

二〇二二年
十二月半年度训练

历代志、以斯拉记、尼希米记、
以斯帖记结晶读经

晨兴圣言

2022 DECEMBER
SEMIANNUAL TRAINING

**Crystallization-Study of 1 & 2 Chronicles,
Ezra, Nehemiah, and Esther**

Holy Word Morning Revival

标语

- (一) 旧约里十二卷历史书（约书亚记、士师记、路得记、撒母耳记上下、列王纪上下、历代志上下、以斯拉记、尼希米记、以斯帖记）的内在意义，乃是启示神在人历史中的行动，为神预备道路，以完成祂永远的经纶，这是借着祂成为人，使人在生命和性情上成为神（只是无分于神格），好产生并建造召会作基督身体的身体，终极完成新耶路撒冷，作祂终极的彰显。
- (二) 以斯拉用属天的真理把以色列人重新构成；在主的恢复里我们需要许多以斯拉，他们是祭司教师，就是那些与神接触，被神浸透，与神是一，被神充满，并精通神话语的人——这种人才够资格在主的恢复里作教师。
- (三) 我们需要凭基督而活，并活出基督，因而显大基督，好使我们能建造召会作神的彰显；我们要彰显神，就需要天天借着话中之水的洗涤，被圣化并得更新，好献给我们的新郎基督，作祂纯洁、荣耀、彰显神的新妇。
- (四) 为着建造召会作基督的身体，需要按照四项原则从事属灵的争战——不能用属肉体的兵器；要守住升天的地位；用属灵的兵器，这些属灵的兵器有能力攻倒仇敌坚固的营垒；领会祷告乃是争战，并在天的境界里，从神的宝座发出争战的祷告。

Key Statements

- ① **The intrinsic significance of the twelve historical books in the Old Testament (Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther) is the revelation that God's move in man's history prepares the way for God to carry out His eternal economy by His becoming a man that man may become God in life and in nature (but not in the Godhead), for the producing and building up of the church as the organic Body of Christ to consummate the New Jerusalem for His ultimate expression.**
- ② **Ezra reconstituted the people of Israel with heavenly truths; in the Lord's recovery we need Ezras, priestly teachers, who contact God, who are saturated with God, who are one with God. who are filled with God, and who are skilled in the Word of God—the kind of person who is qualified to be a teacher in the recovery.**
- ③ **We need to live by Christ and to live out Christ, thus magnifying Christ, so that we can build up the church as the expression of God; in order to express God, we need to be daily sanctified and renewed by the washing of the water in the word to be presented to Christ, our Bridegroom, as His pure, glorious, God-expressing bride.**
- ④ **For the building up of the church as the Body of Christ, there is the need for spiritual warfare carried out according to four principles—not using fleshly weapons, keeping the position of ascension, using spiritual weapons, which are powerful to overthrow the strongholds of the enemy, and understanding that prayer is warfare and uttering prayers of warfare in the heavenly realm and from the throne of God.**

历代志、以斯拉记、尼希米记、以斯帖记

结晶读经训练标语歌

D 大调 3/4

$\overset{D}{1} \ \overset{D}{1} \ \overset{D}{2} \ | \ \overset{D}{3} \ \overset{D}{1} \ \overset{A}{5} \ \overset{A}{3} \ \overset{A}{1} \ | \ \overset{G}{2} \ \overset{G}{7} \ \overset{G}{5} \ \overset{G}{3} \ \overset{G}{2} \ | \ \overset{D}{1} \ \overset{D}{1} \ \overset{D}{6} \ \overset{D}{1} \ \overset{D}{2} \ | \ \overset{D}{3} -$

① 旧约里 十二卷历史 书的内在意义，乃是启示

$\overset{G}{1} \ \overset{G}{5} \ | \ \overset{D}{6} \ \overset{D}{1} \ \overset{D}{1} \ \overset{D}{4} \ \overset{D}{6} \ | \ \overset{Em}{5} \ \overset{Em}{3} \ \overset{Em}{1} \ \overset{Em}{5} \ | \ \overset{A}{6} \ \overset{A}{1} \ \overset{A}{1} \ \overset{A}{2} \ | \ \overset{A}{2} \ \overset{A}{0} \ \overset{A}{1} \ \overset{A}{1} \ \overset{A}{2} \ |$

神在人历史中的行动，为神 预备道路，以完成

$\overset{D}{3} \ \overset{D}{1} \ \overset{D}{5} \ \overset{D}{3} \ \overset{D}{1} \ | \ \overset{A}{2} \ \overset{A}{5} \ \overset{A}{5} \ \overset{A}{3} \ \overset{A}{2} \ | \ \overset{G}{1} \ \overset{G}{1} \ \overset{G}{2} \ | \ \overset{D}{3} \ \overset{D}{0} \ \overset{D}{1} \ \overset{D}{1} \ \overset{D}{5} \ | \ \overset{G}{6}$

祂永远的经纶。这是借着 祂成为 人，使人在生

$\overset{D}{6} \ \overset{D}{1} \ \overset{D}{1} \ \overset{D}{4} \ \overset{D}{6} \ | \ \overset{Em}{5} \ \overset{Em}{4} \ \overset{Em}{3} \ \overset{Em}{1} \ \overset{Em}{5} \ | \ \overset{A}{6} \ \overset{A}{6} \ \overset{A}{1} \ \overset{A}{1} \ \overset{A}{2} \ | \ \overset{A}{2} - \overset{A}{1} \ \overset{A}{1} \ |$

命和性情上 成为神（只是无分于神 格），好产

$\overset{G}{6} \ \overset{G}{6} \ \overset{G}{6} \ \overset{G}{5} \ \overset{G}{6} \ | \ \overset{A}{2} - \overset{A}{3} \ \overset{A}{4} \ | \ \overset{D}{5} \ \overset{D}{5} \ \overset{D}{5} \ \overset{D}{3} \ \overset{D}{5} \ | \ \overset{Bm}{1} - \overset{Bm}{1} \ \overset{Bm}{1} \ | \ \overset{G}{6} \ \overset{G}{5}$

生并建造召 会作基 督生机的身 体，终极 完成

$\overset{D}{4} \ \overset{D}{6} \ | \ \overset{Em}{5} \ \overset{Em}{3} \ \overset{Em}{1} \ \overset{Em}{1} \ \overset{Em}{5} \ | \ \overset{A}{4} \ \overset{A}{6} \ \overset{A}{6} \ \overset{A}{7} \ | \ \overset{D}{1} - - \ | \ \overset{Bm}{1} \ \overset{Bm}{0} \ \overset{Bm}{3} \ \overset{Bm}{2} \ | \ \overset{Bm}{1} \ \overset{Bm}{1}$

新耶 路撒冷，作祂终极的彰显。 ② 以斯拉用

$\overset{F\sharp m}{1} \ \overset{F\sharp m}{1} \ \overset{F\sharp m}{3} \ \overset{F\sharp m}{6} \ | \ \overset{G}{5} \cdot \overset{G}{3} \ \overset{G}{3} \ \overset{G}{2} \ | \ \overset{D}{1} \ \overset{D}{1} \ \overset{D}{1} \ \overset{D}{6} \ \overset{D}{5} \ | \ \overset{D}{3} \ \overset{D}{0} \ \overset{D}{5} \ | \ \overset{G}{6} \ \overset{G}{1}$

属天的真理把以色列人重新构成；在主的

$\overset{Bm}{1} \ \overset{Bm}{2} \ | \ \overset{Em}{1} \cdot \overset{Em}{1} \ \overset{Em}{1} \ \overset{Em}{5} \ | \ \overset{A}{6} \ \overset{A}{6} \ \overset{A}{6} \ \overset{A}{1} \ \overset{A}{2} \ | \ \overset{A}{2} \ \overset{A}{0} \ \overset{A}{3} \ \overset{A}{2} \ | \ \overset{Bm}{1} \ \overset{Bm}{1} \ \overset{Bm}{3} \ \overset{Bm}{6} \ |$

恢复 里我们需要许多以斯拉，他们是祭司教

$\overset{F\sharp m}{5} \ \overset{F\sharp m}{5} \ \overset{F\sharp m}{5} \ \overset{F\sharp m}{3} \ \overset{F\sharp m}{2} \ | \ \overset{G}{1} \ \overset{G}{1} \ \overset{G}{1} \ \overset{G}{1} \ \overset{G}{6} \ \overset{G}{5} \ | \ \overset{D}{3} \ \overset{D}{3} \ \overset{D}{5} \ \overset{D}{6} \ | \ \overset{G}{1} \ \overset{G}{1}$

师，就是那些 与神接触，被神 浸透，与神 是一，

$\overset{A}{1} \ \overset{A}{3} \ \overset{A}{6} \ | \ \overset{F\sharp 7}{5} \cdot \overset{F\sharp 7}{1} \ \overset{F\sharp 7}{1} \ \overset{F\sharp 7}{2} \ | \ \overset{Bm}{3} \ \overset{Bm}{4} \ \overset{Bm}{3} \ \overset{Bm}{2} \ | \ \overset{G}{1} \ \overset{G}{0} \ \overset{G}{5} \ | \ \overset{Bm}{6} \ \overset{Bm}{6} \ \overset{Bm}{6}$

被神充满，并精通 神话语的人——这种人才

$\overset{E7}{1} \ \overset{E7}{2} \ | \ \overset{Em}{1} \ \overset{Em}{0} \ \overset{Em}{5} \ | \ \overset{A}{6} \cdot \overset{A}{1} \ \overset{A}{4} \ \overset{A}{3} \ | \ \overset{D}{2} - \overset{D}{1} \ \overset{D}{7} \ | \ \overset{D}{1} - - \ | \ \overset{D}{1} \ \overset{D}{0}$

够资格 在主的恢复里作教师。

③ 我们需 要凭基督而 活,并活出基 督,因而显大基
督,好使 我们能建 造召会 作神的彰 显;我们要
彰显神,就需 要天天借着 话中之水 的洗 涤,被
圣化并得更 新,好献给 我们的新 郎基督,作
祂纯洁、荣 耀、彰显神 的新 妇。 ④ 为着建
造召会 作基督的 身 体,需要 按照四项
原则从 事 属 灵 的 争 战—不 能 用 属 肉 体 的
兵 器;要 守 住 升 天 的 地 位;用 属 灵 的 兵
器,这些 属 灵 的 兵 器 有 能 力 攻 倒 仇 敌 坚 固 的 营
垒; 领 会 祷 告 乃 是 争 战,并 在 天 的 境
界 里,从 神 的 宝 座 发 出 争 战 的 祷 告。

历代志、以斯拉记、尼希米记、 以斯帖记结晶读经

篇题

- 第一篇 神在人历史中的行动，为着完成祂永远的经纶
- 第二篇 从被掳到巴比伦归回之后，在美地上生活极重要的方面
- 第三篇 重建神的坛—燔祭坛
- 第四篇 借着神的申言者神圣的鼓励，恢复神殿的建造
- 第五篇 祭司经学家以斯拉，以及需要许多以斯拉—精通神话语的人
- 第六篇 洁净被掳归回之人的内在意义
- 第七篇 尼希米—对神有时代价值之人的榜样
- 第八篇 建造城墙，以保护作为神殿的召会
- 第九篇 建造与争战—为着召会的建造，需要从事属灵的争战
- 第十篇 以斯拉记和尼希米记这两卷恢复的书中心并重要的点—主恢复中正确并适当的领导
- 第十一篇 以斯拉之职事与尼希米之领导的内在意义—活出并作出新耶路撒冷，以建造召会作神的家与神的国
- 第十二篇 自隐的神—隐藏的神

Crystallization-Study of Crystallization-Study of 1 & 2 Chronicles, Ezra, Nehemiah, and Esther

Contents

- Msg. 1: God's Move in Man's History for the Carrying Out of His Eternal Economy**
- Msg. 2: Crucial Aspects of Living in the Good Land after Returning from Captivity in Babylon**
- Msg. 3: The Rebuilding of the Altar of God—the Altar of Burnt Offering**
- Msg. 4: The Recovery of the Building of the House of God through the Divine Encouragement of the Prophets of God**
- Msg. 5: Ezra, a Priestly Scribe, and the Need for Ezras—Those Skilled in the Word of God**
- Msg. 6: The Intrinsic Significance of the Purification of the Returned Captives**
- Msg. 7: Nehemiah—a Pattern of One Who Has Dispensational Value to God**
- Msg. 8: Building the Wall of the City for the Protection of the Church as the House of God**
- Msg. 9: Building and Fighting—the Need to Engage in Spiritual Warfare for the Building of the Church**
- Msg. 10: The Central and Crucial Point of the Recovery Books of Ezra and Nehemiah—the Proper and Adequate Leadership in the Lord's Recovery**
- Msg. 11: The Intrinsic Significance of Ezra's Ministry and Nehemiah's Leadership—to Build Up the Church as the House of God and the Kingdom of God by Living Out and Working Out the New Jerusalem**
- Msg. 12: A God Who Hides Himself—the Hidden God**

第一周

神在人历史中的行动，
为着完成祂永远的经纶

诗歌：11

读经：亚一3，18～21，二1～2，5，8～9，
11，六12～13，十1，3，8，12，十一7，十二1，
10，十四5，9

【周一】

壹 旧约里十二卷历史书（约书亚记、士师记、路得记、撒母耳记上下、列王纪上下、历代志上下、以斯拉记、尼希米记、以斯帖记）的内在意义，乃是启示神在人历史中的行动，为神预备道路，以完成祂永远的经纶，这是借着祂成为人，使人在生命和性情上成为神（只是无分于神格），好产生并建造召会作基督生机的身体，终极完成新耶路撒冷，作祂终极的彰显：

一 我们必须将旧约里的十二卷历史书联于神永远的经纶；圣经实际上只告诉我们一件事，就是神基于祂的喜悦，祂心头的愿望，而有的永远经纶；（弗一4～5，9～10，提前一3～4，六3；）这十二卷历史书写在祂神圣的启示里，

Week One

**God's Move in Man's History
for the Carrying Out of His Eternal Economy**

Hymns: 16

Scripture Reading: Zech. 1:3, 18-21; 2:1-2, 5, 8-9, 11; 6:12-13; 10:1, 3, 8, 12; 11:7; 12:1, 10; 14:5, 9

§ Day 1

I. The intrinsic significance of the twelve historical books in the Old Testament (Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, and Esther) is the revelation that God's move in man's history prepares the way for God to carry out His eternal economy by His becoming a man that man may become God in life and in nature (but not in the Godhead), for the producing and building up of the church as the organic Body of Christ to consummate the New Jerusalem for His ultimate expression:

A. We must link the twelve books of history in the Old Testament to God's eternal economy; the Bible actually tells us only one thing—God's eternal economy, which is based upon His good pleasure, the desire of His heart (Eph. 1:4-5, 9-10; 1 Tim. 1:3-4; 6:3); these twelve historical books were written in God's divine revelation for our admonition and enlightenment

是为作我们的警戒和光照。（林前十11。）

- 二 完成神永远的经纶（以祂法理的救赎为手续并祂生机的救恩为目标），以预备我们作祂的新妇，将祂带回来，乃是解决今天世界局势之难处唯一的路；这是神心头的愿望，并且祂必要完成这事——罗五10, 17, 21, 帖前五23~24, 腓一3~6。
- 三 主的再来会解决世界上的一切问题，就如不平不公、（赛十一4、）战争、（二4、）疾病、（启二二2, 结四七12、）饥荒、（赛三五1, 6、）教育、（二2~5, 四2~6, 十一9, 哈二14, 来八11, 诗二6, 12、）犯罪机构、（太十三41~43、）万物的受苦、（罗八21~22, 赛十一6, 9、）以及地上的政权。（启十一15, 但二34~35, 44~45。）

【周二】

贰 撒迦利亚书启示，神在人历史中之行动的要点与主要内容，乃是基督的两次来临，为着耶稣的见证，神的建造：

- 一 撒迦利亚九至十一章说到基督在卑微中第一次来临，是谦逊并亲切的：
 - 1 基督公义的带着给神子民的救恩而来作王，乃是卑微的王、降卑的王，不是骑着骏马，乃是骑着驴驹，甚至骑着驴的崽子；这在耶稣基督末次进入耶路撒冷时得了应验一九9，太二一5~10。
 - 2 基督被憎嫌、攻击、弃绝，并被祂的一个门徒以三十锭银子，就是以一个奴仆的价值（亚十一8, 12~13, 出二一32）出卖了；这里所预言的，在福音书里得着应验。（太二六14~15, 二七3~10。）

(1 Cor. 10:11).

- B. The carrying out of God's eternal economy (with the procedure of His judicial redemption and the goal of His organic salvation) to prepare us to be His bride to bring Him back is the only way to solve the problems of today's world situation; this is the desire of God's heart, and He will accomplish it—Rom. 5:10, 17, 21; 1 Thes. 5:23-24; Phil. 1:3-6.
- C. The Lord's second coming will resolve all the problems of the world, such as injustice (Isa. 11:4), war (2:4), sickness (Rev. 22:2; Ezek. 47:12), famine (Isa. 35:1, 6), education (2:2-5; 4:2-6; 11:9; Hab. 2:14; Heb. 8:11; Psa. 2:6, 12), sinful establishments (Matt. 13:41-43), the suffering of all creation (Rom. 8:21-22; Isa. 11:6, 9), and earthly governments (Rev. 11:15; Dan. 2:34-35, 44-45).

§ Day 2

II. The book of Zechariah reveals that the crucial point and major content of God's move in man's history are the two comings of Christ for the testimony of Jesus, the building of God:

- A. Zechariah 9 through 11 speaks of Christ's lowly first coming, which was humble and intimate:
 1. Christ came in a righteous way with salvation for God's people as a King, but as a lowly King, a humiliated King, riding not on a majestic horse but upon a donkey, even upon a colt of a donkey; this was fulfilled when Jesus Christ came into Jerusalem the last time—Zech. 9:9; Matt. 21:5-10.
 2. Christ was detested, attacked, rejected, and betrayed by one of His disciples for thirty pieces of silver, the price of a slave (Zech. 11:8, 12-13; Exo. 21:32); what is prophesied here was fulfilled in the Gospels (Matt. 26:14-15; 27:3-10).

- 3 基督，耶和华的同伴，来作神差到以色列人那里的牧人；基督作为人，乃是以色列人的亲属，又是耶和华的同伴；祂作为牧人被击打，祂的门徒作为羊就分散了一亚十三 6～7，约十 11，太九 36，二六 31，约十六 32～33。
- 4 基督在以色列家中，在十字架上受了伤，但祂说，“我在爱我的人家中所受的伤”；以色列人杀了基督，但是在这段甜美的话中，基督认为他们的行动是爱祂之人使祂受伤—亚十三 5～7，十二 10，（启一 7，）诗二二 16。
- 5 基督肋旁被扎，成了开启的泉源，洗除罪与污秽—亚十二 10，十三 1，约十九 34，37，太二六 28。

【周三】

二 撒迦利亚十二至十四章说到基督在得胜中第二次来临，要带着能力和权柄：

- 1 基督第二次来，要同着祂的圣徒，就是得胜者而来—十四 5，珥三 11，犹 14。
- 2 祂的脚必站在耶路撒冷前面东边的橄榄山上一亚十四 4，徒一 9～12。
- 3 祂要为神的选民以色列人，与那些围攻他们的列国争战，拯救他们脱离毁灭—亚十四 2～3，12～15，十二 1～9。
- 4 那时，以色列全家必仰望祂，就是他们所扎的，并为祂悲哀；于是以色列全家要得救—10～14 节，罗十一 26。
- 5 此后，祂要作王掌权，管治列国；万民必年年上到耶路撒冷敬拜祂，一切都要归祂为圣—亚九 10，十四 16～21。

3. Christ, the Fellow of Jehovah, came as the God-sent Shepherd to the children of Israel; as a man Christ was both a relative of the children of Israel and a Fellow of Jehovah; He was smitten as the Shepherd, and His disciples were scattered as the sheep—Zech. 13:6-7; John 10:11; Matt. 9:36; 26:31; John 16:32-33.
4. Christ was wounded on the cross in the house of Israel, but He said, "I was wounded in the house of those who love Me"; the children of Israel killed Christ, but in this sweet word Christ counts their action as wounds from those who love Him—Zech. 13:(5), 6-7; 12:10; Rev. 1:7; Psa. 22:16.
5. Christ's side was pierced, and He became an opened fountain for sin and for impurity—Zech. 12:10; 13:1; John 19:34, 37; Matt. 26:28.

§ Day 3

B. Zechariah 12 through 14 speaks of Christ's victorious second coming, which will be with power and authority:

1. Christ will come a second time accompanied by His saints, the overcomers—14:5; Joel 3:11; Jude 14.
2. His feet will stand on the Mount of Olives, which is before Jerusalem on the east—Zech. 14:4; Acts 1:9-12.
3. He will fight for the children of Israel, His chosen people, against the nations that besiege them and will save them from destruction—Zech. 14:2-3, 12-15; 12:1-9.
4. At that time the whole house of Israel will look upon Him whom they have pierced, and they will mourn for Him; thus, all Israel will be saved—vv. 10-14; Rom. 11:26.
5. Afterward, He will be the King to reign and rule over the nations; all the people will go up to Jerusalem year after year to worship Him, and all will be sanctified unto Him—Zech. 9:10; 14:16-21.

6 “耶和华必作全地的王；那日，耶和华必为独一的神，祂的名也是独一的名” —9 节，诗七二 8，后十一 15。

【周四】

叁 包罗万有的基督乃是神在人历史中行动的历史，好得着神的建造，为着神的显现—亚四 9，六 12～15，太十六 18，约一 1，14，林前十五 45 下，启四 5，五 6，二一 2：

一 当基督巧妙地作工，主宰地控制人类历史里的世界局势，祂也巧妙地在神的历史里将祂自己作到我们里面，好把我们作成祂的杰作，神的诗章，神的新发明，以彰显祂无穷的智慧和神圣的设计—徒五 31，弗二 10。

二 基督在祂的人性里是耶和华的使者，就是耶和华自己这位三一神，与受屈辱之神的子民站在山谷的最低处，照顾他们，为他们代求，并要快速地将他们从被掳到巴比伦带出来—亚一 7～17，出三 2，4～6，13～15，赛六三 9，申三三 27。

三 基督是神所用以打碎四角的末一个匠人；这四角就是四国及其王—巴比伦、玛代波斯、希腊、和罗马帝国，也是但以理二章三十一至三十三节大人像的四部分，约珥书一章四节蝗虫的四个阶段，以及但以理七章三至八节的四个兽所表征的，他们都曾伤害并毁灭神的选民—亚一 18～21：

1 四个匠人就是神所用的技巧，以毁灭这四国及其王；头三国中的每一国—巴比伦、玛代波斯和希腊—都被紧接而来的国，以技巧的方式所取代—但五，八 3～7。

6. "Jehovah will be King over all the earth; and in that day Jehovah will be the one God and His name the one name"—v. 9; Psa. 72:8; Rev. 11:15.

§ Day 4

III. The all-inclusive Christ is the history of God's move in man's history in order to gain the building of God for the manifestation of God—Zech. 4:9; 6:12-15; Matt. 16:18; John 1:1, 14; 1 Cor. 15:45b; Rev. 4:5; 5:6; 21:2:

A. While Christ is skillfully working to sovereignly control the world situation in human history, He is skillfully working Himself into us in the divine history to make us the masterpiece of His work, the poem of God, a new invention of God, expressing His infinite wisdom and divine design—Acts 5:31; Eph. 2:10.

B. Christ in His humanity is the Angel of Jehovah, Jehovah Himself as the Triune God, standing with God's people in the lowest part of the valley in their humiliation to care for them, intercede for them, and bring them swiftly out of Babylonian captivity—Zech. 1:7-17; Exo. 3:2, 4-6, 13-15; Isa. 63:9; Deut. 33:27.

C. Christ is the last Craftsman used by God to break the four horns; the four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—also signified by the great human image with four sections in Daniel 2:31-33, the four stages of locusts in Joel 1:4, and the four beasts in Daniel 7:3-8, that damaged and destroyed the chosen people of God—Zech. 1:18-21:

1. The four craftsmen are the skills used by God to destroy these kingdoms with their kings; each of the first three kingdoms (Babylon, Medo-Persia, and Greece) was taken over in a skillful way by the kingdom that followed it—Dan. 5; 8:3-7.

2 第四个匠人将是基督那非人手所凿的石头；祂要在回来时，将复兴的罗马帝国砸得粉碎，借此砸碎那作为人类政权集大成的大人像—二 31 ~ 35。

3 这石头不仅表征个人的基督，也表征团体的基督，就是基督同祂的“大能者”—珥三 11。

四 团体的基督，就是基督同着祂得胜的新妇，将成为一块石头而来，砸碎人类政权的集大成，以带进神的国—但二 34 ~ 35，珥三 11，启十九 11 ~ 21，参创一 26。

五 但以理二章说到基督作一块非人手所凿的石头而来，启示录十九章却说到基督带着祂的新妇作祂的军队而来。

【周五】

肆 以弗所五章和六章启示，召会是新妇和战士；在启示录十九章里，也有召会的这两方面—弗五 25 ~ 27，六 10 ~ 20，启十九 7 ~ 9，11，14：

一 我们要在神圣的历史—神在人历史中的行动—里成为新妇，就需要神美化的话；我们要在神圣的历史—神在人历史中的行动—里成为战士，就需要神击杀的话—弗五 26，六 17 ~ 18，参提后三 16。

二 在婚娶之日，基督要与祂的新妇，就是那多年来一直争战抵挡神仇敌的得胜者，成为婚配—参但七 25，六 10，弗六 12。

三 基督在降临到地上对付敌基督和人类政权的总和以前，先要举行婚娶，使祂的得胜者与祂自己联合成为一体—启十九 7 ~ 9。

2. The fourth Craftsman will be Christ as the stone cut out without hands, who will crush the restored Roman Empire and thereby crush the great human image as the totality of human government at His coming back—2:31-35.

3. This stone signifies not only the individual Christ but also the corporate Christ, Christ with His "mighty ones"—Joel 3:11.

D. The corporate Christ, Christ with His overcoming bride, will come as a stone to crush the aggregate of human government in order to bring in God's kingdom—Dan. 2:34-35; Joel 3:11; Rev. 19:11-21; cf. Gen. 1:26.

E. Whereas Daniel 2 speaks of Christ coming as a stone cut out without hands, Revelation 19 speaks of Christ coming as the One who has His bride as His army.

§ Day 5

IV. Ephesians 5 and 6 reveal that the church is both the bride and the warrior; in Revelation 19 we also have these two aspects of the church—Eph. 5:25-27; 6:10-20; Rev. 19:7-9, 11, 14:

A. To be the bride in the divine history, God's move in man's history, we need the beautifying word of God, and to be the warrior in the divine history, God's move in man's history, we need the slaying word of God—Eph. 5:26; 6:17-18; cf. 2 Tim. 3:16.

B. On the day of His wedding, Christ will marry His bride, the overcomers, who have been fighting the battle against God's enemy for years—cf. Dan. 7:25; 6:10; Eph. 6:12.

C. Before Christ descends to earth to deal with Antichrist and the totality of human government, He will have a wedding, uniting His overcomers to Himself as one entity—Rev. 19:7-9.

四 这样，基督作为那灵，就是经过过程并终极完成的三一神，就与召会作为新妇，就是经过过程并变化过的三部分人，成为婚配—二二17上。

五 婚礼之后，祂就要与祂新娶的新妇同来，将敌基督毁灭；这敌基督同他的军兵将要直接与神争战—十九11，14：

1 主耶稣，就是神的话，要用祂口中的气除灭敌基督这不法之人，并用祂来临的显现废掉敌基督—11～15节，帖后二2～8。

2 有利剑从基督口中出来，可用以击杀列国—启十九15，一16，二12，16。

六 人类政权被砸碎以后，神就清理了整个宇宙；然后团体的基督，就是基督连同祂的得胜者，要成为一座大山，充满全地，使全地成为神的国—但二35，44，七22，27，启十一15。

【周六】

伍 要在人的历史中完成神的行动，以完成祂永远的经纶，路乃是借着操练我们的灵，经历并享受基督作七倍加强的灵—一10，四2，十七3，二一10，四5，五6，亚三9，四10：

一 撒迦利亚一章三节说，“万军之耶和华如此说，你们要转向我，我就转向你们；这是万军之耶和华说的；”我们需要操练我们的灵，全心转向主；这立下一个原则，就是我们必须先转向主，然后主才会转向我们—耶二四7，何六1～3，十四1～5，珥二13，路十五17～24。

二 撒迦利亚十二章一节说，“耶和华论以色列之

D. Thus, Christ as the Spirit, the processed and consummated Triune God, marries the church as the bride, the processed and transformed tripartite man—22:17a.

E. After His wedding He will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly—19:11, 14:

1. The Lord Jesus, the Word of God, will slay Antichrist, the man of lawlessness, by the breath of His mouth, and He will bring Antichrist to nothing by the manifestation of His coming—vv. 11-15; 2 Thes. 2:2-8.

2. Out of Christ's mouth proceeds a sharp sword, that with it He might smite the nations—Rev. 19:15; 1:16; 2:12, 16.

F. After crushing the human government, God will have cleared up the entire universe; then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom—Dan. 2:35, 44; 7:22, 27; Rev. 11:15.

§ Day 6

V. The way to fulfill God's move in man's history for the carrying out of His eternal economy is by exercising our spirit to experience and enjoy Christ as the sevenfold intensified Spirit—1:10; 4:2; 17:3; 21:10; 4:5; 5:6; Zech. 3:9; 4:10:

A. Zechariah 1:3 says, "Return to Me, declares Jehovah of hosts, and I will return to you, says Jehovah of hosts"; we need to exercise our spirit to return to the Lord with all our heart; this establishes the principle that we must return to the Lord first, and then the Lord will return to us—Jer. 24:7; Hosea 6:1-3; 14:1-5; Joel 2:13; Luke 15:17-24.

B. Zechariah 12:1 says, "The burden of the word of Jehovah concerning

话语的默示。铺张诸天、建立地基、造人里面之灵的耶和华说”：

- 1 神在祂的创造里，造了三样极其关键、同等重要的东西—诸天、地、和人的灵。
- 2 诸天是为着地，地是为着人，神给人造了灵，使人能接触神，接受神，敬拜神，活神，为神完成神的定旨，并与神成为一—1 节。
- 3 人里面的中央政府并最重要的部分应当是他的灵；一个受他的灵管治并支配的人就是属灵的人—林前二 14 ~ 15，三 1，十四 32，约三 6，弗三 16，彼前三 4，但六 3，10。
- 4 撒迦利亚书嘱咐我们要尽力注意我们人的灵，好使我们得着该书所启示的基督，并明白其中所启示一切关于祂的事—创二 7，约四 24，腓四 23。

三 我们需要在以下各方面享受基督作七倍加强的灵：

- 1 基督是手拿准绳的人，要量神的子民，为着祂的国试验、审判、察验、并据有他们—亚二 1 ~ 2，结四十 3，四七 1 ~ 5，诗一三九 23 ~ 24。
- 2 “耶和华说，我要作耶路撒冷四围的火墙，并要作其中的荣耀” —亚二 5：
 - a 耶路撒冷城的墙并其中的荣耀，都是耶和华自己；这指明耶和华作为基督，必在耶路撒冷周围作其保护，并在耶路撒冷中心作其荣耀；这表明基督乃是神经纶的中心与普及。
 - b 今天基督是召会中心的荣耀，也是在召会周围焚烧的火，为着保护她；在新耶路撒冷，三一神在基督里乃是其中心的荣耀，（启二一 23，二二 1，5，）

Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him":

1. In His creation God made three crucial, equally important items—the heavens, the earth, and the spirit of man.
2. The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God—v. 1.
3. The central government and most prominent part of man's being should be his spirit; a man who is ruled and controlled by his spirit is a spiritual man—1 Cor. 2:14-15; 3:1; 14:32; John 3:6; Eph. 3:16; 1 Pet. 3:4; Dan. 6:3, 10.
4. Zechariah charges us to pay full attention to our human spirit, that we may receive the Christ revealed in this book and may understand all that is revealed therein concerning Him—Gen. 2:7; John 4:24; Phil. 4:23.

C. We need to enjoy Christ as the sevenfold intensified Spirit in the following aspects:

1. Christ is a man with a measuring line in His hand, measuring God's people in order to test, judge, examine, and possess them for His kingdom—Zech. 2:1-2; Ezek. 40:3; 47:1-5; Psa. 139:23-24.
2. "I will be her wall of fire round about, declares Jehovah, and I will be the glory within her"—Zech. 2:5:
 - a. That the wall of the city of Jerusalem and the glory within her will be Jehovah Himself indicates that Jehovah as Christ will be the protection of Jerusalem at her circumference and her glory at her center; this shows the centrality and universality of Christ in God's economy.
 - b. Today Christ is the glory in the center of the church, and He is also the fire burning around the circumference of the church for her protection; in the New Jerusalem the Triune God in Christ will be the glory at

这荣耀要经过透明的城墙照耀出来，作其保护的火。（二一 11，18 上，24。）

3 基督是受万军之耶和华所差遣的，也是差遣者万军之耶和华，为着照顾祂的百姓；他们对于祂是非常宝贵的，任何人触着他们，就是触着祂眼中的瞳人—亚二 8～9，11，参约十四 26，十五 26。

4 基督来作牧人，用两根杖牧养群羊——一根称为恩惠（恩典），一根称为联索（联结）；恩典使我们与神调和，联索使我们联结为——亚十一 7，二 1～2，5，8～9，11，约二 15～17：

a 当主对我们如此施恩惠的时候，我们该求祂给我们更多的恩惠，更多的恩典，更多的“雨”—亚十 1，十二 10，结三四 26。

b 得着主作牧人的眷顾之后，神的百姓中每一只软弱的羊都变成骏马—亚十 3，参九 13，16，但十一 32 下。

c 往往在我们晨兴的时候，主就向我们发哨声，呼召我们，聚集我们归向祂；主发哨声，不是尖锐刺耳的，乃是温良、柔和的，有点像小鸟的歌唱—亚十 8。

d 主使我们因祂自己得坚固，使我们在祂的名里行事为人—12 节，西三 17。

陆 在人的历史中神的行动（就是神圣的历史）里，有新造—新人同着新心、新灵、新生命、新性情、新历史、和新的终结；赞美主，我们在神圣的历史里，经历并享受奥秘、神圣的事物作我们生机的救恩，使我们能把自已预备好成为祂得胜的新妇，好将祂带回来—诗歌十一首，罗五 10，17～18，

its center (Rev. 21:23; 22:1, 5), and this glory will shine through the transparent wall of the city to be its protection of fire (21:11, 18a, 24).

3. Christ is the One sent by Jehovah of hosts and is also the Sender, Jehovah of hosts, for the care of His people, who are very dear to Him; whoever touches them touches the pupil of His eye—Zech. 2:8-9, 11; cf. John 14:26; 15:26.

4. Christ came as a Shepherd, shepherding the flock with two staffs—one is called Favor (grace), and the other is called Bonds (binding); grace is for our being mingled with God, and binding is for our being bound into oneness—Zech. 11:7; 2:1-2, 5, 8-9, 11; John 21:15-17:

a. While the Lord is so favorable to us, we should ask Him to send us even more favor, more grace, more "rain"—Zech. 10:1; 12:10; Ezek. 34:26.

b. After being visited by the Lord as the Shepherd, every weak sheep among God's people becomes a horse of majesty—Zech. 10:3; cf. 9:13, 16; Dan. 11:32b.

c. Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him; the Lord's whistling is not shrill but mild and gentle, somewhat like the singing of a bird—Zech. 10:8.

d. The Lord strengthens us in Himself so that we may walk about in His name—v. 12; Col. 3:17.

VI. With God's move, as the divine history, in man's history, there is the new creation—the new man with a new heart, a new spirit, a new life, a new nature, a new history, and a new consummation; we praise the Lord that we are in the divine history, experiencing and enjoying the mysterious, divine things for our organic salvation, so that we may make ourselves ready to become His overcoming bride to

21, 六 4, 结三六 26, 林后三 16 ~ 18,
太五 8, 多三 5, 弗五 26 ~ 27, 六 17 ~
18, 启十九 7, 太二四 44, 二五 10。

**bring Him back—Hymns, #16; Rom. 5:10, 17-18, 21; 6:4;
Ezek. 36:26; 2 Cor. 3:16-18; Matt. 5:8; Titus 3:5; Eph. 5:26-27;
6:17-18; Rev. 19:7; Matt. 24:44; 25:10.**

第一周■周一

晨兴喂养

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

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。”

历代志上、下的中心思想…是给我们看见神在人历史中行动的全部纪事，包括从亚当到撒母耳的家谱，指明神在人历史中的行动，要为神预备道路，借着成为人，使人成为神，在人性中实施祂永远的经纶，这事不仅与神选民的历史有关，更与整个人类的历史有关。撒母耳记上、下与列王纪上、下的中心观点是神所拣选的族类，但在历代志上、下里，中心观点乃是全部人类的族类。这需要一个不是从撒母耳起，而是从亚当起，一直到基督的世系；这与路加三章所记的基督家谱相符，而不像马太一章所列的家谱。马太一章的观点是狭窄的，限于以色列。路加三章的观点是广阔的，包括全人类。这很强烈地证明，那位要来作神具体化身的基督，不是仅仅为着神所拣选的一个族类，乃是为着神所创造的整个人类。（历代志生命读经，五页。）

信息选读

我们需要看见神在人历史中的行动。…我们需要相信，神从以前到现在都在人的历史中并借着人的历史行动。…从一九一八年起我对世界局势的观察，以及我对圣经中预言的研读，使我能见证，神的确在人

WEEK 1 — DAY 1

Morning Nourishment

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

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.

The central thought of 1 and 2 Chronicles is, ...first, to give us a full chronology of God's move in man's history by including the genealogy from Adam to Samuel, indicating that God's move in man's history to prepare the way for God to carry out His eternal economy in humanity by becoming a man that man may become God is not a matter that concerns only the history of God's elect but a matter that concerns the history of the entire race of mankind. The central point of view in 1 and 2 Samuel and 1 and 2 Kings is the chosen people of God, but in 1 and 2 Chronicles it is the entire race of mankind. This needs a lineage not from Samuel but from Adam to Christ, which corresponds to the genealogy of Christ as recorded in Luke 3, not as presented in Matthew 1. The view in Matthew 1 is narrow and is limited to Israel. The view in Luke 3 is broad and includes all of mankind. This is a strong evidence that the coming Christ as the embodiment of God is not only for the one race chosen by God but for the entire human race created by God. (Life-study of 1 & 2 Chronicles, pp. 3-4)

Today's Reading

We need to see that God's move is in man's history...We need to believe that God has been moving and is still moving in and through man's history. I can testify from my observation of the world situation since 1918 and from my study of the prophecies in the Bible that God surely moves in man's

的历史中行动。例如，让我们思想，巴勒斯坦…的主权之争。…谁是美地的地主，谁是合法的主人，是以色列人或阿拉伯人？…神是巴勒斯坦的地主，唯有祂能解决这块地的问题。我信政治家在为美地的主权谈判时，主在诸天之上发笑。（诗二 4。）…不久主耶稣就要回来解决这事。祂来的时候，也许会对世界的政治家说，“这不是你的事，这是我的事。”

历代志上、下的纪事指明神在人历史中的行动，是要为神预备道路，借着成为人，使人成为神，在人性中实施祂永远的经纶。倘若这事无法成就，就无法解决今日世界局势的问题。这地上一切的问题都等候一件事—许多人成为神人。这事不仅关乎神选民以色列人的历史，也关乎整个人类的历史。…以弗所一章四节告诉我们，我们都在创立世界以前蒙神拣选。为着祂在创立世界以前，在基督里拣选了我们，我们赞美主。（历代志生命读经，五至七页。）

世界上有许多基本的难处，人实在无法解决，只有在主再来时，才能得着解决。首先，主的再来要解决世上的不公平。…以赛亚十一章四节主说，将来祂要使世界充满了公义和公正。…第二，主再来时，世上所有的战争就会成为过去。…以赛亚二章四节说，主再来后，所有的刀要打成犁头，枪要打成镰刀。

启示录十一章十五节说，到了有一天，世上的国都要成为我主和祂基督的国。那时就再没有以政治来压迫人的事了，那时这地要充满了公义与公正。…若是没有主第二次的来，救恩就不完全。（倪柝声文集第三辑第十四册，二六〇至二六一、二六四至二六五页。）

参读：历代志生命读经，第一、七至八篇；倪柝声文集第三辑第十四册，第五十三篇；李常受文集一九三二至一九四九年第二册，三九至四〇页。

history. Let us consider...the dispute over Palestine...Who is the landlord, the rightful owner, of the good land—Israel or the Arabs?...God is the landlord of Palestine, and only He can solve the problem concerning this land. I believe that while the statesmen are negotiating over the ownership of the good land, the Lord is in the heavens laughing (Psa. 2:4)...Soon the Lord Jesus may come back and settle this matter. When He comes, He may say to the statesmen of the world, "This is not your business—it is My business."

The chronology in 1 and 2 Chronicles indicates that God's move in man's history is to prepare the way for God to carry out His eternal economy in humanity by becoming a man that man may become God. If this cannot be accomplished, there is no way to solve the problems of today's world situation. All the problems on this earth are waiting for one thing—for a good number of men to become God-men. This matter concerns not only the history of God's elect, Israel, but also the history of the entire race of mankind...Ephesians 1:4 tells us we all were chosen by God before the foundation of the world. We praise the Lord for choosing us in Christ before the foundation of the world. (Life-study of 1 & 2 Chronicles, pp. 4-6)

This world has many fundamental problems that man cannot solve. They can only be resolved when the Lord comes again. The first thing that will be resolved when He comes again will be justice...Isaiah 11:4 says that in the future, the world will be filled with justice and righteousness. Second, when the Lord comes again, all the wars in this world will be over...Isaiah 2:4 says that when the Lord comes back again, all the swords will be beaten into plowshares, and all the spears will be turned into pruning knives.

Revelation 11:15 says that one day all the nations of the earth will become the kingdom of our Lord and His Christ. Then no government will oppress its people. Then the earth will be filled with righteousness and justice. Without the second coming of the Lord, salvation will not be complete. (CWWN, vol. 60, pp. 444-445, 448)

Further Reading: Life-study of 1 & 2 Chronicles, msgs. 1, 7-8; CWWN, vol. 60, ch. 50; CWWL, 1932-1949, vol. 2, p. 27

第一周■周二

晨兴喂养

亚九 9 “锡安的女子啊，应当大大欢腾；耶路撒冷的女子啊，应当欢呼！看哪，你的王来到你这里。祂是公义的，并且施行拯救，卑微柔和地骑着驴，骑着驴驹，就是驴的崽子。”

十三 1 “那日，必有一泉源为大卫家和耶路撒冷的居民开启，洗除罪与污秽。”

撒迦利亚书所揭示的基督，乃是一位与人类历史有密切关联的基督。头六章启示祂与波斯帝国有关联，末六章启示祂与希腊帝国和罗马帝国有关联。…九至十一章预言的中心，乃是基督为被弃绝的弥赛亚。到十二至十四章，就揭示基督这位弥赛亚回来登宝座作王，不仅作以色列的王，更要作全世界的王。…祂第一次的来，是谦逊并亲切的；〔参九～十一；〕…祂的回来，却要带着能力和权柄。（参十二～十四。）

撒迦利亚九章九节…启示基督将要公义的带着给我们的救恩而来，并且祂要骑着驴，甚至骑着驴驹而来。这一节在四福音，在耶稣基督末次进入耶路撒冷时得了应验。祂来作王，乃是卑微的王、降卑的王，不是骑着骏马，乃是骑着驴驹。（撒迦利亚书生命读经，四五五、四四〇页。）

信息选读

撒迦利亚十一章十二至十三节启示，弥赛亚这位以色列合式的牧人被憎嫌、攻击、弃绝，并以三十锭银子，就是以一個奴仆的价值（出二一 32）被卖。这里所预言的，在福音书里得着应验。主耶稣在罗

WEEK 1 — DAY 2

Morning Nourishment

Zech. 9:9 Exult greatly, O daughter of Zion; shout, O daughter of Jerusalem! Now your King comes to you. He is righteous and bears salvation, lowly and riding upon a donkey, even upon a colt, the foal of a donkey.

13:1 In that day there will be an opened fountain for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

The Christ unveiled in the book of Zechariah is a Christ who is intimately involved with human history. The first six chapters reveal that He is involved with the Persian Empire, and the last six chapters reveal that He is involved with the Grecian Empire and the Roman Empire...The center of the prophecies in chapters 9 through 11 is Christ as the rejected Messiah. In chapters 12 through 14, Christ is unveiled as the Messiah returning to be enthroned as the King not only over Israel but over the whole world. His first coming...was humble and intimate [cf. Zech. 9—11]; His coming back...will be with power and authority [cf. Zech. 12—14].

Zechariah 9:9...reveals that Christ would come in a righteous way with salvation for us and that He would ride upon a donkey, even a foal of a donkey. This verse was fulfilled in the four Gospels when Jesus Christ came into Jerusalem the last time. He came as a King, but as a lowly King, a humiliated King, riding not on a majestic horse but on a colt. (Life-study of Zechariah, pp. 67, 53)

Today's Reading

Zechariah 11:12 and 13 reveal that the Messiah, as the proper Shepherd of Israel, was detested, attacked, rejected, and sold for thirty pieces of silver, the price of a slave (Exo. 21:32). What is prophesied here was fulfilled in the Gospels. The Lord Jesus was sold under the reign of the Roman Empire, and

马帝国统治的时候被卖，又为罗马的官长所审判。…撒迦利亚十一章十二节说，“我对他们说，你们若以为美，就给我工价；…于是他们称了三十锭银子作为我的工价。”这清楚指明基督被憎嫌、攻击、弃绝并被卖。我们若要明白这…经文，并要知道谁给了银子，谁将银子丢在耶和华的殿中，（13，）就需要研读四福音书。

基督，耶和华的同伴，来作神差到以色列人那里的牧人，却被他们攻击以至于死。（亚十三7上，太九36，约十11，太二六31，徒二23。）撒迦利亚十三章七节说，“万军之耶和华说，刀剑哪，应当醒起，攻击我的牧人，和作我同伴的那人；击打牧人，羊就分散。”基督是以色列人的亲属，又是耶和华的同伴。当祂挂在十字架上时，祂的亲属伤了祂，神也召来刀剑击打祂。祂处在一种光景中，受到祂亲属的反对；祂是神的同伴，但神也反对祂。…七节下半说到击打牧人，主耶稣在马太二十六章三十一节也引用了这话。击打牧人，意思就是攻击牧人。主耶稣设立了擘饼以后，就告诉门徒祂要受攻击，并且他们这些羊要分散。

撒迦利亚十三章六节…说，“必有人问祂说，你两臂中的这些是什么伤呢？祂必说，那些是我爱我的人家中所受的伤。”…以色列人杀了主，但祂认为他们的行动是爱祂之人使祂受伤。这是非常甜美的。…神给大卫家和耶路撒冷的居民预备了一个开启的泉源（基督被扎的肋旁—约十九34，37），洗除罪与污秽。“那日，必有一泉源为大卫家和耶路撒冷的居民开启，洗除罪与污秽。”（亚十三1。）基督被扎，就开启了这样一个泉源。这是救赎的事。（撒迦利亚书生命读经，四五一至四五二、四六七至四六九页。）

参读：撒迦利亚书生命读经，第一、三、五、十一至十二篇。

He was judged by the Roman rulers. Zechariah 11:12...says, "I said to them, If it is good in your sight, give me my wages...So they weighed out my wages, thirty pieces of silver..." This clearly indicates that Christ was detested, attacked, rejected, and sold. In order to understand...verses [12 and 13] and know who provided the silver and who threw it into the house of Jehovah, we need to study the four Gospels.

Christ, the Fellow of Jehovah, came as the God-sent Shepherd to the children of Israel but was attacked unto death by them (13:7a; Matt. 9:36; John 10:11; Matt. 26:31; Acts 2:23). Zechariah 13:7a says, "Awake, O sword, against My Shepherd, / And against the man who is My Fellow, / Declares Jehovah of hosts. / Strike the Shepherd, / That the sheep may be scattered." Christ was both a relative to the children of Israel and a Fellow of Jehovah. As He was hanging on the cross, His relatives wounded Him, and God called in the sword to strike Him. He was in a situation where His relatives were against Him and where God, to whom He is a Fellow, was also against Him. The word in verse 7a about striking the Shepherd is quoted by the Lord Jesus in Matthew 26:31. To strike the Shepherd means to attack the Shepherd. Immediately after He established the table, He told His disciples that He would be attacked and that they, the sheep, would be scattered.

Zechariah 13:6 [says], "Someone will say to Him, What are these wounds between Your arms? And He will say, Those with which I was wounded in the house of those who love Me."...The children of Israel killed Him, but He counted their action as wounds from those who loved Him. This is very sweet. God has provided the house of David and the inhabitants of Jerusalem with an opened fountain (Christ's pierced side—John 19:34, 37) for sin and for impurity. "In that day there will be an opened fountain for the house of David and for the inhabitants of Jerusalem, for sin and for impurity" (Zech. 13:1). The piercing of Christ has opened such a fountain. This is a matter of redemption. (Life-study of Zechariah, pp. 63, 80, 79-80, 79)

Further Reading: Life-study of Zechariah, msgs. 1, 3, 5, 11-12

第一周■周三

晨兴喂养

亚十四 3 ~ 4 “那时，耶和华必出去与那些国争战，好像在打仗的日子争战一样。那日，祂的脚必站在耶路撒冷前面东边的橄榄山上；橄榄山必从中间分裂，自东至西成为极大的谷，山的一半向北挪移，一半向南挪移。”

在这世代的末了，基督必来站在橄榄山上，与围困耶路撒冷的列国争战。（亚十四 3 ~ 4。）然后在千年国里，基督，就是耶和华，必作全地的王。（9。）

撒迦利亚书所揭示的基督，就是那被扎伤，带着开启之泉源的一位，乃是神经纶的中心与普及。祂是这样的一位，与人类历史有密切的关系，特别与波斯帝国、希腊帝国和罗马帝国有关。罗马帝国尤其对基督有帮助。基督是在罗马帝国之下出生的。…祂的成长、尽职、被钉、复活和升天，都是在罗马帝国之下发生的。基督那成就神永远救赎的死，乃是在罗马帝国之下完成的。召会的形成和福音的传扬，也发生在罗马帝国之下。罗马帝国在法律及文化上的影响，延续直到今天，这自然也被神使用，来成就祂使基督作祂经纶之中心与普及的目的。（撒迦利亚书生命读经，四七七至四七八页。）

信息选读

以色列在大灾难期间要被敌基督和他的军兵践踏，（启十一 2，）并且大灾难主要的灾害都发生在那地。（太二四 16 ~ 22。）末了敌基督且要杀害消

WEEK 1 — DAY 3

Morning Nourishment

Zech. 14:3-4 Then Jehovah will go forth and fight against those nations, as when He fights in a day of battle. And His feet will stand in that day on the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives will be split at its middle toward the east and toward the west into a very great valley, so that half of the mountain will remove to the north and half of it to the south.

At the end of this age, Christ will come to stand on the Mount of Olives and will fight with the nations that besiege Jerusalem (Zech. 14:3-4). Then Christ as Jehovah will be King over all the earth in the millennium (v. 9).

The Christ unveiled in Zechariah, the pierced One with whom there is the open fountain, is the centrality and universality of God's economy. As such a One, He is intimately involved with human history, in particular with the Persian Empire, the Grecian Empire, and the Roman Empire. The Roman Empire especially has been helpful to Christ. Christ was born under the Roman Empire...He grew up, carried out His ministry, was crucified, resurrected, and ascended under the Roman Empire. Christ's death for the accomplishment of God's eternal redemption was consummated under the Roman Empire. The formation of the church and the preaching of the gospel also took place under the Roman Empire. Surely, the Roman Empire, whose influence in law and culture continues today, has been used by God to fulfill His intention to make Christ the centrality and universality of His economy. (Life-study of Zechariah, p. 87)

Today's Reading

During the great tribulation Israel will be trampled underfoot by Antichrist and his army (Rev. 11:2). Furthermore, the principal calamities of the great tribulation will occur in that land (Matt. 24:16-22). At the end, Antichrist will kill many of the

灭以色列人，将他们围困在耶路撒冷，正当危急之时，基督要带着能力和大荣耀，驾着天云而来，以色列都要仰望他们所扎的这位，因祂哀哭悔改。

（30，亚十二10。）基督降临橄榄山上，拯救以色列人。（十四4～5。）基督审判万民之后，要差遣天使用号筒的大声，将散居的以色列人从四方召聚到祂所应许给亚伯拉罕的美地上，那就是以色列国复兴的时候；（太二四31；）且要带进万物复兴，（徒三21，）从此，便开始了国度的时代。（李常受文集一九九〇年第三册，七〇八页。）

在撒迦利亚十二至十四章，我们看见基督在祂第二次的来临里。在祂的再来里，祂要作王，不仅管辖以色列，也管辖地上的万民。…（十四9。）祂要掌权管治全地，地上的万民必年年上耶路撒冷敬拜大君王万军之耶和华，并守住棚节。（16。）

人必住在耶路撒冷，不再有咒诅；耶路撒冷人必安然居住。（11。）没有咒诅，反而有祝福和平安。…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。（16。）凡不上耶路撒冷敬拜大君王万军之耶和华的，必无雨降给他们；凡不上来守住棚节的列国人，耶和华也必用这灾殃击打他们。这就是他们的罪。（17～19。）因为现今的时代乃是恩典的时代，所以神降雨给义人，也给不义的人。（太五45。）但要来的时代乃是公义的时代；凡不上耶路撒冷敬拜大君王并守住棚节的，就得不到雨。这是公义的。（撒迦利亚书生命读经，四八七至四八八、四七三页。）

参读：神命定之路最新的陈明与基督来临的兆头，第七篇。

Jews and will besiege them on the Mount of Olives. However, at the very moment of peril, Christ will come on the clouds of heaven with power and great glory, and all Israel will look upon the One whom they have pierced, and they will wail over Him and repent (v. 30; Zech. 12:10). Then Christ will descend onto the Mount of Olives to save Israel (14:4-5). After Christ judges the nations, He will send His angels with a loud trumpet, and they will gather together from the four winds all the children of Israel to the good land, which He promised to Abraham. That will be the time of the restoration of the nation of Israel (Matt. 24:31), and it will usher in the restoration of all things (Acts 3:21). At that point, the kingdom age will begin. (CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," pp. 586-587)

In Zechariah 12 through 14, we see Christ in His second coming. In His coming back, He will be the King not only over Israel but also over all the peoples on earth [cf. 14:9]...He will reign over the entire earth, and all the peoples of the earth will go up to Jerusalem from year to year to worship the King, Jehovah of hosts, and to keep the Feast of Tabernacles (v. 16).

People will dwell in Jerusalem, and there will be no more curse, for Jerusalem will dwell securely (v. 11). Instead of curse, there will be blessing with security...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 (v. 16). Whoever does not go up to Jerusalem to worship the King, Jehovah of hosts, upon them there will be no rain, but there will be the plague with which Jehovah strikes the nations. This will be their sin (vv. 17-19)...[In] the age of grace, God sends rain on the just and the unjust alike (Matt. 5:45). But [in] the coming age...of righteousness, those who do not go up to Jerusalem to worship the King and to keep the Feast of Tabernacles will not receive rain. This is righteous. (Life-study of Zechariah, pp. 95, 84)

Further Reading: CWWL, 1990, vol. 3, "The Up-to-date Presentation of the God-ordained Way and the Signs concerning the Coming of Christ," ch. 7

第一周■周四

晨兴喂养

亚一 8 “...一人骑着红马，站在洼地番石榴树中间...”

20 ~ 21 “耶和华又指四个匠人给我看。...那些角把犹大打散，...这些匠人...要打掉列国的角，就是那攻击打散犹大地之列国所举起的角。”

（撒迦利亚一章八节里的）这一人，就是在人性里的基督。...（十一节说到这一人）乃是耶和华的使者。耶和华的使者乃是耶和华自己这三一神。（出三 2 上，4 ~ 6，13 ~ 15。）耶和华的使者也是基督，就是三一神的具体化身，（西二 9，）并受神差遣者。（约五 36 ~ 38，六 38 ~ 39。）耶和华的使者也就是那在以色列人从埃及到应许之地的路上，护卫并保护他们之神的使者。（出二三 20，三二 34，士六 19 ~ 24，赛六三 9。）（撒迦利亚书生命读经，三八七至三八八页。）

信息选读

这异象里的一人乃是骑着红马。（亚一 8 上。）...这里的红马表征基督在祂借流血所完成之救赎里的快速行动。...（撒迦利亚一章八节中段的）这些番石榴树表征在被掳中受屈辱的以色列民。...被掳的以色列人是在山谷的最低处，基督预备好要为他们快速行事。基督，这位骑在红马上的，乃是他们的护卫者，在他们被掳中照顾他们。

“在祂后面还有红色、红棕色和白色的马。”（8 下。）...这指明基督的救赎（红马）带领悔改的以色列人（红棕色马），使他们很快地蒙神称义、悦

WEEK 1 — DAY 4

Morning Nourishment

Zech. 1:8...A man was riding upon a red horse; and He was standing among the myrtle trees that were in the bottoms...

20-21 Then Jehovah showed me four craftsmen...These are the horns that have so scattered Judah..., but these have come...to cast down the horns of the nations who have lifted up the horn against the land of Judah to scatter it.

This man [in Zechariah 1:8a] is Christ in His humanity...The man here is the Angel of Jehovah (v. 11a). The Angel of Jehovah is Jehovah Himself as the Triune God (Exo. 3:2a, 4-6, 13-15). The Angel of Jehovah is also Christ as the embodiment of the Triune God (Col. 2:9) and as the sent One of God (John 5:36-38; 6:38-39). The Angel of Jehovah is also the Angel of God who escorted and protected Israel on their way from Egypt to the promised land (Exo. 23:20; 32:34; Judg. 6:19-24; Isa. 63:9). (Life-study of Zechariah, p. 7)

Today's Reading

The man in this vision is riding on a red horse (Zech. 1:8a)...Here the red horse signifies Christ's swift move in His redemption by the shedding of His blood. These myrtle trees [in verse 8b] signify the humiliated people of Israel in their captivity...Captured Israel was in the lowest part of the valley, and Christ was ready to do anything for them swiftly. Christ, the One on the red horse, was their patron taking care of them in their captivity.

“Behind Him there were red, reddish-brown, and white horses” (v. 8c)...This indicates that Christ's redemption (the red horse) leads the repentant Israel (the reddish-brown horses) to be justified and accepted by God swiftly (the

纳（白马）。…“红”指救赎，而“棕”指搀杂。至终，就如白马所指明的，当蒙神救赎的子民来到神面前受过对付后，他们就要得着称义。

十八至二十一节说到四角和四匠人的异象。…“我又举目观看，见有四角。我就问与我说话的天使，说，这些是什么意思？他对我说，这些就是把犹大、以色列和耶路撒冷打散的角。”（18～19。）四角就是四国及其王——巴比伦、玛代波斯、希腊、和罗马帝国，也是但以理二章三十一至三十三节的大人像，以及七章三至八节的四个兽所表征的，他们都曾伤害并毁灭神的选民。

（撒迦利亚一章二十至二十一节的）四个匠人就是神所用的技巧，包括非人手所凿的石头，以毁灭那毁灭以色列国的四国及其王。基督是四匠人中的一位，祂是那非人手所凿，要来砸碎大人像的石头。…头三国中的每一国——巴比伦、玛代波斯和希腊——都被紧接而来的国，以技巧的方式所取代。当玛代的大利乌来击败伯沙撒时，巴比伦在一夜之间被击破。大利乌何等有技巧！然后，就如但以理八章所启示的，从马其顿来的公山羊（亚历山大大帝所统领的希腊帝国），就来践踏波斯这公绵羊。历史告诉我们，亚历山大大帝非常有技巧。他是对付四角的匠人之一。之后，罗马帝国就来对付希腊。这四个帝国就是人类历史的中心因素。至终，复兴的罗马帝国要被基督这拔尖的匠人砸得粉碎。

这四个帝国都曾残害并毁灭以色列，但他们至终都被神所兴起的四个匠人所毁灭。（对复兴的罗马帝国，这是将要来的事。）这乃是安慰和鼓励的应许之话。（撒迦利亚书生命读经，三八八至三八九、三九二至三九三页。）

参读：撒迦利亚书生命读经，第二篇；约珥书生命读经，第一至七篇。

white horses)...The word reddish indicates redemption, and the word brown indicates a mixture. Eventually, as signified by the white horses, when the redeemed people of God come to God and are dealt with, they will be justified.

In verses 18 through 21 we have the vision of the four horns and the four craftsmen. “Then I lifted up my eyes and looked, and there were four horns. And I said to the angel who spoke with me, What are these? And he said to me, These are the horns that have scattered Judah, Israel, and Jerusalem” (vv. 18-19). These four horns are the four kingdoms with their kings—Babylon, Medo-Persia, Greece, and the Roman Empire—signified by the great human image in Daniel 2 and by the four beasts in Daniel 7:3-8, which damaged and destroyed the chosen people of God.

These four craftsmen [in Zechariah 1:20 and 21] are the skills, including the stone not hewn by man’s hands, used by God to destroy the four kingdoms, with their kings, that destroyed the nation of Israel. Christ is the One among the craftsmen who will come as the stone cut out without hands to smash the great image. Each of the first three kingdoms—Babylon, Medo-Persia, and Greece—was taken over in a skillful way by the kingdom which followed it. Babylon was defeated in one night when Darius the Mede came and defeated Belshazzar. How skillful was Darius! Then, as Daniel 8 reveals, the goat from Macedonia (the Grecian Empire under Alexander the Great) came to trample the ram of Persia. History tells us that Alexander the Great was very skillful. He was one of the craftsmen that dealt with the four horns. Later the Roman Empire came in to deal with Greece. These four empires are the central factors of human history. Eventually, the restored Roman Empire will be smashed into powder by Christ as the top Craftsman.

All four empires devastated and destroyed Israel. But they all have been or, in the case of the restored Roman Empire, will be destroyed by the four craftsmen raised up by God. This is a comforting and encouraging word of promise. (Life-study of Zechariah, pp. 7-8, 10-12)

Further Reading: Life-study of Zechariah, msg. 2; Life-study of Joel, msg. 1-7

第一周■周五

晨兴喂养

启十九 7~8 “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。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

14 “在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

按照启示录十九章，召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督迎娶新妇之后，祂与得胜者就要争战对付仇敌。…主骑着白马，天上的众军也骑着白马，穿着细麻衣，又白又洁，跟随着祂。（14。）十七章十四节也指着这事说，“他们（敌基督及其军兵）要与羔羊争战，羔羊必胜过他们，因为羔羊是万主之主，万王之王。同着羔羊的，就是蒙召被选忠信的人。”

在十九章七至八节，我们看到新妇穿着“明亮洁净的细麻衣”。然后在十四节，我们看到跟随主争战的众军乃是“穿着细麻衣，又白又洁”。（以弗所书生命读经，九八〇至九八一页。）

信息选读

作为召会，我们不仅是基督的身体、神的居所、神的国、神的家和新人；我们也是新妇和战士。作为新妇，我们必须是美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战。（参弗五~六，启十九。）

WEEK 1 — DAY 5

Morning Nourishment

Rev. 19:7-8 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. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

14...The armies...in heaven followed Him on white horses, dressed in fine linen, white and clean.

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. At His coming again, the Lord Jesus first will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy... The Lord will ride on a white horse [v. 11], and the armies which are in heaven will follow Him on white horses, dressed in fine linen, white and clean (v. 14). Revelation 17:14 also refers to this: "These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful."

In Revelation 19:7 and 8 we see that the bride is clothed in "fine linen, bright and clean." Then in verse 14 we see that the armies which follow the Lord into battle are "dressed in fine linen, white and clean." (Life-study of Ephesians, p. 814)

Today's Reading

As the church, we are not only the Body, the dwelling place of God, the kingdom of God, the family of God, and the new man; we are also the bride and the warrior. As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy [cf. Eph. 5—6; Rev. 19].

因着己是最大的仇敌，所以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。你知道这些东西能借着祷读主话而杀死么？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，里面的对头就被除灭。我们祷读主话一段时间后，就会发觉攻击我们的对头消失了。就着非常实际的意义说，我们的对头被接受到我们里面的话杀死了。

在以弗所五章，话是为着滋养，使新妇美丽。但在六章，话是为着杀死，使召会能作团体的战士，从事属灵的争战。（以弗所书生命读经，九八一、九八八、九九〇页。）

在婚娶之日，基督要与那多年来一直争战抵挡神仇敌的人结婚。这就是说，在启示录十九章基督要与那已经胜过那恶者的得胜者结婚。…当基督来与敌基督和他的军兵争战时，…祂这位人子需要一个配偶，好与祂相配，使祂得以完全。这个配偶就是祂的新妇。基督来砸碎人类政权的时候，祂要作丈夫，带着得胜者作祂的新妇。这就是说，祂在降到地上来对付十个脚指头并整个大人像以前，先有一个婚礼。（7～9。）婚礼之后，祂就要与祂新娶的新妇同来，将敌基督毁灭；这敌基督同他的军兵将要直接与神争战。

基督迎娶祂的新妇以后，就要成为那非人手所凿的石头而来，把大人像从脚趾到头砸碎，将那直接与神争战的人类政权毁灭。借着这个砸碎，全地就得着清理。旧造里人类政权的问题就得着解决。然后基督就从一块石头扩增成为一座大山，充满全地。（但以理书生命读经，九四至九五、九七页。）

参读：以弗所书生命读经，第九十五、九十七篇；但以理书生命读经，第十二至十三篇。

Because the self is the greatest enemy, 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. Do you realize that these things can be killed through pray-reading the word? 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. After a time of pray-reading the word, we may discover that the adversary who was attacking us has disappeared. In a very practical sense, he has been slain by the word we have taken into us.

In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride. But in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare. (Life-study of Ephesians, pp. 815, 820-821)

On the day of His wedding, Christ will marry the one who has been fighting the battle against God's enemy for years. This means that in Revelation 19 Christ will marry the overcomers, who have already overcome the evil one...When Christ comes to fight against Antichrist and his army,... as the Son of Man, He will need a counterpart to match Him and complete Him. This counterpart will be His bride. In His coming to crush human government, Christ will be the Husband with the overcomers as His bride. This means that before He descends to earth to deal with the ten toes and then with the entire image, He will have a wedding (Rev. 19:7-9). After His wedding, He will come with His newly married bride to destroy Antichrist, who with his army will fight against God directly.

After Christ has married His bride, He will come as the stone cut out without hands and will crush the great human image from the toes to the head, destroying the human government which fights against God directly. Through this crushing, the whole earth will be cleared up. The problem of the human government in the old creation will be solved. Then Christ will increase from a stone to a great mountain that fills the whole earth (Dan. 2:35). (Life-study of Daniel, pp. 80, 82)

Further Reading: Life-study of Ephesians, msgs. 95, 97; Life-study of Daniel, msgs. 12-13

第一周■周六

晨兴喂养

亚十二 1 “耶和華論以色列之話語的默示。鋪張諸天、建立地基、造人里面之靈的耶和華說。”

十 8 “我要向他們發哨聲，聚集他們，因我已經救贖他們；他們的人數必增多，如從前增多一樣。”

諸天是為着地，地是為着人，神給人造了靈，使人能接觸神，接受神，敬拜神，活神，為神完成神的定旨，並與神成為一。何等奇妙，在舊約這卷揭示基督與人類歷史和政治息息相關的书里，有这样的一節。（亞十二 1。）這指明在神的經綸里，神計劃要使基督作祂在地上行動的中心與普及。祂是神，幾千年來，在一個接一個的世代中，一直掌管全人類，管理世界的局勢。為使祂所揀選的人能關心祂這位創造主並救贖主，祂需要為人創造一個接受的器官，使人能接受神計劃里之基督一切的所是。基督是奇妙的，但我們若沒有靈，怎能接受祂？…我們若忽略我們人的靈，就沒有路可以接觸神了。（撒迦利亞書生命讀經，四五六頁。）

信息选读

撒迦利亞十章里的預言是關於主對以色列慈愛的眷顧，…實際上就是基督臨到以色列。…“當春雨的時候，你們要向發閃電的耶和華求雨；祂必給人降下沛雨，使各人的田地生長菜蔬。”（1。）…求更多的雨就是求更多的祝福。因此，…當主向以色列人施恩惠時，祂鼓勵他們求更多的祝福。當主對我們如此施恩惠的時候，我們該求祂給我們更多的

WEEK 1 — DAY 6

Morning Nourishment

Zech. 12:1 The burden of the word of Jehovah concerning Israel. Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him.

10:8 I will whistle for them and gather them, for I have redeemed them; and they will multiply as they have multiplied.

The heavens are for the earth, the earth is for man, and man was created by God with a spirit that he may contact God, receive God, live God, fulfill God's purpose for God, and be one with God. It is marvelous that such a verse as Zechariah 12:1 is in an Old Testament book which unveils a Christ who is so involved with human history and politics. This indicates that in His economy God planned to have Christ as the centrality and universality of His move on earth. As the very God, He has ruled over the entire human race, managing the world situation age after age for thousands of years. For His chosen people, who would care for Him as the Creator and as the Redeemer, there was the need for Him to create a receiver so that they would have the capacity to receive all that God had planned for Christ to be. Christ is wonderful, but if we did not have a spirit, how could we receive Him?...If we neglect our human spirit, there is no way for us to contact God. (Life-study of Zechariah, pp. 67-68)

Today's Reading

The prophecy in Zechariah 10 concerns the Lord's loving visitation to Israel,...[which] is actually Christ's coming to Israel. "Ask rain of Jehovah / At the time of spring rain, / Of Jehovah who makes the lightning, / And He will give them showers of rain, / To everyone herbage in the field" (v. 1)...To ask for more rain is to seek more blessing. Thus...the Lord is encouraging the children of Israel to seek more blessings while He would be favorable to them. While the Lord is so favorable to us, we should ask Him to send us even more

恩惠。神既然赐给我们沛雨，我们该求祂赐更多的雨。这指明我们都需要祷告，向主求丰盛的祝福。

“因我万军之耶和华眷顾自己的羊群，就是犹大家，必使他们如祂在战阵上的骏马。”（3下。）神以这样恩典的方式来到祂的百姓那里，眷顾他们。祂眷顾他们，就是基督临到他们；祂乃是在那人耶稣里临到他们。…这一段圣经说到神羊群的牧人。在新约，主耶稣将自己比作牧人。…祂是好牧人，为羊舍命。（约十11，14～15。）…祂眷顾了自己的羊群，就使他们像骏马一样。你是羊还是骏马？我们都需要往前，不再作羊，乃要成为骏马。软弱的羊被牧人触摸过以后，都要成为骏马。

撒迦利亚十章八至十二节启示出主对以色列慈爱眷顾的更多方面。…主发哨声，（8，）不是尖锐刺耳的，乃是温良、柔和的，有点像小鸟的歌唱。往往在我们晨兴的时候，主就向我们发哨声，呼召我们，聚集我们。…“我必使他们因耶和华得坚固，他们必奉祂的名行事为人，这是耶和华说的。”（12。）这里的“我”是指耶和华，指明耶和华要使祂的子民因祂自己得坚固。然后他们就要奉祂的名行事为人。奉某人的名，就是与那人是一，因为那人就是那名的实际。奉神的名，意即在神的名里，就是借着在神的名里生活、行事并为人，而在日常行动上与神是一。

许多时候，当我们享受这样慈爱的眷顾之后，我们的光景就改变了。在祂的眷顾里，祂鼓励我们寻求更多的祝福。…我们不是那么刚强壮胆，但在主的眷顾带着祂宝贵的触摸之后，我们就被加强成为争战中的骏马。至终，主在祂自己里面加强我们，使我们在祂的名里行事为人。（撒迦利亚书生命读经，四四四至四四八页。）

参读：撒迦利亚书生命读经，第九至十、十三至十五篇。

favor. Since God is giving us showers of rain, we should ask Him for more rain. This indicates that we all need to pray for the Lord's abundant blessing.

“Jehovah of hosts has visited His flock, the house of Judah, / And will make them like His horse of majesty in battle” (Zech. 10:3b). God came to His people in such a gracious way to visit them. His visiting them was Christ's coming to them. He came in the man, Jesus. This portion of the Word speaks about the Shepherd of God's flock. In the New Testament the Lord Jesus likened Himself to a shepherd...He was the good Shepherd who gave up His life for the sheep (John 10:11, 14-15). By visiting His flock, He makes them like a horse of majesty. Are you a sheep or a horse of majesty? We all need to progress so that we are no longer sheep but horses of majesty. After being touched by the Shepherd, every weak sheep will become a horse of majesty.

Zechariah 10:8-12 reveals further aspects of the Lord's loving visitation to Israel...The Lord's whistling [in verse 8] is not shrill but mild and gentle, somewhat like the singing of a bird. Often during our time of morning revival, the Lord whistles to us, calling us and gathering us to Him. “I will strengthen them in Jehovah, / And they will walk about in His name, / Declares Jehovah” [v. 12]. The I here is Jehovah, indicating that Jehovah will strengthen His people in Himself. They will then walk about in His name. To be in someone's name is to be one with the person who is the reality of that name. To be in God's name is to be one with God in our daily walk, living, walking, and having our being in God's name.

Often after we enjoy such a loving visitation, our situation changes. In His visitation He encourages us to seek more blessings...We are not that bold or strong, but after the Lord's visitation with His dear touch, we are strengthened to become horses of majesty in battle. Eventually, the Lord strengthens us in Himself so that we may walk about in His name. (Life-study of Zechariah, pp. 57-60)

Further Reading: Life-study of Zechariah, msgs. 9-10, 13-15

第一周诗歌

11

敬拜父 — 祂的新鲜

8 6 8 6 副 (英 16)

D 大调

6/8

5 | 5 5 5 5 | 5 #4 5 6 5 3 | 2 3 5 4 | 3 . 3

一 父 神,你如青 翠 松树,永 远常新不 衰!

5 | 5 5 5 5 | 5 #4 5 6 5 6 | 7 1̇ 7 6 | 5 . 5

你 是永活长 存 的主,直 到永 远不 败!

5 | 1̇ 1̇ 7 6 5 | 6 . 5 5 | 6 1̇ 5 3 | 2 . 2

(副) 哦 父,你 是常 新的 神,永 远不 知陈 旧!

2 | 3 3 5 5 | 1̇ 1̇ 2̇ 1̇ 6 | 5 5 6 7 | 1̇ . 1̇ ||

D A Bm G A A7 D

二 父,你是神也就是“新”, 无你就是陈旧;
 有你,虽然代远年湮, 仍是常新不朽。
 三 你向我们所赐之福, 都是新而不旧;
 约是新约、路是新路, 都要永远存留。
 四 我们乃是你的新造, 新人新心、新灵;
 日日更新,永不衰老, 满有新样、新生。
 五 最终新天、新地、新城, 一切全都更新;
 月月都有新果供应, 永远不再变陈。
 六 父神,你是常新不旧, 我们赞美不休!
 永远赞美、永远歌讴: 你是常新不旧!

WEEK 1 — HYMN

Our Father, as the evergreen

Worship of the Father — His Newness

16

1. Our Fa - ther, as the ev - er - green, Thou art for - ev - er new; Thou
 art the ev - er liv - ing Lord, Thy fresh - ness as the
 dew. (C) O Fa - ther, Thou art un - chang - ing, Thou nev - er hast grown old; Thou
 count - less a - ges, ev - er fresh, Thy new - ness doth un - fold.

- O Thou art God, and Thou art “new“;
 Without Thee all is worn,
 But all with Thee is ever fresh,
 Though many years have gone.
- Each blessing Thou hast given us
 Thy newness doth contain;
 Thy covenant, Thy ways are new,
 And ever thus remain.
- Now we Thy new creation are—
 New spirit and new heart;
 We’re daily from the old renewed,
 New life Thou dost impart.
- The earth and heavens will be new
 And Thy new city share;
 New fruits each month will be supplied,
 For all is newness there.
- O Father, Thou art ever new,
 And all is new in Thee;
 We sing the new eternal song,
 New praise we give to Thee.

第二周

从被掳到巴比伦归回之后，
在美地上生活极重要的方面

诗歌：109

读经：代上四 10，九 1，十六 8～12，16～18，
二九 10～20，代下二十 15～22，三六 22～23

【周一】

壹 以色列子民的历史乃是预表，预表新约的信徒，因此是预表召会—代下三六 22～23，林前十 6，11。

贰 犹大人因为不忠信，被迁徙到巴比伦；因此，那些从被掳归回的人必须向神忠信—代上九 1，林前四 1～2，七 25，提后二 13，启十七 14：

一 神在完成祂经纶并在引导我们进入祂经纶的事上是信实的—哀三 23 下。

二 神是信实的；祂不能否定自己，不能否定、违背祂自己的所是—提后二 13。

三 当神同着祂信实的属性作到我们里面，祂就成为我们，我们就在祂信实的属性上成为祂—林前七 25，提后二 13：

Week Two

**Crucial Aspects of Living in the Good Land
after Returning from Captivity in Babylon**

Hymns: 124

Scripture Reading: 1 Chron. 4:10; 9:1; 16:8-12, 16-18; 29:10-20; 2 Chron. 20:15-22; 36:22-23

§ Day 1

I. The history of the people of Israel is a type, typifying the New Testament believers and therefore typifying the church—2 Chron. 36:22-23; 1 Cor. 10:6, 11.

II. Judah was carried away captive to Babylon because of unfaithfulness; thus, those who returned from captivity were to be faithful to God—1 Chron. 9:1; 1 Cor. 4:1-2; 7:25; 2 Tim. 2:13; Rev. 17:14:

A. God is faithful in fulfilling His economy and in leading us into His economy—Lam. 3:23b.

B. As the faithful God, God cannot deny Himself; He cannot deny, go against, His own being—2 Tim. 2:13.

C. When He, with His attribute of faithfulness, is wrought into us, He becomes us, and we become Him in His attribute of faithfulness—1 Cor. 7:25; 2 Tim. 2:13:

- 1 正如神不能否定祂自己的所是，我们既已被祂构成，也不能否定我们自己的所是——参弗三 16 ~ 17。
 - 2 这样，我们作神奥秘的管家就能够并且会是忠信的一林前四 1 ~ 2。
 - 3 我们因着被信实的神构成，向神就必定是忠信的；我们的所是，我们的构成，不容我们不忠信。
- 四 我们是忠信、可靠的，意思是履行主所分给我们的管家职分——1 ~ 2 节，七 25，提前一 12。
- 五 主来哈米吉顿争战时，将是万主之主，万王之王，那些同着祂的得胜者将是“蒙召被选忠信的人”——启十七 14，十九 11 ~ 21。

【周二】

叁 所有那些从被掳到巴比伦归回美地的人，都受嘱咐要认识、顺从并敬拜耶和华——代上十六 8 ~ 14：

- 一 “神”含示神的能力，以及祂与受造之物的关系；“耶和华神”表明神与人发生关系。
- 二 耶和华神不只是有能力的，也是和人亲近的一创二 4，8，15 ~ 16，18 ~ 19，21 ~ 22。
- 三 “耶和华”的意思是“我是那我是”，指明耶和华是自有永有的永远者，就是那昔是今是以后永是者——出三 14，启一 4。
- 四 唯有耶和华是那位——来十一 6：
 - 1 唯有祂是存在的那一位，是伟大的“是”；动词“是”只适用于神，不适用于我们。
 - 2 神是宇宙的“是”，是真正存在的；只有神是“我

1. Just as God cannot deny His own being, we, having been constituted with Him, cannot deny our own being—cf. Eph. 3:16-17.
 2. It is in this way that we can, and will, become faithful as stewards of the mysteries of God—1 Cor. 4:1-2.
 3. Because we are constituted with the faithful God, we must be faithful to Him; our being, our constitution, does not allow us to be otherwise.
- D. For us to be faithful, trustworthy, means to fulfill the stewardship that the Lord has apportioned to us—vv. 1-2; 7:25; 1 Tim. 1:12.
- E. When the Lord comes for the battle at Armageddon, He will be the Lord of lords and the King of kings, and the overcomers who are with Him will be "the called and chosen and faithful"—Rev. 17:14; 19:11-21.

§ Day 2

III. All those who returned to the good land from captivity in Babylon were commanded to know, obey, and worship Jehovah—1 Chron. 16:8-14:

- A. God implies God's power and His relationship with creatures; Jehovah God denotes God having a relationship with man.
- B. Jehovah God is not only the One who is powerful but also the One who draws near to man—Gen. 2:4, 8, 15-16, 18-19, 21-22.
- C. Jehovah means "I am who I am," indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4.
- D. Jehovah is the only One who is—Heb. 11:6:
 1. This unique One who has being is the great "To Be"; the verb to be can be applied only to God and not to us.
 2. God is the universal To Be, the genuine being; only God is I Am; only He has

是”；唯有祂是存在的。

五 就着存在和应验来说，“耶和華”是神的名—创十七1，二八3，三五11，出三14，六6～8。

六 因耶和華永远长存，而且祂是动词“是”的实际，凡祂所说的祂必成就—约八28～29。

七 今天在主的恢复里，我们乃是在应验的阶段；我们经历的神是耶和華，那伟大的我是一—出三14～16，约八24，28。

【周三】

肆 以色列人归回美地，表征基督徒从分裂回到召会的立场，就是一的立场—代下三六22～23，参申十二1～32：

一 召会地方的立场，基本上就是那实行于众地方召会中之基督身体独一的—弗四4，林前一2，十二27。

二 照着新约神圣的启示，召会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—；这一称为“那灵的一”（弗四3）—主在约翰十七章就是为这一祷告。

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—启一11，徒十四23，多一5。

3 召会立场的第三个元素，是合一之灵的实际，也就是那灵的实际，那灵乃是神圣三一活的实际—约壹五6，约十六13。

三 召会的立场内在地与生命有关—诗一三三1，3，

being.

E. Jehovah is God's name for existence and fulfillment—Gen. 17:1; 28:3; 35:11; Exo. 3:14; 6:6-8.

F. Because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken—John 8:28-29.

G. In the Lord's recovery today, we are in the stage of fulfillment; we are experiencing God as Jehovah, the great I Am—Exo. 3:14-16; John 8:24, 28.

§ Day 3

IV. The returning of the children of Israel to the good land signifies the returning of Christians from division to the ground of the church, the ground of oneness—2 Chron. 36:22-23; cf. Deut. 12:1-32:

A. The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches—Eph. 4:4; 1 Cor. 1:2; 12:27.

B. According to the divine revelation in the New Testament, the ground of the church 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, which is called "the oneness of the Spirit" (Eph. 4:3)—the oneness for which the Lord prayed in John 17.

2. The second element of the church ground is the unique ground of the locality in which a local church is established and exists—Rev. 1:11; Acts 14:23; Titus 1:5.

3. The third element of the church ground is the reality of the Spirit of oneness, that is, the reality of the Spirit, who is the living reality of the Divine Trinity—1 John 5:6; John 16:13.

C. The ground of the church is intrinsically related to life—Psa. 133:1, 3;

【周四】

伍 归回美地的以色列人受嘱咐要记念神与亚伯拉罕所立的约—代上十六 15～18，创十五 7～21：

一 亚伯拉罕信神关于后裔的应许，但他缺乏信心信神关于美地的应许—6～8 节。

二 为了加强亚伯拉罕的信心，神被迫与亚伯拉罕立约，以坚定祂对亚伯拉罕的应许—9～21 节：

1 神与亚伯拉罕所立的约，乃是应许的约，要借着神在祂恩典中的大能得着成就—约一 14，17。

2 新约是这约的延续—加三 17，四 22～26。

三 神借着钉十字架并复活的基督，与亚伯拉罕立约—创十五 9，罗六 5～6，9：

1 三种被杀的牲畜，表征基督在祂的人性里为我们钉十字架，两只活鸟表征基督在祂的神性里，是活着、复活的一位—创十五 9，约十一 25，后一 18。

2 母牛是作平安祭，母山羊是作赎罪祭，公绵羊是作燔祭—创十五 9，利三 1，四 28，五 6，一 10。

3 在预表上，斑鸠表征受苦的生活，雏鸽表征相信的生活，信心的生活；这是主在地上生活的两个特征—创十五 9。

4 二是见证的数字，所以两只活鸟乃是见证基督是活在我们里面，并为我们活着的一位—9 节，约十四 19～20，加二 20。

§ Day 4

V. **The children of Israel who returned to the good land were told to remember the covenant that God made with Abraham—1 Chron. 16:15-18; Gen. 15:7-21:**

A. Abraham believed God for His promise concerning the seed, but he lacked the faith to believe God for the promise of the good land—vv. 6-8.

