

二〇一七年秋季
國際長老及負責弟兄訓練

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

召會的恢復

The Recovery Of The Church

晨興聖言

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

看見神對召會永遠的定旨
並將那隱藏在神裏之奧祕的經綸
向眾人照明

讀經：弗三 3～5，8～11，羅八 28，十六 25

綱 要

週 一

壹 我們要有分於召會的恢復，就需要看見神對召會永遠的定旨——弗一 9，11，三 9～11，羅八 28：

一 定旨是堅決的定意要作某件事或得着某樣東西：

- 1 神堅定的意願成了神的定旨——弗一 5。
- 2 神的定旨就是祂堅定的意願，要得着召會——9，11 節。

二 永遠的定旨（直譯，諸世代的定旨）是神在已過的永遠裏為着將來的永遠所定的——三 11：

- 1 諸世代的定旨就是永世的定旨，永遠的定旨。
- 2 在已過的永遠裏，在創立世界以前，就是天地萬物被造以前，神為着將來的永遠立了一個定旨；所以，這稱為永世的定旨，永遠的定旨——一 4～5，9，11，三 11。

三 以弗所三章十一節的『定旨』這辭等於『計畫』；我們也可以說是神在基督裏所定下的永遠計畫：

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 神有一個計畫，乃是祂在永遠裏所計畫的；神永遠的定旨就是神永遠的計畫。

週 二

2 羅馬八章二十八節的『旨意』，指神計畫中有目的的定意。

3 神的計畫乃是要在子基督裏，憑着那靈，藉着一個身體，使神自己得着團體的彰顯；這身體是藉着祂將自己與人性調和，由許多重生並變化的人所組成並建造的—弗一 22 ~ 23，四 16。

四 以弗所三章十至十一節啓示，召會的存在是照着神在我們的主基督耶穌裏所定的永遠定旨：

1 召會乃是神在永遠裏所計畫的；在時間開始之前，在永遠裏，神就定意要有召會—一 4 ~ 5，9，11，22 ~ 23。

2 在已過的永遠裏，並為着將來的永遠，神計畫並定意要在基督裏，為着基督得着召會—三 10 ~ 11：

a 召會在神永遠的定旨裏不是短暫的，乃是永遠的；召會是神永遠計畫的中心與主題。

b 神在已過的永遠裏計畫要得着召會，祂也期望在將來的永遠裏得着召會。

c 召會是在今世，也經過今世，卻是從已過的永遠就有，也是為着將來的永遠—太十六 18，十八 17，啓二一 2，9 ~ 11。

五 神計畫要得着由一班重生並變化的人所構成的召會，他們配搭並建造在一起成為團體的身體—弗一 22 ~ 23，二 21 ~ 22，三 14 ~ 21：

1 神計畫這團體的身體乃是團體的器皿，祂要將祂自己作到其中—十四 ~ 17 節。

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，祂堅決的定意，乃是要得着一個團體的身體，一個團體的器皿，使祂能殼將自己並祂一切所有的與這器皿相調和；這器皿乃是召會—四 4～6，16。
- 3 召會對神如此可親、可愛、又寶貴，因為召會乃是神的喜悅，是神心頭的願望—一 5，9，22～23。

週 三

六 宇宙的存在是照着神要得着召會的永遠定旨—啓四 11，弗三 9～11：

- 1 聖經全部的啓示向我們揭示，宇宙中的一切事物都是為着召會—9 節。
- 2 甚至神格的三個身位也是為着這神聖的定旨，就是要得着召會以完成神永遠的計畫，藉着將神在祂的神聖三一裏分賜到人性裏，使召會得以產生—一 3～23，太二 8 19，十六 18，林後十三 14，一 1。
- 3 為使召會能存在而彰顯神，就必須有諸天、地、眾多其他的東西、以及三部分的人；若沒有這些，神在宇宙中就不能得着召會作祂團體的彰顯—亞十二 1，啓四 11。

週 四

七 神對召會的目的乃是三重的：藉着兒子名分彰顯祂自己，（弗一 5，）使仇敵得知祂萬般的智慧，（三 10，）並將萬有在基督裏歸一於一個元首之下。（一 10。）

貳 我們需要『將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明』—三 9：

一 新約告訴我們，召會是在神裏面的奧祕；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

新約時代來臨以前的歷世歷代中，召會是一個奧秘—弗三 3～6，9，五 32。

二 聖經裏面所說的奧秘，不光是指那些向我們隱藏，我們所不知道的事，更是指隱藏在神心裏的事；這就是聖經裏面論到奧秘的原則—可四 11，羅十六 25～26，西一 26～27，二 2，四 3，弗一 9，三 3～4，9，五 32，六 19。

週 五

三 神的奧秘乃是祂隱藏的定旨，就是要將祂自己分賜到祂所揀選的人裏面；因此有了神奧秘的經綸—三 9。

四 從創立世界以來，造物的目的隱藏在神裏面，乃是一個奧秘；沒有人知道創造的目的—啓四 11，弗三 9，西一 16：

1 約伯說，『這些事，早已藏在你心裏；我知道這是你的意思；』約伯是對的；隱藏在神心裏的乃是歷世歷代的奧秘—伯十 13，弗三 9。

2 神按着自己的形像，照着自己的樣式造人後，在歷世歷代將祂的目的隱藏起來—創一 26，羅十六 25。

3 在新約時代之前，神沒有向任何人揭示祂的定旨；這奧秘，就是神隱藏的定旨，乃是啓示給使徒和申言者，叫他們知道—弗三 3～5。

五 隱藏在神心裏的奧秘乃是神永遠的經綸，（一 10，三 9，提前一 4，）就是神永遠的目的和祂的心願，要把祂自己在祂神聖的三一裏，就是父在子裏，藉着靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們能與祂一樣，成爲祂

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

的複製，（羅八 29，約壹三 2，）成爲一個生機體，就是基督的身體，作爲新人、（弗二 15～16，）神的豐滿、神的彰顯，（一 22～23，三 19，）而成爲新耶路撒冷。（啓二一 2～二二 5。）

週 六

- 六 保羅在以弗所三章四節用了『基督的奧秘』一辭，來說明神永遠經綸裏作基督身體的召會，指明召會乃是基督的奧秘。
- 七 神奧秘的經綸，乃是要得着召會作神的彰顯—9～10 節。
- 八 保羅不僅傳基督那追測不盡之豐富的福音；他也傳隱藏在神裏之奧秘經綸的福音—8～9 節：
- 1 這隱藏在神裏之奧秘經綸的福音，是要產生召會，好照着神永遠的定旨，作神的彰顯，使神得榮耀—10～11，21 節。
 - 2 今天我們必須傳揚這隱藏在神裏之奧秘的福音，將那隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明；神創造萬有，乃是爲着成就祂的意願、祂心頭的願望、以及祂永遠的定旨—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.

第一週•週一

晨興餽養

弗一4『就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵。』

11『我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業。』

保羅說到召會的啓示時，用了一些奧祕的發表。他說召會是一個奧祕，甚至是個隱藏的奧祕。這個奧祕隱藏在神家庭的安排裏。在已過的永遠裏，父神有一個家庭安排，而在這個家庭安排中隱藏着一個奧祕。

現在我們要深入來看關於神永遠經綸的細節。這經綸就是永遠的計畫（**plan**），也是永遠的定旨（**purpose**）。在以弗所書裏，英文的『定旨』（**purpose**）一辭用了三次，兩次用作名詞，（一11，三11，中文繙作定旨，）一次用作動詞。（一9，中文繙作豫先定下。）神是滿有定旨的，祂有一個定旨。但『定旨』是甚麼意思？…定旨是堅決的定意要作某件事或得着某件東西。神永遠的經綸是出於神堅決的定意，神的定旨。在已過的永遠裏，神有這樣的定意，要得着某件東西。神決定要得着召會。神有確定和強烈的決心，要得着召會。（新約總論第七冊，三至四頁。）

信息選讀

按照以弗所三章十一節，神有一個永遠的定旨，這永遠的定旨，就是神在已過的永遠裏所定的永遠計畫。…除了經綸、奧祕、定旨這些辭外，保羅在以弗所書中也用了好些別的重要的辭。我們要來看

<< WEEK 1—DAY 1 >>

Morning Nourishment

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

的另一個辭是『意願』。保羅在以弗所書中三次說到神的意願：『祂意願所喜悅的』，（一5，）『祂意願的奧秘』，（9，）和『祂意願所決議的』。（11。）神有一個經綸，因為在永遠裏，神有一個意願。這個意願是隱藏在祂裏面的，因此是一個奧秘。然而，神用祂的智慧和明達，藉着祂在基督裏的啓示，就是藉着基督的成爲肉體、釘十字架、復活和升天，使我們知道這隱藏的奧秘。

神永遠、堅決的定意乃是要得着一個東西。這個心意，定旨，計畫，安排，家庭行政，是出於神的意願。…神的意願是源頭，而定旨是結果。神永遠的定旨是出於祂的意願。

神的意願，就是神定旨的源頭，神堅決定意的源頭，到底是甚麼？最簡單的答案是：神的意願就是神所要的。…每個活的人都有意願。小孩一生出來，就想要某些東西，他所要的就是他的意願。

神要甚麼？神要的是召會。神要得着我們，目的是爲着召會。召會是出於神的意願，因為召會是神所要的。…祂要得着召會，這是祂的意願。根據這個意願，神堅決立下了一個定意，這定意就是祂的定旨。（新約總論第七冊，四至五頁。）

召會是出於神永遠的計畫，祂永遠的定旨。召會是神在祂永遠計畫裏所計畫的，是神在永世裏，爲着永世所定意的。我們說到召會是出於神永遠的定旨，聖經的根據乃是在以弗所三章十至十一節。…〔在十一節裏，〕定旨，原文意，計畫。神立了一個定旨，祂作了一個計畫；這個定旨，這個計畫稱爲永遠的定旨。在已過的永遠裏，在創立世界以前，就是天地萬物被造以前，神爲着將來的永遠立了一個定旨。所以，這稱爲永遠的定旨。（實行召會生活的基本原則，二頁。）

參讀：實行召會生活的基本原則，第一章；新約總論，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

晨興餽養

弗三 10～11『為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，這是照着祂在我們的主基督耶穌裏，所立的永遠定旨。』

為要有分於正確召會生活的恢復，我們需要看見神起初的定旨。我們需要明白有三種不同的起初。約翰一章一節說，『太初有話。』這裏的太初是永遠裏的起初。創世記一章一節說，『起初神創造諸天與地。』在這節裏，起初是指創造的時候。末了，起初也指召會生活的開始。因此，回到起初，就是回到永遠裏的起初，回到神創造時的起初，或是回到召會的起初。（以弗所書生命讀經，六七七頁。）

信息選讀

神永遠的定旨就是神永遠的計畫。神有一個計畫，乃是祂在永遠裏所計畫的—神不是沒有定旨的；祂乃是有定旨的神。（召會實際的彰顯，一頁。）

〔羅馬八章二十八節裏所說到神的旨意，〕含目的意，指神計畫中有目的的定意。這旨意就是要產生祂長子的許多弟兄。（聖經恢復本，羅八 28 註 5。）

召會是一個大主題；召會是神計畫的，並且嚴格說來，召會就是神為着祂計畫的經綸。神的經綸完完全全與召會有關。神所計畫的，以及祂正在運行要完成的，就是召會，所以召會是神經綸的中心。…我們要明白召會，就必須看見，召會是神計畫的中心，也是神經綸的實質。

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.

我們也許說，神永遠定旨的標的是要得着召會，但這太籠統了。我們若用啓示的靈研讀以弗所書，就會領悟神計畫的目的，乃是要在子基督裏，憑着那靈，藉着一個身體，使神自己得着彰顯，而這身體是由祂藉着自己與人性調和，而重生變化的人所組成並建造的。（由基督與召會的觀點看新約概要卷二，二四四頁。）

以弗所三章十至十一節揭示一個事實，召會的存在是照着神在基督裏所立的永遠定旨。…召會的出現不是偶然的，乃是在永遠裏所計畫的。在時間開始之前，在永遠裏，神就定意要有召會。（召會實際的彰顯，一頁。）

在已過的永遠裏，並為着將來的永遠，神計畫並定意要在基督裏，為着基督得着召會。所以，召會不是短暫的，乃是永遠的。召會是在今世，也經過今世，卻是從已過的永遠就有，也是為着將來的永遠。召會在神永遠的定旨裏是永遠的，是神永遠計畫的中心、主題。（實行召會生活的基本原則，二至三頁。）

神計畫了甚麼？祂計畫要得着由一班人所構成的召會，他們配搭一起成為團體的身體，使祂能將祂的神性與其相調和。換句話說，這團體的身體乃是團體的器皿，神要將祂自己擺在其中。這就是神所計畫的事，這就是祂定旨的中心。神計畫要得着一個團體的身體，一個團體的器皿，使祂能將自己並祂一切的是與這器皿相調和。這器皿就稱為召會。

因此召會是神永遠計畫的中心。召會為甚麼對神如此可親、可愛、又寶貴？因為召會乃是神心頭的願望，是祂在時間開始之前所定意的。神在永遠裏就計畫要得着召會。（召會實際的彰顯，一至二頁。）

參讀：召會實際的彰顯，第一章；神對召會的計畫，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

晨興餽養

啓四 11『我們的主，我們的神，你是配得榮耀、尊貴、能力的，因為你創造了萬有，並且萬有是因你的旨意存在並被創造的。』

林後十三 14『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』

神的喜悅乃是祂心裏所切望的，就是要得着召會；神啓示祂隱藏的意願，是照着祂這個心中的願望。這是照着祂的喜悅。

神的喜悅是神在祂自己裏面豫先定下的。這就是說，神自己是祂永遠定旨的起始、來源和範圍。…宇宙的存在是照着神的定旨。天、地、萬物、以及人類，都是照着神所定的願望而有的。最終，這一切都要歸結於神的願望。…因為這願望是神所定的，所以無人無物能推翻這願望。在地上發生的每一件事，都是為着這個定旨。我們這些神的眾子，有神的恩典在我們身上洋溢，我們乃是祂定旨的中心點；萬有都為我們効力。神在祂自己裏面定了這個願望。在這件事上，祂沒有和其他任何人商議。（以弗所書生命讀經，八一頁。）

信息選讀

神的喜悅乃是在祂自己裏面，為着時期滿足時的經綸（弗一 10）所豫先定下的。…這裏的經綸，希臘文是 **oikonomia**，奧依克諾米亞，從這字演變為英文的 **economy**。神已豫先定下，要有一個經綸。宇宙中一切的國度—天使的國度、鬼的國度、人的國度、動物的國度、植物的國度—都是為着這個經綸，並且正向其推進。（以弗所書生命讀經，八二頁。）

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)

聖經全部的啓示向我們揭示，宇宙中的一切事物都是爲着召會。甚至神格的三個身位也是爲着這神聖的定旨，就是要得着召會以完成神永遠的計畫。

我們對神格的三個身位都很熟悉：父神、子神和靈神。神格這三個身位的存在，不是爲着使我們有三一的道理，乃是爲着成就神的計畫，以產生召會。神聖的三一乃是爲着將神自己分賜到人性裏，使召會得以產生。

父神是屬天電力的源頭；子神是屬天的電流；靈神是屬天電流的應用。這一切的目的乃是爲使神能將自己分賜並應用到我們裏面，使召會得以產生並存在。爲着召會的產生和存在，神必須在三個身位裏。

爲使召會能存在於宇宙間而彰顯神，就必須有諸天、地、空間、和眾多其他的東西。若沒有這些，神在宇宙中就不能得着召會彰顯祂自己。…一切都是爲着召會，一切也都是因着召會。

爲着產生召會，也需要有三部分的人，就是一個人有三部分—靈、魂和體。…不僅需要人，也需要人有三部分，有體，有魂，也有靈。爲甚麼人必須有三部分？因爲一部分必須爲着受造之物，一部分爲着人自己，還有第三部分爲着神。這樣，在宇宙中纔能有人所構成的召會。

若沒有在三個身位裏的神，沒有這許多受造的東西，也沒有三部分的人，召會就不可能產生。爲着得着召會這定旨，這一切都是必需的。神、受造之物和人，都是爲着召會；因此，最終我們看見，召會乃是神永遠計畫的核心、中心。（召會實際的彰顯，二至四頁。）

參讀：召會的異象與建造，第一章；以弗所書生命讀經，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『並將那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸，向眾人照明。』

五 32『這是極大的奧祕，但我是指着基督與召會說的。』

我…有負擔說到神對召會的定旨。…也許我們許多人有一點領會，但我們可能沒有充分的領悟。此外，我們應當能講說我們所聽過的這些事，並將我們所得印象深刻的事供應給人。

神對召會的定旨有三個主要項目。第一項是召會必須有完滿的兒子名分。（弗一 4～5。）第二項是神能藉着召會向祂的仇敵顯示祂的智慧。（三 9～11。）第三項是神要藉着召會，將萬有在基督裏歸一於一個元首之下。（一 10， 21～23。）這樣的說法是簡潔、清楚、有效又充分的。在研讀以弗所書時，〔以上〕所引的經節是最令人難以明白的經節。然而，神對召會的定旨就在這些經節裏。…兒子的名分、神智慧的顯示、以及萬有歸一於一個元首之下，乃是神對召會之定旨的三個主要項目。（召會作基督身體的異象、實行與建造，三六至三七頁。）

信息選讀

在新約時代來臨以前的歷世歷代中，召會是一個奧祕。『奧祕』指明有一樣東西是隱藏、無人知道的。你知道神為甚麼創造天地萬物？你知道神為甚麼創造亞當的族類——人類？你需要回答這問題說，『是要得着召會。』神的目的、心願不是要得着天，

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，也不是要得着許多不同的造物。神在這宇宙中的目的、心願是要得着召會。所以，一切都是為着召會。

天地萬物都是為着召會，但在新約時代來到以前，神從未將這事告訴任何人。亞當不知道，亞伯拉罕不知道，摩西不知道，大衛也不知道。這是一個奧秘，在舊約時代沒有一個人知道。今天這事對你仍然是個奧秘麼？

新約告訴我們，召會是隱藏在神裏面的奧秘。以弗所三章九節說，『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』從創立世界以來，造物的目的隱藏在神裏面，乃是一個奧秘。一切受造之物能看見神的創造，但沒有一個知道其中的目的。（實行召會生活的基本原則，三至四頁。）

我們先來看甚麼是奧秘。照着一般的說法，一個奧秘就是一件隱藏的事，是一般人所不知道的。但聖經中所題到的奧秘，意思還超過這個。認真的說，聖經裏面所說的奧秘，不光是指人所不明白、不知道、隱藏的事，更是指隱藏在神心裏的事。

譬如說，神所創造的宇宙萬有是非常顯明的，所以這一個創造的宇宙並不是一個奧秘，但是神創造宇宙的目的卻是一個奧秘。所有的世人雖然都看見神所創造的宇宙萬有，但是古往今來，很少有人能測透神創造的目的。這就是因為創造宇宙的目的乃是隱藏在神的心裏。在神的心裏，神的目的和計畫都是隱藏的，是人沒有辦法摸着的，因此就是個奧秘。這就是聖經裏論到奧秘的原則。（我們的異象—基督與教會，三二頁。）

參讀：召會作基督身體的異象、實行與建造，第一至三章；新約總論，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『就是照着啓示使我知道這奧秘，正如我前面畧畧寫過的，你們念了，就能藉此明瞭我對基督的奧秘所有的領悟，這奧秘在別的世代中，未曾給人們的子孫知道，像如今在靈裏啓示祂的聖使徒和申言者一樣。』

〔保羅在〕以弗所三章九節說，『將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』神的奧秘乃是祂隱藏的定旨。祂的定旨是要將祂自己分賜到祂所揀選的人裏面。因此有了神奧秘的經綸。這奧秘歷世歷代一直隱藏在神裏面，但現今已向新約的信徒照明了。（新約總論第十一冊，一六〇至一六一頁。）

神創造萬有（包括人），祂的心意是要人與神調和，以產生召會。撒迦利亞十二章一節說，耶和華鋪張諸天，建立地基，並造人裏面的靈。這指明諸天是為着地，地是為着人，而有靈的人乃是為着神。神奇妙的創造是以人為中心，為要產生召會。因此，以弗所三章九節說到隱藏在創造萬有之神裏的奧秘。（新約總論第七冊，一四頁。）

信息選讀

約伯埋怨神，說神知道他不作惡，卻不赦免他的罪孽，反無理的惡待他，並且照着藏在神心裏的，一再的攻擊他。（伯十1~17。）約伯對神說，『要指示我，你為何與我爭辯。』（2下。）在約伯記十章十三節他繼續說，『然而你待我的這些事，早已藏在你心裏；我知道這是你的意思。』這指明約伯找不出神這樣對

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，神心裏隱藏着一些理由。約伯是對的；有件事隱藏在神心裏。以弗所三章九節告訴我們隱藏在神裏的奧祕，這是個歷世歷代的奧祕。

亞當自己也不知道，神為甚麼按着自己的形像，照着自己的樣式造他。（創一26。）神歷世歷代以來將祂的目的隱藏起來，沒有告訴以諾、挪亞、亞伯拉罕、摩西、大衛、所羅門、以賽亞、或任何一位申言者。創造主在祂的創造中作了許多，但在新約時代以前，沒有向任何人揭示祂的定旨。

這隱藏的奧祕乃是神渴望在祂神聖的三一裏，將祂自己分賜並作到祂所創造的人裏面，使人成為祂的複製，成為祂的彰顯。（約伯記生命讀經，五八至五九頁。）

有一天主來了，祂受死、復活、升天，又降下成為聖靈，並興起一些人。這些人有的是使徒，有的是申言者，有的是教師；他們都領受了啓示。隱藏在神裏面的奧祕，那時向他們啓示了。他們看見，就得知創造的目的，是要得着召會。在已過的世代，召會是隱藏在神裏面的奧祕；直到新約時代，纔向使徒和申言者啓示出來。（實行召會生活的基本原則，四至五頁。）

聖經包括六十六卷書，開始於創世記的神和神的創造，終極完成於啓示錄的新耶路撒冷；在聖經這兩端之間，有許多的歷史、教訓、豫言和豫表。我們若只照着這些事來明白聖經，就仍不認識聖經。我們需要看見，神永遠的經綸，就是神永遠的目的同祂心頭的願望，要將祂自己在祂神聖的三一裏，作為父在子裏藉着那靈，分賜到祂所揀選的人裏面，作他們的生命和性情，使他們與祂一樣，作祂的豐滿，祂的彰顯。（約伯記生命讀經，六五至六六頁。）

參讀：新約總論，第三百三十七篇；以弗所書生命讀經，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 『這恩典賜給了我這比眾聖徒中最小者還小的，叫我將基督那追測不盡的豐富，當作福音傳給外邦人，並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

按照以弗所三章四節，召會有一個特別的名稱—基督的奧秘。神是個奧秘，祂是真實的、活的、全能的，卻是看不見的。從來沒有人見過神，（約一 18 上，）所以神是個奧秘。這位奧秘的神具體化身在基督裏，因此，基督乃是神的奧秘。（西二 2。）保羅在以弗所三章四節用了『基督的奧秘』一辭，來說明神永遠經綸裏作基督身體的召會，指明召會乃是基督的奧秘。（真理課程四級卷一，一六二頁。）

信息選讀

在創立世界之前，在已過的永遠裏，神所作的頭一件事，也許就是立了一個經綸，要產生召會來彰顯神。歷世歷代隱藏在神裏奧秘的經綸，乃是要產生召會，好顯出神萬般的智慧。（神在祂與人聯結中的歷史，一五頁。）

我們也必須有那論到隱藏在神裏之奧秘經綸的高標準福音。（弗三 9～11。）…這個更深的奧秘就是宇宙的目的和意義。這個奧秘不為人知，但是向眾使徒，特別是向使徒保羅啓示出來。所以保羅告訴我們，他所傳講的不僅是基督那追測不盡的豐富，也是那歷世歷代隱藏在神裏之奧秘的經綸。…神的願望就是要得着一班人盛裝祂，使他們成為基督身體的眾肢體；使基督成為他們的生命，他們的頭，他們的彰顯；並使

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

他們和基督成爲一個宇宙的新人，彰顯基督這位具體化身的神，以完成祂永遠的定旨。神的奧祕就是基督，基督的奧祕就是召會，基督與召會乃是極大的奧祕，（五 32，）就是那歷世歷代隱藏在神裏面，又向使徒保羅啓示出來的奧祕。

最高的福音就是基督同着召會的福音。我們必須看重、欣賞、並寶貴召會。我們享受召會生活作最高標準的福音。…這隱藏在神裏奧祕之經綸的福音，是要產生召會，好照着神永遠的計畫或定旨，作神的彰顯，使神得榮耀。召會之所以可愛，是因爲召會乃是神的彰顯和榮耀。當神有了召會，神就得了彰顯並得了榮耀。我們需要在這樣一個高標準上，在神的彰顯並祂的榮耀中享受神。

保羅將神聖的經綸當作福音傳講。以弗所三章八節啓示基督那追測不盡之豐富的福音，九節就啓示歷世歷代隱藏在神裏之奧祕經綸的福音。我們必須認識、經歷這經綸，並將這經綸當作高標準的福音向新人傳講。許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當中，很少人享受國度的福音，在神聖的生命裏受神聖的管治。很少人享受基督那追測不盡之豐富的福音，以及那歷世歷代隱藏在神裏之奧祕經綸的福音。（神命定實行新約經綸的路，一三九至一四二頁。）

重生的人在人性裏帶着神性，又在神性裏帶着人性，自然而然成了一個生機體，就是基督的身體；基督的身體就是神的召會作神新造裏的新人，以完成神的新『事業』，就是建造基督的身體，作三一神的豐滿和彰顯。這豐滿乃是三一神的生機體，要終極完成於新耶路撒冷。（約伯記生命讀經，六七頁。）

參讀：神命定實行新約經綸的路，第十四章；真理課程四級卷一，第十三課。

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

第一週詩歌

補535

基督心愛惟有召會

(英1229)

降 E 大調

4/4

一 基 督 聖 心 深 愛 慕, 無 他, 惟 有 召 會;
 言 語、計 畫 並 行 動, 皆 以 她 為 依 歸。
 此 情 此 意 永 堅 定, 無 何 能 以 搖 撼;
 召 會 縈 繞 祂 心 頭, 遠 在 創 世 之 前。

- 二 萬有尙都未開始, 祂已籌畫全備,
 要得祂心所鍾愛, 與祂喜悅匹配。
 萬物受造雖奇妙, 並非祂所專注;
 深藏祂心難追測, 乃一榮耀新婦。
- 三 贏得佳偶相與共, 是祂所最心許;
 美哉, 此情永不移, 此意始終不渝。
 人雖被罪深誘害, 無助、無望、無倚;
 祂心所望從未棄, 戀慕之情依依。
- 四 祂愛何廣難估量, 藉祂憐憫臨及;
 親自施恩來找尋, 深哉, 智慧無匹。
 傾注愛情得她心, 此愛惟神盡知;
 傾倒祂命作祭物, 馨香上揚不止。
- 五 今在復活榮耀裏, 與她親近無距,
 祂的笑臉時顯露, 情深, 難以言喻。
 日近一日, 祂新婦 單單將祂注視,
 浸沐新郎榮耀中, 等候被提之時。

WEEK 1 — HYMN

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

第二篇

召會原初的情形、 召會的墮落、 以及召會的恢復

讀經：太十六 18，啓一 11，徒十四 23，多一 5，
西一 18，二 19

綱 要

週 一

壹 我們在主恢復裏的歷史不是一種組織或運動，乃是一個恢復的歷史——約一 1，約壹一 1：

一 在馬太十九章八節，我們看見恢復的原則：
『從起初並不是這樣』：

1 恢復的意思是回到起初；我們需要回到起初，接受主的恩典回到神原初的心意，回到神起初的命定。

2 『恢復』一辭意指一樣東西原初有，後來墮落、破壞、失去了，因此必須將它帶回原初的情形和正常的光景——但一 1～2，拉一 5，六 5。

二 我們說到召會的恢復，意指召會原初即存在，後來墮落了，於是需要把召會帶回原初的情形。

三 主對召會的恢復帶我們回到起初，為要完成神永遠的定旨，以及祂對召會起初的心意——

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 我們需要就着神的心意和祂的成就，以及撒但破壞的工作，來明白召會的恢復—11 節：

一 新約啓示，神對於召會有一個明確的心意、定旨和目標；首先神有一個定旨，然後祂進來完成祂的定旨—啓四 11, 弗一 4 ~ 5, 9, 11, 22 ~ 23。

二 新約也清楚的記載，神的仇敵如何進來破壞神所成就的—太十六 18, 十三 24 ~ 32:

1 撒但用以破壞神所成就之事的方方法，有內在和外兩面：

a 內在的一面，乃是損害並敗壞神的子民—徒五 3。

b 外在的一面，乃是破壞神所成就的—太十三 32。

2 撒但產生許多基督的代替品，分裂基督的身體，並且藉着聖品階級與平信徒制度扼殺身體上肢體的功用—西二 8, 啓二 6, 14 ~ 15。

三 神乃是一位有永遠定旨的神；祂滿有定旨，祂一旦定意要作一件事，就沒有甚麼能改變祂的心意或使祂停止；因此，在撒但的破壞後，神就進來重新作祂先前所作過的—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復；這就是把一切被撒但破壞而失去的事物再帶回來，並照着祂永遠的定旨和原初的心意使召會得着恢復—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 我們要認識召會恢復的需要，就需要知道召會原初的情形以及召會的墮落：

一 召會原初的情形有以下的特点：

- 1 在原初的召會中，信徒不分階級—羅十二 4～5：
 - a 信徒都是弟兄，不分等級—太二三 8。
 - b 信徒都是基督身體上的肢體，平等配搭，各盡功用—羅十二 4～5。
 - c 信徒都是神的祭司，沒有居間階級，沒有聖品與平俗之分—彼前二 5，9。
- 2 早期的召會完全與世界分別，在世界而不屬世界—羅十二 2，約壹二 15，林後六 14～17。
- 3 原初的召會完全斷絕偶像，並完全讓神說話—約壹五 21。

- 4 一地只有一個召會，一個基督身體的顯出—林前十二 27，一 2，啓一 11。
 - 5 各地召會交通雖是一個，行政卻是各自獨立的，沒有總會，也沒有聯合會—林前十 16。
 - 6 眾召會尊崇基督為元首，讓聖靈掌權—西一 18，二 19，徒十三 1～2，十 19～20，十一 12。
- 二 召會的墮落包括：有了階級，與世界聯合，有了偶像，有了分裂，不讓神說話，有了統一的組織，篡奪了基督作頭的地位，侵犯了聖靈的主權。

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 召會的恢復是逐漸進步的：

- 一 第一世紀還沒有過去，主的恢復就開始了；一世紀接着一世紀，這恢復接續不斷的往前——提後二 19～26。
- 二 在十六世紀，路德馬丁起來改教，將封鎖的聖經解禁；他也根據聖經恢復因信稱義，但正確的召會生活仍未恢復——羅一 17：
- 1 更正教並沒有與世界斷絕，也沒有去掉居間階級。
 - 2 更正教裏有了更多的分裂，各公會並未脫去統一的組織。
 - 3 各公會並未讓基督有完全的地位，也未讓聖靈有完全的主權。
- 三 在十八世紀，新生鐸夫被主興起，帶領摩爾維亞弟兄們恢復召會生活；他們與世界斷絕，去掉階級之分，注重交通配搭，盡力保守合一，去掉形式上統一的組織，並且讓基督為首，讓聖靈在他們中間掌權。
- 四 在十九世紀，主在英國興起一班弟兄們，進一步恢復召會生活——啓三 7～13：

- 1 聖經在弟兄們手中，真是一本解開的書，一本發光的書，因為他們絕對聽從主的話；許多重要的真理

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

都藉着他們釋放出來—提前二 4。

2 他們絕對去掉階級，同作弟兄，互為肢體，特別注重相愛和交通。

3 他們絕對消除宗派，維持合一的見證。

週 五

4 不過，他們在某些方面是失敗的，所以那時主在整個西方世界都無法繼續往前。

五 我們需要看見在遠東召會之恢復的要點：

1 在一九三三、三四年間，我們清楚看見一件很重大的事，就是召會以地方為界限的原則—徒十四 23，多一 5，啓一 11：

a 這一面能避免分裂和紊亂，另一面又能避免超地方的聯合。

b 按聖經的教訓看，每一個地方的召會都該直接活在主面前，向元首基督負責—西一 18，二 19，徒十三 1～2。

2 我們持守一個原則：召會的行政是地方的，召會的交通是宇宙的—十四 23，二 42，林前十 16～17：

a 各地召會有各自的行政，召會的行政是不能超過地方的。

b 召會的交通不能僅是地方的，而必須是宇宙的，因為召會的交通乃是基督身體的交通。

3 我們清楚看見各地召會不能有統一的組織，因為各地召會都該直接受元首基督的管治，也該直接服聖靈的權柄—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 我們注重普遍的祭司職分，也就是注重每個得救的人都是祭司——彼前二 5，9。

5 我們也注重身體的配搭事奉，勸勉眾聖徒都以身體為原則，一同配搭事奉——羅十二 4～5，林前十二 12～27。

6 我們注重召會事奉的實行——羅十二 5～11。

週 六

伍 主的恢復與今天的基督教全然不同；這恢復與基督教之間是不可能妥協的——太十三 31～33，44～46，啓十八 4，十九 1～3，7～9：

一 召會的恢復就是要帶我們脫離不合乎聖經的聖品階級與平信徒制度，並歸回起初照着神聖啓示而有之召會生活的純正實行——二 6，15，太十六 18，啓二 20～22。

二 我們中間的歷史一直是毫無妥協的完全離開基督教——拉一 3～11，六 3～5，啓十八 4。

三 地方召會與基督教之間不該有橋梁；我們應該就是我們所是的，沒有妥協或假冒，維持我們與基督教之間的鴻溝——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.

