

二〇二二年  
七月半年度训练

列王纪结晶读经

晨兴圣言

**2022**  
**JULY SEMIANNUAL TRAINING**

**Crystallization-Study of 1 & 2 Kings**

**Holy Word Morning Revival**

## 标语

- (一) 表面上，列王纪是以色列诸王的历史；事实上，这两卷书在圣灵的感动下写成，乃是与神永远的经纶息息相关；这经纶是借着预表揭示并传达，由神在地上的选民来完成。
- (二) 真正为着建造召会作神殿的基督徒生命，乃是钉死并复活之基督的生命；祂作为赐生命的灵建造到我们里面，使我们借着祂复活的大能模成祂的死，日日得更新，并且被变化，从荣耀到荣耀，好叫祂在召会中得着荣耀。
- (三) 神的荣光，就是辉煌地彰显出来的神，充满了神的殿，表征那与神的经纶有内在关系，并作到圣徒里面之神的荣耀，将使神在召会中，并在基督耶稣里，得着荣耀，直到世世代代；整座新耶路撒冷城也将有神的荣耀，就是神自己透过城照耀出来，直到永远。
- (四) 新约的得胜者都该是君王，得着洋溢之恩并洋溢之义的恩赐，而在生命中作王；我们要在生命中作王，就需要在那灵的管治之下，也需要享受主的同在，包括主所赐的权柄、亨通与祝福。

## Key Statements

- ① **Apparently, the books of 1 and 2 Kings are the history of the kings of Israel; actually, 1 and 2 Kings were written in the inspiration of the Holy Spirit in the way of being related to God's eternal economy, which is unveiled and conveyed through typology and carried out by His elect on the earth.**
- ② **The real Christian life for the building up of the church as the temple of God is a life of the crucified and resurrected Christ as the life-giving Spirit being built into our being so that we are being conformed to His death by the power of His resurrection to be renewed day by day and transformed from glory to glory for His glory in the church.**
- ③ **The glory of God—God expressed in splendor—filled the temple of God, signifying that the glory of God, intrinsically related to the economy of God and wrought into the saints, will become glory to God in the church and in Christ Jesus unto all generations, and the entire city of New Jerusalem eternally will bear the glory of God, which is God Himself shining out through the city.**
- ④ **The overcomers in the New Testament should be kings who have received the abundance of grace and of the gift of righteousness to reign in life; in order to reign in life, we need to be under the rulership of the Spirit, and we need to enjoy the presence of the Lord, which includes the Lord's authority, prosperity, and blessing.**

## 列王纪结晶读经训练标语歌

c 小调 3/4

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

① 表面上,列王纪 是以色列 诸王的历史; 事

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

实上,这两卷书 在圣灵的 感动下写 成,乃是与

4 4 4 3 4 | 2 7̣ 7̣ 1 2 | 3 3 3 3 2 | 1 0 1 | 2

神永远的经 纶息息相关; 这经纶是借 着 预表

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

揭示并传 达,由神在地 上的选民来完 成。②真正

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

为 着建造召会 作神殿的 基督徒生 命, 乃是钉

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

死并复 活之基 督的生 命; 祂作为 赐生命的

2 7̣ 1 2 | 3 3 2 | 1 0 1 | 2 2 2 1 | 2 2 2 1 6̣ |

灵建造到 我们里 面,使 我们借着 祂复活的大

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

能模成祂的 死, 日日得更 新, 并且被变 化,

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

从 荣 耀到 荣 耀,好叫 祂在 召会中 得着 荣 耀。

C大調

C Em F C F  
5 5 4 3 | 5 5 5 6 7 | i i i 7 i | 5-0 | 4 4 4

③ 神的荣光,就是辉煌地 彰显出来的 神, 充满了

C Dm G C  
4 5 6 | 5 3 2 1 | 4 4 4 4 3 4 | 3 3 2 | 5 5 4 3 |

神的殿,表征那与 神的经纶有内 在关系,并作到

Em F C F C  
5 5 6 7 | i·i 7 i | 5 0 1 | 4 4 5 6 | 5 3 1 | 4

圣徒里面 之神的荣 耀, 将 使神在召 会中,并在

Dm G F G Em Am  
4 4 5 6 | 7-0 | 6 6 i | 7 7 6 | 5 5 7 | i 0 3 5 |

基督耶稣 里, 得着荣 耀,直到 世世代 代; 整座

Dm Em F G F  
4 4 4 5 6 | 5 3 5 | 6·6 7 i | 2 0 i 7 | 6 6 i |

新耶路撒 冷城也将 有神的荣 耀, 就是 神自己

G E7 Am F G  
7 7 5 | 3 3 2 | i-0 | 6-- | 7-i | 2-- | 2 0

透过城 照耀出 来, 直 到永 远。

C G F C  
5 5 5 | i 5 i | 2 7 7 5 5 | i i i 7 6 | 5 0

④ 新约的 得胜者 都该是 君王,得着 洋溢之 恩

F C Dm G  
3 | 4 4 4 4 5 6 | 5 3 5 | 6·6 7 i | 2 0 5 |

并 洋溢之 义的恩 赐,而在 生命中 作 王; 我

C G F C F C  
i 5 i | 2 7 5 | i 7 6 | 5 0 3 | 4 4 5 6 | 5 3 5 |

们要在 生命 中 作 王, 就 需要 在 那 灵 的

D7 G F G C D7  
6 7 i | 2-0 | 6 6 i | 7-5 | 3 3 2 | i-- | i 0

管治之 下, 也 需要 享 受 主 的 同 在,

Dm C F G C  
4 3 | 4·4 5 6 | 5 i 0 | 6-i | 7-i | i-- | i ||

包括 主所 赐的 权柄、 亨 通 与 祝 福。

## 列王纪结晶读经

### 篇题

- 第一周 列王纪中借着预表所揭示并传达关于神经纶的内在启示
- 第二周 借着紧紧跟随那有时代异象的时代执事，而进入时代的职事—四段要紧的路程
- 第三周 以利沙预表基督在生命里尽恩典的职事，并且作为神人，行事如同神的代表，如同代理的神
- 第四周 所罗门辉煌的国预表千年国时期基督的国
- 第五周 为着召会作基督生机身体的建造，天然才能与生命成熟之复活的才能相对
- 第六周 与主一同从帐幕的召会生活往前到殿的召会生活，为着建造基督的身体作活神的殿
- 第七周 圣殿材料的内在意义
- 第八周 长成在主里的圣殿
- 第九周 神的殿充满神的荣耀
- 第十周 主的恢复—建造锡安
- 第十一周 背道、邱坛以及恢复真正一的立场
- 第十二周 借着在生命中作王，过得胜的生活，而成为生命城新耶路撒冷

## Crystallization-Study of 1 & 2 Kings

### Contents

- Week 1: The Intrinsic Revelation in 1 and 2 Kings concerning the Economy of God Unveiled and Conveyed through Typology**
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- Week 3: Elisha Being a Type of Christ in His Ministry of Grace in Life and as a Man of God Behaving Himself as God's Representative, as the Acting God**
- Week 4: Solomon's Splendid Kingdom Typifying Christ's Kingdom in the Millennium**
- Week 5: Natural Ability versus the Resurrected Ability of the Maturity of Life for the Building Up of the Church as the Organic Body of Christ**
- Week 6: Going On with the Lord from the Tabernacle Church Life to the Temple Church Life for the Building Up of the Body of Christ as the Temple of the Living God**
- Week 7: The Intrinsic Significance of the Materials of the Temple**
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- Week 11: Apostasy, the High Places, and the Recovery of the Genuine Ground of Oneness**
- Week 12: Living an Overcoming Life by Reigning in Life to Become the New Jerusalem as the City of Life**



## 第一周

### 列王纪中借着预表 所揭示并传达 关于神经纶的内在启示

诗歌：751

读经：弗一 10、22～23，三 9，西二 9，三 11，  
提前一 4，王上二 11～12，六 1～2

#### 【周一】

壹 圣经乃是一本神经纶的书—创一 1、26～28，启二一 1～2、9～11：

一 整本圣经新旧两约，首先是神经纶的图画，然后是神经纶完全的解释和应验—弗一 10，提前一 4。

二 圣经乃是关于神永远经纶之神圣启示的记载；神这永远经纶的中心和实际乃是基督—约十四 6，西一 15，三 11：

1 基督是三一神的具体化身，召会是基督的身体—二 9，弗一 22～23。

2 基督与召会是圣经的基本结构—弗五 32。

三 神的经纶—圣经的钥匙—乃是那有其计划与安排的三一神，将祂自己在祂的神圣三一里分赐到祂

## Week One

### The Intrinsic Revelation in 1 and 2 Kings concerning the Economy of God Unveiled and Conveyed through Typology

Hymns: 947

Scripture Reading: Eph. 1:10, 22-23; 3:9; Col. 2:9; 3:11; 1 Tim. 1:4; 1 Kings 2:11-12; 6:1-2

#### §Day 1

I. **The Bible is a book of God's economy—Gen. 1:1, 26-28; Rev. 21:1-2, 9-11:**

A. The entire Bible, both the Old Testament and the New Testament, is first a picture of God's economy and then a full definition and fulfillment of God's economy—Eph. 1:10; 1 Tim. 1:4.

B. The Bible is a record of the divine revelation concerning God's eternal economy, of which Christ is the center and the reality—John 14:6; Col. 1:15; 3:11:

1. Christ is the embodiment of the Triune God, and the church is the Body of Christ—2:9; Eph. 1:22-23.

2. Christ and the church are the basic structure of the Bible—Eph. 5:32.

C. God's economy, the key to the Bible, is the Triune God with His plan and arrangement to dispense Himself in His Divine Trinity into His chosen,

所拣选、救赎并重生的人里面，作他们的生命、生命的供应和一切，好使他们成为祂团体的彰显——一起先是基督的身体，至终是新耶路撒冷——弗三 9：

- 1 我们若看见神的经纶乃是圣经的钥匙，我们就会使用这把钥匙来读圣经的每一卷书。
- 2 我们若看见这把钥匙并使用这把钥匙，圣经对于我们就会和圣经对于神是一样的一是神圣经纶的启示——路二四 44 ~ 46。

## 【周二】

贰 列王纪不是论到历史的事实，乃是论到这两卷书中的内在启示：

- 一 从约书亚记至以斯帖记所记载之历史的内在启示，是要向我们揭示，神永远的经纶如何借着祂在地上的选民得以完成——书一 1 ~ 9，撒上十六 12 ~ 13，王上二 11 ~ 12，六 1 ~ 2。
- 二 表面上，列王纪是以色列诸王的历史；事实上，这两卷书在神的灵感下写成，乃是与神永远的经纶息息相关——弗三 9，提前一 4。
- 三 大卫和所罗门这两个预表有力地证明，以色列诸王的历史与神永远的经纶有关，这经纶乃是关于基督作神的具体化身，以及召会作基督的身体——弗五 32。
- 四 所罗门和他所建的殿既然在以色列的历史中扮演有力的角色，并且在这样的历史中占有广大的范畴，因此这二者证明，在旧约里，按预表说，以色列的历史与神永远经纶的完成极有关系——路二四 44：

redeemed, and regenerated people as their life, their life supply, and their everything to make them His corporate expression, initially as the Body of Christ and ultimately as the New Jerusalem—Eph. 3:9:

1. If we see that God's economy is the key to the Bible, we will use this key in our study of every book of the Bible.
2. If we see this key and use it, the Bible will become to us what it is to God—the revelation of the divine economy—Luke 24:44-46.

## §Day 2

**II. First and 2 Kings are concerned not with the historical facts but with the intrinsic revelation in these books:**

- A. The intrinsic revelation of the history according to the record from Joshua to Esther is to unveil to us how the eternal economy of God was carried out by His elect on the earth—Josh. 1:1-9; 1 Sam. 16:12-13; 1 Kings 2:11-12; 6:1-2.
- B. Apparently, the books of 1 and 2 Kings are the history of the kings of Israel; actually, 1 and 2 Kings were written in the inspiration of the Spirit of God in the way of being related to God's eternal economy—Eph. 3:9; 1 Tim. 1:4.
- C. David and Solomon, as types, are strong evidences that the history of the kings of Israel is related to the economy of God, which concerns Christ as the embodiment of God and the church as the Body of Christ—Eph. 5:32.
- D. Since Solomon and the temple built by him play strong roles in the history of Israel and occupy a wide realm in such a history, they are evidence that the history of Israel concerns very much the fulfillment of God's eternal economy in the Old Testament in the way of typology—Luke 24:44:



- 1 基督与召会乃是神经纶的中心与普及，这在新旧约里都是一样—太十六 16 ~ 18。
  - 2 我们需要看见，历史书是按神关于基督与召会之永远经纶的观点写的一弗五 32。
- 五 我们读列王纪时，需要看见旧约历史书与新约之间的连接；这连接乃是神的经纶，这经纶是为着基督和基督的身体—弗一 22 ~ 23，三 17，四 16。

### 【周三】

叁 旧约历史在预表上与神的经纶有密切的关系—弗三 9，林前五 7，十 6：

- 一 旧约是神永远经纶表征的图画，而新约乃是神永远经纶实际的完成。
- 二 从创世记至申命记的预表，揭示三一神具体化身在基督里，作祂永远经纶的中心和圆周，也揭示这位基督作三一神选民的福分和一切—申八 7 ~ 11。
- 三 从约书亚记至以斯帖记这十二卷历史书，揭示三一神在祂选民中的行动，使他们取得、承受并享受祂所应许包罗万有的基督作美地—书一 1 ~ 9、13，斯四 13 ~ 14。
- 四 诗歌书—约伯记、诗篇、箴言、传道书和雅歌—揭示基督是神选民所要追求唯一的完全，也是神选民所要得着并享受唯一的满足—伯四二 1 ~ 5，诗二 6 ~ 12，八 1，歌一 2 ~ 4，六 1、10、13，八 1、14。
- 五 从以赛亚书至玛拉基书这十七卷申言者书，我

1. That Christ and the church are the centrality and universality of God's economy is universal in both the New Testament and the Old Testament—Matt. 16:16-18.

2. We need to see that the books of history were written from the point of view of God's eternal economy concerning Christ and the church—Eph. 5:32.

E. In reading 1 and 2 Kings, we need to see the link between the Old Testament books of history and the New Testament; this link is God's economy for Christ and for Christ's Body—Eph. 1:22-23; 3:17; 4:16.

### §Day 3

**III. The Old Testament history is closely related to God's economy in the way of typology—Eph. 3:9; 1 Cor. 5:7; 10:6:**

- A. The Old Testament is a figurative portrait of God's eternal economy, and the New Testament is the practical fulfillment of God's eternal economy.
- B. The types from Genesis to Deuteronomy unveil the Triune God embodied in Christ as the center and circumference of His eternal economy and also unveil Christ as the blessing and everything to the Triune God's chosen people—Deut. 8:7-11.
- C. The twelve books of history from Joshua to Esther unveil the Triune God's move in His chosen people to possess, inherit, and enjoy His promised all-inclusive Christ as the good land—Josh. 1:1-9, 13; Esth. 4:13-14.
- D. The books of poetry—Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs—unveil that Christ is the unique perfection for God's chosen people to pursue after and the unique satisfaction for God's chosen people to obtain and enjoy—Job 42:1-5; Psa. 2:6-12; 8:1; S. S. 1:2-4; 6:1, 10, 13; 8:1, 14.
- E. In the seventeen books of prophecy from Isaiah to Malachi, we see that

们看见三一神成了神人，以完成祂完全的救赎，好成就神永远的经纶，要终极完成于新天新地——赛九6，启二一1。

## 【周四】

- 六 马太福音至约翰福音揭示，三神经过过程并终极完成，成为包罗万有赐生命的灵——约一14，七39。
- 七 使徒行传揭示，包罗万有赐生命的灵，作那是神具体化身之基督的实际，扩展祂自己，为着产生神的众召会——一3、8，二22～36，四23～31。
- 八 罗马书至启示录揭示，包罗万有赐生命的灵借着变化将众召会建造成成为终极完成之三一神的生机体，作基督的身体，这要终极完成于新耶路撒冷，作终极完成之三一神永远的扩大——罗一3～4，十二4～5，十六20，启二一2、9～11。

## 【周五】

肆 列王纪里内在的启示乃是借着预表揭示并传达的：

- 一 以色列人的历史不仅是整个召会的预表，也是神经纶的预表——提前一4。
- 二 以色列预表那作神在新约里之选民的召会——林前五7，十6：
  - 1 神的目的是要得着一个团体的身体——弗一22～23：
    - a 为着这个由以色列国所预表的团体身体，神把祂自己作到团体的以色列人里面，使他们成为神的家，就是神在地上的居所——出二五8～9，四十34。

the Triune God has become a God-man to accomplish His full redemption for the fulfillment of His eternal economy, which will consummate in the new heaven and new earth—Isa. 9:6; Rev. 21:1.

## §Day 4

- F. The books from Matthew to John unveil that the Triune God has been processed and consummated to be the all-inclusive life-giving Spirit—John 1:14; 7:39.
- G. The book of Acts unveils the all-inclusive life-giving Spirit spreading Himself as the reality of Christ, who is the embodiment of God, for the producing of the churches of God—1:3, 8; 2:22-36; 4:23-31.
- H. The books from Romans to Revelation unveil the all-inclusive life-giving Spirit building up the churches through transformation into the organism of the consummated Triune God as the Body of Christ, which will consummate in the New Jerusalem as the eternal enlargement of the consummated Triune God—Rom. 1:3-4; 12:4-5; 16:20; Rev. 21:2, 9-11.

## §Day 5

### IV. The intrinsic revelation in 1 and 2 Kings is unveiled and conveyed through typology:

- A. Israel's history is not only a type of the entire church but also a type of God's economy—1 Tim. 1:4.
- B. Israel typifies the church as God's elect in the New Testament—1 Cor. 5:7; 10:6:
  - 1. God's intention is to have a corporate Body—Eph. 1:22-23:
    - a. For this corporate Body, typified by the nation of Israel, God worked Himself into the corporate Israel so that they would become the house of God, God's habitation on earth—Exo. 25:8-9; 40:34.

- b 这团体的以色列人就是预表召会作基督的身体。
- 2 整个以色列人的历史就是召会的预表；保罗将以色列人的历史应用于新约的召会生活—林前五7，十6。
- 3 旧约有一班人—以色列人，新约也有一班人—召会；这两班人乃是描述神所作的一件事—神经纶的完成—弗—10，三9。

## 【周六】

- 三 大卫预表受苦的基督，所罗门预表那在神的国和神国的威荣里得荣耀的基督—王上二11～12。
- 四 圣殿预表基督与召会作为神在宇宙中唯一的建造—太十二6，十六18。
- 五 申言者以利沙在预表上代表神新约的经纶；以利沙是旧约里的预表，预表新约里真实的事物—王下四9。
- 六 亚哈的异教妻子耶洗别这极其可恨的妇人，预表在新约实际里的耶洗别—预表背道的召会—王上十六31，十九1～2，二一23，启二20～23。
- 七 在预表里，王的宫室和神的殿是分开的；但在新约的实际里，这二者乃是一个建造—王上九15，弗二21～22：
- 1 我们新约的信徒一面是祭司，事奉、敬拜神—彼前二9。
- 2 另一面我们是神的君王，为神掌权—启一6、9，五10。
- 八 君王乃是新约信徒的预表，因为所有新约的信徒都是蒙神拯救，成为君王的一启一6、9，五10：
- 1 新约里的信徒应该是神经纶里君王之预表的应验—

b. This corporate Israel is a type of the church as the Body of Christ.

2. The entire history of Israel is a type of the church; Paul applies the history of the children of Israel to the New Testament church life—1 Cor. 5:7; 10:6.
3. The Old Testament has a people—Israel—and the New Testament has a people—the church; these two peoples are a description of one thing that God has done—the accomplishment of God’s economy—Eph. 1:10; 3:9.

## §Day 6

- C. David typifies the suffering Christ, and Solomon typifies the Christ glorified in the kingdom of God and its splendor—1 Kings 2:11-12.
- D. The temple typifies Christ and the church as the unique building of God in the universe—Matt. 12:6; 16:18.
- E. The prophet Elisha represents God’s New Testament economy in typology; he is a type in the Old Testament who typifies the real things in the New Testament—2 Kings 4:9.
- F. Jezebel, a most hateful person, the pagan wife of Ahab, is a type of who Jezebel is in the New Testament reality—a type of the apostate church—1 Kings 16:31; 19:1-2; 21:23; Rev. 2:20-23.
- G. In typology the king’s palaces and God’s temple were separate, whereas in the New Testament reality these two are one building—1 Kings 9:15; Eph. 2:21-22:
1. On the one hand, we, the New Testament believers, are priests to serve and worship God—1 Pet. 2:9.
2. On the other hand, we are God’s kings to reign for God—Rev. 1:6, 9; 5:10.
- H. The kings are types of the New Testament believers, because all the New Testament believers are saved by God to be kings—Rev. 1:6, 9; 5:10:
1. The believers in the New Testament should be the fulfillment of the typology

罗五 17、21。

2 在新约里，所有信徒都是蒙拯救作君王、作祭司—彼前二 9，后一 6，五 10，提后二 12：

a 神管治，但神不是直接管治；神乃是借着我们这些信徒作王来管治—后二十 4、6，三 21。

b 我们重生得有神圣、属灵、属天、作王、君尊的生命；这使我们登宝座为王，管理一切—约一 12 ~ 13，三 3、5，后五 10，罗五 17、21。

伍 历史书被摆在圣经里，因其在预表上给我们一幅神经纶的生动图画；旧约预表的素质乃是神的经纶，以基督和祂的身体为中心和实际—弗一 9，三 9，五 32。

of the kings in God's economy—Rom. 5:17, 21.

2. In the New Testament all the believers are saved to be kings and priests—1 Pet. 2:9; Rev. 1:6; 5:10; 2 Tim. 2:12:

a. God rules, but He does not rule directly; He rules through us, the believers, as kings—Rev. 20:4, 6; 3:21.

b. We were regenerated with a divine, spiritual, heavenly, kingly, and royal life; this enthrones us to reign as kings over all things—John 1:12-13; 3:3, 5; Rev. 5:10; Rom. 5:17, 21.

**V. The history books were put into the Holy Scriptures because, in typology, they give us a vivid view of God's economy; the essence of the typology of the Old Testament is God's economy with Christ and His Body as the center and reality—Eph. 1:9; 3:9; 5:32.**

# 第一周■周一

## 晨兴喂养

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

五 32 “这是极大的奥秘，但我是指着基督与召会说的。”

我们若还没有看见神经纶的意义，就无法进入整本圣经的真实意义。我们可能一再地读圣经，却没有领悟其中心的思想。当主开我们的眼睛，使我们看见神的经纶，神的经纶立刻就成为我们打开整本圣经的钥匙。...要打开圣经中的一切，我们需要这把不变的钥匙（李常受文集一九七五至一九七六年第二册，六〇四页）。

## 信息选读

我们需要来看旧约关于神经纶的预表在新约的应验。旧约所有的只是一些预表，而新约所有的，乃是旧约关于神经纶这些预表的全部应验。因此整本圣经新旧两约，首先是神经纶的图画，然后是神经纶完全的解释和应验。一面，我们若要认识旧约，就必须来看新约的解释。...另一面，我们若要认识新约，就必须花时间去看旧约的那些图画。

圣奥古斯丁（Saint Augustine）曾说，新约隐藏在旧约里，旧约在新约里揭示出来。...图画和解释是我们明白圣经的一个很强的基本原则。

# WEEK 1 — DAY 1

## Morning Nourishment

Eph. 3:9 ...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.

If we have not seen the significance of God's economy, we will not be able to get into the real significance of the whole Bible. We may read it again and again without realizing its central thought. When the Lord opens our eyes to see God's economy, the economy of God immediately becomes a key for us to open the entire Bible...To open everything in the Bible, we need this constant key. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," p. 453)

## Today's Reading

We need to see the fulfillment in the New Testament of the typology in the Old Testament concerning God's economy. What is in the Old Testament is a typology, a set of types. Then what is in the New Testament is a complete fulfillment of that typology concerning God's economy. Thus, the entire Bible, both the Old Testament and the New Testament, is first a picture of God's economy and then a full definition and fulfillment of God's economy. On the one hand, if we want to know the Old Testament, we must come to the New Testament definition ...On the other hand, if we want to know the New Testament, we have to spend the time to look at all these pictures.

Saint Augustine said that the New Testament is concealed in the Old Testament, and the Old Testament is unveiled in the New Testament ...The pictures and the definitions form a strong basic principle for us to understand the Bible.

弟兄会中间的大教师曾说过，以色列人全部的历史乃是召会的预表。…弟兄会的教训很着重地说，以色列人被掳到巴比伦，是预表召会被掳到天主教。…主耶稣称罗马天主教为耶洗别（启二 20，太十三 33），也称天主教为奥秘的大巴比伦（启十七 5）。…弟兄会看见以色列人的被掳是预表召会的被掳，并且看见以色列人的归回是预表召会的恢复，这恢复是从路德开始。

虽然弟兄会看见这一点，但他们没有看见旧约列王的历史是神经纶的预表。…他们甚至没有用这样的字眼。他们用别的辞，“神的计划”或“神的定旨”，代替“神的经纶”。“经纶”一辞的英文是 economy，乃是希腊字 oikonomia 的英语化。…大多数人一看到 economy 这个字，就想到钱的事。然而我们说到神的经纶，意思是指神的计划，是说到神的神圣安排，为着完成祂的美意，照着祂的意愿，成就祂的定旨。以色列人的历史不仅是整个召会的预表，如弟兄会教师所指出的，也是神经纶的预表。神的这个经纶乃是应验在新约里。新约给我们看见旧约列王的预表完全的应验。…一个是图画，另一个是解释（李常受文集一九九四至一九九七年第一册，二〇七至二〇九页）。

圣经不是一本历史书。圣经乃是关于神永远经纶之神圣启示的记载；神这永远经纶的中心和实际乃是基督。基督是三一神的具体化身，召会是基督生机的身体。这两项是整本圣经的基本结构。所以我们要明白圣经的任何一卷，都该持守这观点，尤其在列王纪的生命读经里，更是如此。表面上，这两卷书是以色列诸王的历史。事实上，这两卷书在神的灵感下写成，乃是与神永远的经纶息息相关（列王纪生命读经，三页）。

参读：过照着神启示之高峰的生活，第一至二篇；列王纪生命读经，第一至四、六篇。

The great teachers among the Brethren said that the entire history of Israel was a type of the church ...The teaching of the Brethren strongly stressed that the captivity of Israel into Babylon typifies the church that was captured into Catholicism ... The Lord Jesus referred to the Roman Catholic Church as Jezebel (Rev. 2:20; Matt. 13:33) and also as the great Babylon, a mystery (Rev. 17:5)...The Brethren saw that Israel's captivity typifies the church's captivity and that the return of Israel typifies the recovery of the church starting from Luther.

Although the Brethren saw this, they did not see that the history of the kings in the Old Testament is a typology of God's economy...They did not even use this term. They somewhat used another term to replace God's economy, that is, God's plan or God's purpose. The English word economy is anglicized from the Greek word oikonomia...When most think of an economy, they think of it in terms of dollars and cents. We do not mean this when we speak of God's economy. God's economy is God's plan, God's divine arrangement, for the fulfillment of His good pleasure in His will to be His purpose. Israel's history is not only a type of the entire church, as the Brethren teachers pointed out, but also a type of God's economy. The fulfillment of this economy is in the New Testament. The New Testament presents the complete fulfillment of the typology of the kings in the Old Testament...One is the picture, and the other is the definition. (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," pp. 173-175)

The Bible is not a book of history. The Bible is the record of the divine revelation concerning God's eternal economy, of which Christ is the center and reality. Christ is the embodiment of the Triune God, and the church is the organic Body of Christ. These two items are the basic structure of the Bible. So, in understanding any book of the Bible, we should hold this point of view, especially in the life-study of the books of Kings. Apparently, these two books are the history of the kings of Israel. Actually, they are books written in the inspiration of the Spirit of God in the way of being related to God's eternal economy. (Life-study of 1 & 2 Kings, pp. 2-3)

Further Reading: CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," chs. 1-2; Life-study of 1 & 2 Kings, msgs. 1-4, 6

# 第一周■周二

## 晨兴喂养

太十六 16 “西门彼得回答说，你是基督，是活神的儿子。”

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

所罗门预表基督（太十二 42），说神智慧的话（十三 35），并建造召会作神的殿（十六 18，林前三 16，弗二 21 ~ 22）；殿预表基督（太十二 6）与召会，作神在宇宙中独一的建造。这二者—基督和祂的身体（召会）—乃是神永远经纶的中心、实际和目标。

所罗门和他所建的殿在以色列的历史中扮演最有力的角色，并且在这样的历史中占有广大的范畴，因此这二者有力地证明，在旧约里，按预表说，以色列的历史与神永远经纶的完成极有关系。…基督与召会乃是神经纶的中心与普及，这在新旧约里都是一样。我们需要清楚看见，历史书是按神关于基督与召会之永远经纶的观点写的（列王纪生命读经，四九至五〇页）。

## 信息选读

我们读撒母耳记和列王纪时，需要看见旧约历史书和新约之间的连接；这连接乃是神的经纶，这经纶是为着基督和基督的身体。这连接见于列王的历史，其中包括作神得胜者的申言者；申言者一再进来帮助列王或对付他们。例如，拿单帮助大卫，也责备大卫；以利亚对付亚哈；以利沙在生命里行神迹；以赛亚帮助希西家。

# WEEK 1 — DAY 2

## Morning Nourishment

Matt. 16:16 And Simon Peter answered and said, You are the Christ, the Son of the living God.

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.

Solomon typifies Christ (Matt. 12:42) in speaking God's word of wisdom (13:35) and in building the church as the temple of God (16:18; 1 Cor. 3:16; Eph. 2:21-22), and the temple typifies Christ (Matt. 12:6) and the church as the unique building of God in the universe. These two—Christ and His Body, the church—are the center, the reality, and the goal of God's eternal economy.

Since Solomon and the temple built by him play the strongest roles in the history of Israel and occupy a wide realm in such a history, they are the strong evidence that the history of Israel concerns very much the fulfillment of God's eternal economy in the Old Testament in the way of typology...That Christ and the church are the centrality and universality of God's economy is universal in both the New Testament and the Old Testament. We need to see clearly that the books of history were written from the point of view of God's eternal economy concerning Christ and the church. (Life-study of 1 & 2 Kings, p. 41)

## Today's Reading

In reading the books of 1 and 2 Samuel and 1 and 2 Kings, we need to see the link between the Old Testament books of history and the New Testament. This link is God's economy for Christ and for Christ's Body. This link is shown in the kings' history, which includes the prophets as God's overcomers. Again and again, the prophets came in either to help the kings or to deal with them. For example, Nathan helped David and also rebuked him. Elijah dealt with Ahab; Elisha performed miracles in life; and Isaiah helped Hezekiah.

以赛亚书里有两个简短的预言，清楚显示旧约与新约之间的连接。以赛亚七章十四节说，必有童女生子，起名叫以马内利。九章六节说，有一子赐给我们，祂的名要称为全能的神、永远的父。这些预言启示，神要成为人，作一个小婴孩。全能的神，永远的父，成了一个人，为要使人在生命和性情上（但不在神格上）成为神。然而，人要这样成为神，首先需要蒙救赎。以赛亚五十三章是关于基督之救赎很强的一章。那成为人的神，在祂的人性里乃是人的救赎主，为人的罪被杀。神救赎人，目的是要使蒙救赎的人在生命和性情上成为神，好使神能将祂的经纶完成于基督的身体，作基督的扩大。基督这身体要终极完成于新耶路撒冷，作神完满的彰显和扩大，直到永远。列王的历史在预表上就连于神成为人，将人救赎归回祂自己，使祂将祂所救赎的人，在生命和性情上作成神，使祂为自己得着一个宇宙团体的彰显，直到永远。简单地说，这就是神的经纶。

神经纶的目标是要在祂所救赎的人身上作工，使他们在生命和性情上（但不在神格上）成为神。这唯有借着、凭着、同着并在赐生命的灵里，才能完成。在主的恢复里，我们要看见基督今天乃是在复活里，并且祂在复活里乃是那是灵的基督，赐生命的灵，作经过过程之三一神的终极完成，这是很要紧的。我们有祂这包罗万有、复合的灵在我们的灵里。如今我们必须每天在我们的灵里作每件事，好叫这赐生命的灵变化我们，模成我们，至终荣化我们，使我们在生命和性情上成为神（列王纪生命读经，一五三至一五五页）。

参读：神的经营，第一章；神的经纶与基督身体的建造，第一至二篇。

In the book of Isaiah two short prophecies clearly show the link between the Old Testament and the New Testament. Isaiah 7:14 says that a virgin would bring forth a son whose name would be called Immanuel. Isaiah 9:6 says that a son would be given to us and that his name would be called the mighty God and the eternal Father. These prophecies reveal that God would become a man as a little child. The mighty God, the eternal Father, became a man in order to make man God in life and in nature (but not in the Godhead). However, in order to be made God in this way, man first needed to be redeemed. Isaiah 53 is a strong chapter on the redemption of Christ. In His humanity the God who had become man was man's Redeemer, slain for man's sin. God redeemed man for the purpose of making the redeemed man God in life and in nature so that God can have a consummation of His economy in the Body of Christ as the enlargement of Christ. This Body of Christ will consummate in the New Jerusalem as God's full expression and enlargement for eternity. In typology the history of the kings is linked to God's becoming a man to redeem man back to Himself that He might make His redeemed people God in life and in nature so that He might have for eternity a universal, corporate expression of Himself. This, in brief, is God's economy.

The goal of God's economy is to work on His redeemed people in order to make them God in life and in nature but not in the Godhead. This can be accomplished only through, by, with, and in the life-giving Spirit. It is crucial for us in the Lord's recovery to see that our Christ today is in resurrection and that in resurrection He is the pneumatic Christ, the life-giving Spirit as the consummation of the processed Triune God. We have Him as the all-inclusive, compound Spirit in our spirit. Now every day we must do everything in our spirit in order that this life-giving Spirit may transform us, conform us, and eventually glorify us that we might be made God in life and in nature. (Life-study of 1 & 2 Kings, pp. 122-123)

Further Reading: CWWL, 1964, vol. 3, "The Economy of God," ch. 1; CWWL, 1988, vol. 4, "The Economy of God and the Building Up of the Body of Christ," chs. 1-2



# 第一周■周三

## 晨兴喂养

诗二六“…我已经立我的王在锡安我的圣山上了。”

12 “当以嘴亲子，恐怕祂发怒，你们便在路中灭亡，因为祂的怒气快要发作。凡投奔于祂的，都是有福的。”

旧约中所陈明这幅神永远经纶表征的图画，包括了三十九卷书，但只有四部分：预表、历史、诗歌和申言。预表的部分有五卷书，从创世记到申命记。历史的部分有十二卷书，从约书亚记到以斯帖记。诗歌的部分有五卷书，从约伯记到雅歌。申言的部分有十七卷书，从以赛亚书到玛拉基书。…旧约三十九卷书可以分为三个“五”和两个“十二”；有五卷预表的书，十二卷历史的书，五卷诗歌的书，五卷大申言者的书，和十二卷小申言者的书。…我们要来看，旧约这四部分内在的意义（李常受文集一九九四至一九九七年第三册，八八至八九页）。

## 信息选读

从创世记至申命记的预表，揭示三一神具体化身在基督里，作祂永远经纶的中心和圆周，也揭示这位基督作三一神选民的福分和一切。…从约书亚记至以斯帖记这十二卷历史书，揭示三一神在祂选民中的行动，使他们取得、承受并享受祂所应许包罗万有的基督作美地；也揭示祂选民的失败。…圣经记载这事，对我们今天这些在新约里召会中的人，乃是一个警告。

在旧约里，只有五卷诗歌：约伯记、诗篇、箴言、传道书和雅歌。这五卷诗歌揭示，三一神自己（不

# WEEK 1 — DAY 3

## Morning Nourishment

Psa. 2:6 But I have installed My King upon Zion, My holy mountain.

12 Kiss the Son lest He be angry and you perish from the way; for His anger may suddenly be kindled. Blessed are all those who take refuge in Him.

The figurative portrait of God’s eternal economy presented in the Old Testament spans thirty-nine books, but it is only in four sections—in types, in history, in poetry, and in prophecy. The section of types is of five books, from Genesis to Deuteronomy. The section of history is of twelve books, from Joshua to Esther. The section of poetry is of five books, from Job to Song of Songs. The section of prophecy is of seventeen books, from Isaiah to Malachi ...The thirty-nine books of the Old Testament can be divided into three “fives” and two “twelves.” There are five books of types, twelve of history, five of poetry, five of the major prophets, and twelve of the minor prophets... We want to see the intrinsic significance of these four sections of the Old Testament. (CWWL, 1994-1997, vol. 3, “The Triune God’s Revelation and His Move,” p. 74)

## Today’s Reading

The types from Genesis to Deuteronomy unveil the Triune God embodied in Christ as the center and circumference of His eternal economy. They also unveil this Christ as the blessing and everything to the Triune God’s chosen people. The twelve books of history from Joshua to Esther unveil the Triune God’s move in His chosen people to possess, inherit, and enjoy His promised all-inclusive Christ as the good land. They also unveil the failures of God’s chosen people... The record of this in the Bible is a warning to us, the church people today in the New Testament.

The poetry in the Old Testament is of only five books: Job, Psalms, Proverbs, Ecclesiastes, and Song of Songs. They unveil that the Triune God

是伦理或道德)应当是人所追求的,作人的完全。这一句话总括了约伯记中心、内在的启示。诗篇揭示,这位神化身成为一个在肉体里的人,作神的受膏者;祂是神所喜悦的,并且被神高举;祂该被神的选民接受、宝爱并高举。传道书揭示,在日光之下,人生的一切都是虚空的虚空,而雅歌给我们看见,基督作三一神的具体化身,乃是神选民唯一的满足。因此,我们应当追求神作我们的完全,也应当追求基督作我们的满足。神应当是我们的完全,基督应当是我们的满足。

从以赛亚书至玛拉基书这十七卷申言者书,揭示三一神具体化身在基督里,要来作神人(赛七14,九6),以完成救赎(五三),好按照旧约前面三类的各卷书,成就神永远的经纶;也揭示经过过程并终极完成之三一神在基督里的成就,要终极完成于新天新地(赛六五17,六六22,彼后三13,启二一1)。

以上各点向我们陈明一幅生动的图画,说到旧约中那在神永远经纶里,并为着神永远经纶之包罗万有的基督。在预表里我们看见,基督是神永远经纶的中心和普及,也是神所有选民的神圣福分。在历史里我们看见,包罗万有的基督是神所应许的美地,所有神的选民应当得着、取得、承受并享受这美地到极点,甚至达到作王的水平。在诗歌里我们看见,基督是神选民所要追求唯一的完全,也是神选民所要得着并享受唯一的满足。在申言者的申言里我们看见,三一神成了神人,以完成祂完全的救赎,好成就祂永远的经纶,要终极完成于新天新地(李常受文集一九九四至一九九七年第三册,八九至九一页)。

参读:三一神的启示与行动,第二至三篇。

Himself, not ethics or morality, should be man's pursuit as his perfection. This one sentence covers the central, intrinsic revelation of Job. The Psalms unveil that this God was incarnated to be a man in the flesh to be His Anointed, who is His delight, who has been exalted by Him, and who should be received, treasured, and exalted by His chosen people. Ecclesiastes unveils that all things in the human life under the sun are vanity of vanities, and Song of Songs shows that Christ as the embodiment of the Triune God is the unique satisfaction to God's chosen people. Thus, we should pursue God as our perfection, and we should pursue Christ as our satisfaction.

The seventeen books of prophecy from Isaiah to Malachi unveil that the Triune God embodied in Christ will come to be the God-man (Isa. 7:14; 9:6) to accomplish redemption (ch. 53) for the fulfillment of God's eternal economy according to the preceding three categories of the books in the Old Testament. They also unveil that the accomplishment of the processed and consummated Triune God in Christ will consummate in the new heaven and new earth (65:17; 66:22; 2 Pet. 3:13; Rev. 21:1).

All the above points present a vivid portrait of the all-inclusive Christ in and for God's eternal economy in the Old Testament. In types we see that Christ is the centrality and universality of God's eternal economy and the divine blessing to all of God's chosen people. In history we see that the all-inclusive Christ is the God-promised good land, which all of God's chosen people should take, possess, inherit, and enjoy to the uttermost, even to the level of kingship. In poetry we see that Christ is the unique perfection for God's chosen people to pursue and the unique satisfaction for God's chosen people to obtain and enjoy. Then in prophecy we see that the Triune God has become a God-man to accomplish His full redemption for the fulfillment of His eternal economy, which will consummate in the new heaven and new earth. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," pp. 74-75)

Further Reading: CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," chs. 2-3

# 第一周■周四

## 晨兴喂养

约七 39 “耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。”

徒一 8 “但圣灵降临在你们身上，你们就必得着能力，并要…作我的见证人。”

罗十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

我们已经看见，旧约是神永远经纶表征的图画。新约乃是神永远经纶实际的完成。…图画是图像、照片。…旧约就像录影带。新约是实物。…在完成的一面那真实的人，与他的影像是完全一样的。新约有二十七卷书，分为三部分：福音书、使徒行传和书信。福音书有四卷，使徒行传是一卷，书信有二十二卷（李常受文集一九九四至一九九七年第三册，九三页）。

## 信息选读

我们愿意…来看四卷福音书那中心、内在的启示。从马太福音至约翰福音中心、内在的启示乃是：三一神经过了种种过程并终极完成，成为包罗万有赐生命的灵。三一神经过了成为肉体、人性生活、死与复活的过程。祂也终极完成为赐生命的灵。在四福音的末了，在祂复活那一日，祂回到祂的门徒那里，向他们吹入一口气，说，“你们受圣灵。”（约二十 22）在祂复活之后，基督在我们里面乃是那灵。保罗在林前十五章四十五节说，末后的亚当，就是那具体化身的神，也就是具体化身在人里面的神，成了赐生命的灵。

# WEEK 1 — DAY 4

## Morning Nourishment

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

Acts 1:8 But you shall receive power when the Holy Spirit comes upon you, and you shall be My witnesses...

Rom. 12:5 So we who are many are one Body in Christ, and individually members one of another.

We have seen that the Old Testament is a figurative portrait. of God's eternal economy. The New Testament is the practical fulfillment of God's eternal economy... A portrait is a picture, a photo...The Old Testament is like a video. The New Testament is the real thing...The person in the fulfillment is exactly the same as his photo. There are twenty-seven books in the New Testament in three sections: the Gospels, Acts, and the Epistles. The Gospels are of four books, Acts is one book, and the Epistles are of twenty-two books. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," p. 78)

## Today's Reading

We want to... see the central, intrinsic revelation of the four Gospels. This revelation from Matthew to John is that the Triune God has been processed and consummated to be the all-inclusive life-giving Spirit. The Triune God has been processed through incarnation, human living, death, and resurrection. He was also consummated to be a life-giving Spirit. At the end of the four Gospels, on the day of His resurrection, He came back to His disciples, breathed into them, and said, "Receive the Holy Spirit" (John 20:22). After His resurrection Christ is in us as the Spirit. In 1 Corinthians 15:45 Paul says that the last Adam, the embodied God, God embodied in a man, became the life-giving Spirit.

借着祂的成为肉体成了神人，借着祂的人性生活过神人的生活，借着祂包罗万有的死，救赎祂丧失的受造之物，并释放祂神圣的生命，也借着祂的复活，将祂自己分赐到祂所救赎的选民里面，作他们的生命和一切，三一神已经经过了过程。因此，这位经过过程并终极完成的三一神，作为包罗万有赐生命的灵，就分赐到祂所拣选、救赎的人里面，作他们的生命和一切。

使徒行传揭示，包罗万有赐生命的灵，作那是神具化身之基督的实际，扩展祂自己，为着产生神的众召会。当我们相信主耶稣，我们就接受祂到我们里面作那灵。事实上，那灵就是基督，就是基督的实际。

在四卷福音书里，只有两次提到召会，就是在马太十六章十八节和十八章十七节，但是没有提到基督的身体。使徒行传说到众召会，但也没有提到基督的身体。基督的身体只在书信中提及。事实上，头二十一卷书信揭示基督的身体，而启示录启示新耶路撒冷作为基督身体的终极完成。罗马十二章五节是整本新约第一处提到基督身体的经节。这指明所有的书信都是为着基督的身体。别卷说到基督身体的书信，有哥林多前书、以弗所书和歌罗西书。罗马书、哥林多前书、以弗所书和歌罗西书这四卷书，乃是新约主要的书。如果把这四卷书拿走，新约就会变得空洞。

罗马书至启示录揭示，包罗万有赐生命的灵借着将众召会变化成为那作神长子之基督的形像，而将众召会建造成为终极完成之三一神的生机体，作基督的身体，这要终极完成于新耶路撒冷，作终极完成之三一神永远的扩大和彰显（李常受文集一九九四至一九九七年第三册，九四至九六页）。

参读：神的经纶与分赐，第一至二篇。

The Triune God has been processed through His incarnation to become the God-man, through His human living to live the God-man's life, through His all-inclusive death to redeem His lost creation and to release His divine life, and through His resurrection to dispense Himself into His redeemed chosen people as their life and everything. Thus, the processed, consummated Triune God as the all-inclusive life-giving Spirit is dispensed into His chosen, redeemed people to be their life and everything.

Acts unveils the all-inclusive life-giving Spirit spreading Himself as the reality of Christ, who is the embodiment of God, for the producing of the churches of God. When we believed in the Lord Jesus, we received Him into us as the Spirit. Actually, that Spirit is Christ, the reality of Christ.

In the four Gospels the church is mentioned only twice, in Matthew 16:18 and 18:17, but the Body of Christ is not mentioned. Acts speaks of the churches but also does not mention the Body of Christ. The Body of Christ is mentioned only in the Epistles. Actually, the first twenty-one Epistles unveil the Body of Christ, whereas Revelation reveals the New Jerusalem as the consummation of the Body of Christ. Romans 12:5 is the first verse in the entire New Testament that mentions the Body of Christ. This indicates that all the Epistles are for the Body of Christ. Other Epistles that speak of the Body of Christ are 1 Corinthians, Ephesians, and Colossians. These four books—Romans, 1 Corinthians, Ephesians, and Colossians—are the master books of the New Testament. If these books were taken away, the New Testament would become empty.

Romans to Revelation unveils the all-inclusive life-giving Spirit building up the churches into the organism of the consummated Triune God as the Body of Christ, by transforming them into the image of Christ as the firstborn Son of God, which will consummate in the New Jerusalem as the eternal enlargement and expression of the consummated Triune God. (CWWL, 1994-1997, vol. 3, "The Triune God's Revelation and His Move," pp. 78-80)

Further Reading: CWWL, 1990, vol. 3, "The Economy and Dispensing of God," chs. 1-2

# 第一周■周五

## 晨兴喂养

林前五7“…因为我们的逾越节基督，已经被杀献祭了。”

十6“这些事都是我们的鉴戒，叫我们不作贪恋恶事的人，像他们那样贪恋。”

弗一10“为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

神的目的是要得着一个团体的身体，这个团体身体的预表就是以色列国，所以神就从创世记往前到了出埃及记，把祂自己作到团体的以色列人里面，使他们成为神的家，就是神在地上的居所，也是在以色列人中的帐幕所表征的。这团体的以色列人就是预表召会作基督的身体，成为神在地上、在人中间的居所（李常受文集一九八八年第四册，三三五页）。

## 信息选读

在新约时代之前，就是在主成为肉体之前，神在地上拣选了一班称为以色列的人。…他们的先祖是亚伯拉罕。到了摩西的时候，当他们出埃及时，他们已经成了一个族类，至少有两百万人。从那时候起，他们就成为新约神所拣选之召会的预表。…旧约有以色列人，新约有召会。这两班人…乃是描述神所作的一件事；这件事就是神经纶的完成。…在神的经纶里，以色列人只是一个预表、一个表号、一个影子。…以色列人乃是预表召会。

亚伯拉罕的后裔成为一班子民以后，最终都堕落到埃及和埃及王法老的手中。…这意思是说，神的

# WEEK 1 — DAY 5

## Morning Nourishment

1 Cor. 5:7 ...For our Passover, Christ, also has been sacrificed.

10:6 Now these things occurred as examples to us, that we should not be ones who lust after evil things, even as they also lusted.

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.

God's intention is to have a corporate Body. The nation of Israel was a type of this Body. For this, God went on from Genesis to Exodus, working Himself into the corporate Israel so that they would become the house of God, which is God's habitation on earth as typified by the tabernacle in the midst of the Israelites. This corporate Israel is a type of the church as the Body of Christ to be God's dwelling place on earth among men. (CWWL, 1988, vol. 4, "The Economy of God and the Building Up of the Body of Christ," p. 273)

## Today's Reading

Before the New Testament age, that is, before the Lord's incarnation, God had chosen a people on this earth called Israel ... Their forefather was Abraham. Then by Moses' time, at their exodus from Egypt, they became a race that had at least two million people. Since then, they have become a type of the church as God's elect in the New Testament ... The Old Testament has Israel, and the New Testament has the church... These two peoples are a description of one thing that God has done, and this one thing is the accomplishment of God's economy... In God's economy the people of Israel are just a type, a figure, a shadow... Israel typifies the church.

After the descendants of Abraham became a people, they eventually fell into the hand of Egypt and its king, Pharaoh ... This means that God's chosen

选民堕落到撒但的手中和撒但的世界里，所以需要神的救恩。

救赎是把神堕落的子民赎回归神；救恩是神把祂的子民从撒但手中并从世界里拯救出来，至终甚至从他们自己里拯救出来，好使神能进来，将他们作成与神一样。所以在出埃及记我们首先看见一只羊羔被杀，所流的血涂在以色列人所住屋子的门上；这称为逾越节。那意思是说，这位公正的神，公义的神，作了一件合乎法理的事，满足祂公义的要求，而救赎祂的子民。那就是神的救赎。

在那救赎之后，神立刻就施行救恩，拯救以色列人脱离法老的手，脱离埃及，把他们带到旷野。在旷野里，神来成为一个帐幕，指明祂将怎样来与祂的子民同住，好更进一步地拯救他们，使他们在生命、性情上（但不是神格上）成为神。这就是神的救恩。

保罗在林前五章说，我们的逾越节就是基督（7）。…根据这个，神就能越过我们，借着基督在十字架上审判并对付了我们的罪。…在逾越节之后，以色列人又守无酵节（8）。在神的救赎之后，神在祂的救恩里定规，祂的子民不应该有罪，不应该有酵；这就是守无酵节。这乃是以色列人历史的开始，这个开始在召会对基督的经历上得着了应验。借此你能看见，就着以色列人来说，是预表，就着召会来说是应验。

到新约的末了，主耶稣称堕落的召会为耶洗别（启二20）。…堕落的召会成了耶洗别，称为奥秘的大巴比伦（十七5）。…以色列人的结局是被掳到巴比伦去。至终，他们成了巴比伦。在启示录十七章主称堕落的召会为大妓女，大巴比伦，众妓女之母（1、5）。这给我们看见，召会就是以色列预表的应验。因此，整个以色列人的历史就是召会的预表（李常受文集一九九四至一九九七年第一册，二一四至二一七页）。

参读：神圣启示的中心路线，第三至五篇。

people fell into the hand of Satan and Satan's world, so there was the need of God's salvation.

Redemption is to redeem God's fallen people back to God, and salvation is God's saving His people out of the hand of Satan, out of the world, and eventually, even out of themselves for God to come in to make them the same as He is. So in Exodus we see that first a lamb was slain and the shed blood was sprinkled on the houses of Israel. That was called the passover. This means that God, the just God, the righteous God, formed something judicial to redeem His people by fulfilling His righteous requirements. That was God's redemption.

Following that redemption, God exercised His salvation to save Israel out of Pharaoh's hand, out of Egypt, and bring them into the wilderness. In the wilderness God came to be a "tabernacle," indicating how He would come to dwell with His people to save them further... so that they might become God in life and nature but not in the Godhead. This is God's salvation.

Paul says in 1 Corinthians 5 that our Passover is Christ... God could pass over us, having our sin judged and dealt with by Christ on the cross... Following the Passover, Israel had the Feast of Unleavened Bread (v. 8). After God's redemption and in God's salvation, God ordained that His people should have no sin, no leaven, a feast without leaven. This was the beginning of the history of Israel, and this beginning is fulfilled by the church's experience of Christ. By this you can see that with Israel it is a type, and with the church it is a fulfillment.

At the end of the New Testament, the Lord Jesus called the degraded church, Jezebel (Rev. 2:20)... The fallen church became Jezebel and is called the great Babylon, the mystery (Rev. 17:5)... Israel's outcome was to be captured to Babylon. Eventually, they became Babylon. In Revelation 17 the Lord called the degraded church the great harlot, the great Babylon, and the mother of harlots (vv. 1, 5). This shows that the church is a fulfillment of the type of Israel. So the entire history of Israel is a type of the church. (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," pp. 179-181)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 3-5

# 第一周■周六

## 晨兴喂养

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

彼前二 9 “唯有你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度…”

大卫和所罗门这…两位王，是基督两方面重要的预表。第一方面是基督复活以前在地上受苦的一面。基督从出生开始就受苦。祂的一生开始于地位最卑微的马槽，结束于钉十字架。…大卫预表这位受苦的基督。大卫也是自幼就受苦。但他的受苦是为着征服那些篡夺的仇敌，并得着美地，就是得着神建造的立场。所罗门预表那在神的国和神国的威荣里得荣耀的基督。…这是基督在千年国里的预表。这两个预表有力地证明，以色列诸王的历史与神永远的经纶有关，这经纶就是关于基督作神的具体化身，以及召会作基督生机的身体（列王纪生命读经，三至四页）。

## 信息选读

以色列人主要的是享受美地。…那些最高的，就是在最高程度上享受美地的，乃是君王。这些王乃是新约信徒的预表，因为所有新约的信徒都是蒙神拯救，成为君王的。每一个新约的信徒都要作王、作祭司（彼前二 9，启一 6，五 10，提后二 12）。

君王和祭司都是神代表的权柄。神代表的权柄乃是由神说话的出口和神治理的权柄所组成的。…当祭司为神说话的时候，他们就成为神的代言人，神

# WEEK 1 — DAY 6

## Morning Nourishment

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

1 Pet. 2:9 But you are a chosen race, a royal priesthood, a holy nation...

The first two kings, David and Solomon, are important types of Christ in two aspects. The first aspect is that of His suffering on earth, before His resurrection. From the time of His birth. He suffered. His life began in a manger in the lowest estate and ended in His being crucified on the cross... David typifies this suffering Christ. David also suffered from his youth. Yet his suffering was for the conquering of the usurping enemies and the gaining of the good land, the ground for God's building. Solomon typifies the Christ glorified in the kingdom of God and its splendor, ... [which] is a prefigure of Christ in the millennium. These two types are strong evidences that the history of the kings of Israel is related to God's eternal economy, which concerns Christ as the embodiment of God and the church as the organic Body of Christ. (Life-study of 1 & 2 Kings, p. 3)

## Today's Reading

Israel was mainly enjoying the good land ...The top ones, who were enjoying the good land on the top level, were the kings. These kings are types of the New Testament believers because all the New Testament believers were saved by God to be kings. Every New Testament believer is to be a king and a priest (1 Pet. 2:9; Rev. 1:6; 5:10; 2 Tim. 2:12).

Both the kings and the priests are the deputy authority of God. The deputy authority of God is composed of God's oracle to speak and God's authority to rule. When the priests speak for God, they become God's spokesmen,

的出口，这些人就是申言者。所以在新约里，我们这些信徒是君王、祭司和申言者。旧约的君王是预表，而这预表是由新约的信徒作君王得着应验。这些乃是享受基督到极点的人。

罗马五章十七节说，“那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”约翰一章说，当神成为肉体而来的时候，恩典也来了（14、17）。神来成为人的时候，那就是恩典来了。恩典就是三一神作我们的享受。我们都领受了这洋溢之恩。这恩典不仅是丰富的，而且是洋溢的，一直在加增。我们从神领受了这恩典，并且从神领受了恩赐，这恩赐也是洋溢的。这恩赐就是神的义，为着使我们在法理上得蒙救赎。因此，我们接受了恩和义这两样，使我们能在生命中作王掌权。

如果我们在基督徒的生活中没有达到作王的水平，我们就还是低于正当的水平。…我们对基督的享受可能只有“一吋高”，但基督是无量度的。我们享受基督必须达到作王的水平。身为神所立的申言者和祭司，我们也是君王，管治神所有的仇敌。神管治，但神不是直接管治；神乃是借着我们，借着信徒作王来管治。新约的信徒应该是神经纶里君王之预表的应验。

我们能作这样的君王，唯有借着我们被神所重生，以神为元素而得着变化，以致我们不凭自己的生命，不凭自己，不凭天然的人和我们的肉体活着。我们活着，是凭着那现今与我们调和为一的神。信徒的生活必须是过这样一个是人又是神的生活。乃是在这样的生活中，我们才能作王，享受神所命定给我们的分，就是基督作我们的美地（李常受文集一九九四至一九九七年第一册，二一七至二一九页）。

参读：新约总论，第一至二、十四至十六、一百八十九篇。

God's mouthpiece, and these are the prophets. So in the New Testament we believers are kings, priests, and prophets. The kings of the Old Testament are a type, and this type is fulfilled by the New Testament believers being kings. These are the people who enjoy Christ to the uttermost.

Romans 5:17 says that “those who receive the abundance of grace and of the gift of righteousness will reign in life.” John 1 says that when God came in His incarnation, grace came (vv. 14, 17). When God came to be a man, that was grace coming. Grace is the Triune God as our enjoyment. We all have received this grace in abundance. It is not just abundant grace but abounding grace, which is increasing all the time. We have received this grace, and we have received a gift from God, which is also abounding. This gift is God's righteousness for our redemption judicially. Thus, we have received these two things: grace and righteousness. These are for us to reign in life, to be kings in life.

If we have not reached the level of a king in our Christian life, we are still below the proper standard ...Our enjoyment of Christ may be only “one inch high,” but Christ is unlimited. Our enjoyment of Christ should come up to the kingship level. As the God-ordained prophets and priests, we are also kings to rule over all the enemies of God. God rules, but He does not rule directly. God rules through us, through the believers, as kings. The believers in the New Testament should be the fulfillment of the typology of the kings in God's economy.

We can be such kings only by being men regenerated with God and transformed with God as the element so that we live not by our own life, by ourselves, by our natural man, or by our flesh. Instead, we live by God who is now mingling Himself with us as one. The believers' life is to live such a human yet divine life. It is in this life that we can be kings to enjoy our God-ordained portion, which is Christ as our good land. (CWWL, 1994-1997, vol. 1, “Living a Life according to the High Peak of God's Revelation,” pp. 181-182)

Further Reading: The Conclusion of the New Testament, msgs. 1-2, 14-16, 189, 230



# 第一周诗歌

# WEEK 1 — HYMN

## God's Kingdom today is a real exercise

### The Kingdom — As an Exercise and a Reward 947

## 751 国度 — 作操练与奖赏

11 12 12 12 (英 947)

降 B 大调

3/4

一 今 天 神 的 国 度, 对 我 是 操 练,  
 将 来 却 是 奖 赏, 与 主 一 同 掌 权。  
 这 是 神 的 智 慧, 现 今 将 我 训 练,  
 使 祂 计 划 完 成, 将 祂 公 义 彰 显。

- 二 我们为神所生,好为祂作王, 五 如此,基督带着国度降临时,  
 但是还需训练,才能像王一样, 要将祂的王权赐我作为赏赐;  
 好在祂的国中,胜任作王掌权, 如此,主要借我使祂公义彰显,  
 使祂神圣王权,借我得着彰显。 并将祂的智慧给众天使看见。
- 三 今天我需学习服神的权柄, 六 为着这个,使徒曾努力向前,  
 甘愿受祂管治,严格对付言行。 愿出任何代价,不甘落在后面;  
 如此祂的权柄,我就得以分享, 也为这个,他劝我们忠诚向上,  
 将来管理列国,与祂儿子同王。 好在将来得着国度作为奖赏。
- 四 严格对待自己,持守着公义, 七 求主赐我恩典,为国度活着,  
 对人宽大有恩,对神灵中欢喜; 今天受你训练,将来你肯赏我;  
 一直都要活在国度实际里面, 求使国度实际,今天作我操练,  
 为着国度实现,能得进入掌权。 将来我的奖赏,乃是国度实现。

2. God's children, we're born to be kings with His Son,  
 And we need to be trained that we may overcome  
 And to know how to rule in His kingdom as kings,  
 That His kingship thru us be expressed o'er all things.
3. Today we must learn to submit to His throne,  
 How to have a strict life and His government own;  
 His authority then we'll be able to share,  
 O'er the nations to rule with God's Son as the heir.
4. With a life strict to self we must righteousness hold,  
 Kind to others in peace, and with God joyful, bold;  
 In the Kingdom's reality e'er to remain,  
 For its manifestation prepared thus to reign.
5. Then Christ when He comes with the kingdom from God  
 Will to us grant His kingship to share as reward;  
 Thus the Lord will His righteousness thru us maintain  
 And His wisdom to heavenly powers make plain.
6. For this the Apostle pressed on at all cost,  
 For the Kingdom assured that he would not be lost;  
 'Tis for this he charged others, Be true to the Lord.  
 That the Kingdom might be unto them a reward.
7. O Lord, give us grace for Thy Kingdom to live,  
 To be trained that Thou may the reward to us give;  
 Make the Kingdom's reality our exercise,  
 That its manifestation may be our great prize.



## 第二周

借着紧紧跟随

那有时代异象的时代执事，

而进入时代的职事—

四段要紧的路程

诗歌：366

读经：王上十八 21 ~ 40，十九 2 ~ 12，王下二 1 ~ 14

### 【周一、周二】

壹 以利亚是有他那时代之异象的时代执事（参玛四 5 ~ 6，路一 13 ~ 17、76 ~ 80，太十七 1 ~ 13，启十一 3 ~ 12）；主在每一个时代都有祂特别要作的事，有祂自己所要恢复、要作的工作；祂在一个时代所要作那特别的恢复和工作，就是那个时代的职事；以利亚的职事是他要作相反的见证，告诉以色列人拜偶像乃是得罪神的罪；当以色列众人拜偶像时，以利亚告诉他们，他们所拜的偶像是假神，唯有耶和華是真神：

一 以利亚的名字意思是“我的神是耶和華”；这说到他的使命和信息；他是被掳以前最显著且

## Week Two

**Four Crucial Journeys to Enter**

**into the Ministry of the Age**

**by Closely Following the Minister of the Age**

**with the Vision of the Age**

Hymns: 477

Scripture Reading: 1 Kings 18:21-40; 19:2-12; 2 Kings 2:1-14

### §Day 1 & Day 2

**I. Elijah was a minister of the age with the vision for his age (cf. Mal. 4:5-6; Luke 1:13-17, 76-80; Matt. 17:1-13; Rev. 11:3-12); in every age the Lord has special things that He wants to accomplish; He has His own recoveries and His own works to do; the particular recovery and work that He does in one age is the ministry of that age; Elijah's ministry was for him to be an anti-testimony, telling the children of Israel that idolatry is a sin that offends God; when all Israel worshipped idols, Elijah told them that the idols they worshipped were false gods, and only Jehovah was the true God:**

A. Elijah's name means "My God is Jehovah"; this speaks of his mission and message; he was the most prominent and the most representative of the

最具代表性的申言者，他也是得胜者。

二 在以利亚的时代，以色列人都敬拜巴力，唯有以利亚说耶和华是神；在以色列最荒凉、最黑暗时，以利亚是神在他们悲哀历史中最黑暗的时刻所兴起的申言者；整个以色列国都跟随拜偶像的样式—王上十八 19。

三 他们敬拜巴力实际上是敬拜撒但；王下一章二节说，以革伦的神是巴力西卜 (Baal-zebul)；在新约里，别西卜 (Beelzebul) 的意思是“苍蝇之王”，指撒但是鬼王；犹太人由于蔑视，将这名改为别西布尔 (Beelzebul)，意“粪堆之王”—太十 25，十二 24、27，可三 22，路十一 15：

1 撒但作为粪堆之王，专门带着苍蝇吃粪；既然他也是苍蝇之王，一切罪人都像苍蝇跟随撒但“吃粪”；所有亚当堕落的后代都是撒但的俘虏，撒但带着他们到处犯罪，并使他们成为“罪的奴仆”—约八 34。

2 我们需要跟随使徒保罗的榜样，他说从前对他赢得的一切事物，他都看作“粪土”（渣滓、垃圾、脏物、狗食、粪），为要赢得基督—腓三 5~8。

四 亚哈惹耶和华发怒，超过他之前所有的王；结果，神兴起以利亚来宣告，以色列人是因着拜偶像而遭灾，并且唯独耶和华是神—王上十六 33，十八 4、17~18、37：

1 作为新约信徒，我们需要留意使徒约翰的话—“孩子们，你们要保守自己，远避偶像”（约壹五 21）；偶像是指一切顶替基督作为真实、真正、实际之神的东西或代替品（约二十 28~29）；我们需要看见为人的耶稣就是神（一 1~2，五 18，十 33，罗九 5，腓二 6，约壹五 20）。

prophets before the captivity, and he was an overcomer.

B. At the time of Elijah all Israel was worshipping Baal, and only Elijah said that Jehovah is God; he was a prophet raised up by God at one of the darkest hours of Israel's sad history, when their desolation and darkness were most severe; the entire kingdom of Israel was following a pattern of idolatry—1 Kings 18:19.

C. Their worshipping Baal was actually their worshipping Satan; 2 Kings 1:2 says that the god of the Ekronites was Baal-zebul; in the New Testament Beelzebul means “the lord of flies,” referring to Satan as the ruler of the demons; this name was changed contemptuously by the Jews to Beelzebul, which means “the lord of the dunghill”—Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15:

1. As the lord of the dunghill, Satan specializes in leading flies to feed on dung; since he is also the lord of flies, all sinners are like flies that follow Satan to “feed on dung”; all the fallen descendants of Adam are captives of Satan, who leads them about to commit sins and makes them “a slave of sin”—John 8:34.

2. We need to follow the apostle Paul's pattern, who said that all the things that were once gains to him in the past, he counted as “refuse” (dregs, rubbish, filth, dog food, dung) that he might gain Christ—Phil. 3:5-8.

D. Ahab provoked Jehovah to anger more than all the kings before him; consequently, God raised up Elijah to declare that the children of Israel had been troubled because of idolatry and that only Jehovah is God—1 Kings 16:33; 18:4, 17-18, 37:

1. As New Testament believers, we need to take heed to the apostle John's word—“Little children, guard yourselves from idols” (1 John 5:21); idols refer to anything that replaces or is a substitute for Christ as the true, genuine, and real God (John 20:28-29); we need to see that the man Jesus is the very God (1:1-2; 5:18; 10:33; Rom. 9:5; Phil. 2:6; 1 John 5:20).

- 2 耶和华对以西结说，“人子啊，这些人已将他们的偶像接到心里”；我们心中的偶像就是我们里面所爱的任何事物，超过了对主的爱，并在我们的生活中顶替了主—结十四 3。
  - 3 “敌基督”这辞，希腊文的字首 anti，安替，有两个主要的意义—第一是“反对”，第二是“顶替”或“代替”；敌基督者一面是反对基督，另一面也是以一些事物代替基督，顶替基督—约壹二 18 ~ 19。
  - 4 我们需要主拯救我们，免于在敌基督的原则（即顶替基督的原则）里生活；基督是受膏者，也是膏油涂抹；在敌基督的原则里生活，就是在“反膏油涂抹”的原则里生活，也就是“敌挡”三一神在我们里面的运行、工作和浸透—20、27 节。
  - 5 撒但的目的是要在许多偶像和宗教的背后，来受世人的敬拜（太四 8 ~ 9）；偶像有邪灵和鬼在背后，因为撒但是在它们背后；父必须寻找敬拜祂的人，因为撒但想要夺取对神的敬拜（约四 23 ~ 24，参约壹二 20、27）。
- 五 以利亚代表一种原则，就是不顾自己的性命，为要维持神的见证；他刚强且勇敢地站在君王、百姓和四百五十个巴力的申言者面前；当召会荒凉，大体信徒不冷不热时，神兴起得胜者成为相反的见证，他们不顾自己的性命，只顾神的旨意（就如“我忠信的见证人安提帕在你们中间，撒但所住之处被杀…”）—启二 13 ~ 14，十二 11。

### 【周三】

2. Jehovah said to Ezekiel, “Son of man, these men have set up their idols in their hearts”; an idol in our heart is anything within us that we love more than the Lord and that replaces the Lord in our life—Ezek. 14:3.
  3. In the word antichrist, the Greek prefix anti has two main meanings—first, it means “against”; second, it means “in place of,” or “instead of”; to be an antichrist is, on the one hand, to be against Christ, and on the other hand, it is to have something instead of Christ, something that replaces Christ—1 John 2:18-19.
  4. We need to ask the Lord to save us from having a living that is in the principle of antichrist, the principle of replacing Christ, who is both the anointed One and the anointing; to have a living in the principle of antichrist is to have a living in the principle of being “anti-anointing,” which is to be “anti” the moving, working, and saturating of the Triune God within us—vv. 20, 27.
  5. Satan’s aim is to receive worship from men by hiding behind numerous idols and religions (Matt. 4:8-9); idols have evil spirits and demons hiding behind them because Satan is behind them; the Father has to seek for worshippers because Satan is trying to rob God of worship (John 4:23-24; cf. 1 John 2:20, 27).
- E. Elijah represents the principle of not caring for one’s own life in order to maintain God’s testimony; he was strong and courageous to stand before the king, the people, and the four hundred fifty prophets of Baal; when the church is desolate and the majority of the believers are lukewarm, God raises up overcomers to be an anti-testimony, who do not care for their own life and care only for God’s will (such as “Antipas, My witness, My faithful one, who was killed among you, where Satan dwells”)—Rev. 2:13-14; 12:11.

### §Day 3

贰 雅各书五章十七至十八节说，“以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。他又祷告，天就赐下雨水，地也生出土产”：

一 以利亚“恳切”祷告，直译，他“在祷告里祷告”；这指明有从主来的祷告赐给了以利亚，他就在这祷告里祷告。

二 他不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着达到自己的目的而祷告，乃是在主所赐给他的祷告里，为了成就主的旨意而祷告—参诗二七4，约十五7。

三 在迦密山上，以利亚对以色列众人 and 巴力的四百五十个申言者说，“你们心持两意要到几时呢？若耶和华是神，就当跟从耶和华；若巴力是神，就当跟从巴力”—王上十八21：

1 以利亚向“亚伯拉罕、以撒、以色列的神，耶和华”祷告，于是“耶和华降下火来，烧尽燔祭、木柴、石头、尘土，又烧干沟里的水”—36 ~ 38 节。

2 “众民看见了，就面伏于地，说，耶和华是神！耶和华是神”；之后巴力的四百五十个申言者就被处死了—39 ~ 40 节。

3 耶洗别听见这事，威胁要杀死以利亚；以利亚因自己的软弱而害怕，就逃命；他走了四十昼四十夜，到了何烈山，就是神的山，他进了一个洞，就住在洞中—十九2、9 ~ 10。

四 以利亚在神的山上时，忽然耶和华经过，祂不在风中、地震中或火中；火后，神以“微小柔

**II. James 5:17 and 18 say, “Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months. And he prayed again, and heaven gave rain, and the earth sprouted forth with its fruit”:**

A. For Elijah to pray “earnestly” means literally that he “prayed in prayer”; this indicates that a prayer from the Lord was given to Elijah, in which he prayed.

B. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose; he prayed in the prayer given to him by the Lord for the accomplishing of His will—cf. Psa. 27:4; John 15:7.

C. On Mount Carmel Elijah said to all the people of Israel and to the four hundred fifty prophets of Baal, “How long will you go hopping between two opinions? If Jehovah is God, follow Him; but if Baal is, follow him”—1 Kings 18:21:

1. Elijah prayed to “Jehovah, God of Abraham, Isaac, and Israel,” and “the fire of Jehovah fell and consumed the burnt offering and the wood and the stones and the dust, and it licked up the water that was in the trench”—vv. 36-38.

2. “When all the people saw this, they fell on their faces and said, Jehovah—He is God! Jehovah—He is God!”; afterward, all the four hundred fifty prophets of Baal were executed—vv. 39-40.

3. When Jezebel heard about this, she threatened to kill Elijah; because in his weakness Elijah was afraid, he ran for his life; he went forty days and forty nights to Horeb, the mount of God, and he went into a cave and lodged there—19:2, 9-10.

D. While Elijah was on the mount of God, suddenly Jehovah passed by, and He was not in the wind, the earthquake, or the fire; after the fire, God

细的声音”对以利亚说话；这指明神将以利亚引进新约时代；神在新约时代对祂子民说话不是发声如雷，乃是微小柔细的—11～12节，罗八6下，林后二13，约壹二27。

五 然后神说，“我在以色列中为自己留下了七千人，都是未曾向巴力屈膝，未曾与巴力亲嘴的”（王上十九18，罗十一2～5）；这些忠信的得胜者乃是祂所“隐藏的人”（诗八三3下），并且我们的神乃是“自隐的神”（赛四五15）。

### 【周四】

叁 以利沙跟随以利亚，从吉甲到伯特利，从伯特利到耶利哥，又从耶利哥到约但河，这表明我们若要进入新约时代的职事，就必须内在地照着时代的异象，跟随时代的执事；我们要这么作，就必须跟随主，经过四个要紧的地方—王下二1～14：

一 以利亚是旧约时代连同旧约经纶的预表，以利沙是新约时代连同新约经纶的预表。

二 借着经过吉甲，就是神的百姓受割礼以对付肉体的地方，时代就转变了；吉甲是审判肉体的地方，是神给我们亮光审判肉体的地方—书五2～9，加五24，腓三3～8：

1 肉体是我们与生俱来所有的一切（约三6）；肉体是堕落之三部分人极点的表现，我们灵里的那灵是三一神终极的实化；堕落的肉体是神最强硬、最邪恶的仇敌（罗七5～八13），彻底并绝对地为神所

spoke to Elijah in “a gentle, quiet voice”; this indicates that God was ushering Elijah into the New Testament age, in which God speaks to His people not by thundering but gently and quietly—vv. 11-12; Rom. 8:6b; 2 Cor. 2:13; 1 John 2:27.

E. God then said, “I have left Myself seven thousand in Israel, all the knees that have not bowed unto Baal and every mouth that has not kissed him” (1 Kings 19:18; Rom. 11:2-5); these faithful overcomers are His “hidden ones” (Psa. 83:3b), and our God is “a God who hides Himself” (Isa. 45:15).

### §Day 4

**III. Elisha's following of Elijah from Gilgal to Bethel, from Bethel to Jericho, and from Jericho to the river Jordan shows that in order to enter into the ministry of the New Testament age, we should intrinsically follow the minister of the age according to the vision of the age; to do this we must follow the Lord through four crucial places—2 Kings 2:1-14:**

A. Elijah is a type of the Old Testament age with the Old Testament economy, and Elisha is a type of the New Testament age with the New Testament economy.

B. The age was changed by passing through Gilgal, the place where God's people were circumcised to deal with their flesh; it is the place where the flesh is judged and the place where God gives us the light to judge the flesh—Josh. 5:2-9; Gal. 5:24; Phil. 3:3-8:

1. The flesh is everything we possess from our birth (John 3:6); the flesh is the uttermost expression of the fallen tripartite man, and the Spirit in our spirit is the ultimate realization of the Triune God; the fallen flesh is the strongest and most evil enemy of God (Rom. 7:5—8:13) and is thoroughly and absolutely

恨恶（创六3，林前二14～16，三1、3）。

- 2 我们生而有的一切—不只有罪、污秽、败坏，并且也有天然的良善、仁慈、才干、热心、智慧和能力—都是神不喜悦的。
- 3 拒绝肉体是属灵生活最高的表示；凡没有学习拒绝肉体的，还没有开始属灵的途程，真实属灵的生活是他们所不知道的。

## 【周五】

三 借着经过伯特利，就是舍弃世界，完全转向神，以神为一切的地方，时代就转变了；伯特利指胜过世界—创十二8，约壹二15：

- 1 按照创世记十二章八节，伯特利是亚伯拉罕筑坛的地方，祭坛乃是与神交通，与神来往的地方；伯特利乃是我们奉献给神，完全归神以胜过世界的地方—十三3～4。
- 2 胜过世界乃是被提和得着圣灵能力的条件；一个信徒如果真盼望充满圣灵，真盼望被提，就当出代价舍弃世界，并在奉献一切的祭坛上，学习与神交通。

四 借着经过耶利哥，时代就转变了；耶利哥是约书亚和以色列人进入美地时，必须击败的第一座城，表征神的仇敌撒但—书六，启十二11：

- 1 约书亚六章说到胜过耶利哥；耶利哥的意思是“被咒诅”；迦南人表征以弗所六章十二节里所说诸天界里那邪恶的属灵势力。
- 2 撒但是这世界的王（约十四30），邪灵是管辖这黑暗世界的，这黑暗的世界，指今天的世界；邪灵乃

hated by God (Gen. 6:3; 1 Cor. 2:14-16; 3:1, 3).

2. All that we possess from our birth—not only sin, uncleanness, and corruption but also natural goodness, kindness, talent, zeal, wisdom, and ability—is displeasing to God.
3. Rejecting the flesh is the highest expression of the spiritual life; all those who have not learned to reject the flesh have not started on the spiritual pathway, and they do not truly know the spiritual life.

## §Day 5

C. The age was changed by passing through Bethel, which is the place to give up the world and turn to God absolutely, taking God as everything; Bethel refers to victory over the world—Gen. 12:8; 1 John 2:15:

1. According to Genesis 12:8, Bethel is the place where Abraham built an altar, the place of fellowship and communication with God; it is the place where we consecrate ourselves to God and are totally given to Him to overcome the world—13:3-4.
2. Victory over the world is a condition for being raptured and receiving the power of the Holy Spirit; if a believer truly desires to be filled with the Holy Spirit and be raptured, he must pay the price to forsake the world and learn to fellowship with God on the altar of total consecration.

D. The age was changed by passing through Jericho; it was the first city that Joshua and the people of Israel had to defeat when they entered into the good land, and it signifies God's enemy, Satan—Josh. 6; Rev. 12:11:

1. Joshua 6 speaks of overcoming Jericho, which means “cursed”; the Canaanites signify the spiritual forces of evil in the heavenlies mentioned in Ephesians 6:12.
2. Satan is the ruler of this world (John 14:30), and the evil spirits are the world-rulers of this darkness, which refers to today's world; the evil spirits are the



是背叛的天使，他们跟从撒但一同背叛神，现今在诸天界里管辖世上的列国—就如波斯的魔君和雅完的魔君（但十 20）。

- 3 我们必须是“穿戴神全副的军装”的人（弗六 11、13）；神全副的军装是为着基督的整个身体，不是为着身体上任何单个的肢体；我们必须在基督的身体里打属灵的仗，绝不能单独作战。
- 4 胜过世界的路就是操练信心的灵相信神的话，按着祂的话去行，并相信我们要得着行祂话的结果（林后四 13，约十七 17，六 63，弗六 17～18）；耶利哥的陷落，乃是因着以色列人信靠神的话，稳固地站住他们的地位；主三次受魔鬼试诱时，三次回答说，“经上记着…”。（太四 4、7、10）
- 5 我们要胜过邪灵的攻击，就必须不顾一切的光景和感觉，操练信心的灵相信神应许的话；我们也必须站在基督所给我们的地位，就是在诸天之上的地位，而监守撒但和他的邪灵在他们较低的地位上一林后四 13，弗二 6，西三 1～2。
- 6 在耶利哥祭司抬着约柜，表征在属灵的争战中，我们第一该作的事乃是高举基督，让祂在一切事上居第一位，居首位；吹号并呼喊（绕城第七次时），表征相信神指示的话而见证并宣扬神和基督（约柜）一书六 1～20。

## 【周六】

- 五 借着经过约但河，时代就转变了；约但河是新约之浸开始的地方，表征死；过约但河就是胜过死，为要在复活里生活并尽职—太三 5～6，罗六 3～4，加二 20：

rebellious angels, who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—such as the prince of Persia and the prince of Greece (Dan. 10:20).

3. We need to be those who “put on the whole armor of God” (Eph. 6:11, 13); the whole armor of God is for the entire Body of Christ, not for any individual member of the Body; we must fight the spiritual warfare in the Body, not as individuals.
4. The way to overcome the world is to exercise our spirit of faith to believe in God’s word, act according to His word, and believe that we will receive the results of carrying out His word (2 Cor. 4:13; John 17:17; 6:63; Eph. 6:17-18); Jericho fell by the Israelites relying on God’s word and standing firm in their position; when the Lord was being tempted by the devil three times, the Lord responded three times by saying, “It is written…” (Matt. 4:4, 7, 10).
5. In order to overcome the attack of the evil spirits, we must disregard every situation and feeling and exercise our spirit of faith to believe in God’s word of promise; we must also stand in the position that Christ has given us, which is in the heavens, and must put down Satan and his evil spirits to their inferior position—2 Cor. 4:13; Eph. 2:6; Col. 3:1-2.
6. The bearing of the Ark by the priests at Jericho signifies that in spiritual warfare the first thing we should do is to exalt Christ, giving Him the first place, the preeminence, in everything; the blowing of the trumpets and the shouting (the seventh time around the city) signify the testifying and proclaiming of God with Christ (the Ark) through faith in God’s word of instruction—Josh. 6:1-20.

## §Day 6

- E. The age was changed by passing through the river Jordan; this river, where the New Testament baptism began, signifies death; crossing the river Jordan is overcoming death in order to live and minister in resurrection—Matt. 3:5-6; Rom. 6:3-4; Gal. 2:20:

- 1 主受浸表明死；祂从水里上来，表明复活；主是借着复活的能力而胜过死亡；借着受浸，主甚至在实际死而复活的三年半以前，就能在复活里生活并尽职—太三 13 ~ 17。
  - 2 我们在重生时得着基督作复活的生命；人而神者耶稣借着不法之人的手被钉在十字架上杀了，但神“将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁”—徒二 23 ~ 24，约十一 25，彼前一 3。
  - 3 在生命的新样中生活行动，就是活在受浸的实际里（罗六 4）；在灵的新样里服事，就是在受浸的实际里服事（七 6）。
  - 4 我们需要追求认识基督复活的大能；我们乃是凭基督复活的大能，而不是凭我们天然的生命，定意否认己而背起十字架，并且借着与祂的十字架成为一，而能模成祂的死—腓三 10 ~ 12，太十六 24，歌二 8 ~ 10、14。
  - 5 我们在预备被提时，必须学习如何过约但河并胜过死亡；必须学习与在自己身上，并环境中死的势力抵抗；我们该表明并显出我们与复活的主联合，在一切事上认识并彰显祂是复活的大能—林前六 17，林后一 8 ~ 9，五 4，三 17，参四 5、10 ~ 12。
  - 6 十字架的生活是借着复活的大能而活出的，并因着复活的丰富而得鼓励（腓三 10）；雅歌的结语是基督的佳偶祷告，求她的良人在祂复活的大能（羚羊和小牡鹿）里快快回来，设立那要充满全地，祂甘甜美丽的国（香草山）（八 13 ~ 14，后十一 15，但二 35）。
- 六 我们若要得着以利亚的被提，以及有圣灵大能之加倍的灵（王下二 9 ~ 15），就必须经过

1. The Lord's baptism signifies death, and His coming out of the water signifies resurrection; by the power of resurrection, the Lord overcame death; by being baptized, He was able to live and minister in resurrection even before His actual death and resurrection three and a half years later—Matt. 3:13-17.
  2. We obtained Christ as this resurrection life at the time of our regeneration; the man-God, Jesus, was nailed to a cross and killed by the hand of lawless men, but God raised Him up, "having loosed the pangs of death, since it was not possible for Him to be held by it"—Acts 2:23-24; John 11:25; 1 Pet. 1:3.
  3. To walk in newness of life is to live in the reality of our baptism (Rom. 6:4); to serve in newness of spirit is to serve in the reality of our baptism (7:6).
  4. We need to pursue knowing the power of Christ's resurrection; it is by the power of Christ's resurrection, not by our natural life, that we determine to take the cross by denying our self and are enabled to be conformed to His death by being one with His cross—Phil. 3:10-12; Matt. 16:24; S. S. 2:8-10, 14.
  5. While preparing to be raptured, we must learn how to cross the Jordan and overcome death; we must learn how to resist the power of death that exists in us and in our environment, and we should demonstrate and manifest that we are joined to our resurrected Lord, knowing and expressing Him as the power of resurrection in all things—1 Cor. 6:17; 2 Cor. 1:8-9; 5:4; 3:17; cf. 4:5, 10-12.
  6. The life of the cross is lived by the power of resurrection and is encouraged by the riches of resurrection (Phil. 3:10); the concluding word of Song of Songs is Christ's loving seeker praying for her Beloved to make haste to come back in the power of His resurrection (gazelle and young hart) to set up His sweet and beautiful kingdom (mountains of spices), which will fill the whole earth (8:13-14; Rev. 11:15; Dan. 2:35).
- F. If we want to receive the rapture of Elijah and a double portion of the spirit with the power of the Holy Spirit (2 Kings 2:9-15), we must pass

吉甲、伯特利、耶利哥和约但河；我们要经历从旧约时代转换到新约时代，就必须对付我们的肉体（加五 24，腓三 3），舍弃世界转向神（雅四 4，约壹二 15～17），击败撒但（弗六 10～20，启十二 11），并且经过死，进入在复活里的生活（罗六 3～4，加二 20）。

肆 现今的时代乃是得胜者的时代，并且借着现今时代执事而有之现今时代的职事乃是发出主对得胜者的呼召（得胜者就是那些看见永远异象、活永远生命并作永远工作的人——这就是看见神终极的目标，活出并作出新耶路撒冷）；这些得胜者乃是为着建造基督身体的实际，预备基督的新妇，并使基督的国得以显出；我们要在这末后的日子应付神终极的需要，就必须立志成为得胜者，就是有活力的人——士五 15～16、31，启二 7、11、17、26～29，三 5～6、12～13、21～22。

through Gilgal, Bethel, Jericho, and the river Jordan; in order for the age to be changed from the Old Testament to the New Testament in our experience, we must deal with our flesh (Gal. 5:24; Phil. 3:3), give up the world and turn to God (James 4:4; 1 John 2:15-17), defeat Satan (Eph. 6:10-20; Rev. 12:11), and pass through death into a living that is in resurrection (Rom. 6:3-4; Gal. 2:20).

**IV. This present age is the age of the overcomers, and the ministry of this present age through the ministers of the present age is the sounding of the Lord's call for the overcomers (those who see the vision of eternity, live the life of eternity, and work the work of eternity—this is to see God's ultimate goal and live out and work out the New Jerusalem); these overcomers are for the building up of the reality of the Body of Christ, the preparation of the bride of Christ, and the manifestation of the kingdom of Christ; in order to meet God's ultimate need in these last days, we have to make a resolution to be the overcomers, the vitalized ones—Judg. 5:15-16, 31; Rev. 2:7, 11, 17, 26-29; 3:5-6, 12-13, 21-22.**



## 第二周■周一

### 晨兴喂养

王上十八 18 “以利亚说，使以色列遭灾的不是我，乃是你…；因为你们离弃耶和华的诫命，去随从诸巴力。”

腓三 7～8 “…从前我以为对我是赢得的，…我因基督都已经看作亏损。…我也将万事看作亏损，因我以认识我主基督耶稣为至宝；我因祂已经亏损万事，看作粪土，为要赢得基督。”

主在每一个时代都有祂特别要作的事，祂有祂自己所要恢复、要作的工作；那个恢复、那一个工作，就是那一时代的职事。

一个人能看见、能遇见那时代的职事，乃是神的怜悯。但是一个人能否舍弃已往的职事，又是另外一件事。…人能不能把已往的职事摆在一边，乃是在乎神的怜悯（倪柝声文集第三辑第十一册，二九九至三〇〇页）。

### 信息选读

以利亚的职事是作相反的见证。当以色列众人都敬拜偶像时，以利亚告诉他们，他们所敬拜的偶像都是假神，只有耶和华是真神（王上十八 18、21、36，王下一 16）。…所以，以利亚作相反的见证，告诉他们拜偶像乃是罪，是得罪神的（李常受文集一九五四年第四册，七三四页）。

以利亚…是被掳之前的申言者中最显著、最具代表的。他是得胜者，在众人都拜偶像时，他站住不拜，而作了相反的见证。当时以色列君王带着百姓，全都远离神，弃绝神，神就兴起以利亚；他站在君

## WEEK 2 — DAY 1

### Morning Nourishment

1 Kings 18:18 ...He said, I have not troubled Israel, but you... have, in that you have forsaken the commandments of Jehovah and have gone after the Baals.