B. In order to strengthen Abraham's faith, God was compelled to confirm His promise to Abraham by making a covenant with him—vv. 9-21:

1. The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace—John 1:14, 17.

2. The new testament is a continuation of this covenant—Gal. 3:17; 4:22-26.

C. God made His covenant with Abraham through the crucified and resurrected Christ—Gen. 15:9; Rom. 6:5-6, 9:

1. The three kinds of slain cattle signify Christ in His humanity being crucified for us, and the two living birds signify Christ in His divinity being the living, resurrected One—Gen. 15:9; John 11:25; Rev. 1:18.

2. The heifer was for a peace offering, the female goat was for a sin offering, and the ram was for a burnt offering—Gen. 15:9; Lev. 3:1; 4:28; 5:6; 1:10.

3. In typology, the turtledove signifies a suffering life, and the young pigeon signifies a believing life, a life of faith; these are two characteristics of the Lord's life on earth—Gen. 15:9.

4. Since two is the number of testimony, the two living birds bear testimony of Christ as the One living in us and for us—v. 9; John 14:19-20; Gal. 2:20.

【周五】

陆 作为在基督里的信徒，我们需要有发表神旨意以及对个人属灵境界得以扩大之渴望的祷告—代上二九 10～20，四 10：

一 在宇宙中有三个意志：神的意志、撒但的意志以及人的意志；神要得着人的意志与祂合起来，并且要人与祂是一，好叫人为着祂的喜悦，在祷告中回头向祂发表并响应祂的旨意—太六 10，七 21：

1 祷告真实的意义包含四个步骤：

a 神照着祂的旨意，起意要作一件事—六 10。

b 祂把祂的旨意借着那灵启示给我们，叫我们懂得祂的旨意。

c 我们响应祂的旨意并回头祷告给祂听—约十五 7。

d 神照着祂的旨意作成那件事—后四 11。

2 只有神所发起，并响应神所发起之内容的祷告，才有属灵的价值；我们必须学习有这样的祷告—弗六 18，约壹五 14～16 上。

二 雅比斯呼求神扩张他的境界；在他的祷告中，扩张美地的境界表征扩大赢得并享受基督的境界；基督是美地的实际—代上四 10，参腓三 8～14。

【周六】

柒 从代下二十章十五至二十二节，我们能学习借着赞美主而从事属灵的争战：

一 在代下二十章十五节，耶和华对约沙法王说，

§ Day 5

VI. As believers in Christ, we need to have prayers that express God's will and our desire to have our personal spiritual border to be enlarged—1 Chron. 29:10-20; 4:10:

A. In the universe there are three wills: the divine will, the satanic will, and the human will; God wants man's will to be joined to Him and wants man to be one with Him so that man may express and echo His will back to Him in prayer for His good pleasure—Matt. 6:10; 7:21:

1. The real meaning of prayer consists of four steps:

a. God intends to do something according to His will—6:10.

b. He reveals His will to us through the Spirit for us to know His will.

c. We return and echo His will back to Him through prayer—John 15:7.

d. God accomplishes His work according to His will—Rev. 4:11.

2. Only prayers that are initiated by God and echo what He has initiated have any spiritual value; we must learn to pray this kind of prayer—Eph. 6:18; 1 John 5:14-16a.

B. Jabez called on God to enlarge his border; the enlarging of the border of the good land in his prayer signifies the enlarging of the border of gaining Christ and the enjoyment of Christ, who is the reality of the good land—1 Chron. 4:10; cf. Phil. 3:8-14.

§ Day 6

VII. From 2 Chronicles 20:15-22 we can learn to engage in spiritual warfare by praising the Lord:

A. In 2 Chronicles 20:15 Jehovah said to King Jehoshaphat, "Do not be afraid

“不要因这大批军众惧怕惊惶；因为争战的胜败不在于你们，乃在于神；”并且十七节上半说，“这次你们不要争战”：

- 1 许多事奉的人用极大的声音赞美耶和华以色列的神—19 节。
- 2 众人一开始欢呼歌唱赞美，耶和华就派伏兵击杀仇敌，仇敌就被打败了—22 节。

二 赞美乃是神的儿女最高的工作—诗一一九 164，来十三 15：

- 1 圣徒属灵生命的最高表示，就是赞美神—诗一四六 2，来十三 15，后五 9～13，十九 1～6：
 - a 基督徒的生活是从赞美爬上去的一徒十六 19～34。
 - b 赞美乃是超越过一切去摸着主—后十四 1～3，十五 2～4。
- 2 属灵的得胜不是靠着争战，乃是靠着赞美—代下二十 20～22。

三 在召会生活和我们个人的生活中，我们需要向神献上终极完成的赞美—诗二二 22 下，来二 12 下。

四 我们需要借着所经历并享受的基督，常常向神献上赞美的祭—十三 15。

五 “主我的神啊，我要全心赞美你；我要荣耀你的名，直到永远”—诗八六 12。

nor dismayed because of this great multitude, for the battle is not yours but God's," and in verse 17a, "It is not for you to fight in this battle":

1. Many of the serving ones praised Jehovah the God of Israel with an exceedingly loud voice—v. 19.
2. When they began to shout in song and to praise, Jehovah set ambushes for the enemies, and they were struck—v. 22.

B. Praise is the highest work carried out by God's children—Psa. 119:164; Heb. 13:15:

1. The highest expression of a saint's spiritual life is his praise to God—Psa. 146:2; Heb. 13:15; Rev. 5:9-13; 19:1-6:
 - a. The Christian life soars through praise—Acts 16:19-34.
 - b. To praise is to transcend everything to touch the Lord—Rev. 14:1-3; 15:2-4.
2. Spiritual victory does not depend on warfare—it depends on praise—2 Chron. 20:20-22.

C. In the church life and in our personal life, we need to offer consummate praise to God—Psa. 22:22b; Heb. 2:12b.

D. Through the Christ whom we have experienced and enjoyed, we need to offer the sacrifice of praise to God continually—13:15.

E. "I will praise You, O Lord my God, with all my heart; / And I will glorify Your name forever"—Psa. 86:12.

第二周■周一

晨兴喂养

林前十 11 “这些发生在他们身上的事，都是鉴戒，并且写在经上，正是为警戒我们这生在诸世代终局的人。”

提后二 13 “我们纵然失信，祂仍是可信的，因为祂不能否定自己。”

林前四 2 “还有，在此所求于管家的，是要他显为忠信。”

神的确是最好的作者，在祂所写之圣经的前三十九卷里，祂使用图画。…这些图画是旧约里的表号、预表和影儿。例如，亚当乃是“那以后要来者的预像”。（罗五 14。）有些预表也是预言。…旧约里最大的预表是以色列人的历史；他们预表今天神在地上的子民。因此，旧约里以色列的历史是表征要来之事的大预表。（历代志生命读经，二页。）

信息选读

在林前一章九节保罗说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”神在这件事上是信实的，但祂也许没有信实地供给你大的房子，或高薪的工作。我不否认神信实地顾到我们的福利。我的点乃是，神的信实并非照着我们天然的领会。

我们要领悟，神允许我们有难处，但祂在祂的定旨上是信实的，就是要使我们转离偶像，带领我们归向祂自己。我们的平安、安全、健康和财产，也许成了我们的偶像，而神是信实的，祂取去这些东西，为

WEEK 2 — DAY 1

Morning Nourishment

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

2 Tim. 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.

1 Cor. 4:2 Here, furthermore, it is sought in stewards that one be found faithful.

God is surely the best writer, and He uses pictures in the first thirty-nine books of His writing in the Bible...The pictures are the types, figures, and shadows in the Old Testament. For instance, Adam is “a type of Him who was to come” (Rom. 5:14). Some types are also prophecies...The greatest type in the Old Testament is the history of the people of Israel, who typify God’s people on earth today. Thus, the history of Israel in the Old Testament is a big type signifying things to come. (Life-study of 1 & 2 Chronicles, p. 2)

Today’s Reading

In 1 Corinthians 1:9 Paul says, “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.” God is faithful in this matter, but He may not be faithful to provide you a large house or a well-paying job. I would not deny the fact that God is faithful in caring for our welfare. My point is that God’s faithfulness is not according to our natural understanding.

We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself. Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we may drink of Him as the fountain of living

要我们饮于祂这活水的泉源。我们的房屋或财产若成为我们的偶像，我们就是饮于它们，不是饮于神；神的信实就是要对付这些偶像，好使我们饮于祂。

在引导我们进入祂的经纶上，神是信实的；祂的经纶乃是要我们喝基督，吃基督，享受基督，吸取基督，并吸收基督，好叫神在我们身上得着祂的扩增，完成神的经纶。

以色列人没有饮于神这活水的泉源，反而饮于他们的偶像。所以，神用巴比伦人对付这些偶像，也毁灭对他们成了偶像的耶路撒冷，甚至圣殿。我们要看见，我们不比以色列人好。任何事物对我们都能成为偶像。但神在完成祂经纶的事上是信实的；因着祂的信实，祂就对付我们的偶像，使我们饮于祂。我们都需要饮于神这活水的泉源，将基督接受到里面，并吸收祂，这样祂就能扩增，以完成神的经纶，借着祂的配偶得着彰显。

神是信实的，但我们既不忠信，也不贞洁，反而有了许多别的丈夫。我们失败亏欠神以后，也许得着一些怜悯和恩典，因而悔改哭泣。…我们悔改哭泣的时候，神就欢乐。然而，我们若过度的悔改哭泣，甚至我们的悔改也可能成为偶像。…所以，我们悔改以后，应当开始饮于活水，赞美神，为凡事感谢祂，并且享受祂。这是神所要的。除了我们享受基督以外，神对任何事物都不感兴趣。（耶利米书生命读经，三四至三六页。）

在林前四章二节，“在此”即在管家的职分，分配的职事上。在这分配的职事上最重要的，就是管家要显为忠信。…保罗在这里好像是说到自己。…我在弟兄会那段时间，曾经受教导绝对不可正面地提到自己。但保罗在这里好像指明他是忠信的管家。（哥林多前书生命读经，三五九至三六〇页。）

参读：圣言中所启示的神圣三一，第二章；历代志生命读经，第一、三、六、八、十二篇；以斯拉记生命读经，第一篇。

waters. If our house or our possessions become idols to us, we drink of them and not of God. God's faithfulness is a matter of dealing with these idols and causing us to drink of Him.

God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy.

Instead of drinking of God as the fountain of living waters, Israel drank of their idols. Therefore, God used the Babylonians to deal with these idols and also to destroy Jerusalem and even the temple, which had become an idol to them. We need to see that we are not better than Israel. Anything can become an idol to us. But God is faithful in fulfilling His economy. In His faithfulness He deals with our idols that we may drink of Him. We all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him, so that He may increase for the fulfillment of God's economy to have His expression through His counterpart.

Whereas God is faithful, we are neither faithful nor chaste but go to many other husbands. After failing God, we may receive some mercy and grace and therefore repent and weep...While we are repenting and weeping, God is rejoicing. However, if we repent and weep too much, even our repentance may become an idol...Therefore, after repenting, we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him. This is what God wants. God is not interested in anything other than our enjoyment of Christ. (Life-study of Jeremiah, pp. 28-29)

In 1 Corinthians 4:2...the word here means in the stewardship, in the dispensing ministry. In this dispensing ministry it is most important that stewards be found faithful. Here Paul seems to be talking about himself... When I was with the Brethren, we were taught never to refer to ourselves in a positive way. But here Paul seems to indicate that he was faithful as a steward. (Life-study of 1 Corinthians, p. 300)

Further Reading: CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," ch. 2; Life-study of 1 & 2 Chronicles, msgs. 1, 3, 6, 8, 12; Life-study of Ezra, msg. 1

第二周■周二

晨兴喂养

代上十六 8 “你们要称谢耶和华，呼求祂的名，在万民中传扬祂的作为。”

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

神是普通的名字，耶和华是亲近的名字。神是指着神的能力说的，耶和华是指着神的爱心说的。神是指着创造方面说的，耶和华是指着神的亲近说的。创世记一章没有耶和华。因为是讲关乎创造方面的事，就是一章里提到人，也是关乎创造方面、能力方面的。二章是神和人亲密，有了关系，所以说耶和华神。…这…证明二章的耶和华，就是一章里的神。耶和华神不只是有能力的，也是和人亲近的。（倪柝声文集第一辑第九册，六四页。）

信息选读

就着供应和应许来说，伊勒沙代是神的名；就着存在和成就应许来说，耶和华是祂的名。作为耶和华，神是永存的神（出三 14，约八 24，28，58）和成就应许的神。（出六 6～8。）亚伯拉罕、以撒、雅各死了，并没有享受应许的成就。（来十一 13。）在他们的经历中，神是全足者，而不是耶和华。对他们来说，祂是应许的神，但不是成就应许的神。在出埃及六章一至八节，当神对摩西说话的时候，祂不是作为伊勒沙代一应许的神，乃是作为耶和华一成就应许的神。在这里神没有给摩西关于美地的应许；反之，祂乃是来成就祂从前给亚伯拉罕、以撒、雅各的应许。当神在创世记十五章与亚伯拉罕立约时，在十三至十四节指出要过了四百年，美地的应许

WEEK 2 — DAY 2

Morning Nourishment

1 Chron. 16:8 Give thanks to Jehovah; call upon His name; make known His deeds among the peoples.

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

God is the common name, while Jehovah is the name of intimacy. God refers to His power, while Jehovah refers to His love. God refers to creation, while Jehovah refers to His intimacy. Genesis 1 does not mention Jehovah, because it covers the creation. Even when chapter 1 mentions man, it is in relation to creation and power. Genesis 2 speaks of God's intimacy with man and His relationship with man; therefore, it mentions Jehovah God. [Saying] Jehovah God...instead of just Jehovah...proves that the Jehovah in chapter 2 is the God in chapter 1. Jehovah God is not only the One who is powerful, but is also the One who draws near to man. (CWWN, vol. 9, p. 265)

Today's Reading

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

才得以成就。这四百年结束于摩西八十岁的时候。这指明应许亚伯拉罕的，要向摩西和以色列人应验。

神要作为成就应许的神，祂必须是永存的神；那就是说，祂必须是自有者。在某种独特的意义上，动词“是”只适用于祂。这个动词是耶和华这名构成的基本要素。在这宇宙中唯独祂是自有者。作为应许者，祂是伊勒沙代；但作为成就祂所应许者，祂是耶和华我是。神的存在并不倚靠祂自己以外的任何事物。祂永远存在，无始无终。作为耶和华，神就是。

大约四千年前，神给亚伯拉罕关于美地的应许。神的应许还没有向亚伯拉罕本人应验，因亚伯拉罕还未复活。…因着神今是、以后永是，祂不能不成就祂的应许。在宇宙中有一位永是者，这一位就是成就应许的神，凡祂所说的都要成就。耶和华必成就祂的话。

今天在主的恢复里，我们…乃是在应验的阶段。应验的阶段包括旧约和新约中所有应许的应验。新约有一个应许，乃是主的话：祂要建造祂的召会。（太十六 18。）这话今天正在我们中间应验。

青年人，我…的负担特别是为着你们的。我感谢主，你们忠于主的恢复。但我知道在你们前面还有一段漫长的路程，并且有许多试炼和试验等着你们。我要向你们作见证，你们所事奉的神不仅是伊勒沙代，更是耶和华。…我也许不能履行我的话，因为我会去世。但因耶和华永远长存，而且祂是动词“是”的实际，凡祂所说的祂必成就。当你遭遇试验、试炼和难处时，你应当说，“主，你是。我的问题会过去，但是主，你永远长存。”（出埃及记生命读经，一九一至一九六页。）

参读：倪柝声文集第一辑第九册，六一至七七页；出埃及记生命读经，第五、十四篇。

This indicates that what was a promise to Abraham was to be a fulfillment to Moses and to the children of Israel.

In order for God to be the fulfilling God, He must be the existing God; that is, He must be the self-existing One. In a unique sense, the verb to be is applied only to Him. This verb is a basic component of the name Jehovah. In this universe He alone is the self-existing One. As the One who promised, He is El Shaddai; but as the One who fulfills what He has promised, He is Jehovah, the One who is. God's existence is not dependent on anything apart from Himself. He exists eternally, having neither beginning nor ending. As Jehovah, God simply is.

Approximately four thousand years ago, God made a promise to Abraham concerning the good land. God's promise has not yet been fulfilled to Abraham himself, because Abraham has not been resurrected...Because God is and always will be, He cannot fail to fulfill His promise. In this universe there is One who is, and this One is the fulfilling God. Whatever He says will come to pass. Jehovah will fulfill His word.

In the Lord's recovery today...we are in the stage of fulfillment. The stage of fulfillment includes the fulfillment of the promises made both in the Old Testament and in the New Testament. One New Testament promise is the Lord's word, "I will build My church" (Matt. 16:18). This word is being fulfilled among us today.

Young people, my burden in this message is especially for you. I am grateful to the Lord for your faithfulness to His recovery. But I realize that there is a long journey ahead of you and that many trials and tests await you. I want to testify to you that the very God whom you are serving is not only El Shaddai, but also Jehovah...I may not be able to keep my word because I may cease to be. But because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken. When you encounter tests, trials, and difficulties, you should say, "Lord, You are. My problems will end, but You, Lord, will be forever." (Life-study of Exodus, pp. 162-166)

Further Reading: CWWN, vol. 9, pp. 263-274; Life-study of Exodus, msgs. 5, 14

第二周■周三

晨兴喂养

代下三六 23 “...耶和華...囑咐我〔波斯王古列〕在猶大的耶路撒冷為祂建造殿宇。你們中間凡作祂子民的，可以上去，願耶和華他的神與祂同在！”

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

召會地方的立場，基本上就是那實行於眾地方召會中之基督身體獨一的一。...在全宇宙中，只有一個基督獨一的身體，在每一個地方也各自只有一個地方召會。這獨一的一，是召會生活的基本元素。因為基督身體的一就是那靈的一，（弗四 3，）所以在地方召會中所實行的一，必須是在那靈的行動里，並在那靈的管治之下。因此，那靈也是召會立場的基本元素。此外，因為地方召會與其所在的地方有密切的關係，所以地方召會的所在地也是召會立場重要的元素。因此，一個地方召會建立在其上的召會立場，必須是由“一”所構成，並在“一”里得維系；這一乃是由那靈執行，並由召會所在地保守的。（李常受文集一九九三年第二冊，九〇至九一頁。）

信息选读

照着新約神聖的啟示，召會的立場是由三個重要的元素構成的，如下：

構成召會立場的第一個元素，是基督宇宙身體獨一的一，稱為“那靈的一”。（弗四 3。）這就是在約翰十七章主所禱告的一，是經過過程之三神與所有在基督里之信徒調和的一。這個一是在父的名

WEEK 2 — DAY 3

Morning Nourishment

2 Chron. 36:23...Jehovah...has charged me to build Him a house in Jerusalem...Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!

Deut. 12:5 But to the place which Jehovah your God will choose...to put His name, to His habitation, shall you seek, and there shall you go.

The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches...There is one unique Body of Christ in the universe, and there is one unique local church in each locality. This unique oneness is the basic element of the church life. Since the oneness of the Body of Christ is the oneness of the Spirit (Eph. 4:3), the oneness practiced in a local church must be in the move of the Spirit and under the government of the Spirit. Hence, this Spirit is also a basic element of the church ground. In addition to this, since a local church is very much involved with its locality, the locality of the local church is also a crucial element of the church ground. So, the church ground on which a local church is built must be constituted with and prevail in the oneness executed by the Spirit and the oneness safeguarded by the locality. (CWWL, 1993, vol. 2, "The Crucial Points of the Major Items of the Lord's Recovery Today," p. 66)

Today's Reading

According to the divine revelation of the New Testament, the church ground is constituted of three crucial elements:

The first element of the constitution of the church ground 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

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；这一成了召会立场的基本元素。

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，像分门别类的宗派如浸信会、长老会、路德会、卫理公会和圣公会一样。

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无二立场上彰显基督宇宙身体独一的一。简单地说，召会立场的第三个元素就是那灵的实际；那灵乃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。）（李常受文集一九九〇年第二册，五一〇至五一二页。）

参读：一的真正立场，第三至五、十章；申命记生命读经，第九至十篇；召会实际的彰显，第六、八至九章。

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.

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 (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, such as the Baptists, the Presbyterians, the Lutherans, the Methodists, and the Episcopalians, 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. Briefly, [it] is the reality of the Spirit, who 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). (CWWL, 1990, vol. 2, "A Brief Presentation of the Lord's Recovery," pp. 408-409)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 3-5, 10; Life-study of Deuteronomy, msgs. 9-10; CWWL, 1968, vol. 1, "The Practical Expression of the Church," chs. 6, 8-9

第二周■周四

晨兴喂养

代上十六 16～18 “就是祂与亚伯拉罕所立的约，向以撒所起的誓。祂又将这约向雅各确立为律例，向以色列确立为永远的约，说，我必将迦南地赐给你，作你们产业的分。”

神不但对亚伯拉罕重复关于后裔的应许，也重复关于地的应许。…亚伯拉罕信神关于后裔的应许。关于地的应许，虽然在创世记十五章七节神肯定地说过了，但亚伯拉罕缺乏信心信神关于地的应许。…因为亚伯拉罕发现，要相信神关于地的应许很难，神就不得不与他立约。在九至二十一节我们看见，神借着基督与亚伯拉罕立约来坚定祂的应许。（创世记生命读经，七三〇、七三四页。）

信息选读

在神与亚伯拉罕立约时，神吩咐他取一只母牛、一只母山羊、一只公绵羊、一只斑鸠和一只雏鸽。（创十五 9。）…神乃是借着这些与亚伯拉罕立约，含示亚伯拉罕要这样才能完成神永远的定旨。

那三只被剖被杀的牲畜，乃是预表钉死的基督。钉死的基督就是成为肉体，在祂的人性里活在地上的那一位。…神的羔羊是神的话成为肉体的那一位。（约一 14，29。）所以在创世记十五章，那三只牲畜应当表征基督在祂的人性里为我们钉十字架。

母牛是要作平安祭的。（利三 1。）…神要与祂所呼召的人立约，首先需要平安祭。基督就是那平安祭。母山羊预表基督作我们的赎罪祭。（四 28，

WEEK 2 — DAY 4

Morning Nourishment

1 Chron. 16:16-18 The covenant that He made with Abraham, and His oath unto Isaac...He confirmed it unto Jacob as a statute, unto Israel as an eternal covenant, saying, To you I will give the land of Canaan, the portion of your inheritance.

God not only repeated His promise to Abraham concerning the seed but also the promise to him concerning the land...Abraham believed in the Lord for that promise concerning the seed. The promise concerning the land is affirmatively made by God in Genesis 15:7, but Abraham lacked faith to believe in God for this promise concerning the land. Because Abraham found it difficult to believe in God regarding the promise of the land, God was forced to make a covenant with him. In Genesis 15:9-21 we see that God confirmed His promise by making a covenant with Abraham through Christ. (Life-study of Genesis, pp. 602, 605)

Today's Reading

In making His covenant with Abraham, God told him to take a heifer, a she-goat, a ram, a turtledove, and a young pigeon (Gen. 15:9)...It was through these that God made His covenant with Abraham, implying that it was in this way that Abraham could fulfill God's eternal purpose.

The three cattle, which were cut and killed, are types of the crucified Christ. The crucified Christ was the One who became flesh, living on earth in His humanity...The Lamb of God was the One who was the Word of God becoming flesh [John 1:14, 29]. Thus, the three cattle in Genesis 15 should signify Christ in His humanity being crucified for us.

The female heifer was for a peace offering (Lev. 3:1)...In order for God to make a covenant with His called one, there was first the need of a peace offering. And Christ was that peace offering. The she-goat was a type of

五 6。) 我们蒙神呼召的人不管多好，仍是有罪的。所以，在平安祭之后，我们需要赎罪祭。阿利路亚！罪的问题已经解决了。基督作我们的母山羊，作我们的赎罪祭，已经把罪除去了。接着需要燔祭，这祭表征一切都必须为着神。（一 10。）…基督就是神与祂所呼召的人立约时，所经过的一切祭物。

没有被杀的两只鸟，表征复活、活着的基督。（十四 6～7。）这位复活的基督主要的是在祂的神性里，因为按照圣经，鸽子在预表上是表征圣灵。（约一 32。）所以，牲畜预表在人性里的基督，鸟预表在神性里的基督。因此创世记十五章的鸟表征属天的基督，那从天降下仍旧在天的基督，（约三 13，）那曾经活过，现今仍然活着的基督。…祂在祂的人性里为我们牺牲，祂在祂的神性里为我们活着。

在预表上，斑鸠表征受苦的生活，雏鸽表征相信的生活，信心的生活。主耶稣活在地上时，总是受苦并相信。在祂受苦的生活里，祂是斑鸠；在祂相信的生活里，祂是雏鸽。

鸟有二只。二这数字是见证、作见证的意思。（徒五 32。）两只活鸟乃是为基督作见证，见证基督是复活的一位，活在我们里面，并为我们活着。（约十四 19～20，加二 20。）…在启示录一章，主耶稣说，我“是那活着的；我曾死过，看哪，现在又活了，直活到永永远远”。（18。）祂活到永永远远，就是祂的见证，因为耶稣的见证总是与活着有关。一个地方召会若是不活，就没有耶稣的见证。我们越活，就越是活的耶稣的见证。（创世记生命读经，七三五至七三八页。）

参读：创世记生命读经，第四十五篇；新约总论，第二百三十篇。

Christ as our sin offering (Lev. 4:28; 5:6). Regardless of how good we may be as God's called ones, we are still sinful. Thus, following the peace offering we need the sin offering. Hallelujah, the problem of sin has been settled! It has been taken away by Christ as our she-goat, as our sin offering. Following this there was the need of the burnt offering, the offering which signifies that everything must be for God (Lev. 1:10)...Christ was all of the offerings that God passed through in making a covenant with His called one.

The two birds, neither of which was killed, signify the resurrected, living Christ (Lev. 14:6-7). This resurrected Christ is mainly in His divinity because, according to the Bible, a dove in typology signifies the Holy Spirit (John 1:32). Therefore, while the cattle typify Christ in His humanity, the birds typify Him in His divinity. So the birds in Genesis 15 signify the heavenly Christ, the Christ who came from and who still is in heaven (John 3:13), the Christ who was and who still is living...He was killed as a man who walked on this earth, but now He is living as the heavenly One soaring in the heavens...He was sacrificed for us in His humanity, and He is living for us in His divinity.

In typology, the turtledove signifies a suffering life and the young pigeon signifies a believing life, a life of faith. While He was living on earth, the Lord Jesus was always suffering and believing. In His suffering life He was the turtledove and in His believing life He was the young pigeon.

There were two birds, and the number two means testimony, bearing witness (Acts 5:32). The two living birds bear testimony of Christ as the resurrected One living in us and for us (John 14:19-20; Gal. 2:20)...In Revelation 1 the Lord Jesus said, "I am...the living One; and I became dead, and behold, I am living forever and ever" (vv. 17-18). His living forever is His testimony, for the testimony of Jesus is always related to the matter of being living. If a local church is not living, it does not have the testimony of Jesus. The more living we are, the more we are the testimony of the living Jesus. (Life-study of Genesis, pp. 606-609)

Further Reading: Life-study of Genesis, msg. 45; The Conclusion of the New Testament, msg. 230

第二周■周五

晨兴喂养

太六10“愿你的国来临，愿你的旨意行在地上，如同行在天上。”

约十五7“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”

代上四章十节有犹大一个子孙特别的祷告：“雅比斯呼求以色列的神说，愿你丰厚地赐福与我，扩张我的境界，愿你的手与我同在，愿你保守我不遭患难，不受艰苦。”神就使他所求的得以成就。我盼望我们众人都有这样的祷告，求神扩大我们享受美地的境界，就是享受基督的境界。我们都需要祷告：“神啊，在得着基督和享受基督的事上，扩张我的境界。”（历代志生命读经，二〇页。）

信息选读

神作工有一个主要的原则，就是要人祷告，要人在祷告上与祂合作。…从前有一个很会祷告的基督徒，他说，所有属灵的工作，都有四个步骤：第一步是神起意，这就是神的旨意。第二步是神把这个旨意借着圣灵启示给祂的儿女，叫他们懂得神有一个旨意，神有一个打算，神有一个要求和盼望。第三步就是神的儿女把神的旨意回头祷告给神听。祷告就是响应神的旨意。如果我们的心与神的心完全是相合的，自然就会说出神所愿意作的事来。结果，第四步，神就必定去作成功那件事。

我们所要注意的是第三—我们怎样把神的旨意回头祷告神。…一切有价值的祷告都是回头的。如果我们的祷告只是为要成功我们所打算、所盼望的，

WEEK 2 — DAY 5

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

In 1 Chronicles 4:10 we have a particular prayer offered by one of the descendants of Judah: “Jabez called on the God of Israel saying, Oh that You would richly bless me and enlarge my border, and that Your hand would be with me, and that You would so keep me from evil that it would not grieve me!” God caused what Jabez had requested to come to pass. I hope that all of us would have such a prayer, a prayer that God would enlarge the border of the enjoyment of the good land, that is, enlarge the border of our enjoyment of Christ. (Life-study of 1 & 2 Chronicles, p. 18)

Today's Reading

One main principle of God's work is the need for man's prayer. He wants man to cooperate with Him in prayer. There was once a Christian who was very experienced in prayer. He said that all spiritual work consists of four steps. In the first step, God intends to do something; there is God's will. In the second step, He reveals this will to His children through the Spirit so that they know His will, His plan, His desire, and His aspiration. In the third step, God's children return His will back to Him through prayer. Prayer is the echoing of God's will. If our heart is in tune with God's heart, spontaneously we will speak forth God's will. As a result God will accomplish His work in the fourth step.

We will pay attention to the third step, which is returning God's will back to God...All worthwhile prayers are a kind of returning. If our prayer is only for the fulfillment of our plans and wishes, it will not have any value in the

这在属灵的世界中是没有多大价值的。必须是从神起头，我们响应，这才是有价值的祷告。神的工作是被这样的祷告所支配的。多少事，神愿意作，但是因为神的子民不祷告的缘故，祂宁可不作。神必须等人同意以后祂才去作，这是神作工的一个大原则，是圣经中最要紧的原则之一。

当神创造人的时候，就给人有一个自由意志。这样，在宇宙之中就有了三个不同的意志：一个是神的意志，一个是仇敌撒但的意志，一个就是人的意志。按着人的想法，神为什么不在一分钟之内把撒但消灭了。但是神没有这样作。神要与人合起来去对付撒但。神有神的意志，撒但有撒但的意志，人也有人的意志。神就是要得着人的意志与祂合起来。…神不单独作，神要人与祂合作。这就是召会在地上的责任。

神要作一件事，祂就要把祂自己的意思借着圣灵摆在我们里面，经我们把那意思化成祷告之后，神才把那件事作好。神作事必须有这么多的手续，…神需要有一个意志是和祂同心的，是和祂同情的。如果神所有的事都是不顾我们人就去作的话，那就完全用不着我们人在这里了，我们就不必知道什么是神的旨意了。但是，神每一个旨意都要我们去遵行，神要叫我们的意思与祂的旨意合在一起。我们祷告出神的旨意来，把神的心意祷告出来，这就是遵行神的旨意的第一步。我们从这里就能看见，祷告乃是一个工作，没有个工作比祷告更紧要，因为祷告就是说出神的旨意，祷告就是成功神的旨意。弟兄姊妹，我们要知道，神的旨意是要从我们祷告中说出来的。所以，一切出于己意的祷告都是无用的。所有合乎神心意的祷告，都是从神发起，借着圣灵把祂的意思告诉我们，而后由我们用祷告把那意思归还给神。所有合乎神心意的祷告，都是以神的旨意为起头，人不过是传递的，响应的。所有从我们起头的祷告，都是没有属灵的价值。（倪柝声文集第二辑第十八册，一五、一八至一九页。）

参读：神的启示和异象，第三章；圣经的十条路线，第一篇。

spiritual realm. Only the prayers that are initiated by God and that echo what He has initiated have any worth. God's work is governed by prayers. God is willing to do many things, but He will not do them when His people do not pray. He must wait for man to agree with Him before He will do them. This is a great principle of God's work, and it is also one of the most crucial principles in the Bible.

When God created man, He gave man a free will, so that now there are three wills in the universe. One is the will of God, the second is the will of Satan, and the third is the will of man. Man wonders why God would not destroy Satan quickly. But God would not do this. He wants man to join Him in dealing with Satan. God has His will, Satan has his will, and man also has his will. God wants man's will to be joined to Him...He does not want to act alone; He wants man to cooperate with Him. This is the responsibility of the church on earth.

In order to do something, God must first put His will within us through the Holy Spirit. He will only accomplish something after we have echoed it in our prayer. God operates through this procedure...He wants a will that is one with Him and that echoes Him. If God does everything without us, then man does not need to be here, and we do not need to know God's will. Yet every part of God's will needs someone to carry it out, and He wants our will to become one with His will. The first step in carrying out His will is to pray out God's will and utter His will through our prayer. From this we see that prayer is a work. There is no work more important than this work because prayer is the speaking of God's will and the accomplishment of His will. Brothers and sisters, we have to know that God's will is uttered through our prayers. Therefore, prayers that originate from our self-will are useless prayers. Prayers that are according to God's will originate from God. He conveys His will to us through the Holy Spirit, and then we return the same thought to Him through our prayer. Prayers that are after God's heart have God's will as the starting point; man is merely the transmitting and responding organ. Prayer that originates from ourselves has no spiritual value. (CWWN, vol. 38, pp. 281-284)

Further Reading: CWWL, 1986, vol. 3, "The Revelation and Vision of God," ch. 3; CWWL, 1959, vol. 3, "Ten Lines in the Bible," ch. 1

第二周■周六

晨兴喂养

代下二十 22 “众人一开始欢呼歌唱赞美，耶和華就派伏兵击杀那来攻击犹大人的亚扪人、摩押人、和西珥山人，他们就被打败了。”

诗八六 12 “主我的神啊，我要全心赞美你；我要荣耀你的名，直到永远。”

赞美乃是神的儿女最高的工作。或者说，圣徒属灵生命的最高表示，就是赞美神。神的宝座是神在宇宙中的最高点，而神“是用以色列的赞美为宝座的”。〔诗二二 3。〕神的名字，神的自己，乃是因着赞美而被高举的。…基督徒的生活是从赞美爬上去的。赞美乃是超越一切去摸着主。…你一赞美，你就在试炼的上面。人越要把你压住，你越在主面前爬起来说，“主，我感谢你，赞美你！”…没有一件事能够叫人变成甜而熟，像赞美的祭一样。我们要学习，不只是接受圣灵的管治，而且是赞美圣灵的管治；…这样，就有一个正直的荣耀的门开在那里。（倪柝声文集第三辑第二册，三〇五、三一九至三二〇页。）

信息选读

约沙法作犹大王的时候，是犹大国快到末了的时候，非常软弱，完全不行。…犹大人完全失望，非被打败灭亡不可。约沙法是一个复兴的王，也是一个敬畏神的人。…他还是一个要神的人。他在那里对犹大人说，我们应当相信神。…他们设立了歌唱的人，在那里赞美耶和華。〔代下二十 21。〕就叫这些歌颂赞美耶和華的人，穿上圣别的礼服走在军前，向耶和華

WEEK 2 — DAY 6

Morning Nourishment

2 Chron. 20:22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

Psa. 86:12 I will praise You, O Lord my God, with all my heart; and I will glorify Your name forever.

Praise is the highest work carried out by God's children. We can say that the highest expression of a saint's spiritual life is his praise to God. God's throne is the highest point in the universe, yet He sits "enthroned upon the praises of Israel" (Psa. 22:3). God's name and even God Himself are exalted through praise. The Christian life soars through praises. To praise is to transcend everything to touch the Lord...Once we praise, we are above the trials. The more others try to put us down, the more we should rise up before the Lord and say, "I thank You and praise You!"...Nothing can ripen and mature a man like sacrifices of praise. We need to learn not only to accept the discipline of the Holy Spirit but also to praise the discipline of the Holy Spirit...If we do this, a clear and glorious door will be opened to us. (CWWN, vol. 48, pp. 247, 257-258)

Today's Reading

The nation of Judah was coming to an end at the time of Jehoshaphat's rule. It was very weak; everything was in a state of shambles...Judah was completely in despair; they felt that defeat was certain. Jehoshaphat was a revived king and a God-fearing person...Jehoshaphat was a person seeking after God. He told Judah to believe in God...He appointed singers to sing praises to Jehovah [2 Chron. 20:21]. He also asked these ones to praise the beauty of holiness and to walk out before the army..."And when they began

歌唱。…众人一开始欢呼歌唱赞美，耶和華就派伏兵击杀亚扪人、摩押人、和西珥山人。“众人一开始”，就是正在那个时候。…没有一件事能够动主的手像赞美一样。…我们是需要祷告，我们还是需要天天好好的祷告，但是，许多事情是需要赞美来胜过的。

我们在这里看见，属灵的得胜不是靠着争战，乃是靠着赞美。…不只借着祷告胜过撒但，并且借着赞美胜过撒但。…在代下二十章，…那一边有军队，这一边有唱诗。这些人如果不是相信神的人，那就是发疯的人。感谢神，我们不是发疯的人，我们是相信神的人。

在神的儿女中，有许多人是很厉害地受试炼，且是常常受试炼的，…就像约沙法那样，好像没有路走了。那一边…强，…这一边…弱，…困难是那么大，绝不是他们所能胜过的。那个时候，他们的思想很容易注意他们的困难。…人越受试炼，就越想他们是何等困难。这一个时候，是最大的试炼。…人越受试炼，就越看自己；越受试炼，就越看环境。但是，认识神的人，越受试炼就越仰望主，越受试炼就越学习赞美。所以，我们的眼睛要学习不看自己，我们的眼睛要学习看主。就在这里仰起头来对主说，“主！你是超越过一切的，我赞美你！”大声的赞美，从心里出来的赞美，感觉受了伤而流出来的赞美，是赞美的祭，是神所顾念、神所悦纳的。赞美的祭一往神面前去的时候，仇敌撒但就被你赞美败了。赞美的祭，在神面前是有功效的。如果你从你里面挤出最好的感觉来赞美神，你就必定能站得住，必定能得胜。你能赞美，你就要看见得胜的路是这么大！（倪柝声文集第三辑第二册，三一四至三一六页。）

参读：初信造就，第十六篇；神圣启示的中心路线，第一篇；圣经要道，第三十四题。

to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Senir” [v. 22]. When they began means at that very moment...Nothing moves the Lord’s hand as quickly as praise...We need to pray, and we need to pray every day. However, we can overcome many things only by praising.

Here we see that spiritual victory does not depend on warfare but on praising...We overcome Satan not only by prayer but also by praise...[In] 2 Chronicles 20...on one side was the army, and on the other side was the singing of hymns. These ones either had great faith in God, or they were crazy. Thank God, we are not crazy people. We are those who have faith in God.

Many of God’s children are under severe trials; they are frequently tested...They are like Jehoshaphat. They are shut in by their trouble. One side is too strong, and the other side too weak...Their problems are too great and beyond their ability to overcome. At such times, it is easy for them to turn their attention to their problems...The more a man goes through trials, the easier it is for him to be bound by his problems. This becomes a great time of testing...The more a man is tested, the more he tends to look at himself or his environment. But for those who know God, the more they are tested, the more they put their trust in the Lord. The more they are tested, the more they learn to praise. Therefore, we must learn not to set our eyes on ourselves. We must learn to set our eyes on the Lord. We should lift up our heads and tell the Lord, “You are above everything; I praise You!” Loud praises, praises that issue from the heart, and the praises that flow out of wounded feelings are the sacrifices of praise pleasing and acceptable to God. Once the sacrifice of praise ascends to God, the enemy, Satan, is defeated by the praise. The sacrifice of praise is very effective before God. Let your loftiest praises burst forth to God, and you will surely withstand and overcome. When you praise, you will find the way of victory opening wide before your eyes! (CWWN, vol. 48, pp. 253-255)

Further Reading: CWWN, vol. 48, ch. 16; CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” ch. 1; CWWL, 1932-1949, vol. 4, “Crucial Truths in the Holy Scriptures, Volume 4,” ch. 34

第二周诗歌

109

赞美主 — 祂的得胜

8 7 8 7 8 7 (英 124)

降 B 大调

4/4

B^b 5 3 i 5 | B^b₇ 3̣ . 2̣ i 5 | E^b 6 6 5 i | F₇ 5 4 3 - |
 一 赞 美、赞 美 基 督 得 胜! 赞 美 基 督 已 得 胜!
 B^b 5 3 i 5 | D₇ 3̣ . 2̣ i 7 | G_m i 7 6 7 i | C 7 6 5 - |
 罪 孽 赎 清, 旧 人 同 钉, 救 赎 大 功 已 完 成!
 F 2̣ . 2̣ 7 5 | B^b 3̣ . 2̣ i 6 | C_m 4 3 2 i | F₇ i 7 i - ||
 毁 坏 撒 但, 掳 掠 邪 灵, 仗 着 十 架 而 夸 胜!

- 二 赞美、赞美基督复生! 赞美基督已复生!
 吞灭死亡顽强权能, 使人出死而人生!
 冲破阴府残忍幽冥, 显出复活的大能!
- 三 赞美、赞美基督高升! 赞美基督已高升!
 远超宇宙一切首领, 得着至高的尊名!
 领得天地所有权柄, 等候仇敌作脚凳!
- 四 阿利路亚, 基督得胜! 阿利路亚, 已得胜!
 阿利路亚, 基督复生! 阿利路亚, 已复生!
 阿利路亚, 基督高升! 阿利路亚, 已高升!

WEEK 2 — HYMN

Praise Him! praise Him! Christ is Victor

Praise of the Lord — His Victory

124

1. Praise Him! praise Him! Christ is Vic - tor! He has won the vic - to - ry!
 Sin is judged, old A - dam fi - nished, Full re - demp - tion now we see!
 Van - quished all the e - vil pow - ers Thru the Cross tri - um - phant - ly!

2. Praise Him! Christ is resurrected!

God hath raised Him from the dead!
 All the pow'r of death is swallowed,
 Man from death to life is led!
 Broken through are hell and darkness
 And His pow'r exhibited!

3. Praise Him! Christ hath now ascended!

God hath raised Him to the throne!
 Far above all rule and power,
 He the highest Name doth own!
 All authority receiving
 Till His foe is overthrown!

4. Hallelujah, Christ the Victor

Triumphed on Mt. Calvary!
 Hallelujah, resurrected,
 He displays His victory!
 Hallelujah, now ascended,
 He shall reign eternally!

第三周
重建神的坛—
燔祭坛

诗歌：227

读经：利一3～11，13～14，17，六9，12上，
13，民二八2，拉一2～3，5，三2～3，6上，
诗四三4上，弗五2，罗十二1

【周一】

壹 “都起来建造以色列神的坛，要照神人摩西律法书上所写的，在坛上献燔祭”——拉三2下：

一 为着恢复神的家，我们需要恢复祭坛——2～3，5，三2～3：

1 为着召会生活，第一件该被恢复的就是祭坛——罗十二1：

a 我们要过召会生活，必须先把一切摆在坛上一诗四三4上。

b 我们必须把我们一切所有、所是、所能的都放在坛上，使神得着满足；这是召会生活的起始。

2 问题在于我们只从巴比伦回到耶路撒冷，而在耶路撒冷我们仍为自身利益保留许多东西；我们不肯为

Week Three

The Rebuilding of the Altar of God—
the Altar of Burnt Offering

Hymns: 279

Scripture Reading: Lev. 1:3-11, 13-14, 17; 6:9, 12a, 13; Num. 28:2; Ezra 1:2-3, 5; 3:2-3, 6a; Psa. 43:4a; Eph. 5:2; Rom. 12:1

§ Day 1

I. "They built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God"—Ezra 3:2b:

A. For the recovery of the house we need the recovery of the altar—1:2-3, 5; 3:2-3:

1. The first thing to be recovered for the church life is the altar—Rom. 12:1:

a. Before we can have the church life, we must put everything on the altar—Psa. 43:4a.

b. We must put all that we have, all that we are, and all that we can do on the altar for God's satisfaction; this is the start of the church life.

2. The problem is that we have come back from Babylon to Jerusalem, yet at Jerusalem we may still keep many things for our own interests; we may not offer

神的利益和神的满足将一切献在坛上—罗十二 1：

- a 我们绝不能归回耶路撒冷，而我们的生活却仍是巴比伦的那一套。
- b 在耶路撒冷的生活必须是绝对为着主的利益。

【周二】

二 燔祭坛预表基督的十字架—出二七 1，四十六，来十三 10：

- 1 在神的经纶里，神给我们一个人位—基督，和一条道路—十字架—林前二 2：
 - a 十字架是神在祂经纶中作为的中心—加一 4，二 19～21，三 1，13，五 24，六 14。
 - b 神借着十字架管理万有，并借着十字架对付万有一西一 20～22，二 11～15。
- 2 十字架是一切属灵经历的基础，立场；一切属灵的经历都开始于十字架—加二 20，六 14，林前二 2：
 - a 我们要在属灵上长进，就需要天天经过十字架—太十 38，十六 24，路十四 27。
 - b 我们若要有正确的召会生活，就需要经历十字架—弗二 14～16。
 - c 我们需要经过十字架，而成为一无所是，一无所有，一无所能；否则，我们的所是、所有、所能，会成为基督的代替—林前一 17～18，23。

【周三】

贰 “他们就向耶和华献燔祭”—拉三 6 中：
一 燔祭表征基督是绝对为着神的满足—利一

everything on the altar for God's interests and for God's satisfaction—Rom. 12:1:

- a. We should not come back to Jerusalem yet maintain our life as it was in Babylon.
- b. The life in Jerusalem must be absolutely for the Lord's interests.

§ Day 2

B. The altar of burnt offering typifies the cross of Christ—Exo. 27:1; 40:6; Heb. 13:10:

- 1. In His economy God gives us one person—Christ—and one way—the cross—1 Cor. 2:2:
 - a. The cross is the center of God's operation in His economy—Gal. 1:4; 2:19-21; 3:1, 13; 5:24; 6:14.
 - b. God governs everything by the cross and deals with everything by the cross—Col. 1:20-22; 2:11-15.
- 2. The cross is the base, the ground, of all spiritual experiences; all spiritual experience begins from the cross—Gal. 2:20; 6:14; 1 Cor. 2:2:
 - a. In order to progress spiritually, we need to pass through the cross daily—Matt. 10:38; 16:24; Luke 14:27.
 - b. If we want to have a proper church life, we need to experience the cross—Eph. 2:14-16.
 - c. Through the cross we need to become nothing, to have nothing, and to be able to do nothing; otherwise, what we are, what we have, and what we can do will become a substitute for Christ—1 Cor. 1:17-18, 23.

§ Day 3

II. "They began to offer up burnt offerings to Jehovah"—Ezra 3:6a:
A. The burnt offering signifies Christ's being absolute for God's satisfaction—

3 ~ 9:

- 1 完全为着神满足的燔祭，预表基督作神的喜悦和满足—弗五 2。
- 2 燔祭预表基督，不仅在于祂过一种完全且绝对为着神的生活，也在于祂是使神子民能过这样一种生活的生命—约五 19, 30, 六 38, 七 18, 八 29, 十四 24, 林后五 15, 加二 19 ~ 21。
- 3 燔祭是基督自己，而我们与祂是一；因此，燔祭也是我们与基督的一—林前六 17。

二 燔祭乃是神的食物，使神可以享受并得着满足—民二八 2:

- 1 虽然神是全能的，但祂无法给自己东西吃；祂的食物必须来自祂的子民—2 节。
- 2 基督是神的食物，但祂不是直接作神的食物；反之，基督是由我们服事给神作食物的。

【周四、周五】

三 “燔祭”，原文意“上升之物”，指升到神面前的东西；这个上升是指基督—利一 3, 10, 14:

- 1 唯一能从地上升到神那里的，乃是基督所过的生活，因为祂是唯一绝对为着神而活的人—约六 38：
 - a 基督作我们的燔祭，是完全、绝对为着神的一四 34, 五 30, 来十 8 ~ 10。
 - b 凡主耶稣所是的、所说的、所作的，都是绝对地为着神—约六 38, 五 17, 36, 43, 八 28, 十 25, 十二 49 ~ 50。

Lev. 1:3-9:

1. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction—Eph. 5:2.
2. The burnt offering typifies Christ not only in His living a life that is perfect and absolute for God but also in His being the life that enables God's people to have such a living—John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:15; Gal. 2:19-21.
3. The burnt offering is Christ Himself, and we are one with Him; thus, the burnt offering is also our oneness with Christ—1 Cor. 6:17.

B. The burnt offering is for God's food that God may enjoy it and be satisfied—Num. 28:2:

1. Although God is almighty, He cannot provide Himself something to eat; His food must come from His people—v. 2.
2. Christ is God's food, but He is not God's food in a direct way; rather, Christ is God's food served to God by us.

§ Day 4 & Day 5

C. The Hebrew word translated "burnt offering" literally means "that which goes up" and denotes something that is ascending to God; this ascending refers to Christ—Lev. 1:3, 10, 14:

1. The only thing that can ascend to God from the earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God—John 6:38:
 - a. Christ as our burnt offering is completely for God, absolutely for God—4:34; 5:30; Heb. 10:8-10.
 - b. Whatever the Lord Jesus was, whatever He spoke, and whatever He did was absolutely for God—John 6:38; 5:17, 36, 43; 8:28; 10:25; 12:49-50.

2 借着按手在作燔祭的基督身上，我们就与祂联结—利一4，林前六17。

3 基督活在我们里面，就在我们里面重复祂在地上所过的生活，就是燔祭的生活—加二20。

四 燔祭是“献与耶和华为怡爽〔的〕香气”—利一9，13，17：

1 “怡爽香气”，原文意“安息或满足的香气”—9节。

2 怡爽的香气，就是一种带来满足、平安与安息的香气；这样一种怡爽的香气对神乃是享受。

3 因着基督过绝对使神满足的生活，祂的生活乃是怡爽的香气，是升到神面前，使神喜乐并满足的馨香之气—弗五2。

叁 在利未记里首先提到的祭不是赎罪祭或赎愆祭，而是燔祭—一3：

一 我们首先需要基督作燔祭，因为我们在神面前的第一种光景，第一个问题，不是过犯，乃是不为着神：

1 神创造我们，是要我们作祂的彰显和代表—创一26。

2 神创造我们，是要我们为着祂，并不是为着我们自己；但我们堕落的人为自己活，并没有为祂活。

二 燔祭的意思是，我们是神所创造的人，为着彰显祂并代表祂，不该为着神以外的事物—27～28节，参诗七三25，可十二30。

三 我们必须领悟我们没有绝对为着神，并且我们在自己里面无法绝对；因此，我们需要以基督为我们的燔祭—利一3～4。

2. By laying our hands on Christ as the burnt offering, we are joined to Him—Lev. 1:4; 1 Cor. 6:17.

3. As Christ lives in us, He repeats in us the life He lived on the earth, the life of the burnt offering—Gal. 2:20.

D. The burnt offering is "a satisfying fragrance to Jehovah"—Lev. 1:9, 13, 17:

1. The Hebrew words translated "satisfying fragrance" literally mean "savor of rest or satisfaction"—v. 9.

2. The satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.

3. Because Christ lived a life that was absolutely for God's satisfaction, His living was a satisfying fragrance, a sweet savor ascending to God for His pleasure and satisfaction—Eph. 5:2.

III. In Leviticus the first offering that is mentioned is not the sin offering or the trespass offering but the burnt offering—1:3:

A. We need Christ first as our burnt offering because our first situation before God, our first problem related to God, is not a matter of trespasses but of not being for God:

1. God created us to be His expression and His representation—Gen. 1:26.

2. God created us that we might be for Him; He did not create us for ourselves, but as fallen human beings, we live for ourselves, not for Him.

B. The burnt offering means that as those who were created by God for the purpose of expressing and representing Him, we should be for nothing other than God—vv. 27-28; cf. Ps. 73:25; Mark 12:30.

C. We need to realize that we are not absolutely for God and that of ourselves we cannot be absolute; therefore, we need to take Christ as our burnt offering—Lev. 1:3-4.

肆 过常时不断之燔祭的生活，就是成为活祭——
罗十二 1:

- 一 燔祭预表我们的奉献，也就是把自己献给神作活祭；奉献的意义，就是把自己献给神作活祭——利一 3~4, 8~9, 六 9, 12 上, 13, 罗十二 1。
- 二 在旧约里每日献的燔祭，预表在新约里，我们属神的人应当每日将自己献给神——民二八 3~8。
- 三 今天在我们的基督徒生活和召会生活中，需要常时不断的燔祭——利一 3~4, 8~9, 六 9, 12 上, 13。

伍 我们需要以基督作燔祭敬拜父神，使神得满足，成就祂的愿望——3, 9 下, 民二八 2, 约四 23~24:

- 一 神要我们以基督作一切祭物的实际来敬拜祂；祭物乃是为讨神喜悦并使祂快乐——23~24 节。
- 二 正确的敬拜是以基督为燔祭而满足神——彼前二 5, 约四 34, 五 30, 八 29:
 - 1 当我们以基督作燔祭的实际敬拜父，一种使神悦纳的香气就上升到神那里，使祂满足——利一 9, 约四 23~24。
 - 2 神既因那献给祂作燔祭之实际的基督得着满足，就将祂甜美的悦纳赐给我们；这就是燔祭的意义——民二八 2。

IV. To live a life of the continual burnt offering is to be a living sacrifice—Rom. 12:1:

- A. The burnt offering is a type of our consecration, of our offering ourselves to God as a living sacrifice; the meaning of consecration is to offer ourselves to God as a living sacrifice—Lev. 1:3-4, 8-9; 6:9, 12a, 13; Rom. 12:1.
- B. The daily burnt offering in the Old Testament typifies that, in the New Testament, we who belong to God should offer ourselves daily to God—Num. 28:3-8.
- C. Today, in our Christian life and church life, there is the need for the continual burnt offering—Lev. 1:3-4, 8-9; 6:9, 12a, 13.

V. We need to worship God the Father with Christ as the burnt offering for God's satisfaction to fulfill His desire—1:3, 9b; Num. 28:2; John 4:23-24:

- A. God wants us to worship Him with Christ as the reality of all the offerings; the offerings are for pleasing God and making Him happy—vv. 23-24.
- B. Proper worship is a matter of satisfying God with Christ as the burnt offering—1 Pet. 2:5; John 4:34; 5:30; 8:29:
 1. When we worship the Father with Christ as the reality of the burnt offering, a fragrance well pleasing to God will ascend to Him for His satisfaction—Lev. 1:9; John 4:23-24.
 2. Since God is satisfied with our offering to Him Christ as the reality of the burnt offering, He will render His sweet acceptance to us; this is the significance of the burnt offering—Num. 28:2.

第三周■周一

晨兴喂养

拉三 2 “〔他们〕都起来建造以色列神的坛，要照神人摩西律法书上所写的，在坛上献燔祭。”

罗十二 1 “所以弟兄们，我借着神的怜悯劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”

在主的恢复里，需要有祭司职分和君王职分，然后就会恢复一些事。以斯拉三章告诉我们，第一件得着恢复的乃是祭坛。为着殿的恢复，我们需要恢复祭坛。…祭坛是向主献上一切的地方。这是恢复真实的奉献。（李常受文集一九六九年第二册，四三八页。）

信息选读

按照以斯拉三章，他们在祭坛上只献燔祭，没有献别的祭物。他们没有献赎罪祭、赎愆祭、平安祭、或任何别的祭。…我们都知道，燔祭是为着神的满足。赎罪祭是为着我们的罪，赎愆祭是为着我们的过犯，平安祭是为着我们的平安，素祭是为着我们的满足，但燔祭是为着神的满足。恢复殿乃是为着神的满足。殿不是为使我们得赦免，不是为使我们与神有平安，不是为着我们的享受，乃是完全为着神的满足。所以，我们所献的必须是燔祭，而不是别的祭。换句话说，我们必须将我们一切所有、所是、所能的都放在坛上，使神得着满足；这是召会生活的起始。我们能过召会生活以前，必须先把一切放在坛上。年轻人必须献上他们的学位、他们的学业。我们都必须将一切所有、所是献在坛上，使神满足；否则，就不可能恢复神的殿。

WEEK 3 — DAY 1

Morning Nourishment

Ezra 3:2...They built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God.

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

In the Lord's recovery there is the need of the priesthood and the kingship; then there will be something recovered. Ezra 3 tells us that the first thing recovered was the altar. For the recovery of the house we need the recovery of the altar...The altar is the place to offer all things to the Lord. This is the recovery of the real consecration. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 329-330)

Today's Reading

According to Ezra 3, they did not offer anything except the burnt offering upon the altar. They did not offer the sin offering, the trespass offering, the peace offering, or any other offering...We all know that the burnt offering is for God's satisfaction. The sin offering is for sins, the trespass offering is for our trespasses, the peace offering is for our peace, the meal offering is for our satisfaction, but the burnt offering is for God's satisfaction. To recover the house is for God's satisfaction. The house is not for us to be forgiven; it is not for us to have peace with God; it is not for our enjoyment; it is wholly for God's satisfaction. Therefore, we must offer nothing but the burnt offering. In other words, we must put all that we have, all that we are, and all that we can do on the altar for God's satisfaction. This is the start of the church life. Before we can have the church life, we must put everything on the altar. The young people must offer their college degrees and their scholarships, and we all must offer all that we have and are on the altar for God's satisfaction. Otherwise, it is impossible to recover God's house.

在有些地方，我观察某些弟兄喜欢在召会生活中负责任，却仍然在世界上。他们并未将他们一切的所有和所是放在坛上。我们需要有一次奉献，将一切献在坛上，使地方召会得建造。

许多召会真有负担得着当地的寻求者加进来，但至终他们的人数还是很少。我坦率地告诉你们，如果你们将一切—你们的所有、所能、所是—都献在祭坛上，主就会带进寻求者。问题是我们已经从巴比伦归回耶路撒冷，却在耶路撒冷仍为自身利益保留许多东西。我们不肯为神的利益和神的满足将一切献在坛上。这就是为什么我们需要奉献。

以斯拉三章说，他们每日早晚献上燔祭，又说他们献常献的燔祭。（3，5。）祭坛上是一直有东西在焚烧的。唯有这种奉献，才能带进众召会的建造。

如果我们对主认真，我们就必须将一切献在坛上。…我们绝不能归回耶路撒冷，而我们的生活却仍是巴比伦的那一套。在耶路撒冷的生活必须是绝对为着主的利益。在主恢复中的生活，必须绝对为着恢复众召会的建造。

有些召会已过的扩增很少。他们若对主认真，就会迫切祷告：“主，给我们扩增；不然我们就要死了！”我们必须叫自己或冷或热。若是要冷，就该冷到结冰；若是要热，就该火热到一个地步，人说我们发疯了。…我们若是如此焚烧，就会看见召会的扩增。我们不在意人怎么说我们，我们必须绝对为着主的恢复。（李常受文集一九六九年第二册，四三八至四四〇页。）

参读：利未记生命读经，第四至五篇；罗马书生命读经，第二十五篇。

In some places I have observed that certain brothers like to bear responsibility in the church life, but they are still in the world. They have not put all that they have and are on the altar. We need a consecration to offer everything on the altar for the building up of the local churches.

Many of the churches have a real burden that local seeking ones be added. But eventually, they only have a small number. I tell you frankly that if you will offer everything—what you have, what you can do, and what you are—on the altar, the Lord will bring in the seeking ones. The problem is that we have come back from Babylon to Jerusalem, yet at Jerusalem we still keep many things for our own interest. We would not offer everything on the altar for His interest and for His satisfaction. This is why we need consecration.

In Ezra 3 they offered burnt offerings morning and evening every day, and they offered the burnt offerings continually. All the time there was something burning on the altar. Only this type of consecration can bring about the building up of the churches.

If we really mean business with the Lord, we must offer everything on the altar...We should not come back to Jerusalem and yet still maintain our life just as it was in Babylon. The life in Jerusalem must be absolutely for the Lord's interest. The life in the Lord's recovery must be absolutely for the recovery of the building up of the churches.

A few of the churches have had little increase. If they mean business with the Lord, they will be desperate to pray, "Lord, give us an increase; otherwise, we will die!" We must make ourselves cold or hot. If we are cold, let us be freezing. If we are hot, let us be so hot that people will say we are crazy...If we will be so burning, we will see the increase of the church. We do not care what people say about us; we must be absolutely for the Lord's recovery. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 330-331)

Further Reading: Life-study of Leviticus, msg. 4-5; Life-study of Romans, msg. 25

第三周■周二

晨兴喂养

林前二 2 “因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”

路九 23 “耶稣又对众人说，若有人要跟从我，就当否认己，天天背起他的十字架，并跟从我。”

在神的经纶里，神给我们一个人位和一条道路。这一个人位乃是居首位并包罗万有的基督，这一条道路乃是十字架。基督是包罗万有者，祂对我们乃是一切。祂是神，是人，也是宇宙中一切正面事物的实际。神已经将这奇妙的人位赐给我们，作我们的救恩。这一个人位—基督，乃是宇宙的中心；这一条道路—十字架，乃是神行政的中心。神借着十字架管理万有，并借着十字架对付万有。因此，基督如何是宇宙的中心点，十字架也照样是神行政的中心。（歌罗西书生命读经，二五九页。）

信息选读

当我们晚上就寝时，应当经过十字架。这意思是说，在一天当中不管我们作了什么，或是发生了什么事，十字架会顾到一切的事。假如有一天下午，你因着妻子或丈夫而不高兴。在你上床时，你需要把十字架应用到你不愉快的感觉上。假如你这么作，不愉快的感觉就会消失。这指明我们的路乃是十字架，不是禁欲主义或任何的苦待己身。我们领悟自己已经在基督里死了，晚上就该带着十字架的感觉就寝。我们若操练经过十字架而上床休息，躺下时领悟我们在基督里已经死了，第二天早晨，我们会在复活里起来，如同一个新的人。我们不仅有基督，祂乃是与一切事物相对的独一人位；我们也有十字架，这是与其他一切道路相对的唯一道路。

WEEK 3 — DAY 2

Morning Nourishment

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government. God governs everything by the cross and deals with everything by the cross. Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government. (Life-study of Colossians, p. 211)

Today's Reading

When we go to bed at night,...we should pass through the cross. This means that no matter what we have done during the day or what has happened to us, the cross takes care of everything. Suppose in the afternoon you are made unhappy in some way by your wife or husband. At bedtime you need to apply the cross to your feeling of unhappiness. If you do this, the feeling of unhappiness will disappear. This indicates that our way is the cross, not asceticism or any severe treatment of the self. Realizing that we have already died in Christ, we should go to bed at night with a consciousness of the cross. If we practice going to bed through the cross, lying down with the realization that we have died in Christ, the next morning we shall wake up in resurrection as a new person. We not only have Christ, the unique person who is versus all things; we also have the cross, the unique way, which is versus all other ways.

在路上开车可以提醒我们十字架的道路。我们开车的时候，会遇到许多十字路口。你知道每一个十字路口都是一个十字架么？有的是大十字架，有的是小十字架，但它们都是十字架。只有经过许多的十字路口，我们才能抵达目的地。说到属灵的经历，我们也需要经过许许多多的十字架，才能达到新耶路撒冷。正如我们不经过十字路口，就不能走得很远；我们若不经过十字架，也不能在属灵上有长进。只有当我们到达新耶路撒冷时，才不再需要经过十字架；因为乃是到那个时候，一切消极的事物才被除尽。在我们到达新耶路撒冷之前，我们还需要一天过一天的经过十字架与主一同生活行动。

我们既有了基督这独一无二的人位，以及十字架这唯一的道路，我们就不需要禁欲主义。不仅如此，我们甚至也不需要定规什么事情。这样作是不灵的。我们只需要晚上就寝时经过十字架，有安歇的睡眠，然后早晨在复活中起来。赞美主！对基督之死的经历，乃是与禁欲主义相对的！

我们唯一能走的路，乃是十字架的路。十字架是窄路，也是高速公路。对不愿背十字架的人来说，十字架就是一条窄路。但对甘心走这条路的人，十字架就成了高速公路。在召会中我们不要想有头有脸，也不要想大干一番。这就是保罗说的，我们已经死了、已经埋葬了的态度。要把握住这个点，我们需要启示。不管我们是谁，不管我们有什么，不管我们作什么，都可能成为基督的代替品。我们越好，越会作事情，在我们的经历中，就越多顶替了基督。我们需要经过十字架，而成为一无所是，一无所有，一无所能；否则，我们的所是、所有、所能，会成为基督的代替。（歌罗西书生命读经，二六三至二六五、八页。）

参读：利未记生命读经，第六至九篇；约翰一书生命读经，第十篇。

Driving down the street can be a reminder of the way of the cross. As we drive, we come to many intersections. Have you realized that every intersection is a cross? Some of these crosses may be large and others may be small, but they are all crosses. Only by passing through many crosses can we get to our destination. Speaking of spiritual experience, we also must pass through many crosses before we can reach the New Jerusalem. Just as we cannot travel very far geographically without crossing an intersection, so we cannot progress spiritually without passing through the cross. Only when we arrive at the New Jerusalem shall we cease to pass through the cross, for by that time all the negative things will have been eliminated. Until we come to the New Jerusalem, we need to pass through the cross day by day in our walk with the Lord.

Because we have Christ as the unique person and the cross as the unique way, we do not need asceticism. Furthermore, we do not even need to make up our minds with respect to certain things. Such a practice does not work. What we need to do is simply lie down through the cross at night, have a restful sleep, and then rise up in the morning in resurrection. Praise the Lord that the experience of Christ's death is versus asceticism!

The only way for us to take is the way of the cross. The cross is both a narrow way and a highway. For those not willing to take the cross, the cross is a narrow way. But for those who are willing to take this way, the cross becomes a highway. In the church we all should be nothing and nobody. This was Paul's attitude when he said that we have died and have been buried. To lay hold of this, we need revelation. Whatever we are, whatever we have, and whatever we do can become a substitute for Christ. The better we are or the more capable we are of doing things, the more Christ may be replaced in our experience. Through the cross, we need to become nothing, to have nothing, and to be able to do nothing. Otherwise, what we are, what we have, or what we can do will become a substitute for Christ. (Life-study of Colossians, pp. 214-216, 6-7)

Further Reading: Life-study of Leviticus, msg. 6-9; Life-study of 1 John, msg. 10

第三周■周三

晨兴喂养

民二八2 “你要吩咐以色列人说，献给我的供物，就是献给我作怡爽香气之火祭的食物，你们要谨慎，在所定的日期献给我。”

林后五15 “并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

在民数记二十八章二节神说到祂的食物。似乎祂在请求祂的子民不要忘记祂的食物。祂要他们记得给祂东西吃。这里神似乎是对祂的子民说，“我为你们作了许多，我预备了粮食和水。现在我要你们顾到我的食物。我的食物就是你们献给我的供物。这些供物是使我怡爽的香气。”（民数记生命读经，三四七至三四八页。）

信息选读

在民数记二十八章的开头，神进来了，祂似乎对百姓说，“你们所需要的一切都有了么？你们满足并快乐么？我和我的满足怎样呢？你们要顾到我的食物。我多年来照顾你们。我为你们预备了一切，又新又完全；现在你们预备好了，要去得我应许你们祖宗的地。我要求你们不忘记我。”

神是饥饿的，祂想要吃东西。虽然祂是全能的，但祂无法给自己东西吃。祂的食物必须来自祂的子民。这就是为什么祂说，“献给我的供物，就是献给我作怡爽香气之火祭的食物，你们要谨慎，…献给我。”（2。）…民数记二十八章里的一切供物，就是神的食物，都指向基督。这指明基督不仅是我们的食物，也是神的食物。神和我们都享受同样的食物—基督。…基督是这一章的内在本质。

WEEK 3 — DAY 3

Morning Nourishment

Num. 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time. 2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

In Numbers 28:2 God speaks of His food. It seems that He is asking His people not to forget His food. He wants them to remember to give Him something to eat. Here God seems to be saying to His people, “I have done a great deal for you. I have prepared food and drink. Now I ask you to take care of My food. My food is the offerings you present to Me. These offerings are My satisfying fragrance.” (Life-study of Numbers, p. 287)

Today's Reading

At the beginning of Numbers 28, God came in and seemed to say to the people, “Do you have everything you need? Are you satisfied and happy? How about Me and My satisfaction? You need to take care of My food. I have been taking care of you for years. I have prepared everything for you in a new, complete way, and now you are ready to possess the land which I promised to your forefathers. I ask you not to forget Me.”

God is hungry and wants to eat. Although He is almighty, He cannot provide Himself something to eat. His food must come from His people. This is why He said, “My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me” (28:2). All the offerings in Numbers 28, which are God's food, point to Christ. This indicates that Christ is not only our food but also God's food. God and we enjoy the same food—Christ...Christ is the intrinsic substance of this chapter.

基督也是使我们能与神有交通的平安。最好的交通包括了吃。我们若要享受与神最好的交通，就需要供应基督作祂的食物。然后，当我们与神有交通时，我们与神就借着吃喝基督而彼此享受基督。…虽然基督是神的食物，但祂不是直接作神的食物。反之，基督是由我们服事给神作神食物的。

然而，神的食物至终也成了我们的食物。我们若仔细阅读利未记，就看见燔祭乃是全然并完全焚烧为着神的满足。燔祭没有一分是献祭的人可以吃的。然而，燔祭却伴有素祭，其中一大部分是为着献祭者。这指明当我们事奉神，将基督献给祂作祂的食物时，祂是顾到我们的。神好像说，“你们供应我食物，现在我愿意与你们分享这食物的一分。”就这样，我们与神一同享受基督。我们在坐席，神也在坐席。祂与我们一同坐席。神与我们，彼此互相的，一同享受包罗万有的基督。

我们有基督作…一切供物，现在就能与神一同享受基督。首先，我们享受基督作神所赐给我们的一位。我们经历了基督，就将祂献给神作神的食物，然后神就与我们分享一分我们所献给祂的基督。（民数记生命读经，三五〇至三五五、三五三至三五五页。）

燔祭预表基督，祂所过的生活是完全的，是绝对为着神并为着神的满足；燔祭也预表基督是使神的子民能过这样生活的生命。（利一 9，约五 19，30，六 38，七 18，八 29，十四 24，林后五 15，加二 19～20。）借着享受基督作燔祭，我们就能过绝对为着神的生活。（李常受文集一九七一年第二册，三三九页。）

参读：民数记生命读经，第四十篇；利未记生命读经，第十至十三篇；圣言中所启示的神圣三一，第六章。

Christ is also the peace that enables us to have fellowship with God. The best fellowship involves eating. If we would enjoy the best fellowship with God, we need to serve Him with Christ as His food. Then as we are having fellowship with God, we and God will have the mutual enjoyment of Christ by eating and drinking Him. Although Christ is God's food, He is not God's food in a direct way. Rather, Christ is God's food served to God by us.

Eventually, however, God's food also becomes our food. If we carefully read the book of Leviticus, we will see that the burnt offering is to be wholly and absolutely burned for God's satisfaction. No portion of the burnt offering is to be eaten by the ones who offer it. However, the burnt offering is accompanied by a meal offering, a large portion of which is for the offerers. This indicates that when we serve God, offering Christ to Him as His food, God takes care of us. God seems to say, "You serve Me with My food, and now I would like to share a portion of this food with you." In this way we enjoy Christ with God. As we are feasting, God also is feasting. He is feasting with us, and we are feasting with Him. In mutuality, God and we feast together on the all-inclusive Christ.

With Christ as all [the] offerings, we may now enjoy Christ with God. First, we enjoy Christ as the One given to us by God. Having experienced Christ, we present Him to God as His food, and then God shares with us a portion of the Christ we have offered to Him. (Life-study of Numbers, pp. 290, 292-293)

The burnt offering typifies the Christ who lived a life that is perfect and absolutely for God and for God's satisfaction; it also typifies Christ's being the life that enables God's people to have such a living (Lev. 1:9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:15; Gal. 2:19-20). By enjoying Christ as our burnt offering, we can live a life that is absolute for God. (CWWL, 1971, vol. 2, pp. 257-258)

Further Reading: Life-study of Numbers, msg. 40; Life-study of Leviticus, msgs. 10-13; CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," ch. 6

第三周■周四

晨兴喂养

利一 9 “...祭司要把这一切全烧在坛上，当作燔祭，献与耶和華為怡爽香气的火祭。”

来十 5 “所以基督到世上来的时候，就说，‘祭物和供物是你不愿要的，你却为我预备了身体。’”

7 “于是我说，看哪，我来了，神啊，是要实行你的旨意...”

“燔祭”，原文意“上升之物”，因此指升到神面前的东西。...唯一能从地上升到神那里的，乃是基督所过的生活，因为祂是唯一绝对为着神而活的人。...我们凭自己无法过一种绝对为着神的生活。...凡从我们里面出来的都是污秽的，凡我们摸过的东西都成了污秽的。为这缘故，按照圣经中的预表，甚至当我们到神那里作最圣别的事，我们还需要赎罪祭和赎愆祭。每当我讲说圣别的话，我深深感觉我需要赎罪祭和赎愆祭，我需要信靠主的洗净和洁净。（利未记生命读经，八三至八四页。）

信息选读

燔祭指明一种绝对为着神的生活。这样的生活完全出于纯净的源头，没有堕落的元素，没有缺陷，没有罪。这种生活是纯净且圣别的。我们凭自己无法过这种生活。我们堕落到一个地步，已经成了世界，那是全然污秽的。实际上，世界就是我们自己，我们就是世界。我们的本质、素质、纤维、和元素的每一部分都是污秽的。我们绝不能成为给神的燔祭。所以，我们必须接受基督作我们的燔祭。（利未记生命读经，八四页。）

WEEK 3 — DAY 4

Morning Nourishment

Lev. 1:9...Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

Heb. 10:5 Therefore, coming into the world, He says, “Sacrifice and offering You did not desire, but a body You have prepared for Me.”

7 “Then I said, Behold, I have come...to do Your will, O God.”

The Hebrew word translated “burnt offering” literally means “that which goes up” and thus denotes something that ascends to God...The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life absolutely for God. In ourselves we cannot live a life that is absolutely for God...Whatever comes out of our being is dirty, and anything we touch becomes dirty. For this reason, according to the typology in the Bible, even when we come to God to do the most holy thing, we still need the sin offering and the trespass offering. Whenever I speak the holy word, I am deeply conscious of my need of the sin offering and the trespass offering, and I trust in the Lord’s washing and cleansing. (Life-study of Leviticus, pp. 71-72)

Today’s Reading

The burnt offering indicates a life absolutely for God. Such a life is absolutely out of a pure source, with no element of the fall, no defect, and no sin. This kind of life is pure and holy. In ourselves we cannot live this kind of life. We have fallen to such an extent that we have become the world, which is altogether dirty. Actually, the world is we ourselves, and we are the world. Every part of our substance, our essence, our fiber, our element, is dirty. We could never be a burnt offering to God. Therefore, we must take Christ as our burnt offering. (Life-study of Leviticus, p. 72)

我们首先需要基督作燔祭。因为我们在神面前的第一个问题不是过犯，乃是不为着神。我们或者有过犯，或者没有过犯，我们仍然不多为着神。可能我们没作错事，但我们仍然不为着神。虽然我没得罪这个人，也没得罪那个人，我却得罪了神，因为我没有绝对地为着神。所以我们第一个需要，乃是基督作燔祭。

第一种情形是我们不为着神。当然，在我们未得救以前，我们是绝对地不为着神。现在我们得救了，从一方面说，我们是为着神；但从另一方面看，我们仍然没有为着神。你是绝对地为着神么？一方面说是为着神，另一方面说并不为着神。这是我们的第一种情形。不论我们是好是坏，所作的是对是错，可怜的是，我们真的不为着神。你可能作得好，但仍然不为着神，和那些作得不好，不为着神的人一样。不管我们是好是坏，统统不为着神。一个人可能当强盗，另一个人是绅士，两个人都不为着神。因此，就这一面来说，土匪和大学教授是一样的。有时，甚至基督教教师、传道人、牧师，都不为着神。…你读圣经可能不为着神，和读杂志不为着神是一样的。

你真是绝对地顾到神么？你能说凡你所作的、所说的，和你所是的，都是百分之百地为着神么？不能。我们没有一个人能诚诚实实地说这句话。那我们怎么办呢？我们必须接受基督！我们需要祂作燔祭。燔祭表明基督是完完全全为着神的一位。如果你再读四福音，你会看见有一个人生活在地上是百分之百为着神的。凡祂所作的、所说的、所是的，都是绝对地为着神。我们不是为着神，我们是为自己的利益，和自己的选择。但基督作我们的燔祭，是完全为着神的。（李常受文集一九七一年第二册，一七、一五至一七页。）

参读：基督是实际，第二至三篇；约翰著作中帐幕和祭物的应验，第二十一篇。

We need Christ first as our burnt offering, because our first problem with God is not a matter of trespasses but a matter of not being for God. Whether we have trespassed or not, we are still not much for God. We may have done nothing amiss, but we are still not for God. Though I may not be wrong with this person or that person, I am wrong with God because I am still not absolutely for Him. So our first need is Christ as the burnt offering.

Our first situation is that we are not for God. Of course, before we were saved, we were absolutely not for God. Now that we are saved, in a sense we are for God, but in another sense we are still not for God. Are you absolutely for God? This is the first aspect of our situation. Whether we are good or whether we are bad, whether we are doing right or doing wrong, the pitiful thing is that we are not really for God. You may be doing good and still not be for God, just as others may be doing bad and not be for God. Regardless of whether we are good or bad, we are altogether not for God. One person may be a bank robber, and another may be a gentleman, but both are not for God. Therefore, in a sense all are the same, whether they are robbers or college professors. Sometimes even the Christian teachers, preachers, and pastors are not for God. Your reading of the Bible may not be for God, just as reading a magazine may not be for God.

Do you really care absolutely for God? Can you say that whatever you do, whatever you say, and whatever you are is one hundred percent for God? No, none of us can honestly say this. Then what shall we do? We must take Christ. We need Him as our burnt offering. The burnt offering signifies that Christ is the One who is absolutely for God. If you would read the four Gospels again, you would see a man living on the earth who was one hundred percent for God. Whatever He was, whatever He spoke, and whatever He did was absolutely for God. On the contrary, we are not for God. We are for our own interests and our own choices. But Christ as our burnt offering is completely for God. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 12, 11-12)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 2-3; CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 21

第三周■周五

晨兴喂养

利一 4～5 “他要按手在燔祭牲的头上，燔祭牲便蒙悦纳，为他遮罪。他要在耶和華面前宰公牛；亚伦子孙作祭司的，要奉上血，把血洒在会幕门口、坛的四边。”

（根据利未记一章四节）献祭的人不仅要带来供物，也要按手在供物身上。…在圣经里，按手总是表征联合，联结，不是表征代替。按手在供物身上，就是说我们与供物是一，并把供物当作与我们是一来接受。因此，按手使两方成为一。

借着按手在作我们燔祭的基督身上，我们就与祂联结。…这样的联结，这样的联合，指明我们一切的软弱、缺陷、缺失和过失，都由祂担负，而祂一切的美德都成为我们的；这不是交换，这是联结。（利未记生命读经，三四页。）

信息选读

我们可能领悟自己完全不够资格，完全无望。这是我们实在的光景。但当我们按手在基督身上时，我们的弱点由祂担负，而祂的刚强之处，祂的美德，成了我们的。不仅如此，就属灵一面说，借着这样的联结，祂与我们成为一并活在我们里面。祂活在我们里面时，就在我们里面重复祂在地上所过的生活，就是燔祭的生活。我们凭自己无法过这种生活，但祂能在我们里面活出这种生活。我们借着按手在祂身上，就使祂与我们是一，也使我们与祂是一。这样祂就在我们里面重复祂的生活。这就是献上燔祭。

WEEK 3 — DAY 5

Morning Nourishment

Lev. 1:4-5 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him. And he shall slaughter the young bull before Jehovah; and Aaron's sons the priests shall present the blood and sprinkle the blood on and around the altar that is at the entrance of the Tent of Meeting.

[According to Leviticus 1:41, the offerer was not only to bring the offering but also to lay his hand on the offering. In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one.

By laying our hands on Christ as our burnt offering, we are joined to Him...Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union. (Life-study of Leviticus, pp. 27-28)

Today's Reading

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering. In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering.

按手在作燔祭的基督身上不仅是为着联合，也是为着遮罪。遮罪（平息）的意思就是顾到我们与神的难处，以及神与我们的难处。按手在基督身上，不仅使我们与祂是一，也顾到我们的难处，平息我们与神之间的光景，使我们能与神有平安。…所以，按手在燔祭身上乃是为着遮罪或平息。

（在利未记一章五节）宰祭牲是为着流血以得赦罪。把血洒在坛的四边，是为叫神接纳烧在坛上的祭牲。…六节告诉我们，祭牲要剥皮并切成块子。基督作我们的燔祭，曾经过这种错待。祂被剥皮并切成块子。…剥祭牲的皮乃是脱去它外在的彰显。这样剥燔祭牲的皮，表征基督甘愿让祂美德的外在彰显被剥夺。…把祭牲切成块子，表征基督愿意让祂全人毫无保留地被破碎…作我们的燔祭。

我们可以享受基督作供物的思想，隐含在利未记里。比如，我们可以享受基督作燔祭。我们无法绝对为着神，但基督作燔祭是绝对为着神的。所以，我们该接受基督作燔祭，并享受祂作燔祭。我们要这样经历并享受基督，就需要祷告说，“主耶稣，你是奇妙的人位。你是那完成的灵，时常与我同在，作我的燔祭。主，我不能满足神，但你能满足神。我无法绝对为着神，但你一直是、且仍然是绝对为着神的。现在，主耶稣，我接受你作我的燔祭。”借着这样的祷告，我们就享受基督作我们的燔祭。（利未记生命读经，三五至三六、一四九至一五〇页。）

参读：利未记生命读经，第三、十四篇；生命经历的实际功课，第四章；真理课程三级卷二，第二十一课。

Laying our hands on Christ as the burnt offering is not just a matter of identification; it is also a matter of expiation, or propitiation. Propitiation means that our problems with God and God's problems with us are taken care of. Laying our hands on Christ not only makes us one with Him but also takes care of our problems, propitiating our situation with God and enabling us to have peace with God...Therefore, the laying of our hands on the burnt offering is for propitiation.

[In Leviticus 1:5] the slaughtering of the offering was for the shedding of blood for forgiveness. The sprinkling of the blood around the altar was for the acceptance by God of the offering burned on the altar. Verse 6 tells us that the offering was to be skinned and cut into pieces. As our burnt offering, Christ passed through this kind of mistreatment. He was skinned and He was cut into pieces. To skin the offering is to strip it of its outward expression. This skinning of the burnt offering signifies Christ's being willing to let the outward expression of His virtues be stripped. The cutting of the offering into pieces signifies Christ's being willing to let His entire being be broken without any reservation...as our burnt offering.