第二週•週一

晨興餽養

弗三 10 ~ 11 『為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，這是照着祂在我們的主基督耶穌裏，所立的永遠定旨。』

我們必須看見，我們的歷史不是論到一個組織或運動的歷史，這是主的恢復的歷史。…主的恢復把我們帶回到起初，過正當的召會生活。在中國主恢復的早期，主在消極一面給我們看見基督教國的錯誤，又在積極一面給我們看見召會。（召會與地方召會的歷史，一四七頁。）

信息選讀

〔在馬太十九章八節，〕主不與法利賽人爭辯，卻說，『摩西因為你們的心硬，纔准你們休妻，但從起初並不是這樣。』關於休妻，摩西的誠命偏離神原初的命定；但屬天的王基督，為着諸天的國，將人的婚姻恢復到起初。

在八節，我們看見恢復的原則。恢復的意思就是回到起初。存在的東西也許不能追溯到起初。…起初，神命定一個丈夫、一個妻子，那時沒有休妻。因着人的心硬，摩西纔容忍休妻的事，並准人給妻子休書就可休妻。主問法利賽人是顧念神的命定，還是顧念他們的硬心。每個尋求神的人都該說，『主阿，憐憫我，叫我顧念你原初的命定。我不顧念我的硬心。我定罪、棄絕我的硬心，並回到你原初的命定。』這就是恢復的意義。

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.

今天許多基督徒為某些事爭辯。因着墮落之人的心硬，主就容忍一些事。我們該同意這種容忍和人的心硬麼？當然不該。反之，我們必須接受主的恩典，回到神原初的命定。我們必須回到起初。（馬太福音生命讀經，六九六頁。）

『恢復』一辭的意義，是再次得回失去的東西，或使事物回到正常的情形；意即在遭受破壞或失去了以後，再使事物復原或回到正常的情形。…因為經過了許多世紀的歷史，召會已經墮落了，她需要回復到照着神原初心意的光景。我們對於召會的異象，應當受到管治，不是照着現今的情形或傳統的作法，乃是照着聖經裏所啓示，神原初的心意和標準。

我們需要認識召會的恢復，與神的心意及其完成，並撒但破壞的工作之間的關係。新約啓示，神對於召會有一個明確的心意、定旨和目標。新約也有一幅清楚的圖畫，給我們看見神如何照着祂的心意而有所成就。首先神有一個定旨，然後祂進來完成祂的定旨。此外，新約也清楚的記載，神的仇敵如何進來破壞神所成就的。撒但用以破壞神所成就之物的方法，有內在和外在兩面。內在的一面，乃是破壞並敗壞神的子民；然後，撒但企圖在外面破壞神所成就的。然而，神乃是一位有永遠定旨的神。祂是滿有定旨的神，祂一旦定意要作某事，就沒有甚麼能改變祂的心意或使祂停止。所以，在撒但的破壞後，神就進來重新作祂先前所作過的，這樣的重新再作就是祂的恢復。這就是把一切被神仇敵撒但所破壞並失去的事物再帶回來。（新約總論第七冊，四五九至四六〇頁。）

參讀：新約總論，第二百二十三至二百二十四篇；召會與地方召會的歷史，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

第二週•週二

晨興餽養

太二三 8『但你們不要受拉比的稱呼，因為只有一位是你們的夫子，你們都是弟兄。』

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

撒但起頭是用許多代替品篡奪基督的地位，之後又發明聖品階級與平信徒制度。…起初所有的肢體都是正常、盡功用的肢體，無一例外。然而，仇敵漸漸設立了聖品階級與平信徒制度，將功用只限於少數信徒。因着大部分信徒的功用被排除，身體就癱瘓了。

〔撒但〕第一步是要頂替生命。他使用基督以外的一切來作這事。他第二步是要扼殺功用。他是藉着設立聖品階級與平信徒制度來作這事。…我們必須看見這些行動背後，仇敵撒但那邪惡的計謀。…每位信徒都必須是身體上盡功用的肢體。（召會的異象與建造，五四至五五頁。）

信息選讀

我們認識了召會原初的樣子，我們纔能知道召會是在那一點上變質了，是在那一點上出事了，也纔能知道召會是在那一點上又恢復了，是在那一點上又改正了，或者還有甚麼點沒有恢復，沒有改正。

關於召會原初的情形，我們…〔可以〕找出幾個和召會的見證與立場有關係的重點，來看一下，藉以認識召會到底是一個怎樣的東西，她的原則是甚麼，她的組成是怎樣，她的立場又是甚麼。

原初的召會有一個特點，就是所有得救的人，一點不分階級，大家彼此作肢體，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，沒有等級之分。當主在世上的時候，祂就很清楚的對門徒說過，外邦人有君王和大臣管理他們，但是在你們中間，就是在召會裏頭，不可這樣。在召會裏，凡要為大的，凡願為首的，都要作眾人的僕人。…所有的人都是平等作弟兄，沒有等級高低之分。（太二十 25～27，二三 8～11。）

第二，信徒都是基督身體上的肢體，大家平等配搭，各盡功用。這在羅馬十二章四至五節，林前十二章十二至二十七節，和以弗所四章十六節，說得很清楚。沒有一個得救的人，不是基督身體上的肢體。…一個人只要是得救的，他在召會中，就是一個有功用的肢體，和眾聖徒一同配搭事奉主。

第三，信徒都是神的祭司。在舊約的時候，以色列人中間有一班人是作祭司的，其他的人都是平常人。…但是到了新約，在召會中，就沒有這個居間階級了，信徒都是神的祭司，並沒有所謂『聖品』和『平俗』的分別。人在神面前都是祭司，這纔是正常的光景。

原初的召會另一種顯着的情形，就是完全與世界分別，在世界而不屬世界，正如主在約翰十七章十四至十七節，和十八章三十六節所說的。

偶像是神的對頭，召會是神的見證。召會若是有了偶像，召會就變質了。這是定規的。我們從行傳十五章二十九節的話可以看出，原初的召會對偶像的棄絕，是非常徹底的。

在原初的召會中，沒有人的意見，沒有人的制度，乃是完全讓聖靈藉着聖經來說話。他們讓神的聖經有地位，也讓神的聖靈有地位。（教會的見證與立場，二一〇、二一三至二一八頁。）

參讀：新約總論，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

第二週•週三

晨興餽養

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

原初的召會，還有一種明顯的情形，就是在一個地方，只有一個出現。…在耶路撒冷是一個，（徒八 1，）在安提阿是一個，（十三 1，）在以弗所是一個，（啓二 1，）在哥林多是一個，（林前一 2，）…在原初，一個地方只有一班基督徒，只有一個召會。這個原則是非常嚴格的，就是一地只能有一個召會。（教會的見證與立場，二一九頁。）

信息選讀

在原初的時候，雖然各地召會之間的交通是一個，但她們的行政卻是各自獨立的，沒有總會，也沒有聯合會。按原則說，地方召會該直接活在基督跟前，讓基督作元首。…這種光景，一面能免去分裂，一面又能不失去元首基督的地位，而讓聖靈掌權。

召會是基督的身體，基督是召會的頭，（西一 18，弗四 15，）藉着聖靈在召會中掌權。（徒十三 2，十五 28。）在原初的召會中，就是這樣。他們沒有人意，也沒有人的權柄。…尊崇基督為元首，順服聖靈的權柄，乃是原初召會的一種最高特徵。

可惜這種情形並不長久，沒有多少時候，召會就逐漸變質，而失去了原初的情形。…召會的變質，第一是有了階級。這種情形早在第二世紀的開始就

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。那時在羅馬的召會有一位長老，名叫革利免（Clement），在他所寫的書信裏，明明題到把猶太教的祭司制度，帶進召會裏面的事。…召會的變質，第二是與世界聯合。到了主後三百一十三年，羅馬帝國的皇帝康士坦丁（Constantine）接受了基督教，就使召會和羅馬帝國，也就是和世界聯合了。…召會的變質，第三是有了偶像。這是更不得了的事。召會變質到了羅馬教，裏頭就充滿了各樣的偶像。

召會的變質，第四是不讓神說話。羅馬教到一個時候，就把聖經封鎖起來，而以他們教皇的話為準則。這樣，就是不讓神說話，而把神的口封了。…召會的變質，第五是有了分裂。最晚自第二、三世紀初葉，召會就不斷有少數的人，因着真理的見解，或制度的不同，而與大多數的人分開了。…召會的變質，第六是有了統一的組織。這就把前面所說原初召會一地一會的原則破壞了。早在第三世紀中葉，居普良就主張把召會統一起來。同時他也用了『公召會』（Catholic Church，意思就是大同的召會）這個名稱。

召會的變質，最厲害的一點，就是篡奪了基督作頭的地位，侵犯了聖靈的主權。到召會有了非法統一組織的時候，基督在召會裏就完全沒有地位了，聖靈在召會裏也完全不能掌權了。…〔今天〕召會所有的特點，就變質淨盡了，甚麼都沒有了，從裏頭到外頭，從原則到性質，從實際到外表，從見證到立場，全數變質了。（教會的見證與立場，二二二至二二五、二二七至二三二頁。）

參讀：教會的見證與立場，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

第二週•週四

晨興餽養

啓三 8『我知道你的行爲；看哪，我在你面前給你一個敞開的門，是無人能關的；因爲你稍微有一點能力，也曾遵守我的話，沒有否認我的名。』

提前二 3～4『〔救主神〕願意萬人得救，並且完全認識真理。』

第一世紀還沒有過去，主的恢復就開始了。爾後歷史也告訴我們，一世紀接着一世紀，這個恢復雖是星星點點，卻是接續不斷，也是越積越多的。直到一千五百年，德國有位路德（Martin Luther）弟兄被主興起，他承繼已往，將這十六個世紀主所恢復的集其大成。然而，並不是說那時恢復已經成功，主的恢復還是繼續向前。（新約福音的祭司，一二六頁。）

信息選讀

直到十六世紀，…封鎖的聖經開禁，這是路德所作的一件大事。其次，他也根據聖經，看見並恢復因信稱義的亮光。可是召會的事奉、傳福音的作法等，依舊不變。（新約福音的祭司，三三頁。）

更正教在一開始的時候，就變作了國教，而落到政權的手中。所以更正教並沒有脫開世界，還是和羅馬教與羅馬帝國調和的原則一樣。

更正教〔也〕沒有去掉居間階級。…更正教一開始，先是以國家爲別，以國界爲限，分成了一些國教。後來又因着主張不同的真理，採用不同的制度，推崇不同的屬靈偉人，而分出了許多私立的會。…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

會，仍舊各自成立統一的總會。

總括來說，更正教雖然比羅馬教的確進步了許多，但並沒有完全徹底的恢復，還沒有讓基督有完全的地位，也沒有讓聖靈有完全的主權。

又過了二百年的光景，到了十八世紀的初葉，神又有一次進一步的恢復，那就是在摩爾維亞弟兄們身上的恢復。…他們不僅有聖經在手裏，並且相當聽從聖經的話。…他們真是脫離了世界，與世界斷絕了。他們與任何的政治都不調和。…他們是絕對不沾染偶像。…他們去掉了階級的分別。…他們還盡力保守合一，放棄不同的見解。…在他們那個恢復裏面，也去掉了形式上統一的組織。他們沒有分會、總會這類的東西。…他們有了這種光景，當然就是讓基督為首，讓聖靈掌權了。（教會的見證與立場，二三七至二三八、二四〇至二四四頁。）

十九世紀，英國也有弟兄們興起再有恢復。（新約福音的祭司，三三頁。）

這一次的恢復，是非常的徹底。…第一，他們絕對聽從主的話。…召會中分階級的光景，到了他們那個時候，纔真是乾乾淨淨的去掉了。…他們只是單純的在神面前彼此作弟兄，互相為肢體，尤其是特別注重相愛和交通。…脫離宗派的事，可以說是他們創始的。…他們來在一起，維持召會合一的見證。（教會的見證與立場，二四五至二四七、二四九頁。）

參讀：教會的見證與立場，第三部分第三篇；召會的歷程，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

第二週•週五

晨興餽養

林前十 16 ~ 17『我們所祝福的福杯，豈不是基督之血的交通麼？我們所擘開的餅，豈不是基督身體的交通麼？因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

主繼續再有恢復。到了十九世紀，主又在英國興起一班弟兄們，他們再進一步在召會生活方面有恢復，不過，他們在某些方面仍是失敗的。所以，這時主在整個歐美地區，無法繼續的往前。就在二十世紀初，主來到遠東，興起一位年輕的中國弟兄倪柝聲。他起初所接受的幫助，都是承繼弟兄會的。但是經過十年後，他發現從前所領受的，並不是那麼完全，因此他有了轉變，甚至多次的轉變。（新約福音的祭司，一二七頁。）

信息選讀

在一九三三至三四年間，我們清楚看見一件很重大的事，就是召會以地方為界限的原則。…許多地方都有弟兄們起來聚會，那麼一地一地的聚會，該以甚麼為界？…為着這個問題，就有弟兄花了很多的工夫讀聖經，結果就讀出了召會是以地方為立場、為分界，就是一個地方一個召會的亮光。

所以從一九三四年起，我們就根據這個原則，無論是多大的地方，只能有一個召會；無論是多小的地方，也是有一個召會。這樣，一面能避免分裂，避免紊亂，另一面又能避免超地方的聯合。因為這地若和那地聯合起來，就叫基督失去了地位，叫聖靈失去了權柄。這是不討主喜悅的，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

聖經的教訓看，每一個地方的召會，都是直接活在主面前，向元首基督負責的，沒有上級會，沒有總會，也沒有聯合會。

〔因着我們看見這點，〕所以大家都遵守一個原則，就是：召會的行政是地方的，交通是宇宙的。我們從神的話語裏清楚看見，召會的行政乃是地方的，而召會的交通卻是宇宙的。各地召會的行政，都是就地為政，各自獨立的。各地召會有各地召會的長老，有各地召會的行政。召會的行政，是不能超過地方的；一超過地方，就叫召會失去了地方性質，各地召會就不能直接活在元首基督跟前。但是召會的交通，不能僅是地方的，而必須是宇宙的，因為召會的交通乃是基督身體的交通。每一個地方的召會，都必須和各地的召會有交通，否則就是一個宗派。

我們…也清楚看見，各地召會的行政，既都是就地為政的，就各地召會不能有統一的組織。各地召會都該直接受元首基督的管治，也該直接服聖靈的權柄。

同時，我們注重普遍的祭司職分，注重每個得救的人都是祭司。猶太教大多數人是平民，只有少數人是祭司。羅馬教和更正教，把猶太教這個制度拿過來應用。…〔然而我們注重〕所有的弟兄姊妹都是神的兒女，都是基督身體上的肢體，都是神的祭司，都能直接親近神，都能直接事奉神。…我們也注重身體的配搭事奉，要眾聖徒以身體為原則，配搭起來事奉主，而不是每個人單獨的事奉。…我們也注重召會事奉的實行。我們在各樣事奉的事上，不願單有理論，也要有實行。（教會的見證與立場，二六一至二六五頁。）

參讀：召會的歷程，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

第二週•週六

晨興餽養

太十三 33『祂對他們另講一個比喻說，諸天的國好像麵酵，有婦人拿去藏在三斗麵裏，直到全團都發了酵。』

啓十八 4『我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。』

主的恢復與今天的宗教全然不同。我們不關心只在字句上認識聖經。我們在這裏—在主的恢復中，乃是要實行神的經綸。主的恢復與基督教之間是不可能妥協的。在恢復裏，我們棄絕木、草、禾楷。但許多基督徒不僅歡迎這些拙劣的材料，也欣賞、稱讚、高舉並宣傳它們。…在主的恢復裏，我們寧願要少量的金、銀、寶石，也不要一大堆的木、草、禾楷。許多宗教領袖和聖經教師屬靈的眼睛瞎了。…他們在字句上查考聖經，卻不認識出埃及二十五章一至九節這類經文奧祕的實際。我們不在意傳統的教訓，只在意神在祂話語中的啓示。（出埃及記生命讀經，一一二三至一一二四頁。）

信息選讀

因着基督教國這樣攙雜，所以人得着細麵的同時，也得到酵，因為二者已成爲一了。這就是爲甚麼我們很難完全從基督教國裏出來。

雖然我在一九二五年已經與倪弟兄有接觸，但我還沒有完全進到主的恢復中，直到一九三二年。自那時起，我看見主的恢復經過了一個過程，從基督教國裏出來。甚至今天我們還沒有徹底從基督教國裏出來。我們裏

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，甚至不自覺的，仍然有些基督教國的東西。我們來聚會，可能期待有一位好講員向我們說話。在性質上，這就是墮落基督教國的元素和因由。這是主所恨惡尼哥拉黨之教訓—聖品階級與平信徒制度—的邪惡元素。（啓二6。）為甚麼我們來聚會沒有豫備要供應一些話？我們可能說自己很軟弱，但我們極其巴望聽一篇好信息。我們可能不喜歡參加沒有好講員的聚會；這就是我們裏面仍殘留着聖品階級與平信徒制度的詭詐元素。…主的恢復就是要帶我們脫離這種不合乎聖經的制度，並歸回起初照着神聖啓示而有之召會生活的純正實行。

我分享這一點是要幫助大家看見，我們中間的歷史一直是毫無妥協的完全離開基督教。我們中間有些所謂的同工，一直竭盡所能的去妥協，這是何等羞恥。他們說，在公會與地方召會中間有一道鴻溝，他們自認是啣接這道鴻溝的橋梁。

因着我們為着純正的召會生活站住，就得罪了其他人。但我們能怎麼辦？保羅在加拉太一章十節說，『若我仍討人的喜悅，我就不是基督的奴僕了。』我們若討人的喜悅，就不會像保羅一樣受逼迫。主恢復的歷史是脫離現今邪惡世代，並在這世代之外的歷史。我們已經把我們與基督教之間的橋梁燒了，但我們中間有些人卻想搭一座橋將我們帶回去。我們需要把所有橋梁燒掉。地方召會與基督教之間不該有橋梁。萬物都各從其類，公會是從公會的類，地方召會應該從地方召會的類。我們應該就是我們所是的，沒有妥協或假冒。…我們需要維持我們與基督教中間的這一道鴻溝。這鴻溝越寬越好，因為這是我們與現今這邪惡世代之間的鴻溝。…我們的歷史乃是在現今邪惡世代之外的歷史。（召會與地方召會的歷史，一四八至一四九、一二九至一三一頁。）

參讀：召會與地方召會的歷史，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

第二週詩歌

WEEK 2 — HYMN

補512

七個召會真相

(英 1274)

降 E 大調

4/4

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

一 在啓示錄 第二、三章，顯出七個 召會真相；

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

其中教訓 爲着你我，在恢復中 切莫錯過。

- 二 不但她們需要細聽， 我們更有留心必要；
爲祂旨意，主發警告， 使祂召會聖潔榮耀。
- 三 對以弗所，主有呼召： 起初的愛你已失去；
只顧工作，卻忘了主； 快快悔改，恢復當初。
- 四 必須轉向主的自己， 其他的愛都要丟拋；
哦，讓我們聽祂呼召， 切勿失去宇宙至寶。
- 五 對士每拿，受苦之子： 你曾被試，但不僅此；
至死忠心，不可怕死， 甘願犧牲魂與身子。
- 六 忠心直到天然除淨， 不能看輕一切環境；
主讓它們臨到你身， 有祂美意，試你愛情。
- 七 到別迦摩，墮落更深， 基督教與世界通婚；
忠心的安提帕殉道， 惟有他纔敢反宗教。
- 八 我們必須恐懼戰兢， 小心勿與世界行淫；
惟有主話，能救我們， 只要對它不斷經營。
- 九 推雅推喇跟在後面， 她的能力並非屬天；
細麵與酵混成一片， 妓女和獸聯成一線。

(辭接後面)

In Revelation two and three

The Church — Her Course

1274

1. In Rev - e - la - tion two and three, The sev - en lo - cal
church-es see: The les - sons there for you and me Are for the Lord's re - cov - er - y.

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 我們攙雜,求主光照, 主來顯明所有假冒;
除去一切或壞或好, 直至絕對被你得着。

十一 從撒狄中看得清楚, 生命乃是惟一道路;
她說她活,其實是死, 撒狄必須接觸活主。

十二 主,引我們摸着生命, 勝過所有死的情形;
脫離一切宗教背景, 滿足你心,充滿生命。

十三 非拉鐵非最終出現, 應當守住她的冠冕;
主名主話,弟兄相愛, 如此召會,爲主所愛。

十四 弟兄姊妹完全是一, 藉着生命纔有實際;
單單持守祂的自己, 如此通行神的旨意。

十五 對老底嘉應當留心, 她的墮落大有原因;
皆因她說我富足了, 卻不知道主離開了。

十六 我們不能再像溫水, 靈要火熱,一直跟隨;
豐富進入生命經歷, 得主稱許同祂坐席。

十七 主阿,今天求你光照, 使你道路給我看見;
擦我眼睛使我富足, 你的恢復快快實現。

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

召會的墮落——

巴比倫的原則以及得勝的路

讀經：啓十七 1～6，十八 4，7，利一 3～4，9，
六 10～13

綱 要

週 一

壹 巴比倫（希伯來文，Babel，巴別）的原則
是人打算用人的能力（由甞頭所表徵），憑
人的努力從地上造到天上——創十一 1～9：

一 石頭是神造的，甞頭是人造的，是人的發明，
人的產物。

二 照着巴比倫原則而活的人，沒有看見他們是
有限的，卻以為他們有天然的本事，能憑着
人的努力，就可以作主的工——參林前十五
10，58。

三 神的建造不是用人造的甞，靠人的勞力，乃
是用神所創造並變化的石頭，且靠着神的工作——三 12。

貳 巴比倫的原則就是裝假——啓十七 4，6，
太二三 25～32，路十二 1：

一 亞干所犯之罪的意義，是他貪愛一件美好的
巴比倫衣服，想要把自己裝飾一下，讓自己

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

體面一點，光彩一點—書七 21。

二 這就是欺騙了聖靈的亞拿尼亞和撒非喇所犯的罪—徒五 1～11：

- 1 他們沒有那麼愛主，卻要顯出是那麼愛主的；他們裝假。
- 2 他們沒有甘心樂意把一切都奉獻給神，但他們在人的面前卻假冒是完全奉獻的。

三 甚麼時候，我們穿上一件與自己實際光景不相稱的衣服，我們就是在巴比倫的原則裏—太六 1～6，十五 7～8。

四 因着要得人的榮耀所作假冒的事，是憑着妓女的原則作的，不是憑着新婦的原則作的—約五 41，44，七 18，十二 42～43，林後四 5，帖前二 4～6。

週 二

叁 巴比倫的原則就是不看自己為寡婦，反倒榮耀自己，生活奢華—啓十八 7：

一 惟有墮落的人，不看自己為寡婦；就某種意義說，在基督裏的信徒在今世是寡婦，因他們的丈夫基督不在他們這裏了；因為我們所愛的主不在世界這裏，我們的心也不在這裏—太九 14～15，路十八 3。

二 我們生活中任何過分的就是奢華，就是巴比倫的原則—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.

肆巴比倫的原則就是妓女的原則——啓十七 1～6:

週 三

一 巴比倫的目的就是要傳揚人的名，否認神的名——創十一 4:

- 1 以主的名之外的名稱呼召會，就是屬靈的淫亂——參啓三 8。
- 2 召會如同貞潔的童女許配基督，除了她丈夫的名以外，不該有別的名——林後十一 2，林前一 10。

二 巴比倫的意思就是混亂——創十一 6～7:

- 1 在召會中我們不該有不同的說話；我們該只有一個心思，一個口，在一個職事之下，同有一個獨一的教訓，為着一個身體——羅十五 5～6，林前一 10，腓二 2，提前一 3～4。
- 2 當我們在心思裏，我們就在巴比倫的原則裏；當我們在靈裏，我們就在今天的耶路撒冷裏，其中有神聖的一——約四 23～24，弗四 3。
- 3 我們不敢有任何的分裂，因為我們的丈夫基督是一位，並且我們這些作祂妻子的也是一個——太十九 3～9。

三 對於在巴別背叛的人，結果乃是分散——創十一 8:

- 1 在古時，以色列眾人每年三次要聚集在耶路撒冷；這與在巴別的分散相對——申十二 5，十六 16:
 - a 藉着耶路撒冷這獨一敬拜神的地方，祂子民的一世世代得蒙保守——詩一三三。
 - b 耶路撒冷不僅表徵我們的靈，也表徵真正一的立場，就是地方的立場——徒八 1，十三 1，啓一 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 爲了要從巴比倫出來，我們必須『在靈中，站立場』。
- 2 設立另一個敬拜中心的耶羅波安的罪，乃是分裂的罪，由他個人的野心所造成，要得着國度，王國，以滿足他自私的願望—王上十二 26 ~ 33。

四 巴比倫是神的物與偶像之物的混雜：

- 1 巴比倫王尼布甲尼撒，焚燬了在耶路撒冷神的殿，把殿中敬拜神所用的器皿全都帶走，放到他在巴比倫偶像的廟裏—代下三六 6 ~ 7，拉一 11。
- 2 在新約裏，這個混雜擴大爲大巴比倫—啓十七 3 ~ 5，參二一 18，二二 1。

週 四

伍 主在啓示錄裏的呼召，乃是要祂的子民從巴比倫，就是從背道的召會出來，回到召會的正統—十八 4 ~ 5：

- 一 神的話是說，一切有巴比倫性質的東西，神的兒女都不能有分在內—林後六 17 ~ 18。
- 二 神最恨巴比倫的原則—啓十七 5 ~ 6，十八 4 ~ 5，十九 2。
- 三 一切不絕對的，一半一半的，就是巴比倫：
 - 1 我們要求神給我們光，讓我們在光中審判我們裏面一切向祂不絕對的東西—三 16 ~ 19。
 - 2 當我們這樣審判自己的時候，就是承認我們也恨惡巴比倫的原則—參二 6。
 - 3 求主賜恩給我們，不讓我們在基督之外求榮耀和尊貴—約七 18，十二 26，腓一 19 ~ 21 上，參出二八 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 主所要我們愛慕尋求的，是作絕對的人，不作活在巴比倫原則之下的人。

四 神審判了那妓女，把她所作的工作、所有的東西、所代表的原則，一起都摔碎丟棄了，天上就有聲音說，『阿利路亞！』—啓十九 1～4。

週 五

陸 我們要勝過巴比倫的原則，就需要天天以基督為我們的燔祭；燔祭豫表基督過一種完全且絕對為着神並滿足神的生活，並在於祂是使神子民能過這樣一種生活的生命—利一 3, 9, 約五 19, 30, 六 38, 七 18, 八 29, 十四 24, 林後五 14～15, 加二 19～20, 腓一 19～21 上:

一 藉着按手在作我們燔祭的基督身上，我們就與祂聯結，祂與我們就成為一；在這樣的聯結裏，我們一切的軟弱、缺陷和過失，都由祂擔負，祂一切的美德都成為我們的；這需要我們藉着合式的禱告操練我們的靈，使我們能在經歷上與祂成為一—利一 4。

二 當我們藉着禱告按手在基督身上，那賜生命的靈，就是我們按手在祂身上的這位基督，（林前十五 45 下，林後三 6, 17, 四 5,）就立刻在我們裏面行動並工作，而在我們裏面過一種生活，是重複基督在地上所過的生活，也就是燔祭的生活。（參出三八 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 燔祭要留在壇上的焚燒處，直到早晨，表徵燔祭該留在焚燒的地方，經過這世代的黑夜，直到早晨，就是直到主耶穌再來——利六 9，彼後一 19。

四 灰是燔祭的結果，是神悅納供物的記號；（利六 10；）祭司要穿上細麻布衣服，表徵在處理灰的時候，必須細緻、純淨和潔淨；他穿上別的衣服，把灰拿到營外，（11，）表徵以莊嚴的方式處理燔祭的灰。

五 灰指明基督之死的結果是把我們帶到盡頭，就是使我們成為灰燼；（加二 20 上；）把灰倒在壇的東面，（利一 16，）就是日出的方向，含示復活；就燔祭而言，灰不是結束，因為基督的死帶進復活。（羅六 3～5。）

六 神重視這些灰，因為這些灰至終要成為新耶路撒冷；我們被消滅成灰，就把我們帶進三一神的變化裏；（十二 2，林後三 18；）在復活裏，我們這些灰被變化成為寶貴的材料——金、珍珠和寶石——為着新耶路撒冷的建造。

七 『壇上的火要在其上一直燒着，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面，並在其上燒平安祭牲的脂油。火要在壇上一直不斷的燒着，不可熄滅』——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 祭司每早晨在壇上燒柴，表徵神的願望需要事奉的人合作，把更多燃料加到聖火裏，好加強焚燒，使神接納燔祭作食物；早晨表徵焚燒的新開始—12～13節，參路十二49～50，羅十二11，提後一6～7。

2 燒燔祭替平安祭的甘美立定根基；這指明我們應當將自己獻給神作常獻的燔祭，（參羅十二1，）好為我們與神甘美的交通，就是燒平安祭牲的脂油所表徵者，立定根基；燒燔祭和燒平安祭，表徵我們向着神的絕對，以及我們對三一神的享受，都該如火焚燒—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.