Phil. 3:7-8 ...What things were gains to me,...I have counted as loss on account of Christ...I also count all things to be loss on account of the excellency of the knowledge of Christ Jesus my Lord...and count them as refuse that I may gain Christ.

In every age the Lord has special things that He wants to accomplish. He has His own recoveries and His own works to do. The particular recovery and work that He does in one age is the ministry of that age.

It is God's mercy that a person can see and come into contact with the ministry of that age. Yet it is altogether a different thing for a man to take up the courage to forsake the past ministry...Yet whether or not one can set aside his past ministry is entirely up to God's mercy. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," pp. 260-261)

### Today's Reading

Elijah's ministry was an anti-testimony. When all Israel was worshipping idols, Elijah told them that the idols they worshipped were false gods, and only Jehovah was the true God (1 Kings 18:18, 21, 36; 2 Kings 1:16)... Elijah, as an anti-testimony, told them that idolatry is a sin that offends God. (CWWL, 1954, vol. 4, p. 549)

Elijah...was the most prominent and the most representative of the prophets before the captivity, and he was an overcomer. When the people worshipped idols, he stood fast and did not worship them; thus, he was an anti-testimony. At that time, under the leading of the king of Israel, the people forsook God and

王和百姓跟前作相反的见证。那时众人都拜巴力，以利亚说不能拜巴力，要拜耶和华。大家都说平安无事时，他却告诉他们说，要有三年半不下雨（王上十七1）。他在王和百姓面前作活的见证，他的举动与众人相反。

在亚哈的时代有许多巴力的申言者，他们自称是神的申言者；那时虽隐藏着七千人没有拜巴力，但只有以利亚是显明的，是作相反见证的，是不怕死的。以利亚独自一人站在君王、众百姓和四百五十个巴力的申言者面前，毫无惧怕（十八17~40）。以利亚身上得胜者的原则是不顾性命以维持神的见证。以利亚站起来作见证时，全地上都是与他为敌的，但他一个人神作见证，在这一点上，以利亚是特别的。历代以来，在神的子民中，也有人是这样的得胜者。

旧约所记这些事预表新约召会的事；当召会荒凉，大体的人弃绝神的见证时，神就兴起得胜者作相反的见证。直到今日，召会仍然需要这个得胜者的原则，就是不顾自己的性命。每一个作神见证人，作得胜者的，在他的感觉里都是只有他一人是站住的。…虽然神隐藏着七千人是不拜巴力的，但在以利亚的感觉里只有他一人站住（王上十九10）。…要作得胜者，就不能瞻前顾后，不能管别人的态度，只能专管神的旨意。以利亚不顾性命，站住作相反的见证，维持神的见证，告诉众人应该跟随耶和华，不应该跟随巴力。…他在这时期所代表得胜者的原则，乃是当人离弃神的见证时，就起来作相反的见证（李常受文集一九五四年第一册，五一五至五一六页）。

参读：时代的异象，第一至三篇；倪柝声文集第一辑第十一册，我们是什么；倪柝声文集第三辑第十一册，第二十五篇。

went far away from Him; thus, God raised up Elijah to stand before the king and the people as an anti-testimony. At that time the people worshipped Baal, but Elijah told them to worship Jehovah instead. When the people said that all was peaceful and well, he told them that there would be no rain for three and a half years (1 Kings 17:1). He was a living testimony before the king and the people, and his conduct was contrary to that of the people.

There were many prophets of Baal during the time of Ahab, and they called themselves prophets of God. Although there were seven thousand hidden ones who did not worship Baal at that time, only Elijah openly bore an anti-testimony and did not fear death. Elijah alone stood before the king, the people, and the four hundred fifty prophets of Baal without any fear (18:17-40). Elijah represents the principle of not caring for one's own life in order to maintain God's testimony. When Elijah stood up to testify, the whole earth was against him; he alone testified for God. In this matter Elijah was special. Throughout the ages, among God's people, some have been this kind of overcomer.

These matters in the Old Testament typify matters of the church in the New Testament. When the church is desolate and the majority of the believers forsake God's testimony, God raises up overcomers to be an anti-testimony. Today the church needs overcomers according to this principle, that is, ones who do not care for their own life. Every overcomer and witness for God has the feeling that he alone is standing... Although God had hidden seven thousand who did not worship Baal, Elijah's feeling was that he alone was standing (19:10)... To be an overcomer, one cannot fear the consequences, hold on to the past, or care for the attitudes of others; he must care only for God's will. Elijah did not care for his life but stood as an anti-testimony, maintained God's testimony, and told the people that they should follow Jehovah instead of Baal ... The principle of the overcomers that he represented in this period is that of rising up to be an anti-testimony when God's people forsake His testimony. (CWWL, 1954, vol. 1, pp. 429-430)

Further Reading: CWWL, 1986, vol. 2, "The Vision of the Age," chs. 1-3; CWWN, vol. 11, "What Are We?" pp. 843-859; CWWN, vol. 57, ch. 25

## 第二周■周二

### 晨兴喂养

王上十八 21 “以利亚前来对众民说，你们心持两意要到几时呢？若耶和华是神，就当跟从耶和华；若巴力是神，就当跟从巴力…”

37 “耶和华啊，求你应允我，应允我，使这民知道你耶和华是神，又知道是你叫他们的心回转。”

以利亚起来作相反的见证。那时全以色列都在拜巴力，独有以利亚说，只有耶和华是神；他是在荒凉与黑暗最严重时被兴起的申言者。那时亚哈王和耶洗别不仅拜偶像，还杀了神的申言者；全国通行拜偶像的政策。亚哈所行的，比他以前的列王所行的更惹动耶和华神的怒气。这时神就兴起以利亚来，说，以色列人遭灾是因拜偶像，耶和华才是神（王上十八 18、37）。他警告说，他们若不信，他就求耶和华三年半不降雨（十七 1，十八 1～2）；…但亚哈还是不肯悔改。

有一天在迦密山那里，…以利亚向（以色列众民和四百五十个巴力的申言者）挑战，要证明到底谁是神（21）（李常受文集一九五四年第四册，七二六至七二七页）。

### 信息选读

以利亚刚强壮胆，独自对抗四百五十个巴力的申言者以及以色列众民。…在荒凉时能站起来作相反见证的，必须要有以利亚的灵，有以利亚的勇敢，也要有以利亚的见证。每个荒凉的时代，都需要有像以利亚一样的得胜者站出来；当众人都跟随偶像时，需要有一人能站起来，指责众人的错误。今天

## WEEK 2 — DAY 2

### Morning Nourishment

1 Kings 18:21 Then Elijah came near to all the people and said, How long will you go hopping between two opinions? If Jehovah is God, follow Him; but if Baal is, follow him...

37 Answer me, O Jehovah; answer me, that this people may know that You, O Jehovah, are God and that You have turned their heart back again.

Elijah rose up to be an anti-testimony. At that time all Israel was worshipping Baal, and only Elijah said that Jehovah is God. He was a prophet raised up when the darkness and desolation were most severe. At that time King Ahab and Jezebel not only worshipped idols but also killed the prophets of God; the entire kingdom was following a pattern of idolatry...God raised up Elijah to declare that the children of Israel had been troubled because of idolatry and that only Jehovah is God (1 Kings 18:18, 37). Elijah warned them that if they did not believe, he would ask Jehovah, and there would be no rain for three and a half years ... (17:1; 18:1). Nevertheless, Ahab still would not repent.

One day on Mount Carmel,... Elijah challenged [the people of Israel and the four hundred fifty prophets of Baal] to prove who really was God (v. 21). (CWWL, 1954, vol. 4, p. 543)

### Today's Reading

Elijah was strong and courageous; he went against the four hundred fifty prophets of Baal and all the people of Israel. To stand up as an anti-testimony at the time of desolation, one must have the spirit of Elijah, the courage of Elijah, and the testimony of Elijah. Every age of desolation needs overcomers like Elijah to step forward; while everyone is going after idols, there needs to be ones who can stand up and denounce everyone's mistake. Today

召会仍在荒凉中，所以还需要有人像以利亚一样，起来作相反的见证，不顾自己的性命，不管外面势力多大，不管对方人数多少。到末了，众申言者都死了，独独以利亚没有死，反而活着被提（王下二1）。我们无须怕死，人要你死，但神要把你提去；这就是以利亚的见证（李常受文集一九五四年第四册，七二七至七二八页）。

人里面有一个犯罪的因素，一个犯罪的瘾，那就是撒但。…在圣经里撒但还有一个名字，叫作别西卜。别西卜这名字…（包含）粪堆之王（以及）苍蝇之王（的意思）。…撒但是粪堆之王，并且他在那里就是专门带着苍蝇来吃粪，所以他又是苍蝇之王。撒但在你里面不作好事，专门带着苍蝇来吃粪。他既是苍蝇王，所有犯罪的人就都是一只只的苍蝇，都跟着撒但吃粪。

亚当的子孙都是撒但的俘虏，…撒但俘虏我们之后，就进到我們里面…作苍蝇之王，带着我们到处犯罪。我们都知道，没有人愿意犯罪，但是当你上了瘾的时候，给别西卜一挑动，你就非跟着他，让他牵着鼻子走不可。…人人心里实在都不愿意犯罪，结果个个都犯了罪，都身不由己，都成了罪的奴隶。因此主耶稣说，“凡犯罪的，就是罪的奴仆。”（约八34）（李常受文集一九八四年第四册，四〇至四一页）

撒但在今世是作世界之王，撒但一生一世的目的，就是要受世人的敬拜，在许多偶像、宗教的背后，来受世人的敬拜。所以许多的偶像有灵，因为撒但就在这些偶像的背后。撒但就是要夺去神受人的敬拜，所以圣经说，神是嫉妒的神。…约翰四章二十三节说，“父寻找这样敬拜祂的人。”…（父寻找，是因）撒但要夺取人对神的敬拜（倪柝声文集第一辑第十五册，二九页）。

参读：禧年，第三篇；倪柝声文集第一辑第十五册，第四章；从利未记至尼希米记看生命的路线，第三篇；约翰一书生命读经，第三十一、三十三篇。

the church is still in desolation; thus, there is still the need for people like Elijah to rise up to be an anti-testimony, not caring for their own lives, not caring for the extent of the outward opposition, and not caring about their numerous opponents. In the end all the prophets died, but not Elijah; rather, he was raptured alive (2 Kings 2:1). We do not need to fear death; people may want us to die, but God wants to rapture us. This was Elijah's testimony. (CWWL, 1954, vol. 4, p. 544)

There is a sinning factor, an addiction to sinning, within man... [that] is Satan himself... In the Bible, Satan is also called Beelzebul... Beelzebul means "the lord of the dunghill," from the name meaning "the lord of flies"... As the lord of the dunghill, Satan specializes in leading flies to feed on dung; hence, he is also the lord of flies. Since he is the lord of flies, all sinners are like flies that follow Satan to "feed on dung."

All the descendants of Adam are the captives of Satan... After he captured us, he entered into us as...the lord of flies and began leading us about to commit sins. Deep in his heart, no one wants to sin, but when a person becomes addicted and is stirred up by Beelzebul, he has to follow, allowing himself to be led around "by the nose"... Although deep in his heart no one wants to sin, eventually everyone sins. No one has control over himself, and everyone has become a slave of sin. This is why the Lord Jesus said, "Everyone who commits sin is a slave of sin" (John 8:34). (CWWL, 1984, vol. 4, "The Jubilee," pp. 29-30)

In this age Satan is the ruler of this world. In his entire life Satan's aim is to receive worship from men by hiding behind numerous idols and religions. Many idols have spirits because Satan is behind them. Satan's intention is to rob God of the worship from men. Therefore, the Scriptures say that God is a jealous God... John 4:23 says, "The Father also seeks such to worship Him"...The Father has to seek for worshippers because Satan is trying to rob God of the worship from men. (CWWN; vol. 15, pp. 28-29)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 3; CWWN, vol. 15, ch. 4; CWWL, 1954, vol. 4, pp. 537-549; Life-study of 1 John, msgs. 31, 33



## 第二周■周三

### 晨兴喂养

雅五 17 “以利亚是与我们性情相同的人，他恳切祷告，求不要降雨，雨就三年零六个月不降在地上。”

王上十九 11～12 “…耶和华却不在风中；风后地震，耶和华却不在其中；地震后有火，耶和华也不在火中；火后有微小柔细的声音。”

雅各书五章十七节的“恳切祷告”，直译，在祷告里祷告。这指明有从主来的祷告赐给了以利亚，他就在这祷告里祷告。他不是凭自己的感觉、思想、意愿、情绪，或任何来自环境和情况的刺激，为着自己的目的而祷告，乃是在主所赐给他的祷告里，为了成就主的旨意而祷告（圣经恢复本，雅五 17 注 1）。

请看以利亚，他和我们是一样性情的人，他也受不住神这个自隐的试炼。在迦密山顶，神是明显的与他同在（王上十八 17～46）。过了那个时候，神以祂的自隐试验他。神一隐退，他就受不了，跑到山洞里去了。神就来问他说，“你在这里作什么？”他说，“我为耶和华万军之神大发妒忌；因为以色列人背弃了你的约，拆毁了你的坛，用刀杀了你的申言者，只剩下我一个人，他们还寻索要夺我的命。”（十九 1～10）神知道在以利亚身上有一个难处——他愿意神是一位显明的神。他不知道神是愿意自隐的，所以神就给他认识这件事（自隐的神，三三页）。

### 信息选读

神嘱咐以利亚出来站在山上，在耶和华面前（11 上）。以利亚等候托付的话，以为这话必在烈风中、

## WEEK 2 — DAY 3

### Morning Nourishment

James 5:17 Elijah was a man of like feeling with us, and he earnestly prayed that it would not rain; and it did not rain on the earth for three years and six months.

1 Kings 19:11-12 ... Jehovah was not in the wind... Jehovah was not in the earthquake...Jehovah was not in the fire. And after the fire, a gentle, quiet voice.

[“Earnestly prayed” in James 5:17 means literally] “prayed in prayer.” This indicates that a prayer from the Lord was given to Elijah, in which he prayed. He did not pray in his feeling, thought, intention, or mood, or in any kind of motivation, arising from circumstances or situations, to fulfill his own purpose. He prayed in the prayer given to him by the Lord for the accomplishing of His will. (James 5:17, footnote 1)

“Elijah was a man of like feeling with us” (James 5:17), and he also could not stand the test of God’s hiddenness. On Mount Carmel God was obviously with him. After that time, however, God tested him. When God withdrew and hid Himself, Elijah could not bear it and went into a cave. When God asked him, “What are you doing here?” he answered, “I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken Your covenant, thrown down Your altars, and slain Your prophets with the sword; and I alone am left, and they seek to take my life” (1 Kings 19:9-10). God knew that Elijah wanted God to be a manifest God; he did not realize that God likes to hide Himself. (CWWL, 1956, vol. 3, p. 33)

### Today’s Reading

God charged Elijah to go out and stand upon the mountain before Jehovah (1 Kings 19:11a). Elijah waited for the word of commission, thinking that it must

地震中或火中，但耶和华不在风中，也不在地震或火中（11下~12上）。以利亚完全失望时，有微小柔细的声音（12下）。…神以微小柔细的声音对以利亚说话，指明神将以利亚引进新约时代。今天神对我们说话不是发声如雷；神总是微小柔细地对我们说话（列王纪生命读经，八七页）。

神不喜欢威赫显扬。…以利亚对神说，“只剩下我一个人。”（14）…神在明处好像没有作什么，但神在暗中却为祂自己留下七千人（18）。这是神隐藏的工作。

神是自隐的神，祂的工作常是隐藏的。你不要一直盼望一个大的感动、大的异象、大的看见；这些不一定是出乎神的。我愿意告诉神的儿女：神最真实的工作，就是祂在我们里面隐藏着所作的。就是那样一点点的声音、一点点的感觉、一点点的念头，好像是神的感动，又好像是我们自己的感想；并且常是…微弱到一个地步，好像没有一样。…这就是神最宝贵、最真实的工作。有时你会觉得…最深处…隐隐约约有一个很小的意念，或者是一个感觉，或者是一个声音，又好像是一句话语，在里面对你说，“这个是血气，这个没有经过十字架，这个不是从主出来的。”…这就是神在你里面所作最厉害的工作。神在我们里面，是没有一天、没有一时不作工的。…就是我们最冷淡、最退后，甚至…都不来聚会了，或者还作了最不讨神喜悦的事，这时在我们里面还有这一个实际跟着我们。我们蒙恩的一个铁证，就在这里。…当你要犯罪的时候，好像祂在你里面对你说，“够了，不要再犯了，到此为止吧，回转吧。”当你两个月不来聚会的时候，里面好像有一个很小的声音说，“聚会吧，你要等到什么时候呢？”…对于类似这样的声音，也许你会疑惑说，“这些是神说的话么？这些不是出乎我自己的么？”但…这才是神最真实的话语，这才是神最宝贝的工作（自隐的神，三四至三六页）。

参读：自隐的神，第二篇；列王纪生命读经，第十至十二篇。

be in the big windstorm or in the earthquake or in the fire, but Jehovah was not in the wind, the earthquake, or the fire (vv. 11b-12a). When Elijah became fully disappointed, a gentle, quiet voice came (v. 12b)...The fact that God spoke to Elijah in a gentle, quiet voice indicates that God was ushering Elijah into the New Testament age. Today God does not speak to us by thundering. God always speaks to us gently and quietly. (Life-study of 1 & 2 Kings, p. 71)

God does not like an intimidating display... Elijah told God, "I alone am left" (1 Kings 19:14)...Outwardly, it seemed that God had not done anything, but secretly He had left Himself seven thousand men. This was God's hidden work.

God is a God who hides Himself, and His work is always hidden. Do not keep hoping for a great touch, a great vision, or a great seeing. These are not necessarily of God. I would like to tell all of God's children that the truest work of God is His hidden work in us—just a little voice, a little feeling, or a little thought, which seems to be both God's moving as well as our own impression. Moreover, it is often so faint that it seems as if it is not there. This is God's most precious and truest work. Sometimes in the deepest part of our being there is a small thought, feeling, voice, or word, telling us, "This is your flesh. This has not passed through the cross. This is not of the Lord." This is the mightiest, greatest work of God in us. There is not one day or one moment in which God is not working in us ...We may become cold or backslidden, even to the point of not coming to the meetings or of doing what is most displeasing to Him, but at this point, this reality is still present within us. This is the irrefutable proof of our salvation. When we are committing sins, it seems that He is saying, "This is enough. Do not do this anymore. Stop at this point and repent." When we have not gone to the meetings for two months, it seems as if a tiny voice within us is saying, "Go to the meetings. For how much longer will you wait?..." We may doubt such a voice and say, "Is this God's speaking? Isn't this coming from myself?" But ...this is God's truest speaking, and this is His most precious work. (CWWL, 1956, vol. 3, pp. 33-34)

Further Reading: CWWL, 1956, vol. 2, "A God Who Hides Himself," pp. 3-11; Life-study of 1 & 2 Kings, msg. 10-12

## 第二周■周四

### 晨兴喂养

王下二 1 “耶和华要用旋风接以利亚升天的时候，以利亚与以利沙从吉甲前行。”

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

以利亚是旧约时代连同旧约经纶的预表，以利沙是新约时代连同新约经纶的预表。借着经过吉甲、伯特利、耶利哥和约但河这四个地方（王下二 1～8），时代转换了。吉甲是神的百姓受割礼以对付肉体的地方（书五 2～9）（圣经恢复本，王下二 1 注 1）。

### 信息选读

圣经启示，神最强硬、最邪恶的仇敌乃是我们的肉体（罗七～八）。肉体是彻底并绝对地为神所恨恶。神绝不容忍肉体。在某种意义上，神可以容忍我们的错误和过犯，但祂绝不容忍肉体。…在第三次堕落的时候，整个人类成了肉体。因此，神进来告诉祂的仆人挪亚说，祂要毁灭整个世代（创世记生命读经，四五〇页）。

（王下二章一至十四节里，）有四段路程，就是从吉甲动身，到伯特利，到耶利哥，到过约但河。当以利亚快要被提上天和以利沙快得着加倍的圣灵时，他们俩就是经过了这四个地方。所以这里要紧的教训是：若要像（一）以利亚被提上天，或者像（二）以利沙得着外衣的圣灵（即圣灵降在他身上，如同外衣穿在他身上），就必须走这四段的路程。无论我们是要被提，是要得圣灵的能力，都得从吉

## WEEK 2 — DAY 4

### Morning Nourishment

2 Kings 2:1 And when Jehovah was about to take up Elijah by a whirlwind into heaven, Elijah went with Elisha from Gilgal.

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

Elijah is a type of the Old Testament age with the Old Testament economy, and Elisha is a type of the New Testament age with the New Testament economy. The age was changed by passing through four places—Gilgal, Bethel, Jericho, and the river Jordan (2 Kings 2:1-8). Gilgal was a place where God's people were circumcised to deal with their flesh (Josh. 5:2-9). (2 Kings 2:1, footnote 1)

### Today's Reading

The Bible reveals that the strongest and most evil enemy of God is our flesh [cf. Rom. 7—8] ...The flesh is thoroughly and absolutely hated by God. God will not tolerate it. In a sense, God may tolerate our mistakes and transgressions, but He will never tolerate the flesh... At the time of the third fall, the entire human race became flesh. Thus, God stepped in and told His servant Noah that He was going to destroy that whole generation. (Life-study of Genesis, p. 369)

In [2 Kings 2:1-14] there are four journeys. These include setting out from Gilgal, the journey to Bethel, the journey to Jericho, and the crossing of the Jordan River. Before Elijah was taken into heaven and Elisha received a double portion of the Holy Spirit, they passed through these four places. If we want to be like Elijah, who was taken into heaven, or like Elisha, who received the outer clothing of the Holy Spirit (that is, the Holy Spirit descending upon him like an outer garment), the crucial lesson is that we must travel on these four journeys. Whether we are raptured or receive the power of the Holy

甲动身，直到过约但河。

吉甲是“辊”的意思。若读约书亚五章二至九节的话，就知道出埃及那一代的以色列人，曾受过割礼，在旷野生的第二代人没有受割礼。此时他们立刻要进迦南，立刻要得产业了，所以当把旧的肉体辊去，把埃及的羞辱辊去，换一个新的生活。割礼的意思，就是脱去肉体的情欲（西二 11）。

肉体在圣经中，是神所定罪、所最不喜悦的。肉体就是我们生下来而有的一切。“从肉体生的，就是肉体。”（约三 6）…所以其中不只有罪恶、有污秽、有败坏，并且也有天然的良善、才干、热心、智慧和能力。信徒一生最难学的功课，就是认识自己的肉体。神必须把他带过各样的失败和剥夺，他才能知道他自己（肉体）是如何的。

神说肉体是当脱去的，我们就必须与神表同情。神说当割，我们就要割。无论如何，必须从吉甲动身，必须拒绝肉体。这不是说当割到什么程度，乃是说，当审判肉体。现在的错误，就是人所注意的乃是如何热心、行善、工作，而忘记了拒绝肉体；但是最要紧的是，当审判肉体—像神一样的审判肉体。按着我个人在神面前所学习的，重生、圣洁、完全、胜罪、能力，都不是属灵生活最高的表示。拒绝肉体乃是属灵的途径，拒绝肉体也是属灵生活的目标。凡不从吉甲动身的，都是在属灵途中没有动过身的人。凡没有学习拒绝肉体的，必定不知道什么是真实属灵的生命。这样的人可以热心，可以作工，可以快乐，但是真实属灵的生活是他所不知道的（倪柝声文集第一辑第九册，二三八至二四〇页）。

参读：倪柝声文集第一辑第九册，四段要紧的路程；创世记生命读经，第二十七篇；事奉的基本功课，第十七至十八课。

Spirit, we all must set out from Gilgal and journey until we cross the Jordan.

Gilgal means “to roll away.” Joshua 5:2-9 tells us that the generation of Israelites who came out of Egypt were circumcised; however, those of the second generation, who were born in the wilderness, were not. At that point, they were about to enter Canaan and to receive the inheritance; they needed to have the old flesh and shame of Egypt rolled away so that they could begin a new living. Therefore, the meaning of circumcision is to put off the body of the flesh (Col. 2:11).

In the Bible the flesh is condemned by God and is very displeasing to God. The flesh is everything we possess from our birth. “That which is born of the flesh is flesh” (John 3:6)… In the flesh there is not only sin, uncleanness, and corruption, but also natural kindness, talent, zeal, wisdom, and ability. The most difficult lesson for a believer to learn in his life is recognizing his flesh. God must bring him through every kind of failure and exposure before he will know the flesh.

God says the flesh must be put off; we must, therefore, agree with Him. When God says it must be cut off, we have to cut it off. We must start from Gilgal, and we must reject the flesh. It is not a matter of how much cutting should be done, but a matter of judging the flesh. The present error is that men pay attention to being zealous, doing good, and working, while forgetting to reject their flesh. But it is very important to judge the flesh the way God judges it. According to what I have learned before God, regeneration, sanctification, perfection, the overcoming of sin, and the acquisition of power are not the highest expressions of spiritual life. Rejecting the flesh is the proper spiritual path and goal of spiritual living. All those who have not set out from Gilgal have not started on the spiritual pathway. All those who have not learned to reject the flesh do not truly know the spiritual life. They can be zealous, work, and rejoice, but they do not truly know the spiritual life. (CWWN, vol. 9, pp. 307-309)

!Further Reading: CWWN, vol. 9, pp. 307-314; Life-study of Genesis, msg. 27; CWWL, 1979, vol. 2, “Basic Lessons on Service,” lsns. 17-18

## 第二周■周五

### 晨兴喂养

王下二 2 “以利亚对以利沙说，你留在这里，因耶和华已差遣我到伯特利去。以利沙说，我指着永活的耶和华和你的性命起誓，我必不离开你。于是二人下到伯特利。”

创十二 8 “从那里他〔亚伯拉罕〕又迁到伯特利东边的山，支搭帐棚；…他在那里又为耶和华筑了一座坛，并且呼求耶和华的名。”

伯特利是舍弃世界，完全转向神，以神为一切的地方（创十二 8）；耶利哥是约书亚和以色列人进入美地时，必须击败的第一座城，表征神仇敌的领头者——撒但（书六 1～27）（圣经恢复本，王下二 1 注 1）。

伯特利是亚伯拉罕建筑祭坛的地方（创十二 8）。祭坛乃是与神交通，与神来往的地方，乃是奉献给神，完全归神的地方（倪柝声文集第一辑第九册，二四〇页）。

### 信息选读

吉甲，是说胜过肉体；伯特利，是说胜过世界，因为埃及是世界的代表。胜过世界乃是被提和得着圣灵能力的条件。…我们的心若没有完全胜过世界，世界的人、事、物，若不是在我们的心里失去了地位，就不能达到前面的目标。一个信徒如果真盼望充满圣灵，真盼望被提，就当出代价，来走主的道路，到一个主可以把祂的灵给他的地方。我们必须舍弃世界，在奉献一切的祭坛上，学习与神交通，这样的奉献与交通是不可少的。

## WEEK 2 — DAY 5

### Morning Nourishment

2 Kings 2:2 And Elijah said to Elisha, Stay here, for Jehovah has sent me as far as Bethel. And Elisha said, As Jehovah lives and as your soul lives, I will not leave you. So they went down to Bethel.

Gen. 12:8 And [Abram] proceeded from there to the mountain on the east of Bethel and pitched his tent,... and there he built an altar to Jehovah and called upon the name of Jehovah.

Bethel is the place to give up the world and turn to God absolutely, taking God as everything (Gen. 12:8); Jericho, the first city that Joshua and the people of Israel had to defeat when they entered into the good land, signifies the head of God's enemy, Satan (Josh. 6:1-27). (2 Kings 2:1, footnote 1)

Bethel is the place where Abram built an altar [Gen. 12:8]. The altar is a place of fellowship and communication with God. It is the place where we consecrate ourselves to God, the place where we are totally given to Him. (CWWN, vol. 9, p. 309)

### Today's Reading

While Gilgal refers to the victory over the flesh, Bethel refers to the victory over the world, because Egypt signifies the world. Victory over the world is a condition for being raptured and receiving the power of the Holy Spirit. If our heart has not completely overcome the world and the people, affairs, and things of this world, and if these things have not lost their place in our heart, we will not be able to arrive at the goal before us. If a believer truly desires to be filled with the Holy Spirit and be raptured, he must pay the price to take the way of the Lord, which is to journey to a place where the Lord can give him His Spirit. We must forsake the world and learn to fellowship with God on the altar of total consecration.

世界是没有饥荒的；在顺服神的道路中，就难免有饥荒之时。因为在世界里是没有试炼的，在顺服神的道路里是充满试炼的。但是，这是得着被提和能力所必经的途径。…长久住在埃及，虽然可以免去试炼，但是在埃及是没有祭坛的。

约书亚六章二十六节：“…那起来重建这耶利哥城的人，当在耶和華面前受咒诅…”。所以，（耶利哥）这名称是被咒诅的意思。此段的历史，是说以色列人首次在迦南胜过仇敌。迦南的人是代表邪灵，就是属乎魔鬼的，就是以弗所六章十二节所说诸天界里那邪恶的属灵势力。

我们胜过了肉体，胜过了世界，还应当胜过仇敌。胜过仇敌，没有第二个法子，就是相信神的话，而按着祂的话去行，相信我们要得着行祂话的结果。神说了，就够了。耶利哥人是说，我们有城；我们说，我们有神的话。耶利哥人是说，我们的城高得到天；我们说，我们的神在天上。耶利哥人是说，凡城所围的地方，是属乎我们的；我们说，神应许我们，凡我们脚掌所踏之地，都赐给我们了。

实在的属灵的争战，乃是我们与撒但和他的邪灵争战，这个是一切成熟的信徒们所必须加入的。神的儿女们在地上常受邪灵的攻击，有的是在环境里，有的是在身体里，有的是在思想里，有的是在感觉里，有的是在灵里。…耶利哥的陷落，不是靠着能力，乃是靠着（一）神的话，（二）他们所站的地位。胜过邪灵的攻击，就是（三）不顾一切的光景和感觉，而相信神应许的话，以置仇敌于失败；（四）站在基督所给你的地位，就是在诸天之上的地位，而监守撒但和他的邪灵在他们较低的地位上。…没有神的话，没有用信心拣选神所赐的地位，就不能胜过仇敌（倪柝声文集第一辑第九册，二四一至二四四页）。

参读：初信造就，第四十三篇；但以理书生命读经，第十五篇。

In the world there are no trials; but the pathway of obedience to God is full of trials. This is the road that must be traveled in order to be raptured and receive power... Even though we can avoid trials in Egypt, there is no altar there.

Joshua 6:26 says, "...Cursed be the man before Jehovah who rises up to rebuild this city Jericho!" Thus, the name of this city means "cursed." This portion of history speaks of the Israelites' first victory over the enemies in Canaan. The Canaanites signify evil spirits, which are of the devil. They are the spiritual forces of evil in the heavenlies mentioned in Ephesians 6:12.

We have overcome the flesh and the world; now we still must overcome the enemy. The only way to overcome the enemy is to believe in God's Word, act according to His Word, and believe that we will receive the results of carrying out His Word. God has spoken, and it is sufficient. The men of Jericho said that they had a city; we say that we have God's Word. The men of Jericho said that their city was as tall as heaven; we say that our God is in heaven. The men of Jericho said that every place surrounded by their city belonged to them; we say that God has promised us every place that the soles of our feet will tread upon.

The real spiritual warfare is the warfare between us and Satan with his evil spirits. Every mature believer should join in this warfare. God's children on earth are often attacked by evil spirits. Some of these attacks are in the environment, some are in the physical body, mind, emotion, or spirit. It is not by power that Jericho fell, but by the Israelites' relying on God's Word and standing firm in their position. In order to overcome the attack of evil spirits, we first must disregard every situation and feeling and believe in God's Word of promise. This will defeat the enemy. Second, we must stand in the position that Christ has given us, which is in the heavens, and must put down Satan and his evil spirits to their inferior position. Without God's Word and without exercising our faith to choose the position God has given, we cannot overcome the enemy. (CWWN, vol. 9, pp. 309-312)

Further Reading: CWWN, vol. 50, "Messages for Building Up New Believers (3)," ch. 43; Life-study of Daniel, msg. 15

## 第二周■周六

### 晨兴喂养

王下二 8 “以利亚将自己的外衣卷起来击打河水，水就左右分开，二人走干地而过。”

14 “〔以利沙〕拿着以利亚身上掉下来的外衣击打河水，…击打河水之后，水也左右分开，以利沙就过去了。”

约但河是新约之浸开始的地方，表征死（太三 5～6 与 6 注 2）。为要过约但河，以利亚用自己的外衣击打河水，他的外衣预表浇灌的灵，能力的灵（王下二 8）。能力的灵对付死河，好为以利亚和以利沙开路，让他们过河。这一切乃是表征，我们要经历从旧约时代转换到新约时代，就必须对付我们的肉体（加五 24），舍弃世界转向神（约壹二 15～17），击败撒但（启十二 11），并经过死（罗六 3～4，加二 20）（圣经恢复本，王下二 1 注 1）。

### 信息选读

约但河，是指着死的能力。过约但河，就是胜过死。这就是被提。

主是在约但河里受浸的。主受浸是表明死；从水里上来，是表明复活。主是借着复活的能力而胜过死亡。撒但顶大的能力是死，主好像是对仇敌说，“尽你所能地作在我的身上吧！”（来二 14）撒但作尽了他所能作的。但是，神所能作的是复活。撒但要主完全死；但是主有一个生命，是死所摸不着、抓不牢的。主是走干地而过了！…胜过死，除了主的复活以外，没有别的能力。我们在重生时所得着

## WEEK 2 — DAY 6

### Morning Nourishment

2 Kings 2:8 And Elijah took his mantle and wrapped it together and struck the water; and it parted to this side and that, so that the two of them crossed over on dry ground.

14 ...[Elisha] took Elijah's mantle, which had fallen from him... When he...struck the water, it parted to this side and that, and Elisha crossed over.

The river Jordan, where the New Testament baptism began, signifies death (Matt. 3:5-6 and footnote 2 on v. 6). To cross the river Jordan, Elijah struck the water with his mantle, which typifies the outpoured Spirit, the Spirit of power (2 Kings 2:8). The Spirit of power dealt with the river of death so that the way was opened for Elijah and Elisha to cross over. All this signifies that in order for the age to be changed from the Old Testament to the New Testament in our experience, we must deal with our flesh (Gal. 5:24), give up the world and turn to God (1 John 2:15-17), defeat Satan (Rev. 12:11), and pass through death (Rom. 6:3-4; Gal. 2:20). (2 Kings 2:1, footnote 1)

### Today's Reading

The Jordan signifies the power of death. Crossing the Jordan is overcoming death. This is to be raptured.

The Lord's baptism [in the river Jordan] signifies death, and coming out of the water signifies resurrection. By the power of resurrection, the Lord overcomes death. The greatest power of Satan is death. The Lord seems to have said to the enemy, "Try your best to do what you can to Me." Satan exhausted what he could do; but God resurrected Him. Satan wanted the Lord to die, but the Lord has a life which death cannot touch or hold down. The Lord passed through it on dry land! There is no power other than the Lord's resurrection which can overcome death. We obtained this resurrection

的，就是这复活的生命。

过红海与过约但河是有分别的。过红海，是…不得不过；因为有仇敌的追逼，不过去就不能得救。过约但河，却是要出乎人的甘愿，是在乎人自己的拣选。有的人不肯过约但河，许多人并没有要复活的大能。保罗看重复活的大能，所以他竭力地追求（腓三 10 ~ 12）。许多人已经与主同复活了，可是他们还不知道什么是主复活的大能。所以他们并没有胜过死亡的经历。

在这被提紧近的当儿，信徒最末了应当胜过的一个仇敌，就是死亡。无论是在身体上的死，或是心思上的死，或是灵性上的死，都当胜过。现在的世界真是布满了死的空气。一面，许多为主所用的人，常感受到身体的软弱和疾病。一面，许多人的脑力好像麻木了许多，思想、记忆、集中力，都不像从前那样的敏捷。一面，许多人的灵好像受了死的包围，不活泼，没有能力，痿痹得很，好像瘫痪似的，不能支配并应付环境对于他灵的要求。信徒在预备被提的日子中，必须学习如何过约但河，胜过死亡。学习与在自己身上，并环境中死的势力抵抗，在许多的事上显出复活的大能来。我们必须越过越证明我们的主已经是复活了的，同时也表明我们这些与祂联合的人也是已经复活了的。

我们若要得以利亚的被提，若要得以利沙外衣的圣灵，无论如何，总得从吉甲动身，直到过了约但河。圣灵只能降在一个充满复活生命的人身上。…吉甲、伯特利、耶利哥、约但河，都是我们所当经过的—在被提之前经过，像以利亚当日一样。神告诉你要被提，请你走当走的路—从吉甲动身，直到过约但河。神是在那里等着你！（倪柝声文集第一辑第九册，二四五至二四六页）

参读：雅歌结晶读经，第五至六篇；雅歌生命读经，第三、九篇。

life at regeneration.

There is a difference between crossing the Red Sea and crossing the river Jordan. The crossing of the Red Sea was forced upon the Israelites at that time. They had no alternative but to cross over because there were enemies pursuing. But crossing the river Jordan comes out of man's willingness and is man's own choice. There are some who will not cross the river Jordan. Many do not want the power of resurrection. Paul regarded the power of resurrection as important, and he pursued it (Phil. 3:10-12). Many people have already resurrected with the Lord, yet they still do not know the power of the Lord's resurrection. Therefore, they do not have the experience of overcoming death.

At this hour when the rapture is imminent, the last enemy that believers should overcome is death. Whether it is the death of the body, the death of the mind, or the death of the spiritual life, everything should be overcome. The present world is truly filled with the atmosphere of death ...While preparing to be raptured, the believers must learn how to cross the Jordan and overcome death. They must learn to resist the power of death that exists in them and in their environment and must manifest the power of resurrection in all things. We should prove more and more that our Lord is resurrected. At the same time, we should demonstrate that we are joined to Him and have also been resurrected.

If we want to receive the rapture of Elijah and the outer garment of Elisha (the Holy Spirit), we must start from Gilgal and continue until we cross the river Jordan. The Holy Spirit can only descend upon those who are full of the resurrection life...We must pass through Gilgal, Bethel, Jericho, and the river Jordan. We must pass through all these places before we can be raptured, just as Elijah did in that day. God has told us that we will be raptured. Now we need to follow our course. We should... go on until we cross the Jordan. God is waiting for us there! (CWWN, vol. 9, pp. 312-314)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 5-6; Life-study of Song of Songs, msgs. 3, 9



## 第二周诗歌

## WEEK 2 — HYMN

### 366 与基督的联合 — 联于祂死与复活

6 6 6 6 双副 (英 477)

降 A 大调

6/8

3 2 1 3 1 | 1·7· | 4 3 2 5 2 | 2·1· |  
 一 基督 虽 能 千 回 降 生 于 伯 利 恒，  
 3 2 1 3 2 | 1·7 1 | 2 4 3 2 | 1·0 1 |  
 若 未 活 你 心 内， 救 恩 仍 是 无 成。 各  
 7 1 2 #2 | 3·1 3 | 5 3 2 6 | 2·2 5 |  
 各 他 的 十 架， 还 不 会 拯 救 你； 在  
 6 7 1 4 | 3·1 3 | 2 6 7 2 | 1·1 1 |  
 你 里 的 十 架， 才 有 能 医 治 你。 (副 哦！)  
 7 7 7 1 2 | 2 1 1 3 | 5 3 2 6 | 7 1 2 5 |  
 基 督 的 十 字 架， 我 接 你 进 我 心， 使  
 3 3 1 2 3 | 4 #4 5 #4 | 3 1 5 6 2 | 1·1· ||  
 我 脱 自 己 管 辖， 完 全 凭 主 而 生 存。

- 一 人哪！你爱何物， 你就变成该物：  
 成神，你若爱神； 成尘，你若爱尘；  
 你出，神就进入； 你死，神就生苏；  
 无你，就有基督； 无物，就得万物。
- 三 你若爱得着神， 切勿跟从智慧；  
 “爱”是最短路径， 使你免去迂回。  
 你若不为自己 寻求什么利益，  
 神的荣耀自己， 就要充满了你。

### Though Christ a thousand times

Union with Christ — One with Him

477

1. Though Christ a thou - sand times In Beth - le - hem be born,  
 If He's not born in thee Thy soul is still for - lorn. The  
 Cross on Gol - go - tha, Will nev - er save thy soul; The  
 Cross in thine own heart, A - lone can make thee  
 whole. (C) O, Cross of Christ, I take thee In - to this heart of mine, That  
 I to my own self may die And rise to thy life Di - vine.

2. What e'er thou lovest, man,  
 That too become thou must;  
 God, if thou lovest God,  
 Dust, if thou lovest dust.  
 Go out, God will come in;  
 Die thou and let Him live;  
 Be not and He will be;  
 Wait and He'll all things give.
3. To bring thee to thy God,  
 Love takes the shortest route;  
 The way which knowledge leads,  
 Is but a roundabout.  
 Drive out from thee the world,  
 And then thy heart shall be  
 Filled with the love of God,  
 And holy like as He.



## 第三周

以利沙预表基督在生命里  
尽恩典的职事，并且作为神人，  
行事如同神的代表，  
如同代理的神

诗歌：356

读经：王下二 19 ~ 22，四 1 ~ 六 7

### 【周一】

壹 以利沙预表基督，在生命里行恩典的神迹—  
王下四 9，路四 27：

- 一 在旧约的预表和表号的应验里，基督是真以利沙；主耶稣作为真以利沙，乃是甜美、可爱的申言者，祝福的申言者—王下四 9，路四 27，七 11 ~ 17。
- 二 以利沙是旧约里的预表，他代表神在恩典里新约的经纶：
  - 1 恩典是神借着将祂自己赐给我们，作我们的享受，而为我们作一切—约一 1、14 ~ 17。
  - 2 这恩典的结果乃是神圣的生命；这生命丰富高超到一个地步，甚至使我们与基督一同作王—罗五 17。
- 三 以利沙所行将耶利哥的水治好的神迹，与主耶稣所行变水为酒的神迹，意义是一样的，

## Week Three

**Elisha Being a Type of Christ  
in His Ministry of Grace in Life  
and as a Man of God Behaving Himself  
as God's Representative, as the Acting God**

Hymns: 475

Scripture Reading: 2 Kings 2:19-22; 4:1—6:7

### §Day 1

**I. Elisha is a type of Christ in doing miracles of grace in life—2 Kings 4:9; Luke 4:27:**

- A. In the fulfillment of the types and figures in the Old Testament, Christ is the real Elisha; as the real Elisha, the Lord Jesus is a sweet and pleasant prophet, a prophet of blessing—2 Kings 4:9; Luke 4:27; 7:11-17.
- B. Elisha is a type in the Old Testament who represented God's New Testament economy in grace:
  1. Grace is God doing everything for us by giving Himself to us as our enjoyment—John 1:1, 14-17.
  2. This grace issues in the divine life, which is rich and high, even unto making us co-kings with Christ—Rom. 5:17.
- C. The significance of the miracle performed by Elisha in healing the water at Jericho and of the miracle performed by the Lord Jesus in changing

就是变死亡为生命—王下二 4、19～22，约二 3～11。

四 以利沙称无为有，与主耶稣食饱群众所作的，在原则上是同样的事—王下四 1～7、8～17、42～44，太十四 14～21，十五 32～39。

## 【周二】

五 以利沙叫死人从死里复活，赐生命给死人，与主耶稣在肉身一面和属灵一面所作的相同—王下四 18～37，路七 11～17，约十一 41～44，五 25。

六 以利沙用面去除野瓜的毒，与主耶稣用祂自己作细面，医治祂的门徒脱离法利赛人的酵，在原则上是一样的—王下四 41，太十六 12。

七 以利沙用一根木头，使掉在水里的斧头浮上来；这表征基督在复活里，借祂的十字架恢复堕落在死水里之罪人所失去的能力—王下六 6，弗二 1～6。

## 【周三】

八 以利沙为别人行神奇医治的神迹，但照着神的旨意，他自己却没有借神迹得医治；这是保罗和他同工们的经历—王下十三 14：

1 保罗把病了的特罗非摩留在米利都，而没有为他得医治祷告；他也没有运用他医病的恩赐，治好提摩太的胃病—提后四 20，提前五 23，徒十九 11～12。

2 保罗及其同工们在这段受苦的时期，是在里面生命的管治之下，不是在外面恩赐的能力之下：

a 前者属于生命里的恩典，后者属于神奇能力中的

water into wine is the same—the changing of death into life—2 Kings 2:4, 19-22; John 2:3-11.

D. Elisha's calling things not being as being was the same thing in principle that the Lord Jesus did when He fed the multitudes—2 Kings 4:1-7, 8-17, 42-44; Matt. 14:14-21; 15:32-39.

## §Day 2

E. Elisha's resurrecting the dead from death, giving life to the dead, is the same as what the Lord Jesus did, both physically and spiritually—2 Kings 4:18-37; Luke 7:11-17; John 11:41-44; 5:25.

F. Elisha's nullifying the poison of the wild gourds with flour is the same in principle as the Lord Jesus' healing His disciples of the leaven of the Pharisees with Himself as the fine flour—2 Kings 4:41; Matt. 16:12.

G. Elisha's causing an axe head that had fallen into the water to float by means of a wooden stick signifies Christ's recovering through His cross in resurrection the lost power of sinners that had fallen into the death water—2 Kings 6:6; Eph. 2:1-6.

## §Day 3

H. Elisha performed miracles of divine healing for others, but, in the will of God, he himself was not healed by a miracle; this was the experience of Paul and his fellow workers—2 Kings 13:14:

1. Paul left Trophimus at Miletus in sickness without exercising healing prayer for him and did not exercise his healing gift to cure Timothy of his stomach sickness—2 Tim. 4:20; 1 Tim. 5:23; Acts 19:11-12.

2. Paul and his co-workers were under the discipline of the inner life in that time of suffering rather than under the power of the outward gift:

a. The former is a matter of grace in life; the latter is a matter of gift in

恩賜。

b 在召会败落中，当人在为召会受苦时，能力的恩赐不像生命里的恩典那样需要一提后四 22。

九 以利沙身体虽然死了，却仍在灵里尽职，使一个死人活过来—王下十三 21:

1 甚至死了的以利沙也能使人活过来。

2 这是基督在复活里的图画—约十一 25，徒二 24，腓三 10:

a 无论谁碰着祂，就活过来。

b 重生就是灵里死了的人碰着死而复活的基督，就活过来—参约五 25，弗二 1~6 上。

## 【周四】

贰 就如摩西、撒母耳和保罗，以利沙是神人（直译，属神的人），行事如同神在地上的代表，如同代理的神—王下四 9:

一 耶和华对摩西说，祂使摩西在法老面前作神—出七 1 上:

1 在摩西身上，神得着一个代表祂并执行祂旨意的人；摩西绝不凭自己对法老说话，他总是说神所吩咐他说的—三 16~18，五 1。

2 事实上法老不是听神的大使摩西说话，与摩西办交涉；他乃是听神说话，与神办交涉。

二 撒母耳代表神在地上治理祂的百姓；这样，撒母耳乃是代理的神—撒上一 11，二 35，七 3，八 22:

1 撒母耳能作代理的神，因为他的所是和神的心乃是一—二 35:

power—miraculous power.

b. In the decline of the church and in one's suffering for the church, the gift of power is not needed as much as the grace in life—2 Tim. 4:22.

I. Elisha was deceased in his body yet still ministered in the spirit to enliven one of the dead—2 Kings 13:21:

1. Even the dead Elisha could enliven people.

2. This is a picture of Christ in resurrection—John 11:25; Acts 2:24; Phil. 3:10:

a. Whoever touches Him is enlivened.

b. Regeneration involves a spiritually dead person touching the dead and resurrected Christ and being enlivened—cf. John 5:25; Eph. 2:1-6a.

## §Day 4

II. Like Moses, Samuel, and Paul, Elisha, a man of God, behaved as God's representative, as the acting God, on the earth—2 Kings 4:9:

A. Jehovah told Moses that He had made him God to Pharaoh—Exo. 7:1a:

1. In Moses God had one to represent Him and to execute His will; Moses never spoke to Pharaoh on his own but always spoke what the Lord had told him to say—3:16-18; 5:1.

2. Actually, Pharaoh was not listening to Moses, God's ambassador, and dealing with him; he was listening to God and dealing with God.

B. Samuel was the representative of God to rule over His people on earth; as such, Samuel was the acting God—1 Sam. 1:11; 2:35; 7:3; 8:22:

1. Samuel could be the acting God because his being and God's heart were one—2:35:

- a 他是一个合乎神心的人；这就是说，他是神心的复制、翻版。
  - b 撒母耳的生活和工作乃是为着完成一切在神心中的事。
- 2 撒母耳是神的出口，也是神的行政；如此，他乃是代理的神。

## 【周五】

三 保罗在他的职事里，是属神的人，就是代理的神，安慰信徒，凭着神的单纯行事为人，表达神的妒忌，并且作基督的大使，完成和好的职事—林后—3～4、12，十一2，五20：

- 1 在使徒保罗漫长、不幸且受监禁的航程中，主保守他在祂的超越里，使他能活出一种生活，远超忧虑的境域—徒二七13～二八9：
  - a 这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主耶稣在地上所过的生活相似。
  - b 这是耶稣在祂被神性所丰富的人性里，再次活在地上。
  - c 这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着。
- 2 新约的信徒能够像保罗一样，尽功用作代理的神—提前—16。

## 【周六】

叁 我们是神所拣选、救赎并重生的人，与神是一，被神构成，活神，彰显神，与神一

- a. He was a man according to God's heart; that is, he was a copy, a duplicate, of God's heart.
  - b. Samuel's living and working were for the carrying out of whatever was in God's heart.
2. Samuel was God's oracle and God's administration, and thus, he was the acting God.

## §Day 5

C. In his ministry Paul, a man of God, was the acting God in comforting the believers, in conducting himself in the simplicity of God, in expressing the jealousy of God, and in being an ambassador of Christ to carry out the ministry of reconciliation—2 Cor. 1:3-4, 12; 11:2; 5:20:

- 1. All during the apostle Paul's long and unfortunate imprisonment-voyage, the Lord kept him in His ascendancy and enabled him to live a life far beyond the realm of anxiety—Acts 27:13—28:9:
  - a. This life was fully dignified, with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that the Lord Jesus Himself had lived on the earth years before.
  - b. This was Jesus living again on earth in His divinely enriched humanity.
  - c. This was the wonderful, excellent, and mysterious Godman, who lived in the Gospels, continuing to live in the Acts through one of His many members.
- 2. The New Testament believers can be the same as Paul in functioning as the acting God—1 Tim. 1:16.

## §Day 6

III. As God's chosen, redeemed, and regenerated people who are one with God, who are constituted with God, who live God,

同行动，代表神，就能尽功用作代理的神—  
弗一 4～5：

一 我们是神所拣选、救赎并重生的人，应当与神是一—林前六 17：

- 1 圣经的基本原则是，神在祂的经纶里，要使祂自己与人成为一，并使人与祂成为一—约十五 4。
- 2 神渴望神圣的生命与属人的生命联结一起，成为一个生命，同过一个生活—林前六 17。

二 我们需要被神构成—弗三 17 上，西三 10～11：

- 1 神的经纶是要将祂自己分赐到我们里面，使我们的所是由祂的所是构成，以致与祂的所是成为一个构成—弗三 17 上，四 4～6。
- 2 在神圣的生命里，并凭着神圣生命之律的工作，神要作到我们里面，我们也要在祂的生命和性情上被祂构成—罗八 2、6、10～11、29。

三 我们作为与神是一并被神构成的人，应当活神—腓一 21 上：

- 1 照着神的经纶，祂的心意是要将祂的元素、祂的本质和祂性情的成分，分赐到我们的所是里，使我们活祂—罗八 2、6、10～11。
- 2 我们的日常生活实际上应当是神自己，因而是一种一直活神的生活—帖前二 12，林前十 31。

四 我们应当彰显神—创一 26，林后三 18，罗八 29，西三 10：

- 1 神永远的定旨是要把祂自己作到我们里面，作我们的生命，使我们能彰显祂—弗一 11，三 11，提后一 9。
- 2 神在祂经纶里的目的，乃是要我们与祂是一并活

**who express God, who move with God, and who represent God, we may function as the acting God—Eph. 1:4-5:**

**A. As God's chosen, redeemed, and regenerated people, we should be one with God—1 Cor. 6:17:**

1. The basic principle of the Bible is that in His economy God is making Himself one with man and is making man one with Him—John 15:4.
2. God desires that the divine life and the human life be joined together to become one life that has one living—1 Cor. 6:17.

**B. We need to be constituted with God—Eph. 3:17a; Col. 3:10-11:**

1. God's economy is to dispense Himself into our being so that our being may be constituted with His being to be one constitution with His being—Eph. 3:17a; 4:4-6.
2. In the divine life and by the working of the law of the divine life, God will be wrought into us, and we will be constituted with Him in His life and nature—Rom. 8:2, 6, 10-11, 29.

**C. As those who are one with God and constituted with God, we should live God—Phil. 1:21a:**

1. According to His economy, God's intention is to impart His element, His substance, and the ingredients of His nature into our being so that we may live Him—Rom. 8:2, 6, 10-11.
2. Our daily life should actually be God Himself and thus be a life of constantly living God—1 Thes. 2:12; 1 Cor. 10:31.

**D. We should express God—Gen. 1:26; 2 Cor. 3:18; Rom. 8:29; Col. 3:10:**

1. God's eternal purpose is to work Himself into us as our life so that we may express Him—Eph. 1:11; 3:11; 2 Tim. 1:9.
2. God's aim in His economy is that we would be one with Him and live Him for

祂，作祂团体的彰显—林前六 17，腓一 21 上，弗一 22 ~ 23。

#### 五 我们作为彰显神的人，应当与神一同行动—书一 1 ~ 9，六 1 ~ 16:

- 1 神需要以色列人在祂经纶的大轮行动里与祂合作—一 1 ~ 9，六 1 ~ 16。
- 2 我们需要在神的心头愿望里，并在祂地上的行动里，与祂成为一—弗一 5、9，后十四 1 ~ 4。

#### 六 我们与神一同行动时，应当代表神—创一 26 ~ 28:

- 1 我们若要用权柄代表神，就需要在生命里彰显神；亚伦有复活的生命彰显神，因此，他有权柄代表神—26 节，二 9，民十七 1 ~ 8。
- 2 为神作工正确的路，乃是代表祂—出七 1 ~ 2。

#### 七 我们若与神是一，被神构成，活神，彰显神，与神一同行动，并代表神，就能尽功用作代理的神:

- 1 神能使我们生命、性情、彰显和功用上与祂一样，以完成祂的经纶—西三 4，彼后一 4，弗三 9。
- 2 申言者以利沙在他的职事里，作为神人（属神的人），行事如同神的代表，如同代理的神；今天我们这些在基督里的信徒，也能如此在神的经纶里尽功用作代理的神—王下四 9，提前六 11，提后三 17。

His corporate expression—1 Cor. 6:17; Phil. 1:21a; Eph. 1:22-23.

#### E. As those who express God, we should move with God—Josh. 1:1-9; 6:1-16:

1. God needed the children of Israel to cooperate with Him in His move in His economy as the great wheel—1:1-9; 6:1-16.
2. We need to be one with God in His heart's desire and in His move on earth—Eph. 1:5, 9; Rev. 14:1-4.

#### F. As we move with God, we should represent God—Gen. 1:26-28:

- 1 In order to represent God with authority, we must express God in life; because Aaron had the resurrection life to express God, he had the authority to represent God—v. 26; 2:9; Num. 17:1-8.
2. The proper way to work for God is to represent God—Exo. 7:1-2.

#### G. If we are one with God, constituted with God, live God, express God, move with God, and represent God, we can function as the acting God:

1. God is able to make us the same as He is in life, nature, expression, and function to carry out His economy—Col. 3:4; 2 Pet. 1:4; Eph. 3:9.
2. In his ministry Elisha the prophet, as a man of God, behaved himself as God's representative, as the acting God; today we, the believers in Christ, can be the same, functioning in His economy as the acting God—2 Kings 4:9; 1 Tim. 6:11; 2 Tim. 3:17.



# 第三周■周一

## 晨兴喂养

王下二 21 “他〔以利沙〕出到水源，将盐倒在那里，说，耶和華如此说，我治好了这水，这里必不再有死亡或不出产的事。”

罗五 17 “…那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

在旧约的预表和表号的应验里，基督也是真以利沙（王下五 9，路四 27）。以利沙是比以利亚更可爱的申言者。…以利沙所行最显著的事，其中一件就是用盐医治死水（王下二 19～21）。这医治指明以利沙对人是甜美、祝福的申言者。以利亚是定罪的申言者，预表施浸者约翰；约翰责备法利赛人和撒都该人，甚至称他们为“毒蛇之种”（太三 7）。正如以利沙在以利亚之后来临，是以利亚的延续；照样，耶稣也在施浸者约翰之后来临，作他的延续。主耶稣作为真以利沙，乃是甜美、可爱的申言者，祝福的申言者（新约总论第二册，二九〇页）。

## 信息选读

以利沙预表基督，在生命里行恩典的神迹。以利亚曾行一些大神迹，就如叫天闭塞不下雨，并吩咐火从天降下，烧尽燔祭和倒在其上的水。然而，以利沙进来顶替他时，没有行奇事；反之，以利沙乃是在生命里行恩典的神迹。

许多基督徒留意神迹，却忽略恩典和生命的事，或是非常肤浅地说到这两件事。保罗在罗马书里非常强调恩典。在罗马书里，因着恩典得称义，结果是在生命中作王（三 24，五 17～18）。

# WEEK 3 — DAY 1

## Morning Nourishment

2 Kings 2:21 And he went out to the source of the water and threw salt there; and he said, Thus says Jehovah, I have healed this water; there will not be any more death or barrenness from there.

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.

In the fulfillment of the types and figures in the Old Testament, Christ is also the real Elisha (2 Kings 5:9; Luke 4:27). Elisha was more pleasant as a prophet than Elijah was... One of the most striking things Elisha did was to heal the death waters with salt (2 Kings 2:19-21). This healing indicates that Elisha was a sweet prophet of blessing to the people. As a prophet of condemnation, Elijah was a type of John the Baptist, who rebuked the Pharisees and Sadducees, even calling them “offspring of vipers” (Matt. 3:7). Just as Elisha came after Elijah and was the continuation of Elijah, so Jesus came after John the Baptist as his continuation. As the real Elisha, the Lord Jesus is a sweet and pleasant prophet, a prophet of blessing. (The Conclusion of the New Testament, p. 472)

## Today's Reading

Elisha was a type of Christ in doing miracles of grace in life. Elijah did some great miracles, such as closing up the heavens so that it might not rain and calling down fire from heaven to consume the burnt offering and the water that had been poured upon it. However, when Elisha came in to replace him, he did not perform wonders. Instead, Elisha did miracles of grace in life.

Many Christians pay attention to miracles, but they neglect the matters of grace and life or speak of them in a very shallow way. Paul emphasized grace very much in the book of Romans. In Romans justification by grace is unto the reigning in life (3:24; 5:17-18).

恩典是神借着将祂自己赐给我们，作我们的享受，而为我们作一切。这恩典的结果乃是神圣的生命；这生命丰富高超到一个一个地步，甚至使我们与基督一同作王。然而，在今天的基督徒中间，不太可能听见一篇信息告诉信徒，神恩典的结果乃是神圣的生命，使我们得以作王掌权。

当耶利哥城的人告诉以利沙，因水恶劣，以致地不出产，他就出到水源，将盐倒在那里，说，“耶和華如此说，我治好了这水，这里必不再有死亡或不出产的事。”（王下二 21）耶利哥象征撒但；同着撒但一切都是死亡，包括水在内。但耶利哥恶劣的水照着以利沙的话被治好，成为美好的水，赐生命的水。…在约翰福音里，主耶稣所行的头一件神迹是变水为酒（二 3 ~ 11）。这神迹的意义是变死亡为生命。变死亡为生命，是约翰福音里主所行的一切神迹，并三至十一章里祂所对付的一切事例的管治原则。王下二章里以利沙所行的神迹，与约翰二章里主耶稣所行的神迹，意义是一样的，就是变死亡为生命。

其次，以利沙称无为有（王下四 1 ~ 7、8 ~ 17、42 ~ 44，参太十四 14 ~ 21，十五 32 ~ 39，罗四 17 上）。以利沙从一个器皿的油产生许多器皿的油，特别显出他称无为有。主耶稣在原则上作同样的事。在马太十四和十五章，祂用几个饼和几条鱼食饱群众。

在这事上，以利沙也是新约时代主耶稣的预表。以利沙在预表里所作的事，与主耶稣在实际里所作的相同；在这点上，他胜于任何其他的神言者。以利沙和主耶稣所作的，在原则上是同样的事，就是在生命里行恩典的神迹（列王纪生命读经，一〇二至一〇四页）。

参读：新约总论，第四十四篇。

Grace is God doing everything for us by giving Himself to us as our enjoyment. This grace issues in the divine life, which is rich and high, even unto making us co-kings with Christ. However, among today's Christians it is not likely that one will hear a message telling the believers that God's grace issues in the divine life for us to reign as kings.

When the men of the city [of Jericho] told Elisha that the water was bad and that the land was barren, he went out to the source of the water and threw salt there, saying, "Thus says Jehovah, I have healed this water; there will not be any more death or barrenness from there" (2 Kings 2:21). Jericho signifies Satan, and with Satan everything is death, including the water. But the bad water of Jericho was healed according to the word of Elisha and became good water, water that gave life. The first miracle the Lord Jesus performed in the Gospel of John was the changing of water into wine (2:3-11). The significance of this miracle is the changing of death into life. Changing death into life is the governing principle of all the Lord's miracles in the Gospel of John and of all the cases dealt with by Him in chapters 3 through 11 of John. The significance of the miracle performed by Elisha in 2 Kings 2 and of the miracle performed by the Lord Jesus in John 2 is the same—the changing of death into life.

Next, Elisha called the things not being as being (2 Kings 4:1-7, 8-17, 42-44; cf. Matt. 14:14-21; 15:32-39; Rom. 4:17b). In particular, Elisha called things not being as being when he produced many vessels of oil from one vessel. The Lord Jesus did the same thing in principle. In Matthew 14 and 15 He fed multitudes with a few loaves and fishes.

In this matter also Elisha was a type of the Lord Jesus in the New Testament age. More than any other prophet, Elisha did things that, in type, were the same as what the Lord Jesus did in reality. In principle, Elisha and the Lord Jesus did the same thing, performing miracles of grace in life. (Life-study of 1 & 2 Kings, pp. 85-86)

Further Reading: The Conclusion of the New Testament, msg. 44

## 第三周■周二

### 晨兴喂养

王下四 40 ~ 41 “他们把汤倒出来给众人吃；众人吃汤的时候，都喊叫说，神人哪，锅中有致死的毒物。众人就不能吃了。以利沙说，拿点面来。他把面撒在锅中，说，倒出来，给众人吃吧。锅中就没有什么有害之物了。”

以利沙也叫死人从死里复活（王下四 18 ~ 37，参来十一 35，路七 11 ~ 17，约十一 41 ~ 44，罗四 17 上）。主耶稣已叫千千万万的人复活，包括我们在内（约五 25）。…称无为有和赐生命给死人，不仅仅是神迹，乃是恩典带进生命，结果是在生命中作王。

以利沙的门徒缺少粮食时，用了有毒的瓜熬汤。以利沙用面去除野瓜的毒（王下四 38 ~ 41）。主耶稣为祂的门徒所作的，在原则上是同样的。祂警告他们说，“你们要当心，提防法利赛人和撒都该人的酵。”（太十六 6 ~ 12）主耶稣用祂自己作细面，医治门徒（列王纪生命读经，一〇四至一〇五页）。

### 信息选读

在今天的基督教里有许多教训是“有毒的瓜”。有些基督教的著作很好，但很多是不纯净的。我们曾推荐慕安得烈（Andrew Murray）…和其他人的一些著作。我们曾特别推荐慕安得烈的杰作《基督的灵》，以及麦敦诺师母（Mary E. McDonough）所著《神救赎的计划》，和安汝慈（Ruth Paxson）所著《最高层面的生命》（Life on the Highest Plane）。我们中间也有倪弟兄的职事。倪弟兄年轻时，他的职事为西教士所拒绝，但今天全世界有心寻求的基督徒，都知道他的职事。因着主的怜悯和

## WEEK 3 — DAY 2

### Morning Nourishment

2 Kings 4:40-41 And they poured out the stew for the men to eat. And while they were eating some of the stew, they cried out and said, O man of God, there is death in the pot. And they were not able to eat it. And he said, Then bring some flour. And he threw it into the pot and said, Pour it out for the people that they may eat. And there was nothing harmful in the pot.

Elisha also resurrected the dead from death (2 Kings 4:18-37; cf. Heb. 11:35; Luke 7:11-17; John 11:41-44; Rom. 4:17b). The Lord Jesus has resurrected millions of persons, including us (John 5:25). Calling things not being as being and giving life to the dead are not merely miracles. They are grace resulting in life unto the reigning in life as kings.

When the disciples of Elisha were short of food, they cooked a stew with poisonous gourds. Elisha nullified the poison of the wild gourds with flour (2 Kings 4:38-41). In principle, the Lord Jesus did the same thing for His disciples. He warned them, saying, “Watch and beware of the leaven of the Pharisees and Sadducees” (Matt. 16:6-12), and He healed the disciples with Himself as the fine flour. (Life-study of 1 & 2 Kings, p. 87)

### Today's Reading

Many of the teachings in today's Christianity are “poisonous gourds.” Some Christian books are good, but many are not pure. We have recommended certain writings by Andrew Murray... and others. We have especially recommended Andrew Murray's masterpiece The Spirit of Christ, as well as God's Plan of Redemption by Mary E. McDonough and Life on the Highest Plane by Ruth Paxson. Among us we also have the ministry of Brother Nee. Brother Nee's ministry was rejected by the Western missionaries in his youth, but today his ministry is known by seeking Christians throughout the world. By the Lord's mercy and grace, in the last seventy years nearly all the crucial, important revelations of the Bible have been covered in Watchman

恩典，在已过七十年，圣经中几乎所有重大、要紧的启示，都已包括在倪柝声弟兄和我的职事里。我劝你们要留意这些纯正、健康的事物，不要浪费时间去收集“有毒的瓜”。

在王下五章，以利沙医治患麻风者（路四 27）。主耶稣在尽职时作了同样的事（太十一 5，八 1～4，路十七 11～19）。…在王下六章一至七节，以利沙用一根木头，使掉在水里的斧头浮上来；这表征基督在复活里，借祂的十字架恢复堕落在死水里之罪人的能力。我们罪人失去了我们的“斧头”，就是我们的能力；但基督在复活里，借祂十字架的“木头”，已恢复这失去的能力。

借着前述的一切，我们能看见，以利沙是基督非常精确的预表。在预表上，以利沙转换了时代；在应验里，主耶稣也作了同样的事。今天我们乃是在已转换的时代里，就是在神新约经纶应验的时代里（列王纪生命读经，一〇五至一〇七页）。

在路加七章十一至十七节，我们看见人救主怜悯哀哭的寡妇，使其独子复活。…这光景非常悲惨，…她先失去了丈夫，现在又失去了独生的儿子。…救主的慈心显于祂爱心的同情也是独特的一没有人要求祂这样作，但祂在慈怜中，自愿用祂复活的大能，叫寡妇的儿子从死里复活。这指明祂唯一的使命，就是来拯救失丧的罪人（十九 10），并表明这位人救主在拯救罪人上的崇高道德标准。

七章十三至十五节说，“主看见那寡妇，就对她动了慈心，说，不要哭。于是上前按着棺杠，抬的人就站住了。耶稣说，青年人，我吩咐你，起来。那死人就坐起来，并且说起话来，耶稣便把他交给他母亲。”这里我们看见人救主的慈心，显在祂对寡妇的说话与手按棺杠的行动上。…然后主吩咐寡妇那已死的儿子起来（路加福音生命读经，一五九至一六〇页）。

参读：路加福音生命读经，第十六篇。

Nee's ministry and my ministry. I would urge you to pay attention to these pure and healthy things and not waste your time collecting "poisonous gourds."

In 2 Kings 5 Elisha healed a case of leprosy (Luke 4:27). The Lord Jesus did the same thing in His ministry (Matt. 11:5; 8:1-4; Luke 17:11-19). In 2 Kings 6:1-7 Elisha floated with a wooden stick an axe head that had fallen into the waters. This signifies Christ recovering with His cross, in resurrection, the power of sinners that had fallen into the death water. As sinners, we lost our "axe head," our power, but Christ has recovered this lost power in resurrection with the "wooden stick" of His cross.

By all of the foregoing we can see that Elisha was a very accurate type of Christ. Elisha changed the age in type, and the Lord Jesus did the same thing in fulfillment. Today we are in the changed age, the age of the fulfillment of God's New Testament economy. (Life-study of 1 & 2 Kings, pp. 87-88)

In Luke 7:11-17 we see the Man-Savior showing pity to the weeping mother by raising up her dead son... This situation was very sad... First she had lost her husband, and now she had lost her only son. The Savior's compassion was also unique in His loving sympathy. He volunteered, in His tender mercy, His power of resurrection to raise the widow's son from death, without being asked to do so. This indicates His unique commission, coming to save lost sinners (19:10), and shows the high standard of His morality, as a Man-Savior, in saving sinners.

Luke 7:13-15 says, "When the Lord saw her, He was moved with compassion for her and said to her, Do not weep. And He came near and touched the bier, and those carrying it stood still. And He said, Young man, to you I say, Arise. And the dead man sat up and began to speak. And He gave him to his mother." Here we see the Man-Savior's compassion in speaking to the widow and in touching the bier... Then the Lord commanded the dead son of the widow to arise. (Life-study of Luke, pp. 137-138)

Further Reading: Life-study of Luke, msg. 16

## 第三周■周三

### 晨兴喂养

王下十三 14 “以利沙得了必死的病，以色列王约阿施下来看他，在他面前哭泣，说，我父啊！我父啊！…”

21 “有人正葬死人，…就把死人抛在以利沙的坟墓里；一碰着以利沙的骸骨，那死人就复活，站起来了。”

以利沙为别人行神奇医治的神迹，但照着神的旨意，他自己却没有借神迹得医治（参提后四 20 注 1）（圣经恢复本，王下十三 14 注 1）。

以利沙身体虽然死了，却仍在灵里尽职，使一个死人活过来。甚至死了的以利沙也能使人活过来。这是基督在复活里的图画。无论谁碰着祂，就活过来。重生就是灵里死了的人碰着死而复活的基督，而活过来（参约五 25，弗二 1～6 上）（王下十三 21 注 1）。

### 信息选读

保罗问百基拉、亚居拉和阿尼色弗一家的人安以后（提后四 19），就说，“以拉都在哥林多住下了。特罗非摩病了，我就留他在米利都。”〔20〕…使徒为什么让这样亲密的人生病，而没有为他得医治祷告？他为什么不施行他医病的恩赐（徒十九 11～12），治好提摩太的胃病，反倒教导他用自然的方法得医治？（提前五 23）这两个问题的答案乃是：保罗及其同工们在这段受苦的时期，是在里面生命的管治之下，不是在外面恩赐的能力之下。前者属于生命里的恩典，后者属于神奇能力中的恩赐。在

## WEEK 3 — DAY 3

### Morning Nourishment

2 Kings 13:14 Now when Elisha was ill with his illness by which he eventually died, Joash the king of Israel went down to him and wept over him and said, My father! My father!...

21... The people were burying a man... ; and they cast the man into the grave of Elisha. And as soon as the man touched the bones of Elisha, he came to life and stood up on his feet.

Elisha performed miracles of divine healing for others, but, in the will of God, he himself was not healed by a miracle (cf. 2 Tim. 4:20, footnote 2). (2 Kings 13:14, footnote 1)

Elisha was deceased in his body yet still ministered in the spirit to enliven one of the dead. Even the dead Elisha could enliven people. This is a picture of Christ in resurrection. Whoever touches Him is enlivened. Regeneration involves a spiritually dead person touching the dead and resurrected Christ and being enlivened (cf. John 5:25; Eph. 2:1-6a). (2 Kings 13:21, footnote 1)

### Today's Reading

After greeting Prisca and Aquila and the household of Onesiphorus (2 Tim. 4:19), Paul says, “Erastus remained in Corinth, and Trophimus I left at Miletus sick” [v. 20]... Why did the apostle leave such an intimate one in sickness without exercising healing prayer for him? Why did he not also execute his healing gift (Acts 19:11-12) to cure Timothy of his stomach illness rather than instruct him to take the natural way for healing (1 Tim. 5:23)? The answer to both questions is that both Paul and his co-workers were under the discipline of the inner life in this time of suffering rather than under the power of the outward gift. The former is of grace in life; the latter of gift in power—miraculous power. In the decline of the church and in

召会败落中，当人在为召会受苦时，能力的恩赐不像生命里的恩典那样需要。

照着新约，召会刚兴起时，神奇的恩赐也许有地位。但召会要抵挡败落或逼迫，神奇的恩赐或能力就不是非常有帮助。唯有我们要持定的永远生命是得胜的。借这生命我们才能抵挡败落和逼迫。

有些人也许认为保罗以常人的作法顾到提摩太和特罗非摩的疾病，仿佛是个不信者。圣经没有记载他祷告求医治，他也的确没有运用医病的恩赐。反之，他鼓励提摩太稍微用点酒，并且留特罗非摩在米利都。保罗以常人的作法照顾他的同工们。他没有作什么炫耀的事表演给人看。照样，在主的恢复里我们不该想要表演。我们必须强调永远的生命，借此我们就能抵挡试验、试炼、逼迫、攻击和反对。坚固的根基立住了。这样立住不在于神迹，乃在于那在我们里面作恩典的永远生命。

保罗嘱咐提摩太要赶紧在冬天以前来，并转达与他同在的众弟兄的问安以后，就总结说，“愿主与你的灵同在。愿恩典与你们同在。”（提后四 22）这里我们看见，保罗用他写提摩太后书的两个主要元素作总结：刚强的灵和神的恩典。提摩太后书这卷教导如何对抗召会堕落的书，有力地强调我们的灵。本书一开始就强调能力、爱并清明自守的灵已经赐给我们，借此我们能将神的恩赐，如火挑旺起来，并且按神的能力以及主分赐生命的恩典，与福音同受苦难（一 6～10）。到了结语，本书强调主与我们的灵同在，且以此祝福我们，使我们享受祂作恩典，以站住抵挡召会败落中那下坡的流，并借着祂内住的灵（14）和装备的话（三 16～17），完成神的经纶（提摩太后书生命读经，八三至八五页）。

参读：列王纪生命读经，第十三篇。

suffering for the church, the gift of power is not as much needed as the grace in life.

According to the New Testament, miraculous gifts may have a place when the church is first raised up. But for the church to withstand decline or persecution, miraculous gifts or powers are not very helpful. Only the eternal life on which we are to lay hold is prevailing. By this life we can withstand decline and persecution.

It may appear to some that in caring for Timothy's ailment and Trophimus's sickness in a human way Paul acted as if he were an unbeliever. There is no record that he prayed for healing, and he certainly did not exercise the gift of healing. Instead, he encouraged Timothy to take a little wine, and he left Trophimus at Miletus. Paul cared for his co-workers in a very human way. He did not do anything spectacular to make a display. In like manner, in the Lord's recovery we should not seek to make a show. Our emphasis must be on the eternal life by which we can withstand tests, trials, persecution, attack, and opposition. The firm foundation stands. This standing depends not on miracles, but on the eternal life which is the grace within us.

After charging Timothy to be diligent to come before winter and after sending him the greetings of all the brothers with him, Paul concludes, "The Lord be with your spirit. Grace be with you" (2 Tim. 4:22). Here we see that Paul concludes with two of the main elements of his composition of 2 Timothy: a strong spirit and the grace of God. The book of 2 Timothy, which gives instructions concerning how to confront the degradation of the church, strongly stresses our spirit. In the beginning it emphasizes that a strong, loving, and sound spirit has been given to us by which we can fan the gift of God into flame and suffer evil with the gospel according to the power of God and the Lord's life-imparting grace (1:6-10). In the conclusion this book blesses us with the emphasis on the Lord's being with our spirit that we may enjoy Him as grace to stand against the down current of the church's decline and carry out God's economy through His indwelling Spirit (1:14) and equipping word (3:16-17). (Life-study of 2 Timothy, pp. 71-72)

Further Reading: Life-study of 1 & 2 Kings, msg. 13

## 第三周■周四

### 晨兴喂养

出七 1 “耶和华对摩西说，你看，我使你在法老面前作神…”。

撒上二 35 “我要为自己立一个忠信的祭司；他必照我的心意而行。我要为他建立稳固的家；他必永远行在我的受膏者面前。”

耶十五 1 “…虽有摩西和撒母耳站在我面前代求，我也不转向这百姓。…”

在神与法老之间的冲突里，我们也能学到为神作工正确的路。正确的路不是劳苦努力，乃是代表祂。正如摩西为神所差，照样我们也都必须为神所差。

出埃及十一章三节说，“摩西这人在埃及地，在法老臣仆和百姓的眼中看为极大。”摩西没有争战，甚至没有努力工作。作为神的代表，他只是一再地来见法老。摩西不是凭自己来的。他每次来，都是作为奉神差遣者而来。不仅如此，他不凭自己对法老说话。他总是说神所吩咐他说的，让法老知道神对他的要求。因此，法老事实上不是听摩西说话，与摩西办交涉；他乃是听神说话，与神办交涉。摩西是神的大使，神所差遣的人。为神作工的路，乃是作神这样的代表（出埃及记生命读经，二八六至二八七页）。

### 信息选读

我愿提醒同工们，我们不需要这样努力。这不是说我们应该闲懒，乃是我们该花更多时间接触主。在我们的祷告中，不该这样多为工作祈求。反之，我们该祈求碰着主，认识祂的心意，摸着祂的感觉。我们需要停留在神面前，直到祂浸透我们全人。然

## WEEK 3 — DAY 4

### Morning Nourishment

Exo. 7:1 And Jehovah said to Moses, See, I have made you God to Pharaoh...

1 Sam. 2:35 And I will raise up for Myself a faithful priest, who will do according to what is in My heart and in My mind; and I will build him a sure house; and he will go before My anointed continually.

Jer. 15:1 ...Even if Moses and Samuel were to stand before Me, My soul would not turn toward this people...

In the conflicts between God and Pharaoh we also can learn the proper way to work for God. The proper way is not to labor or to endeavor, but to represent Him. Just as Moses was sent by God, so we also must be sent by Him.

Exodus 11:3 says, “The man Moses was very great in the land of Egypt, in the sight of Pharaoh’s servants and in the sight of the people.” Moses did not fight or even work hard. As God’s representative, he simply came to see Pharaoh again and again. Moses did not come on his own. Every time he came, he came as one sent by God. Furthermore, he did not speak to Pharaoh on his own. He always spoke what the Lord had told him to say, letting Pharaoh know what God required of him. Therefore, Pharaoh was actually not listening to Moses and dealing with him; he was listening to God and dealing with God. Moses was God’s ambassador, God’s sent one. The way to work for God is to be such a representative of God. (Life-study of Exodus, p. 245)

### Today’s Reading

I would remind the co-workers that there is no need for us to endeavor so much. This does not mean that we should be idle or lazy. It means that we should spend more time to contact the Lord. In our prayer, we should not pray so much for our work. Instead, we should pray to touch the Lord, to know His heart, and to sense His feeling. We need to stay in His presence

后我们将代表祂，祂要差遣我们。请记住，不在于那奔跑的，也不在于那定意的，只在于那施怜悯的神（罗九 16）。我们无须奔跑或定意。我们所需要的就是代表神，并作神所差遣的人。

使徒就是奉差遣的人，受他所代表之人的差遣。作为神所差遣的人，我们需要有把握，无论我们在哪里，我们都是神的代表。我们微不足道又极其软弱。事实上，我们什么都不是。然而我们代表神。作为神的代表，我们不说自己的话，也不作自己的工。我们是荆棘，而主是在荆棘中焚烧的火。火与荆棘是一。当我们在实际里，很难区别是荆棘还是火。这使我们想起保罗在林前六章十七节的话：“与主联合的，便是与主成为一灵。”为神作工正确的路，乃是我们有把握代表我们所爱、所事奉的那位。无论我们往哪里去，我们不是凭自己去，乃是与祂同去，并在祂里面去。

在出埃及记…我们看见顽梗的法老和神的代表摩西。借着法老，神使祂自己显为主宰的神；但在摩西身上，神得着一个代表祂并实行祂旨意的人。赞美主，我们没有一个人是法老，我们都是摩西，就是与主是一的人！在祂主宰的权柄和怜悯里，无论我们往哪里去，我们都与主同去，我们代表祂，并且我们执行祂的旨意。愿我们都为着神的主宰权柄敬拜祂，并为着祂的怜悯感谢祂！（出埃及记生命读经，二八七至二八八页）。

在撒母耳职事的末了，扫罗被兴起作以色列王时（撒上九 3～十 27），撒母耳达到了最高的地位；可以说，在全宇宙中只有一位在他之上，而这一位乃是神。甚至可以说，作为神的代表，撒母耳乃是代理的神。神定意要行动、作事，但祂需要一个代表。因此，撒母耳就成为申言者、祭司和士师。他是神的出口，也是神的行政。如此，他乃是在地上代理的神（撒母耳记生命读经，五四页）。

参读：列王纪生命读经，第十四篇；撒母耳记生命读经，第七篇。

until He saturates our being. Then we shall represent Him, and He will send us forth. Remember, it is not of him who runs nor of him who wills, but of God, the One who shows mercy (Rom. 9:16). There is no need for us to run or to will. Our need is to represent God and to be His sent ones.

An apostle is a sent one. He is sent by the person he represents. As God's sent ones, we need to have the assurance that wherever we may be, we are there as God's representatives. We are insignificant and very weak. Actually, we are nothing. But we represent God. As God's representatives, we do not speak our own words or carry out our own work. We are the bush, and the Lord is the fire burning in the midst of the bush. The fire and the bush are one. When we are in this reality, it is difficult to distinguish the bush from the fire. This reminds us of Paul's word in 1 Corinthians 6:17: "He who is joined to the Lord is one spirit." The proper way to work for God is to have the assurance that we represent the One whom we love and serve. Wherever we go, we go not by ourselves, but with Him and in Him.

In Exodus we see both the stubborn Pharaoh and Moses, God's representative. By Pharaoh God made Himself manifest as the sovereign God, but in Moses God had one to represent Him and to execute His will. Praise the Lord that none of us are Pharaoh but we all are Moses, those who are one with the Lord! In His sovereignty and mercy, wherever we go, we go with the Lord, we represent Him, and we execute His will. May we all worship the Lord for His sovereignty and thank Him for His mercy! (Life-study of Exodus, pp. 245-246)

At the end of his ministry, by the time that Saul was raised up to be the king in Israel (1 Sam. 9:3—10:27), Samuel had reached the highest position. We may say that in the whole universe, there was only one who was above him, and that one was God. We may even say that, as God's representative, Samuel was the acting God. God intended to move, to act, yet He needed a representative. Samuel thus became a prophet, a priest, and a judge. He was God's oracle and God's administration. As such, he was the acting God on earth. (Life-study of 1 & 2 Samuel, p. 43)

Further Reading: Life-study of 1 & 2 Kings, msg. 14; Life-study of 1 & 2 Samuel, msg. 7



## 第三周■周五

### 晨兴喂养

林后十一 2 “我以神的妒忌，妒忌你们，因为我曾把你们许配一个丈夫，要将一个贞洁的童女献给基督。”

徒二七 24 “保罗，不要害怕，你必站在该撒面前，看哪，与你同船的人，神都赐给你了。”

在〔往罗马的〕整个航程中，并…在米利大岛上〔参徒二七～二八〕，保罗的确是在灵里生活行事。他所过的生活，的确是那成为肉体、钉死十架、复活、升天的基督。保罗的生活实际上就是赐生命之灵的彰显。在他日常生活的每个景况中，保罗都是他所传扬这位基督的彰显。他传扬那成为肉体、钉十字架、复活、升天而成为赐生命之灵的基督；在米利大岛上，他就是活这样一位成为包罗万有之灵的基督。保罗后来在腓立比一章二十至二十一节上半所写的话指明了这一点：“这是照着我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大，因为在我，活着就是基督。”保罗只关心活基督并显大基督。…保罗活基督并显大这位成为赐生命之灵的基督。我们读路加对保罗生活的记载，就看见他所活的，乃是包罗万有的灵，就是那成为肉体、钉死十架、复活、升天、被神高举之基督的终极完成（使徒行传生命读经，七〇八至七〇九页）。

### 信息选读

在风暴的海上，主已经使保罗成为与他同船之人的主人（徒二七 24），也成为他们生命的保证人和安慰者（22～25）。〔然后〕在平安的陆地上，主进

## WEEK 3 — DAY 5

### Morning Nourishment

2 Cor. 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

Acts 27:24 ...Do not fear, Paul; you must stand before Caesar. And behold, God has granted you all those who are sailing with you.

Throughout the voyage and now on the island of Malta [cf. Acts 27—28] Paul certainly was walking in the Spirit. He surely lived a life that was the incarnated, crucified, resurrected, and ascended Christ. Paul's living was actually the expression of the life-giving Spirit. In every situation of his daily living, Paul was the expression of the very Christ he preached. He preached the incarnated, crucified, resurrected, and ascended Christ as the life-giving Spirit, and on the island of Malta he lived such a Christ as the all-inclusive Spirit. This is indicated by Paul's word, written later, in Philippians 1:20 and 21a: "According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death. For to me, to live is Christ... "Paul cared only to live Christ and to magnify Him... Paul lived Christ and magnified Him as the life-giving Spirit. As we read Luke's account of Paul's living, we see that his living was the all-inclusive Spirit as the consummation of the incarnated, crucified, resurrected, and God-exalted Christ. (Life-study of Acts, p. 616)

### Today's Reading

On the sea in the storm, the Lord had already made the apostle not only the owner of his fellow voyagers (Acts 27:24), but also their life-guarantee and comforter (vv. 22-25). Now on the land in peace, the Lord made him

一步使他不仅在迷信的人眼中成为神奇的吸引（二八3～6），也成为土人的医治者和喜乐（8～9）。

在使徒保罗漫长、不幸且受监禁的航程中，主保守他在祂的超越里，使他活出一种生活，远超忧虑的境域。这种生活是全然尊贵，有人性美德的最高标准，彰显最高超的神圣属性，与多年前主在地上所过的生活相似。这是耶稣在祂被神性所丰富的人性里，再次活在地球上！这是从前活在福音书里那奇妙、超绝、奥秘的神人，借着祂许多肢体中的一个，在使徒行传里继续活着！这是成为肉体、钉死十架、复活、被神高举之基督的活见证人！保罗在他的航程里活基督，并显大基督。

从罗马来的弟兄们热烈的欢迎，和在部丢利弟兄们爱心的关切（二八13～14），显出早期召会和使徒之间美丽的身体生活。这是在撒但所蒙蔽、人所居住的地上，属天国度生活的一部分。表面上，使徒是个在捆锁中的囚犯，进入撒但所霸占之帝国的黑暗首都；实际上，他是基督的大使，带着基督的权柄（弗六20，太二八18～19），在地上神的国中，有分于祂召会之身体生活里的另一部分。当他在撒但的帝国受到宗教的逼迫时，他在神的国中享受着召会生活。这对他是安慰，也是鼓励（使徒行传生命读经，七〇九至七一二页）。

保罗不但绝对为着主，他也完全与神是一。因为保罗与神是一，他答复问题的方式，是要叫哥林多人得着帮助，在每一种环境、光景和情况中与神是一。…保罗答复某些（关于婚姻的）问题时，遵守不发起任何事情或改变任何事情的原则。…我们若喜欢与神是一，并且实际的与祂是一，我们就不会发起任何改变，尤其是与婚姻生活有关的改变（哥林多前书生命读经，四四二页）。

参读：使徒行传生命读经，第七十一篇；哥林多前书生命读经，第四十三篇。

further not only a magical attraction in the eyes of the superstitious people (28:3-6), but also a healer and joy to the native people (vv. 8-9).