The thought that we may enjoy Christ as the offerings is hidden in the book of Leviticus. For example, we may enjoy Christ as the burnt offering. We cannot be absolute for God, but Christ as the burnt offering is absolute for Him. Therefore, we should take Christ as the burnt offering and enjoy Him as the burnt offering. To have this experience and enjoyment of Christ we need to pray, saying, "Lord Jesus, You are a wonderful person. You are the consummated Spirit with me all the time, and You are with me to be my burnt offering. Lord, I cannot satisfy God, but You can satisfy Him. I cannot be absolute for God, but You have always been and still are absolute for Him. Now, Lord Jesus, I take You as my burnt offering." By praying like this we will enjoy Christ as our burnt offering. (Life-study of Leviticus, pp. 28-29, 128)

Further Reading: Life-study of Leviticus, msgs. 3, 14; CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," ch. 4; Truth Lessons—Level Three, vol. 2, lsn. 21

第三周■周六

晨兴喂养

罗十二1 “所以弟兄们，我借着神的怜恤劝你们，将身体献上，当作圣别并讨神喜悦的活祭，这是你们合理的事奉。”

林后五15 “并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

奉献的意义就是作“祭”。〔罗十二1。〕…在旧约时代，人献牛羊作祭，原则就是这样。比方一头牛，本来是住在牛圈中，是为着耕地、拉车用的。现在把它从牛圈中牵出来，带到祭坛边，这就是它的地位改了。然后又把它杀了，放在祭坛上，用火焚烧，化作馨香之气归给神，这就是它的用途变了。这样，这头牛就成为一个祭。…凡献在坛上的祭物，都是归给神，而为神使用，让神享受的。所以简单地说，作祭就是归给神而为着神。

这些献祭的事，就是预表我们的奉献。…奉献的意义，…是把我们自己献给神，成为活祭，使神满足。（李常受文集一九五三年第三册，三〇三至三〇五页。）

信息选读

在新约，我们属神的人要天天将自己献给神作燔祭，使祂得着满足。不过旧约的人所献的是死祭，我们所献的是活祭。…将自己献给主，乃是作得主得满足的祭物，不在乎我们为主作什么，乃在乎我们叫主得满足。这是我们奉献自己给主的真正意义。

WEEK 3 — DAY 6

Morning Nourishment

Rom. 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

The meaning of consecration is to be a “sacrifice” [Rom. 12:1]. In the Old Testament men offered bullocks and rams as sacrifices. The principle is this: The bullock originally lived in a corral and was used for plowing the field and drawing carts. Now it is taken out from the corral and brought beside the altar. There is a change in its position. Then it is killed, placed on the altar, and consumed by fire to be a sweet-smelling savor unto God. This is a change in its usage. Thus, this bullock becomes a sacrifice...All the sacrifices on the altar belong to God and are for His use and enjoyment. To put it simply, to be a sacrifice means to be offered to God for His use.

The offering of these sacrifices is a type of our consecration...The meaning of consecration is to offer ourselves to God as a living sacrifice for God’s satisfaction. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 228-229)

Today’s Reading

In the New Testament, we who belong to God should offer ourselves as a burnt offering daily to God for His satisfaction. The difference is that the Old Testament people offered dead sacrifices, whereas we offer living sacrifices... To offer ourselves to the Lord is to be a sacrifice for His satisfaction. What matters is not what we do for the Lord, but that we satisfy Him. This is the real significance of our consecration to the Lord.

我们将自己奉献给主的目的，就是向祂活着。（林后五 15。）向祂活着，高过为祂活着。为祂活着，可能我们和祂还是分为二的；向祂活着，我们和祂必须成为一，不只以祂为生命，也以祂为人位。我们所有的生活行动，都该以祂为是，让祂从我们活出祂的自己。（生命课程卷二，一二〇至一二一页。）

神要我们用基督作供物的实际来敬拜祂。神不要一班人俯伏下跪，或仅仅唱诗赞美来敬拜祂。真正的敬拜，满足神心的敬拜，乃是将我们所经历的基督献给祂，并按照我们的经历献上基督，回顾我们在日常生活中所有的经历，借此前来敬拜神。这是父所寻找的敬拜，祂所渴望的敬拜。

保罗在腓立比三章十节告诉我们，我们若经历基督复活维持并加强的大能，就能模成基督的死。宣信（A. B. Simpson）在他的一首诗歌中说，“我何难与基督同死，因复活我已认识。”（诗歌三六二首。）…我们里面有全足的供应，这供应就是在复活里的基督之灵。保罗能说，“我在那加我能力的里面，凡事都能作，”（腓四 13，）原因就在于此。

在祂里面并借着祂，一切关于经历基督作燔祭的事，我们都能作。在祂里面并借着祂，我们就能在婚姻生活和召会生活中过得胜的生活，胜过我们家庭生活中一切的难处和召会生活中一切的问题。…我们能在基督的经历中经历祂，并将祂献给神作燔祭。

当我们将燔祭牲焚烧而献上给神时，一种使神悦纳的香气就上升到神那里，使祂满足、安息。神既得着满足，就将祂甜美的悦纳赐给我们，这就是燔祭的意义。（利未记生命读经，一〇五至一〇六，四八页。）

参读：建造神家的事奉，第二篇；向律法死，向神活，第六篇。

The purpose of our consecration to the Lord is to live to Him [2 Cor. 5:15]. Living to Him is higher than living for Him. When we live for Him, we and He may still be two, but when we live to Him, we and He must become one. When we live to Him, we take Him not only as our life but also as our person. In all our living and actions, we should cooperate with Him and allow Him to live Himself through us. (Life Lessons, vol. 2, pp. 44-45)

God wants us to worship Him with Christ as the reality of the offerings. God does not want a people who worship Him by bowing down, kneeling, or even merely by singing and praising. Genuine worship, the worship which satisfies God's heart, is a matter of our coming to worship God by offering to Him the Christ whom we have experienced and offering Him according to our experiences, reviewing the experiences we have had in our daily life. This is the worship the Father is seeking, the worship He desires.

In Philippians 3:10 Paul tells us that we can be conformed to Christ's death if we experience the sustaining and strengthening power of Christ's resurrection. In one of his hymns, A. B. Simpson says, "Tis not hard to die with Christ when His risen life we know" (Hymns, #481)...We have an all-sufficient supply within us, and this supply is the Spirit of Christ in His resurrection. This was the reason Paul could say, "I am able to do all things in Him who empowers me" (Phil. 4:13).

In Him and by Him we can do all the things related to experiencing Christ as the burnt offering. In Him and by Him we can live an overcoming life in our married life and a victorious life in the church life, overcoming all difficulties in our family life and all problems in the church life...We can experience Christ in His experiences and have Him to offer to God as the burnt offering.

When we offer a burnt offering in smoke to God, a fragrance well-pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering. (Life-study of Leviticus, pp. 89-90, 39)

Further Reading: CWWL, 1954, vol. 3, "The Service for Building Up the House of God," ch. 2; CWWL, 1954, vol. 3, "Dead to Law but Living to God," ch. 6

第三周诗歌

WEEK 3 — HYMN

227

圣灵的丰满 — 借十字架

7 7 7 7 双副 (英 279, 不同调, 不同律)

降 E 大调

6/8

一 后 是 膏 油 先 是 血, 要 得 滋 润 先 得 洁;
 若 非 经 过 各 各 他, 必 不 能 到 五 旬 节。
 我 们 若 未 蒙 洗 净, 能 力 必 不 从 上 倾;
 我 们 若 要 作 见 证, 必 须 钉 死 己 生 命。
 (副) 因 此 求 主 借 十 字 架, 治 死 我 的 魂 生 命;
 使 我 愿 出 重 大 代 价, 来 满 受 主 的 圣 灵。

二 先 是 用 杖 击 石 磐, 后 来 活 水 才 溢 漫; 先 是 经 过 约 但 河, 后 是 灵 感 加 倍 多;
 死 亡 若 未 作 过 工, 圣 灵 必 定 不 充 满。 先 受 死 亡 的 浸 洗, 后 得 荣 耀 的 圣 鸽。
 我 们 若 真 同 主 死, 愿 意 万 有 都 损 失, 五 当 你 举 目 望 禾 田, 金 谷 丰 盈 你 称 羨;
 主 的 能 力 要 降 临, 使 用 我 们 救 亡 世。 当 念 果 实 未 生 时, 就 有 麦 种 死 在 先。
 三 先 是 祭 坛 后 是 火, 若 没 丧 失 就 没 果; 若 要 生 命 的 子 粒, 须 有 死 亡 的 经 历;
 若 非 所 有 先 奉 献, 必 定 不 能 登 宝 座。 凡 人 未 到 髑 髅 地, 就 无 圣 灵 的 能 力。
 我 们 若 真 肯 牺 牲, 舍 弃 万 事 降 服 神, 六 既 是 这 样, 求 我 主, 使 我 忠 诚 走 窄 路,
 我 们 必 定 得 能 力, 因 主 信 托 顺 从 人。 除 去 雄 心 和 大 志, 只 愿 顺 服 并 受 苦;
 四 先 是 预 备 瓶 子 空, 后 是 膏 油 盛 其 中; 更 大 能 力 我 不 取, 更 深 的 死 我 所 需;
 先 是 山 谷 挖 成 沟, 后 来 活 水 才 深 泓; 但 愿 加 略 的 意 义, 完 全 成 功 在 我 躯。

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279

1. First the blood, and then the ointment, Cleansing, then anointing
 comes; If we pass not through Golgotha, Ne'er to Pentecost we'll
 come. If the blood has never cleansed us, Ne'er the Spirit's power we'll know, If for Christ we'd truly 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 anointing to receive.

- 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.

第四周

借着神的申言者
神圣的鼓励，
恢复神殿的建造

诗歌：补 606

读经：拉五 1～2，该一 2～5，7～8，9 下，
14，二 6～7，9 上，23，亚三 9，四 2～7，
11～14

【周一】

壹 在重建恢复的圣殿作神的家时，约书亚（代表祭司职分）和所罗巴伯（代表君王职分）都有几分软弱灰心；因此，神使用申言者哈该和撒迦利亚为祂说话，加强、辅助、并勉励约书亚和所罗巴伯—拉五 1～2，参林前十四 3。

贰 哈该申言的中心思想乃是：神家—神殿—的建造，与神子民今日的福乐，并复兴时代里千年国及其弥赛亚的来临有关—该一 2～5，7～8，9 下，14，二 6～9，20～23，太十九 28，徒三 20～21：

一 旧约里耶和华的殿，首先预表基督个别地作神

Week Four

**The Recovery of the Building of the House
of God through the Divine Encouragement
of the Prophets of God**

Hymns: 1254

Scripture Reading: Ezra 5:1-2; Hag. 1:2-5, 7-8, 9b, 14; 2:6-7, 9a, 23; Zech. 3:9; 4:2-7, 11-14

§ Day 1

I. **In the rebuilding of the recovered temple as the house of God, both Joshua (representing the priesthood) and Zerubbabel (representing the kingship) became somewhat weak and discouraged; therefore, God used the prophets Haggai and Zechariah to speak for Him in order to strengthen, assist, and encourage Joshua and Zerubbabel—Ezra 5:1-2; cf. 1 Cor. 14:3.**

II. **The central thought of Haggai's prophecy is that the building of the house of God, the temple of God, is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration—Hag. 1:2-5, 7-8, 9b, 14; 2:6-9, 20-23; Matt. 19:28; Acts 3:20-21:**

A. **In the Old Testament the house of Jehovah, or the temple, was first a type**

的殿，然后预表召会，就是基督的身体，也就是扩大的基督，团体地作神的殿—约二 19～21，提前三 15。

- 二 耶和华的殿预表召会，所以哈该的申言是指着我们新约信徒说的，因为我们是这预表的实际。
- 三 哈该对省长所罗巴伯与大祭司约书亚所说的话，加强并鼓励他们和百姓，要重建圣殿作神的家—拉五 1，该一 1。
- 四 被掳归回的人只求私利而忽视神，他们顾到自己的房屋，却不顾耶和华的殿；(4；) 九节“奔”一辞指明百姓忙于照顾自己的房屋。
- 五 哈该书一章六节指明，我们若忽视召会，就不会有真正的享受或满足；关于恢复建造神的殿，我们无法中立；我们必须绝对，或是先顾到自己的房屋，或是先顾到主的殿—太六 33，路九 57～62，腓二 20～21。

【周二、周三】

- 六 为了恢复神殿的建造，神的选民在灵里被激动而来，在耶和华的殿做工；我们都当回应主的吩咐，在传福音、喂养初信者、并照顾人的工作上，被主耶稣占有，使主的殿，就是召会作为基督的身体，得着建造—该一 14，二 7 上，约二一 15～17。
- 七 “我必震动万国，万国所羡慕的必来到”—该二 7 上：
 - 1 这是指基督，祂是万国所羡慕的；即使万国不认识基督，他们仍羡慕基督；万国都羡慕光、爱、喜乐和公义这样的事物，其实际乃是基督，意即他们不

of Christ as the house of God individually, and then a type of the church, the Body, the enlarged Christ, as God's house corporately—John 2:19-21; 1 Tim. 3:15.

- B. Because the house of Jehovah is a type of the church, Haggai's prophecy refers to us, the New Testament believers, since we are the reality of the type.
- C. Haggai's speaking to Zerubbabel the governor and Joshua the high priest was to strengthen and encourage them and the people for the rebuilding of the temple as God's house—Ezra 5:1; Hag. 1:1.
- D. The self-serving and God-neglecting returned captives were taking care of their houses but not Jehovah's house (v. 4); the word run in verse 9 indicates that the people were busy caring for their own houses.
- E. Haggai 1:6 indicates that if we neglect the church, we will have no real enjoyment or satisfaction; regarding the recovery of the building of God's house, we cannot be neutral; we must be absolute, either taking care of our houses first or taking care of the Lord's house first—Matt. 6:33; Luke 9:57-62; Phil. 2:20-21.

§ Day 2 & Day 3

- F. For the recovery of the building of God's house, God's elect were stirred up in their spirit and came and did work in the house of Jehovah; in our response to the Lord's charge, we all should be occupied by the Lord Jesus in the work of preaching the gospel, feeding the new believers, and taking care of others for the building up of the Lord's house, the church as the Body of Christ—Hag. 1:14; 2:7a; John 21:15-17.
- G. "I will shake all the nations, and the Desire of all the nations will come"—Hag. 2:7a:
 1. This refers to Christ, who is the Desire of all the nations; even though the nations do not know Christ, they still desire Christ; for the nations to desire such things as light, love, joy, and righteousness, the reality of which is Christ,

知不觉地羡慕基督—玛三 1 下。

- 2 基督是万国所羡慕的，祂的来临在于神的子民从被掳到巴比伦归回，并恢复神殿的建造—提前 3 15，彼前 2 5。

八 “我必使这殿满了荣耀；…这殿后来的荣耀，必大过先前的荣耀” —该二 7 中，9 上：

- 1 神的荣耀，神的彰显，乃是在神的建造里，就是在耶和华的殿中—出 40 34 ~ 35，王上 8 10 ~ 11，代下 3 1，五 1 ~ 2，13 ~ 14，弗 3 21，后二 10 ~ 11。
- 2 在神的异象里，以西结看见耶和华的荣耀回到耶和华的殿中，并充满了殿；（结 43 1 ~ 5；）耶和华的荣耀回到殿中，因为殿的建造完成了；（2，5；）这指明若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所。（弗 2 21 ~ 22，三 14 ~ 21。）
- 3 以西结看见从神的殿流出的生命水河往东流，就是往神荣耀的方向流；（结 47 1，四三 2；）我们若不顾神的荣耀，我们里面的水流就会受限制。
- 4 在召会生活中，我们该有的第一个考虑乃是主的荣耀；在召会生活中的决定，首要的必须是照着主的荣耀—弗 3 21，四 20，彼前 4 10 ~ 11，犹 24 ~ 25。
- 5 让神得荣耀，乃是我们事奉的目的；我们对神最高的事奉，就是借着过神人的生活而荣耀神；（赛 43 7，约 7 16 ~ 18，十七 1 ~ 4，罗 9 21，23，腓 1 19 ~ 21 上，林前 6 19 ~ 20，十 31；）这是为着使我们得被建造而团体地彰显神，并进入神圣荣耀的一里。（约 17 22 ~ 24。）

九 耶和華使所羅巴伯為印記，（該二 23，）指明耶和華認為所羅巴伯是祂的代表，也指明耶和華愛他、信託他；在這事上，所羅巴伯乃是基督的預表，

means that, unconsciously, they desire Christ—Mal. 3:1b.

2. The coming of Christ as the Desire of all the nations depends on the return of God's people from their captivity in Babylon and the recovery of the building of God's house—1 Tim. 3:15; 1 Pet. 2:5.

H. "I will fill this house with glory...The latter glory of this house will be greater than the former"—Hag. 2:7b, 9a:

1. The glory of God, the expression of God, is in the building of God, the house of Jehovah—Exo. 40:34-35; 1 Kings 8:10-11; 2 Chron. 3:1; 5:1-2, 13-14; Eph. 3:21; Rev. 21:10-11.
2. In a vision of God, Ezekiel saw the glory of Jehovah return to the house of Jehovah and fill the house (Ezek. 43:1-5); the glory of Jehovah returned to the house because the building of the house was completed (vv. 2, 5); this indicates that in order for the God of glory to dwell in the church, the church must be built up to become the dwelling place of God (Eph. 2:21-22; 3:14-21).
3. Ezekiel saw that the river of water of life flowing forth out of the house of God was toward the east, the direction of God's glory (Ezek. 47:1; 43:2); if we do not care for the glory of God, the flow in us will be limited.
4. In the church life the first consideration we should have is the Lord's glory; the decisions in the church life must be made primarily according to the Lord's glory—Eph. 3:21; 4:20; 1 Pet. 4:10-11; Jude 24-25.
5. The glorification of God is the purpose of our service; the highest service that we can render to God is for us to glorify God by living the life of a God-man (Isa. 43:7; John 7:16-18; 17:1-4; Rom. 9:21, 23; Phil. 1:19-21a; 1 Cor. 6:19-20; 10:31); this is so that we may express God in a corporate, built-up way and enter into the oneness in the divine glory (John 17:22-24).

I. Jehovah's making Zerubbabel as a signet ring (Hag. 2:23) indicates that Jehovah regarded him as His representative and that He loved him and trusted him; in this matter Zerubbabel is a type of Christ, and He is the

基督是神所爱并信托的一位；（太三 17，十七 5，约三 35，十七 2；）故此，基督够资格顾到神殿的建造，就是召会的建造。（太十六 18。）

【周四、周五】

叁 撒迦利亚书启示，灯台的七灯（四 2，启四 5）是神的七灵，七倍加强的灵，（一 4，）就是耶和华的七眼，（亚四 10，）也是救赎之羔羊的七眼，（启五 6，）以及建造之石头的七眼，（亚三 9，）为着三一神完全的彰显和神殿的重建：

一 在撒迦利亚三章九节里，这块安置在约书亚面前的石头，预表基督是神建造的石头；（诗一一八 22，太二一 42；）耶和華要雕刻这石头，指明基督在十字架上受死时，乃是被神雕刻、剪除；耶和華要在一日之间除掉那地的罪孽，指明神在其上作工的基督，要在一日之间，就是在祂钉十字架之日，除掉以色列地的罪；借着祂在十字架上的死，神的羔羊基督除去了世人的罪（彼前二 24，约一 29）：

- 1 石头、耶和華和羔羊乃是一；基督是救赎的羔羊和建造的石头，也是耶和華；基督乃是羔羊石头—羔羊为着救赎，石头为着建造—启五 6，亚三 9。
- 2 在神的建造里，基督是基石，托住神的建造；是房角石，将祂身体上外邦和犹太的肢体联络在一起；也是恩典的顶石，完成神建造中的一切—赛二八 16，林前三 11，弗二 20，彼前二 6，亚四 7。
- 3 神的羔羊基督是那有七眼之建造的石头，这启示基督的七眼乃是为着神的建造—约一 29，亚三 9，启

One whom God loves and trusts (Matt. 3:17; 17:5; John 3:35; 17:2); as such a person, Christ is qualified to take care of the building of God's house, the church (Matt. 16:18).

§ Day 4 & Day 5

III. The book of Zechariah reveals that the seven lamps of the lampstand (4:2; Rev. 4:5) are the seven Spirits of God, the sevenfold intensified Spirit (1:4), as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech. 3:9) for the full expression of the Triune God and the rebuilding of the house of God:

A. The stone set before Joshua in Zechariah 3:9 typifies Christ as the stone for God's building (Psa. 118:22; Matt. 21:42); Jehovah's engraving of the stone indicates that when Christ was dying on the cross, He was engraved, cut, by God; Jehovah's removing the iniquity of the land in one day indicates that the Christ on whom God has worked will remove the sin of the land of Israel in one day, the day of His crucifixion; through His death on the cross, Christ, the Lamb of God, took away the sin of the world (1 Pet. 2:24; John 1:29):

1. The stone, Jehovah, and the Lamb are one; Christ is the redeeming Lamb and the building stone, and He is also Jehovah; Christ is the Lamb-stone—the Lamb for redemption and the stone for building—Rev. 5:6; Zech. 3:9.
2. In God's building Christ is the foundation stone to uphold the building, the cornerstone to join together the Gentile and Jewish members of His Body, and the topstone of grace to consummate everything in God's building—Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7.
3. The fact that Christ, the Lamb of God, is the building stone with seven eyes reveals that the seven eyes of Christ are for God's building—John 1:29; Zech.

五 6。

4 基督是建造的石头，有七眼，就是七灵，为要将祂自己灌注到我们里面，好把我们变化为宝贵的材料，为着神的建造；当主注视我们，祂的七眼就将祂自己灌注到我们里面—亚三 9，林前三 12，后三 1，五 6。

二 为着完成神的建造，七倍加强的灵是基督这救赎之羔羊和建造之石头的眼睛，鉴察并搜寻我们，并用基督的素质、丰富和负担，注入并灌注到我们里面，为着神的建造—亚三 9，四 7，启一 14，五 6：

1 羔羊的七眼，将基督这法理的救赎者注入我们里面；石头的七眼，将基督这生机的拯救者注入我们里面，目的是为着神在地上经纶的行动，要借着祂法理的救赎，凭着祂生机的拯救，达到祂建造的目标—约一 29，徒四 11 ~ 12，罗五 10。

2 在我们里面有两盏灯—神七倍加强的灵在我们的灵里；（箴二十 27，后四 5，林前六 17；）我们要被变化，就必须在祷告中向主完全敞开，让主的灯同着七盏火灯搜寻我们魂里的每一个房间，照耀并光照我们内里的各部分，用生命供应各部分。

3 经历最大变化的人，乃是向主完全敞开的人；借着七倍加强的灵在寻求基督之信徒里的运行，他们就借着加强，成为得胜者，以建造基督的身体，终极完成新耶路撒冷。

三 基督这位末后的亚当，在复活里成了赐生命的灵，（十五 45 下，约六 63 上，林后三 6 下，）祂也是七倍加强的灵；这灵就是生命的灵；（罗八 2；）因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷。

3:9; Rev. 5:6.

4. Christ is the building stone with seven eyes, the seven Spirits, to transfuse Himself into us in order to transform us into precious materials for God's building; as the Lord looks at us, His seven eyes transfuse Himself into us—Zech. 3:9; 1 Cor. 3:12a; Rev. 3:1; 5:6.

B. For the completion of God's building, the sevenfold intensified Spirit is the eyes of Christ as the redeeming Lamb and the building stone to observe and search us and to infuse and transfuse us with Christ's essence, riches, and burden for God's building—Zech. 3:9; 4:7; Rev. 1:14; 5:6:

1. The seven eyes of the Lamb infuse us with Christ as the judicial Redeemer, and the seven eyes of the stone infuse us with Christ as the organic Savior for God's economical move on earth through His judicial redemption and by His organic salvation for the goal of His building—John 1:29; Acts 4:11-12; Rom. 5:10.

2. Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit (Prov. 20:27; Rev. 4:5; 1 Cor. 6:17); in order to be transformed, we must fully open to the Lord in prayer to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life.

3. The one who experiences the greatest amount of transformation is the one who is fully open to the Lord; by the operation of the sevenfold intensified Spirit within Christ's seeking believers, they are intensified to become the overcomers to build up the Body of Christ, which consummates the New Jerusalem.

C. In His resurrection Christ, as the last Adam, became the life-giving Spirit (15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit; this Spirit is the Spirit of life (Rom. 8:2); hence, the function of the seven Spirits is to impart the divine life into God's people for the building up of God's eternal habitation, the New Jerusalem.

四 七倍加强的灵乃是七盏火灯，焚烧、光照、暴露、搜寻、审判、洁净、并炼净我们，好产生金灯台，完成神新约的经纶—启四 5，一 2，4，9～12，20。

【周六】

五 灯台两边的这两棵橄榄树，表征当时的大祭司约书亚和省长所罗巴伯；他们是两个油的儿子，被耶和华的灵充满，为着神殿的重建—亚四 1～6，11～14：

1 这两个油的儿子也预表今世代末了三年半期间的两个见证人摩西和以利亚；他们要在灾难时作神的见证人，为着加强神的子民—以色列人和在基督里的信徒—启十一 3～12，十二 17。

2 原则上，所有在基督里的信徒都应该是新鲜之油的儿子，被新鲜、现今并终极完成的那灵作为欢乐的油所充满，流出那灵到灯台里，使灯台作照耀的见证，就是耶稣的见证—一 12，20，诗四五 7，四六 4，九二 10，约七 38：

a 召会作为灯台，乃是三一神扎实的具体化身，有七倍加强的灵作为神神圣性情的油。

b 油本身乃是金，（亚四 12，）意思是金作为油流出来；当更多的油加到灯台里面时，意思就是有更多的金加进来。

c 日复一日，我们必须出代价得着更多的金，就是更多神的神圣性情，好使我们能成为纯金的灯台，为着建造金的新耶路撒冷—彼后一 4，启三 18，一 20，二一 18，太二五 8～9。

d 我们将这事应用到今天的经历时，就看见从我们里

D. The sevenfold intensified Spirit is the seven lamps of fire to burn, enlighten, expose, search, judge, purify, and refine us to produce the golden lampstands for the fulfillment of God's New Testament economy—Rev. 4:5; 1:2, 4, 9-12, 20.

§ Day 6

E. The two olive trees on the two sides of the lampstand signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple—Zech. 4:1-6, 11-14:

1. The two sons of oil also typify the two witnesses, Moses and Elijah, in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ—Rev. 11:3-12; 12:17.

2. In principle, all the believers in Christ should be sons of fresh oil, those who are filled with the fresh, present, and consummated Spirit as the oil of gladness, to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus—1:12, 20; Psa. 45:7; 46:4; 92:10; John 7:38:

a. The church as the lampstand is the solid embodiment of the Triune God with the sevenfold intensified Spirit as the oil of God in His divine nature.

b. The oil itself is gold (Zech. 4:12), which means that the gold flows as oil; when more oil is added into the lampstand, that means more gold is added.

c. Day by day we need to pay the price to gain more gold, more of God in His divine nature, so that we can become a pure golden lampstand for the building of the golden New Jerusalem—2 Pet. 1:4; Rev. 3:18; 1:20; 21:18; Matt. 25:8-9.

d. As we apply this matter to our experience today, we see that the Spirit

面流出来的那灵就是神，而神就是金；因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们；神从我们流出来，流到他们里面—亚四 12 ~ 14，约七 37 ~ 39，林后三 3，6，8。

e 我们都该是橄榄树，从我们自己里面流出神来，流到别人里面；这样，借着那些作橄榄树，流出神的人，有需要的人就得着油的供应—罗十一 17，路十 34，参约七 37 ~ 39。

who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God; God is flowing out from us into them—Zech. 4:12-14; John 7:37-39; 2 Cor. 3:3, 6, 8.

e. We all should be olive trees, emptying God from ourselves into others; in this way oil will be provided to the needy by those who are olive trees out of which God is flowing—Rom. 11:17; Luke 10:34; cf. John 7:37-39.

第四周■周一

晨兴喂养

该一 4 “这殿仍然荒凉，这时候你们自己还住天花板的房屋么？”

8 “你们要上山取木料，建造这殿；我就因此喜乐，且得荣耀；这是耶和华说的。”

圣殿的重建，是借着约书亚的祭司职分，和犹大省长所罗巴伯（该一 1）的权柄完成的。在建造恢复的圣殿时，约书亚和所罗巴伯都有几分软弱灰心；因此，神使用申言者哈该和撒迦利亚为祂说话，加强并勉励约书亚和所罗巴伯。（圣经恢复本，拉五 1 注 1。）

信息选读

哈该书的中心思想乃是：耶和华殿的建造，与神子民今日的福乐，并复兴时代里千年国及其弥赛亚的来临有关。旧约里神的殿，首先预表基督个别地作神的殿；然后预表召会，就是基督的身体，也就是扩大的基督，团体地作神的殿。因此，我们该看见，哈该书是指着我们新约信徒说的，因为我们是这预表的实际。耶和华对被掳归回之人的对付，表祂对我们这些在主恢复里之人的对付。

哈该书一章二至六节、九至十一节说到耶和华的责备。…百姓耽延重建耶和华殿的推托。…说，建造耶和华殿的时候尚未来到。（2。）…接着百姓的推托，是耶和华的查问：“…这殿仍然荒凉，这时候你们自己还住天花板的房屋么？”（3～4。）他们顾到自己的房屋，却不顾耶和华的殿；所以耶和华进来就着祂的殿问他们。

WEEK 4 — DAY 1

Morning Nourishment

Hag. 1:4 Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?

8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

The rebuilding of the temple was accomplished through the priesthood of Joshua and the authority of Zerubbabel, the governor of Judah (Hag. 1:1). In the building of the recovered temple both Joshua and Zerubbabel became somewhat weak and discouraged. Therefore, God used the prophets Haggai and Zechariah to speak for Him and to strengthen and encourage Joshua and Zerubbabel. (Ezra 5:1, footnote 1)

Today's Reading

The central thought of the book of Haggai is that the building of the house of Jehovah is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration. In the Old Testament the house of God, or the temple, was a type first of Christ as the house of God individually, and then of the church, the Body, the enlarged Christ, as God's house corporately. Thus, we should consider that Haggai refers to us, since we are the reality of the type. Jehovah's dealing with the returned captives signifies His dealing with us in the recovery.

In 1:2-6, 9-11 we have Jehovah's rebuke. The people's excuse for delaying to rebuild the house of Jehovah...was [that] the time had not yet come [v. 2]. The people's excuse is followed by Jehovah's question. "...Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?" (vv. 3-4). They were taking care of their houses but not Jehovah's house, so He came in to ask them concerning His house.

在五至六节和九至十一节，我们看见耶和华对那些只求私利而忽视神，被掳归回之民的对付。…在祂的对付中，耶和华首先作的事，是吩咐百姓要省察自己的行径。（5。）…耶和华指出，这些归回的百姓撒的种多，收的却少；他们吃，却不得饱；喝，却不得足；穿衣服，却不得暖；得工钱的，将工钱装在破漏的囊中。（6。）这告诉我们，我们若无心顾到神的殿，使神得满足，不论我们吃多少、喝多少、穿多好，都不会得满足。我们若忽视召会，就不会有真正的享受或满足。

在九至十一节耶和华继续说，他们盼望多得，所得的却少；他们收到家中，祂就吹去；这是因为祂的殿荒凉，他们各人却奔向自己的房屋。…九节的“奔”一辞指明百姓忙于照顾自己的房屋。今天有些圣徒忙于照顾自己的房屋，以致没有时间聚会。我们思想这件事时，需要明白在整个宇宙中，没有中立这回事。我们必须绝对，或是先顾到自己的房屋，或是先顾到主的殿。我在这里的点是：我们要学习省出时间来为着主的权益。多少罪人等着我们去看望？多少圣徒，尤其是年幼的，等着我们去保养顾惜？…当主回来与我们算账时，（太二五 19，）祂必定会责备我们。今天我们不容易得到扩增，主要不是因为我们的环境，乃是因为我们的借口。

耶和华在祂的吩咐中告诉百姓，要省察自己的行径，并上山取木料，建造这殿，祂就因此喜乐，且得荣耀。（该一 7～8。）今天我们传福音，就是收取材料以建造神的殿。（哈该书生命读经，三七一至三七四页。）

参读：哈该书生命读经。

In verses 5, 6, and 9 through 11 we have Jehovah's dealing with the self-caring and God-neglecting returned captives. In His dealing, the first thing Jehovah did was to charge the people to consider their ways (v. 5). Jehovah pointed out that the returned captives had sown much but had brought in little; that they had eaten and drunk but without satisfaction; that they had clothed themselves but without being warmed; and that they had earned wages to put them into a bag with holes (v. 6). This tells us that if we do not have the heart to take care of God's house for His satisfaction, no matter how much we eat or drink or how well we dress ourselves, there will be no satisfaction. If we neglect the church, we will have no real enjoyment or satisfaction.

In verse 9 Jehovah went on to say that they looked for much, and it amounted to little. When they brought it home, He blew on it because of His house which lay waste, and they each ran to their own house. The word run in verse 9 indicates that the people were busy caring for their own houses. Today some saints are so busy caring for their own houses that they have no time to attend the meetings. As we consider this, we need to realize that in the entire universe there is no such thing as neutrality. We must be absolute. We must either take care of our houses first or take care of the Lord's house first. My point here is that we need to learn to save some time for the Lord's interests. How many sinners are waiting for our visitation? How many saints, especially younger ones, are waiting for our cherishing and nourishing?... When the Lord comes to settle accounts with us (Matt. 25:19), He will surely rebuke us. It has been difficult for us to get the increase, not mainly because of our environment but because of our excuses.

In His charge Jehovah told the people to consider their ways and to go up to the mountain and bring wood and build the house, and He would take pleasure in it and would be glorified (Hag. 1:7-8). Today our gospel preaching is our gathering of material for the building of God's house. (Life-study of Haggai, pp. 2-5)

Further Reading: Life-study of Haggai, msg. 1

第四周■周二

晨兴喂养

该二 7 “我必震动万国，万国所羡慕的必来到…”。

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

27 “因为人子要在祂父的荣耀里，同着众天使来临，那时祂要照各人的行为报应各人。”

省长所罗巴伯和大祭司约书亚，并一切余剩的百姓，都听从耶和華他们神的话，和申言者哈该的话；百姓也在耶和華面前存敬畏的心。（该一 12。）于是耶和華的使者哈该，用耶和華的宣告“我与你们同在”，鼓励百姓。（13。）耶和華激动所罗巴伯、约书亚、并所有百姓的灵；他们就來，在万军之耶和華他们神的殿作工。（14～15。）这是何等美妙的反应！

我盼望所有亲爱的圣徒都忙于出外访人，接触亲友、同学、同事，好把福音传给他们。众圣徒都当在传福音、喂养初信者、并照顾人的事上被主耶稣占有。盼望在我们中间，关于这事的空气和环境会大有改变。（哈该书生命读经，三七四至三七五页。）

信息选读

我珍赏卫斯理查理（Charles Wesley）的诗歌说到：“万国‘羡慕’，万民‘望’。”（诗歌七四首，第四节。）基督实在是全人类的羡慕。（参该二 7。）所有人都羡慕得着生命、亮光、和平、良善和公义，但他们没有看见，他们所羡慕的实际上就是基督。…基督是每一项人性美德的实际；因此，羡慕美德实际上就是羡慕基督。

WEEK 4 — DAY 2

Morning Nourishment

Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come...

Matt. 16:18...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

[Zerubbabel, Joshua, and] the remnant of the people responded to Jehovah by listening to the voice of Jehovah their God and to the words of Haggai the prophet, and they were in fear before Jehovah (Hag. 1:12). Then Haggai, Jehovah's messenger, encouraged the people with Jehovah's declaration, "I am with you" (v. 13). Jehovah stirred up the spirit of Zerubbabel, the spirit of Joshua, and the spirit of all the people, and they came and did work in the house of Jehovah of hosts (vv. 14-15). What a wonderful response!

I hope that all the dear saints will be busy in going out to visit people and in contacting their relatives, classmates, and colleagues for the gospel. All the saints should be occupied by the Lord Jesus in preaching the gospel, feeding the new believers, and taking care of others. I hope that concerning this the whole atmosphere and environment among us will be revolutionized. (Life-study of Haggai, p. 5)

Today's Reading

I appreciate the line in Charles Wesley's hymn that says, "Come, Desire of nations, come!" Christ truly is the desire of all mankind [cf. Hag. 2:7]. All people desire to have life, light, peace, goodness, and righteousness, yet they do not realize that what they desire is really Christ...Christ is the reality of every human virtue. Thus, to desire virtue actually is to desire Christ.

照着神在创造人时的安排，人性的美德，就如爱、仁慈、忍耐、谦卑，都是神圣属性的彰显。…人性的美德乃是“手套”，为了彰显“手”，就是神圣的属性。手套没有手就没有内容，照样，没有神圣属性的人性美德也没有实际。…创世记一章二十六节告诉我们，神造人是按着自己的形像，照着自己的样式。然而，人是空虚的，只有外面的形状，没有神作内在的内容。因此，神的目的是要那按着祂形像所造的人，运用祂的意志拣选神（由生命树所表征）作祂的内容。这样拣选神，意思就是我们接受神的生命连同祂的属性进到我们里面，使其借着我们的美德而得着彰显。比如，神有一个属性是爱。…我们这些信徒已经接受神作我们的生命；当祂活在我们里面时，祂爱的属性就借着我们人性之爱的美德得着彰显。这样，基督就成了这人性美德的实际。

今天各处的人都羡慕生命、光、爱、忍耐和恒忍，却没有看见，羡慕这些美德实际上就是羡慕基督。所有的人，包括不信者，都不知不觉地羡慕基督。

哈该书二章二十至二十三节说到要来的国度里弥赛亚（由所罗巴伯所预表）的应许。哈该受吩咐对所罗巴伯说，“我必震动天地。我必倾覆列国的宝座，除灭列邦的势力；…我仆人…到那日，万军之耶和华说，我必选取你，使你为印记，因我拣选了你；这是万军之耶和华说的。”（21～23。）耶和华使所罗巴伯为印记，指明耶和华认为他是祂的代表，也指明耶和华爱他、信托他。…在这事上，所罗巴伯乃是基督的预表，因为神的印记已经给了基督。祂代表神，是神所爱并所信托的一位。故此，祂够资格顾到神殿的建造，就是召会的建造。（哈该书生命读经，三七六至三七八页。）

参读：神殿与神城的恢复，第四至五章。

According to God's arrangement in His creation of man, the human virtues, such as love, kindness, patience, and humility, are for the expression of the divine attributes...The human virtues are the "glove" for the expression of the divine attributes as the "hand." Just as a glove without a hand has no content, so the human virtues without the divine attributes have no reality. Genesis 1:26 tells us that God made man in His own image and according to His likeness. Nevertheless, man was empty, having only the outward form but not having God as his inward content. God intended, therefore, that the man created in His image would exercise his will to choose God, signified by the tree of life, as his content. To choose God in this way means that we receive God's life with His attributes into us to be expressed through us by our virtues. For example, one of God's attributes is love...As believers, we have received God as our life, and as He lives within us, His attribute of love is expressed through the virtue of our human love. In this way, Christ becomes the reality of this human virtue.

Today people everywhere desire life, light, love, patience, and endurance without realizing that to desire these virtues is actually to desire Christ. All people, including unbelievers, desire Christ unconsciously.

In Haggai 2:20-23 we have the promise of Messiah (typified by Zerubbabel) in the coming kingdom. Haggai was charged to speak to Zerubbabel, saying, "I will shake the heavens and the earth. And I will overthrow the throne of the kingdoms and will destroy the strength of the kingdoms of the nations...In that day, declares Jehovah of hosts, I will take you,...My servant,...and make you as a signet; for I have chosen you, declares Jehovah of hosts" (vv. 21-23). Jehovah's making Zerubbabel as a signet ring indicates that Jehovah regarded him as His representative and that He loved him and trusted him. In this matter Zerubbabel is a type of Christ, for God's signet has been given to Christ. He represents God, and He is the One whom God loves and trusts. As such a person, He is qualified to take care of the building of God's house, the church. (Life-study of Haggai, pp. 6-8)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 4-5

第四周■周三

晨兴喂养

该二 7 “…万国所羡慕的必来到；我必使这殿满了荣耀；这是万军之耶和华说的。”

9 “这殿后来的荣耀，必大过先前的荣耀…”

弗三 21 “愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代代，永永远远。阿们。”

圣殿建造完成以后，主的荣耀就归回。以西结在早期的职事里，见过主的荣耀逐步地离开。首先，主的荣耀离开殿，停留在门槛上。（结九 3，十 4。）从门槛，主的荣耀出到城；从城，主的荣耀出到城东面的橄榄山上；（十一 23；）从那里主的荣耀升到诸天之上。

主的荣耀归回，因为圣殿建造完成了。（四三 1～3。）…主何等渴望回到地上！然而，祂要回来，需要一个给祂脚掌停歇的地方，需要一个祂能落脚的地方。祂的住处，祂的殿，就是祂在地上能落脚的地方。（以西结书生命读经，三三六至三三七页。）

信息选读

今天主不仅仅关切个人的属灵。即使有许多像但以理那样属灵的人在巴比伦被兴起，主的荣耀也不会到那里去充满他们。…我们需要对一个事实有深刻的印象：神的荣耀乃是在圣殿建造完成以后才归回。我们若要神住在召会中，并在召会中彰显祂的荣耀，召会就必须完全。…若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所。

WEEK 4 — DAY 3

Morning Nourishment

Hag. 2:7...The Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

9 The latter glory of this house will be greater than the former...

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

After the completion of the building of the house, the glory of the Lord returned. In his early ministry Ezekiel had seen the glory of the Lord depart in a series of steps. First, the glory of the Lord left the temple and hesitated upon the threshold (Ezek. 9:3; 10:4). From the threshold it went out to the city. From the city the glory of the Lord went further out to the Mount of Olives on the east side of the city (11:23), and from there the glory of the Lord ascended to the heavens.

The glory of the Lord returned because the building of the temple was completed [43:1-3]...How much the Lord desires to come back to the earth! Yet, for His coming back He needs a place for the soles of His feet to rest, a place upon which He can set His feet. His habitation, His house, is the place on earth where He can put His feet. (Life-study of Ezekiel, p. 273)

Today's Reading

Today the Lord is not concerned merely for individual spirituality. Even if many spiritual people such as Daniel had been raised up in Babylon, the glory of the Lord would not have gone there to fill them. We need to be deeply impressed with the fact that the glory of God returned only after the building of the temple was completed. If we want to dwell in the church and manifest His glory in the church, the church must be complete...In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

神要召会在地上建造起来，因为祂渴望在地上得着一个居所。…祂所住的地方，祂的居所，就是召会。神既住在召会中，那些要寻求神并接触祂的人，就必须来到召会。…我们若得着恩典在召会里被建造，荣耀的神就会住在我们中间。

以西结四十三章四节说，“耶和华的荣光从朝东的门进入殿中。”主由东门回来。…殿有三个门…。南门和北门是为着百姓的方便，但朝东的门不但是为着百姓的方便，也是为着主的荣耀。在召会生活中，我们需要好几个门，但最重要的门是东门一向着主的荣耀敞开的门。这就是说，在召会生活中，我们需要一个向着主的荣耀敞开的门。我们不但该顾到方便；我们该特别顾到主的荣耀。…在召会生活中的决定，首要的必须是照着主的荣耀。甚至在决定聚会的日子和时间上，我们也该顾到主的荣耀，不该只顾到人的方便。召会必须向主的荣耀敞开，使祂的荣耀能进到召会里。

河从殿中往东流。（四七1。）东方是向着主的荣耀。（民二3，结四三2。）往东流，指明神的河一直是向着神的荣耀流。河只管神的荣耀。…召会生活中的每一件事，都当为着神的荣耀。比如，我们传福音时，该寻求神的荣耀。我们传福音若是为着神的荣耀，就必定有活水流出来。然而，我们若不顾神的荣耀，水流就要受到限制。在召会中的每一个人，都该寻求并顾到神的荣耀。这样，活水就会从召会流出来。（以西结书生命读经，三三八至三三九、三四一、三七三页。）

参读：启示录生命读经，第三十三篇。

God wants to have the church built up on earth because He desires to have a dwelling place on earth...The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church...If we have the grace to be built up in the church, the God of glory will live among us.

Ezekiel 43:4 says, “The glory of Jehovah came into the house through the gate which faced toward the east.” The Lord came back by the east gate. The temple has three gates...The gates on the south and the north are for the convenience of the people, but the gate toward the east is not only for the convenience of the people but also for the glory of the Lord. In the church life we need several gates, but the most important one is the east gate—the gate that is open to the glory of the Lord. This means that in the church life we need a gate which is open to the glory of the Lord. We should not only care for convenience; we should care especially for the glory of the Lord...The decisions in the church life must be made primarily according to the Lord’s glory. Even in making decisions concerning the day and time of the meetings, we should care for the Lord’s glory and not simply for people’s convenience. The church must be open to the Lord’s glory so that His glory may come into the church.

The river issues forth from the house and flows toward the east (47:1b). The east is the direction of the glory of the Lord (Num. 2:3; Ezek. 43:2). The flowing toward the east indicates that the river of God will always flow in the direction of God’s glory. The river cares for God’s glory. Everything in the church life should be for God’s glory. For example, in our preaching of the gospel, we should seek the glory of God. If our gospel preaching is for God’s glory, there will be an outflow of living water. However, if we do not care for the glory of God, the flow will be limited. Everyone in the church should seek and care for the glory of God. Then the living water will flow out from the church. (Life-study of Ezekiel, pp. 275-277, 304)

Further Reading: Life-study of Revelation, msg. 33

第四周■周四

晨兴喂养

亚三 9 “…在一块石头上有七眼。万军之耶和华说，我要亲自雕刻这石头，并要在一日之间除掉那地的罪孽。”

四 10 “…这七眼乃是耶和华的眼睛，遍察全地，见所罗巴伯手拿线铤就欢喜。”

启五 6 “我又看见…有羔羊站立，像是刚被杀过的，有…七眼，就是神的七灵，奉差遣往全地去的。”

（在撒迦利亚四章十节，）“这七眼”是耶和华的眼睛，就是三章九节石头上的七眼，…也是羔羊基督的七眼。（启五 6。）因此，石头、耶和华和羔羊乃是一。基督是救赎的羔羊和建造的石头，也是耶和华。基督的七眼就是神的七灵，（见启五 6 注 5 与一 4 注 5，）指明基督与圣灵虽有分别，却不是分开的。就如人的眼睛在实质上与人是一，照样，圣灵也在实质上与基督是一。（罗八 9～10，林后三 17。）基督七眼的功用乃是监察和搜寻，好执行神对这宇宙的审判，并将神所是的一切灌输并注入到祂所拣选的人里面。基督这位末后的亚当，在复活里成了赐生命的灵，（林前十五 45 下，约六 63 上，林后三 6 下，）祂也成了七倍加强的灵；这灵就是生命的灵。（罗八 2。）因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷。（圣经恢复本，亚四 10 注 1。）

信息选读

WEEK 4 — DAY 4

Morning Nourishment

Zech. 3:9...Upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

4:10...For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth.

Rev. 5:6 And I saw...a Lamb standing as having just been slain, having...seven eyes, which are the seven Spirits of God sent forth into all the earth.

[In Zechariah 4:10] “these seven,” which are the eyes of Jehovah, are the seven eyes on the stone in 3:9...and [are] also the seven eyes of the Lamb, Christ (Rev. 5:6). Thus, the stone, Jehovah, and the Lamb are one. Christ is the redeeming Lamb and the building stone, and He is also Jehovah. The seven eyes of Christ are the seven Spirits of God [cf. footnote 5 on 1:4; footnote 5 on 5:6], indicating that Christ and the Holy Spirit, although distinct, are not separate. Just as a person’s eyes are essentially one with the person, so the Holy Spirit is essentially one with Christ (Rom. 8:9-10; 2 Cor. 3:17). The function of Christ’s seven eyes is to observe and search in order to execute God’s judgment on the universe and to transfuse and infuse all that God is into His chosen people. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit. This Spirit is the Spirit of life (Rom. 8:2). Hence, the function of the seven Spirits is to impart the divine life into God’s people for the building up of God’s eternal habitation, the New Jerusalem. (Zech. 4:10, footnote 1)

Today’s Reading

羔羊是为着救赎，而石头是为着建造。为着救赎和建造的缘故，基督有七眼。（李常受文集一九七五至一九七六年第二册，六一〇页。）

召会作灯台有七灯，就是神的七灵。…箴言二十章二十七节上半告诉我们：“人的灵是耶和华的灯。”所以我们里面有两盏灯，神的灵（约四 24）和我们人的灵。…我们得救以前，我们的灵是坏的灯。我们悔改以后，灯被修复，开始发光。…随着重生，也有另一盏灯进入这灯里面。这就是神的灵。因着这两盏灯，我们里面就大大照耀。这两盏灯成为一，因为“与主联合的，便是与主成为一灵”。（林前六 17。）…箴言二十章二十七节下半继续说，人的灵监察人的深处，或如达秘的注解所说，“魂所有的内室。”…灵在监察你情感的内室、心思的内室、和意志的内室。

我们魂内里的部分也许不敞开。例如，我们祷告时，害怕向主敞开我们的情感。我们在祷告中达到某一点就关闭了，因为我们不愿意向祂敞开某个内室。我们也许忠信地参加所有的聚会，读主的话，并且花时间祷告。但里面有个门是锁上的。…我们告诉主无法敞开那门，即使我们爱祂，并在其他方面付了代价。

要使我们的灵重生很简单。我们承认我们的罪，并接受主。然后我们里面就有神的灵。然而，要在我们魂里变化并不容易。这需要耶和华的灯监察所有的内室。很少人向主敞开他们所有的内室。

这光照耀到哪里，生命就供应到哪里。…一个内室又一个内室，我们变化成为主的形像。我们里面的金成形。基督成形在我们里面。在我们，活着就是基督。在我们众人里面，这照耀、供应和变化进行着，使我们成为金灯台。这样我们就真正是召会，神实际的彰显，和祂的见证。（李常受文集一九七九年第一册，四九五至四九六、四九八页。）

参读：召会是那灵的翻版，第一至三章。

The Lamb is for redemption, and the stone is for building. For the purposes of redemption and building, Christ has seven eyes. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," p. 457)

The church as the lampstand has seven lamps, which are God's seven Spirits... We are told in Proverbs 20:27, "The spirit of man is the lamp of Jehovah." Within us, we have two lamps, the Spirit of God [John 4:24] and our human spirit... Before we were saved, our spirit was a broken lamp. After we repented, the lamp was restored and began to give forth light... With regeneration this lamp also had another lamp come into it. This was the Spirit of God. It is because of these two lamps that there is so much shining within us. The two become one, for "he who is joined to the Lord is one spirit" (1 Cor. 6:17). Man's spirit, Proverbs 20:27 goes on to say, searches all the innermost parts of the inner being, or as Darby's footnote says, "all the chambers of the soul."... The spirit is searching the chamber of your emotions and of your mind and of your will.

The inward parts of our soul may not be open. When we pray, we are afraid to open our emotion, for example, to the Lord. After we reach a certain point in our praying, we close up because we are unwilling to open some inner chamber to Him. We may faithfully attend all the meetings, read the Word, and spend time in prayer. Yet there is a door within that is locked... We tell the Lord that there is no way to open that door, even though we love Him and have paid a price in other ways.

To have our spirit regenerated is simple. We confess our sins and receive the Lord. Then we have the Spirit of God within. To be transformed in our soul, however, is not easy. It needs the lamp of the Lord to search all the inner chambers. There are very few who have opened all their inner chambers to Him.

Where this light shines, there the life supply goes... Chamber by chamber, we are transformed into the Lord's image. The gold in us takes shape. Christ is formed in us. For us, to live is Christ. In all of us this shining, supplying, and transforming is going on, making us the golden lampstand. Then we are truly the church, the practical expression of God, and His testimony. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 370-372)

Further Reading: CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," chs. 1-3

第四周■周五

晨兴喂养

箴二十 27 “人的灵是耶和华的灯，鉴察人的深处。”

启四 5 “…有七盏火灯在宝座前点着，这七灯就是神的七灵。”

谁经历大量的变化？就是向主完全敞开的人。…“主，我向你完全敞开。我要一直向你敞开。我的全人—我的心、我的心思、我的意志、和我的情感—是敞开的。求你一直照耀，彻底鉴察我，光照并点活我。我愿完全接受你的光照。”这样，光会渗透每一部分，同时生命会供应给你。泥土所造的人要变化成为基督的形像。随着金这样成形在你里面，就会有七灵照耀并彰显神。

愿我们众人向祂敞开，接受祂的光照，并让祂的生命供应我们。然后我们就会变化，并有基督的形像。我们蒙里面的灯光照，就会实际地在我们的地方上成为金灯台，彰显三一神。这样，祂就要得着祂的见证。（李常受文集一九七九年第一册，五〇七至五〇八页。）

信息选读

这包罗万有、超绝、奇妙、奥秘、美妙的一位，乃是神行政的执行人。…因为祂有资格，因为祂配，（参启五 4～6，）所以七印交给了祂。这一位有资格揭开七印，执行神的经纶。祂执行神经纶的方式，乃是凭着七灵作祂的眼睛。…基督是神经纶的焦点执行人，但祂需要七灵作祂的眼睛，来执行神的经纶。

WEEK 4 — DAY 5

Morning Nourishment

Prov. 20:27 The spirit of man is the lamp of Jehovah, searching all the innermost parts of the inner being.

Rev. 4:5...There were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Who experiences the greatest amount of transformation? It is the one who is absolutely open to the Lord. “Lord, I am fully open to You. I want to keep opening to You. My whole being is open—my heart, my mind, my will, and my emotions. Keep shining. Search me thoroughly. Enlighten and enliven me. I will accept it fully.” In this way, the light will penetrate into every area, and life simultaneously will be supplied to you. The man of clay will be transformed into the image of Christ. As the gold is thus formed in you, there will be the seven Spirits shining forth and manifesting God.

May we all be open to Him to receive His enlightening and to let His life supply us. Then we will be transformed and bear the image of Christ. As we are enlightened by the lamps within us, we will become the golden lampstand in reality in our locality, manifesting the Triune God. Then He will have His testimony. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” p. 380)

Today's Reading

The all-inclusive, excellent, marvelous, mysterious, and wonderful One is the Executor of God's administration...Because He is qualified and worthy [cf. Rev. 5:4-6], the seven seals were handed over to Him. This One is qualified to open the seven seals, to carry out God's economy. The way He carries out God's economy is by the seven Spirits as His eyes...Christ is the very focal Executor of God's economy, yet He needs the seven Spirits as His eyes to carry out God's economy.

今天七灵在地上焚烧，为着执行神的行政。…焚烧的火焰执行神的经纶，目的是要产生金灯台，众召会。焚烧含示审判、洁净、炼净、产生。…我不相信在世界或召会里似乎令人失望的光景。我相信焚烧之七灵的火焰，支配并指引世界，也审判、洁净、并炼净召会，要产生一个纯金的灯台。我们在这里尽量给主机会和入口，来审判我们、洁净我们、并炼净我们，好产生一个纯金的灯台。我们向着神七灵的焚烧大大敞开。我们都需要祷告：“亲爱的神圣火焰，来吧！来审判！来洁净！来炼净，使你能产生金灯台。”…因着祂的怜悯，我们向祂敞开。我们每天、每早、每晚都需要祷告：“主，来吧；我们向你敞开！我们全人的每一通道都向你敞开。”…我能作见证，我几乎天天祷告：“主，光照我；主，搜寻我里面，并且暴露我。我喜欢被你光照，并且在你的光中被暴露。”…我们都必须祷告：“主，我们是敞开的。来照耀在我们身上，从我们里面照耀，光照我们全人的每一通道、每一角落。我喜欢被暴露、被清理、被炼净。”这样，主就有路产生纯金的灯台。

出自永远者和救赎者的七灵，乃是在神宝座前点着的七盏火灯，在宇宙中执行神的经纶；也是被杀之羔羊的七眼，搜寻并灌注众召会。（四5，五6下。）七灵的双重使命乃是执行神的行政，以及搜寻并灌注众召会。七灵搜寻出我们的罪恶，并以基督的丰富灌注我们。当人和你说话的时候，他的两眼同时把他的负担灌注到你里面。照样，神的七灵作为羔羊的眼睛，也把这位奇妙者的负担和素质灌注到我们里面。（李常受文集一九八四年第三册，四四八至四五二页。）

参读：生命信息，第六十八至七十章；神新约的经纶，第二十三章。

The seven Spirits are burning on this earth today for the carrying out of God's administration. The purpose of the burning flame in carrying out God's economy is to bring forth the golden lampstands, the churches. Burning implies judging, purifying, refining, and producing...I do not believe in the seemingly disappointing condition in the world or in the churches. I believe in the flame of the burning seven Spirits that control and direct the world and that also judge, purify, and refine the church to produce a pure golden lampstand. We are here endeavoring to afford the Lord an opportunity and an entrance to judge us, purify us, and refine us to produce a pure golden lampstand. We are open wide to the flaming of the seven Spirits of God. We all need to pray, "Dear divine Flame, come! Come and judge! Come and purify! Come and refine that You may produce the golden lampstand."...By His mercy,...we are open to Him. Every day, every morning, and every evening, we need to pray, "Lord, come; we are open to You! We open every avenue of our being to You."...I can testify that nearly every day I pray, "Lord, enlighten me; search me within and expose me, Lord. I like to be enlightened by You and exposed in Your light."...We all need to pray, "Lord, we are open. Come and shine upon us and shine from within us and enlighten every avenue and every corner of our being. We like to be exposed, purged, and purified." Then the Lord has a way to produce a pure golden lampstand.

The seven Spirits, who are out from the eternal One and of the redeeming One, are the seven lamps of fire burning before God's throne, executing God's economy in the universe, and the seven eyes of the slain Lamb, searching and infusing the churches (Rev. 4:5; 5:6b). The twofold mission of the seven Spirits is to carry out God's administration and to search and infuse the churches. The seven Spirits search out our sinfulness and infuse us with the riches of Christ. While a person is speaking to you, his two eyes are also infusing you with his burden. In like manner, the seven Spirits of God as the eyes of the Lamb infuse us with this wonderful One's burden and essence. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 325-327)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, Volume 2," msgs. 68-70, 74-75; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 23

第四周■周六

晨兴喂养

亚四 3 “旁边有两棵橄榄树，一棵在油碗的右边，一棵在油碗的左边。”

12 “…在两个金嘴旁边，这两根流出金油的橄榄枝是什么意思？”

14 “他说，这是两个油的儿子，站在全地之主的旁边。”

〔灯台两边的〕两棵橄榄树，表征当时的大祭司约书亚和省长所罗巴伯；他们是两个油的儿子，被耶和华的灵充满，为着神殿的重建。（亚四 3～6，12～14。）这两个油的儿子也预表今世代末了三年半期间的两个见证人，他们要在灾难时作神的见证人，为着加强神的子民—以色列人和在基督里的信徒。（启十一 3～12，十二 17。）这两个见证人乃是摩西和以利亚。摩西代表律法，以利亚代表申言者，都为神作见证。…这两位，摩西和以利亚，要在灾难期间扶持并供应受逼迫的以色列人和信徒。（撒迦利亚书生命读经，四一二至四一三页。）

信息选读

撒迦利亚四章十二节说到…枝子“流出金”。这里的“金”是指油。油和金乃是一。油是指那灵，那灵乃是神。不仅如此，按预表，金表征神。那充满油碗的金乃是那灵，那灵就是神；神是由金所表征的。我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，而神就是金。因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们。神从我们流出来，流到他

WEEK 4 — DAY 6

Morning Nourishment

Zech. 4:3 And there are two olive trees beside it, one to the right of the bowl and one to the left.

12...What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

These two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple (Zech. 4:3-6, 12-14). The two sons of oil are also the two witnesses in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ (Rev. 11:3-12; 12:17). These two witnesses are Moses and Elijah. Moses, representing the law, and Elijah, representing the prophets, both testify for God...These two, Moses and Elijah, will support and supply the persecuted Israelites and the believers during the great tribulation. (Life-study of Zechariah, p. 28)

Today's Reading

[Zechariah 4:12 says that the] branches “empty the gold from themselves.” To empty the gold is to cause the gold to flow out. The word gold here refers to the oil. The oil and the gold are one. The oil denotes the Spirit, and the Spirit is God. Furthermore, in typology gold signifies God. The gold that fills the bowl is the Spirit; the Spirit is God; and God is typified by gold. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold. Thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God. God is

们里面。我们都该是橄榄树，从我们自己里面流出神来，流到别人里面。（撒迦利亚书生命读经，四一三至四一四页。）

在出埃及记，灯台是基督作神的具体化身；在新约末了，灯台是众召会作三一神具体化身的繁增。…这灯台只有两个基本元素—金和油。金是具体的形状，油是燃烧的元素。当这二者放在一起，就有灯台照耀，在神的三一里彰显祂，有父的性情和素质、子的形像和样子、以及灵的彰显。…撒迦利亚四章十二节告诉我们，灯台的油乃是金油。…召会作为灯台，乃是三一神扎实的具体化身，有七倍的灵作为油。事实上，油的素质就是金的元素。

每当基督这位大祭司来剪除所有消极的事物，并加给召会更多的油，祂事实上乃是加更多的七倍之灵，就是加更多神圣的性情，更多的金到召会生活里面。开始的时候，在一个地方的召会可能没有多少的金。但时间久了，主就剪除消极的事物，并添加更多的油。至终召会就有更多的金，更多的神圣性情。这告诉我们，召会作三一神的具体化身，必须消减一切属人、天然的事物，并要一直加增神圣的性情。我们的肉体、我们的己、我们天然的人、以及我们一切与旧造有关的事，甚至我们好的己，都必须消减。

那灵在素质上乃是金的元素，甚至就是神自己。那灵加到召会里面，指明神那神圣的元素加到召会里面。借此，肉体、天然的生命、旧造就在地方召会中减少，神那神圣的元素就渐渐加多。借着这过程，众召会在实际上就变成纯金的灯台，这就是今世耶稣在这地上的见证。（李常受文集一九八四年第三册，一四六至一四八页。）

参读：撒迦利亚书生命读经，第五篇；神圣的经纶，第十五章。

flowing out from us into them. We all should be olive trees emptying God from ourselves into others. (Life-study of Zechariah, p. 29)

In Exodus the lampstand signifies Christ as God's embodiment, and at the end of the New Testament the lampstands signify the churches as the multiplied embodiment of the Triune God. In the lampstand there are...two basic elements...The gold is the solid form, and the oil is the burning element. When these two are put together, there is a lampstand shining to express God in His Trinity with the Father's nature and essence, the Son's image and appearance, and the Spirit's expression...Zechariah 4:12 tells us that the oil of the lampstand is golden oil...The church as the lampstand is the solid embodiment of the Triune God with the sevenfold Spirit as the oil. Actually, the essence of the oil is the element of the gold.

Whenever Christ as the High Priest comes to snuff all the negative things and add more oil to the church, He is actually adding more and more of the sevenfold Spirit, which is to add more of the divine nature, more of the gold, into the church life. At the beginning, the church in a locality may not have much gold. As time goes on, though, the Lord snuffs the negative things and adds the oil. Eventually, the church will have more gold, more and more of the divine nature. This tells us that the church as the embodiment of the Triune God must be reduced in all the human, natural things but always increased in the divine nature. Our flesh, our self, our natural man, and everything about us related to the old creation, even our good self, must be reduced.

The Spirit in essence is the golden element, even God Himself. The Spirit being added into the church indicates that God's divine element is being added into the church. By this way the flesh, the natural life, and the old creation are being reduced in the local churches, and God's divine element is being increased. Through this process the churches become the pure golden lampstands in reality, and this is the testimony of Jesus in today's age on this earth. (CWWL, 1984, vol. 3, "The Divine Economy," pp. 107-109)

Further Reading: Life-study of Zechariah, msg. 5; CWWL, 1984, vol. 3, "The Divine Economy," ch. 15

第四周诗歌

WEEK 4 — HYMN

补 606

建造神的圣殿

降 B 大调

6/8

一、建造神的圣殿的时候已经来到，所有的地方
 召会要完全被建造。不该专顾你的家，而
 神家却荒废；弟兄们，快快兴起，建造召会！
 (副)刚强！刚强！全体起来建造！神必定与我们
 同在，使殿满了荣耀。刚强！刚强！同
 心合意工作；地上万国都要看见神荣耀的居所！

二、听啊，神说：你们要省察自己行为，
 撒种虽多，收却少，因对我缺赞美；
 你们要上到山上去为我取木料，
 同心建造我居所，我得荣耀。

三、你们蒙召的祭司当向神全顺服，
 神既与我们同在，管他世人怒目，
 灵里激动并火热，我们同来作工，
 但愿在其中没有一人放松。

四、万军之耶和华说：我殿要满荣耀，
 地上万国羡慕的必定快要来到，
 这殿后来的荣耀必大过先前的，
 我们同享这荣耀，喜乐无比。

This is the time for building the temple of the Lord

The Church — The Lord's Recovery

1254

1. This is the time for build-ing the tem-ple of the Lord That all the lo-cal church-es may ful-ly be re-
 stored. 'Tis not the time for our house while God's house li-eth waste—O brothers, for God's building, rise up, make
 haste! (C) Be strong, be strong, God's dwell-ing place to
 build! The Lord of hosts is with us, with His glo-ry 'twill be
 filled! Be strong, be strong, and work in one ac-
 cord, That all the na-tions may be-hold the tem-ple of the Lord.

2. O hear, the Lord is speaking: Consider now your ways,
 Ye sow and bring in little, for lacking is My praise.
 Go up into the mountain, material to provide,
 And build My house that I may be glorified.

3. Ye who are priests, ye remnant of Christians now obey—
 The Lord Himself is with us, whatever men may say,
 With spirits stirred and burning, now let us come to work;
 May none his part with others in building shirk.

4. I'll fill this house with glory, the Lord of hosts has said,
 And the desire of nations will be exhibited.
 Its glory will be greater than all that's gone before,
 And we will share this glory forevermore.

第五周

祭司经学家以斯拉，
以及需要许多以斯拉—
精通神话语的人

诗歌：403

读经：拉七 6, 11~12, 21, 八 21~23, 尼八 1~9, 11~13, 十二 26

【周一】

壹 以斯拉是祭司，也是经学家；因此，他不是一位字句经学家，乃是一位祭司经学家—拉七 6, 11~12, 21, 尼八 1~2, 8~9, 11~12, 十二 26:

一 祭司是与主调和、并被主浸透的人；以斯拉就是这种人—拉八 21~23。

二 以斯拉是信靠神的人，他与神是一，精通神的话，并认识神的心、神的渴望和神的经纶—七 6, 11~12, 21。

三 以斯拉是一位祭司经学家，不断与主接触，而与主是一—尼八 1~2, 8~9, 11~12, 十二 26。

四 以斯拉没有说什么新的东西，他是说摩西所已经说过的—拉七 6, 尼八 14, 彼后 1:12。

Week Five

**Ezra, a Priestly Scribe,
and the Need for Ezras—
Those Skilled in the Word of God**

Hymns: 542

Scripture Reading: Ezra 7:6, 11-12, 21; 8:21-23; Neh. 8:1-9, 11-13; 12:26

§ Day 1

I. Ezra was a priest and also a scribe; thus, he was not a letter scribe but a priestly scribe—Ezra 7:6, 11-12, 21; Neh. 8:1-2, 8-9, 11-12; 12:26:

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

B. Ezra was a man who trusted in God, who was one with God, who was skilled in the word of God, and who knew God's heart, God's desires, and God's economy—7:6, 11-12, 21.

C. As a priestly scribe, Ezra was one with the Lord by contacting Him continually—Neh. 8:1-2, 8-9, 11-12; 12:26.

D. Ezra spoke nothing new; what he spoke had been spoken by Moses—Ezra 7:6; Neh. 8:14; 2 Pet. 1:12.

五 祭司和利未人都聚集到经学家以斯拉那里，要深入领略律法书上的话；尼希米八章十三节里，“深入领略”指领略律法的话内在的意义。

【周二】

贰 以斯拉用属天的真理教育以色列人，把他们重新构成，使以色列能成为神的见证—1~3, 5~6, 8, 13~18 节：

一 神对以色列的心意，是要在地上得着一班神圣构成的子民，作祂的见证—被神的话重新构成的子民—赛四九 6，六十 1~3，西三 16。

二 在被掳归回之后，以色列百姓仍然是任性的，因为他们生在并长在巴比伦，在构成上已成了巴比伦人：

1 巴比伦的元素已作到他们里面，构成到他们全人里面—亚三 3~5。

2 他们返回列祖之地，成为以色列的国民后，需要被神的话重新构成—尼八 1~3, 5~6, 8, 13。

【周三】

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

四 以斯拉在神百姓的重新构成上非常有用，因为他具有属天神圣之构成与文化的总和，并且借着祂，百姓得以被神的话重新构成—1~2 节。

五 以斯拉把百姓带回到神的话上，使他们重新受

E. The priests and the Levites were gathered to Ezra the scribe in order to gain insight into the words of the law; in Nehemiah 8:13 insight refers to apprehending the intrinsic significance.

§ Day 2

II. Ezra reconstituted the people of Israel by educating them with the heavenly truths so that Israel could become God's testimony—vv. 1-3, 5-6, 8, 13-18:

A. God's intention with Israel was to have on earth a divinely constituted people to be His testimony—a people reconstituted with the word of God—Isa. 49:6; 60:1-3; Col. 3:16.

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

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

2. After they returned to the land of their fathers to be citizens of the nation of Israel, they needed to be reconstituted with the word of God—Neh. 8:1-3, 5-6, 8, 13.

§ Day 3

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

D. For the reconstituting of God's people, Ezra was very useful, for he bore the totality of the heavenly and divine constitution and culture, and he was one through whom the people could be reconstituted with the word of God—vv. 1-2.

E. Ezra brought the people back to the Word of God so that they might be re-

教育，并被圣言中的属天真理重新构成。

六 要重新构成神的百姓，需要用神口里所出、并彰显神的话教育他们——诗一一九 2, 9, 105, 130, 140:

- 1 重新构成神的百姓，就是教育他们，把他们摆进神的话里，使他们被神的话浸透——西三 16。
- 2 当神的话在我们里面作工，神的灵，就是神自己，自然而然地就借着话将神的性情同神的元素分赐到我们里面；这样，我们就被重新构成——提后三 16 ~ 17。

【周四】

七 借着以斯拉的职事，以色列人（在预表上）被重新构成，结果成为特别的国，就是圣别、分别归神、且彰显神的国——赛四九 6, 六十 1 ~ 3, 亚四 2:

- 1 被掳归回的人是个别地并团体地被重新构成，作神的见证。
- 2 他们被神的思想、神的考量、并神的一切所是灌输，使他们成为神的复制。
- 3 借着这种神圣的构成，人人都在生命和性情上成为神；结果，他们成为神圣的国，彰显神圣的特性——彼前二 9。

叁 在主的恢复里我们需要许多以斯拉，他们是祭司教师，就是那些与神接触，被神浸透，与神是一，与神调和，被神充满，并精通神话语的人；只有这种人才够资格在主的恢复里作教师——太十三 52, 林后三 5 ~ 6, 提前二 7, 提后一 11:

educated and reconstituted with the heavenly truths in the divine Word.

F. In order to reconstitute the people of God, there was the need to educate them with the word that comes out of the mouth of God and that expresses God—Psa. 119:2, 9, 105, 130, 140:

1. To reconstitute the people of God is to educate them by putting them into the word of God so that they may be saturated with the word—Col. 3:16.
2. As the word of God works within us, the Spirit of God, who is God Himself, through the word spontaneously dispenses God's nature with God's element into our being; in this way we are reconstituted—2 Tim. 3:16-17.

§ Day 4

G. As a result of being reconstituted through the ministry of Ezra, Israel (in type) became a particular nation, a nation sanctified and separated unto God, expressing God—Isa. 49:6; 60:1-3; Zech. 4:2:

1. The returned captives were reconstituted personally and corporately to become God's testimony.
2. They were transfused with the thought of God, with the considerations of God, and with all that God is; this made them God's reproduction.
3. By this kind of divine constitution, everyone became God in life and in nature; as a result, they became a divine nation expressing the divine character—1 Pet. 2:9.

III. In the Lord's recovery we need Ezras, priestly teachers who contact God, who are saturated with God, who are one with God, who are mingled with God, who are filled with God, and who are skillful in the Word of God; this is the kind of person who is qualified to be a teacher in the recovery—Matt. 13:52; 2 Cor. 3:5-6; 1 Tim. 2:7; 2 Tim. 1:11:

一 主耶稣向人施教，为要将他们从撒但的黑暗里，带到神圣的光中—可六 6，参徒二六 18:

- 1 人堕落到罪中，就中断了与神的交通，使所有的人蒙昧无知，不认识神；这样的无知，带来黑暗和死亡—弗四 17 ~ 18。
- 2 主是世界的光，如同大光照亮坐在死亡阴影中的人—约八 12，太四 12 ~ 16。
- 3 主的教训释放出亮光的话，使那些在黑暗和死亡里的人得着生命的光—约一 4。

【周五】

二 教导等于启示，启示就是揭开帕子—提前二 7，弗三 3 ~ 4，9:

- 1 教导就是把帕子卷去；我们教导人时，该除去帕子，使他们看见关于三一神的事。
- 2 我们在召会的聚会中说话时，我们的说话该是卷去帕子；这就是说，我们的教导该陈明启示—提前四 6。
- 3 今天的以斯拉应当劳苦用真理教育神的子民，借此构成他们，使他们成为神在地上的见证，祂团体的彰显—尼八 1 ~ 8，13，提后二 2，15，提前三 15。

【周六】

三 主的恢复有最高的真理，就是在已过历世纪中所恢复一切真理的终极完成—二 4，提后二 2，15:

- 1 我们必须应付的最大需要，乃是把主恢复里的圣徒带到真理中，好将恢复带往前去—提前二 4，提后二 2，15。
- 2 我们有圣经里客观的真理，也有主观的真理—路二 4

A. The Lord Jesus taught the people in order to bring them out of the satanic darkness into the divine light—Mark 6:6; cf. Acts 26:18:

1. Man's fall into sin broke his fellowship with God, making all men ignorant of the knowledge of God, with such ignorance issuing in darkness and death—Eph. 4:17-18.
2. The Lord as the light of the world came as a great light to shine on the people who were sitting in the shadow of death—John 8:12; Matt. 4:12-16.
3. The Lord's teaching released the word of light that those in darkness and death might receive the light of life—John 1:4.

§ Day 5

B. Teaching equals revelation, which is the opening of the veil—1 Tim. 2:7; Eph. 3:3-4, 9:

1. To teach is to roll away the veil; as we are teaching others, we should be taking away the veil so that they may see something of the Triune God.
2. When we speak something in the church meeting, our speaking should be the rolling away of the veil; this means that our teaching should present a revelation—1 Tim. 4:6.
3. Today's Ezras should labor to constitute God's people by educating them with the truth so that they may be God's testimony, His corporate expression, on the earth—Neh. 8:1-8, 13; 2 Tim. 2:2, 15; 1 Tim. 3:15.

§ Day 6

C. The recovery has the highest truth—the truth that is the consummation of the truths recovered during the past centuries—2:4; 2 Tim. 2:2, 15:

1. The greatest need that must be met is to bring the saints in the Lord's recovery into the truth to carry the recovery on—1 Tim. 2:4; 2 Tim. 2:2, 15.
2. We have both the objective truths and the subjective truths in the Holy

39, 林前十五 45 下, 罗八 34, 10, 西三 1, 一 27。

3 我们研究圣经, 不该只注意“枝节”, 乃该深入“根本”和“主干”。

4 我们需要看见神经纶和基督身体之各步骤的结晶意义—约一 14, 林前十五 45 下, 弗一 22~23, 四 4~6。

四 为真理所构成, 就是得着真理作到我们里面, 成为我们内在的所是, 我们生机的构成—约贰 2:

1 神圣启示的内在元素必须作到我们全人里面, 并构成到我们全人里面—西三 16。

2 真理一旦经过我们的悟性而进到我们里面, 就留在我们的记忆里; 这样, 我们就把真理存在我们的记忆里, 使我们有真理的储存—彼前一 13, 彼后一 15, 三 1。

3 真理进入我们的记忆里, 就成了常时、长期的滋养; 这样, 我们就有真理的储存, 我们就常时在滋养之下—西三 16, 4, 提前四 6。

五 主恢复里的众圣徒都应当在神圣的启示上受训练—提后二 2, 15:

1 圣经中几乎所有重要的启示, 都包括在倪弟兄和李弟兄的职事里; 我们应当注意这些纯正、健康的事, 而不要把时间浪费于收集“毒瓜”—王下四 38~41。

2 我们都需要借着生命读经和圣经恢复本连同注解得帮助, 看见圣经话语内在的意义—尼八 8, 13。

Scriptures—Luke 24:39; 1 Cor. 15:45b; Rom. 8:34,10; Col. 3:1; 1:27.

3. In our study of the Bible, we should not pay attention merely to the "branches" but go deeply into the "roots" and the "trunk."

4. We need to see the crystallized significances of the steps of God's economy and of the Body of Christ—John 1:14; 1 Cor. 15:45b; Eph. 1:22-23; 4:4-6.

D. To be constituted with the truth is to have the truth wrought into us to become our intrinsic being, our organic constitution—2 John 2:

1. The intrinsic element of the divine revelation must be wrought into and constituted into our being—Col. 3:16.

2. Once the truth gets into us through our understanding, it remains in our memory, and then we retain the truth in our memory, causing us to have an accumulation of the truth—1 Pet. 1:13; 2 Pet. 1:15; 3:1.

3. After the truth gets into our memory, it becomes a constant and long-term nourishment; then we have an accumulation of the truth, and we are under the constant nourishment—Col. 3:16, 4; 1 Tim. 4:6.

E. All the saints in the Lord's recovery should be trained in the divine revelation—2 Tim. 2:2, 15:

1. Nearly all the crucial revelations in the Bible have been covered in the ministry of Brother Nee and Brother Lee; we should pay our attention to these pure and healthy things and not waste our time collecting "poisonous gourds"—2 Kings 4:38-41.

2. We all need to be helped through the Life-studies and the Recovery Version with the footnotes to see the intrinsic significance of the word of the Bible—Neh. 8:8, 13.

第五周■周一

晨兴喂养

拉七 6 “这以斯拉…是经学家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他神的手幫助他。”

尼八 13 “次日，眾民宗族的首領、祭司、和利未人，都聚集到經學家以斯拉那里，要深入領略律法書上的話。”

以斯拉是一個祭司，是亞倫的後裔，又是一個經學家。舊約的經學家等於新約里的教師。…申言者乃是直接從神那里說話的人，而教師是將申言者所說的話教導人的人。例如，我們知道摩西是申言者，因為他直接從神那里說話。但經學家乃是教師，將摩西所說的話教導人。（李常受文集一九六九年第二冊，四九四頁。）

信息选读

哈該和撒迦利亞是申言者，因為他們直接從神那里說話。哈該所說的是新的，從未向任何人啟示過。撒迦利亞的信息更是美妙；他說基督是那苗、帶著七眼的基石、以及頂石。（亞三 8～9，四 7。）摩西有說過這話么？沒有，乃是撒迦利亞第一個說的。撒迦利亞不是教師，乃是申言者，從神即時、現時、最新的默示來說話。以斯拉沒有說任何新的事。他所說的是摩西已經說過的。他是經學家和教師。但按照神恢復的原則，我們不需要老舊的教師，我們需要祭司教師。以斯拉也是一個祭司。

祭司乃是與主調和、被主浸透、從主得喂养、整天吸入主的人。凡他所說的就是主自己。主恢復里

WEEK 5 — DAY 1

Morning Nourishment

Ezra 7:6 This Ezra...was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.

Neh. 8:13 And on the second day the heads of fathers' houses of all the people, the priests, and the Levites were gathered to Ezra the scribe, that is, in order to gain insight into the words of the law.

Ezra was a priest, a descendant of Aaron, and he was also a scribe. The scribe in the Old Testament equals the teacher in the New Testament...The prophet is one who speaks directly from God, and the teacher is one who teaches the things spoken by the prophet. We know, for example, that Moses was a prophet, because he spoke something directly from God. But a scribe is a teacher who teaches the things spoken by Moses. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," p. 374)

Today's Reading

Haggai and Zechariah were prophets because they spoke directly from God. What was spoken by Haggai was new; it was never revealed to anyone else. Zechariah's message is even more marvelous. He said that Christ is the shoot, the foundation stone with seven eyes, and the topstone. Did Moses say this? No, Zechariah was the first to say it. Zechariah was not a teacher but a prophet, speaking from God's instant, present, up-to-date inspiration. Ezra spoke nothing new. What he spoke had been already spoken by Moses. He was a scribe and a teacher. But according to the principle in God's recovery, we do not need an old teacher, but a priestly teacher. Ezra was also a priest.

A priest is one who is mingled with the Lord, saturated with the Lord, feeding upon the Lord, and breathing Him in all day long. Whatever he

的教师必须就是这样。以斯拉就是这种人。他宣告禁食，他自己也禁食；他就是一个不断接触主而与主是一的人。他不是字句经学家，乃是祭司经学家。

有些人有一点知识，就喜欢教导他们所知道的，但他们自己不是那种人。今天主的恢复并不需要这种教师。我们需要以斯拉，就是祭司经学家，祭司教师。这样的教师不断并时刻接触神，被神浸透并与神是一。以斯拉非常有主的同在。他有地位可以求王派军队保护他回耶路撒冷去，但他没有这样行，他乃是信靠主。这样的人才够资格作主恢复里的教师。…你必须信靠主。在主建造的恢复里，我们不需要客观的教师。光有教训的知识不会有帮助。我们需要生命；我们需要祭司职分与教训调和。…光有知识并不建造人，只会杀死人。乃是祭司教师才建造人。这样的人能以人数的增长加强主的恢复，并以对基督丰富的经历充实主的恢复。赞美主，有些人是这样的以斯拉；我有充分的确信，主要带进更多更多的以斯拉，就是那些与神是一，被神浸透、充满，并在神的工作上有技巧的人。这些人是适当的人，把相当多被掳回归的人带进来，并把更多基督的丰富带回主的恢复里。（李常受文集一九六九年第二册，四九四至四九六页。）

〔尼希米八章记载，〕宗族的首领、祭司、和利未人，都聚集到经学家以斯拉那里，要深入领略律法书上的话。（13。）今天许多人读圣经，但没有深入领略圣经。…在十三节里，“深入领略”是指洞察其内在的意义。我们都需要得帮助，看见圣经话语内在的意义。（尼希米记生命读经，二、三页。）

参读：从利未记至尼希米记看生命的路线，第十二至十三篇；神殿与神城的恢复，第七章。

speaks is just the Lord Himself. This is exactly what the teachers in the Lord's recovery must be. Ezra was this kind of person. He proclaimed a fast, and he fasted; he was simply one with the Lord by contacting the Lord continually. He was not a letter-scribe, but a priestly scribe.

