountiful supply of the Spirit.

Paul lived in the Body. Although he was a wonderful apostle, he still needed the prayers and petitions of the saints. This is a clear indication that Paul had a right relationship with the Body. Furthermore, Paul also shared in the priesthood. Because he was in the Body, the tabernacle, and because he was part of the priesthood, God's service, he was in a proper position to receive the flow of the ointment which is upon the Body....If we are one with the church and stay in the priestly service, we enjoy the rich anointing of the all-inclusive Spirit. Even a little praying or calling on the name of the Lord, perhaps simply saying Amen, causes us to enjoy this anointing. (Life-study of Philippians, pp. 286-287, 291-292)

Further Reading: Life-study of Philippians, msg. 33



## 晨兴喂养

诗一三三 3 “又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

提前一 14 “并且我们主的恩是格外增多，使我在基督耶稣里有信，又有爱。”

罗五 17 “...那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

〔诗篇一百三十三篇三节的甘露〕表征神新鲜、复苏的恩典，借着神新鲜的怜悯临到我们。（哀三 22～23，参箴十九 12。）这恩典—三一神经过过程并终极完成，成为我们生命的供应，作我们的享受（约一 14，16～17，林后十三 14）—滋润了我们。黑门是一座高山，表征诸天，最高的地方，甘露从那里降下。那灵的膏抹（诗一三三 2）和恩典的供应，使我们能在一里生活。（圣经恢复本，诗一三三 3 注 1。）

〔三节的“山”，〕原文，复数。一个锡安有许多山，预表许多地方召会，作唯一宇宙召会的组成分子。我们在地方召会中，每天享受主的恩典如同降下的甘露。（诗一三三 3 注 2。）

## 信息选读

在预表上，黑门表征诸天，宇宙中的最高处；甘露表征生命的恩典。（彼前三 7。）若没有新约，我们可能不容易明白甘露是表征恩典。保罗所写的每一封书信，开头总是有一句话说到恩典，结束时也常提到恩典。...严格说来，恩典是新约的用辞；这辞用在旧约中，有恩宠的意思。按照约翰一章十七节，恩典是借着耶稣基督

## Morning Nourishment

Psa. 133:3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

Rom. 5:17 ...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

[The dew in Psalm 133:3 typifies] the fresh and refreshing grace of God, which comes to us through God's fresh compassions (Lam. 3:22-23; cf. Prov. 19:12). This grace—the Triune God processed and consummated to be our life supply for our enjoyment (John 1:14, 16-17; 2 Cor. 13:14)—waters us. Hermon, a high mountain, signifies the heavens, the highest place, from which the dew descends. The anointing of the Spirit (Psa. 133:2) and the supply of grace make it possible for us to live in oneness. (Psa. 133:3, footnote 1)

The many mountains of the one Zion typify the many local churches as the components of the unique universal church. In the local churches we daily enjoy the Lord's grace as the descending dew. (Psa. 133:3, footnote 2)

## Today's Reading

In typology Hermon signifies the heavens, the highest place in the universe, and the dew signifies the grace of life (1 Pet. 3:7). Without the New Testament, it would be difficult for us to realize that dew signifies grace. Every Epistle written by Paul opens with a word about grace and closes with some mention of grace. Strictly speaking, grace is a New Testament term. When used in the Old Testament, it has the meaning of “favor.” According to John 1:17, grace came

来的。当话成了肉体，支搭帐幕在我们中间，恩典也来了。这意思是说，恩典是与成为肉体的神同来的。在基督成为肉体之前，恩典还没有来。

在召会中，有膏抹的油和滋润的甘露。在这里我们经历过程之三神膏油的涂抹，如同“油漆”。自然而然地，我们享受经过过程的神作恩典，作我们生命的供应，为着我们的享受。借着这恩典，我们能过一种生活，是世人所无法过的。…借着在锡安山上所接受的恩典，我们能活出这种生活来。（李常受文集一九七九年第二册，四〇三至四〇四、四〇八至四〇九页。）

基督徒的生活必须是恩典的生活，就是恩典的经历。…这恩典就是神的化身，就是基督。所以信徒所经历的恩典，就是神的化身，基督。…恩典就是基督；基督徒一切属灵的经历都该是经历基督作恩典。我们对神经纶中之恩典的经历，第一是借着主格外增多的恩典，得有信和爱。（提前一14。）…信和爱乃是主恩典的产品。信是叫我们接受主，爱是叫我们享受所接受的主。这二者我们原来都没有，但只要我们让主进到我们里面，信和爱就从主作恩典进到我们里面。

信徒对神经纶中之恩典的经历，也是得着在基督的复活与升天里之生命的救恩。（弗二5～8。）这个救恩乃是生命的救恩。…这救恩就是复活升天的基督，作了我们的恩典。…信徒对神经纶中之恩典的经历，使我们得进入并站在神洋溢的恩典中。（罗五2上。）今天我们不是在律法之下，我们今天是在神经纶的恩典里。这恩典就是神自己。…我们借着受洋溢之恩，并洋溢之义的恩赐，在生命中作王。这就是恩典在生命中作王，叫人得永远的生命。（17下，21下。）…我们已经在客观上接受了义，现今还需要不断地接受洋溢的恩典，使我们能在主观的生命中作王。…这就是得胜，这就是恩典作王，叫人得永远的生命。（神在祂神经纶中的律法与恩典，四九至五〇、三五至三七、四三页。）

参读：神在祂神经纶中的律法与恩典，第二至四篇。

through Jesus Christ. When the Word became flesh and tabernacled among us, grace came also. This means that grace came with the incarnated God. Before the incarnation of Christ, grace had not come.

The anointing oil and the watering dew are found in the church. Here we experience the anointing, the “painting,” of the processed Triune God. Simultaneously, we enjoy the processed God as grace, as the life supply for our enjoyment. By this grace we can live a life that is impossible for people in the world to live....Such a living is possible through the grace we receive on the mountains of Zion. (The Genuine Ground of Oneness, pp. 306-307, 310)

The Christian living must be the living of grace, the experience of grace....Grace is God's embodiment—Christ. Hence, the grace experienced by the believers is Christ, the embodiment of God. Grace is Christ. All the spiritual experiences of a Christian should be experiences of Christ as grace. In our experience of the grace in God's economy, first, we have faith and love through the Lord's superabounding grace (1 Tim. 1:14)....Faith and love are products of the Lord's grace. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received. We have neither faith nor love, but when we allow the Lord to come into us, both faith and love from the Lord as grace come into us.

In their experience of the grace in God's economy, the believers also receive the salvation in life in Christ's resurrection and ascension (Eph. 2:5-8). This salvation is a salvation in life....This salvation is the resurrected and ascended Christ becoming our grace. The believers' experience of the grace in God's economy enables them to obtain access into and stand in God's grace (Rom. 5:2a). Today we are not under the law but under the grace in God's economy. This grace is God Himself. We reign in life by receiving the abundance of grace and of the gift of righteousness. This is grace reigning in life unto eternal life (Rom. 5:17b, 21b)....We have received righteousness objectively, but we still need to continually receive the abundance of grace so that we can reign in life subjectively....This is to overcome. This is grace reigning unto eternal life. (The Law and Grace of God in His Economy, pp. 48, 35-37, 41)

Further Reading: The Law and Grace of God in His Economy, chs. 2-4

约十七 23 “我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。”

诗一三四 1～3 “耶和华的众仆人，夜间站在耶和华殿中的，你们当颂赞耶和华。你们当在圣所举手，颂赞耶和华。愿造天地的耶和华，从锡安赐福给你们。”

约翰十七章二十三节的“我”、“他们”、“你”，分别指基督、信徒与父。子在信徒里面，父在子在里面。这是三一神与信徒的调和。这样调和的结果，我们就被成全成为一。

在我们相信基督的那天，我们就进入这个一里面了。然而，我们在天然的人、天然的构成、天然的个性上仍然有难处。但我们越经历基督这赐生命的灵，这些天然的成分就越减少。由于我们经历三一神，这些成分越过减少，我们就被成全成为一。

圣经中所启示的一并不是将众信徒加在一起，形成一个和谐的单位；这种一的观念是天然的，也是肤浅的。…一乃是经过过程的三一神与信徒的调和。我们看过约翰十七章与以弗所四章所启示的一，现在来看〔诗篇一百三十四篇作为一百三十三篇的总结〕。（李常受文集一九七九年第二册，三八六至三八七页。）

## 信息选读

在诗篇一百三十二篇的末了，神进入祂的安息，我们也在神的居所里得着满足。因此，接着在一百三十三篇

## Morning Nourishment

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

Psa. 134:1-3 Bless Jehovah now, all you servants of Jehovah who stand by night in the house of Jehovah. Lift up your hands in the sanctuary, and bless Jehovah. May Jehovah, who made heaven and earth, bless you from Zion.

[In John 17:23] the words I, them, and You refer respectively to Christ, the believers, and the Father. The Son is in the believers, and the Father is in the Son. This is the mingling of the [processed] Triune God with the believers. As a result of such a mingling, we may be perfected into one.

On the day we believed in Christ, we came into this oneness. However, we still have problems with our natural man, our natural constitution, and our natural disposition. But the more we experience Christ as the life-giving Spirit, the more all these natural elements are reduced. As they are reduced through our experience of the Triune God, we are perfected into one.

The oneness revealed in the Bible is not a matter of adding the believers together to form a harmonious unit. Such a concept of oneness is natural and superficial....Oneness is the mingling of the processed Triune God with the believers. Having seen this oneness as it is unfolded in John 17 and Ephesians 4, let us now consider [Psalm 134 as the conclusion of] Psalm 133. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 295)

## Today's Reading

By the close of Psalm 132 God enters into His rest, and we obtain satisfaction in the habitation of God. Hence, following that, we have the church life in Psalm

有召会生活。现在一百三十四篇是一百三十三篇所说那美妙召会生活的总结。（李常受文集一九六九年第三册，二四〇页。）

一百三十四篇是末了一首上行之歌，是一位圣民上锡安时，因以色列人对神殿中事奉之祭司的嘱咐和祝福而有的赞美。这篇诗指明，属灵上最高的人，就是在锡安的人，能祝福每个人，并教导每个人。

“耶和华的众仆人，夜间站在耶和神殿中的，你们当颂赞耶和华。你们当在圣所举手，颂赞耶和华。”（1~2。）这是以色列人对事奉之祭司的嘱咐。虽然这些祭司在神殿中事奉，他们却低于那些在锡安的人。因此，那些在锡安的人能这样的嘱咐耶和华的众仆人。

“愿造天地的耶和华，从锡安赐福给你们。”（3。）这里我们看见，祝福来自锡安，就是来自最高的人。你若读召会历史，就会看见在每个时代和世纪，神的祝福都因着得胜者临到了召会。每当有一些得胜者，就必有神的祝福。神总是从锡安，从最高峰，从达到了顶点、达到了得胜者地位的子民，祝福祂的子民。神乃是从这地位祝福祂所有的子民。（诗篇生命读经，五九二至五九三页。）

一百三十四篇的最后一节是祭司对百姓的回应、答复：“愿造天地的耶和华，从锡安赐福给你们。”神的仆人在祂的殿中颂赞祂，神从锡安赐福给祂的子民。这篇短诗的意思是，我们都必须这样交通来往。在一次美好的聚会之后，在对基督丰富的享受之后，我们有些人会说，“当颂赞主的名。”然后其他的人会回答：“愿主从锡安赐福给你。”何等的蒙福！让我们试试看。这是召会聚会美好的交通，美好的来往，美好的结束。（李常受文集一九六九年第三册，二四〇至二四一页。）

参读：诗篇生命读经，第四十二篇；诗篇中所启示并预表的基督与召会，第二十一章。

133. Psalm 134 now is a conclusion to that wonderful church life presented in Psalm 133. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 176-177)

As the last of the Songs of Ascents, Psalm 134 is the praise of the saint in His going up to Zion concerning the charge and the blessing of the children of Israel to the serving priests in the house of God. This psalm indicates that the highest people, those who are in Zion, can bless everyone and teach everyone.

"Bless Jehovah now, / All you servants of Jehovah / Who stand by night in the house of Jehovah. / Lift up your hands in the sanctuary, / And bless Jehovah" (vv. 1-2). This is the charge of the children of Israel to the serving priests. Although these priests are serving in the house of God, they are lower than the ones in Zion. Thus, those in Zion can give such a charge to these servants of Jehovah.

"May Jehovah, who made heaven and earth, / Bless you from Zion" (v. 3). Here we see that the blessing comes from Zion, that is, from the highest people. If you read the history of the church, you will see that in every age and century God's blessing has come to the church because of the overcomers. Whenever there are some overcomers, there will be God's blessing. God always blesses His people from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers. From this position God blesses all His people. (Life-study of the Psalms, pp. 485-486)

Then the last verse of Psalm 134 is the answer, the reply, of the priests to the people: "May Jehovah, who made heaven and earth, / Bless you from Zion." God's servants bless Him in His house, and God blesses His people from Zion. This little psalm means that we all must fellowship and communicate in this way. After a good meeting, after a rich enjoyment of Christ, some of us may say, "Bless the name of the Lord." Then others may answer, "The Lord bless you from Zion." How blessed! Let us try it. This is a good fellowship, a good communication, a good conclusion, to a meeting of the church. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 177)

Further Reading: Life-study of the Psalms, msg. 42; CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 21

# 第六周诗歌

# WEEK 6 — HYMN

补 628

看哪，弟兄和睦同居

(诗篇一三三篇)(英1339)

D 大调

3/4

5 | 5̣ . 4̣ 3 | 4̣ . 5̣ 4 | 3̣ . 2̣ 1̣ 2̣ | 2 - 5̣ |  
 一看哪，弟兄和睦同居，是  
 6̣ 1̣ 1̣ | 2 - 2 | 3̣ 5̣ 4̣ 3̣ 4̣ |  
 何等的善，是何等的  
 1 (只唱一次) 2  
 5 - - | 5 - 5 :|| 5 - - | 5 - - | 6 - 6 | 5 - 3 |  
 美! 看美! 这好比那  
 5 . 4 3 2 | 3 - 5 | 6̣ 1̣ 1̣ | 2 - 2 |  
 上好的油，上好的油，浇  
 3 3 2 1 2 | 2 - 6 5 | 4 - 5 | 5 - - | 5 - 5 |  
 在亚伦的头上，流到胡须，又  
 1  
 6 1 1 | 2 - 1 2 | 3 2 1 - | 1 - 5 :||  
 流到，流到他的衣襟；二看  
 2  
 3 2 1 - | 1 - 1 2 | 3 3 3 | 2 2 2 3 2 | 1 1 3 |  
 衣襟；三又好比黑门的甘露，降在锡安山；  
 2 2 2 | 4 - 4 | 3 5 3 | 2 5 - | 5 - 5 5 |  
 黑门的甘露，降在锡安山；因为  
 6 6 6 | 7 - 7 7 | 1̣ 5̣ 3̣ 3̣ | 6 6 - | 6 -  
 在那里有耶和华所命定的福，  
 5 4 | 3 5 5 | 5 6 7 | 1̣ - - | 1̣ - ||  
 就是永远的生命。

Behold how good and how pleasant it is

Scriptures for Singing

1339

1. Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!  
 9 Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!  
 19 **Chorus**  
 (C) It is like the pre - cious oint - ment up - on the head, That ran down up-on the  
 26 beard, Ev-en Aa - ron's beard: That went down to the skirts of his gar - ments.  
 33 2. Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!  
 43 **Chorus**  
 (C) It is like the pre - cious oint - ment up - on the head, That ran down up-on the  
 50 beard, Ev-en Aa - ron's beard: That went down to the skirts of his gar - ments.  
 57 3. As the dew of Hermon, And as the dew that des-cend-ed Up - on the mountains of Zi - on:  
 65 For there the Lord com-manded the bless-ing, Even life for - ev - er - more.



## 第七篇

### 召会的身分—基督的身体

读经：弗一 22～23，四 16，罗十二 4～5，林前十二 12～13，十四 26

#### 纲 要

#### 周 一

壹 以弗所一章二十二至二十三节启示召会是基督的身体：

一 召会不是组织，乃是生机的身体，由所有得蒙重生、有神生命的信徒所构成，为使头得彰显—约三 3，5～6，15，一 12～13，约壹五 11～12。

二 身体乃是头的丰满，这丰满就是头的彰显—弗一 22～23。

三 基督是那在万有中充满万有者，需要身体作祂的丰满；这身体就是召会作祂的丰满—三 10，一 22～23，四 10。

四 召会是基督的身体，基督是召会的头；（西一 18，二 19；）因此，召会和基督乃是一个身体，就是那奥秘、宇宙的大人，（三 10～11，弗二 15，四 24，）有同样的生命和性情：

1 基督是身体的生命和内容，身体是基督的生机体和彰显—西三 4，一 18，二 19，罗十二 4～5。

## Message Seven

### The Status of the Church—the Body of Christ

Scripture Reading: Eph. 1:22-23; 4:16; Rom. 12:4-5; 1 Cor. 12:12-13; 14:26

#### Outline

#### Day 1

**I. Ephesians 1:22 and 23 reveal that the church is the Body of Christ:**

A. The church is not an organization but an organic Body constituted of all the believers, who have been regenerated and have God's life, for the expression of the Head—John 3:3, 5-6, 15; 1:12-13; 1 John 5:11-12.

B. The Body is the fullness of the Head, and the fullness is the expression of the Head—Eph. 1:22-23.

C. Christ, as the One who fills all in all, needs the Body to be His fullness; this Body is the church to be His fullness—3:10; 1:22-23; 4:10.

D. The church is the Body of Christ, and Christ is the Head of the church (Col. 1:18; 2:19); hence, the church and Christ are one Body, the mysterious, universal great man (3:10-11; Eph. 2:15; 4:24), having the same life and nature:

1. Christ is the life and content of the Body, and the Body is the organism and expression of Christ—Col. 3:4; 1:18; 2:19; Rom. 12:4-5.

- 2 召会作为身体，从基督接受了一切；所以基督的一切都借着召会得彰显—弗一 22 ~ 23，三 8，10。
- 3 基督与作祂身体的召会，二者调和并联结为一，以基督为里面的内容，召会为外面的彰显—16 ~ 21 节。

2. As the Body, the church receives everything from Christ; therefore, everything of Christ is expressed through the church—Eph. 1:22-23; 3:8, 10.
3. The two, Christ and the church as His Body, are mingled and joined as one, with Christ being the inward content and the church being the outward expression—vv. 16-21.

## 贰 我们需要清楚看见基督的身体是如何形成的：

## II. We need to see clearly how the Body of Christ has been formed:

- 一 在基督的复活里，经过过程并终极完成的三一神已经作到祂所拣选的人里面—约二十 22，林前十五 45 下，六 17，彼前一 3。
- 二 在基督的升天里，包罗万有复合的灵作为经过过程之三一神的终极完成，降在祂所拣选的人身上—路二四 49，徒一 8，二 4，32 ~ 33。
- 三 神所拣选、救赎、并重生的人里面有基督这经过过程并终极完成之三一神的具体化身，在他们身上有终极完成的灵—约二十 22，路二四 49。
- 四 如此，在基督里的信徒就成为基督的身体，就是由经过过程并终极完成之三一神与经过变化之三部分人调和，所产生的生机体—林前十二 13，27，弗五 30。

- A. In Christ's resurrection the processed and consummated Triune God has been wrought into His chosen people—John 20:22; 1 Cor. 15:45b; 6:17; 1 Pet. 1:3.
- B. In Christ's ascension the all-inclusive, compound Spirit, as the consummation of the processed Triune God, descended upon His chosen people—Luke 24:49; Acts 1:8; 2:4, 32-33.
- C. Within them God's chosen, redeemed, and regenerated people have Christ as the embodiment of the processed and consummated Triune God, and upon them they have the consummated Spirit—John 20:22; Luke 24:49.
- D. In this way the believers in Christ become the Body of Christ, an organism produced through the mingling of the processed and consummated Triune God with the transformed tripartite man—1 Cor. 12:13, 27; Eph. 5:30.

周 二

Day 2

叁 基督身体的实际就是三一神实际的灵—四 4，约十四 17，十五 26，十六 13 ~ 14，约壹五 6：

III. The reality of the Body of Christ is the Spirit of the reality of the Triune God—4:4; John 14:17; 15:26; 16:13-14; 1 John 5:6:



一 实际是指人事物实际的情形。

二 基督的身体是召会，其一切实际就是那终极完成之三一神实际的灵—弗一 22 ~ 23，四 16，约十六 13 ~ 14：

1 经过过程之三一神的实际，乃是祂终极完成之实际的灵—十四 17，十五 26，十六 13，约壹五 6。

2 三一神之所是、所有、并所能，其实际都是这实际的灵—约十六 13 ~ 14。

3 三一神所经过的死与复活，其实际也都在实际的灵里—弗二 5 ~ 6。

4 实际的灵使经过过程之三一神的一切，都在基督的身体里成为实际—约壹五 6，弗四 4。

5 三一神所是的一切，包括公义、圣别、生命、亮光、能力、恩典及一切神圣的属性，都由实际的灵实化为基督身体的实际属性—罗十五 16 下，十四 17，弗三 16 ~ 17 上。

6 那灵在基督的身体里把这些属性都实化到召会里，所以召会就有了神圣属性的实际—四 24，西三 12 ~ 15。

7 三一神在基督里所经历的一切，包括成为肉体、钉死与复活，也都由实际的灵实化为基督身体的实际经历—罗六 3 ~ 6，腓三 10。

### 周 三

肆 召会作基督的身体乃是团体的基督—林前十二 12：

一 在林前十二章十二节，“基督（直译，那基督）”不是个人的基督，乃是团体的基督，身体基督，由基督自己作头，召会作祂的身

A. Reality refers to the real condition of persons and things.

B. The Body of Christ is the church, and all its reality is the Spirit of the reality of the consummated Triune God—Eph. 1:22-23; 4:16; John 16:13-14:

1. The reality of the processed Triune God is His consummated Spirit of reality—14:17; 15:26; 16:13; 1 John 5:6.

2. The reality of all that the Triune God is, has, and can do is this Spirit of reality—John 16:13-14.

3. The reality of the death and resurrection through which the Triune God has passed is also in the Spirit of reality—Eph. 2:5-6.