All during his long and unfortunate imprisonment-voyage, the Lord kept the apostle in His ascendancy and enabled him to live a life far beyond the realm of anxiety, but fully dignified with the highest standard of human virtues expressing the most excellent divine attributes, a life that resembled the one that He Himself had lived on earth years before. This was Jesus living again on the earth in His divinely enriched humanity! This was the wonderful, excellent, and mysterious God-man, who lived in the Gospels, continuing to live in Acts through one of His many members! This was a living witness of the incarnated, crucified, resurrected, and God-exalted Christ. Paul in his voyage lived and magnified Christ.

The warm welcome of the brothers from Rome and the loving care of those in Puteoli (vv. 13-14) show the beautiful Body life in the early days among the churches and the apostles. This life was a part of the heavenly kingdom life on the Satan-darkened and man-inhabited earth. Apparently, the apostle, as a prisoner in bonds, had entered the area of the dark capital of the Satan-usurped empire. Actually, as the ambassador of Christ with His authority (Eph. 6:20; Matt. 28:18-19), he had come into another part of the participation in His church's Body life in the kingdom of God on earth. While he was suffering the persecution of religion in the empire of Satan, he was enjoying the church life in the kingdom of God, which was a comfort and an encouragement to him. (Life-study of Acts, pp. 617-619)

Paul was not only absolute for the Lord, but he was also absolutely one with God. Because Paul was one with God, he answered the questions in such a way that the Corinthians would be helped to be one with Him in every circumstance, condition, and situation... In answering certain questions [related to marriage], Paul followed the principle of not initiating anything or changing anything. If we like to be one with God and are actually one with Him, we shall not initiate any change, especially change related to married life. (Life-study of 1 Corinthians, p. 371)

Further Reading: Life-study of Acts, msg. 71; Life-study of 1 Corinthians, msg. 43

## 第三周■周六

### 晨兴喂养

林前六 17 “但与主联合的，便是与主成为一灵。”

腓一 21 “因为在我，活着就是基督，死了就有益处。”

林后一 21 ~ 22 “然而那把我们同你们，坚固地联于基督，并且膏了我们的，就是神；祂既印了我们，又赐那灵在我们心里作质。”

申言者以利沙在他的职事里，作为神人（属神的人），行事如同神在地上的代表，如同代理的神。我们这些在基督里的信徒，也能如此（列王纪生命读经，一一四页）。

神一直在寻求一班活基督并与祂是一的人。这班人最终乃是召会。…召会乃是一个活基督，并与神是一的团体人。得着这班人，是神心头的愿望，也是祂在永远里定意要得着的。…在哥林多后书，保罗〔表明〕他自己和他的同工就是这样的人。所有的使徒都是与神是一并且活基督的人。因此，甚至在定意要到某地去这样微不足道的事上，保罗也不凭自己定意，而是凭基督并与基督一同定意。他没有一个意念是离开神，或是在神以外的。

因着神把他联于基督而膏了他，他就能与基督是一，与信实的神是一。…现今我们因着联于那受膏者，就能与复活的神是一，而过复活的生活（哥林多后书生命读经，二二至二三、二六页）。

### 信息选读

保罗在林前六章说到成为基督的肢体。成为基督的肢体是什么意思？这意思是说，我们是受膏者的

## WEEK 3 — DAY 6

### Morning Nourishment

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Phil. 1:21 For to me, to live is Christ and to die is gain.

2 Cor. 1:21-22 But the One who firmly attaches us with you unto Christ and has anointed us is God, He who has also sealed us and given the Spirit in our hearts as a pledge.

In his ministry Elisha the prophet, as the man of God, behaved himself as God's representative, as the acting God, on the earth. As believers in Christ, we can be the same. (Life-study of 1 & 2 Kings, pp. 93-94)

God is seeking a people who live Christ and who are one with Him. Such a people eventually become the church... The church is a collective people who live Christ and who are one with God. To have such a people is the desire of God's heart, and it is what He purposed to have in eternity... In 2 Corinthians Paul shows them that he himself and his co-workers were such persons. All the apostles were people who were one with God and were living Christ. Therefore, even in the insignificant matter of resolving to go to a certain place, Paul resolved not in himself, but in Christ and with Christ. He did not have any intention which was apart from God or separate from Him.

Because God anointed him by attaching him to Christ, he could be one with Christ and one with the faithful God... Now because we have been attached to the anointed One, we can be one with the God of resurrection and live a life of resurrection. (Life-study of 2 Corinthians, pp. 20-21, 23)

### Today's Reading

In 1 Corinthians 6 Paul speaks of being members of Christ. What does it mean to be a member of Christ? It means that we are part of the

一部分。膏含示印的意思。我们受膏的时候，这个膏就成了印。这样，我们便和别人有所分别。不仅如此，印也使我们有神形像。…印记就是形像。…神膏我们，就是印我们。膏把神圣的素质带到我们里面，正如橡皮图章把墨水的成分印在纸上一样。首先，神膏我们，把祂自己的素质加给我们，然后这膏就用神的素质印我们，使我们成为神的形像。

神把我们联于基督，产生三件事：（一）施膏，将神的元素分赐到我们里面；（二）盖印，使神圣的元素形成一种印记，彰显神的形像；（三）作质，给我们预尝，作我们对神全享的样品和保证。…因着我们已经受了膏，盖了印，并得着质，我们就能与信实的神是一，并且活基督（哥林多后书生命读经，二六至二八页）。

〔以色列人〕要取得美地，就必须在神的行动里与神完全配合。以色列人若看自己，就会说这是不可能的。但他们的能，乃在于独一的神；神需要祂的选民在祂执行祂经纶的行动上、在祂经纶大轮里行动的愿望上与祂合作。

这是成为肉体的原则，特别是为着毁灭撒但篡夺这地的权势。这就是说，为了让神从仇敌篡夺的手中重新得着这地，我们需要在成为肉体的原则里，与神完全合作、配合。我们需要在神的心愿和祂在地上的行动上与祂是一。今天神要拯救人，但要作这事，祂需要我们照着成为肉体的原则与祂是一（约书亚记生命读经，一二页）。

参读：约书亚记生命读经，第二篇；哥林多后书生命读经，第三篇。

anointed One. Anointing implies sealing. As we are under the anointing, the anointing becomes a sealing. In this way we become different from others. Furthermore, the seal causes us to bear the appearance of God... The seal is the image... When God anoints us, the anointing is the sealing. The anointing brings the divine essence into us, just as the rubber stamp applies the element of the ink to the paper. First God through the anointing adds the essence of Himself to us. Then this anointing seals us with the essence of God and makes us the image of God.

God's attaching us to Christ issues in three things: first, an anointing that imparts God's element into us; second, a sealing that forms the divine element into an impression to express God's image; and third, a pledging that gives us a foretaste as a sample and guarantee of the full taste of God... Because we have been anointed and sealed and have received the pledge, we can be one with the faithful God and live Christ. Now we are qualified and equipped to live the unchanging Christ. (Life-study of 2 Corinthians, pp. 23-25)

In order to take the good land, [the children of Israel] had to enter into a full coordination with God in His move. If the children of Israel had looked at themselves, they would have said that there was no possibility. But their possibility was the unique God, who needed His elect people to cooperate with Him in His move to carry out His economy, in His desire to move in His economy as the great wheel.

This is the principle of incarnation. In particular, this is the principle of incarnation for the destruction of the satanic power in its usurpation of the earth. This means that in order for God to regain the earth from the usurping hand of the enemy, we need to be in full cooperation and coordination with Him in the principle of incarnation. We need to be one with God in His heart's desire and in His move on earth. Today God wants to save people, but in order to do this, He needs us to be one with Him according to the principle of incarnation. (Life-study of Joshua, pp. 8-9)

Further Reading: Life-study of Joshua, msg. 2; Life-study of 2 Corinthians, msg. 3

## 第三周诗歌

356

### 与基督的联合 — 与祂合一

8 7 8 7 双 (美 475)

A 大调

4/4

1 · 1 1 1 | 3 · 2 2 1 1 | 2 · 2 2 2 | 4 · 3 3 2 |  
 一 与你合一, 永远之子, 因信与你成一灵,  
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 · 2 2 4 3 2 | 1 7 1 - |  
 得你包罗万有的死, 和非受造的生命。  
 2 · 2 2 2 | 2 · 1 1 7 7 | 3 · 3 3 3 | 4 · 3 3 2 |  
 与你合一, 蒙爱之子, 借恩成为你一部,  
 1 · 1 1 1 | 3 · 2 2 1 1 | 2 · 2 2 4 3 2 | 1 7 1 - ||  
 与你同为父的后嗣, 并作圣灵的房屋。

- |  |  |
|--|--|
| 二 与你合一, 化身之子,<br>因你诞生与你连枝,<br>与你合一, 受膏之子,<br>日复一日, 时复一时, | 作你奥秘的肢体,<br>与你一同客此地。<br>同得圣灵的能力,<br>与你合作不稍离。 |
| 三 与你合一, 被弃之子,<br>永远同你向罪而死,<br>与你合一, 复活之子,<br>因你更生, 同你更始, | 经过审判和咒诅,<br>并胜凶恶的阴府。<br>脱离坟墓的埋没,<br>靠你逐日结义果。 |
| 四 与你合一, 升天之子,<br>你的权柄我也掌执,<br>与你合一, 再来之子,<br>那时都要显你殊姿,   | 同登宝座来管治,<br>因我和你同位置。<br>同得荣耀同临世,<br>与你合一无已时。 |

## WEEK 3 — HYMN

### One with Thee, Thou Son eternal

Union with Christ — One with Him

475

1. One with Thee, Thou Son e - ter - nal, Joined by faith in spir - it one,  
 Share we in Thy death in - clu - sive And Thy life, O God the Son.  
 One with Thee, Thou Son be - lov - ed, Part of Thee be - come thru grace,  
 Heirs with Thee of our one Fath - er, We're Thy Spir - it's dwell - ing place.

- |  |   |
|--|---|
| 2. One with Thee, Thou Son incarnate,<br>Born with Thee, the Man of worth,<br>We, the members of Thy body,<br>Sojourn with Thee here on earth.<br>One with Thee, Thou Son anointed,<br>Sharing too the Spirit's power,<br>We in full cooperation<br>Labor with Thee hour by hour.  | 4. One with Thee, Thou Son ascended,<br>Seated with Thee on the throne,<br>Thine authority we share and<br>Rule with Thee, Thy rank our own.<br>One with Thee, Thou Son returning,<br>Glorified with Thee we'll be,<br>E'er to manifest Thy beauty,<br>One with Thee eternally. |
| 3. One with Thee, Thou Son forsaken,<br>Judgment and the curse we've passed;<br>We to sin are dead forever,<br>Hell beneath our feet is cast.<br>One with Thee in resurrection,<br>Death can never us oppress;<br>Live we in Thy new creation,<br>Bearing fruits of righteousness. |   |



## 第四周

### 所罗门辉煌的国 预表千年国时期基督的国

诗歌：764

读经：王上十1～24，诗七二1～8、11、17～19，启十一15，二十4、6

#### 【周一】

壹 所罗门辉煌的国，连同他在神丰厚祝福下的兴盛，预表千年国时期基督的国—王上四20～五18：

一 王上九至十章描绘所罗门在列国中荣耀的巅峰。

二 所罗门在以色列国中，因他这国的辉煌而得荣；这是在千年国里基督的预表—十1～24。

#### 【周二】

贰 基督第二次来时，要据有那已赐给祂作产业的地，并要在全地建立神的国，因而恢复神对地的权利—诗二四1：

一 诗篇二十四篇七至十节揭示得胜的基督在神永

## Week Four

### Solomon's Splendid Kingdom Typifying Christ's Kingdom in the Millennium

Hymns: 948

Scripture Reading: 1 Kings 10:1-24; Psa. 72:1-8, 11, 17-19; Rev. 11:15; 20:4, 6

#### §Day 1

**I. Solomon's splendid kingdom, with his prosperity under the rich blessing of God, is a type of Christ's kingdom in the millennium—1 Kings 4:20—5:18:**

A. Chapters 9 and 10 in 1 Kings portray the highest peak of Solomon's glory among the nations.

B. Solomon was glorified in the kingdom of Israel with the splendor of his kingdom; this is a prefigure of Christ in the millennium—vv. 1-24.

#### §Day 2

**II. At His second coming Christ will take possession of the earth, which has been given to Him as His possession, and will establish God's kingdom on the whole earth, thus recovering God's right over the earth—Psa. 24:1:**

A. Psalm 24:7-10 unveils the victorious Christ as the coming King in God's

远的国里作要来的王。

二 耶和華就是耶穌，耶穌就是成為肉體、釘十字架并復活的三一神，祂是剛強爭戰且得勝的一位—啟五 5。

三 祂要在復活里同祂的得勝者回來據有全地作祂的國—但二 34 ~ 35，七 13 ~ 14，珥三 11，啟十一 15，十九 13 ~ 14。

### 【周三】

叁 詩篇七十二篇論到作王的基督，由作王的所羅門所預表：

一 七十二篇實際上是論到所羅門王的詩篇；他預表基督是作王的一位—太十二 42：

1 基督作為大衛的孫子（兒子），繼承大衛的王位與國度—一 1，撒下七 12 ~ 13，路一 32 ~ 33。

2 基督在地上經過由大衛的苦難所預表受苦的生活之後，就升到諸天之上，如今在那里作王掌權，由所羅門所預表—林前十五 25，后十七 14。

二 在詩篇七十二篇，作王的基督由作王的所羅門（太一 1，二二 42）在亨通昌盛時所預表（王上九 ~ 十），如這詩篇的標題和第一節經文所指明的：

1 七十二篇后示基督作全地的王，諸王都要叩拜祂，萬國都要事奉祂—1 ~ 8、11 節。

2 七十二篇是一幅榮耀的圖畫，說出主恢復、據有并治理全地的情形—17 ~ 19 節。

3 由所羅門所預表的基督，將在復興時代的千年國里作王—后二十 4、6，太十九 28。

eternal kingdom.

B. Jehovah is Jesus, and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious—Rev. 5:5.

C. He is the One who will come back in His resurrection with His overcomers to possess the earth as His kingdom—Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

### §Day 3

**III. Psalm 72 is on the reigning Christ, typified by the reigning Solomon:**

A. Psalm 72 is actually a psalm on King Solomon, who is a type of Christ as the reigning One—Matt. 12:42:

1. Christ as the son of David is the One who inherits the throne and kingdom of David—1:1; 2 Sam. 7:12-13; Luke 1:32-33.

2. After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens, where He is now reigning as the King, typified by Solomon—1 Cor. 15:25; Rev. 17:14.

B. The reigning Christ is typified in Psalm 72 by the reigning Solomon (Matt. 1:1; 22:42) in his prosperous and flourishing time (1 Kings 9—10), as indicated by the title of this psalm and by the first verse:

1. Psalm 72 reveals Christ reigning over the earth, with all the kings bowing down to Him and all the nations serving Him—vv. 1-8, 11.

2. Psalm 72 is a glorious picture of what it will be like for the Lord to recover, possess, and reign over the whole earth—vv. 17-19.

3. The reign of Christ, typified by Solomon, will be in the millennium in the age of restoration—Rev. 20:4, 6; Matt. 19:28.



## 【周四】

肆 “世上的国，成了我主和祂基督的国，祂要作王，直到永永远远”——启十一 15:

- 一 基督的国是千年国，也是神的国——二十 4、6，太十六 28，十三 41、43。
- 二 这国是基督的国，也是神的国，就着这一面说，基督与神一同掌权；也可以说，基督作为神掌权——启十一 15。
- 三 基督回来执行对列国的审判之后，世上的国就成了基督的国——但七 13～14，二 44～45。
- 四 在启示录十一章十五节，主要作王，直到永永远远，指主要在千年国和新天新地作王，直到永远——二 5。
- 五 所有的得胜者要与基督一同作王一千年，所有得救的人将要在永世里作王，直到永永远远——二十 4、6，二 5。

## 【周五】

伍 主耶稣对付信徒、犹太人和列国（万民）以后，将要带进千年国——基督和神的国，在地上一千年——二十 4、6:

- 一 千年国指基督再来作王治理世界之后，新天新地之前的时间。
- 二 在千年国期间，列国都要归向基督——亚十四 16。

## §Day 4

**IV. “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever”—Rev. 11:15:**

- A. The kingdom of Christ is the millennium; it is also the kingdom of God—20:4, 6; Matt. 16:28; 13:41, 43.
- B. In the aspect of the kingdom as the kingdom of Christ and of God, Christ reigns with God; we may also say that Christ reigns as God—Rev. 11:15.
- C. The kingdom of the world becomes the kingdom of Christ at His coming back after He executes His judgment upon the nations—Dan. 7:13-14; 2:44-45.
- D. In Revelation 11:15 the Lord’s reigning forever and ever is the Lord’s reigning in the millennial kingdom and in the new heaven and new earth for eternity—22:5.
- E. All the overcomers will reign with Christ for a thousand years, and all the saved ones will reign forever and ever in eternity—20:4, 6; 22:5.

## §Day 5

**V. After the Lord Jesus deals with the believers, the Jews, and the nations, He will bring in the millennium—the kingdom of Christ and of God on earth for a thousand years—20:4, 6:**

- A. The millennium refers to the time after Christ comes again as King to rule the world and before the new heaven and new earth.
- B. During the millennium all the nations will come to Christ—Zech. 14:16.

三 旧约里有许多关于千年国的经文—诗二 6、8～9，赛二 2～5，十一 1～10，六五 20～25，亚八 20～23，十四 16～21。

四 在行传三章二十一节，“万物复兴的时候”指千年国：

- 1 这复兴不仅要影响人，也要影响整个宇宙—诸天、地、动物甚至树木。
- 2 一切因着人堕落而遭受咒诅的事物都要得着恢复—赛十一 6，三十 26。

五 千年国时代仍要被神用来作预备的时代：

- 1 在这时代，神要成全那些在召会时代未得成全的圣徒，使他们能有资格进入新耶路撒冷，作神永远的国。
- 2 在千年国时，神也要炼净复兴的列国，在新地上作百姓。

六 在神的儿子基督里的信徒已经重生进入神的国，今天是在召会生活中，活在神的国里；但并不是所有的信徒，乃是只有得胜者，将有分于千年国—约三 5、15～16，罗十四 17，启十二 10～11，二 26～27，三 21。

## 【周六】

陆 马太十六章二十八节至十七章五节所描述的，乃是在千年国里诸天之国实现的小影：

- 一 这小影的中心乃是得荣的耶稣，同祂在一起的有摩西和以利亚，代表旧约的得胜者，还有彼

C. In the Old Testament there are many verses concerning the millennial kingdom—Psa. 2:6, 8-9; Isa. 2:2-5; 11:1-10; 65:20-25; Zech. 8:20-23; 14:16-21.

D. In Acts 3:21 the times of the restoration of all things refers to the millennium:

1. This restoration will affect not only man but also the entire universe—the heavens, the earth, the animals, and even the trees.
2. Everything that was cursed through the fall of man will be restored—Isa. 11:6; 30:26.

E. The millennium will still be used by God as an age of preparation:

1. During this age God will perfect the saints who have not been perfected during the age of the church so that they may be qualified to enter into the New Jerusalem for God's eternal kingdom.
2. During the millennium God will also purify the restored nations to be the people on the new earth.

F. The believers in Christ the Son of God have been regenerated into the kingdom of God, and they are in the church life, living in the kingdom of God today, but not all believers, only the overcoming ones, will participate in the millennium—John 3:5, 15-16; Rom. 14:17; Rev. 12:10-11; 2:26-27; 3:21.

## §Day 6

**VI. What is described in Matthew 16:28—17:5 is a miniature of the manifestation of the kingdom of the heavens in the millennium:**

- A. The center of this miniature is the glorified Jesus, and with Him are Moses and Elijah, representing the Old Testament overcomers, and Peter, James,

得、雅各和约翰，代表新约的得胜者—1~3节。

二 彼得、雅各、约翰在山上与主耶稣一同预尝要来国度的实现—十六 28~十七 3。

三 主耶稣变化形像，意思就是祂的人性被祂的神性所浸透、饱和；这个变化形像就是祂的得荣耀—2节：

- 1 主耶稣的变化形像，照耀，就是祂在祂的国里来临；祂的变化形像在哪里，国度的来临也在哪里—可九 1~4，路九 27~31。
- 2 主耶稣的变化形像乃是祂所是的实化。
- 3 国度乃是主耶稣之实际的照耀；在祂的照耀之下就是在国度里—启二二 4~5。
- 4 在千年国里，得胜的信徒要与基督一同在国度光明的荣耀里：“那时，义人在他们父的国里，要发光如同太阳”—太十三 43 上与注 1，注 2。

and John, representing the New Testament overcomers—vv. 1-3.

B. On the mountain with the Lord Jesus, Peter, James, and John had a foretaste of the coming manifestation of the kingdom—16:28—17:3.

C. For the Lord Jesus to be transfigured means that His humanity was saturated and permeated with His divinity; this transfiguration was His glorification—v. 2:

1. The transfiguration, the shining, of the Lord Jesus was His coming in His kingdom; where His transfiguration is, there is the coming of the kingdom—Mark 9:1-4; Luke 9:27-31.
2. The transfiguration of the Lord Jesus was the realization of what He is.
3. The kingdom is the shining of the reality of the Lord Jesus; to be under His shining is to be in the kingdom—Rev. 22:4-5.
4. In the millennium the overcoming believers will be with Christ in the bright glory of the kingdom: “then the righteous will shine forth like the sun in the kingdom of their Father”—Matt. 13:43a and footnotes 1 and 2.



## 第四周■周一

### 晨兴喂养

王上四 20 “犹大人和以色列人众多，如同海边的沙那样多…”。

24 ~ 25 “所罗门管理…大河西边的诸王；他的四境尽都平安。所罗门在世的一切日子，从但到别是巴的犹大人和以色列人，都在自己的葡萄树下和无花果树下安然居住。”

王上九至十章描绘所罗门在列国中荣耀的巅峰。所罗门在以色列国中，因以色列国的辉煌而得荣。这是在千年国里基督的预表（圣经恢复本，王上九 1 注 1）。

基督这位大卫的儿子，乃是君王，比所罗门王更大。所罗门建造神的殿，并说智慧的话，外邦女王曾来见他（王上六 2，十 1 ~ 8）。…（这也）是基督的预表。祂建造召会作神的殿，并说智慧的话，寻求祂的外邦人都转向祂（太十二 42 注 1）。

### 信息选读

王上四章二十节至五章十八节记载所罗门在神丰厚祝福下的兴盛。所罗门辉煌的国，预表千年国时期基督的国。在千年国期间，列国都要归向基督。

（所罗门）的民犹大人和以色列人都繁增，享受平安、富足、快乐的生活。四章二十节告诉我们，犹大人和以色列人众多，如同海边的沙那样多，都吃喝快乐。二十五节继续说，所罗门在世的日子，“从但到别是巴的犹大人和以色列人，都在自己的葡萄树下和无花果树下安然居住。”

## WEEK 4 — DAY 1

### Morning Nourishment

1 Kings 4:20 Judah and Israel were as numerous as the sand that is by the sea in multitude...

24-25 For [Solomon] had dominion... over all the kings west of the River; and he had peace on all sides around him. And Judah and Israel dwelt securely, every man under his vine and under his fig tree, from Dan to Beer-sheba, throughout all Solomon's days.

First Kings 9 and 10 portray the highest peak of Solomon's glory among the nations. Solomon was glorified in the kingdom of Israel with the splendor of that kingdom. This is a prefigure of Christ in the millennium. (1 Kings 9:1, footnote 1)

Christ, as the Son of David, as the King, is more than Solomon the king. Solomon built the temple of God and spoke the word of wisdom. To him the Gentile queen came (1 Kings 6:2; 10:1-8). This too was a type of Christ, who is building the church, making it the temple of God, and is speaking the word of wisdom. To Him the Gentile seekers turn. (Matt. 12:42, footnote 1)

### Today's Reading

In 1 Kings 4:20—5:18 we have an account of Solomon's prosperity under the rich blessing of God. Solomon's splendid kingdom was a type of Christ's kingdom in the millennium. During the millennium all the nations will come to Christ.

His people Judah and Israel were increasing and enjoying a life of peace, riches, and pleasure. Verse 20 of chapter 4 tells us that Judah and Israel were as numerous as the sand that is by the sea in multitude, eating, drinking, and rejoicing. Verse 25 goes on to say that throughout Solomon's days Judah and Israel dwelt securely, "every man under his vine and under his fig tree, from Dan to Beer-sheba."

所罗门统管的范围，从幼发拉底大河延伸到非利士人之地（在地中海岸），直到埃及的边界，这应验了神向祂选民以色列的应许（创十五 18，出二三 31，申十一 24）；并且列国都向他进贡（王上四 21、24）。这是百姓尊敬所罗门并接纳他的积极因素。

（然而）无论神为所罗门作了多少，赐给他多少，所罗门没有神自己作到他里面。但我们有神在基督里作到我们里面，使我们在生命和性情上与神一样。我们外面也许没有所罗门所有的（那不过是预表），但我们里面有实际—神在基督里已将祂自己作到我们里面。我们也许认为自己微不足道，却有神在基督里作到我们里面。我们是从神生的，成为神的儿女，神的种类，是神家的人，在生命和性情上（但不在神格上）成为神。

我们在基督里的信徒，是宇宙中最大的人物。我们已将神接受到里面，而祂正不断地将祂自己作到我们的构成里，使我们在生命和性情上（但不在神格上）成为神。照着罗马五章十七节，我们是在我们所接受的生命中作王。我们要作今日的得胜者，就必须在生命中作王。若不然，我们就会失去对基督之享受拔尖的一分，并要在来世受主惩治。我们迟早都必须成熟。我们若在今世成熟，就要在今世在生命中作王，并要在来世与基督一同作王，管理列国。我们来看王上九至十一章所启示关于所罗门的作王时，需要记住这点。

耶和華悅納所羅門的禱告，並應許堅立他的國位，直到永遠（九 1～9）。這裡我們看見，使所羅門興盛的乃是神。…所羅門借着神所給的恩賜（神所賜的智慧），對神所賜美地的享受達到最高水平（列王紀生命讀經，二七至二八、三一、五一至五二、五七頁）。

參讀：列王紀生命讀經，第七篇。

Solomon's dominion extended from the great river Euphrates to the land of the Philistines (at the seashore of the Mediterranean) and to the border of Egypt as the fulfillment of the promise of God to His elect Israel (Gen. 15:18; Exo. 23:31; Deut. 11:24), and all the nations brought tribute to him (1 Kings 4:21, 24). This was a positive factor for the people to regard Solomon and accept him.

[Yet] no matter how much God did for Solomon and how much He gave him, Solomon did not have God Himself wrought into him. But we have God in Christ wrought into us that we might be the same as God in life and in nature. We may not have what Solomon had outwardly as a type, but within us there is a reality—the very God in Christ who has wrought Himself into our being. We may regard ourselves as insignificant, but we have God in Christ wrought into us. As those who have been born of God to be God's children, God's kind, members of God's family, we have become God in life and in nature (but not in the Godhead).

We, the believers in Christ, are the greatest people in the universe. We have received God into us, and He is continuously working Himself into our constitution to make us God in life and in nature (but not in the Godhead). According to Romans 5:17, we reign in the life which we have received. To be today's overcomers we must reign as kings in life. If we do not, we will lose the top portion of the enjoyment of Christ and will be chastised by the Lord in the coming age. We all have to mature sooner or later. If we mature in this age, we will reign as kings in life in this age and will be the co-kings with Christ in the next age to rule over the nations. We need to keep this in mind as we consider what is revealed in 1 Kings 9—11 regarding the reign of Solomon.

Jehovah accepted Solomon's prayer [8:22-53] and promised him that He would establish his throne forever (9:1-9). Here we see that it was God who made Solomon prosperous. Solomon's enjoyment of the God-given good land reached the highest level through his God-given gift [of wisdom]. (Life-study of 1 & 2 Kings, pp. 21-22, 24-25, 43, 47)

Further Reading: Life-study of 1 & 2 Kings, msg. 7

## 第四周■周二

### 晨兴喂养

诗二四 1 “地和其中所充满的，世界和住在其间的，都属耶和华。”

7~8 “众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。那荣耀的王是谁呢？就是刚强大能的耶和华，在争战中有大能的耶和华！”

在诗篇二十二篇，基督是救赎主和使人重生者，在二十三篇祂是牧者，在二十四篇祂是王，要借着召会，祂的身体，就是祂所救赎并重生、今天正在牧养的人，得回全地。基督第二次来时，要据有那已赐给祂作产业（二 8）的地（启十 1~2），并要在全地建立神的国（但二 34~35，启十一 15），因而恢复神对那被祂仇敌撒但所篡夺之地的权利（圣经恢复本，诗二四 1 注 1）。

### 信息选读

诗篇二十四篇启示基督在神的国里作王。那是在来世。…在一至二节我们看见，大卫领悟地和其中所充满的，世界和住在其间的，就是神奠定在海上，坚立在江河之上的，乃是神的国。

七至十节…给我们看见，得胜的基督在神永远的国里作要来的王。…众城门是列国的城门，门户是百姓的家门，永久指明恒切地等候并期待（腓三 20，林前一 7）。这指明地上的人一直等候并期待基督再来。哈该书二章七节告诉我们，基督是万国所羡慕的。一般说来，万国都在期待基督来临，但基督不会照着我们的观念很快就来；因此，我们需

## WEEK 4 — DAY 2

### Morning Nourishment

Psa. 24:1 The earth is Jehovah's, and its fullness, the habitable land and those who dwell in it.

7-8 Lift up your heads, O gates; and be lifted up, O long enduring doors; and the King of glory will come in. Who is the King of glory? Jehovah strong and mighty! Jehovah mighty in battle!

In Psalm 22 Christ is the Redeemer and the Regenerator, in Psalm 23 He is the Shepherd, and in Psalm 24 He is the King who will regain the entire earth through the church, His Body, the people whom He has redeemed and regenerated and is shepherding today. At His second coming Christ will take possession of the earth (Rev. 10:1-2), which has been given to Him as His possession (Psa. 2:8), and will establish God's kingdom on the whole earth (Dan. 2:34-35; Rev. 11:15), thus recovering God's right over the earth, which has been usurped by His enemy, Satan. (Psa. 24:1, footnote 1)

### Today's Reading

Psalm 24 reveals Christ as the King in God's kingdom. This will be in the coming age. In Psalm 24:1-2 we see the realization of the earth and the fullness thereof, and the habitable land and those who dwell in it, founded by God upon the seas and established by Him upon the streams, as God's kingdom.

Verses 7-10... show us the victorious Christ as the coming King in God's eternal kingdom... [In verse 7] the gates are of the cities of the nations. The doors are of the houses of the people. The long enduring doors indicate waiting and expecting with long endurance (Phil. 3:20; 1 Cor. 1:7). This indicates that the people of the earth have been waiting and expecting Christ's second coming. In Haggai 2:7 we are told that Christ is the desire of all the nations. All the nations, in a general way, are expecting Christ to come,

要恒切地等候并期待祂的来临。…因着我们必须恒切地等候祂的来临，我们很容易就垂头丧气。…我们若期待我们所亲爱的人来，而他却不来，我们就会垂头丧气。但我们若接到他的电话，告诉我们他要来，我们就会抬起头来；那就是说，我们会受鼓励，期待他的来临。

我们必须抬起头来，因为荣耀的王将要进来（诗二四7、9，路二一27，太二五31）。我们必须预备好欢迎祂。诗篇二十四篇八节问：“那荣耀的王是谁呢？”荣耀的王就是“刚强大能的耶和華，在争战中有大能的耶和華”。耶和華就是耶穌，耶穌就是三一神在复活里的具体化身。祂是刚强争战且得胜的一位。

九节说，“众城门哪，你们要抬起头来；永久的门户啊，你们要把头抬起；荣耀的王将要进来。”七节说，“你们要被举起，”…被举起，意思是我们仍软弱，需要人推动我们。但（九节说）把头抬起，意思是我们比较刚强了，我们能自己把头抬起来。

二十三篇启示基督在祂的复活里作牧者；二十四篇启示基督在神的国里作王。阿利路亚，牧养的基督！阿利路亚，作王的基督！阿利路亚，我们的基督今天我们的牧者，将来是我们的王！（诗篇生命读经，一八三至一八五页）。

荣耀的王是万军之耶和華，就是终极完成的三一神具体化身在得胜且要来的基督里（诗二四7～10，路二一27，太二五31）。耶和華就是耶穌（太一21与注），耶穌就是成为肉体、钉十字架并复活的三一神，祂是刚强争战且得胜的一位（启五5）；祂要在复活里同祂的得胜者回来据有全地作祂的国（但二34～35，七13～14，珥三11，启十一15，十九13～14）（圣经恢复本，诗二四7注4）。

参读：诗篇生命读经，第十一篇；诗篇中所启示并预表的基督与召会，第五章。

but Christ would not come that quickly according to our human concept. Thus, we need to wait and expect His coming with long endurance. Because we must wait for His coming with long endurance, we have a tendency to drop our heads in discouragement... But if we received a phone call from [someone dear to us], telling us that he is coming, we would lift up our heads, that is, we would be encouraged to expect his coming.

We have to lift up our heads, because the King of glory will come in (Psa. 24:7, 9; Luke 21:27; Matt. 25:31). We must get ready to welcome Him. Psalm 24:8 asks, "Who is the King of glory?" The King of glory is "Jehovah strong and mighty! / Jehovah mighty in battle!" Jehovah is Jesus, and Jesus is the embodiment of the Triune God in resurrection. He is the One who is strong in fighting and victorious.

Verse 9 says, "Lift up your heads, O gates; / And lift up, O long enduring doors; / And the King of glory will come in." Verse 7 says, "Be lifted up"... To be lifted up means that we are still weak, needing someone to move us. But to lift up [in verse 9] means we have become stronger. We can act to lift up ourselves.

Psalm 23 reveals Christ as the Shepherd in His resurrection, and... Psalm 24 reveals Christ as the King in God's kingdom. Hallelujah for the shepherding Christ, and Hallelujah for the reigning Christ! Hallelujah for our Christ being our Shepherd today and our King in the future! (Life-study of the Psalms, pp. 148-150)

The King of glory is Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ (Psa. 24:7-10; Luke 21:27; Matt. 25:31). Jehovah is Jesus (Matt. 1:21 and footnote), and Jesus is the incarnated, crucified, and resurrected Triune God, who is strong in fighting and is victorious (Rev. 5:5). He is the One who will come back in His resurrection with His overcomers to possess the entire earth as His kingdom (Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14). (Psa. 24:7, footnote 4)

Further Reading: Life-study of the Psalms, msg. 11; CWWL, 1969, vol. 3," Christ and the Church Revealed and Typified in the Psalms," ch. 5



## 第四周■周三

### 晨兴喂养

太一 1 “耶稣基督，大卫的子孙，亚伯拉罕子孙的家谱。”

路一 32 ~ 33 “祂要为大，称为至高者的儿子，主神要把祂祖大卫的宝座给祂，祂要作雅各家的王，直到永远，祂的国也没有穷尽。”

有基督作其君王的国，乃是由亚伯拉罕肉身的后裔，和他信心的后裔所组成的。因此马太所记基督的家谱，始于蒙召族类之父亚伯拉罕，而不始于受造族类之父亚当。神的国不是以亚当受造的族类建立的，乃是以亚伯拉罕蒙召的族类建立的，其中包括真以色列人（罗九 6 ~ 8）和在基督里的信徒（加三 7、9、29）（圣经恢复本，太一 1 注 1）。

所罗门预表基督是大卫的儿子，继承大卫的王位与国度（撒下七 12 ~ 13，路一 32 ~ 33）。就预表基督而言，所罗门主要作了两件事：在国度里建造神的殿（王上六 2），并说智慧的话（十 23 ~ 24，太十二 42）。基督应验了这预表，在神的国里建造神实际的殿，就是召会，并说智慧的话（太一 1 注 3）。

### 信息选读

诗篇六十九篇论到受苦的基督，由受苦的大卫所预表；七十二篇论到作王的基督，由作王的所罗门所预表。…基督在地上经过由大卫的苦难所预表受苦的生活之后，就升到诸天之上，如今在那里作王掌权，由所罗门所预表（圣经恢复本，诗六九 1 注 1）。

## WEEK 4 — DAY 3

### Morning Nourishment

Matt. 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

Luke 1:32-33 He will be great and will be called Son of the Most High; and the Lord God will give to Him the throne of David His father, and He will reign over the house of Jacob forever, and of His kingdom there will be no end.

The kingdom, of which Christ is the King, is composed of Abraham's descendants, including both his descendants in the flesh and those in faith. Hence, the genealogy of Christ in Matthew begins with Abraham, the father of the called race, not with Adam, the father of the created race. God's kingdom is not built with the created race of Adam but with the called race of Abraham, which includes both the real Israelites (Rom. 9:6-8) and the believers in Christ (Gal. 3:7, 9, 29). (Matt. 1:1, footnote 1)

Solomon is a type of Christ as the son of David, the One who inherits the throne and kingdom of David (2 Sam. 7:12-13; Luke 1:32-33). Solomon, as a type of Christ, did mainly two things: he built the temple of God in the kingdom (1 Kings 6:2) and spoke the word of wisdom (1 Kings 10:23-24; Matt. 12:42). Christ, in fulfilling this type, is now building the real temple of God, the church, in the kingdom of God and has spoken the word of wisdom. (Matt. 1:1, footnote 3)

### Today's Reading

Psalm 69 is on the suffering Christ, typified by the suffering David, and Psalm 72 is on the reigning Christ, typified by the reigning Solomon... After His life of suffering on earth, typified by the sufferings of David, Christ ascended to the heavens, where He is now reigning as the King, typified by Solomon. (Psa. 69:1, footnote 1)

在诗篇七十二篇，作王的基督由作王的所罗门，就是大卫的儿子（太一1，二二42），在亨通昌盛时所预表。诗篇七十二篇的标题：“所罗门的诗”，以及一节：“神啊，求你将你的判断赐给王，将你的公义赐给王的儿子”，指明这点（诗篇生命读经，四一九至四二〇页）。

诗篇七十二篇告诉我们，基督要如何在全地作王，圣徒们要如何与祂一同得荣并蒙福。首先我们看见，祂要以公义、公平作王，借此要引进平安（1～5）。当基督回来时，祂要作王，以公义、公平治理全地。因此，地要满了平安。今天人常常说到平安，但在基督回来以前，不会有平安。在祂的治理之下，真正的平安才会开始作王。

其次，这篇诗说出基督在祂的治理中，就像雨滋润地；所以圣徒要发旺。“祂必降临，像雨降在已割的草地上，如甘霖浇灌大地。在祂的日子义人要发旺，大有平安，直到月亮不存。祂要执掌权柄，从这海直到那海，从大河直到地极。住在荒野的，必在祂面前下拜，祂的仇敌必要舔土。…诸王都要叩拜祂；万国都要事奉祂。”（6～11）甚至在基督回来审判的时候，祂要像雨降在已割的草地上，如甘霖浇灌大地。这是基督得着地的方法！祂得着地是借祂的滋润，不是借争战，不是借定罪，不是借审判。赞美主！

七十二篇给我们一幅荣耀的图画，说出主恢复、据有并治理这地的情形。“独行奇事的耶和華神，以色列的神，是当受颂赞的；祂荣耀的名也当受颂赞，直到永远；愿祂的荣耀充满全地。阿们，阿们。”（18～19）（李常受文集一九六九年第三册，一四四至一四五、一四七页）

参读：诗篇生命读经，第二十九篇；诗篇中所启示并预表的基督与召会，第十一章。

The reigning Christ is typified in Psalm 72 by the reigning Solomon, the son of David (Matt. 1:1; 22:42), in his prosperous and flourishing time. This is indicated by the title of this psalm, “Of Solomon,” and by the first verse: “O God, give Your judgments to the king, / And Your righteousness to the son of the king.” (Life-study of the Psalms, p. 343)

Psalm 72 tells us how Christ shall reign over the whole earth and how the saints will be glorified and blessed with Him. First, we see that He will reign with righteousness and justice, by which peace will be ushered in (vv. 1-5). When Christ returns, He will be the King, ruling over the entire earth with righteousness and justice. Hence, the earth will be full of peace. People today speak much about peace, but there will be no peace until Christ returns. Under His rule, real peace will begin its reign.

Second, this psalm presents Christ in His rule like rain watering the earth; so the saints will flourish. “He will drop like rain upon mown grass, / Like abundant showers dripping on the earth. / In His days the righteous will flourish, / And there will be an abundance of peace / Until the moon is no more. / And He will have dominion from sea to sea / And from the River unto the ends of the earth. / The desert dwellers will bow down before Him, / And His enemies will lick the dust. /... And all the kings will bow down before Him; / All the nations will serve Him” (vv. 6-11). Even at the time when Christ returns for judgment, He will be like rain upon mown grass, like abundant showers dripping on the earth. This is the way Christ gains the earth. He gains it by His watering, not by fighting, not by condemning, not by judging. Praise the Lord!

Psalm 72 gives a glorious picture of what it will be like for the Lord to recover, possess, and reign over the earth. “Blessed be Jehovah God, the God of Israel, / Who alone does wondrous deeds; / And blessed be His glorious name forever; / And may His glory fill the whole earth. / Amen and Amen” (vv. 18-19). (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” pp. 107, 109)

Further Reading: Life-study of the Psalms, msg. 29; CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 11

## 第四周■周四

### 晨兴喂养

启十一 15 “第七位天使吹号，天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

二十 6 “在头一次复活有分的有福了，圣别了，第二次的死在他们身上没有权柄；他们还要作神和基督的祭司，并要与基督一同作王一千年。”

基督回来审判列国之后，世上的国就成了基督的国（但七 13～14，二 44～45）（圣经恢复本，启十一 15 注 3）。

主要作王，直到永永远远（启十一 15），指主要在千年国和新天新地作王，直到永远（二二 5）。这指明第七号包括新天新地同新耶路撒冷（启十一 15 注 4）。

### 信息选读

以弗所五章五节说到基督和神的国。基督的国是千年国（启二十四、6，太十六 28），也是神的国（十三 41、43）。信徒已经重生进入神的国（约三 5），今天是在召会生活中，活在神的国里（罗十四 17）。并不是所有的信徒，都能有分于千年国；只有得胜的才能有分。凡是污秽、失败的，来世在基督和神的国，即千年国里都得不到基业。

在国度是基督和神的国这一面，基督与神一同掌权。也可以说，基督作为神掌权。所以，这是基督的国，同时也是神的国。

## WEEK 4 — DAY 4

### Morning Nourishment

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.

20:6 Blessed and holy is he who has part in the first resurrection; over these the second death has no authority, but they will be priests of God and of Christ and will reign with Him for a thousand years.

The kingdom of the world becomes the kingdom of Christ at His coming back after He executes His judgment upon the nations (Dan. 7:13-14; 2:44-45). (Rev. 11:15, footnote 3)

The Lord's reigning forever and ever [v. 15] is the Lord's reigning in the millennial kingdom and in the new heaven and new earth for eternity (22:5). This indicates that the seventh trumpet includes the new heaven and new earth with the New Jerusalem. (Rev. 11:15, footnote 4)

### Today's Reading

Ephesians 5:5 speaks of the kingdom of Christ and of God. The kingdom of Christ is the millennium (Rev. 20:4, 6; Matt. 16:28); it is also the kingdom of God (Matt. 13:41, 43). The believers have been regenerated into the kingdom of God (John 3:5) and are, in the church life, living in the kingdom of God today (Rom. 14:17). Not all believers will participate in the millennium; only the overcoming ones will. The unclean, defeated ones will have no inheritance in the kingdom of Christ and of God in the coming age.

In the aspect of the kingdom as the kingdom of Christ and of God, Christ reigns with God. We may also say that Christ reigns as God. Hence, it is the kingdom of Christ and at the same time also the kingdom of God.

彼后一章十一节说到“进入我们主和救主耶稣基督永远的国”。这里永远的国，指所赐给我们主和救主耶稣基督之神的国（但七 13～14），就是要在祂回来时显现的（路十九 11～12）。这国要作赏赐，赐给那些追求在祂生命里长大以致成熟，并发展祂性情之美德的忠信信徒，使他们在千年国时能有分于祂在神荣耀里的君王职分（提后二 12，启二十四、6）。这样进入主永远的国，与进入神永远的荣耀有关；这荣耀就是祂在基督里呼召我们所到达的（彼前五 10，帖前二 12）。

基督和神的国，我主和祂基督的国，以及我们主和救主耶稣基督永远的国—这三者都是国度的同一面，这一面论到基督与神国的关系。基督已经借着祂的死，用祂的血救赎了召会，使其在召会时代成为神的国（罗十四 17），并在千年国时成为我主和祂基督的国（启十一 15）。这我主和祂基督的国，要成为我们主和救主耶稣基督永远的国（彼后一 11），主要在其中作王，直到永永远远。

基督和神的国，我主和祂基督的国，以及我们主和救主耶稣基督永远的国，包括来世的千年国，与永世的新天新地，不包括召会时代。为这缘故，国度的这一面对神而言不像神爱子的国那样可喜悦；因为国度的这一面，主要的是指神的权柄。

基督和神的国，…是基督从神所得着，并借基督的来临所带进的国（路十九 12、15 上，但七 13～14，二 34～35、44，来一 8）（新约总论第八册，四一至四三页）。

参读：启示录生命读经，第五十六篇；新约总论，第一百五十九、一百八十六、二百二十八、二百四十四篇；真理课程四级卷一，第十二课。

Second Peter 1:11 speaks of “the entrance into the eternal kingdom of our Lord and Savior Jesus Christ.” The eternal kingdom here refers to the kingdom of God given to our Lord and Savior Jesus Christ (Dan. 7:13-14), which will be manifested at His coming back (Luke 19:11-12). It will be a reward to His faithful believers, who pursue the growth in His life unto maturity and the development of the virtues of His nature so that they may participate, in the millennium, in His kingship in God’s glory (2 Tim. 2:12; Rev. 20:4, 6). To enter thus into the eternal kingdom of the Lord is related to the entrance into God’s eternal glory, to which He has called us in Christ (1 Pet. 5:10; 1 Thes. 2:12).

The kingdom of Christ and of God, the kingdom of our Lord and of His Christ, and the eternal kingdom of our Lord and Savior Jesus Christ—all three are the same one aspect of the kingdom, the aspect which concerns Christ’s relationship with the kingdom of God. Christ has redeemed the church with His blood through His death that it may become the kingdom of God in the church (Rom. 14:17) and the kingdom of our Lord and of His Christ in the millennium (Rev. 11:15). This kingdom of our Lord and of His Christ will become the eternal kingdom of our Lord and Savior Jesus Christ in which He shall reign forever and ever (Rev. 11:15).

The kingdom of Christ and of God, the kingdom of our Lord and of His Christ, and the eternal kingdom of our Lord and Savior Jesus Christ comprise the millennium in the coming age and the new heaven and new earth in eternity; they do not comprise the church age. For this reason, this aspect of the kingdom is not as much a delight to God as the kingdom of the Son of His love, because this aspect of the kingdom refers mainly to God’s authority.

The kingdom of Christ and of God... is the kingdom received by Christ from God and brought back by Christ’s coming (Luke 19:12, 15a; Dan. 7:13-14; 2:34-35, 44; Heb. 1:8). (The Conclusion of the New Testament, pp. 2584-2586)

Further Reading: Life-study of Revelation, msg. 56; The Conclusion of the New Testament, msgs. 159, 186, 228, 244; Truth Lessons—Level Four, vol. 1, lsn. 12

## 第四周■周五

### 晨兴喂养

亚十四 16 “所有前来攻击耶路撒冷的列国中余剩的人，必年年上来敬拜大君王万军之耶和华，并守住棚节。”

八 22 “必有多族的人和强国的民来到耶路撒冷，寻求万军之耶和华，恳求耶和华的恩。”

在主对付信徒、犹太人和万民，并清理一切消极事物以后，祂将要带进千年国。…千年国指基督再来作王治理世界之后，新天新地之前的时间，为时一千年。旧约里有许多关于千年国的经文（诗二 6、8～9，赛二 2～5，十一 1～10，六五 20～25，三十 26，亚八 20～23，诗七二 1～17，赛四 2～6，九 7，十二 1～5，十六 5，三二 1～2，四十 9～11，六一 4～9，亚十四 16～21）。新约在启示录二十章四节、六节说到与基督一同作王一千年，就是指千年国（真理课程四级卷二，二九八页）。

### 信息选读

千年国要带进万物复兴（徒三 21）。…这复兴不仅影响人，也影响整个受造之物—诸天、地、动物甚至树木。一切因着人堕落而遭受咒诅的事物都要得恢复。在以赛亚书、撒迦利亚书和诗篇里，有许多关于千年国带进复兴的预言。以赛亚三十三章二十六节说，“当耶和华缠裹祂百姓的伤口、医治祂民受祂击打之伤的日子，月光必像日光，日光必加七倍，像七日的光一样。”这指明天上的日、月要恢复到原初的情形。此外，一切受造之物也都要恢复到原初的光景。兽类和畜类要恢复到一个

## WEEK 4 — DAY 5

### Morning Nourishment

Zech. 14:16 And everyone left from all the nations that went forth against Jerusalem will go up from year to year to worship the King, Jehovah of hosts, and to keep the Feast of Tabernacles.

8:22 Indeed, many peoples and strong nations will come to seek Jehovah of hosts in Jerusalem and to entreat the favor of Jehovah.

After the Lord deals with the believers, the Jews, the nations, and Antichrist with his followers, He will bring in the millennial kingdom... The millennium refers to the time between Christ's second coming as a King to rule the earth and the new heaven and new earth. This time will last for one thousand years. There are many verses in the Old Testament concerning the millennial kingdom (Psa. 2:6, 8-9; Isa. 2:2-5; 11:1-10; 65:20-25; 30:26; Zech. 8:20-23; Psa. 72:1-17; Isa. 4:2-6; 9:7; 12:1-5; 16:5; 32:1-2; 40:9-11; 61:4-9; Zech. 14:16-21). In the New Testament, the millennium is referred to in Revelation 20:4 and 6. These verses speak of those who reign with Christ for a thousand years. (Truth Lessons—Level Four, vol. 2, p. 254)

### Today's Reading

The millennium will bring in “the restoration of all things” [Acts 3:21]... The restoration will affect not only man but also the entire old creation— heaven, earth, the animals, and even the trees. Everything that was cursed through the fall of man will be restored. There are many prophecies in Isaiah, Zechariah, and the Psalms regarding the millennium bringing in restoration. Isaiah 30:26 says, “The light of the moon will be like the light of the sun, / And the light of the sun will be sevenfold, like the light of seven days, / On the day when Jehovah binds up the breach of His people / And heals the wound left from His stroke.” This indicates that the sun and the moon will be restored to their original condition. Furthermore, all creatures will be

地步，“豺狼必与绵羊羔同居，豹子必与山羊羔同卧。”（十一6）这不是神奇的，乃是正常、普通的。…基督再来时，一切都要得复兴，树木要发旺，花朵也要盛开。三十五章一至二节说，“旷野和干旱之地必然欢喜；沙漠也必欢腾，又像玫瑰开花。必开花繁盛，乐上加乐，而且欢呼。”不仅如此，“在旷野必有水发出，在沙漠必有河涌流。灼热的沙地要变为水池，干渴之地要变为水泉。”（6～7）并且，“在那里必有一条大道，一条路，称为圣别之路。”（8）（真理课程四级卷二，二九八至二九九页）

神用旧造预备祂所需要的三班人：召会的得胜者，在千年国时作君王；得救的以色列人，在千年国时作祭司；以及复兴的列国，在千年国时作百姓。在千年国时代，神要继续成全那些在召会时代，不愿与神够用的恩典合作，以得成全的信徒。因为他们没有得成全就死了，神就要在要来的千年国时代，就是仍在旧造里的时代，成全他们。

在千年国时代，神也要炼净复兴的列国。他们被炼净后，就有资格在新地上成为神的百姓，但不是成为神的众子。因此，千年国时代仍要被神用来作预备的时代。在这时代，神要成全那些在召会时代未得成全的圣徒，使他们能有资格进入新耶路撒冷，作神永远的国。在千年国时，神也要炼净复兴的列国，在新地上作百姓（新约总论第八册，五三页）。

参读：真理课程四级卷二，第三十九课；卷四，第五十八课；新约总论，第二百四十五篇。

restored to their original condition. The beast and the cattle will be restored to such an extent that “the wolf will dwell with the lamb; / And the leopard will lie down with the kid” (11:6). This will not be miraculous; rather, it will be normal and common... When Christ comes again, everything will be restored. The trees will flourish, and the flowers will blossom abundantly. According to 35:1-2, “The wilderness and the desert will be glad; / And the desert will exult and blossom / Like the rose. / It will blossom and blossom, / And even exult with exultation and a ringing shout.” Furthermore, “water will break forth in the wilderness, / And streams in the desert. / And the desert mirage will become a pool, / And the thirsty ground, springs of water” (vv. 6-7). Also, “a highway will be there, and a way, / And it will be called, The Way of Holiness” (v. 8). (Truth Lessons—Level Four, vol. 2, pp. 254-255)

The old creation is used by God to prepare the three kinds of people He needs: the church overcomers to be the kings in the millennium, the saved Israelites to be the priests in the millennium, and the restored nations to be the people in the millennium. During the dispensation of the millennium, God will continue to perfect the believers who were not willing to cooperate with God’s sufficient grace to be perfected during the church age. Because they have died without being perfected, God will perfect them in the coming age of the millennium, an age that will still be in the old creation.

During the age of the millennium, God will also purify the restored nations. After they have been purified, they will be qualified to become God’s people, but not His sons, in the new earth. Therefore, the millennial age will still be used by God as an age of preparation. During this age He will perfect the saints who have not been perfected during the age of the church so that they may be qualified to enter into the New Jerusalem for God’s eternal kingdom. During the millennium, God will also purify the restored nations to be the people on the new earth. (The Conclusion of the New Testament, pp. 2595-2596)

Further Reading: Truth Lessons—Level Four, vol. 2, lsn. 39; vol. 4, lsn. 58; The Conclusion of the New Testament, msg. 245

## 第四周■周六

### 晨兴喂养

太十六 28 “…站在这里的，有人还没有尝到死味，必看见人子在祂的国里来临。”

十七 2 “就在他们面前变了形像，脸面发光如日头，衣服变白如光。”

十三 43 “那时，义人在他们父的国里，要发光如同太阳。…”

主耶稣变化形像，意思就是祂的人性被祂的神性所浸透、饱和。…这个变化形像，就是祂的得荣耀，等于祂在祂国里的来临。…祂的变化形像在哪里，国度的来临也在哪里。国度的来临乃是主的得荣耀，主的变化形像；祂的得荣耀就是祂的人性被祂的神性所浸透。这就是变化形像的意义（马太福音生命读经，六五一至六五二页）。

### 信息选读

马太十七章三节说，“看哪，有摩西和以利亚向他们显现，同耶稣谈话。”摩西和以利亚代表要在国度实现里的旧约得胜者。他们二人显现在国度的来临里，也就是出现在国度的实现里。…在这国度实现的小影里，不仅有旧约的得胜者，还有彼得、雅各和约翰所代表新约的得胜者。…我们在基督的变化形像里，看见将来国度实现的小影。这小影向我们保证，完满的实现必要来临（马太福音生命读经，六五三、六六〇页）。

有一天主耶稣告诉祂的门徒说，他们有人还没有尝到死味，必看见人子在祂的国里来临（太十六

## WEEK 4 — DAY 6

### Morning Nourishment

Matt. 16:28 ...There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom.

17:2 And He was transfigured before them, and His face shone like the sun, and His garments became as white as the light.

13:43 Then the righteous will shine forth like the sun in the kingdom of their Father...

For the Lord Jesus to be transfigured meant that His humanity was saturated and permeated with His divinity... This transfiguration, which was His glorification, was equal to His coming in His kingdom... Where His transfiguration is, there the coming of the kingdom is also. The coming of the kingdom is the Lord's glorification, His transfiguration; and His glorification is the saturation of His humanity by His divinity. This is the meaning of transfiguration. (Life-study of Matthew, p. 586)

### Today's Reading

Matthew 17:3 says, “And behold, Moses and Elijah appeared to them, conversing with Him.” Moses and Elijah represent the Old Testament overcomers who will be in the manifestation of the kingdom. They both appeared in the coming of the kingdom, that is, they were present in the manifestation of the kingdom. In this miniature of the manifestation of the kingdom we have not only the Old Testament overcomers, but also New Testament overcomers, represented by Peter, James, and John. We see in Christ's transfiguration a miniature of the coming manifestation of the kingdom. The miniature assures us that the full manifestation will come. (Life-study of Matthew, pp. 587-588, 592-593)

One day the Lord Jesus told His disciples that some of them would not taste death until they saw the Son of Man coming in His kingdom (Matt.

28)。按照马可福音，祂说站在那里的，有人必看见神的国带着能力来临（可九1）。说了这话不久，祂就上到山顶，在那里变了形像（太十七1~2）。主耶稣的变化形像乃是祂所是的实化。当祂局限在祂的肉体里，人们以为祂只是一个微小的拿撒勒人。国度在祂里面，但他们看不见。…神的国…隐藏、遮盖、局限在祂的肉体里。…六天之后，祂上到山顶，在那里祂“打开开关”了。…祂里面有一个东西在照耀。虽然这实际在祂变化形像以前，就已经在祂里面，人却不能观察得到。然而，在祂变化形像时，祂的门徒就能观察得到从祂里面照耀出来的东西。

主耶稣在山顶的照耀，乃是国度的来临。…祂告诉彼得、雅各和约翰，他们要看见祂在祂的国里来临—他们要看见神的国带着能力来临。他们看见了什么？他们看见了主耶稣的照耀。当彼得、雅各和约翰都在祂的照耀之下，他们就在国度里。那些由摩西所代表之死了的圣徒，和由以利亚所代表之活着的圣徒，也都显现，并在主耶稣之扩展的照耀下。

假定有五位弟兄住在弟兄之家。如果这些弟兄们真是在主耶稣的照耀之下，国度就在那个弟兄之家里。每当你访问他们，你会感觉那个照耀、掌权、管治和美好的次序。虽然你看不到规则条文，但每件事都借着照耀，维持在秩序之下。

国度不仅是一个时代，一个范围，或一个领域，国度乃是主耶稣实际的实化。每当祂借着照耀在你身上而得以扩展，你就在国度里，并且国度就带着能力来临（李常受文集一九七二年第二册，二二至二四页）。

参读：马太福音生命读经，第四十九篇；马可福音生命读经，第二十五篇；国度，第二章；路加福音生命读经，第二十二篇。

16:28). According to Mark, He said that some of those standing there would see the kingdom of God having come in power (Mark 9:1). Shortly after speaking these words, He went to the mountaintop and was transfigured there (Matt. 17:1-2). The transfiguration of the Lord Jesus was the realization of what He is. When He was confined in His flesh, people thought of Him as only a little man from Nazareth. The kingdom was in Him, but they could not see it... It was concealed, covered, and confined within His flesh... After six days He went to the mountaintop, and there He was “switched on.”... Something within Him was shining. Although this reality was present within Him before His transfiguration, people could not observe it. However, at His transfiguration His disciples could observe something shining out from within Him.

The shining forth of the Lord Jesus on the mountaintop was the coming of the kingdom... He told Peter, James, and John that they would see Him coming in His kingdom—that they would see the kingdom of God having come in power. What did they see? They saw the shining of the Lord Jesus. When Peter, James, and John were all under His shining, they were in the kingdom. Also, the dead saints, represented by Moses, and the living saints, represented by Elijah, appeared and were under the shining of the spreading of the Lord Jesus.

Suppose there are five brothers living together in a brothers’ house. If these brothers are really under the shining of the Lord Jesus, the kingdom will be there in that brothers’ house. Whenever you visit them, you will sense the shining, the reigning, the ruling, and the good order. Although you would find no list of regulations, everything is kept in order by the shining.

The kingdom is not merely a dispensation, a sphere, or a realm. It is the realization of the reality of the Lord Jesus. Whenever He is spreading by shining over you, you are in the kingdom, and the kingdom has come in power. (CWWL, 1972, vol. 2, “The Kingdom,” pp. 17-19)

Further Reading: Life-study of Matthew, msg. 49; Life-study of Mark, msg. 25; CWWL, 1972, vol. 2, “The Kingdom,” ch. 2; Life-study of Luke, msg. 22



## 第四周诗歌

## WEEK 4 — HYMN

764

### 荣耀的盼望 — 基督在我里面

11 9 11 9 副 (英 948)

降 B 大调

4/4

5̣ · 5̣ 6̣ · 5̣ 3 1 | 2̣ · 1̣ 6̣ · 7̣ 1 - | 7̣ · 1̣ 2̣ · 1̣  
 一 历 代 隐 藏 奥 秘, 向 我 已 显 明, 就 是 荣 耀  
 3 · 2 4 · 7 | 1 - - 0 | 5̣ · 5̣ 6̣ · 5̣ 3 1 | 2̣ · 1̣  
 基 督 - 神 实 际。 祂 是 神 的 化 身, 也 是  
 6̣ · 7̣ 1 - | 7̣ · 1̣ 2̣ · 1̣ 3 · 2 4 · 7 | 1 - - 0 |  
 我 生 命, 更 是 我 的 荣 耀, 我 所 期。  
 3 3 5 · 4 2 · 7 | 1 1 3 - | 6̣ 6̣ 2 · 3  
 (副) 荣 耀! 荣 耀! 基 督 在 心 房! 荣 耀! 荣 耀!  
 2 · 1 | 7̣ 6̣ 5̣ 0 | 5̣ · 5̣ 6̣ · 5̣ 3 1 | 2̣ · 1̣  
 祂 是 我 盼 望! 现 今 在 我 里 面, 乃 是  
 6̣ · 7̣ 1 - | 7̣ · 1̣ 2̣ · 1̣ 3 · 2 4 · 7 | 1 - - 0 ||  
 一 奥 秘! 将 来 是 我 荣 耀, 我 所 期。

- 二 祂已将我重生, 在我的灵中; 现今在我魂里变化我;  
 还要改变我体, 和祂体相同, 使我完全与祂像符合。
- 三 今在生命、性情, 祂与我合一; 将来我要在祂荣耀里;  
 与祂完全合一, 享受祂自己, 和祂全然相象, 毫无异!

### Myst'ry hid from ages now revealed to me

Hope of Glory — Christ in Me

948

1. Mys-t'ry hid from ag - es now revealed to me, 'Tis the Christ of God's re - a - li - ty.  
 He embod - ies God, and He is life to me, And the glo - ry of my hope He'll be.  
**Chorus**  
 (C) Glo - ry, glo - ry, Christ is life in me! Glo - ry, glo - ry, what a hope is He!  
 Now within my spir - it He's the mys - tery! Then the glo - ry He will be to me.

2. In my spirit He regenerated me,  
 In my soul He's now transforming me.  
 He will change my body like unto His own,  
 Wholly making me the same as He.
3. Now in life and nature He is one with me  
 Then in Him, the glory, I will be;  
 I'll enjoy His presence for eternity  
 With Him in complete conformity.



## 第五周

为着召会作基督生机身体的建造，  
天然的才能  
与生命成熟之复活的才能相对

诗歌：227

读经：王上三 1，十一 1～8，书九 14，林前一  
24、30，赛四五 15，三七 31，太六 6

### 【周一】

壹 所罗门成了智慧的人，也成了明辨的人（代  
下一 10，参西二 2 下～3）；然而，因为  
他娶了许多异教女子，敬拜她们的偶像，  
并为百姓建造敬拜偶像的地方，他就失去  
神所赐的智慧和明辨，以致变得非常愚昧，  
损毁了她的国（王上三 1，十一 1～8）：

一 所罗门的父亲大卫，一个合乎神心的人，同样  
因放纵情欲这粗鄙且丑恶的罪而失败（撒下  
十一）；所罗门在这属撒但的试诱下失败，更  
甚于他父亲；他的堕落乃在于放纵情欲，宠爱  
许多外邦女子（王上十一 1～3）；在于离弃曾  
两次向他显现的神（9 下）；并在于受他所宠爱  
外邦女子的引诱，去敬拜外邦偶像（4～8）。

二 所罗门有妃七百，嫔三百（3）；为满足她们的

## Week Five

**Natural Ability versus the Resurrected Ability  
of the Maturity of Life for the Building Up  
of the Church as the Organic Body of Christ**

Hymns: 279

Scripture Reading: 1 Kings 3:1; 11:1-8; Josh. 9:14; 1 Cor. 1:24, 30;  
Isa. 45:15; 37:31; Matt. 6:6

### §Day 1

**I. Solomon became a man of wisdom and a man of understanding  
(2 Chron. 1:10; cf. Col. 2:2b-3); however, because he took many  
pagan women and worshipped their idols and built places  
for the people to worship idols, he lost his God-given wisdom  
and his God-given understanding; he became very foolish and  
brought in damage to his kingdom (1 Kings 3:1; 11:1-8):**

A. Solomon's father David, a man according to God's heart, failed in this  
same gross and ugly sin of indulging his lust (2 Sam. 11); Solomon's  
failure in this satanic temptation was much greater than his father's; his  
fall was in his indulging his lust by loving many foreign women (1 Kings  
11:1-3), in his forsaking God, who appeared to him twice (v. 9b), and in  
his worshipping the Gentile idols through the seducing by the foreign  
women whom he loved (vv. 4-8).

B. Solomon had seven hundred wives and three hundred concubines (v. 3); in

欲望，他建立了邱坛；他的妃嫔“使他的心偏离，去随从别神”（4）；“所罗门随从西顿人的女神亚斯他录，和亚扪人的可憎之物米勒公”（5）。

三 “所罗门为摩押的可憎之物基抹，和亚扪人的可憎之物摩洛，在耶路撒冷对面的山上建筑邱坛”——7节：

1 所罗门在位时，圣殿在耶路撒冷建造起来，主的荣光充满了圣殿；建造圣殿的时代是以色列历史的黄金时代——8:10~11。

2 耶路撒冷这独一的地方表征一，而邱坛表征分裂；正如各样邪恶与可憎的事都与邱坛的设立有关，用新约的说法，各种恶事都与分裂有关——林前10与注3。

3 令人惊讶的是，所罗门，就是那照着神的渴望，在神子民一的立场上建造圣殿者，竟然带头再次建筑邱坛——王上11:6~8。

四 这使他的子孙丧失百分之九十以上的国度，导致神选民中间历世历代的分裂与混乱；至终，他们失去神所赐之地，在外邦拜偶像之地成为俘虏。

五 因着所罗门的失败，以色列国现今仍在受苦；这对我们该是何等的警戒和警示！我们必须谨慎；在放纵情欲上甚至一点失败，也会破坏召会，扼杀召会生活光辉的一面。

六 因此，我们必须谨慎，甚至在最小的事上也是如此；我们应当凡事照着灵而行（罗8:4，参亚4:8~10）；神的子民该与祂同活，一直倚靠祂，并与祂是一——书9:14，林后6:1上，林前三:9，太1:23。

order to satisfy their desire, he built up high places; his wives “turned his heart after other gods” (v. 4); “Solomon went after Ashtoreth the goddess of the Sidonians and after Milcom the detestable thing of the Ammonites” (v. 5).

C. “Solomon built a high place to Chemosh the detestable thing of Moab in the mountain that is before Jerusalem and to Molech the detestable thing of the children of Ammon”——v. 7:

1. During the reign of Solomon the temple was built in Jerusalem, and the glory of the Lord filled the temple; the age of the building of the temple was a golden time in the history of the children of Israel——8:10-11.

2. The unique place, Jerusalem, signifies oneness, whereas the high places signify division; just as all manner of evil and abominable things were related to the setting up of the high places, so in New Testament terms, all manner of evil is related to division——1 Cor. 1:10 and footnote 3.

3. It is remarkable that Solomon, the very one who had built the temple according to God’s desire on the ground of the oneness of God’s people, took the lead to build up the high places once again——1 Kings 11:6-8.

D. This caused his descendants to lose more than ninety percent of their kingdom and caused the people of God’s elect to suffer division and confusion among themselves throughout many generations; eventually, they lost the God-given land and became captives in the foreign lands of idol worship.

E. The nation of Israel is still suffering because of Solomon’s failure; what a warning and an alarm this should be to us! We must be careful; even a little failure in the indulgence of lust can damage the church life and kill the splendid aspects of the church life.

F. Therefore, we must be careful, even in the smallest thing; we should walk according to the spirit in everything (Rom. 8:4; cf. Zech. 4:8-10); God’s people should co-live with Him, always relying on Him and being one with Him (Josh. 9:14; 2 Cor. 6:1a; 1 Cor. 3:9; Matt. 1:23).

七 所罗门的崩逝（王上十一 41 ~ 43）是在沮丧失望之中；他的荣美像草上的花凋谢（太六 29，彼前一 24），他荣华的一生成就了“虚空的虚空”，正如他所传讲的（传一 2）。

贰 我们需要在属灵生命的光下来看所罗门的失败：

一 所罗门是智慧人而不是属灵人；他是有才干的人，却不是生命的人；他借着神所给的恩赐，对神所赐美地的享受达到最高水平；然而，因着他属灵生命的成熟度量很小，放纵情欲不受约束，就从神经纶之美地的享受截断——林前二 14 ~ 15，三 1、3。

## 【周二】

二 所罗门蒙神所赐的智慧，使他在他的时代，在世上非常伟大；然而，所罗门的智慧完全是在物质的范围里，没有一点属灵的成分；他的智慧是那要来之真智慧的影儿，与保罗的智慧截然不同——一 24、30。

三 保罗的智慧是属灵的智慧，论到基督安家在我们心里（弗三 17），我们照着灵行事为人（罗八 4），以及二灵——神的灵和人的灵——调和成为一灵（16，林前六 17）。

四 神经纶的奥秘主要是宣示与保罗（西二 2，弗三 3 ~ 5、9 ~ 10）；今天我们若要认识宇宙中最高的智慧，就必须进入保罗书信中真理的结晶；真正的智慧乃是神，祂具体化身在基督里，基督又成了我们的智慧，在我们里面，使我们与神是一，并使我们在生命和性情上成为神，只是无分于神格；我们因而成为三一神的杰作，也是祂的诗章，彰显祂无穷智慧和神圣的

G. Solomon's decease was in gloomy disappointment (1 Kings 11:41-43); his glory fell off like the flower of grass (Matt. 6:29; 1 Pet. 1:24), and his splendid career became "vanity of vanities," as he had preached (Eccl. 1:2).

## II. We need to see Solomon's failure under the light of the spiritual life:

A. Solomon was a wise man but not a spiritual man; a man of capability, not a man of life; his enjoyment of the God-given good land reached the highest level through his God-given gift; however, because of his small measure in the maturity of the spiritual life, he was cut off from the enjoyment of the good land in God's economy because of his unbridled indulgence of his lust—1 Cor. 2:14-15; 3:1, 3.

## §Day 2

B. Solomon's God-given wisdom made him great in the world in his days; however, his wisdom was absolutely in the physical realm, without any spiritual element; his wisdom was a shadow of the real wisdom that was to come, and it was altogether different from the wisdom of Paul—1:24, 30.

C. Paul's wisdom was a spiritual wisdom concerning Christ making His home in our hearts (Eph. 3:17), our walking and having our being according to the spirit (Rom. 8:4), and the two spirits—the divine Spirit and the human spirit—mingled together as one spirit (v. 16; 1 Cor. 6:17).

D. The mysteries of God's economy were disclosed mainly to Paul (Col. 2:2; Eph. 3:3-5, 9-10); today, if we would know the highest wisdom in the universe, we must get into the crystallization of the truths in Paul's Epistles; the real wisdom is God, who is embodied in Christ, who has become our wisdom to be in us, making us one with God and making us God in life and in nature but not in the Godhead; thus, we become the masterpiece of the Triune God, His poem, displaying His infinite wisdom

## 【周三、周四】

叁 所罗门是有天然才能的人，却不是生命的人；他的智慧是恩赐，而不是生命的度量；他一生的成就，乃是证明他有来自神所给智慧之恩赐的才干，而不是显出神圣生命成熟的才能——来六 1，西一 28～29，腓三 12～15：

- 一 我们需要看见天然的才能与经过死而复活的才能之间的不同；我们需要看见，在神的事上我们天然的人和天然的才能是无能、不够资格的一徒七 22，出三 2～3、14～15，林前二 14，腓三 3～9，林后三 5～6。
- 二 在神的事上，我们不该信靠我们天然的人；反之，我们必须学习拒绝我们天然的人，而在一切事上操练灵，好为着基督身体生机的建造——腓三 3，罗八 4，提前四 7。
- 三 在主的恢复里，我们天然的人没有地位；主恢复中的众召会是基督活的身体的各部分，会自动拒绝任何天然的事——林前十二 12～13。
- 四 在召会的建造中，我们里面一切天然的东西必须破碎，我们才能联络一起；当我们天然的人破碎以后，我们才能被建造——诗歌六〇三首第六至七节。
- 五 天然的才能以自我为中心，并且使我们骄傲，结果是自夸自耀；复活的才能没有骄傲，不夸耀自己——参西一 17 下、18 下，腓三 3，林后十二 9。
- 六 天然的才能是自私自利的，这才能的办法、手

## §Day 3 & Day 4

**III. Solomon was a man full of natural ability but not a man of life, a man whose wisdom was a gift, not a measure of life; the careers he accomplished were evidences of his capacity from the God-given gift of wisdom, not manifestations of the ability of the maturity of life—Heb. 6:1; Col. 1:28-29; Phil. 3:12-15:**

- A. We need to see the difference between our natural ability and the ability that has passed through death and resurrection; we need to realize the impotence, the insufficiency, of our natural being and natural ability in the things of God—Acts 7:22; Exo. 3:2-3, 14-15; 1 Cor. 2:14; Phil. 3:3-9; 2 Cor. 3:5-6.
- B. We should not have any trust in our natural being in the things of God; rather, we must learn to reject our natural being and exercise our spirit in everything for the organic building up of the Body of Christ—Phil. 3:3; Rom. 8:4; 1 Tim. 4:7.
- C. In the Lord's recovery there is no place for our natural being; the churches in the Lord's recovery, as parts of the living Body of Christ, will spontaneously reject anything that is natural—1 Cor. 12:12-13.
- D. In the building of the church, every natural thing in us must be broken before we can be joined together; we can be built only after we have been broken in our natural being—Hymns, #837, stanzas 6 and 7.
- E. Natural ability is egocentric and causes us to become proud, resulting in boasting and self-glorification; resurrected ability is not proud and does not boast in itself—cf. Col. 1:17b, 18b; Phil. 3:3; 2 Cor. 12:9.
- F. Natural ability is selfish, and all its schemes and devices are for the sake

腕，都是为自己着想的，不顾神的旨意；复活的才能是为着神的旨意，是经过破碎，不为自己，也没有己的成分—参太十六 24。

七 天然的才能叫我们信靠自己，并对自己有把握，凭自己行事，使我们倚靠自己而不倚靠神；复活的才能虽然真是能作，也真是会作，却倚靠神，不敢凭着自己作；复活的才能乃是受圣灵的约束，不敢任意妄为—参林后—8~9，四6~7，十二7~9。

八 天然的才能没有神圣的成分；天然的才能寻求自己的荣耀，满足自己的愿望；天然的才能搀杂着肉体、血气的成分；因此人若不赞同，就会动怒；复活的才能没有肉体—参帖前二 4。

九 天然的才能是短暂的，经不起试验、打击或顶撞；复活的才能颂扬父，承认父的美意—太十一 20~26，约二 19，徒二 24。

十 凡凭着天然的才能事奉的，都盼望有报酬或别人的感激；凡凭复活的才能事奉的，渴望赢得基督，并且怀着雄心大志，要讨主的喜悦—腓三 8，创十五 1，来十一 5~6，林后五 9。

十一 天然的才能喜欢显扬，愿意给人知道，也是愿意作在人面前的；复活的才能喜欢在隐密中行事，与“自隐的神”是一，并且“往下扎根，向上结果”—赛四五 15，三七 31，太六 4、6、17~18。

十二 天然的才能和才干离了生命就像蛇，毒害神的子民；生命乃像鸽子，以生命供应神的子民，并且使我们成为借着祂芬芳的美德，在祂的人性里彰显全备之神丰富属性的人；生命使我们犹如荆棘中长出的百合花，又如黑夜里明亮的

of the self without any regard for the will of God; resurrected ability is for the will of God; it has been broken and is not for self and has no element of self—cf. Matt. 16:24.

G. Natural ability causes self-reliance and self-confidence, acting on its own and causing us to depend on ourselves and not on God; resurrected ability relies upon God and does not dare to act according to self, though truly able and capable; resurrected ability is controlled by the Holy Spirit and does not dare to act according to its wishes—cf. 2 Cor. 1:8-9; 4:6-7; 12:7-9.

H. Natural ability has no divine element; it seeks its own glory and satisfies its own desires; it is mingled with the elements of flesh and temper; therefore, when it is disapproved, it is provoked; resurrected ability is devoid of the flesh—cf. 1 Thes. 2:4.

I. Natural ability is temporary and is unable to withstand tests, setbacks, or opposition; resurrected ability extols the Father, acknowledging the Father's will—Matt. 11:20-26; John 2:19; Acts 2:24.

J. Those who serve according to natural ability desire rewards or appreciation from others; those who serve according to resurrected ability desire to win Christ and are determined to gain the honor of being well pleasing to Him—Phil. 3:8; Gen. 15:1; Heb. 11:5-6; 2 Cor. 5:9.

K. Natural ability likes to manifest itself, to be known by man, and to be carried out in front of man; resurrected ability likes to do things in secret to be one with the “God who hides Himself” and to “take root downward and bear fruit upward”—Isa. 45:15; 37:31; Matt. 6:4, 6, 17-18.

L. Natural ability and capability apart from life are like a snake, poisoning God's people; life is like a dove, supplying God's people with life and causing us to become a person who expresses in his humanity the bountiful God in His rich attributes through His aromatic virtues; life causes us to become like a lily growing out of brambles and like a bright

星—参出四 1～9，太三 16～17。

十三什么时候人把天然的才能带进召会，召会的实际就失去了；只有经过死而复活的，才能带进召会—林前三 16～17。

## 【周五】

肆 以色列和犹大的四十一个王都在最高的地位上，但他们在享受美地上不谨慎；甚至大卫也没有完全享受美地；我们该将他们的例子应用到自己身上：

- 一 那些恶王邪恶的根，正如以色列人邪恶的根一样，乃是他们离弃神这活水的泉源，并转向异教的偶像作他们破裂不能存水的池子；这两件恶事把他们淹没在拜偶像和放纵情欲的死水中—耶二 13。
- 二 今天我们乃是君王，借着领受洋溢之恩与洋溢之义的恩赐，在生命中与基督一同作王（罗五 10、17）；我们该竭力跟随保罗的榜样，他能宣告，他已经与基督同钉十字架，并且现在活着的，不再是他，乃是基督在他里面活着（加二 20）；他又说，借着领受耶稣基督之灵全备的供应，就是基督身体的供应，他活基督以显大基督（腓一 19～21 上）。

## 【周六】

三 基督在复活里成了赐生命的灵，作三一神的终极完成（林前十五 45 下）；这神圣、包罗万有的灵进入我们灵里，与我们重生的灵调和，使神与人，人与神，在调和的灵里成为一；这二灵现今调和在一起，成为一个实体（六 17，罗八 16）。

star shining in the dark night—cf. Exo. 4:1-9; Matt. 3:16-17.

M. Whenever people try to bring their natural ability into the church, the reality of the church is lost; only that which passes through death and resurrection can be brought into the church—1 Cor. 3:16-17.

## §Day 5

**IV. The forty-one kings of Israel and Judah were in the highest position, but they were not careful in their enjoyment of the good land; not even David enjoyed the good land in full; we should apply their example to ourselves:**

- A. The root of the evil of the evil kings, like that of the evil of the people of Israel, was their forsaking the very God as the fountain of living waters and their turning away to the pagan idols as broken cisterns that hold no water; these two evils drowned them in the death waters of idolatry and of the indulgence of lusts—Jer. 2:13.
- B. Today we are kings who are reigning with Christ in life by receiving the abundance of grace and of the gift of righteousness (Rom. 5:10, 17); we should endeavor to follow the pattern of Paul, who could declare that he had been crucified with Christ and that he no longer lived but Christ lived in him (Gal. 2:20); he said that he lived Christ for His magnification by receiving the bountiful supply of the Spirit of Jesus Christ, the supply of the Body (Phil. 1:19-21a).

## §Day 6

C. In resurrection Christ became the life-giving Spirit as the consummation of the Triune God (1 Cor. 15:45b); this divine, all-inclusive Spirit enters into our spirit and mingles with our regenerated spirit, causing God and man, man and God, to become one in the mingled spirit; the two spirits are now mingled together as one entity (6:17; Rom. 8:16).



四 今天，那是灵的神乃是包罗万有的灵、复合的灵、施膏的灵、启示的灵以及终极完成的灵，作经过过程之三一神的终极完成—腓一 19，出三十 22～25，约壹二 27，林前二 10，启二二 17 上。

五 在主今天的恢复里，我们应该完全留意调和的灵，就是那与我们的灵调和的灵，并且我们该照着这调和的灵生活行动并行事为人，使我们能真正地在生命中作王（罗八 4，五 10、17）；这调和的灵乃是基督身体的开始，要终极完成于新耶路撒冷（弗一 17，二 22，三 5、16，四 23，五 18，六 18，启二一 10）。

D. Today God the Spirit is the all-inclusive Spirit, the compound Spirit, the anointing Spirit, the revealing Spirit, and the consummated Spirit as the consummation of the processed Triune God—Phil. 1:19; Exo. 30:22-25; 1 John 2:27; 1 Cor. 2:10; Rev. 22:17a.

E. In the Lord's recovery today, we should pay our full attention to the mingled spirit, the Spirit mingled with our spirit, and should live, walk, and have our being in and according to this mingled spirit so that we can truly reign in life (Rom. 8:4; 5:10, 17); this mingled spirit is the beginning of the Body of Christ and will consummate in the New Jerusalem (Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; Rev. 21:10).



# 第五周■周一

## 晨兴喂养

腓三13“弟兄们，我不是以为自己已经取得了，我只有一件事，就是忘记背后，努力面前的。”

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

所罗门成了智慧的人，也成了明辨的人。然而，因为他娶了许多异教女子，敬拜她们的偶像，并为百姓建造敬拜偶像的地方，他就失去神所赐的智慧和明辨，以致变得非常愚昧，损毁了他的国。

这样的历史向我们指明，神对付祂的子民是非常严格，也非常仔细。…我们不该忘记，我们无论作什么，都是在撒种。我们所撒的都会有结果、结局。甚至一点疏忽也会产生结果。因此，我们必须学习敬畏神（列王纪生命读经，二四至二五页）。

## 信息选读

神的确是慈爱、恩慈的，祂满了恩典和赦免。然而，祂也是公义的神，祂的公义是仔细的。我们若不照着神所要我们行的去行，祂就没有机会安家在我们心里。我们的所作所为，会影响神怎样对待我们。…我们需要学习不该说错话或说闲话。我们是在神手中，甚至在神自己里面的人。…我们必须学习谨慎，甚至在小事上也是如此。

今天我们…是王，与基督一同作王。我们的存心、愿望、性格、习惯和行为，都影响我们对基督的享受。

# WEEK 5 — DAY 1

## Morning Nourishment

Phil. 3:13 Brothers, I do not account of myself to have laid hold; but one thing I do: Forgetting the things which are behind and stretching forward to the things which are before.

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Solomon became a man of wisdom and also a man of understanding. However, because he took many pagan women and worshipped their idols and built places for the people to worship idols, he lost his God-given wisdom and his God-given understanding. He became very foolish and brought in damage to his kingdom.

Such a history indicates to us that God's dealing with His people is very strict and very detailed... We should not forget that whatever we do is the sowing of a seed. There will be a result, an outcome, of what we sow. Even a little negligence will produce a result. Thus, we must learn to fear God. (Life-study of 1 & 2 Kings, p. 19)

## Today's Reading

It is true that God is loving, kind, full of grace, and full of forgiveness. However, He is also the righteous God, and He is righteous in a detailed way. If we do not act in the way God wants us to act, He will have no chance to make His home in our hearts. Our doing, our behaving, affects God in His dealing with us... We need to learn the lesson not to speak a wrong word or an idle word. We are people in God's hands, even in God Himself... We must learn to be careful, even in small things.

Today we also are kings, reigning with Christ. Our intentions, desires, character, habits, and behavior affect our enjoyment of Christ. Because we

因为我们是王，我们从对基督的享受上被切断，意思就是从对基督拔尖的享受上被切断，这会使我们失去君王的职分。因此，我们必须谨慎，甚至在最小的事上也是如此。我们应当凡事照着灵而行（罗八4）。

所罗门的堕落乃在于放纵情欲，…宠爱许多外邦女子。…所罗门有这么多妃嫔，是极其愚昧的。…所罗门的堕落也在于离弃曾两次向他显现的神（王上十一9）；并在于受他所宠爱外邦女子的引诱，去敬拜外邦偶像（4～8）。…所罗门堕落的结果，带进神的惩治。…神使以东人哈达兴起，攻击所罗门（14～22）；祂也使亚兰王利逊兴起，作所罗门的另一对头（23～25）；祂又使所罗门的臣仆耶罗波安兴起，反叛所罗门（26～40）。

所罗门作全以色列的王四十年后的崩逝（41～43）是在沮丧失望之中。他的荣美像草上的花凋谢（太六29，彼前一24），他荣华的一生成成了“虚空的虚空”，正如他所传讲的（传一2）。

所罗门借着神所给的恩赐〔智慧〕，对神所赐美地的享受达到最高水平。然而，因着他属灵生命的成熟度量矮小不足，放纵性欲不受约束，就从神经纶之美地的享受截断。…这使他和他的子孙丧失百分之九十以上的国度，导致神选民中间历世历代的分裂与混乱。他们失去神所赐之地，在外邦拜偶像之地成为俘虏。因着所罗门的失败，以色列国现今仍在受苦。这对我们该是何等的警戒和警示！我们必须谨慎；在放纵情欲上甚至一点失败，也会破坏召会，扼杀召会生活光辉的一面（列王纪生命读经，二五、五五至五七页）。

参读：列王纪生命读经，第三至四、七、十八至二十三篇；关于长老职分的基本原则，第十五至十六章。

are kings, for us to be cut off from the enjoyment of Christ means that we are cut off from the top enjoyment of Christ, and [this] will cause us to lose our kingship. Thus, we must be careful, even in the smallest thing. We should walk according to the spirit in everything (Rom. 8:4).

Solomon's fall was in his indulgence of his lust by loving many foreign women... In having so many wives and concubines Solomon was most foolish. Solomon's fall was also in his forsaking God, who appeared to him twice (1 Kings 11:9), and in worshipping the Gentile idols through the seducing of the foreign women he loved (vv. 4-8). As a result of Solomon's fall, God's chastisement came in. God raised up Hadad the Edomite to attack Solomon (vv. 14-22); He raised up Rezon, the king of Syria, to become another adversary to Solomon (vv. 23-25); and He raised up Jeroboam, a servant of Solomon, to revolt against Solomon (vv. 26-40).