Some people have a certain amount of knowledge, and they like to teach what they know, but they themselves are not that kind of person. The Lord's recovery today does not need this kind of teacher. We need Ezra, the priestly scribe, the priestly teacher. This is the teacher who contacts God constantly and instantly, who is saturated with God and one with God. Ezra was very much with the Lord. He was in a position to ask the king for an army to protect him while returning to Jerusalem, but he did not do it. He put his trust in the Lord. This is the kind of person who is qualified to be a teacher in the Lord's recovery...You must put your trust in the Lord. We do not need objective teachers in the recovery of the Lord's building...We need the life; we need the priesthood to be mingled with the teaching...Mere knowledge does not build; it kills. It is the priestly teacher who builds. This is the kind of person who can strengthen the recovery with an increase of numbers and enrich it with the rich experiences of Christ. Praise the Lord there are such Ezras, and I have full assurance that the Lord is going to bring in more and more Ezras—those who are one with God, saturated with God, filled with God, and skillful in the Word of God. These persons are the right ones to bring in a good number of returned captives and to bring more riches of Christ into the recovery of the Lord. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 374-375)

On the second day the heads of the fathers' houses, the priests, and the Levites were gathered to Ezra the scribe in order to gain insight into the words of the law (Neh. 8:13). Today many read the Bible without insight... Here in verse 13 insight refers to the intrinsic significance. We all need to be helped to see the intrinsic significance of the word of the Bible. (Life-study of Nehemiah, p. 19)

Further Reading: CWWL, 1954, vol. 4, pp. 557-563, 569-572, 578-579; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," ch. 7

第五周■周二

晨兴喂养

尼八 2～3 “…祭司以斯拉将律法书带到…会众…面前。…念这律法书。众民侧耳而听。”

6 “以斯拉颂赞耶和华至大的神；众民都举手应声说，阿们，阿们…”

8 “他们念神的律法书，解译并讲明意思，使百姓明白所念的。”

我们要被重新构成，需要借着回到神的律法，就是祂的话，而回到神面前。（尼八。）…没有人不回到神的话，而能回到神面前。

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

信息选读

那些从巴比伦被掳之地回归耶路撒冷的人，多半不是生在以色列，乃是生在巴比伦，也长在巴比伦。巴比伦的元素已作到他们里面，构成到他们全人里面。所以，他们返回列祖之地，成为以色列的国民后，需要被重新构成。以斯拉在这点上非常有用，因为借着祂，百姓得以被神的话所重新构成。

WEEK 5 — DAY 2

Morning Nourishment

Neh. 8:2-3 And Ezra the priest brought the law before the assembly... And he read in it...And the ears of all the people were attentive to the book of the law.

6 And Ezra blessed Jehovah the great God; and all the people answered, Amen, Amen...

8 And they read in the book, in the law of God, interpreting and giving the sense, so that they understood the reading.

In order to be reconstituted, we need to come back to God by coming back to His law, that is, His word (Neh. 8)...No one can come back to God without coming back to His word.

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

Today's Reading

Most of those who had returned to Jerusalem from the captivity in Babylon had been born not in Israel but in Babylon, and they were raised in Babylon. The Babylonian element had been wrought into them and constituted into their being. Therefore, after they returned to the land of their fathers to be citizens of the nation of Israel, they needed a reconstitution. Ezra was very useful at this point, for he was one through whom the people could be reconstituted with the word of God.

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。神的百姓要作祂的见证，就必须被神的话重新构成。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。

照着尼希米八章一至八节，以色列众民如同一人，聚集在水门前，请以斯拉将摩西的律法书带来读给他们听。以斯拉就这样行，颂赞耶和华至大的神，众民都举手应声说，“阿们，阿们，”就面伏于地，敬拜耶和华。这指明背叛的以色列人，已被神借摩西所说的话完全折服，并完全征服。

神的话是神的灵扎实的基础；神的灵就是神自己，将神的元素分赐到我们这些人里面，使我们被神构成。这该是我们每天亲身的经历。我们来在一起，需要更多读神的话。我们这样作，就是照着神圣构成的方式来在一起。

我们要被重新构成，需要一再读圣经的六十六卷书。我读主的话超过六十五年了，我能见证，借着每天读主的话，我已被重新构成。每天我都更多被重新构成。

省长尼希米和作祭司的经学家以斯拉，并帮助百姓明白的利未人，嘱咐众民要圣别那日归耶和华他们的神，不要悲哀哭泣；因为众民听见律法书上的话都哭了。尼希米嘱咐他们去吃筵席，不要忧愁，去吃满了喜乐的筵席。百姓很难这样作，因为他们被话语折服并征服，领悟自己是罪恶的。（尼八9～10上。）尼希米对他们说，“不要忧愁，因耶和华的喜乐是你们的力量。”（10下。）于是众民“都去吃喝，也分给人，大大快乐”。（12。）（尼希米记生命读经，二一至二二页。）

参读：尼希米记生命读经，第三篇；倪柝声文集第二辑第二十册，一九三至一九六页。

God's intention with Israel was to have on earth a divinely constituted people to be His testimony. In order for God's people to be His testimony, they had to be reconstituted with the word of God. 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.

According to Nehemiah 8:1-8 all the people of Israel gathered as one man before the Water Gate and told Ezra to bring the book of the law of Moses and read to them. Ezra did it and blessed Jehovah the great God, and all the people answered, "Amen, Amen," lifting up their hands; and they worshipped Jehovah with their faces to the ground. This indicates that rebellious Israel had been fully convinced and fully subdued by the word of God spoken through Moses.

The word of God is the solid base for the Spirit of God, who is God Himself, to dispense God's element into our being to cause us to be constituted with God. This should be our personal experience day by day. When we come together, we then need to read even more of the Word of God. To do this is to come together according to the way of the divine constitution.

In order to be reconstituted, we need to read the sixty-six books of the Bible again and again. As one who has been reading the Word for more than sixty-five years, I can testify that I have been reconstituted through the daily reading of the Word. Every day I am reconstituted a little more.

Nehemiah the governor, Ezra the priest and scribe, and the Levites who helped the people understand charged all the people to sanctify that day unto Jehovah their God and not to mourn or weep, for all the people wept when they heard the words of the law. Nehemiah charged them to have a feast without grief, a feast full of joy. It was hard for the people to do this, because they had been convinced and subdued by the word to realize they were sinful (vv. 9-10a). Nehemiah said to them, "Do not be grieved, for the joy of Jehovah is your strength" (v. 10b). Then all "went their way to eat and to drink and to send portions and to make great rejoicing" (v. 12). (Life-study of Nehemiah, pp. 17-19)

Further Reading: Life-study of Nehemiah, msg. 3; CWWN, vol. 40, pp. 156-158

第五周■周三

晨兴喂养

西三 16 “当用各样的智慧，让基督的话丰丰富富地住在你们里面，用诗章、颂辞、灵歌，彼此教导，互相劝戒，心被恩感歌颂神。”

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

经过（在西乃山）这段教育和训练的时间，以色列国成了一支军队，不但是形成或组织成的，更是构成的，成为神与人，人与神的构成。因此在预表上，以色列人是神人。…与他们有关的一切，甚至他们环境中日间的云柱和夜间的火柱，都是神的彰显。他们的往前就是神的往前。（诗六八。）

然而，不久以后，以色列人就不再彰显神，神也任凭他们死在旷野。然后神兴起第二代，他们借着大神迹过约但河。他们这支属天构成的军队来到耶利哥，众人一呼喊，耶利哥城就倒塌。这是神的见证，是神人的行动、生活，也是神的前进。但他们来到艾城，他们中间有一个人使他们失败。从那时起，以色列人中间没有别的，只有堕落。神差遣申言者警告他们，要带回他们，但他们拒绝与神同行。至终，神带进巴比伦人占有美地，并将以色列人带到巴比伦，受管教并惩罚。（以斯拉记生命读经，三七至三八页。）

信息选读

神无法忘记美地，应许之地，以马内利之地。（赛八 8。）美地该是神人的地，作神的见证。首先，有

WEEK 5 — DAY 3

Morning Nourishment

Col. Let the word of Christ dwell in you richly in all 3:16 wisdom, teaching and admonishing one another with psalms and hymns and spiritual songs...

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

As a result of this time of education and training [at Mount Sinai], the nation of Israel became an army not only formed and organized but also constituted to be God with man and man with God. Hence, in typology the Israelites were God-men...Everything related to them, even their environment with the pillar of cloud in the day and the pillar of fire at night, was God's expression. Their going forth became God's going forth (Psa. 68).

After a short time, however, the children of Israel no longer expressed God, and He let them die in the wilderness. Then God raised up the second generation, and they crossed the river Jordan by a great miracle. As a heavenly constituted army, they came to Jericho. When they shouted, the city of Jericho fell. This was God's testimony. This was the move, the living, of God-men; it was God marching on. But when they came to the city of Ai, one among them caused them to fail. From that time onward, there was nothing among the Israelites but degradation. God sent the prophets to warn them and bring them back, but they refused to go along with God. Eventually, God brought in the Babylonians to possess the good land and carry the people of Israel away to Babylon to be disciplined and punished. (Life-study of Ezra, p. 32)

Today's Reading

God could not forget the good land, the promised land, the land of Immanuel (Isa. 8:8). The good land should be the land of God-men for

在王室后裔所罗巴伯领导下的回归。所罗巴伯适合在第一次的被掳回归中领头，因为他有管理并治理的才能。他是位很强的省长，并且在重建殿与坛的事上领导百姓。

然而，百姓仍是野的，因他们得着了巴比伦的构成，所以需要以斯拉，他是事奉神的祭司，也是精通神话语和摩西律法的经学家，学者。（拉七6，11。）他具有属天神圣之构成与文化的总和。以斯拉召聚百姓，不但承认自己的罪，也承认以色列的罪，把他们带回到神的话。

今天在召会生活中，长老主要的责任是用真理教导圣徒。圣经说，作长老的资格，其中一项是善于教导。（提前三2。）保罗告诉我们，有些长老也许不带职业，他们在“话语和教导上劳苦”，该得召会的供养。（五17～18。）然而，我观察到有些长老在真理的认识上不够，甚至不清楚某件事是否为真理的一个项目。

呼求主是必需的，我们需要在日常生活中的实行，但呼求主名不是真理。同样，受浸、长老治会、洗脚和祷读也不是真理。另一面，因信称义是真理。重生、圣别、更新、变化、模成、改变形状、在生命和性情上（但不在神格上）成为神——这一切都是真理。

所有的长老和同工都必须和以斯拉一样，精通神的话。…倪弟兄和我都花了许多时间学习，要精通神的话语。…今天不只需要所罗巴伯，也需要更多以斯拉。…今天我们需要以斯拉教导百姓，教育百姓，并用属天的真理构成百姓。（以斯拉记生命读经，三八至四〇页。）

参读：以斯拉记生命读经，第二、四至五篇。

the testimony of God. First, there was a return under the leadership of Zerubbabel, a descendant of the royal family. It was fitting for him to take the lead in the first return from captivity, because he had the capacity to administrate and to govern. He was a strong governor and he led the people in rebuilding the temple with the altar.

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

In the church life today, the main responsibility of the elders is to teach the saints with the truths. The Bible says that one of the qualifications of an elder is being apt to teach (1 Tim. 3:2). Paul tells us that certain elders may not have a job but may “labor in word and teaching” and therefore should be supported by the church (5:17-18). However, I have observed that some elders are deficient in the knowledge of the truth and may not even be clear whether a particular matter is an item of the truth.

Calling on the Lord is necessary, and we need to have such a practice in our daily life, but calling on the Lord’s name is not a truth. Likewise, baptism, presbytery, foot-washing, and pray-reading are not truths. On the other hand, justification by faith is a truth. Regeneration, sanctification, renewing, transformation, conformation, transfiguration, being made God in life and in nature but not in the Godhead—all these are truths.

Like Ezra, all the elders and co-workers must be skilled in the Word of God...Brother Nee and I spent a great deal of time in learning to be skillful in the Word...Today there is the need not just for Zerubbabels but for more Ezras...Today we need Ezras to teach the people, to educate them, and to constitute them with the heavenly truths. (Life-study of Ezra, pp. 32-34)

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

第五周■周四

晨兴喂养

赛四九6 “…你〔要〕作我的仆人，使雅各众支派复兴，使以色列中得保全的归回，…我还要立你作外邦人的光，叫你施行我的救恩，直到地极。”

彼前二9 “…你们是蒙拣选的族类，是君尊的祭司体系，是圣别的国度，是买来作产业的子民，要叫你们宣扬那召你们出黑暗、入祂奇妙之光者的美德。”

除了重新受教育以外，以色列人也需要像儿女被父母养育那样被养育。…父母将他们所是的、所想的，灌输到儿女里面。至终，这将他们的儿女构成与他们一样。这是以色列人所需要的。

尼希米在以斯拉的帮助下，将这国彻底地重新构成。结果，以色列人成为特别的国，就是圣别、分别归神、且彰显神的国。他们被神的思想、神的考量、并神的一切所是灌输，使他们成为神的复制。借着这种神圣的构成，人人都在生命和性情上成为神。结果，他们在地上成为神圣的国，彰显神圣的特性。他们是个别地并团体地被重新构成，作神的见证。归回的俘虏借着在尼希米领导之下所进行的重新构成，至终成为神的见证。（尼希米记生命读经，三八页。）

信息选读

会堂是犹太人聚会的地方，他们在那里诵读并研习圣经。（路四16～17，徒十三14～15。）…主在会堂带着权柄教训众人。人堕落到罪中，就中断了与神的交通，使所有的人蒙昧无知，不认识神。

WEEK 5 — DAY 4

Morning Nourishment

Isa. 49:6...You [will] be My Servant to raise up the tribes of Jacob and bring back the preserved of Israel; I will also set You as a light of the nations that You may be My salvation unto the ends of the earth.

1 Pet. 2:9...You are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light.

In addition to being re-educated, the people of Israel needed to be raised up in much the same way as parents raise their children...Parents transfuse what they are and what they think into their children. Eventually, this constitutes their children to be the same as they are. This is what the children of Israel needed.

Nehemiah, with the help of Ezra, totally reconstituted the nation. Then Israel became a particular nation, a nation sanctified and separated unto God, expressing God. They were transfused with the thought of God, with the considerations of God, and with all that God is, making them God's reproduction. Everyone became God in life and in nature by this kind of divine constitution. As a result, they became a divine nation on earth expressing the divine character. They were reconstituted personally and corporately to be God's testimony. The returned captives became God's testimony through the reconstitution which took place under the leadership of Nehemiah. (Life-study of Nehemiah, pp. 32-33)

Today's Reading

A synagogue is a meeting place where the Jews read and learn the Holy Scriptures (Luke 4:16-17; Acts 13:14-15). In the synagogue, the Lord Jesus taught the people with authority. Man's fall into sin broke his fellowship with God. As a result, man became ignorant of the knowledge of God. Such

这样的无知，首先带来黑暗，然后带来死亡。奴仆救主是世界的光，（约八12，九5，）来到黑暗之地，加利利，如同大光照亮坐在死亡阴影中的人。（太四12～16。）祂的教训释放出亮光的话，光照在死亡黑暗里的人，使他们得着生命的光。（约一4。）…奴仆救主在服事时所行的第一件事是传福音。现在，神的奴仆作堕落之人的奴仆救主，在服事里所行的第二件事，就是施教，…将人从撒但的黑暗里，带到神圣的光中。（徒二六18。）

在神的主宰权柄下，主耶稣在加利利长大；而祂开始祂的传扬与教训，也不是从犹太地，乃是从加利利。按照圣经的记载，加利利不仅是受藐视的地区，也是一个黑暗之地。马太四章十五至十六节论到这事说，“西布伦地和拿弗他利地，沿海的路，约但河外，外邦人的加利利：那坐在黑暗中的百姓，看见了大光；并且向那些坐在死亡的境域和阴影中的人，有光出现，照着他们。”…主耶稣行过加利利时，祂是照在黑暗中的大光，照耀坐在死亡境域里的人。奴仆救主的教训…就是大光的照耀。从祂口里出来的每一句话，都是照耀的话语。因此，祂教训人的时候，光就照在他们身上。这样，主的教训光照了黑暗里的人。

按照马可一章二十二节，那些在会堂里的人很惊讶主的教训，说祂教训他们，像有权柄的人，不像经学家。自命为经学家的人，凭自己将虚空的知识教训人，没有权柄，也没有能力；但神所授权的奴仆，凭神将实际教训人，不仅有属灵的能力征服人，也有神圣的权柄使人服从神圣的管治。（马可福音生命读经，六〇至六二页。）

参读：约翰一书生命读经，第五、七、九至十一、十七至十八、二十二、二十八、三十二、三十九至四十篇。

ignorance issued first in darkness and then in death. The Slave-Savior, as the light of the world (John 8:12; 9:5), came to Galilee, the land of darkness, where people were sitting in the shadow of death, and He came as a great light to shine upon them (Matt. 4:12-16). His teaching released the word of light to enlighten those in the darkness of death so that they might receive the light of life (John 1:4)...The first thing the Slave-Savior did in His service was to preach the gospel. Now the second thing the Slave of God as the Slave-Savior to fallen men did in His service was to carry out such teaching...to bring people out of satanic darkness into the divine light (Acts 26:18).

It was of God's sovereignty that the Lord Jesus was raised in the region of Galilee and also that He began His preaching and teaching not from Judea, but from Galilee. According to the biblical record, Galilee was not only a despised region, but was also a place of darkness...Matthew 4:15-16 says, "Land of Zebulun and land of Naphtali, the way to the sea, beyond the Jordan, Galilee of the Gentiles: The people sitting in darkness have seen a great light; and to those sitting in the region and shadow of death, to them light has risen..." When the Lord Jesus walked through Galilee, He was a great light shining in the darkness and shining upon the people sitting in the region and shadow of death. In particular, the teaching of the Slave-Savior was the shining of a great light. Every word that issued out of His mouth was an enlightening word. Therefore, while He was teaching the people, the light was shining upon them. In this way the people in darkness were enlightened by the Lord's teaching.

According to Mark 1:22, those in the synagogue were astounded at the Lord's teaching and said that He taught as One having authority and not as the scribes. The self-appointed scribes, teaching vain knowledge by themselves, had no authority and no power. But this God-authorized Slave, teaching realities by God Himself, had not only spiritual power to subdue people but also divine authority to subject them to the divine ruling. (Life-study of Mark, pp. 51-53)

Further Reading: Life-study of 1 John, msgs. 5, 7, 9-11, 17-18, 22, 28, 32, 39-40

第五周■周五

晨兴喂养

提后三 16 “圣经都是神的呼出，对于教训、督责、改正、在义上的教导，都是有益的。”

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

我们若有正确、充分的属灵经历，就会领悟提后三章十六节的教训等于启示。教训实际上一点不差就是神圣的启示。…你在…教导…青年人时，…必须把启示陈明给他们。

你教导青年人时，该除去帕子，使他们看见关于三一神的事。某个东西也许隐而不显，但借着你的教导，你该逐渐揭开帕子。这就是教训。…他们听你的时候，帕子该一点一点地被卷去。教训就是把帕子卷去。（李常受文集一九八四年第一册，五三二页。）

信息选读

现在我们能看见，圣经对于教训是有益的，意思是圣经对于揭示、卷去帕子是有益的。…你需要一次又一次地，…逐渐卷去帕子。你若这样作，你的教导方式就是揭示。这样的教导总是向人陈明启示。在这样教导之下受教的人，就能看见关于三一神的事。…你在召会的聚会中说话时，你的说话该是卷去帕子。这就是说，你的说话该陈明启示。

在提后三章十六节里，教训之后是督责，这是很

WEEK 5 — DAY 5

Morning Nourishment

2 Tim. 3:16 All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

If we have the proper and adequate spiritual experience, we will realize that in 2 Timothy 3:16 teaching equals revelation. Teaching is actually nothing less than a divine revelation...As you are teaching the young people in your class in the summer school of truth, you must present a revelation to them.

A revelation is the opening of a veil. As you are teaching the young people, you should be taking away a veil so that they may see something of the Triune God. A certain matter may be hidden from view, but by your teaching you should gradually open the veil. This is teaching...As they are listening to you, the veil should be rolled away little by little. To teach is to roll away the veil. (CWWL, 1984, vol. 1, "Teachers' Training," pp. 421-422)

Today's Reading

Now we can see that for the Bible to be profitable for teaching means that it is profitable for unveiling, for rolling away the veil...Time after time and in session after session, you need to gradually roll away the veil. If you do this, your way of teaching will be an unveiling. This kind of teaching always presents a revelation to others. Those who are under such teaching will be able to see something concerning the Triune God.

When you speak something in the church meeting, your speaking should be the rolling away of the veil. This means that your speaking should present

有意义的。…没有人能在看见神的事之后，而不受所看见之事督责的。…每当我们看见神的事，我们就看见我们的错误、过错、缺点，和我们的罪。结果我们就受督责，受责备。…每当我们读圣经得着启示时，这启示就会督责我们，责备我们。

教训或启示，带来督责，而督责产生改正。改正就是矫正错误，使人转到正路，恢复到正直的情形。…我们受改正以后，就会得着正确的教导—在义上的教导。这里保罗提到教训、督责和改正时，没有使用任何形容词，提到教导时却使用形容词，说到在义上的教导。义就是对的意思。因此，这里的教导，是要我们成为对的。

我们受督责并受责备，原因是我们在许多不同方式和方面都是错误的。我们也许对神，对基督，并对那灵是错误的。我们也许对召会，对弟兄姊妹，对我们的丈夫或妻子，对我们的父母，对我们的儿女，对我们的邻居，甚至对我们自己，也是错误的。我们也许在用钱的方式上，在用时间的方式上，在穿着的方式上，或在梳理头发上，都是错误的。因着我们也许在许多不同的事上是错误的，我们就在读圣经时受所得的启示责备。

在提后三章十七节保罗接着说，“叫属神的人得以完备，为着各样的善工，装备齐全。”属神的人就是神人，也就是有分于神的生命和性情，（约一13，彼后一4，）在神的生命和性情上与祂是一，（林前六17，）因而彰显神的人。这样一个神人，这样一个属神的人，是借着神呼出祂自己而产生的。神的呼出产生神人。（李常受文集一九八四年第一册，五三二至五三五页。）

参读：罗马书生命读经，第二十五篇；以弗所书生命读经，第二十、四十七、六十四篇。

a revelation. It is significant that in 2 Timothy 3:16 teaching is followed by conviction, or reproof...No one can see something of God without being convicted by what he sees. Whenever we see something of God, we realize our mistakes, wrongdoings, shortcomings, and sins. The result is that we are convicted; we are rebuked...When in our reading of the Scriptures we receive a revelation, the revelation will convict us and rebuke us.

Teaching, or revelation, brings us conviction, and conviction produces correction. Correction is a matter of setting right what is wrong, turning someone to the right way, and restoring to an upright state. After we have been corrected, we will receive the proper instruction—the instruction in righteousness. Whereas Paul here does not use any modifiers for teaching, conviction, and correction, he does use a modifier for instruction and speaks of the instruction in righteousness. Righteousness is a matter of being right. Hence, the instruction here is for us to be right.

The reason we are convicted and rebuked is that we are wrong in many different ways and aspects. We may be wrong with God, with Christ, and with the Spirit. We may be wrong with the church, with the brothers and sisters, with our husband or wife, with our parents, with our children, with our neighbors, and even with ourselves. We may be wrong in the way we spend our money, in the way we spend our time, in the way we dress, or in the way we style our hair. Because we may be wrong in so many different things, we are rebuked by the revelation we receive when we read the Scriptures.

In verse 17 Paul goes on to say, “That the man of God may be complete, fully equipped for every good work.” A man of God is a God-man, one who partakes of God’s life and nature (John 1:13; 2 Pet. 1:4), thus being one with God in His life and nature (1 Cor. 6:17) and thereby expressing Him. Such a God-man, such a man of God, is produced by God’s breathing out of Himself. God’s breathing produces God-men. (CWWL, 1984, vol. 1, “Teachers’ Training,” pp. 422-424)

Further Reading: Life-study of Romans, msg. 25; Life-study of Ephesians, msg. 20, 47, 64

第五周■周六

晨兴喂养

提前二 3~4 “...我们的救主神...愿意万人得救，并且完全认识真理。”

提后二 2 “你在许多见证人面前从我所听见的，要托付那忠信、能教导别人的人。”

15 “你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。”

要在真理上得建立，不是一项容易的工作。你必须研读〔恢复本〕经文和每一个注解。若是可能，查考串珠也有帮助。然后你需要研读生命读经的信息。...你必须把恢复本的经文带着注解并生命读经的信息，当作教科书。因着这是我的著作，我晓得它的性质。我和你们交通这事，是要让你们晓得我们的书撰写的方式。倘若你仅仅轻率地阅读，你无法进入其中。（李常受文集一九八四年第二册，四〇二页。）

信息选读

倘若你仅仅读生命读经〔而没有研读〕，你只会得着暂时的滋养。那对你只会成为一种灵感。灵感好像空中的蒸气。但是当我们所读的在我们里面成为真理，这种滋养便永远存留。...我从主所得着的常是扎实的真理，因此它留在我里面，一直滋养我。你必须要有真理。要真理进入你里面，唯一的路是经过你的思考。那样它就留在你的记忆里。如果你不明白，真理就无法进入你里面。真理是借着你的思考、你的悟性而进入你里面的。如果真理进入你的记忆里，它就成了常时、长期的滋养。这样，

WEEK 5 — DAY 6

Morning Nourishment

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

2 Tim. 2:2 And the things which you have heard from me through many witnesses,...commit to faithful men, who will be competent to teach others also.

15 Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth.

It is not an easy task to be built up in the truth. You must study the [Recovery Version] text and every footnote...It is helpful to take care of the cross references. Then you need to study the Life-study messages...Consider the text of the Recovery Version with the footnotes and the Life-study messages as a textbook. Because this is my work, I know the nature of it. I am fellowshipping this with you to let you know the way our publications were written. If you merely read them in a light way, you cannot get into them. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," p. 312)

Today's Reading

If you merely read the Life-studies [without studying], you will receive only a temporary nourishment. That will become only a kind of inspiration to you,...like a vapor in the air. When what we read becomes a truth in our being, this nourishment remains forever...What I have received from the Lord is always the solid truth, so it remains in me, nourishing me all the time. You must have the truth. The only way for the truth to get into you is through your mentality. Then it remains in your memory. If you do not understand, the truth cannot get into you. The truth gets into you through your mentality, your understanding. Also, if the truth gets into your memory, it becomes a constant and long-term nourishment. Then you have an accumulation of the

你就有真理的储存，你就是一个常时在滋养之下的人。到那时候你就晓得如何向别人陈明真理，不是仅仅激发或激动人，而是使人扎实，得着真理的构成。（李常受文集一九八四年第二册，四〇二至四〇三页。）

一般基督徒读圣经，只看见圣经教导人要谦让、忍耐、仁慈、公义、节制等，以为和中国儒家所教导的，没有多大不同，都很对、很好。至于圣经所启示，关于神的经纶与神的奥秘，人完全不懂。

因这缘故，我在美国、台湾，就鼓励众圣徒，每天要花二小时，以生命读经为辅助来研读新约。这样，只要四年就能读完全部新约。盼望所有的青年人，都能花这个工夫。这样，四年后你们就会成为优秀的圣经教师，把新约讲得头头是道，也就能应付主在各地广大的需要。

一个青年人，如果十五岁时马马虎虎，到了十八岁就会是糊里糊涂。然而，他若肯下功夫读三年高中，就能学习得很多。如果再读四年大学，到了二十二岁，他里面就更明亮，甚至能教导别人了。…今天有大学资格的人，无疑都是社会中的佼佼者。所以即使有人过了年龄，若是可能，最好还是回学校去取得大学资格，否则人很难信服。

十八岁的人读经，必须用一种更深入的方法，如同所罗门所说，趁着年幼，记念造我们的主，（传十二1，）青年人一定要趁着年幼，好好学习最高的真理。（李常受文集一九八四年第五册，五〇四至五〇六页。）

参读：健康的话，第二章；新约总论，第七至八、十篇。

truth, and you are a person continually under the constant nourishment. You will then know how to present the truth to others, not merely to inspire them or to stir them up but to make them solid and constituted with the truth. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 312-313)

Most Christians when reading the Bible see only that it teaches people to be forbearing, patient, kind, righteous, and temperate. They consider this kind of teaching to be good and proper and more or less the same as the teachings of the Chinese Confucianists. They are totally ignorant of the revelation in the Bible regarding God's economy and God's mysteries.

For this reason I have been encouraging all the saints in America and in Taiwan to spend two hours a day to study the Bible with the help of the Life-study messages. In this way the entire New Testament can be read through in four years. I hope that all the young people will spend the time to do this. Then in four years you will become excellent Bible teachers, able to present the New Testament clearly and logically and to meet the Lord's great need in every place.

A young person who is sloppy at age fifteen will be a foolish person at age eighteen. However, if he is willing to study hard during high school, he can learn many things. If he continues with another four years of college, by age twenty-two he will be more enlightened inwardly and able to teach others... Today those who have a college education are distinguished in society. Thus, even if you are no longer a young person, it would be best for you to go back to school to get a college education if possible. Otherwise, it will be difficult to convince others.

An eighteen-year-old must study the Bible utilizing a more in-depth method, just as Solomon says that we should remember our Lord in the days of our youth (Eccl. 12:1). The young people must learn the highest truths while they are in their youth. (CWWL, 1984, vol. 5, "Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery," pp. 385-386)

Further Reading: CWWL, 1978, vol. 3, "The Healthy Word," ch. 2; The Conclusion of the New Testament, msgs. 7-8, 10

第五周诗歌

403

经历基督 — 祂的丰富

8 7 8 7 副 (英 542)

降 A 大调

3/4

一 哦,我主的神圣丰富,深阔无人能测透;
 神性所有一切丰富,在祂全归我享受。
 (副) 神圣丰富! 荣耀丰富! 基督丰富全为我!
 深广无限,人难测度,却成实际我得着!

二 哦,我主的神圣丰富, 一切一切全包括:
 生命、亮光、智慧、能力、 医治、平安和喜乐。

三 完全救赎、丰满救恩、 称义、成圣并释放、
 复活大能、升天超越, 神所喜爱的宝藏!

四 哦,我主的神圣丰富, 乃是神来作一切!
 凡神所是并祂所有, 全在我灵被领略。

五 哦,我主的神圣丰富, 谁能穷知其所有!
 长、阔、高、深,无法测量, 却都作了我享受!

六 愿我认识我主丰富, 丰满经历神基督;
 并与别人共同分享, 使神心满、我意足。

WEEK 5 — HYMN

O the riches of my Savior

Experience of Christ — His Riches

542

1. O the rich - es of my Sav - ior, So un - search - a - ble, im -
 mense; All the ful - ness of the God - head I may now ex - pe - ri -
 ence. (C) O the rich - es, O the rich - es, Christ my Sav - ior has for
 me! How un - search - a - ble their mea - sure, Yet my full re - a - li - ty!

2. O the riches of my Savior,
 All-embracing: life and light,
 Wisdom, power, healing, comfort,
 Treasures rich of God's delight;
3. God's redemption, full salvation,
 And His resurrection pow'r,
 Sanctifying, glorifying,
 All transcending every hour!
4. O the riches of my Savior—
 Nothing less than God as all!
 All His person and possessions,
 Now my spirit doth enthrall.
5. O the riches of my Savior!
 Who can know their breadth and length,
 Or their depth and height unmeasured,
 Yet they are my joy and strength.
6. May I know these boundless riches,
 Christ experience in full;
 And with others may I share them
 In their content bountiful.

第六周

洁净被掳归回之人的 内在意义

诗歌：540

读经：拉九 1～十 44，尼十三 23～30 上，太五 8，
启二一 18 下，21 下，二二 4

【周一】

壹 主的恢复是独特的，这恢复必须是绝对纯净、单一并圣别的，没有任何混杂；因此，我们需要许多以斯拉和尼希米作洁净的工作；在主恢复的一切步骤中，需要有洁净：

一 以斯拉洁净恢复，使“圣别的种类”从任何外邦的事物分别出来—拉九 1～十 44：

1 以斯拉来到之先，就有了混杂，因为一些以色列人娶了外邦的妻子，并且从这混杂生了孩子；这是一个预表，我们该在属灵上应用，而不该在字面上应用。

2 在主的恢复里需要洁净，把“圣别的种类”从任何外邦的事物中分别出来—九 1～2：

a 主的恢复是圣别的种类；我们必须纯净到一个地步，使圣别的种类不与任何外邦的事物混合。

b 当这恢复是圣别的，我们就要看见主的祝福—结

Week Six

The Intrinsic Significance of the Purification of the Returned Captives

Hymns: 744

Scripture Reading: Ezra 9:1—10:44; Neh. 13:23-30a; Matt. 5:8; Rev. 21:18b, 21b; 22:4

§ Day 1

I. **The Lord's recovery is unique, and it must be absolutely pure, single, and holy, without any mixture; thus, we need Ezras and Nehemiahs to carry out a purifying work; in all the steps of the Lord's recovery, there is the need of purification:**

A. Ezra purified the recovery by causing "the holy seed" to be separated from anything heathen—Ezra 9:1—10:44:

1. Before Ezra arrived, there was mixture because some of the Israelites had married heathen wives and had children born of this mixture; this is a type, which we should apply spiritually, not literally.

2. In the Lord's recovery there is the need of purification to separate "the holy seed" from anything that is heathen—9:1-2:

a. The Lord's recovery is the holy seed; we must be so pure that the holy seed will never be mingled with anything heathen.

b. When the recovery is holy, we will see the Lord's blessing—Ezek.

- 二 在建殿之后，我们需要洁净（见于以斯拉的领导之下）；在建城之后，我们需要再被洁净（见于尼希米的绝对）——拉九 1～2，十 1～44，尼十三 1～30 上。
- 三 在众地方召会中，我们必须彻底地从一切搀杂中得洁净；任何俗物，任何与主恢复属天性质相悖的事物，都必须除净——提后二 19～22。
- 贰 巴比伦是神的事物与偶像的事物的混杂；巴比伦的原则就是把人的事物和神的话混在一起，并且把属肉体的和属灵的混在一起——代下三六 6～7，拉一 11，启十七 3～5：
- 一 任何属于巴比伦的事物，在神眼中都是可憎的；任何属巴比伦的事物，都给撒但立场击败神的子民——书七 1～21。
- 二 神恨恶巴比伦的原则，过于恨恶任何别的事物；只有当我们审判自己里面任何巴比伦的事物，我们才能承认我们也恨恶巴比伦的原则。

【周二】

- 叁 行传二十一章和雅各书中有搀杂：雅各把新约与旧约混在一起，把新的经纶安排与旧的经纶安排混在一起，把神新的子民与旧的子民混在一起，也把新人与旧人混在一起——雅一 1，17～18，二 1～4，8～12，三 2，四 11～12，五 10～11：
- 一 行传二十一章暴露耶路撒冷召会中严重的搀杂；犹太信徒仍然遵守摩西的律法，停留在旧

- B. After the building up of the house, we need purification (seen under Ezra's leadership), and after the building up of the city, we need to be purified again (seen with Nehemiah's absoluteness)—Ezra 9:1-2; 10:1-44; Neh. 13:1-30a.
- C. In the local churches we must be thoroughly purified of all mixture; anything common and anything contradictory to the heavenly nature of the Lord's recovery must be purged out—2 Tim. 2:19-22.
- II. Babylon is a mixture of the things of God with the things of idols, and the principle of Babylon is the principle of mixing the things of man with the Word of God and the things of the flesh with the things of the Spirit—2 Chron. 36:6-7; Ezra 1:11; Rev. 17:3-5:**
- A. Anything that is a part of Babylon is abominable in the sight of God, and anything Babylonian gives Satan the ground to defeat the people of God—Josh. 7:1-21.
- B. God hates the principle of Babylon more than anything else; only when we judge everything Babylonian in us can we confess that we too hate the principle of Babylon.

§ Day 2

- III. In Acts 21 and in the book of James, there is mixture; James mixed the Old Testament with the New Testament, the new dispensation with the old, the new people of God with the old, and the new man with the old man—James 1:1, 17-18; 2:1-4, 8-12; 3:2; 4:11-12; 5:10-11:**
- A. Acts 21 exposes the terrible mixture in the church in Jerusalem; the Jewish believers still kept the law of Moses, remained in the Old

约时代，并且在犹太教的强烈影响之下，将神新约的经纶与过时的旧约经纶混杂在一起—18～21节。

二 他们不知道律法时代已经完全过去，恩典时代该受完全的尊重；凡不顾这两个时代之分别的，就是抵挡神时代的行政，就是严重破坏神建造召会作基督彰显的经纶计划—约一16～17，启二9。

三 律法是照着神的所是要求人；恩典却是以神的所是供应人，以应付神的要求；恩典乃是神给人享受—约一16～17，加六18，林后十三14，十二9，彼前四10，弗三2，四29，六24。

肆 神儿女中间的一个大难处，乃是己与灵的搀杂—来四12：

一 这搀杂使许多人失去事奉神的资格，因为他们灵里有许多搀杂，这搀杂使神不喜悦—提后一3。

二 在我们最深处的灵是纯洁无污的；然而，当灵经过魂和体往外出来时，就沾染了污秽和败坏—林后七1。

三 对付灵重在对付我们里面不纯的动机、存心和其他杂质—帖前五23，提后一7。

【周三】

伍 我们的心、良心和灵里需要纯净：

一 清心的人必看见神—太五8，伯四二5，启二二4：
1 清心是目的专一，只有一个目标，要完成神的旨意

Testament dispensation, and were strongly under the Judaic influence, mixing God's New Testament economy with the outdated Old Testament economy—vv. 18-21.

B. They were unaware that the dispensation of law was altogether over, that the dispensation of grace should be fully honored, and that any disregard of the distinction between these two dispensations would be against God's dispensational administration and would be a great damage to God's economical plan for the building up of the church as the expression of Christ—John 1:16-17; Rev. 2:9.

C. The law makes demands on man according to what God is; grace supplies man with what God is to meet what God demands; grace is God enjoyed by man—John 1:16-17; Gal. 6:18; 2 Cor. 13:14; 12:9; 1 Pet. 4:10; Eph. 3:2; 4:29; 6:24.

IV. A great problem among God's children is the mixture of the self with the spirit—Heb. 4:12:

A. This mixture disqualifies many from serving God, for in their spirit there is much mixture, which is displeasing to God—2 Tim. 1:3.

B. The spirit in our innermost part is pure and undefiled; however, when the spirit comes forth and passes through the soul and the body, it may become contaminated by filthiness and corruption—2 Cor. 7:1.

C. Dealing with the spirit emphasizes dealing with impure motives and intentions and other mixtures within us—1 Thes. 5:23; 2 Tim. 1:7.

§ Day 3

V. We need to be pure in heart, in conscience, and in spirit:

A. Those who are pure in heart will see God—Matt. 5:8; Job 42:5; Rev. 22:4:
1. To be pure in heart is to be single in purpose, to have the single goal of

荣耀神—林前十 31。

- 2 清洁的心就是以主为唯一目标的心—提前一 5，提后二 22，诗七三 1。
- 3 按新约的意义说，看见神等于得着神，得着神就是在神的元素、生命和性情上接受神，使我们被神构成；看见神使我们变化，因为我们看见神时，就把祂的元素接受到我们里面，我们旧的元素也被排除了一林后三 18。
- 4 看见神就是被变化成为神人基督荣耀的形像，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂—约壹三 1～3，创一 26。
- 5 我们应当清心，专一为着主的恢复；唯有如此我们才有助于主的恢复—提前一 5，提后二 22，彼前一 22。

【周四】

二 我们不仅需要有无亏的良心，也该有清洁的良心—徒二三 1，二四 16，提前三 9，提后一 3：

- 1 无亏的良心是指对神对人没有亏欠的良心—徒二三 1，二四 16。
- 2 清洁的良心就是得了洁净、没有搀杂的良心；这样的良心见证我们单单寻求神和祂的旨意，就如保罗一样—提后一 3。

【周五】

三 在工作上，头一项资格乃是灵的纯净—林后六 4 上，6，8 中：

- 1 难得有人是灵里纯净的；（七 1；）纯净是领导的先决条件，也是我们事奉的基本条件；（提前三 9，一 5；）搀杂的难处乃是作工的人当中最大的难处；

accomplishing God's will for God's glory—1 Cor. 10:31.

2. A pure heart is a heart that takes the Lord as the unique goal—1 Tim. 1:5; 2 Tim. 2:22; Psa. 73:1.
3. In the New Testament sense, seeing God equals gaining God, and to gain God is to receive God in His element, life, and nature so that we may be constituted with God; seeing God transforms us, because in seeing God we receive His element into us, and our old element is discharged—2 Cor. 3:18.
4. To see God is to be transformed into the glorious image of Christ, the God-man, so that we may express God in His life and represent Him in His authority—1 John 3:1-3; Gen. 1:26.
5. We should be pure in heart and single for the Lord's recovery; only then will we be a help to the recovery—1 Tim. 1:5; 2 Tim. 2:22; 1 Pet. 1:22.

§ Day 4

B. We need to have not only a good conscience but also a pure conscience—Acts 23:1; 24:16; 1 Tim. 3:9; 2 Tim. 1:3:

1. A good conscience is a conscience without offense toward God and man—Acts 23:1; 24:16.
2. A pure conscience is a conscience purified of any mixture; such a conscience testifies that, like Paul, we are seeking only God and His will—2 Tim. 1:3.

§ Day 5

C. The first qualification in the work is purity of spirit—2 Cor. 6:4a, 6:

1. It is very difficult to find a person whose spirit is pure (7:1); pureness is the prerequisite in the leadership and a basic condition of our service (1 Tim. 3:9; 1:5); the problem of mixture is the greatest problem among workers;

不纯净往往是误会和猜疑的源头。（提后一3，提前三9，多一15。）

- 2 我们需要把灵里一切搀杂的成分对付干净，然后灵出来时，才能没有危险，才不会和人出事。
- 3 我们若要被神使用，我们的灵必须释放，并且我们的灵必须纯净—林后六4上，6，8中。

【周六】

陆 新耶路撒冷城是纯金的，如同明净的玻璃；城内的街道是纯金，好像透明的玻璃—启二一18下，21下：

- 一 金表征神的性情；城是纯金的，指明这城是出于神圣的性情，以神圣的性情为元素—18节下。
- 二 城本身及其街道的纯金如同明净的玻璃，表征全城是透明的，毫无不透明之处—21节下：
 - 1 我们若以神的性情为唯一的道路，我们就是纯净的，没有任何搀杂，也是透明的，毫无不透明。
 - 2 我们若得着赐生命之灵的注入并浸透，我们里面的人就会透明，明亮如水晶—林后三8~9，18。
- 三 我们若要有真实的召会生活，召会本身就必须是纯金的，就是全然出于神圣性情的；在此我们就需要十字架作工来炼净我们，洁净我们—启一11，20。
- 四 背道的基督教国和真正的召会之间，不同之处乃是一为搀杂的，另一为纯净的；众地方召会就如新耶路撒冷，该明亮如水晶，没有任何搀杂—二二1。

impureness is often the source of misunderstanding and suspicion (2 Tim. 1:3; 1 Tim. 3:9; Titus 1:15).

2. We need to deal completely with all the mixture in our spirit so that when our spirit is released, it will not be dangerous or cause trouble to others.
3. If we want to be used by God, our spirit must be released, and our spirit must be pure—2 Cor. 6:4a, 6.

§ Day 6

VI. The city of New Jerusalem is pure gold, like clear glass, and the street of the city is pure gold, like transparent glass—Rev. 21:18b, 21b:

- A. Gold signifies the nature of God; the city's being pure gold indicates that the city is of the divine nature and takes the divine nature as its element—v. 18b.
- B. The pure gold of the street and the city is like clear glass, signifying that the entire city is transparent and not in the least opaque—v. 21b:
 1. If we take God's nature as our unique way, we will be pure, without any mixture, and transparent, without any opaqueness.
 2. If we are infused and saturated with the life-giving Spirit, our inner being will become transparent and crystal clear—2 Cor. 3:8-9, 18.
- C. If we want to have the real church life, the church herself must be pure gold, that is, altogether of the divine nature; here we need the work of the cross to purge us and to purify us—Rev. 1:11, 20.
- D. The difference between apostate Christendom and the genuine church is that one is a mixture and the other is pure; the local churches, like the New Jerusalem, should be crystal clear, without any mixture—22:1.

第六周■周一

晨兴喂养

拉十 10 ~ 11 “祭司以斯拉站起来，对他们说，…现在当向耶和华你们列祖的神认罪，遵行祂的旨意，从这地的诸民和外邦的女子分别出来。”

尼十三 30 “这样，我洁净他们，使他们离绝一切外邦的事物…”

以斯拉不仅加强并充实〔以色列人从被掳归回〕这个恢复，并且也洁净这个恢复。他来到以前，在恢复中有一种混杂。有些以色列人娶了外邦妻子，并且从这混杂生了孩子。这是一个预表，我们不该按字面应用，乃要用在属灵的意义。主的恢复乃是圣别的种类。我们若接受任何不是圣别的事物，那就是混杂。…这恢复是圣别的，但有些不是那么圣别的东西被带进来，所以就有了混杂，并且需要以斯拉来洁净。以斯拉是洁净这恢复的一位。在地方召会里，我们必须非常纯净、简单而没有混杂。难处乃是我们许多从巴比伦回来的人，都把我们的背景一同带回来了。…在主的恢复里需要洁净，把“圣别的种类”从任何外邦的事物中分别出来。不要将你在公会里所作的事带进地方召会，不管那是多么好的事。那就是带进外邦妻子。…我们都必须学习抛弃出于我们背景的事物，不管那是多么的好。我们必须非常纯净，使圣别的种类永远不会与任何外邦的事物混合。（李常受文集一九六九年第二册，四九六至四九七页。）

信息选读

WEEK 6 — DAY 1

Morning Nourishment

Ezra 10:10-11 And Ezra the priest stood up and said to them,...Now therefore make confession to Jehovah the God of your fathers, and do His will, and separate yourselves from the peoples of the land and from the foreign women.

Neh. 13:30 Thus I cleansed them from everything foreign...

Ezra not only strengthened and enriched the recovery; he also purified it. Before he arrived, there was a mixture. Some of the Israelites had married heathen wives, and children were born of this mixture. This is a type that we should not apply literally but spiritually. The recovery is the holy seed. Anything we receive that is not holy is a mixture...The recovery is holy, but some of the things taken in are not so holy. Therefore, there is a mixture, and Ezras are needed to purify. Ezra was the one who purified the recovery. In the local churches we must be so pure, so simple, with no mixture. The problem is that many of us who have come back from Babylon have brought our background with us...In the Lord's recovery there is the need of purification to separate the holy seed from anything that is heathen. Do not bring into the local churches the things that you did in the denominations, no matter how good they are. That is the bringing in of heathen wives...We all must learn to give up the things of our background, regardless of how good they are. We must be so pure that the holy seed will never be mingled with anything heathen. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 375-376)

Today's Reading

当（主的）恢复是圣别的，我们就会看见主的祝福。在一些地方祝福受到拦阻，原因乃是因着背景而引起的混杂。我们曾多次被定罪，说我们不邀请别人来我们的聚会中说话。我们不是骄傲，但我们的确谨慎。…已过我们曾经试过，却只引起麻烦；所以我们学了功课。这不是说我们狭窄，乃是说，这个恢复是如此纯净、单纯、圣别。我们的确需要以斯拉来作洁净的工作。主不喜欢任何的混杂。在主的创造里，凡物“各从其类”。…我们需要纯净、严谨、单纯、并归从我们的种类！我们若是公会，就该单单是公会。我们若是自由团体，就该单单是自由团体。我们不该说我们是别的。我们若是地方召会，就该单单是地方召会。我们必须如此单纯、单一、纯净，真正归从我们的种类。我们必须是绝对的。主从不尊重任何的混杂，必须是各从其类。

在以斯拉记和尼希米记里都有洁净：一次是在建殿之后，另一次是在建城之后。在主的恢复所有的步骤中，都需要洁净。…以斯拉是一位祭司教师，他给百姓祭司的教训，帮助他们被洁净。他将神的话念给百姓听，使百姓受感。百姓都同意签名立约，离弃一切外邦的搀杂。在地方召会中，每一点搀杂都必须除净。我们必须彻底从一切搀杂中被洁净。任何凡俗、任何与属天性质相悖的事物都必须丢弃。主的恢复必须是纯净的。建殿之后我们需要被洁净，建城之后我们需要再被洁净。这个洁净不单由以斯拉，也由尼希米所看见并完成。在以斯拉之下至少有两次洁净，而在尼希米之下有一次。我们需要恢复城墙，我们也需要洁净。这是今日众地方召会中的需要。（李常受文集一九六九年第二册，四九七至四九八、五一一页。）

参读：以斯拉记生命读经，第四篇；尼希米记生命读经，第四篇；神殿与神城的恢复，第三、七至八章。

When the recovery is holy, we will see the Lord's blessing. In some places the reason the blessing was frustrated was the mixture caused by the background. We have been condemned many times for not inviting others to speak in our meetings. We are not proud, but we are really careful...In the past we tried this, but it only caused trouble. So we have learned the lesson. This does not mean that we are narrow, but that the recovery is so pure, so single, and so holy. We do need the Ezras to do a purifying work. The Lord does not like any kind of mixture. In the Lord's creation all things are "according to their kind."...We need to be pure, strict, simple, and according to our kind. If we are the denominations, we should just be the denominations. If we are the free groups, we should just be the free groups. We should not say that we are anything else. If we are the local church, we should just be the local church. We must be so simple, so single, so pure, and so genuine according to our kind. We must be absolute. The Lord never honors any kind of a mixture. It must be according to its kind.

In both Ezra and Nehemiah, there was the purification: one was after the building of the temple, and the other was after the building up of the city. In all the steps of the Lord's recovery, there is the need of purification. Ezra was a priestly teacher and gave the people priestly teaching to help them be purified. He read the Word of God to the people, and they were inspired. They all agreed to sign a covenant that they would give up all the strange mixtures. In the local churches every bit of mixture must be excluded. We must be thoroughly purified from all mixture. Anything common and anything contradictory to the heavenly nature must be cast out. The Lord's recovery must be pure. After the building up of the house, we need purification, and after the building up of the city, we need to be purified again. This purification was not only realized and carried out by Ezra but also by Nehemiah. There were at least two purifications under Ezra and one under Nehemiah. We need the recovery of the wall, and we need the purification. This is the need today in all the local churches. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 376, 386)

Further Reading: Life-study of Ezra, msg. 4; Life-study of Nehemiah, msg. 4; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 3, 7-8

第六周■周二

晨兴喂养

林后七 1 “…我们…就当洁净自己，除去肉身和灵一切的玷污，敬畏神，以成全圣别。”

来四 12 “因为神的话是活的，是有功效的，比一切两刃的剑更锋利，能以刺入、甚至剖开魂与灵，骨节与骨髓，连心中的思念和主意都能辨明。”

虽然我们〔曾说过〕要使灵清洁，但灵的本身实在并不污秽。不错，林后七章一节也说，要“除去…灵…的玷污”，但这玷污并不是灵本身的，乃是灵沾染上的，受了魂和体的影响而有的。…灵在我们的深处，…是纯洁无污的。但在灵的外围，乃是魂和体。这魂和体已经搀进了撒但邪恶的成分，变为污秽、败坏的，所以当灵经过这魂和体，往外出来的时候，也就沾染了其中的污秽、败坏，因此显在外面的时候，就带着污秽、败坏、不纯、不正，各种不该有的光景。

对付灵并不是对付灵本身，乃是对付灵的经过，也就是对付我们的存心、动机、目的、用意等等。我们每有一个行动，或者说一句话，不只要问对不对，好不好，还要追查里面的存心清洁么？动机单纯么？目的专为着神么？有什么自私的用意么？有我们自己的倾向么？（李常受文集一九五三年第三册，六一四至六一六、六一九页。）

信息选读

我们…还要进一步的，把一切不好的存心，不该有的用意，不单纯的倾向，不正当的意志，有搀杂

WEEK 6 — DAY 2

Morning Nourishment

2 Cor. 7:1...Let us cleanse ourselves from all defilement of flesh and of spirit, perfecting holiness in the fear of God.

Heb. 4:12 For the word of God is living and operative and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit and of joints and marrow, and able to discern the thoughts and intentions of the heart.

Though we have said that the spirit must be clean, the spirit itself is not actually filthy. Indeed, 2 Corinthians 7:1 says to “cleanse ourselves from all defilement of...spirit,” but this defilement is not of the spirit itself but [that] effected by the soul and body...The spirit in our innermost part is pure and undefiled. However, surrounding the spirit are the soul and body, both of which have been mixed with the wicked elements of Satan and are thus filthy and corrupt. Therefore, when the spirit comes forth and passes through the soul and body, it becomes contaminated by this filthiness and corruption. Hence, when being manifested, the spirit bears certain filthiness, corruption, impurity, impropriety, and various other undesirable conditions.

Dealing with the spirit is not dealing with the spirit itself but with the passage of the spirit, that is, with the purpose of the heart, motive, aim, and intention. Whenever we are about to act or speak, not only do we need to inquire whether what we are about to do is right or wrong, good or bad, but we must also discern whether or not our inner intention is clean, our motive pure, and our aim wholly for God. Is there any selfish purpose behind our action? Is there any self-inclination? (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 450-452, 454)

Today's Reading

We must go one step further and deal with all the negative purposes of the heart, the undesirable intentions, the impure inclinations, the improper will,

的情感等等，也都对付干净，然后灵才不只能出来，并且出来了，还能是正直的、纯净的。…对付灵，乃是重在对付我们里面不纯的存心、动机等杂质；而对付良心，乃是重在对付良心对那些杂质的感觉。

一位弟兄对另一位弟兄很不满，有许多批评、埋怨的感觉。虽然这些感觉还没有显露到外面来，他的良心也知道这是不该的。因此，他就向神承认这是罪。这就是他对付了自己的良心。但另一面，他却不肯放弃这些不满的感觉，而对付这些杂质。所以什么时候他想起或提起这位弟兄，他的灵还是含着这些杂质，还是一个批评不满的灵。…直到他再蒙怜悯，把藏在深处那个不满也弃绝了，然后他的灵里才没有这个杂质，他才算学了一次对付灵的功课。…必须对付灵，才是对付里面的本质。只有把本质对付了，那件事才算根本解决了。

对付灵具体的路，…第一是定罪，第二是靠圣灵的能力除掉。比方我们有弯曲的灵，第一要定这弯曲为罪，第二要靠圣灵的能力，把弯曲这个东西，从我们里面除掉。但这定罪和除掉，虽是靠圣灵的能力，却是我们主动的。我们肯，我们要，我们就能取用圣灵的能力。圣灵必须得着我们的意志和祂合作，祂才能叫我们有能力对付。（李常受文集一九五三年第三册，六二〇至六二三页。）

参读：生命的经历，第十三篇；圣洁没有瑕疵，第五章。

and the mixed emotions to the end that not only the spirit can come forth but that it may come forth in an upright, clean, and pure manner. Dealing with the spirit emphasizes dealing with the impure intentions, motives, and other mixtures within us, whereas dealing with the conscience emphasizes dealing with the feeling of the conscience toward all the mixtures.

A brother is very dissatisfied with another brother and has many feelings of criticism and complaint. Although these feelings have not been expressed, yet within his conscience he realizes that this is not right; therefore, he confesses this as sin before God. This is his dealing with his own conscience. Nevertheless, he is not willing to abandon these dissatisfied feelings and deal with these mixtures. Therefore, whenever he is reminded of this brother or mentions the brother, his spirit still contains these mixtures and is still a dissatisfied spirit, full of criticism...Not until he receives mercy again and abandons the dissatisfaction hidden deep within him so that there is no more such mixture in his spirit, will he have once learned the lesson of dealing with the spirit.

We need to deal with the spirit in order to deal with the nature within. It is only when the nature is dealt with that the root of the matter is treated. The practical way to deal with the spirit is similar to that of the various dealings mentioned before. First, we need to condemn the mixtures, and second, to remove them by the power of the Holy Spirit. For example, if we have a crooked spirit, we must first condemn this crookedness as sin. Second, we must purge out this crookedness from within us by the power of the Holy Spirit. Although the condemning and the removal are through the power of the Holy Spirit, yet they are of our own initiative. We must be willing to have such dealings and desire them; then we can draw from the power of the Holy Spirit. The Holy Spirit requires the cooperation of our will; when He has this, He will supply us with the power for dealing. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 455-458)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 13; CWWN, vol. 34, "The Glorious Church," ch. 5

第六周■周三

晨兴喂养

太五8“清心的人有福了，因为他们必看见神。”

林后三 18 “但我们众人既然以没有帕子遮蔽的脸，好像镜子观看并返照主的荣光，就渐渐变化成为与祂同样的形像，从荣耀到荣耀，乃是从主灵变化成的。”

这几十年来，我们中间的难处，乃是发生在有雄心却无才干上。人没有才干能达到雄心的目的，就会变成失意的政客。今天无论是在召会中，或是在工作上，难处都在这里。若是有了才干，还需要加上存心正确。我们的存心需要纯洁，单单是为着主的恢复，方才是恢复中的助益。好比世人从政，为着国家民族，有雄心，有才干，再加上动机纯洁，他就成了国家的英雄，民族的救星。但有雄心，有才干，存心不纯洁，就会成为难处。把这个原则应用在主的恢复中也是一样。

我鼓励你们青年人应该有雄心，但我们仍要仰望主给我们才干，给我们纯洁的动机，这三样都齐全了，才能在主手中有用处，否则迟早会出事情。愿主怜悯我们。（李常受文集一九九〇年第二册，三〇六至三〇七页。）

信息选读

清心〔太五8〕是目的专一，只有一个目标，要完成神的旨意荣耀神。（林前十31。）我们若清心寻求神，就必看见神。看见神是清心之人的赏赐。

WEEK 6 — DAY 3

Morning Nourishment

Matt. 5:8 Blessed are the pure in heart, for they shall see God.

2 Cor. 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

During the past few decades, the problem among us has been that some have the ambition, but they do not have the capacity. If a man does not have the capacity to reach the goal of his ambition, he will be like a disgraced politician. Whether in the church or the work, the problem lies in this point. In addition to capacity, there must also be the proper heart. We should be pure in our heart and single for the Lord's recovery. Only then will we be a help to the recovery. This is like a person engaged in world government. If he has the ambition and the ability to do something for his nation and his people, and if his motive is pure, he can become a hero to the nation and a savior to his people. But if he has the ambition and the ability yet lacks a pure motive, he will become a problem. The same principle can be seen in the Lord's recovery.

I encourage you young ones to have ambition. But we still have to look to the Lord to give us the capacity as well as a pure motive. Only when we have all three can we become useful in the hands of the Lord. Otherwise, sooner or later we will become a problem. May the Lord be merciful to us. (CWWL, 1990, vol. 2, "Salvation in Life in the Book of Romans," pp. 249-250)

Today's Reading

To be pure in heart [Matt. 5:8] is to be single in purpose, to have the single goal of accomplishing God's will for God's glory (1 Cor. 10:31). If we are pure in heart in seeking God, we shall see God. Seeing God is a reward to the pure in heart.

当然，用我们肉身的眼睛不可能看见神。然而，我们能用我们的灵，用纯洁单一的心看见祂。我们若有敞开的灵和纯洁的心，就必看见神。看见神是一种经历和享受。我们看见祂，祂就将自己分赐到我们里面，注入到我们全人里面。（新约总论第五册，四八四页。）

约伯记四十二章…启示在约伯故事的叙述中，渐进之神圣启示在神的完成下最终的结果。…“我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。”（5～6。）这指明约伯在个人经历上…得着神，并厌恶自己。看见神等于得着神。（太五8。）得着神就是在神的元素、生命和性情上接受神。至终，这使我们不仅与神合为一，更成为神的一部分。我不喜欢用“合为一”这辞，来描述我们与神的关系；因为成为神的一部分，在神的生命和性情上由神构成，比与神合为一意义更深。我们看见神，使我们被神构成，但无分于祂的神格。

所有蒙神救赎、重生、圣别、变化、模成且荣化的人，都要见神的面。（启二二4。）看见神使我们变化，（林后三18，）因为我们看见神时，就把祂的元素接受到我们里面。当我们接受神，就有新的元素进到我们里面，旧的元素也被排除了。这新陈代谢的过程就是变化。看见神就是被变化成为神荣耀的形像，使我们成为神的一部分，使我们得以在神的生命里彰显神，并在祂的权柄里代表祂。

约伯说他不仅看见神，并且厌恶自己。按照我们的经历，我们越看见神并爱神，就越厌恶自己；我们越认识神，就越否认自己。（约伯记生命读经，一八五至一八六页。）

参读：约伯记生命读经，第三十篇；罗马书中的生命救恩，第四篇。

It is impossible, of course, to see God with our physical eyes. However, we can see Him with our spirit and with a heart that is pure and single. If we have an open spirit and a pure heart, we shall see God. To see God is an experience and an enjoyment. When we see Him, He dispenses Himself into us, infusing Himself into our being. (The Conclusion of the New Testament, p. 1480)

[Job 42] reveals the final outcome, under God's consummation, of the progressive divine revelation in the narration of the story of Job. "I had heard of You by the hearing of the ear, / But now my eye has seen You; / Therefore I abhor myself, and I repent / In dust and ashes" (vv. 5-6). This indicates that Job gained God in his personal experience...and that he abhorred himself. Seeing God equals gaining God (Matt. 5:8). To gain God is to receive God in His element, in His life, and in His nature. Eventually, this not only makes us one with God—it even makes us a part of God. I prefer not to use the phrase one with in describing our relationship with God because to be made a part of God, to be constituted with God in His life and nature, is more than being one with God. We see God that we may be constituted with God, yet we do not have any share in the Godhead.

All God's redeemed, regenerated, sanctified, transformed, conformed, and glorified people will see God's face (Rev. 22:4). Seeing God transforms us (2 Cor. 3:18), because in seeing God we receive His element into us. As we receive God, a new element comes into us, and the old element is discharged. This metabolic process is transformation. To see God is to be transformed into the glorious image of God. This makes us a part of God that we may express God in His life and represent Him in His authority.

Job said not only that he saw God but also that he abhorred himself. According to our experience, the more we see God and love God, the more we abhor ourselves. The more we know God, the more we deny ourselves. (Life-study of Job, pp. 157-158)

Further Reading: Life-study of Job, msg. 30; CWWL, 1990, vol. 2, "Salvation in Life in the Book of Romans," ch. 4

第六周■周四

晨兴喂养

徒二四 16 “我因此操练自己，对神对人常存无亏的良心。”

提后一 3 “我感谢神，就是我接续祖先，用清洁的良心所事奉的神…”

良心是我们的灵领先的部分。如果我们的良心不对，我们就绝对无法有正确的灵。…事实上，如果我们的良心不对，我们的灵就是死的！所以，在我们能正确运用我们的灵以前，首先我们必须有无亏的良心。然后，我们也需要有清洁的良心。…当我们对付自己所犯的过错，并应用主的血洁净我们的良心，我们的良心就成为无亏的良心。换言之，我们的良心没有亏欠，不受定罪。

然而，我们的良心可能无亏，不会在任何事上定罪我们，但我们的良心可能不是清洁的。清洁的良心，意思就是我们单单寻求神和祂的旨意。许多时候，我们寻求神，但我们也寻求神以外的一些事物！…所以，我们的心不是清洁的，因为它不是单单寻求神。…当我们的单一、清洁、单单寻求神时，我们的良心就变得清洁。但是当我们的心寻求神以外的事物，那就会影响我们的良心。这时，我们的良心可能是无亏的，却不是清洁的。（译自英文“水流报”，第五卷第一期。）

信息选读

我们的良心首先必须是无亏的，其次必须是清洁的。许多时候，我们碰到一位好弟兄，他真是爱主。虽然他是为着神，但我们不久就发现，他也是为着福音的工作。这意思就是，他在追求神以外的一些事物。…他的良心并不定罪他，因他为着主的福音工作是非常好的。但他的难处乃是，他的福音工作在他的

WEEK 6 — DAY 4

Morning Nourishment

Acts 24:16...I also exercise myself to always have a conscience without offense toward God and men.

2 Tim. 1:3 I thank God, whom I serve from my forefathers in a pure conscience...

The conscience is the leading part of our spirit. If our conscience is wrong, we can never have a proper spirit...In fact, if our conscience is wrong, our spirit is dead! Therefore, before we can properly exercise our spirit, we must first have a good conscience. Then, we also need a pure conscience. When we deal with the wrong which we have done and apply the Lord's blood to cleanse our conscience, it becomes a conscience without offense. In other words, it becomes a good conscience without condemnation.

However, we may have a good conscience which does not condemn us in any matter, but it may not be pure. A pure conscience means that we are only seeking God and His will. Many times, we are seeking God, but we are also seeking something besides God!...Therefore, our heart is not pure, for it is not seeking God alone...When our heart is single, pure, and seeking only God, our conscience then becomes pure. But when our heart seeks something besides God, it will influence our conscience. At this time, we may have a good conscience, yet it is not pure. (The Stream, Book One, pp. 306-307)

Today's Reading

Our conscience must first be good; then second, it must be pure. Many times we meet a good brother who really loves the Lord. Although he is for God, we soon discover that he is also for the work of the gospel. This means he is pursuing something else besides God Himself...His conscience does not condemn him because his gospel work for the Lord is very good. But his difficulty is that his gospel work is a substitute for the Lord in his

生命里代替了主。这是属于主的，却不是主自己。这位弟兄可能有无亏的良心，但他绝不能有清洁的良心。…保罗说，“我…用清洁的良心所事奉的神。”（提后一3。）这就是说，他所寻求的，不是任何别的事物，乃是神自己。我们要有这样清洁的良心，是何等重要！

唯有经过许多对付，清洁单一的心，能使良心清洁并单一。…心包括心思、情感、意志和良心。清心，意思是心单一向着主。我们的心思必须清洁，我们的情感必须清洁，我们的意志必须清洁，我们的良心也必须清洁。我们全人的每一部分都必须清洁，好叫我们能拥有清洁的心。

我们若要有清洁的良心，首先必须有清洁的心。心清洁，意思就是向神单一。换句话说，我们的心思不想别的，只想主；我们的情感不爱别的，只爱主；我们的意志不拣选别的，单单拣选主。这样我们就会有清洁的心，单单寻求主。要有清洁的良心，必须先有清洁的心。

让我们来核对自己。我们的心思完完全全被主占有而没有别的事物么？我们的情感是否单纯、完全、全然爱主，过于任何别的事物？我们的意志是否完全为着神？我们若诚实，就会立刻说，“不，我并不是那么清洁。”我们的心思是游荡的，我们的情感爱了许多别的事物，我们的意志也是摇摆不定的。唯有当这些部分都是纯洁的，我们才会有清洁的心；唯有当我们的心是清洁的，我们的良心才会是清洁的。这清洁的良心对于运用灵是非常要紧的。

我们的良心若不清洁，我们的灵就绝对无法刚强。…我们寻求了主以外的事物，虽然可能不是有罪的事物。在我们良心的深处，有一种非常柔细的定罪，不是很粗略的，乃是一种非常柔细的定罪，一直告诉我们，我们并不完全为着主。这样的定罪使我们的灵软弱。（译自英文“水流报”，第五卷第一期。）

参读：享受基督活而实际的路，第七章。

life. It is something of the Lord, yet it is not the Lord. This brother may have a good conscience, but he could never have a pure conscience. Paul said, "I serve God with a pure conscience." It means that he was seeking after nothing else but God Himself. How important it is that we have such a pure conscience!

Only a pure and single heart, through many dealings, can influence the conscience to be pure and single...The heart includes the mind, the emotion, the will, and the conscience. A pure heart means that it is single to the Lord. Our mind has to be pure, our emotion has to be pure, our will has to be pure, and our conscience has to be pure. Every part of our being must be pure in order for us to have a pure heart.

If we are going to have a pure conscience, we must first have a pure heart. To be pure means to be single unto God. In other words, our mind considers nothing but the Lord, our emotion loves nothing but the Lord, and our will chooses nothing but the Lord. Then we will have a pure heart, seeking only the Lord. A pure conscience must first have a pure heart.

Let us check ourselves. Is our mind fully and wholly occupied with nothing but the Lord? Does our emotion simply, wholly, and fully love the Lord more than anything else? Is our will completely for God? If we are honest, we will immediately say, "No, I am not so pure." Our mind wanders, our emotion loves many other things, and our will is unstable. Only when these parts are pure will we have a pure heart, and when our heart is pure, our conscience will then be pure. This pure conscience is very vital to the exercise of the spirit.

If our conscience is not pure, our spirit can never be strong...We are seeking something other than the Lord, although it may not be sinful. Deeply within our conscience, there is a very fine condemnation. It is not very rough or coarse, but a certain kind of condemnation, so tender and fine, always telling us that we are not fully for the Lord. Such condemnation weakens our spirit. (The Stream, Book One, pp. 307-308)

Further Reading: The Stream, Book One, pp. 306-308; CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," ch. 7

第六周■周五

晨兴喂养

林后六 4～8 “反倒在各样的事上，…以纯洁、以知识、以恒忍、以恩慈、以圣别的灵、以无伪的爱、…证荐自己是神的执事…”

提前三 9 “用清洁的良心持守信仰的奥秘。”

在神的儿女身上有一个难处，就是灵与魂的搀杂。什么时候他的灵一出来，他的魂也出来。你难得看见人有干净的灵。…工作的头一个条件，乃是灵的干净不干净，而不是能力的大或小。多少人盼望有大的能力，却忽略了灵的干净。…一面他在那里用能力来建造，另一面他用他的搀杂来拆毁。一面他的确有神的能力，可是同时他这个人的灵有搀杂。（人的破碎与灵的出来，八八页。）

信息选读

（灵）搀杂的难处乃是作工的人当中最大的难处。多少时候，我们在弟兄身上摸着生命，但也摸着死亡；在弟兄身上摸着神，但也摸着他自己；在弟兄身上摸着温柔的灵，但也摸着 he 刚硬的自己。人在他身上看见圣灵，也在他身上看见肉体。…神如果要叫你在祂的话语上事奉祂，你如果必须为着神来开口，你就必须求神赐恩，说，“神，你在我身上作工，破碎我这个外面的人，拆毁我这个外面的人，分开我这个外面的人。”如果你没有得着这样的拯救，那么，当你每一次开口的时候，不知不觉，总是把你外面的人带到人面前去。…你是什么人，就是什么人，装假不来。你如果要作一个能被神使用的人，你就必须有灵出去，并且灵要干净。…如果我们外面的人不拆毁，就当我们将话语执事的时候，我们自己的东西也一同带到人面前去，主的名就要受亏损。不是因为我们没有得着生命，使主的

WEEK 6 — DAY 5

Morning Nourishment

2 Cor. 6:4 But in everything we commend ourselves as ministers of God... 6 In pureness, in knowledge, in long-suffering, in kindness, in a holy spirit, in unfeigned love.

1 Tim. 3:9 Holding the mystery of the faith in a pure conscience.

A problem among God's children is the mixture of the soul with the spirit. Whenever their spirit is released, their soul is released as well. It is hard to find a person whose spirit is pure...The first qualification in the work is a purity of the spirit, not a measure of power. Many people hope to have great power, yet they pay no attention to purity in the spirit...On the one hand, they build with power. On the other hand, they destroy with their impurity. They demonstrate God's power, yet at the same time their spirit is a mixed spirit. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 223)

Today's Reading

The problem of mixture is the biggest problem among workers. We often touch life in the brothers, but also touch death. We touch God in the brothers, but also touch their self. We touch a spirit of meekness, but also touch a stubborn self. We find the Holy Spirit in them, but also find the flesh in them...If God intends for us to serve Him in the ministry of the word and if we have to speak for God, we have to ask for grace. We have to say, "God, work in me. Break my outer man, tear it down, and separate it from the inner man." If we have not experienced this deliverance, we will express our outer man subconsciously every time we open our mouth...We are the kind of person we are; we cannot pretend. If we want to be used by God, our spirit must be released, and this spirit must be pure...If our outer man is not destroyed, we will carry our own cargo with us when we serve as ministers of the word. The Lord's name will suffer loss, not on account of our lack of life, but on account of our mixture. The Lord's name will suffer, and the

名受亏损，乃是因为我们有掺杂，使主的名受亏损，召会也受亏损。（人的破碎与灵的出来，九二至九三页。）

在召会生活和主的工作上，不纯净乃是基本的杀手，把一切都杀死了；如果你不纯净，它也会把你杀死。…唯有主知道我多年来是怎样的恐惧战兢，免得我对一些事下断案的时候不纯净。

在责任、长老职分和领头的事上，先决条件乃是纯净。配搭需要纯净。…在召会生活里，事情总是会不断地发生。如果你的动机不纯净，不是这一个难处缠累你，就是下一个难处缠累你，这是免不了的。另一方面，如果你纯净，就没有一个难处会缠累你。

许多时候我们表面上的忍耐是由不纯净来的。我们等候，不采取行动，因为我们害怕得罪别人。我的意思不是说，我们应当粗暴随便。但纯净是个基本的因素，它会杀死所有的病菌。

你晓得误会是从哪里来的么？它的根源常常是不纯净。真正纯净、彼此相爱的夫妻也许会争吵、意见不合，却没有误会。然而，一旦不纯净的事进来了，就会产生一次又一次的误会。他们也许尽量谨慎、忍耐、智慧，但误会仍会因着不纯净而延续下去。

得罪别人是从肉体来的，害怕得罪别人也是出乎肉体。在世界上、在公司里，人非常谨慎，不要彼此得罪，因为世界满了不纯净。如果召会也是这样，我们就不再是召会了。在召会里，每一个通道、每一个角落都该是纯净的。…纯净乃是我们事奉的基本条件。（李常受文集一九八三年第一册，三〇至三二、三四页。）

参读：人的破碎与灵的出来，第七篇；与长老们在实行一面的谈话，第二至三章。

church will suffer as well. (CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," p. 226)

Impureness in the church life and in the Lord's work is the basic killer. It kills everything, including you if you are impure...Only the Lord knows how fearful and trembling I have been for many years lest I be impure in making a decision concerning certain things.

The prerequisite...in responsibility, in the eldership, in the leadership, is pureness. The coordination needs pureness...In the church life, things are always happening. If you are not pure in your motive, you will be entangled either by this trouble or by the next one. It is unavoidable. By the same token, if you are pure, no trouble will entangle you.

Many times our seeming patience comes from impurity. We wait and do not take action because we are afraid of offending others. I do not mean that we should be rude or careless. But pureness is a basic factor. It kills all the germs.

Do you know where misunderstanding comes from? Often its source is impureness. A husband and wife who truly love each other without impureness may quarrel and have disagreements, yet without misunderstanding. Once some impureness comes in, however, there is one misunderstanding after another. They may try to be careful, patient, and wise, but the misunderstandings will continue because of the impureness.

To offend others comes from the flesh. Fear of offending others is also of the flesh. In the world, say, in a corporation, people are very careful not to offend one another, because the world is filled with impurity. If this is true of the church also, we are no more the church. In the church there should be nothing but pureness in every avenue, every corner. Pureness is a basic condition of our service. (CWWL, 1983, vol. 1, "Practical Talks to the Elders," pp. 21-24)

Further Reading: CWWN, vol. 54, "The Breaking of the Outer Man and the Release of the Spirit," ch. 7; CWWL, 1983, vol. 1, "Practical Talks to the Elders," chs. 2-3

第六周■周六

晨兴喂养

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

启一 20 “...七个金灯台的奥秘，...七灯台就是七个召会。”

二二 1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

我们经历那灵在我们里面生活并工作，结果我们就成为义的。我们里面的人自然而然的是透亮的，像水晶一样纯净，并且我们能知道神的心。我们无须努力，立即就知道主的心思，并且清楚地领会祂的意愿和工作。这样，我们所作的，乃是照着主的心思和意愿。

你若得着赐生命之灵的注入并浸透，你里面的人就会透明。你会明白主的心思，你也会知道什么是主的意愿。你自自然然就会在祂的意愿里，行祂的意愿。结果，你与祂就是对的。不仅如此，你会知道当怎样待人，也会知道当怎样处理财物。这样，你就成为一个义的人，在大小事上都是对的，与神、与人、与自己都是对的。这是一个彰显神的人，因为他的义就是神的形像，就是神彰显出来。（哥林多后书生命读经，二八六至二八七页。）

信息选读

圣城的街道是纯金的。（启二一 21。）...金象征神的性情。我们进入新耶路撒冷以后，必须行走在

WEEK 6 — DAY 6

Morning Nourishment

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

Rev. 1:20 The mystery of...the seven golden lampstands:...The seven lampstands are the seven churches.

22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

As a result of experiencing the Spirit living and working within us, we become righteous. Spontaneously, our inner being is transparent, crystal clear, and we know the heart of God. Immediately, without effort, we know the mind of the Lord and have a clear understanding concerning His will and work. Then what we do is according to the Lord's mind and will.

If you are infused and saturated by the life-giving Spirit, your inner being will become transparent. Then you will know what is in the Lord's mind. You will also understand what the will of the Lord is. Spontaneously, you will be in His will and do His will. As a result, you become right with Him. Moreover, you will realize how you should act toward others and even how you should deal with your material possessions. Then you will become a righteous person, one who is right in small things as well as in great things, one who is right with God, with others, and with himself. This is a person who expresses God, for his righteousness is the image of God, God expressed. (Life-study of 2 Corinthians, pp. 242-243)

Today's Reading

The street of the holy city is pure gold [Rev. 21:21]...Gold signifies the nature of God. After we enter into the New Jerusalem, we must walk on

神圣的性情上，作我们的道路。…新耶路撒冷这条唯一的街道是纯金的，“好像透明的玻璃，”表征毫无不透明之处。纯金的街道明亮如水晶，毫无不透明之处。这指明我们若以神的性情为唯一的道路，我们就是纯净的，没有任何搀杂，也是透明的，毫无不透明之处。（新约总论第八册，二〇六至二〇七页。）

城本身是纯金，没有任何搀杂。（18下。）这指明召会必须百分之百是神，必须完全属于神圣的性情。然而，今天在基督徒中间，召会是搀杂的，有一部分神圣的性情，也有一部分堕落的属人性情。我们若要有真实的召会生活，召会本身就必须是纯金，就是全然出于神圣的性情。在此我们就需要十字架作工来炼净我们，清除我们的搀杂。

大约三十年前，我听见一句简短的话说，纯洁与清洁不同。我初听见这句话，无法领会，我也非常惊讶。我以为清洁就够好了。然而，讲这话的人说，我们还需要被炼净，如同纯金被炼净，没有搀杂，并且是透明的。从那时起，主逐渐给我看见清洁与纯洁之间的不同。一位亲爱的弟兄也许很好、很温柔、很清洁，却仍有搀杂。他不是透明的，乃是昏暗不明的。他很好、很清洁，但你无法透视他。…清洁是一回事，但纯洁、透明是另一回事。有时候你也许遇见一位在主里的圣徒，觉得他不但清洁，并且透明，像明净的玻璃。我与倪柝声弟兄在一起，有多年的历史。那些年间，每次我遇见他，我就觉得他是一个透明的人。我坐在他面前，就能透视他。每次他站在讲台上释放信息，听众都能觉得他是透明的。…我们该清楚，仅仅清洁并不够。我们需要借着主在十字架上的死被炼净。（李常受文集一九六三年第二册，五六六至五六七页。）

参读：神中心的思想，第十三章；新约总论，第二百六十二篇。

the divine nature as our way. The pure gold of the unique street in the New Jerusalem is “like transparent glass,” signifying without any opaqueness. The golden street is crystal clear, without any opaqueness. This indicates that if we take God’s nature as our unique way, we will be pure, without any mixture, and transparent without opaqueness. (The Conclusion of the New Testament, pp. 2733-2734)

The city itself is pure gold without any mixture (Rev. 21:18b). This indicates that the church must be one hundred percent of God; it must be absolutely of the divine nature. Today among Christians, however, the church is a mixture with some part of the divine nature and some part of the fallen human nature. If we want to have the real church life, the church herself must be pure gold, that is, altogether of the divine nature. Here we need the work of the cross to purify us and to purge us.

About thirty years ago, I heard a short word saying that being pure is different from being clean. When I first heard that word, I could not understand it, and I was very surprised. I thought that to be cleansed was good enough. However, the speaker said that we still need to be purified, just as pure gold is purified to contain no mixture and to be transparent. Since that time the Lord has gradually shown me the difference between being clean and being pure. A dear brother may be nice, gentle, and clean but still have a mixture. He is not transparent but opaque. He is nice and clean, but you cannot see through him...To be clean is one thing, but to be pure and transparent is another. Sometimes you may meet a saint in the Lord, whom you sense is not only clean but also transparent, like clear glass. I had a history with Brother Watchman Nee for over thirty years. Within all those years, every time I met him, I had the sense that he was a transparent man. When I sat before him, I could see through him. Every time he stood on the platform to give a message, the audience could sense that he was transparent...We should be clear that simply to be clean is not enough. We need to be purified by the death of the Lord on the cross. (CWWL, 1963, vol. 2, “The Central Thought of God,” pp. 434-435)

Further Reading: CWWL, 1963, vol. 2, “The Central Thought of God,” ch. 13; The Conclusion of the New Testament, msg. 262

第六周诗歌

WEEK 6 — HYMN

540

里面生命的各方面 — 正确的心

8 6 8 6 (英 744)

降 A 大调

3/4

A^b 3 3 3 | D^b 2 - 3 | B^bm E^b 4 - 7 | A^b 1 - - | 5̣ 5̣ 5̣ | B^b7 3 - 2 | E^b 2 - - |

一 与主来往, 享主生命, 需一正确的心,

B^bm 4 4 3 | B^b7 2 - 1 | E^b 7 - 6 | E^b7 5̣ - - | A^b 5̣ 6̣ 1 | E^b7 3 - 2 | A^b 1 - - ||

使主一切, 借祂恩典, 我们全都有分。

二 需要一心, 凡事纯洁, 心思纯正、清明,
使我明白主的心意, 常存恐惧、战兢。

三 需要一心, 富有爱情, 情感满了爱火,
对主热切, 爱慕追求, 不为其他所夺。

四 需要一心, 诚实、顺服, 意志降服归顺,
要刚则刚, 要柔则柔, 神旨惟从、惟遵。

五 需要一心, 毫无责备, 良心清洁、无亏,
凡事与神和谐相安, 借血脱尽定罪。

六 主, 赐我们这样的心, 时刻将你思恋,
使我得享你的丰富, 成为你的丰满。

In dealings with the Lord as life Various Aspects of the Inner Life — The Proper Heart

744

1. In deal-ings with the Lord as life We need a pro - per heart,
That of His rich - es, in His grace, We ful - ly may take part.

2. We need a heart in all things pure,
With mind both sound and clear,
To understand His mind and heart
In trembling and in fear.

3. We need a fervent, loving heart,
A heart on fire with love,
With an emotion filled with zeal
For Him, all else above.

4. We need a true, obedient heart,
With a submissive will,
A will made pliable, yet strong,
God's purpose to fulfill.

5. We need a heart condemning not,
In all things right with God;
A heart which has a conscience purged
And covered with the blood.

6. Lord, grant us such a heart as this,
Forever fixed on Thee,
That of Thyself we may partake
And Thy true fulness be.

第七周

尼希米—

对神有时代价值之人的榜样

诗歌：补 917

读经：启十二 1～14，尼一 1～11，二 9～20，
四 4～5，9，五 10，14～19，八 1～10，
十三 14，29～31

【周一】

壹 神的渴望乃是结束这个时代，并带进国度时代；要成就这事，祂必须得着时代的凭借：

一 我们都该仰望主并祷告，使我们对神有时代的价值；我们必须自问要作什么以结束这时代，并带进下一个时代—国度时代；这是一个特别的时候，所以需要特别的信徒来作特别的工作。

二 凡只能说“去”而不能说“来”的人，是没有效用的；也就是说，他们对神没有时代的价值—参来十 22：

1 希伯来书的著者不是要信徒前去，而是要他们前来；这意思是说，著者已经在某一个地方，现在要他的读者也前来进到他所在之处。

2 我们要前来达到三者：到至圣所，到施恩的宝座，到神自己这里；不要退缩，乃要前来—22 节，四

Week Seven

Nehemiah—a Pattern of One

Who Has Dispensational Value to God

Hymns: 893

Scripture Reading: Rev. 12:1-14; Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31

§ Day 1

I. God's desire is to end this age and bring in the age of the kingdom; in order for God to accomplish this, He must have His dispensational instrument:

A. All of us should look to the Lord and pray that we will have dispensational value to God; we need to ask ourselves what we are doing to close this dispensation and to bring in the next age, the kingdom age; this is a special time, so there is the need of special believers to do a special work.