4. The Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ—1 John 5:6; Eph. 4:4.

5. All that the Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by the Spirit of reality to be the real attributes of the Body of Christ—Rom. 15:16b; 14:17; Eph. 3:16-17a.

6. These attributes have been realized in the church by the Spirit in the Body of Christ; the church therefore possesses the reality of the divine attributes—v. 24; Col. 3:12-15.

7. All that the Triune God in Christ experienced, including incarnation, crucifixion, and resurrection, are likewise realized by the Spirit of reality to be the real experiences of the Body of Christ—Rom. 6:3-6; Phil. 3:10.

### Day 3

IV. The church as the Body of Christ is the corporate Christ—1 Cor. 12:12:

A. In 1 Corinthians 12:12 the Christ is not the individual Christ but the corporate Christ, the Body-Christ, composed of Christ Himself as the Head and the church as His Body, with all the

体，连同所有信徒作肢体所组成的：

- 1 圣经把基督和召会看作一位奥秘的基督；二者联结在一起，成了一位奥秘的基督，身体基督—弗五 32。
- 2 所有基督的信徒，都与祂有生机的联结，并都是用祂的生命和元素所构成的，成为祂的身体这个生机体，以彰显祂—罗十二 4～5，西三 4，15。

二 葡萄树不仅包括茎，也包括枝子，所以团体的基督，身体基督，不仅包括基督自己，也包括基督身体上的肢体，就是基督的众肢体，基督的各部分—约十五 1，4～5，弗五 30，林前十二 27，罗十二 5：

- 1 基督乃是那使我们成为祂各部分的元素，因素—西三 10～11。
- 2 要成为基督的各部分，成为祂身体的肢体，我们必须有基督作到我们全人里面—加一 15～16，二 20，四 19，弗三 16～17。
- 3 唯有众肢体由基督所构成，有祂的生命和性情时，召会才能作基督的身体，就是团体的基督—西三 4，10～11。

三 受浸成了一个身体使我们有地位来喝一位灵，而借着喝那灵，我们就被构成身体，就是团体的基督—林前十二 13：

- 1 借着喝那灵，我们就经历神圣三一赐到我们全人里面，并使我们被构成为身体。
- 2 我们越多喝这一位灵，神圣的元素就越多成为我们的构成成分，使我们成为一个身体，就是身体基督—12～13 节。

believers as its members:

1. The Bible considers Christ and the church as one mysterious Christ; the two have been joined together to become one mysterious Christ, the Body-Christ—Eph. 5:32.
2. All the believers of Christ are organically united with Him and constituted of His life and element to become His Body, an organism, to express Him—Rom. 12:4-5; Col. 3:4, 15.

B. As a vine includes not only the stalk but also the branches, so the corporate Christ, the Body-Christ, includes not only Christ Himself but also the members of Christ's Body, who are the members of Christ, parts of Christ—John 15:1, 4-5; Eph. 5:30; 1 Cor. 12:27; Rom. 12:5:

1. Christ is the element, the factor, that makes us parts of Him—Col. 3:10-11.
2. In order to be parts of Christ, members of His Body, we must have Christ wrought into our being—Gal. 1:15-16; 2:20; 4:19; Eph. 3:16-17.
3. The church can be the Body of Christ, the corporate Christ, only as the members are constituted of Christ, possessing His life and nature—Col. 3:4, 10-11.

C. The baptism into the one Body has positioned us all to drink of the one Spirit, and by drinking of the Spirit, we are constituted to be the Body, the corporate Christ—1 Cor. 12:13:

1. By drinking the Spirit, we experience the dispensing of the Divine Trinity into our being and are constituted to be the Body.
2. The more we drink the one Spirit, the more the divine element becomes our constituent to make us the one Body, the Body-Christ—vv. 12-13.

## 周 四

伍为着建造基督的身体，我们需要实行那合乎圣经的聚会与事奉之路—林前十四 26，来十 24～25：

- 一 若没有合乎圣经的聚会与事奉之路，就是在新约中所表明之路，主关于建造召会的话就无法得着应验—太二四 35，十六 18，弗四 11～16。
- 二 林前十四章二十六节和希伯来十章二十四至二十五节如果不应验，就无法建造召会作基督的身体。
- 三 那合乎圣经的聚会与事奉之路乃是众圣徒作基督身体活的肢体尽功用，这是与那按照圣品阶级与平信徒制度之原则，传统、天然的聚会与事奉之路相对—启二 6，15：
  - 1 传统的路适合人天然和堕落的光景，是宗教的，并且迁就死人的口味—参太二五 23～30。

## 周 五

- 2 传统的路捆绑并废除基督活肢体的生机功能，并且扼窒、杀死基督的肢体—启二 6。
- 3 合乎圣经的路是属灵的，适合活而属灵之人的口味，要求人活，并且要求人在灵里—约四 23～24，徒十三 52，加五 16，罗八 4，提后一 6～7。

## 周 六

## Day 4

**V. For the building up of the Body of Christ, we need to practice the scriptural way to meet and to serve—14:26; Heb. 10:24-25:**

- A. Without the biblical way for us to meet and to serve, the way that is shown in the New Testament, the Lord's words concerning the building up of the church cannot be fulfilled—Matt. 24:35; 16:18; Eph. 4:11-16.
- B. If 1 Corinthians 14:26 and Hebrews 10:24-25 are not fulfilled, there is no way for the building up of the church as the Body of Christ.
- C. The scriptural way to meet and to serve, with all the saints functioning as living members of the Body of Christ, is versus the traditional way, the natural way, to meet and to serve, which is in the principle of the clergy-laity system—Rev. 2:6, 15:
  1. The traditional way fits man's natural and fallen condition, is religious, and accommodates the dead man's taste—cf. Matt. 25:23-30.

## Day 5

2. The traditional way binds and annuls the organic function of the living members of Christ and chokes and kills the members of Christ—Rev. 2:6.
3. The scriptural way is spiritual, fits the taste of the living and spiritual man, and requires us to be living and in the spirit—John 4:23-24; Acts 13:52; Gal. 5:16; Rom. 8:4; 2 Tim. 1:6-7.

## Day 6

4 合乎圣经的路能发展基督肢体生机的能力与功用，并且能建造基督的身体—弗四 12 ~ 16。

#### 四 主渴望恢复基督身体生机的建造：

1 基督身体生机的建造就是三一神在信徒里的扩增，使他们在基督里长大—西二 19，弗四 15 ~ 16。

2 主渴望恢复彼此互相的召会聚会，众人都申言（为主说话）使召会得建造；申言是将基督的丰富分赐到神的子民里面，好生机建造基督身体超越的路—林前十四 4 下，12，31，参太十六 18。

4. The scriptural way is able to develop the organic ability and function of the members of Christ and able to build up the Body of Christ—Eph. 4:12-16.

#### D. The Lord desires to recover the organic building up of the Body of Christ:

1. The organic building up of the Body of Christ is the increase of the Triune God in the believers for their growth in Christ—Col. 2:19; Eph. 4:15-16.

2. The Lord desires to recover the church meetings in mutuality with all prophesying (speaking for the Lord) for the building up of the church; prophesying is the excelling way to dispense the riches of Christ into God's people for the organic building up of the Body of Christ—1 Cor. 14:4b, 12, 31; cf. Matt. 16:18.

## 晨兴喂养

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

以弗所一章二十二和二十三节启示召会是基督的身体。…召会不是组织，乃是生机的身体，由所有得蒙重生、有神生命的信徒所构成，为使头得彰显。基督的身体乃是头的丰满，这丰满就是头的彰显。基督这位在万有中充满万有者，需要身体作祂的丰满，这身体就是祂的召会，成为祂的彰显。（新约总论第七册，二二一页。）

## 信息选读

召会是基督的身体，基督是召会的头。（西一 18。）因此，召会和基督乃是一个身体，就是那奥秘、宇宙的大人，有同样的生命和性情。基督是身体的生命和内容，身体是基督的生机体和彰显。召会是基督的身体，从基督接受了一切；所以基督的一切都借着召会得彰显。基督与召会二者调和并联结为一，以基督为里面的内容，召会为外面的彰显。

主这位经过过程之三一神的具体化身成了赐生命之灵，在素质一面将那灵吹入祂门徒里面。然后祂升到诸天之上，经过了一个与父和那灵有关的过程，这个过程与三一神的奥秘有关。祂既从父领受了所应许的那灵，就将这灵浇灌在祂的信徒身上。实际上，祂所浇灌下来的就是祂自己这位三一神的具体化身，总结于作经过过程之三一神总和的包罗万有复合之灵。如

## Morning Nourishment

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

Ephesians 1:22 and 23 reveal that the church is the Body of Christ...The church is not an organization but an organic Body constituted of all the believers, who have been regenerated and have God's life, for the expression of the Head. The Body is the fullness of the Head, and the fullness is the expression of the Head. Christ, as the One who fills all in all, needs the Body to be His fullness. This Body is His church to be His expression. (The Conclusion of the New Testament, p. 2245)

## Today's Reading

The church is the Body of Christ, and Christ is the Head of the church (Col. 1:18). Hence, the church and Christ are one Body, the mysterious, universal great man, having the same life and nature. Christ is the life and content of the Body, and the Body is the organism and expression of Christ. As the Body, the church receives everything from Christ; everything of Christ, therefore, is expressed through the church. The two, Christ and the church, are mingled and joined as one, with Christ being the inward content and the church, the outward expression.

As the embodiment of the processed Triune God becoming the life-giving Spirit, the Lord breathed the Spirit into His disciples essentially. Then He ascended to the heavens and passed through a process involving the Father with the Spirit, a process that involved the mystery of the Triune God. Having received from the Father the promise of the Spirit, He poured out this Spirit upon His believers. Actually, what He poured out was Himself as the embodiment of the Triune God consummated into the all-inclusive compound Spirit as the totality

今这位经过过程之三一神的具体化身，成了赐生命的灵在门徒里面，而终极完成、包罗万有的灵是在他们身上。这就是经过过程的三一神与祂所拣选、呼召、救赎、重生、并变化之三部分人的调和，成为一个实体—基督的身体。

现在我们能清楚看见基督的身体是如何形成的。首先，这位经过过程的三一神在复活里，作到祂所拣选的人里面。然后，在基督的升天里，这包罗万有复合的灵，作为经过过程之三一神的终极完成，降在祂所拣选的人身上。结果，在他们里面有经过过程之三一神的具体化身，在他们身上有终极完成的灵。如此，他们就成为基督的身体，就是由经过过程之三一神与变化过的三部分人调和，所产生的一个实体。这就是召会。

我们都需要看见，基督的身体乃是经过过程的三一神，与变化过的三部分人调和的总和。这调和总结于新耶路撒冷，是在三个阶段里完成的。第一个阶段是从神的成为肉体，一直到基督在复活里，将祂自己这经过过程的三一神吹到神所拣选的人里面，使他们成为形成基督身体的内在构成。这在主复活那天得了完成。在此之后，主就升到诸天之上。在诸天之上，父和子之间处理了关于那灵的事。这就是为什么圣经清楚告诉我们，升天的基督从父领受了所应许的那灵。因此，在升天里，子从父领受了所应许的灵。然后主将祂自己这终极完成、包罗万有、复合的灵，浇灌在信徒身上。这是基督身体之形成第二阶段的完成。现今需要第三阶段，使身体得着扩增，达到神的丰满，达到那在万有中充满万有者的丰满。（*新约总论*第七册，二三一至二三二、二三八至二四〇页。）

参读：新约总论，第二百一十至二百一十一篇。

of the processed Triune God. Now the embodiment of the processed Triune God becoming the life-giving Spirit is within the disciples, and the consummated, all-inclusive Spirit is upon them. This is a mingling of the processed Triune God with His chosen, called, redeemed, regenerated, and transformed tripartite people to become one entity—the Body of Christ.

Now we can see clearly how the Body of Christ was formed. First, in resurrection the processed Triune God has been wrought into His chosen people. Then, in Christ's ascension, the all-inclusive, compound Spirit as the consummation of the processed Triune God descended upon His chosen people. As a result, within them they have the embodiment of the processed Triune God, and upon them they have the consummated Spirit. In this way they become the Body of Christ, an entity produced through the mingling of the processed Triune God with the transformed tripartite man. This is the church.

We all need to see that the Body of Christ is the totality of the processed Triune God mingled with transformed, tripartite man. This mingling, which will consummate in the New Jerusalem, is completed in three stages. The first stage extends from God's incarnation to Christ's breathing Himself in resurrection as the processed Triune God into God's chosen people to make them intrinsically the constituent for the formation of the Body. This was completed on the day of the Lord's resurrection. After this, the Lord ascended to the heavens. In the heavens there was a transaction between the Father and the Son concerning the Spirit. This is the reason we are told clearly that the ascended Christ received of the Father the promise of the Spirit. Hence, in ascension the Son received of the Father the promised Spirit. Then the Lord poured Himself out as the consummated, all-inclusive, compound Spirit upon the believers. This was the completion of the second stage. Now a third stage is needed for the increase of the Body unto all the fullness of God, unto the fullness of the One who fills all in all. (*The Conclusion of the New Testament*, pp. 2245-2246, 2251-2252)

Further Reading: *The Conclusion of the New Testament*, msgs. 210-211

### 晨兴喂养

约十四 17 “就是实际的灵，乃世人不能接受的，因为不见祂，也不认识祂；你们却认识祂，因祂与你们同住，且要在你们里面。”

弗四 4 “一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。”

基督身体的实际〔就是三一神实际的灵〕，…实际就是一种人事物实际的情形。今天基督的身体是召会，其一切实际就是那终极完成之三一神实际的灵。经过过程之三一神的实际，乃是祂终极完成之实际的灵。（约十四 17，十五 26，十六 13，约壹五 6。）这三一神之所是、所有、并所能，其实际都是这实际的灵。并且这三一神所经过的死与复活，其实际也都是这实际的灵。（对基督身体的透视，三〇页。）

### 信息选读

这实际的灵使经过过程之三一神的一切，都在基督的身体里成为实际。（约十六 13~15。）乃是这实际的灵，使三一神一切的丰富，在基督的身体里显为可能，显为真实，那就是三一神的实际。那经过过程之三一神所是的一切，包括公义、圣别、生命、亮光、能力、恩典及一切神圣的属性，都由这实际的灵实化为基督身体的实际属性。（罗十五 16 下，十四 17，弗三 16。）原来，这些公义、圣别、生命、亮光、能力、恩典都是属于神的属性，现在因着那灵在基督的身体里，把这些属性都实化到召会里了，所以召会也就有了公义、圣别、生命、亮光、能力、恩典等神圣属性的实际。

### Morning Nourishment

John 14:17 Even the Spirit of reality, whom the world cannot receive, because it does not behold Him or know Him; but you know Him, because He abides with you and shall be in you.

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

The reality of the Body of Christ [is] the Spirit of the reality of the Triune God...Reality refers to the real condition of persons and things. The Body of Christ is the church today, and all of its reality is the Spirit of the reality of the consummated Triune God. The reality of the processed Triune God is His consummated Spirit of reality (John 14:17; 15:26; 16:13; 1 John 5:6). The reality of all that the Triune God is, has, and can do is simply this Spirit of reality. The reality of the death and resurrection which the Triune God passed through is also this Spirit of reality. (A Thorough View of the Body of Christ, p. 31)

### Today's Reading

Furthermore, this Spirit of reality makes everything of the processed Triune God a reality in the Body of Christ (John 16:13-15). It is this same Spirit of reality who makes all the riches of the Triune God, which are just His reality, possible and real in the Body of Christ. All that the processed Triune God is, including righteousness, holiness, life, light, power, grace, and all the divine attributes, are realized by this Spirit of reality to be the real attributes of the Body of Christ (Rom. 15:16b; 14:17; Eph. 3:16). Originally, such righteousness, holiness, life, light, power, and grace were merely God's attributes; now these attributes have been realized in the church by the Spirit in the Body of Christ. The church therefore possesses the reality of the divine attributes, such as righteousness, holiness, life, light, power, and grace.

不仅如此，这经过过程之三一神所经历的一切，包括成为肉体、钉死与复活，也都由这实际的灵实化为基督身体的实际经历。原本是三一神成为肉体，钉十字架，并且复活，但实际的灵来了，把三一神的这些经历都实化到我们身上来，成了我们实际的经历。因这缘故，我们今天在地上也能过一个正当的人生。当消极的事物临到我们时，我们都能以基督之死的性能来处置。我们不生气，不怨人，更不责备人，因为借着实际的灵，基督的死实化到我们身上。不仅如此，那灵带同基督的复活也作工在我们里面，使我们还能爱人、赦免人。

这些都是实际的灵把三一神自己所经历的实化到召会身上，而成为召会的实际经历。这也就是三一神实际的灵作了基督身体的实际。

末了，我们要总结的来看，基督身体的素质与实际，都是在于那经过过程、终极完成之三一神的那灵。无论是素质也罢，是实际也罢，全都在于那灵。那灵就是素质的实际，也是实际所属于的素质。素质重在里面的质地；实际重在外面的实现。那灵既是基督身体的内在质地，也就是基督身体的外在实现。无论是里面的素质、质地，还是外面的实际、实现，都是出于那灵的。这灵就是经过过程的三一神之于基督身体一切的秘诀。比如说，神爱基督的身体，要使基督的身体成圣，并要加强基督的身体，这些的秘诀就在于那实际的灵；乃是那实际的灵把神的爱实化到基督的身体上，使其成圣，并得着加强。这个实际的灵就是经过过程的三一神自己，祂也就是那经过过程之三一神一切属性的总结。有了这灵，就有三一神一切的属性，爱、光、怜悯、公义、圣别、亮光、生命、能力、恩典等。（对基督身体的透视，三一至三三页。）

参读：对基督身体的透视，第一至二篇。

Furthermore, all that the Triune God experienced, including incarnation, crucifixion, and resurrection, are likewise realized by this Spirit of reality to be the real experiences of the Body of Christ. Originally, it was the Triune God who was incarnated, crucified, and resurrected. But when the Spirit of reality came, He made these experiences of the Triune God real in us as our real experiences. Because of this we can live a normal human life on the earth today. We can deal with the negative matters which befall us by the capacity of the death of Christ. We do not lose our temper, nor do we blame or rebuke others, because the death of Christ is realized in us through the Spirit of reality. Moreover, the Spirit with the resurrection of Christ works in us to enable us to love and forgive others.

These are all examples of how the experiences of the Triune God Himself have been realized in the church by the Spirit of reality to be the real experiences of the church. This is the Spirit of the reality of the Triune God becoming the reality of the Body of Christ.

Finally, we need to see conclusively that both the essence and the reality of the Body of Christ are altogether matters of the Spirit of the processed and consummated Triune God. Whether essence or reality, it is all a matter of this Spirit. The Spirit is the reality of the essence as well as the essence to which the reality belongs. Essence emphasizes the inward substance, while reality emphasizes the outward realization. Because the Spirit is the inward substance of the Body of Christ, He is also its outward realization. Both the inward essence and substance and the outward reality and realization are of the Spirit. This Spirit is the secret to all that the Triune God is to the Body of Christ. For instance, the secret to God's loving the Body of Christ, sanctifying it, and strengthening it, is with the Spirit of reality. It is the Spirit of reality who makes God's love real in the Body of Christ, so that it may be sanctified and strengthened. This Spirit of reality is the processed Triune God Himself as well as the totality of all the attributes of the processed Triune God. If we have this Spirit, we have all the attributes of the processed Triune God, such as love, light, mercy, righteousness, holiness, life, power, and grace. (A Thorough View of the Body of Christ, pp. 31-33)

Further Reading: A Thorough View of the Body of Christ, chs. 1-2



林前十二 12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

弗五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

在圣经中，“基督”有时是指个人的基督，有时是指团体的基督，指基督和召会。（林前十二 12。）…基督是这位奥秘基督的头，召会是这位奥秘基督的身体。这二者联结在一起，成了一位奥秘的基督，宇宙的大人。古今中外所有得救的人加在一起，就成为这位奥秘基督的身体。个别来说，我们这些得救的人是身体上单个的肢体。（林前十二 27。）团体来说，我们就是基督奥秘的身体；每一个得救的人乃是基督身体的一部分。（新约总论第七册，二五五至二五六页。）

## 信息选读

〔林前十二章十二节的〕基督不是个人的基督，乃是团体的基督，身体基督。这节的“基督”原文是“那基督”，指团体的基督，由基督自己作头，召会作祂的身体，连同所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并都是用祂的生命和元素所构成的，成为祂的身体这个生机体，以彰显祂。因此，祂不仅是头，也是身体。就如我们物质的身体虽有许多肢体，仍是一个身体，基督也是这样。

葡萄树不仅包括茎，也包括枝子，所以团体的基督，身体基督，不仅包括基督自己，也包括基督身体上的肢体，就是基督的众肢体，基督的各部分。按照我们天然的构成，

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

Eph. 5:32 This mystery is great, but I speak with regard to Christ and the church.

In the Bible Christ sometimes refers to the individual Christ, the personal Christ, and sometimes to the corporate Christ, to Christ and the church (1 Cor. 12:12)...Christ is the Head of this mysterious Christ, and the church is the Body of this mysterious Christ. The two have been joined together to become the one mysterious Christ, a universal great man. All the saved ones in all times and in all space added together become the Body of this mysterious Christ. Individually speaking, we, the saved ones, are particular members of the Body (1 Cor. 12:27). Corporately speaking, we are the mystical Body of Christ. Every saved one is a part of the Body of Christ. (The Conclusion of the New Testament, p. 2267)

## Today's Reading

[In 1 Corinthians 12:12] Christ...is not the individual Christ but the corporate Christ, the Body-Christ. In Greek “Christ” in this verse is “the Christ,” referring to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted of His life and element to become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members, yet is one, so is this Christ.