第三週•週一

晨興餽養

創十一3~4『他們彼此商量說，來罷，我們作甗，把甗燒透。他們就拿甗當石頭，又拿石漆當灰泥。他們說，來罷，我們建造一座城和一座塔，塔頂通天；我們要宣揚我們的名，免得我們分散在全地上。』

『巴比倫』這個辭是從『巴別』來的。…巴別塔的原則，就是從地上造到天上。人造巴別塔是用甗頭造的。甗頭和石頭有一個根本的不同，就是石頭是神造的，甗頭是人造的。甗頭是人的發明，人的產物。巴比倫的意思，就是人要用自己的方法建造一座塔，直通到天。巴比倫所代表的，就是人能。…一切都是人燒的甗頭，都是人的作為。人沒有看見人是有限的，卻以為有天然的本事就可以作主的工。他們沒有站在一個地位上，真是對主說，『主，如果你不施恩，我們就不能作甚麼。』他們以為屬靈的事藉着人的能力能作得到。他們的目的，就是想要從地上一直通到天上。他們不是造一條橋，從這一邊通到那一邊；他們是要造一座塔，從地上直通到天上。（倪柝聲文集第二輯第十四冊，一一九頁。）

信息選讀

天總是在人的上面。人怎樣爬，怎樣造，即使不倒下來，也摸不着天。神所以把人要造巴別塔的計畫破壞了，就是要給人看見，人的自己在屬靈的事上並沒有用處，人不能作甚麼。

還有一件事，在舊約裏是特別顯着的。以色列人進入迦南之後，第一個犯罪的是亞干。…〔亞干〕說，『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

在所奪的財物中，看見一件美好的示拿衣服…，我貪圖這些物件，便拿去了。』（書七 21。）巴比倫是在示拿地，說到示拿，也就是指着巴比倫說的。一件巴比倫的衣服，就使亞干犯了罪。甚麼叫作美好的衣服？美好的衣服就是為着好看而穿的衣服。穿上一件美好的衣服，就是把自己妝飾一下，讓自己體面一點，光彩一點。貪愛巴比倫的衣服，就是要妝飾，要體面，要有光彩。這個就是亞干所犯的罪。

到新約裏召會起頭的時候，第一個犯罪的是…亞拿尼亞和撒非喇。他們犯甚麼罪？他們欺騙了聖靈。他們沒有那麼愛主，卻要顯出是那麼愛主的；他們裝假。他們沒有甘心樂意把一切都奉獻給神，但他們在人的面前卻假冒是完全奉獻的。這一個就是示拿的衣服。

所以巴比倫的原則就是裝假，實際上沒有那樣，在人面前卻裝作那樣，為要得着人的榮耀。神的兒女有一個危險，就是要在外表上裝作屬靈的樣子。許多所謂屬靈的態度都是假裝的，許多禱告的長短也是假裝的，許多禱告的聲音也是假裝的。…甚麼時候，我們穿上一件與自己不相稱的衣服，這就是巴比倫的原則。

神的兒女因為要得着人的榮耀，不知道有多少的假冒。這是與新婦完全不同的。假冒的事，是憑着妓女的原則作的，不是憑着新婦的原則作的。神的兒女能被拯救脫離在人面前的裝假，就是一件大事。…在召會裏要得着人的榮耀，要得着人的地位，這就是示拿衣服的罪，這就是亞拿尼亞和撒非喇所犯的罪。假的奉獻是罪，假的屬靈是罪。凡是真實的敬拜，都得用靈和誠實。但願神使我們作一個誠實的人。（倪柝聲文集第二輯第十四冊，一二〇至一二一頁。）

參讀：倪柝聲文集第二輯第十四冊，榮耀的教會，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

第三週•週二

晨興餽養

啓十八 7『她怎樣榮耀自己，怎樣奢華，你們也當叫她照樣痛苦悲哀；因她心裏說，我坐着作皇后，並不是寡婦，絕不會見到悲哀。』

十七 5『在她額上有名寫着：奧秘哉！大巴比倫，地上妓女和可憎之物的母。』

啓示錄十八章七節說到巴比倫還有一種情形…。她坐着作皇后，她完全失去了寡婦的性質，她一點不覺得主耶穌是被殺的，是釘在十字架上的。她說，『我坐着作皇后，』她失去了貞潔，失去了正當的目標，這是巴比倫的原則，這是敗壞了的基督教。（倪柝聲文集第二輯第十四冊，一二一至一二二頁。）

啓示錄十八章是將墮落的召會比作巴比倫。…惟有墮落者纔會以為自己不是個寡婦。…哦，我們在這世上，如果要忠心服事主，就我們對這世界乃是一個寡婦的地位，我們對這世界天天要持守這態度——一個寡婦的態度。有一次，約翰的門徒來見耶穌說，『為甚麼我們和法利賽人常常禁食，你的門徒倒不禁食？』〔太九 14。〕耶穌對他們說，『新郎和伴友同在的時候，伴友豈能哀慟？但日子將到，新郎要從他們中間被取去，那時他們就要禁食。』〔15。〕哦，今天祂已經不在這裏了，今天是我们該禁食的時候。你對世界是否禁食的呢？這地上不是我的家，這地上沒有我的快樂，因為祂不在這裏了。（倪柝聲文集第一輯第十八冊，一九四至一九五頁。）

信息選讀

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

在啓示錄十八章裏又給我們看見巴比倫有一大堆的東西，就是她特別得着奢華的享受。在這裏，我們要題醒自己，一方面我們相信科學的發明。許多的東西，我們用得着的時候，就可以用，正如保羅所說的『使用世物』，〔林前七 31，〕我們的目的是在乎『使用』。但是一切奢華的享受，那是另外一件事。許多基督徒拒絕一切的奢侈品，拒絕使肉體過分享受的東西。我們不是說不要用東西，乃是說，過分的就是奢華。衣服也好，飲食也好，住處也好，過分的，超過需要的，就是奢華，就是巴比倫的原則。一切需要的，神都許可；在需要之外的，神都不許可。我們憑着需要的原則過生活，神要祝福我們；我們如果憑着私慾過生活，就是巴比倫的原則，神就不能祝福我們。（倪柝聲文集第二輯第十四冊，一二二頁。）

至終，巴比倫稱為『大妓女』（十七 1）和『妓女…的母』（五。）…妓女是毫無管治原則的與男人接觸的女人。正確的妻子是遵守管治原則的人，這原則就是一夫一妻。

就一面說，好些基督徒也是這樣。…他們在公會之間旅行；這是混亂，沒有管治的原則。混亂造成分裂，分裂產生混亂。分裂與混亂是非常接近的姊妹，二者總是並肩而行。這乃是妓女的特性！

我們必須看見，只有一位基督，只有一個召會，只有一個頭，只有一個身體！無論我們在那裏，我們都必須在那獨一的召會裏。…照着新約，每一個城市只該有一個召會，每一個城市也只有一个召會。（徒八 1，十三 1，啓一 11。）這是一夫一妻的管治原則。但今天的情形是一個女人有許多男人。這女人就是巴比倫，是沒有管治原則的妓女。有些人說，我們太狹窄了。但一個妻子只有一個丈夫，是太狹窄麼？我們必須棄絕妓女的原則。一個正確的女人該一直是狹窄的；她只該有一個丈夫。（李常受文集一九七二年第一冊，二七五至二七七頁。）

參讀：倪柝聲文集第一輯第十八冊，寡婦婦人和童女。

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

第三週•週三

晨興餽養

啓三 8『我知道你的行爲；看哪，我在你面前給你一個敞開的門，是無人能關的；因爲你稍微有一點能力，也曾遵守我的話，沒有否認我的名。』

十七 4『那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠爲妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。』

以主的名之外的名稱呼召會，就是屬靈的淫亂。召會如同貞潔的童女許配基督，（林後十一 2，）除了她丈夫的名以外，不該有別的名。一切別的名，在神眼中都是可憎的。（聖經恢復本，啓三 8 註 3。）

信息選讀

在創世記十一章，關於巴別〔巴比倫〕你能看見四個要點。第一，當時人想要作抵擋神的事，企圖宣揚自己的名。（4。）…巴比倫適於人宣揚自己的名，不適於人呼求主的名。巴比倫的目的是要爲人宣揚自己的名。

第二，巴比倫的意思是混亂。當然，你也許說，神進來使那裏的人混亂，使他們混淆。但你必須領悟，這來自神的混淆是對人的懲罰，因爲人想要宣揚自己的名。神使他們有不同的語言，藉此混淆他們。我說我的語言，你說你的語言。我有我的意見，你有你的思想，我們眾人都不同；我不瞭解你，你也不瞭解我。這是來自神的懲罰。…那些在巴別的人，互相不瞭解。這是神作的。祂在背叛的人類身上施行祂的審判。

第三，那些在巴別的人都被分散。…在眾地方召會裏，我們有聚集，沒有分散。聖經啓示神的子民總是一

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。古時，所有的以色列人每年三次來在一起。（申十六 16。）…他們在耶路撒冷來在一起，但在巴別是分散的。…在今天的基督教裏，第一點是人要宣揚自己的名。第二點是在所有的基督教團體和公會之間的誤解。第三點是分散。各人往自己的方向，各行己路。人企圖宣揚自己的名、混亂和分散，是巴別重要的點。所有這些點仍留在基督教裏，因為基督教成了今日的巴比倫。

巴比倫王尼布甲尼撒來毀滅耶路撒冷。他焚燒在耶路撒冷神的殿，帶走神殿中為着敬拜神的一切器皿，又將這些器皿放在巴比倫他偶像的廟裏。（代下三六 6～7。）這是何等的矛盾。這表明甚至在巴比倫，也有一些與神有關的東西。在巴比倫偶像的廟裏，有一些屬於神殿的東西。這給我們看見關於巴比倫的第四點：巴比倫是神的事物與偶像事物的混雜。

在新約裏，這個混雜擴大了。約翰在靈裏看見大巴比倫的異象。（啓十七 3～5。）大巴比倫用一切新耶路撒冷的事物為妝飾。新耶路撒冷是用三樣寶貴的東西建造的：金子、寶石和珍珠。（二一 18～21。）大巴比倫是用金子、寶石和珍珠為妝飾。她給人看見的，是與新耶路撒冷相同的外表，但她不是用這些寶貴的材料扎實建造的；她只用這些珍寶作妝飾品來修飾，作外面的展示。這是想要誘惑人的欺騙手法，是妓女虛假的外表。

在背道的基督教國和真正的召會之間，不同之處乃是一個是混雜，但另一個是純淨的。在新耶路撒冷裏沒有混雜，每樣東西都是純淨的。啓示錄二十一章十八節說，城是純金的。生命水的河明亮如水晶，（二二 1，）完全純淨，沒有混雜。（李常受文集一九七二年第一冊，二七二至二七五頁。）

參讀：享受基督活而實際的路，第七章；啓示錄生命讀經，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

第三週•週四

晨興餽養

啓十八 2『祂用強有力的聲音喊着說，大巴比倫傾倒了！傾倒了！成了鬼的居所，和各樣污穢之靈的巢穴，並各樣污穢可恨之鳥的巢穴。』

4『我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。』

我們要怎麼辦？主在啓示錄裏的呼召，是叫祂的民從那城出來！（十八 4。）在神眼中，巴比倫傾倒了！（2。）今天整個基督教是在妓女原則上的大巴比倫。我們必須順從主的呼召，從那城出來。（李常受文集一九七二年第一冊，二七八頁。）

信息選讀

『你們務要從他們中間出來，得以分別，不要沾不潔之物，我就收納你們。我要作你們的父，你們要作我的兒子和女兒。』〔林後六 17～18。〕神的話是說，一切有巴比倫性質的東西，神的兒女都不能有分在內。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，所有把人的意見和神的道混在一起的，一切有巴比倫性質的，神說要從那裏出來，不能在那裏有分。神的兒女要從心裏學習與巴比倫有分別，要從心裏審判一切巴比倫的作為，這樣，纔不至和巴比倫一同被定罪。

巴比倫是從巴別塔起頭的，一天過一天，越過越大起來，到了最後，神要審判她。啓示錄十九章一至四節：『這些事以後，我聽見天上彷彿有大批的羣眾，大聲說，

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

阿利路亞！救恩、榮耀、能力，都屬於我們的神。祂的審判是真實、公義的，因祂審判了那用淫亂敗壞全地的大妓女，並且向她為祂的奴僕伸了流血的冤。第二次又說，阿利路亞！燒妓女的煙往上冒，直到永永遠遠。那二十四位長老與四活物，就俯伏敬拜那坐寶座的神，說，阿們，阿利路亞！』…神審判了那妓女，把她所作的工作，所有的東西，所代表的原則，一起都摔碎丟棄了，天上就有聲音說，『阿利路亞！』在全部新約裏，只有這裏有幾個阿利路亞，就是因為看見了那一個混亂基督道理的巴比倫受了審判。

啓示錄十八章二至十九節這一段，就是說到巴比倫所以傾倒，所以受審判的原因，就是宣佈巴比倫的罪行和她受審判的結局。凡與神同心的人都要說阿利路亞，因為神審判了巴比倫。實際上的審判是將來的事，但是屬靈的審判是在今天。實際上的審判是神將來要作的，但是屬靈的審判是我們今天要作的。如果神的兒女把許多不屬靈的東西搬到召會裏來，你覺得怎樣？難道因為大家都是神的兒女，應當有愛心，就不應當為着神的審判而說阿利路亞麼？要知道這不是愛心的問題，乃是神榮耀的問題。巴比倫的原則是混亂的，是不清潔的，所以叫作妓女。

神最恨惡巴比倫的原則。我們在神的面前要注意，到底在我們裏面有多少不是絕對的？一切不絕對的，一半一半的，就是巴比倫。我們要求神給我們光，讓我們在光中審判我們裏面一切向祂不絕對的東西。當我們這樣審判自己的時候，就是承認我們也恨惡巴比倫的原則。求主賜恩給我們，不讓我們在基督之外求榮耀和尊貴。主所要我們愛慕尋求的，是作絕對的人，不作活在巴比倫原則之下的人。（倪柝聲文集第二輯第十四冊，一二三至一二四頁。）

參讀：倪柝聲文集第二輯第十四冊，榮耀的教會，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

第三週•週五

晨興餽養

利一 3～4 『他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。』

〔利未記一章三節的燔祭〕原文意，上升之物，指升到神面前的東西。燔祭豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為着神並滿足神的生活，（利一 9，約五 19，30，六 38，七 18，八 29，十四 24，）並在於祂是使神子民能過這樣一種生活的生命。（林後五 15，加二 19～20。）燔祭乃是神的食物，使神可以享受並得着滿足。（民二八 2。）這祭每天早晚都要獻上。（出二九 38～42，利六 8～13，民二八 3～4。）（聖經恢復本，利一 3 註 1。）

信息選讀

燔祭表徵基督，主要的不是在於贖罪，乃是在於為神而活，使神得着滿足。基督作贖罪祭，是為着贖人的罪；但祂作燔祭，乃是過一種完全且絕對為着神並滿足神的生活。主耶穌在地上的生活中，常常過一種滿足神到極點的生活。在四福音書，祂被陳明為絕對與神是一的一位。祂神聖的屬性彰顯於祂人性的美德，有時祂人性的美德又彰顯於祂神聖的屬性，並同着祂神聖的屬性彰顯出來。祂在地上末了的日子中，常面對邪惡、詭詐的反對者——經學家、法利賽人、撒都該人和希律黨人，並受到他們的察驗、查問，那時祂人性的美德藉着祂神聖的屬性得着彰顯，有時祂神聖的屬性又彰顯於祂人性的美德。

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.

在主耶穌的一生中，沒有瑕疵、缺陷或不完美。祂是完全的，祂過的生活是完全的，且是絕對為着神的。祂完全有資格作燔祭。藉着祂成為肉體，神為祂豫備了身體作真正的燔祭，（來十5～6，）祂就實行了神的旨意，（7～9，）並順從至死。（腓二8。）在十字架上，祂一次永遠的將自己的身體獻上給神。（來十10。）…燔祭要獻在外院的祭壇上，在耶和華面前蒙悅納。（利一3。）祭壇表徵十字架。基督將自己獻於其上的十字架是在地上，但祂乃是在神面前獻上自己。祂在地上將自己獻上，就在神面前蒙神悅納。（利未記生命讀經，三〇、三三至三四頁。）

接手不是表徵代替，乃是表徵聯合，聯結。（徒十三3與註2。）藉着接手在作我們供物的基督身上，我們就與祂聯結，祂與我們就成為一。在這樣的聯結裏，我們一切的軟弱、缺陷和過失，都由祂擔負，祂一切的美德都成為我們的。這需要我們藉着合式的禱告操練我們的靈，使我們能在經歷上與祂成為一。（參林前六17與註。）當我們藉着禱告接手在基督身上，那賜生命的靈，就是我們接手在祂身上的這位基督，（十五45，林後三6，17，）就立刻在我們裏面行動並工作，而在我們裏面過一種生活，是重複基督在地上所過的生活，也就是燔祭的生活。（聖經恢復本，利一4註1。）

燔祭乃指基督是絕對為着神的滿足。要以甜美、平安、與安息滿足神的路，就是過一種絕對為着神的生活。我們既無法過這樣的生活，就必須接受基督作我們的燔祭。我們需要接手在祂身上，指明我們渴望與祂聯合，與祂是一，過祂在地上所過的生活。這樣的生活包括被宰殺、被剝皮、被切割和被洗滌。藉着經過這一切過程，我們就會有一些東西獻給神作燔祭，那就是我們所經歷的這位基督。（利未記生命讀經，四九頁。）

參讀：利未記生命讀經，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

第三週•週六

晨興餽養

利六 9 ~ 10『…燔祭的條例乃是這樣：燔祭要整夜在壇上的焚燒處，直到早晨。…祭司要穿上細麻布衣服，又要把細麻布褲子穿在身上，把壇上燔祭所燒成的灰收起來，放在壇的旁邊。』

12 ~ 13『壇上的火要在其上…一直不斷的燒着，不可熄滅。』

燔祭在焚燒處，表徵一切獻作燔祭的，都必須放在獻祭之處被焚燒。那些將他們自己作為燔祭獻給神的人，必須在焚燒處，也必須願意成為一堆灰。（聖經恢復本，利六 9 註 3。）

整夜…直到早晨，〔利六 9，〕表徵燔祭該留在焚燒的地方，經過這世代的黑夜，直到早晨，就是直到主耶穌再來。（彼後一 19，瑪四 2。）（利六 9 註 2。）

信息選讀

灰是燔祭的結果，是神悅納供物的記號。祭司要穿上細麻布衣服，（利六 10，）表徵在處理灰的時候，必須細緻、純淨和潔淨。他穿上別的衣服，把灰拿到營外，（11，）表徵以莊嚴的方式處理燔祭的灰。…灰指明基督之死的結果是把我們帶到盡頭，就是使我們成為灰燼。（加二 20 上。）把灰倒在壇的東面，（利一 16，）就是日出的方向，含示復活。就燔祭而言，灰不是結束，因為基督的死帶進復活。（羅六 3 ~ 5，林後四 10 ~ 12，腓三 10 ~ 11。）神重視這些灰，因為這些灰至終要成為新耶路撒冷。我們被消滅成灰，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

我們帶進三一神的變化裏。（羅十二 2，林後三 18。）在復活裏，我們這些灰被變化成爲寶貴的材料—金、珍珠和寶石—爲着新耶路撒冷的建造。（啓二一 18～21。）（聖經恢復本，利六 10 註 1。）

祭司每早晨在壇上燒柴，表徵神的願望（見利六 9 註 4）需要事奉的人合作，把更多燃料加到聖火裏，好加強焚燒，使神接納燔祭作食物。（參羅十二 11，提後一 6。）早晨表徵焚燒的新開始。（利六 12 註 1。）

燒燔祭替平安祭的甘美立定根基。這指明我們應當將自己獻給神作常獻的燔祭，（參羅十二 1，）好爲我們與神甘美的交通，就是燒平安祭牲的脂油所表徵者，立定根基。燒燔祭和燒平安祭，表徵我們向着神的絕對，以及我們對三一神的享受，都該如火焚燒。（利六 12 註 2。）

我要對有心全時間服事主的年輕人說一句話。我必須告訴你們，困苦等着你們，你們在這地上沒有前途；沒有屬地的東西可以給你們倚靠作保障，並爲着你們爲人的生活。你們可能覺得自己對神很有用，但至終你們會成爲灰。人人都想作大人物，但你若要全時間服事主耶穌，就必須豫備好作小人物，甚至成爲灰。…我們作燔祭的結果，將完成神新約的經綸。…我們所作的必須終結於基督身體的建造，這身體乃是要來之新耶路撒冷的小影。…我們所作的實際上並不尋常，但對世人來說算不得甚麼。在他們看來，我們所作的不過是灰。然而，神重視這些灰，因爲這些灰至終要成爲新耶路撒冷。（利未記生命讀經，二四七、二五一頁。）

參讀：利未記生命讀經，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

第三週詩歌

補507

聚集在耶路撒冷

(英1251)

C 大調

4/4

一 聚集在耶路撒冷,完全脫離巴比倫,我們作合一見證,哦,願榮耀歸給神!摒棄各樣的教訓,放下一切的異議,竭力保守靈合一,在眾地方召會裏。(副)阿利路亞!阿利路亞!我們都同心合意,建造基督的身體。阿利路亞!阿利路亞!我們如今活在地方召會裏。

二 為使恢復能繼續,祭司體系乃所需,惟此纔蒙神稱許,哦,願榮耀歸給神!祭司神前過生活,完全被主浸透過,如此建造神居所,在眾地方召會裏。

三 我們眼睛須開啓,看見君王的治理,神聖權柄得建立,哦,願榮耀歸給神!為使召會得益處,先決條件要守住—完全向聖靈順服,在眾地方召會裏。

四 我們須就近祭壇,將一切全都奉獻,如此事奉理當然,哦,願榮耀歸給神!對此我們無爭辯,絕對擺上心甘願,召會合一得實現,在眾地方召會裏。

五 現今根基已立定!哦,何等榮耀顯明!我們都快樂高興,哦,願榮耀歸給神!讓我們大聲歡呼,將聲音傳到遠處,並將仇敵全滅除,在眾地方召會裏。

WEEK 3 — HYMN

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 - pi-nions we have left, Spir - it from the soul is cleft, In the 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!

- | | |
|---|--|
| <p>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.</p> | <p>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.</p> |
| <p>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.</p> | <p>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.</p> |

第四篇

以斯拉記及尼希米記中所描繪 召會作為神的殿和神的城之恢復

讀經：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

綱 要

週 一

壹 以色列人剩下的餘民得恢復，從巴比倫回到耶路撒冷，為着重建殿和城，表徵召會剩下的餘民被主恢復，脫離今天的分裂和混亂，回到原初一的立場，為着建造召會作神的家和神的國——啓十七 1～6, 十八 2, 4 上：

一 神的百姓需要被恢復，脫離巴比倫，回到獨一的一——這個立場——申十二 5, 11～14, 詩一三三, 啓一 11。

二 神的子民需要被恢復，回到享受由美地所豫表，那追測不盡之豐富的基督作為包羅萬有的靈——弗三 8, 加三 14, 申八 7～10, 西一 12, 二 6～7。

週 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 在召會的恢復裏，我們正在建造基督的身體，就是神的殿，神的家—弗四 11～16，林前三 9～17。

四 在召會的恢復裏，我們是過國度的生活，好在神國的實際裏，在生命中作王—羅十四 17，五 17，參太五 3，8，六 6，14～15，20～21，七 13～14。

五 這滿足了神原初的心意，就是得着一個團體的人，在祂的形像上彰顯祂，並帶着祂的管治權代表祂—創一 26。

週 三

貳 主興起以斯拉，加強並充實了祂的恢復—拉七 6～10：

一 以斯拉是祭司，也是經學家，就是精通神律法的人；以斯拉是這樣的人，所以有能力應付需要—21 節：

1 祭司是與主調和並被主浸透的人；以斯拉就是這種人—八 21～23。

2 以斯拉是信靠神的人，他與神是一，精通神的話，並認識神的心、神的渴望和神的經綸—七 27～28，十 1。

3 以斯拉不斷與主接觸，而與主是一；因此，他不是一位字句經學家，乃是一位祭司經學家—尼八 1～2，8～9。

4 以斯拉沒有說甚麼新的東西，他是說摩西所已經說過的—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 在主的恢復裏我們需要許多以斯拉，他們是祭司教師，就是那些與神接觸，被神浸透，與神是一，並被神充滿，精通神話語的人；只有這種人纔有資格在主恢復裏作教師—太十三52，林後三5～6，提前二7。

週 四

三 以斯拉用屬天的真理教育以色列人，把他們重新構成，使以色列能成爲神的見證—尼八1～4，8：

1 神對以色列的心意，是要在地上得着一班神聖構成的子民，作祂的見證；神的子民要作祂的見證，就必須被神的話重新構成—賽四九6，六十1～3。

2 百姓從被擄歸回之後仍是任性的，因爲他們生在並長在巴比倫，有了巴比倫的構成：

a 巴比倫的元素已經作到他們裏面，構成到他們全人裏面—亞三3～5。

b 他們返回列祖之地，成爲以色列國的公民後，需要被重新構成。

3 神的子民需要教導和重新構成，好被帶進照着神的文化，就是彰顯神的文化中；這種文化需要許多教育—尼八8：

a 以斯拉在這一點上非常有用，因爲他有屬天、神聖之構成和文化的總和，並且藉着他，百姓得以被神的話重新構成—1～2節。

b 以斯拉能幫助百姓認識神，不是僅僅一般的認識，乃是照着神所說的話而有的認識—8節。

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 要重新構成神的百姓，需要用神口裏所出、並彰顯神的話，教育他們—詩一一九 2, 9, 105, 130, 140:
- a 重新構成神的百姓，就是教育他們，把他們擺進神的話裏，使他們被神的話浸透—西三 16。
 - b 當神的話在我們裏面作工，神的靈，就是神自己，自然而然的就藉着話將神的性情同神的元素分賜到我們裏面；這樣，我們就被重新構成—提後三 16 ~ 17。

週 五

- 5 藉着以斯拉的職事，以色列人（在豫表上）被重新構成，結果成爲特別的國，就是聖別、分別歸神、彰顯神的國—賽四九 6, 六十 1 ~ 3, 亞四 2:
- a 他們被神的思想、神的考量、並神的一切所是灌輸，使他們成爲神的複製。
 - b 藉着這種神聖的構成，人人都在生命和性情上成爲神；結果，他們成爲神聖的國，彰顯神聖的特性—彼前二 9。
 - c 被擄歸回的人，是個別的並團體的被重新構成，成爲神的見證。
- 四 今天在主的恢復裏，我們需要許多以斯拉作潔淨的工作，用神聖的真理教育百姓，藉此構成他們，使他們成爲神在地上的見證，祂團體的彰顯—提後二 2, 15, 提前三 15。

叁 尼希米記的重點是：耶路撒冷城同其城牆是城內神殿的守衛和保護：

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，豫表神恢復墮落的召會；重建耶路撒冷的城牆，豫表神恢復祂的國；神建造祂的家（殿）和建造祂的國是並行的——太十六 18 ~ 19。

二 神的城乃是擴大、加強、並建造的召會，作為神在祂國裏作王管治的中心；至終，在神的經綸裏，神的家（殿）成為聖城新耶路撒冷，作神永遠的住處，並祂永遠之國的管治中心——啓二一 2 ~ 3, 22, 二二 3。

三 當我們認識並享受基督作我們的生命，我們就有召會作神的家；我們若往前認識祂的元首身分，家就要擴大成為城，就是神的國——弗一 22 ~ 23, 四 15, 啓二二 1。

週 六

四 尼希米的進取給我們看見，今天在主的恢復裏需要有正確的進取：

1 摩押人和亞捫人的首領對尼希米為以色列人求好處，甚為惱怒；這些人原是羅得不純潔的擴增所生的後裔，他們恨惡並藐視以色列人——尼二 10, 19, 參結二五 3, 8。

2 對於這些反對者的嗤笑、藐視和凌辱，尼希米非常純潔而進取，並不膽怯——尼二 17 ~ 20, 三 1 ~ 6, 參徒四 29 ~ 31, 帖前二 2, 提後一 7 ~ 8。

3 從神得着幫助的，乃是進取的人；使徒保羅像尼希米一樣，與神聯合，體認神在這聯合中的協助——徒二六 21 ~ 22。

4 尼希米的進取是他屬人行為的美德，表明我們天然的性能、才幹和美德必須經過基督的十字架，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

帶進復活裏，就是帶進作為三一神之終極完成的那靈裏，好在成就神經綸的事上對神有用。

5 尼希米不活在他天然的人裏，乃活在復活裏；他是神百姓中間帶頭之人的榜樣；他是進取的，（參尼二 1～8，）但他的進取伴隨着其他特徵：

a 尼希米在與神的關係上，是愛神也愛神在地上權益的人；這權益包括聖地（表徵基督）、聖殿（表徵召會）、和聖城（表徵神的國）—參提後三 1～5。

b 尼希米是愛神的人，他在交通中禱告神、接觸神；為着城牆的重建，尼希米站在神的話上，並照着神的話禱告—尼一 1～11，二 4，四 4～5，9。

c 尼希米信靠神，甚至與神成為一；結果，他成為神的代表—五 19，參林後五 20。

d 尼希米在與百姓的關係上，全然不自私，不為自己尋求甚麼，也不顧自己的利益；他始終樂意為百姓和國家，犧牲他的所有—尼四 18，五 10，14～19，十三 27～30。

五 聖城高大的城牆是為着把我們分別歸神、保護神的權益、並彰顯神：

1 城牆的功用是將城從神之外的一切事物中分別、聖別出來歸神，因而使這城成為聖城—啓二一 2 上，10 下，彼前一 15～16，林後六 14～17：

a 聖城新耶路撒冷的城牆是用碧玉造的，城牆的根基是用各樣寶石裝飾的—啓二一 18～20：

(-) 我們藉着在基督這寶貴的石頭裏，在神聖生命裏長大，（彼前二 4，）就被變化成為寶石。（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) 寶石指明變化；我們越被變化，就越被分別——羅十二 2。

b 當那靈變化的工作在神聖的生命中進行時，我們這些變化過的寶石，就被建造在一起，成為完整的牆及其根基——林前三 6～12 上。

2 城牆的功用是保護神的神性豐富在地上的權益，以及基督終極的成就；為着這樣的保護，我們必須從神的話釋放出純淨的真理——參約十七 17。

3 城牆的功用是彰顯神；神顯出來的樣子像碧玉，而碧玉牆表徵在永世裏作神團體彰顯的整座城，有神顯出來的樣子——啓四 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.

第四週•週一

晨興餽養

申十二5『…耶和華你們的神…所選擇…的地方，就是祂的居所，…你們要往那裏去。』

11～12『那時你們要將…你們的燔祭和別的祭，十分取一之物，和手中的舉祭，並向耶和華許願所獻一切上好的還願祭，都奉到耶和華你們神所選擇給祂名居住的地方。你們…都要在耶和華你們的神面前歡樂…。』

『恢復』一辭的意義，是再次得回失去的東西，或使事物回到正常的情形；意即在遭受破壞或失去了以後，再使事物復原或回到正常的情形。我們說到召會的恢復，意即召會原初有一種情形，後來卻失去或受了破壞，現今就有需要把召會帶到她原初的情形。因為經過了許多世紀的歷史，召會已經墮落了，她需要回復到照着神原初心意的光景。我們對於召會的異象，應當受到管治，不是照着現今的情形或傳統的作法，乃是照着聖經裏所啓示，神原初的心意和標準。

召會的恢復是由以色列人從被擄歸回所豫表的。（拉一3～11。）…以色列國全部的歷史，乃是召會一個完整、包羅萬有的豫表。以色列國開始於出埃及。…最後，以色列人過約但河，進入迦南美地。他們征服那地的人並得着那地後，就建造聖殿。…然而，…主要的是由於所羅門的失敗，聖殿就被毀壞了，以色列人也被帶到巴比倫作俘虜。（新約總論第七冊，四五九至四六一頁。）

信息選讀

<< WEEK 4—DAY 1 >>

Morning Nourishment

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

由於召會的墮落，就屬靈一面說，她是已經被擄了。神的子民已經分裂、分散，從一的正確立場被擄到錯誤的立場。在舊約的豫表裏，以色列人以耶路撒冷為中心而生活，但後來卻被分散並被擄到許多地方，特別是到了巴比倫。這描繪出今天許多基督徒中間的光景。就着非常真實的意義來說，今天的信徒比以色列人更加分散。因此，我們需要恢復。我們需要的不僅是復興，更是恢復。

以色列人的恢復，不僅是從巴比倫出來，乃是要歸回到耶路撒冷，就是神所命定獨一的立場。耶路撒冷是主所揀選的地方。（申十二5。）因此，耶路撒冷就是神子民敬拜神的中心，這獨一的中心保守了神子民的一。若沒有這樣的一個中心，以色列人進入美地後，早就分裂了。神豫知這個難處，就一再的重複關於祂所揀選之地的誠命。（5，11，13～14。）以色列人沒有權利選擇他們自己敬拜的地方。…神的揀選成了祂子民聚集的中心，這就是一的獨一立場。為此，在舊約裏神的子民必須被帶回到耶路撒冷，神所命定獨一的立場。

今天的巴比倫不僅將神的子民擄去，也搶奪了神殿中一切的豐富。那些表徵基督豐富的器皿，已經被擄掠了。這就是為甚麼在羅馬天主教和更正教的公會裏，很少有人說到基督那追測不盡的豐富。（弗三8。）也沒有鼓勵信徒喫基督，喝基督，與基督同坐席，完滿的享受基督。信徒們對基督的豐富享受不多，或沒有享受，原因乃是所有殿裏的器皿，都已被大巴比倫擄去。現今主需要恢復對基督豐富的經歷。祂不僅要呼召祂忠信的子民，從巴比倫出來回到正確的召會生活，也要將已經失去的基督的各方面恢復並帶回。（新約總論第七冊，四六一至四六五頁。）

參讀：新約總論，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

晨興餽養

拉一 2 ~ 3 『波斯王古列如此說，耶和華天上的神已將地上萬國賜給我，又囑咐我在猶大的耶路撒冷為祂建造殿宇。你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；（祂是神；）願這人的神與祂同在。』

召會的恢復...是由神的子民從巴比倫歸回後，在耶路撒冷重建神的殿，就是神的家所豫表。以斯拉一章三節說，『你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；...願這人的神與祂同在。』五節繼續說，『於是，猶大和便雅憫的宗族首領、祭司、利未人，就是一切被神激動他靈的人，都起來要上去建造在耶路撒冷耶和華的殿。』這幾節指出，恢復不只要帶着神殿的器皿回到耶路撒冷，也是要重建被毀壞之神的殿。（新約總論第七冊，四六六頁。）

信息選讀

召會的恢復是由舊約裏耶路撒冷城的重建所豫表。（尼二 11，17。）聖殿的建造恢復後，還需要建造城。沒有城，殿就沒有保護。聖殿乃是主同在的地方，需要受到保護；城的牆對殿乃是防禦。

這也是豫表的另一面，是我們必須應用在新約裏的。以弗所二章十九節和提前三章十五節，說到召會是神的家。但是，在啓示錄末了兩章，有一座城，並且在這城內沒有殿，（二一 22，）因為城已經成為殿的擴大。

Morning Nourishment

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.