B. Those who can only say, "Go," but not "Come," will have no effect; that is, they will have no dispensational value to God—cf. Heb. 10:22:

1. The writer of Hebrews did not tell the believers to go forward but to come forward; this means that the writer was in a particular place and that he wanted his readers to come forward to the place where he was.

2. We need to come forward to three things: to the Holy of Holies, to the throne of grace, and to God Himself; do not shrink backward—come forward—v. 22;

16, 七 25, 十一 6。

3 神是在施恩的宝座上，施恩的宝座是在至圣所里；著者写希伯来书时，是在至圣所里，他呼召希伯来信徒前来进入其中。

三 男孩子被提到天上，撒但被摔到地上，以及天上宣告国度来到了，表明神得着男孩子，乃是祂最大的时代行动，因为这要结束召会时代，引进国度时代—启十二 5, 9 ~ 10, 十一 15。

四 男孩子被提到神的宝座，将是在一千二百六十天之前，一千二百六十天就是三年半（四十二个月）的大灾难时期—十二 1 ~ 14, 十三 5, 十一 2。

五 我们活在这时代是最享特权的，我们能为神作得最多；神是光，要使我们看见道路，但内住的基督作我们的力量和能力，要使我们能行走这道路；现今要被神使用，就必须付极大的代价—三 18。

【周二】

贰 因为召会并没有达到神的目的，神就拣选一班得胜者，他们要达到神的目的，并成功神的要求；这是男孩子的原则—十二 1 ~ 2, 5, 10 ~ 11, 二 7, 11, 17, 26 ~ 28, 三 5, 12, 20 ~ 21:

一 宇宙光明的妇人代表神全体的子民；至终，创世记三章十五节里女人的后裔要扩大，包括得胜的信徒，就是神子民中较刚强的部分，由男孩子所表征—启十二 1 ~ 2, 5, 10 ~ 11。

二 复活的基督作为赐生命的灵，乃是女人那变了

4:16; 7:25; 11:6.

3. God is on the throne of grace, and the throne of grace is in the Holy of Holies; at the time of the writing of the book of Hebrews, the writer was there in the Holy of Holies, calling the Hebrew believers to come forward.

C. The rapture of the man-child to heaven, the casting of Satan to earth, and the declaration in heaven that the kingdom has come signify that God's gaining of the man-child is His greatest dispensational move, because it brings an end to the church age and introduces the kingdom age—Rev. 12:5, 9-10; 11:15.

D. The rapture of the man-child to the throne of God will be before the one thousand two hundred and sixty days, which is the time of the great tribulation of three and a half years (forty-two months)—12:1-14; 13:5; 11:2.

E. We live in the most privileged time in which we can do the most for God; God as light will show us the way, but the indwelling Christ as our strength and power will enable us to walk the road; a great price must be paid in order to be used now—3:18.

§ Day 2

II. Because the church has not attained to God's purpose, God will choose a group of overcomers who will attain to His purpose and fulfill His demand; this is the principle of the man-child—12:1-2, 5, 10-11; 2:7, 11, 17, 26-28; 3:5, 12, 20-21:

A. The universal bright woman represents the totality of God's people, and ultimately, the seed of the woman in Genesis 3:15 is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child—Rev. 12:1-2, 5, 10-11.

B. The resurrected Christ as the life-giving Spirit is the transfigured descendant of

形像的后裔，分赐到我们里面，在我们里面伤蛇的头，使我们成为女人团体的后裔，得胜的男孩子，执行神对古蛇的审判，并作神时代的凭借，以转移时代，引进神国的实现—5节。

三 诗篇二篇八至九节，启示录二章二十六至二十七节，与启示录十二章五节指明，作为神受膏者的主耶稣、召会中的得胜者、以及男孩子，要用铁杖辖管万国，因此证明主耶稣、得胜者、和男孩子乃是一；主这位领头的得胜者，（三 21，）乃是男孩子的头、中心、实际、生命和性情，而男孩子作为跟随的得胜者，乃是主的身体。

【周三】

四 借着主在十字架上的死，古蛇撒但受了审判，被赶出去；（约十二 31，十六 11；）那个审判和判决最终要由得胜者作为男孩子，就是女人团体的后裔来执行；得胜的信徒和撒但争战，实际上就是执行主对撒但的审判，至终使撒但从天上被摔下去。（启十二 7～9。）

五 男孩子是由得胜者所组成，他们代替召会站住，站在全召会所当站的地位，替召会作事—二 7下，11下，17下，26～28，三 5，12，21，十二 5，11：

- 1 神所有的子民都该在神永远的目的里有分；但他们没有都负起该负的责任，所以神从他们中间拣选出一班人来，这就是妇人所生的男孩子。
- 2 在圣经里，神子民中较刚强的人被视为一个集体的单位，为神争战，将神的国带到地上一启十二 5，10～11。
- 3 神要用男孩子来成就祂的经纶，完成祂的定旨一提

the woman, the seed of the woman, dispensed into us to bruise the serpent's head in us and make us the corporate seed of the woman, the overcoming man-child, to carry out God's judgment on the ancient serpent and to be God's dispensational instrument to change the age and usher in the manifestation of God's kingdom—v. 5.

C. Psalm 2:8-9, Revelation 2:26-27, and Revelation 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one; the Lord as the leading Overcomer (3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child, as the following overcomers, is the Lord's Body.

§ Day 3

D. Through the Lord's death on the cross, Satan, the old serpent, was judged, cast out (John 12:31; 16:11); that judgment and sentence will ultimately be carried out and executed by the overcomers as the man-child, the corporate seed of the woman; the war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him for him to eventually be cast out of heaven (Rev. 12:7-9).

E. The man-child consists of the overcomers who stand on behalf of the church, take the position that the whole church should take, and do the work for the church—2:7b, 11b, 17b, 26-28; 3:5, 12, 21; 12:5, 11:

1. All of God's people should have a part in His eternal purpose, but not all assume their rightful responsibility; therefore, God chooses a group from among them—the man-child brought forth by the woman.
2. In the Bible the stronger ones among God's people are considered a collective unit fighting the battle for God and bringing God's kingdom down to earth—Rev. 12:5, 10-11.
3. God will use the man-child to fulfill His economy and to accomplish His

前一4，提后一9，弗一9，11，三11。

4 神需要男孩子来打败祂的仇敌，带进祂的国，使祂永远的定旨得以完成；主的恢复就是今天神经纶的实行，而神的经纶只能借着男孩子来完成—后十二10。

六 男孩子的被提乃是一个战略，使撒但在天上不再有地位；我们必须被提，执行神对祂仇敌的审判，使神的需要得着满足—5，7～10节。

七 构成男孩子的信徒，胜过魔鬼（控告者，毁谤者），就是神的对头撒但，乃是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命—10～11节。

八 男孩子的全人被基督的成分所浸透并浸润，因为他们天天得加强到他们里面的人里，使基督得以把祂自己建造到他们心里，他们为基督那追测不尽的丰富所滋养，并且他们穿上基督作神全副的军装—弗三16～18，8，六10～11。

【周四、周五】

叁 以色列人被掳七十年，但因有尼希米这真正的得胜者，神仍能有祂时代的行动；他乃是对神有时代价值之人的榜样—尼一1～11，二9～20，四4～5，9，五10，14～19，八1～10，十三14，29～31：

一 尼希米记的要点乃是：重建耶路撒冷城及其城墙，乃是继续神选民中间祂见证的恢复，以完成祂的经纶，也是城内神殿的防卫和保护：

purpose—1 Tim. 1:4; 2 Tim. 1:9; Eph. 1:9, 11; 3:11.

4. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose may be accomplished; the Lord's recovery is the practicality of God's economy today, and His economy can be carried out only by the man-child—Rev. 12:10.

F. The rapture of the man-child is a transaction that causes Satan to have no more position in heaven; we must be raptured to fulfill God's need by executing His judgment upon His enemy—vv. 5, 7-10.

G. Those who constitute the man-child overcome the devil (the accuser, the slanderer), who is Satan, the adversary of God, because of the blood of the Lamb and because of the word of their testimony, and they love not their soul-life even unto death—vv. 10-11.

H. The entire being of the man-child is saturated and permeated with the element of Christ, because they are daily strengthened into their inner man so that Christ may build Himself into their hearts, they are being nourished with the unsearchable riches of Christ, and they put on Christ as the whole armor of God—Eph. 3:16-18, 8; 6:10-11.

§ Day 4 & Day 5

III. When Israel was taken into captivity for seventy years, God still had a dispensational move because of Nehemiah, who was a true overcomer; he is a pattern of someone who has dispensational value to God—Neh. 1:1-11; 2:9-20; 4:4-5, 9; 5:10, 14-19; 8:1-10; 13:14, 29-31:

A. The crucial point in the book of Nehemiah is that the rebuilding of the city of Jerusalem with its wall was both a continual recovery among His elect for His testimony as the accomplishment of God's economy and a safeguard and protection for the house of God within the city:

- 1 这表征神的殿作为神在地上的居所和家，需要祂的国得建立作范围，以护卫祂在地上的权益，使祂的行政能完成祂的经纶—参罗十四 17。
- 2 重建耶和华的殿，预表神恢复堕落的召会；重建耶路撒冷的城墙，预表神恢复祂的国；神建造祂的殿和建造祂的国是并行的一太十六 18 ~ 19。

二 当我们认识并享受基督作我们的生命，我们就有召会作为神的殿；我们若往前，认识祂作头的身份，殿就要扩大成为城，就是神的国—弗一 10, 22 ~ 23, 四 15, 启二二 1。

三 尼希米记表明，今天我们在主的恢复里需要有正确的进取：

- 1 摩押人和亚扪人的首领对尼希米为以色列人求好处甚为恼怒；摩押人和亚扪人是罗得不纯洁之扩增的后代，他们恨恶并藐视以色列人—尼二 10, 19, 参结二五 3, 8。
- 2 面临反对者的嗤笑、藐视和凌辱，尼希米乃是非常纯洁且进取的，他并不胆怯—尼二 17 ~ 20, 四 1 ~ 23, 参徒四 29 ~ 31, 帖前二 2, 提后一 7 ~ 8。
- 3 积极进取的人从神得着帮助；如同尼希米一样，使徒保罗与神联合，并体认神在这联合中的协助—徒二六 21 ~ 22。
- 4 尼希米的进取作为他属人行为上的美德，表明我们天然的性能、才干和美德需要经过基督的十字架，而被带进复活里，就是带进作为三一神之终极完成的那灵里，好在成就神经纶的事上对神有用。

【周六】

1. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interest on the earth for His administration to carry out His economy—cf. Rom. 14:17.
2. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom; the building of God's house and His kingdom go together—Matt. 16:18-19.

B. When we realize and enjoy Christ as our life, we have the church as the house of God; if we go further and realize His headship, the house will be enlarged to be the city, the kingdom of God—Eph. 1:10, 22-23; 4:15; Rev. 22:1.

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

1. The leaders of the Moabites and Ammonites were greatly displeased about Nehemiah's seeking the good of the children of Israel; these descendants of the impure increase of Lot hated and despised the children of Israel—Neh. 2:10, 19; cf. Ezek. 25:3, 8.
2. In relation to the mocking, despising, and reproach of these opposers, Nehemiah was very pure and aggressive, not cowardly—Neh. 2:17-20; 4:1-23; cf. Acts 4:29-31; 1 Thes. 2:2; 2 Tim. 1:7-8.
3. The aggressive ones receive help from God; like Nehemiah, the apostle Paul was allied with God and realized God's assistance in this alliance—Acts 26:21-22.
4. Nehemiah's aggressiveness, as a virtue in his human conduct, shows that our natural capacity, ability, and virtues must pass through the cross of Christ and be brought into resurrection, into the Spirit as the consummation of the Triune God, to be useful to God in the accomplishing of His economy.

§ Day 6

四 尼希米不活在他天然的人里，乃活在复活里；他是进取的，但他的进取伴随着其他特征：

- 1 在尼希米与神的关系上，他爱神，也爱神在地上的权益，包括圣地（表征基督）、圣殿（表征召会）、和圣城（表征神的国）—王上八 48，参提后三 1～5。
- 2 作为一个爱神的人，尼希米祷告神，在交通中接触神；为着城墙的重建，尼希米站在神的话上，并照着神的话祷告—尼一 1～11，二 4，四 4～5，9。
- 3 尼希米信靠神，甚至与神成为一；结果，他成为神的代表—五 19，参林后五 20。
- 4 尼希米在他与百姓的关系上，全然不自私；他不为自己寻求什么，也不顾自己的利益；他始终乐意为百姓和国家，牺牲他的所有一尼五 10，14～19。

五 省长尼希米在王的地位上，在重建耶路撒冷城墙以完成神经纶的事上，居心纯全；他乃是神子民中间领头之人应该如何的榜样—参提前三 2～7，彼前五 1～3：

- 1 尼希米不像以色列和犹大许多的王；他不自私，不寻求自己的利益，也不放纵性欲。
- 2 尼希米作为总司令，也在那些预备与仇敌争战的人当中，并有分于夜间守望；他没有将这些事留给别人作，乃是亲自参与—尼四 9～23。
- 3 尼希米与他弟兄因敬畏神，十二年之久没有吃省长的俸禄—五 14～15。
- 4 他坚定持续作城墙的工，没有接受任何一种报酬；他不图私利，反而供养别人，目的是为建造城墙—16～18 节。

D. Nehemiah did not live in his natural man but in resurrection; he was aggressive, but his aggressiveness was accompanied by other characteristics:

1. In his relationship with God, he was one who loved God and also loved God's interests on the earth, including the Holy Land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)—1 Kings 8:48; cf. 2 Tim. 3:1-5.
2. As a person who loved God, Nehemiah prayed to God to contact Him in fellowship; for the rebuilding of the wall, Nehemiah stood on God's word and prayed according to it—Neh. 1:1-11; 2:4; 4:4-5, 9.
3. Nehemiah trusted in God and even became one with God; as a result, he became the representative of God—5:19; cf. 2 Cor. 5:20.
4. In his relationship with the people, Nehemiah was unselfish, without any self-seeking or self-interest; he was always willing to sacrifice what he had for the people and for the nation—Neh. 5:10, 14-19.

E. Nehemiah, as the governor, in the position of a king, was a man with a pure heart for the rebuilding of Jerusalem's wall in carrying out God's economy; he was a pattern of what a leader among God's people should be—cf. 1 Tim. 3:2-7; 1 Pet. 5:1-3:

1. Unlike many of the kings of Israel and Judah, he was not selfish, did not seek his own interests, and was not indulgent in sexual lust.
2. As the commander in chief, Nehemiah was among those who were ready to fight against the enemy, and he took part in the night watch; he did not leave these matters to others but participated in them himself—Neh. 4:9-23.
3. He and his brothers did not eat the food appointed for the governor for twelve years because of the fear of God—5:14-15.
4. He applied himself to work on the city wall without any kind of payment; instead of being self-seeking, he fed others for the purpose of building up the wall—vv. 16-18.

六 尼希米虽是首领，但他全然没有野心；这由他在重新构成以色列国的事上，承认自己需要以斯拉以神的话重新构成神的子民这事实所指明——八 1 ~ 10，腓二 3 ~ 4。

七 尼希米是人类历史上完美的首领，上好的首领，也是一个长老该如何的最佳榜样；我们，尤其是众召会中领头的人，思想他的榜样，的确是值得的；这要叫我们也成为得着神并将神涌流给人的榜样，以转移这时代——尼五 19，十三 14。

F. Although Nehemiah was the ruler, he was altogether not ambitious; this is indicated by the fact that in reconstituting the nation, he recognized his need of Ezra for the reconstitution of the people of God with the word of God—8:1-10; Phil. 2:3-4.

G. Nehemiah was the perfect leader, the best leader in human history and the best example of what an elder should be; it is surely worthwhile for us, especially the leading ones in the churches, to consider his example so that we may be a pattern of gaining God and flowing out God to others in order to turn the age—Neh. 5:19; 13:14.

第七周■周一

晨兴喂养

来十 22 “并且在心一面，我们已经被基督的血洒过，脱开了邪恶的良心，在身体一面，也已经用清水洗净了，就当存着真诚的心，以十分确信的信，前来进入至圣所。”

启十二 5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

照着圣经来看，女人的后裔要伤仇敌的头。创世记三章女人的后裔主要的是指主耶稣，但得胜者在这后裔里也有分。女人的后裔包括召会，特别是得胜者。…女人的后裔要伤撒但的头，这事的应验可见于启示录十二章的男孩子。那唯一的得胜者包括了所有的得胜者。（10～11。）

当神对某一件事的态度改变时，祂就有一个时代的行动。…神最重要的时代行动是在启示录十二章。祂要结束这个时代，带进国度时代。祂的定旨不是笼统和一般的。祂怎样才能结束这个时代，带进另一个时代？祂必须得着祂时代的凭借。（译自“圣洁没有瑕疵”英文版附录。）

信息选读

男孩子的被提结束召会时代并引进国度时代。男孩子使神能有所行动。…我们绝不该忘记，神是能被限制的。在祂一切的行动中，祂等候人。神在天上的捆绑是基于我们在地上的捆绑；神在天上的释放是基于我们在地上的释放。每一件事都在于召会。

作得胜者主要不是为着逃避大灾难。我们需要看见被提对主的价值，不是对我们的价值。

WEEK 7 — DAY 1

Morning Nourishment

Heb. 10:22 Let us come forward to the Holy of Holies with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and having our bodies washed with pure water.

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

According to the Bible, the seed of the woman will bruise the head of the enemy. The seed of the woman in Genesis 3 primarily refers to the Lord Jesus, but the overcomers also have a part in this seed. The seed of the woman includes the church, especially the overcomers...The fulfillment of the seed of the woman bruising Satan can be seen in the man-child in Revelation 12. The only Overcomer includes all the overcomers (vv. 10-11).

When God changes His attitude toward a certain matter, He makes a dispensational move...His most important dispensational move is in Revelation 12. He wants to end this age and bring in the age of the kingdom. His purpose is not general and ordinary. How can He bring this age to a close and bring in another? He must have His dispensational instrument. (CWWN, vol. 34, "The Glorious Church," p. 153)

Today's Reading

The rapture of the man-child brings an end to the church age and introduces the kingdom age. The man-child enables God to move...We should never forget that God can be limited. He waits for man in all of His moves. God's binding in heaven is based on our binding on earth; God's loosing in heaven is based on our loosing on earth. Everything depends on the church.

Being an overcomer is not primarily for escaping the tribulation. We need to see of what value the rapture is to the Lord, not to ourselves.

在所有时代的行动中，男孩子是最大的，因为这除去人的能力和魔鬼的能力，并带进国度。我们活在这时代是最享特权的，我们能为神作得最多。光要使我们看见道路，而力量和能力要使我们能行走这道路。现今要被神使用，就必须付极大的代价。

神的心意是要受造之物来对付堕落的受造之物。照着祂的定旨，全召会都该对付撒但；然而，召会堕落了…。神的定旨得以在得胜者身上成就，是因为他们与祂同工。…神总是得着一班得胜者，来进行时代的行动。

过了四百年，以色列人出埃及的时候到了。那时神得着摩西。…摩西乃是从水里出来的。他在水里出来，随后从埃及出来。摩西胜过了死。神拣选摩西来照料以色列人。摩西曾住在王宫，那是埃及中的埃及。他不仅灵离开埃及，身体也离开埃及，所以神拣选他。那些只能说“去”而不能说“来”的人，是没有效用的。神时代的行动全在于一个人。这是得胜者的原则。（译自“圣洁没有瑕疵”英文版附录。）

希伯来书的作者告诉我们要“来到（前来）”。…我们要前来达到三者：到至圣所，到施恩的宝座，到神自己这里。（参来十22，四16，七25，十一6。）不要退缩，乃要前来。

希伯来信徒…正处在退缩回去的危险。他们正在徘徊犹豫的时候，就有这封书信写给他们，勉励他们要进前来。希伯来书的著者不是要他们往前去，而是要他们前来。这意思是说，著者已经在某一个地方，现在要他的读者也前来进到他所在之处。…著者写希伯来书时，是在至圣所里，他呼召希伯来弟兄们也要前来进入其中。（希伯来书生命读经，四二八页。）

参读：希伯来书生命读经，第三十二篇。

Of all the dispensational moves, the man-child is the greatest because it removes man's power and the devil's power, and it brings in the kingdom. We live in the most privileged time; we can do the most for God. Light will show us the way, but strength and power will enable us to walk the road. A great price must be paid in order to be used now.

It is God's desire that created beings would deal with fallen created beings. According to His purpose, the whole church should deal with Satan; however, the church has failed...God's purpose is fulfilled in the overcomers because they work with Him...God always lays hold of a group of overcomers to make a dispensational move.

After four hundred years, it was time for [the children of Israel] to come out [of Egypt]. At that point God laid hold of Moses...Moses came out of the water. He had an exodus from water. Then he had an exodus from Egypt. Moses was triumphant over death. God chose him to deal with Israel. Moses dwelt in the palace, which was the Egypt of Egypt. Not only did his spirit leave Egypt, but his body left Egypt as well; therefore, God chose him. Those who can only say, "Go," but not "Come," will have no effect. All of God's dispensational moves are based on one man. This is a principle of the overcomers. (CWWN, vol. 34, "The Glorious Church," pp. 153, 157, 154-155)

The writer of Hebrews tells us to "come forward."...We need to come forward to three things: to the Holy of Holies, to the throne of grace, and to God Himself [cf. Heb. 10:22; 4:16; 7:25; 11:6]. Do not shrink backward—come forward.

The Hebrew believers were in danger of shrinking back. They were staggering and hesitating, and the book of Hebrews was written to encourage them to come forward. The writer did not tell them to go forward but to come forward. This means that the writer was in a particular place and that he wanted his readers to come forward to the place where he was...At the time of the writing of this book, the writer was there in the Holy of Holies, calling the Hebrew brothers to come forward. (Life-study of Hebrews, p. 356)

Further Reading: Life-study of Hebrews, msg. 32

第七周■周二

晨兴喂养

创三 15 “我又要叫你和女人彼此为仇，你的后裔和女人的后裔也彼此为仇；女人的后裔要伤你的头，你要伤他的脚跟。”

启十二 1～2 “天上现出大异象来，有一个妇人…怀了孕，忍受产难，疼痛要生，就呼叫。”

女人的后裔主耶稣已经伤了蛇的头，祂已经毁坏那掌死权的撒但。（参来二 14，约壹三 8。）

当主耶稣在十字架上毁坏蛇的时候，蛇也伤了祂的脚跟。这是指撒但借着把主耶稣的脚钉在十字架上而伤了祂。（诗二二 16。）

创世记三章十五节的女人首先是指夏娃，其次是指所有属神的人，包括夏娃所表征的童女马利亚。因此，女人的后裔主要是指从马利亚生的主耶稣。然而，在启示录十二章，还有更多关于女人后裔的记载。启示录十二章所描绘，创世记三章十五节所表征的女人，是一位宇宙的妇人，在她里面有一部分称为男孩子。（启十二 1～2，5。）按圣经的意义，女人代表软弱，因为女人是较软弱的器皿。（彼前三 7。）男人，特别是男孩子，代表刚强。…所有属神的人合起来就是那多少有些软弱的妇人，但其中有一部分是较刚强的男孩子，就是得胜者。…所以男孩子也是女人后裔的一部分。（创世记生命读经，三一〇至三一一页。）

信息选读

WEEK 7 — DAY 2

Morning Nourishment

Gen. 3:15 And I will put enmity between you and the woman and between your seed and her seed; he will bruise you on the head, but you will bruise him on the heel.

Rev. 12:1-2 And a great sign was seen in heaven: a woman...; and she was with child, and she cried out, travailing in birth and being in pain to bring forth.

The Lord Jesus, the seed of the woman, has bruised the head of the serpent. The Lord has destroyed Satan, the one who holds the power of death [cf. Heb. 2:14; 1 John 3:8].

While the Lord Jesus was destroying the serpent on the cross, the serpent bruised His heel. This means that Satan wounded the Lord Jesus by nailing His feet to the cross (Psa. 22:16).

The woman in Genesis 3:15 first is Eve and second is all the people of God, including the virgin Mary, as signified by Eve. Hence, the seed of the woman is mainly the Lord Jesus who was born of Mary. However, more regarding the seed of the woman can be seen in Revelation 12. The woman depicted in Revelation 12 and signified in Genesis 3:15 is a universal woman, and within her is a part called the man-child (Rev. 12:1, 2, 5). In a biblical sense, woman represents weakness, for the woman is the weaker vessel (1 Pet. 3:7). The man, especially the man-child, represents strength...All the people of God are the woman, who is somewhat weak, but among all the people of God is a stronger part, which is the man-child, the overcomers...Therefore the man-child is also a part of the seed of the woman. (Life-study of Genesis, pp. 252-253)

Today's Reading

这男孩子并不是个人的，乃是团体的。…这团体的男孩子包括作他元首、中心、实际、生命、和本质的主耶稣。…诗篇二篇八至九节预言主耶稣，神的受膏者，要用铁杖辖管列国；启示录二章二十六至二十七节说，召会中的得胜者要用铁杖辖管列国；而十二章五节告诉我们，男孩子要用铁杖辖管万国。因此，…主耶稣自己和祂的得胜者都要用铁杖辖管万国。所以，十二章五节的男孩子，包括主耶稣和召会中的得胜者。此外，二十章四节说，基督和复活的得胜者要作王掌权一千年。因此，启示录十二章的男孩子，既不是指个人的主耶稣，也不是指与祂分开的得胜者，乃是指主耶稣连同得胜者。基督自己是头一位得胜者。（三 21。）祂这位领头的得胜者，乃是众得胜者的元首、中心、实际、生命和本质。在地上属神的人中间，有一部分是刚强的，包括主耶稣和得胜者。因此，男孩子是由主耶稣和祂的得胜者组成的。

主耶稣是男孩子，却从女人而生。…这件事属灵的意义是说，主耶稣是从信靠神的源头而生。…男孩子的源头是女人，不是男人。…男孩子是信靠神、倚靠神之女人的后裔。主耶稣就是从这样的源头而出的后裔。

带头的弟兄应当说，“主啊！你知道我们是何等地软弱。我们倚靠你。主，离了你，我们就不能作什么。我们凡事都信靠你。”带头的弟兄若有这态度，他们在神面前就真是女人了。

一面说，我们是女人；另一面说，我们是女人的后裔。…唯有从信靠神的源头而出的后裔才能刚强，他们不是在自己里面刚强，乃是在神里面刚强。主耶稣自己领头作这样的人。祂是男孩子的元首；现在祂也是男孩子的中心、实际、生命和本质。仇敌撒但对这男孩子有何等的攻击！（创世记生命读经，三一二至三一四页。）

参读：创世记生命读经，第十九至二十篇。

This man-child is not individual; he is corporate...This corporate man-child includes the Lord Jesus as the Head, center, reality, life, and nature of the man-child...Psalm 2:8-9 prophesies that the Lord Jesus, God's Anointed One, will rule the nations with a rod of iron. Revelation 2:26-27 says that the overcomers in the churches will rule over the nations with a rod of iron... In Revelation 12:5 we are told that the man-child will rule all nations with a rod of iron. Therefore,...both the Lord Jesus Himself and His overcomers will rule over the nations with a rod of iron. Thus, the man-child in Revelation 12:5 includes both the Lord Jesus and the overcomers in the churches. Furthermore, Revelation 20:4 says that Christ and the resurrected overcomers will reign as kings for a thousand years. Hence, the man-child in Revelation 12 is neither the Lord Jesus individually nor the overcomers separate from Him, but the Lord Jesus with the overcomers. Christ Himself is the foremost overcomer (Rev. 3:21). As the leading overcomer He is the Head, center, reality, life, and nature of the overcomers. Among the people of God on earth there is a stronger part which includes the Lord Jesus and the overcomers. Thus, the Lord Jesus and His overcomers compose the man-child.

Although the Lord Jesus was a man-child, He was born of a woman...The spiritual significance of this is that the Lord Jesus was born of a source that trusted in God...The source of the man-child is a woman, not a man...The man-child is the seed of a woman who trusts in God and depends on God. The Lord Jesus was the seed from such a source.

The leading brothers should say, "O Lord, You know how weak we are. We depend upon You. Apart from You, Lord, we can do nothing. We trust in You for everything." If the leading brothers have this attitude, they are truly the woman before God.

On the one hand, we are the woman; on the other hand, we are the seed of the woman...Only the seed of the source trusting in God can be strong, not strong in themselves, but strong in God. The Lord Jesus Himself took the lead to be such a person. He is the Head of the man-child. Now He is also the center, reality, life, and nature of the man-child. How the enemy, Satan, fights against this man-child! (Life-study of Genesis, pp. 253-255)

Further Reading: Life-study of Genesis, msgs. 19-20

第七周■周三

晨兴喂养

启十二10~11“…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”

男孩子在哪里，哪里就没有仇敌的立场。撒但已经在基督的十字架上受了审判，但这审判需要执行。召会应当完成这审判，但召会失败了，所以得胜者必须起来，站住召会的地位，执行神在撒但身上的判决。…得胜者被提到神的宝座那里时，那里就不再有地方给仇敌。

一个寻求的信徒也许对付他的良心，直到良心成为纯洁的良心。然而，当良心成为纯洁的，就很容易软弱；…我们良心软弱的时候，仇敌总是控告我们，使我们一直觉得我们不对。…〔所以〕我们必须借着血的遮盖，站住抵挡仇敌。我们不仅必须宣告，更必须宣扬救赎之血的能力。（李常受文集一九六四年第二册，六七二至六七三页。）

信息选读

所有神的子民，在神永远的…目的里，都是有分的；但他们没有都负起他们所该负的责任，所以神在他们中间拣选出一班人来。这一班人是许多人中间的一部分，是神拣选出来的，…〔这就是〕妇人所生的男孩子。

男孩子…被提不光是个人的问题，被提更是为着要了结历世历代以来的那一个争战，就是那古蛇几

WEEK 7 — DAY 3

Morning Nourishment

Rev. 12:10-11...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night. And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

Where the man-child is, there is no ground for the enemy. Satan has been judged on the cross of Christ, but this judgment needs to be executed. The church should carry out this judgment, but it has failed, so the overcomers must rise up to take the position of the church to execute God's sentence on Satan...After the overcomers are raptured and caught up to God's throne, there will be no more place there for the enemy.

A seeking believer may deal with his conscience until it becomes a pure conscience. However, when the conscience becomes pure, it is easy for it to be weak...When [it] is weak, the enemy always accuses us, causing us to constantly feel that we are not right...[So] we have to stand against the enemy by the covering of the blood...[and] not only claim but proclaim the power of the redeeming blood. (CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 4—Revelation)," pp. 495-496)

Today's Reading

All of God's people have a part in His eternal purpose, but not all assume their rightful responsibility. Therefore, God chooses a group of people from among them. This group is a portion of the whole, a part of the many chosen by God. This is the man-child brought forth by the woman.

The rapture of the man-child is not just a matter of some individuals being caught up, but more than that, it is to bring to an end the warfare which has

千年来与神为敌的那一个争战。天上一有了争战，米迦勒同他的使者就与龙争战。龙就是那古蛇。它是一条蛇变成一条龙，它的能力越过越大了。但是，男孩子一被提，就不只不让它再大下去，并且要把它从天上摔下去。所以被提是一种工作，使撒但在天上再没有地位了。

得胜者站住召会的地位作了她所该作的，结果就是“我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了”。（启十二10。）启示录十二章的男孩子就是站在召会的地位上的得胜者，所以这个男孩子一被提，撒但就从天上被摔下去，国度就来到了。

得胜者所以作得胜者，不是为着自己得荣耀，得冠冕，乃是站在召会所当站的地位上，替召会作事情。召会在神的面前，有她所当是的情形，所当作的工作，所当负的责任，所当站的地位。但是召会…没有站所当站的。唯有一班人…来替召会作那些事情，负那个责任，这一班人就是得胜者。得胜者所作的，就算是全召会所作的。…（如此）神就算是已经得着了。这就是男孩子的原则。

好像男孩子一出来，神的目的就非得着不可了。这是今天神所呼召、所注意的，神要得着这样的人来达到祂当初的目的。（圣洁没有瑕疵，九〇、九二至九三、九五至九六、九八至九九页。）

参读：由基督与召会的观点看新约概要，第三十八章。

been going on for ages and generations. The old serpent, the enemy of God, has been fighting against God for several thousand years. When this warfare takes place in heaven, Michael and his angels fight against the dragon, who is the old serpent. Formerly he was a serpent, but now he has changed in form to a dragon. He has steadily increased his power. However, once the man-child is caught up, not only is the dragon unable to be enlarged any further, but he is cast down from heaven. The rapture of the man-child is a transaction which causes Satan to have no more position in heaven.

When the overcomers stand in the church's position and do the work which the church should have done, the result will be: "Now has come the salvation and the power and the kingdom of our God and the authority of His Christ" [Rev. 12:10]. The man-child in Revelation 12 consists of the overcomers who stand on behalf of the church. Therefore, as soon as the man-child is caught up, Satan is cast down from heaven and the kingdom comes.

The reason for the overcomers to be the overcomers is not to receive glory or crowns for themselves, but simply to take the position which the whole church should take and do the work for the church. Before God, the church should be in that condition which He desires; she should be responsible to Him, fulfilling the work committed to her and standing in her proper position. The church, however...has not gained the ground for God. There is only a group of people left to do that work for the church and to take up the church's responsibility. This group is the overcomers. What they do is counted as the work of the whole church...; God's purpose is attained and He is satisfied. This is the principle of the man-child.

It seems that once the man-child is born, God's purpose can no longer be hindered. This is what God is calling for today; this is what interests Him today. God needs a group of people to attain His original goal. (CWWN, vol. 34, "The Glorious Church," pp. 75-76, 78, 81, 83-84)

Further Reading: CWWL, 1964, vol. 2, "A General Sketch of the New Testament in the Light of Christ and the Church (Part 4—Revelation)," ch. 38

第七周■周四

晨兴喂养

尼二 17 “...耶路撒冷...荒凉，城门被火焚烧，...来吧，我们重建耶路撒冷的城墙...”

太十六 18 ~ 19 “...我要把我的召会建造在这磐石上，...我要把诸天之国的钥匙给你...”

以色列人被掳的七十年间，因着有尼希米，神仍旧为以色列人有时代的行动；尼希米是真正的得胜者。他甚至在事奉外邦王的时候，就在预备回到耶路撒冷。...神因为得着了尼希米，就能有时代的行动。（译自“圣洁没有瑕疵”英文版附录。）

信息选读

以斯拉记所载的历史，乃是关于以色列人从被掳中归回，重建神的殿，开始神选民中间照着神的经纶，为着祂在地上见证的恢复。尼希米记所载的历史，乃是关于重建耶路撒冷的城墙，继续神选民中间祂见证的恢复，以完成祂的经纶。

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

WEEK 7 — DAY 4

Morning Nourishment

Neh. 2:17...Jerusalem lies in waste and its gates are burned with fire. Come and let us build up the wall of Jerusalem...

Matt. 16:18-19...Upon this rock I will build My church...I will give to you the keys of the kingdom of the heavens...

When Israel was taken into captivity for seventy years, God still had a dispensational move for Israel because of Nehemiah; he was a true overcomer. Even as he was serving a foreign king, he was preparing to go back to Jerusalem...Because God gained Nehemiah, He could make a dispensational move. (CWWN, vol. 34, “The Glorious Church,” p. 155)

Today's Reading

The book of Ezra is a history of the return of Israel's captivity and the rebuilding of the house of God as the initiation of God's recovery among His elect for His testimony on the earth according to His economy. The book of Nehemiah is a history of the rebuilding of the wall of the city of Jerusalem as a continual recovery among His elect for His testimony for the accomplishment of His economy.

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

尼希米二章十七至二十节说到耶路撒冷城墙的重建。摩押人和亚扪人的首领嗤笑、藐视以色列人，问他们这样作，是否要背叛王。（19。）尼希米回答他们说，“天上的神必亲自使我们亨通；所以我们作祂仆人的，要起来建造。你们却在耶路撒冷无分、无权、无纪念。”（20。）这答覆指明尼希米并不胆怯，反而非常进取。任何胆怯的人，都无法作神的仆人。

尼希米信靠神，祷告神使〔仇敌〕的凌辱归于他们自己；这样，犹大人建造城墙，城墙就都连接起来，高至一半，因为他们用心作工。（四4～6。）今天无论我们多么受讥诮并藐视，我们都该有心建造，也该进取。

一面，以色列人预备好争战；另一面，他们信靠神，相信神要为他们争战。在这事上他们也是进取的。胆怯的人也许说，神既为我们争战，我们就不需要作什么。但实在说来，神要帮助那些帮助自己的人。…照着历史，神不帮助胆怯的人。从神得着帮助的，乃是进取的人。

历世纪在主的恢复里，…有些人被主激动兴起，有些人自动起来。有些人身居高位，有些人平凡无奇。但所有的人都必须在性格上放胆、刚强、并且进取。历史上凡被神用的人，都是进取的人。

尼希米的确是进取的人。就一面说，他的自愿不是向着神，乃是向着他的负担。他有负担重建耶路撒冷的城墙，他的进取就为神大用。（尼希米记生命读经，一至六、一四页。）

参读：圣洁没有瑕疵，第四章。

Nehemiah 2:17-20 is a word concerning the rebuilding of the wall of Jerusalem. The leaders of the Moabites and Ammonites mocked and despised the children of Israel and asked whether they would rebel against the king by doing this (v. 19). Nehemiah answered them by saying, "The God of heaven Himself will make us prosper; therefore we His servants will rise up and build. But you have no portion nor right nor memorial in Jerusalem" (v. 20). This answer indicates that Nehemiah was very aggressive. He surely was not cowardly. Anyone who is cowardly cannot be a servant of God.

Nehemiah trusted in God by praying that God would return [the enemies'] reproach to themselves. Thus the Jews built the wall, and all the wall was joined together to half its height, for they had a heart to work (4:4-6). Today, no matter how much we may be mocked and despised, we should have a heart to build and should be aggressive.

On the one hand, the children of Israel were prepared to fight; on the other hand, they trusted in God that He would fight for them. In this matter also they were aggressive. Those who are cowardly might say that, since God will fight for us, there is no need for us to do anything. But in a very real sense, God will help those who help themselves...According to history, God does not help the cowardly. It is the aggressive ones who have received help from God.

In the Lord's recovery, through the centuries, some are raised up and stirred up by God, and some volunteer. Some are in a high position, and some are common people. But all must be bold and strong in character and aggressive. All who have been used by God through history have been aggressive persons... Paul and Martin Luther were very aggressive. Brother Nee [was] also.

Nehemiah surely was an aggressive person. He volunteered himself, in a sense, not to God but to his burden. He had a burden to rebuild the city of Jerusalem. His aggressiveness was very much used by God. (Life-study of Nehemiah, pp. 1-5, 11-12)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 4; appendix

第七周■周五

晨兴喂养

尼四 17 “建造城墙的、扛抬重物的，都佩带兵器，一手作工，一手拿兵器。”

帖前二 2 “我们从前在腓立比受苦害，又被凌辱，就如你们所知道的，然而还是在我们的神里面放胆，在极大的争战中，对你们讲说了神的福音。”

今天在主的恢复里有许多美好的圣徒，但我们缺乏进取心。…各大洲若有七百位进取的人，在完成神经纶的事上，就会大有成就。…我们读尼希米记时，需要留意尼希米的进取。他虽是平民，是王的仆人，却积极进取，向神自愿效劳，有负担建造耶路撒冷城；他也积极地向王陈明他的请求。王问他为何面带愁容，他就放胆、进取地对王说到他为耶路撒冷城的负担。我们看见主话中的这点是很重要的。（尼希米记生命读经，一四至一五页。）

信息选读

在预表里，许多人照着他们天然的性能和天然的美德，暂时为神所用，这有属灵的含意。这事的例子是尼希米和他的进取，就是他属人行为上的美德。在预表里，天然的事物暂时为神所用，而在新约预表的应验里，一切天然的美德和性能都该被带到十字架上。这些需要被置于十字架，并被除去。

我们中间许多人以为，将某样事物置于十字架，意思是将那样东西带到尽头。就一面说，这是正确的。然而，照着基督十字架真正的意义，十字架的

WEEK 7 — DAY 5

Morning Nourishment

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

1 Thes. 2:2 But having suffered previously and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle.

In the Lord's recovery today there are many good saints, but we are short of aggressiveness...If there were seven hundred aggressive ones in each continent, a great deal would issue forth for the carrying out of God's economy. In our reading of the book of Nehemiah, we need to pay attention to Nehemiah's aggressiveness. Although he was a common man, a servant of the king, he was aggressive to volunteer himself to God and to his burden concerning the building up of the city. He was also aggressive in making his requests known to the king. When the king asked him about his sad face, he spoke to the king in a bold, aggressive way about his burden for the city of Jerusalem. It is important that we see this in the Word. (Life-study of Nehemiah, p. 12)

Today's Reading

In typology many persons were temporarily used by God according to their natural capacity and natural virtues to signify something spiritual. An example of this is Nehemiah and his aggressiveness, which was a virtue in his human conduct. Whereas in typology natural things were used by God temporarily, in the fulfillment of the types in the New Testament, all the natural virtues and capacities should be brought to the cross. They need to be put to the cross and crossed out.

Many among us think that to put a certain thing to the cross means to put that thing to an end. In a sense, this is correct. However, according to the real significance of the cross of Christ, the cross does not mean merely

意思不仅仅是某样事物被带到尽头，乃是天然的事物被除去，好被带到复活里。基督的十字架将一切天然的事物带到死与埋葬里。但照着圣经，埋葬之后是复活。

我信摩西有很强的性格。…摩西四十岁的时候积极进取，自愿要拯救以色列人脱离埃及王法老的手，但神进来限制他，让他失败、失望。于是摩西被“埋葬”在旷野四十年。至终，使人复活的神才进来，使摩西复活。（出三 2～6。）

神造我们，使我们在天然的构成上有某些美德和性能。马太二十五章十五节告诉我们，“银子”的赐给是照我们“各人的才干”，就是我们天然的才能，这是由神的创造和我们的学习所构成。这才干需要被除去，然后才被带到复活里。

我们若让我们天然的性能、才干和美德被带到十字架上治死，我们就必复活。然后在复活里，我们的性能、才干和美德，会比在天然生命里强上许多倍。这些东西仍是我们的，却经过了死与埋葬，现今在复活里。…我们继续存在，但我们同我们天然的才干，已被带进复活里。

复活的实际是那灵，而那灵是终极完成的三一神。所以，复活是终极完成的三一神。我们天然的性能、才干和美德，需要借着死与埋葬，从我们天然的生命迁到终极完成的三一神里。…我们若不应用这原则，一切未受钉十字架察验的天然性能、才干和美德，在我们中间就会像“野兽”一样。…将我们天然才干的“种子”种在地里，绝不是损失。我们撒种，虽然暂时失去种子，但至终必有在复活里的收成。（尼希米记生命读经，一五至一九页。）

参读：启示录生命读经，第三十四至三十九、四十五篇。

that something is put to an end but that the natural things are crossed out in order to be brought into resurrection. The cross of Christ brings all natural things to death and burial. But according to the Bible, burial is followed by resurrection.

I believe that Moses had a strong character...At the age of forty Moses aggressively volunteered to save Israel out of the hand of Pharaoh, king of Egypt, but God came in to limit him, allowing him to fail and be disappointed. Moses was then “buried” in the wilderness for forty years. Eventually, the resurrecting God came in to resurrect Moses (Exo. 3:2-6).

God made us with certain virtues and capacities in our natural constitution. Matthew 25:15 tells us that the “talents” are given according to our “own ability,” that is, our natural ability, which is constituted of God’s creation and our learning. This ability needs to be crossed out and then brought into resurrection.

If we allow our natural capacity, ability, and virtues to be brought to the cross and die, we will be resurrected. Then in resurrection our capability, ability, and virtues will be many times greater than they were in the natural life. These things are still ours, but having passed through death and burial, they are now in resurrection...We continue to exist, but we with our natural ability have been brought into resurrection.

The reality of resurrection is the Spirit, and the Spirit is the consummated Triune God. Resurrection, therefore, is the consummated Triune God. Our natural capacity, ability, and virtue need to be transferred from our natural life into the consummated Triune God through death and burial. If we do not apply this principle, all the natural capacities, abilities, and virtues, unchecked by crucifixion, will be like “wild beasts” among us. It is never a loss to sow the “seed” of our natural ability into the ground. When we sow a seed, we lose it temporarily, but eventually there will be a harvest in resurrection. (Life-study of Nehemiah, pp. 12-15)

Further Reading: Life-study of Revelation, msgs. 34-39, 45

第七周■周六

晨兴喂养

尼十三 14 “我的神啊，求你因这事記念我，不要涂抹我为我神的殿与其中的职任所行的善。”

彼前五 2～3 “务要牧养你们中间神的群羊，按着神监督他们，不是出于勉强，乃是出于甘心；不是为着卑鄙的利益，乃是出于热切；也不是作主辖管所委托你们的产业，乃是作群羊的榜样。”

尼希米是个不活在天然的人里，却活在复活里的人。他是进取的，但他的进取伴随着其他特征。首先，他爱神。…他也爱圣地（表征基督）、圣殿（表征召会）、和圣城（表征神的国）。…尼希米这位爱神的人，也是个接触神的人。圣经多次告诉我们，尼希米祷告神。（尼一 4，二 4 下，四 4～5，9。）不仅如此，尼希米信靠神，甚至与神是一。…结果，他成为神的代表。（尼希米记生命读经，一九页。）

信息选读

在尼希米五章十四至十九节，我们看见尼希米的好榜样。…尼希米与他弟兄因敬畏神，十二年之久没有吃省长的俸禄。（14～15。）…尼希米坚定持续修造城墙。他和他的弟兄并众仆人，聚集在那里作工，并没有置买田地。这就是说，他们没有接受任何一种报酬。反而他在席上丰盛的供养一百五十个犹太平民和官长，此外还有从四围外邦中到他这里来的犹太人；虽然如此，他并不不要省长的俸禄，因为百姓为建造服役甚重。（16～18。）

WEEK 7 — DAY 6

Morning Nourishment

Neh. 13:14 Remember me, O my God, concerning this, and do not blot out my loyal deeds, which I have done for the house of my God and for its services.

1 Pet. 5:2-3 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly; nor as lording it over your allotments but by becoming patterns of the flock.

Nehemiah was one who lived not in his natural man but in resurrection. He was aggressive, but his aggressiveness was accompanied by other characteristics. First, he loved God...He also loved the holy land (signifying Christ), the holy temple (signifying the church), and the holy city (signifying the kingdom of God)...As a person who loved God, Nehemiah was one who contacted God. We are told a number of times that Nehemiah prayed to God (Neh. 1:4; 2:4b; 4:4-5, 9). Furthermore, Nehemiah trusted in God and even became one with God. As a result, he became the representative of God. (Life-study of Nehemiah, p. 15)

Today's Reading

In Nehemiah 5:14 through 19 we see Nehemiah's good example... Nehemiah and his brothers did not eat the food appointed for the governor for twelve years because of the fear of God (vv. 14-15). Nehemiah applied himself to work on the city wall. He, his brothers, and all his servants, who were gathered there for the work, did not acquire fields. This means they did not receive any kind of payment. Rather, he fed richly at his table one hundred fifty Jews and rulers, besides those who came to him from the surrounding nations, not demanding the food appointed for the governor, for the building service was heavy on the people (vv. 16-18).

省长尼希米在王的地位上，在重建耶路撒冷城墙以完成神经纶的事上，居心纯全。他不自私，不寻求自己的利益，也不像诸王（包括大卫）一样放纵性欲。所以他有资格享受拔尖的分，就是神向祂选民所应许之美地的君王职分。他不图私利，反而供养别人，目的是为建造城墙。在人类历史中，他可能是唯一这样行的国家首领。结果，他就为神所用。…尼希米从神得着帮助，在重建耶路撒冷城墙上大大成功。今天我们，尤其是众召会中领头的人，思想他的榜样，的确是值得的。

尼希米爱神，也爱神在地上关于祂经纶的权益。这权益包括美地、圣殿和耶路撒冷城。…他虽然是平民，没有君王或军队元帅那样的地位，他却顾到神在地上的权益。

尼希米在他与百姓的关系上，全然不自私。他没有只顾自己。即使…实际上他就是代理的犹大王，…他也从不为自己寻求什么。尼希米没有利己主义。他始终乐意为百姓和国家，牺牲他所有的。…他不接受俸禄，反而供给一百五十多人每日的需要。（参五 14～18。）

尼希米也在那些预备与仇敌争战的人当中，有分于夜间守望。（四 17～23。）他没有将这些事留给别人作，乃是亲自参与。

我信在全部六千年的人类历史中，从来没有像尼希米这样的人。…我们可以说，尼希米是位杰出的长老，他是一个上好的榜样，说出长老该如何行。我盼望今天众召会中所有的长老都像尼希米一样。（尼希米记生命读经，八、一〇、三四至三六页。）

参读：尼希米记生命读经，第一至五篇。

Nehemiah, as the governor, in the position of a king, was a man with a pure heart for the rebuilding of Jerusalem's wall in carrying out God's economy. He was not selfish, he did not seek his own interests, and he was not indulgent in sexual lust like all the kings, including David. Therefore, he was qualified to enjoy the top portion, the kingship of the good land promised by God to His elect. Instead of being self-seeking, he fed others for the purpose of building up the wall. In human history he might have been the only leader of a nation to behave in such a way. As a result, he was used by God. Nehemiah received help from God to carry out a great success in the work of rebuilding the wall of the city of Jerusalem. It is surely worthwhile for us today, especially the leading ones in the churches, to consider his example.

Nehemiah loved God, and he loved God's interest on earth concerning His economy. This interest included the good land, the temple, and the city of Jerusalem...Even though he was a common person without a rank such as that of a king or of a captain in the army, he took care of God's interest on earth.

In his relationship with the people, Nehemiah was altogether unselfish... [Although] he was actually the acting king of Judah,...he never sought anything for himself. With Nehemiah there was no self-interest. He was always willing to sacrifice what he had for the people and for the nation... Instead of receiving compensation, he provided for the daily necessities of more than one hundred fifty men [cf. 5:14-18].

Nehemiah also was among those who were ready to fight against the enemy, and he took part in the night watch (4:17-23). He did not leave these matters to others but participated in them himself.

I believe that in the whole six thousand years of human history, there has never been such a one as Nehemiah...We may say that Nehemiah was an outstanding elder, the best example of what an elder should be. I hope that all the elders in the churches today will be like Nehemiah. (Life-study of Nehemiah, pp. 6-7, 30-31)

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

第七周诗歌

WEEK 7 — HYMN

补917

看哪！主必快来！

(英893)

E 大调 4/4

E C#m A E B7 B E

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

一 今日争战凶猛，撒但尚未退败；战场传来呼喊之声，比前更加澎湃；阴府背叛喧嚣，虽

F# B F# B7 E A C#7

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

仍强悍不衰；请听夜半主发呼声：“看哪，我必快来！”

F# B7 E F#m E A B7 E

6 #4 3 2 | 7 - - 7 | i . 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 - - - ||

- 二 虽有更苦试炼，争战不断接连；得胜欢呼号声，至终必定传开；
 黑暗权势如同军队，集聚进逼无间；何等喜乐，已先听见：“看哪，我必快来！”
 正当做醒等候，正逢艰苦试验；五 谁愿走上窄路，将神旨意拣选？
 却闻歌声喜乐、甘甜：“我主已快显现！”历经风暴，通过考验，绝不退后、心变？
- 三 当在末后年月，持守见证不移；谁愿忠勇进前，忍受痛苦、凶险？
 撒但无所不用其极，我们仍需站立；众得胜者仿佛看见：“我主已快显现！”
 应当重新得力，才能胜过仇敌；六 应当加紧脚步，尽管黑暗四布；
 直到见主，何等欢喜，叹息全都止息。期待那日被提之福，荣耀辉煌夺目；
- 四 谁愿奋力进前，靠主能力遮盖？终将撒但征服，迎接再临基督；
 谁愿坚定为主争战，直到那日奏凯？得胜者啊，扬声欢呼：“看哪！耶稣，我主！”

Conflict today is fierce
 Spiritual Warfare — By the Lord's Coming

893

1. Con - flict to - day is fierce, The strength of Sa - tan more; The
 cry of bat - tle call - ing now Is loud - er than be - fore. The
 re - bel voice of hell E'en strong - er now be - comes; But
 list, the mid - night cry re - sounds, Be - hold, I quick - ly come!

2. Trials more bitter grow,
 The fighting doth enlarge;
 Hell's forces rally all their pow'rs
 And gather for the charge.
 Yet while we wait and watch
 And feel the war severe,
 We hear the joyful song ring out,
 Jesus, the Lord, is near!
3. 'Tis harder at the end
 The word to testify,
 For Satan fights with all his pow'r
 Our witness to defy.
 Much greater strength we need
 The foe to overcome;
 How happy when the Lord we see
 And all our sighing's done!
4. Who then will forward go
 Strong in His mighty power?
 Who then will firmly trust the Lord
 Until the vict'ry hour;
 Till with the conqu'rors blest,
 The triumph song's begun?
 That man will then rejoice to hear,
 Behold, I quickly come!
5. Who then will choose God's best,
 And take the narrow track,
 Though passing thru the wildest storms,
 Yet never turning back?
 Who now will dare press on,
 Enduring pain and fear?
 All such will then rejoice to see
 Jesus, the Lord, is near!
6. Though deep the darkness be
 We still would onward go,
 Till we the day of rapture greet
 And glory 'round shall glow.
 'Tis there we'll see the Lord,
 And Satan overcome;
 The overcomers will rejoice,
 Jesus, the Lord, has come!

第八周
建造城墙，
以保护作为神殿的召会

诗歌：472

读经：尼一 3，二 9～20

【周一】

壹 以斯拉记所载的历史，乃是关于以色列人从被掳中归回，重建神的殿；尼希米记所载的历史，乃是关于重建耶路撒冷的城墙—尼二 17～20：

一 耶路撒冷城是城内神殿的防卫和保护—13 节：

- 1 这表征神的殿作为神在地上的居所和家，需要祂的国得建立作范围，以护卫祂在地上行政的权益，使祂能完成祂的经纶—15 节。
- 2 重建神的殿，预表神恢复堕落的召会；重建耶路撒冷的城墙，预表神恢复祂的国—17～20 节。

二 神建造祂的殿和建造祂的国是并行的—太十六 18～19。

贰 尼希米记的第一部分，一至七章，论到在

Week Eight

**Building the Wall of the City for the Protection
of the Church as the House of God**

Hymns: 639

Scripture Reading: Neh. 1:3; 2:9-20

§ Day 1

I. The book of Ezra is a history of the return of Israel's captivity and the rebuilding of the temple; the book of Nehemiah is a history of the rebuilding of the wall of the city of Jerusalem—Neh. 2:17-20:

A. The city of Jerusalem was a safeguard and protection for the house of God, which was in the city—v. 13:

1. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interests on the earth for His administration that He may carry out His economy—v. 15.
2. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom—vv. 17-20.

B. God's building of His house and His building of the kingdom go together—Matt. 16:18-19.

II. The first section of the book of Nehemiah, chapters 1

尼希米带领下重建耶路撒冷城墙：

- 一 尼希米接到报告说，耶路撒冷的城墙被拆毁，城门被火焚烧——3下。
- 二 尼希米二章九至十六节说到尼希米往耶路撒冷的行程，与他对耶路撒冷城墙的光景亲身的观察。
- 三 十七至二十节说到耶路撒冷城墙的重建：
 - 1 殿是主同在的地方，是我们与主相会、事奉主的地方；但它需要保护。
 - 2 城墙乃是殿的防御，没有城墙就没有保护。

【周二、周三】

- 3 城墙不仅是为着保护，也是为着分别。
 - 4 尼希米记告诉我们，我们都必须建造我们那部分的城墙；各人必须建造自己那一部分的城墙——四6，19。
- 四 我们需要内在地跟随尼希米的榜样“建造城墙”，就是建造召会作神的国，使召会作为神的家，祂的居所，得着保护——尼二4，10，17～20，弗二21～22。
- 叁 建造城墙的目的是要将我们众人带进在基督元首权柄下生命里正确的等次——二2～23，西一18，二19：
- 一 基督是团体身体（召会）的头，也是个别信徒的头；祂是我们各人直接的头——一18，林前十一3。

through 7, is on the rebuilding of the wall of the city of Jerusalem under Nehemiah:

- A. Nehemiah received the report that the wall of Jerusalem was broken down and the gates had been burned with fire—1:3b.
- B. Nehemiah 2:9-16 speaks of Nehemiah's journey to Jerusalem and his personal observation of the condition of the wall of the city of Jerusalem.
- C. Nehemiah 2:17-20 is a word concerning the rebuilding of the wall of Jerusalem:
 1. The temple is the place of the Lord's presence, where we meet and serve the Lord, but it needs protection.
 2. The wall of the city is the defense to the temple; without the wall of the city, there is no protection.

§ Day 2 & Day 3

3. The wall of the city is not only for protection but also for separation.
 4. The book of Nehemiah tells us that we all must build up our part of the wall; everyone should build up his own part—4:6, 19.
- D. We need to intrinsically follow Nehemiah's pattern to "build up the wall," to build up the church as the kingdom of God, for the protection of the church as the house of God, His dwelling place—2:4, 10, 17-20; Eph. 2:21-22.
- ### III. The purpose of the building of the wall is to bring us all into the proper order in life under the headship of Christ—1:22-23; Col. 1:18; 2:19:
- A. Christ is both the Head of the Body, the church, corporately and of all the believers individually; He is the Head of every one of us directly—1:18; 1 Cor. 11:3.

二 召会生活是在基督这独一元首权柄之下，归一于一个元首之下的生活—弗一 10，22～23，四 15～16，西二 19。

三 我们若尊重基督独一的元首权柄，这样，在主的恢复里，召会就不仅是殿，也是城—来十一 10，拉一 2～3，尼一 9，二 5，17，提前三 15，启二一 2，10～11：

1 召会作为殿主要的是与基督作生命有关，召会作为城主要的是与基督作元首有关—提前三 15，太五 14，西三 4，一 18：

a 当我们经历并享受基督作生命，我们就有作为殿的召会；当我们实现基督独一的作头，召会就要扩大成为表征神国的城—太十六 18～19。

b 召会作为城，不仅是以基督作生命来建造，也是以基督的作头来建造的；因此，基督不仅必须作我们的生命，也必须作我们的头—西三 4，一 18，二 19。

2 我们若尊重基督独一的元首权柄，召会就会由殿扩大成为城，为着王和祂的国度—诗四八 1～2，林前一 2，十二 12～13，27，弗一 22～23，四 15～16，启二一 2，10～11，14，十一 15。

【周四】

肆 我们需要建造城墙，以保护召会脱离违反使徒的教训之不同的教训—徒二 42，提前一 3～4：

一 不同的教训指与神经纶不合的教训—六 3。

二 提前一章三至四节、六至七节、六章三至五节、

B. The church life is a life of being headed up under the unique headship of Christ—Eph. 1:10, 22-23; 4:15-16; Col. 2:19.

C. If we honor the unique headship of Christ, then in the Lord's recovery the church will be not only the house but also the city—Heb. 11:10; Ezra 1:2-3; Neh. 1:9; 2:5, 17; 1 Tim. 3:15; Rev. 21:2, 10-11:

1. The church as the house is mainly with Christ as life, and the church as the city is mainly with Christ as the Head—1 Tim. 3:15; Matt. 5:14; Col. 3:4; 1:18:

a. When we experience and enjoy Christ as life, we have the church as the house; when we realize the unique headship of Christ, the church will be enlarged as the city, which signifies the kingdom of God—Matt. 16:18-19.

b. The church as the city is built not only with Christ as life but also with the headship of Christ; thus, Christ must be not only our life but also our Head—Col. 3:4; 1:18; 2:19.

2. If we honor the unique headship of Christ, the church will be enlarged from the house to the city for the King and His kingdom—Psa. 48:1-2; 1 Cor. 1:2; 12:12-13, 27; Eph. 1:22-23; 4:15-16; Rev. 21:2, 10-11, 14; 11:15.

§ Day 4

IV. We need to build the wall to protect the church from differing teachings, which are contrary to the teaching of the apostles—Acts 2:42; 1 Tim. 1:3-4:

A. Differing teachings refer to teachings that are not in line with the economy of God—6:3.

B. The differing teachings in 1:3-4, 6-7; 6:3-5, 20-21 and the heresies in

二十至二十一节不同的教训，以及四章一至三节的异端，乃是召会败落、堕落并变质的种子、根源。

三 教导不同的事拆毁神的建造，废掉神的经纶；甚至一点不同的教训，也会毁坏主的恢复。

四 地方召会的行政和牧养所需要的第一件事，就是终止异议者那些使圣徒偏离神经纶中心线的不同教训—多一9。

五 我们必须避开不同的教训，专注于神关于基督与召会的经纶—提前一3~4，弗三9，五32。

【周五】

伍 城墙若在召会中建造起来，我们就会得保护脱离那些被仇敌利用以毁坏神建造工作的人：

一 毁坏神圣建造的人，就是那些传讲并教导异端的人—彼后二1，约贰7~11：

1 那些教导关于基督身位之异端的人，乃是敌基督者，不承认主为主人的身位，并主借以买回信徒的救赎；不承认那人耶稣是神，乃是大异端—7节，约壹二18，22~23，四2~3。

2 使徒警告信徒，要为自己儆醒，免得受到异端的影响，失去真理的事；我们必须弃绝那些否认基督的成孕和祂的神格的人，不要接他们到家里，也不要问他们的安—约贰8~11。

二 毁坏神圣建造的人，就是那些分门结党、分派的人—多三10：

1 分门结党的人指异端、分派的人，在召会中照着自

4:1-3 are the seed, the source, of the church's decline, degradation, and deterioration.

C. Teaching differently tears down God's building and annuls God's economy; even a small amount of teaching in a different way destroys the recovery.

D. For the administration and shepherding of a local church, the first thing needed is to terminate the differing teachings of the dissenting ones, which distract the saints from the central line of God's economy—Titus 1:9.

E. We must avoid differing teachings and concentrate on God's economy concerning Christ and the church—1 Tim. 1:3-4; Eph. 3:9; 5:32.

§ Day 5

V. If the wall is built up in the church, we will be protected from those who are used by the enemy to destroy God's building work:

A. The destroyers of the divine building are those who preach and teach heresies—2 Pet. 2:1; 2 John 7-11:

1. Those who teach heresies concerning the person of Christ are antichrists, denying both the person of the Lord as the Master and His redemption, by which the Lord purchased the believers; to deny that the man Jesus is God is a great heresy—v. 7; 1 John 2:18, 22-23; 4:2-3.

2. The apostle warned the believers to watch for themselves lest they be influenced by the heresies and lose the things of the truth; we must reject those who deny the conception and deity of Christ, not receiving them into our house or greeting them—2 John 8-11.

B. The destroyers of the divine building are those who are factious, sectarian—Titus 3:10:

1. A factious man is a heretical, sectarian man who causes divisions by forming

己的意见形成派别，而造成分裂；为了在召会中维持良好的秩序，分门结党和分裂的人，警戒过一两次，就要拒绝—10节。

2 因着这样的分裂会传染，这种的拒绝是为着召会的益处，而停止与分裂的人交往—参民六6~7。

三 毁坏神圣建造的人，就是那些造成分立之事的人—罗十六17:

1 在罗马十四章，保罗对于接纳在道理或作法上不同的人，十分宽大容让；但在十六章十七节，他坚决断然地说，“那些造成分立和绊跌之事，违反你们所学之教训的人，我恳求你们要留意，并要避开他们。”

2 主恨恶“在弟兄中布散纷争的人”—箴六16, 19。

四 毁坏神圣建造的人，就是那些对地位有野心的人—约叁9:

1 在为主的任何工作中，我们绝不可猎取首位；这是隐藏的雄心在作祟，要与人争竞居首—9节。

2 毁坏神圣建造的人，就是那些豺狼，不爱惜羊群，以及那些说悖谬的话，要勾引信徒跟从他们的人—徒二十29~30。

【周六】

陆 城墙建造之后，我们就能抵挡死亡对召会的攻击，并在基督复活的生命里建造基督的身体—太十六18，约十一25，弗一22~23，四16:

一 死亡乃是撒但工作的特点；他一切所作的，至

parties in the church according to his own opinions; in order to maintain good order in the church, a factious, divisive person should be refused, rejected, after a first and second admonition—v. 10.

2. Because such divisiveness is contagious, this rejection is for the church's profit so that contact with the divisive one may be stopped—cf. Num. 6:6-7.

C. The destroyers of the divine building are those who make divisions—Rom. 16:17:

1. In Romans 14 Paul was liberal and gracious regarding the receiving of those who differ in doctrine or practice; however, in Romans 16:17 he was unyielding and resolute in saying that we must "mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them."

2. The Lord hates "one who injects discord among brothers"—Prov. 6:16, 19.

D. The destroyers of the divine building are those who are ambitious for position—3 John 9:

1. We should never hunt to be the first in any work for the Lord; this is the insidious work of hidden ambition to compete with others to be the first—v. 9.

2. The destroyers of the divine building are those who are wolves, not sparing the flock, and those who speak perverted things to draw away the believers after them—Acts 20:29-30.

§ Day 6

VI. After the wall has been built, we will be able to resist the attack of death upon the church and to build up the Body of Christ in the resurrection life of Christ—Matt. 16:18; John 11:25; Eph. 1:22-23; 4:16:

A. Death is the characteristic of Satan's work; the ultimate goal of his work is

终就是要人充满死亡—来二 15。

二 马太十六章十八节给我们看见，对召会的攻击将从什么源头而来—“阴间的门”，就是死亡：

1 撒但特别的目标乃是要在召会里散布死亡；对于召会他所最惧怕的，乃是召会抵挡他死亡的权势—启二 8，10～11。

2 建造在“这磐石”上的召会，能辨识死亡与生命，并且阴间的门不能胜过召会—太十六 18。

三 我们需要认识基督是那首先的、末后的（永远长存、永不改变的一位），且是死过又活的（这一位就是复活）—启一 17～18，二 8，约十一 25，徒二 24。

四 我们唯有在基督复活的生命里才能建造基督的身体—弗二 6，21～22，四 16，启一 18，二 8，腓三 10：

1 基督的身体是在基督复活的生命里—约十一 25：

a 召会作为基督的身体，其性质乃是复活—徒二 24，弗一 19～23。

b 召会是一个新造，是在基督的复活里，由复活的基督所造的—彼前一 3，弗二 6，加六 15。

2 基督的身体是在复活里，而复活的实际乃是基督这赐生命的灵—约十一 25，二十 22，林前十五 45 下。

3 复活的原则就是天然的生命被杀死，神圣的生命代之而起—林后一 9。

4 当我们不凭天然的生命，乃凭我们里面神圣的生命而活时，我们就在复活里；这种生活的结果就是召会作为基督身体的长大和建造—腓三 10～11，弗四 15～16，西二 19，三 15。

to saturate man with death—Heb. 2:15.

B. Matthew 16:18 shows us from what source the attack upon the church will come—"the gates of Hades," that is, death:

1. Satan's special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death—Rev. 2:8, 10-11.

2. The church that is built upon "this rock" can discern between death and life, and the gates of Hades will not prevail against it—Matt. 16:18.

C. We need to know Christ as the First and the Last—the ever-existing, unchanging One—and as the One who became dead and lived again—the One who is resurrection—Rev. 1:17-18; 2:8; John 11:25; Acts 2:24.

D. We can build up the Body of Christ only in the resurrection life of Christ—Eph. 2:6, 21-22; 4:16; Rev. 1:18; 2:8; Phil. 3:10:

1. The Body of Christ is in the resurrection life of Christ—John 11:25:

a. The nature of the church as the Body of Christ is resurrection—Acts 2:24; Eph. 1:19-23.

b. The church is a new creation created in Christ's resurrection and by the resurrected Christ—1 Pet. 1:3; Eph. 2:6; Gal. 6:15.

2. The Body of Christ is in resurrection, and the reality of resurrection is Christ as the life-giving Spirit—John 11:25; 20:22; 1 Cor. 15:45b.

3. The principle of resurrection is that the natural life is killed and that the divine life rises up to take its place—2 Cor. 1:9.

4. When we do not live by the natural life but live by the divine life within us, we are in resurrection; the issue of such a living is the growth and building up of the church as the Body of Christ—Phil. 3:10-11; Eph. 4:15-16; Col. 2:19; 3:15.

第八周■周一

晨兴喂养

尼二 17 “...来吧，我们重建耶路撒冷的城墙，免得再受凌辱。”

太十六 19 “我要把诸天之国的钥匙给你，凡你在地捆绑的，必是在诸天之上已经捆绑的；凡你在地释放的，必是在诸天之上已经释放的。”

殿与城的建造乃是神永远定旨的中心。这建造就是神与人的调和。当基督进到我们里面，那就是调和。...因此，召会乃是神性与人性的调和。...当这调和得着扩大，并且终极完成到完满的地步，那就是城。所以，城至终成为神与人相互的建造、相互的居所。神住在我们里面，我们住在神里面。...这是神与人宇宙、永远的调和。我们是祂的居所，祂是我们的居所。小规模说，这是殿；大规模说，这是城。

新约圣经首先告诉我们，基督是我们的生命，至终却说，基督是我们的头。...如果我们只经历基督作生命，而不太知道祂是我们的头，我们就只有作为殿的召会，还没有城。当我们领悟基督不仅是我们的生命，也是我们的头，基督才有了第二步的扩大。这样，召会就不仅是殿，而且还是城。殿主要是与生命有关，而城主要是与头有关。（李常受文集一九六九年第二册，五〇二、五〇四页。）

信息选读

在恢复建殿之后，还需要建造城。没有城，殿就没有保护。殿是完全的，殿是主同在的地方，是我们与主相会、事奉主的地方；但它需要保护。城墙

WEEK 8 — DAY 1

Morning Nourishment

Neh. 2:17...Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

The building of the house and the city is the center of God's eternal purpose. This building is simply the mingling of God with man. When Christ comes into us, that is the mingling...Therefore, the church is a mingling of divinity with humanity...When this mingling is enlarged and consummated to the fullest extent, that is the city. So the city eventually becomes the mutual building, the mutual habitation, of God and man. God dwells in us, and we in God...This is the universal, eternal mingling of God with man. We are His dwelling place, and He is ours. On a small scale, this is the house, and on a large scale, this is the city.

The New Testament first tells us that Christ is our life, but eventually it says that Christ is our Head...If we only experience Christ as life, yet do not realize Him much as our Head, we only have the church as the house. There is not the city yet. When we realize that Christ is not only our life but also our Head, then Christ will have the second step of enlargement. Then the church will not only be the house, but also the city. The house is mainly with the life, and the city is mainly with the Head. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 380-381)

Today's Reading

After recovering the building of the temple, there is still the need to build up the city. Without the city there is no protection for the temple. The temple is complete; it is the place of the Lord's presence, where we meet and serve the

乃是殿的防御，没有城墙就没有保护。…这是一个预表，我们必须将其应用于新约。在新约中，召会的建造最先是在福音书里提到。在彼得宣告基督是神的儿子之后，主告诉他，召会要被建造起来。（太十六 18。）召会的产生是在对基督的认识之后；我们经历基督之后，召会就产生了。同时主对彼得说，祂要把国度的钥匙给他。（19。）因此，国度乃是随着召会。这三样是必需的：作为磐石的基督、召会和国度。基督必须被经历，召会必须被建造，然后才会带进国度。

在书信中，召会乃是神的殿（家）。〔参弗二 19，提前三 15。〕…但是在启示录末了两章，有一座城。在那城中却没有殿，（二一 22，）因为城成了殿的扩大。

基督是神圣、永恒的中心。当祂进到我里面，进到你里面，也进到众人里面，就有了基督的扩增。基督的扩增就是召会。（约三 29～30。）…召会就是基督的扩增和基督的扩大。我们都是基督的一部分，是基督的肢体。

召会是基督的丰满，因为基督已经扩增并扩大到许多肢体里面。…城是基督进一步的扩大。基督第一步的扩大是作为殿的召会；基督第二步的扩大也是召会，但不是作为殿，而是作为城。作为殿的召会必须扩大为作为城的召会。城比殿更大也更安全。至终，整个殿都成了城！启示录二十一章二十二节说，城内不再有殿，因为殿已经成了城。城就是帐幕，是居所。（2～3。）城就是殿的扩大，是殿发展的极致。（李常受文集一九六九年第二册，五〇〇至五〇二页。）

参读：神殿与神城的恢复，第八章；雅歌结晶读经，第五至六篇。

Lord; but it needs protection. The wall of the city is the defense to the temple. Without the wall of the city, there is no protection. This is a type that we must apply in the New Testament. In the New Testament the building of the church is first mentioned in the Gospels. After Peter declared that Christ was the Son of God, he was told that the church would be built. The church comes after the knowing of Christ; after we experience Christ, the church comes into existence. At the same time the Lord told Peter that He would give him the keys of the kingdom. Therefore, the kingdom follows the church. These three things are necessary: Christ as the rock, the church, and the kingdom. Christ must be experienced, the church must be built up, and then the kingdom will be brought in.

In the Epistles the church is the house of God [cf. Eph. 2:19; 1 Tim. 3:15]... But in the last two chapters of Revelation, there is a city. In that city there is no temple (21:22), because the city has become the enlargement of the temple.

Christ is the divine and eternal center. When He comes into me, into you, and into so many others, there is the increase of Christ. This increase of Christ is the church (John 3:29-30)...The church is the enlargement of Christ and the increase of Christ. We all are parts of Christ and members of Christ.

The church is the fullness of Christ, because Christ has been increased and enlarged into so many members...The city is a further enlargement of Christ. The first step of the enlargement of Christ is the church as the house. The second step of this enlargement is also the church, not as the house but as the city. The church as the house must be enlarged to be the church as the city. The city is something larger and safer than the house. Eventually, the whole house becomes the city. Revelation 21:22 says that there is no more temple in the city because the temple has become the city. The city is the tabernacle, the dwelling place (vv. 2-3). The city is the enlargement of the temple, the development of the house to the uttermost. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 379-380)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," ch. 8; CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 5-6

第八周■周二

晨兴喂养

尼四 6 “这样，我们建造城墙，城墙就都连接起来，高至一半，因为百姓用心作工。”

19 “我对贵胄、官长、和其余的百姓说，这工程浩大，我们在城墙上彼此相离甚远。”

西二 19 “…持定元首…”

在很多地方召会中，有在殿中对生命真实的享受；但就城而论，城墙仍有一些破口漏洞。…这就是为何在所罗巴伯、约书亚和以斯拉之后，还需要尼希米建造城墙。仇敌恨恶这个，甚至过于恨恶殿的建造。…仇敌知道殿的建造可以被破坏，但是城的建造一旦完成，就有了城墙的保障，作为防御以保护殿。所以为长远计，我们需要建造城墙。（李常受文集一九六九年第二册，五〇五至五〇六页。）

信息选读

〔基督〕不仅必须作我们的生命，也必须作我们的头；不单作我们的享受，也作我们的权柄。…为什么今天在美国有这么多人离婚？因为人只要婚姻的享受，而不承认元首权柄。倘若一对夫妻觉得快乐，他们就享受婚姻；然而，当他们对彼此不满时，他们就离婚。如果他们看见，他们不仅在婚姻生活中，也在元首权柄之下，就不会有离婚的事。弟兄姊妹，在元首的权柄之下，我们别无选择！我们是在神圣的权柄之下。我们都必须看见生命与元首权柄。这样，我们就不仅有殿，也有城，有坚固高大的墙。

WEEK 8 — DAY 2

Morning Nourishment

Neh. 4:6 So we built the wall; and all the wall was joined together to half its height, for the people had a heart to work.

19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.

Col.2:19...Holding the Head...

In many of the local churches there is the real enjoyment of life in the house, but as far as the city is concerned, there are still some breaches in the wall...This is why after Zerubbabel, Joshua, and Ezra, there is the need of Nehemiah for the building up of the wall of the city. The enemy hates this even more than the building of the temple...The enemy knows that the building of the house can be destroyed, but once the building of the city is completed, there is the safeguard of the wall as a defense to protect the house. So what we need for the long run is the building up of the wall. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 382-383)

Today's Reading

[Christ] must not only be our life but also our Head; not only our enjoyment but also our authority...There are so many divorces in America today simply because people want the enjoyment of marriage without recognizing the headship. If a couple feels happy, they enjoy marriage, but when they feel unhappy with each other, they get a divorce. If they realized that they are not only in the marriage life but also under the headship, there would be no divorce. Brothers and sisters, under the headship we have no choice. We are under the divine authority. We must all see the life and the headship. Then we will not only have a house, but also a city with a strong and high wall.

如果我认识我主的元首权柄，无论我是否喜欢其他圣徒，我与他们都是一；我别无选择。我不只在祂的生命里，也在祂的作头之下。我看见元首权柄，也在元首权柄之下。城真实的建造，就是帮助所有的弟兄姊妹认识基督的作头。

我们若仅仅在基督的生命里，而一点不认识基督的作头，城墙就会有破口。我们或许能建造召会，作为在基督生命里的殿，但要有作为城的召会，我们必须认识基督的作头。我们必须往前，接受基督的元首权柄，好有一个不仅作为殿，更作为城好为着保护的召会。

我们都需要使我们的意志受操练、得更新、被变化，好使其能在基督的元首权柄之下。我们的意志必须降服于元首。这样我们就会安定下来。身体彰显于地方召会，而我们作为身体上的肢体，就必须乐意在基督的元首权柄之下。这样我们就建造了我们那部分的城墙，而不会有破口。

尼希米记告诉我们，各人必须建造他那一部分的城墙。我不能为你建造，你也不能为我建造。人人都必须建造自己那一部分。城墙建造的工作，主要是在于较刚强的人，因为这是件争战的事。这不是情感的事，乃是意志的事。不论我喜欢与否，我仍须建造城墙。不论容易或艰难，我仍须作，没有拣选的余地。我必须将自己降服于基督的作头之下，使城墙得以建造起来。

众地方召会都需要城墙的建造。我们若看见地方召会是基督身体的彰显，我们就必须看见身体是在基督的元首权柄之下。我们作为肢体，都在这元首权柄之下，别无选择。我们都必须在基督的权柄之下，城墙才会得建造。墙构成城，城在预表里表征国度、管治。主是在殿里，但王是在城里，为着国度。（李常受文集一九六九年第二册，五〇六至五〇七页。）

参读：关于相调的实行，第二至四篇；基督徒的生活，第七、十篇。

If I have realized the headship of my Lord, whether I am happy with the other saints or not, I am simply one with them; I have no choice. I am not only in His life but also under His headship. I see the headship, and I am under it. The real building of the city is to help all the brothers and sisters to realize the headship of Christ.

If we are only in the life of Christ but know nothing of the headship of Christ, there may be breaches in the wall. We may build up the church as the house in the life of Christ, but to have the church as the city, we must realize the headship of Christ. To have a church not only as a house but as a city for protection, we must go further to take the headship of Christ.

We all need to have our will exercised, renewed, and transformed so that it will be under the headship of Christ. Our will must be in submission to the Head. Then we will be settled. As members of the Body, which is expressed by the local church, we must be willing to be under the headship of Christ. Then we will build up our part of the wall, and there will be no breach.

The book of Nehemiah tells us that each one must build up his part of the wall. I cannot build for you, and you cannot build for me. Everyone must build up his own part. With the building up of the wall, the work is mainly with the stronger ones because this is a matter of fighting. This is not a matter of the emotion but a matter of the will. Whether I like it or not, I still must build the wall. Whether it is easy or hard, I still must do it. There is no choice. I must submit myself to the headship of Christ so that the wall can be built up.

All the local churches need the building up of the wall. If we have seen the local church as the expression of the Body, then we must see that the Body is under the headship of Christ. We as members are under this headship. There is no choice; we must all be under the authority of Christ. Then the wall will be built. The wall constitutes the city, and the city in typology signifies the kingdom, the government. The Lord is in the house, but the King is in the city for the kingdom. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 383-384)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 2-4; CWWL, 1991-1992, vol. 2, "The Christian Life," chs. 7, 10

第八周■周三

晨兴喂养

西三4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

一18 “祂也是召会身体的头…”。

启二一2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

在圣经的末了两章，有一座城同着宝座。从宝座流出生命水的河，两边长着生命树。从宝座流出生命！…我们知道生命是什么，但什么是宝座？就是基督的作头、权柄、君王职分、以及为主的身份。我们要认识基督作生命很容易，要认识基督作头却不是这么容易。…有些人知道一点基督作生命，但是他们对于基督的作头却一无所知。新约圣经清楚的告诉我们，基督是我们的生命，也是我们的头。约翰福音论到基督作生命，而书信，特别是歌罗西书，告诉我们基督也是我们的头。（李常受文集一九六九年第二册，五〇四页。）

信息选读

我们必须记住基督之于我们这两个主要的项目：我们的生命和我们的头。当我们认识并享受基督作我们的生命，我们就有作为殿的召会。但我们若往前，认识祂的作头，召会就要扩大成为城，召会就得到保障。…侵入殿容易，但要穿过城墙却不容易。城乃是殿的保障。

我们现在都享受基督作生命。许多人都在过地方召会的蜜月。…现在人人都觉得很喜乐，然而这蜜

WEEK 8 — DAY 3

Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

1:18 And He is the Head of the Body, the church...

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

In the last two chapters of the Bible, there is a city with a throne. Out of the throne proceeds the river of life with the tree of life growing on either side. Out of the throne proceeds life...We know what the life is, but what is the throne? This is the headship, the authority, the kingship, and the lordship of Christ. It is easy for us to realize Christ as life, but it is not so easy for us to realize Christ as the Head...There are some who know a little of Christ as life, but they know nothing of the headship of Christ. The New Testament tells us clearly that Christ is both our life and our Head. The Gospel of John speaks of Christ as life, and the Epistles, especially Colossians, tell us that Christ is also our Head. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 381-382)

Today's Reading

We must keep in mind that Christ is these two main items to us: our life and our Head. When we realize and enjoy Christ as our life, we have the church as the house. But if we go further and realize His headship, the church will be enlarged to the city. Then the church will be safeguarded...It is easy to break into a house, but it is not easy to get through the walls of a city. The city is the safeguard of the house.

We are all enjoying Christ now as life. Many are having a local church honeymoon...Now everyone feels so happy, but sooner or later this

月迟早会结束。然后你会对某些弟兄们感到不满，地方召会也不是个那么令你喜乐的地方。这时候我们需要基督不仅作我们的生命，也作我们的头。我们不仅需要享受，也需要元首权柄。我们若看见基督的作头，城墙就要被建造起来。

城墙不单是为着保护，也是为着分别。城墙是一道分别的界线。…在创世记二章，有一个没有墙的园子，所以仇敌，爬行者，能轻而易举地爬进来。…但是到了圣经末了，有一座城，城墙有一百四十四肘高。那是十二乘十二，是永远完全的数字。有一道完全的墙将圣别的与凡俗的分开，任何俗物都不得进城。

城墙的分别不是建立在规条上，乃是在变化过的宝石上。新耶路撒冷是一座用变化过的石头建造起来的城，而不是用泥土建造的；这城没有一块泥土制的砖。城墙的分别就是变化过之石头的建造。我们越被变化，就越被分别；而变化最终就成了分别的界线。…我们乃是信靠生命的长大与变化。变化就是分别的界线。我们没有规条，但我们有变化的生命。赞美主！这变化的生命要带来许多分别。…新耶路撒冷的城墙中没有规条，只有变化过之宝石的建造。我们若祷读启示录二十一至二十二章所有的经节，我们会看见许多与生命有关的事：生命的流、吃生命、喝生命、以及生命的变化。这就是召会同着借变化而建造起来的城墙。

这就是为什么仇敌恨恶城墙的建造。直到城墙在地方召会中建造起来，才有安全、保护与防御。我们需要城墙的建造—使每个人都认识基督的作头。（李常受文集一九六九年第二册，五〇五、五〇八至五〇九页。）

参读：事奉的基本功课，第二十课；长老训练第二册，第三章。

honeyymoon will be over. Then you will not feel so happy with some of the brothers, and the local church will not be such a joyful place to you. It is at this time that we need Christ not only as our life but also as our Head. We need not only the enjoyment but also the headship. If we realize the headship of Christ, then the wall of the city will be built up.