As a vine includes not only the stalk but also the branches, so the corporate Christ, the Body-Christ, includes not only Christ Himself but also the members of Christ's Body, who are the members of Christ, parts of Christ. According to our

我们不能成为基督身体的肢体。基督自己乃是使我们成为祂各部分的元素和因素。所以，要成为基督的各部分，成为祂身体的肢体，我们必须有基督作到我们全人里面。

要成为团体的基督，身体基督，基督必须经过一个过程的几个步骤。首先，这位神成了肉体，为着救赎。然后在复活里，祂成了赐生命的灵，进到我们里面并在我们里面作工。这样，祂就成了身体基督。如今在召会生活里，我们不仅享受神、救赎主、和赐生命的灵，也享受这位是身体的基督。

唯有众肢体由基督所构成，有祂的生命和性情时，召会才能作基督的身体。我们看看自己物质的身体，就知道任何没有我们生命和性情的东西，都不能作我们身体的一部分。正如我们的身体是我们的一部分，所以基督的身体，召会，也是基督的一部分。作为基督身体上的肢体，我们乃是祂的一部分，由祂所构成。

因为基督的实际乃是那灵，所以要由基督构成好作祂身体的路，乃是喝那灵。借着在一位灵里受浸，身体就形成了。我们众人都已经在一位灵里，浸成了一个身体。（林前十二13。）受浸成了一个身体使我们有地位来喝，而借着喝那灵，我们就被构成身体。借着喝那灵，我们就经历神圣三一赐到我们全人里面，并使我们构成身体。…基督身体的建造完全是一件构成的事。基督的身体乃是由经过过程之三一神的神圣元素所构成之生机的实体。我们经过了这样的构成，才成为基督的身体。所以，基督的身体所需要的不是组织，而是独一的构成，这个构成乃是由那借着我们喝这一位灵，而作到我们里面的神圣元素所组成。我们越多喝这一位灵，神圣的元素就越多成为我们的构成成分，使我们成为一个身体，团体的基督。（新约总论第七册，二五六至二五七页。）

参读：新约总论，第二百一十二篇；哥林多前书中为着基督的身体享受基督，第三至四章。

natural constitution, we cannot be members of Christ's Body. Christ Himself is the element, the factor, that makes us parts of Him. Therefore, in order to be parts of Christ, as members of His Body, we must have Christ wrought into our being.

In order to become the corporate Christ, the Body-Christ, Christ had to pass through the steps of a process. First He, the very God, became flesh for our redemption. Then in resurrection He became the life-giving Spirit to come into us and work within us. In this way He becomes the Body-Christ. Now in the church life we enjoy not only God, the Redeemer, and the life-giving Spirit but also the Christ who is the Body.

The church can be the Body of Christ only as the members are constituted of Christ, possessing His life and nature. If we consider our physical body, we shall realize that anything that does not have our life and nature cannot be part of our body. Just as our body is part of us, so Christ's Body, the church, is part of Him. As members of the Body, we are parts of Christ, constituted of Him.

Because the reality of Christ is the Spirit, the way to be constituted of Christ to be His Body is to drink the Spirit. The Body has been formed by the baptism in the one Spirit. In one Spirit we have all been baptized into one Body (1 Cor. 12:13). The baptism into the one Body has positioned us all to drink, and by drinking of the Spirit, we are constituted to be the Body. By drinking the Spirit, we experience the dispensing of the Divine Trinity into our being and are constituted to be the Body. The building up of the Body of Christ is altogether a matter of constitution. The Body is an organic entity constituted of the divine element of the processed Triune God. It is through such a constitution that we become the Body of Christ. Therefore, what the Body of Christ needs is not organization but a unique constitution, a constitution which consists of the divine element wrought into our inner being through our drinking of the one Spirit. The more we drink the one Spirit, the more the divine element becomes our constituent to make us the one Body, the corporate Christ. (The Conclusion of the New Testament, pp. 2267-2269)

Further Reading: The Conclusion of the New Testament, msg. 212; CWWL, 1973-1974, vol. 1, "The Enjoyment of Christ for the Body in 1 Corinthians," chs. 3-4

林前十四 26 “弟兄们，这却怎么样？每逢你们聚在一起的时候，各人或有诗歌，或有教训，或有启示，或有方言，或有翻出来的话，凡事都当为建造。”

来十 25 “不可放弃我们自己的聚集，好象有些人习惯了一样，倒要彼此劝勉；既看见那日子临近，就更当如此。”

今天许多基督徒会说，他们只在意基督，不在意召会。倘若我们只关心基督，不关心召会，我们就只能得着很有限的一分基督。我们若关心基督和召会二者，就能得着更多基督的丰富。…我们需要祷告：“主耶稣，我在意你，我也关心你的身体，因为我认识你是头，召会是身体。我不能只有头却没有身体。”我们应该祷告：“主耶稣，我知道你今天不再只是个人的基督，而是团体的基督，是头同着身体。你是身体基督。因此，主耶稣，我接受你，也接受你的身体。我接受身体基督，我渴望在这位基督里行事为人。”

在主的恢复里，我们许多人可以见证，自从我们进到召会，开始关切召会的那一天起，我们的属灵生命就有了极大的不同。我们里面感觉到，我们是丰富的。每一位在召会中的人，在属灵上都是亿万富翁；我们都是富有的。（团体基督的异象与经历，四二至四三页。）

## 信息选读

主关于建造召会作神居所并作基督身体的话，必须在祂回来之前得着应验。主耶稣在马太二十四章三十五节说，“天地要过去，但我的话绝不能过去。”若没有合乎圣经的聚会与事奉之路，就是在新约中所

## Morning Nourishment

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

Heb. 10:25 Not abandoning our own assembling together, as the custom with some is, but exhorting one another; and so much the more as you see the day drawing near.

Many Christians today would say that they care only for Christ and not for the church. If we care only for Christ and not for the church, we can gain only a limited portion of Christ. We can gain much more of the riches of Christ when we care for both Christ and the church...We should pray, “Lord Jesus, I know that today You are no longer only the individual Christ but also the corporate Christ, the Head with the Body. You are the Body-Christ. Therefore, Lord Jesus, I receive You as well as Your Body. I receive the Body-Christ, and I desire to walk in this Christ.”

Many of us in the Lord’s recovery can testify that since the day we came into the church and began to care for the church, there has been a great difference in our spiritual life. We have the inner sense that we are rich. Everyone in the church is a spiritual billionaire; we are all rich. (CWWL, 1973-1974, vol. 1, “The Vision and Experience of the Corporate Christ,” pp. 496-497)

## Today’s Reading

The Lord’s word concerning the building up of the church as the dwelling place of God and the Body of Christ must be fulfilled before His coming back. The Lord Jesus said in Matthew 24:35, “Heaven and earth will pass away, but My words shall by no means pass away.” Without the biblical way for us to meet and

例证、表明、表征的路，主关于建造召会的话就无法得着应验。传统的聚会与事奉之路，不能成就主关于建造祂召会的话。

林前十四章二十六节和希伯来十章二十五节如果不应验，神的家和基督身体的建造就没有路，神的家和基督的身体就无法建造起来。我们如果不努力走合乎圣经的路，就会迟延主的回来。主回来的时候，天地要过去，而祂的话要得着应验。林前十四章二十六节和希伯来十章二十五节这些经文，迟早都要得着应验。当基督徒有了正确的聚会与事奉之路，主就能建造召会作神的居所，并作基督的身体。我确信主现今正在作事，把祂的子民带回到神所命定的聚会与事奉之路，使祂能成就祂所预言并应许关于建造祂召会的一切话。

传统的聚会与事奉之路…采用人类社会为着宗教的方式—“随从列国的风俗”；（王下十七8，另译；）传统的路是天然的，适合人天然和堕落的光景；传统的路不要求人活，也不要求人在灵里；传统的路也是宗教的。

传统聚会的路迁就死人的口味。我们多年在基督教传统之路里的人，都能回想起在那里所看见的。我从幼年就参加基督教的礼拜。我见过许多人在属灵上是死的。所谓的教堂礼拜，不过是迁就这些死人。他们许多人很高兴，因为他们有一种他们称之为教会的社交生活。一周过一周，一个星期日接一个星期日，他们读一段圣经的话作主题，然而在人身上整年没有改变。他们只是每星期去作礼拜。（为着建造基督的身体那合乎圣经的聚会与事奉之路，三〇三至三〇四、七〇页。）

参读：团体基督的异象与经历，第三至四章。

to serve, the way that is illustrated, shown, and signified in the New Testament, the Lord's words concerning the building up of the church cannot be fulfilled. The traditional way to meet and to serve surely cannot fulfill the Lord's words concerning the building up of His church.

If 1 Corinthians 14:26 and Hebrews 10:25 are not fulfilled, there is no way for the building up of the house of God and of the Body of Christ. If we do not endeavor to take the scriptural way, this will delay the Lord's coming back. Heaven and earth will pass away at the time of the Lord's coming back, and His words will be fulfilled. Sooner or later verses like 1 Corinthians 14:26 and Hebrews 10:25 will be fulfilled. When Christians have a proper way to meet and to serve, that will afford the Lord the possibility to build up the church as the dwelling place of God and as the Body of Christ. I have the assurance that right now the Lord is doing something to bring His people back to the God-ordained way to meet and to serve that He may accomplish all He has prophesied and promised concerning the building up of His church.

Several points concerning the traditional way to meet and serve...include the following: the traditional way adopts the way of human society for religion—"in the customs of the nations" (2 Kings 17:8, NASB); the traditional way is natural, fitting man's natural and fallen condition; the traditional way does not require man to be living and in the spirit; and the traditional way is religious....We shall [also] consider some other points concerning the traditional way.

The traditional way of meeting accommodates the dead man's taste. Many of us who were in the traditional way in Christianity for a number of years can recall what we saw there. I attended Christianity services from my youth. I saw many people who were dead spiritually. The so-called church service just accommodated these dead people. Many of them were happy because they had a kind of social life, which they called the church. Week after week, Sunday after Sunday, a certain portion was read from the Bible as a subject, yet year-round there was no change in the people. They simply attended services every Sunday. (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," pp. 498-499, 319)

Further Reading: CWWL, 1973-1974, vol. 1, "The Vision and Experience of the Corporate Christ," chs. 3-4

## 晨兴喂养

提后一6~7“为这缘故，我提醒你，将那借我接手，在你里面神的恩赐，再如火挑旺起来。因为神赐给我们的，不是胆怯的灵，乃是能力、爱、并清明自守的灵。”

合乎圣经的聚会和事奉之路必定与宗教、社交的聚会和事奉之路相反。…这条路是属灵的；适合活而属灵之人口味的；要求人活，也要求人在灵里的。要走这条路，我们必须得复兴，过得胜的生活，凭着灵且照着灵而行。要这条路在我们的聚会与事奉里成为普遍的，我们也需要每日每时与主有持续不断的交通。我们需要在一天的开始，就借着呼求主名并祷读主话接触祂，使我们能享受祂，得着祂丰富的供应。无论得时不得时，我们需要整天把祂说给别人听。为着合乎圣经的聚会与事奉之路过这样的生活，确实需要我们一直出代价。这条路…与宗教的生活和社会的风俗相反。为此我们需要多有祷告，并从主接受恩典。（为着建造基督的身体那合乎圣经的聚会与事奉之路，八〇至八一页。）

## 信息选读

历世纪以来，传统的路捆绑并废除了基督身体上活肢体的生机功能。…有人会说，我们需要一个聚会，不仅向罪人传福音，帮助他们得救，也帮助新人得着喂养和造就。这事听起来很好，每一个人都会说有这个需要，但那恶者的诡计就在这里。

公会有成百万的教友，可是其中只有极少数是有用的。一面，那些圣品阶级和专业人员，可能有助于他们所谓的教会增加人数。但另一面，他们废除了基督身体

## Morning Nourishment

2 Tim. 1:6-7 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands. For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

The scriptural way to meet and to serve surely is against the religious and social way of meeting and service....This way is spiritual. It fits the taste of the living and spiritual man and requires man to be living and in the spirit. To take this way, we need to be revived, to live a victorious life, and to walk by and according to the spirit. For this way to be prevailing in our meeting and in our service, we also need to have an uninterrupted fellowship with the Lord daily and hourly. We need to contact the Lord from the beginning of each day by calling on His name and pray-reading His Word that we may enjoy Him and be supplied with His riches. We need to speak Him to people all day long whether in season or out of season. To live such a life for the scriptural way to meet and to serve surely requires us always to pay a price....It is...against the religious life and social customs. For this we need to pay much and receive grace from the Lord. (The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ, p. 328)

## Today's Reading

The traditional way has bound and annulled the organic function of the members of the Body of Christ for many centuries....Some would say that we need to have a meeting not only to help the sinners get saved by preaching the gospel to them but also to help the new ones get fed and edified. This sounds very good, and everyone would say that this is needed, but the subtlety of the evil one is present here.

The denominations have millions of members, but very few of these members are useful. On the one hand, the clerical class, the professionals, may help their so-called churches to be increased. But on the other hand, they annul the function

上肢体的功用。…在这种情形下，何处能使圣徒生机的建造起来—使他们的灵得重生，魂得变化，并且借着魂的变化，与其他同作肢体的在灵里长大？何处有圣徒在经历包罗万有的基督，因祂而长大，使他们属灵、生机的功用有自由、有机会得着发展，并在灵里同被建造，使不只是一处的地方召会，更是基督的全身体建造起来，作神完全的彰显？

在已过召会的历史里，传统的路不仅捆绑并废除了基督肢体属灵的功用，也扼窒、甚至杀死了基督活的肢体。一面，传统的路喂养人；但另一面，因着圣品阶级，却在许多方面阻挠信徒在生命里长大，甚至使他们窒息而死。因此，大多数信徒在他们召会的事奉上，是属灵的死人。我们虽然离开了组织的基督教，但其传统的聚会与事奉之路仍相当影响我们，我们甚至在其捆绑之下，浑然不知这条路破坏了基督的身体，就是我们借着众肢体依其度量而尽功用，所正在努力建造的。（弗四 16。）

以弗所四章十六节说，“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来“本于祂”意思就是出于元首基督。“全身”包括身体的众肢体，不只是有恩赐者。“每一部分依其度量而有的功用”意思是说，每一肢体都有为着神的运行而有的度量。“每一部分”指身体的每一肢体。基督身体的每一肢体都有其度量，为着身体的长大而作工。在传统的路里，我们能否看见…十六节所提基督身体的建造？（为着建造基督的身体那合乎圣经的聚会与事奉之路，七三至七五页。）

参读：为着建造基督的身体那合乎圣经的聚会与事奉之路，第一至五章。

of the members of the Body of Christ...With this kind of situation, where is the possibility for the saints to be built up in an organic way—where their spirit has been regenerated, their soul is being transformed, and they are growing in spirit by the transformation in their soul together with other fellow members? Where are the saints experiencing the all-inclusive Christ and growing with Him, having the freedom and opportunity for their spiritual, organic function to be developed, and being built up together in the spirit so that not only a local church but also the whole Body of Christ can be built up as the full expression of God?

The traditional way has not only bound and annulled the spiritual function of the members of Christ but also has choked and even killed the living members of Christ for all the time in the past history of the church. On the one hand, the traditional way feeds people, but on the other hand, because of the clerical class, in many aspects it frustrates the believers from growing in life and even chokes them to death. Hence, most of the believers are spiritually dead in their church services. Although we have left organized Christianity, its traditional way to meet and to serve still influences us to quite an extent, and we are even under its bondage, without any awareness of its damage to the Body of Christ, which we are endeavoring to build up by all its members functioning in each one's measure (Eph. 4:16).

[In verse 16] out from whom means from Christ, the Head. All the Body includes all the members of the Body, not just the gifted ones. The operation in the measure of each one part means that each member has a measure for God's operation. Each one part refers to every member of the Body. Every member of the Body of Christ has its own measure, which works for the growth of the Body. In the traditional way, can we see the building up of the Body of Christ mentioned in verse 12 or particularly in verse 16? (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," pp. 321-323)

Further Reading: CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," chs. 1-5

## 晨兴喂养

弗四 15 ~ 16 “唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

合乎圣经的聚会与事奉之路能发展基督肢体生机的功用与能力，并能建造基督的身体。（弗四 12, 16。）以弗所四章十二节告诉我们，有恩赐的人作工，为要成全圣徒，使圣徒能完成职事的工作，建造基督的身体。十六节接着详细地告诉我们，得着成全的圣徒如何直接建造身体。…每一丰富供应的节，是指特别有恩赐的人；每一部分，是指身体的每一肢体。我们得着有恩赐的人成全后，必须尽功用。凡是节的人，就是有恩赐者，必须供应身体。不仅如此，只要你是基督身体许多部分中的一部分，就有能力和功用的度量。（为着建造基督的身体那合乎圣经的聚会与事奉之路，九八至九九页。）

## 信息选读

基督身体的建造必须是生机的；这完全是生命的事。没有生命，召会就没有真正的建造。在今天的基督教里少有生命的元素。我们所看见今天大多数基督徒中间所建造的，多半不是生机的。然而，按照新约，召会的建造应当完全在生命里。基督的身体就象我们物质的身体。在我们物质的身体里，没有一部分是没有生命的。

## Morning Nourishment

Eph. 4:15-16 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

The scriptural way to meet and to serve is able to develop the organic function and ability of the members of Christ and is able to build up the Body of Christ (Eph. 4:12, 16). Ephesians 4:12 tells us that the gifted persons do their work to perfect the saints that the saints may carry out the work of the ministry for the building up of the Body of Christ. Verse 16 follows to tell us in detail how the perfected saints build up the Body directly...Every joint of the rich supply refers to the specially gifted persons, and each one part refers to every member of the Body. After we are perfected by the gifted persons, we have to function. One who is a joint, a gifted person, has to render the supply to the Body. Furthermore, as long as you are one part among the many parts of the Body of Christ, you also have a measure of ability, a measure of function. (CWWL, 1987, vol. 3, "The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ," pp. 342-343)

## Today's Reading

The building up of the Body must be organic. It is altogether a matter of life. Without life, there is no genuine building up of the church. There is very little of the element of life in today's Christianity. What we see built up among most of today's Christians is mostly inorganic. According to the New Testament, however, the building up of the church should be altogether in life. The Body of Christ is like our physical body. In our physical body no part is lifeless.

基督身体生机的建造就是三一神在信徒里的扩增，使他们在基督里长大。…〔在歌罗西二章十九节，〕“以神的增长而长大”也可译为“以神的增加而长大”。在素质一面，神的素质正在我们里面增加。乃是借着神在我们里面这素质的增加，作基督身体的召会就长大。作基督身体的召会是因着一些元素，一些素质而长大的，〔正如〕人因着所吃食物的素质而长大。（主今日恢复的进展，七八、五二页。）

主渴望恢复彼此互相的召会聚会，众人都说话，使召会得建造。（译自“在召会的聚会中申言，为着生机建造召会作基督的身体”英文纲目小册。）

神的行政是家庭的事。古时，在大家庭中的行政，主要是为着将食物、必需品分配给家中所有的人。我们的神有宇宙中最大的家庭。神有一个家庭计划，要将祂一切丰富的供备分配给祂的儿女。祂丰富的供备完全具体化身在一个人位，就是神圣三一的第二者基督里面。神格一切的丰富和神格一切的丰满，都具体化身在基督里面。神的家庭计划，神的家庭行政，是要将一切在基督里的神圣丰富，分配、分赐到祂所拯救的人里面，作他们的滋养和喂养，结果带进基督身体的建造。今天我们就在神的经纶之下，享受祂丰富的分配。

我们如今乃是在神的分赐之下，这分赐是借着申言而进行。申言是独一的路，上好的路，超越的路，将基督一切的丰富分赐到神的子民里面，以建造基督生机的身体。借着申言分赐基督的丰富，可用母亲分赐食物作例子来说明。一天过一天，母亲将食物分配或分赐给小婴孩，直到他成为强壮高大的男孩。小婴孩借着丰富食物的分配，成为这样一个大男孩。申言就是将三一神当作丰富的食物、滋养的元素，分配、分赐到人里面。（主恢复当前的进展，六七至六八页。）

参读：为着建造基督的身体那合乎圣经的聚会与事奉之路，第六至八、十六至十七章。

The organic building up of the Body of Christ is the increase of the Triune God in the believers for their growth in Christ....[In Colossians 2:19] grows with the growth of God may also be translated “grows with the increase of God.” God is increasing in us in essence essentially. It is by this essential increase of God in us that the church as the Body of Christ grows. The church as the Body of Christ grows with some element, with some essence. A person grows with the essence of the food that he takes in. (CWWL, 1989, vol. 4, “The Advance of the Lord’s Recovery Today,” pp. 61, 41)

The Lord desires to recover the church meetings in mutuality with all speaking for building up (1 Cor. 14:23a, 26, 31). (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 10)

God’s administration is a family matter. In ancient times the administration among large families was mainly for distributing the food, the necessities, to all the members of the family. Our God has the biggest family in the universe. God has a family plan to distribute all His rich provision to His children. His rich provision is altogether embodied in a person, the second of the Trinity, Christ. All the riches of the Godhead and the fullness of the Godhead are embodied in Christ. God’s family plan, God’s family administration, is to distribute, to dispense, all the divine riches in Christ into His saved ones for their nourishment and feeding, resulting in the building up of the Body of Christ. Today we are under God’s economy to enjoy His rich distribution.