至終，整個召會就成了城。因為殿已經作了城，所以二十一章二十二節告訴我們，在耶路撒冷城內沒有殿。城是帳幕，是居所。（2～3。）因此，城乃是殿的擴大，是家發展到至極。

家和城的建造，是神永遠定旨的中心。這建造實際上就是神與人的調和。所以，召會就是神性與人性的調和。當這調和擴大並終極完成到最完滿的程度時，那就是城。然後，這城至終要成為神和人相互的建造，相互的住處，讓神住在我們裏面，我們也住在神裏面。這乃是神與人宇宙的、永遠的調和。就着小規模而言，這是家；就着大規模而言，乃是城。

末了，召會的恢復包括建立國度的生活。這是由保羅在羅馬十四章十七節的話所指明的：『神的國不在於喫喝，乃在於公義、和平、並聖靈中的喜樂。』這節經文啓示，神的國就是召會的生活。按照十四章的上下文，國度就是今天的召會生活。召會生活的實際就是國度。十二章說到身體生活，十四章說到國度生活。這指明，按照羅馬書，國度生活乃是身體生活的實際。

神的國作為召會生活，乃在於公義、和平、並聖靈中的喜樂。當神國的權柄運行在我們裏面時，公義、和平、並喜樂，就要成為我們日常生活的特性。有這樣的一種生活，乃是建立國度的生活，正如尼希米記中重建耶路撒冷城所豫表的。因此，在召會的恢復裏，我們乃是建造召會作為神的家和神的城。（新約總論第七冊，四六六至四六七、五一二頁。）

參讀：新約總論，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

晨興餽養

拉七 6～7『這以斯拉從巴比倫上來，他是經學家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他神的手幫助他。…也有些以色列人、祭司、利未人、歌唱的、守門的和殿役，上耶路撒冷去。』

以斯拉歸回的時候，一切都恢復了，但是仍需要加強、充實。那些歸回的遺民還是少數，在人數上需要加增，因此以斯拉帶回不少人。今天，我們的確需要更多的以斯拉。今天，在主恢復裏的人數仍然太少，我們需要一些以斯拉從巴比倫回來，在人數上加強這個恢復。許多祭司、首領、利未人、歌唱的、守門的，還留在巴比倫；他們必須為着主的恢復。他們可能生在巴比倫，但他們不是為巴比倫而生的。他們在公會裏得救，但他們得救不是為着公會，乃是為着主和祂的恢復。（李常受文集一九六九年第二冊，四九一至四九二頁。）

信息選讀

首次從巴比倫歸回耶路撒冷是神起的頭，（拉一 1，5，）第二次歸回是以斯拉起的頭，他去向王懇求賜他所要的。以斯拉知道首次歸回並不完美，也不完全。他知道需要有精通神律法，認識神的心、神的渴望、和神的經綸的人，幫助百姓不僅籠統的認識神，更是按照神所說過的話認識神。以斯拉有這樣的才能，所以他自願去向王要求諭旨，准許猶太人歸回他們列祖之地。（聖經恢復本，拉七 6 註 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)

以斯拉是一個祭司，是亞倫的後裔，又是一個經學家。舊約的經學家等於新約裏的教師。…申言者乃是直接從神那裏說話的人，而教師是將申言者所說的話教導人的人。…哈該和撒迦利亞是申言者，因為他們直接從神那裏說話。哈該所說的是新的，從未向任何人啓示過。撒迦利亞的信息更是美妙；他說基督是那苗、帶着七眼的基石、以及頂石。…撒迦利亞不是教師，乃是申言者，從神即時、現時、最新的默示來說話。以斯拉沒有說甚麼新的東西。他所說的是摩西已經說過的。他是經學家和教師。但按照神恢復的原則，我們不需要老舊的教師，我們需要祭司教師。以斯拉也是一個祭司。

祭司乃是與主調和、被主浸透、從主得餵養、整天吸入主的人。凡他所說的就是主自己。主恢復裏的教師必須就是這樣。以斯拉就是這種人。他宣告禁食，他自己也禁食；他就是一個不斷接觸主而與主是一的人。他不是字句經學家，乃是祭司經學家。

以斯拉…信靠主。這樣的人纔有資格作主恢復裏的教師。…光有知識並不建造人，只會殺死人。乃是祭司教師纔建造人。這樣的人纔能以人數的增長加強主的恢復，並以對基督豐富的經歷充實主的恢復。讚美主，有些人是這樣的以斯拉；我有充分的確信，主要帶進更多更多的以斯拉，就是那些與神是一，被神浸透、充滿，並在神的工作上有技巧的人。這些人是適當的人，把相當多被擄歸回的人帶進來，並把更多基督的豐富帶回到主的恢復裏。（李常受文集一九六九年第二冊，四九四至四九六頁。）

參讀：神殿與神城的恢復，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

第四週•週四

晨興餽養

尼八 1～3『眾民如同一人，聚集…，祭司以斯拉將律法書帶到男女會眾…面前。他…念這律法書。眾民側耳而聽。』

7～8『…利未人…幫助百姓明白律法；…他們念神的律法書，解譯並講明意思，使百姓明白所念的。』

我們要被重新構成，需要藉着回到神的律法，就是祂的話，而回到神面前。…墮落的人要回到神面前，就必須回到神的話。沒有人不回到神的話，而能回到神面前。

神的話將我們重新構成。我們都有自己的個性和習慣性的行爲，但神能藉着祂的話將我們重新構成。這就是我們需要讀聖經的原因。神的話逐漸改變我們的心思，和我們的思想方式。神的話與那靈是一。（弗六 17。）當神的話在我們裏面作工，那靈就藉着話，自然而然將神的性情同神的元素，分賜到我們這人裏面。我們甚至不知道這樣的分賜正在我們裏面進行。藉此，我們就被重新構成。（尼希米記生命讀經，二〇至二一頁。）

信息選讀

人的構成乃是爲着國的構成提供根基。正確的國不僅僅是組織，乃是構成。…那些從巴比倫被擄之地歸回耶路撒冷的人，多半不是生在以色列，乃是生在巴比倫，也長在巴比倫。巴比倫的元素已作到他們裏面，構成到他們全人裏面。所以，他們返回列祖之地，成爲以色列的國民後，需要被重新構成。以斯拉在這點上非常有用，因爲藉着他，百姓得以被神的話所重新構成。

<< 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.

神對以色列的心意，是要在地上得着一班有神聖構成的百姓，作祂的見證。…在以斯拉和尼希米帶領下，歸回的以色列人藉着神的話，集體的被神以祂自己所構成，成爲一個國，作神的見證。（尼希米記生命讀經，二〇至二一頁。）

百姓〔從被擄之地歸回以後〕仍是任性的，因他們得着了巴比倫的構成，所以需要以斯拉，他是事奉神的祭司，也是精通神話語和摩西律法的經學家，學者。（拉七6，11。）他有屬天、神聖之構成和文化的總和。以斯拉召聚百姓，不但承認自己的罪，也承認以色列的罪，把他們帶回到神的話。（以斯拉記生命讀經，三八頁。）

神要在地上得着殿和國，需要三段工作。首先，需要一些被擄的人從巴比倫歸回耶路撒冷，奠立根基以形成國。這需要有力的政府，有力的行政管理。第二，需要教導和教育，將神子民帶進照着神的文化中。這樣的文化不是埃及那一類，不是巴比倫那一類，也不是迦南那一類，乃是神那一類，彰顯神的文化。這樣的文化需要許多教育。第三，需要生機的構成國。這段工作與神子民的構成有關。

在我們的用法裏，構成是指有多種元素的生機體。倘若一國的政府不但有組織的構成，也有生機的構成，那個政府就不會沒有生命，反而是活而生機的。（尼希米記生命讀經，一一至一二頁。）

參讀：以斯拉記生命讀經，第一、四至五篇；尼希米記生命讀經，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

第四週•週五

晨興餽養

尼十三 30『…我潔淨他們，使他們離絕一切外邦的事物。我派定祭司和利未人的職守，使他們各盡其職。』

詩四六 4～5『有一道河，這河的支流，使神的城快樂；這城就是至高者支搭帳幕的聖處。神在城中；城必不動搖…。』

啓五 10『又叫他們成爲國度，作祭司，歸與我們的神；他們要在地上執掌王權。』

要重新構成神的子民，就需要用神口裏所出、彰顯神的話教育他們。這就是說，重新構成神的子民，乃是將他們放在神的話裏，使他們被話浸透，藉此教育他們。

以色列人在埃及至少有四百年。在那些年間，他們必定被埃及的學問所構成。然後他們被帶到巴比倫七十年。所羅巴伯、以斯拉、尼希米，都是在巴比倫人當中出生並長大的。以色列人從巴比倫歸回以後，因着通婚已經與迦南人攙雜了。因此，以色列人是被埃及、巴比倫和迦南的文化所構成。然而，他們歸回作神的見證。但由埃及、巴比倫、迦南文化所構成的子民，如何成爲神的見證，神人的彰顯？這樣的子民必定不是神人。他們如何能彰顯神？要成爲神的見證，神的彰顯，他們就需要在神的話上重新受教育。（尼希米記生命讀經，三七頁。）

信息選讀

<< 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

在尼希米歸回以前，以色列國一團糟。祭司的職任不明確，也無人顧到利未人和服事的人。歌唱的人在那裏，但沒有人為他們開歌唱的路，並將他們編組成隊。尼希米在以斯拉的幫助下，將這國徹底的重新構成。結果，以色列人成為特別的國，就是聖別、分別歸神、且彰顯神的國。他們被神的思想、神的考量、並神的一切所是灌輸，使他們成為神的複製。藉着這種神聖的構成，人人都在生命和性情上成為神。結果，他們在地上成為神聖的國，彰顯神聖的特性。他們是個別的並團體的被重新構成，作神的見證。歸回的俘虜藉着在尼希米領導之下所進行的重新構成，至終成為神的見證。

尼希米記的重點是：耶路撒冷城是城內神殿的防衛和保護。這表徵神的殿作為神在地上的居所和家，需要祂的國得建立作範圍，以護衛祂在地上行政的權益，使祂能完成祂的經綸。重建神的殿，豫表神恢復墮落的召會；重建耶路撒冷的城牆，豫表神恢復祂的國。神建造祂的殿和建造祂的國是並行的。（太十六18～19。）神在地上的殿（家）需要祂的國來保護，也需要祂的國來完成神永遠的經綸。（尼希米記生命讀經，三八、二至三頁。）

詩篇四十五篇的王豫表作王的基督；在四十六篇，以及通常在整本聖經裏，城表徵國。基督作為王，需要一座城讓祂在其中管治並作王。神的城是擴大、加強、並建造的召會，作為神在祂國裏作王的管治中心。作為神家的召會，（二三6，二六8，二七4，三六8，提前三15，）必須擴大成為作神的城、神的國的召會。（啓五9～10。）至終，在神的經綸裏，神的家成為聖城新耶路撒冷，作神永遠的居所，並作祂永遠的國的管治中心。（二一2～3，22，二二3。）（聖經恢復本，詩四六4註2。）

參讀：尼希米記生命讀經，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

第四週•週六

晨興餽養

尼二 20『…天上的神必親自使我們亨通；所以我們作祂僕人的，要起來建造。…』

徒二六 22『…我蒙神的幫助，直到今日還得站住，向尊卑老幼作見證，所講的，並不外乎眾申言者和摩西所說，必要發生的事。』

摩押人和亞捫人的首領對尼希米為以色列人求好處，極為惱怒。（尼二 10。）摩押人和亞捫人是羅得所生之子的後裔，他們恨惡並藐視以色列人。

〔尼希米的答覆（20）指明他〕並不膽怯，反而非常進取。任何膽怯的人，都無法作神的僕人。…尼希米信靠神，禱告神使他們的凌辱歸於他們自己；這樣，猶大人建造城牆，城牆就都連接起來，高至一半，因為他們用心作工。（四 4～6。）今天無論我們多麼受譏諷並藐視，我們都該有心建造，也該進取。…實在說來，神要幫助那些幫助自己的人。你若不幫助自己，神就不會幫助你。照着歷史，神不幫助膽怯的人。從神得着幫助的，乃是進取的人。（尼希米記生命讀經，四至六頁。）

信息選讀

尼希米的進取作為他屬人行為上的美德，表明我們天然的性能、才幹和美德必須經過基督的十字架，而被帶進復活裏，就是帶進作為終極完成之三一神的那靈裏，（約十一 25，林前十五 45，）好在成就神經綸的事上對神有用。

<< 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.

尼希米是個不活在天然人裏，卻活在復活裏的人。他是進取的，但他的進取伴隨着其他特徵。在他與神的關係上，他愛神也愛神在地上的權益，包括聖地（表徵基督）、聖殿（表徵召會）、和聖城（表徵神的國）。尼希米這位愛神的人，也在交通裏禱告接觸神。（尼一4，二4下，四4～5，9。）不僅如此，尼希米信靠神，甚至與神是一。結果，他成為神的代表。尼希米在他與百姓的關係上，全然不自私；他不為自己尋求甚麼，也不顧自己的利益。他始終樂意為百姓和國家，犧牲他的所有。（五10，14～19。）（聖經恢復本，尼二3註1。）

聖城的牆與其根基〔啓二一12上，14〕的…第一個功用是將城從神之外的一切事物中分別、聖別出來歸神，因而使這城成為聖城。（2上，10下。）

聖城的牆同其根基的第二個功用，乃是保護神的神性豐富在地上的權益，以及祂終極的成就。甚麼是神那需要保護的神性豐富？今天神的神性受到輕視。有人說，相信我們由神所生而成為祂的兒女，並且相信我們是神的家人，在生命和性情上（但不在神格上）成為神，這乃是異端。反對這重大的真理，就是輕視神的神性豐富在地上的權益。…我們必須從神的話釋放純淨的真理，以保護神神性之豐富的權益。

城牆的第三個功用乃是彰顯神。神顯出來的樣子就像碧玉，而新耶路撒冷的光輝也像碧玉，所以整座城都會彰顯神。〔二一11。〕…今天，那終極完成於新耶路撒冷的基督的身體，其功用乃是彰顯基督。（新耶路撒冷的解釋應用於尋求的信徒，二九至三〇、三三頁。）

參讀：新耶路撒冷的解釋應用於尋求的信徒，第三篇；神新約的經綸，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

第四週詩歌

補603

建造當趁今日

(英1248)

降 E 大調

4/4

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

一 記得大衛起誓：“我不進我的帳幕，

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

不上我的牀榻，不容我打盹閉目，

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

直等到我為耶和華，尋得安息之處。”

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屬祂者可住。

二 我們何等眼瞎，只顧自己的事務，
任憑神殿荒涼— 哦主，你必須有路！
我們情願上山取木，為建你殿勞碌；
絕不再說：“且等明日，” 建造當趁今日！

三 哦主，此時此境，激動人起來建造，
正如大衛之日，自動答應你呼召。
同心合意，配搭一起，受此託付，多好！
我們所喜，是你心意，主，我們來建造。

四 主，為着你召會，叫我們廢寢忘食，
為建造獻一切— 專心豫備你居所！
陰間的門不能勝過 已建成的召會。
時候不多，建造我們，讓你能早歸回！

(重複最後兩行)

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!

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.

(Repeat the last four lines)

第五篇

召會生活的恢復

讀經：太十六 18，十八 17，啓二二 16，弗二 21～22，三 16～21，林前一 9

綱 要

週 一

壹 主耶穌回來之前，祂要完全恢復正確的召會生活—太十六 18，十八 17，啓一 11，二二 16，20：

- 一 沒有一件事比召會生活的恢復更摸着主的心。
- 二 在現今這世代，在主回來之前，祂必須得着召會生活，以羞辱祂的仇敵。
- 三 不管撒但怎樣破壞召會，主耶穌都要回來，祂的召會也要等候祂。

週 二

貳 召會生活乃是基督藉着我們團體的活出來—加二 20，腓一 21 上，三 9～10：

- 一 召會生活乃是一種我們接受基督作生命和人的生活—西三 4，約壹五 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，乃是基督自己藉着我們活出來的生活—加二 20，腓一 21 上。
- 三 當我們活基督，祂就將我們一同聯結在一裏，基督就會藉着我們團體的活出來—羅十二 4～5。
- 四 基督自己是我們的生命，祂也是那在我們裏面的靈；召會生活就是基督自己實化為生命，並實化為那住在我們裏面的賜生命之靈—西三 4，約壹五 11～12，林前十五 45 下，林後三 17。
- 五 實行召會生活的路，乃是將我們自己和每件事釘在十字架上，並接受基督作生命；然後我們要被基督以祂自己充滿並浸透我們—羅六 6，加二 20，西三 4。

週 三

- 六 我們必須為着召會生活的實行，學習作內裏的基督徒，經歷被變化—林後三 18，羅十二 2～21：
- 1 召會生活就是基督自己這靈充滿、浸透、並變化我們—林前十五 45 下，弗三 16～17。
 - 2 召會生活是變化的生活，不是天然的生活；這是基督自己作為主觀的靈活在我們裏面—羅十二 2。
 - 3 我們越被基督變化並充滿，就越會成為基督活的、真實的、實際的肢體，而實化真正的召會生活—弗三 17，林後三 18。
 - 4 我們若被變化，就會很容易與別人聯結、結合、並建造在一起；這就是在召會生活裏被建造起來—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 真正對基督的經歷總是產生召會生活，也要求有召會生活——林前一 2, 9, 30, 二 2, 10, 五 7~8, 十 3~4, 十二 12~13, 27:

- 一 我們越經歷基督，我們的裏面越要求我們活在正確的召會生活裏。
- 二 我們一旦又真又活的經歷了基督，祂就會要求我們進入召會生活中，因為基督分賜到我們裏面，乃是為着產生召會——羅八 11, 十二 2~21。
- 三 神將自己分賜到我們裏面，作我們的一切，目的是要得着祂團體的彰顯，就是召會——弗三 16~21。
- 四 當我們以基督作我們的生命、我們的人位、和我們的一切，這位基督在我們裏面就要求有正確的召會生活；事實上，基督在我們裏面要成為召會生活。

肆 召會生活乃是歸一於基督獨一元首權柄之下的生活——一 10, 22~23, 四 15~16:

週 四

- 一 神將祂所揀選的人歸一於一個元首之下，成為基督的身體，以基督作頭——一 4, 22~23:
 - 1 神將萬有在基督裏歸一於一個元首之下的第一步，乃是將祂的眾子擺在基督獨一的元首權柄之下——5, 10 節。

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 當召會領先歸一於基督獨一的元首權柄之下，神就有路使萬有歸一於一個元首之下—22 ~ 23, 10 節。

二 在正確的召會生活中，我們在基督裏歸一於一個元首之下—林前十一 3:

1 我們若不認識甚麼是在基督裏歸一於一個元首之下，就無法認識召會是甚麼—弗一 10, 22 ~ 23。

2 在召會生活中，我們領先在基督裏歸一於一個元首之下；為此，我們需要在一切事上長到元首基督裏面—四 15 ~ 16。

伍 交通乃是召會生活的實際—林前一 9, 十 16 ~ 17, 徒二 42, 約壹一 3, 7:

一 這交通不僅包括我們與三一神之間的一，也包括所有信徒中間的一—約十七 21 ~ 23, 弗四 3。

週 五

二 召會是對基督的交通、共享、共同有分、彼此享受—林前一 9。

三 交通也含示信徒中間相互的流通—約壹一 3, 7:

1 在新約裏，交通描述我們與主之間以及我們彼此之間的流通—腓二 1。

2 我們在屬靈交通裏所有的水流，包含合一與生命；我們的交通是合一的水流。

3 這交通，這相互的流通，就是召會生活的實際—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.

陸召會生活乃是神聖得榮的延續—基督為父用神聖的榮耀所榮耀的延續—約十二 23 ~ 24, 十三 31 ~ 32, 十七 1, 5, 22, 徒三 13:

一 榮耀就是神聖生命和神聖性情的彰顯—七 2, 弗一 17:

- 1 如果我們憑着神聖的生命和性情而活, 我們就會彰顯神聖的榮耀—四 18, 彼後一 4。
- 2 我們越憑着神聖的生命和神聖的性情而活, 召會中就越有神聖的榮耀—弗三 21
- 3 這榮耀的彰顯就是主耶穌的得榮。

週 六

二 神聖的得榮開始於主耶穌的復活, 今天一直延續不已—路二四 26, 羅六 4, 林後三 18, 弗三 21。

三 召會已經在這得榮裏產生出來, 並且一直在神聖的得榮裏長大—約十四 2, 十五 1, 4 ~ 5, 十六 21。

四 凡是召會為着結果子所作所行的, 都是神聖得榮的延續—十五 8。

柒 召會生活乃是基督團體的彰顯—弗三 16 ~ 21, 四 16, 五 27:

一 召會生活作基督彰顯的關鍵乃是心思的靈—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 我們若照着心思的靈生活，召會生活裏就有神聖特質的彰顯—24 節，西三 10。
 - 2 然後我們就是一個團體的人，有基督的味道和神的彰顯。
- 二 在我們卑微、溫柔、恆忍和愛的美德裏，該有作三一神具體化身之基督的彰顯—弗四 2～6。
- 三 召會生活必須滿了基督的香氣與味道，並有神的特質；這樣的生活乃是三一神經過我們人性的活出—腓一 20～21 上。
- 四 歷世紀以來，主渴望得着這樣的召會生活—弗一 5，9：
- 1 我們禱告，但願不多久這種召會生活能在主的恢復裏，在我們中間完全實行出來—西一 9，四 12，太六 10。
 - 2 願主因看見祂自己這樣藉全地真正召會生活的恢復而得着彰顯，就心滿意足。

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.

晨興餽養

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

啓一 11『你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。』

我確信主回來之前，祂要完全恢復正確的召會生活。然而，許多基督教教師不相信這是可能的。照他們看，今世我們不可能有召會生活；他們說，召會生活只有在來世纔可能。持這種看法的人說，我們不該談論召會，只要單單的愛主、傳福音、幫助信徒屬靈。許多採取這種立場的人都反對主當前的恢復。但是我們不管這一切反對，確信召會生活要在今世完全的恢復，而不是在來世。（以弗所書生命讀經，八〇三頁。）

信息選讀

沒有一件事比召會生活的恢復更摸着主的心。這是祂今日的恢復。主盼望恢復召會生活，使祂可以得着一班人從各種分裂中出來，使祂可以有一個地方為着祂的名和祂的居所，並且使祂可以得着至聖所，讓祂今天在其中，並且從其中對祂的子民說話。（李常受文集一九七七年第一冊，三〇七頁。）

認為召會生活是在來世的說法，是與聖經相反的。來世不是召會時代，乃是國度時代。在現今這世代，在主回來之前，祂必須得着召會生活，以羞辱仇敵。我信歷世紀以來，神的仇敵撒但一直就着召會向基督

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

挑戰。也許撒但對祂說，『你的召會在那裏？給我看看你所應許要建造的召會。你的一些僕人甚至教導說，今世不可能有召會生活。』基督也許會對撒但說，『撒但，看看今天在地上的眾地方召會。想想看，我有多少子民見證今世過召會生活是可能的。他們不僅為着召會生活，也實際的在召會生活裏。』

我信在要來幾年內，主要把召會生活擴展到英國、德國、法國和義大利。不僅如此，我信有一天在羅馬，甚至在耶路撒冷，都會有召會；耶路撒冷的召會生活是在十九個世紀之前就開始的。行傳一章九至十二節告訴我們，基督從橄欖山升天；撒迦利亞十四章四節啓示，基督還要回到橄欖山。同樣的原則，主在耶路撒冷開始祂的召會，我信，主也要將祂召會的恢復送回到耶路撒冷。

在恢復召會生活的事上，主耶穌不會被擊敗。…不管撒但怎樣破壞召會，主耶穌都要回來，祂的召會也要等候祂。在耶路撒冷城也許將有一個召會，也許會所就離橄欖山不遠；橄欖山是祂升天的地方，也是祂再來時要降臨的地方。主回來時，在耶路撒冷若沒有召會豫備好等候祂，對祂來說乃是羞恥；主不會忍受這樣的羞恥。因這緣故，祂正等候祂的恢復擴展到歐洲，至終到耶路撒冷。

我們都需要享受基督，並經歷祂是愛召會的基督。因為我們也愛召會，所以為着將祂的恢復擴展到全地並回到耶路撒冷，我們與祂是一。哦，基督何等愛召會！祂在我們裏面是那愛召會的基督。祂對召會的愛，使我們甘心為着召會生活的恢復獻上一切。（以弗所書生命讀經，八〇三至八〇五頁。）

參讀：以弗所書生命讀經，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

晨興餽養

加二 20『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

西三 4『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

在召會生活裏，我們不需要外面的改正。召會生活乃是一種我們都接受基督作生命和人位的生活。長老和年長的姊妹們，需要幫助聖徒認識，他們所需要的乃是接受主耶穌作他們的人位。眾聖徒越這樣作，他們就越經歷基督作賜生命之靈的說話。這說話對他們要成為潔淨、純淨的水。這水要將基督的元素散佈在他們全人裏面，並且除去一切的老舊。至終，…〔他們〕就不再因彼此之間的難處而受攪擾，反倒一同長大，一同被建造。這是正確的召會生活。（以弗所書生命讀經，五六四頁。）

信息選讀

基督徒生活是甚麼？召會生活是甚麼？基督徒生活不是宗教生活，乃是基督自己藉着我們活出來的生活。我們必須接受基督作生命，並且天天憑祂活着。我們需要愛祂，並願意受祂的規律、管治和管理。這樣我們就會在這活的一位裏行事為人，我們也會在基督徒生活的實際裏。召會生活不是組織的，也不是由教訓來規律的。召會生活乃是基督藉着我們團體的活出來。你活基督，我也活基督，這位基督就將我們一同聯結在一裏。然後我們在一起，就有彰顯基督的團體生活。

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.