Solomon's decease after reigning over all Israel for forty years (vv. 41-43) was in a gloomy disappointment. His glory fell off like the flower of grass (Matt. 6:29; 1 Pet. 1:24), and his splendid career became "vanity of vanities," as he had preached (Eccl. 1:2).

Solomon's enjoyment of the God-given good land reached the highest level through his God-given gift [of wisdom]. However, due to his dwarf measurement in the maturity of the spiritual life, he was cut off from the enjoyment of the good land in God's economy, in his unbridled indulgence of his lust in sex... This caused him and his descendants to lose more than ninety percent of their kingdom and caused the people of God's elect to suffer division and confusions among themselves throughout quite a number of generations. They lost the God-given land and became captives in the foreign lands of idol worship. The nation of Israel is still suffering due to Solomon's failure. What a warning and an alarm this should be to us! We must be careful. Even a little failure in the indulgence of lust can damage the church and kill the splendid aspects of the church life. (Life-study of 1 & 2 Kings, pp. 19-20, 45-47)

Further Reading: Life-study of 1 & 2 Kings, msgs. 3-4, 7, 18-23; CWWL, 1978, vol. 3, "Basic Principles concerning the Eldership," chs. 15-16

## 第五周■周二

### 晨兴喂养

林前一 24 “…基督总是神的能力，神的智慧。”

30 “但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。”

在王上四章二十九至三十四节我们看见，所罗门蒙神所赐的智慧，使他在他的时代，在世上非常伟大。神赐给他极大的聪明和宽广的心，如同海边的沙那样不可测量（29）。因此，所罗门有宽广的心。…所罗门在他的智慧里，说过箴言三千句，写过诗歌一千零五首（王上四 32）。不仅如此，他讲论草木，…又讲论走兽、飞鸟、爬物和鱼（33）。

所罗门的智慧完全是在物质的范围里，没有一点属灵的成分。他的智慧与保罗的智慧截然不同。保罗的智慧是属灵的智慧，论到基督安家在我们心里（弗三 17），我们照着灵行事为人（罗八 4），以及二灵一神的灵和人的灵（16）。今天，那是灵的神乃是包罗万有的灵、复合的灵、赐生命的灵、内住的灵、施膏的灵、启示的灵以及终极完成的灵，作经过过程之三神的终极完成（列王纪生命读经，二八至二九页）。

### 信息选读

耶和华在梦中向所罗门显现，应许凡他所求的，必赐给他（王上三 5）。

所罗门求耶和华赐他智慧和聪明的心，可以审断神的民（6～9）。智慧是在我们灵里的事，聪明是在我们心思里的事。…常常我们灵里也许有智慧，

## WEEK 5 — DAY 2

### Morning Nourishment

1 Cor. 1:24 ...Christ the power of God and the wisdom of God.

30 But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption.

In 1 Kings 4:29-34 we see that Solomon's God-given wisdom made him great in the world in his days. God gave him very much understanding and largeness of heart, even as the sand on the seashore (v. 29). Solomon, therefore, had a large heart... In his wisdom Solomon spoke 3,000 proverbs and wrote 1,005 songs (1 Kings 4:32). Furthermore, he discoursed about trees... ; he discoursed also about animals, birds, creeping things, and fish (v. 33).

Solomon's wisdom was absolutely in the physical realm, without any spiritual element. His wisdom was altogether different from the wisdom of Paul. Paul's wisdom was a spiritual wisdom concerning Christ making His home in our hearts (Eph. 3:17), our walking and having our being according to the spirit (Rom. 8:4), and the two spirits—the divine Spirit and the human spirit (v. 16). Today, God the Spirit is the all-inclusive Spirit, the compound Spirit, the life-giving Spirit, the indwelling Spirit, the anointing Spirit, the revealing Spirit, and the consummated Spirit as the consummation of the processed Triune God. (Life-study of 1 & 2 Kings, p. 23)

### Today's Reading

Jehovah appeared to Solomon in a dream and promised to give him whatever he would ask (1 Kings 3:5).

Solomon asked Jehovah to give him wisdom and an understanding heart to judge God's people (vv. 6-9). Wisdom is a matter in our spirit, and understanding is a matter in our mind... Quite often we may have wisdom in

心思里却缺少领悟的性能。因此，我们灵里需要神的智慧，心思里需要神的悟性。

我们不该过于欣赏所罗门的荣耀。主耶稣说到野地的百合花时，说，“我告诉你们，就是所罗门在他极盛的荣耀里，也没有披戴得像这些花中的一朵。”（太六 29）…所罗门自己至终承认，他所有并所作的，乃是虚空的虚空（传一 2）。

圣经是由两部分组成的。第一部分是旧约，包含预表、影儿和表号。这些预表、影儿和表号的实际，乃是在第二部分—新约—里。所罗门的智慧是那要来之真智慧的影儿。

在这两部分之间的过渡时期，主耶稣说，“妇人所生的，没有一个兴起来大过施浸者约翰的；然而在诸天的国里最小的比他还大。”（太十一 11）施浸者约翰，新约时代的先锋，比所罗门还大，但我们新约的信徒更大。这就是说，在神的经纶里，我们比所罗门还大。…我们生为人类，但我们已重生、变化并拔高成为另一类。我们不只是在新造里的人；我们乃是神人。

门徒无法充分领会主关于施浸者约翰的话。后来主告诉他们，实际的灵要来，将一切的事宣示与他们（约十六 12～15）。神经纶的奥秘主要是宣示与保罗（弗三 3～5）。…今天我们若要认识宇宙中最高的智慧，就必须读保罗的书信。我们必须进入圣经启示的内在意义，尤其是保罗书信中真理的结晶。真正的智慧乃是神；神具体化身在基督里，基督又成了我们的智慧，在我们里面（林前一 24、30），使我们与神是一，并使我们在生命和性情上成为神。这是何等的智慧！（列王纪生命读经，二三、三〇至三二页）。

参读：人的破碎与灵的出来，第六至八篇。

our spirit but are lacking the capacity to understand in our mind. Thus, we need God's wisdom in our spirit and God's understanding in our mind.

We should not overly appreciate Solomon's glory. The Lord Jesus said of the lilies of the field, "I tell you that not even Solomon in all his glory was clothed like one of these" (Matt. 6:29)... Solomon himself eventually admitted that what he had and did was vanity of vanities (Eccl. 1:2).

The Bible is composed of two sections. The first section, the Old Testament, contains types, shadows, and figures. The reality of the types, shadows, and figures is in the second section, the New Testament. Solomon's wisdom was a shadow of the real wisdom which was to come.

In the transition period between these two sections, the Lord Jesus said, "Among those born of women there has not arisen one greater than John the Baptist, yet he who is least in the kingdom of the heavens is greater than he" (Matt. 11:11). John the Baptist, a pioneer of the New Testament age, was greater than Solomon, but as New Testament believers we are greater still. This means that, in God's economy, we are greater than Solomon... We were born into mankind, but we have been regenerated, transformed, and uplifted to be another kind. We are not just men in the new creation; we are God-men.

The disciples could not have fully understood the Lord's word concerning John the Baptist. Later He told them that the Spirit of reality would come and disclose all things to them (John 16:12-15). The mysteries of God's economy were disclosed mainly to Paul (Eph. 3:3-5)... Today, if we would know the highest wisdom in the universe, we must come to Paul's Epistles. We must get into the intrinsic significance of the revelation of the Bible, especially the crystallization of the truths in Paul's Epistles. The real wisdom is God, and God is embodied in Christ, who has become our wisdom to be in us (1 Cor. 1:24, 30), making us one with God and making us God in life and in nature. What a wisdom this is! (Life-study of 1 & 2 Kings, pp. 18, 24-25)

Further Reading: CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," chs. 6-8

## 第五周■周三

### 晨兴喂养

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。”

林后一 9 “自己里面也断定是必死的，叫我们不靠自己，只依靠那叫死人复活的神。”

在属灵生命的光下，我们能看见所罗门是智慧人而不是属灵人；他是有才干的人，却不是生命的人；他的智慧是恩赐，而不是生命的度量。他一生的成就，乃是证明他有来自神所给智慧之恩赐的才干，而不是显出生命成熟的才能。

在主的恢复里，我们首先应当顾到生命。然后在某种程度、某种意义上，我们需要才干。在召会中，我们的才干该是生命成熟的显出。才干离了生命就像蛇，毒害召会；生命乃像鸽子，以生命供应召会。我们不该作今日的所罗门，乃该作有正确生命度量的“鸽子”（列王纪生命读经，五六至五七页）。

### 信息选读

天然的能干，若没有经过破碎，反而是神的拦阻；必须经过破碎，经过死，变作复活的，神才能用。…所有在神手里有用的人，都是能干而经过破碎的人。

十字架的对付，总是会带进复活的东西来。一个人的才干，越给十字架破碎，这人就越有才干；一个人的聪明越给十字架破碎，这人就越有聪明。并且这些才干和聪明，都是复活的。

如何鉴别天然的才干和复活的才干？怎样知道什么是原有的才干，什么是经过破碎的才干？这可以分七个点来比较。

## WEEK 5 — DAY 3

### Morning Nourishment

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

2 Cor. 1:9 ...We ourselves had the response of death in ourselves, that we should not base our confidence on ourselves but on God, who raises the dead.

Under the light of the spiritual life, we can see that Solomon was a wise man but not a spiritual one; a man of capability, not one of life; a man whose wisdom was a gift, not a measure of life. The careers he accomplished were evidences of his capacity from the God-given gift of wisdom, not manifestations of the ability of the maturity of life.

In the Lord's recovery we should first take care of life. Then to some extent and in a certain sense we need capability. In the church our capability should be the manifestation of the maturity of life. Capability apart from life is like a snake, poisoning the church; life is like a dove, supplying the church with life. Instead of being today's Solomon, we should be "doves" with the proper measure of life. (Life-study of 1 & 2 Kings, p. 47)

### Today's Reading

Natural capability, unless broken, is a hindrance to God. It must be broken; it must pass through death and be resurrected... Those who are usable in the hand of God are those who are capable yet whose capability has been broken.

The dealing of the cross always brings in resurrection. The more one's capabilities are dealt with by the cross, the more capable one becomes. The more one's wisdom is dealt with by the cross, the wiser one becomes. Furthermore, this capability and wisdom are in resurrection.

How can we differentiate natural ability from resurrected ability?... There are seven points of comparison.

第一，所有天然的干才，都是自私自利的，这干才的办法、手腕，都是为自己着想的。（第二、三点从略。）第四，所有天然的干才都有骄傲，觉得自己行，自己能，而自夸自耀。（第五、六点从略。）第七，天然的干才，都不倚靠神，也不必倚靠神，都是只凭自己就行了。

复活的干才，正是相反。第一，所有被破碎过而复活的干才，都不为着自己，也没有己的成分。第二，所有复活的干才，都没有血气。第三，复活的干才，绝不弄手腕。第四，复活的干才，都没有骄傲，不夸耀自己。第五，复活的干才，都是受圣灵的约束，不敢任意妄为。第六，复活的干才，都是作在神的旨意里面。第七，复活的干才都倚靠神，虽然真是能作，也真是会作，但也真是倚靠神，不敢凭着自己作。

我们既清楚了天然和复活的区别，就该在经历上查问自己，到底我们运用干才，是为着自己，还是为着神？是要独断独行，唯我独尊，还是经得起人的非议，受得住人的反对？是用自己的手腕，还是靠神的恩典？是让神得着荣耀，还是自夸自耀？是受圣灵的约束，还是任意行动？是成全自己的意思，还是顾到神的旨意？是不择手段来达到目的，还是把一切成果都交托在神手里？是一味靠自己的干才，还是恐惧战兢地倚靠神？我们若这样严格地查问，就会发现，在我们的生活、事奉里，许多地方还是天然的，还是旧造的，所以不能产生复活的果效。因此，天然的对付，真是我们极需的一个拯救（李常受文集一九五三年第三册，五七〇、五七二至五七三页）。

参读：生命的经历，第九、十一篇；人的破碎与灵的出来，第六至八篇。

First, all natural ability is selfish, and all its schemes and devices are for the sake of self... Fourth, all natural ability contains pride and makes oneself feel capable, thereby resulting in boasting and self-glorification... Seventh, all natural ability does not rely on God and does not have to rely on God but relies wholly upon self.

Resurrected ability is exactly the opposite. First, all ability that has been broken and resurrected is not for self, neither does it contain any element of self. Second, all resurrected ability is devoid of the flesh. Third, resurrected ability does not scheme. Fourth, resurrected ability is not proud, nor does it boast in itself. Fifth, resurrected ability is controlled by the Holy Spirit and does not dare to act according to its wishes. Sixth, resurrected ability is for the will of God. Seventh, resurrected ability relies upon God and does not dare to act according to self, though truly able and capable.

Since we are clear now concerning the difference between natural and resurrected ability, we should examine ourselves in our experience. When we exercise our ability, is it for self or for God? Am I making decisions on my own and acting individually and egocentrically, or am I able to stand the criticism of others and suffer their opposition? Do I employ schemes, or do I look to the grace of God? Do I give glory to God, or do I boast and glory in myself? Am I controlled by the Holy Spirit, or am I acting as I wish? Do I fulfill my own desires, or do I care for the will of God? Do I attempt to achieve the goal by any means, or do I commit all things into the hand of God, trusting Him for the outcome? Am I depending solely on my own resources, or am I relying upon God with fear and trembling? If we examine ourselves strictly, we will discover that in our living and service, many areas are still in the natural constitution and of the old creation; therefore, we cannot bring forth fruit of resurrection. Hence, dealing with the natural constitution is the deliverance that we need most. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 416-419)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," chs. 9, 11; CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," chs. 6-8



## 第五周■周四

### 晨兴喂养

太十六24“…耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

帖前二4“但神怎样验中了我们，把福音托付我们，我们就照样讲，不是要讨人喜欢，乃是要讨那察验我们心的神喜欢。”

在召会的事奉中，我们必须弃绝与生俱来或学习而得的天然力量和才干。我们任何天然的力量和才干，对于在生命里的召会事奉是一无助益的。…今天我们行事为人，或为主服事，也可能凭着自己、照着天然的力量和才干，而不照着神的意愿。因着我们有力量和才干，我们就觉得不需要祷告，不需要等候主，不需要寻求主的旨意，或寻求主的引导。这正是发生在摩西身上的事。他为了保护他的希伯来同胞而杀了一个埃及人，乃是凭自己行事，而没有照着神的意愿（出二11～12）。今天基督教里有一种可悲的光景，就是为主作工的人大多是凭着自己，靠着他们天然的力量和才干。他们的祷告…只是要主在他们所作的事上赐下祝福。他们很少为主的意愿祷告，因为他们信靠自己天然的力量和才干（李常受文集一九七九年第二册，一七九至一八一页）。

### 信息选读

我们凭天然的力量和才干作工，目标乃是寻求自己的荣耀，动机乃是满足自己的愿望。我们若看见这个异象，就会杀死我们自私和不纯净的动机。…我们该单单因着主的带领，而不是为着达到自己的目标而行事。…我们的目标必须是主的目标。

## WEEK 5 — DAY 4

### Morning Nourishment

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

1 Thes. 2:4 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.

In the church service we must reject our natural strength and ability, which are acquired by us either through birth or through learning. Any of our natural strength and ability is unprofitable to the church service in life. Today it is possible that we may act and do some service for the Lord on our own according to our natural strength and ability but not according to God's will. Because we have the strength and the ability, we feel that we do not need to pray, to wait on the Lord, to seek the Lord's will, or to look for the Lord's leading. This was exactly what happened to Moses. When he slew an Egyptian to protect his fellow Hebrew, he did this on his own and not according to the Lord's will (Exo. 2:11-12). The sad situation in today's Christianity is that people work for the Lord mostly on their own by their natural strength and ability... They may pray only for the Lord to bestow His blessing upon what they do. They do not pray that much for the Lord's will, because they trust in their natural strength and ability. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 140-141)

### Today's Reading

When we work in our natural strength and ability, the goal is to seek our own glory, and the motive is to satisfy our own desire. If we see this vision, it will kill our self-seeking and impure motive... We should do things simply because the Lord leads us to do them. We should not do them because we have something to achieve for our goal... The goal must be the Lord's.

为着我们自己荣耀而有的愿望和目标，与我们天然的力量和才干是一。…天然的力量和才干需要受十字架的对付。…胜过我们天然的力量和才干，乃是一个重大、主观的功课，比对付罪更为主观。在某种意义上，我们天然的力量和才干等于我们的己，我们天然的构成。我们天然的力量和才干乃是己的具体表现。这就是为什么在否认己…之后，我们需要（学习）弃绝天然的力量和才干，以及借十字架对付天然的力量和才干。…天然的力量和才干若经过十字架的对付，就会非常有用。它们经过十字架的对付之后，就是在复活里。

彼得对他天然的力量和才干很有自信，他甚至认为自己能同主下监，同主受死（路二二 33）。…（然而，）彼得受到试验；他三次否认主，甚至在一位使女面前否认主（约十八 15 ~ 18、25 ~ 27）。…彼得彻彻底底被打倒，结果全然失败（太二六 69 ~ 75）。他的确有心爱主，但是他对自己的力量，天然的力量过于自信。他对主的爱是宝贵的，但他天然的力量必须被否认并受对付。主容许彼得三次当面否认祂，让彼得彻底失败，好使他天然的力量和自信可以受到对付。…经过失败，彼得学会凭着在主里的信心，谦卑地服事弟兄们（路二二 32，彼前五 5 ~ 6）。彼得真的被破碎，并从天然的才干转到复活里的事物。

我们…都必须学这一个功课：弃绝天然的力量和才干。我们天然的力量和才干必须受对付并摆在十字架上，然后它们就会在复活里并充满神圣的元素。这样，凡我们在召会事奉中所作的，就都是将神圣的元素供应给人（李常受文集一九七九年第二册，一八一至一八二、一八五至一八六页）。

参读：事奉的基本功课，第十六、二十课；生命的经历与长大，第二十一至二十五篇。

Our own desire and our own goal for our glory are one with our natural strength and natural ability. The natural strength and ability need to be dealt with by the cross... To overcome our natural strength and ability is a great, subjective lesson; it is more subjective than dealing with sin. In a certain sense, our natural strength and ability equal our self, our natural constitution. Our natural strength and natural ability are the embodiment of our self. This is why after the denial of the self we need a lesson on rejecting the natural strength and ability and dealing with them by the cross. The natural strength and ability are useful if they are dealt with by the cross. After being dealt with by the cross, they are in resurrection.

Peter was self-confident in his natural strength and ability even to the point of thinking that he would follow the Lord both to prison and to death (Luke 22:33). Peter was tested, and he denied the Lord three times, even before a little maid (John 18:15-18, 25-27). Peter was absolutely defeated and became a complete failure (Matt. 26:69-75). He did have a heart to love the Lord, but he was too confident in his own strength, his natural strength. His love for the Lord was precious, but his natural strength had to be denied and dealt with. The Lord allowed Peter to fail utterly in denying the Lord to His face three times, so that his natural strength and self-confidence could be dealt with. Through his failure Peter learned to serve the brothers by faith in the Lord and with humility (Luke 22:32; 1 Pet. 5:5-6). Peter was really broken and was turned from the natural ability to something in resurrection.

We all must learn to reject the natural strength and ability. Our natural strength and ability must be dealt with and put on the cross. Then they will be in resurrection and full of the divine element, and whatever we do in the church service will be a ministry of the divine element to others. (CWWL, 1979, vol. 2, "Basic Lessons on Service," pp. 141-142, 144-145)

Further Reading: CWWL, 1979, vol. 2, "Basic Lessons on Service," lsns. 16, 20; CWWL, 1989, vol. 3, "The Experience and Growth in Life," chs. 21-25

# 第五周■周五

## 晨兴喂养

耶二 13 “因为我的百姓，作了两件恶事，就是离弃我这活水的泉源，为自己凿出池子，是破裂不能存水的池子。”

罗五 17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

〔以色列诸王〕为人的方式，他们在日常生活、活动和事业上如何行事、生活、行动、活动，描绘出一幅完整的图画，给我们看见神的选民如何能有分于神所应许、神所赐给的美地，并享受其上一切的权利，使他们能在这被神仇敌撒但所霸占的地上，成为神的国。这预表并表征我们如何能有分于包罗万有的基督，作神所命定给我们的分，并享受神所分派给我们在基督里的一切权利，使我们这些蒙神拣选并救赎的人，能在被那恶者，神的仇敌撒但所霸占的地上，在基督里并与基督一同成为神的国（列王纪生命读经，一九六页）。

## 信息选读

以色列历史中共有四十一个王。头三个，就是扫罗、大卫和所罗门，统治全体以色列人。…其余的三十八个王中，只有八个，比较而言，是好的；但事实上，他们仍然都是自私自利、寻求自己的荣耀，多多少少把神在他们中间的国看作是自己的王国，没有照着神所命定的法则认识神，没有否认他们的己、他们天然的人，而绝对凭着神的灵过一种生活，完成一种事业。

# WEEK 5 — DAY 5

## Morning Nourishment

Jer. 2:13 For My people have committed two evils: they have forsaken Me, the fountain of living waters, to hew out for themselves cisterns, broken cisterns, which hold no water.

Rom. 5:17 ...By the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

The way in which [the kings of Israel] had their being, how they behaved, lived, moved, and acted in their daily living, activities, and careers, paints a full picture of how the elect of God could partake of the God-promised and God-given good land and enjoy all its rights that they could become God's kingdom on the earth usurped by His enemy Satan. This typifies and signifies how we can partake of the all-inclusive Christ as the portion ordained by God for us and enjoy all the rights in Christ assigned to us by God that we, the people chosen and redeemed by God, can become God's kingdom in Christ and with Christ on the earth usurped by the evil one, God's enemy Satan. (Life-study of 1 & 2 Kings, pp. 156-157)

## Today's Reading

There were altogether forty-one kings in the history of Israel. The first three, Saul, David, and Solomon, reigned over the entire people of Israel. Of the remaining thirty-eight kings, only eight were comparatively good. Actually, however, they still were self-seeking and self-glorifying, somewhat considering the kingdom of God among them something of their monarchies, not knowing God according to the way ordained by God, not denying themselves, their natural man, to live a life and carry out a career absolutely by the Spirit of God.

那些恶王邪恶的根，正如以色列人邪恶的根一样，乃是他们离弃神这活水的泉源，并转向异教的偶像作他们破裂不能存水的池子（耶二 13）。这两件恶事把他们淹没在拜偶像、放纵情欲、不公正流无辜人之血的死水中。他们的邪恶得罪神到一个地步，使神不肯将祂的怒气从他们转消，而把他们先丢弃在亚述人手中，后丢弃在巴比伦人手中；这些人毁坏并焚烧圣殿、圣城，且把圣民掳到异教拜偶像之地，使圣地荒凉七十年。因此他们这些神的选民，失去对神所赐美地的享受，不再是在圣地上神国的国民，而在外邦之地作了被掳的人。

在蒙神拣选并赐福的选民中间，诸王如此可怜历史的悲惨结局，对我们这些在新约时代神的选民，该是严肃的警告。…只像大卫一样作合乎神心的人，或只像一些诚实的基督徒一样，在神眼中作半对和半好的人，并不能使我们够资格完满地有分于基督，享受在祂里面的一切权利，而使我们够得上成为召会，作基督的身体，并作神与基督的国。我们这些新约的得胜者，必须借着基督复活的大能，模成祂的死，使我们向自己、向天然的人死，而在复活里向神活着。我们这些神新约的寻求者，必须凭那包罗万有、赐生命之灵全备的供应而活基督、显大基督并与基督一同活动行事，在那灵里并照着那灵作每一件事；我们要成为神圣生命赛程中的胜利者，这种生活对我们是绝对必要的；这使我们能在召会时代完满地享受基督作神所赐的美地，并在国度时代得着荣耀的赏赐，最完满地有分于基督（列王纪生命读经，一九四、一九六至一九八页）。

参读：如何作同工与长老，并如何履行同工与长老的义务，第四至五篇。

The root of the evil of the evil kings, like that of the evil of the people of Israel, was their forsaking the very God as the fountain of living waters and their turning away to the pagan idols as broken cisterns that hold no water (Jer. 2:13). These two evils drowned them in the death waters of idolatry, of the indulgence of lusts, and of injustice in shedding the blood of the innocent. Their evils offended their God to such an extent that He would not turn His anger from them but cast them off, first into the hands of the Assyrians and then into the hands of the Babylonians, who destroyed and burned the holy temple and the holy city, carried away into captivity the holy people to a pagan land of idol worship, and desolated the holy land for seventy years. Thus, they, as God's elect, lost the enjoyment of the God-given good land and, instead of remaining the citizens of God's kingdom in the holy land, they became captives in a heathen land.

The tragic result of such a pitiful history of the kings among God's chosen and blessed elect should be a serious warning to us, God's elect in the New Testament age... Just to be one who is according to God's heart, like David, and just to be partly right and good in the eyes of God, like some honest Christians, do not qualify us to partake of Christ in full and to enjoy all the rights in Him that we may become adequately the church as the Body of Christ and as the kingdom of God and of Christ. Conformity to Christ's death by the power of His resurrection is required of us, the New Testament overcomers, that we may die to ourselves, our natural man, and live to God in resurrection. A life of living Christ, magnifying Christ, and moving and acting with Christ by the bountiful supply of the all-inclusive, life-giving Spirit, doing everything in and according to the Spirit, is indispensable for us, God's New Testament seekers, to be winners in the racecourse of the divine life that we may fully enjoy Christ as the God-given good land in the church age and be gloriously rewarded to partake of Christ, in the fullest sense, in the kingdom age. (Life-study of 1 & 2 Kings, pp. 155-158)

Further Reading: CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," chs. 4-5

## 第五周■周六

### 晨兴喂养

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

罗八 16 “那灵自己同我们的灵见证我们是神的儿女。”

每一个王都该彻底领悟，他们作王治国，不该为着自己的利益与亨通，乃该为着神永远的经纶，使神能在地上得着一个国，以保守以马内利的地（赛八 8），使基督得以作王；并得着一班人，以维系基督的谱系，好将基督带到地上。为这目的，他们必须是拿细耳人，以神作他们的头，他们的权柄，并顺从祂，作祂的仆人，放弃一切世界的宴乐（酒）。但诸王在这点上都失败而够不上神所要的，包括他们中间最好的王大卫。因此，他们没有为着神的经纶完成神的定旨（列王纪生命读经，一九八页）。

### 信息选读

今天基督是属天的大祭司（来四 14）、诸天之上的执事（八 1～2）、新约的中保（九 15）和新遗命的执行者（16～17）。祂是这样的一位，不仅在诸天之上作工，也在我们重生的灵里作工，把天带给我们，并把我们联于天。我们跟随基督的路，就是住在调和的灵里，在其中生活行动并行事为人。这自然而然使我们活基督，显大基督，而与基督是一（腓一 20～21）。这样生活的结果就是基督的身体一召会。

圣经的教训劝勉并激发我们在灵里生活，在灵里行事为人，并照着灵作每件事。例如，我们梳理头发的方式，与配偶和孩子说话的方式，都该照着灵。

## WEEK 5 — DAY 6

### Morning Nourishment

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.

Rom. 8:16 The Spirit Himself witnesses with our spirit that we are children of God.

Every king should have had a thorough realization that he should be a king who did not rule a nation for his own interest and prosperity but ruled for God's eternal economy that God could have a nation on the earth to keep the land of Immanuel (Isa. 8:8) for Christ's reign and a people for a lineage of the genealogy to bring Christ to the earth. For this purpose they had to be a Nazarite to take God as their Head, their authority, and submit themselves to Him as His servants, and abandon all the pleasures (wines) of the world. But all the kings failed God in this, including David, the best one among them. Thus, they did not fulfill God's purpose for His economy. (Life-study of 1 & 2 Kings, p. 158)

### Today's Reading

Christ today is the heavenly High Priest (Heb. 4:14), a Minister in the heavens (8:1-2), the Mediator of a new covenant (9:15), and the Executor of the new testament (9:16-17). As such, He is working not only in the heavens but also in our regenerated spirit, bringing heaven to us and joining us to heaven. The way for us to follow Christ is to remain, live, walk, and have our being in the mingled spirit. This spontaneously causes us to live Christ, magnify Christ, and be one with Christ (Phil. 1:20-21). The issue of such a life is the Body of Christ, the church.

The Bible's teaching urges and inspires us to live in the spirit, to walk in the spirit, and to do everything according to the spirit. For instance, the way we style our hair and the way we speak with our spouse and children should be

我们访人传福音，不该照着我们的己，乃该照着调和的灵。不仅如此，在召会聚会中，我们的唱诗、祷告、赞美和申言，都该在灵里并照着灵。

关于这包罗万有、复合的灵，有五段圣言非常要紧。

第一，约翰七章三十九节说，“那时还没有那灵，因为耶稣尚未得着荣耀。”神的灵在永远里就有了，并在创世记一章二节提起；但在约翰七章三十九节，这灵还没有得着终极完成，因为耶稣尚未得着荣耀。借着死而复活的过程，基督就得着荣耀（路二四26），并成了赐生命的灵。第二，林前十五章四十五节下半说，“末后的亚当成了赐生命的灵。”…第三，林后三章十七节说，“主就是那灵。”照着这章的上下文，这里的主就是钉十字架并复活的基督，祂在复活里成了那灵。我们观看祂，就被主灵（18），赐生命的灵，也就是复活的基督所变化，成为与祂同样的形像。…第四，启示录说到“七灵”（一4，三1，四5，五6）。赐生命的灵，就是那是灵的基督，三一神的终极完成，已加强成了七灵。第五，出埃及三十三章二十三至二十五节说到圣膏油，是由橄榄油（表征神的灵），复合四种香料所组成的；这四种香料是没药、肉桂、菖蒲和桂皮，分别表征基督的死、基督之死的功效、基督的复活和基督复活的大能。膏油表征复合、施膏的灵（约壹二20、27）。

今天在主的恢复里，我们应该完全留意调和的灵，就是那与我们的灵调和的灵，并且我们该照着这调和的灵生活行动并行事为人（列王纪生命读经，一九四、一六〇至一六二页）。

参读：倪柝声—今时代神圣启示的先见，第十五至十七章。

according to the spirit. When we visit others for the preaching of the gospel, we should contact them not according to our self but according to the mingled spirit. Furthermore, in the church meetings our singing, praying, praising, and prophesying should all be in the spirit and according to the spirit.

Concerning this all-inclusive, compound Spirit, five portions of the holy Word are crucial.

[The first is] John 7:39... The Spirit was there in eternity and is mentioned in Genesis 1:2, but in John 7:39 this Spirit had not been consummated because Jesus had not yet been glorified. Through the processes of death and resurrection Christ was glorified (Luke 24:26) and became the life-giving Spirit. Second, 1 Corinthians 15:45b says, “The last Adam became a life-giving Spirit.” This divine, all-inclusive Spirit enters into our spirit and mingles with our regenerated spirit, causing God and man, man and God, to become one in the mingled spirit. Third, 2 Corinthians 3:17 says, “The Lord is the Spirit.”... The Lord here is the crucified and resurrected Christ, who in His resurrection became the Spirit. As we behold Him, we are transformed into His image by the Lord Spirit (v. 18). Fourth, the book of Revelation speaks of the “seven Spirits” (1:4; 3:1; 4:5; 5:6). The life-giving Spirit, who is the pneumatic Christ, the consummation of the Triune God, is intensified to be the seven Spirits. Fifth, Exodus 30:23-25 speaks of the holy anointing oil, composed of olive oil, signifying the Spirit of God, compounded with four spices: myrrh, cinnamon, calamus, and cassia, signifying respectively the death of Christ, the effectiveness of Christ’s death, Christ’s resurrection, and the power of Christ’s resurrection. The anointing oil signifies the compound anointing Spirit (1 John 2:20, 27).

In the Lord’s recovery today, we should pay our full attention to the mingled spirit, the Spirit mingled with our spirit, and we should live, walk, and have our being according to this mingled spirit. (Life-study of 1 & 2 Kings, pp. 128-129, 127, 129)

Further Reading: Watchman Nee—a Seer of the Divine Revelation in the Present Age, chs. 15-17

# 第五周诗歌

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## 圣灵的丰满 — 借十字架

7 7 7 7 双副 (英 279, 不同调, 不同律)

降 E 大调

6/8

1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 4 3 2 . |  
 一 后 是 膏 油 先 是 血, 要 得 滋 润 先 得 洁;  
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |  
 若 非 经 过 各 各 他, 必 不 能 到 五 旬 节。  
 6 6 6 . #5 6 | 1̇ . 7 6 5 . | 7 7 7 . 6 7 | 2̇ . 1̇ 6 5 . |  
 我 们 若 未 蒙 洗 净, 能 力 必 不 从 上 倾;  
 1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |  
 我 们 若 要 作 见 证, 必 须 钉 死 己 生 命。  
 5 . 5 3 5 . | 1̇ . 7 6 5 . | 1 2 3 4 4 | 6 . 5 . |  
 (副) 因 此 求 主 借 十 字 架, 治 死 我 的 魂 生 命;  
 1̇ . 1̇ 1̇ 5 . | 2̇ . 1̇ 6 6 . | 5 . 5 5 5 1 | 2 . 1 . ||  
 使 我 愿 出 重 大 代 价, 来 满 受 主 的 圣 灵。

二 先是用杖击石磐, 后来活水才溢漫;  
 死亡若未作过工, 圣灵必定不充满。  
 我们若真同主死, 愿意万有都损失,  
 主的能力要降临, 使用我们救亡世。  
 三 先是祭坛后是火, 若没丧失就没果;  
 若非所有先奉献, 必定不能登宝座。  
 我们若真肯牺牲, 舍弃万事降服神,  
 我们必定有能力, 因主信托顺从人。  
 四 先是预备瓶子空, 后是膏油盛其中;  
 先是山谷挖成沟, 后来活水才深泓;  
 先是经过约但河, 后是灵感加倍多;  
 先受死亡的浸洗, 后得荣耀的圣鸽。  
 五 当你举目望禾田, 金谷丰盈你称羨;  
 当念果实未生时, 就有麦种死在先。  
 若要生命的子粒, 须有死亡的经历;  
 凡人未到髑髅地, 就无圣灵的能力。  
 六 既是这样,求我主, 使我忠诚走窄路,  
 除去雄心和壮志, 只愿顺服并受苦;  
 更大能力我不取, 更深的死我所需;  
 但愿加略的意义, 完全成功在我躯。

# WEEK 5 — HYMN

## Through the Cross, O Lord, I pray

### Fulness of the Spirit — By the Cross

279

1. First the blood, and then the oint - ment, Cleans - ing, then a - noint - ing  
 comes; If we pass not thru Gol - go - tha, Ne'er to Pen - te - cost we'll  
 come. If the blood has never cleansed us, Ne'er the Spir - it's pow'r we'll know, If for Christ we'd tru - ly witness, Self - life to the Cross must  
 go. (C) Through the Cross, O Lord, I pray, Put my soul - life all a -  
 way; Make me a - ny price to pay, Full a - noint - ing to re - ceive.

- Christ, the Rock, must first be smitten,  
 That the living water flow;  
 Without death the Spirit's fulness  
 Ne'er could dwell in man below.  
 If with Christ we die completely,  
 Willing thus our all to lose,  
 He will clothe us with His power  
 And to win the world will use.
- When we see the ripened harvest  
 Of the golden countryside,  
 We may know that many seeds have  
 Fallen to the earth and died.  
 Ere the fruit of life may blossom,  
 We must surely suffer death;  
 If with Christ we've not been buried,  
 We'll not feel the Spirit's breath.
- First the altar, then the fire,  
 If no loss, there'll be no gain;  
 If our all has not been offered,  
 To the throne we'll ne'er attain.  
 If to sacrifice we're willing,  
 All forsaking, God t'obey,  
 He to us will be committed  
 And thru us His pow'r display.
- First we must prepare the vessels  
 That the Oil they may contain;  
 Dig the valley full of ditches  
 That they may be filled with Rain.  
 First we must go thru the Jordan  
 Ere anointed from above;  
 First in death we must be baptized,  
 Then experience the Dove.
- Since it must be thus, I pray, Lord,  
 Help me go the narrow way;  
 Deal with pride and make me willing  
 Thus to suffer, Thee t'obey.  
 I for greater power pray not,  
 Deeper death is what I need;  
 All the meaning of the Cross, Lord,  
 Work in me—for this I plead.





## 第六周

与主一同从帐幕的召会生活  
往前到殿的召会生活，  
为着建造基督的身体  
作活神的殿

诗歌：603

读经：太十二3～4、42，约十四21、23，罗八28～29，诗二七4，三六8～9，四三4，八四4～5

### 【周一】

壹 主在我们里面渴望要从帐幕的召会生活往前到殿的召会生活，前者是在魂的旷野里，后者有基督这包罗万有的灵在我们灵里作美地的实际——来六1上，书三14～17，申八8，弗二21～22，西一12，二6～7。

贰 帐幕和殿预表召会的两面：

- 一 王上八章一至十一节表明，帐幕是与殿合并的；帐幕是可移动的前身，行经旷野，殿在预表上是神建造的终极完成。
- 二 殿是帐幕的扩大，说出召会的加强和稳固；圣

## Week Six

**Going On with the Lord from the Tabernacle  
Church Life to the Temple Church Life  
for the Building Up of the Body of Christ  
as the Temple of the Living God**

Hymns: 837

Scripture Reading: Matt. 12:3-4, 42; John 14:21, 23; Rom. 8:28-29; Psa. 27:4; 36:8-9; 43:4; 84:4-5

### §Day 1

**I. The Lord within us is aspiring to go on from the tabernacle church life in the wilderness of the soul to the temple church life with Christ, the all-inclusive Spirit, as the reality of the good land in our spirit—Heb. 6:1a; Josh. 3:14-17; Deut. 8:8; Eph. 2:21-22; Col. 1:12; 2:6-7.**

**II. The tabernacle and the temple typify two aspects of the church:**

- A. First Kings 8:1-11 shows that the tabernacle was merged with the temple; the tabernacle was a portable precursor moving through the wilderness, whereas the temple was the consummation of God's building in typology.
- B. The temple as the enlargement of the tabernacle signifies the strengthening

殿里面更新并加大的器具，表征众圣徒对基督之经历的更新并加大；殿和殿里至圣所的尺寸是帐幕及其内至圣所尺寸的两倍；不仅如此，除了约柜以外，其余物件和器具的大小和数量都大为扩大，作祂扩大的彰显—六 2、20，代下四 1～8，参出二六 3、16、18、22～24、33。

## 【周二】

- 三 帐幕预表神在地上的召会，或在各地的召会，而殿表征召会作基督身体的实际；众地方召会乃是宝贵的手续，将我们带进那作神经纶荣耀目标之身体的实际里—弗一 22～23，参启二一 10～11。
- 四 独一的职事乃是为着神独一的见证；而神独一的见证，就是基督身体的实际，乃是实化于众地方召会—出二五 22，三八 21，启一 2、9，参弗四 4，约十六 13。
- 五 林前十二章所描述的身体，乃是一个地方召会应有的见证，也就是身体的见证；今天的地方召会必须是显出基督身体实际的一个见证—十四 14～18、20 节。
- 六 召会的存在乃是为着一的见证；我们说“地方召会”，所着重的乃是召会，而不是地方；各地召会所拥有的生命乃是一的生命—约十七 11、21、23，启一 10～12。
- 七 基督身体之实际的见证乃是神末了的恢复—神永远经纶的恢复，有基督作我们的一切，基督身体的一，以及祂身体上众肢体都尽功用—提

and stabilizing of the church, and the renewing and enlargement of the furniture in the temple signify the renewing and enlargement of the saints' experience of Christ; the dimensions of the temple and of the Holy of Holies in the temple were twice those of the tabernacle; furthermore, with the exception of the Ark, the size and number of the furnishings and the utensils were greatly enlarged for His enlarged expression—6:2, 20; 2 Chron. 4:1-8; cf. Exo. 26:3, 16, 18, 22-24, 33.

## §Day 2

- C. The tabernacle typifies God's church on earth, or His church in the localities, whereas the temple signifies the church as the reality of the Body of Christ; the local churches are the precious procedure to bring us into the reality of the Body as the glorious goal of God's economy—Eph. 1:22-23; cf. Rev. 21:10-11.
- D. The unique ministry is for God's unique testimony, and God's unique testimony, the reality of the Body of Christ, is realized in the local churches—Exo. 25:22; 38:21; Rev. 1:2, 9; cf. Eph. 4:4; John 16:13.
- E. The Body described in 1 Corinthians 12 is the testimony that a local church should have; it is the testimony of the Body; the local church today must be a testimony that expresses the reality of the Body of Christ—vv. 14-18, 20.
- F. The church exists for the testimony of oneness; when we refer to the "local church," our emphasis is on the church and not on the "local-ness"; the life that the churches possess is a life of oneness—John 17:11, 21, 23; Rev. 1:10-12.
- G. The testimony of the reality of the Body of Christ is God's final recovery—the recovery of God's eternal economy with Christ being everything to us, with the oneness of the Body of Christ, and with all the members of His

前一3~6, 六3~5, 来十三9, 弗一17, 三2、8~11、16~21, 四1~6、16。

### 【周三】

叁 约翰福音乃是基督作生命为着建造召会作活神的殿的福音；这建造的工作是借着我们一起经历并享受钉死并复活的基督作生命树而完成的一启二4~7, 彼前二24, 约十一25, 六57、63, 林后六16:

- 一 生命的原则是变死亡为生命（约二1~11），生命的目的乃是建造召会作神的家，神的殿（12~22）；因此，主宣告：“你们拆毁这殿，我三日内要将它建立起来。”（19）
- 二 借着主在十字架上的死，就是祂物质的身体被拆毁，祂担当我们的过犯和罪孽，以救赎并称义我们，并且祂的死乃为医治我们的疾病—赛五三4~6, 罗三23~26, 彼前二24。
- 三 主物质的身体被拆毁，也使那掌死权的魔鬼被废除；当祂死在十字架上时，旧造、旧人、肉体、撒但、罪、诸罪和世界都被钉在十字架上；因此，在神的眼中，在基督钉十字架后，整个宇宙就已经被清理了一来二14, 罗六6, 加二20, 五24, 约一29, 三14, 六70~71, 十二31, 太十六23, 林前五3。
- 四 主物质的身体被拆毁，以及祂在三日内复活，也是祂作为一粒麦子死了，并且复活，将神的神圣生命，就是神的神圣之火，释放并分赐到祂许多信徒里面，使祂的许多信徒成为神的复制品—约十二24, 路十二49~51。

Body functioning—1 Tim. 1:3-6; 6:3-5; Heb. 13:9; Eph. 1:17; 3:2, 8-11, 16-21; 4:1-6, 16.

### §Day 3

**III. The Gospel of John is the gospel of Christ as life for the building up of the church as the temple of the living God; this building work is carried out through our experience and enjoyment of the crucified and resurrected Christ as the tree of life—Rev. 2:4-7; 1 Pet. 2:24; John 11:25; 6:57, 63; 2 Cor. 6:16:**

- A. The principle of life is to change death into life (John 2:1-11), and the purpose of life is to build the church as the house of God, the temple of God (vv. 12-22); thus, the Lord declared, “Destroy this temple, and in three days I will raise it up” (v. 19).
- B. Through His death, the destruction of His physical body on the cross, He bore our transgressions and iniquities to redeem and justify us, and His death was for the healing of our diseases—Isa. 53:4-6; Rom. 3:23-26; 1 Pet. 2:24.
- C. The destruction of the Lord’s physical body was also the destruction of the devil, who has the power of death; when He died on the cross, the old creation, the old man, the flesh, Satan, sin, sins, and the world were crucified on the cross; thus, in the eyes of God, after Christ’s crucifixion, the entire universe has been cleared up—Heb. 2:14; Rom. 6:6; Gal. 2:20; 5:24; John 1:29; 3:14; 6:70-71; 12:31; Matt. 16:23; 1 Cor. 15:3.
- D. The destruction of the Lord’s physical body and His being raised up in three days were also His dying as a grain of wheat and resurrecting to release and dispense the divine life of God as the divine fire of God into His many believers to make His many believers the reproduction of God—John 12:24; Luke 12:49-51.

五 借着基督的死与复活，祂物质的身体就得着扩增，成为祂团体、奥秘的身体，就是神宇宙的殿，也就是召会作活神的家—林前三 16～17，提前三 15，彼前二 5，弗二 21～22。

六 许多住处就是基督身体的许多肢体；这身体就是神的殿—约十四 2、23，罗十二 5，林前三 16～17。

七 我们既是基督那释放生命的死所产生的许多子粒，也是基督那分赐生命的复活所产生基督奥秘身体的许多住处，就必须是爱祂到极点的人，过钉十字架的生活，好借着那在瓦器里之宝贝的大能，将复活的生命显明出来—约十四 21、23，罗八 28～29，林后四 7～18，十二 7～9。

#### 【周四】

肆 大卫与所罗门预表基督的两方面，为着神的建造：

一 大卫预表基督从祂的成为肉体以及祂的神人生活与受苦起，直到祂的死（从马槽到十字架）—太十二 3～4，二二 41～46。

二 所罗门预表在荣耀里复活的基督，作为赐生命的灵在我们里面（包括祂的登宝座与祂第二次来到地上治理祂的国），讲说神智慧的话，建造召会作神的殿—十二 42，代下一 10，林前一 24、30，十二 8。

三 神“作见证说，我寻得耶西的儿子大卫，他是合乎我心的人，必实行我一切的旨意”（徒十三 22）；大卫“在神的旨意中，服事了他那一代的人”（36）；他是一个合乎神心的人（撒上十三 14），因为正如所罗门所见证的：“我父亲大卫心中立意，要为耶

E. Through Christ's death and resurrection, His physical body has been increased to be His corporate and mystical Body, which is the universal temple of God, the church as the house of the living God—1 Cor. 3:16-17; 1 Tim. 3:15; 1 Pet. 2:5; Eph. 2:21-22.

F. The many abodes are the many members of the Body of Christ, which is God's temple—John 14:2, 23; Rom. 12:5; 1 Cor. 3:16-17.

G. As the many grains produced by Christ's life-releasing death and the many abodes of Christ's mystical Body produced by Christ's life-dispensing resurrection, we must be those who love Him to the uttermost in our living a crucified life for the manifestation of the resurrection life by the power of the treasure in our earthen vessels—John 14:21, 23; Rom. 8:28-29; 2 Cor. 4:7-18; 12:7-9.

#### §Day 4

IV. David and Solomon typify Christ in two aspects for God's building:

A. David typifies Christ from His incarnation with His God-man living and sufferings unto His death (from the manger to the cross)—Matt. 12:3-4; 22:41-46.

B. Solomon typifies Christ in His resurrection in glory as the life-giving Spirit in us (including His enthronement and His second coming to rule over His kingdom on earth) speaking God's word of wisdom to build up the church as the temple of God—12:42; 2 Chron. 1:10; 1 Cor. 1:24, 30; 12:8.

C. God “testified and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will” (Acts 13:22); David “served his own generation by the counsel of God” (v. 36); he was a man according to God's heart (1 Sam. 13:14) because, as Solomon testified, “It was on David my father's heart to build a house for the name of Jehovah the God

和华以色列神的名建殿。”（王上八 17～20，参弗一 5、9，林前十二 12～27—见 13 注 4）

四 大卫自幼就受苦，但借着受苦，他预备材料，得着建造圣殿的正确立场，并预备建造者所罗门和所有的帮助者—代上二 18～30，代下三 1，代上二 8 9～11、20～21。

五 大卫为着建造神的殿，预备许多材料，预表基督用祂追溯不尽的丰富为供备，以建造神的召会—十八 7～11，二二 2～5、14～16 上，二八 2，二九 2～9，参弗三 8～10。

六 大卫在困难之中（代上二 1、14）、在受试炼中并在争战得胜中的预备，预表基督在受试炼中，并在祂与撒但及其黑暗权势争战之生活的得胜中，为着建造神的召会所作丰富的供备（太四 4、7、10）。

七 大卫所得圣殿的样式，乃是“他被灵感所得的样式”（代上二 8 12）；“大卫说，这一切样式的细工，都是耶和華的手在我身上，画出来使我明白的”（19，参林后三 3）；所罗门所建造的殿乃是按照这样式（代上二 8 11）。

八 大卫安排以色列人向神供职的班次，与神的殿有关（六 31～48，二三～二六），预表在新约里，那灵在召会事奉上有次序的安排（林前十二 4～27），也预表身体的头基督设立了祂身体中的等次，给所有的肢体持守（18，十四 40）。

九 召会的蓝图就是复活的灵—包罗万有、赐生命、复合、内住的灵；当我们在灵里活在复活的灵里，所罗门照着大卫的样式（带着基督之神人生活、死与复活的一切元素）建殿的实际，就成就在我们身上—约二 19，腓一 19，弗一 17，

of Israel” (1 Kings 8:17-20; cf. Eph. 1:5, 9; 1 Cor. 12:12-27—see footnote 2 on v. 13).

D. David suffered from his youth, yet through his suffering he prepared the materials, gained the proper ground for the building of the temple, and prepared Solomon, the builder, and all the helpers—1 Chron. 21:18-30; 2 Chron. 3:1; 1 Chron. 28:9-11, 20-21.

E. David's preparing of the materials in abundance for the building up of the temple of God typifies Christ's providing for the building of the church of God with His unsearchable riches—18:7-11; 22:2-5, 14-16a; 28:2; 29:2-9; cf. Eph. 3:8-10.

F. David's preparation in his affliction (1 Chron. 22:1, 14), in his trials, and in the victory of his fightings typifies Christ's rich provision for the building of the church of God in His trials and in His victory in His life of fighting against Satan with his power of darkness (Matt. 4:4, 7, 10).

G. The pattern of the temple given to David was “the pattern of all that he had by the Spirit” (1 Chron. 28:12); “all this, said David, has He made clear by a writing from the hand of Jehovah upon me, all the details of the pattern” (v. 19; cf. 2 Cor. 3:3); the temple built by Solomon was according to this pattern (1 Chron. 28:11).

H. David's arranging in order Israel's services to God related to the temple of God (6:31-48; chs. 23—26) typifies the Spirit's arranging in order the church services in the New Testament (1 Cor. 12:4-27) and typifies that Christ as the Head of the Body has set up an order in His Body for all His members to keep (v. 18; 14:40).

I. The blueprint of the church is the Spirit of resurrection—the all-inclusive, life-giving, compound, indwelling Spirit; when we live in the Spirit of resurrection in our spirit, the reality of Solomon's building of the temple according to David's design (with all the ingredients of Christ's God-man living, death, and resurrection) is fulfilled within us—John 2:19; Phil. 1:19;

## 【周五】

十 所罗门这名意为“平安”，意即召会是由基督这“得享安息的人”，在平安里且不受响声扰乱，而建造起来的一代上二二 9，徒九 31，弗四 29～32：

1 建造圣殿所用的每一块石头，原则上都是在山野里锤打过、对付过的；因此，在殿里听不见锤子、斧子或任何铁器的响声，圣殿是安安静静建造起来的一王上五 15～18，六 7。

2 一位弟兄若没有受主的对付（说个不停，不能听，因此有未更新的心思），作了长老，召会中就会满了锤子、斧子和铁器的响声；有些“响声”是圣徒们借着祷告对打，以祷告推翻彼此的祷告—参赛五十四 4～5，弗四 23。

3 我们在召会中，一听见有人批评、论断、争吵或反对，就该退到至圣所，就是退回到并转到我们的灵里；圣殿乃是在安静中建造的一加六 17～18，赛三十 15 上。

4 约柜安置之后，大卫所设立的人在耶和華殿中负责歌唱的服事；他们就在会幕前供职歌唱，直到所罗门在耶路撒冷建造了耶和華的殿—代上六 31～32。

十一 我们“与王同住，为王作工”，享受祂这钉死又复活的基督，将祂自己建造到我们里面，使我们被成全为神的家—召会—中的柱子—英文诗歌九〇四首（中译见晨兴圣言—撒母耳记结晶读经(二)，第十二周），代上四 23，王上七 17、21，启三 12。

十二 借着享受包罗万有之基督作复活的大能并作经过过程之三一神的复活、赐生命之灵（指基督作为真正且更大的所罗门），我们就能有分于基督受苦的

## §Day 5

J. Solomon's name means "peace," meaning that the church is built by Christ as "a man of rest" in peace, without any noise—1 Chron. 22:9; Acts 9:31; Eph. 4:29-32:

1. Every piece of stone used for the building of the temple was, in principle, already cut and dealt with in the mountains; thus, the sound of hammer, axe, and iron tool was not heard, and the temple was built quietly—1 Kings 5:15-18; 6:7.

2. If a brother who is not dealt with by the Lord (who talks incessantly, who is not a good listener, and who thus has an un-renewed mind) becomes an elder, the church will be filled with the noise of the hammer, axe, and iron tool; some "noise" can be certain saints fighting with one another by praying to nullify another one's prayer—cf. Isa. 50:4-5; Eph. 4:23.

3. In the church, if we hear others' criticism, judgment, arguing, and opposition, we should withdraw into the Holy of Holies, that is, retreat into and turn to our spirit; the temple is built in quietness—Gal. 6:17-18; Isa. 30:15a.

4. After the Ark was at rest, those whom David set over the service of song in the house of Jehovah ministered before the Tent of Meeting with singing until Solomon built the house of Jehovah in Jerusalem—1 Chron. 6:31-32.

K. We "dwell with the King for His work," enjoying Him as the crucified and resurrected Christ to build Himself into us for our being perfected into pillars in the church as the house of God—Hymns, #904; 1 Chron. 4:23; 1 Kings 7:17, 21; Rev. 3:12.

L. By enjoying the all-inclusive Christ as the resurrection power and the resurrecting and life-giving Spirit of the processed Triune God (the real and greater Solomon), we can participate in the fellowship of Christ's

交通，连同祂作为祷告之人的神人生活，好模成祂的死（指基督作为真正且更大的大卫），来为着基督的身体（真正且更大的殿）—腓三 10，罗八 11，太十二 3～4、42，约二 19～22，林后六 16。

## 【周六】

伍 神建造召会作活神的殿的意念和道路，高过我们的意念和道路；我们需要弃绝我们的道路和意念，并归向耶和华我们的神，在召会这活神的殿中，走享受祂的路—创二 9，约六 35、57、63，赛五五 6～13，五七 20，约一 14，二 19，三 34，十七 17，弗五 26，林后三 15～18，六 16，罗八 28～29，启二二 1～2：

一 我们这些神的儿女需要转一个观念，领悟神的心意是要把祂自己给我们享受—诗三六 8～9，十六 11，十九 8，二七 6，四二 4～5，四八 2，六三 7，六六 1～2，八一 1，八九 15～18，九五 1～2，一〇〇 1～2，一二六 1～6，尼八 10，约壹一 3～4：

- 1 结果子是在于享受神—约十五 7～11。
- 2 祷告是在于享受神—哀三 55～56，诗歌二一〇首。
- 3 尽话语职事是在于享受神—约六 57、63，七 37～39，林前十五 10，林后三 1～6、18，二 17，十三 3，弗三 2，彼前四 10～11，耶十五 16，结三 1～4，赛五五 8～11。
- 4 传福音是在于享受神—约四 10、13～14、31～34。
- 5 受神引导是在于享受神—出三三 14。

sufferings with His God-man living as a man of prayer to be conformed to His death (as the real and greater David) for the sake of His Body (the real and greater temple)—Phil. 3:10; Rom. 8:11; Matt. 12:3-4, 42; John 2:19-22; 2 Cor. 6:16.

## §Day 6

**V. God's thoughts and ways to build up the church as the temple of the living God are higher than ours; we need to forsake our ways and our thoughts and return to Jehovah our God to take the way of enjoying Him in the church as the temple of the living God—Gen. 2:9; John 6:35, 57, 63; Isa. 55:6-13; 57:20; John 1:14; 2:19; 3:34; 17:17; Eph. 5:26; 2 Cor. 3:15-18; 6:16; Rom. 8:28-29; Rev. 22:1-2:**

A. As God's children, we need to change our concept and realize that God's desire is to give Himself to us for our enjoyment—Psa. 36:8-9; 16:11; 19:8; 27:6; 42:4-5; 48:2; 63:7; 66:1-2; 81:1; 89:15-18; 95:1-2; 100:1-2; 126:1-6; Neh. 8:10; 1 John 1:3-4:

1. Fruit-bearing is to enjoy God—John 15:7-11.
2. Prayer is to enjoy God—Lam. 3:55-56; Hymns, #255.
3. Ministering the word is to enjoy God—John 6:57, 63; 7:37-39; 1 Cor. 15:10; 2 Cor. 3:1-6, 18; 2:17; 13:3; Eph. 3:2; 1 Pet. 4:10-11; Jer. 15:16; Ezek. 3:1-4; Isa. 55:8-11.
4. Preaching the gospel is to enjoy God—John 4:10, 13-14, 31-34.
5. Receiving His leading is to enjoy God—Exo. 33:14.

二 过基督徒的生活，使我们成为得胜者的秘诀，就在于我们走享受神作生命树的路；神没有意思要我们为祂作什么；祂唯一的心意是要将祂自己当作食物给我们享受—创二9，启二7。

三 在神的家，神的殿中，就是在基督里（约二19～22），在召会里（提前三15，林前三16～17，林后六16），在我们的灵里（弗二22），至终在新耶路撒冷里（启二一22），我们尝尝，便知道耶和華是美善的（诗三四8）。

四 我们应当爱神所住的殿，和祂的荣耀所居住、停留并显明之处—二六8，八四1，二九9下，弗三20～21上。

五 “有一件事，我曾求耶和華，我仍要寻求；就是一生一世住在耶和華的殿中，瞻仰祂的荣美，在祂的殿里求问”（诗二七4）；耶和華的殿是神人二性扩大、宇宙的合并，使父得着彰显、满足和安息（约十四2、20、23）。

六 在基督里，在召会中，并在我们的灵里，我们享受定居的神作祂殿里的肥甘叫我们饱足，作祂的乐河解我们的干渴，作生命的源头和光喂养我们并光照我们—诗三六8～9。

七 “我就到神的祭坛，到我最喜乐的神那里；神啊，我的神，我要弹琴赞美你”—四三4。

八 在神的家，神的殿中，我们享受神的脸（神的同在）作为救恩（四二5），使祂能成为我们脸上的救恩（11）。

陆 “住在你殿中的，便为有福；他们仍要赞美你。〔细拉〕因你有力量，心中想往锡

B. The secret of living the Christian life so that we may be overcomers is for us to take the way of enjoying God as the tree of life; God does not intend for us to do anything for Him; His only desire is to give Himself to us as food for our enjoyment—Gen. 2:9; Rev. 2:7.

C. We taste and see that Jehovah is good (Psa. 34:8) in the house of God, the temple of God, that is, in Christ (John 2:19-22), in the church (1 Tim. 3:15; 1 Cor. 3:16-17; 2 Cor. 6:16), in our spirit (Eph. 2:22), and ultimately in the New Jerusalem (Rev. 21:22).

D. We should love the habitation of God's house, the temple, and the place where His glory abides, remains, to be manifested—Psa. 26:8; 84:1; 29:9b; Eph. 3:20-21a.

E. “One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah / All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple” (Psa. 27:4); the house of Jehovah is the enlarged, universal, divine-human incorporation for the Father's manifestation, satisfaction, and rest (John 14:2, 20, 23).

F. In Christ, in the church, and in our spirit, we enjoy “the located God” as the fatness of His house to saturate us, as the river of His pleasures to quench our thirst, and as the fountain of life and light to feed us and enlighten us—Psa. 36:8-9.

G. “I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God”—43:4.

H. In the house of God, the temple of God, we enjoy the salvation of God's countenance, God's presence (42:5), so that He can be the salvation of our countenance (v. 11).

**VI. “Blessed are those who dwell in Your house; / They will yet be praising You. Selah / Blessed is the man**



安大道的，这人便为有福”——八四4～5:

**whose strength is in You, / In whose heart are the highways to Zion”——84:4-5:**

- 一 “我要永永远远赞美你的名”——一四五2下。
- 二 “我一生要赞美耶和华；我还活着的时候，要歌颂我的神”——一四六2。
- 三 “你是圣别的，是用以色列的赞美为宝座的”——二二3。
- 四 “所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子”——来十三15，腓二11。

- A. “I will praise Your name forever and ever”—145:2b.
- B. “I will praise Jehovah while I live; / I will sing psalms to my God while I yet have being”—146:2.
- C. “You are holy, You who sit enthroned / Upon the praises of Israel”—22:3.
- D. “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name”—Heb. 13:15; Phil. 2:11.



# 第六周■周一

## 晨兴喂养

来六 1 “所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟…”

弗二 21 ~ 22 “在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

我们是在享受基督作逾越节，而人还在埃及么？或者我们已经从埃及出来，现在正在旷野，接受启示，建造帐幕，并且吃吗哪？有帐幕为神的建造当然好，但是帐幕缺少坚实性；帐幕是可携带的，没有根基。这个建造的结构里没有石头，只有木头。…我们是否在魂的旷野里游荡，享受从天上来的吗哪，从磐石来的水，抬着浮动的召会生活，没有扎实的根基？…或者…我们是一直行走在一个广阔的地上，充满追测不尽的丰富？召会生活是不是已经建造起来像殿一样的坚固？（李常受文集一九七九年第一册，三七五页）。

## 信息选读

我们里头有一种饥渴，想要在召会生活里得着一些东西，比我们所经历过的更高。我们所感觉的不满足实在不是出于我们，而是出于主。祂在我们里面渴望要在美地上有殿的召会生活。祂愿意我们…离开旷野，进入美地！离开魂，进入灵里！

一面，我们很喜乐地在召会生活里；另一面，我们渴望一些更丰富的。…我们在帐幕的召会生活里确实有约柜。因此我们能进入更高的一层—美地，在那里能把殿建立起来（李常受文集一九七九年第一册，三七五至三七六页）。

# WEEK 6 — DAY 1

## Morning Nourishment

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

Are we enjoying Christ as the Passover, yet still in Egypt? Or we may have made our exodus from Egypt and are now in the wilderness, receiving revelation, building the tabernacle, and feasting on manna. Surely it is good to have the tabernacle as God's building, yet the tabernacle lacked solidity; it was portable with no foundation. There was no stone, only wood, in its construction... Are we wandering in the wilderness of the soul, enjoying manna from heaven and water from the rock and carrying a floating church life with no solid foundation? Or... are we walking about in a spacious land, full of unsearchable riches? Is the church life built up, as solid as the temple? (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 280)

## Today's Reading

Within us there is a hunger and thirst for something higher in the church life than we have yet experienced. The dissatisfaction that we sense is really not ours but the Lord's. He within us is aspiring to have the temple church life in the good land. He would have us... out of the wilderness and into the good land, out of the soul and into the spirit.

In one way we are happy to be in the church life; in another, we long for something richer... We do have the Ark in the tabernacle church life. By this we can enter a higher level, the good land, where the temple can be built up. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 280-281)

我们…要看见，圣殿不光是比帐幕扩大了、稳固了、分量加重了，并且它里面的器具也都重新作过了，尺度加大了。无论是祭坛、洗濯盆、陈设饼的桌子、金灯台、香坛，都是重新作过了，并且几乎每一件的尺度也都加大了。从前在帐幕那里，祭坛是五肘见方，三肘高，现在是二十肘见方，十肘高。从前的金灯台只有一个，现在有十个。从前陈设饼的桌子只有一张，现在也变作十张，洗濯盆也由一个变作十个。

我们经历十字架，经历圣灵，经历基督作我们的生命，作我们的亮光，作我们的悦纳和馨香，常会更新、加深、扩大。…圣殿扩大了，说出召会加强了；圣殿里面的器具更新了、加大了，说出众圣徒对于基督的一切经历更新了、加大了。

这一幅图画给我们看见，属灵的经历必须配上召会的度量。…祭坛（就是十字架的经历）必须相对的加大。…福音要传得更响亮，人一进到这里马上受到厉害的审判和救赎；同时人给神的奉献也要加多，…也必须有一个大的铜洗濯盆。这里圣灵的光照、圣灵的洁净，都是强烈的、经常的、更新的。…基督作人生命的供应和亮光，也必须扩大。此外，金香坛（就是人和神交通，在基督里蒙神悦纳的经历）也都必须加强、加多、加大！

基督是永不改变的，但是召会却必须逐渐地加强扩大，众圣徒的属灵经历也必须逐渐的更新、加大（教会建造的异象，九四至九六页）。

参读：生命信息，第五十七章。

We...must see that not only was the temple larger, more stable, and more weighty than the tabernacle, but the furniture in the temple was also made anew, and their dimensions were increased. The altar, the laver, the table of the bread of the Presence, the golden lampstand, and the incense altar were all reconstructed, and in most cases their dimensions were increased. In the tabernacle the altar had been five cubits square and three cubits high, but in the temple it was twenty cubits square and ten cubits high. In the tabernacle there had been only one golden lampstand, but in the temple there were ten of them. In the tabernacle there had been only one table of the bread of the Presence and one laver, but in the temple there were ten tables of the bread of the Presence and ten lavers.

Our experience of the cross, the Holy Spirit, and Christ as our life, light, acceptance, and sweetness should be renewed, deepened, and enlarged... The enlargement of the temple signifies the strengthening of the church, and the renewing and enlargement of the furniture in the temple signifies the renewing and enlargement of the saints' experience of Christ.

This picture indicates that our spiritual experience must match the stature of the church... The size of the altar (that is, the experience of the cross) must be proportionately increased. The preaching of the gospel must be with greater impact so that when people come in, they would be strongly convicted and saved... The believers' consecration to God must also be increased... There must be the enlargement of the bronze laver. In other words, the enlightenment of the Holy Spirit and the washing by the Holy Spirit must be more intense, frequent, and renewing... Christ as our life supply and light must also be enlarged. In addition, the golden incense altar (that is, our fellowship with God and our experience of being accepted by Him in Christ) also must be strengthened, increased, and enlarged.

Christ is forever the same, but the church must gradually be strengthened and enlarged, and the saints' spiritual experiences must also gradually be renewed and enlarged. (CWWL, 1961-1962, vol. 1, "The Vision of the Building of the Church," pp. 206-208)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, Volume 2," ch. 57

## 第六周■周二

### 晨兴喂养

弗一 23 “召会是祂的身体，是那在万有中充满万有者的丰满。”

启一 11 “你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”

我们也许以为，众地方召会是神经纶的目标。然而，众地方召会不是目标，乃是神达到祂经纶之目标所采取的手续。

照以弗所一章二十二至二十三节，神经纶的目标是召会，就是基督的身体。…我们在召会里，那是事实；但基督身体的实际在哪里？

我宝贵众地方召会，和你们一样。但我宝贵众地方召会，是因着一个目的：众地方召会是将我带进基督身体的手续。…我们需要在众地方召会里，使我们能被引进或带进基督身体的实际（李常受文集一九九四至一九九七年第一册，一二八至一三〇页）。

### 信息选读

圣经中神的居所总有这两面的讲究，一是地上的，是暂时的、流荡的，由会幕所预表。会幕随着地点不同而转移，…然而会幕本身不因地点的不同而改变。…会幕预表神在地上，或在地方上的召会。…神子民聚在一起，即有召会；分散各处，即无召会，这是召会作会幕的一面。

## WEEK 6 — DAY 2

### Morning Nourishment

Eph. 1:22-23 ...The church, which is His Body, the fullness of the One who fills all in all.

Rev. 1:11 ...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.

We may think that the local churches are the goal of God's economy. However, they are not the goal but the procedure God takes to reach the goal of His economy.

According to Ephesians 1:22-23, the goal of God's economy is the church, which is Christ's Body... We are in the church; that is a fact. But where is the reality of the Body of Christ?

I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ... We need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 103-104)

### Today's Reading

In the Bible there are two aspects related to God's habitation. On the one hand, it is transitory and wandering, as typified by the tabernacle. The tabernacle moved as the people traveled... However, the tabernacle itself did not change with a change in location... The tabernacle typifies the church on earth, or the church in localities... Whenever God's people come together, there is the church. When they are separated, there is no church. This is the aspect of the church typified by the tabernacle.

圣殿与会幕不同，圣殿…是为着国度的。它是以色列子民一切生活的中心。圣殿是合一的、永久的、有力量的。…政治可以分，但是圣殿不能分，圣殿只能有一个。…一面召会是在各地出现，但另一面召会属灵的实际，乃是一个身体，是合一的、永久的。

职事所作的，就是恢复召会应有的见证，这才是真正的恢复。…我们今天所作的工，…不是普通的工。今天的路乃是召会的路，在这路中我们不能乱，不能任意而作。…林前十二章所描述的身体，乃是一个地方召会应有的见证，也就是身体的见证。在这身体中，眼不能对手说，我不需要你，头也不能对脚说，我不需要你（21），一切都必须是在配搭中。…今天的地方召会必须是显出这身体实际的一个见证，地方召会必须成为一个在地方上，彰显出来之实实在在的身体。

今天召会在地上乃是合一的，召会中的人乃是那些从世界中被分别出来的。在召会正常的情形下，每一位弟兄姊妹都是以事奉神为正业的人，每一个人都是奉献的人，他们凡物公用。在这样正常的生活中，恩赐就产生出来了，如以弗所四章所提的使徒、申言者、传福音者、牧人和教师。这些有恩赐的人虽然分在各地，却仍在同一个召会中，这就如同电流只有一个，却分散在各地。…虽然各地召会有地方范围的不同，召会本身仍是一个。召会在地上乃是作合一的见证。…各地召会所拥有的生命是合一的生命，所以各地召会彼此间也应该是一的。虽然在哥林多、在以弗所、在其他各地，有显出的召会，但她们的都是一个召会。这是正常的情形（倪柝声文集第三辑第十一册，三五至三六、三二至三三、三八页）。

参读：倪柝声文集第三辑第十一册，第四至六、二十篇；神建造的异象，第十一章。

The temple is different from the tabernacle... It was built for the kingdom. It was the center of the life of the people of Israel. As such, the temple... is unique, eternal, and solid... Even when the nation was divided politically, the temple could not be divided. There was only one temple. Although the church appears in different localities, the spiritual reality of the church is still one Body. It is unique and eternal.

The work of the ministry is to recover the proper testimony of the church. This is the real recovery. Our works today are not ordinary works. The way today is the way of the church. In this way we must not act presumptuously or carelessly... The Body described in 1 Corinthians 12 is a testimony that a local church should have; it is the testimony of the Body. In this Body "the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you" (v. 21). Every part must be in coordination... The local church today must be a testimony that expresses the reality of this Body. It must be a practical and actual Body expressed in a locality.

The church on earth today is one. Those who are in the church are men who are separated from the world. Under normal circumstances every brother and sister should be serving God... Everyone should be a consecrated one, and everyone should have everything in common. Under such a proper living, the gifts such as the apostles, prophets, evangelists, and shepherds and teachers, as listed in Ephesians 4, are produced. Although these gifted ones are scattered in different places, they are in the one church. This is like one electrical current that is being transmitted to many places... Although the churches in the various localities are different as far as their localities are concerned, there is nevertheless only one church. The church exists for the testimony of oneness... The life that all the churches possess is a life of oneness. For this reason all the churches should be one among themselves. Although there were churches manifested in Corinth, Ephesus, and other places, they were all one church. This is the normal situation. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," pp. 34-35, 31, 36-37)

Further Reading: CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," chs. 4-6, 20; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 11

## 第六周■周三

### 晨兴喂养

约二 19 “耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

21 “但耶稣是以祂的身体为殿说的。”

林后六 16 “…因为我们是活神的殿…”

约翰二章先有变水为酒的事例（1～11），然后紧接着有对付殿的事例（12～22）。…为何对付殿紧接在变死亡为生命之后？这表明生命乃是为着神的殿（家）。…生命是为着神的建造。…在对付殿的事上，我们看见生命的目的乃是建造神的家（约翰福音生命读经，九〇页）。

### 信息选读

主耶稣告诉反对祂的人，他们若拆毁这殿，祂三日内要将它再建立起来（约二 19）。…主（的意思）是说，“你们可以将我治死，你们也能在十字架上杀死我的身体，但我要叫这身体三日内再建立起来。”…耶稣物质的身体在十字架上被犹太人拆毁。基督成为肉体时，穿上了物质的身体。约翰一章十四节清楚告诉我们，祂物质的身体乃是帐幕。按照二章，祂物质的身体也是殿（21）。…因着撒但知道耶稣物质的身体是神在地上的居所，他就尽所能地拆毁那身体；他借着犹太人，在十字架上的确拆毁了那身体。

撒但在十字架上拆毁了主物质的身体以后，祂的身体被放在坟墓里，安息在那里。…当耶稣起来的时候，祂自己叫祂那死了、被埋葬的身体复活。耶稣在十字架上被拆毁的身体是微小软弱的；基督在复活里的身体是广大有能的。…在主复活以后，祂

## WEEK 6 — DAY 3

### Morning Nourishment

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

21 But He spoke of the temple of His body.

2 Cor. 6:16 ...For we are the temple of the living God...

In John 2 we first have the case of changing water into wine (2:1-11) and then, following that, the case of dealing with the temple (2:12-22)... Why does the dealing with the temple follow the changing of death into life? It shows that life is for God's temple... Life is for God's building... In the case of the dealing with the temple, we see the goal, the purpose of life, that is, to build the house of God. (Life-study of John, p. 79)

### Today's Reading

The Lord Jesus told His opponents that if they destroyed this temple He would raise it again in three days (2:19)... The Lord was saying, “You may put Me to death and you may kill My body on the cross, but I will raise it up again in three days.” The physical body of Jesus was destroyed on the cross by the Jews. When Christ became flesh, He took on a physical body. In John 1:14 we are told clearly that His physical body was a tabernacle. According to John 2, His physical body was also the temple... Since Satan realized that the physical body of Jesus was God's dwelling place on earth, he did his best to destroy that body. And he did destroy it on the cross through the Jews.

After Satan destroyed the Lord's physical body on the cross, His body was put into a tomb and rested there... When Jesus arose, He Himself raised up His dead and buried body. The body of Jesus that was destroyed on the cross was small and weak; the Body of Christ in resurrection is vast and powerful... After the Lord's resurrection, His Body, that is, the temple,

的身体，就是殿，在更大的规模里被建立起来。仇敌借钉十字架所拆毁的，仅仅是耶稣的身体；而主在复活里所复活的，不仅是祂自己的身体，更是每一位借信与祂联合的人（彼前一3，弗二6）。

一旦一个地方召会被破坏、被拆毁了，你可以确信，她在复活里，将比原初更扩大。主耶稣总是胜过仇敌的。不要因撒但的工作惊慌。许多时候我们无须这么迫切地祷告。…安心吧。不要因撒但的活动惊慌。当主耶稣知道犹太人想要拆毁祂，祂并没有祷告说，“父啊，杀死这些犹太人。父啊，救我，保护我。”祂没有这样祷告，反而似乎告诉他们说，“尽所能的杀我吧。要确信，你们杀死我之后，我会得着机会扩增。”没有一个人能阻挠主的定旨。仇敌越想要阻挠，就越给主机来作更多。主所作的总是在复活里。主“三日内”将殿建立起来，表征祂是在复活里建造。

常常有人像犹太人一样向我们挑战，要看我们能行什么神迹。我们不该受试诱想要行神迹。我们必须跟随主耶稣，让我们自己被治死，然后基督就要在复活里显明出来。这就是在召会的建造上所需要的神迹，表号。为着建造召会，唯一的神迹乃是在复活里的生命。

今天我们仍在“三日”内，因为主仍在复活的过程中，为着祂身体的建造作工。主的身体有一大部分已经复活，但还有一些肢体还没有复活。因此主的身体仍在复活的过程之中。甚至在你自己身上，也只有一部分是已经变化的；就是说，只有一部分是已经复活的。主继续借着变化的过程，作工在你身上。你仍在复活的过程中。召会今天仍在那三日复活的过程中（约翰福音生命读经，九五至九九页）。

参读：罗马书的结晶，第二篇。

was reared up on a much larger scale. The body the enemy destroyed by crucifixion was merely the body of Jesus; what was raised by the Lord in resurrection was not only His own body, but everyone who is joined to Him by faith (1 Pet. 1:3; Eph. 2:6).

Once a local church has been damaged and destroyed, you can be assured that, in resurrection, it will become even larger than it was originally. The Lord Jesus is always more prevailing than the enemy. Do not be frightened by Satan's work. Many times there is no need for us to pray so desperately... Be at peace. Do not be terrified by Satan's activity. When the Lord Jesus knew that the Jews were attempting to destroy Him, He did not pray, "O Father, kill all these Jews. Father, save Me and protect Me." Instead of praying that way, the Lord seemed to tell them, "Do your best to kill Me. Be assured that after you put Me to death I will have the opportunity to increase." No one can frustrate the purpose of the Lord. The more the enemy tries to do, the more he affords the opportunity for the Lord to do something more. Whatever the Lord does is always in resurrection. The Lord builds the temple "in three days," signifying that He builds it in resurrection.

Oftentimes people, like the Jews, will challenge us to see what miracles we can do. We should not be tempted to try to perform miracles. We have to follow the Lord Jesus and let ourselves be put to death. Then Christ will be manifested in resurrection. This is the miracle, the sign, that is needed in the building up of the church. The unique sign for the building up of the church is life in resurrection.

Today, we are still within "the three days," because the Lord is still working for the building of His Body under the process of resurrection. A great part of the Lord's Body has already been raised, but there are still some members of His Body who are not yet raised. Therefore, the Lord's Body is still in the process of resurrection. Even with yourself, only a part has been transformed, which means that only a part has been resurrected. The Lord continues to work on you through the process of transformation. You are still in the process of resurrection. The church today is still in the three days' process of resurrection. (Life-study of John, pp. 84-87)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 2



## 第六周■周四

### 晨兴喂养

太十二 42 “…南方的女王…从地极来，要听所罗门的智慧话。看哪，在这里有比所罗门更大的。”

代上二八 11～12 “大卫将殿的廊子、旁屋…的样式指示他儿子所罗门；又将他被灵感所得的样式，就是耶和殿的院子…的一切样式，都指示他。”

以色列的君王虽然很多，但只有两位是最能预表基督的；一位是大卫，一位是所罗门。大卫预表基督复活以前在地上受苦的一面。他自幼受苦，是一位争战的王，打败仇敌，夺取地土，预备建造圣殿的材料（代上十八 7～11，二二 2～5、14～16 上…）。所罗门预表基督是在复活里得胜的君王，也在复活的平安里，建造召会作神的殿（王上五 2～5，太十六 18）（李常受文集一九六六年第三册，二三〇页）。

### 信息选读

主耶稣在祂受死之前，就已将召会应有的图样，启示出来。…这和我们所看见的预表相符。因为建造圣殿的图样，不是所罗门带进来的，乃是大卫带进来的。然而，建造圣殿的图样，虽是大卫带进来的，但那个图样的执行，却是经由所罗门的手。…这意思是，地上的基督，将召会的图样启示给我们；复活的基督，将召会的图样从我们身上执行出来。在马太十六章，我们看见的是一个启示；到了行传二章，就是那一个执行。启示的是大卫所预表的基督，执行的是所罗门所预表的基督。

## WEEK 6 — DAY 4

### Morning Nourishment

Matt. 12:42 The queen of the south... came from the ends of the earth to hear the wisdom of Solomon;... behold, something more than Solomon is here.

1 Chron. 28:11-12 Then David gave Solomon his son the pattern of the portico of the temple and its buildings...; and the pattern of all that he had by the Spirit, for the courts of the house of Jehovah...

Although there were numerous kings in Israel, only two, David and Solomon, most adequately typify Christ. David is a type of Christ in His suffering on earth before His resurrection. David suffered from his youth and was a fighting king who defeated the enemy, gained the land, and prepared materials for the building of the holy temple (1 Chron. 18:7-11; 22:2-5, 14-16...). Solomon is a type of Christ as the victorious King in resurrection who is building the church as the temple of God in peace (1 Kings 5:2-5; Matt. 16:18). (CWVL, 1966, vol. 3, pp. 170-171)

### Today's Reading

The Lord Jesus revealed the proper blueprint of the church to His disciples before His crucifixion... This matches the type of the temple. The design for the building of the temple was revealed to David, not to Solomon. Even though the design for building the temple was revealed to David, the execution of that design was carried out through the hands of Solomon... This indicates that Christ revealed the blueprint of the church while He was on the earth, and now Christ is executing the blueprint of the church in resurrection in us. Matthew 16 contains the revelation, and Acts 2 reveals the execution. The revealing One is Christ, as typified by David, and the executing One is Christ, as typified by Solomon.

我们每一个人都该学习拒绝自己，而活在复活的灵里。…我顺服（长老）不是因着规矩，乃是因着生命；不是按着道理，乃是在复活的灵里。弟兄姊妹应当顺服长老，因为长老是召会的权柄，若不顺服就是不法；这是道理。我们若只按道理行，而没有活在复活的灵里，就没有多少益处。大卫所看见的启示，是由所罗门来执行。圣经里关乎召会的启示，都是由复活的基督，在复活的灵里才得成全。

召会的图样可以说完全在于复活的灵。…召会的图样，简单地说，就是复活的灵。什么时候我们活在复活的灵里，什么时候就是所罗门建殿的事实，成就在我们身上；也是大卫建殿的图样，成全在我们身上。…今天召会的难处，在于我们有大卫的图样，却没有所罗门的执行；我们有启示、有道理，却没有多少复活的灵显出来。

我们不该仅仅抓住道理。我们必须让主复活的灵，在我们里面破碎我们。我们不能把道理当作张本，也不能仅仅把圣经的根据当作保障。…由圣经启示的预表可以看见，大卫所带来的图样，必须在所罗门身上才得以执行；所有圣经里的启示，必须在复活的灵里才得以成全。当我们都活在复活的灵里，我们在事奉主的事上，或是在召会里，才能没有争执，而有属灵的实际。

我们若肯服在圣灵的权柄之下，就会在争论的当时，发觉还是有自己、有肉体，而愿意服下来说，“神，我可以讲道理，但我这个人不对，我只好停在这里。”这似乎很消极，然而此时，召会的图样就要显在我们里面。这就是所罗门把大卫所启示的，执行出来（召会的意义，二四八至二五四页）。

参读：教会建造的异象，第三、五篇。

Every one of us should learn to reject ourselves and to live in the Spirit of resurrection... We should submit to the elders because of life, not because of regulation; we should submit to them in the Spirit of resurrection, not based on doctrine. As brothers and sisters in the church, we should submit to the elders, who are the authority in the church. If we do not submit, we are unlawful. This is according to doctrine. But if we simply act according to doctrine without living in the Spirit of resurrection, there is not much profit. The revelation seen by David was executed by Solomon. This means that the revelation of the church unveiled in the Scriptures can be carried out only by the resurrected Christ as the Spirit of resurrection.

The blueprint of the church altogether depends upon the Spirit of resurrection... Simply put, the blueprint of the church is the Spirit of resurrection. When we live in the Spirit of resurrection, the reality of Solomon's building of the temple is fulfilled within us; that is, the reality of David's design for the building of the temple is executed within us. All the problems in the church are due to the fact that we have David's design without Solomon's execution. We have revelation and doctrine but not much expression of the Spirit of resurrection.

We should not merely hold on to doctrine. We must allow the Lord as the Spirit of resurrection within us to break us. We cannot take a doctrine merely as written instructions, nor can we merely take the basis of the Scripture as a safeguard... From the types revealed in the Bible, we can see that the design revealed to David must be executed by Solomon. All the revelations in the Bible can be fulfilled only in the Spirit of resurrection. When we live in the Spirit of resurrection, we will not have contentions in serving the Lord and in the church; instead, we will have the spiritual reality.

If we are willing to submit to the authority of the Holy Spirit, as soon as we begin to argue, we will realize our self and our flesh and be willing to submit, saying, "O Lord, I am about to argue, but my person is not right, so I will stop." This may seem unpleasant, but at this point the blueprint of the church will be shown in us. This is Solomon's execution of what was revealed to David. (CWWL, 1956, vol. 2, pp. 210, 212-214)

Further Reading: CWWL, 1961-1962, vol. 1, "The Vision of the Building of the Church," chs. 3, 5-7, 9

## 第六周■周五

### 晨兴喂养

王上六 7 “建殿是用采石场预备好的石头，所以建殿的时候，在殿里听不见锤子、斧子、或任何铁器的响声。”

加六 17 ~ 18 “从今以后，人都不要搅扰我，因为我身体上带着耶稣的烙印。弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

建造圣殿首先需要图样，其次必须奉献，然后没有声音。建造圣殿所用的每一块石头，原则上都是山野里锤打过、对付过的（王上五 15 ~ 18，六 7）。在建造时，只要把那些对付好、锤打过的石头，一块块叠上去就成功了，并不需要斧头、锤子的锤打；所以一点声音也没有，乃是安安静静地建造起来。

每一个在召会中被建造，能显出功用的人，必定是受过神对付的人。…不是一位弟兄有了年龄、知识、干才或道德及名声，就可以作长老。他可能是很好的石头，但他的棱角还没有受过神的对付。这样的人若是作了长老，召会中就会满了声音，满了锤子、斧头的声音。…一个召会若是没有声音，这个召会定规是刚强、健康的（召会的意义，二五九至二六〇页）。

### 信息选读

在原则上，每一个在召会中事奉的人，都该是一块凿过的石头。若是有一位刚得救，或是从其他团体转过来的弟兄，进到召会里，就胡乱批评，…负责弟兄…唯一的办法就是没有声音，让他去。若是

## WEEK 6 — DAY 5

### Morning Nourishment

1 Kings 6:7 And the house, when it was being built, was built of finished stone, cut at the quarry, so that neither hammer nor axe nor any iron tool was heard in the house when it was being built.

Gal. 6:17-18 Henceforth let no one trouble me, for I bear in my body the brands of Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

For the building of the temple, there was the need for a design and for consecration... Every piece of stone used for the building of the temple was, in principle, already cut and dealt with in the mountains (1 Kings 5:15-18; 6:7). At the time of the building, there was only the need for the pre-cut and shaped stones to be placed one on top of the other. There was no need for additional work with an axe or hammer. Thus, the sound of the hammer and axe was not heard, and the temple was built quietly.

A person must be dealt with by God in order to have his function manifested and to be built up in the church... A brother is not qualified to be an elder merely because he has attained a certain level of seniority, knowledge, capability, morality, and reputation. He may be a good stone, but his sharp edges may not have been dealt with by God. If this kind of person becomes an elder, the church will be filled with the noise of the hammer and axe... If a church is not noisy, it is strong and healthy. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1," p. 218)

### Today's Reading

In principle, everyone who serves in the church must be a cut stone. If a newly saved believer or a brother from another Christian group comes into the church and begins to criticize recklessly... the responsible brothers should not create any noise. If everyone remains silent after the contentious

他说过以后，大家闭口无声；…不超过两周，他的声音定规没有了。然而，若是那位弟兄说过以后，另一位又说，就会越说越多，越辩越响亮。

一个人若是在主面前破碎得不够多，学习得不够深，一听到别人说什么话，立刻会…说话反驳人，甚至和人吵起来。然而，一个真实学过功课的人，从不和人辩论。他若是能从别人得帮助，就会请求人帮助；若是能帮助别人，别人也肯接受，他就会随灵引导，尽力把所学习的告诉人。如果他发觉人里头是要辩论、反对、批评，他就会把所有的话吞回去，安静不语。这是真正学过功课的人，也是在山野里经过斧头凿过、锤子对付过的人。

在召会一切的事奉里，只该听见赞美、感谢和歌唱，这乃是圣殿里该有的声音。…有时甚至在擘饼聚会中，都会听见有人用祷告对打，以祷告推翻别人的祷告；这都说出召会还没有真实的建造。建造召会不可或缺的，就是没有声音。

我们在召会中，一听见有人批评、论断或反对，就该退到至圣所，就是回到我们的灵里，而不该有一点声音。什么时候我们没有声音，什么时候别人就没有声音；什么时候我们的声音响亮，什么时候别人的声音就会比我们更响亮。圣殿不是敲击、锤打造出来的；圣殿乃是在安静中，没有一点声音造出来的。这需要我们在主面前，厉害地学功课。

要建造圣殿或说建造召会，必须人人活在复活里，过奉献的生活，并接受神的对付。…大卫就是这样的人，他将自己的所有摆上为着圣殿，并一直服在神的手下，接受神的对付（召会的意义，二六〇至二六二页）。

参读：享受基督的丰富以建造召会作基督的身体，第十七章。

brother has spoken, his voice will surely disappear within a short time. However, if a person responds to what this brother has spoken, there will be more speaking and debate.