We are now under God’s dispensing, and this dispensing is by prophesying. Prophesying is the unique way, the best way, the excelling way, to dispense all the riches of Christ into God’s people for the building up of the organic Body of Christ. The dispensing of the riches of Christ by prophesying can be illustrated by the dispensing of food by a mother. Day by day a mother distributes, or dispenses, food to her little baby until he becomes a strong and husky boy....To prophesy is to distribute, to dispense, the Triune God as the rich food, the nourishing element, into others. (CWWL, 1988, vol. 4, “The Present Advance of the Lord’s Recovery,” p. 571)

Further Reading: The Scriptural Way to Meet and to Serve for the Building Up of the Body of Christ, chs. 6-8, 16-17



# 第七周诗歌

# WEEK 7 — HYMN

补 624

你已显为身体基督

(英1225)

F 大调

3/4

5̣ · 1̣ | 3 3 3̣ · 3̣ | 4 4 4̣ · 4̣ | 5 · 2 3̣ · 4̣ |  
 一 今日 唯有 识你 身体, 哦主, 才是 认识  
 3 - 1̣ · 7̣ | 7̣ 6̣ 1̣ · 6̣ | 6̣ 5̣ 1̣ 3̣ | 5 · 4 7̣ · 2̣ |  
 你, 因此 我求得 蒙 开启, 在你 肢体 看见  
 1 - 3̣ · 4̣ | 5 5 6̣ · 3̣ | 4 4 2̣ · 3̣ | 4 · #4 5 · 2̣ |  
 你; 非 仅 识你 元首 身分—至 高、个别 救赎  
 3 - 3̣ · 2̣ | 1 · 1 3 5 | 5 4 3̣ · 2̣ | 1 · 1 1 7̣ | 1 - ||  
 主, 更见 你已 具体 化身, 显为 身体的 基督。

- 二 你的圣徒多年追求, 渴慕寻得你实际;  
 举目仰望, 深处探求, 无非要见你自己。  
 岂知天上荣耀基督 今乃显为祂身体;  
 内住基督今正活出, 在祂身体显无遗!
- 三 主, 我自知易于受欺, 仅识你崇高至极,  
 却未摸着你的实际, 暗中摸索, 凭己意。  
 岂知在你地上肢体, 我就得见你自己!  
 永远之神显于肉体, 大哉, 敬虔的奥秘!
- 四 求主勿让我再单独, 囿于个人的光照;  
 你的身体促我投入, 凭“身体感”为引导。  
 不再作那离散尘土, 乃是活石被建造;  
 如此使你心满意足, 团体显明你荣耀。

Lord, to know Thee as the Body

The Church — As Christ's Body

1225

1. Lord, to know Thee as the Bod - y, Is my des - perate need to -  
 day, Oh, to see Thee in Thy mem - bers, 'Tis for this I long and  
 pray. No more just to know Thy head - ship In an in - div - i - dual  
 way, But to see Thee in - car - nat - ed, As the Bod - y--Christ, I pray.

2. Through the years, Thy saints have sought Thee,  
 Longing for reality;  
 Gazing upward, searching inward,  
 Thirsting for the sight of Thee.  
 Now reveal that Christ in heaven,  
 Is the Body manifest;  
 And the Christ who dwells within us  
 As the Body is expressed.
3. Prone to be misled, I know it,  
 By my lofty thoughts of Thee,  
 Easy 'tis for self to seek Thee,  
 Yet not touch reality,  
 Oh, how much I need to find Thee,  
 In Thy members here below.  
 God eternal dwells among us,  
 Manifest in flesh to know.
4. Limit, Lord, my independence,  
 Let me to Thy Body turn;  
 Not just seeking light from heaven,  
 But the church's sense to learn.  
 May we be the stones for building  
 Not the formless, useless clay,  
 Gain in us Thy heart's desire  
 Corporately Thyself display.



## 第八篇

### 召会的身分—新人

读经：弗二 15 ~ 16, 四 22 ~ 24, 西三 10 ~ 11

#### 纲 要

#### 周 一

壹 召会—基督的身体—乃是一个新人，为着完成神永远的定旨—弗一 9, 11, 三 11, 二 15 ~ 16, 四 22 ~ 24, 罗八 28, 提后一 9:

一 神创造人的心意是要得着一个团体的人，以彰显祂并代表祂—创一 26。

二 创世记一章神创造人，是一幅在神新造中之新人的图画；这意思是，旧造是新造的表号、预表—弗二 15, 四 24, 林后五 17。

三 至终，召会作为一个新人，就是神心意中团体的人；这一个新人完成双重的定旨，就是彰显神并对付神的仇敌—创一 26。

贰 一个新人是借着基督十字架上的死所创造的—弗二 15 ~ 16:

一 一个新人是基督用两种材料创造的—蒙救赎的受造之人，以及神圣的元素；基督在十字架上把这两种材料放在一起，产生一个新人。

## Message Eight

### The Status of the Church—the New Man

Scripture Reading: Eph. 2:15-16; 4:22-24; Col. 3:10-11

#### Outline

#### Day 1

**I. The church, the Body of Christ, is the one new man to accomplish God's eternal purpose—Eph. 1:9, 11; 3:11; 2:15-16; 4:22-24; Rom. 8:28; 2 Tim. 1:9:**

A. God's intention in His creation of man was to have a corporate man to express Him and to represent Him—Gen. 1:26.

B. God's creation of man in Genesis 1 is a picture of the new man in God's new creation; this means that the old creation is a figure, a type, of the new creation—Eph. 2:15; 4:24; 2 Cor. 5:17.

C. Eventually, the church as the one new man is the corporate man in God's intention; the one new man fulfills the twofold purpose of expressing God and dealing with God's enemy—Gen. 1:26.

**II. The one new man was created through Christ's death on the cross—Eph. 2:15-16:**

A. The one new man was created by Christ with two kinds of material—the redeemed created man and the divine element; on the cross Christ put these two materials together to produce a new man.

二 在新人的创造里，首先我们天然的人被基督钉死，然后借着除去旧人，基督将神圣的元素分赐到我们里面，使我们成为一个新的实体—罗六 6，林后五 17。

## 周二

三 除了在基督里之外，我们绝对无法被造成一个新人，因为在我们自己里面，没有神圣的素质，就是新人的元素—弗二 15：

- 1 唯有在神圣的素质里并用神圣的素质，我们才被造成一个新人；唯有在基督里，才可能有这素质。
- 2 基督自己是新人的素质；因此，祂把两下—犹太人和外邦人—在祂自己里面，造成一个新人。
- 3 在一个新人里基督是一切，因为祂是新人用以创造的素质；所以，一个新人就是基督—西三 11。

叁 召会是一个新人，在这新人里基督是一切，又在一切之内；我们没有地位—10～11 节：

一 神在祂经纶中的目的，是要基督作一切；因此，极重要的是，我们要看见神不要别的，只要基督，在神的眼中，除了基督以外，没有一样算得数—太十七 5，西一 18，二 2，17，三 4，10～11：

## 周三

- 1 神的目的是要使祂的儿子基督作祂经纶的中心，并使祂作信徒的一切—一 18，二 17。

B. In the creating of the new man, first our natural man was crucified by Christ, and then through the crossing out of the old man, Christ imparted the divine element into us, causing us to become a new entity—Rom. 6:6; 2 Cor. 5:17.

## Day 2

C. Apart from being in Christ, we could not have been created into one new man, because in ourselves we do not have the divine essence, which is the element of the new man—Eph. 2:15:

1. Only in the divine essence and with the divine essence were we created into the one new man; it is possible to have this essence only in Christ.
2. Christ Himself is the essence of the new man; hence, in Himself He created the two, the Jews and the Gentiles, into one new man.
3. In the one new man Christ is all because He is the essence with which the new man was created; therefore, the one new man is Christ—Col. 3:11.

**III. The church is the one new man, and in this new man Christ is all and in all; we have no place—vv. 10-11:**

A. God's intention in His economy is that Christ be everything; therefore, it is crucial for us to see that God wants nothing but Christ and that in the eyes of God nothing counts except Christ—Matt. 17:5; Col. 1:18; 2:2, 17; 3:4, 10-11:

## Day 3

1. God's intention is to make Christ His Son the center of His economy and also to make Him everything to the believers—1:18; 2:17.

2 神的经纶乃是要将包罗万有的基督作到我们里面——加四 19，弗三 17 上，西三 11。

二 在一个新人里没有天然的人，不可能有天然的人，也没有地位给天然的人——10 ~ 11 节：

1 在新人里只有一个人位——包罗万有的基督——二 17，三 4，11。

2 一个新人就是基督——是基督在扩展，基督得扩大。

三 新人是独一无二的——在基督里是一，并且与基督是一；我们是凭着基督并借着基督而成为一——弗二 15，西三 11：

1 我们若不在基督里，就无分于新人；反而，我们对于新人就了了。

2 若是我们在基督里却不活基督，我们就与新人有难处。

## 周 四

四 当我们借着生机的过程被基督浸透、充满、渗透，并由祂所顶替时，一个新人就得以出现——林后三 18：

1 新人乃是基督在众圣徒里面，渗透我们并顶替我们，直到所有天然的区别都除去，每个人都由基督所构成——西三 11。

2 包罗万有的基督必须生机地作到我们里面，直到祂以祂自己顶替我们天然的人——弗三 17 上，加四 19。

五 在一个新人里，基督是一切的肢体，又在一切的肢体之内——西三 11：

1 住在我们里面的基督乃是一个新人的构成成分——一 27，三 11。

2. God's economy is to work the all-inclusive Christ into us—Gal. 4:19; Eph. 3:17a; Col. 3:11.

B. There is no natural person in the one new man, and there is no possibility, no room, for any natural person—vv. 10-11:

1. In the one new man there is only one person—the all-inclusive Christ—2:17; 3:4, 11.

2. The one new man is just Christ—Christ spreading and Christ enlarged.

C. The new man is uniquely one—one in Christ and one with Christ; we are one by Christ and through Christ—Eph. 2:15; Col. 3:11:

1. If we are not in Christ, we have no share, no part, in the new man; rather, we are through with the new man.

2. If we are in Christ but do not live Christ, we have a problem related to the new man.

## Day 4

D. The one new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process—2 Cor. 3:18:

1. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been removed and everyone is constituted of Christ—Col. 3:11.

2. The all-inclusive Christ must be wrought into us organically until He replaces our natural being with Himself—Eph. 3:17a; Gal. 4:19.

E. In the one new man, Christ is all the members and is in all the members—Col. 3:11:

1. The Christ who dwells in us is the constituent of the one new man—1:27; 3:11.

- 2 因着基督是新人一切的肢体，在新人里任何种族、国籍、文化、或社会身分都没有地位—10～11节。
- 3 我们若要经历基督是新人一切肢体的实际，就必须接受基督作我们的生命和人位，并且活基督，不活我们自己—加二 20，腓一 20～21 上。

## 周 五

- 4 保罗说基督是一切，又说祂在一切之内，这是非常有意义的—西三 11:
  - a 我们不该以为，既然基督是一个新人的一切肢体，我们就什么都不是，新人也不需要我们。
  - b 基督在新人的众肢体里面，这事实指明众肢体仍然存在—11 节。

**肆 我们需要看见，在不同国家的众地方召会乃是一个新人—10～11 节，四 15～16:**

**一 众地方召会不是仅仅个别的地方召会，乃是一个新人—弗二 15～16:**

- 1 我们不能说每一个地方召会是一个新人；而是说，地上的众地方召会乃是一个新人—四 24。
- 2 一个新人不光是一地一地、一个召会一个召会的事，乃是地上各召会集体的事。

**二 在主恢复的众召会中间，不应该有“列国”—太十六 18，帖前一 1，罗十六 16 下，约叁 9～10:**

- 1 我们无意得着一个小“国”，一个让我们可以在其中作小王的王国；反之，我们在意的是要在一个新人里—太二十 25～26 上。
- 2 召会的建造乃在于一个新人的存在—十六 18，弗二 21～22。

2. Because Christ is all the members of the new man, there is no room in the new man for any race, nationality, culture, or social status—vv. 10-11.
3. In order for us to experience the reality of Christ being all the members of the new man, we need to take Christ as our life and person and live Him, not ourselves—Gal. 2:20; Phil. 1:20-21a.

## Day 5

4. It is very significant that Paul said both that Christ is all and that He is in all—Col. 3:11:
  - a. We should not think that because Christ is all the members of the one new man, we are nothing and are not needed.
  - b. The fact that Christ is in all the members of the new man indicates that the members continue to exist—v. 11.

**IV. We need to see that all the local churches in the different countries are one new man—vv. 10-11; 4:15-16:**

**A. All the churches are not merely individual local churches but are the one new man—Eph. 2:15-16:**

1. We cannot say that each local church is a new man; rather, all the local churches on earth are the one new man—4:24.
2. The one new man is a matter not merely of individual localities and individual churches but of all the churches on earth corporately.

**B. Among the churches in the Lord's recovery, there should be no "nations"—Matt. 16:18; 1 Thes. 1:1; Rom. 16:16b; 3 John 9-10:**

1. We do not care to have a little "nation," an empire, in which we can be a king; rather, we care to be in the one new man—Matt. 20:25-26a.
2. The building of the church depends on the existence of the one new man—16:18; Eph. 2:21-22.

三 今天就是得着一个新人的日子，这新人是由众地方召会所构成，包括所有在基督里是一的圣徒，而基督是一切，又在一切之内；这将是终极的召会生活——一个活出基督的宇宙新人——西三 10～11，弗四 24，腓一 20～21 上。

伍 主恢复的目标是要产生一个新人——弗二 15，四 22～24，西三 10～11：

一 在旧人里分裂并分散的，在新人里得着恢复；脱去旧人就是脱去分裂并分散的人；穿上新人就是穿上聚集并是一的新人——创十一 5～9，徒二 5～12，弗四 22，24，西三 10～11。

二 主在祂恢复中一直在作，并祂现今正在作的，是产生一个新人，以祂自己为生命和人位，为着神的彰显——弗三 17～19，西三 4，10～11。

三 大家只能是一个人，这个要求是极高的；为使一个新人得以实际的出现，我们都需要起来接受基督作我们的人位——加二 20，弗二 15，三 17 上。

四 这一个新人要结束这时代，引进神的国，并将君王基督带回这地上——启十一 15。

C. Today is the day to have a new man constituted of all the local churches, including all the saints as one in Christ, who is all in all; this will be the ultimate church life—a universal new man living out Christ—Col. 3:10-11; Eph. 4:24; Phil. 1:20-21a.

**V. The goal of the Lord's recovery is to bring forth the one new man—Eph. 2:15; 4:22-24; Col. 3:10-11:**

A. What was divided and scattered in the old man is recovered in the new man; to put off the old man is to put off the divided and scattered man; to put on the new man is to put on the gathered and one new man—Gen. 11:5-9; Acts 2:5-12; Eph. 4:22, 24; Col. 3:10-11.

B. What the Lord has been doing and is now doing in His recovery is bringing forth the one new man with Himself as the life and the person for God's expression—Eph. 3:17-19; Col. 3:4, 10-11.

C. The requirement that everyone be only one man is exceedingly high; for the practical existence of the one new man, we need to rise up together to take Christ as our person—Gal. 2:20; Eph. 2:15; 3:17a.

D. The one new man will conclude this age, usher in the kingdom of God, and bring Christ, the King, back to this earth—Rev. 11:15.





弗二 15 ~ 16 “在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平；既用十字架除灭了仇恨，便借这十字架，使两下在一个身体里与神和好了。”

神没有创造许多人；祂在一个人亚当里面，集体地创造了人类。神按着祂的形像并照着祂的样式造了这样一个团体人，使人类能团体的彰显神。（圣经恢复本，创一 26 注 4。）神创造了一个团体人，不仅有祂的形像以彰显祂，也运用祂的管治权管理万有以代表祂。（创一 26 注 5。）

## 信息选读

创世记一章神造人，这是一幅图画，描绘出在神新造里的新人。这就是说，旧造是新造的表号、预表。…在旧造和新造中，人都是中心。

神造人是照着祂自己的形像，（26，）并给人祂的管治权。形像是为着彰显。神要人作祂的彰显。…神〔也〕要人在祂的权柄上代表祂，为祂管理。在旧造中，人被造有神的形像以彰显祂，并有祂的管治权以代表祂。

神积极的目的是要人彰显祂，神消极的目的是要人对付神的仇敌撒但，魔鬼。在宇宙中神有一个难处，就是对付祂的仇敌。因为神的仇敌魔鬼是受造之物，所以神不会直接对付他；祂乃要借着祂创造中的一个造物一人，来对付他。神要借着人来对付祂的仇敌。

## Morning Nourishment

**Eph. 2:15-16 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace, and might reconcile both in one Body to God through the cross, having slain the enmity by it.**

God did not create many men; He created mankind collectively in one person, Adam. God created such a corporate man in His image and according to His likeness so that mankind might express God corporately. (Gen. 1:26, footnote 4) God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. (Gen. 1:26, footnote 5)

## Today's Reading

God's creation of man in Genesis 1 is a picture of the new man in God's new creation. This means that the old creation is a figure, a type, of the new creation....In both the old creation and the new creation man is the center.

God created man in His own image (Gen. 1:26) and then gave man His dominion. Image is for expression. God wants man to be His expression....God [also] wants man to represent Him in His authority for His dominion. In the old creation man was created to have God's image to express Him and also to have His dominion to represent Him.

God's positive intention is that man would express Him, whereas God's negative intention is that man would deal with God's enemy, Satan, the devil. In the universe God has a problem, the problem of dealing with His enemy. Since God's enemy, the devil, is a creature, God will not deal with him directly Himself; instead, He will deal with him by man, a creature of His creation. God deals with His enemy through man.

In the old creation the dominion given to man was limited to the earth. This means that in the old creation the dealing with God's enemy was restricted to

the earth. However, in God's new creation the dominion has been enlarged to the entire universe.

Eventually, the church as the new man is the man in God's intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death. This man is called the new man.

The term the new man reminds us of the old man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, pp. 2302-2303)

Thousands of Christians have read Ephesians 2:15; 4:24; and Colossians 3:10, and they have seen the term the new man according to the letter, but they do not know what the new man is. Our becoming the new man was not merely a matter of our repenting and being sorry for our past and thereby becoming new. This is the teaching of Confucius; it is not the teaching of the Bible. In the creating of the new man, first our natural man was crucified by Christ on the cross, and then through the crossing out of the old man, Christ imparted God's element into us. Thus, we became an entity that is different from the old man, because we have God's element in us.

Ephesians 2:15 tells us that Christ did this creating work on the cross. We usually consider that Christ's work on the cross was related only to negative things, to cross us out, to crucify us. But Ephesians 2:15 tells us that on the cross Christ did something positive, to generate us, not to put us to death. This divine thought is clearly seen in Ephesians 2:15. The cross of Christ not only destroys and kills; it also generates and brings in something divine. The new man was created by Christ with two kinds of materials. The first is the redeemed created man; the second is the divine element. On the cross Christ put these two materials together to produce a new man. (The God-men, p. 17)

Further Reading: The Conclusion of the New Testament, msgs. 216-217

最后，召会这新人乃是在神的目的中所要得着的人。神要得着一个人，在旧造中祂所创造的，乃是一个表号，预表，而不是真正的人。真正的人乃是基督借祂包罗万有的死，在十字架上所创造的人，这人称为新人。

“新人”这辞使我们想到旧人。旧人没有完成神的双重定旨；然而，在神新造里的新人，的确完成了彰显神并对付神仇敌的双重定旨。（新约总论第七册，二九五至二九六页。）

千万的基督徒曾读过以弗所二章十五节，四章二十四节，和歌罗西三章十节，他们按照字句看过“新人”一辞，但他们不知道新人是什么。我们成为新人，不是仅仅为着过去悔改难过，就变成新的了。这是孔孟的教训，不是圣经的教训。在新人的创造里，首先我们天然的人被基督在十字架上钉死，然后借着除掉旧人，基督就将神的元素分赐到我们里面。这样，我们就成为一个与旧人截然不同的实体，因为我们里面有神的元素。

以弗所二章十五节告诉我们，基督是在十字架上作这创造的工作。我们常常以为基督在十字架上的工作只与消极的事有关，就是除掉我们，钉死我们。但十五节告诉我们，在十字架上，基督作了积极的事，就是使我们有新生的起头，而不是把我们治死。这节清楚地给我们看见这神圣的思想。基督的十字架不仅作毁坏并消杀的工作，更产生并带进神圣的东西。基督创造新人，是用两种材料。第一是用蒙救赎的受造之人；第二是用神圣的元素。在十字架上，基督把这两种材料放在一起，产生新人。（神人，一五页。）

参读：新约总论，第二百一十六至二百一十七篇。

### 晨兴喂养

太十七 5 “他还说话的时候，看哪，有一朵光明的云彩遮盖他们；看哪，又有声音从云彩里出来，说，这是我的爱子，我所喜悦的，你们要听祂。”

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

死既引我们进入复活，基督就在祂的复活里，把我们摆在祂自己里面，然后用祂神圣的素质，在祂自己里面把我们创造成一个新人。… [以弗所二章十五节说，“好把两下在祂自己里面，创造成一个新人。”] 不要忽略“在祂自己里面”这句话。我们若不在祂里面，就不可能被创造成一个新人，因为在我们自己里面，我们没有作新人成分的神圣素质。唯有在神圣的素质里，并用神圣的素质，我们才得以被创造成一个新人。唯有在基督里，才可能有这素质。事实上，基督自己就是这个素质，这个元素。因此，基督是在祂自己里面，把两下创造成一个新人。我们对这事实必须有极深刻的印象，就是我们这些信徒已在基督里被创造成一个新人。（以弗所书生命读经，二五七页。）

### 信息选读

在一个新人里，没有民与民之间国籍和文化的区别。在此没有犹太人，也没有外邦人；没有为奴的，也没有自主的；没有文明的，也没有化外的。（西三 10～11。）照样，没有美国人，也没有英国人；没有日本人，也没有中国人；没有德国人，也没有法国人。在这新人里基督是一切，因为祂是新人用以创造的素质。因此，新人就是基督。

因为新人是照着神在基督里并用基督创造的，所以新人有神的形像。创世记一章二十六节说，人是按着神的

### Morning Nourishment

Matt. 17:5 While he was still speaking, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, saying, This is My Son, the Beloved, in whom I have found My delight. Hear Him!

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Since death ushers us into resurrection, in His resurrection Christ put us into Himself. Then with His divine essence He created us in Himself into the one new man. [In Ephesians 2:15] do not ignore the phrase “in Himself.” Apart from being in Him, we could not have been created into the new man, because in ourselves we do not have the divine essence, which is the element of the new man....It is possible to have this essence only in Christ. In fact, Christ Himself is this essence, this element. Hence, in Himself Christ created the two into one new man. We all need to be profoundly impressed with the fact that we, the believers, have been created into one new man in Christ. (Life-study of Ephesians, pp. 211-212)

### Today's Reading

In the one new man there are none of the national and cultural distinctions between the peoples. Here there is neither Jew nor Gentile, bondman nor freeman, cultured nor uncultured (Col. 3:10-11). Likewise, there is no American, nor British, nor Japanese, nor Chinese, nor German, nor French. In this new man Christ is all because He is the very essence with which the new man is created. Hence, the new man is just Christ.