The wall of a city is not only for protection but also for separation. The wall is a separating line...In Genesis 2 there was a garden without a wall, so it was easy for the enemy, the creeping one, to creep in...But at the end of the Bible, there is a city with a wall one hundred forty-four cubits high. That is twelve times twelve, the number of eternal perfection. There is a perfect wall to separate what is holy from what is common. Anything that is common has no entrance into the city.

The separation of the wall is not built up with regulations, but with transformed precious stones. The New Jerusalem is a city built up with transformed stones, not pieces of clay. There is not one brick made of clay. The separation of the wall is the building up of the transformed stones. The more we are transformed, the more we are separated, and the transformation eventually becomes the separating line...Our trust is in the growth in life and transformation. Transformation is the separating line. We do not have regulations, but we do have the transforming life. Praise the Lord! This transforming life will bring forth much separation. In the wall of the New Jerusalem, there is nothing of regulation, but there is the building of the transformed precious stones. If we would pray-read all the verses in Revelation 21 and 22, we would see so much related to life: the flow of life, the feeding on life, the drinking of life, and the transforming of life. This is the church with the wall built up by transformation.

This is why the enemy hates the building up of the wall. Until the wall is raised up in the local churches, there is no safety, safeguard, or defense. We need the building up of the wall—to have every man realize the headship of Christ. (CWWL, 1969, vol. 2, “The Recovery of God’s House and God’s City,” pp. 382, 384-385)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” ch. 20; CWWL, 1984, vol. 2, “Elders’ Training, Book 2: “The Vision of the Lord’s Recovery,” ch. 3

第八周■周四

晨兴喂养

徒二 42 “他们都坚定持续在使徒的教训和交通里…”。

提前一 3～4 “…嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

新约的启示，或说使徒们的教训，所讲的乃是神的经纶。根据提前一章三至四节，神的经纶可以说就是神新约启示的总称。保罗说，他留提摩太在以弗所，要他嘱咐那几个人，不可讲不同的教训。从上下文看，不同的教训就是指与神经纶不合的教训。那些人所讲的，虽有一些旧约的根据，但都是家谱、律法等，与神在信仰里的经纶不同。…神的经纶就是新约的启示，也是使徒们的教训，乃是独一无二、完全并完整的，是不能加，也不能减的。…缺了就是不够，多了就是人的道理，而不是神经纶的话。（李常受文集一九九四至一九九七年第二册，三四三至三四四页。）

信息选读

保罗在混乱的环境中，在他与同工们作工多年之后，写了提摩太前书。这封书信完全是一种预防注射。…在这封书信开头的話里，保罗的写法可能不叫我们觉得太严重。…“不可教导…不同的事”（一3）这短句似乎很简单。…我们可能不认为这是严重的，但实际上这非常严重。教导不同的事，会把人

WEEK 8 — DAY 4

Morning Nourishment

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles...

1 Tim. 1:3-4...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

The New Testament revelation, the teaching of the apostles, is concerned with God's economy. According to 1 Timothy 1:3-4, we may say that God's economy is the general term for God's New Testament revelation. Paul says that he left Timothy in Ephesus in order that he might charge certain ones not to teach different things. According to the context, different teachings refer to teachings that are not in line with the economy of God. What certain ones taught, though somewhat based on the New Testament revelation, were genealogies and the law. These were different from God's economy in faith... God's economy is the New Testament revelation, the teaching of the apostles. It is uniquely one, perfect, and complete. Nothing can be added to it or taken away from it...Anything less than this is inadequate, and anything more than this is man's teaching, not the words of God's economy. (CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," p. 276)

Today's Reading

Paul wrote 1 Timothy in the midst of a confusing environment and after many years of his work with his co-workers. This Epistle is altogether an inoculation...In the opening word of this Epistle, however, Paul did not write in a way that we would think to be so serious...This phrase not to teach different things [1:3] seems so simple...We may not think that this is serious, but actually it is more than serious. It kills people to teach differently. To

杀死，拆毁神的建造，而废掉神的整个经纶。我们都必须看见，甚至一点不同的教训，也会毁坏主的恢复。有一句格言说，“一言兴邦，一言丧邦。”你无须释放一篇完整的信息。只要说一句话，表达出你的那一种观念，就把一切都拆毁了。我们必须看见这样的职事是“可怕的”。…很可能你的说话是在拆毁、消杀并废除。

我们也许问，所有的基督教教师唯一该教导的是什么？今天基督教教师教导人许多的事，就如长老治会、浸水施浸、主教制度、圣洁、如何传福音，以及教导圣经的路。我们都同意，教导犹太教是错误的，但…我们必须看见，甚至教人传福音也会造成分裂。…只有一种职事始终建造、造就、成全人，完全不会导致拆毁。新约所称义、提倡、高举甚至荣耀的，只有那唯一的职事。在提前一章四节，保罗接着告诉提摩太，那些教导不同之事的人应当满心被神的经纶所占有。…只有一种职事，是建造而绝不拆毁的，就是神的经纶。

请不要有平安和把握说，只要你教导的事合乎圣经，就没有问题了。不，可能很有问题，因为你的教训造成分裂。…我们该留意并儆醒；我们不是仅仅要正确的教训，我们要的乃是教导神经纶的教训。现在我们能领会，保罗在哥林多前书为何嘱咐人要说一样的话。（一 10。）

你所教导的，不该由对错来衡量，而必须由是否制造分裂来衡量。只有一种职事建造人，绝不使人分裂—就是神经纶那唯一的职事。（李常受文集一九八四年第二册，三四四至三四九页。）

参读：召会的异象与建造，第五、八章。

teach differently tears down God's building and annuls God's entire economy. We all must realize that even a small amount of teaching in a different way destroys the recovery. There is a proverb that says, "One sentence can build up the nation, and one sentence can destroy the entire nation." You do not need to give an entire message. Just speaking one sentence that conveys your kind of concept tears down everything. We must realize that such a ministry is "terrible."...It is possible that your speaking destroys, kills, and annuls.

What then, we may ask, is the unique thing that all the Christian teachers should teach? Christian teachers today teach many things, such as the presbytery, baptism by immersion, the episcopalian way, holiness, how to preach the gospel, and the way to teach the Bible. We would all agree that to teach the way of Judaism is surely wrong, but...we must realize that even the teaching to preach the gospel creates division...There is only one ministry that always builds up, edifies, and perfects with no destruction at all. There is only one unique ministry that is justified, promoted, uplifted, and even glorified in the New Testament. In 1 Timothy 1:4 Paul went on to tell Timothy what those ones who were teaching different things should be occupied with—God's economy...There is only one ministry that ever builds up and that never destroys—this is God's economy.

Please do not have the peace and assurance that as long as you teach things scripturally, it is all right. It is not all right, because your teaching creates division. We should be on the alert and watchful. We do not simply want the right teaching. We want the teaching that teaches God's economy. Now we can understand Paul's charge in 1 Corinthians to speak the same thing (1:10).

Whatever you teach should not be measured by whether it is wrong or right. It must be measured by whether it is divisive or not. Only one kind of ministry builds up and never divides—this is the unique ministry of God's economy. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 268-271)

Further Reading: Satan's Strategy against the Church (booklet); CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," pp. 258-265

第八周■周五

晨兴喂养

罗十六 17“弟兄们，那些造成分立和绊跌之事，违反你们所学之教训的人，我恳求你们要留意，并要避开他们。”

多三 10“分门结党的人，警戒过一两次，就要拒绝。”

〔关于建造〕有一类消极的人—神圣建造的毁坏者。按照新约，有七种毁坏者：

〔第一，〕那些在神经纶的中心教训之外，强调其他的事，而吹分裂教训之风的人。（弗四 14，提前一 4。）〔第二，〕那些传讲并教导异端的人。（彼后二 1，约贰 7～11。）〔第三，〕那些分门结党、分派的人。（多三 10。）〔第四，〕那些造成分立的人。（罗十六 17。）〔第五，〕那些对地位有野心的人。（约叁 9。）〔第六，〕那些是豺狼、不爱惜羊群的人。（徒二十 29。）〔第七，〕那些说悖谬的话，要勾引信徒跟从他们的人。（30。）

许多人被仇敌所挑动，极力要毁坏召会的建造。（李常受文集一九九四至一九九七年第四册，三四六至三四七页。）

信息选读

避开那些制造分立的人，〔参罗十六 17，〕就是征服毁坏的混乱。这保守了基督身体的一，使我们能有正常的召会生活。…我们若向这些人敞开，并听他们分裂的谈话，我们就会中毒。这样的毒会使我们对主的恢复怀疑，并使我们向着主恢复的士气

WEEK 8 — DAY 5

Morning Nourishment

Rom. 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.

Titus 3:10 A factious man, after a first and second admonition, refuse.

[Concerning the building] there is one category of negative persons—the destroyers of the divine building. According to the New Testament, there are seven kinds of destroyers:

[First], those who blow the wind of divisive teachings by stressing things other than the central teaching concerning God's economy (Eph. 4:14; 1 Tim. 1:4). [Second], those who preach and teach heresies (2 Pet. 2:1; 2 John 7-11). [Third], those who are factious, sectarian (Titus 3:10). [Fourth], those who make divisions (Rom. 16:17). [Fifth], those who are ambitious for position (3 John 9). [Sixth], those who are wolves, not sparing the flock (Acts 20:29). [Seventh], those who speak perverted things to draw away the believers after them (v. 30).

Many are stirred up by the enemy and try their best to destroy the building of the church. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—the Spirit Himself with Our Spirit," pp. 269-270)

Today's Reading

To turn away from those who make divisions [cf. Rom. 16:17] is to conquer the destructive chaos. This preserves the oneness of the Body of Christ that we may have a normal church life...If we open to these ones to listen to their divisive talk, we might be poisoned. This poison will cause us to doubt about the recovery and will weaken our morale for the recovery.

减弱。我们会对参加召会聚会冷淡下来，也会对读恢复本圣经和生命读经信息冷淡下来。…有异议的人…至少…会使我们不冷不热。…提摩太后书的…主题乃是对召会败落的预防剂。我们需要这样的预防剂，保守我们抵抗撒但背叛和分裂之混乱的细菌。（李常受文集一九九一至一九九二年第三册，三一八页。）

要提防雄心。雄心是很可怕的。当然，雄心是人皆有的；人若没有雄心，他就不是一个人。但是你来作同工、长老，却不能带着雄心。…甚至我们从小就栽培孩子们要有雄心。没有雄心，孩子们就读不好书，毕不了业。…然而，你们要履行同工和长老的义务，却不能把雄心带进来。雄心会把你们长老或同工的义务一笔勾销。一旦你有了雄心，你就了了。

要履行同工或长老的义务，就必须有清洁的心，在主的恢复中，在存心、目的、动机和行动上，洁除了任何形式的狡猾雄心。…有些弟兄在召会里可能有些用处，他们虽然在外面自表谦卑，心里却高抬自己；那是狡猾的雄心，是小狐狸，使他们不再有进步。主不会肯再多给这样的人，因为一多给他，他就高抬自己。那些能蒙主使用、得主恩赐、受主职事托付的，乃是谦卑的人，没有任何的雄心。

在召会里，有时需要安排人负一些责任；那些没有安排到的人，外面好像无所谓，一点也不露声色，里面却抑郁不乐。这都是隐藏的雄心在作祟，要与人争竞居首。（李常受文集一九九四至一九九七年第五册，三三九至三四一页。）

参读：在旧造里撒但的混乱以及为着新造的神圣经纶，第一至四篇。

We will be cold about attending the church meetings and about reading the Recovery Version with the Life-study messages...At the very least, these dissenting ones will make us lukewarm...The subject of 2 Timothy is the inoculation against the decline of the church. We need such an inoculation to preserve us against the germs of the satanic chaos of rebellion and division. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," p. 256)

We need to beware of ambition. Ambition is something terrible. Of course, everyone has ambition. Anyone who is not ambitious is not human. However, when you come to serve as a co-worker or an elder, you must not come with your ambition...Even from the time our children are still young, we raise them to have ambition. Without ambition our children will not study well and will not be able to graduate...However, to fulfill the obligations of the co-workers and elders, you must not bring in your ambition. Ambition nullifies your obligations as coworkers and elders. Once you have ambition, you are finished.

To fulfill the obligations of a co-worker or an elder, you need to have a pure heart, purified from any form of subtle ambition in intention, purpose, motive, and action in the Lord's recovery...Some brothers who may be useful in the church behave outwardly in a humble way, but in their heart they are lifted up. That is subtle ambition, and that is a little fox that prevents them from making progress. The Lord will not give anything more to such a one, because if more is given to him, he will be lifted up. Only those who are humble without ambition can be used by the Lord, can receive gifts from the Lord, and can be entrusted with the Lord's ministry.

In the church, sometimes we need to arrange for certain ones to bear certain responsibilities. Those who are not assigned may act outwardly as if they do not care, revealing nothing either in their tone or in their expression, yet inwardly they are depressed and unhappy. This is the insidious work of hidden ambition to compete with others to be the first. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 269-270)

Further Reading: CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," chs. 1-4

第八周■周六

晨兴喂养

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

启一 17～18 “…不要惧怕；我是首先的，我是末后的，又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

死与罪乃是与撒但同工，一个散布死亡的人也是与撒但同工。撒但不仅要人犯罪、堕落，更要人被死亡捆绑。死亡乃是撒但工作的特点，他一切所作的就是要人充满死亡。所以今天我们的聚会，不是人数多，聚会就好，我们的聚会还必须胜过死亡。我们所要的，乃是把死亡吞灭，把生命释放出来。…基督徒必须看见，没有一个坏的东西，能比死亡更坏的。反之，没有一样东西能比生命更好的。在神眼中，死亡乃是最丑恶的，生命才是最宝贵的。…生命不是一种道理。…生命不是热的空气、好的感觉，生命就是基督自己。（倪柝声文集第二辑第二十四册，一七三至一七四页。）

信息选读

神的丰富是在基督里。…召会既是神的丰富的见证，她的特点就必须是基督的特点。…基督的特点就是…那句话：“我是复活，我是生命。”（约十一 25。）…召会今天在地上，既作基督的器皿，就是要彰显出这个生命与这个复活。…在召会里必须满了生命。在召会里，一切出于神的，乃是生命；一切出于撒但的，乃是死亡。…主到地上来主要的目的，乃是要叫人得生命，（十 10，）就是叫人得着神的生命。…

WEEK 8 — DAY 6

Morning Nourishment

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

Rev. 1:17-18...Do not fear; I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Sin and death are “co-workers” of Satan. A man who spreads death is one who collaborates with Satan. Satan’s goal is not only to cause man to sin and fall but also to bring man into the bondage of death. Death is the characteristic of Satan’s work. The ultimate goal of his work is to saturate man with death. Today our meeting does not depend on numbers...The important thing is that we have to overcome death in our meetings. We have to swallow up death and release life...A Christian must realize that there is nothing more evil than death. At the same time, there is nothing better than life. In God’s eyes death is the most ugly thing, while life is the most precious thing...Life is not a doctrine...Life is not excitement or good feelings. Life is just Christ Himself. (CWWN, vol. 44, p. 876)

Today’s Reading

The riches of God are in Christ...Since the church is the testimony of the riches of God, its characteristics must be the characteristics of Christ...The characteristics of Christ are encapsulated in the words..., “I am the resurrection and the life” (John 11:25)...Since the church is the vessel of Christ on earth, it should express this life and resurrection...The church must be full of life. In the church everything that issues from God is life, and everything that issues from Satan is death. The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God’s

神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿。…神乃是借着召会，就是基督的器皿，叫人得着神的生命、神的丰富。

今天神的目的是在召会身上，所以撒但专门攻击召会。撒但攻击基督徒和召会，不一定是用罪和世界来诱人失脚，因为人很容易分别这些。然而我们可能不犯罪，也不爱世界，却仍然不能避免撒但的攻击。五寸口径的瓶子，不能被一寸的塞子堵住；单单对付罪，或对付世界，不足以堵住撒但的攻击。撒但真正的利器乃是用死亡来攻击召会，死亡是不易被发现的，死亡可能很隐藏地偷进召会里。这并非说，世界、罪恶，就不被撒但用以攻击召会；乃是说，撒但能用那些文雅的、道德的，而不只是污秽的、残暴的罪，来攻击基督徒。…撒但能够轻易的使用这些死亡的事情攻击召会。

马太十六章十八节说，主的召会的根基乃是基督这磐石，是阴间的门所不能胜过的。阴间就是死亡。…召会只有建造在基督这磐石上，死亡才不能胜过她。…召会若建造在基督这磐石上，能够分辨什么是死亡，什么是生命，阴间的门就不能胜过她。

召会所需要的不是好的道理，好的神学，美妙的解经；召会所需要的乃是生命，就是基督复活的生命。一切的道理、思想、神学、解经，都不能取代基督的生命。只有基督的生命，只有出于基督生命的，是阴间的门所不能胜过的。其他的一切都不过是死亡的各种形式，都经不起撒但的攻击。求神怜悯我们，叫我们自己不摸死亡，也不把死亡带给召会。求神用生命充满召会，叫撒但无处可攻击召会。（倪柝声文集第二辑第二十四册，一七九至一八一、一八三页。）

参读：倪柝声文集第二辑第二十四册，第一百一十三至一百一十四篇；第二十二册，第三十七、三十九篇；教会的正统，第三章；如何作神代表的权柄，第四篇。

life...God's Christ is life, and God's Christ is resurrection, and the church is the vessel of this life and resurrection...Through the church—the vessel of Christ—God dispenses His life and riches to men.

Since God's goal today is the church, Satan's attacks are directed specifically against the church. Satan does not necessarily stumble Christians or the church with the enticement of sin or the world, because these things are too obvious. While we may be free from sin and not love the world, we can still be under Satan's attacks. A bottle with a five-inch mouth cannot be stopped with a one-inch cork. Dealing with sin and the world alone is not enough to stop the attacks of Satan. The ultimate weapon Satan uses to attack the church is death. Death is not easily identifiable; it can creep secretly into the church. This does not mean that Satan will not use the world and sin to attack the church. It means that Satan can use refined and moral things, not just filthy and treacherous sins to attack Christians...Satan can easily utilize these deadly things to attack the church.

Matthew 16:18 says that the foundation of the Lord's church is Christ the Rock, and the gates of Hades cannot prevail against this church. Hades is death...The only reason that death cannot prevail over the church is that the church is built upon Christ the Rock...If the church is built on Christ the Rock, it will distinguish between death and life, and the gates of Hades will not prevail against it.

The church does not need good doctrines, good theology, or wonderful expositions. The church needs life, the resurrection life of Christ. No doctrine, idea, theology, or exposition can replace the life of Christ. Only the life of Christ and that which issues from it will prevail against the gates of Hades. Everything else is just disguised forms of death and cannot withstand the attacks of Satan. May the Lord be merciful to us, and may He keep us from touching death or bringing death into the church. May God fill the church with life, and may Satan find no opening to attack the church. (CWWN, vol. 44, pp. 881-885)

Further Reading: CWWN, vol. 44, chs. 113-114; CWWN, vol. 42, chs. 37, 39; CWWN, vol. 47, "The Orthodoxy of the Church," ch. 3; CWWN, vol. 47, "Authority and Submission," ch. 15

第八周诗歌

WEEK 8 — HYMN

472

复活的生命 — 基督自己

10 10 10 10 (英 639)

F 大调

4/4

F B^b B^bm F B^b
 3 - 3 1 | 5 - - 3 | 4 4 1 2 | 3 - - - | 6 - 5 4 |

一 死亡不能拘禁复活生命 — 神那非

F Dm⁷ G⁷ C F F⁷ B^b
 3 - 1 - | 3 3 2 1 | 2 - - - | 3 - 3 4 | 5 - 1 - | 6 5

受造的永远生命; 刚强、得胜、无何能

D⁷ Gm C⁷ F B^b C⁷ F
 4 3 | 4 - - - | 2 - 3 4 | 5 - 1 - | 3 2 1 7 | 1 - - - ||

以毁坏, 就是基督自己, 已经显明。

二 死亡不能拘禁复活生命, 虽然死亡集中全力以赴;
死亡不过使这神圣生命 得机显它能力无量丰富。

三 死亡不能拘禁复活生命, 治死、埋葬, 不过叫它繁殖;
所有苦难都是叫它增长, 并且结出丰盛生命果实。

四 死亡不能拘禁复活生命, 它能冲破所有障碍、阻挡;
胜过黑暗、阴府所有权势, 吞灭死亡, 并将生命释放。

五 死亡不能拘禁复活生命, 它能显出神性所有丰满;
神的公义、圣洁, 它都产生, 神的荣耀形像它全彰显。

六 愿我认识这个复活生命, 每遇死亡, 都让它力倾出;
使我借着经历永远赏识: 复活生命就是活的基督。

Death cannot hold the resurrection life

The Resurrection Life — Christ Himself

639

1. Death can - not hold the re - sur - rec - tion life,
 The life of God e - ter - nal man - i - fest;
 'Tis un - cre - at - ed, in - des - tract - i - ble,
 'Tis Christ Him - self, un - con - qu'ra - ble, ex - pressed.

2. Death cannot hold the resurrection life,
 Though all its force against it may combine;
 Death only gives it opportunity
 To show the boundless pow'r of life divine.
3. Death cannot hold the resurrection life,
 The more interred, the more it multiplies;
 All kinds of suffering only help it grow
 And fruits of life abundant realize.
4. Death cannot hold the resurrection life,
 Thru every block and barrier it breaks;
 Conqu'ring the pow'r of darkness and of hell,
 It swallows death and victory partakes.
5. Death cannot hold the resurrection life,
 All of God's fulness it will manifest;
 God's righteousness and holiness it yields,
 His glorious image by it is expressed.
6. Oh, may I know this resurrection life,
 In every kind of death its pow'r outpoured,
 In my experience ever realize
 This life is nought but Christ my living Lord.

第九周

建造与争战— 为着召会的建造， 需要从事属灵的争战

诗歌：637

读经：尼四，弗一 19～23，二 6，21～22，四
16，23～24，六 10～20

【周一】

壹 尼希米四章描述仇敌对重建城墙的破坏：

一 仇敌发怒，大大恼恨，嗤笑犹太人，藐视他们的建造工作—1～3节：

- 1 仇敌因为建造的工作有进展，就甚发怒；他们同谋要来攻击耶路撒冷—7～8节。
- 2 尼希米信靠神，祷告神使他们的凌辱归于他们自己；这样，犹太人建造城墙，因为他们用心作工—4～6节。

二 犹太人祷告他们的神，在尼希米的指示和指挥下设立看守的人，昼夜防备敌人：

- 1 他们预备好用兵器争战，因为尼希米鼓励他们，指示他们要记念大而可畏的主，并要为他们的家人争战—14节。

Week Nine

Building and Fighting— the Need to Engage in Spiritual Warfare for the Building of the Church

Hymns: 885

Scripture Reading: Neh. 4; Eph. 1:19-23; 2:6, 21-22; 4:16, 23-24;
6:10-20

§ Day 1

I. **Nehemiah chapter 4 describes the frustration of the enemy regarding the rebuilding of the city:**

A. The enemies became angry and greatly enraged; they mocked the Jews and despised their building work—vv. 1-3:

1. The enemies were angry because the building work was advancing, and they conspired together to come and fight against Jerusalem—vv. 7-8.
2. Nehemiah trusted in God by praying that God would return their reproach to themselves; thus, the Jews built the wall, for they had a heart to work—vv. 4-6.

B. The Jews prayed to their God, and under Nehemiah's instruction and direction they set a watch against the enemy day and night:

1. They were ready to fight with weapons under the encouragement of Nehemiah, who instructed them to remember the great and awesome Lord and to fight for their families—v. 14.

- 2 尼希米的仆人一半作工，一半拿兵器，预备好争战—16 节。
- 3 一面，以色列人预备好争战；另一面，他们信靠神，相信神要为他们争战—9 ~ 23 节。
- 4 尼希米作为总司令，也在那些预备与仇敌争战的人当中；他有分于夜间守望，并没有将这些事留给别人作，乃是亲自参与—17 ~ 23 节。

【周二】

贰 建造召会作神的城不是一件轻易的工作；建造唯有借着争战才能进行—弗二 21 ~ 22，四 16，六 10 ~ 20：

- 一 以色列人从被掳之地回来时，以斯拉、尼希米这些人起来重建圣殿和圣城，乃是经过厉害的争战。
- 二 与尼希米一同作工建造的以色列人，一手作工建造，一手拿兵器争战；（尼四 17；）这启示每当我们在神的建造上劳苦时，必然会有争战。
- 三 就建造神的居所而论，在神和祂的仇敌之间有一场真正的冲突，一场激烈的争战—1 ~ 3，7 ~ 8 节：
 - 1 仇敌不喜欢看见神居所的建造顺利进行。
 - 2 撒但要竭尽所能地打岔、搅扰、攻击并毁坏—太十六 18 ~ 19。
- 四 我们必须建造召会作为殿，并且从事争战，使神能得着国度—六 10。

2. Half of Nehemiah's servants labored in the work, and half of them held weapons, ready to fight—v. 16.
3. On the one hand, the children of Israel were prepared to fight; on the other hand, they trusted in God, believing that He would fight for them—vv. 9-23.
4. As the commander in chief, Nehemiah was among those who were ready to fight against the enemy; he took part in the night watch and did not leave these matters to others but participated in them himself—vv. 17-23.

§ Day 2

II. **Building the church as the city of God is not an easy task; building can be carried out only by fighting—Eph. 2:21-22; 4:16; 6:10-20:**

- A. When the children of Israel returned from their captivity, Ezra, Nehemiah, and others rose up to rebuild the temple and the holy city through intense warfare.
- B. The Israelites who worked in the building with Nehemiah labored with one hand to build and with the other hand held their weapons for fighting the battle (Neh. 4:17); this reveals that whenever we labor on God's building, we will certainly be involved in a battle.
- C. Regarding the building up of God's dwelling place, there is a real conflict, a severe fighting between God and His enemy—vv. 1-3, 7-8:
 1. The enemy hates seeing the building of God's dwelling place going up in a good way.
 2. Satan will do everything that he can to interrupt, interfere, attack, and destroy—Matt. 16:18-19.
- D. We must build the church as the temple and fight the battle so that God may have the kingdom—6:10.

- 五 当圣徒为着召会生活的扩展而移民时，他们乃是争战的军队—参徒八 4～12。
- 六 那些建造召会的人都得一面建造，一面争战—尼四 14，16～21。
- 七 没有争战，没有争战的灵，就没有建造；建造需要艰苦的争战。

【周三】

叁 为着建造召会作基督的身体，需要有属灵的争战—弗六 10～20：

- 一 很可惜的是，在今日的召会中，因着生命的软弱，属灵力量的缺乏，和真理亮光的不够明亮，信徒几乎都不懂得什么叫作属灵的争战。
- 二 属灵的争战是基于基督的得胜—来二 14，西二 15，约壹三 8：
 - 1 属灵争战的起点，乃是要站在基督的得胜上面，就是要看见基督已经击败了仇敌—歌四 8，启三 21，五 5～6：
 - a 神的儿子显现出来，是要消除魔鬼的作为—约壹三 8。
 - b 基督在祂的成肉体和人性生活里，在旷野受试诱时击败撒但—太四 1～11。
 - c 主耶稣借着死，废除那掌死权的魔鬼；祂将撒但废掉，使他归于无有—来二 14。
 - 2 召会在地上的工作，就是要保守基督的得胜；主已经打了胜仗，召会就是在这里守住祂的胜利—弗六 11，13。

- E. When the saints migrate for the spreading of the church life, they are an army fighting the battle—cf. Acts 8:4-12.
- F. Those who build the church must build and fight at the same time—Neh. 4:14, 16-21.
- G. Without warfare and without a spirit of fighting, there is no building; building calls for grueling warfare.

§ Day 3

III. For the building up of the church as the Body of Christ, there is the need for spiritual warfare—Eph. 6:10-20:

- A. Regrettably, in the church today almost none of the believers know of this spiritual warfare; this is due to weakness in life, lack of spiritual strength, and insufficient clarity in the light of the truth.
- B. Spiritual warfare is based on the victory of Christ—Heb. 2:14; Col. 2:15; 1 John 3:8:
 - 1. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already defeated the enemy—S. S. 4:8; Rev. 3:21; 5:5-6:
 - a. The Son of God was manifested to destroy the works of the devil—1 John 3:8.
 - b. In His incarnation and human living Christ defeated Satan during the temptation in the wilderness—Matt. 4:1-11.
 - c. Through death the Lord Jesus destroyed the devil, who has the might of death; He abolished Satan, brought him to naught—Heb. 2:14.
 - 2. The work of the church on earth is to maintain Christ's victory; the Lord has already won the battle, and the church is here to maintain His victory—Eph. 6:11, 13.

三 召会与撒但之间的争战，乃是我们这些爱主、在祂召会里的人，和诸天界里邪恶势力之间的争战—12节：

- 1 那些执政的、掌权的、和管辖这黑暗世界的，乃是背叛的天使；他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国—西一 13，但十 20。
- 2 我们必须领悟我们的争战不是抵挡人，乃是抵挡诸天界里的邪灵，就是那邪恶的势力。

四 属灵的争战乃是基督身体的事；我们必须在基督的身体里争战—弗一 22 ~ 23：

- 1 属灵的争战不是个人的事，乃是基督身体的事—四 12，16，五 30。
- 2 召会是一个团体的战士，信徒一同组成这团体的战士—六 10 ~ 20。
- 3 我们若从以弗所一章读到六章，就会看见争战是基督身体的事；而身体乃是在基督里、在那灵里、并在诸天界里的新造—二 6：
 - a 我们若没有身体生活，就不够资格从事属灵的争战。
 - b 我们要争战，就必须在身体的实际中—四 12，16。
- 4 我们团体地形成一支军队之后，就能与神的仇敌争战—六 11 ~ 12。

五 我们要对付神的仇敌，就需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力—10节，一 19 ~ 22：

C. The warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies—v. 12:

1. The principalities, the authorities, and the world-rulers of darkness are rebellious angels who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—Col. 1:13; Dan. 10:20.
2. We need to realize that our warfare is not against human beings but against the evil spirits, the evil powers, in the heavenlies.

D. Spiritual warfare is a matter of the Body of Christ; we must fight the battle in the Body—Eph. 1:22-23:

1. Spiritual warfare is not an individual matter; it is a matter of the Body—4:12, 16; 5:30.
2. The church is a corporate warrior, and the believers together make up this corporate warrior—6:10-20.
3. If we read Ephesians from chapter 1 to chapter 6, we will see that warfare is a matter of the Body of Christ, and the Body is a new creation in Christ, in the Spirit, and in the heavenlies—2:6:
 - a. If we do not have the Body life, we are not adequate to engage in spiritual warfare.
 - b. In order to fight the battle, we must be in the reality of the Body—4:12, 16.
4. After we have been formed corporately into an army, we will be able to fight against God's enemy—6:11-12.

E. To deal with God's enemy, we need to be empowered with the greatness of the power that raised Christ from the dead and seated Him in the heavenlies, far above all the evil spirits in the air—v. 10; 1:19-22:

- 1 我们要在主里得着加力，这指明在对付撒但和他邪恶国度的属灵争战中，我们不能在自己里面争战；我们只能在主里并在祂力量的权能里争战—六 10。
- 2 “要…得着加力，”这吩咐含示需要运用我们的意志；我们若要得着加力来打属灵的仗，我们的意志就必须刚强且有操练—歌四 4。

【周五】

六 我们需要认识并应用属灵争战的原则：

- 1 属灵争战的头一个原则，乃是不能用属肉体的兵器、属人的手腕、和天然的办法；属灵的争战不是抵挡肉体，乃是抵挡属灵的势力，（弗六 12，）因此，所用的兵器不该是属肉体的。（林后十 3～5。）
- 2 属灵争战的第二个原则，乃是要守住升天的地位—弗二 6：
 - a 打仗的时候，凌驾仇敌之上的地位，在战略上是非常重要的。
 - b 撒但和他属灵的势力是在空中；但我们是坐在第三层天上，超过他们—6 节。
 - c 撒但和他的势力是在我们之下，他们注定是要被我们击败的。
- 3 属灵争战的第三个原则，乃是必须用属灵的兵器—林后十 3～5：
 - a 这些属灵的兵器，有能力攻倒仇敌坚固的营垒—4～5 节。
 - b 我们在争战的时候，一切的活动都要出于灵，都要从灵里面摸出那个感觉来；这是极其基本的原则。

1. The fact that we need to be empowered in the Lord indicates that in ourselves we cannot fight the spiritual warfare against Satan and his evil kingdom; we can fight only in the Lord and in the might of His strength—6:10.
2. The charge to be empowered implies the need to exercise our will; if we would be empowered for spiritual warfare, our will must be strong and exercised—S. S. 4:4.

§ Day 5

F. We need to know and apply the principles of spiritual warfare:

1. The first principle of spiritual warfare is that we cannot use fleshly weapons, human schemes, and natural methods; since spiritual warfare is not against flesh but against spiritual forces (Eph. 6:12), the weapons should not be fleshly (2 Cor. 10:3-5).
2. The second principle of spiritual warfare is to keep the position of ascension—Eph. 2:6:
 - a. In fighting a battle, the position above the enemy is strategic.
 - b. Satan and his spiritual forces are in the air, but we are seated in the third heaven above them—v. 6.
 - c. Satan and his forces are under us, and it is their fate to be defeated by us.
3. The third principle of spiritual warfare is that we must use spiritual weapons—2 Cor. 10:3-5:
 - a. The spiritual weapons are powerful to overthrow the strongholds of the enemy—vv. 4-5.
 - b. When we are fighting, all our activities must be of the spirit, touching the feeling from within our spirit; this is an extremely basic principle.

【周六】

- 4 属灵争战的第四个原则，乃是要有争战的祷告—属灵争战的祷告—太六 9 ~ 10，13：
- a 何时何处有召会的建造，阴间的门就有活动来反对；所以，需要有争战的祷告—十六 18 ~ 19。
- b 如果我们看见，最有价值的祷告是在升天里的祷告，我们就能领会，祷告乃是一个争战，并且我们就会有争战的祷告；这就是以弗所六章所说之祷告的性质：
- (一) 所有在天的境界里，从神的宝座上发出来的祷告，都是争战的祷告—启五 8，八 3 ~ 5。
- (二) 我们若在天的境界里，就能有升天的祷告，就是争战的祷告—弗二 6，六 18。
- c 我们一得加强，就得更新；一得更新，就被充满；一被充满，就装备好了可以争战；在这个争战的灵里我们就有属灵争战的争战祷告—三 14 ~ 16，四 23 ~ 24，五 18 下，六 18。
- d 我们需要时时在灵里祷告，穿戴神全副的军装，用争战的祷告在身体里打仗，好站住抵挡魔鬼的诡计，以建造基督的身体作神的家，使神得着荣耀，并作神的国，使神掌权，而使神的经纶得着完全的成就—10 ~ 20 节。

§ Day 6

4. The fourth principle of spiritual warfare is to have fighting prayers—the prayers of spiritual warfare—Matt. 6:9-10, 13:
- a. Whenever and wherever there is the building up of the church, there is the activity of the gates of Hades against it; therefore, there is the need for fighting prayers—16:18-19.
- b. If we see that the prayers of the greatest worth are prayers in ascension, then we can understand that prayer is a warfare, and we will utter prayers of warfare; such is the nature of the prayer spoken of in Ephesians 6:
- 1) All prayers that are expressed in the heavenly realm and from the throne of God are prayers of warfare—Rev. 5:8; 8:3-5.
- 2) If we are in the heavenly realm, we are able to pray prayers of ascension, prayers of warfare—Eph. 2:6; 6:18.
- c. When we are strengthened, we are renewed; when we are renewed, we are filled; when we are filled, we are equipped to fight; it is in the fighting spirit that we pray fighting prayers of spiritual warfare—3:14-16; 4:23-24; 5:18b; 6:18.
- d. We need to stand against the stratagems of the devil by fighting the battle in the Body with fighting prayers, praying at every time in spirit to put on the whole armor of God to build up the Body of Christ as the house of God for the glory of God and as the kingdom of God for the dominion of God for the complete fulfillment of the economy of God—vv. 10-20.

第九周■周一

晨兴喂养

尼四 14 “我…起来对贵胄、官长、和其余的百姓说，不要怕他们；当纪念那大而可畏的主，要为你们的弟兄、儿女、妻子、家产争战。”

16 “从那日起，我的仆人一半作工，一半拿枪、拿盾牌、拿弓、穿铠甲…”

尼希米三章是以色列众人同祭司和利未人分段依次建造城墙的记载。…四章描述仇敌的破坏。…仇敌发怒，大大恼恨，嗤笑犹大人，藐视他们的建造。（1～3。）

犹太人祷告他们的神，在尼希米的指示和指挥下设立看守的人，昼夜防备敌人，预备好用兵器争战，因为尼希米鼓励他们，指示他们要纪念大而可畏的主，并要为他们的家人争战；尼希米的仆人一半作工，一半拿兵器，预备好争战。（尼希米记生命读经，五至六页。）

信息选读

建造城墙的、扛抬重物的，都一手作工，一手拿兵器。吹角的人在尼希米旁边，用角声聚集〔以色列人〕争战。〔尼希米也鼓励百姓〕信靠神必为他们争战。这指明尼希米作为总司令，领头守望。这样，他们劳苦作工，其中一半拿枪，从天亮直到星宿出现；尼希米和他的弟兄、仆人、并跟从他的护卫兵，都不脱衣服，各人右手拿着兵器。（尼四 9～23。）（尼希米记生命读经，六页。）

WEEK 9 — DAY 1

Morning Nourishment

Neh. 4:14...I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and fight for your brothers, your sons and your daughters, your wives and your houses.

16 And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor...

Nehemiah 3 is a record of the building of the wall in consecutive sections by all the children of Israel with the priests and Levites...Chapter 4 describes the frustration of the enemy. The enemies became angry and greatly enraged, and again they mocked the Jews and despised their building (vv. 1-3).

The Jews prayed to their God, and under Nehemiah's instruction and direction set a watch against the enemy day and night, ready to fight with weapons under the encouragement of Nehemiah, who instructed them to remember the great and awesome Lord and fight for their families. Half of Nehemiah's servants labored in the work, and half of them held weapons, ready to fight. (Life-study of Nehemiah, p. 4)

Today's Reading

Some built the wall and some carried burdens, taking the loads with one hand doing the work and with the other hand holding a weapon. The one who would sound the trumpet was beside Nehemiah, to gather them to fight, trusting that their God would fight for them. This indicates that, as the commander-in-chief, Nehemiah took the lead to watch. Thus, they labored and half of them held spears from the start of dawn until the stars came out, and Nehemiah and his brothers, servants, and the men of the guard, none of them took off their clothes. Each had his weapon at his right hand (Neh. 4:9-23). (Life-study of Nehemiah, pp. 4-5)

魔鬼撒但诱人、败坏人，他一切的诡计、一切的作为，都是以一件事为目标，就是争战以阻挠、抵挡、破坏、拆毁神的建造。…清心爱主，并在灵里进入神永远计划的人，他们都看见且经历一个属灵的争战。他们从深处知道，神每一点的恢复，都涉及神的仇敌，都需要争战。然而，历世纪以来，几乎没有多少人看见，为着神圣的建造，需要属灵的争战。

圣经…怎会有这么一句话：“各人右手拿着兵器。”（尼四 23。）…和合本此句译为“出去打水也带兵器”；连打水时都得争战，指明在我们日常生活里，即使在最小的一件事上，都有争战的事。

尼希米建造城墙的时候，其他人表面上不反对，事实上却在作浇冷水的工。（参四 1～3。）他们听见（尼希米已经建造了城墙），就打发人来，要与尼希米相会；表面上是要帮助他，实际上是要杀害他。（六 1～9。）所以，为了达到目标，我们实须步步争战。

有个现存的基督教在那里影响我们，这个列国的风俗一直搅扰我们。正如尼希米重建圣城时，参巴拉一直在那里阻挠。（二 19，四 1～8，六 1～9。）这需要我们全体起来，看见这亮光，并且竭力争战。…（我们要）有争战的态度，即使带职业，也是为着主。这样，主一定祝福你们，祝福你们的事业。我们是主的恢复，主不祝福我们，还祝福谁呢？（李常受文集一九八六年第二册，二九六至二九八、三〇八、三一五至三一六页。）

参读：新路实行的异象与具体步骤，第十四篇；尼希米记生命读经，第一篇。

Satan, the devil, with all his wiles and tactics, his temptations and corruptions, has only one goal in mind—to fight against God’s building in order to frustrate, withstand, damage, and destroy it. Those who love the Lord with a pure heart and who know something about God’s eternal purpose in their spirit experience a kind of spiritual warfare. They realize from the depth of their being that every step of God’s recovery involves His enemy, and every step requires warfare. Yet very few have seen that there is the need of spiritual warfare in order to realize the divine building.

Why would the Bible record such a small thing as “each had his weapon at his right hand” [Neh. 4:23b]?…The American Standard Version says, “Every one went with his weapon to the water.” Even when they were going for water, the builders did not leave their weapons behind. This shows that there is warfare even in the smallest matters of our daily life.

While Nehemiah was building the wall, others apparently were not opposing him, yet they were actually pouring cold water on his work (Neh. 4:1-3). When they heard that the wall was finished, they sent men to meet with Nehemiah. Outwardly, it was to help him, but actually, it was to kill him (6:1-10). In order to arrive at our goal, every step of the way we need to fight.

Christianity is with us, and it affects us constantly. This “custom of the nations” is constantly frustrating us. This is what happened to Nehemiah when he rebuilt the city; Sanballat constantly opposed him (Neh. 2:19; 4:1-8; 6:1-9). This requires all of us to rise up to see this light and to struggle to fight… We must have an attitude of fighting. Even if we hold a job, we need to be for the Lord. If we do this, the Lord will bless us and our career. We are the Lord’s recovery. If the Lord does not bless us, whom will He bless? (CWWL, 1986, vol. 2, “Crucial Words of Leading in the Lord’s Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way,” pp. 234-235, 243, 249)

Further Reading: Life-study of Nehemiah, msg. 1

第九周■周二

晨兴喂养

尼四 17 “建造城墙的、扛抬重物的，都佩带兵器，一手作工，一手拿兵器。”

21 “于是，我们作工，其中一半拿枪，从天亮直到星宿出现的时候。”

到了七十年被掳期满时，神就再把祂的子民带回。神带他们回去，乃是要重建圣殿、圣城。…重建圣城时，尼希米四章十五至二十三节给我们一幅清楚的图画：…以色列人一半作工，一半争战。（16。）…没有争战，就没有建造；没有争战的灵，就无法建造。（李常受文集一九八六年第二册，三〇一页。）

信息选读

一摸着建造，定规有仇敌的攻击，有仇敌的破坏；…我们需要为着建造，有争战的祷告。…仇敌…千方百计地设谋破坏（以色列人），诬陷他们，要使他们手发软。尼希米一碰到这个，立刻就到神面前去祷告。他一祷告，里头就明亮了。…他自己和他的弟兄们都是一手作工，一手拿兵器。（尼四 17。）用今天的话来说，就是一面建造，一面争战。

在以弗所这卷讲到召会建造的书信里，也很重地提到属灵争战的事。以弗所四章说到建造，到第六章就说到争战。你不能光有建造，你还得有争战，来防备仇敌的攻击。

WEEK 9 — DAY 2

Morning Nourishment

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

21 So we labored in the work; and half of them held spears from the start of dawn until the stars came out.

At the completion of the seventy years of captivity, God brought His people back once again. He brought them back for the purpose of rebuilding the temple and the city...During the rebuilding of the temple, Nehemiah 4:15-23 shows that the entire process was a warfare...Half of the Israelites were working, and half of them were fighting [v. 16]...Without warfare and without a spirit of fighting, there is no building. (CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," pp. 237-238)

Today's Reading

Once we touch the building, the enemy will come to attack and frustrate.. We need to have fighting prayer for the building...The enemy tried a thousand schemes to frustrate and falsely incriminate [the Israelites] so that their hands might be weakened. When Nehemiah saw the situation, he immediately went to pray before God. As soon as he prayed, he became clear inwardly...He and his brothers carried out the rebuilding work with one hand doing the work and the other holding a weapon (Neh. 4:17). This is to build on the one hand and to fight on the other.

In Ephesians, a book on the building of the church, the matter of spiritual warfare is also emphatically mentioned. Ephesians 4 speaks about building, and chapter 6 speaks about warfare. We cannot merely have the building; we must also have the warfare to guard against the attack of the enemy.

从尼希米记，我们能读出仇敌三面的攻击。第一面，在外面有仇敌的嗤笑、仇敌的诡计。仇敌说，“这些软弱的犹太人作什么呢？”（四2。）“他们所建造的石墙，就是狐狸上去也必踩出洞来。”（3。）这是嗤笑，叫我们轻看自己所该作的工作。第二面，有的时候，他们设一个计谋，对尼希米说，“请你来，我们…相会。”（六2。）尼希米若去，就耽误了工作，中了他们的计谋。第三面，在以色列人中间，也有软弱，也有灰心的话语。（四10～12。）

我们必须有争战的祷告。我们碰到任何一项的难处，都应当回到主面前去祷告。当人说这个算不得什么的时候，你要把这个话带到主面前告诉主。或是人设计谋害我们，我们也要把这计谋带到主面前。或是弟兄姊妹彼此猜疑，互相嫉妒，我们也应当把这个带到主面前去。连你自己的软弱，也要带到主面前。…我们不能接受这一切，必须借着争战的祷告去应付。

若是在一个地方上，每一个弟兄姊妹都显出他们的功用来，同工的和负责的弟兄姊妹，不代替事奉，而成全众圣徒一同事奉，有职事的人，也都是为着建造地方召会，并且众人都拿兵器，都有属灵的争战，都有争战的祷告，一同在这里建造，你就要看见，一个荣耀的召会要在那一个地方被建造起来。你也就要看见，在那一个地方有一个小型的新耶路撒冷出现，成为神的安息之所，也成为神众儿女可归之家。在那里有神的同在，有神的宝座，也有神的生命。在那里有神的能力，也有神的亮光。（李常受文集一九五八年第二册，四六九至四七二页。）

参读：神殿与神城的恢复，第八章；长老训练第七册，第六章。

From the book of Nehemiah we can see that there are three aspects of the attack of the enemy. The first aspect is the enemy's mocking. This is his stratagem from the outside. The enemy said, "What are these feeble Jews doing?" (4:2). "Even their stone wall that they are building, if a fox were to go up on it, he would breach it" (v. 3). This kind of mocking may cause us to despise the work that we ought to do. The second aspect of the enemy's attack is to set up plots. The enemy sent word to Nehemiah, saying, "Come; let us meet together" (6:2). If Nehemiah had gone, however, the work would have been delayed, and he would have fallen into their trap. The third aspect of the enemy's attack is to cause there to be weakness among the children of Israel and to cause some to speak discouraging words.

We must have fighting prayer. Whenever we encounter a problem, we have to come back to pray before the Lord. When people say that what we are doing is of no significance, we have to bring this word before the Lord and tell Him about it. If people try to harm us with some scheme, we must bring this scheme before the Lord. If the brothers and sisters are suspicious of each other and if they are jealous of each other, we also have to bring this before the Lord. Even when we are weak in ourselves, we have to bring it to the Lord as well... We must reject these things and deal with them by our fighting prayer.

If the brothers and sisters in a locality all exercise their functions, if the co-workers and responsible brothers and sisters do not replace the saints but rather perfect them to serve together with them, if all those with a ministry are for the building of the church, and if all the saints are holding weapons, fighting a spiritual warfare by their fighting prayers while doing the building work together, then you will see a glorious church being built up in that locality. You will also see that a miniature of the New Jerusalem will be manifested to be a resting place for God and a home for all His children. God's presence, God's throne, and God's life will all be there. God's power and God's light will also be there. (CWWL, 1958, vol. 2, "The Building Work of God," pp. 371-374)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," ch. 8; CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 6

第九周■周三

晨兴喂养

弗六 10～11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

我们读以弗所六章十至十二节，就知道召会的职守是属灵的争战。争战的对象不是属血气的，乃是属灵气的，他们所住的地方是空中。…十三至十四节…这里是要我们站住，不是要我们进攻。属灵的争战都是防守，不是进攻，因为主耶稣已经争战，已经得胜了。召会在地上的工作，就是要保守主的得胜。主已经打了胜仗，召会就是来守住祂的胜利。召会的工作不是胜过魔鬼，乃是抵挡已经被主胜过的魔鬼。召会的工作不是捆绑壮士，壮士是已经被捆绑了，召会的工作就是不给他解去捆绑。一切的进攻都用不着，只要守住就够了。属灵争战的起点，乃是要站在基督的得胜上面，就是要看见基督已经得胜了。属灵争战的起点，不是对付魔鬼，乃是相信主，不是盼望得胜，乃是已经得胜了，所以魔鬼不能作什么。召会的职守是属灵的争战，是神的权柄与鬼的权柄争执的问题。（倪柝声文集第二辑第十四册，七二至七三页。）

信息选读

召会的建造乃是一件争战的事。召会的建造，乃是在两个国度，并两个意思之间的。在这一面是阴间，就是撒但的国度；在那一面是诸天的国，就是神的国度。在这一面是人的意思作主、掌权，在那一面是神的意思有地位、得成全。这两个国度，和

WEEK 9 — DAY 3

Morning Nourishment

Eph. 6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

When we read Ephesians 6:10-12, we realize that the work and responsibility of the church is spiritual warfare. The opponents in this warfare are not flesh and blood, but spiritual beings whose dwelling is in the air...[In Ephesians 6:13-14] we are told that we should stand, not that we should attack. The spiritual warfare is defensive, not offensive, because the Lord Jesus has already fought the battle and won the victory. The work of the church on the earth is simply to maintain the Lord's victory. The Lord has already won the battle, and the church is here to maintain His victory. The church's work is not to overcome the devil, but to resist him who has already been overcome by the Lord. Her work is not to bind the strong man—the strong man has already been bound. Her work is not to let him be loosed. There is no need to attack; simply guarding is sufficient. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already overcome. It is not dealing with Satan, but trusting in the Lord. It is not hoping that we will win the victory, because the victory has already been won. The devil can do nothing. The church's work and responsibility is spiritual warfare. It is a matter of the conflict between God's authority and Satan's power. (CWWN, vol. 34, "The Glorious Church," pp. 60-61)

Today's Reading

The building of the church is a matter of warfare. It is a conflict between two kingdoms and two wills. On one side, there is Hades, which is the kingdom of Satan, and on the other side, there is the kingdom of the heavens, which is the kingdom of God. On one side, the will of men is ruling and reigning; on the other side, the will of God is gaining ground and being fulfilled. The battle between

这两个意思之间的争战，完全系在召会的身上。召会的建造完全是为着这一个争战的。

有一件事是很可惜的。在今日的召会中，因着生命的软弱，属灵力量的缺乏，和真理亮光的不够明亮，信徒几乎不懂得什么叫作属灵的争战。许多人以为说，传福音就是传福音，讲道就是讲道，造就信徒也就是造就信徒。但是，这一切都不仅是工作，更是争战。因为召会在地上整个的建造，就是一个争战。…当五旬节的时候，主把召会一建造起来，这一个争战跟着就开始了。你若把马太十六章十八至十九节的话，带到行传二至四章里来看，就能看见那些话，在使徒行传里都应验了。主在使徒行传里，就是把祂的召会建造在祂这磐石上。祂是神的儿子，经过死而复活，升到神的右边，就被神立为主为基督了；所以祂就是神所立那可靠的磐石。到了五旬节，祂借着所赐下来的圣灵，把许多泥土的人变作活石，就把这许多的活石，一块一块地都建造在祂这磐石上。…祂这在天上的磐石，就是祂建造召会的根基。祂就是把召会建造在祂这天上的根基上。这个建造，从五旬节那一天就开始了。这个建造一开始，整个阴间都震动了。在行传二至四章，你看见阴间震动了。所有阴间的门都打开了。阴间在那里活动，在那里进攻，要把基督所建造的召会，拖到死亡里去。但你在哪里也看见，召会有权柄，有诸天之国的钥匙，能在那里捆绑天上所捆绑的，释放天上所释放的。召会是有权柄的，召会也是争战而得胜的。（李常受文集一九五七年第二册，八七至八八页。）

参读：基督是福音的负担，第一篇。

these two kingdoms and between these two wills is tied to the building of the church. The building of the church is altogether related to this warfare.

Regrettably, in the church today almost none of the believers know of this spiritual warfare; this is due to weakness in life, lack of spiritual strength, and insufficient clarity in the light of the truth. Many think that preaching the gospel is simply preaching the gospel, that ministering the word is simply ministering the word, and that edifying the believers is simply edifying the believers. But when we do these things, we are not simply doing a work; we also are engaging in a warfare. This is because the entire matter of the building of the church on earth is a warfare...As soon as the Lord began to build the church on the day of Pentecost, warfare began. If we compare the words in Matthew 16:18-19 with the record in Acts 2 through 4, we can see that the words in Matthew were fulfilled in Acts. In Acts the Lord built the church upon Himself as the rock. As the Son of God, He died, resurrected, ascended to the right hand of God, and was made Lord and Christ by God. Therefore, He is the trustworthy rock established by God. At Pentecost, through the Holy Spirit who was given to men, He transformed men of clay into living stones, and He built these stones upon Himself as the rock...As the rock in the heavens, He is the foundation of the building of the church. He is building the church upon Himself as the foundation in the heavens. This building began from the day of Pentecost, and once the building began, Hades was shaken. In Acts 2 through 4 we can see that Hades was shaken. The gates of Hades were opened. Hades, however, actively attacked the church in order to drag the church that was being built by Christ into death. But since the church had the keys of the kingdom of the heavens and thus had authority, it was able to bind what was bound in the heavens and loose what was loosed in the heavens. The church had authority, and the church fought and won the victory. (CWWL, 1957, vol. 2, "The Testimony and the Ground of the Church," pp. 64-65)

Further Reading: CWWL, 1959, vol. 2, "Christ Being the Burden of the Gospel," ch. 1; CWWL, 1961-1962, vol. 2, p. 253

第九周■周四

晨兴喂养

弗六 12 ~ 13 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”

那些执政的、掌权的、和管辖这黑暗世界的，乃是背叛的天使。他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国，如但以理十章二十节的波斯魔君和希腊魔君。这指明魔鬼撒但有他黑暗的国，（太十二 26，西一 13，）他在其中居于最高位，在他以下有背叛的天使。

保罗在以弗所六章十二节也提到“诸天界里那邪恶的属灵势力”。这里的诸天界，指空中。（二 2。）撒但和他邪恶的属灵势力是在空中；但我们是坐在第三层天上，超过他们。（6。）打仗的时候，凌驾仇敌之上的地位，在战略上是非常重要的。撒但和他邪恶的势力是在我们之下，他们注定是要被击败的。

我们的争战不是抵挡人，乃是抵挡邪灵，就是诸天界里的属灵势力。背叛的天使是撒但国度里的邪灵。因此，召会和撒但之间的争战，乃是我们这些爱主并在祂召会中的人，抵挡诸天界里邪恶势力的争战。表面看是血肉之人破坏召会，实际上是撒但和他邪恶的天使在那些造成破坏的人背后作工。所以，我们必须争战，抵挡这些属灵的势力。（以弗所书生命读经，六四二至六四三页。）

信息选读

WEEK 9 — DAY 4

Morning Nourishment

Eph. 6:12-13 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies. Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

The principalities, the authorities, and the world-rulers of this darkness are the 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 in Daniel 10:20. This indicates that the devil, Satan, has his kingdom of darkness (Matt. 12:26; Col. 1:13). In this kingdom, Satan is at the top, and under him are the rebellious angels.

In Ephesians 6:12 Paul also speaks of “the spiritual forces of evil in the heavenlies.” The heavenlies here refer to the air (2:2). Satan and his spiritual forces of evil are in the air. But we are seated in the third heaven above them (2:6). In fighting a battle, the position above the enemy is strategic. Satan and his evil forces are under us, and it is their fate to be defeated by us.

Our warfare is not against human beings, but against the evil spirits, the spiritual powers in the heavenlies. The rebellious angels are the evil spirits in Satan’s kingdom. Thus, the warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies. Apparently, it is people of flesh and blood who damage the church. Actually, it is Satan and his evil angels working behind them who cause the damage. Therefore, we must fight against these spiritual forces. (Life-study of Ephesians, pp. 533-534)

Today’s Reading

我们打属灵的仗，不仅需要主的大能，也需要神的军装。（弗六11。）我们的兵器没有效力，只有神的军装，甚至神全副的军装，才有效力。…召会是一个团体的战士，信徒是这唯一战士的一分子。只有团体的战士才能穿戴神全副的军装，单个的信徒不能。我们必须在基督的身体里打属灵的仗，绝不能单独作战。…要穿戴神全副的军装，这是个命令。神为我们预备了军装，但祂不替我们穿戴，必须我们自己穿戴。…为这缘故，我们需要得着加力。虽然神能使我们得着加力，我们仍然必须运用我们的意志与祂合作，…穿戴军装。

属灵的争战不是个人的事，乃是基督身体这个团体的整体，争战对付神仇敌的事。…我们团体地形成一支军队之后，就能与神的仇敌争战。神的战略乃是用召会作祂的军队，来与仇敌争战。所以，脱离军队孤立是非常危险的。唯有留在军队里，我们才得着必需的保护。…这些年来，我们看见（属灵的争战）完全是召会作神团体军队的事。你若与召会分离，就会打败仗。撒但的策略，不过是你从作神军队的召会里孤立出来。…属灵的争战乃是基督身体的事。…我们若看见这点，并且留在召会里，就会得胜。

召会作神的战士，不是凭自己的力量争战。…相反的，我们必须在主里，靠着祂力量的权能，得着加力。（10。）…要对付神的仇敌，抵挡黑暗的邪恶势力，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力。（参一19～21。）在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了。（以弗所书生命读经，六三九至六四〇、九八二至九八三页。）

参读：以弗所书生命读经，第六十三、九十七篇；李常受文集一九七九年第二册，看见基督为着召会的异象并借着祷告回应基督天上的职事，第五章。

To fight the spiritual warfare, we need not only the power of the Lord, but also the armor of God [Eph. 6:11]. Our weapons do not avail, but God's armor, even the whole armor of God, does. The church is a corporate warrior, and the believers together make up this unique warrior. Only the corporate warrior can wear the whole armor of God; no individual believer can. We must fight the spiritual warfare in the Body, not individually. The charge to put on the whole armor of God is an imperative, a command. God has provided the armor for us, but He does not put it on for us. Rather, we ourselves must put on the armor God has provided. For this, we need to be empowered. Although God can empower us, we still must exercise our will to cooperate with Him...to put on the armor.

Spiritual warfare is not an individual matter; it is a matter of the Body, a corporate entity to fight the battle against God's enemy...After we have been formed corporately into an army, we shall be able to fight against God's enemy. God's strategy is to use the church as His army to fight against the enemy. Therefore, it is very dangerous to be isolated from the army. Only by remaining in the army will we have the necessary protection. Through the years we have seen that [spiritual warfare] is altogether a matter of the church as God's corporate army. If you separate yourself from the church, you will be defeated. Satan's strategy is simply to isolate you from the church as God's army...Spiritual warfare is a Body matter. If we realize this and stay with the church, we shall be victorious.

As God's warrior, the church does not fight by her own strength...On the contrary, we must be empowered in the Lord and in the might of His strength [Eph. 6:10]...To deal with God's enemy, to fight against the evil forces of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air [cf. 1:19-21]. In the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated. (Life-study of Ephesians, pp. 531-532, 815-816)

Further Reading: Life-study of Ephesians, msgs. 63, 97; CWWL, 1979, vol. 2, pp. 547-552

第九周■周五

晨兴喂养

林后十3~5“因为我们虽然在肉体中行事，却不照着肉体争战。我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。”

我们在实际经历属灵争战的时候，有几个基本的原则必须守住。

属灵争战的头一个原则，乃是不能用属肉体的兵器。…使徒保罗在林后十章三至五节的话，已经说得够清楚。…这属肉体的兵器，不只是指着发脾气，也是包括一切属人的手腕和天然的办法。…我们何时一动肉体的手腕，就自己也落在仇敌的手中了，怎能去救别人脱离仇敌的手？

保罗这个人，他从不用肉体的兵器。他无论和召会来往，或是和圣徒接触，都是笔直的，…因此他才能够“在神面前有能力，…攻倒坚固的营垒”，〔4，〕而在属灵的争战中取胜。（李常受文集一九五三年第三册，七〇九至七一〇页。）

信息选读

属灵争战的第二个原则，乃是要守住升天的地位。…只有一种人能够有属灵的争战，就是蒙了救恩，从死里复活过来，与基督一同坐在诸天界里的人。只有这样的人，才能从天上攻打空中的仇敌。所以要有属灵的争战，就必须先守住属天的地位。…我们的福音没有能力，就是因为不够属天。我们自己是属地的，又用属地的方法、属肉体的兵器，

WEEK 9 — DAY 5

Morning Nourishment

2 Cor. 10:3-5 For though we walk in flesh, we do not war according to flesh; for the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds, as we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

To experience spiritual warfare in a practical way, there are several basic principles that we must keep.

The first principle of spiritual warfare is that we cannot use fleshly weapons. The apostle Paul tells us this clearly in 2 Corinthians 10:3-5...These fleshly weapons not only refer to the losing of temper but include all human schemes and natural methods...Whenever we use the schemes of our flesh, we have already fallen into the hands of the enemy. How then will we be able to deliver others from the hands of the enemy?

Paul was a man who never used fleshly weapons. In his dealings with the churches and his contact with the saints, he was perfectly straight—as straight as an arrow...For this reason he could be “powerful before God for the overthrowing of strongholds” [v. 4] and thereby gain the victory in the spiritual warfare. (CWWL, 1953, vol. 3, “The Experience of Life,” p. 524)

Today's Reading

The second principle of spiritual warfare is to keep the position of ascension... There is only one kind of people who can engage in spiritual warfare—those who have received salvation, have been raised from death, and are now sitting with Christ in the heavens. Only this kind of men can attack the enemy in the air from a transcendent position in the heavens. Therefore, in order to engage in spiritual warfare, we must keep the heavenly position...If our gospel is powerless, it is because we are not heavenly enough; we ourselves are earthly, and we are using

来传福音，结果就是把人救来了，那些人也是拖泥带水的，不能从撒但的权下彻底地被救出来。我们若真要把人从撒但的权下救出来，叫人不仅得救，还能脱离撒但的手，就我们这些传福音的人，必须是坐在诸天界里，守住升天地位的人。

造就圣徒也是这样。我们若失去升天的地位，也就不能对圣徒有供应，有帮助。若我们所讲的道不过是道理，我们所有的交通不过是知识，里面并没有争战的成分，至多不过给人一些头脑的教导，一些情感的鼓舞，并不能实际地带人更多脱离撒但的权势而归向神。所以若要我们的工作有争战的作用，能叫人脱离撒但的手，我们就得守住升天的地位，一直活在属天的光景中。这是极其重要的一个秘诀，一个门窍。

属灵争战的第三个原则，乃是必须用属灵的兵器。…属灵的兵器，就是指以弗所六章十至十七节所说“全副的军装”，包括真理的腰带，义的胸甲，和平福音的鞋，信的盾牌，救恩的头盔，并那灵的剑。这些兵器都是属灵的，我们运用的时候也必须属灵。…传福音是出于灵，造就圣徒是出于灵，治理召会是出于灵，无论什么活动都要出于灵，都要让灵来。凡不出于灵的，凡凭自己眼光，凭自己看法，凭自己智慧，凭自己聪明的，都难免是人的方法，都难免是属肉体的兵器，而不是属灵的兵器。所以我们在争战的时候，一切的活动都要出于灵，都要从灵里面摸出那个感觉来。这也是极其基本的原则。（李常受文集一九五三年第三册，七一〇至七一三页。）

参读：生命的经历，第十五至十六、十八篇；马太福音生命读经，第十一篇。

earthly methods or fleshly weapons to preach the gospel. As a result, we may get some saved, but their condition will be muddled, and they will be unable to be completely delivered out of the power of Satan. If we really desire to deliver men out of Satan's power so that they are not only saved but completely delivered from the hands of Satan, we who are preaching the gospel must be men who are sitting in the heavens and keeping the ascended position.

The same principle applies in edifying the saints. If we lose the position of ascension, we can neither supply nor help the saints. If the messages we preach are mere doctrines and the fellowship we give mere knowledge, containing no element of warfare, the most we can impart is teachings for the mentality and stirring in the emotions; we cannot deliver people out of the power of Satan and turn them to God in a practical way. Therefore, if we want our work to have the effect of war, work which is able to deliver men from Satan's hands, we must keep the position of ascension and live continually in the condition of the heavens. This is an extremely important secret.

The third principle of spiritual warfare is that we must use spiritual weapons...Spiritual weapons refer to the "whole armor" mentioned in Ephesians 6:10-17, which includes the girdle of truth, the breastplate of righteousness, the shoes of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. All these weapons are spiritual, and when we use them, we must be in spirit...Preaching the gospel, edifying the saints, and administering the church are of the spirit. Whatever kind of activity we are engaged in, everyone must be of the spirit, and everyone must release the spirit. Anything that is not of the spirit, anything that is according to our own view, our own idea, our own wisdom, or our own intelligence, is unavoidably a kind of human scheme and thus a fleshly weapon, not a spiritual weapon. Therefore, when we are fighting, all our activities must be of the spirit, touching the feeling from within our spirit. This also is an extremely basic principle. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 525-527)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," chs. 15-16, 18; Life-study of Matthew, msg. 11

第九周■周六

晨兴喂养

太六 9 ~ 10 “...我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”

13 “...救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远...”

属灵争战的第四个原则，乃是要有争战的祷告。使徒在以弗所六章，说过了各种属灵的兵器之后，紧接着就说，要“时时在灵里祷告”。（18。）...属灵的争战，大部分就是靠在祷告上。可说撒但最怕的，就是圣徒在主面前的屈膝，就是召会在神面前的祷告。...但以理...一开始祷告，宝座上就有了动作。但当宝座上的答应要通下来的时候，在天空就通不过。但以理就祷告，继续的祷告，他那个祷告就是争战。一个守住升天地位的人，乃是在天上掌权，又能使用属灵的兵器，他所发出的祷告，就大有功效，能摸着神的宝座，也能影响撒但的权势。神就是盼望圣徒有这样的祷告，来与祂同工，为祂争战。（李常受文集一九五三年第三册，七一三至七一四页。）

信息选读

如果我们看见，最有价值的祷告，最高的祷告，是在升天里的祷告，我们就很容易领会，祷告乃是一个争战。...以弗所六章所说的祷告，就是这一种争战的祷告。这不是平常的、普通的、一般的祷告，乃是相当高的，是在天的境界里发出来的祷告。

所有在天的境界里，从神的宝座上发出来的祷告，都是争战的祷告。凡是这样祷告的人，都是经

WEEK 9 — DAY 6

Morning Nourishment

Matt. 6:9-10...Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth.

13...Deliver us from the evil one. For Yours is the kingdom and the power and the glory forever...

The fourth principle of spiritual warfare is to have fighting prayers. After the apostle mentions the various kinds of spiritual weapons in Ephesians 6, he says, “Praying at every time in spirit” (v. 18)...Spiritual warfare largely depends on prayer. What Satan fears most is the saints’ bended knees before the Lord, or the prayer of the church before God...When Daniel prayed, there was action on the throne. But when the answer came down from the throne, it met resistance in the air. Daniel prayed continually. His prayer was a kind of warfare. A person who keeps the position of ascension reigns in heaven. He can also employ spiritual weapons, and the prayer that comes forth from him avails much; it can touch the throne of God and affect the power of Satan. God desires that His saints have this kind of prayer to work together with Him and fight for Him. (CWWL, 1953, vol. 3, “The Experience of Life,” p. 527)

Today's Reading

If we have seen that the prayers of greatest worth are prayers in ascension, then we can easily understand that prayer is a warfare...Such is the nature of the prayer spoken of in Ephesians 6. It is not the ordinary, common, general prayer. It is very high, being uttered from the realm of the heavens.

All prayers that are expressed in the heavenly realm and from the throne of God are prayers of warfare. He who prays in this way is one who has

过十字架、复活、升天、在宝座上，远超过地，不给地上属土的东西摸着的人。他们从这样境界里头所发出来的祷告，就是赶逐空中恶魔，带下神权柄来的祷告。

因空中有了一个霸占人的，他控制着地上的人，就叫罪人不接受福音，圣徒不追求主。所以你光传福音，光讲道不够，还必须…祷告神，要神在天上的权柄，能通行到地上来。若是这样，你会看见，一个一个的罪人要得救，一个一个的圣徒要起来追求主，爱主。因为在这里有了争战的祷告，赶逐了黑暗的权势，带进了神的权柄，结果叫神在地上能通行祂的旨意，实行祂的救恩，也能照着祂的美意施恩给祂的儿女。

每一个祷告的人，都必须是一个在天的境界里，摸着神的宝座，能从天上倒下祷告来的人。你超过了地，超过了空中，超过了黑暗的权势，你和那一位远超诸天的基督，一同在神的宝座上；这样，你所发出来的祷告才是争战的祷告。明白了这一点，你所有的目标都会从人身上转到鬼身上去。一个罪人不得救，你会说，“神啊，不是他不肯悔改，是鬼在那里霸占他，求你把他身上的鬼赶出去。”一个家庭里夫妇吵架，你也不会说，“是弟兄不体贴、不同情；”或者说，“是姊妹不蒙头、不守地位。”…你祷告的目标不是弟兄姊妹，乃是他们背后，身上的黑暗权势。这就是以弗所六章所说的摔跤。这不是与血肉之人摔跤，乃是与诸天界里那邪恶的属灵势力摔跤。我们祷告所对付的目标，不是人，乃是鬼魔。召会中所有的难处，都不在弟兄姊妹身上，乃在撒但身上。…我们在天的境界里，就能有这种升天掌权的祷告，就是争战的祷告。（祷告，二四二、二五二至二五三页。）

参读：祷告，第十八篇；教会祷告的职事，第二、四篇。

passed through the cross, resurrected, and ascended. He is on the throne, far above the earth, and is not touched by any earthly thing. The prayers that he expresses from such a realm are prayers that can defeat the devil in the air and bring down God's authority.

Because there is someone in the air who usurps men and controls the men on earth, sinners are prevented from receiving the gospel, and saints are hindered from seeking the Lord. So it is not enough that we only preach the gospel and minister the Word...We must pray to God that God's heavenly authority may be brought down to the earth. If this is done, you will see that one by one sinners will be saved, and one by one saints will rise up to seek and love the Lord, for here there are fighting prayers driving away the power of darkness, bringing in God's authority and, as a result, causing God to have His will done on earth. They enable God to carry out His salvation and give grace to His children according to His good pleasure.

Every praying person should be one who is in the heavenly realm, touching God's throne, and therefore, able to pour down prayers from heaven. As you are above the earth, the air, and the power of darkness and are seated together with Christ on the throne of God in the heavenlies, the prayers that you utter are prayers of warfare. Having understood this point, you will turn the focus of your attention from man to the devil. When a sinner fails to receive salvation, you should pray, "O God, it is not that he would not repent, but it is the devil that is usurping him. I pray that You cast out the devil from him." When the husband and the wife are in a family quarrel, you will not blame the brother or the sister...The target of your prayers will not be the brother or sister but the power of darkness that is behind them and on them. This is the wrestling spoken of in Ephesians 6. This is not wrestling against blood and flesh but against the spiritual forces of evil in the heavenlies. The target with which we are dealing in our prayers is not man but the devil. All the problems in the church are not with the brothers and sisters but with Satan...If we are in the heavenly realm, we are able to pray such prayers of ascension, that is, prayers of warfare. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 189, 196-197)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 18; CWWN, vol. 22, "The Prayer Ministry of the Church," chs. 2, 4

第九周诗歌

WEEK 9 — HYMN

637

属灵的争战 — 在身体里

8 7 8 7 副 (英 885)

降 B 大调

3/4

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

一 争 战 要 在 身 体 里 面, 永 勿 单 独 去 迎 敌;

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

同 着 身 体 联 于 元 首, 宝 座 之 上 将 敌 袭。

1̣ . 1̣ | 4̣ . 4̣ 4̣ . 4̣ | 4̣ 3̣ . 3̣ . 3̣ | 3̣ . 2̣ 6̣ . 2̣ | 2 -

(副) 争 战 要 在 身 体 里 面, 借 着 元 首 的 功 绩;

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

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

同 着 身 体 站 得 稳 坚, 你 就 必 定 得 胜 利。

- | | |
|--------------|----------|
| 二 神的军装乃为身体, | 非为任何的个人; |
| 当你凭着身体争战, | 所有益处是你分。 |
| 三 教会建在基督身上, | 阴府权势难胜过; |
| 乃是身体得被建造, | 才能抵挡众恶魔。 |
| 四 凭着身体,靠着元首, | 坐在诸天的境界, |
| 与执政者并众恶魔, | 摔跤奋斗不松懈。 |
| 五 同众弟兄为神站住, | 作主身上一肢体; |
| 灵中随时多方祷告, | 靠着宝血取胜利。 |
| 六 坐在天上得胜有余, | 借主力量的大能, |
| 在主里面,同众作战, | 如同军队一兵丁。 |
| 七 凭着身体向前进攻, | 恶者必由你征服; |
| 照神旨意捆绑、释放, | 仇敌必作你食物。 |

Fight the battle in the Body

Spiritual Warfare — In the Body

885

1. Fight the bat - tle in the Bo - dy, Nev - er fight it on your
own; With the Bo - dy to the Head joined, Fight the bat - tle on the
throne. (C) Fight the bat - tle in the Bo - dy! By the vir - tue of the
Head; Stand - ing firm - ly with the Bo - dy, In - to vic - t'ry you'll be led.

- | | |
|---|--|
| 2. For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own. | 5. As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood. |
| 3. 'Tis the Church on Christ established
Satan shall not overpower;
'Tis the Body built together
Which resists the evil pow'r. | 6. In the heav'n lies more than conqueror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight. |
| 4. In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities. | 7. Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be. |

第十周

以斯拉记和尼希米记

这两卷恢复的书中心

并重要的点—

主恢复中正确并适当的领导

诗歌：606

读经：尼八 1～10，十三 14，29～31，太二十
25～28，二三 8～13，来十三 7

【周一、周二】

壹 在神永远的经纶中并在主的恢复里，领导是根据属灵的度量；领导不是职务性、永久性、组织性或阶级制度的一帖前一 5，二 1～14，五 12～13，来十三 7，17，24：

一 主对领导的观念与天然的概念相反；在神子民中间，实际上没有按天然意义的领导—太二十 25～28，二三 8～13：

- 1 在神新约的经纶里，领导的意思是作奴仆服事；任何想要领头的人，必须愿意作奴仆—可十 35～45。
- 2 领导是因着在生命上长大而成形的，并且是因需要而产生；若是没有需要，领导就不会显明出来—彼前五 1～3。

Week Ten

The Central and Crucial Point of the Recovery Books of Ezra and Nehemiah— the Proper and Adequate Leadership in the Lord's Recovery

Hymns: 840

Scripture Reading: Neh. 8:1-10; 13:14, 29-31; Matt. 20:25-28; 23:8-13; Heb. 13:7

§ Day 1 & Day 2

I. **In God's eternal economy and in the Lord's recovery, leadership depends upon spiritual capacity; the leadership is not official, permanent, organizational, or hierarchical—1 Thes. 1:5; 2:1-14; 5:12-13; Heb. 13:7, 17, 24:**

A. The Lord's concept of leadership is the opposite of the natural concept; among God's people there is actually no leadership in the natural sense—Matt. 20:25-28; 23:8-13:

1. In God's New Testament economy, leadership means slavery; anyone who would be a leader must be willing to be a slave—Mark 10:35-45.
2. A leadership is shaped by the growth in life and is an issue of the need; if there is no need, no leadership can be manifested—1 Pet. 5:1-3.

3 为了把关于领导的属人观念摆在一边，神命定祂子民中间的领导应当总是根据属灵的度量—徒十三 2，9，十四 12，加二 11～14。

4 主的恢复中没有组织的领导，也没有统一的组织；反之，有一位元首直接向众肢体施命令，并有一个生机体，就是基督的身体—弗一 22～23。

二 按照新约，使徒们的权柄是属灵的，也是在他们话语的职事里—徒二 42，林后十三 5～6，帖前二 13：

1 他们没有地位上的权柄去干涉召会的事务；只有他们所供应的话语有权柄—西四 16，来十三 7。

2 众召会跟随使徒们乃因使徒们有新约的教训—腓二 12，徒二十 17～36。

3 一个召会若走岔或被误导，使徒们就有义务和责任，照着那有权柄的神的话对付这个情形—26～27 节，林后十 6，提后一 13，四 2。

4 领导是在使徒的教训里产生、加强、并受约束的一多一 9。

三 在新约里，只有一个职事连同—徒一 17，25，林后四 1：

1 今天基督教是分裂的，因为有太多的领导；因为职事只有一个，所以不该有多于一个的领导。

2 只有一个领导，因为神、主和那灵都是一；一个领导是为着基督的身体保守那灵的一—弗四 3～6。

【周三】

3 新约给我们看见，在职事里领头的人身上有神代表的权柄，这权柄乃是为着建造—林后十三 10：

3. In order to set aside the human concept of leadership, God ordained that the leadership among His people should depend always upon spiritual capacity—Acts 13:2, 9; 14:12; Gal. 2:11-14.

4. There is no organized leadership in the Lord's recovery, and there is no unifying organization; instead, there is one Head who gives orders to all the members directly, and there is one organism, the Body—Eph. 1:22-23.

B. According to the New Testament, the authority of the apostles is spiritual and is in their ministry of the word—Acts 2:42; 2 Cor. 13:5-6; 1 Thes. 2:13:

1. They have no authority in position to interfere with the church affairs; only the word ministered by them has authority—Col. 4:16; Heb. 13:7.

2. The churches follow the apostles because the apostles have the New Testament teaching—Phil. 2:12; Acts 20:17-36.

3. If a church goes astray or is misled, the apostles have the obligation and responsibility to deal with the situation according to God's word, which has authority—vv. 26-27; 2 Cor. 10:6; 2 Tim. 1:13; 4:2.

4. The leadership is produced, strengthened, and restricted in the apostles' teaching—Titus 1:9.

C. In the New Testament there is one ministry with one leadership—Acts 1:17, 25; 2 Cor. 4:1:

1. Today's Christianity is divided because there are so many leaderships; because the ministry is one, there should not be more than one leadership.

2. There is one leadership since God, the Lord, and the Spirit are all one; the one leadership is for the keeping of the oneness of the Spirit for the Body of Christ—Eph. 4:3-6.

§ Day 3

3. The New Testament shows us God's delegated authority in the leading ones in the ministry, an authority that is for building up—2 Cor. 13:10:

- a 神代表的权柄是在领头人的教训上一林前四 17 下～21，七 17 下，十一 2，十六 1，帖后三 6，9，12，14。
- b 在各处各召会中教导同样的事，乃是保罗代表权柄的明证—林前四 17 下。

四 在新约职事中的领导重在新约的教训，过于在新约职事中的领头人—徒二 42，提后三 10。

【周四、周五】

贰 在新约职事中的领导，乃是神永远经纶控制之异象的领导，而不是控制之人的领导；使徒保罗宣告说，“我故此没有违背那从天上来的异象”—徒二六 19：

- 一 神永远的经纶是借着使徒揭示的，但因为信徒失去了对神的经纶正确的领会，就需要由主来恢复；神永远的经纶（希腊文，oikonomia，奥依克诺米亚）乃是神的家庭行政，要在基督里将祂自己分赐到祂所拣选并救赎的人里面，使祂得着一个家彰显祂自己，这家就是召会—基督的身体—弗三 2，8～9，提前一 3～4，三 15，弗一 10，二 21～22，彼前四 10。
- 二 “恢复”意即在遭受破坏或失去了以后，再使事物复原或回到正常的情形；“恢复”的意思是照着神永远经纶内容之恢复的当前进展，按圣经里所启示神原初的心意和标准而得复原：
 - 1 主的恢复是要恢复基督在祂成肉体、总括、与加强时期里，作我们的中心、实际、生命和一切—西一 17 下，18 下，诗八十 1，15，17～19，约一 14，林前十五 45 下，后二 4～5，7，17，三 7～

- a. God's delegated authority was in the teaching of the leading ones—1 Cor. 4:17b-21; 7:17b; 11:2; 16:1; 2 Thes. 3:6, 9, 12, 14.
- b. Teaching the same thing everywhere in every church was the demonstration of Paul's delegated authority—1 Cor. 4:17b.

D. The leadership in the New Testament ministry is in the New Testament teaching more than in the leading ones of the New Testament ministry themselves—Acts 2:42; 2 Tim. 3:10.

§ Day 4 & Day 5

II. The leadership in the New Testament ministry is the leadership of the controlling vision of God's eternal economy, not the leadership of a controlling person; the apostle Paul declared, "I was not disobedient to the heavenly vision"—Acts 26:19:

- A. God's eternal economy was unveiled through the apostles, but because the believers lost the proper understanding of it, there is the need for it to be recovered by the Lord; God's eternal economy (Gk. oikonomia) is His household administration to dispense Himself in Christ into His chosen people so that He may have a house to express Himself, which house is the church, the Body of Christ—Eph. 3:2, 8-9; 1 Tim. 1:3-4; 3:15; Eph. 1:10; 2:21-22; 1 Pet. 4:10.
- B. Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred; recovery means to go back to God's original intention and standard as revealed in the Scriptures, which is according to the present advance of His recovery of the contents of God's eternal economy:
 - 1. The Lord's recovery is the recovery of Christ as our center, reality, life, and everything in His full ministry of incarnation, inclusion, and intensification—Col. 1:17b, 18b; Psa. 80:1, 15, 17-19; John 1:14; 1 Cor. 15:45b; Rev. 2:4-5, 7, 17; 3:7-8, 12-13, 17-22; 4:5; 5:6; John 6:57; 14:21, 23; 21:15-17; cf. Jer.

8, 12 ~ 13, 17 ~ 22, 四 5, 五 6, 约六 57, 十四 21, 23, 二一 15 ~ 17, 参耶三二 39。

2 主的恢复是要恢复基督身体的一一约十七 11, 21 ~ 23, 弗四 3 ~ 4 上, 后一 11。

3 主的恢复是要恢复基督身体众肢体的功用—弗四 15 ~ 16, 罗十五 16, 彼前二 5, 9, 林前十四 1, 4 下, 12, 26, 31, 39, 耶三一 33 ~ 34 (见 33 注 1)。

【周六】

三 这异象必须在我们里面日日得更新, 成为支配我们一切生活、工作与活动的异象—约壹一 7, 彼前二 9, 赛二 5, 诗一一九 105, 三六 8 ~ 9。

四 一个人离开主的恢复, 这指明他从未看见主的恢复是什么; 我们若没有看见主恢复的异象, 我们实际上就不在主的恢复里—徒二六 13 ~ 19, 参创十三 14 ~ 18。

五 我们在主的恢复里, 必须对神永远的经纶有清楚的异象, 然后被这异象所管制、支配并指引; 因为我们在这里乃是在主的恢复里实行神永远的经纶。

六 在主恢复里的领导, 乃是神所赐神永远经纶之异象的领导; 这异象约束、支配并控制我们, 使混乱与分裂得以避免—箴二九 18 上。

七 请读摘自“时代的异象”之补充。(见叁五之后)

叁 以斯拉记和尼希米记这两卷恢复的书, 其中心并重要的点乃是正确并适当的领导—尼八 1 ~ 10:

一 在主的恢复里, 我们借着那些带进异象的人,

32:39.