我們實行召會的生命是甚麼？我們實行召會生活的正確道路是甚麼？…今天的負擔是幫助我們看見實行召會的生命與道路，藉此應付急切的需要。毫無疑問，我們都會說，我們實行召會的生命乃是基督自己。我們許多人領悟，我們需要基督作我們的生命，但很少人領悟，基督作我們的生命是為使我們實行召會生活。…有許多關於生命的教訓—得勝的生命、聖別的生命、替換的生命、釘死的生命、屬靈的生命、神聖的生命、永遠的生命、以及基督的生命、神的生命。但很難找到一本書告訴我們，這得勝的生命，這屬靈的生命，基督的生命，乃是為着召會。這生命不只是為着得勝或為着聖別，這生命不只是為着叫人成為屬靈、神聖和聖別的；這生命乃是為着確定的目的，就是為着建造召會作基督的身體。簡單的說，這生命就是為着召會。

你有基督這靈在你裏面。祂在你裏面運行、行動、活着、作工、照耀、規律並膏抹。你需要跟從這美妙的靈，且與祂合作，順着祂，接受祂作你自己的一切。此外，你需要學習棄絕自己的功課。你絕不能憑着人的生命實行召會生活。你若沒有一直學習留在十字架上的功課，在你召會生活的實行裏就會有許多難處。…我們眾人必須到十字架那裏。若有『你我』，就沒有身體，沒有召會。這就是為甚麼保羅說，『我已經與基督同釘十字架；…不再是我，乃是基督。』（加二 20 上。）

我們都必須看見，召會生活的實行不是藉着討論、談論、並用某些條款或條件交涉，將每個人帶到彼此一致。反之，實行召會生活的路，乃是將每個人、每件事釘在十字架上，並使每個人接受基督作生命。然後我們要被基督充滿，並且有基督浸透全人。這樣，我們就從裏到外，完全、徹底且絕對是基督的肢體。（實行召會生活的生命與道路，六九至七〇、九、七九頁。）

參讀：以弗所書生命讀經，第五十五篇；實行召會生活的生命與道路，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

晨興餽養

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

11『殷勤不可懶惰，要靈裏火熱，常常服事主。』

召會生活就是基督自己這靈充滿、浸透、並變化我們。我們完全被變化並滿了基督時，就會成為基督活的、真實的、實際的肢體。然後我們會很容易與別人聯結、結合、並建造在一起。這不是用天然的東西，如木、草、禾稈建造，乃是用變化的東西，如金、銀、寶石建造。（林前三 12。）…召會是生機的，是在生命裏長大的。（實行召會生活的生命與道路，八八頁。）

信息選讀

要有召會生活，我們需要上十字架，並顧到基督，祂是我們裏面美妙的靈。我們需要顧到我們內裏的感覺、內裏的引導、內裏的照耀、和內裏的印證。我們若肯上十字架，並實化我們裏面的基督，我們就會清楚。一切的問題都藉十字架得着解決。這就是為甚麼在林前二章二節使徒保羅告訴信徒，他曾定了主意，在他們中間不知道別的，只知道耶穌基督，並這位釘十字架的。召會生活是變化的生活，不是天然的生活。這是基督自己，不是作為客觀的道理，乃是作為主觀的靈活在我們裏面。

不要試着在外面改變自己，那是虛假的。你必須從裏面被變化，成為基督身體活的肢體；然後你會實化真正的召會生活。這是我們今天所需要的。（實行召會生活的生命與道路，八八至八九頁。）

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)

真正對基督的經歷總是產生召會生活，也要求有召會生活。你越經歷基督，你裏面越要求你活在正確的召會生活裏。撒但是狡猾的。歷世紀以來，他隱蔽了對基督真實的經歷，使基督成爲全然客觀的，僅僅是人信仰和敬拜的對象。然而我們一旦又真又活的經歷了基督，祂就會要求我們進入召會生活中，因爲基督分賜到我們裏面，乃是爲着產生召會。神將祂自己分賜到我們裏面，作我們的一切，目的是要得着祂團體的彰顯，就是召會。…當我們以基督作我們的生命、我們的人位、和我們的一切，這位基督在我們裏面就要求有正確的召會生活。事實上，基督在我們裏面要成爲召會生活。基督要求有召會生活，基督也成爲召會生活。（李常受文集一九七五至一九七六年第三冊，三八六至三八七頁。）

由於天使的背叛和人的背叛，宇宙就崩潰混亂了。這就是今天人類社會和受造之物本身亂得一團糟的原因。到處滿了背叛。…然而，神已定意要把祂的經綸帶進來，要將萬有在基督裏歸一於一個元首之下。

是身體支持頭，還是頭托着身體？答案是頭托住身體。這可由事實證明—若是一個人的頭被砍掉，身體就仆倒在地上。…照樣，召會生活是歸一於一個元首之下的生活。如果我們真要有一個榮耀的召會，我們就必須甘願歸一於一個元首之下。在我們四周，在學校、在工作中、在機關裏，我們所看見的沒有別的，只有崩潰的光景；沒有任何事物歸一於一個元首之下。但在正確的召會生活中，我們歸一於一個元首之下。這個在召會生活中歸一於一個元首之下，乃是神將萬有歸一於一個元首之下的開始。在基督之下，並藉着召會，神將使宇宙中的萬有歸一於一個元首之下。這就是神意願的奧祕。至終，在宇宙中神意願的奧祕，乃是將萬有在基督裏歸一於一個元首之下。（以弗所書生命讀經，八三頁。）

參讀：召會生活之恢復極重要的因素，第四至六章；實行召會生活的基本原則，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

第五週•週四

晨興餽養

弗一 10『為着時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

四 15『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

神第一步是將祂所揀選的人，祂的眾子，從崩潰中帶出來，將他們擺在基督的元首權柄之下。在這裏，在基督的元首權柄之下，我們是在宇宙性崩潰的亂堆之外，我們也是在萬有之上。因此，召會生活必須是歸一於一個元首之下的生活。在召會生活中，歸一於一個元首之下的，乃是神所揀選的人，並非世上的首領、不信的人或是動物。神將祂所揀選的人歸一於一個元首之下，成為基督的身體，以基督作頭。最終，這以基督作頭的身體，將在萬有之上作宇宙的頭。（以弗所書生命讀經，九一至九二頁。）

信息選讀

今天我們在召會中，領先在基督裏歸一於一個元首之下。倘若我們不願在召會生活中歸一於一個元首之下，我們就會耽誤這事。事實上，如果我們蒙揀選的人不願歸一於一個元首之下，神就無法將萬有在基督裏歸一於一個元首之下。但如果我們樂意如此，神將喜樂的說，『這些是歸一於一個元首之下的先鋒。他們正為我開路，將萬有在基督裏歸一於一個元首之下。』當召會領先在基督裏歸一於一個元首之下時，神就有路使萬有歸一於一個元首之下。

許多基督徒都在談論召會，但在他們的談論中，『召會』這辭的意義都失去了。然而，在以弗所書中，召會的意義太豐富了。但你若不認識甚麼是在基督裏歸一於一個元

<< WEEK 5—DAY 4 >>

Morning Nourishment

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，你就不認識召會是甚麼。召會不是一堆仍在崩潰光景中墮落的人。召會是神所揀選的人，以基督作頭，歸一於一個元首之下。今天的基督教乃是一團混亂，與真正的召會相反。在基督教中，無論你去到那裏，你所看見的都是混亂。在公會或獨立的基督教團體中間有這麼多混亂，原因就像在人類社會中一樣，乃是沒有歸一於一個元首之下。但在正確的召會生活中，我們在基督裏歸一於一個元首之下。

今天我們在召會生活中，乃是領先在基督裏歸一於一個元首之下。為此我們需要在生命裏長大，並且得着生命的光。（以弗所書生命讀經，九二、九四、九六頁。）

我願鼓勵你們眾人尋求經歷並享受神兒子的交通。我們越共同有分於這交通，對此越有享受，召會生活就越美好。我們在家裏，在聚會中，都需要享受這交通。…我們就不會被意見、閒談、或不同的教訓所摸着，因我們不會在意別的，只在意實際的共同享受包羅萬有的基督；祂對我們是那靈、復活和三一神。這交通就是召會的實際。因此，我們必須尋求一直經歷這交通；…我們就會在召會中享受基督。

要對神兒子的交通作充分的解釋並不容易。這一件事實在太奇妙了。這交通不僅包括我們與三一神之間的一，也包括了所有信徒中間的一。不僅如此，這個交通也含示享受——我們對三一神的享受，三一神對我們的享受，以及信徒中間彼此的享受。在這個交通裏，我們享受三一神，三一神也享受我們。並且，我們享受所有的信徒，所有的信徒也享受我們。這是何等奇妙、宇宙性、彼此的享受！我們已經蒙召，所進入的乃是稱為神兒子的交通。這個交通是宇宙性的，也是彼此互相的。這交通不僅是在信徒和三一神彼此之間，也是在信徒彼此之間。（哥林多前書生命讀經，一二六、三六頁。）

參讀：正當召會生活極重要的原則，第三章；基督徒生活與召會生活極重要的原則，第六章；以弗所書生命讀經，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

第五週•週五

晨興餽養

林前一9『神是信實的，你們乃是為祂所召，進入了祂兒子我們主耶穌基督的交通。』

弗三21『願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

召會是對基督的交通、共享、共同有分、彼此享受。這位基督現今是復活和那靈。你若看見了召會生活在於這交通，就不會…被道理或作法打岔而偏離基督。（哥林多前書生命讀經，一二六頁。）

信息選讀

交通這辭首次用於行傳二章四十二節，那裏告訴我們，在五旬節那天得救加給召會的人，堅定持續在使徒的教訓和交通裏。使徒向他們傳了福音，這福音的傳揚將他們帶進聖經所稱的交通裏。

我不信任何語言裏有一個辭與希臘文裏的『交通』相等。這辭含示合一，也含示信徒中間相互的流通。我們彼此享受交通，我們中間就有水流。…我們在屬靈交通裏所有的水流，包含合一與生命。我們的交通是在合一裏的水流；這是我們這些在基督裏之信徒中間的相互往來。

在新約裏，交通描述我們與主之間以及我們與其他信徒之間的流通。約壹一章三節說，『我們將所看見並聽見的，也傳與你們，使你們也可以與我們有交通；而且我們的交通，又是與父並與祂兒子耶穌基督所有的。』約翰一書裏有生命，（一1～2，）然後有交通。有一道水流，縱的

<< 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

一面在我們與父和子之間，橫的一面在我們與其他信徒之間。讚美主，今天在地上有個東西稱為交通，就是神兒女之間的交通，以及神兒女與三一神之間的交通！

從五旬節以後，水流橫的一面一直在信徒中間流通。這水流越過空間和時間。就時間而論，這交通從一代流到另一代。就空間而論，這交通是全世界的，在全球的信徒中間流通。因為我們在這一個水流裏，所以我們無法被空間分開。無論我們在那裏，我們都在水流裏；那就是說，我們都在一個交通裏。

照着保羅在林前一章九節的話，我們都為神所召，進入了這交通。交通最好的例證，可能就是人體的血液循環。…生命在於這循環。人的身體怎樣有血液循環，基督的身體照樣有稱為交通的屬靈循環。…我們要領悟，在主的恢復裏，我們正被帶回到這水流，這交通裏，這是很要緊的。（哥林多前書生命讀經，一四九至一五〇頁。）

主得榮的表號表徵許多事情。它表徵舊造已經了結，也表徵新造有了新生的起頭。亞當已經了結，新人已經出現。藉着這得榮，舊人廢去了，新人也產生出來了。所以在復活裏，新人榮耀的出生了。甚至今天在召會生活裏，至少也有一些得榮的光景。

我們都必須清楚，榮耀就是神聖生命和神聖性情的彰顯。如果我們憑着神聖的生命和性情而活，我們就會彰顯神聖的榮耀。…聖徒越憑着神聖的生命和神聖的性情而活，召會生活就越榮耀，召會中也越有神聖的榮耀。這榮耀的彰顯就是主耶穌的得榮。（約翰着作中帳幕和祭物的應驗，五六九頁。）

參讀：哥林多前書生命讀經，第十一篇；基督為父用神聖的榮耀所榮耀的結果，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

晨興餽養

約十五 8『你們多結果子，我父就因此得榮耀，你們也就是我的門徒了。』

弗四 23『而在你們心思的靈裏得以更新。』

今天神聖的得榮一直延續不已。這得榮開始於主的復活，如今仍然進行着。按着我們的觀點，可以說，生出長子和眾弟兄的生產過程需要漫長的時間，到目前為止，有一千九百多年了。在神看來，生產時間雖然漫長，卻是一件復活的事。

我相信主給我們看見神聖的得榮，會幫助我們認識召會生活是甚麼。召會生活實際上就是基督的繁增、繁殖。這樣的召會生活乃是神聖的得榮。召會已經在這得榮裏產生出來，並且一直在神聖的得榮裏長大。凡是召會為着結果子所作所行的，都是神聖得榮的延續。召會擴展的時候，這種擴展就是結果子。例如，十五年前，主在歐洲的恢復只有少數的聖徒。但現在人數已經增加了。人數增加就是結果子，結果子也就是神聖的得榮。（約翰著作中帳幕和祭物的應驗，五八〇至五八一頁。）

信息選讀

當我們在靈裏被充滿，成為神的豐滿，並本於這樣的充滿而孝敬父母時，我們與父母的關係中就有了神的彰顯；我們的行為就不是僅僅人性的美德，乃是有神聖特質和基督味道的美德。我們孝敬父母時，應當有基督的香氣。這是神藉着人性美德的彰顯。一個年輕人倘若憑着被充滿而成為神一切豐滿的靈來孝敬父

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，在這美德裏就會有神聖的特質。這是神在人性裏的彰顯。

神這彰顯與僅僅合乎倫理道德的行為完全不同。雖然孔子的門徒會達到高超的倫理道德標準，但在他們的美德裏沒有基督的味道。我再說，在我們的美德裏，需要有神的特質和基督的味道。這種藉着人性美德的神聖彰顯，是以弗所四章二十四節的『聖』字所表達的意思。召會生活必須充滿這樣一個藉着人性美德所彰顯的神聖特質。

我們的誠實和寬大，也必須是神聖特質的彰顯。有兩種的誠實和寬大：一種的誠實和寬大只是人的美德，另一種的誠實和寬大卻彰顯神的特質。在召會生活中，我們的誠實和寬大必須有基督的味道。別人接觸我們時，不該只覺得我們有美德，乃該能感覺到我們的美德裏有基督的味道，並看見我們的美德裏有神聖特質的彰顯。

召會生活的關鍵乃是心思的靈。我們若照着心思的靈生活，召會生活裏就有神聖特質的彰顯。然後我們就是一個團體的人，有基督的味道和神的彰顯。我們給人的印象若僅僅是善良、公義、慈愛，我們的召會生活就是失敗的。在我們的善良、公義、慈愛裏，必須有三一神的彰顯。召會生活必須滿了基督的香氣與味道，並有神的特質。這樣的生活，乃是一神經過我們人性的活出。歷世紀以來，神渴望得着這樣的召會生活。我們禱告，但願不多久這種召會生活能在主的恢復裏，在我們中間完全實行出來。願主因看見祂自己藉團體的新人在地上得着彰顯而心滿意足！（以弗所書生命讀經，九五五至九五六頁。）

參讀：約翰著作中帳幕和祭物的應驗，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

第五週詩歌

補534

使我知你恢復所是

(英1220)

降A大調

4/4

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

一 哦,主,將我 帕 子去 除, 賜 下真 實 啓 示;

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

哦, 主,使我 異 象清 楚,知 你恢 復所 是。

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

哦,主,使我 異 象清 楚,知 你恢 復所 是;

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

哦, 主,使我 異 象清 楚,知 你恢 復所 是。

- 二 你從死裏復活能力, 我藉啓示知悉;
大能傳輸藉信經歷, 引我到召會裏。
- 三 你的大能將我釋放, 脫離煩擾俗務;
你的大能爲我開廣 進入召會路途。
- 四 我今進入地方召會, 願以你爲人位;
外面舊人日漸銷毀, 心向你能絕對。
- 五 我接受你作人位,主, 與你同釘十架;
裏面之人得着恢復, 你在我心安家。
- 六 當眾肢體都願捨己, 榮耀身體得顯;
人數雖多,人位同一, 新人在地出現。
- 七 召會生活——一個新人—— 顯於各地召會;
你的身體是團體人, 顯出一個人位。

註:每節均重複第二行歌辭二次。

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

因弟兄在一裏同居
而有耶和華所命定生命的福

讀經：詩一三三～一三四

綱 要

週 一

壹 那作神居所的聖殿是建造在耶路撒冷的錫安山上，耶路撒冷的獨一立場豫表神所選擇的獨一立場，就是一的立場—申十二5，代下六5～6，拉一2～3：

一 古時所有以色列人一年三次到耶路撒冷聚集；惟有藉着耶路撒冷這獨一敬拜神的地方，神子民的一纜世世代代得蒙保守—申十二5，十六16。

二 新約中神所命定一的正確立場，乃是一地一會的獨一立場—啓一11：

1 召會是由宇宙的神所構成的，卻存在於地上的許多地方；就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的，就如『在哥林多神的召會』—林前一2：

a 『神的召會』，意思是召會不僅為神所有，也有神為其性質和素質，這是神聖的、一般的、宇宙的、永遠的—2節。

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…的召會』，意指在一個城裏的召會，留在確定的地方，為着事務上的行政，以這地方為其地位、立場、和治理的界限，這是物質的、專特的、地方的、暫時的—2 節。

2 缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行；關於召會在各地的建立，整本新約的記載是一致的—徒八 1，十三 1，十四 23，羅十六 1，林前一 2，林後八 1，加一 2，啓一 4，11。

週 二

貳 詩篇一百三十三篇是一位聖民上錫安時，因弟兄在一裏同居，有耶和華所命定生命的福而有的讚美；每當弟兄們在膏油之下合而為一，就有神命定的福，就是『永遠的生命』，一道豐滿、暢通、無止息的生命流：

一 弟兄在一裏同居，其善無法估計，好比上好的油澆在亞倫的頭上；其美無法計算，好比黑門的甘露降在錫安山—1 ~ 3 節：

1 作為亞倫所豫表的人，召會乃是一個新人，包括頭與身體，就是團體的基督，團體的祭司體系—弗二 15，彼前二 5。

2 作為錫安所豫表的地方，召會乃是神的居所—申十二 5 ~ 7，11，14，18，21，26，弗二 21 ~ 22，啓二一 3，22。

二 真正的一是由流淌的膏油和降下的甘露所構成，使基督的身體在神聖三一的神聖分賜裏，漸漸得以建造：

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:

1 詩篇一百三十三篇相當於以弗所四章；當我們在身體裏，竭力保守那靈的一時，我們就有那靈的膏抹；（3～6；）塗抹的膏油是複合的膏油，豫表經過過程的三一神，包羅萬有複合的靈（出三十 23～25）：

- a 複合的靈乃是經過過程之三一神的終極完成，帶有神聖的屬性、人性的美德、基督的死和死的功效、以及基督的復活和復活的大能—腓一 19。
- b 我們是在一裏面，這一就是經過過程的三一神膏抹或『油漆』到我們全人裏面—林後一 21～22，約壹二 20，27。
- c 一天過一天，在召會生活中，神聖、奧祕之複合膏油的一切成分不斷的作到我們裏面；藉着把這些成分應用到我們裏面，我們自然就在一裏—弗四 3～4。

d 一的立場就是經過過程的三一神應用到我們身上；這複合、包羅萬有、賜生命之靈的塗抹乃是我們一的元素—4 節，參約四 24：

- (一) 我們若離開我們靈裏的那靈行事，我們就是分裂的，並失去了一—弗四 3，參林前一 10，二 14～15，三 1。
- (二) 我們若留在賜生命的靈裏，就保守了那靈的一—參約四 24，林前六 17。
- e 複合的靈不是為着那些個人主義者，乃是在身體裏，為着身體，並為着建造身體之祭司的事奉—詩一三三 2，出三十 26～31，腓一 19，羅十五 16，彼前二 5，9。

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.

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 我們接受那靈的供應，就是身體的供應，乃是藉着肢體的代求和交通：

(一) 當我們覺得枯乾、碰壁的時候，需要別的弟兄姊妹為我們代求，那種情形纔可以過去—腓一19，帖前五25，伯四二8～10。

(二) 我們不能沒有身體的供應而活，因此，我們必須一直應用身體的交通—帖前三8，林前十16下，約壹一3。

(三) 人要看見光就需要進入召會，就是聖所—詩七三16～17，太五14，啓一20。

週 五

2 從黑門降在錫安山上的甘露，表徵那降下、新鮮、滋潤、浸透之生命的恩典，（彼前三7，）就是三一神作我們生命的供應，給我們享受（林後十三14）：

a 在豫表上，黑門表徵諸天，宇宙中的最高處—參弗一3，太十七1～2。

b 錫安眾山豫表眾地方召會；錫安只有一個，就是作為一個身體的一個召會，但有許多山頭，就是許多地方召會—啓一11～12。

c 恩典乃是神在基督裏作為那靈，被我們經歷、接受、享受並得着—約一16～17，林前五10，加二20，羅五2，17，21。

d 我們留在召會生活裏，就蒙保守在主的恩典中—徒四33，十一23。

e 藉着在錫安山上所接受的恩典，我們就能過一種世人無法過的生活—二十32，林後十二7～9。

f 基督徒的生活必須是恩典的生活，就是恩典的經歷—9節，提後四22：

(一) 我們藉着主格外增多的恩典，得有信和愛—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) 我們靠着恩典得着在基督的復活與升天裏之生命的救恩—弗二 5 ~ 8。
- (三) 我們得進入並站在神洋溢的恩典中—羅五 2。
- (四) 我們在這恩典中享受神永遠的安慰和美好的盼望—帖後二 16。
- (五) 我們能坦然無懼的來到施恩的寶座前，得恩典，作應時的幫助—來四 16。
- (六) 我們能從神得着各樣恩典洋溢的加給—林後九 8。
- (七) 我們能時常享受神繁增的恩典—彼前一 2 下，彼後一 2，啓二二 21。
- (八) 我們能藉着謙卑，得享神更大的恩典—雅四 6，彼前五 5。
- (九) 我們對神經綸中之恩典的經歷，就是享受主在我們靈裏的同在—提後四 22，參路一 28、30。
- (十) 我們需要憑神的恩典活出基督作神的義—加二 20 ~ 21。
- (十一) 我們需要經歷主設用的恩典，就是基督覆庇的能力，在我們的軟弱上顯得完全—林後十二 9。
- (十二) 我們憑恩典能勝過短暫無定之財富的霸佔，慷慨的供給缺乏的聖徒—八 1 ~ 2。
- (十三) 我們經過受苦，蒙全般恩典的神來成全我們，堅固我們，加強我們，並給我們立定根基—彼前五 1。
- (十四) 我們需要作神諸般恩典的好管家—四 10，弗三 2。
- (十五) 我們的話應當將基督作為恩典分給人—四 29 ~ 30。
- (十六) 我們需要經歷基督作恩典，作超凡的人，並為主格外勞苦—林前十五 10。
- (十七) 我們需要受洋溢之恩，並洋溢之義的恩賜，在生命中作王—羅五 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 在召會墮落之黑暗時期中那賜給眾地方召會的恩典，乃是為着那些尋求答應主呼召，要作主得勝者的信徒—啓一 4。
- h 主耶穌基督那分賜給祂整個新約時代之信徒的恩典，終極完成於新耶路撒冷，作神之喜悅的終極完成，就是神使祂自己與人聯結調和，作祂的擴大和永遠的彰顯—二二 21。
- 3 在召會生活中，我們天天被塗抹，蒙恩典；那靈的膏抹和恩典的供應，使我們能在一裏生活—弗一 13、6。

週 六

- 4 我們越經歷基督這賜生命的靈，我們天然的構成和個性就越減少；由於我們經歷三一神和祂神聖的屬性，使這些構成和個性減少，我們就被成全成為一—約十七 23，弗四 1～3。

叁 詩篇一百三十四篇作為一百三十三篇的總結，是末了一首上行之歌，乃是聖民上錫安時，因以色列人對神殿中事奉之祭司的囑咐和祝福而有的讚美：

- 一 一百三十四篇指明最高的子民，就是那些在錫安的人，能祝福每個人，並教導每個人—1～2，參創四七 10，四八 20，四九 28。
- 二 祝福來自錫安，來自最高峯，來自達到了頂點、達到了得勝者地位的人；在每個時代和世紀，神的祝福都因着得勝者臨到了召會—詩一三四 3，參啓二 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.

晨興餽養

申十二5『但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去。』

林前一2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

以色列人從被擄中歸回耶路撒冷，有四個極重要的點：(一)恢復神呼召以色列人的定旨，使他們按祂的律法成為祂的見證；（見出二十1註1；）(二)恢復以色列人在耶路撒冷獨一立場上的一；（申十二5，11～14；）(三)恢復以色列人對神所應許之美地的享受；(四)使神得以實現祂的意願，就是藉着以色列人有分於並享受美地，在撒但所篡竊的地上建造神的殿，並建立祂的國，為要完成祂永遠的經綸。前述一切要點，豫表今天召會生活的恢復，就是召會從被擄到大巴比倫（啓十七1～6）得着恢復，回到神所選擇獨一的立場，就是一的立場。（聖經恢復本，拉一1註1。）

信息選讀

召會是由宇宙的神所構成的，卻存在於地上的許多地方，哥林多就是其中之一。就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的。因此，召會有兩面：宇宙的，和地方的。缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行。因此，新約也強調召會地方的一面。（徒八1，十三1，啓一11等。）（聖經恢復本，林前一2註2。）

Morning Nourishment

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…的召會』（林前一2）是在一個城裏的召會，留在確定的地方，為着事務上的行政，以這地方為其地位、立場和治理的界限，這乃是物質的、專特的、地方的、暫時的。保羅寫信給神的召會，這召會不是在諸天之上，乃是在哥林多。哥林多是非常罪惡、現代化的希臘城市，以淫亂聞名。然而，召會留在那地，作基督在當地的見證。基督在一地的見證乃是基督宇宙見證的一部分。宇宙的見證是由地方的見證組成並構成的。（主恢復的簡說，六七頁。）

〔在耶路撒冷的召會〕乃是頭一處在地方上建立的召會，（見徒五11註1，）在一個城，就是耶路撒冷城的轄區之內。這是一個在地方上的地方召會，正如主在馬太十八章十七節所指明的。這不是主在十六章十八節所啓示的宇宙召會，只是宇宙召會，基督身體（弗一22～23）的一部分。新約對這事（在地方上建立召會）的記載是前後一貫的。（徒十三1，十四23，羅十六1，林前一2，林後八1，加一2，啓一4，11。）（聖經恢復本，徒八1註1。）

林前一章二節包含一個真正召會的五種資格。…真正的召會乃是神的召會，是在地方上的召會，是在基督裏被聖別，並且是由蒙召的聖徒組成的。二節下半接着有第五種資格：『同着所有在各處呼求我們主耶穌基督之名的。』這長句指明真正的召會與在全球各處呼求主耶穌基督之名的眾聖徒有關聯。

聯於眾聖徒使我們不結黨、孤立或分裂。對於各種的基督徒，不管他們有何特殊的實行，我們都藉着神在基督裏聯於他們；無論我們在那裏，我們都不能與他們分開。若沒有這種關係，我們就會成為孤立、分裂的。我們若與別的信徒無分無關，就不是地方召會，乃是地方宗派，地方分裂。（主恢復的簡說，六九頁。）

參讀：召會的異象與建造，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

晨興餽養

詩一三二 13～16『因為耶和華揀選了錫安，願意當作自己的居所，說，這是我永遠安息之所；我要住在這裏，…我要豐厚的賜福與其中的糧，…我要使其中的祭司披上救恩，其中的虔誠人大聲歡呼。』

一三三 1『看哪，弟兄和睦同居，是何等的善，何等的美！』

詩篇一百三十三篇是一位聖民上錫安時，因弟兄在一裏同居，有耶和華所命定的福而有的讚美。當錫安被建造，神安息在那裏，並居住在耶路撒冷時，（如一百三十二篇所描述，）我們就有了聚集的地方，並且能在一裏同居。這是何等的善，何等的美！（聖經恢復本，詩一三三 1 註 1。）

在一百三十三篇，信徒在一裏同居，其善無法估計，好比貴重的油澆在亞倫的頭上；其美無法計算，好比黑門的甘露降在錫安山。（詩一三三 1 註 3。）

這裏題到的和睦，乃是一幅新約真正的一的圖畫。這一乃是經過過程並終極完成的三一神，與在基督裏的信徒相調和。（約十七 21～23。）基督的身體既是這樣的調和，（弗四 4～6，）身體本身就是一。按照本篇的圖畫，真正的一是由流淌的膏油和降下的甘露所構成，使基督的身體在神聖三一的神聖分賜裏，漸漸得以建造。（詩一三三 1 註 2。）

信息選讀

〔詩篇一百三十三篇〕把在一裏同居比作兩樣東西：

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

亞倫頭上貴重的膏油，與錫安山上黑門的甘露。這兩個形容詞指出的一的兩方面：善與美。善是貴重的膏油，美是降下的甘露。

兩方面的第一面—亞倫，是一個人；第二面—錫安，是一個地方。…召會有這兩方面。…作為一個人，召會包括頭與身體；作為一個地方，召會是神的居所。在聖經別處，我們看到召會是新婦、新人、戰士，這些都是說到召會是人的一面。實際說來，召會只有兩大方面：人的方面與居所的方面。與召會這兩方面有關的，就是膏油與甘露。

二節所題的膏油，乃是指出埃及三十章所說的聖膏油。這種膏油是一種複合的膏油，用四種香料調着橄欖油製成的。亞倫和他兒子們，帳幕以及帳幕有關的每一樣東西，都要用這膏油來塗抹。按照詩篇一百三十三篇，這複合的膏油是澆在一個人—亞倫—身上。…與這相對的，是那使人復甦，滋潤並浸透人的甘露，降在一個地方—錫安山上。

膏油與甘露，移動得都不快。露不像雨點那樣滴落，而是漸漸降下。同樣，膏油不是很快的流到亞倫的鬍鬚，而是緩慢柔和的流淌到鬍鬚，又流淌到衣襟。…乃是緩慢的散佈開來。…甘露也是以同樣的原則降在錫安山。…真正的一是由流淌的膏油與降下的甘露所構成的。

亞倫…豫表基督盡祭司的職事。基督是大祭司，事奉神，成就神的定旨，實現神的心意。然而，一百三十三篇的亞倫，不僅豫表基督自己，更豫表基督同祂的身體。這就是說，亞倫在這裏豫表團體的基督—頭與身體。…因此，召會是一個宇宙的大人，有許多方面：身體、新婦、新人、戰士。召會的這些方面，都與人位有關係。（李常受文集一九七九年第二冊，三八七至三八九、三九八至三九九頁。）

參讀：一的真正立場，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

晨興餽養

弗四 3～6『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

在以弗所四章四至六節，保羅列出一的七方面：一個身體、一位靈、一個盼望、一主、一信、一浸、一位神與父。這幾節聖經也顯示三一神與基督身體奧祕的調和。這個調和就是信徒的一。四節的靈無疑的是複合、包羅萬有的靈，這靈是在身體裏面，並且賜生命給身體。（李常受文集一九七九年第二冊，三九六頁。）

信息選讀

詩篇一百三十三篇乃是舊約中得着膏的中心篇。…〔一節的〕『和睦同居』…是團體的，無間隔、不獨立。…在這種情形裏，他們得着了神的膏。〔2。〕當膏往下流的時候，自然的，凡在頭以下者就得着膏油。舊約的詩篇一百三十三篇相當於新約的以弗所四章。當我們在身體裏，竭力保守那靈的一時，我們就有那靈的膏抹。我們需要站在頭以下，並活在身體裏，纔能得着膏油。…我們要得着膏油，一面要順服在元首之下，一面還要活在身體的生活中。…我們越在身體的交通中，就越享受那靈的膏抹。（基督的奧祕，四四至四五頁。）

真正的一是經過過程的神與信徒的調和。這一點雖然是啓示在新約裏，可是我們在新約中卻看不出實行這一的路。實行這調和的路是在詩篇一百三十三篇

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.

裏。二節的膏油，豫表經過過程的三一神今天是包羅萬有複合的靈。按照出埃及三十三章，這種膏油是用四種香料調着一欣橄欖油所製成的。這複合物豫表包羅萬有的靈（也就是經過過程的神），供我們享受。在這複合的靈中，不只有神性，還有基督的人性、祂死的功效、以及復活的大能。換句話說，這複合的靈乃是經過過程的神含帶神聖的屬性、人性的美德、基督死的功效、以及基督復活的大能。在召會生活中，這複合的靈正不斷的塗抹我們。

膏油可以比作油漆，而膏油的塗抹可以比作塗油漆。…當膏油的這些成分應用到我們身上時，我們就被塗上了經過過程的三一神，以及複合膏油中的所有元素。正當的召會生活是一種在一裏的生活，而這也就是經過過程的三一神與信徒的調和。…一天過一天，在召會生活中，聖膏油的一切成分，都作到我們裏面來。藉着把這些成分應用到我們裏面，我們自然就在一裏了。要我們製造分裂，或持有異議，相當不容易。召會裏的一是何等美善，何等可愛，何等享受！…我們已被屬天『油漆』的一切成分所塗過，所以自然而然的，我們就是一。

一的立場乃是經過過程的三一神應用到我們身上。…我們所在的一不是把一班相信基督的人相加所產生的；那種一相加也容易，減去也容易。然而，我們一旦讓經過過程的三一神應用到我們身上，因而被帶進這個一裏面，之後要再把這個一減去，就很困難了。…在主恢復中召會的一，包含着三一神應用到我們裏面。（李常受文集一九七九年第二冊，三八九至三九〇、三九二頁。）

參讀：基督的奧秘，第七、十篇；一的真正立場，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

晨興餽養

詩一三三 1~2 『看哪，弟兄和睦同居，是何等的善，何等的美！這好比那上好的油，澆在亞倫的頭上，流到鬚鬚，又流到他的衣襟。』

腓一 19 『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

〔以弗所四章三節所說〕那靈的一，就是那靈自己。保守〔防衛，守衛以保護〕那靈的一，就是保守那賜生命的靈。我們的行動若離開了那靈，就是分裂的，就失去了一。我們若留在賜生命的靈裏，就保守了那靈的一。（聖經恢復本，弗四 3 註 2。）

信息選讀

膏油不是為着個人，而是為着身體。凡是與身體分離的、脫節的，都無法經歷這膏油。根據詩篇一百三十三篇的圖畫，膏油是澆在亞倫的頭上，然後擴散到鬚鬚，再流淌到衣襟。這指明如果我們是單獨的，我們就無法經歷膏油。…如果與召會是一，那我們在家中就能適當的與主有接觸。但我們如果離開召會，我們與主的接觸就完全兩樣了。因為膏油不是為着單獨的肢體，而是為着頭和身體，甚至是為着頭同着身體。（李常受文集一九七九年第二冊，三九三頁。）

〔在腓立比一章十九節，〕『你們的祈求』是指明身體的供應。表面看來保羅在監牢裏；實際上他在身體裏。監禁沒有使他與身體隔離，或使他與身體的供應隔絕。保羅裏面有清楚的感覺，他是在身體裏，身體的眾肢體在供應他，扶持他，並與他站在一起。

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.