Because the new man has been created in Christ and with Christ according to God, the new man bears the image of God. In contrast to Genesis 1:26, which

形像造的；而以弗所四章二十四节相对地说，新人是直接照着神造的。至终，新人要在那实际的义和圣中带着神的形像。我们乃是借着在那支配我们心思的灵里得以更新，而穿上在基督耶稣里已经创造的这个新人。（以弗所书生命读经，二六一至二六二页。）

召会本该是一个充满基督，并由基督所构成的家，而〔在歌罗西〕的召会竟然被文化所侵入。基督本该是召会生活唯一的元素，却有相当大的程度被这个混杂文化的各方面所顶替了。召会的构成成分应该是基督，也应该是基督，因为召会乃是基督的身体。…然而，文化中那些好的元素，特别是哲学和宗教，已经侵入召会并且把召会浸透了。…我们必须看见，撒但用文化充斥召会的策略，就是要用文化中最高度发展的方面来顶替基督。

因此，保罗写歌罗西书的目的是：指出在召会中绝不可有任何东西顶替基督。召会生活必须单单由基督所构成。…为此保罗在这封短短的书信中，用了许多高超的辞句来描写基督。例如，基督称为那不能看见之神的像、一切受造之物的首生者、从死人中复活的首生者、以及所有影儿的实体。在三章十至十一节，保罗说，在新人里没有希利尼人、犹太人、受割礼的、未受割礼的、化外人、西古提人、为奴的、自主的。在新人里，基督是一切，又在一切之内。…基督必须是我们中间的每一位。在新人里，基督必须是你，基督必须是我。不光文化必须消除，连我们也必须消失。我们要看见这个启示，这是极其重要的。

歌罗西书主要的点乃是：在神眼中，除了基督以外，没有一样算得数。这个事实把一切东西，不论是好的或坏的，是罪恶的或文雅的，全都撇在一边。…歌罗西书教导我们，在召会生活中，基督必须是一切，又在一切之内。凡不是基督的，都必须除去。（歌罗西书生命读经，三至四、六至八页。）

参读：以弗所书生命读经，第二十四篇；新约总论，第二百一十八篇。

says that man was made in the image of God, Ephesians 4:24 says that the new man is created directly according to God. Eventually, the new man will bear the image of God in holiness and righteousness of the reality. By being renewed in the governing spirit of our mind, we put on this new man that has been created in Christ Jesus. (Life-study of Ephesians, pp. 214-215)

The church should be a house filled with Christ and constituted with Him. Instead, the church [in Colossae] had been invaded by culture. To a large extent, Christ as the unique element in the church life was being replaced by various aspects of this mixed culture. The constituent of the church should be Christ and Christ alone, for the church is the Body of Christ....Nevertheless, the good elements of culture, especially philosophy and religion, had invaded the church and saturated it...We must see that Satan's strategy in flooding the church with culture is to use the most highly developed aspects of culture to replace Christ.

Therefore, 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....This is the reason that 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 3:10 and 11, Paul says that in the new man there is no possibility of having Greek or Jew, circumcision or uncircumcision, barbarian or Scythian, slave or freeman. Rather, in the new man Christ is all and in all. This means that Christ must be everyone and in everyone....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.

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....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. 2-3, 5-7)

Further Reading: Life-study of Ephesians, msg. 24; The Conclusion of the New Testament, msg. 218

## 晨兴喂养

西二 17 “这些原是要来之事的影儿，那实体却属于基督。”

加四 19 “我的孩子们，我为你们再受生产之苦，直等到基督成形在你们里面。”

在林前一章一至九节，保罗要我们对一个事实有深刻的印象：在神的经纶里，基督是唯一的中心。神的心意是要使祂的儿子基督成为祂经纶的中心，也成为众信徒的一切。所以保罗告诉我们，基督是他们的，也是我们的；我们已经蒙召，进入了祂儿子我们主耶稣基督的交通。在神的经纶里，祂的心意是要使基督作一切，把基督赐给我们作我们的分，并把基督作到我们里面。（新约总论第十册，一二三页。）

## 信息选读

神的经纶乃是要将一个奇妙的人位作到我们里面。这人位就是包罗万有的基督，祂是宇宙中一切正面事物的实际。基督是一切受造之物的首生者。祂是神，也是人；因为祂这位永远的神，在时间里成了肉体。因此，基督是真神，也是真人。祂具有一切神圣的属性和人性的美德。祂是爱、生命、光、恩典、谦卑、忍耐、能力、怜悯、智慧、公义和圣别的实际。（歌罗西书生命读经，三八八页。）

在新人里不仅没有天然的人，连天然的人存在的可能和地位都没有。（圣经恢复本，西三 11 注 2。）

但这不是说，“祂在你里头作你的人位，在我里头作我的人位，在他里头作他的人位。”这是错误的领会。我告诉你，祂是在我们众人里头作一个人位。你里头的人位，就是我里头的人位，我们大家只有一个人位。这个人位是谁？就是基督。

## Morning Nourishment

Col. 2:17 Which are a shadow of the things to come, but the body is of Christ.

Gal. 4:19 My children, with whom I travail again in birth until Christ is formed in you.

Paul in 1 Corinthians 1:1-9 impresses us with the fact that in God's economy, Christ is the unique center. God's intention is to make Christ His Son the center of His economy and also to make Him everything to all the believers. For this reason Paul tells us that Christ is both theirs and ours and that we have been called into the fellowship of the Son, Jesus Christ our Lord. In His economy God's intention is to make Christ everything, to give Christ to us as our portion, and to work Christ into us. (The Conclusion of the New Testament, p. 3118)

## Today's Reading

God's economy is to work a wonderful person into our being. This person is the all-inclusive Christ, the One who is the reality of every positive thing in the universe. Christ is the Firstborn of all creation. He is both God and man, for the One who was the eternal God became incarnated at a point in time. Hence, Christ is the real God and the real man. He possesses all the divine attributes and human virtues. He is the reality of love, life, light, grace, humility, patience, power, mercy, wisdom, righteousness, and holiness. (Life-study of Colossians, p. 313)

Not only is there no natural person in the new man, but there is no possibility and no room for any natural person to exist. (Col. 3:11, footnote 2)

This, however, does not mean that He is in you as your person, He is in me as my person, and He is in another one as his person. This is an improper understanding. I tell you that He is in all of us as one person. The person in you is the person who is in me. We all have only one person. Who is this person? This person is Christ. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," p. 314)

新人不是新的组织，或新的“联合国”。这新人乃是基督—扩展并扩大的基督。歌罗西三章十一节说，“在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”在新人里一切的人都没有地位；新人不是另一种联合国。在新人里你没有地位，我也没有地位。我们在新人里都没有地位，基督是一切，又在一切之内。

新人不是普世教会的联合。新人是独一无二，与基督是一，并在基督里是一的。在新人里没有人有任何地位；犹太人、希利尼人、受割礼的、未受割礼的、西古提人、化外人、为奴的或自主的，都没有地位，只有基督是一切，又在一切之内。我们不是普世教会联合运动；我们乃是在新人里。我们是一，不是凭我们的良善、温和或谦卑，乃是凭着并借着基督，因为基督在你里面，基督也在我里面。基督在所有从中国来的弟兄们里面，也在所有从日本来的弟兄们里面。我们都有基督，基督就是我们的一。我们所有的，不是联合，或普世教会运动。我们所有的，乃是基督。这意思不是说，你忍受我，我也忍受你；乃是你有基督，我也有基督。我爱祂，你也爱祂；你凭祂而活，我也凭祂而活。我们都有基督，所以我们在独一的基督里乃是一。我们若没有基督，或不活基督，我们就无分于新人。主的恢复不是运动，主的恢复完全是基督的生命；基督是我们的生命，我们的人位。我们都必须清楚透亮地看见这事。

你若不在基督里，你就无分于这新人。你若不在基督里，你就在这新人里无分无关。即使你是在基督里，却不凭基督而活，你与这新人的关系就有问题。…我们在这里是活基督。即使你是典型的中国人，现今在你里面的，不是中国人，乃是基督。基督是我们的生命，基督是我们的性情，基督是我们的人位。（李常受文集一九七七年第三册，四〇八、六二二至六二五页。）

参读：一个身体一位灵一个新人，第五篇；一个新人，第三章。

The new man is not a new organization or a new “United Nations.” This new man is just Christ—Christ spreading and Christ enlarged. Colossians 3:11 says, “Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.” All persons have no place in the new man; it is not another kind of United Nations. You have no place in the new man, and neither do I. We all have no place in the new man, but Christ is all and in all.

The new man is not ecumenical. The new man is uniquely one, one with Christ and one in Christ. No one has any place in the new man, neither Jew, Greek, circumcision, uncircumcision, barbarian, Scythian, slave nor free man, but Christ is all and in all. We are not an ecumenical movement; we are in the new man. We are one not by our niceness, gentleness, or humility but by and through Christ, because Christ is in you and Christ is in me. Christ is in all the brothers from China and all the brothers from Japan. We all have Christ, and Christ is our oneness. What we have is not a unity or an ecumenical movement. What we have is simply Christ. This does not mean that you tolerate me and I tolerate you but that you have Christ and I have Christ. I love Him and you love Him; you live by Him and I live by Him. We all have Christ, so we are one in the unique Christ. If we do not have Christ and live Christ, we are through with the new man. The Lord’s recovery is not a movement. It is altogether the life of Christ, Christ as our life and our person. We all have to see this in a crystal clear way.

If you are not in Christ, you are through with this new man. If you are not in Christ, you have no share, no part, in this new man. Even if you are in Christ, yet you do not live by Christ, you have a problem related to this new man....We are here living Christ. Even if you are a typical Chinese, what is in you now is not Chinese; rather Christ is in you. Christ is our life, Christ is our nature, and Christ is our person. (CWWL, 1977, vol. 3, “The One New Man,” pp. 489-491, 490)

Further Reading: CWWL, 1977, vol. 3, “One Body, One Spirit, and One New Man,” ch. 5; “The One New Man,” ch. 3

西三 10 ~ 11 “并且穿上了新人；这新人照着创造他者的形像渐渐更新，以致有充足的知识；在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

在新人里，基督乃是一切。在作为新人的召会里，基督就是一切。这含示祂是每一位弟兄、每一位姊妹。这也含示每一位弟兄姊妹都必须由基督所构成。在新人里，没有犹太肢体，也没有外邦肢体，只有基督肢体。倘若我们要由基督所构成，基督就必须多而又多地加添到我们里面。我们必须被基督渗透，被基督浸透，并让基督生机地作到我们里面。至终，我们就会被基督所顶替。然后在实际里，祂就是一切，又在一切之内。祂乃是新人的每一肢体、每一部分。

新人不是从各国把基督徒聚在一起所产生的。那是一个新组织，不是一个新人。当我们被基督浸透、充满、渗透，并借着生机的过程被祂所顶替时，新人就产生了。新人乃是基督在众圣徒里面，渗透我们并顶替我们，直到所有天然的区别都除去，每一个人都由基督所构成。（歌罗西书生命读经，五六五页。）

### 信息选读

在新人里，基督是一切，又在一切之内，这不该只是道理。反之，这位丰富、实在的基督必须真正在生机上作到我们里面，直到祂以自己完全顶替我们天然的人。唯有我们一直在祂里面生根，并把祂的丰富吸收到我们里面，才

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 the new man Christ is all. In the church as the new man, Christ is everything. This implies that He is every brother and every sister. This also implies that every brother and sister must be constituted of Christ. In the new man there cannot be Jewish members and Gentile members; there can only be Christ-members. If we would be constituted of Christ, Christ must be added into us more and more. We must be permeated with Christ, saturated with Christ, and have Christ organically wrought into our being. Eventually, we shall be replaced by Christ. Then, in reality, He will be all and in all. He will be every member, every part, of the new man.

The new man does not come into existence by taking Christians from various countries and bringing them together. That would be a new organization, not the new man. The new man comes into being as we are saturated, filled, and permeated with Christ and replaced by Him through an organic process. The new man is Christ in all the saints permeating us and replacing us until all natural distinctions have been eliminated and everyone is constituted of Christ. (Life-study of Colossians, pp. 454-455)

### Today's Reading

Christ as all and in all in the new man should not be mere doctrine. Rather, the rich, substantial Christ must actually be wrought into us organically until He replaces our natural being with Himself. This can take place only as we remain rooted in Him and absorb His riches into us. These riches will then become

会有这事。然后这些丰富就成为在生机上浸透我们的实质和元素。那时基督要成为我们，我们也要由基督所构成。这不仅是凭基督长大，也是在基督里被建造。

在歌罗西三章十一节，保罗不仅说到基督是一切，也说到祂在一切之内。换句话说，一面，基督既是一切肢体，另一面，祂也在一切肢体之内。

在新人里，基督是每一个肢体。保罗在十一节论到这点时说，“在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”这意思是说，在新人里，任何天然的人都没有地位。区域、文化、或国籍的差异也没有地位。比如，在新人里没有中国人或美国人、加州人或德州人。照样，在新人里，犹太人或希利尼人、宗教徒或非宗教徒、有文化的或没有文化的、自主的或为奴的，都没有地位。任何种族、国籍、文化、或社会身分都没有地位。在这一个新人里，只有基督有地位；基督的确是新人一切的肢体。（歌罗西书生命读经，五六五至五六六、六六六、六六五页。）

在十一节保罗说，在新人里天然的人没有地位，唯有“基督是一切，又在一切之内”。在新人里只有基督有地位。祂是新人一切的肢体，也在一切的肢体之内。在新人里祂是一切。这就是说，实际上祂就是新人。

我们要经历基督是新人的一切肢体这个实际，就必须接受基督作我们的生命和人位，并且活祂，不活我们自己。如果基督是众圣徒—新人一切肢体—的生活，那么实际上在新人之内就只有祂。当众圣徒（不论国籍）都活基督，那么在实际和实行上，基督就是新人一切的肢体。（新约总论第七册，三一〇至三一一页。）

参读：歌罗西书生命读经，第二十八、六十篇。

the substance, the element, which will saturate us organically. Then Christ will become us, and we shall become constituted of Christ. This is not only to grow with Christ, but it is also to be built up in Christ.

In Colossians 3:11 Paul says not only that Christ is all, but also that He is in all. In other words, on the one hand, Christ is all the members, and on the other hand, He is in all the members.

In the new man Christ is every member. Concerning this, Paul says in 3:11, “Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman, but Christ is all and in all.” This means that in the new man there is no place, no room, for any natural person. There is no place for regional, cultural, or national distinctions. For example, in the new man there cannot be Chinese or Americans, Californians or Texans. Likewise, in the new man there is no room for Jew or Greek, for religious ones or nonreligious ones, for cultured ones or uncultured ones, for freemen or slaves. There is no room for any race, nationality, culture, or social status. In the one new man there is room only for Christ. Christ surely is all the members of the new man. (Life-study of Colossians, pp. 455, 537, 536)

In Colossians 3:11 Paul says not only that in the new man there is no room for any natural person but that in the new man “Christ is all and in all.” In the new man there is room only for Christ. He is all the members of the new man, and He is in all the members. He is everything in the new man. This means that actually He is the new man.

For us to experience the reality of Christ being all the members of the new man, we need to take Christ as our life and person and live Him, not ourselves. If Christ is the living of all the saints, all the members of the new man, then in reality only He will be in the new man. When all the saints, whatever their nationality may be, live Christ, then in a real and practical way Christ will be all the members of the new man. (The Conclusion of the New Testament, p. 2315)

Further Reading: Life-study of Colossians, msgs. 28, 60



西四 15 ~ 16 “请问在老底嘉的弟兄和宁法，并他家里的召会安。这书信在你们中间念了之后，务要叫在老底嘉的召会也念，你们也要念从老底嘉来的书信。”

保罗说了基督是一切，为什么还要说，基督在一切之内？如果保罗只说基督是一切，没有说基督在一切之内，我们也许就认为，在新人里只需要基督，不需要我们。我们不该以为，既然基督是新人的肢体，我们就什么都不是，新人也不需要我们。一面，圣经虽然说，天然的人在新人里没有地位，因为基督是一切的身体；但另一面，保罗说，基督在众肢体之内。基督在新人的众肢体之内，这事实指明众肢体仍然存在。（歌罗西书生命读经，六六六至六六七页。）

### 信息选读

当我们接受基督作生命，并与祂同活，寻求在上面的事，我们深处就感觉我们与基督是一，并且基督就是我们。但同时我们还有一个更深的感觉，就是基督在我们里面。因此，说基督在我们里面，以及祂就是我们，都没有错。我们乃是新人的一部分，有基督在我们里面。我们仍继续存在，但我们不是没有基督而存在，我们乃是由基督所内住的人。（歌罗西书生命读经，六六七页。）

我们大家若是看见了新人的异象，看见了众召会不光是一个个的地方召会，众召会乃是一个新人，我们就愿意说，“主啊！我愿意蒙恩惠，我愿意受怜悯，我愿意和众圣徒是一个新人，来接受你作我们众人的人位。”你若是这样接受基督作这个团体新人的人位，你的主张，你的生活，就绝不能在

Col. 4:15-16 Greet the brothers in Laodicea, as well as Nymphas and the church, which is in his house. And when this letter is read among you, cause that it be read in the church of the Laodiceans also, and that you also read the one from Laodicea.

Since Paul says that Christ is all, why is there the need for him to say that Christ is in all? If Paul did not say that Christ is in all, only that He is all, then we may think that in the new man Christ is needed and that we are not needed. We should not think that, because Christ is all the members in the new man, we are nothing and are not needed. On the one hand, the Bible does say that in the new man there is no place for the natural person because Christ is all the members. Yet, on the other hand, Paul says that Christ is in the members. The fact that Christ is in the members of the new man indicates that the members still exist. (Life-study of Colossians, p. 537)

### Today's Reading

When we take Christ as our life and live together with Him, seeking the things which are above, we have the sense deep within that we are one with Christ and that Christ is us. But simultaneously we have an even deeper sense that Christ is in us. Therefore, it is true to say that Christ is both in us and that He is us. We are part of the new man with Christ in us. We continue to exist, but we do not exist without Christ; we are those indwelt by Christ. (Life-study of Colossians, p. 537)

If we have all seen the vision of the new man and have seen that all the churches are not merely individual local churches but the one new man, we will be willing to say, “Lord, I want to receive grace and mercy with all the saints as the one new man, taking You as the person in all of us.” If you take Christ in this way as the person of this corporate new man, you will not decide anything in your life

你自己里头来定规。你不能，因为你看见你乃是众召会那个新人里头的一部分。你是那个新人的一部分，所以你的主张，你的生活，不应该是你自己的主张，不应该是你自己的生活，乃应该是那个团体新人的主张，是那个团体新人的生活。

我们说我们在主的恢复里，到底主到我们中间来能不能找到这个新人？这不光是一地一地、一个召会一个召会的事，这是全地上各召会集体的一件事。到底今天在主的恢复里，全世界各地的召会是不是一个新人？说召会是金灯台，你还可以说一地一个金灯台。但说召会是新人，你能不能说一地是一个新人？不能！在全地上众召会是一个新人。

我们不该渴望成为带领人，我们也不该渴望得着“王国”。这是基督教很大的陷阱。每个基督教宗派都是“王国”。甚至每个自由团体也都是王国、王朝。在这种情形下，绝对不会有一。在主的恢复里，众地方召会中间应该没有“王国”。在全地的众地方召会不是“众王国”，乃是一个新人。我们若有许多“王国”，自然而然就有组织。但我们若没有这样的王国，我们就单单是一个新人。

主在马太十六章十八节预言说，祂要建造祂的召会。无论主预言什么，终必实现。新人若没有实际地出现，召会的建造就是空谈。召会的建造在于新人的出现。新人若出现，无疑的，召会就会建造起来。不管现今分裂的光景如何，主要得着新人。主在今时代所作的一切，乃是要引进这一个新人实际的出现。（李常受文集一九七七年第三册，四一八至四一九、六三一至六三二、六六〇页。）

参读：歌罗西书生命读经，第三十一篇；一个身体一个灵一个新人，第六篇；一个新人，第四章。

by yourself. Because you see that you are a part of the churches as the new man, you will not be able to decide anything merely by yourself. Since you are a part of the new man, your decisions and your living should not be yours; they should be the decisions and the living of the corporate new man.

We say that we are in the Lord's recovery, but if the Lord were to come among us, would He find this new man? This is not merely a matter of individual localities and individual churches; it involves all the churches on earth corporately. Are all the local churches on the earth in the Lord's recovery today truly the one new man? Because the church is a lampstand, you may say that each locality is a lampstand. However, concerning the church being the new man, can you say that each locality is a new man? No, you cannot. All the churches on the earth are the one new man. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 321-322)

We should not desire to be a leader, and we should not desire to have a "nation." This is a great snare in Christianity. Every Christian denomination is a "nation." Even every free group is a nation, an empire. In this situation there could never be the oneness. In the Lord's recovery, among all the local churches, there should be no "nations." On the whole earth all the local churches are not "nations" but one new man. If we have many "nations," spontaneously there will be organization. But if we do not have such nations, we will be simply, singly, and uniquely the one new man.