2. The Lord's recovery is the recovery of the oneness of the Body of Christ—John 17:11, 21-23; Eph. 4:3-4a; Rev. 1:11.

3. The Lord's recovery is the recovery of the function of all the members of the Body of Christ—Eph. 4:15-16; Rom. 15:16; 1 Pet. 2:5, 9; 1 Cor. 14:1, 4b, 12, 26, 31, 39; Jer. 31:33-34 (see footnote 1 on v. 33).

§ Day 6

C. This vision must be renewed in us day by day to be the controlling vision of all our life, work, and activity—1 John 1:7; 1 Pet. 2:9; Isa. 2:5; Psa. 119:105; 36:8-9.

D. For a person to leave the Lord's recovery means that he has never seen what the Lord's recovery is; if we have not seen a vision of the Lord's recovery, we actually are not in the Lord's recovery—Acts 26:13-19; cf. Gen. 13:14-18.

E. We in the Lord's recovery must have a clear vision of God's eternal economy and then be governed, controlled, and directed by this vision, for we are here to carry out God's eternal economy in His recovery.

F. The leadership in the Lord's recovery is the leadership of the God-given vision of God's eternal economy that restricts us, directs us, and controls us so that confusion and division are avoided—Prov. 29:18a.

G. Read the supplement from The Vision of the Age.

III. The central and crucial point of the recovery books of Ezra and Nehemiah is the proper and adequate leadership—Neh. 8:1-10:

A. In the Lord's recovery we have the leadership of the one controlling

而在一个职事里有一个控制之异象的领导—弗三3~5, 9, 西一24~29:

1 保罗说他和他的同工是“基督的执事，和神的奥秘的管家”；（林前四1；）他们是管家，将神的奥秘之属天异象分配给信徒；神的这些奥秘就是基督是神的奥秘，以及召会是基督的奥秘；（西二2，弗三4，五32；）这分配的事奉、管家的职分，就是使徒的职事。（三2，8~9。）

2 “在此所求于管家的，是要他显为忠信；”（林前四2；）我们需要像保罗一样，“蒙主怜悯成为忠信的，”（七25下，提前一12，）使我们能成为忠信的奴仆，习惯地将属灵的粮食分给神的家人，就是在召会中将神的话和基督当作生命的供应，供应信徒；（太二四45~47；）我们要领悟主的称许和赏赐，与我们工作的大小和分量无关，但与我们是否忠信地完全使用祂的恩赐有关，使我们成为在今世主的工作上忠信的人，好在来世有分于主的快乐。（二五21~23，参后三8。）

二 唯有在尼希米和以斯拉这样忠信的人领导下，以色列才能重新构成为神的见证，神在地上的彰显，成为与外邦列国完全不同的子民；这预表神今天所要得着的召会该如何—尼十三14, 29~31，提前三15。

三 尼希米知道，若没有以斯拉，他就无法将神的百姓重新构成：

- 1 在重新构成以色列国的事上，尼希米知道自己不认识神的话。
- 2 以斯拉以认识神的话闻名，尼希米也愿意求助于以斯拉。

vision in the one ministry through those who bring in the vision—Eph. 3:3-5, 9; Col. 1:24-29:

1. Paul said that he and his co-workers were "servants of Christ and stewards of the mysteries of God" (1 Cor. 4:1); they were stewards, dispensing the heavenly vision of the mysteries of God to the believers; these mysteries are Christ as the mystery of God and the church as the mystery of Christ (Col. 2:2; Eph. 3:4; 5:32); this dispensing service, the stewardship, is the ministry of the apostles (3:2, 8-9).

2. "It is sought in stewards that one be found faithful" (1 Cor. 4:2); like Paul, we need to be "shown mercy by the Lord to be faithful" (7:25b; 1 Tim. 1:12) so that we may be faithful slaves, who habitually give the household of God spiritual food, ministering the word of God and Christ as the life supply to the believers in the church (Matt. 24:45-47); we want to be those who are faithful over the Lord's work in this age so that we may participate in the Lord's joy in the next age, with the realization that the Lord's appraisal and reward are not related to the size and quantity of our work but to our faithfulness in using His gift to the fullest extent (25:21-23; cf. Rev. 3:8).

B. Only under the leadership of faithful persons such as Nehemiah and Ezra could Israel be reconstituted to be the testimony of God, the expression of God on earth, a people absolutely different from the Gentile nations; this is a type of what God wants the church to be today—Neh. 13:14, 29-31; 1 Tim. 3:15.

C. Nehemiah knew that without Ezra he could not reconstitute the people of God:

1. In reconstituting the nation, Nehemiah realized that he did not know God's Word.
2. Ezra was renowned for his knowledge of the Word of God, and Nehemiah was willing to turn to him for help.

四 照着神圣的原则，身体的正确代表总是那些与别人配在一起的人——林前一1，出四14下~16:

1 单独是个人主义，但与别人一同被差遣出去，是照着身体的原则被差遣——路十1，徒十三1~3，罗十二5，帖前一1。

2 单独行动破坏身体的原则。

3 在主的恢复中有一个急切的需要，就是要作建造身体的真实工作；然而这建造的工作只有靠配合在一起的同工才能完成——腓二19~22。

五 “主给我看见，祂已经预备了许多弟兄，与我相调着同作奴仆事奉。我觉得这是主为祂的身体所作主宰的供备，也是现今为着完成祂职事的路”——李常受，一九九七年三月二十四日。（李常受文集一九九四至一九九七年第五册，“一封感激、交通的信”，六五七至六五八页。）

摘自“时代的异象”之补充：

紧紧跟随今时代的完整异象

我们若要事奉神，就我们的异象必须是从创世记亚当的头一个异象，一路直到召会终极出现的新耶路撒冷，这才是完整的异象。这异象乃是直到今天，才向我们完全揭示出来。

台北故宫博物院里有幅清明上河图，是一卷很长的图画，一点一点描绘中国文化中的生活；只看头不行，总得从头看到了末了，对中国文化的生活，或者说“异象”，才得窥全豹。同样的，我们事奉神也有“清明上河图”，是从亚当在伊甸园里所看见的生命树开始，直到新耶路撒冷，其中也有生命树。新耶路撒冷乃是异象的末了一幕，之后就再没有什么可看的了。…我们乃是在终极的一幕里，带着前面的各幕事奉神。…我们既有今时代、终极的异象，就要紧紧跟随。我们绝不是跟随什么人，我们乃是跟随一个异象。如果说我们是跟从某某人，那就是大错；我们乃是跟从一个今时代的异象，

D. According to the divine principle, the proper representation of the Body is always by those who are matched with others—1 Cor. 1:1; Exo. 4:14b-16:

1. To be alone is to be individualistic, but to be sent forth with another is to be sent according to the principle of the Body—Luke 10:1; Acts 13:1-3; Rom. 12:5; 1 Thes. 1:1.

2. To act individualistically is to violate the principle of the Body.

3. In the Lord's recovery there is an urgent need for the true work of building up the Body; however, this building work can be carried out only by co-workers who have been matched—Phil. 2:19-22.

E. "The Lord has shown me that He has prepared many brothers who will serve as fellow slaves with me in a blended way. I feel that this is the Lord's sovereign provision for His Body, and the up-to-date way to fulfill His ministry"—Witness Lee, March 24, 1997 (The Collected Works of Witness Lee, 1994-1997, vol. 5, "A Letter of Fellowship with Thanks," p. 525).

Supplement from The Vision of the Age:

Closely Following The Completed Vision Of This Age

In order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. This and this alone is the complete vision. It is not until today that this vision has been fully opened to us.

In the National Palace Museum in Taipei, there is a painting on a long scroll called "The River Scene at Ching-Ming Festival." It describes in detail the culture, life, and way of the Chinese people at the time of the painting. It is not enough to see only the first few portions of that long scroll. One has to go all the way from one end to the other end before he can have a clear picture, or "vision," of the entire spectrum of life in China. In the same way we have our own painting, our "River Scene at Ching-Ming," in our service to God. It begins from Adam's vision of the tree of life in the garden of Eden and extends all the way to the New Jerusalem with the tree of life. The New Jerusalem is the last scene of the vision. After that there is nothing more to be seen. ...We are serving God according to the last scene, which includes all the previous scenes.... Since we have the up-to-date and ultimate vision, we should closely follow after it. We are absolutely not following a man; rather, we are following a

也就是神终极完成的异象。

主的恢复借着我们亲爱的倪柝声弟兄带进来后，他就因此成了众矢之的。一九三四年，他在杭州结婚，人就借机引起了一个厉害的风波；那使得他非常难过。有一天我去安慰他，对他说，“倪弟兄，你知道在你、我之间，没有一点人情。不是我们两个人有好感，所以你走这条路，我也走这条路；你讲这个道，我也讲这个道。我们南北隔很远；你是南方人，我是北方人。今天我们能走在一起，我不是跟随你这个人，乃是跟随你所带领的这条路。倪弟兄，我愿意告诉你，即使有一天你自己不走这条路了，我还是要走。”我这样说，是因为那次风波，影响到有的人不走这条路了。换句话说，有许多人是跟随人，所以因人而异。然而我告诉倪弟兄：“就是你不走这条路，我还要走这条路；我不会因你而走，也不会因你而不走。我看见这条路是主的路，这是个异象。”

五十二年过去了，至今我一点也不懊悔。在这五十二年中，我看见故事一再重演，人来了又去了，一幕又一幕。从台湾岛上的工作开始至今，三十几年中有几次重大的事情发生，甚至我带得救、一手造就出来的弟兄，也离开了主的恢复。异象不变，但人会变，跟从人的也会变。所以我愿语重心长地劝勉诸位：我蒙主怜悯，今天能在这里，把这个异象带给你们；我乃是盼望你们跟随的，不是我这个人，而是我蒙主怜悯所给你们看见的这异象。…我只告诉你们一个事实，是主怜悯我，启示给我看见异象。所以我劝你们，不要跟随我，乃要跟随我蒙主怜悯，承继倪弟兄和历代主的仆人所留下，传承给你们看见的这个异象。这实在是从亚当头一幕的异象，直到新耶路撒冷末了一幕的异象。（五一至五四页。）

vision. It is grossly wrong to say that we are following a certain person. We are following a vision that belongs to the present age. It is God's consummate vision.

The Lord's recovery was brought to us through our dear Brother Nee. Because of this he became a target of attack. In 1934 he was married in Hangchow. Some took this opportunity to stir up a storm. He became very sad, so one day I went to him to comfort him, saying, "Brother Nee, you know that between the two of us, there is no natural relationship. I do not take the way that you are taking or preach what you are preaching out of a natural friendship with you. The two of us are widely separated from each other. I am a northerner, and you are a southerner. Today I am taking the same pathway not because I am following you as a person. I am following the way that you are taking. Brother Nee, I would like you to know that even if one day you do not take this way, I will still take this way." I said this because the storm affected some, and they decided not to take this way anymore. In other words, many people were following a man. When the man seemed to have changed, they turned away. But I told Brother Nee, "Even if one day you do not take this way, I will still take this way. I am not taking this way because of you, and I will not leave this way because of you. I have seen that this is the Lord's way. I have seen the vision."

Fifty-two years have passed. Today I do not regret at all what I have done. During the past fifty-two years I have seen the same story repeat itself again and again. Some people came and left. One scene changed, and another scene came along. Since the beginning of our work in Taiwan, during the past three decades we have witnessed some major crises. Even brothers whom I led to salvation and who went through my own training have left the Lord's recovery. The vision has never changed, but the persons have indeed changed, and those who follow the vision also have changed. I would say a sober word to all of you from the bottom of my heart. By the Lord's mercy I can stand here today to bring you this vision. I hope that you are not following me as a person; I hope that by the Lord's mercy you are following the vision that I have shown you....I would like to relate to you one fact. It is the Lord's mercy that He has revealed to me the vision. I advise you not to follow me but to follow this vision, which Brother Nee and all the servants of the Lord throughout the ages have left to us and which I have handed to you. This is indeed the vision that extends from the first scene of Adam to the last scene of the New Jerusalem. (pp. 48-50)

第十周■周一

晨兴喂养

太二十 25 ~ 28 “...外邦人有君王为主治理他们，也有大臣操权管辖他们。但你们中间不是这样；反倒你们中间无论谁想要为大，就必作你们的仆役；你们中间无论谁想要为首，就必作你们的奴仆。正如人子来，不是要受人的服事，乃是要服事人，并且要舍命，作多人的赎价。”

照着人天然、属人的观念，领头的人比别人高。但在〔马太二十和二十三章〕里主说，谁愿在祂的子民中为大，就必作奴仆。因此，主对领导的观念与天然的观点相反。不错，今天在主的儿女们中间需要有领头的人，但这些领头的人却需要知道，在神新约的经纶里，领导的意思是作奴仆。你若要在主的儿女中间作领头者，你必须是一个奴仆。

我们若是真实坦诚，就会承认我们都爱领头的身份，却不爱作奴仆。这是人的心理。...你若真是主子民中的奴仆，就必须甘心乐意整洁厕所，吸地板的灰尘，排座椅，作招待。这与世界上关于领导的观念何等不同！...根据神的经纶，在祂子民当中只有一位领头人—主耶稣基督。...（太二三 10。）（李常受文集一九七八年第三册，四二四至四二五页。）

信息选读

在神新约的经纶里，祂子民中间的领导不是职务性、永久性或组织性的；...领导乃是根据属灵的度量，度量最大的人就是领头的。...在五旬节那日，度量最大的是彼得；但在行传十五章，却是雅各。...巴拿巴和保罗的关系也进一步说明这个原则。十三章二

WEEK 10 — DAY 1

Morning Nourishment

Matt. 20:25-28...The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave; just as the Son of Man did not come to be served, but to serve and to give His life as a ransom for many.

According to the natural, human concept, a leader is higher than others. But in [Matthew 20 and 23] the Lord said that whoever wants to be great among His people must be a slave. Thus, the Lord's concept of leadership is the opposite of the natural concept. Yes, there is a need for leaders among the Lord's children today. These leaders, however, need to realize that, in God's New Testament economy, leadership means slavery. If you would be a leader among the Lord's children, you must be a slave.

If we are genuine and honest, we will admit that we love leadership but not slavery. Such is the human heart...If you are truly a slave among the Lord's people, you must be willing to clean the restroom, vacuum the floor, arrange the chairs, and serve as an usher. How different this is from the worldly view of leadership! According to God's economy, there is just one leader among His people—the Lord Jesus Christ...(Matt. 23:10). (CWWL, 1978, vol. 3, "Truth Messages," pp. 309-310)

Today's Reading

In God's New Testament economy the leadership among His children is not official, permanent, or organizational...Leadership depends upon spiritual capacity. The one with the greatest capacity is the leader...On the day of Pentecost the greatest capacity was with Peter, but in Acts 15 it was with James. The relationship between Barnabas and Paul further illustrates

节…这里我们看见巴拿巴排名在保罗（扫罗）之前。但当他们开始作工时，保罗自然而然地领头，（9，）因为他有更大的属灵度量。…因为巴拿巴清楚保罗的度量比他大，所以他在领头的事上没有与他争辩。

以上这些事例都证明，今天在神子民中的领导不应该是职务性、永久性或组织性的。反之，领导总是根据属灵的度量。神这样命定，是为着除掉关于领导的属人观念。在旧约里，…从来没有三、四个君王同时并存的。但在新约里，主不是设立一个使徒，而是设立十二个。此后，祂又加了其他的人，如保罗、巴拿巴和提摩太。我相信还有好多使徒。不然，林后十一章十三节里怎么会有假使徒？此外，每个地方召会中总有几位长老。复数的长老职位，指明在召会中实际上没有固定的领头身份。

人若把我当作主恢复中的领头人，那是不清楚真实的情形；这违反真理的实行。…我没有对召会或圣徒发号施令，告诉他们该作什么。反而许多时候，各处召会的长老们请求我告诉他们当如何行。我总是告诉他们到主面前去祷告，让祂来引导他们。在主的恢复里，没有组织的领导。多年前当我们离开公会时，主要就是要脱离阶级制度，宗教组织。…只有主所说的和圣经所教导的才算得数，一个弟兄说的算不了什么。

新约启示所有神的儿女乃是一个身体。肢体虽多，头却只有一个。…只有一个头向众肢体直接下达命令，不需要借着小头。在主的恢复里没有组织；只有一个生机体，就是身体。…身体只有一个唯一的头—基督。（李常受文集一九七八年第三册，四二七至四三〇页。）

参读：真理信息，第三章；马太福音生命读经，第五十五篇；出埃及记生命读经，第六十八篇。

this principle. [In Acts 13:2] Barnabas is named before Paul (Saul). But when they were on their mission, Paul spontaneously took the lead (v. 9) because he had the greater spiritual capacity...Barnabas realized that Paul's capacity was greater than his, [so] he did not argue with him over taking the lead.

All these cases prove that the leadership among God's children today should not be official, permanent, or organizational. On the contrary, it depends always upon spiritual capacity. God ordained it this way in order to set aside the human concept of leadership. In the Old Testament...there were never three or four kings at the same time. But in the New Testament the Lord appointed not one apostle but twelve. Later, He added others, such as Paul, Barnabas, and Timothy. I believe that there were many apostles. If not, in 2 Corinthians 11:13 how could there be false apostles? Moreover, in every local church there are always a number of elders. The plurality in the eldership indicates that actually there is no fixed leadership in the church.

To consider me the leader in the Lord's recovery is to not be clear about the real situation; it is against the practice of the truth...I have not given orders either to the churches or to the saints concerning what they should do. On the contrary, many times elders of various churches have begged me to tell them what to do. I always told them to go to the Lord in prayer and let Him lead them. There is no organized leadership in the Lord's recovery. When we left the denominations long ago, we mainly left the hierarchy, the organization...What matters is what the Lord says and what the Bible teaches, not what a brother says.

The New Testament reveals that all the children of God are one Body. Although there are many members, there is just one Head...There is one Head who gives orders to all the members directly, not through subheads. In the Lord's recovery there is no organization; there is just one organism, the Body...The Body has one unique Head—Christ. (CWWL, 1978, vol. 3, "Truth Messages," pp. 311-313)

Further Reading: CWWL, 1978, vol. 3, "Truth Messages," ch. 3; Life-study of Matthew, msg. 55; Life-study of Exodus, msg. 68

第十周■周二

晨兴喂养

提前一 3~4 “我往马其顿去的时候，曾劝你仍住在以弗所，好嘱咐那几个人，不可教导与神的经纶不同的事，…这等事只引起辩论，对于神在信仰里的经纶并无助益。”

按照我对新约的认识，使徒凭自己没有权柄控制众召会；唯有他们所供应的话才有权柄。若是众召会和众圣徒照着圣经，按着神的谕言往前，使徒们就没有权柄去干涉召会。但一个召会若走岔或被误导，使徒们就有义务和责任，照着神的话对付这个情形；神的话才有权柄。因此，保罗说，“你们愿意怎么样？是要我带着刑杖，还是要我在爱和温柔的灵里，到你们那里去？”（林前四 21。）他也告诉哥林多信徒，他在灵里与他们同在，对付了他们中间犯罪的人，把他赶出去。（五 3~5。）使徒的权柄是属灵的，是在他们所供应的话里。他们没有地位上的权柄去干涉召会的事务。

在今天新约的经纶里，在神的儿女中间，实际上没有在天然意义上的领头身份。在使徒们中间也没有职务性、永久性、组织性的领头人。在地方召会中，众长老也是一样。此外，众召会都在同一水平上；没有统一的组织。照样，所有工作的地域、区域和地区，也都是在同一水平上。…没有组织，没有阶级制度，而且没有职务性、永久性的领头人。我们都尊重并尊荣主耶稣基督的元首地位。（李常受文集一九七八年第三册，四三三至四三四页。）

信息选读

WEEK 10 — DAY 2

Morning Nourishment

1 Tim. 1:3-4 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things..., which produce questionings rather than God's economy, which is in faith.

According to my knowledge of the New Testament, the apostles have no authority in themselves to control the churches. Only the word ministered by them has authority. If the churches and the saints go on according to the Word, according to God's oracle, the apostles have no authority to touch the churches. But if a church goes astray or is misled, then the apostles have the obligation and responsibility to deal with the situation according to God's word, which has authority. Therefore, Paul says, "What do you want? Should I come to you with a rod or in love and a spirit of meekness?" (1 Cor. 4:21). He also told them that he was present in spirit to deal with the sinful one among them and to cast him out (5:3-5). The authority of apostles is spiritual and is in their ministry of the word. They have no authority in position to interfere with the church affairs.

Among the children of God in today's New Testament economy, there is actually no leadership in the natural sense. There is no official, permanent, organizational leader among the apostles. The same is true regarding the elders in a local church. Furthermore, all the churches are on the same level; there is no unifying organization. Likewise, all the regions, districts, and areas of the work are on the same level...There is no organization, no hierarchy, and no official, permanent leader. Rather, we all respect and honor the headship of the Lord Jesus Christ. (CWWL, 1978, vol. 3, "Truth Messages," p. 315)

Today's Reading

在新约里只有一个职事，在这个职事里也只有一个领导。虽然在新约的职事里有关于领导的真理，但主没有正式地指派任何人作领导人。在使徒行传开头的部分，我们看见彼得在众使徒中间领头。（参一 15，二 14。）但是主耶稣并没有指定彼得作正式的领导人。领导这件事是按照生命，按照真实的需要，并按照情况而自然生发的。领导是因着在生命中长大而成形，并且是依需要而产生的。若是没有需要，领导就不会显明出来。

职事既是一个，〔参一 17，25，〕就绝不该有一个以上的领导。神、主与那灵只有一位，（弗四 4～6，）…这唯一的领导乃是为着基督的身体保守那灵的一。（3。）今天的基督教因着过多的领导而四分五裂。每一个带头的人都有一个团体，作他领导的范围，那个范围就成了一种分裂。所以领导这件事，若不是应用或考量得当，就会造成分裂。

领导是在使徒的教训里产生，加强，并受限制、约束的。在提前一章三至四节，保罗嘱咐提摩太仍住在以弗所，为着一个特定的目的作一件事。提摩太在那里是要嘱咐那些有异议的人，不要教导与神在信仰里的经纶不同的事。他必须嘱咐这些人，不要教导与使徒的教训不同的事。使徒的教训乃是关于神新约的经纶，将经过过程的三一神，分赐到祂所拣选并救赎的人里面，使基督得着一个身体彰显祂自己，并使三一神能在新耶路撒冷得着完全而永远的彰显。任何传讲或教导的执事，都必须完成这样的职事。…保罗有权柄嘱咐人，不要教导与神的经纶不同的事。…提摩太前书给我们看见，有一个领导可以嘱咐人教导正确的事。（李常受文集一九八七年第二册，五五一至五五三页。）

参读：神圣启示的中心路线，第三至四篇；基督的三个时期—成肉体、总括与加强，第一至四章。

In the New Testament there is only one ministry and only one leadership in the ministry. Although there is the truth of the leadership in the New Testament ministry, the Lord did not officially appoint someone to be the leader. The early part of Acts shows us that Peter was taking the lead among the apostles (cf. 1:15; 2:14). However, the Lord Jesus did not appoint Peter to be an official leader. The leadership was something spontaneous according to life, according to the real need, and according to the situation. A leadership is shaped by the growth in life and is an issue of the need. If there is no need, no leadership can be manifested.

Because the ministry is one [cf. 1:17, 25], there should never be more than one leadership. There is also one unique leadership since God, the Lord, and the Spirit all are one (Eph. 4:4-6)...The one unique leadership is for keeping the oneness of the Spirit for the Body of Christ (v. 3). Today's Christianity is divided because there are too many leaderships. Every leader has a group that is the sphere of his leadership, and that sphere becomes a division. Thus, if the matter of leadership is not applied or viewed properly, it will create division.

The leadership is produced, strengthened, and also limited, restricted, in the apostles' teaching. In 1 Timothy 1:3-4 Paul charged Timothy to remain in Ephesus to do one thing with a definite purpose. He was there to charge the dissenting ones not to teach the things different from the economy of God in faith. He had to charge these ones not to teach things that were different from the apostles' teaching, which is concerning God's New Testament economy to dispense the processed Triune God into His chosen and redeemed people that Christ might have a Body to express Himself and that the Triune God might have a complete, eternal expression in the New Jerusalem. Any minister who preaches or teaches should carry out such a ministry...Paul had the authority to charge people not to teach differently from God's economy...First Timothy shows us that there was some leadership that charged people to teach the right thing. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 451-452)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," chs. 3-4; CWWL, 1994-1997, vol. 4, "Incarnation, Inclusion, and Intensification," chs. 1-4

第十周■周三

晨兴喂养

林后十三 10 “…我不在的时候，写这些事，好叫我同在的时候，不必照着主所赐给我的权柄，严厉地待你们；这权柄是为着建造人，并不是为着拆毁人。”

林前四 17 “因此我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必提醒你们，我在基督耶稣里怎样行事，正如我在各处各召会中所教导的。”

新约给我们看见在职事中，神在领头人身上的代表权柄。在家庭中有代表权柄，在人类政府中也有代表权柄。没有代表权柄，全地会成为无政府状态，没有次序，并且不适合居住。…圣经有力的启示神在召会生活和职事中的代表权柄。

在职事中，神在领头人身上的代表权柄是为着建造人，并不是为着拆毁人。（林后十三 10。）…神的代表权柄是在领头人的教训上。（林前四 17 下～21，七 17 下，十六 1，十一 2，帖后三 6，9，12，14。）保罗在他的教训上运用权柄。他在各处各召会中教导同样的事，（林前四 17 下，）众召会也跟随他所说的。这是保罗代表权柄的明证。权柄总是随着正确的说话。（李常受文集一九八九年第四册，六六八至六六九页。）

信息选读

保罗和约翰所运用的领导，不是在组织里的领导。起初的十二使徒虽然是由主耶稣选立的，却不是组织起来的。主耶稣选立十二使徒，都是同等的。

WEEK 10 — DAY 3

Morning Nourishment

2 Cor.13:10...I write these things while being absent in order that when present I would not have to use severity, according to the authority which the Lord has given me for building up and not for overthrowing.

1 Cor. 4:17 Because of this I have sent Timothy to you, who is my beloved and faithful child in the Lord, who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

The New Testament shows us God's delegated authority in the leading ones in the ministry. In a family there is delegated authority, and in human government there is also delegated authority. Without delegated authorities the whole earth would be in anarchy and disorder and would be unsuitable for living...The Bible strongly reveals God's delegated authority in the church life and in the ministry.

God's delegated authority in the leading ones in the ministry was for building up and not for overthrowing (2 Cor. 13:10)...God's delegated authority was in the teaching of the leading ones (1 Cor. 4:17b-21; 7:17b; 16:1; 11:2; 2 Thes. 3:6, 9, 12, 14). Paul exercised his authority in his teaching. He taught the same thing everywhere in every church (1 Cor. 4:17b), and the churches followed his speaking. This was the demonstration of Paul's delegated authority. Authority always follows the proper speaking. (CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," pp. 506-507)

Today's Reading

[The] leadership...exercised by Paul and by John was not the leadership in organization. The first twelve apostles were appointed by the Lord Jesus, but they were not organized. The Lord Jesus' appointment was equal among

在新约里，我们看不到一个…组织。…基督教所有主要的公会，都有董事和董事长。天主教有教皇作他们阶级制度组织的头。但在新约职事里的领导，却不是那种控制人的属世领导。在主的恢复里，我们没有董事，也没有董事长或主席。

此外，这个领导不是对于众执事的行动，乃是对于他们的教导，好约束他们，免得分裂。在新约里，保罗有时叫他的同工们到某些地方去，（林前四17，）或是要他们留在某个地方。（多一5。）但是基本上，这个领导不是运用在对众执事的行动上。没有人可以在为着主的工作上施行控制。人若有负担去阿拉斯加，他必须清楚那是出于主的。没有人可以控制他去或不去，但是他需要借着与主以及身体的交通，清楚他的决定是出于主的。在工人的行动上是没有限制的，但若有人起来教导一些越过使徒教训的事，领导就可以起来告诉这个人，不要教导不同的事。在新约中，我们所看见的领导，主要的是对于执事的教训，不是对于同工的行动。

当主的恢复扩展到全世界时，谁能支配这么多同工和服事者的行动？我们没有董事会或差会来支配同工的行动。没有一个人有地位支配执事们的行动。他们必须祷告，寻求主的引导，并与关心主今日在地上行动的圣徒交通。借着与圣徒交通祷告，他们就会清楚究竟是该留在当地，还是该到别的地方去。…他们该一个人去，还是与别人同去。然而工人所教导、所传讲的，却应当受到约束。在这一面，领导是非常需要的。（李常受文集一九八七年第二册，五五三至五五五页。）

参读：使徒的教训与新约中的领导，第二章；提摩太前书生命读经，第八篇。

the twelve. In the New Testament we cannot see an organization...All the major denominations have board members and a chairman. The Catholic Church has the pope as the head of their hierarchical organization. But the leadership in the New Testament ministry is not the leadership in the worldly sense to control others. In the Lord's recovery we do not have board members with a chairman or president.

Furthermore, this leadership is not the leadership in the ministers' acts but in their teaching to restrict them from being divisive. Sometimes in the New Testament Paul told some of his co-workers to go to certain places (1 Cor. 4:17) or to remain in other places (Titus 1:5). But basically speaking, the leadership is not exercised over the ministers' acts. No one should exercise any control over the work for the Lord. If one has the burden to go to Alaska, he must be clear that this is of the Lord. No one controls his going or not going, but he needs to be clear that his decision is of the Lord through fellowship with the Lord and the Body. There is no restriction exercised in the movements of the workers, but if someone rises up to teach something beyond the teaching of the apostles, the leadership may rise up to tell this one not to teach differently. The leadership that is shown in the New Testament is mainly in the teachings of the ministers, not in the acts of co-workers.

As the Lord's recovery is spreading throughout the entire world, who can direct the acts of so many co-workers and serving ones? We do not have a board or a mission to direct the acts of the co-workers. No one is in a position to direct the ministers' acts. They must pray and seek the Lord's leading and fellowship with the dear saints who are so concerned for the Lord's move on this earth today. Through fellowship and prayer with the saints, they will be clear whether they should stay where they are or go to another place,... should go by themselves or go with some others. What is taught or preached by the workers, however, should be restricted. The leadership is very much needed in this area. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 452-453)

Further Reading: CWWL, 1989, vol. 4, "The Apostles' Teaching and the New Testament Leadership," ch. 2; Life-study of 1 Timothy, msg. 8

第十周■周四

晨兴喂养

徒二六 19 “亚基帕王啊，我故此没有违背那从天上来的异象。”

弗三 3～4 “就是照着启示使我知道这奥秘，正如我前面略略写过的，你们念了，就能借此明了我对基督的奥秘所有的领悟。”

箴二九 18 “没有异象，民就放肆…”。

我们若要事奉神，就我们的异象必须是从创世记亚当的头一个异象，一路直到召会终极出现的新耶路撒冷，这才是完整的异象。…我们乃是在终极的一幕里，带着前面的各幕事奉神。

我们既有今时代、终极的异象，就要紧紧跟随。我们绝不是跟随什么人，我们乃是跟随一个异象，…也就是神终极完成的异象。（李常受文集一九八六年第二册，五四至五六页。）

信息选读

我们的传讲与教导，必须是在领导之下，受神新约经纶的启示所约束。假使在主的恢复里，有人开始教导、强调、或推动与神新约的经纶相反或不同的事，就需要受到领导的约束；这样才不会产生混乱。

在我们中间会有这样的危险，就是有人进来教导、强调一些在神新约经纶之外的事。…我们需要教导主恢复里的圣徒学习新约的经纶。借着学习神的经纶，圣徒就有能力分辨什么是需要的，什么是

WEEK 10 — DAY 4

Morning Nourishment

Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision.

Eph. 3:3-4 That by revelation the mystery was made known to me, as I have written previously in brief, by which, in reading it, you can perceive my understanding in the mystery of Christ.

Prov. 29:18 Where there is no vision, the people cast off restraint...

In order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. We are serving God according to the last scene [of the New Jerusalem], which includes all the previous scenes.

Since we have the up-to-date and ultimate vision, we should closely follow after it. We are absolutely not following a man; rather, we are following a vision,...God's consummate vision. (CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," pp. 40-42)

Today's Reading

Our preaching and our teaching have to be restricted under the leadership by the revelation of God's New Testament economy. If someone in the Lord's recovery began to teach, stress, or promote something contrary to or different from God's New Testament economy, there would be the need of some leadership to restrict this. Then there would be no confusion.

There is the danger of teachings coming in among us that stress things other than God's New Testament economy...We need to teach the saints in the Lord's recovery to learn the New Testament economy. By learning God's economy, the saints will have the ability to discern what is needed and

不需要的。…因着主的新路，每一个人说话和行动的门是大开的。所以我们必须受属天的异象，受新约经纶的启示所约束。

在新约职事里的领导，实际上不是由一个控制者领导。在主恢复里，我们拒绝一人控制众人 and 事物的情形。我们有领导，但不是一个控制者的领导。我们借着那些带进职事之启示的人，在一个职事里有一个控制之启示的领导。…在主恢复里的启示控制并约束我们。

在我们中间的职事，虽然不是一个人的职事，却是唯一的新约职事，就是在召会时代主在地上行动的职事。主在地上的行动是借着祂唯一的职事，我们都有分于这唯一的职事。甚至我们出外叩门访问人，也是这唯一职事的一部分。在主恢复里的领导不是一个控制众人的个人领导。在主恢复中的领导乃是神所赐启示的领导，这启示约束、支配并控制我们，使混乱与分裂得以避免。（李常受文集一九八七年第二册，五五五、五五七至五五八页。）

“恢复”一辞的意义，是再次得回失去的东西，或使事物回到正常的情形；意即在遭受破坏或失去了以后，再使事物复原或回到正常的情形。我们说到召会的恢复，意即召会原初有一种情形，后来却失去或受了破坏，现今就需要把召会带到她原初的情形。因为经过了许多世纪的历史，召会已经堕落了，她需要回复到照着神原初心意的光景。我们对于召会的异象，应当受到管治，不是照着现今的情形或传统的作法，乃是照着圣经里所启示，神原初的心意和标准。（新约总论第七册，四五九页。）

参读：事奉主者的异象、职事与引导，第一篇。

what is not needed...Because of the Lord's new way, the door is wide open for everyone to speak and to act. Therefore, we must be restricted by the heavenly vision, by the revelation of the New Testament economy.

The leadership in the New Testament ministry in actuality is not the leadership of one controlling person. In the Lord's recovery we reject the notion of one person controlling persons and matters. We do have some leadership but not the leadership of one controlling person. Instead, we have the leadership of one controlling revelation in the one ministry through those who bring in the revelation of the ministry...The revelation in the Lord's recovery controls us and restricts us.

The ministry among us is not the ministry of a single person but the unique New Testament ministry, the ministry of the Lord's move on this earth in the dispensation of the church. The Lord's move on this earth is through His unique ministry, and we are all participating in this unique ministry. Even our going out to visit people by knocking on their doors is a part of this unique ministry. The leadership is not the leadership of any single person who is controlling people in the Lord's recovery. The leadership in the Lord's recovery is the leadership of the God-given revelation that restricts us, directs us, and controls us so that confusion and division can be avoided. (CWWL, 1987, vol. 2, "The God-ordained Way to Practice the New Testament Economy," pp. 453-456)

Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures. (The Conclusion of the New Testament, p. 2447)

Further Reading: CWWL, 1952, vol. 2, "The Vision, Ministry, and Leading of the Lord's Serving Ones," ch. 1

第十周■周五

晨兴喂养

弗四 3～4 “以和平的联索，…保守那灵的一：一个身体和一位灵…”

西三 11 “在〔新人里〕…基督是一切，又在一切之内。”

弗四 16 “…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。”

主的恢复乃是恢复三个主要项目。这些项目对我们实行召会生活是极重要的；我们不可漏掉其中任何一项，这是至关紧要的。

首先，主的恢复是恢复基督身体的一。过去这些世纪以来，基督徒一再分裂。在十八世纪，新生铎夫伯爵看见需要保守基督身体的一。一个世纪以后，英国弟兄们对身体的一有更多的看见，并且也实行到某种程度。然后在一九二〇年，主在中国兴起了倪柝声弟兄，使他看见基督的身体。他将所看见的作成文字，我们从他得着很多帮助。从那时起，在中国有许多年轻圣徒为着身体一的见证而站住。主的恢复乃是见证，不管种族、文化、和教育水平有何不同，所有的基督徒都应该是一。我们没有理由分裂。这是在新约中所清楚启示的。（李常受文集一九九〇年第三册，三三九至三四〇页。）

信息选读

WEEK 10 — DAY 5

Morning Nourishment

Eph. 4:3-4...Keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit...

Col. 3:10-11...The new man,...where...Christ is all and in all.

Eph. 4:16...All the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

The Lord's recovery is the recovery of three main items. These items are vital for our practice of the church life, and it is crucial for us not to miss any of them.

First, the Lord's recovery is the recovery of the oneness of the Body of Christ. Throughout the past centuries Christians have been divided again and again. In the eighteenth century Count Zinzendorf saw the need of keeping the oneness of the Body of Christ, and a century later the Brethren in England saw more concerning the oneness of the Body and practiced it to some degree. Then in 1920 the Lord raised up Brother Watchman Nee in China and showed him the Body of Christ. He put what he saw into writing, and we received much help from him. From that time many young saints in China took the stand for the testimony of the oneness of the Body. The Lord's recovery is testifying that regardless of differing races, cultures, or levels of education, all Christians should be one. There is no reason for us to be divided. This is clearly revealed in the New Testament. (CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," p. 259)

Today's Reading

第二，主的恢复不是恢复任何的道理，乃是恢复基督作我们一切的一切。基督是一切；祂是中心，祂也是圆周。我们只在意基督。过去六十年来，主使用我们出版了许多书报，论到基督、召会、和在一里之基督的身体。

第三，主的恢复是恢复基督身体所有肢体的功用。主渴望祂身体上的每个肢体都是尽功用的肢体。几乎所有的基督徒团体都实行圣品阶级与平信徒制度。…实际上，圣品阶级取代了基督身体上的肢体，这样的取代自然就废除并扼杀了基督肢体的功用、性能和用处。这实在得罪主。主的恢复是要废除圣品阶级与平信徒制度，并要发展基督生机身体上所有肢体的恩赐、功用和性能。（弗四 11～16。）（李常受文集一九九〇年第三册，三四〇至三四一页。）

被掳归回之人的首领是君王家族的所罗巴伯，祭司家族的以斯拉，和平民家族的尼希米。在以色列历史上所有的首领当中，这三位是最拔尖的。尼希米是没有地位的普通人。圣经没有指明他的家族在社会上有崇高的地位，他也没有高等的职业。他虽然在波斯王宫服事，但只是个家仆。

恢复的书卷结束于尼希米记，其中心、重要的点，乃是正确、适当的领导。在…以斯拉记和尼希米记里的记载全然是光明的。以斯拉记和尼希米记提起三位首领：所罗巴伯、以斯拉和尼希米。他们都是优越的首领，但三者之中最好、最高的是尼希米。尼希米是人类历史上完美的首领，上好的首领。唯有在所罗巴伯、以斯拉、尼希米这样的人领导下，以色列才能重新构成为神在地上的见证，神在地上的彰显，成为与外邦列国完全不同的子民。这也预表神今天所要得着的召会该如何。（尼希米记生命读经，三三、三八至三九页。）

参读：尼希米记生命读经，第一至二、五篇；召会的异象与建造，第八章。

Second, the Lord's recovery is the recovery not of any doctrine but of Christ as our all in all. Christ is everything. He is the center, and He is also the circumference. We care only for Christ. In the past sixty years the Lord has used us to put out many publications concerning Christ, the church, and the Body of Christ in oneness.

Third, the Lord's recovery is the recovery of the function of all the members of the Body of Christ. The Lord desires that every member of His Body be a functioning member. Almost all Christian groups practice the system of the clergy and laity...Actually, the clergy replaces the members of the Body of Christ, and this replacement spontaneously annuls and kills the function, the capacity, and the usefulness of the members of Christ. This is an offense to the Lord. The Lord's recovery is for the annulling of the clergy and laity and the developing of the gifts, functions, and capacity of all the members of the organic Body of Christ (Eph. 4:11-16). (CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," pp. 259-260)

The leaders of the returned captivity were Zerubbabel of the royal family, Ezra of the priestly family, and Nehemiah of a common family. Among all the leaders in the history of Israel, these three were the top ones. Nehemiah was very common with no rank. There is no indication that his family had a high standing in society, and he did not have a high profession. Even though he served in the palace of the king of Persia, he was just a household servant.

The central and crucial point of the recovery books, which end with Nehemiah, is the matter of proper, adequate leadership...In Ezra and Nehemiah three leaders are mentioned: Zerubbabel, Ezra, and Nehemiah. They were all excellent leaders, but the best and the highest was Nehemiah. Nehemiah was the perfect leader, the best leader in human history. Only under the leadership of such persons as Zerubbabel, Ezra, and Nehemiah could Israel be reconstituted to be the testimony of God, the expression of God on earth, a people absolutely different from the Gentile nations. This is a type of what God wants the church to be today. (Life-study of Nehemiah, pp. 29, 33)

Further Reading: Life-study of Nehemiah, msgs. 1-2, 5; CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," pp. 258-265

第十周■周六

晨兴喂养

尼八 2～3 “…祭司以斯拉将律法书带到男女会众…面前。他…念这律法书…”

路十 1 “这些事以后，主又选立另外七十个人，差遣他们两个两个地，在祂前面往自己所要到的各城各地去。”

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。”

尼希米是一国的元首，治理者，但他全然没有野心。这由他承认自己需要以斯拉的事实所指明。在重新构成以色列国的事上，尼希米知道自己不认识神的话，但以认识神的话闻名的以斯拉仍活着，所以尼希米愿意求助于以斯拉。今天许多领头的人不愿这样寻求帮助。…尼希米知道，若没有以斯拉，他就无法将神的百姓重新构成。（尼希米记生命读经，三六至三七页。）

主耶稣差遣祂的门徒出去，是两个两个的，（路十 1，）…是在两个人作见证的原则里。单独是个人主义，但与别人一同受差遣，是照着身体的原则。

主守住神圣的原则，不许可祂的仆人单独。摩西需要亚伦。因此，亚伦的出现不是偶然的。神已经预备他与摩西配合。（出埃及记生命读经，一一六至一一八页。）

信息选读

WEEK 10 — DAY 6

Morning Nourishment

Neh. 8:2-3 And Ezra the priest brought the law before the assembly... And he read in it...

Luke 10:1 Now after these things, the Lord appointed seventy others and sent them two by two before His face into every city and place where He Himself was about to come.

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

Nehemiah was a head, a ruler, of a nation, but he was altogether not ambitious. This is indicated by the fact that he recognized his need of Ezra. In reconstituting the nation. Nehemiah realized that he did not know God's Word. But Ezra, who was famous for his knowledge of the Word of God, was still alive, and Nehemiah was willing to go to Ezra for help. Many of today's leaders would not seek help in such a way...Nehemiah knew that without Ezra he could not reconstitute the people of God. (Life-study of Nehemiah, p. 32)

When the Lord Jesus sent out His disciples, He sent them out two by two (Luke 10:1),...in the principle of two as a testimony. To be alone is to be individualistic, but to be sent forth with another is to be sent according to the principle of the Body.

In keeping with the divine principle, the Lord would not allow His servant to be individualistic. Moses needed Aaron. Hence, Aaron's presence was not accidental. God had prepared him as a match for Moses. (Life-study of Exodus, pp. 97-99)

Today's Reading

这配合的原则适用于今天。你若蒙主呼召，你必须领悟你需要人配合你。我们已经指出，主耶稣差遣祂的门徒两个两个地出去。使徒保罗出来服事主时，没有单独行动，总有别人配合他。哥林多前书的头一节经文证明这事：“凭神旨意，蒙召作基督耶稣使徒的保罗，和弟兄所提尼。”保罗写这封信时，提摩太和巴拿巴都不在场。因此，保罗把所提尼当作配合者；为了守住这原则，他选了一位我们几乎不知道名字的弟兄。

在主的服事中，个人单独行动不是照着神圣的原则。今天在新约的经纶里，个人主义违反身体的原则。我们不该单独行动；反之，我们该照着团体的原则行动，总有至少另一个肢体配合我们。…个人不能代表身体。照着神的原则，身体的正确代表总是那些与别人配合的肢体。

然而，要接受配合并不容易。在摩西和亚伦的事例中，弟弟是带领者，哥哥是跟随者。接受任何人的配合都不容易，接受肉身兄弟的配合更难，而年幼的是带领者，接受这样的配合最难。

原则上，今天我们也一样。主常常为我们安排了难办的配合者，但这样的配合者实际上是大的帮助。没有这样的配合者，我们就没有限制、保护和防卫。…有些时候神所作使我们与别人配合的安排，过于我们所能领会的。…大多时候他们也许令人愉快，但至少有一部分时候他们不令人愉快；然而，这不愉快乃是我们的保护。…能干的人很难和别人绑在一起。…受雇的人与配合的人大不相同。摩西没有雇用亚伦，保罗也没有雇用提摩太。…在主的恢复里，迫切需要真实建造的工作。然而，这建造的工作只能由有配合者的同工来完成。…借着这样的配合，才能完成神的托付。（出埃及记生命读经，一一八至一二二页。）

参读：出埃及记生命读经，第九篇；提多书生命读经，第一篇。

This principle of matching applies today. If you have been called by the Lord, you need to realize your need for someone to match you. We have pointed out that the Lord Jesus sent out His disciples two by two. When the apostle Paul came out to serve the Lord, he did not behave individualistically. He always had others to match him. This is proved by the opening verse of 1 Corinthians: “Paul, a called apostle of Christ Jesus through the will of God, and Sosthenes the brother.” When Paul wrote this Epistle, neither Timothy nor Barnabas was present. Therefore, Paul took Sosthenes as a match; he took a brother whose name we hardly know in order to keep the principle.

To act individualistically in the Lord’s service is not according to the divine principle. Today, in the New Testament economy, to be individualistic is to violate the principle of the Body. We should not behave individualistically; rather, we should move and act according to the principle of corporateness, always having at least one other member to match us...The Body cannot be represented by individuals. According to the divine principle, the proper representation of the Body is always by those members who are matched with others.

To be matched, however, is difficult. In the case of Moses and Aaron, the younger brother was the leader, and the elder was the follower. To be matched with anyone is difficult, to be matched to a brother in the flesh is more difficult, and to be matched in such a way that the younger is the leading one is most difficult.

In principle, it is the same with us today. The Lord will often arrange a difficult match for us. But such a match is actually a great help. Without it, we would have no restriction, no protection, and no safeguard. The arrangements God makes in matching us with others sometimes are beyond our understanding...Most of the time it may be enjoyable, but at least part of the time it will be unpleasant. But this unpleasantness is our protection. It is very difficult for a capable person to be bound to another...A hired one is very different from a matching one. Moses did not hire Aaron, and Paul did not hire Timothy...In the Lord’s recovery there is an urgent need for the true work of building. This building work, however, can be carried out only by co-workers who have been matched...It is by means of such matching that God’s commission is carried out. (Life-study of Exodus, pp. 99-102)

Further Reading: Life-study of Exodus, msg. 9; Life-study of Titus, msg. 1

第十周诗歌

WEEK 10 — HYMN

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

3 4 | 5 — 5 6̣ · 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 6̣ · 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。

F7 B^b F Dm C

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；

C7 F Dm C7 F

3 4 | 5 — 5 6̣ · 5 | 5 — 3 — 3 3 | 5 — 2 4 · 3 | 1 — — — ||

使 我 甘 愿 服 你 权 柄，让 你 有 家 可 居 住。

- | | |
|--|--|
| 二 生命供应, 活水流通,
守住等次, 尽我功用,
自己所经, 自己所见,
不再高估, 不再稍偏, | 长进、变化又配搭;
成全别人, 不践踏。
所是、所有并所能,
接受一切的平衡。 |
| 三 持定元首, 联络供应,
充满神的一切丰盛,
同尝基督莫测大爱,
长大成人, 不作婴孩, | 享受基督的丰富;
因神增加得成熟,
赏识基督的阔长;
满有基督的身量。 |
| 四 作神居所, 作你身体,
成为你的团体大器,
圣城景色、新妇荣美,
透出你的荣耀光辉, | 主啊, 我愿被建造,
让你来显你荣耀。
今在此地就彰显,
将你照耀在人间。 |

Freed from self and Adam's nature

The Church — Her Building

840

1. Freed from self and A - dam's na - ture, Lord, I would be built by
Thee With the saints in - to Thy tem - ple, Where Thy glo - ry we shall
see. From pe - cu - liar traits de - liv - er, From my in - de - pen - dent
ways, That a dwell - ing place for Thee, Lord, We will be thru all our days.

- | | |
|--|--|
| 2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Builded up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill. | 4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build. |
| 3. In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day. | 5. In God's house and in Thy Body
Builded up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth. |

第十一周

以斯拉之职事与尼希米之
领导的内在意义—
活出并作出新耶路撒冷，
以建造召会
作神的家与神的国

诗歌：776

读经：启二一 2, 9~11, 18, 二二 1

【周一】

壹 以斯拉之职事的内在意义，具体可见于“洁净”、“教育”与“重构”这三辞；尼希米之领导的内在意义，具体可见于“分别”、“保护”和“彰显”这三辞；我们必须与主天上的职事合作，按照这内在的意义，活出并作出新耶路撒冷，以建造召会作神的家与神的国—王上八 48, 诗四八 1~2, 提前三 15, 弗二 21~22。

贰 照着时代职事里的时代异象生活并事奉神，乃是活出并作出新耶路撒冷：“墙是用碧玉造的，城是纯金的，如同明净的玻璃”—

Week Eleven

**The Intrinsic Significance of Ezra's Ministry
and Nehemiah's Leadership—
to Build Up the Church as the House of God
and the Kingdom of God by Living Out
and Working Out the New Jerusalem**

Hymns: 979

Scripture Reading: Rev. 21:2, 9-11, 18; 22:1

§ Day 1

- I. **The intrinsic significance of Ezra's ministry is embodied in the words purification, education, and reconstitution; the intrinsic significance of Nehemiah's leadership is embodied in the words separation, protection, and expression; we need to cooperate with the Lord in His heavenly ministry to build up the church as the house of God and the kingdom of God by living out and working out the New Jerusalem according to this intrinsic significance—1 Kings 8:48; Psa. 48:1-2; 1 Tim. 3:15; Eph. 2:21-22.**
- II. **To live and serve God according to the vision of the age in the ministry of the age is to live out and work out the New Jerusalem: "the building work of its wall was jasper; and the**

启二一 18, 徒二六 19, 二二 15, 启二一 2, 9 ~ 11:

- 一 城是纯金的, 如同明净的玻璃, 表征我们需要被神的圣别性情所“洁净”, 并且借着“教育”得着光照, 就是将圣经教训应用到我们的脑子里, 使我们的思想得着更新和光照, 而清楚神的思想、考量和法则—参太五 8, 弗四 23, 约十七 17。
- 二 “建造的工”〔“墙是用碧玉造的” (启二一 18) 也可译为“墙建造的工是用碧玉”—译注〕乃是神唯一的工作, 用三一神“重构”我们, 使我们以祂为材料而被重建, 并将祂供应到人里面, 使祂得以将祂自己建造到他们里面, 将他们作成新耶路撒冷里的人—林前 3, 12, 弗三 16 ~ 19, 启三 12, 歌六 4, 来十一 10。
- 三 城连同城墙, 表征新耶路撒冷作为在神元首权柄之下神永远的国, 为着“分别”神的子民, 并“保护”神的权益—尼四 17, 弗五 26。
- 四 城墙是碧玉 (神生命的丰盛), 城是金 (神的神圣性情), 这启示神永远的经纶乃是使我们在生命和性情上, 但不在神格上, 与祂一样, 作祂唯一的“彰显”—创一 26, 约十 10 下, 彼后一 4, 启四 3, 二一 10 ~ 11, 18。

【周二】

叁 活出并作出新耶路撒冷, 就是在以斯拉之职事与尼希米之领导的内在意义里生活并事奉:

- 一 我们需要留在得洁净的过程里, 脱离一切的搀杂, 以主和祂永远经纶的权益为我们唯一的目

city was pure gold, like clear glass"—Rev. 21:18; Acts 26:19; 22:15; Rev. 21:2, 9-11:

- A. The city being pure gold, like clear glass, signifies our need of purification with God in His holy nature and of enlightenment through education by applying the Bible teachings to our mind for the renewing and enlightenment of our mind to make us clear with the thoughts, considerations, and ways of God—cf. Matt. 5:8; Eph. 4:23; John 17:17.
- B. "The building work" is God's unique work for our reconstitution with the Triune God so that we may be rebuilt with Him and minister Him into others for Him to build Himself into their being to make them beings in the New Jerusalem—1 Cor. 3:9, 12; Eph. 3:16-19; Rev. 3:12; S. S. 6:4; Heb. 11:10.
- C. The city with its wall signifies the New Jerusalem as the eternal kingdom of God under the headship of God for the separation of God's people and the protection of God's interests—Neh. 4:17; Eph. 5:26.
- D. The wall of the city being jasper (God's life in its richness) and the city being gold (God's divine nature) reveal that God's eternal economy is to make us the same as He is in life and in nature but not in the Godhead for His unique expression—Gen. 1:26; John 10:10b; 2 Pet. 1:4; Rev. 4:3; 21:10-11, 18.

§ Day 2

III. To live out and work out the New Jerusalem is to live and serve in the intrinsic significance of Ezra's ministry and Nehemiah's leadership:

- A. We need to stay in the process of being purified from all mixture, taking the Lord and the interests of His eternal economy as our unique goal—

标一拉九2, 太五8, 提前三9, 林后六4上, 6, 8中, 路九54~55, 来四12, 王上八48:

- 1 我们能得洁净, 是借着神光照、暴露和审判的过程, 借着十字架的了结和除去, 借着血的洗净和洗涤, 并借着那灵的涌流和浸透—诗一三九23~24, 五一7, 10, 启二二1。
- 2 我们能得洁净, 是借着神纯净的话里生命之水的洗涤过程; 一个越在神话语里的人, 就越纯净—诗十二6, 一一九9, 140, 弗五26, 赛五五8~11。
- 3 利未记十九章十九节启示, 神要一切都各从其类, 没有任何掺杂—启十七3~6, 申二二5, 9~11, 参创一11, 21, 24~26, 二7~9:
 - a 牲畜交配不可掺杂, 表征生命不可掺杂: 凡凭神生命而活的, 就不可凭肉体而活—参加五16。
 - b 播种不可掺杂, 表征话语的职事只该撒播一样的种子, 传讲一样的教训—神永远经纶独一无二的教训—申二二9, 提前一3~4, 六3。
 - c 不用掺杂的衣料作衣服, 表征我们的行为不可掺杂; 活在新约生命里的人, 不该凭旧约的规条而活; (加二19~20, 五1~6;) 属于主的人, 不该照着外邦人的风俗生活。(利二十23, 十八3, 参弗四17, 罗十二2上。)
- 4 彼前一章二十二节说, “你们既因顺从真理, 洗净了自己的魂, 以致爱弟兄没有假冒, 就当从清洁的心里彼此热切相爱”:
 - a 我们的魂(我们的的心思、情感和意志)得洁净, 是指我们的魂从神以外的各样事物中蒙拯救, 而固定在神这唯一的对象和独一无二的目标上;(林前二9~10, 帖后三5;)

Ezra 9:2; Matt. 5:8; 1 Tim. 3:9; 2 Cor. 6:4a, 6; Luke 9:54-55; Heb. 4:12; 1 Kings 8:48:

1. We can be purified through the process of God's enlightenment, exposure, and judgment, through the termination and elimination of the cross, through the cleansing and washing of the blood, and through the flowing and saturating of the Spirit—Psa. 139:23-24; 51:7, 10; Rev. 22:1.
2. We can be purified through the washing process of the water of life in God's pure word; the more a person is in the word of God, the purer he becomes—Psa. 12:6; 119:9, 140; Eph. 5:26; Isa. 55:8-11.
3. Leviticus 19:19 reveals that God wants everything to be according to its kind, without any mixture—Rev. 17:3-6; Deut. 22:5, 9-11; cf. Gen. 1:11, 21, 24-26; 2:7-9:
 - a. Breeding cattle without mixture signifies that life is not allowed to be mixed; those living by the life of God must not live by the flesh—cf. Gal. 5:16.
 - b. Sowing seed without mixture signifies that in the ministry of the word only one kind of seed, one kind of teaching, should be sown—the unique teaching of God's eternal economy—Deut. 22:9; 1 Tim. 1:3-4; 6:3.
 - c. Making a garment without mixing materials signifies that our conduct is not allowed to be mixed; those living in the life of the New Testament should not live by the ordinances of the Old Testament (Gal. 2:19-20; 5:1-6), and those who belong to the Lord should not live according to the customs of the Gentiles (Lev. 20:23; 18:3; cf. Eph. 4:17; Rom. 12:2a).
4. First Peter 1:22 says, "Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently":
 - a. This means that to have our soul (our mind, emotion, and will) purified is to have it delivered from all things other than God and fixed on God as the sole object and unique goal (1 Cor. 2:9-10; 2 Thes.

当我们顺从真理，就是顺从我们在基督里之信仰的内容和实际时，（提后四7，多一1，）我们的全魂就专注于神，因而得着洁净，脱离神以外的一切事物。

- b 我们的魂既得着洁净，全人专注于神，使我们的全心、全魂并全心思都爱祂，（可十二30，）结果就是爱弟兄没有假冒，从心里热切的爱神所爱的人。（约十三5，14～17，34～35，彼后一5，7，罗十二9～11，提后一6～7，帖前三12，四9～10，来十三1，约壹二5～8，三11，23，四7～8，16～21。）

【周三】

二 我们需要受教育，好用真理教育别人，使神得着见证，就是祂团体的彰显—提后二2，提前三15～16，六3，林前十四31：

- 1 圣城新耶路撒冷的十二根基有羔羊十二使徒的名字，指明新耶路撒冷的建造乃是按照使徒的教训，就是神经纶健康的教训—启二一14，徒二42，提后一15，多一9，提后二2。
- 2 以斯拉精通神的律法，这律法乃是联于神的经纶；律法预表基督是神的话、神的见证、神的描绘、神的彰显—出十六34，三四28，参启一2。
- 3 我们在写成的话里来到基督这活的话跟前，祂就能成为应用的话，使我们被祂注入，而成为耶稣的见证—约一1，启十九13，约五39～40，六63，启一2，10～11。
- 4 我们留于神经纶教训的唯一职事里，就能领略主话的内在意义，而被生命的光所充满—尼八8，13，太四12～16，约一4～5。
- 5 我们必须学习使用新文化（就是新人的神人文化）

3:5); when we obey the truth, the content and reality of our faith in Christ (2 Tim. 4:7; Titus 1:1), our entire soul is concentrated on God and is thus purified from all things other than God.

- b. Since the purifying of our souls causes our entire being to be concentrated on God so that we may love Him with all our heart, with all our soul, and with all our mind (Mark 12:30), such purifying issues in unfeigned brotherly love, our loving from the heart fervently those whom God loves (John 13:5, 14-17, 34-35; 2 Pet. 1:5, 7; Rom. 12:9-11; 2 Tim. 1:6-7; 1 Thes. 3:12; 4:9-10; Heb. 13:1; 1 John 2:5-8; 3:11, 23; 4:7-8, 16-21).

§ Day 3

B. We need to be educated to educate others with the truth for God's testimony, His corporate expression—2 Tim. 2:2; 1 Tim. 3:15-16; 6:3; 1 Cor. 14:31:

1. The twelve foundations of the holy city, the New Jerusalem, bear the names of the twelve apostles of the Lamb, indicating that the New Jerusalem is built according to the apostles' teaching, the healthy teaching of God's economy—Rev. 21:14; Acts 2:42; 2 Tim. 1:15; Titus 1:9; 2 Tim. 2:2.
2. Ezra was skilled in the law of God, which is linked to God's economy; the law is a type of Christ as God's Word, God's testimony, God's portrait, God's expression—Exo. 16:34; 34:28; cf. Rev. 1:2.
3. By coming to Christ as the living word in the written word, He can become the applied word for us to be infused with Him to become the testimony of Jesus—John 1:1; Rev. 19:13; John 5:39-40; 6:63; Rev. 1:2, 10-11.
4. By remaining in the unique ministry of the teaching of God's economy, we can apprehend the Word's intrinsic significance to be filled with the light of life—Neh. 8:8, 13; Matt. 4:12-16; John 1:4-5.
5. We must learn to use the new language, "the language of Judah," in the new

里的新语言，就是“犹太的话”——尼十三 23 ~ 24。

【周四】

三 我们需要被恩典重新构成，这恩典就是经过过程的三一神，成为我们的生命和一切——彼前五 10，林后十三 14，来十 29：

- 1 十二使徒代表新约的恩典，表征恩典是产生新耶路撒冷的源头、元素和凭借——启二一 14。
- 2 我们需要被恩典加上恩典所构成，凭恩典劳苦，分赐恩典，并供应恩典的话——约一 16，林前十五 10，彼前四 10，徒二十 32。
- 3 新耶路撒冷是由神将祂自己构成到人里面，使人在生命和性情上，但不在神格上成为神，而建造成的，使神与人成为团体的实体，和相互的居所——启二一 2 ~ 3，10 ~ 11，18 ~ 22。
- 4 我们只该作一个工作，就是新耶路撒冷的工作；当我们内里运行的神在往前带领祂所拣选的人经过祂生机救恩的主要步骤，就是重生、圣别、更新、变化、模成以致荣化时，我们必须与祂是一。
- 5 这样一层一层地爬上去，爬到最高点，就是大家都一致了，都没有肉体了，没有天然了，都是在灵里，都是新耶路撒冷里的人；这个就是神工作的最高点，而我们乃是祂的同工——约五 17，腓二 13，启四 3，二一 11，林前三 9，12，林后六 1，帖前三 2。
- 6 “经过过程并终极完成的三一神，照着祂的心爱美意，并为着祂经纶中的最高目的，正将祂自己建造到祂所拣选的人里面，并将祂所拣选的人建造到祂自己里面，使祂得着在基督里神人二性相调的构成

culture, the God-man culture of the new man—Neh. 13:23-24.

§ Day 4

C. We need to be reconstituted with grace, which is the processed Triune God becoming life and everything to us—1 Pet. 5:10; 2 Cor. 13:14; Heb. 10:29:

1. The twelve apostles represent the grace of the New Testament, signifying that grace is the source, the element, and the means for producing the New Jerusalem—Rev. 21:14.
2. We need to be constituted with grace upon grace, labor by grace, dispense grace, and minister the word of grace—John 1:16; 1 Cor. 15:10; 1 Pet. 4:10; Acts 20:32.
3. The New Jerusalem is built by God's constituting Himself into man to make man the same as He is in life and nature but not in the Godhead so that God and man may become a corporate entity and be a mutual dwelling place—Rev. 21:2-3, 10-11, 18-22.
4. We should do only one work, which is the work of the New Jerusalem; we need to be one with our inner operating God as He proceeds to bring His chosen ones through the major steps of His organic salvation—regeneration, sanctification, renewing, transformation, and conformation unto glorification.
5. In this way we ascend level by level until we reach the highest point, where we become the same; there is no more flesh and no more natural being; all are in the spirit, and all are beings of the New Jerusalem; this is the highest point of God's work, and we are His fellow workers—John 5:17; Phil. 2:13; Rev. 4:3; 21:11; 1 Cor. 3:9, 12; 2 Cor. 6:1; 1 Thes. 3:2.
6. "The processed and consummated Triune God, according to the good pleasure of His desire and for the highest intention in His economy, is building Himself into His chosen people and His chosen people into Himself, that He may have a constitution in Christ, as a mingling of divinity and humanity to

体，作祂的生机体和基督的身体，成为祂永远的彰显，以及救赎之神与蒙救赎之人相互的住处。这奇妙珍宝结构的终极完成，将是新耶路撒冷，直到永远”——李常受。

四 我们需要完全分别出来归给神，被神全然浸透，为着召会生活过圣别的生活，使我们成为圣城——启二一2，彼后一4：

1 心思的更新及其结果——变化，将我们从我们那被世界元素泡透的性情和生活分别出来，并拯救我们脱离这样的性情和生活——启二一12上，罗八5～6，十二2，5～11，弗四23。

【周五】

2 我们借着活在灵中并吃基督作隐藏的吗哪，就能胜过世界而成为神的建造——约壹五4，18～19，21，启二12～17，参约十四30。

3 我们需要完全从巴比伦的偶像世界分别出来；巴比伦的偶像世界是以买卖或商业的邪恶为特征，牵涉到贪婪、诡诈和贪财；我们的基督徒生活不该贪财，我们的基督徒工作不该是赚钱的行业——亚五5～11，提前三3，8，六5～10，徒十一29～30，二十33～34，提后三2～4，来十三5，林后二17，十二15，参王下五15～27：

a 撒但是生意人，商人，他的思想是照着他的商业原则，与神创造人的定旨相对——结二八16，18，伯一9，参腓三7～8，创一26。

b 巴比伦所贩卖的货物，头一项是金，末一项是人口；“人口〔直译，人的魂〕”就是为了被雇用而贩卖自己的人——启十八12～13，参彼后二3，15。

c 这不仅描述要来的巴比伦，也描述今天的世界；人把

be His organism, and the Body of Christ, as His eternal expression and the mutual abode for the redeeming God and the redeemed man. The ultimate consummation of this miraculous structure of treasure will be the New Jerusalem for eternity"—Witness Lee.

D. We need to be fully separated unto God to be fully saturated with God, living a holy life for the church life to make us the holy city—Rev. 21:2; 2 Pet. 1:4:

1. The renewing of the mind and the resulting transformation separate and save us from our nature and living that are soaked with the element of the world—Rev. 21:12a; Rom. 8:5-6; 12:2, 5-11; Eph. 4:23.

§ Day 5

2. By living in our spirit and eating Christ as the hidden manna, we can overcome the world to become God's building—1 John 5:4, 18-19, 21; Rev. 2:12-17; cf. John 14:30.

3. We need to be fully separated from the idolatrous world of Babylon, which is characterized by the wickedness of business, or commerce, involving covetousness, deceit, and the love of money; our Christian life should be without the love of money, and our Christian work should not be a money-making trade—Zech. 5:5-11; 1 Tim. 3:3, 8; 6:5-10; Acts 11:29-30; 20:33-34; 2 Tim. 3:2-4; Heb. 13:5; 2 Cor. 2:17; 12:15; cf. 2 Kings 5:15-27:

a. Satan is a businessman, a merchant, and his thought is according to his commercial principle, which is versus God's purpose in creating man—Ezek. 28:16, 18; Job 1:9; cf. Phil. 3:7-8; Gen. 1:26.

b. Of the cargo sold by Babylon, the first item is gold and the last is the souls of men; souls of men refers to men who sell themselves for employment—Rev. 18:12-13; cf. 2 Pet. 2:3, 15.

c. This depicts not only the coming Babylon but also today's world;

自己的魂、自己的生命（就是他们自己）卖给职业，忽视了神和他们永远的定命—参路十二 13 ~ 21。

d 神主宰的权柄，要把以色列人在被掳时从巴比伦人所学商业中的罪恶，归还巴比伦（示拿地）—亚五 10 ~ 11，创十一 2，9。

【周六】

五 我们需要建造城墙，以保护召会作神的家：

- 1 我们能凭羔羊得胜的血建造城墙，这血借着我们悔改、认罪、并求神洁净，而应用在我们身上一后十二 11，诗五一 18。
- 2 我们必须牧养神的群羊，就是要吹独一新约职事的一个号声，将神一切的旨意告诉神的群羊，以主保护的警戒和健康的教训，完成神的话，使群羊得以在基督里长大成熟—林前十四 8，弗四 11，徒二十 26 ~ 35，结三三 1 ~ 11，三四 25，西一 24 ~ 29。
- 3 我们必须在身体里争战，好建造城墙以保护召会—罗十六 20：
 - a 身体穿上神的全副军装，而对每一个肢体给与保护；我们必须寻求身体的意见和覆庇，好得着身体的保障与护卫—弗六 10 ~ 20，太十六 18，徒二一 4，11 ~ 12。
 - b 属灵争战是按着这个原则：一人追赶千人，二人使万人逃跑—申三二 30，传四 9 ~ 12，出十七 11 ~ 13。
- 4 我们必须建造城墙，以保护神的神性丰富在地上的权益，以及祂终极的成就—参约一 12 ~ 13，赛九 6，林前十五 45 下，林后三 17，四 5，西一 18，徒二 36，五 31，来四 14，

people sell their soul, their life, that is, themselves, to their occupation, neglecting God and their eternal destiny—cf. Luke 12:13-21.

d. God's sovereignty will cause the wickedness in business, which the people of Israel learned from the Babylonians in their captivity, to go back to Babylon (the land of Shinar)—Zech. 5:10-11; Gen. 11:2, 9.

§ Day 6

E. We need to build up the wall to protect the church as the house of God:

1. We can build up the wall through the overcoming blood of the Lamb, applied to us through our repenting, confessing our sins, and asking God for His purging—Rev. 12:11; Psa. 51:18.
2. We must shepherd the flock of God by sounding the one trumpet of the unique New Testament ministry, declaring to them all the counsel of God to complete the word of God with the Lord's protective warning and healthy teaching, so that they may be full-grown in Christ—1 Cor. 14:8; Eph. 4:11; Acts 20:26-35; Ezek. 33:1-11; 34:25; Col. 1:24-29.
3. We must build up the wall to protect the church by fighting the battle in the Body—Rom. 16:20:
 - a. The Body puts on the whole armor of God and renders protection to every member; we must seek the counsel and covering of the Body to receive the Body's protection and safeguard—Eph. 6:10-20; Matt. 16:18; Acts 21:4, 11-12.
 - b. Spiritual warfare is in this principle—one will chase a thousand, and two will put ten thousand to flight—Deut. 32:30; Eccl. 4:9-12; Exo. 17:11-13.
4. We must build up the wall to protect the interest of the riches of God's divinity on the earth and the attainments of His consummation—cf. John 1:12-13; Isa. 9:6; 1 Cor. 15:45b; 2 Cor. 3:17; 4:5; Col. 1:18; Acts 2:36; 5:31;

九 15，七 22，八 2，约壹二 1，约十五 26，罗八 34，26。

六 我们需要凭基督而活，并活出基督，因而显大基督，好使我们能建造召会作神的彰显—出四十 34～35，王上八 1～11，罗十三 14，12，林前三 16～17，腓一 19～21 上，启二一 3，22，10～11：

1 城墙是为着神的彰显；因此，建造城墙（尼二 17）就是建造召会作神的彰显。（太十六 18，弗二 20～22，四 11～16，林前三 9～17，启四 3，二一 11，18～19。）

2 今天主在祂的恢复里正在作工，要恢复正常的光景，就是基督在作祂彰显的正确召会里—弗三 16～21，启四 3，二一 11，18～19。

3 我们要彰显神，就需要借着在基督全身体的相调生活里，过与神圣三一调和的生活，蒙拯救脱离我们天然的个性和己的样式—罗五 10，利二 4～5，林前十二 24～25。

4 我们要彰显神，就需要天天借着话中之水的洗涤，被圣化并得更新，好献给我们的新郎基督，作祂纯洁、荣耀、彰显神的新妇—24 节，弗五 26～27。

Heb. 4:14; 9:15; 7:22; 8:2; 1 John 2:1; John 15:26; Rom. 8:34, 26.

F. We need to live by Christ and to live out Christ, thus magnifying Christ, so that we can build up the church as the expression of God—Exo. 40:34-35; 1 Kings 8:1-11; Rom. 13:14, 12; 1 Cor. 3:16-17; Phil. 1:19-21a; Rev. 21:3, 22, 10-11:

1. The wall of the city is for the expression of God; thus, to "build up the wall" (Neh. 2:17) is to build up the church as the expression of God (Matt. 16:18; Eph. 2:20-22; 4:11-16; 1 Cor. 3:9-17; Rev. 4:3; 21:11, 18-19).

2. Today in His recovery the Lord is working to restore the normal condition of Christ within the proper church as His expression—Eph. 3:16-21; Rev. 4:3; 21:11, 18-19.

3. In order to express God, we need to be saved from our natural disposition and from self-likeness by living a mingled life with the Divine Trinity in the blending life of the entire Body of Christ—Rom. 5:10; Lev. 2:4-5; 1 Cor. 12:24-25.

4. In order to express God, we need to be daily sanctified and renewed by the washing of the water in the word to be presented to Christ, our Bridegroom, as His pure, glorious, God-expressing bride—v. 24; Eph. 5:26-27.

第十一周■周一

晨兴喂养

启二一 11 ~ 12 “…城的光辉如同极贵的宝石，好像碧玉，明如水晶；有高大的墙…”。

18 “墙是用碧玉造的，城是纯金的，如同明净的玻璃。”

四 3 “那位坐着的，显出来的样子好像碧玉…”。

神坐在宝座上，显出来的样子好像碧玉，而〔新耶路撒冷〕高大的墙，全是碧玉造的；墙的第一根基也是碧玉。照启示录二十一章十一节看，碧玉乃是“极贵的宝石，…明如水晶”。它必是深绿色的，表征丰富的生命。神显出来的样子像碧玉，〔四 3，〕这乃是说，祂所显出来的乃是丰富的生命。碧玉是神显出来的样子，也是圣城新耶路撒冷显出来的样子。（二一 11。）因此整座城在外观上与神毕像毕肖。…城的中心是宝座上那显出来好像碧玉的神，城的周围是碧玉造的墙。这就是说，整座城从中心到周围，乃是那丰富生命之神的彰显。（李常受文集一九八四年第三册，五九九至六〇〇页。）

信息选读

启示录二十一章十二节告诉我们，墙是高大的，为着分别归神并保护神的权益。墙高一百四十四肘。一肘约有十八吋，所以墙高约有二百一十六呎。启示录也告诉我们，墙长一万二千斯泰底亚。一斯泰底昂（斯泰底亚的单数式）约六百呎，所以墙长约一千三百六十四哩。这大约是美国从加州洛杉矶到德州达拉斯的距离。…新耶路撒冷的城墙至少比中国的长城高七倍。…启示录中高大的城墙…是用碧

WEEK 11 — DAY 1

Morning Nourishment

Rev. 21:11-12...Her light was like a most precious stone, like a jasper stone, as clear as crystal. It had a great and high wall...

18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

4:3 And He who was sitting was like a jasper stone...

God sitting on His throne looks like jasper, and the entire wall [of the New Jerusalem]...is built with jasper. Also, the first foundation of the wall is jasper. Jasper, according to Revelation 21:11, is “a most precious stone...clear as crystal.” Its color must be dark green, which signifies life in its richness. God’s appearance being like jasper means that His very appearance is life in its richness. Jasper is the appearance of God, which will also be the appearance of the holy city, New Jerusalem (v. 11). The entire city, in appearance, looks the same as God...The center of the city is God on the throne who appears as jasper, and the circumference of the city is its wall, which is built with jasper. This means that the entire city from its center to its circumference is an expression of the very God of life in His richness. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” p. 441)

Today’s Reading

Revelation 21:12 tells us that the wall is great and high for separation unto God and for the protection of God’s interest. The height of the wall is one hundred forty-four cubits. A cubit is approximately eighteen inches, so on that basis the wall would be two hundred sixteen feet high. Also, Revelation tells us that the wall is twelve thousand stadia long. Since one stadion is approximately six hundred feet, the wall is approximately one thousand three hundred and sixty-four miles long. This is approximately the distance from Los Angeles to Dallas...The wall of the New Jerusalem is at

玉造的，这碧玉明如水晶。（12，18，11。）…我们高大的城墙是透明的。地上没有一道墙能比得上新耶路撒冷的墙。

新耶路撒冷的城墙有七种含示。城墙含示变化、建造、神的形像、神的彰显、耶稣的见证、分别和保护。墙总是把一个特定的空间，从别的空间分别出来。墙也保护墙内的东西脱离各种消极、邪恶的事物。

墙的根基有十二使徒的名字。每一位使徒由一块宝石来表征。彼得…的…意思就是石头。石头是神所造的，不是变化成的；但一切的宝石都是经过变化的物体。彼得原来是一块石头，但至终他成了碧玉，成了新耶路撒冷的第一根基。墙本身是碧玉，墙的第一根基也是碧玉。彼得原来不过是一块石头，但在新耶路撒冷里他是一块碧玉，是墙的第一根基；这含示变化。

墙不是仅仅用神所造天然的材料建造的，乃是用变化过的东西建造的。我们都是神的旧造，但神把我们摆在基督里，使我们成为祂的新造。我们原来都是天然的人，但在基督里我们已经从旧造变化成为新造。（林后五17。）在新耶路撒冷没有中国人、美国人、西班牙人、墨西哥人、日本人、韩国人、法国人、义大利人、德国人，没有任何别的文化或种族。我们都要完全变化。我相信甚至我们的肤色都要变化。到那日，我们都是“绿色的”。我们都要成为碧玉！我们都要成为同样肤色—“绿色”—的人！一切不同的肤色，一切不同的文化，都要被三一神丰富神圣的生命所吞灭；这就是变化。（李常受文集一九八四年第三册，六〇〇至六〇二页。）

参读：新耶路撒冷的解释应用于寻求的信徒，第三篇。

least seven times higher than the Great Wall of China...Our great wall, which is in the book of Revelation,...is built with jasper, and this jasper is as clear as crystal (v. 11)...Our great wall is transparent. No wall on earth can compare with the wall of the New Jerusalem.

With the wall of the New Jerusalem there are seven implications. The wall implies transformation, building, the image of God, the expression of God, the testimony of Jesus, separation, and protection. A wall always separates a particular piece of space from all the other spaces. A wall also protects what is in it from all sorts of negative and evil things.

The foundations of the wall bear the names of the twelve apostles. Each apostle is signified by a precious stone...The name Peter means “a stone.” A stone is something created by God but not transformed. All the precious stones are transformed entities. Peter was originally a stone, but eventually he became jasper, the first foundation of the New Jerusalem. The wall itself is jasper, and the first foundation of the wall is also jasper. Peter was first a stone, but in the New Jerusalem he is a jasper stone, the first layer of the wall’s foundation. This implies transformation.

The wall is not built with natural materials merely created by God, but the wall is built with transformed items. We all are God’s old creation, but God put us into Christ to make us His new creation. We all were natural beings, but we have been transformed from the old creation into the new creation in Christ (2 Cor. 5:17). In the New Jerusalem there will be no Chinese, American, Spanish, Mexican, Japanese, Korean, French, Italian, German, or any other culture or race. All of us will be fully transformed. I believe that even our color will be transformed. In that day we will all be “green.” We will all be jasper! We will be one people in one color—“green”! All the different colors and all the different cultures will be swallowed up by the rich divine life of the Triune God. This is transformation. (CWWL, 1984, vol. 3, “God’s New Testament Economy,” pp. 441-443)

Further Reading: CWWL, 1994-1997, vol. 3, “The Application of the Interpretation of the New Jerusalem to the Seeking Believers,” ch. 3

第十一周■周二

晨兴喂养

弗五 26 “好圣化召会，借着话中之水的洗涤洁净召会。”

彼前一 22 “你们既因顺从真理，洁净了自己的魂，以致爱弟兄没有假冒，就当从清洁的心里彼此热切相爱。”

神今天就在祂的话里，这话有神的实际，就是神的自己。神自己这实际有个特别的功用，就是圣别我们。我们常读神话语的人都有这样的经验，不管我们圣经读得懂不懂，只要早晨起来把神的话读一读，一天之中把神的话想一想，我们就被圣别了。

我们把主的话读来读去，我们里面世界的东西都消除了，我们也就得洁净、圣别了。神的话带着神的实际，在我们身上有一个特别的功效，就是把我们圣别了，使我们脱离搀杂的世界，归神为圣。（李常受文集一九九〇年第二册，八五至八六页。）

信息选读

世界是最搀杂的，但神实际的话把我们圣别，我们就变得单纯了；这单纯的归结就是圣。…一个越在神话语里的人，就越单纯；一个不在神话语而在世界里的人，是复杂而不单纯的。…然而，我们里面若有神的话，这话带着神的实际就在我们里面作圣别的工作，把我们圣别出来，我们就属于神，也就单纯了。…撒但是搀杂之世界的王，我们的神是单纯的神。祂实际的话圣别我们脱离搀杂的世界，

WEEK 11 — DAY 2

Morning Nourishment

Eph. 5:26 That He might sanctify her, cleansing her by the washing of the water in the word.

1 Pet. 1:22 Since you have purified your souls by your obedience to the truth unto unfeigned brotherly love, love one another from a pure heart fervently.

Today God is in His word. This word contains the reality of God, which is God Himself. God Himself as this reality has a special function, which is to sanctify us. Those of us who read God's Word frequently have this experience. Whether or not we understand the Bible, as long as we read a little of God's Word in the morning and consider this Word a little during the day, we are sanctified.

When we read the Lord's Word again and again, all the worldly matters in us are removed, and we are cleansed and sanctified. God's word brings in God's reality, and in us it produces a special effect, which is to sanctify us and to deliver us from this mixed world so that we may be separated unto God. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," p. 71)

Today's Reading

The world is very mixed. But God's word of reality sanctifies us and makes us pure. The result of this purity is holiness...The more a person is in the word of God, the purer he becomes. A man who is not in God's word but is in the world is complicated and impure...However, if we have God's word within, this word with God's reality will do a sanctifying work within us to separate us unto God, thus making us pure...Satan is the prince of the mixed-up world, but our God is the God of purity. The word of reality sanctifies us and delivers us from the mixed-up world, turning us back to the purity

使我们归到神的单纯里；这样，我们就在此合一了。（李常受文集一九九〇年第二册，八六页。）

（在彼前一章二十二至二十五节，）我们魂得洁净，乃是那灵圣化我们的性情，使我们在神圣别的性情里过圣别的生活。（15～16。）这比洗罪、（来一3、）洗净（约壹一7）还要深。后二者是洗净我们外面的所作，前者是洁净我们里面的所是一魂，如以弗所五章二十六节话中之水的洗涤。

我们的魂得洁净，就是我们心的各部分一心思、情感和意志，从一切的污秽和沾染得了洁净。（徒十五9，雅四8。）实际上，这是指我们的心思、情感和意志，从神以外的各样事物中蒙拯救，而固定在神这唯一的对象和独一的目标上。这样的洁净是因我们顺从真理而成就的，这真理乃是我们信仰的内容和实际。当我们顺从真理，就是顺从我们在基督里之信仰的内容和实际时，我们的全魂就专注于神，因而得着洁净，脱离神以外的一切事物。这乃是借着领受那栽种的话，（一21，）就是圣别人的真理，（约十七17，）以拯救我们的魂脱离一切的污秽。

照着彼得在彼前一章二十二节的话，我们是因顺从真理洁净自己的魂。这里有三件事：洁净魂、顺从和真理。我们不该将这些事的任何一件视为理所当然。反之，我们该问这里的真理是什么，也该问顺从真理是什么意思。不但如此，彼得说，我们顺从真理，洁净了自己的魂，以致爱弟兄没有假冒。这里彼得不仅仅说到爱，也不只说到弟兄相爱，更说到爱弟兄没有假冒。…然后他接着劝我们要从清洁的心里彼此热切相爱。（彼得前书生命读经，一三五至一三七页。）

参读：神殿与神城的恢复，第三至四、七至八章；以斯拉记生命读经，第一、四至五篇。

in God. In this way we are one. (CWWL, 1990, vol. 2, "The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure," pp. 71-72)

In 1 Peter 1:22-25...the purification of our souls is the Spirit's sanctification of our disposition that we may live a holy life in God's holy nature (vv. 15-16). It is deeper than the purification of our sins (Heb. 1:3) and the cleansing of sin (1 John 1:7). The latter is the purification of our outward doing; the former, the purification of our inward being—the soul. This is like the washing in the word in Ephesians 5:26.