If a person has not been adequately broken by the Lord and has not sufficiently learned some deep lessons, he will be inwardly provoked when he hears the rebukes or criticisms of others, and he will answer back or even quarrel with them. On the contrary, one who has truly learned the lesson would never argue with people. If he can receive help from others, he will seek the help; if he can render help to others and if they are willing to receive the help, he will try his best to teach them what he has learned according to the leading of the Spirit. However, if he notices that the other party only seeks to argue, oppose, and criticize, he will swallow his words and remain silent. This one has truly learned the lesson; that is, he has been cut by an axe and dealt with by a hammer in the mountains.

In all the church service we should hear only praising, thanksgiving, and singing. These are the proper sounds in the church... In the Lord's table meetings we have sometimes heard people fighting against one another by praying to nullify another one's prayer. This shows that the church has not been genuinely built up. A necessary condition for the building of the church is the absence of noise.

In the church, if we hear others' criticism, judgment, and opposition, we should withdraw into the Holy of Holies, that is, turn to our spirit and be silent. When we are silent, others will also be silent, but when we are loud, others will be louder. The temple was not built with the sound of hammering and beating; it was built in quietness. This requires that we learn a serious lesson before the Lord.

In order to build the temple, to build the church, we must live in resurrection, live a consecrated life, and receive God's dealing... David was such a person. He gave all that he had for the temple and continually submitted himself under God's hand to receive God's dealing. (CWWL, 1956, vol. 2, pp. 219-220)

Further Reading: CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," ch. 17

## 第六周■周六

### 晨兴喂养

诗二七4 “有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”

出三三14 “耶和华说，我的同在必和你同去，我必使你得安息。”

盼望神的儿女…转一个念头，神只有一个意思，就是祂要把祂自己给我们享受。所有基督徒的秘诀都在这里。不是你为神作了多少，乃是你享受神有多少。…你要学这一个秘诀。…要学一件事，常常回到你的里面，再享受神自己。…连你的孩子生了重病，…你也要学习到神面前去享受祂，吸取祂。你忘掉了孩子的病，请你记得，你忘掉，祂不会忘掉。你记得很牢的时候，祂反而不管。…主说，“…〔你的拉撒路〕病了，我早就知道了，但是你这个祷告，我是不听的。你若不祷告，我反而去；你这一要我去，我非要等他死不可。不光死，还要等到他埋葬了、臭了，我才去。”主就是这样。主并没有意思要我们为祂作什么，主只有一个意思，就是要我们学习吸取祂自己，享受祂自己（如何享受神及操练，三五页）。

### 信息选读

你若…去传福音，你应当先有半小时、一小时来亲近主，单单来瞻仰祂的荣美，来和祂相交，来赞美祂几句：“主，你太好了，你太美丽了。你是我的救主，你也是万人的救主。我来享受你，我来吸取你，我要活在你的面光中，我要住在你的殿宇里。”你都不必想到传福音的问题，也不要想到你

## WEEK 6 — DAY 6

### Morning Nourishment

Psa. 27:4 One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

As God's children, we need to change our concept and see that God's only desire is to give Himself to us to be our enjoyment. The secret of the Christian life is not how much we work for Him, but how much we enjoy Him... We must learn this secret... We need to learn to simply turn our inner being to enjoy God... We need to learn to come to God to enjoy and absorb Him, and forget about everything, even a child's illness. If we forget, the Lord will not forget, but if we remember, the Lord often seems to ignore the situation... He knows our "Lazarus" is sick, but He does not answer our prayer. Only when we stop does He come. The more we insist, the more He waits until "Lazarus" finally dies, is buried, and begins to stink. This is the Lord. He has no intention for us to do anything for Him. His only intention is that we learn to absorb and enjoy Him. (CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," p. 384)

### Today's Reading

If we want to preach the gospel, we should first spend half an hour or an hour contacting the Lord, beholding His glory, fellowshiping with Him, and praising Him. We should say, "Lord, You are too lovely. You are our Savior, and You are the Savior of all men. We come to enjoy You, to absorb You, and to live in the presence of Your countenance. We want to dwell in the house of the Lord." There is no need for us to think about preaching the gospel.

的口才，也不要想对人讲什么。…你里头这样吸取了主自己，满了主自己，当你去见（你的）教授的时候，…不是你说话，是在你里头被你吸取的那位主，祂穿着你说话。结果你所说的话，都是你所吸取的主自己，人就不能不蒙恩。

摩西在山上，在神的面前，一直吸取神自己，有四十昼夜之久。当他从山上下来的时候，他自己没有什么感觉，但是以色列人却看见他的脸上放光。这个光是从哪里来的？不是神帮助他什么，乃是因为他四十天之久，活在神面前，和神有交通，吸取了神。他忘掉了这个，也忘掉了那个，他全数只注意神自己。四十昼夜之久，神给他吸取得够多，他里面满了神，所以他的面上放光。他来到人跟前，都不必对人讲神，人在他的脸面上，就看见神的荣光。这就是基督徒奇妙的地方。你越要能力，能力越离开你；你不必要能力，你只要和神交通，吸取神，享受神，你都不觉得有能力，但是能力就是你的。

我常常…发现（有人）祷告（寻求）引导，而不是在享受主。他祷告：“主啊，我该不该去这里？该不该去那里？”他一边祷告，一边脑子里都是在转这些事。所以他不是祷告主，完全是祷告事情。等到他起来之后，衡量衡量，就定规说，大概这件事就是主的旨意吧，这就是主的引导吧。许多人就是这样祷告，难怪他们得不着神的引导。…你若懂得什么是和主交通，你都不必这样祷告。你尽管忘掉那些，单单地来接触主自己，吸取主自己，享受主自己。…这是捷径，非常便利。当你这样吸取祂的时候，享受祂够多的时候，…只要祂和你同在，那就是祂的引导（如何享受神及操练，三二至三四页）。

参读：诗篇中所启示并预表的基督与召会，第二十三章。

There is no need to worry about our utterance or what we should say... After absorbing the Lord and being filled with Him, we will not be the one speaking when we contact our professor. Rather, the Lord whom we have absorbed will be the One who is speaking through us. The words that we speak will be the very Lord whom we have absorbed, and it will be impossible for others not to be blessed.

Moses spent forty days and forty nights on the mountain before Jehovah, doing nothing other than absorbing Him. He did not feel anything when he came down from the mountain, but the children of Israel saw the shining of his face. Why was his face shining? God did not do anything for him. Moses merely spent forty days before the Lord, fellowshiping with Him and absorbing Him. He forgot about everything and was fully occupied with the Lord. For forty days and forty nights, Moses was fully absorbed with God and filled with Him. As a result, his face shone. When he presented himself before men, he did not need to say anything concerning God; they saw God's glory in his face. This is the wonder of the Christian life. The more we ask for power, the more power eludes us. But if we forget about power and instead fellowship with God, absorb Him, and enjoy Him, we will have power without being conscious of it.

I typically find that [some] pray to receive leading instead of to enjoy the Lord. They pray, "Lord, should I go here, or should I go there?" While they pray, their mind is busy with these questions. They are not actually praying to the Lord; they are praying for things. After praying, they consider the options and then decide which option is according to the Lord's will and leading. This is the way many people pray. Hence, it is not surprising that they do not receive the Lord's leading. If we know what fellowship with the Lord is, we do not need to pray this way. We can forget about all these things and simply contact the Lord, absorb Him, and enjoy Him. This is the shortcut, the expeditious way. As we absorb Him and enjoy Him, we will have His presence, which is His leading. (CWWL, 1958, vol. 1, "How to Enjoy God and How to Practice the Enjoyment of God," pp. 382-383)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 23

# 第六周诗歌

603

## 教会 — 建造

8 8 8 8 (英 837)

F 大调

2/2

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

一 神,我赞美你的计划,要使我们成为你家,

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

给你安居,由你充满,你在子里好得彰显。

二 我们虽是你所创造, 有你形像,作你代表,  
不过仅是土造陋器, 里面有灵,外面是体。

三 唯有接受你作生命, 才能有你精金性情;  
你与我们调和为一, 我们与你成为一体。

四 当你生命流通、滋润, 浸透我的全心、全魂,  
我就变成珍珠、宝石, 与你荣形一样一式。

五 但是,恩主,我们深知, 这些并非为供赏识,  
乃是全为建造、配搭, 成为你的荣耀之家。

六 主,我在此献上自己, 求你接在建造手里,  
将我折服,将我联络, 造成你能安居之所。

七 天然生命、孤僻性格, 求你全都为我攻破,  
不再单独,不再自善, 与众圣徒调成一团。

八 如此才能作你配偶, 享受你爱所是,所有,  
共同生活,互相安居, 满足你心,得你称许。

# WEEK 6 — HYMN

## We praise Thee, Lord, for Thy great plan

### The Church — Her Building

837

The musical score is written in F major and 2/2 time. It consists of four staves of music. The first staff begins with a treble clef, a key signature of one flat (F major), and a common time signature. The melody is simple and hymn-like. Chords are indicated above the notes: F, Dm, Gm, C7, F. The lyrics are: '1. We praise Thee, Lord, for Thy great plan'. The second staff continues the melody with chords: F, Bb/F, F, Dm, G7, C. Lyrics: 'That we Thy dwell - ing - place may be;'. The third staff has chords: Dm, C/E, F, D/F#, Gm, C7, F. Lyrics: 'Thou live in us, we filled with Thee,'. The fourth staff has chords: F, F/A, Bb, C, Dm, Gm/Bb, C7, F. Lyrics: 'Thou in the Son ex - pressed might be.'

2. Though in Thine image made by Thee  
And given Thine authority,  
Yet we are only made of clay  
Without a trace of divinity.

3. When we receive Thee as our life,  
Thy nature we thru grace possess;  
Mingled together, we with Thee  
One Body glorious will express.

4. When flows Thy life thru all our souls,  
Filling, renewing every part,  
We will be pearls and precious stones,  
Changed to Thine image, as Thou art.

5. But, Lord, we fully realize  
These are not wrought men's praise to rouse,  
But as material to be built  
Together for Thy glorious house.

6. Here, Lord, we give ourselves to Thee;  
Receive us into Thy wise hands;  
Bend, break, and build together in Thee  
To be the house to meet Thy demands.

7. Break all the natural life for us,  
Deal Thou with each peculiar way,  
That we no more independent be  
But with all saints are one for aye.

8. Then we shall be Thy Bride beloved,  
Together in Thy chamber abide,  
Enjoy the fulness of Thy love.  
How Thou wilt then be satisfied!





## 第七周

### 圣殿材料的内在意义

诗歌：606

读经：王上五 15～18，六 7、9～10、15～16、23、31～34、36，七 14～15、21

#### 【周一】

壹 我们要成为神建造的材料，就需要经历基督的死（由松木所表征）、基督的复活（由香柏木所表征）与基督作为那灵（由橄榄木所表征）：

一 钉十字架与复活的基督，就是耶稣基督包罗万有的灵以及经过过程之三一神的同在，乃是建造召会之材料的实际；召会乃是神的殿，就是基督的扩大和延展——腓一 19～21 上，林前三 9、12 上、16～17。

二 我们需要让作为那灵之钉死并复活的基督，将祂自己建造到我们里面，使我们对基督有最完美的享受，好作神诸般恩典（生命的丰富供应）的好管家，以建造召会作神的殿——弗三 2、16～17，彼前四 10～11。

贰 松木表征钉十字架的基督——王上六 15 下、

## Week Seven

### The Intrinsic Significance of the Materials of the Temple

Hymns: 840

Scripture Reading: 1 Kings 5:15-18; 6:7, 9-10, 15-16, 23, 31-34, 36; 7:14-15, 21

#### §Day 1

**I. In order to become materials for God's building, we need to experience Christ in His death (signified by cypress), Christ in His resurrection (signified by cedar), and Christ as the Spirit (signified by olive wood):**

A. The crucified and resurrected Christ, who is the all-inclusive Spirit of Jesus Christ and the presence of the processed Triune God, is the reality of the materials for the building up of the church as the temple of God, the enlargement and expansion of Christ—Phil. 1:19-21a; 1 Cor. 3:9, 12a, 16-17.

B. We need to allow the crucified and resurrected Christ as the Spirit to build Himself into our being so that we can have the fullest enjoyment of Christ in order to be good stewards of the varied grace of God (the rich supply of life) for the building up of the church as the temple of God—Eph. 3:2, 16-17; 1 Pet. 4:10-11.

**II. Cypress signifies the crucified Christ—1 Kings 6:15b,**

## 34, 参创六 14:

- 一 古时犹太人在他们的墓地栽种松树；因此，松木表征基督在祂死里的人性，即表征钉十字架的耶稣——林前二 2。

### 【周二】

- 二 殿门是用松木作的，门上面刻着基路伯和棕树——王上六 34 ~ 35，参结四一 18 ~ 20:

- 1 基路伯表征主的荣耀显在受造之物上（十 18，来九 5）；棕树表征基督的得胜和祂永远常存的力量（结四十 16，后七 9）。
- 2 在松木门上雕刻棕树和基路伯，表征基督的得胜和主的荣耀，已经借着受苦“雕刻”到我们里面——徒十六 7，腓三 10，林后四 10 ~ 12。

### 叁 香柏木表征复活的基督——王上六 9 ~ 10、15 ~ 16、36:

- 一 香柏树长在利巴嫩山上；因此，香柏木表征基督在复活里的人性，即表征复活的基督——诗一〇四 16，歌四 8。
- 二 复活并升天的基督作为王，乃是出于大卫家尊高壮大的香柏树——结十七 22 ~ 23，罗一 3 ~ 4，徒二 22 ~ 24、32 ~ 36，来二 9。
- 三 我们需要成为那些如利巴嫩的香柏树的人，往下扎根在基督里，使我们栽植于耶和华的殿中，发旺在我们神的院里，而得以在生命里长大，且在年老的时候，仍要结果子，要满了汁浆而常发青——何十四 5 ~ 9，诗九二 12 ~ 14，王下十九 30。

## 34; cf. Gen. 6:14:

- A. In ancient times the Jews planted cypress trees above their graves; hence, cypress signifies Christ's humanity in His death, the crucified Jesus—1 Cor. 2:2.

### §Day 2

- B. The doors of the temple were made of cypress wood and were carved with cherubim and palm trees—1 Kings 6:34-35; cf. Ezek. 41:18-20:

1. Cherubim signify the glory of the Lord manifested upon the creatures (10:18; Heb. 9:5), and palm trees signify the victory of Christ and the everlasting and ever-existing power of Christ (Ezek. 40:16; Rev. 7:9).
2. The carving of the palm trees and the cherubim on the doors of cypress wood signifies that the victory of Christ and the glory of the Lord have been “carved” into our being through sufferings—Acts 16:7; Phil. 3:10; 2 Cor. 4:10-12.

### III. Cedar signifies the resurrected Christ—1 Kings 6:9-10, 15-16, 36:

- A. Cedar trees grew on the mountains of Lebanon; thus, cedar signifies Christ's humanity in resurrection, the resurrected Christ—Psa. 104:16; S. S. 4:8.
- B. The resurrected and ascended Christ as the King is a majestic and magnificent cedar out of the house of David—Ezek. 17:22-23; Rom. 1:3-4; Acts 2:22-24, 32-36; Heb. 2:9.
- C. We need to be those who send forth our roots into Christ, like the cedar trees of Lebanon, causing us to grow in life as we are planted in the house of Jehovah, flourishing in the courts of our God, still bringing forth fruit in old age, and being full of sap and green—Hosea 14:5-9; Psa. 92:12-14; 2 Kings 19:30.

四 召会就是基督复活的能力积蓄在其中，并存在其中的；这个能力运行在基督身上，叫祂作元首，也运行在我们身上，叫我们作祂的身体—弗一19～23，罗八2、11，十二1～2，腓三10。

### 【周三】

肆 橄榄木表征变化为赐生命之灵的基督—王上六23、31～33，林前十五45下：

一 橄榄油预表神的灵；因此，橄榄木表征基督在神的灵里的人性，即表征受膏的基督，祂也是作为膏油涂抹之复合的灵—来一9，林后一21，约壹二20、27，出三十25、30。

二 我们是接在基督这好橄榄树上的枝子，以享受祂（罗十一17、24）；赐生命的灵是基督这属天橄榄树的生命汁液；我们若渴慕有分于基督的丰富，就是这属天橄榄树的肥汁，汁浆，就需要接触赐生命的灵，就是基督的生命汁液（路二三31，参诗九二13～14，三六8～9）：

1 我们与基督的接枝已经发生在我们的灵里，所以我们需要一直运用我们的灵；当我们呼求主说，“哦主，哦主”，我们就运用我们的灵，而立刻有分于主作赐生命的灵—罗八16，林前六17，罗十9～13。

2 我们享受基督丰富的另一条路，乃是读神的话，并对每一句话说阿们；我们借此就运用灵接触主，享受祂，并有分于包罗万有的灵作肥汁—诗一〇六48，尼八6，林后一20，后十九4，弗六17～18。

三 我们需要看见，我们已经“逆着性”得接枝到基督里；“逆着性”意思是“逆着自己”—罗十一24：

D. The church is the depository and the storehouse of the resurrection power of Christ; when this power operated in Christ, it made Him the Head; when this power operates in us, it makes us His Body—Eph. 1:19-23; Rom. 8:2, 11; 12:1-2; Phil. 3:10.

### §Day 3

IV. Olive wood signifies the transformed Christ as the life-giving Spirit—1 Kings 6:23, 31-33; 1 Cor. 15:45b:

A. Olive oil typifies the Spirit of God; hence, olive wood signifies Christ's humanity in the Spirit of God, the anointed Christ, who is also the compound Spirit as the anointing—Heb. 1:9; 2 Cor. 1:21; 1 John 2:20, 27; Exo. 30:25, 30.

B. We are the branches of Christ who have been grafted into Him as the cultivated olive tree to enjoy Him (Rom. 11:17, 24); the life-giving Spirit is the life-juice of Christ as the heavenly olive tree; if we desire to partake of the riches of Christ as the fatness, the sap, of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ (Luke 23:31; cf. Psalms 92:13-14; 36:8-9):

1. Because our grafting with Christ has taken place in our spirit, we need to exercise our spirit continually; when we call on the Lord by saying, “O Lord, O Lord,” we exercise our spirit and immediately partake of the Lord as the life-giving Spirit—Rom. 8:16; 1 Cor. 6:17; Rom. 10:9-13.

2. Another way for us to enjoy the riches of Christ is to read the Word of God and to say Amen to every word; by this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness—Psa. 106:48; Neh. 8:6; 2 Cor. 1:20; Rev. 19:4; Eph. 6:17-18.

C. We need to see that we have been grafted into Christ “contrary to nature”; contrary to nature means “contrary to the self”—Rom. 11:24:

- 1 我们旧性情的一切，都与主的性情相反；我们的性情是有罪的性情，主的性情是神圣、属灵与圣别的性情—加五 16 ~ 17，彼后一 4。

## 【周四】

- 2 我们要有分于基督这橄榄树连同祂的丰富，就需要完全从我们这些野枝子老旧的背景、老旧的历史、老旧的生命、老旧的习惯和老旧的习俗得以剪除—罗十一 24，参弗四 22 ~ 24。
- 3 我们要经历从老旧的生活样式得以剪除，并享受接枝到基督里的经历，就需要运用灵呼求祂的名，并祷读祂的话—罗十 6 ~ 8，弗六 17 ~ 18。

四 罗马十一章启示，我们是基督这橄榄树的枝子（17、24），要结出“橄榄”，并产生抚慰人的油（表征圣灵）；约翰十五章启示，我们是基督这葡萄树的枝子（5），要结出“葡萄”以产生令人振奋的酒（表征神圣的生命）；路加十章里的好撒玛利亚人，把油和酒倒在垂死之人的患处（33 ~ 34）：

- 1 油和酒摆在一起成了人的医治；我们越呼求主并祷读祂的话而住在祂里面，就会越结出“橄榄”与“葡萄”，好产出油和酒，倒给那些里面受伤、灰心失望的人。
- 2 橄榄树的油是用来尊重神和人（士九 8 ~ 9），表征那些凭那灵而行的人乃是尊重神（加五 16、25），也表征那些供应那灵的人乃是尊重人（林后三 6、8，腓三 3）。
- 3 葡萄树的酒是用来使神和人喜乐（士九 12 ~ 13），表征那些享受基督作牺牲并令人振奋之生命的人，乃是使神喜乐（太九 17），也表征那些供应基督作牺牲并令人振奋之生命的人，乃是使人喜乐

1. Everything of our old nature contradicts the Lord's nature; our nature is the sinful nature, and the Lord's nature is the divine, spiritual, and holy nature—Gal. 5:16-17; 2 Pet. 1:4.

## §Day 4

2. In order to partake of Christ as the olive tree with His riches, we need to be fully cut off from our old background, old history, old life, old habits, and old customs as wild branches—Rom. 11:24; cf. Eph. 4:22-24.
3. In order to experience being cut off from our old manner of life and to enjoy the experience of being grafted into Christ, we need to exercise our spirit to call on His name and pray-read His Word—Rom. 10:6-8; Eph. 6:17-18.

D. Romans 11 reveals that we are the branches of Christ as the olive tree (vv. 17, 24) to bear “olives” and produce soothing oil, signifying the Holy Spirit; John 15 reveals that we are the branches of Christ as the vine tree (v. 5) to bear “grapes” to produce invigorating wine, signifying the divine life; and in Luke 10 the good Samaritan poured oil and wine on the wounds of the dying one (vv. 33-34):

1. Oil and wine together become a healing to people; the more we abide in the Lord by calling on Him and pray-reading His Word, the more we will bear “olives” and “grapes” to produce oil and wine to pour into people who have been inwardly wounded and have become depressed and disappointed.
2. The oil of the olive tree was used to honor God and man (Judg. 9:8-9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8; Phil. 3:3).
3. The wine of the vine tree was used to cheer God and man (Judg. 9:12-13), signifying that those who enjoy Christ as their sacrificing and invigorating life cheer God (Matt. 9:17) and that those who minister Christ as their sacrificing and invigorating life cheer man (2 Cor. 3:6; Phil. 2:17; 2 Tim. 4:6).

## 【周五】

伍 圣殿的柱子是铜作的，铜象征神的审判——王上七14~15、21，启三12，二一22：

一 在圣经里，柱子是神建造的标记、见证，神的建造乃是借着在实行身体生活中被变化而成的一创二八22上，王上七15~22，加二9，提前三15，启三12，罗十二2，弗四11~12。

二 对神有用的人，乃是一直在神的审判（铜）之下，领悟他们是在肉体里的人，一无价值，只配死与埋葬——诗五一5，出四1~9，罗七18，太三16~17：

1 信徒中间的分裂和不结果子，都是因为没有铜，没有什么经过神审判的；反而有骄傲、自夸、自我表白、自我称义、自我称许、自找借口、自义、定罪别人、规律别人，而不牧养人、寻找人——十六24，路九54~55。

2 我们爱主并经历祂是样子像铜的人（结四十3），祂就成为我们超凡的爱、极广的宽恕、无上的信实、尽致的卑微、绝顶的纯洁、至圣至义以及光明正大（腓四5~8）。

三 殿里柱子的柱顶有“装修的格子网〔如格子架〕和拧成的链索形成的花圈”；这些表征错综复杂的光景，而那些在神建造中作柱子的人，在其中生活并承担责任（王上七17，林后一12，四7~8）；柱顶上有百合花和石榴（王上七18~20）：

1 百合花表征信靠神的生活，就是凭神之于我们的所是，不凭我们的所是而生活；铜的意思是“不是

## §Day 5

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

A. In the Scriptures the pillar is a sign, a testimony, of God's building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12.

B. Those who are useful to God are constantly under God's judgment (bronze), realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:

1. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God's judgment; instead, there is pride, self-boasting, self-vindication, self-justification, self-approval, self-excuse, self-righteousness, and condemning and regulating others instead of shepherding and seeking them—16:24; Luke 9:54-55.

2. When we love the Lord and experience Him as the man of bronze (Ezek. 40:3), He will become our extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and our brightness and uprightness (Phil. 4:5-8).

C. On the capitals of the pillars in the temple there were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situation in which those who are pillars in God's building live and bear responsibility (1 Kings 7:17; 2 Cor. 1:12; 4:7-8); on the top of the capitals were lilies and pomegranates (1 Kings 7:18-20):

1. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”—S. S.

我”，百合花的意思是“乃是基督”——歌二 1～2，太六 28、30，林后五 4，加二 20。

- 2 柱顶花圈上的石榴，表征那作生命的基督之丰富的丰满、丰盛、美丽和彰显——腓一 19～21 上，弗一 22～23，三 19。
- 3 借着格子网的除去和拧成之链索的限制，我们就能过信靠神的单纯、简单生活，彰显基督神圣生命的丰富，为着神在生命里的建造。

## 【周六】

陆 圣殿的石头表征基督在变化里的人性，即表征经过变化的基督——王上五 15～18，六 7、36，代上二九 2，代下三 6：

- 一 基督是神，在祂成为肉体时穿上人的肉体；基督既成了在肉体里的人，就是在旧造里的人，因此，祂人性的部分就需要变化——罗一 3～4。
- 二 这样一位经过变化的基督，现今是神建造的活石、基石、房角石和顶石——彼前二 4，赛二八 16，林前三 11，弗二 20，彼前二 6，亚四 7，三 9，启五 6，四 3，二一 11。
- 三 殿里的石头也表征在基督里的信徒，被那作石头的基督所变化——太十六 18，约一 42，彼前二 4～7，启二一 11、14、18～21，参但二 34～35、44～45。
- 四 新约说到活石（彼前二 5）；旧约说到凿成的石头（王上五 15、17～18，六 7）；建造召会所用的石头，里面必须是活的，外面必须经过一番凿成（对付）（林后四 16）：
  - 1 有的弟兄姊妹在召会中，就像刚从山野里打下来的

2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.

2. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—Phil. 1:19-21a; Eph. 1:22-23; 3:19.
3. Through the crossing out of the checker work and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God's building in life.

## §Day 6

**VI. The stones of the temple signify Christ's humanity in transformation, the transformed Christ—1 Kings 5:15-18; 6:7, 36; 1 Chron. 29:2; 2 Chron. 3:6:**

- A. As God, Christ in His incarnation put on man's flesh; having become a man in the flesh, a man in the old creation, He needed to be transformed in His human part—Rom. 1:3-4.
- B. Such a transformed Christ is now the living stone, the foundation stone, the cornerstone, and the topstone of God's building—1 Pet. 2:4; Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7; 3:9; Rev. 5:6; 4:3; 21:11.
- C. The stones in the temple also signify the believers in Christ, who have been transformed by Christ as the stone—Matt. 16:18; John 1:42; 1 Pet. 2:4-7; Rev. 21:11, 14, 18-21; cf. Dan. 2:34-35, 44-45.
- D. The New Testament speaks of living stones (1 Pet. 2:5), and the Old Testament speaks of cut stones (1 Kings 5:15, 17-18; 6:7); the stones used for the building up of the church must be living inwardly and cut (dealt with) outwardly (2 Cor. 4:16):
  1. In the church some brothers and sisters can be compared to “wild” stones,

“野”石头，全是棱角，人一碰着他们就会受伤，就会有不舒服的感觉。

2 他们不够牢固，在他们身上无法建造；他们无法与人一同配搭事奉，与人一同并肩作战，一同扛抬约柜。

柒 真正为着建造召会作神殿的基督徒生命，乃是钉死并复活之基督的生命；祂作为赐生命的灵建造到我们里面，使我们借着祂复活的大能模成祂的死，日日得更新，并且被变化，从荣耀到荣耀，好叫祂在召会中得着荣耀—腓三 10，林后三 18，四 16～18，弗三 21。

freshly cut from the quarry and full of sharp edges; when they are contacted, they cause people to be hurt and to have an uncomfortable feeling.

2. They are not stable enough to be built upon, to coordinate and serve with others, to fight the battle with others, or to bear the Ark with others.

**VII. The real Christian life for the building up of the church as the temple of God is a life of the crucified and resurrected Christ as the life-giving Spirit being built into our being so that we are being conformed to His death by the power of His resurrection to be renewed day by day and transformed from glory to glory for His glory in the church—Phil. 3:10; 2 Cor. 3:18; 4:16-18; Eph. 3:21.**





# 第七周■周一

## 晨兴喂养

王上六 15 “他用香柏木板造殿内的墙，从地到顶都贴上木板，殿的地面都铺上松木板。”

林前二 2 “因为我曾定了主意，在你们中间不知道别的，知道耶稣基督，并这位钉十字架的。”

建造圣殿所用不同种类的木头，表征基督人性不同的方面。古时犹太人在他们的墓地栽种松树；因此，松木（王上六 15 下、34）表征基督在祂死里的人性，即表征钉十字架的耶稣（参创六 14 与注 1）。香柏木长在利巴嫩山上（诗一〇四 16）；因此，香柏木（王上六 9、10 下、15 上、16、36）表征基督在复活里的人性，即表征复活的基督（参歌四 8 与注 2）。橄榄油预表神的灵；因此，橄榄木（王上六 23、31～33）表征基督在神的灵里的人性，即表征受膏的基督（来一 9）（圣经恢复本，王上六 15 注 1）。

## 信息选读

圣殿…使用的木料…有三种，就是松木、香柏木和橄榄木。

〔首先〕，从属灵的预表来看，〔松木〕乃是死的表征，特别指着基督的死，以及和基督同死的人。圣殿的门是用〔松木〕作成的，说出主耶稣的死乃是召会一个大的入门和根基。

〔其次，香柏木〕出自于利巴嫩国，长在…高山上。…从属灵一面来看，香柏木乃是预表复活的基

# WEEK 7 — DAY 1

## Morning Nourishment

1 Kings 6:15 And he built the walls of the house within with cedar boards; from the floor of the house to the wall of the ceiling he covered them on the inside with wood. And he overlaid the floor of the house with boards of cypress.

1 Cor. 2:2 ...I did not determine to know anything among you except Jesus Christ, and this One crucified.

The different kinds of wood used in constructing the temple signify different aspects of Christ's humanity. In ancient times the Jews planted cypress trees above their graves; hence, cypress (1 Kings 6:15b, 34) signifies Christ's humanity in His death, the crucified Jesus (cf. Gen. 6:14 and footnote 2). Cedar trees grew on the mountains of Lebanon (Psa. 104:16); thus, cedar (1 Kings 6:9, 10b, 15a, 16, 36) signifies Christ's humanity in resurrection, the resurrected Christ (cf. S.S. 4:8 and footnote 2). Olive oil typifies the Spirit of God; hence, olive wood (1 Kings 6:23, 31-33) signifies Christ's humanity in the Spirit of God, the anointed Christ (Heb. 1:9). (1 Kings 6:15, footnote 1)

## Today's Reading

Three kinds of wood were used in the temple: cypress, cedar, and olive wood.

In its spiritual significance, the cypress tree signifies death, and in particular, the death of Christ and the death of those who have died with Christ. The doors of the temple were made of cypress wood, signifying that the death of the Lord Jesus is the great entrance into the church.

[Cedar] wood, which came from Lebanon, grew on the high mountains... From a spiritual perspective cedar wood signifies the resurrected Christ and

督，和在基督里复活的人。圣殿从地以上的部分，全数都是香柏木，说出召会是在基督的复活里面往上建造的。

第三是橄榄木。橄榄木是用来作一个刻有基路伯的门。…橄榄油是预表圣灵，所以橄榄木是预表在圣灵里面的基督，以及充满圣灵的人。橄榄木用以作成一个刻有基路伯的门，象征圣灵是属灵的入门。

我们把这三种木料归纳起来，就看见在主耶稣身上的三件大事：一件是祂死了，一件是祂复活了，还有一件是祂成为那灵。在我们这一班得救的人身上，也能看见这三种属灵的经历，那就是和基督同死、同复活以及同得圣灵。在召会中所有同被建造的人，头一步个个必须是和主同死的人，是（松木）。第二步必须是和主同复活的人，是香柏木。第三步都是和主一同在圣灵里面，对属灵的事入了门，开了窍，神的荣耀彰显在他们身上的人，是橄榄木。…召会中只有在复活里，和在圣灵里的新人，在这里没有希利尼人、犹太人、化外人、西古提人、为奴的、自主的，因为这些都已经和基督同死同葬了（教会建造的异象，九一至九三页）。

召会里的人，不该是天然的人，乃该是经过死而进入复活，像松木、像香柏木那样的人。…人天然的干才，一点也不能带到召会里，一点也不能成为召会建造的材料。…只有经过死而复活的，才能带进召会（召会的意义，二三六至二三七页）。

参读：教会建造的异象，第三、五至六、九篇。

those who have been resurrected in Christ. In the temple everything from the ground up was constructed with cedar wood. This shows that the church is being built upward in the resurrection of Christ.

The third kind of wood is olive wood. Olive wood was used for the doors on which were carvings of cherubim. Olive oil typifies the Holy Spirit. Hence, olive wood signifies Christ who is in the Holy Spirit and those who are filled with the Holy Spirit. The doors of olive wood with the carvings of cherubim signify the Holy Spirit as the entrance to spiritual matters.

In summary, these three kinds of wood show three great matters concerning the Lord Jesus. The first matter is that He died, the second matter is that He resurrected, and the third matter is that He became the Spirit. These three kinds of wood also show us, the saved ones, three aspects of our spiritual experience—our death with Christ, our resurrection with Christ, and our receiving the Holy Spirit with Christ. All those who want to be built together in the church must first be those who have died with Christ; that is, they must be cypress. Second, they must be those who have resurrected with Christ; that is, they must be cedar. Third, they must be those who are in the Holy Spirit with Christ, who have gained a spiritual entrance into spiritual matters and have a spiritual understanding of them, and upon whom the glory of God is manifest; that is, they must be olive wood... In the church there is only the new man in resurrection and in the Holy Spirit, and in this new man there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, or free man, because all of these have died and been buried with Christ. (CWWL, 1961-1962, vol. 1, "The Vision of the Building of the Church," pp. 204-206)

The church is not composed of natural persons but of persons who have passed through death and entered into resurrection, that is, persons who are as cypress and cedar. Man's natural ability can never be brought into the church or become building material for the church... Only that which passes through death and resurrection can be brought into the church. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," p. 200)

Further Reading: CWWL, 1961-1962, vol. 1, "The Vision of the Building of the Church," chs. 3, 5-6, 9

## 第七周■周二

### 晨兴喂养

王上六 34 ~ 35 “用松木作门两扇；…门上面刻着基路伯、棕树、和初开的花…”

何十四 5 ~ 6 “我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。”

联属殿的各部分，…全都镶上木板（结四一 16 ~ 17）。…在所有镶上的木板上，都雕刻了基路伯和棕树（18 ~ 20）。基路伯…表征主的荣耀显在受造之物上。在基路伯中间有棕树，表征基督的得胜和祂永远常存的力量。

基路伯和棕树不是漆在木头上，而是雕刻进去的。这启示我们作为镶上的木板，需要被主“雕刻”。…我们遇到一些弟兄姊妹，在他们身上给人一个印象，他们有些东西是被主雕刻过的。基督的得胜和主的荣耀已经雕刻到他们里面。主常存的能力、新鲜和常新的生命，都雕刻到他们里面了。因着主的雕刻，他们无论到哪里都带着这种形像和印象（以西结书生命读经，三二五至三二七页）。

### 信息选读

何西阿十四章四至八节描述一幅以色列在复兴时候（太十九 28）的图画，如在何西阿二章十五至二十三节，三章五节，六章一至三节，十章十二节所启示的。…祂必向以色列如甘露，以色列必如百合花（表征信靠神的纯洁生活）开放，如利巴嫩

## WEEK 7 — DAY 2

### Morning Nourishment

1 Kings 6:34-35 ...Two doors of cypress wood;... And he carved cherubim and palm trees and open flowers on them...

Hosea 14:5-6 I will be like the dew to Israel; he will bud like the lily and will send forth his roots like the trees of Lebanon. His shoots will go forth; and his splendor will be like that of the olive tree,... his fragrance, like that of the trees of Lebanon.

All the parts of the building related to the temple... are covered, wainscoted, with wood (Ezek. 41:16). On all the wooden wainscoting, cherubim and palm trees were carved (41:18-20). The cherubim... signify the glory of the Lord manifested upon the creatures. Among the cherubim are palm trees, signifying the victory of Christ and the everlasting and ever-existing power of Christ.

The cherubim and palm trees are not painted on the wood but are carved into the wood. This reveals that, as the wainscoting, we need to be “carved” by the Lord... When we meet certain brothers and sisters, we have the impression that upon them there is something carved of the Lord. The victory of Christ and the glory of the Lord have been carved into them. The everlasting power, the freshness, and the evergreen life have been carved into their being. Because of the Lord’s carving, they bear this kind of image and impression wherever they go. (Life-study of Ezekiel, pp. 265-266)

### Today’s Reading

In Hosea 14:4-8 we have a picture of Israel in the restoration (Matt. 19:28), as revealed in Hosea 2:15-23; 3:5; 6:1-3; 10:12... He will be like the dew to Israel. Israel will bud like the lily (signifying a pure life trusting in God) and will send forth his roots like the trees of Lebanon (signifying standing steadily in the uplifted humanity). His shoots will go forth

的树木扎根（表征在拔高的人性里稳固站立）。他的枝条必延伸（表征繁茂扩展），他的荣华如橄榄树（表征结果子的荣耀），他的香气如利巴嫩的香柏树（表征在拔高人性里之生命的馨香气味）。曾坐在他荫下的（表征被他们所享受的够用恩典所覆庇—林后十二9）必归回，发旺如五谷（表征充满生命，以产生使人饱足的食物），开花如葡萄树（表征开花为着产生使人欢欣的饮料）；以色列的名声如利巴嫩的酒（表征美名传布如美酒）。

我希望这是主恢复中所有地方召会的光景。这样，我们…（就会）是百合花、利巴嫩的树木、橄榄树和开花的葡萄树（何西阿书生命读经，二〇二至二〇三页）。

以弗所一章十九至二十节说到神运行在基督身上的能力有多大，召会就是神照着祂在基督身上力量之权能的运行，而运行在其中的。…有权能，不一定有力量；有力量，不一定有权能。在这里乃是力量的权能。神是照着祂运行在基督身上之力量的权能，同样的运行在召会中。…召会和复活的主，不仅性质一样，能力也一样。…神用什么方法在主的身体上冲过一切的限制，神也照样在召会身上要冲过一切的限制。所以今天召会应当如同复活的主，与祂有同样的能力，与祂一样地自由，与祂一样地不受任何限制。…神力量的权能不仅在基督身上，今天乃是继续地在召会中运行。召会就是今天复活的能力积蓄在其中，并存在其中的。

今天在我们身上所运行的，也是同样的复活能力。这个能力运行在基督身上，叫祂作元首，也运行在我们身上，叫我们作祂的身体（倪柝声文集第三辑第十三册，九五至九六、一〇四页）。

参读：神建造的异象，第十至十一章；倪柝声文集第三辑第十三册，第十至十一篇。

(signifying flourishing and spreading); his splendor will be like that of the olive tree (signifying glory in fruitfulness); and his fragrance will be like that of the trees of Lebanon (signifying the sweet odor of a life in the uplifted humanity). Those who sit under his shade (signifying being overshadowed by the sufficient grace enjoyed by them—2 Cor. 12:9) will return. They will revive like grain (signifying being full of life for producing the satisfying food) and will bud like the vine (signifying blossoming for producing the cheering drink). Israel's renown will be like the wine of Lebanon (signifying a good name spreading like tasteful wine).

I hope that this will be the situation with all the local churches in the Lord's recovery. Then...we will be like lilies, trees of Lebanon, olive trees, and budding vines. (Life-study of Hosea, p. 61)

Ephesians 1:19-20 speaks of the surpassing greatness of His power which God caused to operate in Christ. The church is the place where God demonstrates the operation of the might of His strength, according to the power which He caused to operate in Christ... Those who have might do not necessarily have strength, and those who have strength do not necessarily have might, but here we have "the might of His strength." The same might of strength which God caused to operate in Christ is now similarly operating in the church... The church is the same as the resurrected Lord not only in nature but also in power... Just as God broke through all barriers in the Lord, He is breaking through all barriers in the church. Therefore, the church should be the same as the resurrected Lord. It should be as powerful, as free, and as unfettered by any limitation as the Lord is... The might of God's strength not only operated in Christ, but it continually operates in the church as well. Today the church is the depository and storehouse of the power of resurrection.

Today the same resurrection power is operating within us. When this power operated in Christ, it made Him the Head. When this power operates in us, it makes us the Body. (CWWN, vol. 59, pp. 86, 94)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," chs. 10-11; CWWN, vol. 59, chs. 10-11

## 第七周■周三

### 晨兴喂养

罗十一 17 “…你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁。”

24 “你是从那天然的野橄榄树上砍下来的，尚且逆着性得接在栽种的橄榄树上，何况这些天然的枝子，岂不更要接在自己的橄榄树上么？”

罗马十一章十七节…说到外邦人得在犹太人中间接上去，一同有分于橄榄根的肥汁。…十七节的“肥汁”是指基督的丰富。…树的肥汁是树的汁液，生命的汁浆。今天实际来说，橄榄树的肥汁，就是基督的丰富，乃是基督在复活里所成那赐生命的灵（林前十五 45）。…我们若渴望有分于基督的丰富，有分于这属天橄榄树的肥汁，就需要接触赐生命的灵，就是基督的生命汁浆（李常受文集一九六八年第一册，五八页）。

### 信息选读

接枝于基督不是受基督教导，而是生机地联于基督。…我们若要接枝于基督，祂就必须是那灵（林后三 17），并且我们必须有灵（伯三二 8，亚十二 1，林前二 11 上）。否则，我们无法接枝于基督。我们接枝于基督这个事实、实际，乃是在灵中，就是在神圣之灵与人灵的调和中。今天基督是赐生命的灵，而我们有人类的灵作我们接受基督的器官。因此，我们接枝于基督，乃在于我们在灵中联于基督（六 17，提后四 22）。

因为接枝于基督已经发生在我们的灵里，所以我们需要不断地操练我们的灵。如果我们操练心思，

## WEEK 7 — DAY 3

### Morning Nourishment

Rom. 11:17 ...You, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree.

24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

Romans 11:17 speaks of the Gentiles being grafted in among the Jews and becoming fellow partakers of the root of fatness of the olive tree... Fatness in verse 17 is a reference to the riches of Christ. The fatness of a tree is the sap, the life-juice, of the tree. Practically, today the fatness of the olive tree, that is, the riches of Christ, is the life-giving Spirit, whom Christ became in His resurrection (1 Cor. 15:45)... If we desire to partake of the riches of Christ as the fatness of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ. (CWWL, 1968, vol. 1, p. 47)

### Today's Reading

To be grafted into Christ is not to be taught by Christ but to be joined to Christ organically... In order for us to be grafted into Christ, He must be the Spirit (2 Cor. 3:17), and we must have a spirit (Job 32:8; Zech. 12:1; 1 Cor. 2:11a). Otherwise, there is no way for us to be grafted into Christ. Our being grafted into Christ is a fact, a reality, in the spirit, that is, in the mingling of the divine Spirit with the human spirit. Today Christ is the life-giving Spirit, and we have a human spirit as the organ for us to receive Christ. Hence, our being grafted into Christ is a matter of our being joined to Christ in our spirit (6:17; 2 Tim. 4:22).

Because the grafting with Christ has taken place in our spirit, we need to exercise our spirit continually. If we exercise our mind and neglect our spirit,

忽略灵，在实际一面说，我们会从基督被砍下来。我们操练灵的最佳方法乃是呼求主，说，“哦，主啊，哦，主啊。”…我们在各种处境中都需要说，“哦，主啊。”我们若这样呼求，就会享受橄榄树的肥汁。当我们开口说“哦，主啊”，就操练我们的灵，立刻有分于主这赐生命的灵（林前十二3下）。我们不需长篇大论地祷告，只需要说这几个简单的字：“哦，主啊。”这样呼求主就是属灵的呼吸（哀三 55 ~ 56）。

我们享受基督丰富的另一条路，乃是读神的话。我们读圣经时，应该对每一个字说阿们。这样，我们就操练灵，接触主，享受祂，并有分于包罗万有之灵的肥汁。

罗马十一章二十四节说，我们“逆着性”得接在栽种的橄榄树上。主的接枝总是逆着我们的天性。按着天性，我们都是野橄榄树的枝子，但主已把我们逆着性接在祂自己身上。这指明在主的接枝里，总有逆着我们的东西。我们所接上那栽种橄榄树的性质，与我们的天性相反，也就是反我们的己。实际上，“逆着性”的意思是“逆着己”。主的接枝反我们的骄傲，也反我们天然的谦卑。

我们天性里的一切所是和所有，都与主的性情抵触。这两种性情彼此不合。我们的性情是有罪的，主的性情是神圣、属天、属灵、圣别的。

但愿圣灵更多启示我们：有分于基督的丰富—神所栽种之橄榄根的肥汁，完全在于调和的灵；而我们被接在基督上，是逆着我们的性的（李常受文集一九六八年第一册，五九至六一页）。

参读：李常受文集一九六八年第一册，洛杉矶各种信息记录，第八至九、二章。

in a practical sense, we will be cut off from Christ. The best way for us to exercise our spirit is to call on the Lord, saying, "O Lord, O Lord..." In all kinds of circumstances we need to say, "O Lord." If we will do this, we will enjoy the fatness of the olive tree. When we open our mouth to say, "O Lord," we exercise our spirit, and we immediately partake of the Lord as the life-giving Spirit (1 Cor. 12:3b). There is no need for us to compose a long prayer. We only need to say these two simple words: "O Lord." To call on the Lord in this way is spiritual breathing (Lam. 3:55-56).

Another way for us to enjoy the riches of Christ is to read the Word of God. When we read the Bible, we should say Amen to every word. By doing this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness.

[Romans 11:24] says that we were grafted into the cultivated olive tree "contrary to nature." The Lord's grafting is always contrary to our nature. By nature we were all branches of the wild olive tree, but the Lord has grafted us into Himself contrary to nature. This indicates that there is always something contrary to us in the Lord's grafting. The nature of the cultivated olive tree that we have been grafted into is contrary to our nature, that is, contrary to our self. In reality, contrary to nature means "contrary to the self" The Lord's grafting is contrary to our pride, and it is also contrary to our natural humility.

Whatever we are and whatever we have in our nature contradict the Lord's nature. These two natures do not correspond with one another. Our nature is the sinful nature, and the Lord's nature is the divine, heavenly, spiritual, and holy nature.

May the Holy Spirit reveal to us more and more that partaking of the riches of Christ as the fatness of the root of God's cultivated olive tree is altogether in the mingled spirit, and our being grafted into Christ is contrary to our nature. (CWWL, 1968, vol. 1, pp. 47-49)

Further Reading: CWWL, 1968, vol. 1, pp. 47-56, 11-16

## 第七周■周四

### 晨兴喂养

路十 34 “上前把油和酒倒在他的伤处，包裹好了…”。

士九 13 “葡萄树对他们说，我岂可停止生产我那使神和人喜乐的新酒，去飘飘在众树之上呢？”

橄榄树表征基督（参罗十一 17，亚四 11～14，启十一 4 上）是满了圣灵并为那灵（由橄榄油所表征）所膏的一位（路四 1 上、18 上，来一 9）。橄榄树的油是用来尊重神和人（士九 9），表征那些凭那灵而行的人乃是尊重神（加五 16、25），也表征那些供应那灵的人乃是尊重人（林后三 6、8）（圣经恢复本，士九 8 注 1）。

葡萄树表征基督是牺牲自己，在十字架上被“压榨”，以产生新酒，使神和人喜乐的一位（太九 17）（士九 12 注 1）。

### 信息选读

尽管我们已被接在基督上，…我们多少还受自己老旧方式、习惯和背景的捆绑。只要我们还受这许多事物的捆绑，就绝对无法有分于基督的丰富。

我们越吸取基督，就越有分于并享受祂的丰富。…最终的结果乃是，我们越祷读主话，就越满了基督，也越从我们老旧的背景砍下。我们不需要试着将自己从一切老旧的事物中砍下。我们越祷读，这祷读就越作工，将我们从老旧的事物中砍下。…我们若天天祷读主话，这祷读会将我们从自己老旧的穿着方式中砍下。我们里面有个东西，会自然而然地作砍下的工作。

## WEEK 7 — DAY 4

### Morning Nourishment

Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them...

Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

The olive tree signifies Christ (cf. Rom. 11:17; Zech. 4:11-14; Rev. 11:4a) as the One who is full of the Holy Spirit and anointed with the Spirit (Luke 4:1a, 18a; Heb. 1:9), signified by the olive oil. The oil of the olive tree was used to honor God and man (Judg. 9:9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8). (Judg. 9:8, footnote 1)

The vine signifies Christ as the One who sacrificed Himself by being “pressed” on the cross to produce new wine to cheer God and man (Matt. 9:17). (Judg. 9:12, footnote 1)

### Today's Reading

Although we have been grafted into Christ, we... are still somewhat bound to our old ways, our old habits, and our old background. As long as we are bound to so many things, we can never partake of the riches of Christ.

The more we breathe Christ, the more we partake of and enjoy His riches... The eventual result is that the more we pray-read the Word, the more we are filled with Christ, and the more we are cut off from our old background. There is no need for us to try to cut ourselves off from all the old things. The more we pray-read, the more our pray-reading will do the work of cutting us off from the old things... If we pray-read the Word daily, this pray-reading will cut us off from our old way of dressing. Spontaneously, something within us will do the work of cutting.

约翰十五章和罗马十一章说到两种树—葡萄树和橄榄树—的枝子。葡萄树出产酿酒的葡萄，橄榄树出产榨油的橄榄。…油有抚慰的功效，酒有振奋、激励的功效。主是橄榄树，产出抚慰的油，也是葡萄树，产出振奋的酒。…历代以来，许多人里面受伤，变得灰心失望。他们需要油，抚慰他们的伤处，他们也需要酒，将他们激励起来。我们是葡萄树和橄榄树的枝子，产出抚慰的油和振奋的酒。油和酒放在一起，就成为人的医治。我们能产出抚慰人的油和激励人的酒，是借着住在主里面；我们能住在主里面，是借着祷读主话。我们越祷读，就越住在主里面，越享受主，越结出“橄榄”和“葡萄”，产出抚慰人伤处的油和激励人的酒。

…我们接触某些弟兄姊妹时，会感觉得了抚慰、安慰和激励。…这指明这些弟兄姊妹住在主里面，借着终日祷读主话并呼求“哦，主”而享受主。他们住在主里面，就产生许多油和酒。

约翰十五章和罗马十一章都给了我们一个原则：我们不是树，而是枝子。此外，我们不是单独的枝子，而是许多枝子中的一根。我们需要基督这树同其根的肥汁，我们也需要同作枝子的人。我们各人仅是众枝子中的一根，枝子配搭起来才成为身体。这给我们看见，我们需要基督，也需要召会。我们需要根，也需要其他枝子。…因此，我们都需要学习祷读主话。借着祷读，我们就享受基督的肥汁，并与其他枝子有正确且合式的配搭。这样，我们就能享受身体生活。我们会享受那在基督和召会中神格的丰满，并出产两种果子，好产出油和酒。这是神的定旨（李常受文集一九六八年第一册，六四至六九页）。

参读：生命信息，第五十八章。

John 15 and Romans 11 speak of the branches of two kinds of trees—a grape vine and an olive tree. A vine produces grapes for making wine, and an olive tree produces olives for making oil... Oil has the effect of soothing, and wine has the effect of invigorating, of stirring up. The Lord is the olive tree that produces soothing oil, and He is also the vine that produces invigorating wine. Through all the generations many people have been inwardly wounded and have become depressed and disappointed. They need oil to soothe their wounds, and they need wine to stir them up. We are the branches of the vine and of the olive tree... that produce soothing oil and invigorating wine. Oil and wine put together become a healing to people. We can produce the soothing oil and the stirring wine by abiding in the Lord, and we can abide in the Lord by pray-reading His Word. The more we pray-read, the more we will abide in the Lord, the more we will enjoy the Lord, and the more we will bear “olives” and “grapes” to produce oil to soothe others’ wounds and wine to stir people up.

When we contact certain brothers and sisters, we have the sense that we are soothed, comforted, and stirred up... This indicates that these brothers and sisters are abiding in the Lord and enjoying the Lord by pray-reading the Word and calling, “O Lord,” throughout the day. Through their abiding in the Lord, much oil and wine are produced.

Both John 15 and Romans 11 give us one principle: we are not trees but branches. Furthermore, we are not a single branch but one of many branches. We need Christ as the tree with the fatness of its root, and we also need our fellow branches. Each of us is only one of the branches, and the branches coordinated together become the Body. This shows that we need Christ, and we also need the church. We need the root, and we need the other branches... Therefore, we all need to learn to pray-read the Word. By pray-reading we will enjoy Christ as the fatness, and we will be properly and adequately coordinated with the other branches. Then we will be able to enjoy the Body life. We will enjoy the fullness of the Godhead in Christ and in the church, and we will produce two kinds of fruit to yield oil and wine. This is God’s purpose. (CWWL, 1968, vol. 1, pp. 52-56)

Further Reading: CWWL, 1979, vol. 1, “Life Messages, Volume 2,” ch. 58



## 第七周■周五

### 晨兴喂养

王上七 15 “他制造两根铜柱，每根柱子高十八肘，柱子围十二肘。”

罗七 18 “我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。”

在预表上，铜总是表征神的审判。那两根柱子是铜造的，清楚指明我们若要作柱子，就必须认识我们是在神审判之下的人。我们不仅该在神的审判之下，也该在我们自己的审判之下。正如保罗在加拉太二章二十节一样，我们必须说，“我已经被钉十字架。我所以被钉，因为在神的经纶中，我一无用处，我只有资格死。”许多弟兄很聪明能干，许多姊妹也很美好，但我们必须认识，实际上我们一无是处，…我们只配死（创世记生命读经，一二七一页）。

### 信息选读

所有对召会的建造真正有益的人，乃是那些自以为没有资格带头的人。他们总是说，“我不够格，我太贫穷，我的性情不适合。我还是太在天然的生命里，我不认为自己很好。”这样说不仅是在神的审判之下，也是在自己的审判之下。…我们都必须感觉，在我们里面，就是在我们肉体之中，并没有善（罗七 18）。我们应当说，“我什么都不配，只配死。弟兄们怎么会想到我该作长老？我害怕这种可能性。”…主绝不会选上自以为有资格的人。你若自以为有资格，你就与铜无关。…经历铜就是一直在神的审判之下，也在我们自己的审判之下。我们都必须把这话应用在自己身上，说，“主啊，怜

## WEEK 7 — DAY 5

### Morning Nourishment

1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

In typology, bronze always signifies God's judgment. That the two pillars were made of bronze clearly indicates that if we would be a pillar, we must realize that we are those under God's judgment. We should not only be under God's judgment, but also under our own judgment. Like Paul in Galatians 2:20, we must say, "I have been crucified. I have been crucified because I am not good for anything in God's economy. I am only qualified for death." Many brothers are intelligent and capable and many sisters are quite nice. Nevertheless, we must recognize that actually we are not good at all... We are only good for death. (Life-study of Genesis, p. 1065)

### Today's Reading

All those who became a true profit to the building of the church were those who did not think of themselves as being qualified for leadership. Rather, they always said, "I am not qualified. I am too poor. My disposition is not suitable, and I am still too much in my natural life. I do not consider myself to be good." To say this is not only to be under God's judgment, but also under self-judgment... We all must feel that in us, that is, in our flesh, there is nothing good (Rom. 7:18). We should say, "I am worthy of nothing but death. How could the brothers think that I should be one of the elders? I am terrified of this possibility..." The Lord will never choose anyone who considers himself to be qualified. If you think that you are qualified, then you have nothing to do with bronze... The experience of bronze is that we are always under God's judgment and under our own self-judgment. We all must

悯我，因为在我里面一无良善。”

王上七章十七节说，“柱子上端的柱顶有装修的格子网和拧成的链索形成的花圈，一个柱顶有七个，另一个柱顶也有七个。”…召会的肢体所面对的每一种情况都是格子网，就是围着荆棘冠冕的格子架。…在这种情况下里是我们的定命。我们不仅必须在这种错综复杂的情况里承担责任，并且必须活在其中。…要在这种复杂的情况里承担责任，我们必须有神里面凭信而活。十九节说，“廊子里柱子上端的柱顶…刻着百合花。”百合花表征在神里面的信心生活。首先，我们必须定罪自己，认识我们是堕落、无能、不够格，并且一无所有；然后我们必须有神里面凭信活着，不凭我们的所是或我们所能作的活着。我们必须是百合花，凭着神对我们的所是，不凭着我们的所是存活（太六 28、30）。我们今天活在地上是在于祂。我们在错综复杂的召会生活中怎能承担责任？在我们自己里面，我们不能作这事；但我们若是在神里面凭信而活就能这样作。不再是我，乃是基督在我里面活着一这就是百合花。不是我承担责任—乃是祂承担责任。我活不是凭自己，乃是凭祂。我尽职事，也不是凭自己，乃是凭祂。你们姊妹们若是召会生活中的母亲，你们必须说，“我在召会中不是凭自己作母亲，乃是凭祂。”

一面我们是被定罪、被审判的铜，另一面我们是活的百合花。铜的意思是“不是我”，百合花的意思是“乃是基督”。那些是百合花的人能说，“我如今所活的生命，是我因信耶稣基督所活的。”借着这一切我们能看见，我们是百合花，在满了格子网和链索，错综复杂的情况里，负起不可能负的责任。…所有的格子网乃是百合花长在其上的基础，花床（创世记生命读经，一二七二至一二七三、一二八〇、一二八二至一二八四页）。

参读：创世记生命读经，第八十三至八十四篇。

apply this word to ourselves, saying, “Lord, have mercy upon me, for in me there is nothing good.”

First Kings 7:17 speaks of “nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.” Every situation faced by the church members is a checker work, a trellis encircled by a crown of pins and thorns... It is our destiny to be in this situation. We must not only bear the responsibility in this intermixed and complicated situation, but also live in the midst of it. In order to bear the responsibility in this complicated situation, we must live by faith in God. First Kings 7:19 says, “And the capitals that were at the top of the pillars in the portico were of lily work.” The lily signifies a life of faith in God. First, we must condemn ourselves, realizing that we are fallen, incapable, unqualified, and that we are nothing. Then we must live by faith in God, not by what we are or by what we can do. We must be a lily existing by what God is to us, not by what we are (Matt. 6:28, 30). Our living on earth today depends upon Him. How can we possibly bear the responsibility in the intermixed and complicated church life? In ourselves, we are incapable of doing this, but we can do so if we live by faith in God. It is not I, but Christ who lives in me—this is the lily. It is not I who bear the responsibility—it is He who bears it. I live, not by myself, but by Him, and I minister, not by myself, but by Him. If you sisters are mothers in the church life, you must say, “I am not a mother in the church by myself, but by Him.”

On the one hand, we are the condemned and judged bronze; on the other hand, we are the living lilies. The bronze means, “Not I,” and the lily means, “But Christ.” Those who are lilies can say, “The life that I now live, I live by the faith of Jesus Christ.” By all this we can realize that we are lilies bearing an impossible responsibility in an intermixed and complicated situation full of checker work and chain work... All the checker work is the base, the bed, in which the lilies grow. (Life-study of Genesis, pp. 1066-1067, 1073-1075)

Further Reading: Life-study of Genesis, msgs. 83-84

# 第七周■周六

## 晨兴喂养

王上六 7 “建殿是用采石场预备好的石头…”

彼前二 4～5 “你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

石头表征基督在变化里的人性，即表征经过变化的基督（王上六 7、36，五 17，代下三 6）。基督是神，在祂成为肉体时穿上人的肉体（约一 14，来二 14）。基督既成了在肉体里的人，就是在旧造里的人，因此，祂人性的部分就需要变化。这样一位经过变化的基督，现今是在神的神圣建造里的基石、房角石、活石、宝贵的石头和顶石（赛二八 16，林前三 11，弗二 20，彼前二 4，启四 3，亚四 7）。殿里的石头也表征在基督里的信徒，被基督变化成为石头（太十六 18，约一 42，彼前二 5，启二一 11、14、19～20）（圣经恢复本，王上六 7 注 1）。

## 信息选读

建造圣殿的材料，除了木头之外，大部分都是石头（王上五 15～18）。石头原是从山野里采出来，加上一番功夫而凿成的（六 7）。这说出建造召会所用的材料，乃是从世界里找出来，再加上一番功夫作成的。

每一个得救，有分于召会的人，都是召会中的一块石头。这些石头原都是在山野里，正如我们原都是在世界中。有一天，神的工人找到我们，或者说我们给神的工作找着了。工人及工作就在我们身上下功夫，作一番凿成的工作。…建造召会所用属灵的石头，一

# WEEK 7 — DAY 6

## Morning Nourishment

1 Kings 6:7 And the house, when it was being built, was built of finished stone, cut at the quarry...

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

The stones signify Christ's humanity in transformation, the transformed Christ (1 Kings 6:7, 36; 5:17; 2 Chron. 3:6). As God, Christ in His incarnation put on man's flesh (John 1:14; Heb. 2:14). Having become a man in the flesh, that is, a man in the old creation, He needed to be transformed in His human part. Such a transformed Christ is now the foundation stone, the cornerstone, the living stone, the precious stone, and the topstone in God's divine building (Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:4; Rev. 4:3; Zech. 4:7). The stones in the temple also signify the believers in Christ who have been transformed by Christ as the stone (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:11, 14, 19-20). (1 Kings 6:7, footnote 1)

## Today's Reading

In addition to wood, stone was used for the building of the temple (1 Kings 5:15-18). The stones were cut in a mountain quarry in the wilderness with much effort (6:7). This signifies that the materials for the building of the church are found in the world and cut with much effort.

Every saved one in the church is a stone in the church. Just as the stones were in the mountains of the wilderness, we were all in the world, but one day God's workers found us; that is, we were found by God's work. Then God's workers and God's work began to deal with us and do a cutting work upon us. The spiritual stones used for the building of the church must have

面要有里面的生命，另一面也要有外面的工作。所以新约说到活石（彼前二5）；旧约说到凿成的石头（王上五15、17~18，六7）。建造召会所用的石头，里面必须是活的，外面必须经过一番凿成。石头里面是活的，意思是人得着了重生；但在人重生之后，还需要一段时间，让神在他身上作凿成的工作。

当圣殿建造的时候，所有的石头都是预备好的。预备的工作是在山野里，首先将石头凿平、磨光，并切成一定的尺寸。等到建造时，就将石头一块一块砌上去，成为一座建筑。当日圣殿的造法，说出所有在召会里被建造的人，都得经过神一番凿成的工作。

圣殿建造的材料有木头，有石头。…木头，重在死而复活的原理；石头，说出人里面需要得重生，外面需要有对付。召会里的人不只是死而复活的人，也是有神生命而受过对付的人。凡没有受过对付的人，虽然已经得着重生，却无法被建造。

有些弟兄姊妹的光景，不能说他们不是石头，但只能说他们是没有受过对付的石头。…你想把自己摆在他们身上，也摆不牢。他们无法停下自己，与人一同配搭事奉，与人一同并肩作战，一同扛抬约柜。…他们可能很会作事，也很灵活，…却不能与你一同背负见证，因为他们身上没有受过对付。…有些弟兄姊妹太圆滑，他们…就像一块滚石，无论把他们放在哪里，总是会滚掉。…要在他们身上有一番厉害的切磋工作，使他们成为合用的尺寸，能与别人合得来。…这样一来，无论将他们摆在哪里，他们都能安稳地在那里，与人配搭，同被建造（召会的意义，二四二至二四四页）。

参读：罗马书的结晶，第十七篇。

life inwardly and be worked upon outwardly. Hence, the New Testament speaks of living stones (1 Pet. 2:5), and the Old Testament speaks of cut stones (1 Kings 5:15, 17-18; 6:7). The stones used for the building of the church must be living inwardly and must be cut outwardly. Living implies regeneration. However, after regeneration the stones still need to allow God to cut them over a long period of time.

By the time the temple was built, all the stones had been prepared. The preparation work was done at the quarry. The stones were cut and shaped into certain sizes. In the actual construction, the stones were laid on top of each other to form the building. The way of building the temple indicates that those who are built into the church must pass through a considerable amount of God's cutting work.

Both the wood and stones... were used as building materials for the temple... Wood denotes death and resurrection, and stones denote man's need to be regenerated inwardly and dealt with outwardly. People in the church must not only pass through death and resurrection but must also have God's life and be dealt with by Him. Those who have been regenerated but not dealt with have no way to be built up.

When we consider the condition of some brothers and sisters, we cannot deny that they are stones; however, they are freshly cut stones... They are not stable enough to be built upon, nor are they stable enough to coordinate and serve with others, to fight the battle with others, or to bear the Ark with others... They may be capable and quick-witted, but they cannot bear the testimony because they have never been dealt with. Some brothers and sisters are too round and slippery. They are like rolling stones that can slip away no matter where they are placed... There is the need for much cutting in order for them to become a certain size to match others... In this way they will be able to coordinate and be built up with others wherever they are placed. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," pp. 204-205)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 17

# 第七周诗歌

# WEEK 7 — HYMN

606

## 教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -  
 一 救我脱 离自己、天 然, 主啊, 我 愿被建造,  
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -  
 同众 圣 徒作你 圣 殿, 为着 充 满你 荣 耀。  
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -  
 救我脱 离乖 僻 个 性, 脱离 骄 傲与 单 独;  
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||  
 使我 甘 愿服 你 权 柄, 让你 有 家可 居 住。

二 生命供应, 活水流通, 长进、变化又配搭;  
 守住等次, 尽我功用, 成全别人, 不践踏。  
 自己所经, 自己所见, 所是、所有并所能,  
 不再高估, 不再稍偏, 接受一切的平衡。

三 持定元首, 联络供应, 享受基督的丰富;  
 充满神的一切丰盛, 因神增加得成熟,  
 同尝基督莫测大爱, 赏识基督的阔长;  
 长大成人, 不作婴孩, 满有基督的身量。

四 作神居所, 作你身体, 主啊, 我愿被建造,  
 成为你的团体大器, 让你来显你荣耀。  
 圣城景色、新妇荣美, 今在此地就彰显,  
 透出你的荣耀光辉, 将你照耀在人间。

## Freed from self and Adam's nature

### The Church — Her Building

840

1. Freed from self and A - dam's na - ture, Lord, I would be built by  
 Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall  
 see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent  
 ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

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



## 第八周

### 长成在主里的圣殿

诗歌：604

读经：弗二5～6、8、18～22，三4～5，林前三16～17，六17

#### 【周一】

壹 我们靠着恩典得救，与基督一同复活，与祂一同坐在诸天界里，并且得以进到父面前，乃是为着召会，就是基督身体的建造，这建造是借着长成在主里的圣殿—弗二5～6、8、18、21～22：

一 当神使钉十字架的耶稣活过来时，也使我们一同活过来；所以，祂叫我们一同与基督活过来—5节。

二 借着恩典，我们已经从死亡可怜的地位，被拯救到生命奇妙的范围里—5节。

三 借着子神，祂是完成者，是凭借；在灵神里，祂是执行者，是应用；我们得以进到父神面前，祂是起源，是唯一的源头—18节：

1 在地位上，我们是与神和好；在经历上，我们是进到父面前—16、18节：

a 与神和好是得救，进到父面前是享受神。

## Week Eight

### Growing into a Holy Temple in the Lord

Hymns: 839

Scripture Reading: Eph. 2:5-6, 8, 18-22; 3:4-5; 1 Cor. 3:16-17; 6:17

#### §Day 1

**I. Our being saved by grace, being raised up together with Christ and seated together with Him in the heavenlies, and having access to the Father are for the building up of the church, His Body, through growing into a holy temple in the Lord—Eph. 2:5-6, 8, 18, 21-22:**

A. God enlivened us together when He enlivened the crucified Jesus; therefore, He made us alive together with Christ—v. 5.

B. By grace we have been saved out of our wretched position of death into the marvelous realm of life—v. 5.

C. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the unique source—v. 18:

1. Positionally, we were reconciled to God; experientially, we have access unto the Father—vv. 16, 18:

a. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God.

- b 我们接触神，是借着基督在灵里来到父面前；这是在我们的经历中并给我们享受的三一神—18 节。
- 2 父借着子在那灵里临到我们，如今那灵借着子带我们归向父；借这美妙的双向交通，我们就享受三一神的分赐—林后十三 14，弗三 16 ~ 17 上。
- 3 借着子，乃是借着三一神；在那灵里，乃是在三一神里；进到父面前，乃是进到三一神面前；这就是我们如何经历三一神，也是我们能得着建造的路—二 18、21 ~ 22。

## 【周二】

贰 作为在基督里的信徒和基督身体的肢体，我们“被建造在使徒和申言者的根基上，有基督耶稣自己作房角石”—20 节：

一 基督的奥秘—召会—已经向使徒启示出来，他们所得的启示被视为召会建造在其上的根基—三 4 ~ 5，二 20：

- 1 这与马太十六章十八节的磐石相符，那里的磐石不仅指基督自己，也指关乎基督的启示，基督要在其上建造祂的召会。
- 2 我们要将召会建造在使徒和申言者之上—弗二 20。

二 以弗所二章二十节说到基督是房角石：

- 1 基督作房角石，将犹太信徒和外邦信徒联结一起，成为在主里的圣殿—诗一一八 22 ~ 26，弗二 20 ~ 22。
- 2 基督作房角石，是为着在新约时代建造召会—太

- b. When we contact God, we come to Him through Christ in the Spirit unto the Father; this is the Triune God in our experience and for our enjoyment—v. 18.
2. The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son; through this wonderful two-way traffic, we enjoy the dispensing of the Triune God—2 Cor. 13:14; Eph. 3:16-17a.
3. Through the Son is through the Triune God, in the Spirit is in the Triune God, and unto the Father is unto the Triune God; this is how we experience the Triune God and the way that we can be built up—2:18, 21-22.

## §Day 2

**II. As believers in Christ and as members of the Body of Christ, we are “being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone”—v. 20:**

A. Since the mystery of Christ, the church, has been revealed to the apostles, the revelation that they received is considered the foundation upon which the church is built—3:4-5; 2:20:

1. This corresponds to the rock in Matthew 16:18, which is not only Christ Himself but also the revelation concerning Christ, on which He will build His church.
2. We need to build the church upon the apostles and prophets—Eph. 2:20.

B. In Ephesians 2:20 Christ is referred to as the cornerstone:

1. Christ as the cornerstone joins together the Jewish believers and Gentile believers into a holy temple in the Lord—Psa. 118:22-26; Eph. 2:20-22.
2. Christ, the cornerstone, is for the building up of the church in the New



十六 18，弗二 20 ~ 22，彼前二 5：

- a 我们要建造召会作神的殿，就需要经历基督作房角石—6 ~ 7 节。
- b 在基督这房角石里面，全房长成在主里的圣殿—弗二 20 ~ 22。
- 3 在神新约的经纶里，作房角石的基督在祂对我们所施的拯救里（徒四 10 ~ 12），首先使我们成为活石，以建造神属灵的殿（太十六 18，约一 42，彼前二 4 ~ 7），然后在祂变化我们的过程中（罗十二 2 上，林后三 18），将我们建造成为神的居所（弗二 19 ~ 22），好使祂得以为着神的喜悦，完成神永远的经纶（一 9，三 9 ~ 11）。

### 【周三】

叁 在作房角石的基督里，“全房联结一起，长成在主里的圣殿”—二 21：

- 一 “全房”这辞指明宇宙的建造，就是全宇宙的召会—21 节。
- 二 “联结”这辞的意思是，使之适合于全房的情形和处境—21 节：
  - 1 联结一起，是借着全身的骨架各部分联络成一系—四 16。
  - 2 在建造时，所有的材料都联结一起；这不是仅仅堆积，乃是建造—二 21。
- 三 这房是活的，所以是在长大，因为是生机的一—彼前二 5：
  - 1 这建筑长成圣殿，就是神圣别的居所；这指明圣殿

Testament age—Matt. 16:18; Eph. 2:20-22; 1 Pet. 2:5:

- a. For the building up of the church as the temple of God, we need to experience Christ as the cornerstone—vv. 6-7.
- b. In Christ as the cornerstone, all the building is growing into a holy temple in the Lord—Eph. 2:20-22.
3. In God's New Testament economy Christ as the cornerstone, in His saving us (Acts 4:10-12), first makes us living stones for the building up of God's spiritual house (Matt. 16:18; John 1:42; 1 Pet. 2:4-7) and then, in the process of His transforming us (Rom. 12:2a; 2 Cor. 3:18), builds us up into a dwelling place of God (Eph. 2:19-22) so that He may carry out God's eternal economy for God's good pleasure (1:9; 3:9-11).

### §Day 3

**III. In Christ, who is the cornerstone, “all the building, being fitted together, is growing into a holy temple in the Lord”—2:21:**

- A. The phrase all the building denotes the universal building, the church throughout the universe—v. 21.
- B. The word fitted means being made suitable for the condition and situation of the building—v. 21:
  1. To be fitted together is for all parts of the frame of the Body to be fitted together to form one structure—4:16.
  2. In the building all the materials are fitted together; this is not merely to pile up but to build up—2:21.
- C. Since the building is living, it is growing because it is organic—1 Pet. 2:5:
  1. This building is growing into a holy temple, a holy dwelling place of God; this

是活的建筑—弗二 21。

2 表面看，长大和建造是分开的事；事实上，家的建造就是身体的长大—四 15 ~ 16。

3 召会这神的殿（神的家）的建造，乃是借着信徒生命的长大—林前三 6 ~ 7，弗四 15 ~ 16，西二 19，彼前二 2。

4 基督的身体以神的生长而长大—西二 19：

a 基督身体的长大在于我们里面神的生长，神的加添，神的增多—弗四 16。

b 神是以非常主观的方式把祂自己给了我们，而使我们生长—三 16 ~ 17 上：

(一) 神使我们生长，事实上意思乃是把祂自己赐给我们—林前三 6 ~ 7。

(二) 神越加给我们，就越使我们生长—弗四 15 ~ 16。

## 【周四】

5 召会是借着生命的分赐，就是神圣三一的神圣分赐而长大—林后十三 14：

a 三重的神—父神、子、那灵—一直将祂自己分赐到我们里面作生命，并作我们生命的供应—弗三 16 ~ 17。

b 只要经过过程并终极完成的三一神将祂自己分赐到我们里面作生命，我们就得滋养而长大—四 15 ~ 16。

c 在众召会中，我们该关心借着神圣生命的分赐而有真正的长大—林前三 6 ~ 7，彼后—5 ~ 7。

### 四 全房成为圣别—弗二 21：

1 神使我们成为圣别的方法，乃是祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透—一 4，帖前五 23。

indicates that the holy temple is a living building—Eph. 2:21.

2. Apparently, growth and building are separate things; actually, the building of the house is the growth of the Body—4:15-16.

3. The building of the church as the temple, the house of God, is by the believers' growth in life—1 Cor. 3:6-7; Eph. 4:15-16; Col. 2:19; 1 Pet. 2:2.

4. The Body grows with the growth of God—Col. 2:19:

a. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—Eph. 4:16.

b. God gives the growth by giving Himself to us in a subjective way—3:16-17a:

1) For God to give us growth actually means that He gives us Himself—1 Cor. 3:6-7.

2) The more God is added to us, the more growth He gives—Eph. 4:15-16.

## §Day 4

5. The church grows by life dispensing, the divine dispensing of the Divine Trinity—2 Cor. 13:14:

a. The threefold God—God the Father, the Son, and the Spirit—is dispensing Himself into us as life and as our life supply—Eph. 3:16-17.

b. As long as the processed and consummated Triune God is dispensing Himself into us as life, we are nourished and we grow—4:15-16.

c. In the churches we should care for the genuine growth through the dispensing of the divine life—1 Cor. 3:6-7; 2 Pet. 1:5-7.

### D. All the building is becoming holy—Eph. 2:21:

1. God makes us holy by imparting Himself, the Holy One, into our being so that our whole being may be permeated and saturated with His holy nature—1:4; 1 Thes. 5:23.

2 对我们这些神所拣选的人，成为圣别就是有分于神的神圣性情，并使我们全人被神自己所充满；这使我们全人在神的性情和特性上成为圣别，像神自己一样—彼后一 4，弗五 27，西一 22。

## 【周五】

### 五 全房长成在主里的殿—弗二 21:

- 1 二十一节“殿”这字在原文的意思是圣所，指全殿的内部。
- 2 召会是神的殿；因此，乃是圣别之神的圣所，也就是神的灵所居住其中的殿—林前三 16 ~ 17：
  - a 林前三章十六节“神的殿”是指在某一个地方团体的信徒，十七节“神的那殿”是指普世所有的信徒。
  - b 神在宇宙中唯一属灵的殿，在地上的许多地方都有显出；每一显出就是神在那地方的殿—弗二 21 ~ 22。
- 3 在新耶路撒冷城内没有殿，因主神全能者和羔羊为城的殿—启二一 22：
  - a 圣城耶路撒冷全城就是至圣所；所以城内没有殿—16 节。
  - b 主神全能者和羔羊就是内殿—22 节。
- 4 神的家，即祂的圣所，全部的建筑物都是在主基督里—弗二 21。

## 【周六】

肆 保罗指着在以弗所地方上的圣徒说，“你

2. For us, God's chosen ones, to be holy is to partake of God's divine nature and have our whole being permeated with God Himself; this makes our being holy in God's nature and character, just like God Himself—2 Pet. 1:4; Eph. 5:27; Col. 1:22.

## §Day 5

### E. All the building is growing into a temple in the Lord—Eph. 2:21:

1. The Greek word rendered “temple” in verse 21 means the sanctuary, the inner part of the temple.
2. The church is the temple of God; as such, it is the sanctuary of the holy God, the temple in which the Spirit of God dwells—1 Cor. 3:16-17:
  - a. The temple of God in verse 16 refers to the believers collectively in a certain locality, whereas the temple of God in verse 17 refers to all the believers universally.
  - b. The unique spiritual temple of God in the universe has its expression in many localities on earth; each expression is the temple of God in that locality—Eph. 2:21-22.
3. There is no temple in the New Jerusalem, for the Lord God the Almighty and the Lamb are its temple—Rev. 21:22:
  - a. The holy city Jerusalem as a whole will be the Holy of Holies; hence, there will be no temple in it—v. 16.
  - b. This inner temple is the Lord God the Almighty and the Lamb—v. 22.
4. The entire building of God's house, His sanctuary, is in Christ the Lord—Eph. 2:21.

## §Day 6

IV. Referring to the local saints in Ephesus, Paul says,

们也在祂里面同被建造，成为神在灵里的居所”——22 节：

### 一 殿和居所是指一体的两面——21 ~ 22 节：

- 1 殿是神子民接触神、敬拜神、听神话语的地方——21 节。
- 2 神的居所是安息的地方；神安息在祂的居所里——22 节。
- 3 殿和居所并不是两个截然不同的地方；相反的，二者乃是同一建筑的两面、两种功用或用途。

### 二 二十二节的“也”指明，二十一节的建造是宇宙的，二十二节的建造是地方的：

- 1 按照上下文，二十一节的圣殿是宇宙的，二十二节神的居所是地方的。
- 2 在宇宙一面，召会是独一无二的，其长大是普遍的；在地方一面，召会在所在的地方上也是一，其地的圣徒在该地同被建造——21 ~ 22 节，林前一 2，三 16 ~ 17。

### 三 神的居所是在我们的灵里——弗 2:22：

- 1 二十一节说圣殿是在主里，二十二节说神的居所是在灵里。
- 2 这指明为着神居所的建造，主与我们的灵是一，我们的灵与主也是一——林前六 17。
- 3 我们的灵就是神的居所建造的所在。

**“In whom you also are being built together into a dwelling place of God in spirit”——v. 22:**

### A. The temple and the dwelling place refer to two aspects of the same thing—vv. 21-22:

1. The temple is the place where God's people contact God, worship God, and hear His oracle—v. 21.
2. The dwelling place of God is a place of rest; God rests in His dwelling place—v. 22.
3. The temple and the dwelling place are not two distinct places; rather, they are two aspects, two functions or usages, of the same building.

### B. The word also in verse 22 indicates that the building in verse 21 is universal and that the building in verse 22 is local:

1. According to the context, in verse 21 the holy temple is universal, and in verse 22 the dwelling place of God is local.
2. Universally, the church is uniquely one and is growing universally; locally, the church in a particular locality is also one, and the local saints are being built up together in their particular locality—vv. 21-22; 1 Cor. 1:2; 3:16-17.

### C. The dwelling place of God is in our spirit—Eph. 2:22:

1. Verse 21 says that the holy temple is in the Lord, and verse 22, that the dwelling place of God is in spirit.
2. This indicates that for the building of God's dwelling place, the Lord is one with our spirit, and our spirit is one with the Lord—1 Cor. 6:17.
3. Our spirit is where the building of the dwelling place of God takes place.

# 第八周■周一

## 晨兴喂养

弗二 5 ~ 6 “竟然在我们因过犯死了的时候，便叫我们一同与基督活过来（你们得救是靠着恩典），祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

18 “因为借着祂，我们两下在一位灵里，得以进到父面前。”

我们是罪人，需要神的赦免和称义，如罗马书所启示的；但我们是死人，就需要活过来。赦免和称义是把我們带回神面前，享受祂的恩典，并有分于祂的生命；叫我们活过来，是使我们这些基督身体的活肢体彰显祂。神叫我们活过来，是借着祂生命的灵（罗八 2），将祂永远的生命，就是基督自己（西三 4），分赐到我们死了的灵里。神已经将我们与基督一同点活。当神使钉十字架的基督活过来时，也使我们一同活过来。所以，祂叫我们一同与基督活过来。

（以弗所二章五节的恩典）不仅指神白白地分赐到我们里面，作我们的享受，也指神白白拯救我们的行动。借着这样的恩典，我们已经从死亡可怜的地位，被拯救到生命奇妙的范围里（以弗所书生命读经，二一八至二一九页）。

## 信息选读

在地位上，我们是与神和好；在经历上，我们是进到父面前（弗二 18）。与神和好是得救，进到父面前是享受神；祂是生命的源头，已经重生我们成为祂的儿子。

# WEEK 8 — DAY 1

## Morning Nourishment

Eph. 2:5-6 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved) and raised us up together with Him and seated us together with Him in the heaven-lies in Christ Jesus.

18 For through Him we both have access in one Spirit unto the Father.

As sinners we need God's forgiveness and justification, as revealed in the book of Romans. But as dead persons we need to be made alive. Forgiveness and justification bring us back to God's presence to enjoy His grace and participate in His life, whereas making us alive enables us, as the living members of the Body of Christ, to express Him. God made us alive by imparting His eternal life, which is Christ Himself (Col. 3:4), into our deadened spirit through His Spirit of life (Rom. 8:2). He has enlivened us with Christ. God enlivened us together when He enlivened the crucified Jesus. Therefore, He made us alive with Christ.

["Grace" in Ephesians 2:5] denotes not only God freely dispensed into us for our enjoyment, but also God's action in freely saving us. By such grace we have been saved from our wretched position of death into the marvelous realm of life. (Life-study of Ephesians, p. 180)

## Today's Reading

Positionally we were reconciled to God; experientially we have access unto the Father [Eph. 2:18]. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, has regenerated us to be His sons.

我们已经借着十字架，在一个身体里与神和好了；这是事实。现今我们得以进到父面前，直接地接触祂；这是经历。在地位上，我们已经与神和好，使我们得救；在经历上，我们得以进到父面前，使我们享受祂。

以弗所二章十八节含示神格的三一：借着子神，祂是完成者，是凭借；在灵神里，祂是执行者，是应用；我们得以进到父神面前，祂是起源，是我们享受的源头。

犹太人和外邦人与神和好之后，还需要有路进到父面前享受祂。…在身体里是事实，在灵里却是经历。我们虽然在身体里，但也许不在灵里。反之，我们可能在游荡的心思里。

事实上，我们可以因着在身体里而得着神，但我们若要在经历中享受父，就必须在灵里。我们从前是远离神的，但我们已经在地位上与祂和好。现今我们与神之间，没有分开，没有隔断。然而，我们若不在灵里，就不能享受这个事实。因此，要在经历上享受我们在地位上所得着的，我们需要在灵里（以弗所书生命读经，二七七、二七九页）。

以弗所二章启示神是父，基督是子。子基督在死与复活以后，成了那灵来传福音。当那灵来的时候，祂是与父同来（约十五 26 与注），且在子的名里来（十四 26）。那就是说，当那灵来的时候，子也来了。因此，当子来传福音给我们时，那灵也来了。当我们在子的传扬里接受子时，我们就接受了那灵。于是那灵就借着子，将我们带回到父那里。这太奇妙了！父借着子在那灵里临到我们，如今那灵借着子带我们归向父。借这美妙的双向交通，我们就享受三一神三重的生命分赐（李常受文集一九八三年第二册，四〇二至四〇三页）。

参读：以弗所书生命读经，第三、二十一、二十七、八十七至八十八篇；召会的建造，第一、三至四章。

In the one Body we have been reconciled to God through the cross. This is a fact. Now we may have access unto the Father and contact Him directly. This is an experience. We have been reconciled to God positionally for salvation, and we have access unto the Father experientially for enjoyment.

In verse 18 the Trinity of the Godhead is implied. Through God the Son who is the Accomplisher, the means, and in God the Spirit who is the Executor, the application, we have access to God the Father who is the Originator, the source of our enjoyment.

After being reconciled to God, there was still the need for the Jews and the Gentiles to have access unto the Father for enjoyment... To be in the Body is a fact, but to be in the Spirit is an experience. Although we are in the Body, we may not be in the Spirit. Instead, we may be in our wandering thoughts.

We may have God in fact by being in the Body, but if we would enjoy the Father in experience, we must be in the Spirit. Once we were far off from God, but we have been reconciled to Him positionally. Now there is no separation, no partition, between us and God. However, if we are not in the Spirit, we do not have the enjoyment of this fact. Hence, in order to enjoy experientially what we possess positionally, we need to be in the Spirit. (Life-study of Ephesians, pp. 227-230)

Ephesians 2 reveals God as the Father and Christ as the Son. After His death and resurrection Christ the Son came as the Spirit to announce the gospel. When the Spirit came, He came with the Father (John 15:26 and footnote, Recovery Version) in the Son's name (14:26). This means that when the Spirit came, the Son came. Therefore, when the Son comes to announce the gospel to us, the Spirit also comes. When we receive the Son in His announcing, we receive the Spirit. The Spirit then brings us back to the Father through the Son. This is marvelous! The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son. Through this wonderful two-way traffic we enjoy the threefold dispensing of life by the Triune God. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," p. 305)

Further Reading; Life-study of Ephesians, msgs. 3, 21, 27, 87-88; CWWL, 1975-1976, vol. 1, "The Building of the Church," chs. 1, 3-4

## 第八周■周二

### 晨兴喂养

弗二 20 “被建造在使徒和申言者的根基上，有基督耶稣自己作房角石。”

三 4～5 “…基督的奥秘…在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样。”

我们在考量召会是神的建造时，必须特别注意到根基。…许多基督徒很难领会以弗所二章二十节里的根基是什么。…基督是唯一的根基（林前三 11）。然而，以弗所二章二十节却说到使徒和申言者的根基。…这与启示录二十一章不同，那里的根基（14）是使徒这些人，但（以弗所二章）这里的根基却不是使徒和申言者本身。基督的奥秘已经向使徒启示出来（弗三 4～5），他们所得的启示被视为召会建造在其上的根基。这与马太十六章十八节的磐石相符，那里的磐石不仅指基督自己，也指关乎基督的启示，基督要在其上建造祂的召会。所以，使徒和申言者的根基，就是他们为着建造召会所得关于基督和召会的启示；召会是建造在这启示上（以弗所书生命读经，二八三至二八四页）。

### 信息选读

我们必须在使徒和申言者所得的启示上建造召会。按着国籍设立的所谓的教会，不是建造在使徒和申言者的根基上。有些所谓的教会，甚至还排除特殊的民族或种族团体。当然这些“会”并不是建造在以弗所二章二十节所说的根基上。…长老会是建立在长老治会的观念上。然而使徒和

## WEEK 8 — DAY 2

### Morning Nourishment

Eph. 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone.