The Lord prophesied in Matthew 16:18 that He would build His church. Whatever the Lord has prophesied must be fulfilled. Without the practical existence of the new man, the building up of the church may be vain talk. The building of the church depends upon the existence of the new man. If the new man comes into existence, no doubt, the builded church is here. Regardless of the present situation of division, the Lord is going to get the new man. Everything that the Lord is doing in this present age is to usher in the practical existence of the one new man. (CWWL, 1977, vol. 3, "The One New Man," pp. 497-498, 520)

Further Reading: Life-study of Colossians, msg. 31; CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," ch. 6; "The One New Man," ch. 4

## 晨兴喂养

弗四 23 “而在你们心思的灵里得以更新。”

启十一 15 “第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

当新人完全出现时，我们就不会谈论众召会之间的不同，或谈论众地方召会的行政区域或自治权。那时我们都要活基督。只有基督在我们中间，只有基督得着彰显。（李常受文集一九七七年第三册，六二六页。）

## 信息选读

你若去巴西，你要看见基督。你若去英国，你要看见基督。你若去意大利、法国、日本、中国、韩国或菲律宾，你会一无所见，只看见基督。我们不需要说我们众人是一——基督是我们每一位。基督与你同在，基督与我同在，基督与每一位信徒同在，基督也与每一个地方召会同在。我们不必光是谈论一；我们乃是活出基督。这是终极的召会生活，就是宇宙新人活出基督。这要结束这时代，引进国度，将基督带回来。至终这新人要成为基督亲爱的新妇。…全世界许多国家的众圣徒，要说同一件事，（林前一 10，）就是独一的基督。我们只说基督，因为我们要活出祂来。祂是我们的生命，祂是我们的人位。祂是赐生命的灵在我们的灵里，并且在一切时候，任何事上，我们都转向我们的灵，长到这位独一的基督里面。

主的恢复里没有别的，只有基督，这位基督是一切，又在一切之内。你无法作单个的信徒，你也不能使你的地方召会与其他的地方召会分开。今天是所有的地方

## Morning Nourishment

Eph. 4:23 And that you be renewed in the spirit of your mind.

Rev. 11:15 And the seventh angel trumpeted; and there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

When the new man is brought into full existence, we will not speak of the differences between the churches or of the jurisdiction and autonomy of the local churches. At that time we will all be living Christ. Only Christ will be among us, and only Christ will be manifested. (CWWL, 1977, vol. 3, “The One New Man,” p. 492)

## Today's Reading

If you go to Brazil, you will see Christ. If you go to Britain, you will see Christ. If you go to Italy, France, Japan, China, Korea, or the Philippines, you will see nothing but Christ. There will be no need to say that we all are one—Christ will be each one of us. Christ is with you, Christ is with me, Christ is with every believer, and Christ is with every local church. There will be no need to merely speak about oneness. We will simply live out Christ. This will be the ultimate church life, a universal new man living out Christ. This will conclude this age, usher in the kingdom, and bring Christ back. Eventually, this new man will become the loving bride to Christ...All the saints in many countries throughout the world will speak the same thing (1 Cor. 1:10), the unique Christ. We will only speak Christ because we will be living Him out. He is our life, and He is our person. He is the life-giving Spirit within our spirit, and all the time, in everything, we are turning to our spirit and growing into this unique Christ.

What is here in the Lord's recovery is nothing but Christ, and this Christ is all and in all. You cannot be an individual believer, and you cannot keep your local church separate from all the others. Today is the day to have a new man

召会构成新人的日子，这新人包括一切在基督里是一的信徒，祂是一切，又在一切之内。这异象要拯救我们脱离基督以外的一切事物。

召会的产生不是只有一个民族，乃是有许多民族。在行传二章九至十一节，至少有不少于十五种方言的十五个国籍作代表。虽然这些人都是犹太人，（5，）但在神主宰的权柄下，这些犹太人不是都说一种语言，他们说许多不同的方言。他们是犹太人，但他们是分裂且分散的。然而到了召会产生时，他们都聚集在一起；在那聚集里，召会产生了。这指明在旧人里分裂并分散的，在新人里完全恢复了。在旧人里，人是分裂且分散的；但在新人里，人聚集成为一。

脱去旧人就是脱去分裂并分散的人。穿上新人就是穿上聚集并是一的新人，“这新人是照着神，在那实际的义和圣中所创造的。”（弗四 24。）…主今天正在地上作这个工，这是主今日恢复的目标。全地上爱祂、追求祂、跟随祂的人，都要在…心思的灵里得以更新，而成为一个新人，以祂为我们的人位，凭祂活着。这是主今天所要的。

…够高的〔要求〕是为着宇宙的新人。你和我都要接受主耶稣作我们的人位，这里头包括对付罪，包括奉献，也包括寻求神的旨意，统统包括了。我们实在需要一篇又一篇的信息，把我们个个都打通，叫我们看见，我们今天在主的恢复里，要成为宇宙的新人，我们大家都得一同起来，接受基督作我们的人位。（李常受文集一九七七年第三册，六二六至六二七、六〇五至六〇六、四五二、四二二页。）

参读：歌罗西书生命读经，第六十二篇；一个身体一位灵一个新人，第七篇；一个新人，第六章。

constituted with all the local churches, including all the saints as one in Christ, who is all and in all. This vision will rescue us from all things other than Christ.

The church was brought forth not just with one people but with many peoples. In Acts 2:9-11 at least fifteen nationalities speaking at least fifteen dialects were represented. Although all these were Jews (v. 5), under God's sovereignty all these Jews were not of one language. They were people of many different dialects. They were Jews, but they were divided and scattered. However, when the time came for the church to be brought forth, they were all gathered together, and in that gathering, the church was produced. This indicates that what was divided and scattered in the old man was fully recovered in the new man. In the old man, man was divided and scattered, but in the new man, man is gathered and made one.

To put off the old man is to put off the divided and scattered man. To put on the new man (Eph. 4:24) is to put on the gathered and one new man, "which was created according to God in righteousness and holiness of the reality" (v. 24). (CWWL, 1977, vol. 3, "The One New Man," pp. 492-493, 477) The Lord today is doing this work on the earth, and this is the goal of the Lord's recovery today. All those who love Him, pursue Him, and follow Him on the entire earth today must be renewed in the spirit of their mind to become the one new man, taking Him as their person and living by Him. This is what the Lord wants today.

The requirement that is high enough is that we would be for the universal new man. We need to take the Lord Jesus as our person; this includes everything, such as dealing with our sins, consecration, and seeking the will of God. We truly need message after message to unveil every one of us so that we can see that today in the Lord's recovery we need to become the universal new man, and that we all need to rise up together to take Christ as our person. (CWWL, 1977, vol. 3, "One Body, One Spirit, and One New Man," pp. 350, 324)

Further Reading: Life-study of Colossians, msg. 62; One Body, One Spirit, and One New Man, ch. 7; The One New Man, ch. 6

# 第八周诗歌

## 照神计划成为新人

补 625

降 E 大调

(英1230)

4/4

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

一 我们是 神救 赎子民, 照祂 计划成 一个 新人;

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

虽来自 各民族方言, 祂里 蒙召, 合一 何 甘甜。

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

是 神 荣 耀 显 于 地, 将 祂 宝 贵 显 无 遗;

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

我们是 神救 赎子民, 照祂 计划成 一个 新人。

二 十架上, 规条全废弃, 犹太、外邦两下成为一;  
主得胜, 仇敌祂践踏, 我们与神和好, 亲“阿爸”。  
隔断的墙已拆除, 我们是一, 喊: “哦, 主!”  
十架上, 规条全废弃, 犹太、外邦两下成为一。

三 主, 我们愿同心合意, 接受你作人位, 不偏离;  
不再凭雄心与己意, 在“身体基督”里调为一。  
一个新人在主里, 为神权益得全地;  
主, 我们愿同心合意, 接受你作人位, 不偏离。

# WEEK 8 — HYMN

## One new man is the Father's plan

The Church — As the One New Man

1230

1. One new man is the Father's plan; He redeemed us from the sons of men.  
Ev - ery kin - dred, tribe and tongue, In Him-self He called us to be one.  
God's ex - pres - sion on the earth Now re - veals His glor - ious worth.  
One new man is the Father's plan; He redeemed us from the sons of men.

2. On the cross ordinances slain,  
That He might form just one of twain.  
Reconciling us to God,  
Thus on the serpent's head He trod.  
He breaks down the middle wall  
As upon His name we call;  
On the cross ordinances slain,  
That He might form just one of twain.

3. For this cause Your Person, Lord,  
We take and stand in one accord;  
All the members self forsake,  
And of the Body-Christ partake.  
We in Christ as one new man  
Now come forth to take this land.  
For this cause Your Person, Lord,  
We take and stand in one accord.



## 第九篇

### 召会的身分—基督的配偶

读经：创二 18 ~ 25，约十九 34，弗五 25 ~ 27，32

#### 纲要

#### 周一

壹 整本圣经就是神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配—创二 21 ~ 24，歌一 2 ~ 4，赛五四 5，六二 5，耶二 2，三一 14，三一 32，结十六 8，二三 5，何二 7，19，太九 15，约三 29，林后十一 2，弗五 25 ~ 32，启十九 7，二一 2，9 ~ 10，二二 17：

- 一 当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样—创二 21 ~ 22。
- 二 乃是这个生命使我们与神成为一，祂也与我们成为一。
- 三 神和祂的子民要成为一，二者之间就必须有相互的爱—约十四 21，23，出二十 6。
- 四 圣经中所揭示神与祂子民之间的爱，主要的是象男女之间情深的爱—耶二 2，三一 3。

## Message Nine

### The Status of the Church—the Counterpart of Christ

Scripture Reading: Gen. 2:18-25; John 19:34; Eph. 5:25-27, 32

#### Outline

#### Day 1

- I. **The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them—Gen. 2:21-24; S. S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17:**
  - A. When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam—Gen. 2:21-22.
  - B. It is this life that enables us to become one with God and makes Him one with us.
  - C. In order for God and His people to be one, there must be a mutual love between them—John 14:21, 23; Exo. 20:6.
  - D. The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman—Jer. 2:2; 31:3.

五 当神的子民爱神、花时间在祂的话上与祂交通时，神就将祂的神圣元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上，与祂一样——诗一一九 140，15～16，弗五 25～27。

## 周二

贰 在创世记二章，我们借着亚当与夏娃的预表，看见了基督与召会的照片：

一 亚当预表神在基督里是真正、宇宙的丈夫，正为祂自己寻找妻子——罗五 14，参赛五四 5，约三 29，林后十一 2，弗五 31～32，启二一 9。

二 “耶和华神说，那人独居不好，我要为他造一个帮助者作他的配偶”——创二 18：

1 亚当需要妻子，预表并描绘神在祂的经纶里，需要得着妻子作祂的配偶，祂的补满（直译，与祂配对者）。

2 虽然神，基督，是绝对而永远的完全，但没有召会作祂的妻子，祂就不完整。

3 神渴望要得着预表基督的亚当，和预表召会的夏娃；祂的目的是要“使他们管理”；（一 26；）祂的目的是要得着一个得胜的基督，加上一个得胜的召会，一个胜过魔鬼工作的基督，加上一个推翻魔鬼工作的召会；神乃是要基督与召会掌权——罗五 17，十六 20，弗一 22～23。

## 周三

叁 我们需要看见，神要为自己产生配偶，就作了些什么：

E. As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression—Psa. 119:140, 15-16; Eph. 5:25-27.

## Day 2

**II. In Genesis 2 we see a picture of Christ and the church in the types of Adam and Eve:**

A. Adam typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself—Rom. 5:14; cf. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 21:9.

B. “Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart”——Gen. 2:18:

1. Adam's need for a wife typifies and portrays God's need, in His economy, to have a wife as His counterpart, His complement (lit., His parallel).

2. Although God, Christ, is absolutely and eternally perfect, He is not complete without the church as His wife.

3. God desires to have both Adam, typifying Christ, and Eve, typifying the church; His purpose is to “let them have dominion” (1:26); His purpose is to have a victorious Christ plus a victorious church, a Christ who has overcome the work of the devil plus a church that has overthrown the work of the devil; God wants Christ and the church to have dominion—Rom. 5:17; 16:20; Eph. 1:22-23.

## Day 3

**III. We need to see what God did in order to produce a counterpart for Himself:**



一 神用土造了野地各样的走兽，和空中各样的飞鸟，并将这一切带到亚当前面，“那人便给一切的牲畜、空中的飞鸟、和野地各样的走兽都起了名，只是亚当没有找到一个帮助者作他的配偶”——创二 19～20：

- 1 妻子在生命、性情和彰显上，必须与丈夫一样一式。
- 2 在牲畜、飞鸟和走兽中，亚当找不着他自己的配偶，就是能与他相配的。

二 神要为自己产生一个配偶，就首先成为人，由神创造亚当所预表——约一 14，罗五 14。

三 “耶和华神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来”——创二 21：

- 1 亚当沉睡，为着产生夏娃作他的妻子，预表基督在十字架上的死，为着产生召会作祂的配偶——弗五 25～27。

## 周 四

- 2 在圣经里，睡通常是指死——林前十五 18，帖前四 13～16，约十一 11～14。
- 3 基督的死是释放生命、分赐生命、繁殖生命、繁增生命、繁衍生命的死，由一粒麦子落在地里死了，长起结出许多子粒，（十二 24，）好作成饼所表征，这饼就是祂的身体——召会。（林前十 17。）
- 4 借着基督的死，祂里面神圣的生命得以释放；借着祂的复活，祂释放的神圣生命得以分赐到祂的信徒里面，为着构成召会。

A. From the ground God formed every animal of the field and every bird of heaven and brought them to Adam, “and the man gave names to all cattle and to the birds of heaven and to every animal of the field, but for Adam there was not found a helper as his counterpart”——Gen. 2:19-20:

1. The wife must be the same as the husband in life, nature, and expression.
2. Among the cattle, the birds, and the animals, Adam did not find a counterpart for himself, one that could match him.

B. In order to produce a counterpart for Himself, God first became a man, as typified by God’s creation of Adam——John 1:14; Rom. 5:14.

C. “Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place”——Gen. 2:21:

1. Adam’s deep sleep for the producing of Eve as his wife typifies Christ’s death on the cross for the producing of the church as His counterpart——Eph. 5:25-27.

## Day 4

2. In the Bible sleep often refers to death——1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14.
3. Christ’s death is the life-releasing, life-imparting, life-propagating, life-multiplying, life-reproducing death, which is signified by the grain of wheat falling into the ground to die and to grow up in order to produce many grains (12:24) for the making of the loaf, which is the Body, the church (1 Cor. 10:17).
4. Through Christ’s death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church.

5 借着这样的过程，神在基督里已经把祂自己连同祂的生命和性情，作到人里面，使人可以在生命和性情上与神一样，好作祂的配偶与祂相配。

四 “耶和華神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前”——创二 22:

1 从亚当裂开的肋旁所取出的肋骨，预表基督那不能折断、不能毁坏之永远的生命，（来七 16，约十九 32 ~ 33，36，出十二 46，诗三四 20，）从祂被扎的肋旁流出来，（约十九 34，）好将生命分赐给祂的信徒，以产生并建造召会作祂的配偶：

## 周 五

a 从基督肋旁流出血和水，但从亚当肋旁出来的只有肋骨，没有血。

b 在亚当的时候还没有罪，所以不需要借血而有的救赎。

c 然而当基督在十字架上“睡”了时，已经有了罪的问题；因此，从基督肋旁流出的血，乃是为着我们法理的救赎。

d 在血之后有水流出，就是神涌流的生命，为着我们生机的拯救；（出十七 6，林前十 4，民二十 8；）这神圣、涌流、非受造的生命，是由亚当肋旁取出的肋骨所预表的。（罗五 10。）

2 创世记二章二十二节不说夏娃是创造的，乃说她是建造的；用亚当肋旁取出的肋骨建造成夏娃，预表召会是用复活的生命建造的，这复活的生命乃是基督借着在十字架上的死所释放出来，并在祂的复活里分赐到祂信徒里面的——约十二 24，彼前一 3。

3 召会作为真夏娃，乃是基督在祂所有信徒里的总和；召会是基督的复制；在召会里，除了基督的元素以外，不该有别的元素——创五 2。

5. Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart.

D. “Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man”—Gen. 2:22:

1. The rib taken from Adam’s opened side typifies the unbreakable, indestructible eternal life of Christ (Heb. 7:16; John 19:32-33, 36; Exo. 12:46; Psa. 34:20), which flowed out of His pierced side (John 19:34) to impart life to His believers for the producing and building up of the church as His counterpart:

## Day 5

a. Out of Christ’s side came blood and water, but all that came out of Adam’s side was the rib without the blood.

b. At Adam’s time there was no need of redemption through the blood, because there was no sin.

c. However, by the time that Christ was “sleeping” on the cross, there was the problem of sin; thus, the blood that came out of Christ’s side was for our judicial redemption.

d. Following the blood, the water came out, which is the flowing life of God for our organic salvation (Exo. 17:6; 1 Cor. 10:4; Num. 20:8); this divine, flowing, uncreated life is typified by the rib taken out of Adam’s side (Rom. 5:10).

2. Genesis 2:22 does not say that Eve was created but that she was built; the building of Eve with the rib taken from Adam’s side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection—John 12:24; 1 Pet. 1:3.

3. The church as the real Eve is the totality of Christ in all His believers; the church is the reproduction of Christ; other than Christ’s element, there should be no other element in the church—Gen. 5:2.

- 4 唯有那出于基督同祂复活生命的，才能作祂的补满和配偶，就是基督的身体——林前十二 12，弗五 28 ~ 30:
- a 我们必须脱去一切天然的生命，直到活的基督从我们灵里彰显出来；然后我们才有召会的实际——西三 10 ~ 11。
  - b 凡所活出的，若不是基督，就不是召会；“现在活着的，不再是我，乃是基督在我里面活着；”（加二 20；）“在我，活着就是基督”（腓一 21）——这才是召会！
  - c 只有出于基督的才能得到基督认可，只有出于基督的才能归给祂，与祂相配。
- 5 在圣经末了有一座城，新耶路撒冷，就是终极并永远的女人，团体的新妇，羔羊的妻子，（启二一 9，二二 17，）用三样宝贵的材料所建造，（二一 18 ~ 21，）应验创世记二章所显示的预表，直到永远；因此，在预表上，二章十一至十二节所提一切宝贵的材料，都是为着建造这女人。
- 6 夏娃自亚当取出，又被带回亚当，与他成为一体；（24；）照样，从基督所产生的召会，也要回归基督，（弗五 27，启十九 7，）与祂成为一灵；（林前六 17；）基督与召会是一灵，如同丈夫与妻子成为一体所预表的，这是极大的奥秘。（弗五 28 ~ 32。）
- 7 在将来，基督是圣别的新郎，要把我们献给祂自己，作祂的配偶，为着祂的婚娶，如同神把夏娃摆给亚当，作亚当的配偶，为着他的婚娶——27，31 ~ 32 节，创二 22 ~ 24，启十九 7 ~ 9:
- a 以弗所五章二十七节启示新妇的美丽，说到基督要把召会“献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵”。
  - b 新妇的美丽来自这位作到召会里，然后从召会彰显出来的基督——26 节，诗四五 9 ~ 14。

4. Only that which comes out of Christ with His resurrection life can be His complement and counterpart, the Body of Christ—1 Cor. 12:12; Eph. 5:28-30:
- a. We need to put off all the natural life until the living Christ can be expressed from within our spirit; then we will be the church in reality—Col. 3:10-11.
  - b. To live out anything other than Christ is not the church; “it is no longer I who live, but it is Christ who lives in me” (Gal. 2:20); “to me, to live is Christ” (Phil. 1:21)—this is the church!
  - c. Only that which comes out of Christ can be recognized by Christ; only that which comes out of Christ can return to Christ and match Him.
5. At the end of the Bible is a city, New Jerusalem, the ultimate and eternal woman, the corporate bride, the wife of the Lamb (Rev. 21:9; 22:17) built with three precious materials (21:18-21), fulfilling for eternity the type shown in Genesis 2; thus, in type all the precious materials mentioned in Genesis 2:11-12 are for the building of the woman.
6. As Eve was taken out of Adam and brought back to Adam to be one flesh with him (v. 24), so the church produced out of Christ will go back to Christ (Eph. 5:27; Rev. 19:7) to be one spirit with Him (1 Cor. 6:17); Christ and the church as one spirit, typified by a husband and wife as one flesh, are the great mystery (Eph. 5:28-32).
7. In the future, Christ as the holy Bridegroom will present us to Himself as His counterpart for His marriage just as God presented Eve to Adam as his counterpart for his marriage—vv. 27, 31-32; Gen. 2:22-24; Rev. 19:7-9:
- a. Ephesians 5:27 reveals the beauty of the bride, saying that Christ will “present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.”
  - b. The beauty of the bride comes from the very Christ who is wrought into the church and who is then expressed through the church—v. 26; Psa. 45:9-14.

c 主的恢复就是为着预备基督的新妇，由所有的得胜者组成—启十九7～9，创二22，太十六18。

五 “那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。因此，人要离开父母，与妻子联合，二人成为一体” —创二23～24：

## 周 六

- 1 在希伯来文里，“男人”是 *Ish*，伊施；“女人”是 *Ishshah*，伊施沙；召会是出于基督的纯产物；召会是“基督的”，“复活的”，属天的。
- 2 只有那由基督重生，凭基督活着的召会，才能与基督相配，并作祂的补满。
- 3 当基督看到这个，祂必定会说，“这一次这是我骨中的骨，肉中的肉” —参23节，弗五30。
- 4 正如夏娃是亚当的扩增，召会作为新妇，乃是作为新郎之基督的扩增—约三29～30。
- 5 亚当和夏娃成为一体，一个完整的单位，乃是神与人联结为一的表号；要来的新耶路撒冷，将是神与人永远的联结，是宇宙对偶，作神性和人性所组成的完整单位—参创五2。

六 亚当和夏娃成为一，过着夫妻在一起的婚姻生活；（二24～25；）这描绘在新耶路撒冷里，经过过程并终极完成之救赎的三一神，乃是宇宙丈夫，要与祂所救赎、重生、变化、并荣化作妻子的人，过婚姻生活，直到永远（启二二17上）：

- 1 圣经整体的启示，乃是给我们看见一对宇宙夫妇爱的故事。

c. The Lord's recovery is for the preparation of the bride of Christ, who is composed of all the overcomers—Rev. 19:7-9; Gen. 2:22; Matt. 16:18.

E. “The man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken. Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh” —Gen. 2:23-24:

## Day 6

1. In Hebrew *Man is Ish, and Woman is Ishshah*; the church is a pure product out of Christ; the church is “Christly,” “resurrectionly,” and heavenly.
2. Only those who are regenerated of Christ and who live by Christ as the church can match Christ and complement Him.
3. When Christ sees this, He surely says, “This time this is bone of My bones and flesh of My flesh”—cf. v. 23; Eph. 5:30.
4. Just as Eve was the increase of Adam, the church as the bride is the increase of Christ as the Bridegroom—John 3:29-30.
5. Adam and Eve becoming one flesh, a complete unit, is a figure of God and man being joined as one; the coming New Jerusalem will be the eternal union of God and man, a universal couple as a complete unit composed of divinity and humanity—cf. Gen. 5:2.