在十九節保羅首先說到聖徒們的祈求，然後說到那靈全備的供應。…保羅說到那靈全備的供應以前，先說到身體的供應，原因是那靈在身體上。詩篇一百三十三篇說明這點：澆在亞倫頭上的油流到他的身體。這描繪出一個事實：那油，複合之靈全備的供應，乃是在身體上。保羅領悟他不是整個身體，而只是身體上的一個肢體。他是肢體，需要身體的供應。身體若起來供應他，那靈全備的供應就會藉着身體臨到他。

我們也許常請某弟兄為我們禱告。但即使他為我們禱告，我們也為他禱告，這禱告卻可能少有效效。缺少功效的原因乃是，我們在禱告上也許離開了身體。每當我們離開身體而禱告的時候，甚至我們的禱告也會枯乾，我們的代求也會沒有功效。膏油塗抹不是個別的在我們身上，乃是在身體上。

照着出埃及三十章，複合的膏油是為着塗抹帳幕和祭司的。我們要領悟，複合的靈，耶穌基督的靈，是為着身體，神的帳幕，並為着對神的事奉，祭司體系，這是非常重要的。因着今天許多基督徒與基督的身體和祭司的事奉隔絕，他們要有分於那靈全備的供應就極其困難。

保羅活在身體裏。他雖是個了不起的使徒，仍需要聖徒們的禱告和祈求。這清楚指明保羅與身體有正確的關係。不但如此，保羅也有分於祭司體系。因着他在身體（帳幕）裏，因着他是祭司體系（對神的事奉）的一部分，他就在正確的地位上，接受身體上膏油的流淌。…我們若與召會是一，並留在祭司的事奉裏，我們就享受包羅萬有之靈豐富的塗抹。甚至一點禱告或呼求主名，可能只說『阿們』，就使我們享受這塗抹。（腓立比書生命讀經，三四〇至三四一、三四六至三四七頁。）

參讀：腓立比書生命讀經，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

第六週•週五

晨興餽養

詩一三三 3『又好比黑門的甘露，降在錫安山；因爲在那裏有耶和華所命定的福，就是永遠的生命。』

提前一 14『並且我們主的恩是格外增多，使我在基督耶穌裏有信，又有愛。』

羅五 17『…那些受洋溢之恩，並洋溢之義恩賜的，就更要藉着耶穌基督一人，在生命中作王了。』

〔詩篇一百三十三篇三節的甘露〕表徵神新鮮、復甦的恩典，藉着神新鮮的憐恤臨到我們。（哀三 22～23，參箴十九 12。）這恩典—三一神經過過程並終極完成，成爲我們生命的供應，作我們的享受（約一 14，16～17，林後十三 14）—滋潤了我們。黑門是一座高山，表徵諸天，最高的地方，甘露從那裏降下。那靈的膏抹（詩一三三 2）和恩典的供應，使我們能在一裏生活。（聖經恢復本，詩一三三 3 註 1。）

〔三節的『山』，〕原文，複數。一個錫安有許多山，豫表許多地方召會，作惟一宇宙召會的組成分子。我們在地地方召會中，每天享受主的恩典如同降下的甘露。（詩一三三 3 註 2。）

信息選讀

在豫表上，黑門表徵諸天，宇宙中的最高處；甘露表徵生命的恩典。（彼前三 7。）若沒有新約，我們可能不容易明白甘露是表徵恩典。保羅所寫的每一封書信，開頭總是有一句話說到恩典，結束時也常題到恩典。…嚴格說來，恩典是新約的用辭；這辭用在舊約中，有恩寵的意思。按照約翰一章十七節，恩典是藉着耶穌基督

<< WEEK 6—DAY 5 >>

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

來的。當話成了肉體，支搭帳幕在我們中間，恩典也來了。這意思是說，恩典是與成爲肉體的神同來的。在基督成爲肉體之前，恩典還沒有來。

在召會中，有膏抹的油和滋潤的甘露。在這裏我們經歷過程之三神膏油的塗抹，如同『油漆』。自然而然的，我們享受經過過程的神作恩典，作我們生命的供應，爲着我們的享受。藉着這恩典，我們能過一種生活，是世人所無法過的。…藉着在錫安山上所接受的恩典，我們能活出這種生活來。（李常受文集一九七九年第二冊，四〇三至四〇四、四〇八至四〇九頁。）

基督徒的生活必須是恩典的生活，就是恩典的經歷。…這恩典就是神的化身，就是基督。所以信徒所經歷的恩典，就是神的化身，基督。…恩典就是基督；基督徒一切屬靈的經歷都該是經歷基督作恩典。我們對神經綸中之恩典的經歷，第一是藉着主格外增多的恩典，得有信和愛。（提前一14。）…信和愛乃是主恩典的產品。信是叫我們接受主，愛是叫我們享受所接受的主。這二者我們原來都沒有，但只要我們讓主進到我們裏面，信和愛就從主作恩典進到我們裏面。

信徒對神經綸中之恩典的經歷，也是得着在基督的復活與升天裏之生命的救恩。（弗二5～8。）這個救恩乃是生命的救恩。…這救恩就是復活升天的基督，作了我們的恩典。…信徒對神經綸中之恩典的經歷，使我們得進入並站在神洋溢的恩典中。（羅五2上。）今天我們不是在律法之下，我們今天是在神經綸的恩典裏。這恩典就是神自己。…我們藉着受洋溢之恩，並洋溢之義的恩賜，在生命中作王。這就是恩典在生命中作王，叫人得永遠的生命。（17下，21下。）…我們已經在客觀上接受了義，現今還需要不斷的接受洋溢的恩典，使我們能在主觀的生命中作王。…這就是得勝，這就是恩典作王，叫人得永遠的生命。（神在祂經綸中的律法與恩典，四九至五〇、三五至三七、四三頁。）

參讀：神在祂經綸中的律法與恩典，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

晨興餽養

約十七 23『我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

詩一三四 1～3『耶和華的眾僕人，夜間站在耶和華殿中的，你們當頌讚耶和華。你們當在聖所舉手，頌讚耶和華。願造天地的耶和華，從錫安賜福給你們。』

約翰十七章二十三節的『我』、『他們』、『你』，分別指基督、信徒與父。子在信徒裏面，父在子裏面。這是三一神與信徒的調和。這樣調和的結果，我們就被成全成爲一。

在我們相信基督的那天，我們就進入這個一裏面了。然而，我們在天然的人、天然的構成、天然的個性上仍然有難處。但我們越經歷基督這賜生命的靈，這些天然的成分就越減少。由於我們經歷三一神，這些成分越減少，我們就被成全成爲一。

聖經中所啓示的一並不是將眾信徒加在一起，形成一個和諧的單位；這種一的觀念是天然的，也是膚淺的。…一乃是經過過程的三一神與信徒的調和。我們看過約翰十七章與以弗所四章所啓示的一，現在來看〔詩篇一百三十四篇作爲一百三十三篇的總結〕。（李常受文集一九七九年第二冊，三八六至三八七頁。）

信息選讀

在詩篇一百三十二篇的末了，神進入祂的安息，我們也在神的居所裏得着滿足。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

有召會生活。現在一百三十四篇是一百三十三篇所說那美妙召會生活的總結。（李常受文集一九六九年第三冊，二四〇頁。）

一百三十四篇是末了一首上行之歌，是一位聖民上錫安時，因以色列人對神殿中事奉之祭司的囑咐和祝福而有的讚美。這篇詩指明，屬靈上最高的人，就是在錫安的人，能祝福每個人，並教導每個人。

『耶和華的眾僕人，夜間站在耶和華殿中的，你們當頌讚耶和華。你們當在聖所舉手，頌讚耶和華。』（1～2。）這是以色列人對事奉之祭司的囑咐。雖然這些祭司在神殿中事奉，他們卻低於那些在錫安的人。因此，那些在錫安的人能這樣的囑咐耶和華的眾僕人。

『願造天地的耶和華，從錫安賜福給你們。』（3。）這裏我們看見，祝福來自錫安，就是來自最高的人。你若讀召會歷史，就會看見在每個時代和世紀，神的祝福都因着得勝者臨到了召會。每當有一些得勝者，就必有神的祝福。神總是從錫安，從最高峯，從達到了頂點、達到了得勝者地位的子民，祝福祂的子民。神乃是從這地位祝福祂所有的子民。（詩篇生命讀經，五九二至五九三頁。）

一百三十四篇的最後一節是祭司對百姓的回應、答覆：『願造天地的耶和華，從錫安賜福給你們。』神的僕人在祂的殿中頌讚祂，神從錫安賜福給祂的子民。這篇短詩的意思是，我們都必須這樣交通來往。在一次美好的聚會之後，在對基督豐富的享受之後，我們有些人會說，『當頌讚主的名。』然後其他的人會回答：『願主從錫安賜福給你。』何等的蒙福！讓我們試試看。這是召會聚會美好的交通，美好的來往，美好的結束。（李常受文集一九六九年第三冊，二四〇至二四一頁。）

參讀：詩篇生命讀經，第四十二篇；詩篇中所啓示並豫表的基督與召會，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

第六週詩歌

補628

看哪，弟兄和睦同居

(詩篇三三篇) (英1339)

D 大調

3/4

5 | : 5 · 4 3 | 4 · 5 4 | 3 · 2 1 2 | 2 - 5 |

一 看 哪， 弟 兄 和 睦 同 居， 是

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

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！ 這 好 比 那

5 · 4 3 2 | 3 - 5 | 6 1 1 | 2 - 2 |

上 好 的 油， 上 好 的 油， 澆

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

在 亞 倫 的 頭 上， 流 到 鬍 鬚， 又

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

流 到， 流 到 他 的 衣 襟； 二 看

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

衣 襟； 三 又 好 比 黑 門 的 甘 露， 降 在 錫 安 山；

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

黑 門 的 甘 露， 降 在 錫 安 山； 因 為

6 6 6 | 7 - 7 7 | 1 5 3 3 | 6 6 - | 6 -

在 那 裏 有 耶 和 華 所 命 定 的 福，

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

就 是 永 遠 的 生 命。

WEEK 6 — HYMN

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!

Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!

Chorus

(C) It is like the pre - cious oint - ment up - on the head, That ran down up-on the beard, Ev-en Aa - ron's beard: That went down to the skirts of his gar - ments.

2. Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!

Chorus

(C) It is like the pre - cious oint - ment up - on the head, That ran down up-on the beard, Ev-en Aa - ron's beard: That went down to the skirts of his gar - ments.

3. As the dew of Hermon, And as the dew that des-cend-ed Up - on the mountains of Zi - on: For there the Lord com-manded the bless-ing, Even life for - ev - er-more.

第七篇

召會的身分—基督的身體

讀經：弗一 22～23，四 16，羅十二 4～5，林前十二 12～13，十四 26

綱 要

週 一

壹 以弗所一章二十二至二十三節啓示召會是基督的身體：

- 一 召會不是組織，乃是生機的身體，由所有得蒙重生、有神生命的信徒所構成，為使頭得彰顯—約三 3，5～6，15，一 12～13，約壹五 11～12。
- 二 身體乃是頭的豐滿，這豐滿就是頭的彰顯—弗一 22～23。
- 三 基督是那在萬有中充滿萬有者，需要身體作祂的豐滿；這身體就是召會作祂的豐滿—三 10，一 22～23，四 10。
- 四 召會是基督的身體，基督是召會的頭；（西一 18，二 19；）因此，召會和基督乃是一個身體，就是那奧祕、宇宙的大人，（三 10～11，弗二 15，四 24，）有同樣的生命和性情：
 - 1 基督是身體的生命和內容，身體是基督的生機體和彰顯—西三 4，一 18，二 19，羅十二 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 召會作為身體，從基督接受了一切；所以基督的一切都藉着召會得彰顯—弗一 22 ~ 23，三 8，10。
- 3 基督與作祂身體的召會，二者調和並聯結為一，以基督為裏面的內容，召會為外面的彰顯—16 ~ 21 節。

貳 我們需要清楚看見基督的身體是如何形成的：

- 一 在基督的復活裏，經過過程並終極完成的三一神已經作到祂所揀選的人裏面—約二十 22，林前十五 45 下，六 17，彼前一 3。
- 二 在基督的升天裏，包羅萬有複合的靈作為經過過程之三一神的終極完成，降在祂所揀選的人身上—路二四 49，徒一 8，二 4，32 ~ 33。
- 三 神所揀選、救贖、並重生的人裏面有基督這經過過程並終極完成之三一神的具體化身，在他們身上有終極完成的靈—約二十 22，路二四 49。
- 四 如此，在基督裏的信徒就成為基督的身體，就是由經過過程並終極完成之三一神與經過變化之三個人調和，所產生的生機體—林前十二 13，27，弗五 30。

週 二

參 基督身體的實際就是三一神實際的靈—四 4，約十四 17，十五 26，十六 13 ~ 14，約壹五 6：

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.

II. We need to see clearly how the Body of Christ has been formed:

- 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.

Day 2

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 實際是指人事物實際的情形。

二 基督的身體是召會，其一切實際就是那終極完成之三一神實際的靈—弗一 22～23，四 16，約十六 13～14：

- 1 經過過程之三一神的實際，乃是祂終極完成之實際的靈—十四 17，十五 26，十六 13，約壹五 6。
- 2 三一神之所是、所有、並所能，其實際都是這實際的靈—約十六 13～14。
- 3 三一神所經過的死與復活，其實際也都在實際的靈裏—弗二 5～6。
- 4 實際的靈使經過過程之三一神的一切，都在基督的身體裏成為實際—約壹五 6，弗四 4。
- 5 三一神所是的一切，包括公義、聖別、生命、亮光、能力、恩典及一切神聖的屬性，都由實際的靈實化為基督身體的實際屬性—羅十五 16 下，十四 17，弗三 16～17 上。
- 6 那靈在基督的身體裏把這些屬性都實化到召會裏，所以召會就有了神聖屬性的實際—四 24，西三 12～15。
- 7 三一神在基督裏所經歷的一切，包括成為肉體、釘死與復活，也都由實際的靈實化為基督身體的實際經歷—羅六 3～6，腓三 10。

週 三

肆 召會作基督的身體乃是團體的基督—林前十二 12：

- 一 在林前十二章十二節，『基督（直譯，那基督）』不是個人的基督，乃是團體的基督，身體基督，由基督自己作頭，召會作祂的身

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

體，連同所有信徒作肢體所組成的：

- 1 聖經把基督和召會看作一位奧祕的基督；二者聯結在一起，成了一位奧祕的基督，身體基督—弗五 32。
- 2 所有基督的信徒，都與祂有生機的聯結，並都是用祂的生命和元素所構成的，成為祂的身體這個生機體，以彰顯祂—羅十二 4～5，西三 4，15。

二 葡萄樹不僅包括莖，也包括枝子，所以團體的基督，身體基督，不僅包括基督自己，也包括基督身體上的肢體，就是基督的眾肢體，基督的各部分—約十五 1，4～5，弗五 30，林前十二 27，羅十二 5：

- 1 基督乃是那使我們成為祂各部分的元素，因素—西三 10～11。
- 2 要成為基督的各部分，成為祂身體的肢體，我們必須有基督作到我們全人裏面—加一 15～16，二 20，四 19，弗三 16～17。
- 3 惟有眾肢體由基督所構成，有祂的生命和性情時，召會纔能作基督的身體，就是團體的基督—西三 4，10～11。

三 受浸成了一個身體使我們有地位來喝一位靈，而藉着喝那靈，我們就被構成身體，就是團體的基督—林前十二 13：

- 1 藉着喝那靈，我們就經歷神聖三一分賜到我們全人裏面，並使我們被構成為身體。
- 2 我們越多喝這一位靈，神聖的元素就越多成為我們的構成成分，使我們成為一個身體，就是身體基督—12～13 節。

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.

週 四

伍 爲着建造基督的身體，我們需要實行那合乎聖經的聚會與事奉之路—林前十四 26，來十 24～25：

- 一 若沒有合乎聖經的聚會與事奉之路，就是在新約中所表明的路，主關於建造召會的話就無法得着應驗—太二四 35，十六 18，弗四 11～16。
- 二 林前十四章二十六節和希伯來十章二十四至二十五節如果不應驗，就無法建造召會作基督的身體。
- 三 那合乎聖經的聚會與事奉之路乃是眾聖徒作基督身體活的肢體盡功用，這是與那按照聖品階級與平信徒制度之原則，傳統、天然的聚會與事奉之路相對—啓二 6，15：
 - 1 傳統的路適合人天然和墮落的光景，是宗教的，並且遷就死人的口味—參太二五 23～30。

週 五

- 2 傳統的路捆綁並廢除基督活肢體的生機功能，並且扼窒、殺死基督的肢體—啓二 6。
- 3 合乎聖經的路是屬靈的，適合活而屬靈之人的口味，要求人活，並且要求人在靈裏—約四 23～24，徒十三 52，加五 16，羅八 4，提後一 6～7。

週 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 合乎聖經的路能發展基督肢體生機的能力與功用，並且能建造基督的身體—弗四 12 ~ 16。

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.

四 主渴望恢復基督身體生機的建造：

D. The Lord desires to recover the organic building up of the Body of Christ:

1 基督身體生機的建造就是三一神在信徒裏的擴增，使他們在基督裏長大—西二 19，弗四 15 ~ 16。

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 主渴望恢復彼此互相的召會聚會，眾人都申言（為主說話）使召會得建造；申言是將基督的豐富分賜到神的子民裏面，好生機建造基督身體超越的路—林前十四 4 下，12，31，參太十六 18。

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.

晨興餽養

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

以弗所一章二十二和二十三節啓示召會是基督的身體。…召會不是組織，乃是生機的身體，由所有得蒙重生、有神生命的信徒所構成，為使頭得彰顯。基督的身體乃是頭的豐滿，這豐滿就是頭的彰顯。基督這位在萬有中充滿萬有者，需要身體作祂的豐滿，這身體就是祂的召會，成為祂的彰顯。（新約總論第七冊，二三一頁。）

信息選讀

召會是基督的身體，基督是召會的頭。（西一 18。）因此，召會和基督乃是一個身體，就是那奧秘、宇宙的大人，有同樣的生命和性情。基督是身體的生命和內容，身體是基督的生機體和彰顯。召會是基督的身體，從基督接受了一切；所以基督的一切都藉着召會得彰顯。基督與召會二者調和並聯結為一，以基督為裏面的內容，召會為外面的彰顯。

主這位經過過程之三一神的具體化身成了賜生命之靈，在素質一面將那靈吹入祂門徒裏面。然後祂升到諸天之上，經過了一個與父和那靈有關的過程，這個過程與三一神的奧秘有關。祂既從父領受了所應許的那靈，就將這靈澆灌在祂的信徒身上。實際上，祂所澆灌下來的就是祂自己這位三一神的具體化身，總結於作經過過程之三一神總和的包羅萬有複合之靈。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

今這位經過過程之三一神的具體化身，成了賜生命的靈在門徒裏面，而終極完成、包羅萬有的靈是在他們身上。這就是經過過程的三一神與祂所揀選、呼召、救贖、重生、並變化之三部分人的調和，成爲一個實體—基督的身體。

現在我們能清楚看見基督的身體是如何形成的。首先，這位經過過程的三一神在復活裏，作到祂所揀選的人裏面。然後，在基督的升天裏，這包羅萬有複合的靈，作爲經過過程之三一神的終極完成，降在祂所揀選的人身上。結果，在他們裏面有經過過程之三一神的具體化身，在他們身上有終極完成的靈。如此，他們就成爲基督的身體，就是由經過過程之三一神與變化過的三部分人調和，所產生的一個實體。這就是召會。

我們都需要看見，基督的身體乃是經過過程的三一神，與變化過的三部分人調和的總和。這調和總結於新耶路撒冷，是在三個階段裏完成的。第一個階段是從神的成爲肉體，一直到基督在復活裏，將祂自己這經過過程的三一神吹到神所揀選的人裏面，使他們成爲形成基督身體的內在構成。這在主復活那天得了完成。在此之後，主就升到諸天之上。在諸天之上，父和子之間處理了關於那靈的事。這就是爲甚麼聖經清楚告訴我們，升天的基督從父領受了所應許的那靈。因此，在升天裏，子從父領受了所應許的靈。然後主將祂自己這終極完成、包羅萬有、複合的靈，澆灌在信徒身上。這是基督身體之形成第二階段的完成。現今需要第三階段，使身體得着擴增，達到神的豐滿，達到那在萬有中充滿萬有者的豐滿。（新約總論第七冊，二三一至二三二、二三八至二四〇頁。）

參讀：新約總論，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

晨興餽養

約十四 17『就是實際的靈，乃世人不能接受的，因為不見祂，也不認識祂；你們卻認識祂，因祂與你們同住，且要在你們裏面。』

弗四 4『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的。』

基督身體的實際〔就是三一神實際的靈〕，…實際就是一種人事物實際的情形。今天基督的身體是召會，其一切實際就是那終極完成之三一神實際的靈。經過過程之三一神的實際，乃是祂終極完成之實際的靈。（約十四 17，十五 26，十六 13，約壹五 6。）這三一神之所是、所有、並所能，其實際都是這實際的靈。並且這三一神所經過的死與復活，其實際也都是這實際的靈。（對基督身體的透視，三〇頁。）

信息選讀

這實際的靈使經過過程之三一神的一切，都在基督的身體裏成爲實際。（約十六 13~15。）乃是這實際的靈，使三一神一切的豐富，在基督的身體裏顯爲可能，顯爲真實，那就是三一神的實際。那經過過程之三一神所是的一切，包括公義、聖別、生命、亮光、能力、恩典及一切神聖的屬性，都由這實際的靈實化爲基督身體的實際屬性。（羅十五 16 下，十四 17，弗三 16。）原來，這些公義、聖別、生命、亮光、能力、恩典都是屬於神的屬性，現在因着那靈在基督的身體裏，把這些屬性都實化到召會裏了，所以召會也就有了公義、聖別、生命、亮光、能力、恩典等神聖屬性的實際。

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.

不僅如此，這經過過程之三一神所經歷的一切，包括成爲肉體、釘死與復活，也都由這實際的靈實化爲基督身體的實際經歷。原本是三一神成爲肉體，釘十字架，並且復活，但實際的靈來了，把三一神的這些經歷都實化到我們身上來，成了我們實際的經歷。因這緣故，我們今天在地上也能過一個正當的人生。當消極的事物臨到我們時，我們都能以基督之死的性能來處置。我們不生氣，不怨人，更不責備人，因爲藉着實際的靈，基督的死實化到我們身上。不僅如此，那靈帶同基督的復活也作工在我們裏面，使我們還能愛人、赦免人。

這些都是實際的靈把三一神自己所經歷的實化到召會身上，而成爲召會的實際經歷。這也就是三一神實際的靈作了基督身體的實際。

末了，我們要總結的來看，基督身體的素質與實際，都是在於那經過過程、終極完成之三一神的那靈。無論是素質也罷，是實際也罷，全都在於那靈。那靈就是素質的實際，也是實際所屬於的素質。素質重在裏面的質地；實際重在外面的實現。那靈既是基督身體的內在質地，也就是基督身體的外在實現。無論是裏面的素質、質地，還是外面的實際、實現，都是出於那靈的。這靈就是經過過程的三一神之於基督身體一切的祕訣。譬如說，神愛基督的身體，要使基督的身體成聖，並要加強基督的身體，這些的祕訣就在於那實際的靈；乃是那實際的靈把神的愛實化到基督的身體上，使其成聖，並得着加強。這個實際的靈就是經過過程的三一神自己，祂也就是那經過過程之三一神一切屬性的總結。有了這靈，就有三一神一切的屬性，愛、光、憐憫、公義、聖別、亮光、生命、能力、恩典等。（對基督身體的透視，三一至三三頁。）

參讀：對基督身體的透視，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, 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

晨興餽養

林前十二 12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

弗五 32『這是極大的奧秘，但我是指着基督與召會說的。』

在聖經中，『基督』有時是指個人的基督，有時是指團體的基督，指基督和召會。（林前十二 12。）…基督是這位奧秘基督的頭，召會是這位奧秘基督的身體。這二者聯結在一起，成了一位奧秘的基督，宇宙的大人。古今中外所有得救的人加在一起，就成為這位奧秘基督的身體。個別來說，我們這些得救的人是身體上單個的肢體。（林前十二 27。）團體來說，我們就是基督奧秘的身體；每一個得救的人乃是基督身體的一部分。（新約總論第七冊，二五五至二五六頁。）

信息選讀

〔林前十二章十二節的〕基督不是個人的基督，乃是團體的基督，身體基督。這節的『基督』原文是『那基督』，指團體的基督，由基督自己作頭，召會作祂的身體，連同所有信徒作肢體所組成的。所有基督的信徒，都與祂有生機的聯結，並都是用祂的生命和元素所構成的，成為祂的身體這個生機體，以彰顯祂。因此，祂不僅是頭，也是身體。就如我們物質的身體雖有許多肢體，仍是一個身體，基督也是這樣。

葡萄樹不僅包括莖，也包括枝子，所以團體的基督，身體基督，不僅包括基督自己，也包括基督身體上的肢體，就是基督的眾肢體，基督的各部分。按照我們天然的構成，

Morning Nourishment

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

我們不能成為基督身體的肢體。基督自己乃是使我們成為祂各部分的元素和因素。所以，要成為基督的各部分，成為祂身體的肢體，我們必須有基督作到我們全人裏面。

要成為團體的基督，身體基督，基督必須經過一個過程的幾個步驟。首先，這位神成了肉體，為着救贖。然後在復活裏，祂成了賜生命的靈，進到我們裏面並在我們裏面作工。這樣，祂就成了身體基督。如今在召會生活裏，我們不僅享受神、救贖主、和賜生命的靈，也享受這位是身體的基督。

惟有眾肢體由基督所構成，有祂的生命和性情時，召會纔能作基督的身體。我們看看自己物質的身體，就知道任何沒有我們生命和性情的東西，都不能作我們身體的一部分。正如我們的身體是我們的一部分，所以基督的身體，召會，也是基督的一部分。作為基督身體上的肢體，我們乃是祂的一部分，由祂所構成。

因為基督的實際乃是那靈，所以要由基督構成好作祂身體的路，乃是喝那靈。藉着在一位靈裏受浸，身體就形成了。我們眾人都已經在一位靈裏，浸成了一個身體。（林前十二13。）受浸成了一個身體使我們有地位來喝，而藉着喝那靈，我們就被構成身體。藉着喝那靈，我們就經歷神聖三一賜到我們全人裏面，並使我們構成身體。…基督身體的建造完全是一件構成的事。基督的身體乃是由經過過程之三一神的神聖元素所構成之生機的實體。我們經過了這樣的構成，纔成為基督的身體。所以，基督的身體所需要的不是組織，而是獨一的構成，這個構成乃是由那藉着我們喝這一位靈，而作到我們裏面的神聖元素所組成。我們越多喝這一位靈，神聖的元素就越多成為我們的構成成分，使我們成為一個身體，團體的基督。（新約總論第七冊，二五六至二五七頁。）

參讀：新約總論，第二百一十二篇；哥林多前書中為着基督的身體享受基督，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

晨興餽養

林前十四 26『弟兄們，這卻怎麼樣？每逢你們聚在一起的時候，各人或有詩歌，或有教訓，或有啓示，或有方言，或有繙出來的話，凡事都當為建造。』

來十 25『不可放棄我們自己的聚集，好像有些人習慣了一樣，倒要彼此勸勉；既看見那日子臨近，就更當如此。』

今天許多基督徒會說，他們只在意基督，不在意召會。倘若我們只關心基督，不關心召會，我們就只能得着很有限的一分基督。我們若關心基督和召會二者，就能得着更多基督的豐富。…我們需要禱告：『主耶穌，我在意你，我也關心你的身體，因為我認識你是頭，召會是身體。我不能只有頭卻沒有身體。』我們應該禱告：『主耶穌，我知道你今天不再只是個人的基督，而是團體的基督，是頭同着身體。你是身體基督。因此，主耶穌，我接受你，也接受你的身體。我接受身體基督，我渴望在這位基督裏行事為人。』

在主的恢復裏，我們許多人可以見證，自從我們進到召會，開始關切召會的那一天起，我們的屬靈生命就有了極大的不同。我們裏面感覺到，我們是豐富的。每一位在召會中的人，在屬靈上都是億萬富翁；我們都是富有的。（團體基督的異象與經歷，四二至四三頁。）

信息選讀

主關於建造召會作神居所並作基督身體的話，必須在祂回來之前得着應驗。主耶穌在馬太二十四章三十五節說，『天地要過去，但我的話絕不能過去。』若沒有合乎聖經的聚會與事奉之路，就是在新約中所

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

例證、表明、表徵的路，主關於建造召會的話就無法得着應驗。傳統的聚會與事奉之路，不能成就主關於建造祂召會的話。

林前十四章二十六節和希伯來十章二十五節如果不應驗，神的家和基督身體的建造就沒有路，神的家和基督的身體就無法建造起來。我們如果不努力走合乎聖經的路，就會遲延主的回來。主回來的時候，天地要過去，而祂的話要得着應驗。林前十四章二十六節和希伯來十章二十五節這些經文，遲早都要得着應驗。當基督徒有了正確的聚會與事奉之路，主就能建造召會作神的居所，並作基督的身體。我確信主現今正在作事，把祂的子民帶回到神所命定的聚會與事奉之路，使祂能成就祂所豫言並應許關於建造祂召會的一切話。

傳統的聚會與事奉之路…採用人類社會為着宗教的方式—『隨從列國的風俗』；（王下十七 8，另譯；）傳統的路是天然的，適合人天然和墮落的光景；傳統的路不要求人活，也不要求人在靈裏；傳統的路也是宗教的。

傳統聚會的路遷就死人的口味。我們多年在基督教傳統之路裏的人，都能回想起在那裏所看見的。我從幼年就參加基督教的禮拜。我見過許多人在屬靈上是死的。所謂的教堂禮拜，不過是遷就這些死人。他們許多人很高興，因為他們有一種他們稱之為教會的社交生活。一週過一週，一個星期日接一個星期日，他們讀一段聖經的話作主題，然而在人身上整年沒有改變。他們只是每星期日去作禮拜。（為着建造基督的身體那合乎聖經的聚會與事奉之路，三〇三至三〇四、七〇頁。）

參讀：團體基督的異象與經歷，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

晨興餽養

提後一 6 ~ 7 『為這緣故，我題醒你，將那藉我
接手，在你裏面神的恩賜，再如火挑旺起來。
因為神賜給我們的，不是膽怯的靈，乃是能力、
愛、並清明自守的靈。』

合乎聖經的聚會和事奉之路必定與宗教、社交的聚會
和事奉之路相反。…這條路是屬靈的；適合活而屬靈之
人口味的；要求人活，也要求人在靈裏的。要走這條
路，我們必須得復興，過得勝的生活，憑着靈且照着靈
而行。要這條路在我們的聚會與事奉裏成爲普遍的，我
們也需要每日每時與主有持續不斷的交通。我們需要在
一天的開始，就藉着呼求主名並禱讀主話接觸祂，使
我們能享受祂，得着祂豐富的供應。無論得時不得時，我
們需要整天把祂說給別人聽。爲着合乎聖經的聚會與事
奉之路過這樣的生活，確實需要我們一直出代價。這條
路…與宗教的生活和社會的風俗相反。爲此我們需要多
有禱告，並從主接受恩典。（爲着建造基督的身體那合
乎聖經的聚會與事奉之路，八〇至八一頁。）

信息選讀

歷世紀以來，傳統的路捆綁並廢除了基督身體上活肢
體的生機功能。…有人會說，我們需要一個聚會，不僅
向罪人傳福音，幫助他們得救，也幫助新人得着餽養和
造就。這事聽起來很好，每一個人都會說有這個需要，
但那惡者的詭計就在這裏。

公會有成百萬的教友，可是其中只有極少數是有用
的。一面，那些聖品階級和專業人員，可能有助於他們
所謂的教會增加人數。但另一面，他們廢除了基督身體

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 pray
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

上肢體的功用。…在這種情形下，何處能使聖徒生機的建造起來—使他們的靈得重生，魂得變化，並且藉着魂的變化，與其他同作肢體的在靈裏長大？何處有聖徒在經歷包羅萬有的基督，因祂而長大，使他們屬靈、生機的功用有自由、有機會得着發展，並在靈裏同被建造，使不只是一處的地方召會，更是基督的全身體建造起來，作神完全的彰顯？

在已過召會的歷史裏，傳統的路不僅捆綁並廢除了基督肢體屬靈的功用，也扼室、甚至殺死了基督活的肢體。一面，傳統的路餒養人；但另一面，因着聖品階級，卻在許多方面阻撓信徒在生命裏長大，甚至使他們窒息而死。因此，大多數信徒在他們召會的事奉上，是屬靈的死人。我們雖然離開了組織的基督教，但其傳統的聚會與事奉之路仍相當的影響我們，我們甚至在其捆綁之下，渾然不知這條路破壞了基督的身體，就是我們藉着眾肢體依其度量而盡功用，所正在努力建造的。（弗四 16。）

以弗所四章十六節說，『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來』本於祂』意思就是出於元首基督。『全身』包括身體的眾肢體，不只是有恩賜者。『每一部分依其度量而有的功用』意思是說，每一肢體都有為着神的運行而有的度量。『每一部分』指身體的每一肢體。基督身體的每一肢體都有其度量，為着身體的長大而作工。在傳統的路裏，我們能否看見…十六節所題基督身體的建造？（為着建造基督的身體那合乎聖經的聚會與事奉之路，七三至七五頁。）

參讀：為着建造基督的身體那合乎聖經的聚會與事奉之路，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

晨興餽養

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

合乎聖經的聚會與事奉之路能發展基督肢體生機
的功用與能力，並能建造基督的身體。（弗四 12，
16。）以弗所四章十二節告訴我們，有恩賜的人作工，
為要成全聖徒，使聖徒能完成職事的工作，建造基督
的身體。十六節接着詳細的告訴我們，得着成全的聖
徒如何直接建造身體。…每一豐富供應的節，是指特
別有恩賜的人；每一部分，是指身體的每一肢體。我
們得着有恩賜的人成全後，必須盡功用。凡是節的人，
就是有恩賜者，必須供應身體。不僅如此，只要你是
基督身體許多部分中的一部分，就有能力和功用的度
量。（為着建造基督的身體那合乎聖經的聚會與事奉
之路，九八至九九頁。）

信息選讀

基督身體的建造必須是生機的；這完全是生命的事。
沒有生命，召會就沒有真正的建造。在今天的基督教裏
少有生命的元素。我們所看見今天大多數基督徒中間所
建造的，多半不是生機的。然而，按照新約，召會的建
造應當完全在生命裏。基督的身體就像我們物質的身
體。在我們物質的身體裏，沒有一部分是沒有生命的。

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.