3:4-5 ...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 considering the church as God's building, we need to pay special attention to the foundation... Many Christians have difficulty understanding what the foundation is in Ephesians 2:20... Christ is the only foundation [1 Cor. 3:11]. Nevertheless, Ephesians 2:20 speaks of the foundation of the apostles and prophets... In contrast to Revelation 21 where the foundations are the very persons of the apostles, the foundation here is not the apostles and prophets themselves. Since the mystery of Christ has been revealed to the apostles (Eph. 3:4-5), the revelation they received is considered the foundation upon which the church is built. This corresponds to the rock in Matthew 16:18, which is not only Christ Himself but also the revelation concerning Christ, upon which Christ will build His church. Therefore, the foundation of the apostles and prophets is the revelation they received regarding Christ and the church for the building of the church. The church is built upon this revelation. (Life-study of Ephesians, pp. 233-234)

### Today's Reading

We need to build the church upon the revelation received by the apostles and prophets. The so-called churches established according to nationalities are not built upon the foundation of the apostles and prophets. Some so-called churches even exclude members of particular racial or ethnic groups. Surely those congregations are not built upon the foundation spoken of in Ephesians 2:20... The Presbyterian denomination is built upon the concept of

申言者从没有得着启示说，长老治会应当是召会的根基。卫理公会是建立在卫斯理约翰的宗旨上，天主教是建立在宗教阶级的观念上。…灵恩派是建立在某些属灵的恩赐和经历的根基上。我们在主的恢复中，与这些所谓的教会迥然不同；我们必须能强有力地宣告，在恢复里的召会是建造在使徒和申言者的根基上。这意思是说，在主恢复中的召会，是照着使徒和申言者所得的启示而建造的。这个启示包容各种族、各国籍的信徒；包括说方言的，也包括不说方言的。你若有这个关于召会正确根基的异象，你会看见只有主恢复中的召会是建造在正确的根基上；天主教、各公会或独立团体都不是。

二十节启示，在神的建造里基督是房角石。这里说基督耶稣作房角石，而不说祂是根基（赛二八16），因为这里所着重的不是根基，乃是房角石，将犹太信徒和外邦信徒这两面墙联结一起。…犹太匠人轻弃基督，乃是轻弃祂作房角石（徒四11，彼前二7），就是那位要将外邦人联于犹太人，以建造神家者。

主耶稣（在马太二十一章四十二节）启示，祂复活以后，要成为将犹太人和外邦人联结一起的房角石。彼得在行传四章十一至十二节…的话给我们看见，救恩含示了建造。神拯救我们的目的不是领我们上天堂，乃是将我们联于犹太人，使祂可以得着祂的建造。…不论我们是犹太人或是外邦人，我们都已经得救，为要在基督里得以联结一起，为着神的建造（以弗所书生命读经，二八四至二八六页）。

参读：基督身体的建造，第三章；事奉的基本功课，第五课。

presbytery. The apostles and prophets, however, never received a revelation that the presbytery should be the foundation of the church. The Methodist Church is built upon the principles of John Wesley, and the Catholic Church is built upon the concept of hierarchy... The charismatic churches are built upon the foundation of certain charismatic gifts and experiences. In contrast to all these so-called churches, we in the Lord's recovery must be able to strongly affirm that the churches in the recovery are built upon the foundation of the apostles and prophets. This means that the churches in the Lord's recovery are built according to the revelation received by the apostles and prophets. This revelation embraces believers of all races and nationalities; it includes those who speak in tongues and those who do not. If you have the vision of the proper foundation of the church, you will realize that only the churches in the Lord's recovery, not the Catholic Church, the denominations, or the independent groups, are built upon the proper foundation.

Ephesians 2:20 reveals that in God's building Christ is the cornerstone. Here Christ is referred to, not as the foundation (Isa. 28:16), but as the cornerstone, because the main concern here is not the foundation but the cornerstone that joins together the two main walls: the wall of the Jewish believers and the wall of the Gentile believers. When the Jewish builders rejected Christ, they rejected Him as the cornerstone (Acts 4:11; 1 Pet. 2:7), which joins the Gentiles to them for the building of God's house.

[In Matthew 21:42] the Lord revealed that after His resurrection He would become the cornerstone to join the Jews and the Gentiles... Peter's word [in Acts 4:11 and 12] shows that salvation implies building. God's intention in saving us is not to bring us into the heavens; rather, it is to join us to the Jews so that He may have His building.. Whether we are Jews or Gentiles, we have been saved in order to be joined together in Christ for God's building. (Life-study of Ephesians, pp. 234-236)

Further Reading: CWWL, 1983, vol. 3, "The Building Up of the Body of Christ," ch. 3; CWWL, 1979, vol. 2, "Basic Lessons on Service," Isn. 5



## 第八周■周三

### 晨兴喂养

弗二 21 “在祂里面，全房联结一起，长成在主里的圣殿。”

林前三 6 “我栽种了，亚波罗浇灌了，唯有神叫他生长。”

西二 19 “…持定元首；本于祂，全身…得了丰富的供应，并结合一起，就以神的生长而长大。”

〔在以弗所二章二十一节〕我们看到，在基督这房角石里面，全房，包括犹太和外邦信徒，联结一起，长成在主里的圣殿。…召会这神的家真实的建造，乃是借着信徒生命的长大。今天召会在长大，但不是在我们天然的生命里长大，乃是在神圣的生命、属灵的生命里长大。…“联结”这辞的意思是，使之适合于全房的情形和处境。…召会是基督的身体，已经蒙了重生，需要在生命中长大；召会是神的家，正在被建造。表面看，长大和建造是分开的事；事实上，家的建造就是身体的长大。身体若不长大，家也就无法建造（以弗所书生命读经，二八六至二八七、二八三页）。

### 信息选读

在圣经中，你常常看见一件事，就是长大和建造总是联在一起。…林前三章九节说，“你们是神的耕地，神的建筑。”就着我们是神所耕种的农作来说，是需要长大的；就着我们是神所建筑的房屋来说，是需要建造的。…因此以弗所二章就说，这一所属灵的殿，这一所神的居所，乃是长大而成的（21～22），正如我们的身体是长成的一样。彼前二章也说，你们既然得救了，弃绝了罪恶，就要切慕话奶，好叫你们长大（1～2）；

## WEEK 8 — DAY 3

### Morning Nourishment

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

1 Cor. 3:6 I planted, Apollos watered, but God caused the growth.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together..., grows with the growth of God.

[In Ephesians 2:21] we see that in Christ, who is the cornerstone, all the building, including both Jewish and Gentile believers, is fitted together and is growing into a holy temple. The actual building of the church as the house of God is by the growth in life of the believers. Today the church is growing. However, it is not growing in our natural life, but in the divine life, the spiritual life. The word fitted means being made suitable for the condition and situation of the building. As the Body of Christ, the church has been regenerated, and as the house of God, the church is being built. Apparently, growth and building are separate things. Actually, the building of the house is the growth of the Body. If the Body does not grow, the house cannot be built. (Life-study of Ephesians, pp. 236, 233)

### Today's Reading

In the Scriptures we often see that growth and building are linked together. First Corinthians 3:9 says, “You are God’s cultivated land, God’s building.” As God’s cultivated land, we need to grow; as God’s building, we need to be built up... Hence, Ephesians 2 says that this spiritual house, this dwelling place of God, is built up by growing (vv. 21-22), just as our body reaches its full stature by growing. Moreover, 1 Peter 2 says that having been saved and having put away sins, we need to long for the spiritual milk so that we may grow (vv. 1-2). Following this, it says that as living stones we are

接着就说，你们是活石，被建造成为属灵的殿（5）。以弗所四章也有这样的话，建造基督的身体，直到我们众人都达到了长成的人（12～13）。…我们长得越多，就越有建造。…神在我们里面的长大与调和，就是神的建造（神的建造，四六至四七页）。

神乃是借着进到我們里面，叫我們生长的。…基督身体的长大在于我們里面神的增长，神的加添，神的增多。所以，神是以非常主观的方式把祂自己给了我们，而使我们生长。…我们每天…该花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富。

我们的神乃是经过过程、包罗万有的灵，而我们有灵可以吸取祂。因此，我们必须操练我们的灵，留在神的面光中来吸取祂。这是需要花时间的。虽然我们都经历过吸取神的丰富，但我们的经历还不够充分。…不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。你这样与祂交通，就吸取祂的丰富，祂也会更多把祂自己加到你里面。神越加到我们里面，就越使我们生长。这就是神叫人生长的路。

唯有神能叫人生长。在我的职事里，我所能作的，顶多只是栽种或浇灌。我无法叫人生长，因为我不能把神给人。唯有神才能把祂自己给你。…神自己是我们的粮食，我们必须在祂的餐桌上寻求祂，我们必须花时间在那里慢慢地吃祂。然后祂就更多加到我们里面来。神这样加到我们里面，就是祂使我们生长。神使我们生长，事实上意思乃是把祂自己赐给我们（歌罗西书生命读经，五六七至五六八页）。

参读：神的建造，第二至五篇；新约总论，第九、五十九、三百三十六篇。

being built up as a spiritual house (v. 5). Ephesians 4:12-13 says, "Unto the building up of the Body of Christ, until we all arrive... at a full-grown man..." The more we grow, the more we are built up... God's growth and mingling in us are God's building. (CWWL, 1958, vol. 2, "The Building Work of God," p. 279)

[God] gives the growth by getting into us... The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way. We should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God.

Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate... Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us. This is the way God gives the growth.

Only God can give growth. In my ministry the most I can do is to plant or water. I cannot give growth to anyone, for I cannot give God. Only God can give you Himself... God Himself is our food, and we need to seek Him at His dining table, where we need to take time to eat Him slowly. Then more of Him will be added into us. This addition of God into us is the growth He gives. For God to give us growth actually means that He gives us Himself. (Life-study of Colossians, pp. 456-457)

Further Reading: CWWL, 1958, vol. 2, "The Building Work of God," chs. 2-5; The Conclusion of the New Testament, msg. 9, 59, 336

## 第八周■周四

### 晨兴喂养

林后十三 14 “愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

帖前五 23 “且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

全房长成圣殿〔弗二 21〕。“殿”这字在原文的意思是圣所，指全殿的内部。全房乃是在主里长成圣殿。这意思是说，神的家，即祂的圣所，全部的建筑都是在主基督里。

由于殿还在长大，这事实指明，至少从我们的观点来看，神的殿还没有完成。

“全房”一辞是指宇宙召会说的。…宇宙的建造始终在长大。…马太十六章十八节〔召会〕的建造，就是以弗所二章二十一节的建造。虽然这建造长得缓慢，不容易看出来，但无论如何这长大仍在进行着（以弗所书生命读经，二八七至二八八页）。

### 信息选读

成为圣别，先是分别归神，其次是被神接收，第三是被神据有，第四是被神浸透，且与神是一。最终，在圣经中这事的果乃是那称为圣城的新耶路撒冷；这城不仅属于神、为着神，更为神所拥有、所浸透，且与神是一。

我们要成为圣别，就必须先在地位上分别归神。…然而许多基督徒虽然得救了，却没有分别出来。正常地说，人一得救，就该分别出来。这是信

## WEEK 8 — DAY 4

### Morning Nourishment

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.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

All the building is growing into a holy temple [Eph. 2:21]. The Greek word rendered “temple” means the sanctuary, the inner part of the whole temple. It is in the Lord that the building is growing into a holy temple. This means that the entire building of God’s house as His sanctuary is in Christ the Lord.

The fact that the temple is still growing indicates that, from our point of view at least, the temple of God is not complete.

The phrase all the building [v. 21] refers to the universal church... The universal building is still growing... The building [of the church] in Matthew 16:18 is the very building in Ephesians 2:21. Although the growth of the building is slow and hardly noticeable, it is nonetheless taking place. (Life-study of Ephesians, pp. 236-237)

### Today’s Reading

To be holy is first to be separated to God; second, to be taken over by God; third, to be possessed by God; and fourth, to be saturated with God and one with God. Eventually, the issue of this in the Bible is the New Jerusalem, which is called the holy city, a city that not only belongs to God and is for God, but a city possessed by God, saturated with God, and one with God.

In order for us to be holy, we first need to be separated unto God positionally... Many Christians, however, are saved but not separated. Normally, once a person is saved, he should also be separated. This is the

徒称为圣徒的原因。看看今天大体的基督徒，他们和世人没有两样。…甚至他们的许多亲戚朋友还不知道他们是基督徒。但是成为圣别，乃是分别归神。当然，这是一件地位上的事。

现在我们来到性质上的圣别，那是发生在称义之后的（罗六 19、22）。这个圣别不仅是在我们地位上的，也是在我们性质上的。因此，这比地位上的圣别更深、更主观。

在地位上被分别出来并不困难，费时也短。但是在性质上被浸透，就需要很长的时间。如果我们向主忠信，我们就要天天被神的性情所浸透。神的心意乃是要以祂自己来浸透我们，我们需要将神吸取到我们里面。这需要时间。这乃是使我们成为圣别的过程。

神拣选我们，目的是要我们被祂自己浸透；祂要把祂自己作到我们里面。然后我们要成为圣别，正如祂一样。…我在这个过程中已有五十多年了，我仍在其中，仍然天天吸取神。有时我的妻子或弟兄姊妹帮助我吸取祂。甚至当我在自己里面而不愿意时，他们就帮助我，使我乐意来吸取。因此，不管我愿不愿意，主都叫我被祂浸透且吸取祂。我们许多人能见证，我们在基督教多年，却没有经历多少这种浸透。但自从我们进入召会生活，我们一直被神泡透，多而又多。召会生活乃是一种吸取神的生活。不管我们愿不愿意，我们是不断地被神圣的元素所泡透。

首先，我们分别归神；其次，我们被神浸透；最终，我们与神成为一。有一天，我们要与祂毕像毕肖；那就标明我们成为圣别的完成。圣别的过程开始于分别，继续于浸透，完成于我们的身体完全得赎。到那时，我们里外都要与祂毕像毕肖，我们要成为圣别（以弗所书生命读经，三四至三五、三七至三九页）。

参读：成全圣徒与基督身体的建造，第三篇。

reason a believer is called a saint. Consider the majority of Christians today. They are virtually the same as the worldly people... Many of their relatives and friends do not even know that they are Christians. But to be holy is to be separated unto God. This, of course, is a matter of position.

Now we come to dispositional sanctification, which comes after justification (Rom. 6:19, 22). This is sanctification not merely in our position, but also in our disposition. Hence, it is deeper and more subjective than positional sanctification.

Separation can take place rather easily and in a very short time. But to be saturated dispositionally takes a long time. If we are faithful to the Lord, we shall be saturated with the nature of God day after day. God intends to saturate us with Himself, and we need to soak up God in our being. This requires time. This is the process of being made holy.

God has chosen us for the purpose of saturating us with Himself; He wants to work Himself into our being. Then we shall be holy, just as He is... I have been in this process more than fifty years, and I am still in it, still soaking up God day by day. Sometimes my wife or the brothers and sisters help me to soak Him up. They help me to be willing for this, even when in myself I am not willing. Thus, whether I am willing or unwilling, the Lord causes me to be saturated with Him and to soak Him up. Many of us who were in Christianity for years can testify that while we were there, we did not undergo very much of this saturation. But since we came into the church life, we have been more and more soaked with God. The church life is a life of soaking up God. Whether we are willing or unwilling, we are being soaked with the divine element.

First, we are separated unto God; second, we are saturated with God; eventually we become one with God. One day, we shall be just like Him. That will mark the completion of our sanctification, the process that begins with separation, continues with saturation, and is completed with the full redemption of our body. At that time, from within to without, we shall be the same as He is. We shall be holy. (Life-study of Ephesians, pp. 28, 30-31)

Further Reading: CWWL, 1988, vol. 4, "The Perfecting of the Saints and the Building Up of the Body of Christ," ch. 3

## 第八周■周五

### 晨兴喂养

林前三 16 ~ 17 “岂不知你们是神的殿，神的灵住在你们里面么？…神的那殿是圣的，你们就是这殿。”

启二一 22 “我未见城内有殿，因主神全能者和羔羊为城的殿。”

在林前三章，召会作为神的建筑乃是神的殿；那位住在这殿里的乃是神的灵（16 ~ 17）。十六节“神的殿”，指在某一个地方，如哥林多，团体的信徒；而十七节“神的那殿”是指普世所有的信徒。神在宇宙中唯一属灵的殿，在地上的许多地方都有显出，每一显出就是神在那地方的殿（李常受文集一九六九年第三册，七二三页）。

### 信息选读

启示录二十一章二十二节…清楚地说，新耶路撒冷里没有殿，主神全能者和羔羊为城的殿。在旧约里，神的帐幕是神殿的前身。新耶路撒冷乃是神的帐幕（3），作神的殿。这指明在新天新地里，神的殿要扩大成为一座城。城的尺寸，长宽高都相等（16），指明全城就是至圣所，也就是内殿；所以城内没有殿。

二十二节的殿，原文…乃是指内殿，就是至圣所。主神全能者和羔羊就是内殿；这表征神和羔羊自己是我们事奉神并居住的地方。圣城是神的帐幕，是为给神居住；神和羔羊是殿，是为给蒙救赎的圣徒居住。在新天新地里，新耶路撒冷乃是神与人相互的居所，直到永远。

## WEEK 8 — DAY 5

### Morning Nourishment

1 Cor. 3:16-17 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?... The temple of God is holy, and such are you.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

In 1 Corinthians 3 the church as God's building is the temple of God, and the One who dwells in this temple is the Spirit of God (vv. 16-17). The temple of God in verse 16 refers to the believers collectively in a certain locality, such as Corinth, whereas the temple of God in verse 17 refers to all the believers universally. The unique spiritual temple of God in the universe has its expression in many localities on earth. Each expression is the temple of God in that locality. (CWWL, 1969, vol. 3, p. 542)

### Today's Reading

Revelation 21:22 clearly says that in New Jerusalem there will be no temple. The Lord God the Almighty and the Lamb are its temple. In the Old Testament the tabernacle of God was the precursor, or the forerunner, of the temple of God. New Jerusalem as the tabernacle of God (v. 3) will be the temple of God. This indicates that in the new heaven and new earth the temple of God will be enlarged into a city. The three equal dimensions of the city (v. 16) indicate that the whole city will be the Holy of Holies, the inner temple. Hence, there will be no temple in it.

The Greek word for temple in verse 22, naos,... denotes the inner temple, the Holy of Holies. This inner temple is the Lord God the Almighty and the Lamb, signifying that God and the Lamb will be the place in which we serve God. The holy city as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for us to dwell in. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for both God and man for eternity.

整座新耶路撒冷城乃是至圣所，而神和羔羊是这城里的殿。我们若将这两点放在一起，就会领悟这座城就是神和羔羊。因为整座城是至圣所，并且因为神和羔羊是内殿，所以这城就是神和羔羊。

再者，整座城也称为帐幕（3），…帐幕也是殿的前身。在殿出现之前，先有帐幕；但帐幕达到丰满，就成了殿。因此我们需要记住三点：整座城是至圣所，殿是神自己和羔羊，以及整座城是帐幕。我们把这三点放在一起，便看见神自己就是整座新耶路撒冷城。

然而，…整座新耶路撒冷城也是蒙神救赎者活的组成。一面，神就是整座城；另一面，这城是蒙救赎者活的组成。你若觉得用你天然的心思很难理解这事，那么让我问你这问题：我们不是说今天的召会就是基督，我们不也是说召会是所有信徒的组成么？一面，召会是所有信徒的组成；另一面，基督是头也是身体。所以我们就有“身体基督”这个辞。林前十二章十二节指明，基督不仅是头，也是身体。…召会和新耶路撒冷的原则是一样的。

召会是基督的扩大。基督自己是个别的基督，但召会是团体的基督，是扩大并扩展的基督。所以，召会是基督的扩展，基督的扩大。同样，新耶路撒冷是三一神的扩大和扩展。

一面，我们是新耶路撒冷；另一面，新耶路撒冷是神和羔羊。这与今天召会的原则一样。一面我们是召会，另一面召会是基督（启示录生命读经，八四八至八五〇、八五二页）。

参读：基督在信徒里面长大使神的定旨得完成，第三、六至七章。

The entire city of New Jerusalem is the Holy of Holies, and God and the Lamb are the temple in this city. If we put these two points together, we shall realize that this city is God and the Lamb. Because the whole city is the Holy of Holies and because the inner temple is God and the Lamb, the city is God and the Lamb.

The whole city is called the tabernacle (v. 3)... The tabernacle is the precursor of the temple. Before the temple appears, there is the tabernacle. But when the tabernacle comes into its fullness, it becomes the temple. Therefore, we need to keep three points before us: that the whole city is the Holy of Holies; that the temple is God Himself and the Lamb; and that the whole city is the tabernacle. When we put all these points together, we see that God Himself is the whole city of New Jerusalem.

However,... the whole city of New Jerusalem is also a living composition of all God's redeemed ones. On the one hand, God is the entire city; on the other hand, the city is a living composition of the redeemed. If you find this difficult to grasp with your natural mind, let me ask you this question: Do we not say that the church today is Christ, and do we not also say that it is a composition of all the believers? On the one hand, the church is a composition of all the believers; on the other hand, Christ is both the Head and the Body. Hence, we have the term, the Body-Christ. First Corinthians 12:12 indicates that Christ is not only the Head, but also the Body... The principle in both the church and New Jerusalem is the same.

The church is the enlargement of Christ. Christ Himself is the individual Christ, but the church is the corporate Christ, Christ enlarged and expanded. Therefore, the church is Christ's expansion, Christ's enlargement. In like manner, New Jerusalem is the enlargement and the expansion of the Triune God.

On the one hand, we shall be the New Jerusalem; on the other hand, it will be God and the Lamb. It is the same in principle with the church today. On the one hand, we are the church, and on the other hand, the church is Christ. (Life-study of Revelation, pp. 731-732, 735)

Further Reading: CWWL, 1970, vol.1, "The Fulfillment of God's Purpose by the Growth of Christ in Us," chs. 3, 6-7

## 第八周■周六

### 晨兴喂养

弗二 22 “你们也在祂里面同被建造，成为神在灵里的居所。”

林前六 17 “但与主联合的，便是与主成为一灵。”

（以弗所二章二十一节）的“殿”字实际上应当翻作“圣所”，是指着在主里面圣殿的中心部分。这样的圣所是神在我们灵里的居所（22）。召会生活今天就在我们的灵里。…你如果不在你的灵里，尽管你参加了聚会，实际上你并不在召会里。召会生活是在我们人的灵里。我们必须一直转向我们的灵，操练我们的灵，并且照着我们的灵行事为人。我们不应当从我们的灵出来，不应当叫我们这人离开我们的灵。我们必须在我们的灵里行事、生活、活动、为人。当我们这样操练我们的灵，我们就在召会里。这就是神将祂自己分赐到我们里面作生命，使我们可以在召会里长大。神的分赐与我们的长大都是在灵里（李常受文集一九八三年第二册，四〇三至四〇四页）。

### 信息选读

以弗所二章二十二节…的“你们”，是指地方上的圣徒。“也”指明，二十一节的建造是宇宙的，二十二节的建造是地方的。保罗在二十二节是说，地方上的圣徒，就是在以弗所的圣徒，在基督里同被建造，成为神的居所。所以在这几节里，保罗的话包括召会宇宙的一面和地方的一面。全房渐渐长大，这是指宇宙的一面。信徒在一个地方同被建造，这是地方的一面。

为什么保罗说到宇宙一面时，用“圣殿”这辞；说到地方一面时，用“神…的居所”这辞？…在宇

## WEEK 8 — DAY 6

### Morning Nourishment

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Actually, the word temple [in Ephesians 2:21] should be translated “sanctuary,” meaning the central part of the temple in the Lord. Such a sanctuary is God’s dwelling place in our spirit (v. 22). The church life today is in our spirit... If you are not in your spirit, although you may be in the meeting, you are not in the church in a practical way. The church life is in our human spirit. We must always turn to our spirit, exercise our spirit, and walk according to our spirit. We should not be out of our spirit or have our being apart from our spirit. We must walk, live, act, and have our being in our spirit. When we exercise our spirit in this way, we are in the church. This is for God’s dispensing of Himself into us as life so that we may grow in the church. Both God’s dispensing and our growing are in the spirit. (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” p. 306)

### Today’s Reading

The word you in Ephesians 2:22, which refers to the local saints, indicates that the building in verse 21 is universal and the building in verse 22 is local. In this verse Paul was saying that the local saints, the saints in Ephesus, were being built together in Christ into a dwelling place of God. Therefore, in these verses Paul covered both the universal aspect and the local aspect of the church. All the building is growing—this refers to the universal aspect. The believers in a particular locality are being built together—this is the local aspect.

Why does Paul use the term holy temple in referring to the universal aspect and the term dwelling place of God when speaking of the local aspect?... Apart from the

宙的殿之外，没有另一个殿称为地方的殿。殿和居所是指同一件东西的两面。…殿是神子民接触神、敬拜神、听神话语的地方；居所是安息的地方。神是安息在祂的居所里。然而殿和居所并不是两个截然不同的地方。相反的，二者乃是同一建筑的两面、两种功用或用法。召会是神子民接触神、敬拜祂、领受祂话语的地方，也是神的安息之所。

众地方召会是宇宙召会的一部分，而不是附加在宇宙召会上或与其分开的。众地方召会加起来就等于宇宙召会；这意思是说，没有众地方召会就没有宇宙召会。因此，地方召会的建造，就是宇宙召会的建造。众地方召会只有一个建造。不是在安那翰的召会有一个建造，在芝加哥的召会另有一个。…然而，我们天然对建造的观念是每个地方各有不同的建造。在这宇宙中，只有一个建造，带着宇宙的一面和地方的一面。不论地上有多少召会，仍然只有一个带着这两面的建造。

二十二节说，我们同被建造，成为神在灵里的居所。这里的灵，是指信徒有神的圣灵内住之人的灵。神的灵是居住者，不是居所。…神的灵住在我们的灵里，所以，神的居所是在我们的灵里。

二十一节说圣殿是在主里，二十二节说神的居所是在灵里。这指明为着神的居所，主与我们的灵是一，我们的灵与主也是一。在我们的灵里，实际上就是在主里；在主里也就是在灵里。与主联合的，便是与主成为一灵（林前六17）。我们不可能将我们的灵和主分开。所以，我们的灵就是召会，神的居所，建造的所在。建造不是在我们的心思、情感里，也不在我们的魂或心里；建造完全是在我们灵里的事（以弗所书生命读经，二八八至二九〇页）。

参读：神圣三一的神圣分赐，第十六章。

universal temple, there is not another temple called the local temple. The temple and the dwelling place refer to two aspects of the same thing... The temple is the place in which God's people contact God, worship Him, and hear His oracle. The dwelling place is a place of rest. God rests in His dwelling place. However, the temple and the dwelling place are not two distinct places. Rather, they are two aspects, two functions or usages, of the same building. The church is the place where God's people contact God, worship Him, and receive His word, and it is also the place of God's rest.

All the local churches are part of the universal church, not something in addition to it or apart from it. All the local churches added together equal the universal church. This means that apart from the local churches there is no universal church. Hence, the building of the local church is the building of the universal church. All the local churches have just one building. The church in Anaheim does not have one building; the church in Chicago, another... However, our natural concept of the building is that there is a different building in each locality. In this universe there is just one building with a universal aspect and a local aspect. No matter how many churches there may be on earth, there is still just one building with these two aspects.

Verse 22 says that we are being built together into a dwelling place of God in spirit. The spirit here refers to the believers' human spirit indwelt by God's Holy Spirit. God's Spirit is the Dweller, not the dwelling place... God's Spirit dwells in our spirit. Therefore, the dwelling place of God is in our spirit.

Verse 21 says that the holy temple is in the Lord, and verse 22, that the dwelling place of God is in spirit. This indicates that the Lord is one with our spirit and that our spirit is one with the Lord. To be in our spirit actually is to be in the Lord. Also, to be in the Lord is to be in the spirit. He who is joined to the Lord is one spirit (1 Cor. 6:17). We simply cannot separate our spirit from the Lord. Therefore, our spirit is the place where the building of the church is. The building is not in our mind, emotion, soul, or heart. It is absolutely a matter in our spirit. (Life-study of Ephesians, pp. 237-238)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 16



# 第八周诗歌

# WEEK 8 — HYMN

604

## 教会 — 建造

7 7 7 7 双重 (英 839)

降 E 大调

6/4

1 2 | 3 - - 3 4 4 | 3 - - - 3 4 | 5 - - 5 4 3 | 2 - - -  
 一 主,你 不 仅是陶 人, 更是 荣 耀建 造 主;  
 1 2 | 3 - - 3 4 4 | 3 - - - 5 5 | 5 - - #4 3 4 | 5 - - -  
 不 仅 要 把 我陶 甄, 更 是 要 把 我建 筑。  
 5 4 | 3 - - 3 4 3 | 6 - - - 6 6 | 5 - - 5 4 3 | 2 - - -  
 我 也 不 仅是土 人, 更 是 新 造的活 石;  
 ||: 3 4 | 5 - - 5 6 7 | 1̇ - - - 7 6 | 5 - - 5 4 2 | 3 - - - :|| 1 - - - ||  
 不 仅 为 作 你器 皿, 更 是 为 作 你宫 室。 室。

- 二 你虽用土造我们, 却要我们能变质,  
 有你生命的精金, 变成珍珠与宝石。  
 再经建造在一起, 作你心爱的配偶,  
 与你联合成一体, 给你占有并享受。
- 三 你心所爱并所要, 非仅珍贵的材料,  
 更要材料被建造, 给你安居显荣耀。  
 你这万有的基督, 需要建造的教会,  
 使你荣耀的丰富, 显出完全的光辉。
- 四 并非单独的属灵, 就能博得你称羨;  
 乃是团体的生命, 才能成全你心愿。  
 并非脱节的肢体, 就能彰显你完全;  
 乃是配搭的身体, 才能成为你丰满。
- 五 求不再容我单独, 立即来把我建造;  
 一切全照你蓝图, 联络、结合,精而牢。  
 属灵不再为自高, 恩赐不再为自傲;  
 全都为供你建造, 全都为显你荣耀。

## Lord, Thou art a potter skilled

### The Church — Her Building

839

1. Lord, Thou art a pot - ter skilled And a glo - rious build - er  
 too, Mold - ing for Thy ves - sel great, Build - ing with Thy house in  
 view. I am both a man of clay And a new - - made liv - ing  
 stone, That Thy ves - sel I may be And the tem - ple Thou wouldst own.

2. Though of clay Thou madest us,  
 Thou wouldst have us be transformed;  
 With Thy life as purest gold,  
 Unto precious stones conformed.  
 We shall, through Thy building work,  
 Then become Thy loving Bride,  
 In one Body joined to Thee,  
 That Thy heart be satisfied.
3. What Thy heart desires and loves  
 Are not precious stones alone,  
 But together these to build  
 For Thy glory, for Thy home.  
 Thou, the all-inclusive Christ,  
 Dost a builded Church require,  
 That Thy glorious riches may  
 Radiate their light entire.
4. Not the person spiritual  
 In an individual way,  
 But the corporate life expressed  
 Will Thy heart's desire display.  
 Members separate and detached  
 Ne'er express Thee perfectly,  
 But Thy Body tempered, built,  
 Ever shall Thy fulness be.
5. Build me, Lord, with other saints,  
 Independence ne'er allow,  
 But according to Thy plan  
 Fitly frame and join me now.  
 In experience not my boast,  
 Nor in gifts would be my pride;  
 For Thy building I give all,  
 That Thou may be glorified.



## 第九周

### 神的殿充满神的荣耀

诗歌：补 27

读经：出二四 16，四十 34～35，王上八 10～11，徒七 2、55，约十七 22，弗三 21，启五 13，二一 9～11

#### 【周一】

壹 荣耀是神的一个属性；荣耀是神的彰显，就是辉煌的彰显出来的神—出二四 16，徒七 55。

贰 神的荣光充满了帐幕和殿—出四十 34～35，王上八 10～11：

一 “云彩遮盖会幕，耶和华的荣光充满了帐幕”—出四十 34：

1 帐幕立起来，云彩降下来遮盖它，神的荣光进来充满它的那日，乃是大日—2、34～35 节：

a 那些聚集在会幕四围的人能看见云彩，而至终进到帐幕里面至圣所的大祭司，能看见帐幕里的荣耀—利十六 15，来九 7。

b 这指明我们在召会生活的经历中，需要往前，进入帐幕—基督作为神的具体化身—以享受桌子上的饼，并在香坛代求，使我们可以经历神居所中的荣

## Week Nine

### The Temple of God Filled with the Glory of God

Hymns: 505

Scripture Reading: Exo. 24:16; 40:34-35; 1 Kings 8:10-11; Acts 7:2, 55; John 17:22; Eph. 3:21; Rev. 5:13; 21:9-11

#### §Day 1

**I. Glory is an attribute of God; glory is the expression of God, God expressed in splendor—Exo. 24:16; Acts 7:55.**

**II. The glory of God filled the tabernacle and the temple—Exo. 40:34-35; 1 Kings 8:10-11:**

A. “The cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle”—Exo. 40:34:

1. The day that the tabernacle was raised up, that the cloud descended and covered it, and that the glory of God entered and filled it was a great day—vv. 2, 34-35:

a. Those who gathered around the Tent of Meeting could see the cloud, whereas the high priest who eventually entered into the Holy of Holies in the tabernacle could see the inward glory of the tabernacle—Lev. 16:15; Heb. 9:7.

b. This indicates that in our experience of the church life we need to advance by entering into the tabernacle—Christ as the embodiment of God—to enjoy the bread at the table and intercede at the incense altar so that we

耀一出四十 34 ~ 35，约一 14。

- 2 云彩遮盖、荣光充满的帐幕，是以色列人极大的祝福，但他们在表样里才有的，今天我们有其实际—十四 2 ~ 3、6、10 ~ 11、16 ~ 18、20、26，弗二 18 ~ 22，三 16 ~ 21。

## 【周二】

### 二 “耶和华的荣光充满了耶和华的殿”—王上八 11:

- 1 殿作神在地上的团体彰显与居所，被神的荣光所充满—10 ~ 11 节。
- 2 耶和华的荣光充满了耶和华的殿，将天上的神带到地上，并将地联于天—11 节。
- 3 在创世记二十八章雅各梦见“一个梯子立在地上，梯子的顶通着天”（12）；他说这“不是别的，乃是神的家，也是天的门”（17）：
  - a 在那里，借着梯子，天来到地上，并且地联于天。
  - b 这梯子预表基督作为人子，带着祂的人性，乃是立在地上通天的梯子，使天向地开启，并使地联于天，为着神的家—伯特利—约一 51，创二八 19。
  - c 今天借着那住在我们里面的基督，天上的神来到地上，并且地联于神—西一 27。
  - d 神不仅从天而降，祂那看得见的荣耀更充满了殿—王上八 10 ~ 11。

### 叁 三一神乃是荣耀的神—徒七 2、55:

#### 一 神是荣耀的神—2、55 节:

may experience the glory in God's dwelling place—Exo. 40:34-35; John 1:14.

2. The tabernacle covered by the cloud and filled with glory was a great blessing to the children of Israel, but today we have the reality of what they had only in figure—14:2-3, 6, 10-11, 16-18, 20, 26; Eph. 2:18-22; 3:16-21.

## §Day 2

### B. “The glory of Jehovah filled the house of Jehovah”—1 Kings 8:11:

1. The temple, the corporate expression and habitation of God on earth, was filled with the glory of God—vv. 10-11.
2. The glory of Jehovah filled the temple of Jehovah, bringing the God who is in the heavens to the earth and joining the earth to the heavens—v. 11.
3. In Genesis 28 Jacob dreamed that “there was a ladder set up on the earth, and its top reached to heaven” (v. 12), and he said that this is “none other than the house of God, and this is the gate of heaven” (v. 17):
  - a. There heaven came down to the earth, and the earth was joined to heaven by the ladder.
  - b. This ladder is a type of Christ who, as the Son of Man, with His humanity, is the ladder set up on the earth and leading to heaven, keeping heaven open to earth and joining earth to heaven for the house of God, Bethel—John 1:51; Gen. 28:19.
  - c. Today the heavenly God comes down to the earth, and the earth is joined to God by the Christ who dwells in us—Col. 1:27.
  - d. God not only came down from heaven, but His shekinah glory filled the temple—1 Kings 8:10-11.

### III. The Triune God is a God of glory—Acts 7:2, 55:

#### A. God is the God of glory—vv. 2, 55:

- 1 每当神得着彰显，那就是荣耀；没有看见的神是神，而看见的神是荣耀—出十三 21。
- 2 荣耀的神向亚伯拉罕显现，呼召他，并将他从世界里分别出来归给神；他受到那荣耀吸引且被俘掳—徒七 2。

### 【周三】

二 保罗在以弗所一章十七节里用了“荣耀的父”一辞：

- 1 荣耀的父乃是那借着祂许多儿子彰显出来的神—来二 10。
- 2 “父”这名称含示重生，“荣耀”这辞含示彰显；因此，“荣耀的父”这名称含示重生与彰显。

三 子基督与父神在荣耀里是相同的一约十七 5：

- 1 子基督是神荣耀的光辉；子是父荣耀的照耀和光辉—来一 3 上。
- 2 基督是荣耀的王，就是万军之耶和华，也就是终极完成的三一神具体化身在得胜且要来的基督里—诗二四 7 ~ 10，路二一 27，太二五 31。
- 3 基督是荣耀的主—林前二 7 ~ 8：
  - a 基督今天是我们的生命，将来是我们的荣耀—西三 4，一 27。
  - b 神已经呼召了我们，要我们得享这荣耀，还要带领我们进入这荣耀—彼前五 10，来二 10。

### 【周四】

四 彼前四章十四节说到“荣耀的灵，就是神的灵〔直译，荣耀的灵和神的灵〕”：

- 1 荣耀的灵就是神的灵。
- 2 荣耀的灵乃是基督在祂的复活里借以得荣耀的那一

1. Whenever God is expressed, that is glory; the unseen God is God, and the seen God is glory—Exo. 13:21.
2. The God of glory appeared to Abraham, called him, and separated him from the world unto God; he was attracted and captured by that glory—Acts 7:2.

### §Day 3

B. In Ephesians 1:17 Paul uses the term the Father of glory:

1. The Father of glory is God expressed through His many sons—Heb. 2:10.
2. The title Father implies regeneration, and the word glory implies expression; therefore, the title Father of glory implies regeneration and expression.

C. Christ the Son and God the Father are the same in glory—John 17:5:

1. Christ the Son is the effulgence of God's glory; the Son is the shining, the brightness, of the Father's glory—Heb. 1:3a.
2. Christ is the King of glory, Jehovah of hosts (that is, of armies), the consummated Triune God embodied in the victorious and coming Christ—Psa. 24:7-10; Luke 21:27; Matt. 25:31.
3. Christ is the Lord of glory—1 Cor. 2:7-8:
  - a. Christ is our life today and our glory in the future—Col. 3:4; 1:27.
  - b. To this glory God has called us, and into it He will bring us—1 Pet. 5:10; Heb. 2:10.

### §Day 4

D. First Peter 4:14 speaks of “the Spirit of glory and of God”:

1. The Spirit of glory is the Spirit of God.
2. The Spirit of glory is the One through whom Christ was glorified in His

位—罗—4。

3 这荣耀的灵安息在逼迫中受苦的信徒身上，好叫那位现今在荣耀里，复活、被高举的基督得荣耀—彼前四 13 ~ 14。

肆 神的荣耀与神的经纶有内在的关系—提前—4，弗—10：

一 神永远的目标是要领祂许多的儿子进荣耀里去，好得着永远的团体彰显—新耶路撒冷—来二 10，林前二 7，弗—5 ~ 6、12、14，启二—7、9 ~ 11。

二 神预定我们要得祂的荣耀，使我们彰显祂；因此，神的预定的目标乃是我们的得荣耀—林前二 7。

三 神按着祂的形像创造我们作为贵重、预备得荣耀的器皿；我们蒙祂主宰的预定，作祂贵重的器皿以彰显祂在荣耀里的所是—创—26，罗九 21、23。

四 基督的救赎满足了神荣耀的要求—三 23 ~ 25，来九 5，参创三 24。

五 神借着祂荣耀的福音，已经用祂永远的荣耀，呼召我们进入祂永远的荣耀里—林后四 4，提前—11，帖前二 12，彼前五 10，彼后—3。

六 包罗万有的基督住在我们里面，作荣耀的盼望—西—27，三 4、11。

七 我们观看并返照主的荣光，就渐渐变化成为主的形像，从荣耀到荣耀—林后三 18。

八 父神乃是全般恩典的神，在我们里面行动，使我们有分于祂永远的荣耀，甚至使我们成为神的荣耀—彼前五 10。

九 在神的经纶里，神的荣耀与神圣启示的高峰有

resurrection—Rom. 1:4.

3. This very Spirit of glory rests upon the suffering believers in their persecution, for the glorifying of the resurrected and exalted Christ, who is now in glory—1 Pet. 4:13-14.

#### IV. The glory of God is intrinsically related to the economy of God—1 Tim. 1:4; Eph. 1:10:

A. God's eternal goal is to bring His many sons into glory for the eternal corporate expression—the New Jerusalem—Heb. 2:10; 1 Cor. 2:7; Eph. 1:5-6, 12, 14; Rev. 21:7, 9-11.

B. God has predestinated us to obtain His glory so that we may express Him; thus, the goal of God's predestination is our glorification—1 Cor. 2:7.

C. God created us in His image as vessels unto honor, prepared unto glory; we were predestinated in His sovereignty to be His vessels of honor to express what He is in glory—Gen. 1:26; Rom. 9:21, 23.

D. Christ's redemption has fulfilled the requirement of God's glory—3:23-25; Heb. 9:5; cf. Gen. 3:24.

E. Through the gospel of the glory of God, God has called us by and into His eternal glory—2 Cor. 4:4; 1 Tim. 1:11; 1 Thes. 2:12; 1 Pet. 5:10; 2 Pet. 1:3.

F. The all-inclusive Christ dwells in us as the hope of glory—Col. 1:27; 3:4, 11.

G. As we behold and reflect the glory of the Lord, we are being transformed into the Lord's image from glory to glory—2 Cor. 3:18.

H. God the Father is moving within us as the God of all grace so that we may participate in His eternal glory and even become the glory of God—1 Pet. 5:10.

I. The glory of God in the economy of God involves the high peak of the

关—神成为人，为要使人在生命、性情和功用上成为神，但无分于神格—约一 14，罗八 3，一 3～4，西三 4，来二 10，启二一 10～11。

## 【周五】

伍 主耶稣在约翰十七章二十二节祷告说，“你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样”：

一 主为着在父的名里，借着永远生命的一（6～13），以及借着圣言之圣别的一（14～21），这两阶段的一祷告之后，就为着信徒在神圣的荣耀里，为着三一神团体彰显，这第三阶段的一（22～24）祷告。

二 既然父所赐给子的荣耀，子已经赐给我们，真正的一就在这神圣的荣耀里—22 节：

- 1 父赐给子的荣耀，乃是儿子的名分，具有父神圣的生命和性情，好在父的丰满里彰显父—1、5、22 节。
- 2 荣耀有四方面：儿子的名分、父的生命、父神圣的性情以及父在祂丰满里的彰显；这四件事合起来等于我们在子里所有的荣耀，也是子所已经赐给我们的荣耀—弗一 5，四 18，约壹五 12，彼后一 4，后二一 9～11。

三 在一的第三阶段，信徒已完全否认己，享受父的荣耀作他们那个被成全之一的要素，因而得被建造而团体地彰显神—约十七 22：

- 1 唯有在一的第三阶段，我们才会完全得成全成为一，以彰显并荣耀主。
- 2 我们就会有神的生命、神的性情甚至神的自己，目的是为着成为神的表明和彰显—22 节。

divine revelation—God becoming man so that man may become God in life, nature, and function but not in the Godhead—John 1:14; Rom. 8:3; 1:3-4; Col. 3:4; Heb. 2:10; Rev. 21:10-11.

## §Day 5

**V. In John 17:22 the Lord Jesus prayed, “The glory which You have given Me I have given to them, that they may be one, even as We are one”:**

A. After praying for the stages of oneness in the Father’s name by the eternal life (vv. 6-13) and of oneness through sanctification by the holy word (vv. 14-21), the Lord prayed for the third stage concerning the believers’ oneness being in the divine glory for the corporate expression of the Triune God (vv. 22-24).

B. Since the glory which the Father has given to the Son has been given to us by the Son, genuine oneness is in the divine glory—v. 22:

1. Glory is the sonship given to the Son by the Father with the Father’s divine life and nature to express the Father in His fullness—vv. 1, 5, 22.
2. There are four aspects of glory: sonship, the Father’s life, the Father’s divine nature, and the expression of the Father in His fullness; these four things equal the glory that we have in the Son and that has been given to us by the Son—Eph. 1:5; 4:18; 1 John 5:12; 2 Pet. 1:4; Rev. 21:9-11.

C. In the third stage of oneness, the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way—John 17:22:

1. It is only in the third stage of oneness that we will be absolutely perfected into oneness to manifest and glorify the Lord.
2. We will have the life of God, the nature of God, and even God Himself for the purpose of becoming the manifestation and expression of God—v. 22.

陆 在以弗所三章二十一节保罗宣告说，“愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们”：

- 一 我们是照着神荣耀的丰富，得加强到里面的人里；这含示神的荣耀可以作到圣徒里面—16节，林后三 18。
  - 二 在以弗所三章二十一节里，“荣耀归与祂”含示神的荣耀作到圣徒里面之后，又回到神那里。
  - 三 这荣耀同着神到我们这里来，在作到我们里面之后，要同着我们回到神那里；这是神在召会中得荣耀的路—16～21节。
  - 四 借着这双向的交通，召会这宇宙中初熟的果子（雅一 18），就领头把荣耀归与神：
    - 1 神的荣耀作到召会中，神就在召会中得着彰显—弗一 22～23，二 21～22，三 16～17、19下。
    - 2 在召会中荣耀归与神，就是神在召会中得着荣耀—21节。
    - 3 神不仅在今世（召会的世代）得着荣耀，也在来世（国度的世代），以及世世代代（即永世）得着荣耀—太六 13、29，罗十六 27，后五 13，二一 10～11。
    - 4 神要在所有的世代，就是从今世直到永世，得着荣耀，祂就必须在召会中，也在基督里得着荣耀—弗三 21。
- 柒 新耶路撒冷一个显著的特点，乃是这城有神的荣耀，就是祂的彰显—启二一 11、23：
- 一 新耶路撒冷是神在永世里团体的彰显，带着神

**VI. In Ephesians 3:21 Paul declares, “To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen”:**

- A. We are being strengthened into our inner man according to the riches of God’s glory; this implies that the glory of God can be wrought into the saints—v. 16; 2 Cor. 3:18.
- B. In Ephesians 3:21 to Him be the glory implies that the glory of God, which has been wrought into the saints, returns to God.
- C. This glory comes to us with God and, after being worked into us, will return to God with us; this is the way in which God is glorified in the church—vv. 16-21.
- D. By means of this two-way traffic the church, as the first-fruits in the universe (James 1:18), takes the lead to give glory to God:
  1. God’s glory is wrought into the church, and He is expressed in the church—Eph. 1:22-23; 2:21-22; 3:16-17, 19b.
  2. To God is the glory in the church; that is, God is glorified in the church—v. 21.
  3. God will be glorified not only in this age, the age of the church, but also in the coming age, the age of the kingdom, and in the age of the ages, which is eternity—Matt. 6:13, 29; Rom. 16:27; Rev. 5:13; 21:10-11.
  4. For God to be glorified in all the ages, from the present age through eternity, He must be glorified in the church and in Christ—Eph. 3:21.

**VII. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—Rev. 21:11, 23:**

- A. The New Jerusalem, as the corporate expression of God in eternity, bears



显出来的样子，彰显神在祂荣耀里的形像—10～11节，四3。

二 整座新耶路撒冷城有神的荣耀，就是神自己透过城照耀出来—二一11上：

- 1 神的荣耀是新耶路撒冷的内容，因为这城完完全全充满了神的荣耀；这指明新耶路撒冷乃是盛装神并彰显神的器皿。
- 2 神的荣耀实际上就是神自己显明出来；因此，圣城满了神的荣耀，意思就是神在这城显明出来。

三 神的荣耀，也就是彰显出来的神，照亮新耶路撒冷，透过碧玉墙照耀出去—23、18节上：

- 1 新耶路撒冷的光辉好像碧玉，明如水晶—11节下。
- 2 神的荣耀在作为灯的羔羊基督里，透过圣城的墙照耀出去—23、18节上。

四 神就是新耶路撒冷，荣耀神就是以神为新耶路撒冷，将一切荣耀都归与祂—22节，罗十五5～7：

- 1 荣耀神就是得在新耶路撒冷有分—启三12，二一11。
- 2 我们只有在新耶路撒冷里彰显神，才真正是在宇宙中荣耀神—罗十六27，林前十31。

五 我们就是新耶路撒冷，要使神的荣耀得着称赞—弗一12：

- 1 在永世里，神的众子要完全被神浸透，并要彰显神—来二10。
- 2 神要借着祂得荣的众子彰显出来，而这彰显出来的神就是荣耀—启二一7。
- 3 宇宙中的众天使和一切正面的事物，要颂赞这彰显出来的神；因此，我们作为神得荣的众子，要使祂

the appearance of God, expressing God's image in His glory—vv. 10-11; 4:3.

B. The entire city of New Jerusalem bears the glory of God, which is God Himself shining out through the city—21:11a:

1. The glory of God is the content of the New Jerusalem, for the city is completely filled with His glory; this indicates that the New Jerusalem is a vessel to contain God and express Him.
2. The glory of God is actually God Himself being manifested; thus, for the holy city to be full of God's glory means that God is manifested in this city.

C. The glory of God, God expressed, illumines the New Jerusalem, shining through the jasper wall—vv. 23, 18a:

1. The light of the New Jerusalem is like a jasper stone, as clear as crystal—v. 11b.
2. The glory of God shines in Christ the Lamb as the lamp through the wall of the holy city—vv. 23, 18a.

D. God is the New Jerusalem, and to glorify God is to take Him as the New Jerusalem and give all the glory to Him—v. 22; Rom. 15:5-7:

1. To glorify God is to participate in the New Jerusalem—Rev. 3:12; 21:11.
2. It is only when we express God in the New Jerusalem that He is truly glorified in the universe—Rom. 16:27; 1 Cor. 10:31.

E. As the New Jerusalem, we will be to the praise of God's glory—Eph. 1:12:

1. In eternity all the sons of God will be fully saturated with God and will express God—Heb. 2:10.
2. God will be expressed through His glorified sons, and this expressed God is glory—Rev. 21:7.
3. All the angels and positive things in the universe will praise the expressed God; thus, we, the glorified sons of God, will be to the praise of His glory—

的榮耀得着稱讚—弗一 12。

Eph. 1:12.

# 第九周■周一

## 晨兴喂养

出四十 34 ~ 35 “...云彩遮盖会幕，耶和华的荣光充满了帐幕。摩西不能进会幕，因为云彩停在其上，并且耶和华的荣光充满了帐幕。”

约一 14 “话成了肉体，支搭帐幕在我们中间…。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

出埃及四十四章三十四至三十八节记载耶和华的荣光充满了帐幕。三十四节…说到两方面；…说到会幕外面所发生的事，以及帐幕里面所发生的事。云彩遮盖会幕，而荣光充满了帐幕。会幕和帐幕是同样的建筑物；对人来说，帐幕是会幕，对神来说，那是帐幕。我们也可以说，外面看来是会幕，里面看来则是帐幕。

在召会生活中，我们也许只是聚集在会幕四围，而不是在帐幕里面。在四十四章，云彩遮盖会幕，而荣光充满了帐幕。那些只是聚集在会幕四围的人也许有云彩；然而，我们不仅需要享受会幕上面的云彩，更需要享受帐幕里面的荣光（出埃及记生命读经，二二三四页）。

## 信息选读

重要的是我们要晓得云彩与荣光的关系。我们可以说，云彩是神荣耀的外面部分、“外壳”。我们所说的外壳是指外面的遮盖。如果我们这样来领会外壳这辞，我们就可以说，…人的身体有皮肤为外壳。皮肤遮盖了身体，而身体内包含了我们这个

# WEEK 9 — DAY 1

## Morning Nourishment

Exo. 40:34-35 ...The cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle. And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father)...

In Exodus 40:34-38 we have a record of the glory of the Lord filling the tabernacle. Verse 34... speaks of two aspects; it speaks of something that happened outside the Tent of Meeting and something that happened inside the tabernacle. The cloud covered the Tent of Meeting, and the glory filled the tabernacle. The same structure was both the Tent of Meeting and the tabernacle. With respect to man, it was the Tent of Meeting. But with respect to God, it was the tabernacle. We may also say that outwardly it was the Tent of Meeting and that inwardly it was the tabernacle.

In the church life we may simply be gathered around the Tent of Meeting. We may not be in the tabernacle. In Exodus 40 the Tent of Meeting was covered by the cloud, but the tabernacle was filled with glory. Those who only gather around the Tent of Meeting may have the cloud. However, we need to enjoy not only the cloud upon the Tent of Meeting, but also the glory within the tabernacle. (Life-study of Exodus, p. 1950)

## Today's Reading

It is important for us to understand the relationship between the cloud and the glory. We may say that the cloud is the outer part, the “shell,” of God's glory. By shell we mean an outer covering... The human body has the skin as its shell. The skin covers the body, and the body contains our being... Our being is the spirit. Those who were outside the tabernacle could see the shell.

人。…我们的所是乃是灵。那些在帐幕外面的人能看见外壳；凡进到帐幕里面的人所看见的，不是外壳，乃是帐幕里的荣耀。

青年人也许享受召会生活，并见证召会生活何等美妙。然而，他们可能只享受到召会的外壳。但这不是说，他们该放弃这种享受。反之，他们该往前享受帐幕里的荣耀。…不要因为你们还没有多少里面的荣耀，就把外壳扔掉。

我们在洛杉矶艾尔登会所时，是在“召会生活”的“顶盖”上享受云彩。…然而，我们必须承认，今天我们所享受的，要比在艾尔登会所当时所享受的更深、更内在。我们也许不再在顶盖上享受云彩，但我们学习在香坛代求。凡是在香坛那里代求的人，不再是在遮盖会幕的云彩里；反之，这人被召会生活里面的荣耀所围绕。我盼望更多的人看见这件事，并经历这件事。

有些较年长的圣徒也许会觉得困扰，觉得受挫。他们对自己说，“为什么我们不像已往那么新鲜？为什么召会生活不这么令人兴奋？”兴奋是好的，能叫人兴奋也是好的。然而，兴奋的多半是青年人，因为他们在会幕外面享受云彩。但在帐幕里面经历荣耀的年长者，不容易兴奋起来。我能见证，身为年长的人，我在外面也许并不兴奋，但我发觉在香坛代求真美妙。我何等喜爱享受桌子上的饼，并逗留在香坛那里！

那些在外院子的人也许聚集在燔祭坛四围，看见了遮盖会幕的云彩。但他们若要看见荣耀，就需要进到帐幕里面。荣耀并不是在顶盖上面，乃是在帐幕里面。当我们进到帐幕里面，就会看见荣耀在那里（出埃及记生命读经，二二三六至二二三七页）。

参读：出埃及记生命读经，第一百八十五篇；列王纪生命读经，第六篇。

Anyone who entered into the tabernacle would see not the shell, but would see the inward glory of the tabernacle.

The young people may enjoy the church life and testify how wonderful it is. However, they may be enjoying only the shell of the church. But this does not mean that they should give up this enjoyment. On the contrary, they should go on to enjoy the inward glory of the tabernacle... Do not throw away the shell because you do not yet have much of the inward glory.

When we were in Elden Hall in Los Angeles, we were on the “roof” of the church life enjoying the cloud... Nevertheless, we must admit that what we are enjoying today is something deeper and more inward than what we enjoyed in Elden Hall. We may no longer be on the roof enjoying the cloud, but we are learning to intercede at the incense altar. Anyone who intercedes at the incense altar is no longer in the cloud that covers the Tent of Meeting. Rather, this one is encompassed by the glory that is on the inside of the church life. I hope that more of us will see this and experience it.

Some of the older saints may feel bothered or frustrated. They may say to themselves, “Why are we not as fresh as we used to be? Why is the church life not so exciting?” It is good to be excited and it is also good to be able to excite others. However, it is mainly the young ones who are excited and exciting, for they are enjoying the cloud outside the Tent of Meeting. But it is difficult for the older ones who are experiencing the glory within the tabernacle to be excited. I can testify that as an older one I may not be excited outwardly, but I find it wonderful to intercede at the incense altar. How I love to enjoy the bread at the table and to linger at the incense altar!

Those in the outer court may gather around the altar of burnt offering and see the cloud covering the Tent of Meeting. But if they want to see the glory, they need to come inside the tabernacle. The glory is not on the roof; it is within the tabernacle. When we come into the tabernacle, we shall see that the glory is there. (Life-study of Exodus, pp. 1951-1952)

Further Reading: Life-study of Exodus, msg. 185; Life-study of 1 & 2 Kings, msg. 6

## 第九周■周二

### 晨兴喂养

王上八 11 “因着那云的缘故，祭司不能站立供职，因为耶和华的荣光充满了耶和华的殿。”

徒七 2 “…我们的祖宗亚伯拉罕在米所波大米…，荣耀的神向他显现。”

55 “但司提反满有圣灵，定睛望天，看见神的荣耀，又看见耶稣站在神的右边。”

王上八章一至十一节给我们看见，帐幕是与殿合并的。…帐幕是可移动的前身，行经旷野。…殿在预表上是神建造的终极完成，这殿建造在锡安山上，就是摩利亚山的峰顶。…耶和华的荣光充满了殿（参出四十三），将天上的神带到地上，并将地联于天。这该是我们今天的光景。

在创世记二十八章，雅各作了一个梦，他称那地方为伯特利，意思是“神的家”。在那里，借着雅各在梦中所见的梯子，天来到地上，并且地联于天。这梯子预表基督作为人子，使天向地开启，并使地联于天（约一 51）。今天借着那住在我们里面的基督，天上的神来到地上，并且地联于神（列王纪生命读经，四三至四四页）。

### 信息选读

每当神得着彰显，那就是荣耀。但每当神隐藏、隐蔽起来，就没有荣耀彰显出来。…没有看见的神是神，而看见的神是荣耀。以色列人从埃及走向美地时，神的荣耀给人看见（出十三 21）。日间神给人看见如云彩，夜间祂给人看见如火柱—那就是荣耀。在约翰福音里，我们读到话就是神，话成了肉体，支

## WEEK 9 — DAY 2

### Morning Nourishment

1 Kings 8:11 And the priests were not able to stand and minister because of the cloud, for the glory of Jehovah filled the house of Jehovah.

Acts 7:2 ...The God of glory appeared to our father Abraham...

But being full of the Holy Spirit, he looked intently into heaven and saw the glory of God and Jesus standing at the right hand of God.

First Kings 8:1-11 shows us that the tabernacle was merged with the temple... The tabernacle was a portable precursor moving through the wilderness... The temple was a consummation of God's building in typology built upon Mount Zion, a peak of Mount Moriah... The glory of Jehovah filled the temple (cf. Exo. 40:34), bringing the God who is in the heavens to the earth and joining the earth to the heavens. This should be our situation today.

In Genesis 28 Jacob had a dream and he called that place Bethel, meaning “the house of God.” There heaven came down to the earth, and the earth was joined to heaven by the ladder which Jacob saw in his dream. This ladder was a type of Christ who, as the Son of Man, keeps heaven open to earth and joins earth to heaven (John 1:51). Today the heavenly God comes down to the earth, and the earth is joined to God by the very Christ who dwells in us. (Life-study of 1 & 2 Kings, p. 36)

### Today's Reading

Whenever God is expressed, that is glory. But whenever God is hidden, concealed, there is no glory expressed... While the unseen God is God, the seen God is glory. God's glory was seen as the children of Israel journeyed from Egypt to the good land (Exo. 13:21). During the day God was seen as the cloud, and during the night He was seen as the pillar of fire—that was glory. In the Gospel of John we read that the Word was God, that the Word became

搭帐幕在我们中间，我们也都见过祂的荣耀（一 1、14）。十八节说，“从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”在表明神时有荣耀。

在行传七章二节，司提反…见证…说，荣耀的神向亚伯拉罕显现。这里的荣耀也许是看得见的荣耀，就如云和火向以色列人显现（出十六 10，二四 16 ~ 17，利九 23，民十四 10，十六 19，二十 6，申五 24），并充满帐幕和殿（出四十 35，王上八 11）。乃是这样荣耀的神，向亚伯拉罕显现并呼召他。这荣耀对亚伯拉罕乃是极大的吸引，将他从世界里分别（圣别）出来归给神（出二九 43）；也是极大的鼓励和力量，使他能跟从神（创十二 1、4）。

司提反所说荣耀的神，符合神新约的经纶。彼得在他第二封书信里告诉我们，神用祂的荣耀呼召我们，把我们召到祂的荣耀里（彼后一 3）。因为我们由神我们救主（1）的荣耀所呼召，使我们至终接受了主耶稣，领略到祂比别的人事物都好。

荣耀的神呼召亚伯拉罕，亚伯拉罕就被那荣耀吸引并抓住。今天对我们原则也是一样。我们都已在主的荣耀里被祂抓住。…有一天，神的荣耀借着福音的传扬临到我们，我们被吸引并折服，就开始珍赏祂。那段期间，荣耀的神将祂所是的某种元素灌输到我们里面，我们就自然而然地相信祂。被荣耀的神吸引，意思就是神将自己灌输到祂所呼召的人里面，而他们并不领悟或感觉这事。…可以说，神是最强的“放射线”。我们若与祂同在一段时间，祂就要将自己灌输到我们里面。这种灌输产生注入、浸透并充满。一旦神将自己灌输到我们里面，我们就无法逃跑；我们必须相信祂（新约总论第一册，四三至四四页）。

参读：新约总论，第四、十一、二十一、四十五、六十一至六十二、七十三、八十、三百三十七至三百三十八篇。

flesh and dwelt among us, and that we all beheld His glory (1:1, 14). Verse 18 says, “No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.” There is glory in the declaration of God.

In Acts 7:2 ...Stephen [testified], “The God of glory appeared to our father Abraham...” The glory here might have been visible glory, as when the cloud and the fire appeared to Israel (Exo. 16:10; 24:16-17; Lev. 9:23; Num. 14:10; 16:19; 20:6; Deut. 5:24) and filled the tabernacle and temple (Exo. 40:35; 1 Kings 8:11). It was the God of such glory who appeared to Abraham and called him. His glory was a great attraction to Abraham. It separated, sanctified, him from the world unto God (Exo. 29:43), and it was a great encouragement and strength which enabled him to follow God (Gen. 12:1, 4).

Stephen’s word about the God of glory fits in with God’s New Testament economy. In his second Epistle Peter tells us that God has called us by His glory and to His glory (2 Pet. 1:3). Because we were called by the glory of God our Savior (2 Pet. 1:1), we eventually received the Lord Jesus, realizing that He is better than anything and anyone else.

The God of glory called Abraham, and Abraham was attracted and caught by that glory. The principle is the same with us today. We all have been caught by the Lord in His glory... One day the God of glory came to us through the preaching of the gospel, and we were attracted and convinced and began to appreciate Him. During that time, the God of glory transfused some element of His being into us, and we believed in Him spontaneously. To be attracted by the God of glory means that God transfused Himself into His called ones without their realizing it or being conscious of it... We may say that God is the strongest “radium.” If we stay with Him for a period of time, He will transfuse Himself into us. This transfusion will cause infusion, saturation, and permeation. Once God has transfused Himself into us, we cannot escape; we must believe in Him. (The Conclusion of the New Testament, pp. 36-37)

Further Reading: The Conclusion of the New Testament, msgs. 4, 11, 21, 45, 61-62, 73, 80, 337-338

## 第九周■周三

### 晨兴喂养

弗一 17 “…我们主耶稣基督的神，荣耀的父…”

来一 3 “祂是神荣耀的光辉，是神本质的印像…”

约十七 5 “父啊，现在求你使我和你同得荣耀，就是未有世界以先，我与你同有的荣耀。”

荣耀的父（弗一 17）是借着许多儿子彰显出来的神。“父”这名称含示重生，“荣耀”一辞含示彰显。…我们已由神重生，我们是祂的彰显。

许多儿子的重生和神的彰显，是神圣经纶的完成。主耶稣借着钉十字架，为我们完成救赎。结果，我们这些堕落的造物蒙了救赎。然后我们得重生，成为父神的儿子，使我们能彰显祂。我们得荣那天，神要完全从我们里面得彰显。这样我们就要成为祂完全的彰显（新约总论第一册，四四至四五页）。

### 信息选读

希伯来二章十节说，神要领许多的儿子进荣耀里去。神莫大救恩的最后一步，是要领许多的儿子进荣耀里去。罗马八章告诉我们，神在我们身上恩典的工作，开始于祂的预知，经过祂的预定、呼召、称义，终结于祂叫我们得荣耀（29～30）。…（并且）一切受造之物，正在热切等待神的众子显示出来（就是得荣耀），指望受造之物自己，那时也得享神儿女之荣耀的自由（19～21）。这要借着主的再来得着成就（腓三 21），那时

## WEEK 9 — DAY 3

### Morning Nourishment

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory...

Heb. 1:3 Who, being the effulgence of His glory and the impress of His substance...

John 17:5 And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

The Father of glory [Eph. 1:17] is God expressed through His many sons. The title Father implies regeneration, and the word glory implies expression... We have been regenerated by God, and we are His expression.

The regeneration of many sons and the expression of God are the consummation of the divine economy. Through His crucifixion the Lord Jesus accomplished redemption for us. As a result, we, the fallen creatures, have been redeemed. Then we were regenerated to become sons of God the Father so that we may express Him. On the day we are glorified, God will be fully expressed from within us. In this way we shall become His expression in full. (The Conclusion of the New Testament, pp. 37-38)

### Today's Reading

Hebrews 2:10 says that God is leading many sons into glory. The last step of God's great salvation is to bring His many sons into glory. Romans 8 tells us that God's work of grace upon us began with His foreknowing through His predestination, calling, and justification and will end with His glorification (vv. 29-30)... [and] that the whole creation eagerly expects the revelation, the glorification, of the sons of God, hoping that the creation itself will enter into the freedom of the glory of the children of God (vv. 19-20). This will be accomplished by the Lord's coming back (Phil. 3:21), at which time

我们要与祂一同显现在荣耀里（西三4）；这是我们的盼望（一27）。神救恩的目标，叫神的众子这样得荣耀，要持续的经过千年国，而完满的显于新耶路撒冷，直到永远（启二一11、23）（新约总论第一册，四五页）。

（在希伯来一章三节），神荣耀的光辉如同日光的照耀和光辉。基督是父荣耀的照耀和光辉。光辉无法与荣耀分开，正如太阳的照耀无法与太阳的光线分开，因为照耀与光线乃是一。…（该节）也说基督是神本质的印像。荣耀是外在的彰显，本质是内在的素质。神有祂的显出，也有祂的素质；祂有祂的荣耀，也有祂的本质。…就祂的荣耀而论，基督是这荣耀的光辉；就神的本质而论，基督是这本质的印像。

神本质的印像，如同图章的印记。基督是父神所是的彰显。图章有印像。图章盖在纸上，纸就带着图章的印像。假定图章有某些字，这图章盖在纸上，纸上就有了同样的印像，有了图章上同样的字。基督不仅是神荣耀的光辉，祂也是神本质的印像。…里面的本质是印像的源头，外面的彰显是神荣耀的光辉。

基督是神荣耀的光辉，和祂本质的印像，意思就是祂是神临到我们。…太阳光线的照耀就是太阳的临到我们。我们若留在阳光中一段时间，太阳的某种元素就灌输到我们里面。这是对太阳临到我们的经历。同样，神的儿子基督是神自己达到我们，临到我们。我们有一位神，祂达到我们，临到我们，好拯救我们，并将自己分赐到我们里面（新约总论第二册，五至六页）。

参读：神圣三一的神圣分赐，第十四、十七、三十九章。

we shall appear with Him in glory (Col. 3:4). This is our hope (Col. 1:27). This glorification of the sons of God, as the goal of God's salvation, will last through the millennial kingdom and will be manifested in fullness in the New Jerusalem for eternity (Rev. 21:11, 23).

[In Hebrews 1:3] the effulgence of God's glory is like the shining, or the brightness, of the light of the sun. Christ is the shining, the brightness, of the Father's glory. The effulgence cannot be separated from the glory just as the shining of the sun cannot be separated from the rays of the sun, since the shining and the rays are one. Hebrews 1:3 says... also that He is the impress, the express image, of God's substance. The glory is the outward expression, and the substance is the inward essence. God has His essence as well as His appearance; He has His substance as well as His glory... As far as His glory is concerned, Christ is the effulgence of this glory, and as far as God's substance is concerned, Christ is the express image of this substance.

The express image of God's substance is like the impress of a seal. Christ is the expression of what God the Father is. A seal has an image. When the seal is pressed upon paper, the paper bears the same express image as the seal bears. Suppose a seal has certain letters. When this seal is pressed on a piece of paper, the paper will bear the same image with the same letters as the seal. Christ is not only the effulgence of God's glory; He is also the impress of God's substance... The substance within is the source of the express image, and the expression without is the effulgence of God's glory.

For Christ to be the effulgence of God's glory and the express image of His substance means that He is God coming to us... The shining of the sun's rays is the sun reaching us. If we remain in the sunshine for a period of time, some element of the sun will be transfused into us. This is an experience of the sun reaching us. Likewise, Christ, the Son of God, is God Himself reaching us and coming to us. We have a God who reaches us, a God who comes to us to save us and to dispense Himself into us. (The Conclusion of the New Testament, pp. 38, 226-228)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," chs. 14, 17, 39



## 第九周■周四

### 晨兴喂养

彼前四 14 “你们若在基督的名里受辱骂，便是有福的，因为荣耀的灵，就是神的灵，安息在你们身上。”

五 10 “但那全般恩典的神，就是那曾在基督耶稣里召你们进入祂永远荣耀的，等你们暂受苦难之后，必要亲自成全你们，坚固你们，加强你们，给你们立定根基。”

荣耀的灵就是神的灵。荣耀的灵乃是基督在复活里借以得荣耀的那一位（罗一 4）。这荣耀的灵，就是神自己的灵，安息在逼迫中受苦的信徒身上，好叫那位现今在荣耀里，复活、被高举的基督得荣耀。这样的灵是借着受苦信徒所彰显之神的灵，以及受苦信徒所享受被经历之神的灵。司提反在殉道时，荣耀的灵的确是在他身上（徒六 15，七 55）。按彼得前书，我们有基督的灵在我们里面（一 11），并且有荣耀的灵安息在我们身上（四 14）。…这奇妙之灵，一面是那灵，在我们里面启示基督；另一面也是荣耀之灵，安息在我们身上以彰显神。我们越为主的缘故受苦并受逼迫，荣耀就越在我们身上。…所以，我们在基督的名里受辱骂的时候，应当喜乐欢腾，因为荣耀的灵和神的灵，安息在我们身上。这荣耀的灵就是内住之灵，基督之灵，和恩典之灵，成为照耀在受逼迫之信徒身上的荣耀（新约总论第四册，一七至一八页）。

### 信息选读

彼后一章三节说，神用祂自己的荣耀和美德呼召我们，或呼召我们到祂自己的荣耀和美德。此外，彼前五章十节说，神召我们进入祂永远的荣耀。按提后二章十节，神的救恩乃

## WEEK 9 — DAY 4

### Morning Nourishment

1 Pet. 4:14 If you are reproached in the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

5:10 But the God of all grace, He who has called you into His eternal glory in Christ Jesus, after you have suffered a little while, will Himself perfect, establish, strengthen, and ground you.

The Spirit of glory is the Spirit of God. The Spirit of glory is the One through whom Christ was glorified in His resurrection (Rom. 1:4). This very Spirit of glory, being the Spirit of God Himself, rests upon the suffering believers in their persecution for the glorification of the resurrected and exalted Christ, who is now in glory. Such a Spirit is the Spirit of God expressed through the suffering believers and the Spirit of the experienced God enjoyed by the suffering believers. The Spirit of glory certainly was upon Stephen when he was being martyred (Acts 6:15; 7:55). According to the book of 1 Peter, the Spirit of Christ is in us (1:11), and the Spirit of glory rests upon us [4:14]... One aspect of this wonderful Spirit is that the Spirit is in us to reveal Christ, and another aspect of the same Spirit is that He is also the Spirit of glory resting upon us to express God. The more we suffer and are persecuted for the Lord's sake, the more glory there will be upon us... Therefore, we should rejoice when we are reproached in the name of Christ, because the Spirit of glory and that of God is resting upon us. This Spirit of glory is the indwelling Spirit, the Spirit of Christ and the Spirit of grace, becoming the glory shining upon persecuted believers. (The Conclusion of the New Testament, pp. 865-866)

### Today's Reading

Second Peter 1:3 says that God has called us to, or by, His own glory. Furthermore, 1 Peter 5:10 says that God has called us into His eternal glory. According to 2 Timothy 2:10, God's salvation is with eternal glory. This

是连同着永远的荣耀。这指明永远的荣耀是神救恩的终极目标（罗八 21）。神的救恩领我们进入祂的荣耀（来二 10）。

那是神的话成为肉体，支搭帐幕在我们中间，我们也见过祂的荣耀（约一 1、14）。

人是神按着祂的形像造的，为叫人为着祂的荣耀彰显祂。但人犯了罪，不但没有彰显神，反倒彰显罪和有罪的己，因此，亏缺了神的荣耀。然而，我们已被命定要得神的荣耀，并且蒙召来得这荣耀（林前二 7，帖前二 12）。现今我们信徒正被变化到这荣耀里（林后三 18），并且要被带进这荣耀里（来二 10）。至终我们要与基督同得这荣耀（罗八 17、30），在新耶路撒冷里带着神的荣耀作神的彰显。

罗马九章二十三节说，“且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”神创造我们作祂的器皿，以盛装祂并彰显祂。神在我们这些预备得荣耀的器皿上，彰显祂荣耀的丰富。我们被祂的主宰预定来作祂的容器，祂贵重的器皿，以彰显祂在荣耀里的所是。这要在新耶路撒冷里完全得显明（新约总论第一册，一三一至一三二页）。

神作那全般恩典的神，在我们里面行动，成全我们，坚固我们，加强我们，并给我们立定根基，使我们有分于祂永远的荣耀，就是祂曾在基督里召我们进入的（彼前五 10）。…至终，借着神在我们里面的行动，我们要有分于祂永远的荣耀。永远的荣耀不会偶然地临到我们。要来的荣耀是今天借着神在我们里面行动，一直建立起来的。祂现今正在成全我们，以建立那荣耀；祂在坚固我们，以建立那荣耀；祂在加强我们并给我们立定根基，以建立那荣耀。至终，那荣耀将是一个建筑，就是圣城新耶路撒冷（启二一 10～11）。我们所该在的地方乃是神圣的荣耀，这荣耀现在正借着神的成全、坚固、加强并立定根基而建立起来。这都是神在我们里面的行动（李常受文集一九九三年第一册，六一四页）。

参读：以弗所书生命读经，第三十五篇。

indicates that eternal glory is the ultimate goal of God's salvation (Rom. 8:21). God's salvation leads us into His glory (Heb. 2:10).

The Word, who was God, became flesh and tabernacled among us, and... we beheld His glory (John 1:1, 14).

Man was made by God in His image in order that man may express Him for His glory. But man sinned. Now instead of expressing God, man expresses sin and his sinful self. Therefore, man is short of God's glory [Rom 3:23]. Nevertheless, we have been ordained for God's glory and called to it (1 Cor. 2:7; 1 Thes. 2:12). As believers, we are being transformed into this glory (2 Cor. 3:18) and shall be brought into it (Heb. 2:10). Eventually we shall be glorified with Christ (Rom. 8:17, 30) to bear the glory of God for God's expression in the New Jerusalem.

Romans 9:23 says, "In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory." God created us as His vessels to contain Him and express Him. God makes known the riches of His glory upon us, His vessels, which He has prepared unto glory. We were predestinated by His sovereignty to be His containers, vessels of honor, to express what He is in glory. (The Conclusion of the New Testament, pp. 111-112)

God moves within us as the God of all grace, perfecting, establishing, strengthening, and grounding us so that we may participate in His eternal glory, into which He has called us in Christ (1 Pet. 5:10)... Eventually, through God's move in us, we will participate in His eternal glory. The eternal glory will not come to us by accident. The coming glory is being built up today by God's move in us. He is now perfecting us to build up that glory. He is now establishing us to build up that glory. He is now strengthening us and grounding us to build up that glory. Eventually, that glory will be a building, the holy city, the New Jerusalem (Rev. 21:10-11). The place where we should be is the divine glory, which is now being built up by God's perfecting, establishing, strengthening, and grounding. This is all God's move in us. (CWWL, 1993, vol. 1, "The Move of God in Man," p. 480)

Further Reading: Life-study of Ephesians, msg. 35

## 第九周■周五

### 晨兴喂养

约十七 22 ~ 23 “你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道你差了我来，并且知道你爱他们如同爱我一样。”

（根据约翰十七章），合一的第一个根据乃是重生，接受父的生命；第二个根据是圣别。…当我们从神以外的一切世界事物中分别出来，归给神自己，我们就在圣别的根据上，从一切属世的地方和属世的事物分别出来，归于一个中心。这一个中心就是三一神，父在子里成为灵。我们已经圣别出来归于这中心，在此有合一。这一的第三个根据比前两个更深且更高。这是在神圣荣耀的彰显里的一。我们蒙了重生以后，就必须弃绝世界而得以圣别；从世界分别出来以后，我们必须借着否认己，凭着基督作生命活着。这位基督在我们里面是我们荣耀的盼望（西一 27）（约翰福音生命读经，五四七至五四八页）。

### 信息选读

既然父所赐给子的荣耀，子已经赐给我们，真正的一就在这神圣的荣耀里。…荣耀就是父所赐给子的儿子名分，同父神圣的生命和性情，在父的丰满里彰显祂。请注意，荣耀有四面：儿子的名分、父的生命、父神圣的性情以及父在祂丰满里的彰显。这四件事合起来等于荣耀。…父已将这荣耀赐给子，子有特权这样彰显父。这就是子所已经赐给我们的荣耀。今天我们都有儿子的名分，同父的生命和性情，在子里并在父一切的丰满里彰显祂。…乃是在这神圣的荣耀里，我们才真正是一。

## WEEK 9 — DAY 5

### Morning Nourishment

John 17:22-23 And the glory which You have given Me I have given to them, that they may be one, even as We are one; 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.

According to John 17, the first ground of oneness is regeneration, receiving the life of the Father, and the second ground is sanctification... When we have been separated from everything outside of God to God Himself, then we are on the ground of sanctification, being separated from all worldly places and worldly things unto one center. This one center is the Triune God, the Father in the Son as the Spirit. We have been sanctified unto this very center, and herein is oneness. The third ground of this oneness is even deeper and higher than this. It is the oneness in the manifestation of the divine glory. After we have been regenerated, we must be sanctified by giving up the world, and after being separated from the world, we must live, through the denying of ourselves, by Christ as our life who is the hope of glory within us (Col. 1:27). (Life-study of John, p. 485)

### Today's Reading

Since the glory which the Father has given to the Son has been given to us by the Son, genuine oneness is in the divine glory. What is glory? Glory is the sonship given to the Son by the Father with the Father's divine life and nature to express the Father in His fullness. Notice that there are four aspects of glory: sonship, the Father's life, the Father's divine nature, and the expression of the Father in His fullness. These four things together equal the glory... The Father has given this glory to the Son, and the Son is privileged to express the Father in this way. This is the very glory which has been given to us by the Son. Today we all have the sonship with the Father's life and nature to express the Father in all His fullness in the Son... It is in this divine glory that we are truly one.

我们若要在神圣的荣耀里成为一，就必须弃绝自己并忘掉自己。必须不再是我，乃是基督在我里面活着（加二20）。这“我”已经被钉死，己必须被否认，基督才能活在我们里面。…一面，我们已经从许多属世的场合和属世的事物中圣别出来，进入了父的家；另一面，我们每个人都有自己的意见、思想或观念。如果情形是这样，我们如何能成为一？从前我们分别在各种属世的场合中，现今我们虽然回家了，但我们仍有己的难处。为这缘故，我们不可凭自己的生命活着，乃要凭荣耀的生命，神圣的生命活着。我们蒙了重生之后，就必须被圣别；我们被圣别之后，就必须得荣耀。换句话说，我们得着神的生命之后，就必须放弃世界；放弃了世界之后，必须弃绝自己，凭神圣的生命活着。这样，在这生命的荣耀里，我们就要成为一。因此，信徒的一有三个根据，或三个阶段：重生、圣别并得荣。第一阶段是借着重生，得着神为我们的父；第二阶段是借着圣言，从世界分别出来，归给三一神；第三阶段是借着否认己，凭荣耀的神圣生命活着。我们应用并实化这荣耀的神圣生命，我们众人才会成为一。

唯有在第三阶段，主的祷告才得着完成。只有在这阶段里，神的儿子才得着荣耀，好使父在子里面，并借着子得着荣耀。唯有在这阶段，我们才会在一里荣耀主并彰显主。在这个阶段里，我们要完全得成全成为一，以彰显并荣耀主。然后，我们就要实化儿子的名分，因为神一切的所是和所有，都具体化身在我们里面。这意思是我们要有神的生命，神的性情，甚至神的自己，为着成为神的表明和彰显这目的。最终，我们将有神赐给主作神儿子的完满荣耀（约翰福音生命读经，五五八至五五九、五四九至五五〇、五六一页）。

参读：约翰福音生命读经，第三十八、四十至四十一篇。

If we would be one in the divine glory, we must forsake and forget ourselves. It must be no longer I, but Christ who lives in me (Gal. 2:20). The "I" has been crucified, and the self must be denied that Christ may live in us... On the one hand, we have been sanctified from so many worldly places and worldly things and have come home to the Father's house. On the other hand, each of us has his opinions, thoughts, or ideas. If this is the situation, how can we be one? Once we were separated into various worldly places, but now, having come home, we may still have trouble with the self. For this reason, we must not live by our own life but by the life of glory, the divine life. After we have been regenerated, we must be sanctified, and after we have been sanctified, we must be glorified. In other words, after we have the life of God, we must give up the world, and after we give up the world, we must forsake ourselves and live by the divine life. Then, in the glory of this life, we shall be one. Hence, there are three grounds or steps of the oneness of the believers: regeneration, sanctification, and glorification. Having God as our Father by regeneration is the first step; coming to the Triune God by separation from the world through the holy word is the second step; and living by the divine life of glory through denying ourselves is the third step. It is in the very application and realization of the divine life of glory that we shall all be one.

It is only in the third stage of oneness that the Lord's prayer will be fulfilled. Only in this stage will the Son of God be glorified that the Father may be glorified in and through the Son. It is only in this stage that we shall glorify the Lord and manifest the Lord in oneness. In this stage we shall be absolutely perfected into oneness to manifest and glorify the Lord. Then we shall realize the sonship because all that God is and has will be embodied in us. This means that we shall have the life of God, the nature of God, and even God Himself for the purpose of becoming the very manifestation and expression of God. Finally, we shall have the full glory which God has given to the Lord as the Son of God. (Life-study of John, pp. 495, 486-487, 497)

Further Reading: Life-study of John, msgs. 38, 40-41

## 第九周■周六

### 晨兴喂养

弗三16“愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里。”

21“愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

启二一11“城中有神的荣耀；城的光辉如同极贵的宝石，好像碧玉…”。

新耶路撒冷一个显著的特色是有神的荣耀（启二一11），有神的彰显。新耶路撒冷全城要带着神的荣耀，这荣耀就是神自己经过那城照耀出来。事实上，神的荣耀乃是新耶路撒冷的内容，因这城要完全被神的荣耀所充满。这指明那城是器皿，盛装神并彰显神。神的荣耀实际上就是神自己得显明。新耶路撒冷满了神的荣耀，这件事的意思就是神在这城里得显明。今天召会生活也该有神的荣耀，在这奇妙的神圣属性上显明且彰显祂（新约总论第一册，一三二页）。

### 信息选读

保罗在他的祷告里，求父照着祂荣耀的丰富加强众圣徒（弗三16）。这含示神的荣耀可以作到圣徒里面。保罗颂赞说，“愿…荣耀归与祂。”（21）这含示神的荣耀作到圣徒里面之后，又回到神那里。…比如，以撒的财富先给了利百加作她的妆饰，然后这些财富又随着利百加回到以撒那里，作他的荣耀（创二四47、53、61～67）。使徒祷告，愿神照着祂的荣耀加强圣徒；然而，神的荣耀作到圣徒

## WEEK 9 — DAY 6

### Morning Nourishment

Eph. 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man.

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

Rev. 21:11 Having the glory of God. Her light was like a most precious stone, like a jasper stone...

An outstanding feature of the New Jerusalem is that it has the glory of God (Rev. 21:11), His expression. The entire city of New Jerusalem will bear the glory of God, which is God Himself shining out through the city. Actually, the glory of God will be the content of the New Jerusalem, for this city will be completely filled with His glory. This indicates that the city is a vessel to contain God and express Him. The glory of God is actually God Himself being manifested. The fact that the New Jerusalem is full of God's glory means that God is manifested in this city. The church life today should also have God's glory, manifesting and expressing Him in this marvelous divine attribute. (The Conclusion of the New Testament, p. 112)

### Today's Reading

In his prayer Paul asked that the Father would strengthen the saints according to the riches of His glory [Eph. 3:16]. This implies that the glory of God is wrought into the saints. In the doxology Paul said, "To Him be the glory" (v. 21). This implies that the glory of God returns to God after it has been wrought into the saints... As an illustration, Isaac's wealth was firstly given to Rebekah for her beautification; then when Rebekah came to Isaac, all the wealth came back to Isaac with Rebekah for his glorification (Gen. 24:47, 53, 61-67). The apostle prayed that God would strengthen the saints according to His glory, but

里面之后，至终又随着得到加强的圣徒回到祂那里。这是神在召会中得荣耀的路。

照着荣耀得以加强（弗三 16），就是有神的荣耀作到我们里面。这是照着神的荣耀得以加强唯一的路。…照着父的荣耀得以加强到里面的人里，意思就是，有祂的荣耀作到我们里面。…当荣耀进到我們里面，我们就被充满并得加强；当荣耀回到神那里，神就在召会中得着荣耀。

保罗在以弗所三章二十至二十一节似乎是说，“现今召会既已出现成为神的丰满，神就能在召会中得着荣耀。在这以前，荣耀要回到神那里是不可能的。但是由于召会已经实际地成为神的丰满，现今这已成为可能的了。”

召会乃是神的荣耀同着神来到我们这里，又同着我们回到神那里。在这样的召会里，神和我们，我们和神之间有一个双向的交通。借着这双向的交通，神的荣耀就作到我们里面，神也在我们里面得着荣耀。这个交通是由“然而”这个小小的辞所表征的。

二十一节说，“愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”神的荣耀作到召会中，神就在召会中得着彰显。因此，在召会中荣耀归与神，就是神在召会中得着荣耀。

我们这些信仰之家的人一召会，借着有神的荣耀作到我们里面，领先归荣耀与神。为使神的荣耀作到我们里面，我们需要照着神荣耀的丰富，得加强进入里面的人里（16）。这样，这荣耀就要同着神到我们这里来，并且在作到我们里面之后，要同着我们回到神那里。借着这双向的交通，召会要领先归荣耀与神。在这宇宙中，我们这些信徒是初熟的果子（雅一 18）。我们若领先归荣耀与神，天上地上的各家族都要跟着我们荣耀祂（以弗所书生命读经，三六二至三六四、三六六至三六八页）。

参读：启示录生命读经，第六十四篇。

eventually God's glory, after being wrought into them, returns to Him along with the strengthened saints. This is the way God is glorified in the church.