F. Adam and Eve, being one, lived a married life together as husband and wife (2:24-25); this portrays that in the New Jerusalem the processed and consummated redeeming Triune God as the universal Husband will live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife, forever (Rev. 22:17a):

1. The entire revelation of the Bible shows us the love story of a universal couple.

2 那创造宇宙和万有的主宰，就是经过成为肉体、历尽人生、钉死十字架、从死复活、升上高天种种过程的父、子、灵三一神，终极成为那赐生命之灵者，与经过创造、救赎、重生、变化、得荣的灵、魂、体三部分人，终极构成彰显神之召会者，成为婚配。

3 他们要在那无尽的永世里，以那神圣、永远、荣耀无比的生命，过那神人调为一灵，卓越绝顶、福乐盈溢的生活。

2. The sovereign Lord, who created the universe and all things, that is, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God.

3. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy.



耶二 2 “你去向耶路撒冷人的耳中喊叫，说，耶和华如此说，你幼年的恩爱，新婚的爱情，你怎样在旷野，在未曾耕种之地跟随我，我都记得。”

弗五 25 ~ 27 “...基督爱召会，为召会舍了自己，...祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

出埃及二十章六节提到爱，指明神将祂的律法赐给祂选民的目的，是要他们成为爱祂的人。（申六 5，太二 35 ~ 38，可十二 28 ~ 30。）神领祂的百姓出埃及，又将祂的律法赐给他们，乃是追求祂的百姓，向他们求婚，寻求得着他们的情爱。耶利米二章二节，三十一章三十二节，和以西结十六章八节指明，在神的山上借颁赐律法（出二四 7 ~ 8，三四 27 ~ 28）所立的约，乃是婚约，在这约中神将以色列人许配给祂自己。（参林后十一 2。）十条诫命，尤其是头五条，是神和祂百姓订婚的条件。律法最高的功用是将神的选民带到与祂成为一，如同妻子与丈夫成为一。（参创二 24，启二二 17。）神和祂的子民要成为一，二者之间就必须有相互的爱。（约十四 21，23。）圣经中所揭示神与祂子民之间的爱，主要的是象男女之间情深的爱。（耶二 2，三一 3。）当神的子民爱神、花时间在祂的话上与祂交通时，神就将祂的神圣元素注入他们里面，使他们与祂成为一，作祂的配偶，在生命、性情和彰显上，与祂一样。（创二 18 ~ 25 与注。）（圣经恢复本，出二十六 6 注 1 第一段。）

Jer. 2:2 ...Thus says Jehovah: I remember concerning you the kindness of your youth, the love of your bridal days, when you followed after Me in the wilderness...

Eph. 5:25 ...Christ also loved the church and gave Himself up for her.

27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

The mentioning of love [in Exodus 20:6] indicates that God's intention in giving His law to His chosen people was that they become His lovers (Deut. 6:5; Matt. 22:35-38; Mark 12:28-30). In bringing His people out of Egypt and giving His law to them, God was courting them, wooing them, and seeking to win their affection. Jeremiah 2:2; 31:32; and Ezekiel 16:8 indicate that the covenant enacted at the mountain of God through the giving of the law (Exo. 24:7-8; 34:27-28) was an engagement covenant, in which God betrothed the children of Israel to Himself (cf. 2 Cor. 11:2). The Ten Commandments, especially the first five, gave the terms of the engagement between God and His people. The highest function of the law is to bring God's chosen people into oneness with Him, as a wife is brought into oneness with her husband (cf. Gen. 2:24; Rev. 22:17). In order for God and His people to be one, there must be a mutual love between them (John 14:21, 23). The love between God and His people unfolded in the Bible is primarily like the affectionate love between a man and a woman (Jer. 2:2; 31:3). As God's people love God and spend time to fellowship with Him in His word, God infuses them with His divine element, making them one with Him as His spouse, the same as He is in life, nature, and expression (Gen. 2:18-25 and footnotes). (Exo. 20:6, footnote 2)

整本圣经就是神圣的罗曼史，记载神如何追求祂所拣选的人，至终与他们成为婚配。（创二21～24，歌一2～4，赛五四5，六二5，…太九15，约三29，林后十一2，弗五25～32，启十九7，二一2，9～10，二二17。）当我们这些神的子民进入与神相爱的关系，我们就接受祂的生命，正如夏娃接受了亚当的生命一样。（创二21～22。）乃是这个生命使我们与神成为一，祂也与我们成为一。我们不是借着运用心思和意志来遵守律法，（参罗七18～25，）乃是借着爱这位作我们丈夫的主，因而有分于祂的生命和性情，与祂成为一，作祂的扩大和彰显。（圣经恢复本，出二十六注1第二段。）

在已过，基督乃是救赎主，为召会舍了自己，（弗五25，）为着救赎并分赐生命；（约十九34；）现今，祂是赐生命的灵，正借着圣别、浸透、变化、长大和建造，圣化召会；将来，祂是新郎，要将召会献给自己作配偶，好得着满足。所以基督对召会的爱是为着圣别并圣化召会，祂的圣别并圣化是为着将召会献给自己。（弗五27注1。）

召会…是新妇，…这一面启示：召会出自基督，如同夏娃出自亚当；（创二21～22；）召会与基督有同一的生命和性情，并作祂的配偶，与祂成为一，如同夏娃与亚当成为一体。（24。）（弗五27注3。）

就人来说，创世记二章的末了是很容易明白的，因为这里说到婚姻的故事。亚当已经创造出来了，但他还没有妻子，所以神给他预备一个妻子。…我们若读完整本圣经，就会领会创世记二章的婚姻，实在是个譬喻。…以后在旧约里，神告诉祂的百姓说，“因为造你的，是你的丈夫。”（赛五四5。）人的创造者是人的丈夫，这就是说，在宇宙中独一的男人乃是神自己。神所造的男人实际上不是男人，乃是女人。…首先，神是造我的神；其次，祂成了我的救赎主；现在，祂是我的丈夫。（创世记生命读经，二六一至二六二页。）

参读：创世记生命读经，第十七篇。

The entire Bible is a divine romance, a record of how God courts His chosen people and eventually marries them (Gen. 2:21-24; S.S. 1:2-4; Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19; Matt. 9:15; John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7; 21:2, 9-10; 22:17). When we as God's people enter into a love relationship with God, we receive His life, just as Eve received the life of Adam (Gen. 2:21-22). It is this life that enables us to become one with God and makes Him one with us. We keep the law not by exercising our mind and will (cf. Rom. 7:18-25) but by loving the Lord as our Husband and thereby partaking of His life and nature to become one with Him as His enlargement and expression. (Exo. 20:6, footnote 2)

In the past, Christ as the Redeemer gave Himself up for the church (Eph. 5:25) for redemption and the impartation of life (John 19:34); in the present, He as the life-giving Spirit is sanctifying the church through separation, saturation, transformation, growth, and building up; and in the future, He as the Bridegroom will present the church to Himself as His counterpart for His satisfaction. Therefore, Christ's loving the church is to separate and sanctify her, and His separating and sanctifying the church are to present her to Himself. (Eph. 5:27, footnote 1)

Another aspect of the church [is] that of the bride. This aspect reveals that the church comes out of Christ, as Eve came out of Adam (Gen. 2:21-22), that it has the same life and nature as Christ, and that it becomes one with Him as His counterpart, as Eve became one flesh with Adam (Gen. 2:24). (Eph. 5:27, footnote 2)

Humanly speaking, the end of Genesis 2 is easy to understand because it relates the story of a marriage. Adam was created, but he had no wife. Thus, God provided a wife for him....If we read through the whole Bible, we will realize that the marriage found in Genesis 2 is...an allegory...Later in the Old Testament God told His people, "For your Maker is your Husband" (Isa. 54:5). Man's Creator is his Husband, meaning that in the universe the unique man is God Himself. The man created by God actually is not a man, but a woman,...a female,...[a] part of the wife. First, God was my Creator. Second, He became my Redeemer. Now He is my Husband. (Life-study of Genesis, pp. 213-214)

Further Reading: Life-study of Genesis, msg. 17



### 晨兴喂养

创二 18 “耶和华神说，那人独居不好，我要为他造一个帮助者作他的配偶。”

22 “耶和华神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。”

神达成祂目的之手续…乃是将祂自己作到人里面，使人成为祂的补满。〔在创世记二章〕亚当…预表神在基督里是真正、宇宙的丈夫，正为祂自己寻找妻子。（罗五 14，参赛五四 5，约三 29，林后十一 2，弗五 31～32，启十九 7，二一 9。）亚当需要妻子，预表并描绘神在祂的经纶里，需要得着妻子作祂的补满。（圣经恢复本，创二 18 注 1。）

### 信息选读

在创造里〔除了亚当〕还有一个女人，就是夏娃。在创世记二章，神仔细地提起创造女人的事。到以弗所五章，就说夏娃是指着召会说的。由此可见神永远的旨意，一部分是借着基督成功的，另一部分是借着召会成功的。所以，要明白召会在地上如何成功神的旨意，就得从夏娃身上学功课。

我们读创世记二章十八至二十四节，再读以弗所五章二十二至三十二节。在创世记二章里有一个女人，在以弗所五章里也有一个女人。第一个女人是预表—夏娃预表召会。第二个女人就是第一个女人。第一个女人是神在创世以前就定规的，是在堕落之前就显出来的。第二个女人也是在创世以前就定规的，却是在堕落之后才显出来的。虽然一个是显在

### Morning Nourishment

Gen. 2:18 And Jehovah God said, It is not good for the man to be alone; I will make him a helper as his counterpart.

22 And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man.

The third step of God's procedure in fulfilling His purpose was to work Himself into man to make man His complement. Adam here [in Genesis 2:18] typifies God in Christ as the real, universal Husband, who is seeking a wife for Himself (Rom. 5:14; cf. Isa. 54:5; John 3:29; 2 Cor. 11:2; Eph. 5:31-32; Rev. 19:7; 21:9). Adam's need for a wife typifies and portrays God's need, in His economy, to have a wife as His complement. (Gen. 2:18, footnote 1)

### Today's Reading

Besides Adam in the creation, there was also the woman, Eve. God very carefully recorded the creation of this woman in Genesis 2, and when we come to Ephesians 5 we are clearly told that Eve typifies the church. Therefore, we can see that God's eternal will is achieved partly through Christ and partly through the church. In order for us to understand how the church can achieve God's will on earth, we must learn from Eve.

When we read Genesis 2:18-24 and Ephesians 5:22-32 we find that a woman is mentioned in both places. In Genesis 2 there is a woman, and in Ephesians 5 there is also a woman. The first woman is a sign typifying the church; the second woman is the first woman. The first woman was planned by God before the foundation of the world and appeared before the fall. The second woman was also planned before the foundation of the world, but was revealed after the fall. Although one appeared before the fall and the other after, there is no difference in

堕落之前，一个是显在堕落之后，但在神的眼光中看来，并没有分别。召会就是创世记二章里的夏娃。神造亚当预表基督，神又造夏娃预表召会。神的目的不只需要基督来成功，并且也需要召会来成功。

创世记二章十八节：“耶和华神说，那人独居不好，我要为他造一个帮助者作他的配偶。”神造召会的目的，就是要她作基督的伴侣。基督自己不过是一半，基督还有另外一半，就是召会。神说，“那人独居不好，”从神的眼光看来，光有基督还不好。十八至二十四节是追述第六天的事。神在第六天造亚当，造好以后，好象神在那里想一想，说，不好，这人独居不好，于是就为亚当造了夏娃，这样才算完全了。到了这个时候，才是一章末了所说的，“神看一切所造的都甚好。”〔31。〕所以光有亚当，或者说光有基督，还不够满足神的心。在神看来，必须有夏娃，有召会，才能够满足祂的心。

耶和华神说，“那人独居不好，”换句话说，神是要得着亚当和夏娃。神的目的是要得着一个得胜的基督，加上一个得胜的召会；神的目的是要得着一个胜过魔鬼工作的基督，加上一个推翻魔鬼工作的召会；神的目的是要得着一个掌权的基督，和一个掌权的召会。这是神所预定定的事。神在祂心里这样定规，这是神为着祂自己的称心而作的，这是神为着祂自己的快乐而作的。神要这样作，所以才这样作。神要有一个基督，祂也要有一个与基督一样的召会。神不只要基督掌权，并且要召会和基督一同掌权。就是在荣耀里，基督也需要伴侣。基督争战需要伴侣，得荣耀也需要伴侣。神所要求于召会的，是一切和基督一样。神要基督有一个伴侣。（圣洁没有瑕疵，二九至三一页。）

参读：圣洁没有瑕疵，第二章。

God's sight: the church is the Eve of Genesis 2. God created Adam to typify Christ; God also created Eve to typify the church. God's purpose is not only accomplished by Christ but is also accomplished by the church.

In Genesis 2:18, Jehovah God said, "It is not good for the man to be alone; I will make him a helper as his counterpart." God's purpose in creating the church is that she may be the counterpart of Christ. Christ alone is only half; there must be another half, which is the church. God said, "It is not good for the man to be alone." This means that in God's sight Christ alone is not good enough. Genesis 2:18-24 reiterates the events of the sixth day of creation. On the sixth day God created Adam, but afterward it seems that He considered a little and said, "No, it is not good that the man should be alone." Therefore, He created Eve for Adam. By then, everything was completed, and we find that Genesis 1 ends with this record: "And God saw everything that He had made, and indeed, it was very good" (v. 31). From this we realize that having Adam alone, or we may say, having Christ alone, is not enough to satisfy God's heart. With God there must also be Eve, that is, there must also be the church. Then His heart will be satisfied.

The Lord God said, "It is not good for the man to be alone" [v. 18]. In other words, God desired to have both Adam and Eve. His purpose is to have a victorious Christ plus a victorious church, a Christ who has overcome the work of the devil plus a church which has overthrown the work of the devil. His purpose is to have a ruling Christ and a ruling church. This is what God planned for His own pleasure, and He has performed it for His own satisfaction. It has been done because God desired to do it. God desired to have Christ, and God also desired to have a church which is exactly like Christ. God not only desired that Christ would have dominion; He also wants the church to have dominion. God allows the devil on earth because He said, "Let them," Christ and the church, "have dominion" [Gen. 1:26]. God purposed that the church, as Christ's counterpart, should take part in dealing with Satan. If the church does not match Christ, God's purpose will not be fulfilled. In warfare Christ needs a counterpart, and even in glory He also needs a counterpart. God requires the church to be the same as Christ in every respect. It is God's desire that Christ should have a counterpart. (CWWN, vol. 34, "The Glorious Church," pp. 25-26)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 2

创二 19 ~ 21 “耶和华神把祂用土所造的野地各样走兽，和空中各样飞鸟，都带到那人面前，看他叫什么；…只是亚当没有找到一个帮助者作他的配偶。耶和华神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来。”

妻子在生命、性情和彰显上，必须与丈夫一样一式。在牲畜、飞鸟和走兽中，亚当找不着他自己的补满，就是能与他相配的。（圣经恢复本，创二 20 注 1。）

神要为自己产生一个补满，就首先成为人，（约一 14，）由神创造亚当所预表。（罗五 14。）…亚当沉睡，为着产生夏娃作他的妻子，预表基督在十字架上的死，为着产生召会作祂的配偶。（弗五 25 ~ 27。）借着基督的死，祂里面的神圣生命得以释放；借着祂的复活，祂释放的神圣生命得以分赐到祂的信徒里面，为着构成召会。（见约十九 34 注 1。）借着这样的过程，神在基督里已经把祂自己连同祂的生命和性情，作到人里面，使人可以在生命和性情上与神一样，好作祂的配偶与祂相配。（创二 21 注 1。）

## 信息选读

亚当需要一个配偶，神怎样作呢？…神将各样的活物都带到亚当前面，但是没有一个是亚当的配偶。所有用土造的活物，都不能作亚当的配偶。

“耶和华神使那人沉睡，他就睡了，于是取了他的一条肋骨，又把肉在原处合起来。耶和华神就用

## Morning Nourishment

Gen. 2:19-21 Now Jehovah God had formed from the ground every animal of the field and every bird of heaven. And He brought them to the man to see what he would call them...But for Adam there was not found a helper as his counterpart. And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place.

The wife must be the same as the husband in life, nature, and expression. Among the cattle, the birds, and the animals Adam did not find a complement for himself, one that could match him. (Gen. 2:20, footnote 1)

In order to produce a complement for Himself, God first became a man (John 1:14), as typified by God's creation of Adam (Rom. 5:14)...Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross for the producing of the church as His counterpart (Eph. 5:25-27). Through Christ's death the divine life within Him was released, and through His resurrection His released divine life was imparted into His believers for the constituting of the church (see footnote 1 on John 19:34). Through such a process God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart. (Gen. 2:21, footnote 1)

## Today's Reading

Adam needed a counterpart. What did God do to meet this need?...God brought every kind of living creature before Adam, but Adam could not find his counterpart among them. None of the living creatures made out of earth could be a counterpart for Adam.

Therefore, “Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place. And Jehovah God

那人身上所取的肋骨，建造成一个女人，领她到那人跟前。那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。”〔创二 21～23。〕这就是亚当的配偶，这就是预表以弗所五章所说的召会。这里说得很清楚，凡是用土造的，凡不是从亚当身上取出来的，都不能作亚当的配偶。所有的野兽、牲畜、飞鸟都是用土造的，都不是从亚当身上取出来的，它们都不能作亚当的配偶。我们要记得，夏娃是用亚当的肋骨造的，亚当是夏娃的原料。这就是说，召会是从基督出来的，出于基督的才是召会，不出于基督的就不是召会。

创世记一章二十六节：“神说，我们要按着我们的形像，照着我们的样式造人，使他们…”这里造人的“人”在希伯来文圣经里是单数的，可是下面的代名词却变成了复数的“他们”。二十七节又有同样的情形：“神就按着自己的形像创造人，乃是按着神的形像创造他；创造他们有男有女。”…神如何造“人”，神也如何造“他们”。不只是造亚当一个人而已，并且夏娃也包括在里面。“神…按着自己的形像创造人，”这“人”是单数的，是预表基督；“乃是按着神的形像创造他；创造他们…，”这“他们”是复数的，是包括召会。神不只要独生子，神并且要众子；那一个儿子如何，众子也必如何。在这里给我们看见，如果召会没有达到基督那样的地步，神就不放手，神的工作就没有完成。不只亚当象神，夏娃也象神。不只基督一个人有神的生命，召会也有神的生命。

从亚当身上造出夏娃，这是预表从基督身上造出召会。夏娃是用亚当的肋骨造的，夏娃乃是从亚当产生的，夏娃还是亚当。所以召会是什么？召会是基督的另一个样子，因为夏娃就是亚当的另一个样子。（圣洁没有瑕疵，三一至三三页。）

参读：圣洁没有瑕疵，第二至三章。

built the rib, which He had taken from the man, into a woman and brought her to the man. And the man said, This time this is bone of my bones / And flesh of my flesh; / This one shall be called Woman / Because out of Man this one was taken” (Gen. 2:21-23). This one was Adam’s counterpart and the figure of the church in Ephesians 5. The Bible says very clearly that all of the things made of earth and not taken out of the body of Adam could not be his counterpart. All the beasts of the field, the cattle, and the birds of the air were made of earth. They were not taken out of Adam; therefore, they could not be the counterpart to Adam. We must remember that Eve was formed out of a rib taken from Adam; therefore, Eve was the constituent of Adam. This means that the church comes out of Christ. Only that which is out of Christ can be the church. Anything that is not of Christ is not the church.

“God said, Let Us make man in Our image, according to Our likeness; and let them…” [Gen. 1:26]. In the Hebrew language the word “man” is singular, but immediately following, the plural pronoun “them” is used. The same pattern is used in verse 27 which says, “And God created man in His own image; in the image of God He created him; male and female He created them.”…The way God created “man” is the same way He created “them.” Not only was Adam created, but Eve also was included in him [v. 27]. “God created man in His own image.” This “man” is singular and typifies Christ. “In the image of God He created…them” [v. 27]. “Them” is plural and typifies Christ and the church. God not only wants to have an only begotten Son; He also wants many sons. The many sons must be just like the one Son. From these verses we see that if the church is not in a state which corresponds with Christ, God will not rest and His work will not be completed. Not only is Adam in the image of God; Eve is also in the image of God. Not only does Christ have the life of God; the church also has God’s life.

The fact that Eve was made from Adam signifies that the church is made from Christ. Eve was made with Adam’s rib. Since Eve came out from Adam, she was still Adam. Then what is the church? The church is another form of Christ, just as Eve was another form of Adam. (CWWN, vol. 34, “The Glorious Church,” pp. 27-28)

Further Reading: CWWN, vol. 34, “The Glorious Church,” chs. 2-3

创二 22 ~ 24 “耶和華神就用那人身上所取的肋骨，建造成一个女人，领她到那人跟前。那人说，这一次这是我骨中的骨，肉中的肉，可以称这为女人，因为这是从男人身上取出来的。因此，人要离开父母，与妻子联合，二人成为一体。”

创世记二章是一幅基督的新妇如何产生的图画。在神为亚当预备新妇以前，祂将各样的走兽和动物带到亚当面前，亚当给每一个都起了名。但这些受造之物中没有一个是与亚当相配，它们不能作祂的配偶。（19 ~ 20。）然后神使亚当沉睡。（21。）亚当是基督的预表，（罗 5:14，）祂的沉睡是基督之死的预表。在圣经里，沉睡的意思就是死。（林前十五 18，帖前四 13 ~ 16，约十一 11 ~ 14。）（李常受文集一九六九年第二册，五三一页。）

### 信息选读

有一天真亚当被摆在十字架上，祂在上面睡了六小时，从上午九时到午后三时。（可十五 25，33。）…亚当〔在创世记二章二十一节〕的沉睡是基督为产生召会死在十字架上的预表。这就是基督那释放生命、分赐生命、繁殖生命、繁增生命、繁衍生命的死，由一粒麦子落在地里死了，长起结出许多子粒，（约十二 24，）好作成饼，就是身体—召会（林前十 17）所表征。借着这样产生召会，神在基督里就作到了人里面作生命。首先，神成为人；其次，这位有神圣生命和性情的人，经过死与复活，繁增到许多信徒里面，使他们成为众肢体，组成真夏娃，和祂相配，成为祂的补满。借着这样的过程，神在基督里

### Morning Nourishment

Gen. 2:22-24 ...Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man. And the man said, This time this is bone of my bones and flesh of my flesh; this one shall be called Woman because out of Man this one was taken. Therefore a man shall leave his father and his mother and shall cleave to his wife, and they shall become one flesh.