基督身體生機的建造就是三一神在信徒裏的擴增，使他們在基督裏長大。…〔在歌羅西二章十九節，〕『以神的增長而長大』也可譯為『以神的增加而長大』。在素質一面，神的素質正在我們裏面增加。乃是藉着神在我們裏面這素質的增加，作基督身體的召會就長大。作基督身體的召會是因着一些元素，一些素質而長大的，〔正如〕人因着所喫食物的素質而長大。（主今日恢復的進展，七八、五二頁。）

主渴望恢復彼此互相的召會聚會，眾人都說話，使召會得建造。（譯自『在召會的聚會中申言，為着生機建造召會作基督的身體』英文綱目小冊。）

神的行政是家庭的事。古時，在大家庭中的行政，主要是為着將食物、必需品分配給家中所有的人。我們的神有宇宙中最大的家庭。神有一個家庭計畫，要將祂一切豐富的供備分配給祂的兒女。祂豐富的供備完全具體化身在一個人位，就是神聖三一的第二者基督裏面。神格一切的豐富和神格一切的豐滿，都具體化身在基督裏面。神的家庭計畫，神的家庭行政，是要將一切在基督裏的神聖豐富，分配、分賜到祂所拯救的人裏面，作他們的滋養和餵養，結果帶進基督身體的建造。今天我們就在神的經綸之下，享受祂豐富的分配。

我們如今乃是在神的分賜之下，這分賜是藉着申言而進行。申言是獨一的路，上好的路，超越的路，將基督一切的豐富分賜到神的子民裏面，以建造基督生機的身體。藉着申言分賜基督的豐富，可用母親分賜食物作例子來說明。一天過一天，母親將食物分配或分賜給小嬰孩，直到他成為強壯高大的男孩。小嬰孩藉着豐富食物的分配，成為這樣一個大男孩。申言就是將三一神當作豐富的食物、滋養的元素，分配、分賜到人裏面。（主恢復當前的進展，六七至六八頁。）

參讀：為着建造基督的身體那合乎聖經的聚會與事奉之路，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

第七週詩歌

補624

你已顯為身體基督

(英1225)

F 大調

3/4

5 · 1 | 3 3 3 · 3 | 4 4 4 · 4 | 5 · 2 3 · 4 |
 一 今日 惟 有 識 你 身 體, 哦 主, 纔 是 認 識
 F B^b F C⁷
 3 - 1 · 7 | 7 6 1 · 6 | 6 5 1 3 | 5 · 4 7 · 2 |
 你, 因 此 我 求 得 蒙 開 啓, 在 你 肢 體 看 見
 F D⁷ G^m C
 1 - 3 · 4 | 5 5 6 · 3 | 4 4 2 · 3 | 4 · #4 5 · 2 |
 你; 非 僅 識 你 元 首 身 分—至 高、 個 別 救 贖
 F F⁷ B^b F C⁷ F
 3 - 3 · 2 | 1 · 1 3 5 | 5 4 3 · 2 | 1 · 1 1 7 | 1 - ||
 主, 更 見 你 已 具 體 化 身, 顯 為 身 體 的 基 督。

二 你的聖徒多年追求, 渴慕尋得你實際;
 舉目仰望, 深處探求, 無非要見你自己。
 豈知天上榮耀基督 今乃顯為祂身體;
 內住基督今正活出, 在祂身體顯無遺!

三 主, 我自知易於受欺, 僅識你崇高至極,
 卻未摸着你的實際, 暗中摸索, 憑己意。
 豈知在你地上肢體, 我就得見你自己!
 永遠之神顯於肉體, 大哉, 敬虔的奧祕!

四 求主勿讓我再單獨, 囿於個人的光照;
 你的身體促我投入, 憑“身體感”為引導。
 不再作那離散塵土, 乃是活石被建造;
 如此使你心滿意足, 團體顯明你榮耀。

WEEK 7 — HYMN

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

召會的身分—新人

讀經：弗二 15 ~ 16, 四 22 ~ 24, 西三 10 ~ 11

綱 要

週 一

壹 召會—基督的身體—乃是一個新人，為着完成神永遠的定旨—弗一 9, 11, 三 11, 二 15 ~ 16, 四 22 ~ 24, 羅八 28, 提後一 9:

一 神創造人的心意是要得着一個團體的人，以彰顯祂並代表祂—創一 26。

二 創世記一章神創造人，是一幅在神新造中之新人的圖畫；這意思是，舊造是新造的表號、豫表—弗二 15, 四 24, 林後五 17。

三 至終，召會作為一個新人，就是神心意中團體的人；這一個新人完成雙重的定旨，就是彰顯神並對付神的仇敵—創一 26。

貳 一個新人是藉着基督十字架上的死所創造的—弗二 15 ~ 16:

一 一個新人是基督用兩種材料創造的—蒙救贖的受造之人，以及神聖的元素；基督在十字架上把這兩種材料放在一起，產生一個新人。

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 在新人的創造裏，首先我們天然的人被基督釘死，然後藉着除去舊人，基督將神聖的元素分賜到我們裏面，使我們成爲一個新的實體—羅六 6，林後五 17。

週 二

三 除了在基督裏之外，我們絕對無法被創造成一個新人，因爲在我們自己裏面，沒有神聖的素質，就是新人的元素—弗二 15：

- 1 惟有在神聖的素質裏並用神聖的素質，我們纔被創造成一個新人；惟有在基督裏，纔可能有這素質。
- 2 基督自己是新人的素質；因此，祂把兩下—猶太人和外邦人—在祂自己裏面，創造成一個新人。
- 3 在一個新人裏基督是一切，因爲祂是新人用以創造的素質；所以，一個新人就是基督—西三 11。

叁 召會是一個新人，在這新人裏基督是一切，又在一切之內；我們沒有地位—10～11 節：

一 神在祂經綸中的目的，是要基督作一切；因此，極重要的是，我們要看見神不要別的，只要基督，在神的眼中，除了基督以外，沒有一樣算得數—太十七 5，西一 18，二 2，17，三 4，10～11：

週 三

1 神的目的是要使祂的兒子基督作祂經綸的中心，並使祂作信徒的一切—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 神的經綸乃是要將包羅萬有的基督作到我們裏面——加四 19，弗三 17 上，西三 11。

二 在一個新人裏沒有天然的人，不可能有天然的人，也沒有地位給天然的人——10 ~ 11 節：

1 在新人裏只有一個人位——包羅萬有的基督——二 17，三 4，11。

2 一個新人就是基督——是基督在擴展，基督得擴大。

三 新人是獨一無二的——在基督裏是一，並且與基督是一；我們是憑着基督並藉着基督而成爲一——弗二 15，西三 11：

1 我們若不在基督裏，就無分於新人；反而，我們對於新人就了了。

2 若是我們在基督裏卻不活基督，我們就與新人有難處。

週 四

四 當我們藉着生機的過程被基督浸透、充滿、滲透，並由祂所頂替時，一個新人就得以出現——林後三 18：

1 新人乃是基督在眾聖徒裏面，滲透我們並頂替我們，直到所有天然的區別都除去，每個人都由基督所構成——西三 11。

2 包羅萬有的基督必須生機的作到我們裏面，直到祂以祂自己頂替我們天然的人——弗三 17 上，加四 19。

五 在一個新人裏，基督是一切的肢體，又在一切的肢體之內——西三 11：

1 住在我們裏面的基督乃是一個新人的構成成分——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體，在新人裏任何種族、國籍、文化、或社會身分都沒有地位—10～11 節。
- 3 我們若要經歷基督是新人一切肢體的實際，就必須接受基督作我們的生命和人位，並且活基督，不活我們自己—加二 20，腓一 20～21 上。

週 五

- 4 保羅說基督是一切，又說祂在一切之內，這是非常有意義的—西三 11：
 - a 我們不該以為，既然基督是一個新人的一切肢體，我們就甚麼都不是，新人也不需要我們。
 - b 基督在新人的眾肢體裏面，這事實指明眾肢體仍然存在—11 節。

肆 我們需要看見，在不同國家的眾地方召會乃是一個新人—10～11 節，四 15～16：

一 眾地方召會不是僅僅個別的地方召會，乃是一個新人—弗二 15～16：

- 1 我們不能說每一個地方召會是一個新人；而是說，地上的眾地方召會乃是一個新人—四 24。
- 2 一個新人不光是一地一地、一個召會一個召會的事，乃是地上各召會集體的事。

二 在主恢復的眾召會中間，不應該有『列國』—太十六 18，帖前一 1，羅十六 16 下，約叁 9～10：

- 1 我們無意得着一個小『國』，一個讓我們可以在其中作小王的王國；反之，我們在意的是要在一個新人裏—太二十 25～26 上。
- 2 召會的建造乃在於一個新人的存在—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 今天就是得着一個新人的日子，這新人是由眾地方召會所構成，包括所有在基督裏是一的聖徒，而基督是一切，又在一切之內；這將是終極的召會生活——一個活出基督的宇宙新人——西三 10～11，弗四 24，腓一 20～21 上。

伍 主恢復的目標是要產生一個新人——弗二 15，四 22～24，西三 10～11：

一 在舊人裏分裂並分散的，在新人裏得着恢復；脫去舊人就是脫去分裂並分散的人；穿上新人就是穿上聚集並是一的新人——創十一 5～9，徒二 5～12，弗四 22，24，西三 10～11。

二 主在祂恢復中一直在作，並祂現今正在作的，是產生一個新人，以祂自己為生命和人位，為着神的彰顯——弗三 17～19，西三 4，10～11。

三 大家只能是一個人，這個要求是極高的；為使一個新人得以實際的出現，我們都需要起來接受基督作我們的人位——加二 20，弗二 15，三 17 上。

四 這一個新人要結束這時代，引進神的國，並要將君王基督帶回這地上——啓十一 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.

晨興餽養

弗二 15 ~ 16『在祂的肉體裏，廢掉了那規條中誠命的律法，好把兩下在祂自己裏面，創造成一個新人，成就了和平；既用十字架除滅了仇恨，便藉這十字架，使兩下在一個身體裏與神和好了。』

神沒有創造許多人；祂在一個人亞當裏面，集體的創造了人類。神按着祂的形像並照着祂的樣式造了這樣一個團體人，使人類能團體的彰顯神。（聖經恢復本，創一 26 註 4。）神創造了一個團體人，不僅有祂的形像以彰顯祂，也運用祂的管治權管理萬有以代表祂。（創一 26 註 5。）

信息選讀

創世記一章神創造人，這是一幅圖畫，描繪出在神新造裏的新人。這就是說，舊造是新造的表號、豫表。…在舊造和新造中，人都是中心。

神創造人是照着祂自己的形像，（26，）並給人祂的管治權。形像是為着彰顯。神要人作祂的彰顯。…神〔也〕要人在祂的權柄上代表祂，為祂管理。在舊造中，人被造有神的形像以彰顯祂，並有祂的管治權以代表祂。

神積極的目的是要人彰顯祂，神消極的目的是要人對付神的仇敵撒但，魔鬼。在宇宙中神有一個難處，就是對付祂的仇敵。因為神的仇敵魔鬼是受造之物，所以神不會直接對付他；祂乃要藉着祂創造中的一個造物一人，來對付他。神要藉着人來對付祂的仇敵。

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

最後，召會這新人乃是在神的目的中所要得着的人。神要得着一個人，在舊造中祂所創造的，乃是一個表號，豫表，而不是真正的人。真正的人乃是基督藉祂包羅萬有的死，在十字架上所創造的人，這人稱為新人。

『新人』這辭使我們想到舊人。舊人沒有完成神的雙重定旨；然而，在神新造裏的新人，的確完成了彰顯神並對付神仇敵的雙重定旨。（新約總論第七冊，二九五至二九六頁。）

千萬的基督徒曾讀過以弗所二章十五節，四章二十四節，和歌羅西三章十節，他們按照字句看過『新人』一辭，但他們不知道新人是甚麼。我們成為新人，不是僅僅為着過去悔改難過，就變成新的了。這是孔孟的教訓，不是聖經的教訓。在新人的創造裏，首先我們天然的人被基督在十字架上釘死，然後藉着除掉舊人，基督就將神的元素分賜到我們裏面。這樣，我們就成為一個與舊人截然不同的實體，因為我們裏面有了神的元素。

以弗所二章十五節告訴我們，基督是在十字架上作這創造的工作。我們常常以為基督在十字架上的工作只與消極的事有關，就是除掉我們，釘死我們。但十五節告訴我們，在十字架上，基督作了積極的事，就是使我們有新生的起頭，而不是把我們治死。這節清楚的給我們看見這神聖的思想。基督的十字架不僅作毀壞並消殺的工作，更產生並帶進神聖的東西。基督創造新人，是用兩種材料。第一是用蒙救贖的受造之人；第二是用神聖的元素。在十字架上，基督把這兩種材料放在一起，產生新人。（神人，一五頁。）

參讀：新約總論，第二百一十六至二百一十七篇。

晨興餽養

太十七5『他還說話的時候，看哪，有一朵光明的雲彩遮蓋他們；看哪，又有聲音從雲彩裏出來，說，這是我的愛子，我所喜悅的，你們要聽祂。』

西一18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

死既引我們進入復活，基督就在祂的復活裏，把我們擺在祂自己裏面，然後用祂神聖的素質，在祂自己裏面把我們創造成一個新人。…〔以弗所二章十五節說，『好把兩下在祂自己裏面，創造成一個新人。』〕不要忽畧『在祂自己裏面』這句話。我們若不在祂裏面，就不可能被創造成一個新人，因為在我們自己裏面，我們沒有作新人成分的神聖素質。惟有在神聖的素質裏，並用神聖的素質，我們纔得以被創造成一個新人。惟有在基督裏，纔可能有這素質。事實上，基督自己就是這個素質，這個元素。因此，基督是在祂自己裏面，把兩下創造成一個新人。我們對這事實必須有極深刻的印象，就是我們這些信徒已在基督裏被創造成一個新人。（以弗所書生命讀經，二五七頁。）

信息選讀

在一個新人裏，沒有民與民之間國籍和文化的區別。在此沒有猶太人，也沒有外邦人；沒有為奴的，也沒有自主的；沒有文明的，也沒有化外的。（西三10~11。）照樣，沒有美國人，也沒有英國人；沒有日本人，也沒有中國人；沒有德國人，也沒有法國人。在這新人裏基督是一切，因為祂是新人用以創造的素質。因此，新人就是基督。

因為新人是照着神在基督裏並用基督創造的，所以新人有神的形像。創世記一章二十六節說，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節相對的說，新人是直接照着神造的。至終，新人要在那實際的義和聖中帶着神的形像。我們乃是藉着在那支配我們心思的靈裏得以更新，而穿上在基督耶穌裏已經創造成的這個新人。（以弗所書生命讀經，二六一至二六二頁。）

召會本該是一個充滿基督，並由基督所構成的家，而〔在歌羅西〕的召會竟然被文化所侵入。基督本該是召會生活惟一的元素，卻有相當大的程度被這個混雜文化的各方面所頂替了。召會的構成成分應該是基督，也只該是基督，因為召會乃是基督的身體。…然而，文化中那些好的元素，特別是哲學和宗教，已經侵入召會並且把召會浸透了。…我們必須看見，撒但用文化充斥召會的策略，就是要用文化中最高度發展的方面來頂替基督。

因此，保羅寫歌羅西書的目的是：指出在召會中絕不可有任何東西頂替基督。召會生活必須單單由基督所構成。…為此保羅在這封短短的書信中，用了許多高超的辭句來描寫基督。例如，基督稱為那不能看見之神的像、一切受造之物的首生者、從死人中復活的首生者、以及所有影兒的實體。在三章十至十一節，保羅說，在新人裏沒有希利尼人、猶太人、受割禮的、未受割禮的、化外人、西古提人、為奴的、自主的。在新人裏，基督是一切，又在一切之內。…基督必須是我們中間的每一位。在新人裏，基督必須是你，基督必須是我。不光文化必須消除，連我們也必須消失。我們要看見這個啓示，這是極其重要的。

歌羅西書主要的點乃是：在神眼中，除了基督以外，沒有一樣算得數。這個事實把一切東西，不論是好的或壞的，是罪惡的或文雅的，全都撇在一邊。…歌羅西書教導我們，在召會生活中，基督必須是一切，又在一切之內。凡不是基督的，都必須除去。（歌羅西書生命讀經，三至四、六至八頁。）

參讀：以弗所書生命讀經，第二十四篇；新約總論，第二百零一十八篇。

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

晨興餽養

西二 17 『這些原是要來之事的影兒，那實體卻屬於基督。』

加四 19 『我的孩子們，我為你們再受生產之苦，直等到基督成形在你們裏面。』

在林前一章一至九節，保羅要我們對一個事實有深刻的印象：在神的經綸裏，基督是惟一的中心。神的心意是要使祂的兒子基督成為祂經綸的中心，也成為眾信徒的一切。所以保羅告訴我們，基督是他們的，也是我們的；我們已經蒙召，進入了祂兒子我們主耶穌基督的交通。在神的經綸裏，祂的心意是要使基督作一切，把基督賜給我們作我們的分，並把基督作到我們裏面。（新約總論第十冊，一二三頁。）

信息選讀

神的經綸乃是要將一個奇妙的人位作到我們裏面。這人位就是包羅萬有的基督，祂是宇宙中一切正面事物的實際。基督是一切受造之物的首生者。祂是神，也是人；因為祂這位永遠的神，在時間裏成了肉體。因此，基督是真神，也是真人。祂具有一切神聖的屬性和人性的美德。祂是愛、生命、光、恩典、謙卑、忍耐、能力、憐憫、智慧、公義和聖別的實際。（歌羅西書生命讀經，三八八頁。）

在新人裏不僅沒有天然的人，連天然的人存在的可能和地位都沒有。（聖經恢復本，西三 11 註 2。）

但這不是說，『祂在你裏頭作你的人位，在我裏頭作我的人位，在他裏頭作他的人位。』這是錯誤的領會。我告訴你，祂是在我們眾人裏頭作一個人位。你裏頭的人位，就是我裏頭的人位，我們大家只有一個人位。這個人位是誰？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)

新人不是新的組織，或新的『聯合國』。這新人乃是基督—擴展並擴大的基督。歌羅西三章十一節說，『在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』在新人裏一切的人都沒有地位；新人不是另一種聯合國。在新人裏你沒有地位，我也沒有地位。我們在新人裏都沒有地位，基督是一切，又在一切之內。

新人不是普世教會的聯合。新人是獨一無二，與基督是一，並在基督裏是一的。在新人裏沒有人有任何地位；猶太人、希利尼人、受割禮的、未受割禮的、西古提人、化外人、為奴的或自主的，都沒有地位，只有基督是一切，又在一切之內。我們不是普世教會聯合運動；我們乃是在新人裏。我們是一，不是憑我們的良善、溫和或謙卑，乃是憑着並藉着基督，因為基督在你裏面，基督也在我裏面。基督在所有從中國來的弟兄們裏面，也在所有從日本來的弟兄們裏面。我們都有基督，基督就是我們的一。我們所有的，不是聯合，或普世教會運動。我們所有的，乃是基督。這意思不是說，你忍受我，我也忍受你；乃是你有基督，我也有基督。我愛祂，你也愛祂；你憑祂而活，我也憑祂而活。我們都有基督，所以我們在獨一的基督裏乃是一。我們若沒有基督，或不活基督，我們就無分於新人。主的恢復不是運動，主的恢復完全是基督的生命；基督是我們的生命，我們的人位。我們都必須清楚透亮的看見這事。

你若不在基督裏，你就無分於這新人。你若不在基督裏，你就在這新人裏無分無關。即使你是在基督裏，卻不憑基督而活，你與這新人的關係就有問題。…我們在這裏是活基督。即使你是典型的中國人，現今在你裏面的，不是中國人，乃是基督。基督是我們的生命，基督是我們的性情，基督是我們的人位。（李常受文集一九七七年第三冊，四〇八、六二二至六二五頁。）

參讀：一個身體一位靈一個新人，第五篇；一個新人，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

晨興餽養

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

在新人裏，基督乃是一切。在作為新人的召會裏，基督就是一切。這含示祂是每一位弟兄、每一位姊妹。這也含示每一位弟兄姊妹都必須由基督所構成。在新人裏，沒有猶太肢體，也沒有外邦肢體，只有基督肢體。倘若我們要由基督所構成，基督就必須多而又多的加添到我們裏面。我們必須被基督滲透，被基督浸透，並讓基督生機的作到我們裏面。至終，我們就會被基督所頂替。然後在實際裏，祂就是一切，又在一切之內。祂乃是新人的每一肢體、每一部分。

新人不是從各國把基督徒聚在一起所產生的。那是一個新組織，不是一個新人。當我們被基督浸透、充滿、滲透，並藉着生機的過程被祂所頂替時，新人就產生了。新人乃是基督在眾聖徒裏面，滲透我們並頂替我們，直到所有天然的區別都除去，每一個人都由基督所構成。（歌羅西書生命讀經，五六五頁。）

信息選讀

在新人裏，基督是一切，又在一切之內，這不該只是道理。反之，這位豐富、實在的基督必須真正在生機上作到我們裏面，直到祂以自己完全頂替我們天然的人。惟有我們一直在祂裏面生根，並把祂的豐富吸收到我們裏面，纔

Morning Nourishment

Col. 3:10-11 And have put on the new man, which is being renewed unto full knowledge according to the image of Him who created him, where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

In 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

會有這事。然後這些豐富就成為在生機上浸透我們的實質和元素。那時基督要成為我們，我們也要由基督所構成。這不僅是憑基督長大，也是在基督裏被建造。

在歌羅西三章十一節，保羅不僅說到基督是一切，也說到祂在一切之內。換句話說，一面，基督既是一切肢體，另一面，祂也在一切肢體之內。

在新人裏，基督是每一個肢體。保羅在十一節論到這點時說，『在此並沒有希利尼人和猶太人、受割禮的和未受割禮的、化外人、西古提人、為奴的、自主的，惟有基督是一切，又在一切之內。』這意思是說，在新人裏，任何天然的人都沒有地位。區域、文化、或國籍的差異也沒有地位。譬如，在新人裏沒有中國人或美國人、加州人或德州人。照樣，在新人裏，猶太人或希利尼人、宗教徒或非宗教徒、有文化的或沒有文化的、自主的或為奴的，都沒有地位。任何種族、國籍、文化、或社會身分都沒有地位。在這一個新人裏，只有基督有地位；基督的確是新人一切的肢體。（歌羅西書生命讀經，五六五至五六六、六六六、六六五頁。）

在十一節保羅說，在新人裏天然的人沒有地位，惟有『基督是一切，又在一切之內』。在新人裏只有基督有地位。祂是新人一切的肢體，也在一切的肢體之內。在新人裏祂是一切。這就是說，實際上祂就是新人。

我們要經歷基督是新人的一切肢體這個實際，就必須接受基督作我們的生命和人位，並且活祂，不活我們自己。如果基督是眾聖徒—新人一切肢體—的生活，那麼實際上在新人之內就只有祂。當眾聖徒（不論國籍）都活基督，那麼在實際和實行上，基督就是新人一切的肢體。（新約總論第七冊，三一〇至三一頁。）

參讀：歌羅西書生命讀經，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『請問在老底嘉的弟兄和寧法，並他家裏的召會安。這書信在你們中間念了之後，務要叫在老底嘉的召會也念，你們也要念從老底嘉來的書信。』

保羅說了基督是一切，為甚麼還要說，基督在一切之內？如果保羅只說基督是一切，沒有說基督在一切之內，我們也許就認為，在新人裏只需要基督，不需要我們。我們不該以為，既然基督是新人的一切肢體，我們就甚麼都不是，新人也不需要我們。一面，聖經雖然說，天然的人在新人裏沒有地位，因為基督是一切肢體；但另一面，保羅說，基督在眾肢體之內。基督在新人的眾肢體之內，這事實指明眾肢體仍然存在。（歌羅西書生命讀經，六六六至六六七頁。）

信息選讀

當我們接受基督作生命，並與祂同活，尋求在上面的事，我們深處就感覺我們與基督是一，並且基督就是我們。但同時我們還有一個更深的感覺，就是基督在我們裏面。因此，說基督在我們裏面，以及祂就是我們，都沒有錯。我們乃是新人的一部分，有基督在我們裏面。我們仍繼續存在，但我們不是沒有基督而存在，我們乃是由基督所內住的人。（歌羅西書生命讀經，六六七頁。）

我們大家若是看見了新人的異象，看見了眾召會不光是一個個的地方召會，眾召會乃是一個新人，我們就願意說，『主阿！我願意蒙恩惠，我願意受憐憫，我願意和眾聖徒是一個新人，來接受你作我們眾人的人位。』你若是這樣接受基督作這個團體新人的人位，你的主張，你的生活，就絕不能在

Morning Nourishment

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

你自己裏頭來定規。你不能，因為你看見你乃是眾召會那個新人裏頭的一部分。你是那個新人的一部分，所以你的主張，你的生活，不應該是你自己的主張，不應該是你自己的生活，乃應該是那個團體新人的主張，是那個團體新人的生活。

我們說我們在主的恢復裏，到底主到我們中間來能不能找到這個新人？這不光是一地一地、一個召會一個召會的事，這是全地上各召會集體的一件事。到底今天在主的恢復裏，全世界各地的召會是不是一個新人？說召會是金燈臺，你還可以說一地一個金燈臺。但說召會是新人，你能不能說一地是一個新人？不能！在全地上眾召會是一個新人。

我們不該渴望成為帶領人，我們也不該渴望得着『王國』。這是基督教很大的陷阱。每個基督教宗派都是『王國』。甚至每個自由團體也都是王國、王朝。在這種情形下，絕對不會有一。在主的恢復裏，眾地方召會中間應該沒有『王國』。在全地的眾地方召會不是『眾王國』，乃是一個新人。我們若有許多『王國』，自然而然就有組織。但我們若沒有這樣的王國，我們就單單是一個新人。

主在馬太十六章十八節豫言說，祂要建造祂的召會。無論主豫言甚麼，終必實現。新人若沒有實際的出現，召會的建造就是空談。召會的建造在於新人的出現。新人若出現，無疑的，召會就會建造起來。不管現今分裂的光景如何，主要得着新人。主在今時代所作的一切，乃是要引進這一個新人實際的出現。（李常受文集一九七七年第三冊，四一八至四一九、六三一至六三二、六六〇頁。）

參讀：歌羅西書生命讀經，第三十一篇；一個身體一位靈一個新人，第六篇；一個新人，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

晨興餽養

弗四 23『而在你們心思的靈裏得以更新。』

啓十一 15『第七位天使吹號，天上就有大聲音說，世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。』

當新人完全出現時，我們就不會談論眾召會之間的不同，或談論眾地方召會的行政區域或自治權。那時我們都要活基督。只有基督在我們中間，只有基督得着彰顯。（李常受文集一九七七年第三冊，六二六頁。）

信息選讀

你若去巴西，你要看見基督。你若去英國，你要看見基督。你若去義大利、法國、日本、中國、韓國或菲律賓，你會一無所見，只看見基督。我們不需要說我們眾人是——基督是我們每一位。基督與你同在，基督與我同在，基督與每一位信徒同在，基督也與每一個地方召會同在。我們不必光是談論一；我們乃是活出基督。這是終極的召會生活，就是宇宙新人活出基督。這要結束這時代，引進國度，將基督帶回來。至終這新人要成為基督親愛的新婦。…全世界許多國家的眾聖徒，要說同一件事，（林前一 10，）就是獨一的基督。我們只說基督，因為我們要活出祂來。祂是我們的生命，祂是我們的人位。祂是賜生命的靈在我們的靈裏，並且在一切時候，任何事上，我們都轉向我們的靈，長到這位獨一的基督裏面。

主的恢復裏沒有別的，只有基督，這位基督是一切，又在一切之內。你無法作單個的信徒，你也不能使你的地方召會與其他的眾地方召會分開。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

召會構成新人的日子，這新人包括一切在基督裏是一的信徒，祂是一切，又在一切之內。這異象要拯救我們脫離基督以外的一切事物。

召會的產生不是只有一個民族，乃是有許多民族。在行傳二章九至十一節，至少有不少於十五種方言的十五個國籍作代表。雖然這些人都是猶太人，（5，）但在神主宰的權柄下，這些猶太人不是都說一種語言，他們說許多不同的方言。他們是猶太人，但他們是分裂且分散的。然而到了召會產生的時候，他們都聚集在一起；在那聚集裏，召會產生了。這指明在舊人裏分裂並分散的，在新人裏完全恢復了。在舊人裏，人是分裂且分散的；但在新人裏，人聚集成爲一。

脫去舊人就是脫去分裂並分散的人。穿上新人就是穿上聚集並是一的新人，『這新人是照着神，在那實際的義和聖中所創造的。』（弗四 24。）…主今天正在地上作這個工，這是主今日恢復的目標。全地上愛祂、追求祂、跟隨祂的人，都要在…心思的靈裏得以更新，而成爲一個新人，以祂爲我們的人位，憑祂活着。這是主今天所要的。

…殼高的〔要求〕是爲着宇宙的新人。你和我都要接受主耶穌作我們的人位，這裏頭包括對付罪，包括奉獻，也包括尋求神的旨意，統統包括了。我們實在需要一篇又一篇的信息，把我們個個都打通，叫我們看見，我們今天在主的恢復裏，要成爲宇宙的新人，我們大家都得一同起來，接受基督作我們的人位。（李常受文集一九七七年第三冊，六二六至六二七、六〇五至六〇六、四五二、四二二頁。）

參讀：歌羅西書生命讀經，第六十二篇；一個身體一位靈一個新人，第七篇；一個新人，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

第八週詩歌

WEEK 8 — HYMN

補625

照神計畫成為新人

(英1230)

降 E 大調

4/4

E^b A^b B^b A^b E^b B^b E^b A^b B^b E^b
 1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - |

一 我們是神救贖子民，照祂計畫成一個新人；

E^b A^b B^b A^b E^b B^b E^b A^b B^b E^b
 1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - |

雖來自各民族方言，祂裏蒙召合一何甘甜。

B^b B^{b7} E^b F F⁷ B^b F B^b
 7̣ 1 2 5̣ | 1 2 3 - | 2 3 #4 2 | 5 6 7 - |

是神榮耀顯於地，將祂寶貴顯無遺；

E^b A^b B^b A^b E^b B^b E^b A^b B^b E^b
 1 5̣ 1 · 2̣ 3̣ | 4 3 2 · 2̣ 3̣ | 4 3 2 1 | 1 · 7̣ 1 - ||