To be strengthened according to glory [cf. Eph. 3:16] is to have the glory of God worked into our being. This is the only way to be strengthened according to God's glory... To be strengthened into the inner man according to the Father's glory means to have His glory wrought into our being... When the glory comes into our being, we are filled and strengthened. When it returns to God, He is glorified in the church.

In verses 20 and 21 it seems that Paul was saying, "Now that the church has come into existence as the fullness of God, God can be glorified in the church. Before this time it was impossible for the glory to return to God. But because the church has become the fullness of God in a practical way, this is now possible."

The church is the glory of God coming to us with God and going back to God with us. In such a church there is two-way traffic between God and us, and between us and God. By means of this two-way traffic, God's glory is wrought into us and God is glorified in us. This traffic is signified by the little word "but."

Verse 21 says, "To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen." God's glory is wrought into the church, and He is expressed in the church. Hence, the glory in the church is to God; that is, God is glorified in the church.

As the household of the believers, the church, we take the lead to give the glory to God the Father by having God's glory wrought into our being. In order for the glory of God to be wrought into us, we need to be strengthened into our inner man according to the riches of God's glory. Then this glory will come to us with God and, after being worked into us, will return to God with us. By means of this two-way traffic the church takes the lead to give the glory to God. In this universe, as the believers, we are the firstfruit. If we take the lead to give glory to God, all the other families both in heaven and on earth will follow us to glorify Him. (Life-study of Ephesians, pp. 300-301, 303-304)

Further Reading: Life-study of Revelation, msg. 64

# 第九周诗歌

# WEEK 9 — HYMN

## There's a Man in the glory

Experience of Christ — As Life

505

补 27

### 在荣耀里有一人

(英505)

A 大调

4/4

1 1 | 1 - 5 1 | 2 - 5 5 | 3 2 3 4 | 3 - 2  
 一 在 荣 耀 里 有 一 人，祂 的 生 命 是 为 我。

1 | 1 - 7 6 | 7 1 2 3 | 7 - 6 · 5 | 5 - -  
 祂 是 完 全 圣 洁，自 由 且 超 脱，

5 | 5 - 4 3 | 4 - 3 3 | 2 3 1 2 | 7 · 6 5  
 祂 是 全 智、仁 慈，祂 是 何 温 柔！

1 | 1 7 1 2 | 1 - 5 3 | 3 2 3 4 | 3 - 2  
 祂 荣 耀 里 的 生 命 乃 是 为 着 我。

3 | 4 3 2 1 | 7 - 1 4 | 3 - 2 · 1 | 1 - - ||  
 祂 荣 耀 里 的 生 命 乃 是 为 着 我。

二 在荣耀里有一人， 祂的生命是为我。  
 在祂全无疾病， 祂毫无软弱，  
 祂是刚强、有力， 且能往上浮！  
 祂荣耀里的生命 乃是为我。

三 在荣耀里有一人， 祂的生命是为我。  
 祂胜过了死亡， 拘禁全脱落，  
 在复活里作王， 权柄手中握！  
 祂荣耀里的生命 乃是为我。

四 在荣耀里有一人， 祂的生命是为我。  
 祂的平安长存， 不怕何风波，  
 祂喜乐，发光辉， 盼望而等着，  
 祂荣耀里的生命 从我里透过。

2. There's a Man in the glory  
 Whose Life is for me.

He overcame Satan;  
 From bondage He's free.  
 In Life He is reigning;  
 How kingly is He!  
 His Life in the glory,  
 My life must be;  
 His Life in the glory,  
 My life must be.

3. There's a Man in the glory  
 Whose Life is for me.

In Him is no sickness;  
 No weakness has He.  
 He's strong and in vigor,  
 How buoyant is He!  
 His Life in the glory  
 My life may be;  
 His Life in the glory  
 My life may be.

4. There's a Man in the glory  
 Whose Life is for me.

His peace is abiding;  
 How patient is He!  
 Expecting to see  
 His Life in the glory  
 Lived out in me;  
 His Life in the glory  
 Lived out in me.





## 第十周

### 主的恢复—建造锡安

诗歌：补 37

读经：诗四八 2、11～12，二十 2，五十 2，五三 6 上，八七 2，启二 7、11、17、26～28，三 5、12、20～21

#### 【周一】

壹 锡安，大卫王的城（撒下五 7），是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在（诗九 11，二 6，七四 2，七六 2 下，一二五 1，一三五 21，赛八 18）：

一 耶路撒冷预表召会，锡安预表召会中的得胜者：

- 1 锡安乃是耶路撒冷的高峰，就是圣城的美丽—诗四八 2，五十 2。
- 2 锡安作为圣城耶路撒冷的高峰和美丽，预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际—四八 2、11～12，二十 2，五三 6 上，八七 2。
- 3 锡安山完全向主敞开，绝对被主据有一二四 1、3、7～10。

二 得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所之终极的至圣

## Week Ten

### The Lord's Recovery—to Build Up Zion

Hymns: 1222

Scripture Reading: Psa. 48:2, 11-12; 20:2; 50:2; 53:6a; 87:2; Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21

#### §Day 1

**I. Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 9:11; 2:6; 74:2; 76:2b; 125:1; 135:21; Isa. 8:18):**

A. Jerusalem typifies the church, and Zion typifies the overcomers in the church:

1. Zion is the highlight of Jerusalem, the beauty of the holy city—Psa. 48:2; 50:2.
2. As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—48:2, 11-12; 20:2; 53:6a; 87:2.
3. The hill of Zion is absolutely open to the Lord and is absolutely possessed by Him—24:1, 3, 7-10.

B. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the ultimate Holy of Holies as

所—启二一 16, 参出二六 2~8, 王上六 20。

三 召会生活乃是今日的耶路撒冷; 在召会生活里必须有一班得胜者作今日的锡安—罗十二 4~5, 弗四 16, 启二 7, 三 12:

- 1 这启示地方召会不是神的目标, 乃是神达到祂目标的手续; 地方召会把我们引进基督身体的实际。
- 2 主恢复的最高峰, 能完成神经纶的, 不是叫神以有形的作法产生许多地方召会, 乃是让神产生生机的身体作祂的生机体—林前十二 27, 弗四 16。

### 【周二、周三】

贰 我们必须领悟主的恢复是什么; 主的恢复乃是要建造锡安—启十四 1, 弗四 16, 启二一 2、9~10:

- 一 耶路撒冷的特色、生命、祝福、建立, 都是来自于锡安—王上八 1, 诗五一 18, 一〇二 21, 一二八 5, 一三五 21, 赛四一 27, 珥三 17。
- 二 在启示录这卷书中, 主所要的并主所要建造的, 乃是锡安, 就是得胜者; 这是神的圣言中属灵启示的内在实际; 我们的确需要拚上去, 不惜代价地祷告, 像使徒保罗那样付代价—二 7、11、17、26~28, 三 5、12、20~21, 西四 2, 腓三 8~14。
- 三 我们对主呼召今世得胜者的回应, 乃是我们成为有活力的; 有活力就是活而满了活动的, 与我们活而行动的神是一; 神在地上为着完成祂永远经纶的行动, 至终乃是借着得胜者—但十一 32, 来三 12, 九 14, 参启三 1。

四 锡安所预表的得胜者, 乃是桥头堡, 主作为荣

God's dwelling place, in eternity—Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20.

C. The church life is today's Jerusalem, and within the church life there must be a group of overcomers as today's Zion—Rom. 12:4-5; Eph. 4:16; Rev. 2:7; 3:12:

1. This reveals that the local churches are not God's goal but a procedure God takes to reach His goal; the local churches usher us into the reality of the Body of Christ.
2. The highest peak of the Lord's recovery that can carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism—1 Cor. 12:27; Eph. 4:16.

### §Day 2 & Day 3

**II. We have to realize what the Lord's recovery is; the Lord's recovery is to build up Zion—Rev. 14:1; Eph. 4:16; Rev. 21:2, 9-10:**

- A. The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.
- B. In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers; this is the intrinsic reality of the spiritual revelation in the holy Word of God; we surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did—2:7, 11, 17, 26-28; 3:5, 12, 20-21; Col. 4:2; Phil. 3:8-14.
- C. Our response to the Lord's calling of the overcomers in this age is for us to be vitalized; to be vital is to be living and active in oneness with our living and acting God; God's move on the earth for the accomplishment of His eternal economy is ultimately through the overcomers—Dan. 11:32; Heb. 3:12; 9:14; cf. Rev. 3:1.
- D. The overcomers, who are typified by Zion, are the beachhead through

耀的王要借以回来据有全地作祂的国—诗二四 1、3、7~10，但二 34~35，七 13~14，珥三 11，启十一 15，十九 13~14。

五 除了祷告之外，没有其他的路可以达到神永远经纶的高峰，就是基督身体的实际；我们成为得胜者，就是基督身体的实际，作基督的新妇，要结束这个时代，就是召会时代，且要把基督这荣耀的王带回来，在国度时代与祂的得胜者一同取得、占有并治理这地—7~9节，二十四、6，诗二四 7~10。

## 【周四】

六 保罗的以弗所书启示得胜者的生活，他们凭着活在调和的灵里，而活在基督身体的实际里：

- 1 基督身体的实际乃是神经纶里的最高峰和圣经拔尖的启示，借着智慧和启示的灵启示出来—弗一 17、22~23。
- 2 基督身体的实际乃是在调和之灵里的生活；这灵是神的居所、神的家、今日的伯特利、天的门和至圣所，就是那作三一神具体化身之是灵的基督（由约柜所预表）的居所—17节，二 22，三 5、16，四 23，五 18，六 18，创二八 12~17，约一 51，来九 3~4，十 19~22。
- 3 基督身体的实际，乃是那在耶稣身上是实际者，就是耶稣一生的真实光景，如四福音书所记载的，借着与祂的肢体重生的灵调和之更新的灵而有的心思更新，重复在祂许多肢体身上，作为得了成全之神人的团体生活—弗四 1~6、15~16、20~24，加二 20，腓一 19~21上，四 11~13。
- 4 召会被那与我们的灵调和之美化、预备新妇的那灵所充满，使我们能成为基督圣别、美丽、彰显神的新妇，就是没有瑕疵或不完全的新妇—弗五 18、26~27，

which the Lord as the King of glory will return to possess the whole earth as His kingdom—Psa. 24:1, 3, 7-10; Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

E. There is no other way to reach the high peak of God's eternal economy, the reality of the Body of Christ, except by praying; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age—vv. 7-9; 20:4, 6; Psa. 24:7-10.

## §Day 4

F. Paul's Epistle to the Ephesians reveals the living of the overcomers, who live in the reality of the Body of Christ by living in the mingled spirit:

1. The reality of the Body of Christ is the highest peak in God's economy and the top revelation of the Bible, revealed through a spirit of wisdom and revelation—1:17, 22-23.
2. The reality of the Body of Christ is a living in the mingled spirit, which is the dwelling place of God, the house of God, today's Bethel, the gate of heaven, and the Holy of Holies, the dwelling place of the pneumatic Christ as the embodiment of the Triune God, who is typified by the Ark—v. 17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; Gen. 28:12-17; John 1:51; Heb. 9:3-4; 10:19-22.
3. The reality of the Body of Christ is the reality in Jesus, the actual condition of the life of Jesus as recorded in the four Gospels, duplicated in His many members as the corporate living of the perfected God-men through the renewing of the mind by the renewing Spirit mingled with their regenerated spirit—Eph. 4:1-6, 15-16, 20-24; Gal. 2:20; Phil. 1:19-21a; 4:11-13.
4. The church is filled with the beautifying, bride-preparing Spirit, who is mingled with our spirit, so that we may become Christ's holy, beautiful, God-expressing bride, a bride without blemish or imperfection—Eph. 5:18, 26-

赛六十七、19，六二3，出二八2，参诗二七4，四八2，五十2，一一〇2~3、7，赛二八5，六十21，六一3。

5 基督要在我们全人里得胜，我们就必须经历击杀的灵与我们的灵调和，使我们里面与神敌对的一切都被杀死，而使我们能在那灵的神圣生命里施行神的管治权，管治撒但、罪和死，并使我们过健康的身体生活，就是健康的召会生活—弗六10~18，诗四八12~13。

## 【周五】

叁 得胜者享受基督这成为肉体的三一神（就是神人）；得胜者也是那些心中想往锡安大道的人—“因你有力量，心中想往锡安大道的，这人便为有福。他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷。他们行走，力上加力，各人到锡安朝见神”—八四5~7：

一 剥夺与流泪，结果带进对神殿之可爱和甜美的享受—1、6节与1节注1、6节注1，参七三26与注1。

二 我们流泪时，就被那灵充满，那灵也就成为我们的泉源和秋雨；想往锡安大道，表征我们想要进入作为神殿的召会里，其中有两座坛，表征成为肉体之三一神，就是基督作神的具体化身，为着祂的扩增所完成的主要工作—八四3~6。

三 诗篇八十四篇十一节启示，我们住在神家里所蒙的福，乃是享受成为肉体并终极完成的三一神，作日头供应我们生命（约一4，八12），作盾牌保护我们脱离神的仇敌（弗六11~

27; Isa. 60:7, 19; 62:3; Exo. 28:2; cf. Ps. 27:4; 48:2; 50:2; 110:2-3, 7; Isa. 28:5; 60:21; 61:3.

5. For Christ to be victorious in our entire being, we must experience the slaying Spirit mingled with our spirit so that everything of God's adversary can be killed within us, enabling us to rule in the divine life of the Spirit over Satan, sin, and death for God's dominion and to live a healthy Body life, a healthy church life—Eph. 6:10-18; Ps. 48:12-13.

## §Day 5

**III. The overcomers enjoy Christ as the incarnated Triune God, the God-man, and are those in whose heart are the highways to Zion—“Blessed is the man whose strength is in You, / In whose heart are the highways to Zion. / Passing through the valley of Baca, / They make it a spring; / Indeed the early rain covers it with blessings. / They go from strength to strength; / Each appears before God in Zion”—84:5-7:**

A. The strippings and weepings result in the enjoyment of the loveliness and sweetness of God's house—vv. 1, 6 and footnotes 1<sup>2</sup> and 6<sup>1</sup>; cf. 73:26 and footnote 1.

B. While we are weeping, we are being filled with the Spirit, and the Spirit becomes a spring and the early rain to us; the highways to Zion signify our intention to enter into the church as the house of God with the two altars, which signify the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase—84:3-6.

C. Psalm 84:11 reveals that the blessings of our dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life (John 1:4; 8:12), as our shield to protect us from God's enemy (Eph. 6:11-17), as grace for our enjoyment (John

17), 作恩典给我们享受 (约一 14、17), 并作荣耀以彰显神的威荣 (启二一 11、23)。

1:14, 17), and as glory for the manifestation of God in splendor (Rev. 21:11, 23).

肆 “耶和華所立的根基在圣山上。祂爱锡安的门”——诗八七 1~2 上:

#### IV. “His foundation is in the holy mountains./ Jehovah loves the gates of Zion”—Psa. 87:1-2a:

一 锡安预表召会中的得胜者，是建造在预表众地方召会之“圣山”（复数）的最高峰，众召会的根基乃是基督（1）；属天的锡安，有荣耀的事是指着它说的（3），乃是得胜者最终安息的地方（启十四 1）。

A. Zion, as a type of the overcomers in the church, is built on the highest peak of the “holy mountains,” which typify the local churches, whose foundation is Christ (v. 1); the heavenly Zion, of which glorious things are spoken (v. 3), will be the final place of rest for the overcomers (Rev. 14:1).

二 锡安的门是为着进出，表征交通；新耶路撒冷有十二个门（二一 12、21），这指明神的圣城满了交通。

B. The gates of Zion are for coming in and going out, signifying fellowship; the fact that the New Jerusalem will have twelve gates (21:12, 21) indicates that God’s holy city will be full of fellowship.

三 “论到锡安必说，这一个那一个都生在其中；而且至高者必亲自坚立这城。当耶和華记录众民的时候，祂要数点出，这一个生在那里”（诗八七 5~6）；基督这独一无二的一位，乃是众圣徒（“这一个”和“那一个”）的总和；祂是众圣徒，又在众圣徒里面（西三 11）。

C. “Of Zion it will be said, / This one and that one were born in her, / And the Most High Himself will establish her. / Jehovah will count / When He records the peoples: / This One was born there” (Psa. 87:5-6); the unique One, Christ, who is the totality of all the saints (“this one” and “that one”), is the One who is all the saints and in all the saints (Col. 3:11).

四 “我的泉源都在你里面”（诗八七 7）；让埃及夸耀尼罗河，让巴比伦夸耀伯拉大河吧！他们没有泉源，但我们在锡安有泉源。

D. “All my springs are in you” (Psa. 87:7); let Egypt boast of the Nile, and let Babylon boast of the Euphrates; they do not have the springs, but we in Zion have them.

### 【周六】

### §Day 6

伍 上行之歌（诗一二〇~一三四）说到在圣民的经历和赞美里，锡安和耶路撒冷的宝贵：

#### V. The Songs of Ascents (Psa. 120—134) speak of the preciousness of Zion and Jerusalem in the experiences and praises of the saints:

一 诗篇一百三十二篇提到七个与得胜者上锡安时有关的宝贵项目；这些项目是召会生活的高峰，描绘在锡安（神的山最高峰）之得胜者的光景——13~18 节：

A. Psalm 132 mentions seven precious items related to the overcomers in their going up to Zion; these items are at the top of the church life, and they portray the situation of the overcomers in Zion, the highest peak of God’s mountain—vv. 13-18:

- 1 与神一同安息—“这是我永远安息之所”—14 节上。
- 2 与神同住—“我要住在这里，因为是我所愿意的”—14 节下。
- 3 饱得食物—“我要丰厚地赐福与其中的粮，使其中的穷人饱得食物”—15 节。
- 4 荣耀的衣服—“我要使其中的祭司披上救恩，其中的虔诚人大声欢呼”—16 节，参出二八 2。
- 5 得胜的角—“我要叫大卫的角在那里长出”—诗一三二 17 上。
- 6 照亮的灯—“我为我的受膏者预备明灯”—17 节下。
- 7 发光的冠冕—“我要使他的仇敌披上羞耻，但他的冠冕要在他的头上发光”—18 节，参赛六二 3。

二 当锡安如诗篇一百三十二篇所描述的被建造时，我们就有了聚集的地方，并且能在一里和睦同居；这是何等的善，何等的美！—一三三 1~3。

三 “愿造天地的耶和华，从锡安赐福给你们”（一三四 3）；每当有一些得胜者，就必有神的祝福；神总是从锡安，从最高峰，从达到了顶点、达到了得胜者地位的人，祝福祂的子民；神乃是从这地位祝福祂所有的子民。

陆 今天在召会时代，得成全并成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排；但在新天新地里，整个新耶路撒冷将成为锡安（启二一 16），所有的信徒都是得胜者—7 节与注 1。

1. Resting with God—“This is My resting place forever”—v. 14a.
2. Dwelling with God—“Here will I dwell, for I have desired it”—v. 14b.
3. Food for satisfaction—“I will abundantly bless its provision; / I will satisfy its poor with bread”—v. 15.
4. Glorious clothing—“Its priests I will clothe with salvation, / And its faithful ones will shout with a ringing shout”—v. 16; cf. Exo. 28:2.
5. The horn of victory—“There I will cause a horn of David to shoot forth”—Psa. 132:17a.
6. The enlightening lamp—“I have prepared a lamp for My anointed one”—v. 17b.
7. The shining crown—“I will clothe his enemies with shame, / But on him his crown will shine”—v. 18; cf. Isa. 62:3.

B. When Zion is built up 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!—133:1-3.

C. “May Jehovah, who made heaven and earth, / Bless you from Zion” (134:3); wherever 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.

**VI. Today in the church age, the God-men who are perfected and matured are Zion, the overcomers, the vital groups within the churches, but in the new heaven and new earth, the entire New Jerusalem will become Zion (Rev. 21:16), with all the believers as overcomers—v. 7 and footnote 1.**

# 第十周■周一

## 晨兴喂养

诗四八2 “…锡安山，是大君王的城，居高华美，为全地所喜悦。”

五十2 “从全美的锡安，神已经发光了。”

一二五1 “信靠耶和華的人，好像锡安山，永远存在，总不动摇。”

锡安，大卫王的城（撒下五7），是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在（诗九11，七四2，七六2下，一三五21，赛八18）。…锡安作为圣城耶路撒冷的高峰和美丽（诗四八2，五十2），预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际（四八2、11～12，二十2，五三6上，八七2）。得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所（启二一1～3、16、22）（圣经恢复本，诗四八2注1）。

## 信息选读

耶路撒冷建造在山顶上，…在耶路撒冷有一个高峰，就是圣殿建造在其上的锡安山。圣殿建造之前大约一千年，神要亚伯拉罕在摩利亚山上，献上他的儿子以撒；摩利亚山是锡安山的别名（创二二2，代下三1）。今天这恢复美好的光景就像耶路撒冷；然而，没有锡安。新约中的得胜者好比锡安。在启示录十四章一节，十四万四千个得胜者不仅是在耶路撒冷，乃是在锡安高峰。得胜者，活力排，就是今天的锡安。今天我的负担是要帮助你们达到活力排的高峰，就是得胜者的锡安。我们虽然可能有很好的召会生活，但

# WEEK 10 — DAY 1

## Morning Nourishment

Psa. 48:2 Beautiful in elevation, the joy of the whole earth, is Mount Zion,... the city of the great King.

50:2 Out of Zion, the perfection of beauty, God shines forth.

125:1 Those who trust in Jehovah are like Mount Zion, which cannot be moved but abides forever.

Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 9:11; 74:2; 76:2b; 135:21; Isa. 8:18)... As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2). The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22). (Psa. 48:2, footnote 1)

## Today's Reading

Jerusalem is built on the top of a mountain... In Jerusalem there is a peak, that is, Mount Zion, on which the temple was built. About one thousand years before the building of the temple, God asked Abraham to offer his son Isaac on Mount Moriah, which is another name for Mount Zion (Gen. 22:2; 2 Chron. 3:1). The good situation in the recovery today is just like Jerusalem. However, there is no Zion. In the New Testament the overcomers are likened to Zion. In Revelation 14:1 the one hundred forty-four thousand overcomers are not just in Jerusalem; they are on the peak of Zion. The overcomers, the vital groups, are today's Zion. My burden today is to help you reach the peak of the vital groups, that is, the overcomers' Zion. Although we may have a good church

在我们中间几乎没有身体生活的实化、实行、实现和实际。这就是今日这恢复中的需要。

当倪弟兄被主兴起时，他看见亮光，就是主需要地方召会为手续，好往前达到祂经纶里的目标。所以他非常强调地方召会。…我们都…一再地强调地方召会。

独一的召会显于众地方召会，乃是为着有形的原因。我们信徒散居在这地上，所以无法同在一个地方。我们必须在许多地方，所以在某种意义上，我们必须因地方而分开。但我们不能忘记，众召会乃是基督的身体。以弗所四章说只有一个身体（4）；保罗说我们虽多，还是一个饼，一个身体（林前十17）。

启示录最后的确有一个终极完成。在这终极完成里，七个灯台都不见了。在头一章，我们看见七个灯台，但到了末了两章，我们只看见一座城。至终，地方召会都过去了，只有基督的身体要存留到永远，基督的这个身体乃是独一的帐幕，作神在这地上的居所，并且是羔羊唯一的新妇（二一2~3）。我们都需要看见这点。

所以我们必须注意基督的身体，过于注意地方召会。这不是说，我废掉了关于地方召会的教训。我们仍然需要这个教训。我们是人，就有物质的骨架，那是我们的身体。但身体本身只是个骨架，物质的身体里面需要有一个生命。今天召会也是这样。一面，召会的确有一个骨架—身体，但这骨架不是召会的性质、素质或元素。以弗所四章告诉我们，召会是基督的身体，在这召会里面有那灵、主和父（4~6）。父是身体的源头，主是身体的元素，那灵是身体的素质。这四个实体都建造在一起（李常受文集一九九四至一九九七年第一册，一三六至一三七、一四三至一四五页）。

参读：活力排的训练与实行，介言、第一篇。

life, among us there is almost no realization, no practicality, no actuality, and no reality of the Body life. This is the need in the recovery today.

When Brother Nee was raised up by the Lord, he saw the light that the local churches are needed for the Lord to take the procedure to go on to reach His goal in His economy. So he stressed the local churches very much... We have stressed the local churches again and again.

The one church is expressed in the local churches because of physical reasons. We believers are scattered on this earth, so we cannot be in one location. We have to be in many locations, so in a sense, we have to be separated by localities. But we cannot forget that the churches are the Body of Christ. Ephesians 4 says that there is one Body (v. 4). Paul says that though we are many, we are still one bread and one Body (1 Cor. 10:17).

Eventually, the book of Revelation does have a consummation. In this consummation all the seven lampstands disappear. In the first chapter we see the seven lampstands. But in the last two chapters we see only one city. Eventually, the local churches will be over. Only the Body will remain and remain forever, and this Body of Christ is the unique tabernacle as God's dwelling place on this earth, the unique bride of the Lamb (21:2-3). We all have to see this.

Therefore, we must pay much more attention to the Body of Christ than to the local churches. This does not mean that I annul the teaching of the local churches. We still need it. As a person, we have a physical frame. That is our body. But a body by itself is a carcass. A physical body needs an inner life. Today the church is the same. On the one hand, it does have a frame, a body, but this frame is not the nature, the essence, or the element of the church. Ephesians 4 tells us the church is the Body, and within this church is the Spirit, the Lord, and the Father (vv. 4-6). The Father is the source, the Lord is the element, and the Spirit is the essence of the Body. These four entities are built together. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 110, 116-118)

Further Reading: CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," An Introductory Word, ch. 1



## 第十周■周二

### 晨兴喂养

王上八 1 “…所罗门将以色列的长老们和各支派的首领，…招聚到耶路撒冷所罗门王那里，要把耶和华的约柜从大卫城，就是锡安，运上来。”

启十四 1 “我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。”

耶路撒冷是预表召会的，其中有一座锡安山。一是预表全体的召会，一是预表召会中的得胜者。…耶路撒冷的保障是在锡安。论合乎神的心意的，就称为锡安。…耶路撒冷有新的，锡安却没有新的。因为锡安从来不会旧。…耶路撒冷的特色、生命、祝福、建立，都是来自于锡安。王上八章一节：长老是在耶路撒冷，约柜是在锡安。诗篇五十一篇十八节：神善待的是锡安，建造的是耶路撒冷。一百零二篇二十一节：神的名是在锡安，赞美神的话是在耶路撒冷。一百二十八篇五节：神赐福是从锡安，美福是见于耶路撒冷。一百三十五篇二十一节：耶和華是住在耶路撒冷，受颂赞是从锡安。以赛亚四十一章二十七节：先对锡安说，后报到耶路撒冷。约珥书三章十七节：神住在锡安，耶路撒冷就成为圣（倪柝声文集第一辑第十一册，一二五至一二六页）。

### 信息选读

神今日在失败的召会中，找人作那十四万四千人，站立在锡安山上（启十四）。神每次都是借少数的信徒，把生命流到召会里，以复兴召会。把血流出来，才能把生命流出来，如同主一样。得胜者，

## WEEK 10 — DAY 2

### Morning Nourishment

1 Kings 8:1 ...Solomon assembled the elders of Israel and all the heads of the tribes...in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

Within Jerusalem, there was Mount Zion. One typifies the whole body of the church, while the other typifies the overcomers of the church... The stronghold of Jerusalem is Zion. Whenever there is something that has to do with God's heart desire, Zion is mentioned... There is a New Jerusalem, but there never will be a new Zion, because Zion can never become old... The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion. In 1 Kings 8:1, the elders were in Jerusalem, and the Ark of the Covenant was in Zion. Psalm 51:18 says that God did good to Zion and built the walls of Jerusalem. Psalm 102:21 says that the name of the Lord was in Zion and that His praise was in Jerusalem. Psalm 128:5 says that the Lord blessed out of Zion and that the good was seen in Jerusalem. Psalm 135:21 says that the Lord dwelt at Jerusalem but that the Lord was to be blessed out of Zion. In Isaiah 41:27 the word was first announced to Zion and then preached to Jerusalem. Joel 3:17 says that when God dwelt in Zion, Jerusalem would be holy. (CWWN, vol. 11, p. 762)

### Today's Reading

Today God is looking for the one hundred and forty-four thousand amidst the defeated church, who will stand on Mount Zion (Rev. 14). God always uses a small number of believers to pass on the flow of life to the church and to revive the church. As the Lord has done once before, so these overcomers

代替召会站在得胜的地位，也代替召会，忍受苦难和羞辱。所以，神的得胜者，必须离弃一切自以为是。必须出代价，让十字架割断一切出于旧造的，必须对付阴府的门（太十六 18）。

你肯不肯伤自己的心，来得着神的心？你肯不肯叫自己失败，让主得胜？等你十分顺服了，神才能对付那些不顺服的人（林后十 6）（倪柝声文集第一辑第十一册，一二六页）。

基督身体的实际，就是一班神人所过这样生活的集合、总和。这种生活，就是基督身体的实际，要结束这时代，就是召会时代，且要把基督带回来，在国度时代与这些神人一同取得、占有并治理这地。这些神人在召会时代被成全，并得着终极完成。所以在下一个时代，就是国度时代，他们要与基督一同作王一千年（启二十 4～6）。

今天在召会时代，被成全并得成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排。但在新天新地，就不再有锡安，只有新耶路撒冷，因为一切原来不够格的圣徒，那时都已够格成为锡安。换句话说，整个新耶路撒冷都要成为锡安。…锡安就是神所在之处，也就是至圣所。在启示录二十一章有一个表号，表征新耶路撒冷将是至圣所。新耶路撒冷的量度是个正方体的量度，长一万二千斯泰底亚，宽一万二千斯泰底亚，高一万二千斯泰底亚（16）。那就是至圣所；因为在旧约里，不论在帐幕或圣殿中，至圣所都是立方的，其长、宽、高都相等（出二六 2～8，王上六 20）（李常受文集一九九四至一九九七年第一册，一七〇至一七一页）。

参读：倪柝声文集第一辑第十一册，神的得胜者；关于相调的实行，第五章。

have to pour out their blood before life can flow out to others. On behalf of the church, the overcomers take the stand of victory and also suffer tribulation and despising. Thus, the overcomers of God need to give up what they consider as right. They have to pay the price and allow the cross to cut off all the old creation and deal with the gates of Hades (Matt. 16:18).

Are you willing to endure heartache to gain the heart of God? Are you willing to let yourself be defeated so that the Lord can be the Victor? When your obedience is fulfilled, God will deal with all disobedience (2 Cor. 10:6). (CWWN, vol. 11, pp. 762-763)

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. They were perfected, completed, and consummated in the church age. So in the next age, the kingdom age, they will reign with Christ for a thousand years (Rev. 20:4-6).

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth there will be no more Zion, only Jerusalem, because all the unqualified saints will have been qualified to be Zion. In other words, the entire New Jerusalem will become Zion... Zion is the very spot where God is, that is, the Holy of Holies. In Revelation 21 there is a sign signifying that the New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (v. 16). That is the Holy of Holies, because the Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20). (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 138-139)

Further Reading: CWWN, vol. 11, pp. 760-766; CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," ch. 5

## 第十周■周三

### 晨兴喂养

诗二四7“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。”

启三20“看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席。”

诗篇二十四篇三节问：“谁能登耶和華的山，谁能站在祂的圣所？”答案是基督和祂的众弟兄。召会是主今天所占有的一座山，作为主回来的踏脚石、桥头堡。地是属主的，但今天地被篡夺了；然而在这被篡夺的地上有一个地点，有一座山，是主再来取得全地的踏脚石。

我们是锡安山，必须开门让基督进来〔7〕。…大卫将约柜抬回锡安的时候，…在那种背景、那种情况里写了诗篇二十四篇。锡安在哪里，众城门和门户也在哪里。…约柜是基督的预表。约柜进来就预表基督进来（李常受文集一九六九年第三册，六一至六二页）。

### 信息选读

启示录三章二十节…指明，甚至有些地方召会也把主耶稣关在门外。不要以为只要我们是地方召会，主耶稣就在我们中间。一面说，祂是在我们中间，但另一面说，祂可能被关在门外。甚至今天，我们这样享受主同在的时候，仍必须说，“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起。”（诗二四7）我们都必须向主这样敞开。如果今天基督不能充分、完全地进入召会，基督怎能回到地上？

## WEEK 10 — DAY 3

### Morning Nourishment

Psa. 24:7 Lift up your heads, O gates; and be lifted up, O long enduring doors; and the King of glory will come in.

Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Psalm 24:3 asks, “Who may ascend the mountain of Jehovah, / And who may stand in His holy place?” The answer is, Christ and His brothers. The church is a mountain that is occupied by the Lord today as the very steppingstone, the beachhead, for the Lord to come back. The earth is the Lord’s, but today the earth is usurped; yet in this usurped earth there is a spot, a mountain, that is the steppingstone for the Lord to return to take the whole earth.

As the mountain of Zion, we must have our doors open that Christ may come in [cf. v. 7]... At the occasion of David’s returning the Ark to Zion,... David wrote Psalm 24. Zion was there, and the gates and doors were there... The Ark was the type of Christ. The Ark coming in typified Christ coming in. (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” pp. 45-46)

### Today’s Reading

Revelation 3:20... indicates that even some of the local churches shut the Lord Jesus outside. Do not imagine that as long as we are the local church, the Lord Jesus is among us. In a sense He is, but in another sense He may be shut out. Even today, while we are enjoying the Lord’s presence so much, we still must say, “Lift up your heads, O gates; / And be lifted up, O long enduring doors” [Psa. 24:7]. We all must be so open to the Lord. If Christ could not come in to the church today in an adequate and fuller way, how could Christ come back to the earth? If the church, if Zion, is not absolutely

如果召会，就是锡安，不能完全向祂敞开，我们怎能盼望地向祂敞开？所以今天我们必须回应说，“是的，要打开门户，让我们都向祂大大敞开。主啊，进来，哦，进来！在你回到地上以前，先进到召会中，进来完全占有这座小山，占有锡安山。”（李常受文集一九六九年第三册，六二页）

我们都必须努力达到这高峰。你若以为这高峰太难达到，所要付的代价太高了，你就必须预备好，来世的代价更高。你迟早都要被作成神，或是在召会时代，或是在要来的国度时代。…新耶路撒冷乃是被变化、得荣耀并与经过过程、终极完成之三神调和的神人。圣城将是一个调和，作神的扩增和彰显，直到永远。我们要享受并有分于这神圣的调和，直到永远。

我们的确需要拼上去，不惜代价地祷告，像使徒保罗那样付代价。…要达到这高峰，除了祷告以外，别无他路。耶路撒冷在此是一个大的范围，包括所有的基督徒，这是非常明显的；然而，锡安，就是得胜者，在哪里？在启示录这卷书中，主所要得着的，并主所要建造的，乃是锡安，就是得胜者。得胜者就是锡安，就是神所在之处。这是神圣言中属灵启示的内在实际。我们必须领悟什么是主的恢复；主的恢复就是要建造锡安。保罗的著作把这事揭示到极致。

保罗说，在场上赛跑的都跑，但得奖赏的只有一人。他又说，我们都当这样跑，好叫我们得着奖赏（林前九24）。保罗一生终了时说，他已经打过美好的仗、跑尽赛程并守住信仰；他见证有公义的冠冕为他备妥（提后四7~8）。盼望我们今生终了时，能说我们也作了同样的事（李常受文集一九九四至一九九七年第一册，一七二至一七三页）。

参读：诗篇中所启示并预表的基督与召会，第五章。

open to Him, how can we expect the earth to be open to Him? So today we must respond and say, "Yes, open the doors; let us all open widely to Him. Come in, O come in, Lord! Before You come back to the earth, come in to the church, come in to fully possess this little mountain, the mountain of Zion." (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 46)

We all have to endeavor to reach this high peak. If you think it is too hard to reach this high peak and that the price to pay is too high, be prepared. In the next age the price will be higher. Sooner or later, you have to be made God, either in the church age or in the coming kingdom age... The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God. The holy city will be a mingling to be God's increase and expression for eternity. We will enjoy and participate in this divine mingling for eternity.

We surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did. There is no other way to reach this high peak except by praying. It is more than evident that Jerusalem is here as a big realm of Christians, but where is Zion, the overcomers? In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers. The overcomers are the very Zion, where God is. This is the intrinsic reality of the spiritual revelation in the holy Word of God. We have to realize what the Lord's recovery is. The Lord's recovery is to build up Zion. Paul's writings unveil this to the uttermost.

Paul said that all run in the race, but only one receives the prize. Then he said that we should run in such a way to receive the reward (1 Cor. 9:24). At the end of Paul's life he said that he had fought the good fight, finished the course, and kept the faith. He testified that there was a crown of righteousness prepared for him (2 Tim. 4:7-8). I hope that when we end this life, we could say that we have done the same thing. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 139-140)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 5

# 第十周■周四

## 晨兴喂养

弗四 23 “而在你们心思的灵里得以更新。”

五 26～27 “好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

以弗所书首先启示召会是基督的身体（一 22～23）、神的国、神的家人（二 19），也是神的殿、神的居所（21～22）。…又进一步启示，召会是新人（二 15，四 24）。…召会是基督的身体，需要基督作生命；召会是新人，需要基督作人位。这新的团体人该过一种生活，如同耶稣在地上所过的，就是实际的生活，彰显神并叫人认识神是实际。

以弗所书很着重地说到调和的灵，就是人的灵调和着神的灵。一章十七节说，“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”…本节中的灵乃是我们重生的灵，有神的灵内住于其中；这是人的灵与圣灵调和在一起。这样一个灵乃是神赐给我们的，使我们有智慧和启示，能以认识祂和祂的经纶。…四章二十三节…中的灵乃是信徒重生的灵，与神内住的灵相调和。这样一个调和的灵，扩展到我们的心思里，因此成了我们心思的灵（以弗所书生命读经，四八六、六九一至六九三页）。

## 信息选读

# WEEK 10 — DAY 4

## Morning Nourishment

Eph. 4:23 And that you be renewed in the spirit of your mind.

5:26-27 That He might sanctify her, cleansing her by the washing of the water in the word, 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 book of Ephesians reveals that the church is the Body of Christ (1:22-23), the kingdom of God, the household of God (2:19), and the temple, the dwelling place of God (2:21-22). It reveals further that the church is the new man [2:15; 4:24]... As the Body of Christ, the church needs Christ as its life; whereas as the new man, the church needs Christ as its person. This new corporate person should live a life as Jesus lived on earth, that is, a life of truth, expressing God and causing God to be realized as the reality by man.

In the book of Ephesians there is great emphasis on the mingled spirit, the human spirit mingled with the divine Spirit. Ephesians 1:17 says, “That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.”... The spirit in this verse is our regenerated spirit indwelt by the Spirit of God. It is the human spirit mingled with the Holy Spirit. Such a spirit is given to us by God so that we may have wisdom and revelation to know Him and His economy. The spirit in 4:23 is the regenerated spirit of the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind and thus becomes the spirit of our mind. (Life-study of Ephesians, pp. 402-403, 574-575)

## Today's Reading

在已过，基督…为召会舍了自己，…现今，祂…正…圣化召会；将来，祂…要将召会献给自己作配偶，好得着满足。所以基督对召会的爱是为着圣别并圣化召会，祂的圣别并圣化是为着将召会献给自己。…保罗在五章二十六节说，基督圣化召会，是借着话中之水的洗涤洁净召会。照着神圣的观念，这里的水是指神涌流的生命，由涌流的水所象征（出十七6，林前十四，约七38～39，启二一6，二二1、17）。…救赎的血，洗去我们的罪（约壹一7，启七14）；而生命的水，乃洗去我们旧人天然生命的瑕疵，就如“斑点、皱纹或任何这类的病”（弗五27），…使召会能“成为圣别、没有瑕疵”。…基督回来时，要把这样一个荣耀的召会献给自己。…至终，献给基督的召会乃是彰显神的召会。这样一个召会也是圣别、没有瑕疵的。成为圣别乃是被基督浸透并变化；没有瑕疵乃是没有斑点、皱纹，没有旧人天然生命的东西。

我们需要经历神话语的杀死能力。当我们祷读时，我们一面得着滋养，一面某些元素就被杀死。也许你受到疑惑、忌恨、嫉妒、骄傲以及自私的困扰。…我们越接受主的话连同其杀死的能力，我们的骄傲以及里面一切消极的元素就越被治死。借着祷读，里面的对头就…被接受到我们里面的话杀死了。…属灵争战的战场…乃是在我们里面；特别是在我们的心思里。…消灭（心思中对头）的路，乃是祷读主的话。当我们祷读神的话时，在我们心思里对头的元素，就会一一被杀死。这样，我们就要赢得胜利。…当我们里面消极的元素借着祷读被治死时，主就得胜。因着祂是得胜的，我们就也是得胜的（以弗所书生命读经，五四九、五五一至五五二、五五五至五五六、九八八至九九〇页）。

参读：以弗所书生命读经，第四十七、五十四至五十五、五十九、六十九、九十四至九十五、九十七篇。

In the past, Christ gave Himself up for the church; in the present, He is sanctifying the church; and in the future, He will present the church to Himself as His counterpart for His satisfaction. Therefore, loving is for sanctifying, and sanctifying is for presenting. In Ephesians 5:26 Paul says that Christ sanctifies the church by cleansing her by the washing of the water in the word. According to the divine concept, water here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17)... The redeeming blood of Christ... washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as "spot or wrinkle or any such things" (Eph. 5:27),... in order that the church may be holy and without blemish. It is such a glorious church that Christ will present to Himself at His coming back... Eventually, the church presented to Christ will be a God-expressing one. Such a church will also be holy and without blemish. To be holy is to be saturated and transformed with Christ, and to be without blemish is to be spotless and without wrinkle, with nothing of the natural life of our old man.

We need to experience the killing power of God's word. As we pray-read, we are nourished on the one hand, but certain elements are killed on the other hand. Perhaps you are troubled by doubts, hatred, jealousy, pride, or selfishness... The more we take in the word with its killing power, the more our pride and all the negative elements within us are put to death. By pray-reading, the inward adversary is slain... by the word we have taken into us. The battlefield for the spiritual warfare... is within us; in particular it is in our mind... The way to slay [the adversary in our mind] is to pray-read the word. As we pray-read God's word, the elements of the adversary within our mind will be killed one by one. In this way we shall gain the victory... When the negative things in us are killed through pray-reading, the Lord is victorious. Because He is victorious, we are victorious also. (Life-study of Ephesians, pp. 454-455, 457, 460, 820-821)

Further Reading: Life-study of Ephesians, msgs. 47, 54-55, 59, 69, 94-95, 97

# 第十周■周五

## 晨兴喂养

诗八四 5～7 “因你有力量，心中想往锡安大道的，这人便为有福。他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷。他们行走，力上加力，各人到锡安朝见神。”

诗篇八十四篇说到诗人对神殿与基督的爱，接续于七十三篇开始的一些论及寻求神之人被剥夺，以及神的殿荒凉的诗篇之后。在恢复和复兴时（八十），神殿的可爱和甜美加强了（圣经恢复本，诗八四 1 注 2）。

在锡安大道上的人，一面在神里面得着加强（八四 5）；另一面，他们也受到撒但的反对，叫他们遭受逼迫。撒但所引起的难处和逼迫，会使大道成为流泪谷。这特殊的辞指明，诗人受了神的管教，并被神剥夺。…当我们经过流泪谷，神叫这谷变为泉源之地（参西一 24，来十 34）。这泉源就是那灵（约四 14，七 38～39）。…我们流泪时，就被那灵充满，那灵也就成为我们的泉源。…经过流泪谷而进入召会生活的人，会发觉这样流泪至终对他们成为大福。这福就是那灵（加三 14）。他们所流的眼泪是自己的，但这些眼泪带来泉源，成为秋雨，就是那灵作他们的福分（诗八四 6 注 1，注 2，注 3）。

## 信息选读

我们住在神家里所蒙的福，乃是享受成为肉体并终极完成的三一神，作日头供应我们生命（约一 4，八 12），作盾牌保护我们脱离神的仇敌（弗六 11～17），作恩典给我们享受（约一 14、17），并作荣耀以彰显神的威荣（启二一 11、23）（圣经恢复本，诗八四 11 注 1）。

# WEEK 10 — DAY 5

## Morning Nourishment

**Psa. 84:5-7 Blessed is the man whose strength is in You, in whose heart are the highways to Zion. Passing through the valley of Baca, they make it a spring; indeed the early rain covers it with blessings. They go from strength to strength; each appears before God in Zion.**

Psalm 84, concerning the psalmist's love for the house of God with Christ, follows the psalms on the stripping of God's seekers and the desolation of God's house, beginning with Psalm 73. In the recovery and restoration (Psa. 80) the loveliness and sweetness of God's house are intensified. (Psa. 84:1, footnote 1)

On the one hand, those on the highways to Zion are strengthened in God (Psa. 84:5); on the other hand, they are opposed by Satan, who causes them to suffer persecution. The trouble and persecution caused by Satan can make the highway a valley of weeping. This special term indicates that the psalmist had been disciplined by God and had been stripped by Him. (Psa. 84:6, footnote 1) When we pass through the valley of Baca, [meaning "weeping"], God makes this valley a spring (cf. Col. 1:24; Heb. 10:34). This spring is the Spirit (John 4:14; 7:38-39)... While we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring. (Psa. 84:6, footnote 2) Those who come into the church life by passing through the valley of weeping find that this weeping eventually becomes a great blessing to them. This blessing is the Spirit (Gal. 3:14). The tears they shed are their own, but these tears issue in a spring, which becomes the early rain, the Spirit as the blessing. (Psa. 84:6, footnote 3)

## Today's Reading

The blessings of our dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life (John 1:4; 8:12), as our shield to protect us from God's enemy (Eph. 6:11-17), as grace for our enjoyment (John 1:14, 17), and as glory for the manifestation of God in splendor (Rev. 21:11, 23). (Psa. 84:11, footnote 1)

诗篇八十七篇首先说到锡安的根基，称为“耶和  
华所立的根基”（1）。这神圣的根基（预表基督是  
神独一的根基，以建造祂的殿，就是召会—林前三  
11）乃是建造在预表众地方召会的“圣山”上。耶  
路撒冷建造在这些圣山上，这些山的最高峰有锡安  
建造于其上，预表召会中的得胜者。

（诗篇八十七篇二节锡安的）门是为着进出，表  
征交通。新耶路撒冷有十二个门，这指明神的圣城  
满了交通。…锡安有许多为着交通的门。

八十七篇揭示基督连同众圣徒是神的家，要为着  
神的城，并为着让神得着全地。五至六节说，“论  
到锡安必说，这一个那一个都生在其中；而且至高  
者必亲自坚立这城。当耶和華记录众民的时候，祂  
要数点出，这一个生在那里。”说到“这一个”“那  
一个”生在锡安，是指明锡安满了圣徒。六节告诉  
我们，“这一个”—基督，独一无二的一位生在那里。  
基督自己和众圣徒都生在锡安。…摩西、约书亚、  
大卫、以利亚、彼得、保罗、路德、喀尔文、卫斯理、  
新生铎夫、达秘、倪柝声和许多其他的人都生在锡  
安。至终，甚至基督这独一无二的一位，就是众圣徒的  
总和，祂是众圣徒，又在众圣徒里面（西三11），  
也生在那里。关于锡安，这是神的算法，神的记  
录。…并非所有生在锡安的圣徒都是有名的人。反  
而，在歌唱的和跳舞的中间（诗八七7），有许多不  
为人所知的人。我们今天也许不为人所知，但我们  
能歌唱并赞美主，说到神的城锡安：“我的泉源都  
在你里面。”（诗篇生命读经，四七八至四八一页）

参读：诗篇生命读经，第十一、三十二至三十四  
篇；诗篇中所启示并预表的基督与召会，第十四至  
十五章。

Psalm 87 first refers to Zion's foundation, which is called "His [God's]  
foundation" (v. 1). This divine foundation, typifying Christ as God's unique  
foundation for the building up of His house, the church (1 Cor. 3:11), is built  
in the "holy mountains," which typify the local churches. Jerusalem was built  
on these holy mountains, and among these mountains the highest peak is the  
one on which Zion was built, which typifies the church.

The gates [of Zion in Psalm 87:2] are for coming in and going out,  
signifying fellowship. The fact that the New Jerusalem will have twelve gates  
indicates that God's holy city will be full of fellowship... Zion has many gates  
for fellowship.

Psalm 87 unveils Christ with all the saints to be God's house for God's  
city and for God to gain the whole earth. Verses 5 and 6 say, "Of Zion it  
will be said, / This one and that one were born in her, / And the Most  
High Himself will establish her. / Jehovah will count / When He records  
the peoples: / This One was born there." The word about "this one" and  
"that one" being born in Zion indicates that Zion is full of saints. Verse 6  
tells us that "this One"—Christ, the unique One—was born there. Christ  
Himself and all the saints were born in Zion. Moses, Joshua, David, Elijah,  
Peter, Paul, Luther, Calvin, Wesley, Zinzendorf, Darby, Watchman Nee, and  
so many others were born in Zion. Eventually, even the unique One, Christ,  
who is the totality of all the saints as the One who is all the saints and in all  
the saints (Col. 3:11), was born there. This is God's counting, God's record,  
regarding Zion. Not all the saints born in Zion are famous ones. Rather,  
among the singers and the dancers (Psa. 87:7), there are many unknown  
ones. We today may be the unknown ones, but we can sing and praise the  
Lord, saying of Zion, the city of God, "All my springs are in you." (Life-study  
of the Psalms, pp. 391-393)

Further Reading: Life-study of the Psalms, msgs. 11, 32-34; CWWL,  
1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms,"  
chs. 14-15



# 第十周■周六

## 晨兴喂养

诗一三二 14 ~ 16 “〔耶和華〕说，这是我永远安息之所；我要住在这里，因为是我所愿意的。我要丰厚地赐福与其中的粮，使其中的穷人饱得食物。我要使其中的祭司披上救恩，其中的虔诚人大声欢呼。”

一三四 3 “愿造天地的耶和華，从锡安赐福给你们。”

（在诗篇一百三十二篇十五至十八节），耶和華（论到锡安）说，祂要丰厚地赐福与锡安的粮，使其中的穷人饱得食物。祂要使其中的祭司披上救恩，使其中的虔诚人大声欢呼。祂要叫大卫的角在那里长出；祂为祂的受膏者预备明灯。祂要使祂受膏者的仇敌披上羞耻，但祂受膏者的冠冕要在头上发光（诗篇生命读经，五八九至五九〇页）。

## 信息选读

在诗篇一百三十二篇里，有七个与得胜者有关的项目：安息、居所、粮食、衣服、得胜的角、照亮的灯和发光的冠冕。这些项目是召会生活的高峰。当我们在召会生活的高峰，我们就与神同有安息、居所和粮食。然而，神若无家可归，我们也就无家可归；当祂没有满足时，我们也就没有满足。当神安息并居住在锡安时，我们就有充足的粮食。不仅如此，我们还有合式的衣服、角、灯和冠冕。…这是在锡安（神的山最高峰）之得胜者的光景。

一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和華所命定的福而有的赞美。在来到一百三十三篇以前，我们必须达到一百三十二篇。…

# WEEK 10 — DAY 6

## Morning Nourishment

Psa. 132:14-16 This is My resting place forever; here will I dwell, for I have desired it. I will abundantly bless its provision; I will satisfy its poor with bread. And its priests I will clothe with salvation, and its faithful ones will shout with a ringing shout.

134:3 May Jehovah, who made heaven and earth, bless you from Zion.

[In Psalm 132:15-18] Jehovah [speaks about Zion] by saying that He will abundantly bless Zion's provision and satisfy its poor with bread, that He will clothe its priests with salvation, that its faithful ones will shout with a ringing shout, that there He will cause the horn of David to shoot forth, that He has prepared a lamp for His Anointed One, and that He will clothe with shame the enemies of His Anointed One but that on Him His crown will shine. (Life-study of the Psalms, p. 483)

## Today's Reading

In Psalm 132 we have seven items related to the overcomer—resting, dwelling, food, clothing, the victorious horn, the enlightening lamp, and the shining crown. These items are at the top of the church life... However, when God is homeless, we also are homeless. When He does not have satisfaction, we also do not have satisfaction. But when God is resting and dwelling in Zion, we have plenty of food. Furthermore, we have the proper clothing, a horn, a lamp, and a crown... This is the situation of the overcomers in Zion, the highest peak of God's mountain.

Psalm 133 is the praise of the saint in his going up to Zion concerning Jehovah's commanded blessing for brothers to dwell in unity. Before we can have Psalm 133, we must reach Psalm 132... When Zion is built up and

当锡安被建造，神安息在那里，并居住在耶路撒冷时，我们就有了聚集的地方，并且能在一里同居。倘若这是我们在召会聚会中的光景，我们就能享受神所命定的福。

…“看哪，弟兄和睦同居，是何等的善，何等的美！”（诗一三三1）我信“何等的善”是指二节的油，“何等的美”是指三节的甘露。…“这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟。”（2）油从头上流到衣襟，表征头与身体，基督与召会，都在神上好之油的膏抹之下。…三节上半继续说，“又好比黑门的甘露，降在锡安山。”…这甘露表征神新鲜、复苏的恩典…滋润了我们。…“因为在那里有耶和華所命定的福，就是永远的生命。”（3下）…我们在召会生活里住在一起，就享受神永远的生命，就是祂所命定给我们的福。这就是召会生活。

一百三十二篇是召会生命的一面，一百三十三篇是召会生活的一面。后者乃是最高的生活—弟兄在一里同住的生活。这样的生活使神进来，以上好的油和新鲜的甘露祝福我们。

一百三十四篇是末了一首上行之歌，是一位圣民上锡安时…的赞美。这篇诗指明，属灵上最高的人，就是在锡安的人，能祝福每个人，并教导每个人。…（在三节）这里我们看见，祝福来自锡安，就是来自最高的人。你若读召会历史，就会看见在每个时代和世纪，神的祝福都因着得胜者临到了召会。每当有一些得胜者，就必有神的祝福。神总是从锡安，从最高峰，从达到了顶点、达到了得胜者地位的人，祝福祂的子民。神乃是从这地位祝福祂所有的子民（诗篇生命读经，五九〇至五九三页）。

参读：诗篇生命读经，第四十一至四十二篇；诗篇中所启示并预表的基督与召会，第二十至二十一章。

when God is resting there and dwelling in Jerusalem, then we have a place where we can gather and where we can dwell together in unity. If this is our situation in the meetings of the church, we will enjoy God's commanded blessing.

“Behold, how good and how pleasant it is / For brothers to dwell in unity!” (133:1). I believe that “how good” refers to the oil in verse 2 and that “how pleasant” refers to the dew in verse 3. “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” (v. 2). For the oil to run down from the head to the hem of the garments signifies that both the Head and the Body, both Christ and the church, are under the anointing of God's fine oil. Verse 3a goes on to say that it is also like “the dew of Hermon / That came down upon the mountains of Zion.”... This dew signifies the fresh and refreshing grace of God... [that] waters us. “For there Jehovah commanded the blessing: / Life forever” (v. 3b)... As we dwell together in the church life, we enjoy God's eternal life commanded by Him as a blessing to us. This is the living of the church.

In Psalm 132 we have the church life, and in Psalm 133 we have the church living. The church living is the highest living—a living with brothers dwelling in unity. Such a living causes God to come in to bless us with fine oil and fresh dew.

As the last of the Songs of Ascents, Psalm 134 is the praise of the saint in his going up to Zion... This psalm indicates that the highest people, those who are in Zion, can bless everyone and teach everyone... [In verse 3] 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. 483-486)

Further Reading: Life-study of the Psalms, msg. 41-42; CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” chs. 20-21

# 第十周诗歌

# WEEK 10 — HYMN

## Sing aloud your praises to the Lord of all

The Church — As God's City

1222

赞美荣耀王

补 37

e 小调

(英1222)

4/4

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

一 当向万有之主 高声来颂扬: 祂作为奇妙,当传布四方;  
诸天是祂座位,祂竟临地上, 与百姓同住,在撒冷为王。

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

从锡安而出,救恩何深广; 被掳者归回,怎能不歌唱?

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

当喜乐欢腾,唱祂恩无量! 当喜乐欢腾,唱祂恩无量!

二 圣城为祂居所,圣民同欢唱; 主名何尊大,全地当称扬;

赞美为祂宝座,欢呼应明朗; 祂独爱锡安,倾福于其上。

在地方召会,神行动刚强; 享祂作永分,满足又欢畅;

产业何丰富,我们竟得享! 产业何丰富,我们竟得享!

三 谁能登上圣山,国权来执掌? 谁能住圣所,使神家显彰?

必须手洁心清,寻求主面光; 迎接祂进来,居衷作君王。

让我们抬头,寻求主面光, 向荣耀君王,心门全开放;

让基督进来,居衷永作王; 让基督进来,居衷永作王。

四 看哪,神的帐幕降临在地上; 哦,“以马内利!”众圣齐歌唱。

一切都已完成,神、人永同享;基督与召会—美妙的诗章!

众城要抬头,注目主荣光! 门户要举起,迎祂来作王!

赞美荣耀王,欢呼声要强! 赞美荣耀王,欢呼声要强!

The musical score is written in G minor (one flat) and 4/4 time. It consists of four systems of music. The first system (measures 1-4) has lyrics: "1. Sing a-loud your prais - es to the Lord of all, Now He is dwell - ing in Jer - u - salem." The second system (measures 5-8) has lyrics: "Tell among us all His do-ings great and small, His throne, the heav - ens, yet He walks with men." The third system (measures 9-12) has lyrics: "Oh, the sal - va - tion out of Zi - on comes; He brought us back from our cap - tiv - i - ty." The fourth system (measures 13-16) has lyrics: "Now we rejoice and are ex - ceeding glad; Now we rejoice and are ex - ceeding glad!"

2. In the Holy City with His own He dwells;  
O Lord, our Lord, how excellent Thy name!  
He's enthroned upon the praises of His saints;  
All His delight in Zion does remain.  
The local churches are His move today—  
He is our portion, we are satisfied.  
Oh, what a goodly heritage have we;  
Oh, what a goodly heritage have we!
3. Who shall in His holy tabernacle dwell,  
Who shall ascend to His most holy hill?  
Those who seek for Him and purify their heart;  
This generation now that seeks His face.  
Oh, seek His face, ye children of the earth,  
Open your heart, and let the King come in.  
He will come in, and He shall live and reign;  
He will come in, and He shall live and reign!
4. Look! God's tabernacle now is with the saints;  
Emmanuel—God with us, we proclaim.  
Everything is done, so let His children come;  
Christ and the church—where God and man are one!  
Lift up your heads, ye cities of the earth;  
Open your gates, and let the King come in.  
Shout to His praise—He's coming in to reign!  
Shout to His praise—He's coming in to reign!



## 第十一周

### 背道、邱坛 以及恢复真正一的立场

诗歌：600

读经：王上十二 25 ~ 33, 十三 33 ~ 34, 申十二 2 ~ 18

#### 【周一】

壹 耶罗波安的背道，可视为今天基督教的预表—王上十二 25 ~ 33, 十三 33 ~ 34:

一 背道的意思就是离开神的道路，而走别的道路，跟从神以外的事物；背道就是在耶稣基督的名下，在敬拜神的掩饰下，为自己作事—徒九 2, 十八 26, 彼后二 2、15、21, 犹 11, 士十八 30 ~ 31。

二 耶罗波安的背道包括五件事：

- 1 耶罗波安铸造了两只金牛犊（偶像），把一只安在伯特利，一只放在但，为要岔引百姓，不在耶路撒冷敬拜神，因而干犯神的定命，就是在圣地只可有一个独一的敬拜中心，以保守以色列人的一—王上十二 26 ~ 30, 申十二 2 ~ 18。
- 2 耶罗波安造了邱坛的殿，又从那不属利未支派的俗民中，立人为祭司—王上十二 31, 十三 33 下, 代下十三 9。
- 3 耶罗波安定八月十五日为节期（他私心所虚构之节

## Week Eleven

### Apostasy, the High Places, and the Recovery of the Genuine Ground of Oneness

Hymns: 831

Scripture Reading: 1 Kings 12:25-33; 13:33-34; Deut. 12:2-18

#### §Day 1

I. **The apostasy of Jeroboam can be considered a type of today's Christianity—1 Kings 12:25-33; 13:33-34:**

A. Apostasy means to leave the way of God and to take another way to follow things other than God, and it is to do things for the self under the name of Jesus Christ and under the cloak of worshipping God—Acts 9:2; 18:26; 2 Pet. 2:2, 15, 21; Jude 11; Judg. 18:30-31.

B. Jeroboam's apostasy consisted of five things:

1. Jeroboam made two calves of gold (idols), putting one in Bethel and the other in Dan, in order to distract the people from worshipping in Jerusalem, thus breaking God's ordination of having one unique worship center in the Holy Land for keeping the oneness of the children of Israel—1 Kings 12:26-30; Deut. 12:2-18.
2. Jeroboam built a temple at the high places and appointed priests from among the common people who were not of the tribe of Levi—1 Kings 12:31; 13:33b; 2 Chron. 13:9.
3. Jeroboam ordained a feast on the fifteenth day of the eighth month (the

期的月日)，像在犹大的节期一样—王上十二32上、33下。

4 耶罗波安在伯特利的坛上，向他所铸造的牛犊献祭，又将邱坛的祭司安置在伯特利—32节下～33节上。

5 耶罗波安虽然不是祭司，却上了坛—33节下。

三 耶罗波安的背道成了严重的罪，使他全家在神审判下被除灭，至终导致以色列人被掳—十三34，十四7～11、15～16，十五29～30，王下十七20～23。

## 【周二】

四 现今的“耶罗波安”所建立的敬拜中心，实际上乃是野心的中心：

1 基督教里的分裂，是由自私与野心引起的。

2 有些人因着有野心要得着一个王国，满足自己的私欲，就忽视神的拣选。

五 在神新约的经纶中，所有在基督里的真信徒都成了神的祭司，但堕落的基督教建立了一个制度，任命一些信徒事奉神，使他们成为圣品阶级，叫其余的信徒作平信徒；这是一种背道的作法，是我们必须厌弃的—彼前二9，启一6，五10，二6、15。

六 因着今天的基督教充满了背道，主就需要有一个恢复—恢复生命和真理—耶二11、13、19，启二6、15，约壹一1～2、5～6，约十八37下，十10下。

七 生命的供备和真理的启示，乃是使徒们用来对付背道和召会败落的抗毒剂—约壹一1～2、5～6，约十八37下，十10下，彼后一3～21，提后一1、10，二15、25。

month he had devised in his own heart) like the feast that was in Judah—1 Kings 12:32a, 33b.

4. Jeroboam offered sacrifices on the altar at Bethel to the calves that he had made, and he placed in Bethel the priests of the high places—vv. 32b-33a.

5. Jeroboam went up to the altar although he was not a priest—v. 33b.

C. Jeroboam's apostasy became a serious sin that caused his entire family to be destroyed under God's judgment and eventually led to Israel's being carried away into captivity—13:34; 14:7-11, 15-16; 15:29-30; 2 Kings 17:20-23.

## §Day 2

D. The centers of worship set up by present-day “Jeroboams” are actually centers of ambition:

1. The divisions in Christianity are caused by selfishness and ambition.

2. Because certain ones are ambitious to have an empire to satisfy their selfish desire, they neglect God's choice.

E. In God's New Testament economy, all true believers in Christ are made priests to God, but degraded Christianity has built up a system to ordain some believers to do the service of God, making them a clerical hierarchy and leaving the rest of the believers as laymen; this is an apostate practice, which we must abhor and abandon—1 Pet. 2:9; Rev. 1:6; 5:10; 2:6, 15.

F. Because today's Christianity is filled with apostasy, the Lord needs a recovery—the recovery of life and truth—Jer. 2:11, 13, 19; Rev. 2:6, 15; 1 John 1:1-2, 5-6; John 18:37b; 10:10b.

G. The provision of life and the revelation of truth are the antidotes the apostles used in dealing with apostasy and the decline of the church—1 John 1:1-2, 5-6; John 18:37b; 10:10b; 2 Pet. 1:3-21; 2 Tim. 1:1, 10; 2:15, 25.

## 【周三】

貳 我们要恢复并保守真正且包罗万有的一，就必须拆毁邱坛—王上十一7~8，十二26~33，十三33~34，十四22~23，十五14，二二43，王下十二2~3，十四3~4，十五3~4、34~35：

一 邱坛即外邦人敬拜偶像之处。

二 当以色列人进入并据有迦南地，神命令他们拆毁列国一切的邱坛—申十二1~3：

1 设立邱坛就有了分裂；因此，邱坛的意义就是分裂。

2 神为着保守祂子民的一，就要他们来到祂所选择唯一的地方；邱坛是这独一地方的代替品，另一选择—8、11、13~14、18节。

3 在列王纪上，所罗门和耶罗波安这二王带头设立邱坛，前者是因放纵情欲，后者是因野心—十一7~8，十二27。

三 邱坛是高地，高举在一般水平之上：

1 这指明邱坛涉及高举某些事物。

2 原则上，基督教每一邱坛（每一分裂）都涉及高举、高抬一些基督以外的事物—参西—18。

## 【周四】

四 在所罗门和耶罗波安之下建立邱坛的记载有属灵的意义；这是为着给我们属灵的教训而写的—罗十五4~6：

## §Day 3

**II. For the recovery and preservation of the genuine, all-inclusive oneness, we must destroy the high places—1 Kings 11:7-8; 12:26-33; 13:33-34; 14:22-23; 15:14; 22:43; 2 Kings 12:2-3; 14:3-4; 15:3-4, 34-35:**

A. High places were the places where the Gentile people worshipped their idols.

B. When the children of Israel entered into the land of Canaan to possess it, God commanded them to destroy all the high places of the nations—Deut. 12:1-3:

1. To set up a high place is to have a division; hence, the significance of high places is division.

2. To preserve the oneness of His people, God required that they come to the unique place of His choice; the high places were a substitute and an alternative for this unique place—vv. 8, 11, 13-14, 18.

3. In 1 Kings, two kings—Solomon and Jeroboam—took the lead to set up the high places, the former because of the indulgence of lust and the latter because of ambition—11:7-8; 12:27.

C. A high place is an elevation, something lifted above the common level:

1. This indicates that a high place involves the exaltation of something.

2. In principle, every high place, every division, in Christianity involves the uplifting, the exaltation, of something other than Christ—cf. Col. 1:18.

## §Day 4

D. The record of the building of the high places under Solomon and Jeroboam has a spiritual significance; it was written for our spiritual instruction—Rom. 15:4-6:

- 1 所罗门和耶罗波安所建立的邱坛，严重破坏一的立场—王上十一 7 ~ 8，十二 26 ~ 33。
- 2 在召会生活中，我们不该有任何邱坛；反之，我们都该在同一水平上，高举基督—西一 18，三 10 ~ 11。
- 3 任何邱坛，即便是用来献真正祭物的，也会损害一的立场。

#### 五 拆毁邱坛和三件主要的事有关：地方、偶像和名字—申十二 2 ~ 3：

- 1 从属灵的一面说，我们必须拆毁召会之外的每一个地方，以及基督之名以外的每一个名字；这意味着说，我们必须拆毁我们的文化、个性、脾气、习惯、天然的特性、爱好、宗教背景及其影响，拆毁一切损毁真正的一的事物—加二 20，五 24，六 14。
- 2 为着实现歌罗西三章十一节的话，别的地方都必须一一彻底地拆毁：
  - a 每一样东西，只要不是召会同着基督，我们都必须拆毁。
  - b 我们应该单纯地在召会生活里享受基督作为美地的丰富—申八 7 ~ 9，弗三 8。
- 3 召会生活之所以会削弱，就是因为不太情愿拆毁邱坛—王上十五 14，二二 43：
  - a 在我们的人生与文化之中，有许多地方仍然存在，没有加以拆毁；我们必须将其全部拆毁，然后去到神所选择独一的地方—召会—加五 24，太十六 18。
  - b 每一个要加以拆毁的地方都有柱像、木像或神像；在我们的性格或个性里，可能有这种必须加以拆毁的柱像、木像或神像。
  - c 在召会中，除了基督，别无他物；基督必须是一切，

1. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness—1 Kings 11:7-8; 12:26-33.
2. In the church life we should not have any high places; instead, we should all be on one level to exalt Christ—Col. 1:18; 3:10-11.
3. Any high place, even those at which genuine sacrifices are offered, causes damage to the ground of oneness.

#### E. The destruction of the high places involved three main things: the places, the images, and the names—Deut. 12:2-3:

1. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ; this means that we must destroy our culture, disposition, temperament, habits, natural characteristics, preferences, religious background with its influence—everything that damages the genuine oneness—Gal. 2:20; 5:24; 6:14.
2. In order to fulfill the word in Colossians 3:11, every other place must be utterly destroyed:
  - a. We must destroy everything that is not the church with Christ.
  - b. We should simply be in the church life enjoying Christ as the riches of the good land—Deut. 8:7-9; Eph. 3:8.
3. The church life has been weakened because of the lack of willingness to destroy the high places—1 Kings 15:14; 22:43:
  - a. In our human life and culture there are many places that remain, which need to be destroyed; we must destroy them all and then go to the unique place of God's choice, the church—Gal. 5:24; Matt. 16:18.
  - b. In every place that is to be destroyed, there is a dedicated pillar, a symbol, or an image; in our character or disposition there may be such pillars, symbols, or images that must be destroyed.
  - c. In the church there cannot be anything other than Christ; Christ must



## 【周五】

叁 因着整个基督教国里的背道、邱坛和分裂，所以需要恢复真正一的立场—弗四 2～6、13，约十七 11、14～23，林前十 16～17：

一 照着新约神圣的启示，召会的立场—真正一的立场—是由三个重要的元素构成的：

1 构成召会立场的第一个元素，是基督宇宙身体独一的—弗四 4：

a 这个—称为“那灵的一”—3 节。

b 这个—就是在约翰十七章主所祷告的一，是经过过程之三一神与所有在基督里之信徒调和的一—6、11、14～24 节。

c 所有在基督里的信徒凭着生命的灵，借着基督这神圣的生命重生时，就有这个—分赐到他们灵里。

2 召会立场的第二个元素，是地方召会在其中建立并存在的地方独一立场—徒十四 23，多—5，后—11。

3 召会立场的第三个元素，是合一之灵的实际，在地方召会的地方独一立场上彰显基督宇宙身体独一的—约壹五 6，约十六 13：

a 实际的灵是神圣三一活的实际，凭着这灵，基督身体的一成为又真又活的。

b 借着这灵，召会的立场得以应用在生命里，而非在律法上。

## §Day 5

**III. Because of the apostasy, the high places, and the divisions throughout Christendom, there is the need for the recovery of the genuine ground of oneness—Eph. 4:2-6, 13; John 17:11, 14-23; 1 Cor. 10:16-17:**

A. According to the divine revelation in the New Testament, the church ground—the genuine ground of oneness—is constituted of three crucial elements:

1. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ—Eph. 4:4:

a. This oneness is called “the oneness of the Spirit”—v. 3.

b. This oneness is the oneness that the Lord prayed for in John 17—a oneness in the mingling of the processed Triune God with all the believers in Christ—vv. 6, 11, 14-24.

c. This oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ as the divine life.

2. The second element of the church ground is the unique ground of the locality in which a local church is established and exists—Acts 14:23; Titus 1:5; Rev. 1:11.

3. The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church—1 John 5:6; John 16:13:

a. By the Spirit of reality, who is the living reality of the Divine Trinity, the oneness of the Body of Christ becomes real and living.

b. Through this Spirit the ground of the church is applied in life and not in legality.

c 凭着这灵，召会真正的立场得以与三一神联结—弗四3~6。

二 召会，基督生机的身体，不是分开的，也是不能分开的；这独一的身体彰显于许多地方召会，乃是在神圣的一里，如三一神所是的，也是在神圣的性质、元素、素质、彰显、功用和见证上一启一11，约十七11、21、23。

## 【周六】

三 真正的一—按照神本性的一—是包含着一切积极事物之包罗万有、广被的一—诗二三6，三六8~9，四三3~4，八四1~8、10~12，九二10，一三三1、3下：

1 当一恢复时，一切属灵的丰富和积极的事物都随之一同恢复，因为这些都存在于一之内—弗四3，三8。

2 在真正一的立场上，一切敬虔的事和一切属灵的丰富都是我们的一申八7~9，十二12、26~28。

3 真正的一，不是一个部分的一，而是一个伟大、完整、广被、整体的一—诗一三三1：

a 以弗所四章三至六节所启示的这个一，包括父神、主基督与那灵作为赐生命者。

b 包罗万有的一能使我们得着各样积极的美德和属性—1~2节。

四 为着拆毁邱坛，以及恢复并保守真正且包罗万有的一这个异象，我们感谢赞美主；何等有幸，我们能在主今日的恢复里认识、经历并享受这一—诗一三三1、3下，约十七21~23，弗四3~6。

c. By this Spirit the genuine ground of the church is linked with the Triune God—Eph. 4:3-6.

B. The church, the organic Body of Christ, is undivided and indivisible; this unique Body is expressed in many local churches in the divine oneness as it is with the Triune God and in the divine nature, element, essence, expression, function, and testimony—Rev. 1:11; John 17:11, 21, 23.

## §Day 6

C. The genuine oneness—the oneness according to the nature of God—is an all-inclusive, comprehensive oneness that includes all positive things—Psa. 23:6; 36:8-9; 43:3-4; 84:1-8, 10-12; 92:10; 133:1, 3b:

1. When the oneness is recovered, all the spiritual riches and all the positive things are recovered with it, because they all exist in the oneness—Eph. 4:3; 3:8.

2. All the godly things and all the spiritual riches are ours on the genuine ground of oneness—Deut. 8:7-9; 12:12, 26-28.

3. The genuine oneness is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety—Psa. 133:1:

a. This oneness, as revealed in Ephesians 4:3-6, includes God the Father, Christ the Lord, and the Spirit as the Giver of life.

b. The all-inclusive oneness gives us access to all positive virtues and attributes—vv. 1-2.

D. We thank and praise the Lord for the vision concerning the destruction of the high places and concerning the recovery and preservation of the genuine, all-inclusive oneness; it is our privilege to know, experience, and enjoy this oneness in the Lord's recovery today—Psa. 133:1, 3b; John 17:21-23; Eph. 4:3-6.

## 晨兴喂养

申十二 5 ~ 7 “但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去，将你们的燔祭和别的祭，…奉到那里；在那里，耶和华你们神的面前，你们和你们的家属都可以吃，并且因你手所办的一切事蒙耶和华你的神赐福，就都欢乐。”

耶罗波安铸造了两只金牛犊，把一只安在伯特利，一只放在但，为要岔引他的百姓，不在耶路撒冷敬拜神（王上十二 25 ~ 30）。神曾命定祂的百姓一年三次聚集在耶路撒冷。耶罗波安唯恐十个支派去耶路撒冷敬拜神，就必归向他们合法的王。因此，他设立了两个敬拜中心，说，去耶路撒冷实在不方便。这个方便的借口也被用来称义今日的宗派。耶罗波安的背道干犯神的定命，就是在圣地只可有一个独一的敬拜中心，以保守以色列人的一（申十二 2 ~ 18）。这成了大罪，使百姓敬拜偶像（列王纪生命读经，六五页）。

## 信息选读

背道乃是岔开跟从神的正路。…什么时候有人用敬拜神为掩饰，走鬼魔的路，就落到背道中。…在天主教里的人，名义上是敬拜神，实际上是敬拜偶像。罗马天主教所作的，正和耶罗波安所作的一样。当时耶罗波安设立了偶像，并且说，“以色列人哪，…这就是…你们…的神！”（王上十二 28）耶罗波安似乎说，“这是你们必须敬拜的神。”实际上那不是神，乃是金牛犊。因此，背道乃是用虚假、鬼魔的方式敬拜神。今日的基督教满了背道，背道

## Morning Nourishment

Deut. 12:5-7 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. And there you shall bring your burnt offerings and your sacrifices... And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

Jeroboam made two calves of gold, putting one in Bethel and the other in Dan, in order to distract his people from worshipping God in Jerusalem (1 Kings 12:25-30). God had ordained that His people come together three times a year in Jerusalem. Jeroboam was afraid that the ten tribes would return to their rightful king if they went to worship God in Jerusalem. Thus, he set up two worship centers, saying that it was not convenient to travel to Jerusalem. The excuse of convenience also is used to justify today's denominations. Jeroboam's apostasy broke God's ordination of having one unique worship center in the holy land for keeping the unity, the oneness, of the children of Israel (Deut. 12:2-18). This became a great sin and caused the people to worship idols. (Life-study of 1 & 2 Kings, p. 54)

## Today's Reading

Apostasy means to be distracted from the right track in following God... Whenever someone uses the worship of God as a cloak to take a devilish way, he has fallen into apostasy... Although those in Catholicism worship God in name, they are actually worshipping idols. The Roman Catholic Church does exactly the same thing Jeroboam did when he set up the idols and said, "Behold your gods, O Israel" (1 Kings 12:28). Jeroboam seemed to be saying, "This is the God you must worship." In reality that was not God; it was a golden calf. Hence, apostasy is worshipping God in a way that is false and devilish. Today's Christianity is filled with apostasy. Apostasy is universal.

是普遍的。许多宣称敬拜神的人，实际上是敬拜偶像（创世记生命读经，一五七五至一五七六页）。

耶罗波安造了邱坛的殿，又从那不属利未支派的俗民中，立人为祭司（王上十二 31）。神已命定利未支派作祭司，耶罗波安却立俗民为祭司。…耶罗波安定八月十五日为节期，像在犹大的节期一样（32上）；这乃是行他私心所虚构的。他也许告诉百姓，他们不需要上耶路撒冷去守节。…耶罗波安在伯特利的坛上，向他所铸造的牛犊献祭，又将邱坛的祭司安置在伯特利（32下~33上）。…耶罗波安在他的背道里，为以色列人定节期；他虽然不是祭司，却上坛烧香（33下）。…耶罗波安以上五项的背道，可视为预表今天基督教的背道。

王上十三章一至三十二节记载神对耶罗波安在伯特利所造之坛的审判。这审判由一个从犹大来的神人所执行（1~10）。这神人后来被一个老申言者所骗，行路违背神的命令，以致被狮子撕裂（11~32）。

十四章一至十八节是亚希雅预言耶罗波安悲惨的结局。耶罗波安打发他妻子改装，往示罗去见申言者亚希雅，盼望得着一些关于他儿子亚比雅的好消息（1~5）。申言者亚希雅得着从神来的预言，非但没有告诉耶罗波安的妻子任何好消息，反而告诉她，由于耶罗波安背道的恶行，神必要除灭耶罗波安和他全家，如人烧掉粪土，直到烧尽一般（6~18）。…耶罗波安…的性命因神严厉的刑罚而结束（19~20上）（列王纪生命读经，六五至六七页）。

参读：列王纪生命读经，第八篇；申命记生命读经，第十至十一篇。

Many who claim to be worshipping God are in fact worshipping idols. (Life-study of Genesis, p. 1321)

Jeroboam built a temple at the high places and appointed priests from among the common people who were not of the tribe of Levi (1 Kings 12:31). Whereas God had ordained that the tribe of Levi would be the priests, Jeroboam appointed common people to be priests. Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that was in Judah (v. 32a), doing what he had devised in his own heart. He might have told the people that it was not necessary for them to go to Jerusalem in order to have a feast. Jeroboam offered sacrifices on the altar at Bethel to the calves that he had made, and he placed in Bethel the priests of the high places (vv. 32b-33a). In his apostasy Jeroboam ordained a feast for the children of Israel, and, although he was not a priest, he went up to the altar to burn incense (v. 33b). The apostasy of Jeroboam in the above five items could be considered a type of the apostasy of today's Christianity.

First Kings 13:1-32 is a record of God's judgment on the altar at Bethel made by Jeroboam. This judgment was carried out by a man of God from Judah (vv. 1-10). This man of God was then deceived by an old prophet to take the way against God's commandment and was torn apart by a lion (vv. 11-32).

In 14:1-18 we have Ahijah's prophecy concerning the tragic ending of Jeroboam. Jeroboam sent his wife in disguise to see Ahijah the prophet in Shiloh, hoping to get some good news concerning his son Abijah (vv. 1-5). Instead of giving good news, Ahijah the prophet, in a prophecy from God, told the wife of Jeroboam that because of Jeroboam's evils in his apostasy, God would destroy Jeroboam and his whole family as a man sweeps dung until it is all gone (vv. 6-18). Jeroboam's... life was ended by the severe punishment of God (vv. 19-20a). (Life-study of 1 & 2 Kings, pp. 54-55)

Further Reading: Life-study of 1 & 2 Kings, msg. 8; Life-study of Deuteronomy, msgs. 10-11

# 第十一周■周二

## 晨兴喂养

启一6 “又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

二6 “然而你有这件事，就是你恨恶尼哥拉党的行为，这也是我所恨恶的。”

〔以色列〕国分裂成两个王国。…耶罗波安作北〔方以色列〕国的王，罗波安作南〔方犹大〕国的王。分裂之后，偶像进来了。耶罗波安不仅使国分裂，他也在伯特利与但两地设立偶像（王上十二29）。…耶罗波安所以另建一个敬拜的中心，是因为怕失掉他的国（26～27）。…为着防止这样的事发生，以保住他的王国，耶罗波安就建立了一个足以抗衡的敬拜中心，设立起偶像来。这清楚地指明，这些偶像的起源乃是他的野心（李常受文集一九七九年第二册，三三三至三三四页）。

## 信息选读

我们须将这个原则应用到今天基督徒的光景上。基督教里的分裂，是由自私与野心引起的。因为有些人存心要有他们自己的“帝业”，就不顾神的选择。…在旧约神所选择独一的地方，是在耶路撒冷的锡安山。圣殿包含至圣所，就是神发言之处，乃是建造在这里。然而耶罗波安，一个有野心，又自私自利的人，建立了另一个敬拜的中心。…实际上这个敬拜中心，不过是耶罗波安野心的掩饰而已。…许多基督徒的领袖们，建立起敬拜的中心来。这些中心的建立，表面上是为了敬拜神，实际上是为了满足人创取“帝业”的野心。因此，认真说来，许多基督教团体的创始者，都是现今的耶罗波安。他

# WEEK 11 — DAY 2

## Morning Nourishment

Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.

The nation [of Israel] was divided into two kingdoms... Jeroboam became the king of the northern nation, and Rehoboam, the king of the southern nation. After this division was formed, idolatry came in. Jeroboam not only caused division; he also set up idols in Bethel and in Dan (1 Kings 12:29)... Jeroboam set up another center of worship because he feared the loss of his kingdom [vv. 26-27]... To prevent this from happening and to preserve his kingdom, Jeroboam set up idols in a rival center of worship. This clearly indicates that the origin of these idols was his ambition. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 256-257)

## Today's Reading

We need to apply this principle to the situation among Christians today. The divisions in Christianity are caused by selfishness and ambition. Because certain ones are ambitious to have their own empire, they neglect God's choice... In the Old Testament God's choice was a unique place: Mount Zion in Jerusalem. In this place the temple with the Holy of Holies as the oracle was built. Nevertheless, Jeroboam, an ambitious, selfish, and self-seeking man, set up another center of worship... This worship center was actually a cover-up for Jeroboam's ambition... Many Christian leaders have set up centers of worship. Apparently, these centers are established for the worship of God. Actually, they are set up to fulfill a man's ambition to have an empire. Hence, in a very real sense, the founders of many Christian groups are today's Jeroboams. The centers of worship set up by these present-day Jeroboams

们所建立的敬拜中心，实际上乃是野心中心而已。就为这缘故，在这些地方能看到“偶像”。

按着王上十二章二十六至三十节的原则，许多基督教团体中设置了“偶像”，为的是要吸引人，留住人。这些“偶像”使人离开神。耶罗波安仿效亚伦在西乃山的榜样，造了两个金牛犊。他告诉百姓说，这就是领他们出埃及的神。我们会奇怪，以色列人为什么如此瞎眼，竟接纳这些偶像为神。…（然而）如果我们生活在那时，恐怕也会随从耶罗波安，和他党同了。

我们需要清楚今天基督教的情形。如果我们在属天的光照之下，就会知道有许多的基督教团体，已经建立起“偶像”来代替神了。这些“偶像”吸引人到那些团体中，并且把他们留在那边（李常受文集一九七九年第二册，三三四至三三五页）。

神在祂的经纶里，是要祂全体的子民都作祭司，直接事奉祂。在出埃及十九章六节，神命定以色列人要作祭司的国度。这是说，神要他们都作祭司。然而，他们因为拜金牛犊（三二1～6），失去了祭司的职分；只有利未支派因着向神忠信，就蒙了拣选，顶替全体以色列民作了神的祭司（25～29，申三三8～10）。因此，在神和以色列人中间，有了居间阶级，成为犹太教中牢不可破的制度。到了新约，神已经照着祂的经纶，回到祂原初的心意，使所有在基督里的信徒都成为祭司（启一6，五10，彼前二5、9）。但在初期召会的末了，甚至在第一世纪，尼哥拉党就介入成为居间阶级，破坏神的经纶，…破坏了全体信徒普遍的祭司职任。…在正当的召会生活中，不该有圣品阶级，也不该有平信徒；所有的信徒都该是神的祭司。因着居间阶级破坏神经纶中普遍的祭司职任，所以为主所恨恶（圣经恢复本，启二6注1）。

参读：一的真正立场，第一至三章。

are actually centers of ambition. For this reason, “idols” can be found in those places.

According to the principle in 1 Kings 12:26-30, in many Christian groups there are “idols” set up to attract people and to hold them. These “idols” keep people from God. Following the example of Aaron at Mount Sinai, Jeroboam made two golden calves and told the people that they were the God who brought them out of Egypt. We may wonder why the children of Israel could be so blind as to accept these idols as God... However, if we had been there, we probably would have followed Jeroboam and would have been one with him.

We need to be clear about the situation in Christianity today. If we are under the shining of the heavenly light, we will realize that in so many Christian groups “idols” have been set up in place of God. These “idols” attract people into those groups and then keep them there. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 257-258)

God in His economy intended that all His people be priests serving Him directly. In Exodus 19:6, God ordained the children of Israel to be a kingdom of priests. This means that God wanted them all to be priests. However, because they worshipped the golden calf (Exo. 32:1-6), they lost the priesthood, and only the tribe of Levi, because of its faithfulness to God, was chosen to replace the whole nation of Israel as priests to God (Exo. 32:25-29; Deut. 33:8-10). Hence, there was a mediatorial class between God and the children of Israel. This became a strong system in Judaism. In the New Testament, God has returned to His original intention according to His economy, in that He has made all believers in Christ priests (Rev. 1:6; 5:10; 1 Pet. 2:5, 9). But at the end of the initial church, even in the first century, the Nicolaitans intervened as the mediatorial class to spoil God’s economy, spoiling the universal priesthood of all believers... In the proper church life there should be neither clergy nor laity; all believers should be priests of God. Because the mediatorial class destroys the universal priesthood in God’s economy, the Lord hates it. (Rev. 2:6, footnote 1)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 1-3

# 第十一周■周三

## 晨兴喂养

申十二2 “你们要将所赶出的国民事奉他们神的各地方，无论是在高山上，在小山上，在各青翠树下，都彻底毁坏。”

西一18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

虽然以色列人毁坏了外邦人…事奉他们神的地方，虽然在耶路撒冷也建造了圣殿，但是到后来，那些毁掉的东西又回来了。邱坛（王上十一6～8，十二31）、青翠树、柱像、木像和偶像的名字都恢复了。所罗门按着神的心意把圣殿建造在一的立场上，后来竟又带头把邱坛建立起来。…摩西吩咐以色列人毁坏的那些邱坛，所罗门再建立了起来。这些邱坛是与淫乱和拜偶像关联在一起。所罗门设立邱坛，特别是与情欲的放纵相联。他为着从各国娶来的妃嫔，建立了这些邱坛（十一8）（李常受文集一九七九年第二册，四一二页）。

## 信息选读

建立邱坛，就是产生分裂。因此，邱坛的意义就是分裂。在旧约中，神对以色列人的心意，是要祂的子民保守在一里，好使他们能合式地敬拜祂。为着保持祂子民的一，神要他们来到祂所选择独一的地方。然而，邱坛是这独一地方的代替品。这指明分裂是一的代替品。耶路撒冷这独一的地方表征一，而邱坛表征分裂。那时，各样罪

# WEEK 11 — DAY 3

## Morning Nourishment

Deut. 12:2 You shall completely destroy all the places where the nations whom you will dispossess have served their gods, on the high mountains and on the hills and under every flourishing tree.