In Genesis 2 there is the picture of how the bride of Christ comes into being. Before God prepared a bride for Adam, He brought all the animals to Adam, and Adam named each one. But none of these created things matched Adam, and they could not be his counterpart (vv. 19-20). Then God caused a deep sleep to fall upon Adam (v. 21). Adam is a type of Christ (Rom. 5:14), and his sleep is a type of Christ's death. In the Bible sleep means death (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14). (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," p. 401)

### Today's Reading

One day the real Adam was put to sleep on the cross where He slept for six hours, from nine o'clock in the morning until three o'clock in the afternoon (Mark 15:25, 33)...[The] sleep of Adam's [in Genesis 2:21] was a type of Christ's death on the cross for producing the church. This is the life-releasing, life-imparting, life-propagating, life-multiplying, and life-reproducing death of Christ, which is signified by a grain of wheat falling into the ground to die and to grow up in order to produce many grains (John 12:24) for the making of the loaf which is the Body, the church (1 Cor. 10:17). By producing the church in this way God in Christ has been wrought into man as life. First, God became a man. Then this man with the divine life and nature was multiplied through death and resurrection into many believers who become the many members to compose the real Eve to match Him and to complement Him. It is through this process that God in Christ has been

带着祂的生命和性情，就作到人里面，使人有祂同样的生命和性情，好与祂相配，作祂的补满。

基督被钉十字架的末了，犹太人不愿意被钉罪犯的身体留在十字架上过安息日，就求彼拉多叫人打断他们的腿。（约十九 31。）当兵丁来到耶稣那里，要打断祂的腿，发现祂已经死了，所以无须打断。这应验了经书所说的：“祂的骨头，一根也不可折断。”（约十九 32～33，36，出十二 46，民九 12，诗三四 20。）然而兵丁用枪扎祂的肋旁，随即有血和水流出来。（约十九 34。）血是为着救赎。（来九 22，彼前一 18～19。）水是表征什么？在出埃及十七章六节，我们看到被击磐石（林前十 4）的预表。磐石被击打就裂开，流出活水。耶稣在十字架上也是被摩西的杖击打，那杖就是神的律法。祂裂开了。祂的肋旁被扎，水从那里流出来。这水是祂神圣生命的流，表征产生召会的生命。

这生命由那从亚当裂开的肋旁取出的肋骨所预表，夏娃是由这肋骨产生并建造的。因此，骨头预表神圣的生命，这生命由基督肋旁流出的水所表征。祂的骨头一根也没有折断，这表征祂神圣的生命是不能折断的。祂肉身的生命被杀，但祂神圣的生命是无能以折断的；这神圣的生命流出来，以产生召会。

当神在亚当沉睡中完成产生夏娃的工作后，亚当从沉睡中醒了过来。亚当的沉睡预表基督的死，因此他的醒过来表征基督的复活。亚当醒了以后，连同那出自于他的夏娃，成了另一个人。基督在复活以后，连同那出自于祂的召会，也成了另一个人。亚当如何从沉睡中醒来，娶夏娃作他的配偶，基督也从死人中复活，娶召会作祂的补满。（创世记生命读经，二六八至二七〇页。）

参读：圣经中关于生命的重要启示，第二章。

wrought into man with His life and nature that man in life and nature can be the same as He is in order to match Him as His complement.

At the end of Christ's crucifixion, the Jews, who did not want the bodies of the crucified criminals to remain upon the cross on the Sabbath day, asked Pilate to have their legs broken (John 19:31). When the soldiers came to Jesus to break His legs, they found that He had died already and that there was no need for them to break His bones. This fulfilled the scripture which said, "No bone of His shall be broken" (John 19:36, 32-33; Exo. 12:46; Num. 9:12; Psalms 34:20). Nevertheless, the soldiers pierced His side and blood and water came out (John 19:34). The blood was for redemption (Heb. 9:22; 1 Pet. 1:18-19). What does the water signify? In Exodus 17:6 we find the type of the smitten rock (1 Cor. 10:4). After the rock was smitten, it was cleft, and living water came forth. Jesus on the cross was smitten with the rod of Moses, that is, by the law of God. He was cleft. His side was pierced, and water came forth. This water was the flow of His divine life signifying the life which produces the church.

This life was typified by the rib, a piece of bone taken out of Adam's opened side, of which Eve was produced and built. Hence, the bone typifies the divine life that is signified by the water flowing out of Christ's side. None of His bones was broken. This signifies that His divine life cannot be broken. His physical life was killed, but nothing could break His divine life which flows out to produce the church.

After God finished the work of producing Eve during Adam's sleep, Adam awoke from his sleep. As Adam's sleep typifies the death of Christ, so his waking signifies the resurrection of Christ. After waking, Adam became another person with Eve produced out of him. After His resurrection Christ also became another person with the church brought forth out of Him. As Adam eventually awoke from his sleep to take Eve as his counterpart, so Christ was also resurrected from the dead to take the church as His complement. (Life-study of Genesis, pp. 219-220)

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

约十九 34 “唯有一个兵用枪扎祂的肋旁，随即有血和水流出来。”

36 “这些事发生，为要应验经书：‘祂的骨头，一根也不可折断。’”

亚当在沉睡时，神从他肋旁取了一条肋骨。同样，基督在十字架上沉睡时，有东西从祂肋旁出来。约翰十九章三十四节告诉我们，兵丁扎祂的肋旁，就有血与水流出来。亚当的时代没有罪，所以不需要救赎。直到创世记三章，罪才进来。因此，从亚当肋旁取出来的，乃是没有血的肋骨。然而，到基督在十字架上沉睡的时候，有罪的问题。因此，祂的死必须对付罪这个问题。血从基督的肋旁流出来乃是为着救赎。水随着血流出来，就是涌流的生命，是为产生召会。这神圣、涌流、非受造的生命，由取自亚当肋旁的肋骨所表征。（李常受文集一九六九年第二册，五三一页。）

## 信息选读

当主耶稣被钉在十字架上时，有另外两个人与祂一同被钉。那两个人的腿在临死时被打断，但兵丁来到主耶稣那里，看见祂已经死了，就不打断祂的腿。这应验了那预言，就是祂的骨头，一根也不可折断。（约十九 31～33。）因此，取自亚当肋旁的骨头，表征主那没有折断、不可折断的复活生命。祂复活的生命是不可折断的。取自亚当的肋骨表征复活的生命，神用亚当的肋骨建造一个女人。现今神用基督复活的生命建造召会。正如夏娃是亚当的一部分，照样，召会是基督的一部分。夏娃是亚当骨中的骨，肉中的肉。今天我们作为召会，乃是基督的一部分。

## Morning Nourishment

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

36 For these things happened that the Scripture might be fulfilled: “No bone of His shall be broken.”

During Adam’s sleep, God took one of his ribs from his side. Likewise, when Christ was sleeping on the cross, something came out of His side. John 19:34 tells us that when the soldier pierced His side, out came blood and water. At Adam’s time there was no sin, so there was no need of redemption. It was not until Genesis 3 that sin came in. Thus, all that came out of Adam’s side was the rib without the blood. However, by the time that Christ was sleeping on the cross, there was the problem of sin. Thus, His death must deal with this sin problem. The blood came out of Christ’s side for redemption. Following the blood, the water came out, which is the flowing life to produce the church. This divine, flowing, uncreated life is typified by the rib taken out of Adam’s side. (CWWL, 1969, vol. 2, “The Crucial Revelation of Life in the Scriptures,” p. 401)

## Today’s Reading

When the Lord Jesus was dying on the cross, two others were dying with Him. Their legs were broken, but when the soldiers came to the Lord Jesus, He was already dead, and there was no need to break His bones. This fulfilled the prophecy that not one of His bones would be broken (John 19:31-33). Thus, the bone taken out of Adam’s side signifies the Lord’s unbroken, unbreakable, resurrection life. His resurrection life is unbreakable. The rib taken out of Adam signifies the resurrection life, and God built a woman with the rib of Adam. Now God builds up the church with the resurrection life of Christ. Just as Eve was a part of Adam, so the church is a part of Christ. Eve was bone of Adam’s bones and flesh of Adam’s flesh. Today we as the church are a part of

(弗五 30 ~ 32。)借着比较创世记二章、约翰十九章、和以弗所五章，我们能看见这奇妙的启示。

我们接受主耶稣，祂就进入我们里面作复活的生命，不可折断的生命。变化我们的就是这生命。这生命是生命树，生命河，供应我们并在我们里面涌流，以变化我们的生命。日复一日，我们享受这涌流、神圣、非受造、不可折断的生命，我们就被变化。罗马十二章二节和林后三章十八节提到并启示这变化。我们被变化，也就被建造到召会里，成为新妇，作基督的配偶来满足祂。创世记二章的末了是夏娃，全本圣经的末了是新耶路撒冷，她是终极的夏娃，是借着基督复活的生命产生宝贵的材料，所建造宇宙新妇的终极完成。

这新妇，就是新耶路撒冷，要完成神定旨的两方面。首先，新耶路撒冷有神完全的形像，作神完全的彰显。(启二一 11，参四 3。)其次，这新耶路撒冷征服仇敌，克服地，并对全宇宙施行神的权柄，尤其是对爬物。(二二 5，二一 15，参二一 8，二十 10，14 ~ 15。)…愿我们都被带进对这涌流、变化、和建造之生命的享受和经历中，预备好作把基督带回来的新妇。(李常受文集一九六九年第二册，五三二至五三三页。)

召会一点不差是出于基督的纯产物。这由创世记的夏娃所预表。夏娃完全、纯粹是从亚当产生出来的。(创二 21 ~ 24。)在夏娃里面没有别的，只有亚当。除了亚当的元素以外，在夏娃里面没有别的元素。凡夏娃里面所有的，凡夏娃所是的，全是亚当。夏娃是亚当完全的复制。亚当和夏娃乃是基督与召会的预表。(弗五 30 ~ 32，创二 22 ~ 24。)召会也必须只是一种元素—基督的元素。在召会里，除了基督的元素以外，不该有别的元素。…任何基督以外的事物，都不是召会。(长老训练第二册，三七至三八页。)

参读：圣经中关于生命的重要启示，第二章。

Christ (Eph. 5:30-32).

When we received the Lord Jesus, He came into us as the resurrection life, the unbreakable life. It is this life that transforms us. This life is the tree of life, the river of life, the very life that supplies us and that flows within us to transform us. Day by day as we enjoy this flowing, divine, uncreated, unbreakable life, we are being transformed. This transformation is mentioned and revealed in Romans 12:2 and 2 Corinthians 3:18. As we are being transformed, we are also being built into the church to be the bride to satisfy Christ as His counterpart. At the end of Genesis 2 is Eve, and at the end of the entire Bible is the New Jerusalem, which is the ultimate Eve, the ultimate consummation of the universal bride built up with precious materials produced by the resurrection life of Christ.

This bride, the New Jerusalem, will fulfill the two aspects of the purpose of God. First, the New Jerusalem will be the full expression of God in God's full image (Rev. 21:11; cf. 4:3). Second, this New Jerusalem will subdue the enemy, conquer the earth, and exercise God's authority over the entire universe, especially over the creeping things (22:5; 21:15; cf. v. 8; 20:10, 14-15)...May we all be brought into the enjoyment and experience of this flowing, transforming, and building life to be prepared as the bride that will bring Christ back. (CWWL, 1969, vol. 2, "The Crucial Revelation of Life in the Scriptures," pp. 401-402)

The church is nothing more than a pure product out of Christ. This is typified by Eve in the book of Genesis. Eve was fully, completely, and purely produced out of Adam (Gen. 2:21-24). Within Eve there was nothing else but Adam. Besides the adamic element, there was no other element in Eve. Whatever was in Eve and whatever Eve was, was Adam. Eve was a full reproduction of Adam. Adam and Eve are a type of Christ and the church (Eph. 5:30-32; Gen. 2:22-24). The church must also be one element—the element of Christ. Other than Christ's element there should be no other element in the church...Anything that is other than Christ is not the church. (CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," p. 115)

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



## 晨兴喂养

约三 29～30 “娶新妇的，就是新郎；…祂必扩增，我必衰减。”

启二 17 “那灵和新妇说，来！听见的人也该说，来！口渴的人也当来；愿意的都可以白白取生命的水喝。”

基督借着包罗万有的死了结了整个旧造以后，召会就在祂的复活里产生出来。（彼前一 3，弗二 6。）召会完全是个在复活里的实体；她不是天然的，也不属于旧造。…以弗所二章六节告诉我们，召会已经与基督一同复活，现今与基督一同坐在诸天界里。因此，召会完全、纯粹属于基督的元素，完全在复活里，完全与基督一同留在诸天界里。…我们可以说，今天召会是基督的、复活的、属天的。…召会没有基督以外的元素。这样的异象要管治你到极点，并排除一切不是基督的、复活的、属天的事物。（长老训练第二册，三八页。）

## 信息选读

夏娃如何是亚当的补满，召会照样是基督的补满。…只有那由基督重生，凭基督活着的召会，才能与基督相配，并作祂的补满。当基督看到这个，祂必定会说，“这一次这是我骨中的骨，肉中的肉。”（参弗五 30，有古卷下加，就是祂的骨，祂的肉。）（创世记生命读经，二六七页。）

亚当和夏娃成为一体，一个完整的单位，乃是神与人联结为一的表号。要来的新耶路撒冷，将是

## Morning Nourishment

John 3:29-30 He who has the bride is the bridegroom....He must increase, but I must decrease.

Rev. 22:17 And the Spirit and the bride say, Come! And let him who hears say, Come! And let him who is thirsty come; let him who wills take the water of life freely.

After Christ terminated the entire old creation through His all-inclusive death, the church was produced in His resurrection (1 Pet. 1:3; Eph. 2:6). The church is an entity absolutely in resurrection; it is not natural, nor is it of the old creation....Ephesians 2:6 tells us that the church has been resurrected with Christ, and now the church is seated in the heavenlies with Christ. Therefore, the church is absolutely and purely of the element of Christ, absolutely in resurrection, and absolutely remaining in the heavenlies with Christ....We may say that today the church is “Christly,” “resurrectionly,” and heavenly....With the church there is no element other than Christ. Such a vision will govern you to the uttermost and will rule out everything that is not Christly (of Christ), resurrectionly (of resurrection), or heavenly (of the heavens). (CWWL, 1984, vol. 2, “Elders’ Training, Book 2: The Vision of the Lord’s Recovery,” pp. 115-116)

## Today’s Reading

In the same way that Eve was the complement of Adam, the church is the complement of Christ....Only those who are regenerated of Christ and who live by Christ as the church can match Christ and complement Him. When Christ sees this, He surely says, “This time this is bone of my bones and flesh of my flesh” (Gen. 2:23; cf. Eph. 5:30). (Life-study of Genesis, p. 218)

Adam and Eve becoming one flesh, one complete unit, is a figure of God and man being joined as one. The coming New Jerusalem will be the eternal union

神与人永远的联结，是宇宙对偶，作神性和人性所组成的完整单位。（圣经恢复本，创二 24 注 1。）

亚当和夏娃成为一，过着夫妻在一起的婚姻生活。这描绘在新耶路撒冷里，经过过程并终极完成之救赎的三一神，乃是宇宙丈夫，要与祂所救赎、重生、变化、并荣化作妻子的人，过婚姻生活，直到永远。…圣经里神圣启示开头关于伊甸园的启示，以及圣经里神圣启示末了关于新耶路撒冷的启示，彼此对照。二者都包括四件事：（一）生命树作神永远经纶的中心；（创二 9，启二二 2；）（二）一道河涌流到地的四方；（创二 10，启二二 1；）（三）三种宝贵的材料；（创二 11～12，启二一 11～14，18～21；）（四）一对夫妇。（创二 18～25，启二一 9～10，二二 17。）圣经这两部分所启示的，乃是整本圣经神圣启示的中心线，也该是解释并领会圣经的支配原则。（创二 25 注 1。）

〔在启示录二十二章十七节，〕那灵和新妇（召会）如同一人说话。这指明召会对那灵的经历已经进步到与那灵，就是三一神终极的表现，成为一了。

圣经整体的启示，乃是给我们看见一对宇宙夫妇爱的故事，就是那创造宇宙和万有的主宰，经过成为肉体、历尽人生、钉死十架、从死复活、升上高天种种过程的父、子、灵三一神，终极成为那赐生命之灵者，与经过创造、救赎、重生、变化、得荣的灵、魂、体三部分人，终极构成彰显神之召会者，成为婚配，在那无尽的永世里，以那神圣、永远、荣耀无比的生命，过那神人调为一灵，卓越绝顶、福乐盈溢的生活。（启二二 17 注 1。）

参读：长老训练第二册，第三章。

of God and man, a universal couple as a complete unit composed of divinity and humanity. (Gen. 2:24, footnote 1)

Adam and Eve, being one, lived a married life together as husband and wife. This portrays that in the New Jerusalem the processed and consummated redeeming Triune God as the universal Husband will live a married life with the redeemed, regenerated, transformed, and glorified humanity as the wife, forever. The revelation concerning the garden of Eden, as the beginning of the divine revelation in the Holy Scriptures, and the revelation concerning the New Jerusalem, as the ending of the divine revelation in the Holy Scriptures, reflect each other. Both contain four things: (1) the tree of life as the center of God's eternal economy (Gen. 2:9; Rev. 22:2), (2) the river flowing to reach the four directions of the earth (Gen. 2:10; Rev. 22:1), (3) three kinds of precious materials (Gen. 2:11-12; Rev. 21:11-14...), and (4) a couple (Gen. 2:18-25; Rev. 21:9-10; 22:17). What is revealed in these two parts of the Scriptures is the central line of the divine revelation of the entire Holy Scriptures and should be a controlling principle of the interpreting and understanding of the Holy Scriptures. (Gen. 2:25, footnote 1)

The Spirit and the bride, the church, speaking together as one [in Revelation 22:17]...indicates that the church's experience of the Spirit has improved to the extent that she has become one with the Spirit, who is the ultimate consummation of the Triune God.

The entire revelation of the Bible shows us the love story of a universal couple. That is, the sovereign Lord, who created the universe and all things, the Triune God—the Father, the Son, and the Spirit—who went through the processes of incarnation, human living, crucifixion, resurrection, and ascension, and who ultimately became the life-giving Spirit, is joined in marriage to the created, redeemed, regenerated, transformed, and glorified tripartite man—composed of spirit, soul, and body—who ultimately constitutes the church, the expression of God. In the eternity that is without end, by the divine, eternal, and surpassingly glorious life, they will live a life that is the mingling of God and man as one spirit, a life that is superexcellent and that overflows with blessings and joy. (Rev. 22:17, footnote 1)

Further Reading: CWWL, 1984, vol. 2, "Elders' Training, Book 2: The Vision of the Lord's Recovery," ch. 3

# 第九周诗歌

594

## 召会 - 基督的扩增

8 5 8 5 (英 819)

F 大调

3/4

3 2 3 | 4 - 3 | 2 - 3 | 2 - 1 | 5<sup>#</sup>4 5 | 6 - 5 | 2 - - |  
 一 身体乃是人的丰满, 表现人生命;  
 3 4 3 | 2 - 2 | 2 3 2 | 2 - 1 | 1 7 1 | 3 - 2 | 1 - - ||  
 照样, 召会是主身体, 使祂得显明。

- 二 夏娃乃是亚当一部, 出自于亚当;  
 教会也是基督扩增, 出于祂肋旁。
- 三 一粒麦子落地死了, 结出许多粒;  
 许多子粒磨粉相调, 就成为一体。
- 四 照样基督死而复活, 也得了繁生;  
 许多信徒成为一身, 来将祂表明。
- 五 葡萄树的许多枝子, 乃是树开展,  
 与树合一, 住树里面, 结果显丰满。
- 六 照样, 基督许多肢体 也是祂扩大,  
 与祂成一, 活在祂里, 使祂得发达。
- 七 繁殖、扩增、开展、普及、 长大与表现、  
 复本、再世、继续、富余、 扩大与丰满:
- 八 这是教会之于基督, 使神得荣耀;  
 借着祂所救赎的人, 永远来显照。
- 九 乃是基督与祂教会 - 神的大奥秘;  
 乃是神性与我人性, 相调成为一。

# WEEK 9 — HYMN

## As the body is the fulness The Church — The Increase of Christ

819

1. As the bo - dy is the ful - ness To ex - press our life,  
 So to Christ the Church, His Bo - dy, Doth ex - press His life.

2. E'en as Eve is part of Adam  
 Taken out of him,  
 So the Church is Christ's own increase  
 With Himself within.
3. As from out the buried kernel  
 Many grains are formed,  
 As the grains together blended  
 To a loaf are formed;
4. So the Church, of many Christians,  
 Christ doth multiply,  
 Him expressing as one Body,  
 God to glorify.
5. As the branches of the grapevine  
 Are its outward spread,  
 With it one, abiding, bearing  
 Clusters in its stead;
6. So the Church's many members  
 Christ's enlargement are,  
 One with Him in life and living,  
 Spreading Him afar.
7. Fulness, increase, duplication,  
 His expression full,  
 Growth and spread, continuation,  
 Surplus plentiful,
8. Is the Church to Christ, and thereby  
 God in Christ may be  
 Glorified thru His redeemed ones  
 To eternity.
9. Thus the Church and Christ together,  
 God's great mystery,  
 Is the mingling of the Godhead  
 With humanity.