我們是神救贖子民，照祂計畫成一個新人。

二 十架上，規條全廢棄， 猶太、外邦兩下成爲一；
 主得勝，仇敵祂踐踏， 我們與神和好，親“阿爸”。
 隔斷的牆已拆除， 我們是一，喊：“哦，主！”
 十架上，規條全廢棄， 猶太、外邦兩下成爲一。

三 主，我們願同心合意， 接受你作人位，不偏離；
 不再憑雄心與己意， 在“身體基督”裏調爲一。
 一個新人在主裏， 爲神權益得全地；
 主，我們願同心合意， 接受你作人位，不偏離。

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

召會的身分—基督的配偶

讀經：創二 18 ~ 25，約十九 34，弗五 25 ~ 27，32

綱 要

週 一

壹 整本聖經就是神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成爲婚配—創二 21 ~ 24，歌一 2 ~ 4，賽五四 5，六二 5，耶二 2，三一 14，三一 32，結十六 8，二三 5，何二 7，19，太九 15，約三 29，林後十一 2，弗五 25 ~ 32，啓十九 7，二一 2，9 ~ 10，二二 17：

- 一 當我們這些神的子民進入與神相愛的關係，我們就接受祂的生命，正如夏娃接受了亞當的生命一樣—創二 21 ~ 22。
- 二 乃是這個生命使我們與神成爲一，祂也與我們成爲一。
- 三 神和祂的子民要成爲一，二者之間就必須有相互的愛—約十四 21，23，出二十 6。
- 四 聖經中所揭示神與祂子民之間的愛，主要的是像男女之間情深的愛—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 當神的子民愛神、花時間在祂的話上與祂交通時，神就將祂的神聖元素注入他們裏面，使他們與祂成爲一，作祂的配偶，在生命、性情和彰顯上，與祂一樣—詩一一九 140, 15~16, 弗五 25~27。

週 二

貳 在創世記二章，我們藉着亞當與夏娃的豫表，看見了基督與召會的照片：

一 亞當豫表神在基督裏是真正、宇宙的丈夫，正爲祂自己尋找妻子—羅五 14, 參賽五四 5, 約三 29, 林後十一 2, 弗五 31~32, 啓二一 9。

二 『耶和華神說，那人獨居不好，我要爲他造一個幫助者作他的配偶』—創二 18：

1 亞當需要妻子，豫表並描繪神在祂的經綸裏，需要得着妻子作祂的配偶，祂的補滿（直譯，與祂配對者）。

2 雖然神，基督，是絕對而永遠的完全，但沒有召會作祂的妻子，祂就不完整。

3 神渴望要得着豫表基督的亞當，和豫表召會的夏娃；祂的目的是要『使他們管理』；（一 26；）祂的目的是要得着一個得勝的基督，加上一個得勝的召會，一個勝過魔鬼工作的基督，加上一個推翻魔鬼工作的召會；神乃是要基督與召會掌權—羅五 17, 十六 20, 弗一 22~23。

週 三

叁 我們需要看見，神要爲自己產生配偶，就作了些甚麼：

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 神用土造了野地各樣的走獸，和空中各樣的飛鳥，並將這一切帶到亞當面前，『那人便給一切的牲畜、空中的飛鳥、和野地各樣的走獸都起了名，只是亞當沒有找到一個幫助者作他的配偶』—創二 19～20：

- 1 妻子在生命、性情和彰顯上，必須與丈夫一樣一式。
- 2 在牲畜、飛鳥和走獸中，亞當找不着他自己的配偶，就是能與他相配的。

二 神要為自己產生一個配偶，就首先成為人，由神創造亞當所豫表—約一 14，羅五 14。

三 『耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來』—創二 21：

- 1 亞當沉睡，為着產生夏娃作他的妻子，豫表基督在十字架上的死，為着產生召會作祂的配偶—弗五 25～27。

週 四

- 2 在聖經裏，睡通常是指死—林前十五 18，帖前四 13～16，約十一 11～14。
- 3 基督的死是釋放生命、分賜生命、繁殖生命、繁增生命、繁衍生命的死，由一粒麥子落在地裏死了，長起結出許多子粒，（十二 24，）好作成餅所表徵，這餅就是祂的身體—召會。（林前十 17。）
- 4 藉着基督的死，祂裏面神聖的生命得以釋放；藉着祂的復活，祂釋放的神聖生命得以分賜到祂的信徒裏面，為着構成召會。

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 藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的配偶與祂相配。

四 『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前』—創二 22:

1 從亞當裂開的肋旁所取出的肋骨，豫表基督那不能折斷、不能毀壞之永遠的生命，（來七 16，約十九 32～33，36，出十二 46，詩三四 20，）從祂被扎的肋旁流出來，（約十九 34，）好將生命分賜給祂的信徒，以產生並建造召會作祂的配偶：

週 五

a 從基督肋旁流出血和水，但從亞當肋旁出來的只有肋骨，沒有血。

b 在亞當的時候還沒有罪，所以不需要藉血而有的救贖。

c 然而當基督在十字架上『睡』了時，已經有了罪的問題；因此，從基督肋旁流出的血，乃是為着我們法理的救贖。

d 在血之後有水流出來，就是神湧流的生命，為着我們生機的拯救；（出十七 6，林前十 4，民二十 8；）這神聖、湧流、非受造的生命，是由亞當肋旁取出的肋骨所豫表的。（羅五 10。）

2 創世記二章二十二節不說夏娃是創造的，乃說她是建造的；用亞當肋旁取出的肋骨建造成夏娃，豫表召會是用復活的生命建造的，這復活的生命乃是基督藉着在十字架上的死所釋放出來，並在祂的復活裏分賜到祂信徒裏面的—約十二 24，彼前一 3。

3 召會作為真夏娃，乃是基督在祂所有信徒裏的總和；召會是基督的複製；在召會裏，除了基督的元素以外，不該有別的元素—創五 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 惟有那出於基督同祂復活生命的，纔能作祂的補滿和配偶，就是基督的身體——林前十二 12，弗五 28 ~ 30:

a 我們必須脫去一切天然的生命，直到活的基督從我們靈裏彰顯出來；然後我們纔有召會的實際——西三 10 ~ 11。

b 凡所活出的，若不是基督，就不是召會；『現在活着的，不再是我，乃是基督在我裏面活着；』（加二 20；）『在我，活着就是基督』（腓一 21）——這纔是召會！

c 只有出於基督的纔能得到基督認可，只有出於基督的纔能歸給祂，與祂相配。

5 在聖經末了有一座城，新耶路撒冷，就是終極並永遠的女人，團體的新婦，羔羊的妻子，（啓二一 9，二二 17，）用三樣寶貴的材料所建造，（二一 18 ~ 21，）應驗創世記二章所顯示的豫表，直到永遠；因此，在豫表上，二章十一至十二節所題一切寶貴的材料，都是為着建造這女人。

6 夏娃自亞當取出，又被帶回亞當，與他成爲一體；（24；）照樣，從基督所產生的召會，也要歸回基督，（弗五 27，啓十九 7，）與祂成爲一靈；（林前六 17；）基督與召會是一靈，如同丈夫與妻子成爲一體所豫表的，這是極大的奧祕。（弗五 28 ~ 32。）

7 在將來，基督是聖別的新郎，要把我們獻給祂自己，作祂的配偶，為着祂的婚娶，如同神把夏娃擺給亞當，作亞當的配偶，為着他的婚娶——27, 31 ~ 32 節，創二 22 ~ 24，啓十九 7 ~ 9:

a 以弗所五章二十七節啓示新婦的美麗，說到基督要把召會『獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵』。

b 新婦的美麗來自這位作到召會裏，然後從召會彰顯出來的基督——26 節，詩四五 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 主的恢復就是爲着豫備基督的新婦，由所有的得勝者組成—啓十九 7～9，創二 22，太十六 18。

五 『那人說，這一次這是我骨中的骨，肉中的肉，可以稱這爲女人，因爲這是從男人身上取出來的。因此，人要離開父母，與妻子聯合，二人成爲一體』—創二 23～24：

週 六

1 在希伯來文裏，『男人』是 *Ish*，伊施；『女人』是 *Ishshah*，伊施沙；召會是出於基督的純產物；召會是『基督的』，『復活的』，屬天的。

2 只有那由基督重生，憑基督活着的召會，纔能與基督相配，並作祂的補滿。

3 當基督看到這個，祂必定會說，『這一次這是我骨中的骨，肉中的肉』—參 23 節，弗五 30。

4 正如夏娃是亞當的擴增，召會作爲新婦，乃是作爲新郎之基督的擴增—約三 29～30。

5 亞當和夏娃成爲一體，一個完整的單位，乃是神與人聯結爲一的表號；要來的新耶路撒冷，將是神與人永遠的聯結，是宇宙對耦，作神性和人性所組成的完整單位—參創五 2。

六 亞當和夏娃成爲一，過着夫妻在一起的婚姻生活；（二 24～25；）這描繪在新耶路撒冷裏，經過過程並終極完成之救贖的三一神，乃是宇宙丈夫，要與祂所救贖、重生、變化、並榮化作妻子的人，過婚姻生活，直到永遠（啓二二 17 上）：

1 聖經整體的啓示，乃是給我們看見一對宇宙夫婦愛的故事。

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 那創造宇宙和萬有的主宰，就是經過成爲肉體、歷盡人生、釘死十架、從死復活、升上高天種種過程的父、子、靈三一神，終極成爲那賜生命之靈者，與經過創造、救贖、重生、變化、得榮的靈、魂、體三部分人，終極構成彰顯神之召會者，成爲婚配。

3 他們要在那無盡的永世裏，以那神聖、永遠、榮耀無比的生命，過那神人調爲一靈，卓越絕頂、福樂盈溢的生活。

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.

晨興餽養

耶二 2『你去向耶路撒冷人的耳中喊叫，說，耶和華如此說，你幼年的恩愛，新婚的愛情，你怎樣在曠野，在未曾耕種之地跟隨我，我都記得。』

弗五 25 ~ 27『…基督愛召會，為召會捨了自己，…祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。』

出埃及二十章六節題到愛，指明神將祂的律法賜給祂選民的目的，是要他們成為愛祂的人。（申六 5，太二 35 ~ 38，可十二 28 ~ 30。）神領祂的百姓出埃及，又將祂的律法賜給他們，乃是追求祂的百姓，向他們求婚，尋求得着他們的情愛。耶利米二章二節，三十一章三十二節，和以西結十六章八節指明，在神的山上藉頒賜律法（出二四 7 ~ 8，三四 27 ~ 28）所立的約，乃是婚約，在這約中神將以色列人許配給祂自己。（參林後十一 2。）十條誡命，尤其是頭五條，是神和祂百姓訂婚的條件。律法最高的功用是將神的選民帶到與祂成為一，如同妻子與丈夫成為一。（參創二 24，啓二 17。）神和祂的子民要成為一，二者之間就必須有相互的愛。（約十四 21，23。）聖經中所揭示神與祂子民之間的愛，主要的是像男女之間情深的愛。（耶二 2，三一 3。）當神的子民愛神、花時間在祂的話上與祂交通時，神就將祂的神聖元素注入他們裏面，使他們與祂成為一，作祂的配偶，在生命、性情和彰顯上，與祂一樣。（創二 18 ~ 25 與註。）（聖經恢復本，出二十六 註 1 第一段。）

信息選讀

Morning Nourishment

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)

Today's Reading

整本聖經就是神聖的羅曼史，記載神如何追求祂所揀選的人，至終與他們成爲婚配。（創二 21～24，歌一 2～4，賽五四 5，六二 5，…太九 15，約三 29，林後十一 2，弗五 25～32，啓十九 7，二一 2，9～10，二二 17。）當我們這些神的子民進入與神相愛的關係，我們就接受祂的生命，正如夏娃接受了亞當的生命一樣。（創二 21～22。）乃是這個生命使我們與神成爲一，祂也與我們成爲一。我們不是藉着運用心思和意志來遵守律法，（參羅七 18～25，）乃是藉着愛這位作我們丈夫的主，因而有分於祂的生命和性情，與祂成爲一，作祂的擴大和彰顯。（聖經恢復本，出二十 6 註 1 第二段。）

在已過，基督乃是救贖主，爲召會捨了自己，（弗五 25，）爲着救贖並分賜生命；（約十九 34；）現今，祂是賜生命的靈，正藉着聖別、浸透、變化、長大和建造，聖化召會；將來，祂是新郎，要將召會獻給自己作配偶，好得着滿足。所以基督對召會的愛是爲着聖別並聖化召會，祂的聖別並聖化是爲着將召會獻給自己。（弗五 27 註 1。）

召會…是新婦，…這一面啓示：召會出自基督，如同夏娃出自亞當；（創二 21～22；）召會與基督有同一的生命和性情，並作祂的配偶，與祂成爲一，如同夏娃與亞當成爲一體。（24。）（弗五 27 註 3。）

就人來說，創世記二章的末了是很容易明白的，因爲這裏說到婚姻的故事。亞當已經創造出來了，但他還沒有妻子，所以神給他豫備一個妻子。…我們若讀完整本聖經，就會領會創世記二章的婚姻，實在是個譬喻。…以後在舊約裏，神告訴祂的百姓說，『因爲造你的，是你的丈夫。』（賽五四 5。）人的創造者是人的丈夫，這就是說，在宇宙中獨一的男人乃是神自己。神所造的男人實際上不是男人，乃是女人。…首先，神是造我的神；其次，祂成了我的救贖主；現在，祂是我的丈夫。（創世記生命讀經，二六一至二六二頁。）

參讀：創世記生命讀經，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

晨興餽養

創二 18『耶和華神說，那人獨居不好，我要為他造一個幫助者作他的配偶。』

22『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。』

神達成祂目的之手續…乃是將祂自己作到人裏面，使人成為祂的補滿。〔在創世記二章〕亞當…豫表在基督裏是真正、宇宙的丈夫，正為祂自己尋找妻子。（羅五 14，參賽五四 5，約三 29，林後十一 2，弗五 31～32，啓十九 7，二一 9。）亞當需要妻子，豫表並描繪神在祂的經綸裏，需要得着妻子作祂的補滿。（聖經恢復本，創二 18 註 1。）

信息選讀

在創造裏〔除了亞當〕還有一個女人，就是夏娃。在創世記二章，神仔細的題起創造女人的事。到以弗所五章，就說夏娃是指着召會說的。由此可見神永遠的旨意，一部分是藉着基督成功的，另一部分是藉着召會成功的。所以，要明白召會在地上如何成功神的旨意，就得從夏娃身上學功課。

我們讀創世記二章十八至二十四節，再讀以弗所五章二十二至三十二節。在創世記二章裏有一個女人，在以弗所五章裏也有一個女人。第一個女人是豫表一夏娃豫表召會。第二個女人就是第一個女人。第一個女人是神在創世以前就定規的，是在墮落之前就顯出來的。第二個女人也是在創世以前就定規的，卻是在墮落之後纔顯出來的。雖然一個是顯在墮落之前，一

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

個是顯在墮落之後，但在神的眼光中看來，並沒有分別。召會就是創世記二章裏的夏娃。神造亞當豫表基督，神又造夏娃豫表召會。神的目的不只需要基督來成功，並且也需要召會來成功。

創世記二章十八節：『耶和華神說，那人獨居不好，我要為他造一個幫助者作他的配偶。』神造召會的目的，就是要她作基督的伴侶。基督自己不過是一半，基督還有另外一半，就是召會。神說，『那人獨居不好，』從神的眼光看來，光有基督還不好。十八至二十四節是追述第六天的事。神在第六天造亞當，造好以後，好像神在那裏想一想，說，不好，這人獨居不好，於是就為亞當造了夏娃，這樣纔算完全了。到了這個時候，纔是一章末了所說的，『神看一切所造的都甚好。』〔31。〕所以光有亞當，或者說光有基督，還不敷滿足神的心。在神看來，必須有夏娃，有召會，纔敷滿足祂的心。

耶和華神說，『那人獨居不好，』換句話說，神是要得着亞當和夏娃。神的目的是要得着一個得勝的基督，加上一個得勝的召會；神的目的是要得着一個勝過魔鬼工作的基督，加上一個推翻魔鬼工作的召會；神的目的是要得着一個掌權的基督，和一個掌權的召會。這是神所豫定的事。神在祂心裏這樣定規，這是神為着祂自己的稱心而作的，這是神為着祂自己的快樂而作的。神要這樣作，所以纔這樣作。神要有一個基督，祂也要有一個與基督一樣的召會。神不只要基督掌權，並且要召會和基督一同掌權。就是在榮耀裏，基督也需要伴侶。基督爭戰需要伴侶，得榮耀也需要伴侶。神所要求於召會的，是一切和基督一樣。神要基督有一個伴侶。（聖潔沒有瑕疵，二九至三一頁。）

參讀：聖潔沒有瑕疵，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

晨興餽養

創二 19 ~ 21 『耶和華神把祂用土所造的野地各樣走獸，和空中各樣飛鳥，都帶到那人面前，看他叫甚麼；…只是亞當沒有找到一個幫助者作他的配偶。耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來。』

妻子在生命、性情和彰顯上，必須與丈夫一樣一式。在牲畜、飛鳥和走獸中，亞當找不着他自己的補滿，就是能與他相配的。（聖經恢復本，創二 20 註 1。）

神要為自己產生一個補滿，就首先成為人，（約一 14，）由神創造亞當所豫表。（羅五 14。）…亞當沉睡，為着產生夏娃作他的妻子，豫表基督在十字架上的死，為着產生召會作祂的配偶。（弗五 25 ~ 27。）藉着基督的死，祂裏面的神聖生命得以釋放；藉着祂的復活，祂釋放的神聖生命得以分賜到祂的信徒裏面，為着構成召會。（見約十九 34 註 1。）藉着這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的配偶與祂相配。（創二 21 註 1。）

信息選讀

亞當需要一個配偶，神怎樣作呢？…神將各樣的活物都帶到亞當面前，但是沒有一個是亞當的配偶。所有用土造的活物，都不能作亞當的配偶。

『耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來。耶和華神就用那人

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

身上所取的肋骨，建造成一個女人，領她到那人跟前。那人說，這一次這是我骨中的骨，肉中的肉，可以稱這為女人，因為這是從男人身上取出來的。』〔創二 21～23。〕這就是亞當的配偶，這就是豫表以弗所五章所說的召會。這裏說得很清楚，凡是用土造的，凡不是從亞當身上取出來的，都不能作亞當的配偶。所有的野獸、牲畜、飛鳥都是用土造的，都不是從亞當身上取出來的，牠們都不能作亞當的配偶。我們要記得，夏娃是用亞當的肋骨造的，亞當是夏娃的原料。這就是說，召會是從基督出來的，出於基督的纔是召會，不出於基督的就不是召會。

創世記一章二十六節：『神說，我們要按着我們的形像，照着我們的樣式造人，使他們…』這裏造人的『人』在希伯來文聖經裏是單數的，可是下面的代名詞卻變成了複數的『他們』。二十七節又有同樣的情形：『神就按着自己的形像創造人，乃是按着神的形像創造他；創造他們有男有女。』…神如何造『人』，神也如何造『他們』。不只是造亞當一個人而已，並且夏娃也包括在裏面。『神…按着自己的形像創造人，』這『人』是單數的，是豫表基督；『乃是按着神的形像創造他；創造他們…，』這『他們』是複數的，是包括召會。神不只要獨生子，神並且要眾子；那一個兒子如何，眾子也必如何。在這裏給我們看見，如果召會沒有達到基督那樣的地步，神就不放手，神的工作就沒有完成。不只亞當像神，夏娃也像神。不只基督一個人有神的生命，召會也有神的生命。

從亞當身上造出夏娃，這是豫表從基督身上造出召會。夏娃是用亞當的肋骨造的，夏娃乃是從亞當產生的，夏娃還是亞當。所以召會是甚麼？召會是基督的另一個樣子，因為夏娃就是亞當的另一個樣子。（聖潔沒有瑕疵，三一至三三頁。）

參讀：聖潔沒有瑕疵，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

晨興餽養

創二 22 ~ 24『耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。那人說，這一次這是我骨中的骨，肉中的肉，可以稱這為女人，因為這是從男人身上取出來的。因此，人要離開父母，與妻子聯合，二人成為一體。』

創世記二章是一幅基督的新婦如何產生的圖畫。在神為亞當豫備新婦以前，祂將各樣的走獸和動物帶到亞當面前，亞當給每一個都起了名。但這些受造之物中沒有一個與亞當相配，牠們不能作他的配偶。（19 ~ 20。）然後神使亞當沉睡。（21。）亞當是基督的豫表，（羅五 14，）他的沉睡是基督之死的豫表。在聖經裏，沉睡的意思就是死。（林前十五 18，帖前四 13 ~ 16，約十一 11 ~ 14。）（李常受文集一九六九年第二冊，五三一頁。）

信息選讀

有一天真亞當被擺在十字架上，祂在上面睡了六小時，從上午九時到午後三時。（可十五 25，33。）…亞當〔在創世記二章二十一節〕的沉睡是基督為產生召會死在十字架上的豫表。這就是基督那釋放生命、分賜生命、繁殖生命、繁增生靈、繁衍生命的死，由一粒麥子落在地裏死了，長起結出許多子粒，（約十二 24，）好作成餅，就是身體—召會（林前十 17）所表徵。藉着這樣產生召會，神在基督裏就作到了人裏面作生命。首先，神成為人；其次，這位有神聖生命和性情的人，經過死與復活，繁增到許多信徒裏面，使他們成為眾肢體，組成真夏娃，和祂相配，成為祂的補滿。藉着這樣的過程，神在基督裏帶着祂的生命

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

和性情，就作到人裏面，使人有祂同樣的生命和性情，好與祂相配，作祂的補滿。

基督被釘十字架的末了，猶太人不願意被釘罪犯的身體留在十字架上過安息日，就求彼拉多叫人打斷他們的腿。（約十九 31。）當兵丁來到耶穌那裏，要打斷祂的腿，發現祂已經死了，所以無須打斷。這應驗了經書所說的：『祂的骨頭，一根也不可折斷。』（約十九 32～33，36，出十二 46，民九 12，詩三四 20。）然而兵丁用槍扎祂的肋旁，隨即有血和水流出來。（約十九 34。）血是為着救贖。（來九 22，彼前一 18～19。）水是表徵甚麼？在出埃及十七章六節，我們看到被擊磐石（林前十 4）的豫表。磐石被擊打就裂開，流出活水。耶穌在十字架上也是被摩西的杖擊打，那杖就是神的律法。祂裂開了。祂的肋旁被扎，水從那裏流出來。這水是祂神聖生命的流，表徵產生召會的生命。

這生命由那從亞當裂開的肋旁取出的肋骨所豫表，夏娃是由這肋骨產生並建造的。因此，骨頭豫表神聖的生命，這生命由基督肋旁流出的水所表徵。祂的骨頭一根也沒有折斷，這表徵祂神聖的生命是不能折斷的。祂肉身的生命被殺，但祂神聖的生命是無能以折斷的；這神聖的生命流出來，以產生召會。

當神在亞當沉睡中完成產生夏娃的工作後，亞當從沉睡中醒了過來。亞當的沉睡豫表基督的死，因此他的醒過來表徵基督的復活。亞當醒了以後，連同那出自於他的夏娃，成了另一個人。基督在復活以後，連同那出自於祂的召會，也成了另一個人。亞當如何從沉睡中醒來，娶夏娃作他的配偶，基督也從死人中復活，娶召會作祂的補滿。（創世記生命讀經，二六八至二七〇頁。）

參讀：聖經中關於生命的重要啓示，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; Psa. 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

約十九 34『惟有一個兵用槍扎祂的肋旁，隨即有血和水流出來。』

36『這些事發生，為要應驗經書：「祂的骨頭，一根也不可折斷。」』

亞當在沉睡時，神從他肋旁取了一條肋骨。同樣，基督在十字架上沉睡時，有東西從祂肋旁出來。約翰十九章三十四節告訴我們，兵丁扎祂的肋旁，就有血和水流出來。亞當的時代沒有罪，所以不需要救贖。直到創世記三章，罪纔進來。因此，從亞當肋旁取出來的，乃是沒有血的肋骨。然而，到基督在十字架上沉睡的時候，有罪的問題。因此，祂的死必須對付罪這個問題。血從基督的肋旁流出來乃是為着救贖。水隨着血流出來，就是湧流的生命，是為產生召會。這神聖、湧流、非受造的生命，由取自亞當肋旁的肋骨所表徵。（李常受文集一九六九年第二冊，五三一頁。）

信息選讀

當主耶穌被釘在十字架上時，有另外兩個人與祂一同被釘。那兩個人的腿在臨死時被打斷，但兵丁來到主耶穌那裏，看見祂已經死了，就不打斷祂的腿。這應驗了那豫言，就是祂的骨頭，一根也不可折斷。（約十九 31～33。）因此，取自亞當肋旁的骨頭，表徵主那沒有折斷、不可折斷的復活生命。祂復活的生命是不可折斷的。取自亞當的肋骨表徵復活的生命，神用亞當的肋骨建造一個女人。現今神用基督復活的生命建造召會。正如夏娃是亞當的一部分，照樣，召會是基督的一部分。夏娃是亞當骨中的骨，肉中的肉。今天我們作為召會，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。)藉着比較創世記二章、約翰十九章、和以弗所五章，我們能看見這奇妙的啓示。

我們接受主耶穌，祂就進入我們裏面作復活的生命，不可折斷的生命。變化我們的就是這生命。這生命是生命樹，生命河，供應我們並在我們裏面湧流，以變化我們的生命。日復一日，我們享受這湧流、神聖、非受造、不可折斷的生命，我們就被變化。羅馬十二章二節和林後三章十八節題到並啓示這變化。我們被變化，也就被建造到召會裏，成爲新婦，作基督的配偶來滿足祂。創世記二章的末了是夏娃，全本聖經的末了是新耶路撒冷，她是終極的夏娃，是藉着基督復活的生命產生寶貴的材料，所建造宇宙新婦的終極完成。

這新婦，就是新耶路撒冷，要完成神定旨的兩方面。首先，新耶路撒冷有神完全的形像，作神完全的彰顯。(啓二一 11，參四 3。)其次，這新耶路撒冷征服仇敵，克服地，並對全宇宙施行神的權柄，尤其是對爬物。(二二 5，二一 15，參二一 8，二十 10，14 ~ 15。)…願我們都被帶進對這湧流、變化、和建造之生命的享受和經歷中，豫備好作把基督帶回來的新婦。(李常受文集一九六九年第二冊，五三二至五三三頁。)

召會一點不差是出於基督的純產物。這由創世記的夏娃所豫表。夏娃完全、純粹是從亞當產生出來的。(創二 21 ~ 24。)在夏娃裏面沒有別的，只有亞當。除了亞當的元素以外，在夏娃裏面沒有別的元素。凡夏娃裏面所有的，凡夏娃所是的，全是亞當。夏娃是亞當完全的複製。亞當和夏娃乃是基督與召會的豫表。(弗五 30 ~ 32，創二 22 ~ 24。)召會也必須只是一種元素—基督的元素。在召會裏，除了基督的元素以外，不該有別的元素。…任何基督以外的事物，都不是召會。(長老訓練第二冊，三七至三八頁。)

參讀：聖經中關於生命的重要啓示，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

晨興餽養

約三 29～30『娶新婦的，就是新郎；…祂必擴增，我必衰減。』

啓二 17『那靈和新婦說，來！聽見的人也該說，來！口渴的人也當來；願意的都可以白白取生命的水喝。』

基督藉着包羅萬有的死了結了整個舊造以後，召會就在祂的復活裏產生出來。（彼前一 3，弗二 6。）召會完全是個在復活裏的實體；她不是天然的，也不屬於舊造。…以弗所二章六節告訴我們，召會已經與基督一同復活，現今與基督一同坐在諸天界裏。因此，召會完全、純粹屬於基督的元素，完全在復活裏，完全與基督一同留在諸天界裏。…我們可以說，今天召會是基督的、復活的、屬天的。…召會沒有基督以外的元素。這樣的異象要管治你到極點，並排除一切不是基督的、復活的、屬天的事物。（長老訓練第二冊，三八頁。）

信息選讀

夏娃如何是亞當的補滿，召會照樣是基督的補滿。…只有那由基督重生，憑基督活着的召會，纔能與基督相配，並作祂的補滿。當基督看到這個，祂必定會說，『這一次這是我骨中的骨，肉中的肉。』（參弗五 30，有古卷下加，就是祂的骨，祂的肉。）（創世記生命讀經，二六七頁。）

亞當和夏娃成爲一體，一個完整的單位，乃是神與人聯結爲一的表號。要來的新耶路撒冷，將是

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

神與人永遠的聯結，是宇宙對耦，作神性和人性所組成的完整單位。（聖經恢復本，創二 24 註 1。）

亞當和夏娃成爲一，過着夫妻在一起的婚姻生活。這描繪在新耶路撒冷裏，經過過程並終極完成之救贖的三一神，乃是宇宙丈夫，要與祂所救贖、重生、變化、並榮化作妻子的人，過婚姻生活，直到永遠。…聖經裏神聖啓示開頭關於伊甸園的啓示，以及聖經裏神聖啓示末了關於新耶路撒冷的啓示，彼此對照。二者都包括四件事：(一)生命樹作神永遠經綸的中心；（創二 9，啓二 2；）(二)一道河湧流到地的四方；（創二 10，啓二 1；）(三)三種寶貴的材料；（創二 11～12，啓二 11～14，18～21；）(四)一對夫婦。（創二 18～25，啓二 9～10，二 17。）聖經這兩部分所啓示的，乃是整本聖經神聖啓示的中心線，也該是解釋並領會聖經的支配原則。（創二 25 註 1。）

〔在啓示錄二十二章十七節，〕那靈和新婦（召會）如同一人說話。這指明召會對那靈的經歷已經進步到與那靈，就是三一神終極的表現，成爲一了。

聖經整體的啓示，乃是給我們看見一對宇宙夫婦愛的故事，就是那創造宇宙和萬有的主宰，經過成爲肉體、歷盡人生、釘死十架、從死復活、升上高天種種過程的父、子、靈三一神，終極成爲那賜生命之靈者，與經過創造、救贖、重生、變化、得榮的靈、魂、體三部分人，終極構成彰顯神之召會者，成爲婚配，在那無盡的永世裏，以那神聖、永遠、榮耀無比的生命，過那神人調爲一靈，卓越絕頂、福樂盈溢的生活。（啓二 17 註 1。）

參讀：長老訓練第二冊，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

第九週詩歌

WEEK 9 — HYMN

594

召會—基督的擴增

8 5 8 5 (英 819)

F 大調

3/4

F B^b C₇ F B^b F C
 3 2 3 | 4 - 3 | 2 - 3 | 2 - 1 | 5 #4 5 | 6 - 5 | 2 - - |
 一 身 體 乃 是 人 的 豐 滿, 表 現 人 生 命;
 F C₇ Dm B^b C₇ F
 3 4 3 | 2 - 2 | 2 3 2 | 2 - 1 | 1 7 1 | 3 - 2 | 1 - - ||
 照 樣, 召 會 是 主 身 體, 使 祂 得 顯 明。

- 二 夏娃乃是亞當一部, 出自於亞當;
召會也是基督擴增, 出於祂肋旁。
- 三 一粒麥子落地死了, 結出許多粒;
許多子粒磨粉相調, 就成爲一體。
- 四 照樣基督死而復活, 也得了繁生;
許多信徒成爲一身, 來將祂表明。
- 五 葡萄樹的許多枝子, 乃是樹開展,
與樹合一, 住樹裏面, 結果顯豐滿。
- 六 照樣, 基督許多肢體 也是祂擴大,
與祂成一, 活在祂裏, 使祂得發達。
- 七 繁殖、擴增、開展、普及、長大與表現、
複本、再世、繼續、富餘、擴大與豐滿:
- 八 這是召會之於基督, 使神得榮耀;
藉着祂所救贖的人, 永遠來顯照。
- 九 乃是基督與祂召會— 神的大奧祕;
乃是神性與我人性, 相調成爲一。

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.