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.

Although the children of Israel destroyed the places wherein the nations served their gods... and although the temple was built in Jerusalem, eventually the very things that had been destroyed came back. The high places (1 Kings 11:6-8; 12:31), the flourishing trees, the pillars, the Asherahs, and the idolatrous names were restored. In fact, Solomon, the very one who built the temple according to God's desire on the ground of oneness, took the lead to build up the high places once again... He built up again the very high places Moses had charged the people to destroy. These high places were related to fornication and idolatry. Solomon's setting up of the high places was especially connected with the indulgence of lust. It was for the sake of "all his foreign wives" [11:8] that he built up the high places. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 313-314)

## Today's Reading

To set up a high place is to have a division. Hence, the significance of high places is division. God's intention with the children of Israel in the Old Testament was that His people be kept in oneness in order to worship Him in a proper way. To preserve the oneness of His people, God required that they come to the unique place of His choice. The high places, however, were a substitute and an alternative for this unique place. This indicates that division is a replacement for oneness. The unique place, Jerusalem, signifies

恶与可憎的事都和邱坛的设立有关；用新约的说法，各种的罪恶都与分裂相联。

按照列王纪上的记载，有两个王—好王所罗门和恶王耶罗波安—带头设立邱坛。所罗门建立邱坛，与放纵情欲有关。所罗门有成百的妻妾妃嫔；为满足她们的欲望，他建立了邱坛。这些妃嫔“使他的心偏离，去随从别神”（十一4）。耶罗波安建立邱坛则与野心有关（十二26～32）。耶罗波安想要保持他的王国。如果以色列人上耶路撒冷去敬拜神，恐怕国权仍归大卫家，于是“耶罗波安造了邱坛的殿”（31）。因此，耶罗波安的野心是使他决定建立邱坛的原因。…与邱坛有关的是何等的罪恶！邱坛关联着情欲、野心与拜偶像。因为邱坛表征分裂，所以这指明今天基督徒中间的分裂，与这些邪恶的事有关联。

很少基督徒看见，分裂是与情欲、野心以及拜偶像联在一起的。大多数的基督徒顶多说，分裂是不对的，是不合乎圣经的，他们不予同意。然而在主的眼中，分裂关联着情欲、野心和拜偶像。请记住，邱坛的高度是超过普通平地的。这指明邱坛涉及高举某些事物。原则上，今天基督教中的每一个邱坛，每一个分裂，都涉及高抬或高举一些基督以外的事物。那些被高举的东西可能不是罪恶，反而还可能是非常好的，甚至圣经研究或圣经教学等也可能包括在内。当然，教圣经是好事，但圣经研究也可能与分裂有关。照这种情形，甚至研读圣经的聚会都变成邱坛，可能导致高举某些东西来代替基督（李常受文集一九七九年第二册，四一二至四一四页）。

参读：一的真正立场，第八至九章。

oneness, whereas the high places signify division. Just as all manner of evil and abominable things were related to the setting up of the high places, so, in New Testament terms, all manner of evil is related to division.

According to the record in 1 Kings, two kings—Solomon, a good king, and Jeroboam, an evil king—took the lead to set up the high places. In the case of Solomon, the building of the high places was related to the indulgence of lust. Solomon had hundreds of wives and concubines. In order to satisfy their desire, he built up high places. His wives had “turned his heart after other gods” (11:4). In the case of Jeroboam, the building of the high places was related to ambition (12:26-32). Jeroboam wanted to maintain his empire. Fearing that the kingdom would return to the house of David if the people went to Jerusalem to worship, Jeroboam “made a house of high places” (v. 31). Hence, Jeroboam’s ambition was the cause of his decision to build up high places... What evil is associated with high places! The high places were related to lust, ambition, and idolatry. Since high places signify divisions, this indicates that the divisions among Christians today are related to these evil things.

Not many Christians realize that division is connected to lust, ambition, and idolatry. Most Christians would not go beyond saying that divisions are wrong and unscriptural and that they cannot agree with them. However, in the eyes of the Lord, division involves such things as lust, ambition, and idolatry. Remember, a high place is an elevation, something lifted above the common level. This indicates that a high place involves the exaltation of something. In principle, every high place, every division, in Christianity today involves the uplifting, the exaltation, of something other than Christ. The things that are exalted may not be evil. On the contrary, they may be very good and may include even Bible study or Bible teaching. Surely it is a good thing to teach the Bible. But Bible study may be related to division. In such a case, even a meeting for the study of the Scriptures becomes a high place; it may lead to the exaltation of something in place of Christ. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 314-315)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 8-9



# 第十一周■周四

## 晨兴喂养

罗十五4“从前所写的，都是为教训我们写的，使我们借着忍耐，并借着经书的鼓励，可以得着盼望。”

西三11“在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

所罗门与耶罗波安建立邱坛的经过，不仅是历史事实的记载，这个记载还有属灵的意义。…因此，关于所罗门与耶罗波安的记载，都是为着给我们属灵的教训而写的（罗十五4）（李常受文集一九七九年第二册，四一五页）。

## 信息选读

你在考察了今天基督教的情形之后，就会知道每一个分裂都是特别高举某种事物。教导圣经是好的，但圣经研读不应成为一个被高举的东西，来隔离神的子民。…你可能觉得祷读很有帮助，但你不该高举它，而坚持在聚会中非要祷读不可。如果你高举祷读，祷读甚至会成为一个分裂的原因。…我们大家，特别是青年人，必须学习不高举任何在主耶稣以外的事物。只有祂应被高举。在召会生活中，我们不该有任何邱坛。反之，我们都该在同一水平上，高举基督。

所罗门与耶罗波安所建立的邱坛，严重地损害了一的立场。如果这些邱坛不是那么重要的话，旧约就不会一再地提起。…只有在神所选择独一地方的敬拜、献祭、烧香，才看为是真正的。…任何邱坛，

# WEEK 11 — DAY 4

## Morning Nourishment

Rom. 15:4 For the things that were written previously were written for our instruction, in order that through endurance and through the encouragement of the Scriptures we might have hope.

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

The account of the building of the high places under Solomon and Jeroboam is not merely a record of historical fact. This record has a spiritual significance... Hence, what was written concerning Solomon and Jeroboam was written for our spiritual instruction today [Rom. 15:4]. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 316)

## Today's Reading

If you investigate the situation of today's Christianity, you will learn that every division is an elevation of some kind. It is good to teach the Bible. But Bible study should not become an elevation that separates God's people from one another... You may find pray-reading very helpful. However, you should not elevate it by insisting on the practice of pray-reading in the meetings. If you elevate pray-reading, you will make even pray-reading a cause of division. All of us, especially the young people, must learn not to elevate anything other than the Lord Jesus. He alone should be exalted. In the church life we should not have any high places. Instead, we should all be on one level to exalt Christ.

The high places built by Solomon and Jeroboam seriously damaged the ground of oneness. If this matter of the high places were not of great significance, the Old Testament would not mention it repeatedly. Only the worship, the offerings, and the incense at the place of God's unique choice

即便是用来献真正祭物的，也会损害一的立场。那些“邱坛”不过被人用来满足他们的欲望与野心，达成他们的目的而已。

外邦人拜偶像的地方，“无论是在高山上，在小山上，在各青翠树下，都〔要〕彻底毁坏”（申十二2）。神的百姓要拆毁外邦人的祭坛，打碎他们的柱像，焚烧他们的木像，砍下他们雕制的神像，并将它们的名从那地方除灭。有三种主要的东西要对付掉：地方、偶像、名字。这说出所有外邦敬拜的中心，都必须从美地上全然清除。

一的立场比一地一会更深入、更丰富、更高超、更完满。我们都必须知道，在这个宇宙中，神只选择了一个地方，那一个地方就是召会。神规定我们要到祂所选择的这个地方去。用属灵的话来说，我们必须拆毁召会之外的每一个地方，以及基督之外的每一个名字。这意思是说，我们必须拆毁我们的文化与宗教背景。…可能你曾在某个公会里有了某种的宗教背景。…我们必须拆毁的，包括我们的个性、脾气与习惯。我们必须拆毁一切损害一个新人的一的事物。

召会同着基督，是神所选择独一的地方。为着实现歌罗西三章十一节的话，别的地方都必须一一彻底的拆毁。每一样东西，只要不是召会同着基督，都必须拆毁。这样，我们就可以单纯地在召会生活里享受基督作美地的丰富。当我们与神一同享受基督的时候，我们就被栽植在主的殿中；我们要长大而发旺（诗九二13）。这是过基督徒生活与召会生活正确的路。这是一的立场（李常受文集一九七九年第二册，四一九至四二一、三四三、三七八至三七九页）。

参读：一的真正立场，第四至五章。

were regarded as genuine... Any high place, even those at which genuine sacrifices are offered, causes damage to the ground of oneness. Those high places are used by people in their lust and ambition for the fulfillment of their own purpose.

Every place in which the heathen peoples had worshipped idols was to be destroyed, no matter whether such places were “on the high mountains and on the hills and under every flourishing tree” (Deut. 12:2). God’s people were to tear down their altars, crush their pillars, burn their Asherahs, and cut down the idols of their gods. Furthermore, they were to destroy the names of them from that place. Three main things were to be dealt with: the places, the idols, and the names. This reveals that the good land was to be thoroughly cleared of all the heathen centers of worship.

The ground of oneness is deeper, richer, higher, and fuller than [one city, one church]. We all must learn that in this universe God has chosen only one place, and that place is the church. God requires us to go to this place He has chosen. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ. This means that we must destroy our culture and religious background... Perhaps you had a religious background in a particular denomination... The places that we must destroy include our disposition, temperament, and habits. We must destroy everything that damages the oneness of the one new man.

The church with Christ is the unique place of God’s choice. In order to fulfill the word of Colossians 3:11, every other place must be utterly destroyed. We must destroy everything that is not the church with Christ. Then we will simply be in the church life enjoying Christ as the riches of the good land. As we enjoy Him with God, we will be planted in the house of the Lord, we will grow, and we will flourish. This is the proper way to have the Christian life and the church life. This is the ground of oneness. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 318-320, 264, 288-289)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 4-5

# 第十一周■周五

## 晨兴喂养

弗四3~4“以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。”

约十七21“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

召会的立场是由三个重要的元素构成的：第一个元素…是基督宇宙身体独一无二的一，称为“那灵的一”（弗四3）。这就是在约翰十七章主所祷告的一，是经过过程之三神与所有在基督里之信徒调和的一。这个一是在父的名里（6、11），父的名指父的人位，其中有父的生命。这个一甚至是借着神圣言这真理的圣别，而在三一神里（14~21）。这一最终是在神圣的荣耀里，为着彰显三一神（22~24）。所有在基督里的信徒凭着生命的灵，借着基督这神圣的生命重生时，这样的一就分赐到他们灵里（李常受文集一九九〇年第二册，五一〇至五一一页）。

## 信息选读

召会立场的第二个元素，是地方召会在其中建立并存在的地方独一无二立场。新约向我们陈明一幅清楚的图画：所有的地方召会，作宇宙召会—基督宇宙身体一的彰显，分别位于各个城市。因此，我们看见在耶路撒冷的召会（徒八1）、在安提阿的召会（十三1）、在坚革哩的召会（罗十六1）、在哥林多的召会（林前一2）以及分别在亚西亚七个城市里

# WEEK 11 — DAY 5

## Morning Nourishment

Eph. 4:3-4 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.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

The church ground is constituted of three crucial elements: The first element... is the unique oneness of the universal Body of Christ, which is called “the oneness of the Spirit” (Eph. 4:3). This is the oneness that the Lord prayed for in John 17. It is a oneness of the mingling of the processed Triune God with all the believers in Christ. This oneness is in the name of the Father (vv. 6, 11), denoting the Father’s person, in which is the Father’s life. This oneness is even in the Triune God through sanctification by His holy word as the truth (vv. 14-21). This oneness is ultimately in the divine glory for the expression of the Triune God (vv. 22-24). Such a oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ as the divine life. (CWWL, 1990, vol. 2, “A Brief Presentation of the Lord’s Recovery,” p. 408)

## Today’s Reading

The second element of the church ground is the unique ground of the locality in which a local church is established and exists. The New Testament presents us a clear picture that all the local churches, as the expression of the universal church—the universal Body of Christ—are located in their respective cities. Hence, we see the church in Jerusalem (Acts 8:1), the church in Antioch (13:1), the church in Cenchrea (Rom. 16:1), the church in Corinth (1 Cor. 1:2), and the seven churches in Asia in seven respective cities

的七个召会（启一 4、11）。每个城市作为召会在其中存在的界限，乃是那个召会的地方立场。这样独一的地方立场保守召会，不至因着许多不同的事物作不同的立场而分裂，像分门别类的宗派…一样。

召会立场的第三个元素是合一之灵的实际，在地方召会的地方独一立场上彰显基督宇宙身体独一的。…那灵的实际…是神圣三一活的实际（约壹五 6，约十六 13）。凭着这灵，基督身体的一成为又真又活的。也借着这灵，地方的立场得以应用在生命里，而非在律法上。并且凭着这灵，召会真正的立场得以与三一神联结（弗四 3～6）。

以上所说明召会的立场，在实行上保守召会地方和宇宙两面真正的一（3），不至有任何分裂。

神的召会作为基督活的身体，要存在并尽功用，就需要地方召会。没有地方召会，基督的身体就无法存在并且实际地尽功用。事实上，地方召会就是基督的身体，基督的身体就是众地方召会。

地方召会是基督一个身体在许多地方的许多彰显。地方召会是基督身体的存在，好尽基督身体的功用，乃是基督身体的许多彰显。基督的身体可以存在诸天之上，但要彰显这身体，就必须成为地方召会。

地方召会的建造不仅是为着她自己在地方上的建造（林前十四 3），也是为着基督整个身体在宇宙一面的建造（弗四 12）。事实上，地方召会的建造就是基督身体的建造，因为地方召会是基督的身体作其彰显。若没有地方召会的建造，基督的身体还能用什么别的方式实际地建造起来？（李常受文集一九九〇年第二册，五一一至五一三、五一七页）

参读：主今日恢复之主要项目的重点，二一至二二页。

(Rev. 1:4, 11). Every city, as the boundary in which a church exists, is the local ground of that church. Such a unique ground of locality preserves the church from being divided by many different matters as different grounds in the way that divisive denominations... are divided.

The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church... The reality of the Spirit... is the living reality of the Divine Trinity (1 John 5:6; John 16:13). It is by this Spirit that the oneness of the Body of Christ becomes real and living. It is also through this Spirit that the ground of locality is applied in life and not in legality. And it is by this Spirit that the genuine ground of the church is linked with the Triune God (Eph. 4:3-6).

The above-defined ground of the church keeps, in practicality, the genuine oneness of the church both locally and universally (v. 3), without any division.

The church of God, as the living Body of Christ, needs the local churches for its existence and function. Without the local churches the Body of Christ has no way to exist and to carry out its function in practicality. Actually, the local churches are the Body of Christ, and the Body of Christ is all the local churches.

The local churches are the many expressions in many localities of the one Body of Christ. The local churches, being the existence of the Body of Christ for its function, are the many expressions of the Body of Christ. The Body of Christ may exist in the heavens, but to express itself, it must become the local churches.

The building up of a local church is not only for its own building up locally (1 Cor. 14:3) but for the building up of the entire Body of Christ universally (Eph. 4:12). Actually, the building up of the local churches is the building up of the Body of Christ because the local churches are the Body of Christ as its expression. Without the building up of the local churches, by what other way could the Body of Christ be practically built up? (CWWL, 1990, vol. 2, "A Brief Presentation of the Lord's Recovery," pp. 408-410, 412)

Further Reading: CWWL, 1993, vol. 2, "The Crucial Points of the Major Items of the Lord's Recovery Today," pp. 65-67

## 晨兴喂养

诗一三三 1 “看哪，弟兄和睦同居，是何等的善，何等的美！”

3 “又好比黑门的甘露，降在锡安山；因为在那里有耶和華所命定的福，就是永远的生命。”

二三 6 “我一生一世必有恩惠慈爱随着我，我且要住在耶和華的殿中，直到永远。”

主已恢复基督教所丧失那真正的一，为此我们何等感谢主！这个一是包罗万有的，包含一切积极的事物。相反的，分裂也包含一切消极的事物。…当我们回到一的时候，一切敬虔的、属天的、属灵的东西都回来了。…一方面我们必须承认自己还是相当短缺，还有很长的路要走。另一方面我们能见证，主的丰富一定是在祂的恢复里才能找到的。一的独一无二立场就在这里，一切属灵的丰富也都包含在这立场之内。在这一的立场上，一切敬虔的事和一切属灵的丰富都是我们的（李常受文集一九七九年第二册，四三五页）。

## 信息选读

我们进入召会生活之后，对敬虔、圣别和属灵的渴慕，自然而然地就会在我们里面激动起来。…因着我们站在正确的立场，就是一的立场上，神的话就透亮地向我们打开。这完全是由于主在一的立场上的祝福。何处有一的立场的恢复，何处也就有主的见证。

当旧约神的百姓回到耶路撒冷时，与神见证有关的那些东西都恢复了：祭坛、祭物、圣殿、节期和

## Morning Nourishment

Psa. 133:1 Behold, how good and how pleasant it is for brothers to dwell in unity!

3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

23:6 Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of Jehovah for the length of my days.

How we thank the Lord for recovering the genuine oneness, the oneness that has been lost by Christianity! This oneness is all-inclusive; it includes all positive things. Division, on the contrary, includes all negative things... When we come back to the oneness, all the godly, heavenly, spiritual things return... On the one hand, we must admit that we are still quite short and have a long way to go. On the other hand, we can testify that the Lord's riches surely are to be found in His recovery. The unique ground of oneness is here, and all the spiritual riches are included with this ground. All the godly things and all the spiritual riches are ours on the ground of oneness. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 330)

## Today's Reading

After we came into the church life, spontaneously the aspiration for godliness, holiness, and spirituality was stirred within us... Because we are on the proper ground, the ground of oneness, the Word of God is transparently open to us. This is wholly due to the Lord's blessing on the ground of oneness. Where the recovery of the ground of oneness is, there the testimony of the Lord is also.

When God's people in the Old Testament returned to Jerusalem, all the things pertaining to God's testimony returned: the altar, the offerings, the

丰富的享受。…这些敬虔的事物在巴比伦是找不到的，乃是在耶路撒冷—神所选择独一的地方。即或神归回的百姓是软弱的，在许多方面有所不足，我们不能否认主的见证是在他们身上，而不是在那些留在巴比伦的人身上。

圣别、得胜与属灵，都不是（以色列人）自己努力的结果。他们所以能有这些美德，都是因为他们不得罪圣殿、至圣所与约柜。只要他们尊重圣殿，持守在一里，他们就无须努力成为圣别、得胜或属灵。这些美德…他们自然而然可以得着。…如果我们圣别、属灵与得胜，我们必须尊重基督与召会。…我们必须留在正确的一里。只有一能给我们各样积极的美德与属性。

当我们在一里面，我们便在生命中，享受各样积极的美德与属性；而且我们属灵的情形，也会逐渐长进。然而，只要接受一点分裂的想法，就会给邪恶开了门，让它再进来。

这个一的原因，乃由于神自己是一；一是祂的本性。在神一切的作为之中，我们看见一个起源、一种元素和一种素质。在神的创造中，我们看见一位神和一个团体的人。在祂的拣选中，也只有一位神和一个人。此外，在召会中，也只有一位灵和一个新人。最后，在新耶路撒冷，也只有独一的三一神，在一座城里，这座城是一个宝座、一条街道、一道河和一棵树为特征。因此，我们所说的一，不是一个部分的一，而是一个伟大、完整、广被的一，是一个整体的一。愿我们对于这样一个一的异象，都有深刻的印象。如果我们看见这个整体的一的异象，所有分裂的细菌就会被杀死；我们也就从各种的分裂中被拯救出来（李常受文集一九七九年第二册，四三六、三三八至三三九、三四一、三一四至三一五页）。

参读：那灵与基督的身体，第十九至二十章；主恢复中应有的认识，第十四至十五篇。

temple, the feasts, and the rich enjoyment... The godly things were found not in Babylon; they were in Jerusalem, the unique place of God's choice. Even though God's returned people were weak or inadequate in many respects, it cannot be denied that the Lord's testimony was with them, not with those in Babylon.

[With] the children of Israel, holiness, victory, and spirituality were not the result of their effort. These virtues were theirs simply because they were right with the temple, with the Holy of Holies, and with the Ark. When they remained in the oneness by being right with the temple, there was no need for them to try to be holy, victorious, or spiritual. Spontaneously... they had these virtues... If we would be holy, spiritual, and victorious, we must be right with Christ and the church... We must remain in the proper oneness. It is the oneness that gives us access to all positive virtues and attributes.

When we are in the oneness, we are in life, and we enjoy every positive virtue and attribute. Furthermore, our spiritual condition gradually improves. However, simply by accepting a divisive thought, the way is opened for evil to enter in once again.

The reason for this oneness is that God Himself is one. Oneness is His nature. In all God's acts we see one origin, one element, and one essence. In God's creation we see one God and one corporate man. In His selection we also have the one God and one man. Moreover, in the church we have the one Spirit and one new man. Eventually, in the New Jerusalem we have the unique Triune God in the one city characterized by the one throne, the one street, the one river, and the one tree. Therefore, the oneness about which we are speaking is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety. May we all be impressed with the vision of such a oneness. If we see the vision of the oneness of entirety, all the germs of division will be killed, and we will be delivered from every kind of division. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 330-331, 260, 262, 243)

Further Reading: CWWL, 1977, vol. 2, "The Spirit and the Body," chs. 19-20; CWWL, 1975-1976, vol. 3, "Young People's Training," chs. 14-15

# 第十一周诗歌

600

## 教会合一

8 7 8 7 双 (英 831)

F 大调

4/4

5 | 3 3 3 3 | 4 . 3 2 2 | 5 6 3 2 1 | 2 - 1  
 一 圣 徒 实 际 活 在 一 起, 才 是 教 会 的 合 一;  
 5 | 3 3 3 3 | #4 . 3 2 2 | 5 7 5 #4 3 | #4 - 5  
 内 住 圣 灵 将 这 合 一 放 在 所 有 圣 徒 里。  
 5 | i . 7 6 5 | 4 6 5 4 | 3 5 4 3 2 | 1 - 7  
 因 是 出 于 圣 灵 自 己, 故 称 圣 灵 的 合 一;  
 5 | 3 3 3 3 | 4 . 3 2 2 | 5 6 3 2 1 | 2 - 1 ||  
 乃 是 根 据 所 有 圣 徒 同 得 之 信 而 有 的。

- |   |   |
|---|---|
| 二 所有圣徒共同所得<br>组成是以基督和祂<br>在此圣徒真是合一,<br>由于这个同得之信,    | 一样宝贵的信心,<br>救赎工作为成分。<br>信仰全同,无异议;<br>始有教会的存立。 |
| 三 宇宙教会既然是一,<br>各地教会也该是一,<br>教会元素原都是一:<br>一信、一洗并一身体, | 作主基督的产业;<br>作主表现无分别。<br>一神、一主并一灵,<br>一望由于神命定。 |
| 四 这“一”就是教会立场,<br>就是合一独一立场,<br>借此,教会就能实行<br>她在各地所有出现 | 圣徒共同的立场,<br>圣灵在我所愿望。<br>真正实际的合一,<br>也就因此得建立。  |

# WEEK 11 — HYMN

## The unity of Church is but The Church — Her Unity

831

1. The u - ni - ty of Church is but The saints in one - ness  
 liv - ing; The Spir - it which in - dwell - eth them This one - ness ev - er  
 giv - ing. Thus it is re - a - lized and called The u - ni - ty of  
 Spir - it; 'Tis based up - on the com - mon faith Which all the saints in - her - it.

- |   |  |
|---|--|
| 2. This precious faith of all the saints,<br>Is constituted solely<br>Of Christ and His redemptive work,<br>Which are unique and holy.<br>In this the saints are truly one,<br>Together all agreeing,<br>And it is from this common faith<br>The Church came into being.  | 4. This oneness is the Church's ground,<br>The ground of common standing,<br>The only ground of unity<br>The Spirit is demanding.<br>The Church in actual practise thus<br>May keep her vital union,<br>And her expressions locally<br>Be built up in communion. |
| 3. The Church within the universe<br>Is one as Christ's possession;<br>The Church must therefore locally<br>Be one in her expression;<br>For all her elements are one—<br>One God, one Lord, one Spirit,<br>One faith, baptism, Body too,<br>One hope all saints inherit. | 5. Lord, help us ever strive to keep<br>This unity by taking<br>The Church's ground of unity,<br>The Body-life partaking,<br>That all Thy heart's profound desire<br>May fully be effected,<br>And God's eternal purpose may<br>Completely be perfected.         |





## 第十二周

借着在生命中作王，  
过得胜的生活，  
而成为生命城新耶路撒冷

诗歌：745

读经：罗五 10、17、21，十四 17～18，可四  
26～29，路十七 21，太二四 14

### 【周一】

壹 真正基督徒的生活乃是得胜者的生活；所有新约的得胜者都该是君王，他们得着洋溢之恩并洋溢之义的恩赐，而在生命中作王—罗五 17：

一 身为神所命定的申言者和祭司，我们也是君王，让神在我们里面管治我们，并借着我们管治神所有的仇敌；新约的信徒应该是神经纶里君王、祭司和申言者之预表的应验：

1 在新约里，所有信徒都得救成为君王和祭司；当祭司为神说话时，他们就成为神的代言人，神的出口，这些人就是申言者—彼前二 5、9，后一 6，二十六，二二 3～5，林前十四 12、24～25、31。

2 申言（将基督说到人里面）使我们成为得胜者；申言乃是得胜者的功用—4 节下，彼前四 10～11，徒

## Week Twelve

**Living an Overcoming Life  
by Reigning in Life to Become  
the New Jerusalem as the City of Life**

Hymns: 941

Scripture Reading: Rom. 5:10, 17, 21; 14:17-18; Mark 4:26-29;  
Luke 17:21; Matt. 24:14

### §Day 1

**I. The genuine Christian life is the life of an overcomer, and all the overcomers in the New Testament should be kings who have received the abundance of grace and of the gift of righteousness to reign in life—Rom. 5:17:**

A. As the God-ordained prophets and priests, we are also kings to allow God to rule in us and through us over all His enemies; the believers in the New Testament should be the fulfillment of the typology of the kings, priests, and prophets in God's economy:

1. In the New Testament all the believers are saved to be kings and priests; when the priests speak for God, they become God's spokesmen, God's mouthpiece, and these are the prophets—1 Pet. 2:5, 9; Rev. 1:6; 20:6; 22:3-5; 1 Cor. 14:12, 24-25, 31.

2. Prophesying (speaking Christ into people) makes us overcomers; prophesying is the function of the overcomers—v. 4b; 1 Pet. 4:10-11; Acts 5:20 and

- 二 如果我们在基督徒的生活中没有达到作王的水平，我们就还是低于正当的水平；我们或许说，我们有享受基督，但我们享受基督到什么程度？
- 三 我们对基督的享受可能只有“一吋高”，但基督是无量级的；我们享受基督应当达到作王的水平；我们需要领受恩上加恩，到一个程度，恩典在我们里面作王，使我们能成为神诸般恩典的好管家—腓三 13，约一 16，罗五 21，彼前四 10，弗三 2。
- 四 神完整的救恩是要我们在基督的生命里得救，凭洋溢之恩并洋溢之义的恩赐在这生命中作王（罗五 10、17、21）；义的恩赐是神法理的救赎实际应用在我们身上；恩典是神自己作我们全足的供应，使我们生机地得拯救。

## 【周二】

贰 圣经末了一卷的启示录乃是说到得胜者的书；在二、三章里，主向我们这些祂的信徒，就是我们伟大的父亚伯拉罕的属灵后裔，发出七重的呼召，要我们成为祂的得胜者（二 7、11、17、26，三 5、12、21），就是那些征服一切撒但的混乱（参西一 17 下、18 下、10）并在神圣的经纶中得胜的人（罗八 37，林后二 14）：

- 一 从神的观点看，人有四个主要的族类：亚当的族类、亚伯拉罕按照肉体的族类（创十三 16）、亚伯拉罕按照那灵的族类（十五 5，加三 7、29）以及得胜者的族类；我们应当运用信心的灵宣告，

- B. If we have not reached the level of a king in our Christian life, we are still below the proper standard; we may say that we enjoy Christ, but to what degree, to what extent, do we enjoy Christ?
- C. Our enjoyment of Christ may be only “one-inch high,” but Christ is unlimited; our enjoyment of Christ should come up to the kingship level; we need to receive grace upon grace to such an extent that grace reigns in us so that we can be good stewards of the varied grace of God—Phil. 3:13; John 1:16; Rom. 5:21; 1 Pet. 4:10; Eph. 3:2.
- D. God’s complete salvation is for us to be saved in the life of Christ to reign in this life by the abundance of grace and of the gift of righteousness (Rom. 5:10, 17, 21); the gift of righteousness is God’s judicial redemption applied to us in a practical way; grace is God Himself as our all-sufficient supply for our organic salvation.

## §Day 2

**II. Revelation, the last book of the Bible, is a book concerning the overcomers; in chapters 2 and 3, the Lord gives a sevenfold call to us, His believers, the spiritual descendants of our great father Abraham to be His overcomers (2:7, 11, 17, 26; 3:5, 12, 21), those who conquer all the satanic chaos (cf. Col. 1:17b, 18b, 10) and triumph in the divine economy (Rom. 8:37; 2 Cor. 2:14):**

- A. From God’s viewpoint there are four major races of people: the race of Adam, the race of Abraham according to the flesh (Gen. 13:16), the race of Abraham according to the Spirit (15:5; Gal. 3:7, 29), and the race of the overcomers; we should declare by exercising our spirit of faith that we

我们乃是属于得胜者的族类（林后四 13）。

二 启示录给我们看见，没有得胜者，基督就无法回来；我们知道基督是我们的道路（约十四 6 上）；但从祂内心的深处，基督会告诉得胜者，他们乃是祂的路；得胜者乃是让基督回来的路（启十九 7～9，诗四五 13～14）。

三 愿神祝福你们，使你们成为今日的得胜者，过一个在生命中作王的生活；这独特的福分乃是三一神永远的福分，就是三一神将祂自己分赐到我们里面，作我们的享受—民六 22～27，林后十三 14，弗一 3，加三 14。

### 【周三】

叁 我们要在生命中作王，成为主的得胜者，就需要看见我们已经重生得着神圣、属灵、属天、作王、君尊的生命；主说，“神的国是这样，如同人把种子撒在地上”—可四 26，约壹三 9：

一 这种子乃是神圣生命的种子（9，彼前一 23），撒到信徒里面，指明神的国（主福音的结果和目标），以及今世的召会（罗十四 17），都是生命，就是神生命的事；这生命发芽、长大、结果、成熟并产生收成（林前三 6～9，启十四 4、15～16）。

二 神的国就是基督自己（路十七 21）；基督是在人性里的三一神（西二 9），乃是神国的种子，神国的“基因”，撒到神所拣选的人里面，使祂能在他们里面长大、生活，并从他们里面彰显出来，而发展成为神管治的范围（可四 26～29，林前三 9）。

三 新约圣经全部教训的内在元素，乃是三一神成

belong to the race of the overcomers (2 Cor. 4:13).

B. The book of Revelation shows us that without the overcomers Christ has no way to come back; we know that Christ is our way (John 14:6a), but from deep within His heart, Christ would tell the overcomers that they are His way; the overcomers are the very way for Christ to come back (Rev. 19:7-9; Psa. 45:13-14).

C. Let God bless you to make you an overcomer today, living a life that is the life to reign; this unique blessing is the eternal blessing of the Triune God dispensing Himself into us for our enjoyment—Num. 6:22-27; 2 Cor. 13:14; Eph. 1:3; Gal. 3:14.

### §Day 3

**III. In order for us to reign in life to be the Lord's overcomers, we need to see that we have been regenerated with a divine, spiritual, heavenly, kingly, and royal life; the Lord said, "So is the kingdom of God: as if a man cast seed on the earth"—Mark 4:26; 1 John 3:9:**

A. This seed is the seed of the divine life (v. 9; 1 Pet. 1:23) sown into the believers, indicating that the kingdom of God, which is the issue and goal of the Lord's gospel, and the church in this age (Rom. 14:17) are a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest (1 Cor. 3:6-9; Rev. 14:4, 15-16).

B. The kingdom of God is Christ Himself (Luke 17:21); as the Triune God in humanity (Col. 2:9), He is the seed, "the gene," of the kingdom of God to be sown into God's chosen people that He might grow in them, live in them, and be expressed from within them to develop into God's ruling realm (Mark 4:26-29; 1 Cor. 3:9).

C. The intrinsic element of the entire teaching of the New Testament is that

了肉体，为要撒在祂所拣选的人里面，并在他们里面发展成为国度；神的目标是要神的国得以完全发展：

- 1 在福音书里，有国度种子（基因）的撒播—可四 3、14，太九 35。
- 2 在使徒行传里，借着千万个接受了国度种子（基因）的撒种者，而有这撒播的繁殖与扩展—六 7，十二 24，十九 20。
- 3 在书信里，我们看见国度种子（基因）的长大—林前三 6、9 下，彼后—3、11。
- 4 这种子的收成见于启示录，有初熟果子和庄稼的收割—十四 4、15～16，可四 29，太十三 39。
- 5 千年国将是国度种子（基因）的极点发展，那时子作王，所有的得胜者也与祂一同作王，他们是“有国度基因的人”—启二十 6。
- 6 新耶路撒冷，就是神永远的国，乃是拿撒勒人耶稣在四福音书里所撒之国度种子（基因）的最完满发展—启二 1、2，二二 1、3、5，五 10，三 12，十一 15，十九 6，二十 6，诗一四六 10。
- 7 我们需要与主是一，将国度的福音传遍整个居人之地，使国度的种子（基因）得着繁殖与发展，以终结这个世代—太二四 14。

## 【周四】

肆 在经历上，在生命中作王就是在神圣生命的管治之下：

- 一 基督是在生命中作王的榜样，祂一直在父神圣生命的管治之下—参八 5～13。

the Triune God has been incarnated in order to be sown into His chosen people and develop within them into a kingdom; God's goal is the full development of the kingdom of God:

1. In the Gospels we have the sowing of the seed, the gene, of the kingdom—Mark 4:3, 14; Matt. 9:35.
2. In the Acts we have the propagation and spreading of this sowing by thousands of sowers who had received the seed, the gene, of the kingdom—6:7; 12:24; 19:20.
3. In the Epistles we see the growing of the seed, the gene, of the kingdom—1 Cor. 3:6, 9b; 2 Pet. 1:3, 11.
4. The harvest of this seed is found in the book of Revelation with the reaping of the first-fruits and the harvest—14:4, 15-16; Mark 4:29; Matt. 13:39.
5. The millennial kingdom will be the uttermost development of the seed, the gene, of the kingdom with the Son as the King and all the overcomers as His co-kings, the “kingdom-gene people”—Rev. 20:6.
6. The New Jerusalem, God's eternal kingdom, is the fullest development of the kingdom seed, the gene, sown by Jesus the Nazarene in the four Gospels—Rev. 21:2; 22:1, 3, 5; 5:10; 3:12; 11:15; 19:6; 20:6; Psa. 146:10.
7. We need to be one with the Lord to preach the gospel of the kingdom to the whole inhabited earth for the propagation and development of the seed, the gene, of the kingdom to consummate this age—Matt. 24:14.

## §Day 4

**IV. In experience, to reign in life means to be under the ruling of the divine life:**

- A. Christ is a pattern of reigning in life by being under the ruling of the divine life of the Father—cf. 8:5-13.

二 保罗是一个榜样，他在生活和职事上，都在神圣生命的管治之下—林后二 12～14。

三 所有得着洋溢之恩并洋溢之义恩赐的信徒，都必须操练在神圣生命中受约束和限制；在国度管治之下的生活，乃是公义、和平并圣灵中喜乐的生活；这样生活就是作奴仆服事基督，这样的生活为神所喜悦，又为人所称许—罗十四 17～18，参林前十二 3。

伍 申命记启示，正确的王首先要受神的话教导、管制、规律并支配（十七 14～15、18～20）；对众召会中的长老们和我们渴望在生命中作王的众人来说，这原则也是一样（提后三 14～17）：

一 长老们要管理、治理召会，就必须被神的话重新构成（提前三 2，五 17）；结果，他们就在神的管理、神的规律和支配之下。

二 这样，他们的决断自然会有神在其中，长老们就代表神治理召会的事务；这种治理乃是神治。

三 在以斯拉和尼希米带领之下，归回的以色列人借着神的话，集体地被神以祂自己重新构成，成为一个国，作神的见证；要重新构成神的子民，就要将他们放在神的话里，使他们被话浸透，借此教育他们—尼八 1～18。

四 神的话与那灵是一（约六 63，弗六 17）；借着天天读圣言，神的话就在我们里面作工；并且那灵借着话，自然而然地将神的性情同神的元素，分赐到我们这人里面，使我们被神构成。

B. Paul is an example of one who, in his life and ministry, was under the ruling of the divine life—2 Cor. 2:12-14.

C. There is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life; a life under the kingdom's rule is a life of righteousness, peace, and joy in the Holy Spirit; to live in this way is to serve Christ as a slave, and such a life is well pleasing to God and approved by men—Rom. 14:17-18; cf. 1 Cor. 12:3.

**V. Deuteronomy reveals that a proper king first had to be instructed, governed, ruled, and controlled by the word of God (17:14-15, 18-20); this principle should be the same with the elders in the churches and with all of us who aspire to reign in life (2 Tim. 3:14-17):**

A. In order to administrate, to manage, the church, the elders must be reconstituted with the word of God (1 Tim. 3:2; 5:17); as a result, they will be under God's government, under God's rule and control.

B. Then spontaneously, God will be in their decisions, and the elders will represent God to manage the affairs of the church; this kind of management is theocracy.

C. Under the leadership of Ezra and Nehemiah, the returned people of Israel were collectively reconstituted by and with God through His word to be a nation as God's testimony; 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—Neh. 8:1-18.

D. The word of God is one with the Spirit (John 6:63; Eph. 6:17); through our daily reading of the divine Word, the word of God works within us, and the Spirit, through the word, spontaneously dispenses God's nature with God's element into our being, causing us to be constituted with God.

陆我们要在生命中作王，也需要在那灵的管治之下；约瑟一生的记载乃是那灵管治的启示，因为那灵的管治乃是成熟圣徒掌权的一面；这是在生命中作王，就是在神国的实际里受神圣生命约束并限制的生活；这比那灵任何其他方面都高一罗五 17、21，十四 17～18，林前二 15～16，林后二 13～14，三 17～18，提后四 22，启四 1～3：

- 一 约瑟这个“作梦的”（创三七 19），照着神的眼光，梦见祂的子民乃是满了生命的禾捆，也是满了光的天体（5～11）；约瑟的两个梦（7、9）都是出于神，向他揭示神对祂地上子民之性情、地位、功用和目标的神圣眼光。
- 二 约瑟的梦支配他的一生，并指引他的行为；约瑟的行事为人这样超特美妙，乃因他受梦中所见异象的指引（参徒二六 19）；他的哥哥们发泄怒气（创三七 18～31），并放纵情欲（三八 15～18），但约瑟制伏怒气，并胜过情欲（三九 7～23），行事为人如同满了生命的禾捆，也如天上的星在黑暗中照耀。
- 三 约瑟在属天异象之下的生活，就是马太五至七章所描述诸天之国的生活；他过着这样的生活，充分预备好作王掌权；照着马太这几章所启示属天之国的宪法，我们的怒气必须被制伏，我们的情欲必须被征服（五 21～32）。
- 四 作为成熟生命掌权一面的代表，约瑟享受主的同在，并且因此享有主所赐的权柄、亨通与祝

**VI. In order to reign in life, we also need to be under the rulership of the Spirit; the record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a mature saint; it is a life of reigning in life, being under the restriction and limitation of the divine life in the reality of God's kingdom, and it is higher than any other aspect of the Spirit—Rom. 5:17, 21; 14:17-18; 1 Cor. 2:15-16; 2 Cor. 2:13-14; 3:17-18; 2 Tim. 4:22; Rev. 4:1-3:**

- A. Joseph, a “master of dreams” (Gen. 37:19), dreamed that according to God's view, His people are sheaves of wheat full of life and heavenly bodies full of light (vv. 5-11); Joseph's two dreams (vv. 7, 9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth.
- B. Joseph's dreams controlled his life and directed his behavior; he behaved so excellently and marvelously because he was directed by the vision that he saw in his dreams (cf. Acts 26:19); his brothers vented their anger (Gen. 37:18-31) and indulged in their lust (38:15-18), but Joseph subdued his anger and conquered his lust (39:7-23), behaving as a sheaf full of life and conducting himself like a heavenly star shining in the darkness.
- C. Joseph's life under the heavenly vision was the life of the kingdom of the heavens described in Matthew 5—7; by living such a life, he was fully prepared to reign as a king; according to the constitution of the heavenly kingdom revealed in these chapters in Matthew, our anger must be subdued, and our lust must be conquered (5:21-32).
- D. As the representative of the reigning aspect of the mature life, Joseph enjoyed the presence of the Lord and with it the Lord's authority,

福—创三九 2~5、21、23，徒七 9。

五 虽然约瑟对他的弟兄们满了属人的感觉和情绪，他却保守自己和所有的感觉，都在那灵的管治之下；约瑟否认己，把自己完全摆在神主宰的带领下，行事为人全然为着神和祂子民的权益—创四二 9、24，四三 30~31，四五 1~2、24。

六 约瑟是新约所启示之事活的说明；他是个否认己的人，他没有自己的兴趣、自己的享受、自己的感觉、自己的野心或自己的目标；每件事都是为着神，为着神的子民；约瑟的否认己，并他在神主宰手下受约束，乃是国度生活实行之钥—创四五 24，太十六 24，代下一 10，赛三十 15 上，腓一 9，提前五 1~2，帖前三 12，四 9，帖后一 3，罗十二 10，约壹四 9，来十三 1。

七 约瑟晓得是神差他到埃及；在创世记五十章二十节他对他的弟兄们说，“从前你们的意思是要害我，但神的意思原是好的”（四五 5、7，五十 19~21，参四一 51~52）；这是保罗在罗马八章二十八至二十九节之话的实际；约瑟接受他弟兄们对他所作的一切，好像从神接受的一样；他也安慰那些得罪他的人（创四五 5~8，五十 15~21）；他有何等的恩典！他的灵何等超绝！

八 我们必须用“神圣的望远镜”，透过时间来看，就会看见新耶路撒冷，在那里没有别的，只有满了生命的禾捆，和满了光的众星；我们越在生命里成熟，就越不会消极地说到圣徒或召会—参三八 27~30，太七 1~5，彼前三 8~9。

## 【周六】

柒 我们需要看见并达到在生命中作王的目标；当我们在生命中作王，活在神圣生命的管

prosperity, and blessing—Gen. 39:2-5, 21, 23; Acts 7:9.

E. Although Joseph was full of human feelings and sentiments toward his brothers, he kept himself with all his feelings under the rulership of the Spirit; he denied himself and placed himself absolutely under God's sovereign leading, conducting himself wholly for the interest of God and His people—Gen. 42:9, 24; 43:30-31; 45:1-2, 24.

F. Joseph is a living illustration of what is revealed in the New Testament; he was a self-denying person who had no self-interest, self-enjoyment, self-feeling, self-ambition, or self-goal; everything was for God and for God's people; Joseph's self-denial, his restriction under God's sovereign hand, was the key to the practice of the kingdom life—Gen. 45:24; Matt. 16:24; 2 Chron. 1:10; Isa. 30:15a; Phil. 1:9; 1 Tim. 5:1-2; 1 Thes. 3:12; 4:9; 2 Thes. 1:3; Rom. 12:10; 1 John 4:9; Heb. 13:1.

G. Joseph's realization was that it was God who sent him to Egypt; in Genesis 50:20 he said to his brothers, "Even though you intended evil against me, God intended it for good" (45:5, 7; 50:19-21; cf. 41:51-52); this is the reality of Paul's word in Romans 8:28-29; Joseph received as from God all that his brothers had done to him, and he comforted those who had offended him (Gen. 45:5-8; 50:15-21); what grace, and what an excellent spirit, he had!

H. We have to use the "divine telescope" to see through time and behold the New Jerusalem, where there is nothing but sheaves full of life and stars full of light; the more mature in life we become, the less we will speak negatively concerning the saints or the church—cf. 38:27-30; Matt. 7:1-5; 1 Pet. 3:8-9.

## §Day 6

**VII. We need to see and arrive at the goal of reigning in life; when we are reigning in life, living under**

治之下时，结果就是在召会生活中彰显真正且实际的身体生活—罗十二1~4、9~12、15~18，十四1~9，十五1~13：

- 一 我们已经信入基督的人，已经迁入神爱子的国里，并且在召会生活中，爱有效能（西一12~13）；基督的身体在爱里把自己建造起来（林前八1，弗一4，三17，四2、15~16，五2）；为着建造召会作基督生机的身体，在我们一切的所是所作上，爱乃是极超越的路（林前十二31下，十三4~8上）。
  - 二 我们若没有基督作为爱，我们的一切说话就像“鸣的锣、响的钹”，发出声音却没有生命—1节。
  - 三 召会生活既不是警察局，也不是法庭，乃是养属灵儿女之爱的家庭，是医治并恢复病人的医院，也是在爱里教导人的学校—太九12，林后十一29上，约八7、10~11，林前九22，路十五1~7。
- 捌 我们在生命中作王，就是让内住的基督作恩典在我们里面作王，“叫〔我们〕…得永远的生命”；这是在生命中作王的终极完成—来四16，罗五17、21：

- 一 约翰四章十四节下半说，“我所赐的水，要在他里面成为泉源，直涌入永远的生命。”
- 二 “直涌入”（罗马五章二十一节的“叫人…得”）说到目的地；永远的生命乃是涌流之三一神的目的地；“直涌入”，也有“成为”的意思。
- 三 借着享受涌流的三一神—父作生命源，子作生命泉，灵作生命河—我们就接受洋溢之恩，而成为新耶路撒冷这神生命的总和，就是生命的

**the ruling of the divine life, the issue is the real and practical Body life expressed in the church life—Rom. 12:1-4, 9-12, 15-18; 14:1-9; 15:1-13:**

- A. As those who have believed into Christ, we have been transferred into the kingdom of the Son of God's love, and in the church life, love prevails (Col. 1:12-13); the Body builds itself up in love (1 Cor. 8:1; Eph. 1:4; 3:17; 4:2, 15-16; 5:2), and love is the most excellent way for us to be anything and do anything for the building up of the church as the organic Body of Christ (1 Cor. 12:31b; 13:4-8a).
- B. If we do not have Christ as love, all our speaking is like “sounding brass” and a “clanging cymbal,” which give sounds without life—v. 1.
- C. The church life is not a police station or a law court but a loving home to raise up spiritual children, a hospital to heal and recover the sick ones, and a school to teach others in love—Matt. 9:12; 2 Cor. 11:29a; John 8:7, 10-11; 1 Cor. 9:22; Luke 15:1-7.

**VIII. When we are reigning in life, we are allowing the indwelling Christ as grace to reign within us “unto eternal life”; this is the consummation of reigning in life—Heb. 4:16; Rom. 5:17, 21:**

- A. John 4:14b says, “The water that I will give him will become in him a fountain of water springing up into eternal life.”
- B. Into (unto in Romans 5:21) speaks of destination; the eternal life is the destination of the flowing Triune God; into also means “to become” or “to be.”
- C. By enjoying the flowing Triune God—the Father as the fountain of life, the Son as the spring of life, and the Spirit as the river of life—we are receiving the abundance of grace to become the New Jerusalem as the



城；因此，我们在生命中作王的结果和终极完成，应当是神永远经纶独一无二且终极无比的目标——新耶路撒冷。

totality of the life of God, the city of life; thus, the issue and consummation of our reigning in life should be uniquely and ultimately the goal of God's eternal economy—the New Jerusalem.



# 第十二周■周一

## 晨兴喂养

启一6 “又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

罗五17 “若因一人的过犯，死就借着这一人作了王，那些受洋溢之恩，并洋溢之义恩赐的，就更借着耶稣基督一人，在生命中作王了。”

在以色列人这个预表里，有一大部分是关于列王。那些王乃是以色列人的代表，是最高的。…〔以色列人〕从那美地的源头得着生活的一切所需，…〔而列王〕在最高程度上享受美地。…这些王乃是新约信徒的预表，因为所有新约的信徒都是蒙神拯救，成为君王…〔和〕祭司（彼前二9，启一6，五10，提后二12）（李常受文集一九九四至一九九七年第一册，二一七页）。

## 信息选读

神托付给祭司的，不仅有作神代表权柄说话的那一部分，也有治理的一部分。所以祭司是说话的，也是作王的。但是神不要一个王来代替祂，神只要祂的权柄得以施行；所以在以色列历史开始时有祭司，而没有王。但是祭司有乌陵和土明；乌陵和土明就是代表的权柄，为着神的说话，也为着神的治理（出二八30，利八8）。

在新约里，所有信主的人都是蒙拯救作君王、作祭司，…〔同时也是〕申言者。…我们能作这样的君王，唯有借着我们被神所重生，以神为元素而得着变化。…我们原是神所创造而堕落的人。现今我们是神

# WEEK 12 — DAY 1

## Morning Nourishment

Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

Rom. 5:17 For if, by the offense of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

In the type of Israel there is a great part concerning the kings. The kings are the representatives of Israel and the top ones... [The Israelites] had everything of their living from the source of the good land,... [and the kings] were enjoying the good land on the top level... These kings are types of the New Testament believers because all the New Testament believers were saved by God to be kings [and priests] (1 Pet. 2:9; Rev. 1:6; 5:10; 2 Tim. 2:12). (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," p. 181)

## Today's Reading

God entrusted to the priests not only the speaking part of His deputy authority but also the ruling part. Thus, the priests were the speakers and also the kings. God, however, does not want a king to replace Him. He just wants His authority to be exercised. So at the beginning of Israel's history with the priests, there was no king, but they did have the Urim and the Thummim. The Urim and the Thummim were a deputy authority for both God's speaking and God's ruling (Exo. 28:30; Lev. 8:8).

In the New Testament all the believers were saved to be... kings, priests, and prophets. We can be such kings... by being men regenerated with God and transformed with God as the element... We were God's created people who became fallen. Now we are God's redeemed people based upon His

根据祂的拣选所救赎的人，我们也是神所重生、所变化的人，有神自己为元素而得了变化，使我们成为神人。现今我们在此乃是在复活里。在复活里，意思就是否认一切老旧的，而成为新的，并且凭着新样的元素而活，这新样的元素就是神圣的生命，也就是神自己。…我们在复活里成了神的新造（林后五 17，加六 15）。这新造就是神再造的、重生的、变化的人。这也是地方上的召会，以及宇宙一面基督的身体。

在预表的时代，得胜者是申言者。申言者先顾到神的谕言。根据他们所说神的谕言，他们多少在那里也运用神的权柄。有好几位君王听申言者的话。…因此，所有真正的申言者都是得胜者。

这是在启示录…中得着应验。…〔在那里〕，主重复七次说这句话：“得胜的…”（二 7、11、17、26，三 5、12、21）。…这些得胜者就是申言者之预表的应验。所以当使徒保罗说到召会该怎么聚会的时候，他强调而且高举申言（林前十四 1、3～6、24、31、39）。申言会使你成为得胜者。把基督说到人里面就是申言，申言乃是得胜者的功用。

所有新约的得胜者都是君王，他们得着洋溢之恩并洋溢之义的恩赐，而在生命中作王（罗五 17）。（李常受文集一九九四至一九九七年第一册，二一七至二二〇、二一〇、二一三页）。

神完整的救恩是要我们凭神洋溢之恩（神自己作我们全足的供应，使我们生机地得拯救），并洋溢之义的恩赐（神法理的救赎实际应用在我们身上），在生命中作王（李常受文集一九九四至一九九七年第五册，五六三页）。

参读：经历神生机的救恩等于在基督的生命中作王，第四至五篇。

choosing of us, and we are also God's regenerated and transformed people who have been transformed with God's element to make us God-men. Now we are here in resurrection. To be in resurrection means to deny everything old to become something new and live by the element of newness, which is the divine life, God Himself. In resurrection we have become God's new creation (2 Cor. 5:17; Gal. 6:15). This new creation is God's re-created, regenerated, transformed people. This is also the church in localities and the Body of Christ universally.

In the age of typology, the overcomers were the prophets. The prophets took care of God's oracle first. Based upon their oracle, they did exercise, to some extent, God's authority. A number of kings listened to the prophets... Thus, all the genuine prophets were overcomers.

This is fulfilled in Revelation... [where] the Lord repeated the following word seven times: he who overcomes... (2:7, 11, 17, 26; 3:5, 12, 21). These overcomers are the fulfillment of the typology of the prophets. Therefore, when the apostle Paul speaks of how the church should meet, he stresses and uplifts prophesying (1 Cor. 14:1, 3-6, 24, 31, 39). Prophesying makes you an overcomer. Speaking Christ into people is prophesying. Prophesying is the function of the overcomers.

All the overcomers of the New Testament are kings who have received the abundance of grace and of the gift of righteousness to reign in life [Rom. 5:17]. (CWWL, 1994-1997, vol. 1, "Living a Life according to the High Peak of God's Revelation," pp. 181-183, 175, 177)

God's complete salvation is for us to reign in life by the abundance of grace (God Himself as our all-sufficient supply for our organic salvation) and of the gift of righteousness (God's judicial redemption applied to us in a practical way). (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 445)

Further Reading: CWWL, 1994-1997, vol. 5, "The Experience of God's Organic Salvation Equaling Reigning in Christ's Life," chs. 4-5

## 第十二周■周二

### 晨兴喂养

启二7“那灵向众召会所说的话，凡有耳的，就应当听。得胜的，我必将神乐园中生命树的果子赐给他吃。”

十九7“我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。”

圣经是一本说到神与人的书。在神与人之间还有第三者，就是撒但。撒但总是制造麻烦，而所有的麻烦都是混乱。主需要〔特别的〕一班人，就是得胜者，与祂成为一，好征服一切毁坏的混乱，并在祂独一无二建造的经纶里得胜（李常受文集一九九一至一九九二年第三册，三〇二页）。

### 信息选读

创世记头十章半是神对待亚当族类的人。但是在圣经中这几章之后，神就转到另一班人，…是由一位父亚伯拉罕之后裔组成的。神从亚当的族类转到亚伯拉罕的族类。…旧约说到亚当的族类，和亚伯拉罕肉身的后裔。

在新约经纶里，神有一个很严肃而重大的转变，转到另一班人身上。祂从亚伯拉罕照着肉体的后裔，转到亚伯拉罕照着那灵的后裔。…所有在基督里的信徒，不论他们是什么种族，都是亚伯拉罕属灵的后裔（加三7、29）。然而很可惜的是，亚伯拉罕属灵的后裔大多数也在神面前失败了。这样，神要到谁那里去，才能完成祂的定旨？

## WEEK 12 — DAY 2

### Morning Nourishment

Rev. 2:7 He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God.

19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

The Bible is a book concerning God with man. In between God and man there is a third party, Satan. Satan always makes trouble, and all the trouble is the chaos. The Lord needs a [particular] group of people, the overcomers, who will be one with Him to conquer all the destructive chaos and triumph in His unique constructive economy. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” p. 245)

### Today's Reading

In the first ten and a half chapters of Genesis, God was dealing with man as the Adamic race. But after these chapters of the Bible, God shifted to another group of people... composed of the descendants of one father, Abraham. God shifted from the Adamic race to the Abrahamic race... The Old Testament covers the race of Adam and the physical descendants of Abraham.

In the New Testament economy, God had a serious, vital shift to another group of people. He shifted from Abraham's descendants according to the flesh to Abraham's descendants according to the Spirit... All the believers in Christ, regardless of their race, are the spiritual descendants of Abraham (Gal. 3:7, 29). Regretfully, however, most of the spiritual descendants of Abraham also fail God. Then to whom can God go in order to carry out His purpose?

在圣经末了一卷书的开头，主耶稣这位大祭司行走在金灯台中间，呼召了另外一班人，就是得胜者。在启示录二、三章里，祂说了七次“得胜的”（二7、11、17、26，三5、12、21）。这是向我们这些祂的信徒，就是我们伟大的父亚伯拉罕的属灵后裔，七重的呼召。…得胜者乃是第四个族类。

新约时代也快要有二千年的历史。…亚当的族类有二千年，亚伯拉罕按照肉体的族类有二千年，亚伯拉罕按照那灵的族类也快要有二千年。主所需要的乃是得胜者的族类，以征服一切撒但的混乱，并在神圣的经纶中得胜。

启示录是一卷说到得胜者的书。…得胜的族类为神的经纶给神带来成功。我们需要来看我们今天是在哪里。…我们可能说我们是在新约里，但只是这样说并不够。我们必须是在圣经末了的十九章里，就是从启示录四章到二十二章，从宝座到新耶路撒冷，…属于得胜族类的一班人。

按照神的经纶，在这地上只有四个族类—亚当的族类、亚伯拉罕按照肉体的族类、亚伯拉罕按照那灵的族类以及得胜者的族类。我们应当凭信宣告，我们乃是属于得胜者的族类。

启示录给我们看见，没有得胜者，基督就无法回来。我们知道基督是我们的道路（约十四6上）。但从祂内心的深处，基督会告诉我们，得胜者乃是祂的路。没有基督，我们就没有路，但今天没有得胜者，基督就没有路。得胜者乃是让基督回来的路（李常受文集一九九一至一九九二年第三册，三〇二至三〇五、三一五页）。

参读：罗马书中的生命救恩，第七篇；得胜者，第一、六篇。

At the beginning of the last book of the Bible, the Lord Jesus as the High Priest walking among the golden lampstands gives a call to another group of people, the overcomers,... “to him who overcomes”... (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). This is a sevenfold call to us, His believers, the spiritual descendants of our great father, Abraham... The overcomers are the fourth race.

The New Testament age is approaching two thousand years of history... There have been two thousand years for the Adamic race, two thousand years for the Abrahamic race according to the flesh, and almost two thousand years for the Abrahamic race according to the Spirit. What the Lord needs is the race of overcomers to conquer all the satanic chaos and triumph in the divine economy.

The book of Revelation is a book on the overcomers... The overcoming race brings in the success to God for His economy. We need to consider where we are today... We may say that we are in the New Testament, but this in itself is not adequate. We must be in the last nineteen chapters of the Bible, from Revelation 4 through 22, from the throne to the New Jerusalem... those who belong to the overcoming race.

According to God's economy, there are only four races on this earth—the race of Adam, the race of Abraham according to the flesh, the race of Abraham according to the Spirit, and the race of the overcomers. We should declare by faith that we belong to the race of the overcomers.

The book of Revelation shows us that without the overcomers Christ has no way to come back. We know that Christ is our way (John 14:6a). But from deep within His heart, Christ would tell us that the overcomers are His way. Without Christ we do not have a way, but today without the overcomers Christ has no way. The overcomers are the very way for Christ to come back. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” pp. 245-247, 254)

Further Reading: CWWL, 1990, vol. 2, “Salvation in Life in the Book of Romans,” ch. 7; CWWL, 1991-1992, vol. 4, “The Overcomers,” chs. 1, 6

### 晨兴喂养

可四 26 ~ 29 “耶稣又说，神的国是这样，如同人把种子撒在地上，黑夜睡觉，白日起来，这种子就发芽渐长，怎么会这样，他并不知道。地生五谷，是出于自然的：先发苗，后长穗，再后穗上结成饱满的子粒。谷既熟了，他立刻用镰刀去割，因为收割的时候到了。”

撒在奴仆救主之信徒里面那神圣生命的种子（约壹三 9，彼前一 23），指明神的国（奴仆救主福音的结果和目标），以及今世的召会（罗十四 17），都是生命，就是神生命的事。这生命发芽、长大、结果、成熟并产生收成（圣经恢复本，可四 26 注 3）。

神的国乃是神自己种到人里面，而在人里面发展成为国度。…我们需要对一个事实有深刻的印象，就是神的国不是教训、活动或组织。相反的，神的国乃是三一神成为肉体，种到祂的选民里面，并在他们里面生长，发展成为国度（马可福音生命读经，一五四页）。

### 信息选读

整本新约教训的内在元素…〔乃是〕：三一神已经成为肉体，为要撒到祂所拣选的人里面，并在他们里面发展成为国度。…四福音里启示三一神成为肉体。至终这位神人出来，借着传扬与教训，将祂自己撒到神所拣选的人里面。当神所拣选的人听见并接受祂的话时，他们就接受了国度的种子，就是国度的基因。这种子、基因乃是成为肉体的神，也就是在人性里的三一神。在福音书里，我们看见国度种子的撒播。

### Morning Nourishment

Mark 4:26-29 And He said, So is the kingdom of God: as if a man cast seed on the earth, and sleeps and rises night and day, and the seed sprouts and lengthens—how, he does not know. The earth bears fruit by itself: first a blade, then an ear, then full grain in the ear. But when the fruit is ripe, immediately he sends forth the sickle, because the harvest has come.

The seed of the divine life (1 John 3:9; 1 Pet. 1:23) sown into the Slave-Savior's believers indicates that the kingdom of God, which is the issue and goal of the Slave-Savior's gospel, and the church in this age (Rom. 14:17) are a matter of life, the life of God, which sprouts, grows, bears fruit, matures, and produces a harvest. (Mark 4:26, footnote 3)

The kingdom of God is actually God Himself sown into human beings and developing in them into a kingdom. We need to be impressed with the fact that the kingdom of God is not a matter of teaching, activity, or organization. On the contrary, the kingdom of God is the Triune God in His incarnation sown into His chosen people to grow and develop in them into a kingdom. (Life-study of Mark, pp. 133-134)

### Today's Reading

The intrinsic element of the entire teaching of the New Testament... [is] that the Triune God has been incarnated in order to be sown into His chosen people and then develop within them into a kingdom. The four Gospels reveal the Triune God incarnated. This God-man eventually came forth to sow Himself into God's chosen people by preaching and teaching. When those who had been chosen by God heard His word and received it, they received the seed, the gene, of the kingdom. This seed, this gene, is the incarnated God, the Triune God in humanity. In the Gospels we have the sowing of this seed of the kingdom.

使徒行传有这撒播的繁殖和开展。…使徒行传里有几百个，甚至几千个撒种的人兴起来。所有这些撒种的人都是接受了种子、基因的人。他们接受种子，就成了一班也能把种子撒到别人里面的人。借此，撒种与种子都繁殖了。…我们在书信里看见国度基因（种子）的长大。…保罗在林前三章九节下半说，“你们是神的耕地。”保罗在同一章又说，“我栽种了，亚波罗浇灌了，唯有神叫他生长。”（6）我们这一章里看见种子的生长与发展。

这种子的收成是在新约最后一卷书一启示录一中。按照启示录十四章，我们先有初熟的果子，然后有收成。四节说到那班“从人间买来的，作初熟的果子归与神和羔羊”。然后我们在十五节看见“地上的庄稼已经熟了”。…十四章所说，那些是初熟果子的人，要在千年国里与基督一同作王。千年国将是国度基因的完全发展。在这一千年间，许多接受国度基因的人要与基督一同作王。…在新天新地里，神要得着永远的国，以新耶路撒冷为京城。新耶路撒冷将由众王所组成，这些王要管治完全复兴的列国。这样，神就会有一个永远的国，是那在福音书中拿撒勒人耶稣（祂是在人性里的三一神）所撒之基因的完全发展。

在福音书里所撒的国度基因是何等的奇妙！至终，这基因要发展成为启示录二十章所说的千年国，与二十一、二十二章所说神永远的国。为着这幅国度基因及其发展的图画，赞美主！（马可福音生命读经，一五四至一五八页）

参读：马可福音生命读经，第十四至十六篇。

In the Acts we have the propagation and spreading of this sowing... In Acts hundreds and even thousands of sowers were raised up. All these sowers were those who received the seed, the gene. By receiving the seed they became those who could then sow it into others. In this way we have the propagation of the sowing and of the seed. In the Epistles we see the growing of the seed, the gene, of the kingdom... In 1 Corinthians 3:9b Paul says, "You are God's cultivated land." Elsewhere in the same chapter Paul says, "I planted, Apollos watered, but God caused the growth" (v. 6). Here in this chapter we have the growth, the development, of the seed.

The harvest of this seed is found in the last book of the New Testament, the book of Revelation. According to Revelation 14, we first have the firstfruits and then the harvest. Revelation 14:4 speaks of those who "were purchased from among men as firstfruits to God and to the Lamb." Then in verse 15 we see that the "harvest of the earth is ripe." Those who are the firstfruits spoken of in Revelation 14 will be among those who will be co-kings with Christ in the millennium. The millennium, the thousand years, will be the full development of the gene of the kingdom. During the millennium many of those who have received the kingdom gene will be co-kings with Christ. In the new heaven and the new earth God will have an eternal kingdom with the New Jerusalem as the capital. The New Jerusalem will be a composition of kings, and these kings will rule over the fully restored nations. Then God will have an eternal kingdom as the full development of the gene sown in the Gospels by Jesus the Nazarene, who was the Triune God in humanity.

How wonderful is the kingdom gene that was sown in the Gospels! Eventually this gene will develop into the millennial kingdom spoken of in Revelation 20 and into God's eternal kingdom in Revelation 21 and 22. Praise the Lord for this picture of the kingdom gene and its development! (Life-study of Mark, pp. 134-137)

Further Reading: Life-study of Mark, msgs. 14-16



## 第十二周■周四

### 晨兴喂养

申十七 18 “他登了国位，就要将…这律法书，为自己抄录一本。”

20 “免得他向弟兄心里高傲，离了这诫命，或偏左或偏右。这样，他和他的子孙在以色列中治国的日子，就得以长久。”

在生命中作王，就是在神圣生命的管治之下。…主耶稣在地上，在祂的人性里作为神人所过的生活，…乃是完全在父神圣生命的管治之下。祂所作的每一件事，都是在父的管治之下。作为人，祂弃绝祂天然的人性，而在祂天父神圣生命的约束之下，过人性的生活。借着实际的在父神圣生命的管治之下，祂就在生命中作王。这是我们所该跟从的榜样。

我们必须在生命中作王，使我们能过召会生活（李常受文集一九九四至一九九七年第五册，五六七页）。

### 信息选读

保罗…设立过召会生活的榜样，为着过身体的生活（罗十五 14～十六 27）。…当我们在神圣生命的管治之下，我们就自然而然地传福音。…保罗首先传福音给外邦人（十五 14～24），然后把他们带进基督身体的交通里，使他们借着在爱里供给耶路撒冷圣徒的需要，而与犹太召会有交通（25～33）。这就把二者都带进一个身体的交通中。

在罗马十六章一至二十四节，保罗借着推荐与问安，就把在他职事下的许多圣徒和许多地方召会联

## WEEK 12 — DAY 4

### Morning Nourishment

Deut. 17:18 And when he sits on the throne of his kingdom, he shall write out for himself a copy of this law in a book...

20 So that his heart may not be lifted up above his brothers and he may not turn aside from the commandment to the right or to the left; that he and his sons may extend their days over their kingdom in the midst of Israel.

To reign in life is to be under the ruling of the divine life... The Lord Jesus as the God-man in His humanity on the earth... was absolutely under the ruling of the divine life of the Father. Everything He did was under the Father's ruling. As a man, He rejected His natural humanity and lived a human life under the restriction of the divine life of His heavenly Father. By practically being under the ruling of the divine life of the Father, He was reigning in life. This is the pattern that we should follow.

We must reign in life to live the church life. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 450)

### Today's Reading

Paul set up a pattern of living the church life for the living of the Body life (Rom. 15:14—16:27)... When we are under the ruling of the divine life, we will spontaneously preach the gospel... Paul first preached the gospel to the Gentiles (15:14-24) and then brought them into the fellowship of the Body of Christ with the Jewish churches through their giving in love to provide for the necessities of the saints in Jerusalem (vv. 25-33). This was to bring the two into the fellowship of the one Body.

By his recommendations and greetings in 16:1-24, Paul was blending together many saints and many churches under his ministry for the practical

调一起，为着在基督身体宇宙的交通中有基督身体实际的生活。…今天，所有接受了洋溢之恩并洋溢之义恩赐的信徒，都需要在神圣的生命中操练受生命的约束和限制（李常受文集一九九四至一九九七年第五册，五六八至五六九页）。

王要将祭司利未人面前的这律法书，为自己抄录一本（申十七18）。这里的律法是指摩西五经。…以色列人中间正确的王，乃是受神的话教导、管制、规律并支配的。

今天对召会中的长老们来说，原则也是一样。…长老们要管理、治理召会，就必须被神的圣言重新构成。结果，他们就在神的管理、神的规律和支配之下。这样，他们的决断自然会有神在其中，长老们就代表神治理召会的事务。这种治理乃是神治（申命记生命读经，一四三页）。

神对以色列的心意，是要在地上得着一班有神圣构成的百姓，作祂的见证。…他们要被重新构成，就需要借着回到神的律法，就是祂的话，而回到神面前。在以斯拉和尼希米带领下，归回的以色列人借着神的话，集体地被神以祂自己所构成，成为一个国，作神的见证。

要重新构成神的子民，就需要用神口里所出、彰显神的话教育他们。重新构成神的子民，乃是将他们放在神的话里，使他们被话浸透，借此教育他们。神的话与那灵是一（约六63，弗六17）。借着我们每天读圣言，神的话就在我们里面作工；并且那灵借着话，自然而然地将神的性情同神的元素，分赐到我们里面，使我们被神构成（圣经恢复本，尼八1注1）。

参读：申命记生命读经，第十七篇；罗马书中神完整的救恩结晶读经，第四篇。

living of the Body of Christ in the universal fellowship of the Body... Today there is the need for all the believers who have received the abundance of grace and of the gift of righteousness to practice the restriction and limitation in the divine life. (CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," p. 451)

The king was to write out for himself a copy of the law in a book, out of that which was before the Levitical priests (Deut. 17:18). The law here refers to the Pentateuch... A proper king among the children of Israel was one who was instructed, governed, ruled, and controlled by the word of God.

The principle should be the same with the elders in the churches today... In order to administrate, to manage, the church, the elders must be reconstituted with the holy word of God. As a result, they will be under God's government, under God's rule and control. Then spontaneously God will be in their decisions, and the elders will represent God to manage the affairs of the church. This kind of management is theocracy. (Life-study of Deuteronomy, p. 121)

God's intention with Israel was to have on earth a divinely constituted people to be His testimony... In order to be reconstituted, they needed to come back to God by coming back to His law, that is, His word. 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.

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 and which expresses God. 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 word of God is one with the Spirit (John 6:63; Eph. 6:17). Through our daily reading of the divine Word, the word of God works within us, and the Spirit, through the word, spontaneously dispenses God's nature with God's element into our being, causing us to be constituted with God. (Neh. 8:1, footnote 1)

Further Reading: Life-study of Deuteronomy, msg. 17; CWWL, 1994-1997, vol. 5, "Crystallization-study of the Complete Salvation of God in Romans," ch. 4

## 第十二周■周五

### 晨兴喂养

创四五 5 “现在，不要因为你们把我卖到这里，自忧自恨。这是神差我在你们以先来，为要保全生命。”

五十 20 “从前你们的意思是要害我，但神的意思原是好的…”。

罗八 28 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”

那灵的管治是关于那灵之教训的结构的顶石，顶点。约瑟生平的记载是启示那灵的管治，因为那灵的管治是成熟圣徒掌权的一面（创世记生命读经，一七五〇至一七五一页）。

约瑟不需要赦免他的弟兄们，因为他并没有怪罪他们（参创四五 28 注 1）。他接受他弟兄们对他所作的一切，好像从神接受的一样；他也安慰那些得罪他的人（5~8，五十 15~21）。他有何等的恩典！他的灵何等超绝！（圣经恢复本，创四五 5 注 1）。

### 信息选读

约瑟的两个梦（创三七 7~9）都是出于神，向他揭示神对祂地上子民之性情、地位、功用和目标的神圣眼光。照着他们堕落的性情，神的子民是邪恶、不洁的；但在神永远的眼光里，祂的子民乃是满了生命的禾捆，也是满了光的天体（参民二三 21，王上十九 18，启十二 1 与注）。成熟生命掌权的一面，绝不会定罪神的子民，反而是牧养并欣赏他们。约瑟的梦支配并引导他的行为（参徒二六 19）（圣经恢复本，创三七 5 注 1）。

## WEEK 12 — DAY 5

### Morning Nourishment

Gen. 45:5 And now do not be grieved or angry with yourselves because you sold me here, for God sent me before you to preserve life.

50:20 Even though you intended evil against me, God intended it for good...

Rom. 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

The rulership of the Spirit is the topstone, the capstone, of the structure of the teaching of the Spirit. The record of Joseph's life is a revelation of the rulership of the Spirit, for the rulership of the Spirit is the reigning aspect of a matured saint. (Life-study of Genesis, pp. 1469-1470)

Joseph did not need to forgive his brothers, because he did not blame them (cf. Gen. 45:28, footnote 1). He received as from God all that his brothers had done to him, and he comforted those who had offended him (vv. 5-8; 50:15-21). What grace, and what an excellent spirit, he had! (Gen. 45:5, footnote 1)

### Today's Reading

Joseph's two dreams (Gen. 37:7-9), both from God, unveiled to him God's divine view concerning the nature, position, function, and goal of God's people on earth. According to their fallen nature, God's people are evil and unclean, but in God's eternal view, His people are sheaves of wheat full of life and heavenly bodies full of light (cf. Num. 23:21; 1 Kings 19:18; Rev. 12:1 and footnote). The reigning aspect of the mature life never condemns God's people. Rather, it shepherds and appreciates them. Joseph's dreams controlled and directed his behavior (cf. Acts 26:19). (Gen. 37:5, footnote 1)

在约瑟的故事里所表显的生命…是复活的生命，神的生命。虽然约瑟是在激动的情景中，但他没有表现得放松。这是生命。在约瑟身上，我们不仅看见生命，也看见生命的路，这路使我们自己受到控制。绝不要以为约瑟不是人。他满了人的感觉和感情，但他把自己和一切的感觉摆在那灵的管治之下。所以，我们在约瑟身上，不仅看见成熟的生命，也看见掌权的生命，以及这掌权生命的路。我们众人，尤其是青年人，需要这样的生命和这样的路，就是成熟的人掌权的一面。这生命不容易激动，也不显示荣耀。这生命在激动中仍保持镇静，克制自己，并且隐藏荣耀。…约瑟是（一个）否认己的人。…我不知道有谁被人得罪到约瑟所受的那样程度，而丝毫没有报复的意欲。

基督徒赦免人的时候，常常说，“是的，我赦免你，但我也要提醒你，你所作的是何等严重。”这样的赦免没有什么意义，因为事实上这根本不是赦免。当约瑟赦免他的哥哥们时，他安慰他们，并且告诉他们不要自忧自恨，乃要忘了已往对他所作的。他说他们把他卖为奴仆，乃是神的作为，为要保全生命。约瑟没有为他哥哥们所作的责备他们；反之，他认为他们是神的帮手。他们帮助神把他送到埃及。

约瑟生平的记载是何等的甜美！因为约瑟完全在神的引导之下，他就不需要为他所作的任何事懊悔。约瑟是新约所启示之事活的说明。他是个否认自己的人，他没有自己的兴趣、自己的享受、自己的感觉、自己的野心或自己的目标。每件事都是为着神，为着神的子民。…约瑟的否认己，并他在神主宰手下受约束，乃是国度生活实行之钥。为着约瑟否认己的生活，我们感谢神。借着这样的生活，神的目的得以达成，国度得以带进、实现并实行。借着这个达成，以色列人就有分于国度的享受（创世记生命读经，一七六一至一七六二、一八〇一至一八〇二、一八〇六、一八〇九页）。

参读：创世记生命读经，一百一十二至一百一十六、一百一十八至一百二十篇。

The life manifested in the story of Joseph... is the resurrection life, the life of God. Although Joseph was in an exciting situation, he did not display any looseness. This is life. With Joseph we see not only life but also the way of life, which is to keep ourselves under control. Never think that Joseph was not human. He was full of human feelings and sentiments, but he kept himself with all his feelings under the rulership of the Spirit. Therefore, in Joseph we see not only the mature life but a reigning life and the way of this reigning life. We all, especially the young people, need such a life and such a way that is the reigning aspect of a mature person. This life is not easily excited, and it does not reveal its glory. Instead, in the midst of excitement it remains calm, controls itself, and conceals its glory. Joseph was a person who denied himself... I do not know of any other person who was offended to the degree Joseph was, yet who had not the slightest desire for revenge.

Often when Christians forgive someone, they say, “Yes, I forgive you, but I also want to remind you of the seriousness of what you have done.” This kind of forgiveness does not mean anything, for actually it is not forgiveness at all. When Joseph forgave his brothers, he comforted them and told them not to be angry with themselves, but to forget what they had done to him. He said that their selling him into slavery was God’s doing to preserve life. Joseph did not blame his brothers for what they had done; rather, he regarded them as God’s helpers. They had helped God to get him to Egypt.

How sweet is the record of Joseph’s life! Because Joseph was fully under God’s guidance, there was no need for him to regret anything he did. Joseph is a living illustration of what is revealed in the New Testament. He was a self-denying person who had no self-interest, self-enjoyment, self-feeling, self-ambition, or self-goal. Everything was for God and for God’s people. Joseph’s self-denial, his restriction under God’s sovereign hand, was the key to the practice of the kingdom life. Thank God for Joseph’s self-denying life. Through such a life God’s purpose was fulfilled, and the kingdom was brought in, realized, and practiced. Through this fulfillment, the children of Israel shared in the enjoyment of the kingdom. (Life-study of Genesis, pp. 1479, 1514, 1518, 1520)

Further Reading: Life-study of Genesis, msgs. 112-116, 118-120

## 第十二周■周六

### 晨兴喂养

弗四 16 “本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

约四 14 “…我所赐的水，要在他里面成为泉源，直涌入永远的生命。”

当我们都在生命中作王，在神圣生命的管治下生活，结果就有真实、实际的身体生活。

基督的身体在爱里把自己建造起来（弗四 16）。以弗所书一再地使用“在爱里”这辞（一 4，三 17，四 2、15～16，五 2）。神在创立世界以前，在爱里预定我们得儿子的名分；基督的身体在爱里把自己建造起来。生命的长大是在爱里。在已过这几年来，我们宝贵主给我们看见神圣启示的高峰。我所担心的是，我们可能谈论高峰的真理，但在我们中间却缺少爱。如果这是我们的情形，我们就是自高自大，而没有建造（李常受文集一九九四至一九九七年第五册，五六三、一六八页）。

### 信息选读

当水源涌上来成为水泉，那就是水源显出来；然后就有河涌流。父是源，子是泉，灵是河。

这涌流的三一神是“直涌入永远的生命”。译为“直涌入”的介词，在原文里含意很丰富。这辞在此说到目的地；永远的生命乃是涌流之三一神的目的地。…新耶路撒

## WEEK 12 — DAY 6

### Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

John 4:14 ...The water that I will give him will become in him a fountain of water springing up into eternal life.

When we are all reigning in life, living under the ruling of the divine life, the issue is the real and practical Body life. (CWWL, 1994-1997, vol. 5, “Crystallization-study of the Complete Salvation of God in Romans,” p. 445)

The Body of Christ builds itself up in love (Eph. 4:16). The phrase in love is used repeatedly in the book of Ephesians (1:4; 3:17; 4:2, 15-16; 5:2). God predestinated us unto sonship before the foundation of the world in love, and the Body of Christ builds itself up in love. The growth in life is in love. In the last few years we have appreciated the Lord’s showing us the high peak of the divine revelation. My concern is that although we may talk about the truths of the high peak, love is absent among us. If this is the case, we are puffed up, not built up. (CWWL, 1994-1997, vol. 5, “The Vital Groups,” p. 124)

### Today’s Reading

When the fountain springs up, that is the fountain emerging [John 4:14b]. Then a river flows. The Father is the fountain, the Son is the spring, and the Spirit is the river.

This flowing Triune God is “into eternal life” [v. 14b]. The Greek preposition translated as “into” is rich in meaning. Here it speaks of the destination. The eternal life is the destination of the flowing Triune God... The

冷是神圣、永远生命的总和，这永远的生命至终乃是新耶路撒冷。因此，“直涌入永远的生命”，意思就是“直涌成为新耶路撒冷”。我们必须有东西涌流成为那神圣的新耶路撒冷，好使我们能达到那里。我们需要整本圣经来解释约翰四章十四节。父作为源头乃是源，子是泉，灵是涌流的河，而这涌流的结果带进永远的生命，就是新耶路撒冷。…新耶路撒冷是神与人联结，人与神调和的总和。

至终，三一神成了活水，就是主耶稣在约翰四章所给撒玛利亚妇人的。四章的雅各井是物质的，但雅各的梦是神圣奥秘的。在这神圣奥秘的范围里，有一个实在的源；这源就是父。当这源显出来，或涌出来成为泉，那就是子。当这泉涌流成为河，那就是那灵；这乃是涌入（或为着）新耶路撒冷。约翰福音头四章陈明三一神为涌流的水；在六至七章里，有两个节期。这两个节期乃是涌流的结果。我们这些堕落的人又饥又渴；但在节期里我们有东西吃，满足我们的饥饿，也有东西喝，解我们的干渴。食物是基督，水也是基督。

我们必须看见，三一神借着父、子、灵流到我们里面。当我们喝这水，这水就在我们里面成为源。…这源显出来就是泉，并且这泉涌流出来成为河，为着新耶路撒冷。这就是打开整卷约翰福音的钥匙，这就是神圣三一的神圣说话、神圣扩展和神圣分赐。父是源，子是泉，灵是河，涌流到我们里面。当祂涌流到我们里面，祂就带着我们一同涌流。祂要把我们涌流入新耶路撒冷里，而成为新耶路撒冷。“入”这个介词，也有“成为”的意思。涌入新耶路撒冷，意思就是成为新耶路撒冷。…我们必须是新耶路撒冷，然后我们才能在新耶路撒冷里。这就是约翰福音和启示录的内在意义（李常受文集一九九四至一九九七年第四册，五八五至五八九页）。

参读：活力排，第八篇；生命的经历，第十七篇。

New Jerusalem is the totality of the divine, eternal life... Thus, into eternal life means into the New Jerusalem. We must have something flowing into that divine New Jerusalem in order for us to arrive there. The entire Bible is needed to interpret John 4:14. The Father is the fountain as the source, the Son is the spring, the Spirit is the flowing river, and this flowing issues in the eternal life, which is the New Jerusalem... The New Jerusalem is the totality of God joined with man and man mingled with God.

Eventually, the Triune God becomes the living water, which the Lord Jesus presented to the Samaritan woman in John 4. Jacob's well in John 4 is physical, but Jacob's dream is divine and mystical. In this divine, mystical realm there is a real fountain. This fountain is the Father. When this fountain emerges, or springs up, that is the Son. When the spring flows into a river, that is the Spirit. This is into, or for, the New Jerusalem. The first four chapters of John present the Triune God as the flowing water. In chapters 6 and 7 there are two feasts. These two feasts are the issue of the flowing. We fallen men become hungry and thirsty. At the feast we have something to eat to satisfy our hunger and something to drink to quench our thirst. The food is Christ, and the water is also Christ.

We need to see that the Triune God is flowing through the Father, the Son, and the Spirit into us. When we drink of this water, it becomes a fountain in us... This fountain emerges as a spring, and the spring flows out as a river for the New Jerusalem. This is the key to open up the entire Gospel of John. This is the divine speaking, divine spreading, divine dispensing, of the Divine Trinity. The Father as the fountain, the Son as the spring, and the Spirit as the river flow into us. When He flows into us, He flows with us. He will flow us into the New Jerusalem to be the New Jerusalem. The preposition into also means "to become." Into the New Jerusalem means "to become the New Jerusalem..." We have to be the New Jerusalem; then we can be in the New Jerusalem. This is the intrinsic significance of the Gospel of John and Revelation. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 455-457)

Further Reading: CWWL, 1994-1997, vol. 5, "The Vital Groups," ch. 8; CWWL, 1953, vol. 3, "The Experience of Life," ch. 17

# 第十二周诗歌

745

## 国度 — 意义

7 6 7 6 双 (英 941)

F 大调

4/4

1 | 3 5 5 6 | 5 - 3 1 | 7 1 4 3 | 2 - -  
 一 国 度 是 神 的 掌 权, 维 持 神 的 荣 耀;  
 1 | 3 5 5 6 | 5 - 3 2 | 3 6 5 #4 | 5 - -  
 是 神 主 宰 的 管 治, 将 祂 秩 序 建 造。  
 5 | i 5 4 3 | 6 - 5 7 | i 5 4 3 | 2 - -  
 神 在 祂 的 国 度 里, 施 行 祂 的 王 权,  
 1 | 3 5 5 6 | 5 - 3 1 | 2 4 3 2 | 1 - - ||  
 照 祂 自 己 来 治 理, 直 到 永 永 远 远。

- 二 国度中心是宝座, 神在其上掌权;  
 一切带上祂正规, 照着祂心所愿。  
 国度之中祂作王, 一切归祂管治;  
 为首为主的身分, 如此始能维持。  
 三 神借掌权国度中, 通行祂的旨意;  
 在祂统治的权下, 成全祂的心意。  
 唯有在神国度中, 祝福始能得着;  
 乃是从神的宝座, 流出生命水河。  
 四 服在神的管治下, 乃是蒙福之本;  
 背叛神圣的主权, 乃是罪恶之根。  
 撒但邪恶的目的, 乃在翻神宝座;  
 我们该有的目标, 在神权下活着。  
 五 在神至高国度中, 基督得显为大;  
 基督掌权生命中, 神就能有可夸。  
 当神施行祂统治, 一切全都蒙福;  
 基督若为神掌权, 神的荣耀显出。  
 六 日期满足的时候, 主要归一万有,  
 万有要认祂王权, 将祂统治领受。  
 生命荣耀的管治, 教会现已预尝,  
 并催国度速实现, 万有都得分享。

# WEEK 12 — HYMN

## God's kingdom is God's reigning

### The Kingdom — Its Meaning

941

1. God's king - dom is God's reign - ing, His glo - ry to main - tain; It  
 is His sov - ereign rul - ing, His or - der to sus - tain. He  
 ex - er - cis - es ful - ly His own auth - or - i - ty With -  
 in His king - dom ev - er And to e - ter - ni - ty.

2. Upon the throne, the center  
 Of government divine,  
 God reigns, and with His purpose  
 Brings everything in line.  
 God's headship and His lordship  
 He only can maintain  
 As King within His kingdom,  
 O'er everything to reign.
3. By reigning in His kingdom  
 God worketh all His will,  
 And under His dominion  
 His purpose doth fulfill.  
 'Tis only in God's kingdom  
 His blessing we may know;  
 'Tis from His throne almighty  
 The stream of life doth flow.
4. Submitted to God's ruling,  
 All virtue thus will win;  
 Rebellion to His Headship  
 Is but the root of sin.  
 The evil aim of Satan—  
 God's throne to overthrow;  
 Our aim and goal is ever  
 His rule to fully know.
5. Within God's sovereign kingdom  
 His Christ is magnified;  
 When Christ in life is reigning,  
 The Father's glorified.  
 When God is in dominion,  
 All things are truly blessed;  
 When Christ for God is reigning,  
 God's glory is expressed.
6. In fulness of the seasons  
 God's Christ will head up all.  
 Then all will own His reigning  
 And worship, great and small.  
 Such reign in life and glory  
 The Church e'en now foretastes  
 And to His rule submitting  
 Unto His kingdom hastes.