To have our soul purified is to have our mind, emotion, and will, the parts of our heart, purified from any kind of defilement and contamination (Acts 15:9; James 4:8). This actually means to have our mind, emotion, and will delivered from all things other than God and fixed on God as the sole object and unique goal. This kind of purification is accomplished by our obedience to the truth, which is the content and reality of our faith. When we obey the truth, the content and reality of our faith in Christ, our entire soul is concentrated on God and in this way is purified from all things other than God. This is to save our souls from all filthiness by receiving the implanted word (James 1:21), which is the sanctifying truth (John 17:17).

According to Peter's word in 1 Peter 1:22, we purify our souls by obedience to the truth. Here we have the three matters of the purification of the soul, obedience, and truth. We should not take any of these things for granted. Instead, we should ask what truth is here and also what it means to have obedience to the truth. Furthermore, Peter says that this purification of our souls by obedience to the truth is unto unfeigned brotherly love. Here Peter speaks not merely of love, and not only of brotherly love, but of unfeigned brotherly love...Then he goes on to urge us to love one another from the heart fervently. (Life-study of 1 Peter, pp. 113-114)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 3-4, 7-8; The Stream, Book 1, pp. 306-308; Life-study of Ezra, msg. 1, 4-5

第十一周■周三

晨兴喂养

拉七 6 “这以斯拉从巴比伦上来，他是经学家，精通耶和華以色列神所賜摩西的律法。王賜他一切所求的，是因耶和華他神的手幫助他。”

尼十三 24 “他們的兒女…不會說猶大的話，所說的是照着各民的方言。”

以斯拉不僅是祭司，也是精通神律法的經學家。（拉七 6。）

他知道需要有精通神律法的人，幫助百姓不僅籠統地認識神，更是按照神所說的話認識神。以斯拉有這樣的才能，所以他自願去向王要求諭旨，准許猶太人自由地作一切事。（以斯拉記生命讀經，二五、三四頁。）

信息选读

我們研讀舊約歷史書時，需要學習如何將這些書聯於神的經綸。神在祂的經綸里揀選以色列，立他們為子民，使他們形成國，並賜他們律法。我們如何能將這點與神的經綸相聯？神的經綸是神成為人，使人在生命和性情上（但不在神格上）成為神，好產生基督生機的身體，這要終極完成於新耶路撒冷。基督是神經綸的中心、實際和目標。…律法聯於神的經綸，因為律法賜下，是作神的描繪、照片、形像和見證。律法作神的見證，乃是基督的預表；基督是神的形像，就是神的描繪、照片和見證。

WEEK 11 — DAY 3

Morning Nourishment

Ezra 7:6 This Ezra went up from Babylon, and he was a scribe skilled in the law of Moses, which Jehovah the God of Israel had given; and the king granted him all his request according to the hand of Jehovah his God upon him.

Neh. 13:24 And as for their children,...none of them could speak the language of Judah, but they spoke the language of the respective peoples.

Ezra was not only a priest but also a scribe, someone who was skilled in the law of God (Ezra 7:6).

He realized that there was the need for someone who was skilled in the law of God to help the people to know God not merely in a general way but according to what God had spoken. Ezra had such a capacity, so he volunteered himself to go to the king and to request a decree from the king permitting the Jews to do everything freely. (Life-study of Ezra, pp. 21, 28)

Today's Reading

In studying the books of history in the Old Testament, we need to learn how to link these books to God's economy. In His economy God chose Israel, established them as a people, formed them as a nation, and gave them the law. How can we link this with God's economy? God's economy is God becoming a man that man may become God in life and in nature (but not in the Godhead) to produce the organic Body of Christ, which will consummate in the New Jerusalem. Christ is the center, the reality, and the goal of God's economy...The law is linked to God's economy because the law was given as God's portrait, God's picture, God's image, and God's testimony. As God's testimony, the law is a type of Christ, who, being the image of God, is God's portrait, God's picture, God's testimony.

在预表里，遵守律法的意思就是彰显神。遵守律法而不杀人，不犯奸淫，不偷盗，不说谎，不贪婪，就是神人的生活。过神人生活的人，有神形像。他们是神的描绘，甚至是神的复制。…以色列人遵守律法，就是活神并彰显神。（历代志生命读经，九二至九四页。）

在主恢复的新语言里，…成为肉体的意思是，神将祂自己带进人里面，将祂的神性与人性调和，并使神与人成为一个实体。这是新语言。要明白神成了一个人很容易，但要明白神将祂自己带进人里面并将祂的神性与人性调和较困难。神性与人性的调和是成为肉体最高的解释。我们对成为肉体的领会若没有达到这高度，就是没有适切的认识。…成为肉体的意思是神将祂自己与人调和，使祂自己与人成为一个实体。这比说神成了一个人更深。

新语言有许多这样的例子。重生最高的定义乃是神用祂神圣的生命重生了祂的子民，将祂神圣的生命与属人的生命接枝在一起而同过一个生活。（罗十一 17。）更新乃是让我们的心思改变成为基督的心思。（林前二 16，腓二 5。）基督的心思同着调和的灵渗透我们的心思，使我们的灵成为我们心思的灵。（弗四 23。）…我们的灵是我们全人的中心，而我们那以心思为主要部分的魂围绕着我们的灵。在重生时，那灵进到我们的灵里，与我们的灵成为一。（林前六 17。）从那时起，与我们的灵调和成为一的那灵就在等候机会要扩展到我们的心思，就是我们的魂里。这就是按照新语言的更新。

我们都必须将主恢复里的新语言学起来。…主的恢复是个新文化。我盼望所有圣徒都进入这新文化的新辞汇、新语言和新发表。（李常受文集一九九四至一九九七年第四册，四九至五一页。）

参读：长老训练第三册，第一、三、五至六、九至十三章。

In typology, to keep the law means to express God. Keeping the law by not killing, not committing adultery, not stealing, not lying, and not coveting is the living of a God-man. Those who have the living of a God-man bear the image of God. They are a portrait of God and even a duplication of God...For the children of Israel to keep the law was to live God and express God. (Life-study of 1 & 2 Chronicles, pp. 75-76)

In the new language of the Lord's recovery,...incarnation means that God brought Himself into man, mingled His divinity with humanity, and made God and man one entity. This is the new language. To understand that God became a man is easy, but it is more difficult to understand that God brought Himself into man and mingled His divinity with humanity. The mingling of divinity and humanity is the highest interpretation of incarnation. If our understanding of incarnation does not reach this height, we do not know it well...Incarnation means that God mingles Himself with man, making Himself one entity with man. This is deeper than saying that God became a man.

There are many examples like this of the new language. The highest definition of regeneration is that God has regenerated His people with His divine life, grafting His divine life with the human life to have one living (Rom. 11:17). To be renewed is to have our mind changed to be Christ's mind (1 Cor. 2:16; Phil. 2:5). Christ's mind with the mingled spirit penetrates our mind, making our spirit the spirit of our mind (Eph. 4:23)...Our spirit is the center of our being, and our soul, the main part of which is our mind, surrounds our spirit. In regeneration the Spirit comes into our spirit to be one with our spirit (1 Cor. 6:17). From that time on, the Spirit, who is mingled with our spirit as one, is waiting for the opportunity to spread into our mind, that is, into our soul. This is renewing according to the new language.

We all must learn to pick up this new language in the Lord's recovery...The Lord's recovery is a new culture. I hope that all the saints will enter into the new vocabulary, the new language and utterance, of this new culture. (CWWL, 1994-1997, vol. 4, pp. 38-39)

Further Reading: CWWL, 1984, vol. 2,"Elders' Training, Book 3: The Way to Carry Out the Vision," chs. 1, 3, 5-6, 9-13

第十一周■周四

晨兴喂养

彼前五 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。”

约一 16 “从祂的丰满里我们都领受了，而且恩上加恩。”

启二一 14 “城墙有十二根基，根基上有羔羊十二使徒的十二个名字。”

宝石不仅是借着主灵变化的工作所产生，也是由基督追溯不尽的丰富所构成。（弗三 8。）…恩典就是基督一神的具体化身。因此，由恩典来构成，就是由基督来构成，作为新耶路撒冷的构成成分。我们越经历基督，得着基督，就越有分于基督神圣的元素，也就越成为新耶路撒冷的构成成分，与所有神所拣选并变化的人建造在一起，这样我们就能成为圣城，作神永远的居所。（新约总论第八册，一九〇页。）

（启示录二十一章十四节）的使徒代表新约的恩典，表征新耶路撒冷是建造在神的恩典上。进入圣城乃是照着神的律法，城却是建造在神的恩典上。这里的“使徒”也含示新耶路撒冷的组成，不仅包括以色列所代表的旧约圣徒，也包括使徒所代表的新约圣徒。（圣经恢复本，启二一 14 注 2。）

信息选读

我们只该作一个工作，就是新耶路撒冷的工作；就是要把神所拣选的人作成重生的人，圣别的人，更新的人（就是新人），变化的人，模成的人（就

WEEK 11 — DAY 4

Morning Nourishment

1 Pet. 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.

John 1:16 For of His fullness we have all received, and grace upon grace.

Rev. 21:14...Twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

The precious stones are not only produced by the transforming work of the Lord the Spirit but also constituted with the unsearchable riches of Christ (Eph. 3:8)...Grace is just Christ, the embodiment of Christ. Hence, to be constituted with grace is to be constituted with Christ as the constituent of the New Jerusalem. The more we experience Christ and gain Christ, the more we participate in the divine element of Christ, and the more we become constituents of the New Jerusalem to be built up together with all the God-chosen and transformed people, that we could be the holy city, God's eternal dwelling. (The Conclusion of the New Testament, p. 2718)

The apostles [in Revelation 21:14] represent the grace of the New Testament, signifying that the New Jerusalem is built upon the grace of God. While entrance into the holy city is according to the law of God, the city is built upon the grace of God. Apostles here implies that the New Jerusalem is composed not only of the Old Testament saints, represented by Israel, but also of the New Testament saints, represented by the apostles. (Rev. 21:14, footnote 2)

Today's Reading

We should do only one work, which is to make God's chosen people regenerated ones, sanctified ones, renewed ones (the new man), transformed ones, conformed ones (those conformed to the image of the firstborn Son of

是模成神长子形像的人），并荣化的人。将来在新耶路撒冷的，都是这一种人。

专特地说，就是把一个神所拣选的人，一点一点作成神所重生、圣别、更新、变化、模成神长子形像、以致荣化的人；这么一层一层爬上去，爬到最高点，就是大家都一致了，都没有肉体了，没有天然了，都是在灵里，都是在诸天的国里，都是新耶路撒冷里的人。…是一步一步，一层一层爬上去，末了就到最高点，肉体没有了，天然也没有了，都是在灵里了，那就是新耶路撒冷。…我们…该…只作新耶路撒冷的工。（李常受文集一九九四至一九九七年第五册，六六一页。）

模仿这世代，〔罗十二2，〕就是模成现今世界的潮流。我们不该模成这世代，反要借着心思的更新而变化。我们越被变化，就越从肉体、己和世界蒙拯救。

任何占有并霸占我们的事物，对我们而言都能成为世界的一项。…时候要到，那时你就能说，“主，我赞美你，我已经得了释放。我已经从各种霸占里完全得着释放。在这地上没有任何事物占有我或霸占我。”如果这是你的情形，你与世界就无分无关；然而你仍会活在地上，你仍然需要食衣住行和婚姻，但这些事不会占有你或霸占你。

我们若看见世界的异象，就会领悟我们不该爱任何属世界的事物。我们不该爱任何占有或霸占人的事物。反之，我们该把我们的爱完完全全、毫无保留地给主。我们所有的空间都是为着祂的。我们里面一切的地位、一切的空间都是为着祂的。（李常受文集一九六五年第三册，二七九至二八〇页。）

参读：神在祂经纶中的律法与恩典，第二篇；从天上来的异象，第五章；列王纪生命读经，第八、十三篇。

God), and glorified ones. All those who will be in the New Jerusalem are this kind of people.

Specifically, God proceeds step by step to make a chosen one of God a person who is regenerated, sanctified, renewed, transformed, conformed to the image of the firstborn Son of God, and even glorified by God. In this way we go up level by level until we reach the highest point, where we become the same. There is no more flesh and no more natural being. All are in the spirit. All are in the kingdom of the heavens, and all are beings of the New Jerusalem...As we go step by step, ascending level by level, eventually we reach the highest point, where there is no more flesh and no more natural being, and all are in the spirit. That is the New Jerusalem...[We] should only do the work of the New Jerusalem. (CWWL, 1994-1997, vol. 5, p. 529)

To be fashioned according to this age [Rom. 12:2] is to be conformed to the present course of the world. Instead of being conformed to the present age, we should be transformed by the renewing of the mind. The more we are transformed, the more we are delivered from the flesh, the self, and the world.

Anything can become an item of the world to us, if that thing occupies us and preoccupies us...The time must come when you are able to say, "Lord, I praise You that I have been liberated. I have been fully emancipated from every kind of preoccupation. On this earth there is nothing occupying me or preoccupying me." When this is your situation, you will have nothing to do with the world, yet you will still be living on the earth. You will continue to need food, marriage, clothing, housing, and transportation, but none of these things will occupy or preoccupy you.

If we see the vision of the world, we will realize that we should not love anything worldly. We should not love any occupying or preoccupying thing. Rather, we should give our love fully, wholly, and absolutely to the Lord. All our capacity is for Him. All the ground, all the room, in us is for Him. (CWWL, 1965, vol. 3, "The Heavenly Vision," pp. 204-205)

Further Reading: CWWL, 1991-1992, vol. 2, "The Law and Grace of God in His Economy," ch. 2; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 5; Life-study of 1 & 2 Kings, msg. 8, 13

第十一周■周五

晨兴喂养

启二 17 “…得胜的，我必将那隐藏的吗哪赐给他，并赐他一块白石，上面写着新名，除了那领受的以外，没有人认识。”

亚五 7～8 “（看哪，有一片圆铅被举起来；）这坐在量器中的是个妇人。天使说，这是罪恶。…”

吗哪预表基督是那使神子民有能力走祂道路的属天粮食。这吗哪有一分保存在那藏于约柜中的金罐里。（出十六 32～34，来九 4。）公开的吗哪是公开给主的子民享受的；隐藏的吗哪表征隐密的基督，是特别的一分，保留给那些胜过属世召会之堕落的得胜寻求者。当召会走世界的路时，这些得胜者进前来，住在至圣所神的面光中，在那里享受隐藏的基督这特别的一分，作他们每日的供应。今天这应许在正当的召会生活中已经应验，并且在要来的国度里要完全应验。今天我们若寻求主，胜过属世召会的堕落，并享受主这特别的一分，在要来的国度里，祂这隐藏的吗哪就要成为我们的赏赐。如果我们今天在召会生活中，失去祂作我们这特别的一分，在要来的国度里，我们必定不能享受祂作赏赐。（圣经恢复本，启二 17 注 2。）

信息选读

撒迦利亚五章五至十一节描述量器的异象。这里的量器乃是能盛装一伊法东西的器皿，供作生意买卖使用。

“与我说话的天使…说，…这出来的是量器；他又说，这是恶人在全地的形状。”（5～6。）世界

WEEK 11 — DAY 5

Morning Nourishment

Rev. 2:17...To him who overcomes, to him I will give of the hidden manna, and to him I will give a white stone, and upon the stone a new name written, which no one knows except him who receives it.

Zech. 5:7-8 (Then a lead cover was lifted up) and this is a woman sitting within the ephah vessel. Then he said, This is Wickedness...

Manna is a type of Christ as the heavenly food that enables God's people to go His way. A portion of manna was preserved in a golden pot concealed in the Ark (Exo. 16:32-34; Heb. 9:4). The open manna was for the Lord's people to enjoy in a public way; the hidden manna, signifying the hidden Christ, is a special portion reserved for His overcoming seekers, who overcome the degradation of the worldly church. While the church goes the way of the world, these overcomers come forward to abide in the presence of God in the Holy of Holies, where they enjoy the hidden Christ as a special portion for their daily supply. This promise is being fulfilled today in the proper church life and will be fulfilled in full in the coming kingdom. If we seek the Lord, overcome the degradation of the worldly church, and enjoy a special portion of the Lord today, He as the hidden manna will be a reward to us in the coming kingdom. If we miss Him as our special portion today in the church life, we will surely lose the enjoyment of Him as a reward in the coming kingdom. (Rev. 2:17, footnote 2)

Today's Reading

Zechariah 5:5-11 describes the vision of the ephah vessel, which is the measuring vessel, a container able to hold one ephah, used for purchasing and selling in business.

“Then the angel who spoke with me...said, This is the ephah vessel that goes forth; and he said, This is their appearance in all the land” (vv. 5-6).

人口有很大的百分比从事商业或贸易。作生意表面看并不是那么坏；反之，全地的贸易表面似乎很正派。但实际上，今天的贸易完全满了罪恶。

（七节下半至八节上半）启示那坐在量器中的妇人，表征贸易里的罪恶，如贪婪、欺诈、爱钱财。卖者爱钱，设法要取得买者口袋里的钱；买者也爱钱，设法要省钱，用低价买得货物。

五章的异象相当于启示录十八章里大巴比伦的异象。这两个异象给我们看见，在神眼中，贸易里的罪恶是一种拜偶像和淫乱。商业是一个犯奸淫、想要赚钱的妇人。

在撒迦利亚五章七至八节，我们看见有一片圆铅（直译，铅法码）被扔在量器的口上。这表征因着神的主宰，贸易中的罪恶受到限制。…如果贸易受到限制，特别是国际贸易受到限制，全地就会得着圣别。

一个妇人变成两个妇人，（9上，）表征商业一旦不受限制时的双倍影响。…两个妇人翅膀中有风，她们的翅膀如同鸛鸟的翅膀。她们将量器抬在天地之间。（9下。）这一切都表征邪恶贸易的快速扩展。…“我问与我说话的天使说，她们要将量器抬到哪里去？他对我说，要在示拿地为她盖造房屋；等房屋齐备，就在那里把她安置在自己的地方。”（10～11。）这表征神主宰的权柄，要把以色列人在被掳时从巴比伦人所学商业中的罪恶，回归巴比伦（示拿地）。让这罪恶回归巴比伦吧。所有神的选民，都该诚实简单地过生活。（撒迦利亚书生命读经，四二一至四二三页。）

参读：关于主的恢复，第二至三篇；撒迦利亚书生命读经，第六、十至十一篇。

A large percentage of the world's population is engaged in business or commerce. The appearance of business is not that bad; rather, in all the land commerce seems to have a proper appearance. But as we will see, actually today's commerce is totally wicked.

[Verses 7b and 8a] reveal that the woman sitting within the ephah vessel signifies the wickedness contained in commerce, such as covetousness, deceit, and the love of mammon. The seller loves money and tries to get money out of the buyer's pocket; the buyer also loves money and tries to obtain the things he wants at a low price, thereby saving money.

The vision in Zechariah 5 corresponds to that of Babylon the Great in Revelation 18. These visions show us that in the sight of God the wickedness contained in commerce is a kind of idolatry and fornication. Business is an adulterous woman desirous of making money.

In Zechariah 5:7 and 8 we see that a lead cover, a lead weight, is thrown over the opening of the ephah vessel. This signifies the restriction of the wickedness in commerce by God's sovereignty...If commerce, especially international trade, could be restricted, the whole earth would be holy.

The one woman becoming two women [v. 9a] signifies the double effect of commerce once it becomes free of the restriction. The two women had wings like the wings of a stork, and the wind was in their wings. They lifted up the ephah vessel between the earth and the heavens (v. 9b). All of this signifies the rapid spreading of the wicked commerce. "I said to the angel who spoke with me, Where are they taking the ephah vessel? And he said to me, To build a house for her in the land of Shinar; and when it is prepared, she will be set there in her own place" (vv. 10-11). This signifies that God's sovereignty will cause the wickedness in business, which the people of Israel learned of the Babylonians in their captivity, to go back to Babylon (the land of Shinar). Let this wickedness return to Babylon. All the people among God's elect should be honest and simple in their living. (Life-study of Zechariah, pp. 35-37)

Further Reading: CWWL, 1983, vol. 2, "Concerning the Lord's Recovery," chs. 2-3; Life-study of Zechariah, msgs. 6, 10-11

罗十六 20 “平安的神快要将撒但践踏在你们的脚下。…”

弗六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

申三二 30 “若不是他们的磐石卖了他们，若不是耶和华交出他们，一人焉能追赶他们千人？二人焉能使万人逃跑呢？”

召会是基督的身体，这身体对于每一个肢体是有供应的，…（并且）也有保护。这事在属灵的争战中尤其重要。在以弗所书这本专讲基督身体的书信中，第六章就讲到属灵的争战乃是召会的事，不是个人的事。…撒但不怕个人，他所怕的乃是召会。…我们要站在身体的立场上来面对撒但。我们在个人的祷告上如何靠信心，我们也该靠信心站在身体的立场上。许多基督徒在仇敌面前跌倒，因为他们单独站立。实际上，我们若单独站立，我们就是邀请撒但来攻击我们。（倪柝声文集第二辑第二十四册，八四至八五页。）

信息选读

基督的身体穿戴全副的军装。在这身体里，每个肢体都有他的特点，这些特点合起来，就是全副的军装。一个弟兄有信心，他就有信心的盾牌；一个弟兄有神的话，他就有那灵的剑；整个军装就是众肢体的特点合起来的。所以，全副的军装是给全召会的，不是给你个人的。…基督的身体有一个用处，就是覆庇众肢体。我们都需要身体的覆庇，否则我们就要一直暴露在仇敌的攻击之下。孤立的个人也

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly...

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

Deut. 32:30 How shall one chase a thousand, and two put ten thousand to flight, were it not that their Rock sold them, and Jehovah delivered them up?

The church is the Body of Christ. This Body renders supply [and]...also renders protection to every member. This is especially important when it comes to the matter of spiritual warfare. Ephesians is a book that deals specifically with the Body of Christ. In chapter 6 we see that spiritual warfare is something that is related to the church, not to individuals...Satan is not afraid of individuals. He is afraid of the church...(Matt. 16:18). We must meet the devil on the ground of the Body. Even in our private prayers we should stand by faith on the ground of the Body. Many Christians fall before the foe because they stand alone. In fact, if we stand alone, we invite Satan's attack. (CWWN, vol. 44, p. 803)

Today's Reading

The Body of Christ puts on the whole armor of God. In the Body every member has its specialty, and all these specialties combined together form the whole armor of God. If a brother has faith, he has the shield of faith. If another brother has the word of God, he has the sword of the Spirit. The whole armor of God is the totality of all the specialties of the members. Hence, the whole armor is for the whole church, not for individuals...One function of the Body of Christ is to protect all the members. We need the covering of the Body; otherwise, we will be constantly exposed to the enemy. An isolated individual

容易受欺骗，为此我们也需要身体的覆庇。我们应当一直与我们同作肢体的信徒有交通。我们不能笼统地承认我们需要身体，我们必须专一确定地到弟兄姊妹那里，求他们帮助。

许多人作事，不与弟兄姊妹商量、祷告，自己就作了，这是不认识身体的覆庇，结局就是跌倒。我们都要学习看见身体覆庇的事实，并藏在身体的覆庇底下，接受身体的保护。

只认识身体是一个真理的人，也许寻求身体的意见和覆庇，但他这样作只是一种政策，不是生命。当他想到时，他就去作，但他容易忘记。那些看见身体实际，并在经历上进入身体的范围的人，他们不可能忘记。他们按照身体的原则而行动，乃是自然的，因为那是他们的生命。

以弗所六章说我们要穿戴“神全副的军装”，（11，）好抵挡黑暗的魔军。争战的兵器并不是给单个的信徒，乃是给整个身体。“全副的军装”只能由整个身体穿上，不能由单个肢体穿上。属灵争战的原则就在这里——一人追赶千人，二人使万人逃跑。（申三二 30。）在所谓的召会里，失去了（击败八千敌军的能力），因为基督徒都过分散的生活，没有在身体里尽功用。

按照一般的算学，一个人若是赶一千，两个人应该赶二千才是；但是在属灵的算学里，一人赶一千，二人却能赶一万。二人合在一起的力量，是两个分开的人的五倍。二乃是团体数的起码，若是二人都单独地去赶，就失去了八千。这里给我们看见一个原则，团体的力量是强大的，神看重团体的身体。（倪柝声文集第二辑第二十四册，八五至八七、一二七至一二八页。）

参读：神建造的异象，第三章；基督的奥秘，第五、十篇；倪柝声文集第二辑第十八册，第五十三篇。

is also prone to be deceived, so we need the covering of the Body for this as well. We should consult constantly with our fellow believers. We must not only acknowledge the need for the Body in a general way, but we should also go to our brothers and sisters in a specific way and ask for help.

Many people do things without consulting and praying with the brothers and sisters. They are ignorant of the protection of the Body, and the result is nothing but failure. We all must see the reality of the Body's protection, hide under its protection, and accept its safeguard.

The one who knows the Body merely as a truth may seek the counsel and covering of the Body, but he will do it as a matter of policy, not as a matter of life. When he thinks of it, he will do it, but he can also forget about it. The one who has seen the Body as a reality and has entered experientially into the realm of the Body has no possibility of forgetting. His acting by the Body-principle is something spontaneous because it is his life.

In Ephesians 6:11 we are told to put on “the whole armor of God” that we may wage warfare against the hosts of darkness. However, the equipment for the fight is not given to one believer; it is given to the church. “The whole armor” can only be put on by the Body, not just by one member. Spiritual warfare is in this principle—one will chase a thousand and two will put ten thousand to flight (Deut. 32:30). The so-called church has not defeated the enemy's host, because Christians are living scattered lives instead of functioning in the Body.

Mathematically..., if one can chase a thousand, two should only be able to chase two thousand. But in spiritual mathematics, one chases a thousand while two chase ten thousand. The strength of two persons put together is five times that of two who are considered separately. Two is the minimum corporate number. If two persons chase the enemy separately, they will not defeat ten thousand. This is a principle: The strength of the corporate Body is very great. God cares for the corporate Body. (CWWN, vol. 44, pp. 803-805, 838)

Further Reading: CWWL, 1964, vol. 4, “The Vision of God's Building,” ch. 3; CWWN, vol. 44, chs. 100, 105; CWWN, vol. 38, ch. 52

第十一周诗歌

776

终极的显出 — 新耶路撒冷

(启示录二十一至二十二章) 8 8 8 8 (英 979)

F 大调 3/4

F C7 F C7 F C

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

一 何等荣耀, 何等光明, 何等神圣 耶路撒冷!

D7 Gm C F B^b C B^b F Dm B^b C7 F

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

乃是神在 人间 帐幕, 又是羔羊 所娶 新妇。

- 二 新约圣徒, 旧约选民, 都是圣城组成成分;
同蒙救赎, 同承应许, 同被建造, 给神安居。
- 三 圣城四方, 完美、方正, 长宽高度全都相等,
无何多余, 无何不及, 无何偏斜, 无何不齐。
- 四 精金城身、精金街道, 如同玻璃明净、透照;
象征神的尊贵生命, 就是圣城本质本性。
- 五 十二城门全是珍珠, 因蒙基督奥妙救赎;
重生使其变质成珍, 神圣事物由此入门。
- 六 十二墙基十二宝石, 石石都是珍贵装饰;
经过烧压, 经过组织, 方有如此永远价值。
- 七 碧玉城墙明如水晶, 神的光辉在此照明;
射出神的荣耀光芒, 照出神的碧玉形像。
- 八 城墙为界, 里外分别, 摒除一切不圣、不洁;
惟有精金、珍珠、宝石, 能合圣城荣耀性质。

词接后面

WEEK 11 — HYMN

How glorious, how bright it shines

Ultimate Manifestation — The New Jerusalem

979

F Dm C/E F Dm C⁷/E F C

1. How glo - ri - ous, how bright it shines, The ho - ly, new Je - ru - sa - lem;

B^b D/A Gm C/E F B^b/D C B^b F/A Dm B^b F/C C⁷ F

9 It is God's dwell - ing place with man, The spot-less bride of Christ, the Lamb.

2. Saints of the Old and of the New,
Heirs of the promise God bestowed,
Components of the city are,
Together built for God's abode.
3. Perfectly square the city lies,
All sides are equal—length, width, height;
No measurement more long or short,
No part oblique, it stands upright.
4. The city with its street pure gold
As clear as glass transparent is,
Showing that God's transcendent life
Its quality and nature is.
5. Twelve city gates are each one pearl;
Thus man is through redemption shown
Reborn and as a pearl transformed,
Entering to a realm God's own.
6. The twelve foundations of its wall
Are with twelve precious stones adorned;
Through fire and pressure recomposed
And with eternal value formed.
7. The wall of jasper, crystal clear,
God's glory by it fully shown;
His glorious light through it does shine,
And He appears as jasper stone.
8. The wall a separation makes,
Excluding all that is unclean;
Gold, pearls, and precious stones alone
The holy city has within.

(To be Continued on the next page.)

九 神和羔羊为城的殿， 人得时常见祂荣面；
 祂的同在永不离开， 人在祂前事奉、敬拜。

十 城不需要日、月、灯光， 有神荣耀昼夜照亮；
 羔羊是灯，城是灯台， 将神荣光四射城外。

十一 城中神和羔羊宝座， 流出生命活水明河；
 流在城内街道中间， 生命果树长在两岸。

十二 这是表明神的生命， 不仅流出、滋润、供应，
 并且带着神的权柄， 全城盘旋流通、运行。

十三 所以神性成为街道， 满城尽是精金、珠宝；
 有道可行，有水可饮， 生命粮食丰富、新鲜。

十四 十二数目表明政权， 也是表明永远完全；
 更是表明神、人调和， 三四相乘，融洽无隔。

十五 再无死亡，再无黑夜， 咒诅、痛苦也都根绝；
 旧事全过，一切更新， 神、人互居，相安相亲。

十六 圣城非但有神形像， 并且为神掌权作王；
 成全神的永远心愿， 满足神心，直到永远！

9. God and the Lamb the Temple are!
 We shall behold His glorious face;
 His presence never will depart,
 We'll worship Him thru endless days.

13. The street of purest gold therein
 God's nature as the way doth show;
 A river in it flows for drink
 And fruits of life abundant grow.

10. The city needs no sun nor moon
 For God's own glory is its light;
 The Lamb's the lamp the city bears,
 In all directions blazing bright.

14. The number twelve means government,
 Perfection which eternal is;
 God blent with man it also tells—
 Three multiplied by four shows this.

11. Out from the throne of God and the Lamb
 Flows midst the street a living stream,
 And on its banks, on either side,
 The tree of life is thriving seen.

15. Darkness and death shall be no more,
 Sorrow and pain shall pass away,
 Old will be gone and all be new,
 God will abide with man for aye.

12. This signifies the life of God
 Not just for food or water flows,
 But carries God's authority
 As it throughout the city goes.

16. The city has God's image full,
 It rules for Him, the sovereign King,
 Fulfilling His eternal plan,
 Complete content to Him to bring.

Composition for prophecy with main point and sub-points:

第十一週 • 申言

申言稿: _____

第十二周

自隐的神—隐藏的神

诗歌：382

读经：赛四五 15，弗三 16～17，腓二 13，路十八 1～8

【周一】

壹 “救主以色列的神啊，你实在是自隐的神”——赛四五 15：

一 差不多神的儿女，都不知道圣经说到神是自隐的神——赛四五 15：

- 1 这就证明，神的儿女对于神是自隐的神，还不够认识。
- 2 我们认识神是全能的神，公义的神，是满有恩典、慈爱的神，但我们却不认识神是自隐的神——路一 49，彼前五 6，后十五 3，弗二 7，诗十七 7。

二 如以斯帖记所指明，我们的神虽然无所不在、无所不能、且满了赦免之恩，祂也是隐藏的神——四 14。

三 神造了宇宙，祂就隐藏在宇宙中人所不知道的地方，以致人找不着祂——伯二三 3。

四 神在以色列人中间也在他们个人的生活里作了许许多多的事，但神却把自己隐藏起来；祂不停地作工，却始终是隐藏的——赛四五 15。

Week Twelve

A God Who Hides Himself—the Hidden God

Hymns: 501

Scripture Reading: Isa. 45:15; Eph. 3:16-17; Phil. 2:13; Luke 18:1-8

§ Day 1

I. "Surely You are a God who hides Himself, / O God of Israel, the Savior"—Isa. 45:15:

A. Hardly any of God's children know that the Bible speaks of God as a God who hides Himself—v. 15:

1. This proves that God's children do not have an adequate knowledge of God as the One who hides Himself.
2. We may know God as the mighty God, the righteous God, and the God who is full of grace and lovingkindness; however, we may not know God as the God who hides Himself—Luke 1:49; 1 Pet. 5:6; Rev. 15:3; Eph. 2:7; Psalms 17:7.

B. Although our God is omnipresent, omnipotent, and full of forgiveness, He is also the hiding God, as the book of Esther indicates—4:14.

C. God created the universe and then hid Himself within it, until we do not know where to find Him—Job 23:3.

D. God did countless things in the midst of the children of Israel and countless things in their personal lives, yet He concealed Himself; He was ceaselessly working, yet He was always hidden—Isa. 45:15.

【周二】

五 我们需要领悟，我们所事奉那无所不能的神，仍在隐藏自己，尤其是在祂帮助我们的时候——约十四 26，罗八 28：

- 1 我们看不见祂，表面看来，祂没有作什么。
- 2 事实上，当祂借着祂的灵，用大能把我们加强到里面的人里，使基督安家在我们心里时，祂始终隐藏地在为我们作许多事——28，34 节，斯四 14，腓二 13，弗三 16～17 上。

六 自隐的神默默却强有力地在我们里面运行——腓二 13：

- 1 我们的责任乃是回应里面深处的感觉而与祂合作——罗八 6。
- 2 每当我们感觉神在我们里面活着并行事，我们该说“阿们”，因为在那里，就是在我们里面深处，自隐的神正默默地、不停地作工。

七 我们如果把圣经好好地读过，就会看见神好像有一个脾气，就是不乐意显扬；祂不愿意在明处作事，祂喜欢在暗中作工——太六 1～8。

八 我们的个性与神自隐的个性截然不同——赛四五 15：

- 1 神喜欢隐藏；我们却喜欢显扬——太六 1。
- 2 神不求外在的显明；但我们没有外在的显明就不满意——2 节。
- 3 这神圣的性情对我们成为极大的试炼和试验。

【周三】

§ Day 2

E. We need to realize that the omnipotent God whom we are serving is still hiding Himself, especially when He is helping us—John 14:26; Rom. 8:28:

1. We cannot see Him, and apparently, He is not doing anything.
2. Actually, in a hidden way He is doing many things for us, as He is strengthening us with power through His Spirit into the inner man so that Christ may make His home in our hearts—vv. 28, 34; Esth. 4:14; Phil. 2:13; Eph. 3:16-17a.

F. The God who hides Himself is operating within us silently yet mightily—Phil. 2:13:

1. Our responsibility is to cooperate with Him by responding to the inner sense deep within us—Rom. 8:6.
2. Whenever we sense God living and acting within us, we should say Amen, for there, in the depths of our being, secretly and ceaselessly the God who hides Himself is working.

G. If we study the Scriptures carefully, we will see that God has the kind of temperament that dislikes ostentation; He likes to work secretly rather than openly—Matt. 6:1-8.

H. Our disposition is diametrically opposed to God's disposition, a disposition that hides itself—Isa. 45:15:

1. God likes concealment; we like display—Matt. 6:1.
2. God does not crave outward manifestations; we cannot be content without them—v. 2.
3. This divine disposition constitutes a great trial and test to us.

§ Day 3

贰 以斯帖记给我们生动的记载，说到以色列隐藏的神如何秘密照顾祂那些被分散受压制的选民，并公开拯救祂那些被掳受逼迫的选民——1～22，二1～23：

一 以斯帖记的要点是：拣选亚伯拉罕后裔以色列人作选民的这位神，在祂使他们被掳到外邦列国之后，对他们成了隐藏的神，借着在隐密中行事，秘密地照顾他们，并公开地拯救他们——赛四五15：

- 1 这是以斯帖记甚至在神的名应当提及的地方，也没有提及的原因——四3，16。
- 2 一面，神使用外邦列国为工具管教祂的子民；另一面，隐藏的神与以色列人同在，照顾他们。

二 隐藏的神秘密地为以色列作了许多事：

- 1 隐藏的神在外邦世界设立一位顶尖的王，有权势管理极大的帝国，从印度伸展到古实（衣索匹亚）——1～2。
- 2 隐藏的神使这位顶尖的王废掉他的王后，因她不听王命——3～22节。
- 3 隐藏的神在祂秘密的照顾中，兴起一位犹太孤女以斯帖，被这位顶尖的王册封为后——二1～18。

三 在被掳的年间，神是隐藏的，现今祂仍是隐藏的；甚至今天在召会时代，神还是隐藏自己——赛四五15。

【周四】

叁 路加十八章一至八节的比喻意义深奥，我们需要照着其中所启示的，认识神是隐藏的神：

一 三节的寡妇表征信徒；就某种意义说，在基督

II. The book of Esther supplies a vivid record of how the hiding God of Israel secretly took care of His oppressed elect in their dispersion and openly saved His persecuted elect in their captivity—1:1-22; 2:1-23:

A. The crucial point of this book is that the very God who chose Israel, the descendants of Abraham, as His elect, after He gave them into captivity to the Gentile nations, became a hidden God to them to take care of them secretly and save them openly while acting in secrecy—Isa. 45:15:

1. This is the reason that the book of Esther does not mention the name of God even in places when the name of God should be mentioned—4:3, 16.
2. On the one hand, God used the Gentile nations as tools to discipline His people; on the other hand, the hiding God was with the people of Israel, caring for them.

B. The hiding God did many things for Israel in a secret way:

1. The hiding God established a top king in the Gentile world in power over a great empire extending from India to Ethiopia—1:1-2.
2. The hiding God caused the top king to depose his queen because of her disobedience to his word—vv. 3-22.
3. In His secret care the hiding God raised up Esther, a Jewish orphan virgin, to be crowned by the top king as his queen—2:1-18.

C. During the years of the captivity, God was hiding, and He is still hiding; even today in the church age, God is hiding Himself—Isa. 45:15.

§ Day 4

III. The significance of the parable in Luke 18:1-8 is profound, and we need to know God as He is revealed, as the hidden God:

A. The widow in verse 3 signifies the believers; in a sense, the believers in

里的信徒在今世是寡妇，因为表面看来，他们的丈夫基督不在他们这里了一林后十一 2。

二 正如这比喻里的寡妇，（路十八 3，）我们在基督里的信徒有一个对头，就是魔鬼撒但，这对头我们需要神的伸冤：

- 1 这比喻指明，当主表面上不在的期间，我们从我们的对头所受的苦难。
- 2 当主表面上不在的期间，我们是寡妇，我们的对头一直在搅扰我们。

【周五】

三 当我们的对头逼迫我们时，我们的神似乎是不义的，因为祂允许祂的儿女遭受不义的逼迫—彼前二 20，三 14，17，四 13～16，19：

- 1 历世历代以来，千千万万诚实、忠信跟从主耶稣的人都遭受过不义的逼迫，甚至今天许多人仍遭受不义的对待—后二 8～10。
- 2 我们的神似乎不公正，因为祂不来审判并表白；因着这种光景，主耶稣用一个不义的审判官来表征那似乎不为祂受逼迫的子民作些什么的神—路十八 2～6。

四 这比喻里的寡妇一直来到这不义的审判官面前，求审判官给她伸冤，因为她有一个对头；我们应当为这伸冤恒切祷告，不可灰心—1，3 节：

- 1 当我们的丈夫表面上不在，留我们在地上如同寡妇的时候，我们的神暂时好像是不义的审判官—6 节。
- 2 虽然祂看似不义，但我们仍要向祂求诉，恒切祷告，一再地烦扰祂，因为祂要快地给祂那些“昼夜呼

Christ are a widow in the present age because their Husband, Christ, is apparently absent from them—2 Cor. 11:2.

B. Like the widow in the parable (Luke 18:3), we believers in Christ have an opponent, Satan the devil, concerning whom we need God's avenging:

1. This parable indicates the suffering we have from our opponent during the Lord's apparent absence.
2. During His apparent absence, we are a widow whose opponent is troubling her all the time.

§ Day 5

C. While our opponent is persecuting us, it seems that our God is not righteous, for He allows His children to be unrighteously persecuted—1 Pet. 2:20; 3:14, 17; 4:13-16, 19:

1. Throughout the centuries, thousands upon thousands of honest and faithful followers of the Lord Jesus have suffered unrighteous persecution; even today many are undergoing unrighteous treatment—Rev. 2:8-10.
2. Our God seems to be unjust, since He does not come in to judge and vindicate; because of this situation, the Lord Jesus used an unjust judge to signify God, who does not seem to do anything on behalf of His persecuted people—Luke 18:2-6.

D. The widow in the parable kept coming to the unrighteous judge and asking him to avenge her of her opponent; we ought to pray persistently for this avenging and should not lose heart—vv. 1,3:

1. When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge—v. 6.
2. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again, for He will carry out quickly the

吁衲”的选民伸冤—7~8节上。

【周六】

五 启示录八章五节含示对六章九至十一节和路加十八章七至八节的答应：

- 1 在启示录八章三至四节，圣徒的祷告必定是求神审判这抵挡神经纶的地。
- 2 神对地的审判—将火丢在地上一乃是对那加上了基督作香之众圣徒祷告的答应—3~5节。

六 “人子来的时候，在地上找得到信心么？”—路十八8下：

- 1 “信心”原文意“那信心”；这是指恒切祷告的恒切信心，就像寡妇的信心。
- 2 我们借以得救的信是信的起始阶段；将我们带进与基督生命联结的信是联结的信—借着我们不断接触三一神而进到我们里面的信，使我们凭神的儿子而活—罗一17，加二20，约十四19。
- 3 联结的信乃是对得胜者神圣的要求，使他们可以在基督凯旋回来时与衲相见—路十八8下：
 - a 联结的信乃是在我们里面运行的三一神，把我们联于衲一切追溯不尽的丰富—弗三8。
 - b 联结的信乃是信徒那不信靠自己，只信靠神的信—林后一9。
 - c 主耶稣回来时，会找着一些凭这联结之信而活的得胜者，以他们为衲作王一千年之国度里的珍宝—路十八8下，启二十四，6。

avenging of His chosen ones, who "cry to Him day and night"—vv. 7-8a.

§ Day 6

E. Revelation 8:5 implies the answer to 6:9-11 and Luke 18:7-8:

1. The prayers of the saints in Revelation 8:3-4 must be for the judgment of the earth, which opposes God's economy.
2. God's judgment upon the earth—casting fire to the earth—is the answer to the prayers of the saints with Christ as the incense—vv. 3-5.

F. "When the Son of Man comes, will He find faith on the earth?"—Luke 18:8b:

1. Literally, the Greek words rendered "faith" mean "the faith"; this denotes the persistent faith for our persistent prayer, like that of the widow.
2. The faith through which we were saved is the initial stage of faith; the faith that brought us into a life union with Christ is the linking faith—the faith that comes into us through our contacting the Triune God continually so that we may live by the Son of God—Rom. 1:17; Gal. 2:20; John 14:19.
3. The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return—Luke 18:8b:
 - a. Linking faith is the Triune God moving in us to link us to His unsearchable riches—Eph. 3:8.
 - b. Linking faith is the faith of the believers who have no trust in themselves; rather, their trust is in God—2 Cor. 1:9.
 - c. When the Lord Jesus returns, He will find a number of overcomers who are living by the linking faith and will regard them as treasures for His kingdom in the thousand years of His reign—Luke 18:8b; Rev. 20:4, 6.

第十二周■周一

晨兴喂养

赛四五 15 “救主以色列的神啊，你实在是自隐的神。”

约一 18 “从来没有人看见神，只有在父怀里的独生子，将祂表明出来。”

圣经提到神有许多不同的名称。神就是借着这许多不同的名称，把祂自己启示给我们。…关于神这许多名称，神的儿女差不多都知道。但在圣经里，神有一个特别的名称，却是许多神的儿女所忽略的。…差不多神的儿女，都不知道圣经里有这一句话说，神是自隐的神。这就证明，神的儿女对于神是自隐的神，还不够认识。我们认识神是全能的神，我们认识神是公义的神，是满有恩典、满有慈爱的神，但我们却不认识神是一位自隐的神。（李常受文集一九五六年第三册，一七至一八页。）

信息选读

我们要注意以赛亚对神是怎样的说法。他说，“神啊，你实在是自隐的神。”（赛四五 15。）他这一句话，是非常重的。并且他这话不是凭空说的，也不是想像出来的；乃是他根据许多的事实，所产生出来的一个感觉。当他把那些事实都看过、都研究过了，他就得到一个结论：神实在是一位自隐的神。当申言者看看神所作的事，看看以色列人在神手中的遭遇，看看神百姓的经过，就叫他不能不承认，神的确是一位自隐的神。

以赛亚为什么会得到这一个结论？又怎么根据这一个结论，而有了这一个说法？如果你把整卷以赛

WEEK 12 — DAY 1

Morning Nourishment

Isa. 45:15 Surely You are a God who hides Himself, O God of Israel, the Savior.

John 1:18 No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him.

The Bible uses many different titles to refer to God, and through these many different titles God reveals Himself to us...God's children know nearly all His titles, but in the Bible there is one special title of God that has been neglected by many of God's children...Hardly any of God's children know that the Bible speaks of God as a God who hides Himself. This proves that God's children do not have an adequate knowledge of God as the One who hides Himself. We know God as the almighty God, as the righteous God, and as the God who is full of grace and lovingkindness. However, we do not know God as the God who hides Himself. (CWWL, 1956, vol. 3, p. 15)

Today's Reading

We need to pay attention to Isaiah's utterance of this thought. He said, "Surely You are a God who hides Himself" (Isa. 45:15). His statement is most emphatic. Moreover, Isaiah did not say this out of his own imagination. Rather, his utterance was based on a realization produced by an accumulation of facts. After he looked at those facts and studied them, he arrived at this conclusion: God is a God who hides Himself. As this prophet considered what God had done, observed what the Israelites had gone through under God's hand, and beheld what God's people had experienced, he could not but acknowledge that God is a God who hides Himself.

Why would Isaiah come to this conclusion? Based on this conclusion, how could he have such an utterance? If we read through the book of

亚书都读过，你就能读出那一个原因。那是因为神在以色列人中间，在以色列人身上，作了许许多多的事，但神却把自己藏在一边，藏在以色列人的旁边，藏在以色列人的背后。不错，祂是一直在那里作事，但另一面祂却一直把自己隐藏起来。一大堆的事都是祂作的，但以色列人却看不出来那一位作这些事者到底是谁。所以当申言者以赛亚发现了这件事，他就在那里说，“…你实在是自隐的神。”

如果你把整个宇宙的故事，把所有人类中间的故事，把旧约的故事，把新约的故事，一点一点地都看过，你也会得到和以赛亚同样的结论，就是承认神实在是一位自隐的神。这一个宇宙是神造的；天是神的工作，地是神的产品。在宇宙中有这么多的东西，有这么多故事；但是六千年来，还没有一个人看见过神。约翰一章清楚地给我们看见，在旧约的时候，从来没有人看见神；到了新约，就有父怀里的独生子将神表明出来。（约一18。）但实际上，就是这个表明也是隐藏的。这一位独生子，虽然是要来表明神，但祂却把神藏在人里面，并且是藏在一个不像样的人里面。这一个人面貌憔悴，形容枯槁，并没有什么佳形威仪。（赛五三2。）…祂生长在加利利省的拿撒勒城。那个省是个小省，那个城也是个小城。犹太人都公认，那个地方并没有出过什么申言者或名人。（约七52，一46。）所以当这一个拿撒勒人耶稣出来的时候，不要说人不会想到神在祂里面，就是想到祂是申言者的人都不很多。可是神却藏在祂里面！

神实在是奇妙，祂已经向人隐藏了四千年，从创世记一直到旧约末了，祂向人都是隐藏的。到了新约的时候，祂从天上来到地上，明明是要把自己向人显明，给人认识，但祂又把自己藏在一个卑微的人里面。祂显出来又藏起来，并且藏得非常的隐秘，藏到一个地步，叫人没有办法认出祂来。好像祂就是喜欢这样作。（李常受文集一九五六年第三册，一八至二〇页。）

参读：自隐的神，第一至二篇。

Isaiah, we will discover the reason. It was because God had done many things in the midst of the children of Israel as well as in them personally, yet He had concealed Himself, hiding beside and behind the children of Israel. On the one hand, He was always working, but on the other hand, He was always hiding Himself. A great deal of things were done by Him, yet the Israelites could not tell who the doer was. Therefore, when the prophet Isaiah discovered this, he exclaimed, "Surely You are a God who hides Himself."

If we carefully examine the history of the universe, the history of mankind, the history of the Old Testament, and the history of the New Testament, we will arrive at the same conclusion: God is a God who hides Himself. The universe was created by God; the heavens are His work, and the earth is His product. There are many things and many stories in the universe, yet in six thousand years no one has seen God. John 1:18 clearly says that during the Old Testament times no one had ever seen God. In the New Testament times, although the only begotten Son, who is in the bosom of the Father, came to declare God, this declaration was also hidden. Although the only begotten Son came for the very purpose of declaring God, God was hidden inside a man, even an unbecoming man. This man's visage and form were marred; He had no attracting form nor beautiful appearance (Isa. 53:2)...He grew up in the small town of Nazareth in an insignificant province of Galilee. The Jews recognized that no prophet or person of repute had ever come from Nazareth (John 1:46). Therefore, when Jesus the Nazarene appeared, very few thought that He could be a prophet, let alone that God was in Him. Yet God was hidden within Him.

How wondrous it is that God would hide Himself from man for four thousand years. From Genesis all the way to the end of the Old Testament, He was hidden from man. Then, at the time of the New Testament, He came from heaven to earth for the purpose of manifesting Himself to man so that man would know Him, yet He hid Himself inside a man. He appeared and then hid again, and He hid Himself so secretly that no one could recognize Him. It seems as though He likes to act this way. (CWWL, 1956, vol. 3, pp. 15-17)

Further Reading: CWWL, 1956, vol. 3, pp. 15-35

第十二周■周二

晨兴喂养

太六 1 “你们要小心，不可将你们的义行在人前，故意叫他们注视…”

3～4 “…你施舍的时候，…〔要〕在隐密中，你父在隐密中察看，必要报答你。”

6 “你祷告的时候，要进你的密室，关上门，祷告你在隐密中的父，你父在隐密中察看，必要报答你。”

我们的神…一点也不显扬。祂太大了！祂太荣耀了！祂太尊高了！但是，很稀奇，祂却非常的隐藏。…整个宇宙乃是一个谜，整个人生也是一个谜，每一个人也都是一个谜。为什么是一个谜？就是因为这些都是出于神，而神却隐藏起来了。神创造了宇宙，祂又从宇宙中隐藏起来。祂创造了人类，祂又从人类中隐藏起来。祂在人的身上实在有一个目的，但是祂又从人身上隐藏起来。祂对于人生实在是一个意义，但是祂又从人生里隐藏起来。…宇宙中有神，而祂却隐藏起来。祂好像显出来，又一直隐藏回去。（李常受文集一九五六年第三册，二一至二二页。）

信息选读

神大得无比，我们没有什么话语可以形容。但…祂把自己缩小了，小到一个地步，小到在拿撒勒人耶稣的里面。这一个拿撒勒人，生长在一个穷人的家里，就像根出于干地。（赛五三 2 上。）…三十年之久，人看不见祂多少的动静，人最多只看见祂是一个穷人家的木匠。…有谁能知道，那位伟大的神，那位荣耀的神，那位无限量的神，就藏在这一个小得极其有限的人里面？

神有一个性格，就是一直要把祂自己隐藏起来。…祂一直在作…奇妙的事，但是祂一直不愿意把自己显露出来。…

WEEK 12 — DAY 2

Morning Nourishment

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them...

3-4...Give alms...in secret; and your Father who sees in secret will repay you.

6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Our God never makes a display. He is too great. He is too glorious. He is too majestic. But the marvel is that He is also very hidden. The whole universe is a mystery, human life is a mystery, and every person is also a mystery. These things are mysteries because they all come from God, and God is hidden. God created the universe, yet He is hidden from the universe; God created human beings, yet He is hidden from mankind. He has a purpose for man, yet He has hidden Himself from man. He is the meaning of human life, yet He is hidden from human life...God exists in the universe, yet He is hidden. It seems that He manifests Himself for a moment, only to conceal Himself once again. (CWWL, 1956, vol. 3, pp. 17-18)

Today's Reading

God is exceedingly and indescribably great, yet He “shrank” to such an extent that He could be in Jesus of Nazareth. This Nazarene grew up in a poor home, like a root out of dry ground (Isa. 53:2)...For thirty years people could not see any work of His except that He was a carpenter of a poor family... Who could have known that the great, glorious, and infinite God was hidden in this small and finite man?

God's character is that He likes to keep Himself hidden...He is constantly doing wonderful things, but He never likes to manifest Himself...He rules the

宇宙是神所掌管的，但是却从来没有一个人能看见…这位掌管的神。…二千年来祂都与召会同在，但也从来没有一个基督徒的眼睛看得见这位同在的神。我们更切身地知道，祂时时处处与我们每一个蒙恩的人同在。祂常常在我们里面作工，对我们说话，给我们启示。祂常常安慰我们，鼓励我们，扶持我们，领导我们；祂也常常责备我们，禁止我们，拦阻我们。但是，我们却没有一人看见过祂。祂是隐藏的！甚至祂隐藏到一个地步，当祂在我们里面作工运行，给我们感觉的时候，我们都会疑惑。…这样常把自己隐藏起来，就是神作事的一个脾气，就是神的一个神圣的性格。

祂的工作越真实，就越隐藏；越确定，就越不显明。这是一个莫大的原则。但就在这个原则上，我们常常受到了试炼，…也常常受到了试验；连撒但也常常借着这个原则来试探我们。我们的性格和神的性格恰恰相反：神的性格是要隐藏，我们的性格是要显扬；神的性格是凡事不看见就可以了，我们的性格是无论何事必须看见了才可以。（李常受文集一九五六年第三册，二二至二三、三五至三八页。）

我们的个性与神的个性截然不同。神喜欢隐藏，我们却喜欢显扬；神不求外在的显明，但我们没有外在的显明就不满意。这神圣的性情对我们成为极大的试炼和试验。…你若把圣经好好地读过，就看见神有一个脾气，就是不乐意显扬。祂不愿意在明处作事，祂喜欢在暗中作工。

不必盼望任何外面的事，因为自隐的神在你的生活里作工，并且正大大地作工。你的责任乃是与祂合作，回应祂在里面的声音，就是那“微小柔细的声音”；那声音好像不过是你自己在那里想的，你没有想到那会是主的声音。你必须对你里面最深处所感受的声音说“阿们”，因为自隐的神正在那里隐密地、不停地作工。（李常受文集一九五六年第二册，九、一三、一九至二〇页。）

参读：李常受文集一九五六年第二册，八至二〇页；活神与复活的神，第一、四篇。

universe, but no one can see Him. He has been with the church for the past two thousand years, but no one has been able to see this ever-present God. We also know from our experience that He is present with us all the time and everywhere. He works within us, speaking to us and giving us revelation. He comforts us, encourages us, supports us, and leads us. He also rebukes us, forbids us, and stops us. However, we have never seen Him. He is hidden. He hides Himself to such an extent that even when He is working and operating within us and causing us to sense certain things, we have doubts...His constant hiding of Himself is His temperament by which He does things; this is one of His divine characteristics.

The more real His work is, the more hidden it is; the more definite His work is, the less obvious, or manifest, it is. This is an important principle. Due to this principle we often experience trials, and due to this principle we are often tested. Even Satan uses this principle to tempt us. Our character is diametrically opposed to God's character. God likes to hide; we like to display. God is satisfied when everything is unseen; we are not satisfied until everything is seen. (CWWL, 1956, vol. 3, pp. 18, 27-28)

Our personalities are diametrically opposed to God's personality. He likes concealment; we like display. He does not crave outward manifestations; we cannot be content without them. This divine disposition constitutes a great trial and test to us. If you study the Scriptures carefully, you will see that God has the kind of temperament that dislikes ostentation. He likes to work secretly rather than openly.

Do not expect anything outward, for the God who hides Himself is at work within your life, and He is working mightily. Your responsibility is to cooperate with Him by responding to His voice within—that “gentle, quiet voice,” that voice that seems so much a part of your own feelings that you scarcely recognize it as a voice at all. To that voice, registered in the deepest depths of your being, you must say Amen, for there, secretly and ceaselessly, the God who hides Himself is working. (CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 3, 6, 11)

Further Reading: CWWL, 1956, vol. 2, “A God Who Hides Himself,” pp. 3-11; CWWL, 1957, vol. 3, “The Living God and the God of Resurrection,” chs. 1, 4

第十二周■周三

晨兴喂养

斯四 14 “此时你若闭口不言，犹大人必从别处得解脱，蒙拯救；…焉知你得了王后的位分，不是为现今这样的时机么？”

16 “你当去招聚书珊城所有的犹大人，为我禁食，…我和我的侍女也要这样禁食。然后我就违令进去见王；我若灭亡就灭亡吧。”

以色列人在他们被掳时分开、离散了。他们生活在外邦人中，他们可能告诉那些外邦人，他们的神是耶和华。外邦人，尤其是统治者，也许曾对以色列人说，“你们的神在哪里？你们的耶和华是又真又活的么？若是的话，为什么你们在这里被掳作奴仆？”在被掳的年间，神是隐藏的，现今祂仍是隐藏的。甚至今天在召会时代，神还是隐藏自己。今天对以色列人和我们而言，宇宙中似乎没有神。我们需要领悟，神是又活又真的，但祂也是隐藏的。祂乃是自隐的神。（赛四五 15。）（以斯帖记生命读经，一至二页。）

信息选读

因为神的子民堕落、腐败了，神就将他们交给外邦列国作奴仆，借此管教并惩罚他们。但神在严厉中仍带有怜悯。（罗十一 22。）以色列人在分散、被掳时，神隐藏的照顾他们，也适时进来，公开地拯救他们。甚至当以色列人被掳而落在最低微的底点时，基督也在他们当中，与他们一同受苦。（亚一 7～17。）…一面，神使用外邦列国为工具管教祂的子民；另一面，隐藏的神与以色列人同在，照顾他们。至终，祂使用玛代波斯帝国推翻巴比伦帝

WEEK 12 — DAY 3

Morning Nourishment

Esth. 4:14 For if you remain silent at this time, relief and deliverance for the Jews will arise from some other place...And who knows whether you have not come to the kingdom for such a time as this?

16 Go; assemble all the Jews who are...in Susa, and fast for me;...I also and my maids will fast in the same way. And so will I go in to the king, which is not according to the law; and if I perish, I perish.

The people of Israel had been scattered, dispersed, in their captivity. They probably told the Gentiles among whom they were living that their God was Jehovah. Gentiles, especially the rulers, might have said to the Israelites, “Where is your Jehovah? Is your Jehovah real and living? If He is, why are you here in captivity as slaves?” During the years of the captivity, God was hiding, and He is still hiding. Even today, in the church age, God is hiding Himself. Both for the children of Israel and for us today, it seems that there is no God in this universe. We need to realize that God is living and real, but He is hiding. He is a God who hides Himself (Isa. 45:15). (Life-study of Esther, p. 1)

Today's Reading

Because God's people became degraded and rotten, God disciplined and punished them by handing them over as slaves to the Gentile nations. Yet in His severity there is mercy (Rom. 11:22). While the people of Israel were in dispersion and captivity, God was taking care of them in a hidden way, and at the right time He came in openly to save them. Even when the captives of Israel were in the lowest situation, at the bottom, Christ was among them, suffering with them (Zech. 1:7-17). On the one hand, God used the Gentile nations as tools to discipline His people. On the other hand, the hiding God was with the people of Israel, caring for them. Eventually, God used the Medo-

国。波斯王古列甚至被称为神的牧人，要成就祂所喜悦的；（赛四四 28；）他也是神的受膏者，要服事神的定旨。（四五 1～4。）由此可见，隐藏的神秘密地为以色列作了许多事。

以斯帖记给我们生动的记载，说到以色列隐藏的神，如何秘密照顾祂那些被分散受压制的选民，并公开拯救祂那些被掳受逼迫的选民。

以斯帖记的要点是：拣选亚伯拉罕后裔以色列人作选民的这位神，在祂使他们被掳到外邦列国之后，对他们成了隐藏的神，借着在隐密中行事，秘密地照顾他们，并公开地拯救他们。（赛四五 15。）这是以斯帖记甚至在神的名应当提及的地方，也没有提及的原因。（四 3，16。）

首先，隐藏的神在外邦世界设立一位顶尖的王，使他亨通，有权势和荣耀，管理极大的帝国，从印度伸展到古实（非洲衣索匹亚——1～2）。…其次，隐藏的神使这位顶尖的王废掉他的王后，因她在王与高级官员的极大筵宴上，不听王命。（3～22。）王吩咐王后戴着后冠到王面前，使赴筵宴的人看见她。然而，王后拒绝照王的吩咐前来。王后不听命，结果被废了位，王后的地位就空缺了。…最终，隐藏的神在祂秘密的照顾中，兴起一位犹大孤女以斯帖，被这位顶尖的王册封为后。（二 1～18。）

今天我们需要领悟，我们所事奉那无所不能的神，仍在隐藏自己，尤其是在祂帮助我们的时候。我们看不见祂，表面看来，祂没有为我们作什么。事实上，祂始终隐藏地与我们同在，并且正为我们作许多事。（以斯帖记生命读经，二至五、七页。）

参读：以斯帖记生命读经，第一至二篇。

Persian Empire to overthrow the Babylonian Empire. Cyrus, the king of Persia, was even called God's shepherd, one who would fulfill His desire (Isa. 44:28), and His anointed, one who would serve God's purpose (45:1-4). From this we see that the hiding God did many things for Israel in a secret way.

The book of Esther gives us a vivid record of how the hiding God of Israel took care secretly of His oppressed elect in their dispersion and saved openly His persecuted elect in their captivity.

The crucial point of Esther is that the very God who chose Israel, the descendants of Abraham, as His elect, after He gave them into captivity to the Gentile nations, became a hidden God to them to take care of them secretly and save them openly in secrecy (Isa. 45:15). This is the reason that this book does not mention the name of God even at occasions when the name of God should be mentioned (Esth. 4:3, 16).

[In His secret care for His oppressed elect], first, the hiding God established a top king in the Gentile world in prosperity, power, and glory over a great empire extending from India to Ethiopia (Africa)—1:1-2. Next, the hiding God caused the top king to depose his queen because of her disobedience to his word at his great banquet with his high officials (vv. 3-22). The king commanded that the queen come before him wearing the royal crown in order that he might present her to those attending the banquet. However, the queen refused to come at the king's command. As a result of her disobedience, the queen was deposed, and the position of queen became vacant. Finally, in His secret care the hiding God raised up Esther, a Jewish orphan virgin, to be crowned by the top king as his queen (2:1-18).

Today we need to realize that the omnipotent God whom we are serving is still hiding Himself, especially when He is helping us. We cannot see Him, and apparently He is not doing anything for us. Actually, He is with us all the time and, in a hidden way, He is doing many things for us. (Life-study of Esther, pp. 1-3, 5)

Further Reading: Life-study of Esther, msgs. 1-2

第十二周■周四

晨兴喂养

路十八 1～3 “耶稣又对他们讲一个比喻，是要人常常祷告，不可灰心，说，某城里有一个审判官，不惧怕神，也不尊重人。那城里有个寡妇，常到他那里，说，我有一个对头，求你给我伸冤。”

路加十八章三节的寡妇表征信徒。就某种意义说，在基督里的信徒在今世是寡妇，（因为表面看来，）他们的丈夫基督（林后十一 2）不在他们这里了。

寡妇求审判官给她伸冤，因为她有一个对头。伸冤，也可译为取得公道。…主在这个比喻中指明，基督里的信徒有一个对头，就是魔鬼撒但，这对头我们需要神的伸冤。我们应当为此恒切祷告，（见启六 9～10，）不可灰心。（路加福音生命读经，三九八至三九九页。）

信息选读

那审判官多时不肯为寡妇伸冤。（路十八 4 上。）然后他心里说，“我虽不惧怕神，也不尊重人，只因这寡妇常常搅扰我，我就给她伸冤吧，免得她不断来缠磨我。”（4 下～5。）接着，主说，“你们听这不义的审判官所说的。神的选民昼夜呼吁祂，祂纵然为他们忍耐着，岂不终久给他们伸冤么？我告诉你们，祂要快地给他们伸冤了。然而，人子来的时候，在地上找得到信心么？”（6～8。）主在路加十八章八节的话指明，神报复我们的仇敌，乃是在救主回来的时候。

今天邪恶的世代能打岔我们，使我们无法享受基督。这世代设法麻醉我们，叫我们昏醉，使我们

WEEK 12 — DAY 4

Morning Nourishment

Luke 18:1-3 And He told them a parable to the end that they ought always to pray and not lose heart, saying, There was a certain judge in a certain city who did not fear God and did not regard man. And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.

The widow in Luke 18:3 signifies the believers. In a sense, the believers in Christ are a widow in the present age because their Husband, Christ (2 Cor. 11:2), is absent from them.

The widow asked the judge to avenge her of her opponent. The Greek word rendered “avenge” may also be translated “procure justice for.” In this parable the Lord indicates that the believers in Christ have an opponent. This opponent is Satan the devil, concerning whom we need God’s avenging. We ought to pray persistently for this avenging (see Rev. 6:9-10) and not lose heart. (Life-study of Luke, p. 347)

Today’s Reading

The judge for a time would not avenge the widow of her opponent [Luke 18:4]. Then he said within himself, “Even though I do not fear God nor regard man, yet because this widow causes me trouble, I will avenge her, lest by continually coming she wear me out” (vv. 4-5). Following this, the Lord went on to say, “Hear what the unrighteous judge says. And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them? I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?” (vv. 6-8). The Lord’s word in verse 8 indicates that God’s avenging of our enemy will be at the Savior’s coming back.

Today’s evil generation can distract us from the enjoyment of Christ. This generation seeks to stupefy us, to drug us, so that we have no sense about

所发生的事没有知觉。整个世界已经被麻醉，世人已经昏醉了，对于他们被带离对三一神的享受，没有知觉，没有感觉。

三一神是给人享受的，但是堕落的人类对这事完全没有观念，完全没有知觉。世界的人忙着嫁娶、买卖、栽种、盖造。（十七 27 ~ 28。）他们没有想到神是他们的享受，因为他们都被麻醉了。所以，主在从加利利到耶路撒冷的漫长旅程上，几次论到这件事。比方，祂在路加十四章告诉门徒，他们必须恨恶这世代的事物，甚至需要恨恶自己的魂生命，因为凡打岔他们享受基督的事物，他们都该恨恶。在十七章主又说到，被麻醉的世代阻止神的百姓享受神圣的产业。主在十八章再次论到这件事以前，向我们揭示与我们享受…有关的另一件事，就是从我们对头来的逼迫。

我们需要领悟，我们这些神的百姓，在这被麻醉且麻醉人的世代中，就像寡妇一样。就某种意义说，主，我们的丈夫，已经不在。不仅如此，我们有一个一直在逼迫我们的对头。

主也向祂的门徒启示，当我们寻求祂时，需要恨恶任何阻挠我们享受祂的事物。不仅如此，我们在享受祂时，会遭受逼迫。这逼迫来自我们的对头，祂是神的仇敌，也成了我们的仇敌，因我们站在神这一边。

一至八节的比喻指明，当主表面上不在的期间，我们从我们的对头所受的苦难。实际上主没有离去，祂与我们同在。但当祂表面上不在的期间，我们是寡妇，反对我们的人一直在搅扰我们。（路加福音生命读经，三九九至四〇一页。）

参读：路加福音生命读经，第四十篇。

what is happening. The entire world has become stupefied, and, having been drugged, the worldly people have no sense, no consciousness, of the fact that they have been carried away from the enjoyable Triune God.

The Triune God is for man's enjoyment. Nevertheless, the fallen human race has no concept of this whatever; it has no sense concerning it at all. The people of the world are busy with marrying and giving in marriage, with buying and selling, with planting and building (17:27-28). They have no thought concerning God being their enjoyment, for they all have been drugged, stupefied. Therefore, in His long journey from Galilee to Jerusalem the Lord touched this matter a few times. For example, in chapter 14 He told His disciples that they must hate the things of this generation. They even need to hate their own soul life, for they should hate anything that distracts them from the enjoyment of Christ. In chapter 17 the Lord comes to this point again when He speaks about the stupefied generation, which keeps God's people away from their enjoyment of the divine inheritance. Before He touches this matter again in chapter 18, He unveils to us something else that concerns our enjoyment..., and this is the persecution that comes from our opponent.

We need to realize that as God's people in this stupefied and stupefying generation, we are like a widow. In a sense, our Husband, the Lord, is absent. Furthermore, we have an opponent who is constantly persecuting us.

The Lord also reveals to His disciples that while we are seeking Him, we need to hate any thing and any matter that frustrate us from our enjoyment of Him. Furthermore, as we are enjoying Him, we shall suffer persecution. This persecution comes from our opponent, the one who is the enemy of God and who has become our enemy because we take sides with God.

The parable in Luke 18:1-8 indicates the suffering we have from our opponent during the Lord's apparent absence. Actually, the Lord is not absent; He is present. But during His apparent absence, we are a widow whose opposer is troubling her all the time. (Life-study of Luke, pp. 347-349)

Further Reading: Life-study of Luke, msg. 40

第十二周▪周五

晨兴喂养

路十八7~8 “神的选民昼夜呼吁祂，祂纵然为他们忍耐着，岂不终久给他们伸冤么？我告诉你们，祂要快地给他们伸冤了。然而，人子来的时候，在地上找得到信心么？”

当反对我们的人逼迫我们的时候，我们的神似乎是不义的，因为祂允许祂的儿女遭受不义的逼迫。比方，施浸者约翰被斩，彼得殉道，保罗下监，约翰被放逐。历世历代以来，千千万万诚实、忠信跟从人救主的人都遭受过不义的逼迫，甚至今天我们仍遭受不义的错待。我们的神似乎不公平，因为祂不来审判并表白。

活神、公义的神在哪里？祂为什么容忍这种光景？祂为什么不审判那些逼迫我们的人？因着这种光景，人救主在路加十八章一至八节用一个不义的审判官，来表征那似乎不为祂受逼迫的子民作些什么的神。…从这比喻我们要学习作个烦扰的寡妇，一个恒切向神祷告的人。（路加福音生命读经，四〇一至四〇二页。）

信息选读

许多时候，我已经厌倦祷告主来表白祂的恢复。似乎我越求主表白，就越少表白。…但是我已经学知，我们需要在祷告中烦扰主，我们应当向祂恒切祷告，不可灰心。…在路加十八章一至八节，我们看到来自看得见之范围的祷告。这样的祷告与我们享受禧年有关。…忠信跟从主之人的儿女常常问父母，为什么他们遭受逼迫。他们也许问说，“我们

WEEK 12 — DAY 5

Morning Nourishment

Luke 18:7-8 And will not God by all means carry out the avenging of His chosen ones, who cry to Him day and night, though He is long-suffering over them? I tell you that He will carry out their avenging quickly. Nevertheless, when the Son of Man comes, will He find faith on the earth?

While our opposer is persecuting us, it seems that our God is not righteous, for He allows His children to be unrighteously persecuted. For example, John the Baptist was beheaded, Peter was martyred, Paul was imprisoned, and John was exiled. Throughout the centuries, thousands upon thousands of honest and faithful followers of the Man-Savior have suffered unrighteous persecution. Even today we are still undergoing unrighteous mistreatment. Our God seems to be unjust, since He does not come in to judge and vindicate.

Where is the living, righteous God? Why does He tolerate this situation? Why would He not judge those who persecute us? Because of this situation, the Man-Savior in Luke 18:1-8 uses an unjust judge to signify God who does not seem to do anything on behalf of His persecuted people. From this parable we learn to be a bothering widow, one who prays to God persistently. (Life-study of Luke, pp. 349-350)

Today's Reading

Many times I have become tired of praying for the Lord to vindicate His recovery. It seems that the more I pray for the Lord to vindicate, the less vindication there is...Nevertheless, I have learned that we need to bother God in prayer, that we should pray to Him persistently without losing heart. In Luke 18:1-8 we see the prayer from the visible realm. This kind of prayer is related to our enjoyment of the jubilee. Often the children of those who are faithful followers of the Lord ask their parents why they are suffering

这么爱主耶稣，为什么必须受苦？”…作子女的似乎觉得他们父母所跟从的主不公义。我们也可能不明白，我们既然爱主、跟从主，为什么受苦。一至八节的比喻回答了我们的问题。…当我们的丈夫表面上不在，留我们在地上如同寡妇的时候，我们的神暂时好像是不义的审判官。虽然祂看似不义，但我们仍要向祂求诉，恒切祷告，一再地烦扰祂。…一方面，这比喻指明那审判官主宰一切，就是说，祂审判不审判全在于祂。表面上好像没有理由，祂听不听寡妇都可以。这比喻启示祂是主宰的主，祂拣选什么时候，就在什么时候审判。…另一方面，这比喻指明，我们需要恒切祷告来烦扰主。我们需要对祂说，“主，祷告在于我，不在于你，你从来没有告诉我不该祷告。相反的，你嘱咐我祷告。因此，主，我现在祷告，求你表白。”…这个比喻的意义很深奥，我们都需要认识这里所启示的神。（路加福音生命读经，四〇二至四〇四页。）

圣经说神是审判的神。…从人类头一次堕落，神就开始审判。…凡是不合于神性质、不能永存的，都要被震动掉，都要被烈火焚毁；只有那些出于神、合于神性质的，才能不被震动，才能存留。

祂要给我们认识，…祂是自隐的神。…祂对地上的败坏和邪恶，以及一切顶撞、得罪祂的事，似乎都不闻不问。这时候，敬畏祂的人就备受试炼。…到了时代的末了，祂乃是审判人的主；有宝座显出来，是审判的宝座。（启四2。）使徒说，到那时，我们各人都要将自己的事向神陈明。（罗十四12。）（李常受文集一九五七年第三册，四六至四八页。）

参读：新约总论第一册，第六篇；活神与复活的神，第五篇。

persecution. They may ask, "Since we love the Lord Jesus so much, why must we suffer?"...It seems to the children that the Lord whom their parents follow is not righteous. We also may wonder why we suffer, since we love the Lord and follow Him. The parable in 18:1-8 answers our question. When our Husband is apparently absent and we are left on earth as a widow, temporarily our God seems to be an unrighteous judge. Although He appears to be unrighteous, we still must appeal to Him, pray persistently, and bother Him again and again. On the one hand, this parable indicates that the Judge is sovereign. This means that whether or not He judges is up to Him. Seemingly without reason, He may either listen to the widow or not listen to her. This parable reveals that He is the sovereign Lord and that He judges whenever He chooses. On the other hand, this parable indicates that we need to bother the Lord by praying persistently. We need to say to Him, "Lord, praying is up to me, not up to You. You never told me that I should not pray. On the contrary, You charged me to pray. Therefore, Lord, I am praying now for Your vindication." The significance of this parable is profound, and we all need to know God as He is revealed here. (Life-study of Luke, pp. 350-352)

The Bible also says that God is a judging God...He has been the judging God since the first fall of man...Anything that is incompatible with His nature will not last and will be shaken, destroyed by fire. Only that which is of God is compatible with His nature and will not be shaken but will remain.

He wants us to know Him as the God who hides Himself. He seems to turn a deaf ear to the corruption and evil on earth and to the things that contradict and offend Him, but He tries those who fear Him. At the end of the age He will be the judging God sitting on the throne of judgment (Rev. 4:2; 6:16). "Each one of us will give an account concerning himself to God" (Rom. 14:12). (CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," pp. 34-35)

Further Reading: The Conclusion of the New Testament, msg. 6; CWWL, 1957, vol. 3, "The Living God and the God of Resurrection," ch. 5

第十二周■周六

晨兴喂养

路十八8“…人子来的时候，在地上找得到信心么？”

启六9～10“…我看见在祭坛底下，有为神的话，并为所持守的见证被杀之人的魂。他们大声喊着说，圣别真实的主人，你不审判住在地上的人，给我们伸流血的冤，要等到几时？”

〔路加十八章八节的〕信心，是指一种使我们恒切祷告的恒切信心，就像〔三节中〕这寡妇的信心。因此，这是主观的信心，不是客观的信仰。

在启示录六章九至十节我们看见，殉道圣徒的魂所作这种恒切的祷告。…就表号说，祭坛是在帐幕和圣殿的外院，外院象征地。因此，在祭坛底下，就是在地底下，殉道圣徒的魂所在之处。这是主耶稣死后所去的乐园，（路二三43，）乃是阴间里得安慰的部分，（徒二27，）亚伯拉罕就在那里。（路十六22～26。）在此我们看见殉道圣徒的魂…似乎在说，“主啊，你要静默到几时？你似乎不公义要到几时？你是公义的审判者，你怎能容忍地上仍在进行不义的逼迫？”（路加福音生命读经，三九九、四〇二至四〇三页。）

信息选读

联结的信使得胜者有资格在基督凯旋回来时与祂相见，这是对得胜者的神圣要求。这是根据路加十八章八节。…今天，整个世界都是不信的。今天不仅在外邦人、异教徒中间，甚至在犹太人、天主教徒、更正教徒、和灵恩派的人中间，何处找得到信心？如果

WEEK 12 — DAY 6

Morning Nourishment

Luke 18:8...When the Son of Man comes, will He find faith on the earth?

Rev. 6:9-10...I saw underneath the altar the souls of those who had been slain because of the word of God and because of the testimony which they had. And they cried with a loud voice,...How long, O Master, holy and true, will You not judge and avenge our blood on those who dwell on the earth?

[In Luke 18:8] literally, the Greek words rendered “faith” mean “the faith.” This denotes the persistent faith for our persistent prayer, like that of the widow [in verse 3]. Hence, the faith here is the subjective faith, not the objective faith.

In Revelation 6:9 and 10 we see that this kind of persistent prayer is carried out by the souls of the martyred saints...In figure, the altar is in the outer court of the tabernacle and the temple, and the outer court signifies the earth. Hence, “underneath the altar” is underneath the earth, where the souls of the martyred saints are. This is in the Paradise where the Lord Jesus went after His death (Luke 23:43). It is the comfortable section of Hades (Acts 2:27), where Abraham is (Luke 16:22-26). Here we see that the souls of the martyred saints...seem to be saying, “Lord, how long will You be silent? How long will You apparently be unjust? You are the righteous Judge. How can You tolerate the unrighteous persecution that is still taking place on earth?” (Life-study of Luke, pp. 348, 350-351)

Today's Reading

The linking faith is the divine requirement for the overcomers to meet Christ in His triumphant return. This is based upon Luke 18:8...Today the entire world is unbelieving. Where is faith today among not only the Gentiles, the pagans, but also among the Jews, the Catholics, the Protestants, and the Pentecostal people? If the Lord came today, where could He find faith?

主今天来了，祂在哪里找得到信心？地上几乎没有一个人是相信的。但因着祂的怜悯，在已过年间，借着倪弟兄的带领，我们被带进一种光景，学习在凡事上不信靠我们自己，只相信我们的神是一切。

我盼望主回来时，祂能找到你我都是相信的人，是一直信靠祂，不信靠自己，对自己没有确信的人。我们的确信完全在祂身上。这是联结的信。这信是得胜者的资格，这是神圣的要求，使你我作为得胜者，可以在基督凯旋回来时与祂相见。…最终，主会找到一些人，就是少数的得胜者，他们在主回来时，是凭联结的信而活。…基督盼望找着我们作祂隐藏的得胜者。

凭联结之信过得胜与欢腾之生活的信徒，在基督回来时要对祂显为宝贝，预备好得着他们魂的救恩，作他们信心的结果。（彼前一8～9。）就一面的意义说，我们不知道什么，也不作什么。我们只知道如何凭联结之信得胜并欢腾。今天凡凭信而活的人，最终要得着他们信心的结果，就是他们魂的救恩。我们已经得着一个救恩，但这只是起初的救恩。救恩长进的阶段乃是变化的阶段。救恩完成的阶段乃是得荣的阶段。如果我们在长进的阶段凭联结的信而活，使我们被变化，我们就要在千年国里与基督一同作王。

联结的信，也就是在我们里面运行的活神，把我们联于祂一切追测不尽的丰富。…这得胜的信心是作主得胜者的资格；他们等候主，并热切期望主回来；主回来时要找着他们，就是有祂联结之信的人，（路十八8，）在祂作王一千年的国度里作祂的珍宝。（李常受文集一九九四至一九九七年第一册，三九九至四〇三页。）

参读：罗马书的结晶，第十一篇；作主合用的器皿，第一篇。

Nearly no one on this earth is believing. But by His mercy, in the past years, through Brother Nee's leadership, we have been brought into a situation of learning not to trust in ourselves for anything, but to believe that our God is everything.

I hope that when the Lord comes back, He can find you and me as the believing ones, who always trust in Him, not in ourselves, and who always have no assurance in ourselves. Our full assurance is in Him. This is the linking faith. This faith qualifies the overcomers. It is the divine requirement for you and me as the overcomers to meet Christ in His triumphant return. Eventually, the Lord will find some, a small number of overcomers, who are living by the linking faith when He returns...Christ expects to find us as His hidden overcomers.

The believers who live an overcoming and exulting life by the linking faith will be found by Christ at His return as the treasures ready to receive the salvation of their souls as the end (result) of their faith (1 Pet. 1:8-9). In a sense, we do not know anything or do anything. We only know how to overcome and how to exult by the linking faith. Those who live by faith today will eventually receive the end of their faith, that is, the salvation of their souls. We have received a salvation, but this is just the initial salvation. The progressing stage of salvation is the stage of transformation. The completing stage of salvation is the stage of glorification. If we live by the linking faith in the progressing stage to be transformed, we will be kings with Christ in the millennial kingdom.

The linking faith...is the living God moving in us to link us to all His unsearchable riches...This overcoming faith qualifies the Lord's overcomers, who are waiting for and eagerly expecting the coming back of the Lord, who will find them at His coming as men of His linking faith (Luke 18:8), as treasures for His kingdom in the thousand years of His reign. (CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," pp. 322-325)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 11; CWWL, 1985, vol. 5, "Vessels Useful to the Lord," ch. 1

第十二周诗歌

WEEK 12 — HYMN

382

经历基督 — 作生命

8 8 8 8 副 (英 501, 不同调)

6/8

降 A 大调

5 | 5 3 4 5 1̇ 2̇ | 3̇ · 3̇ 2̇ 1̇ | 1̇ 1̇ 2̇ 1̇ 6 |

一 荣 耀 基 督, 亲 爱 救 主, 你 是 神 的 荣 耀

A^b 1̇ · 5 7 1̇ | 2̇ 2̇ 7 6 7 | 1̇ 2̇ 3̇ 3̇ |

显 出! 原 是 永 远 无 限 的 神, 竟

B^b 2̇ 3̇ 2̇ 1̇ | 7 1̇ 2̇ 3̇ · 2̇ | 1̇ 1̇ 1̇ 7 6 |

作 时 间 有 限 的 人。副 荣 耀 基 督, 大

E^b₇ 7 7 7 5 5 | 4 4 4 3̇ #2̇ | 3̇ · 3̇ 1̇ 2̇ |

神 化 身, 奥 妙、丰 富, 享 受 不 尽! 圣

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

中 之 圣, 人 中 之 人, 在 我 灵 里 作 我 福 分!

- 二 神的丰盛藏你里面, 神的荣耀从你彰显;
前在肉身成功救赎, 今成那灵与我联属。
- 三 凡父所有全由你承, 凡你所是都归于灵;
灵进我灵作你实际, 使你成为我的经历。
- 四 灵今借你生命活话, 在我里面将你实化;
接受这话, 接触这灵, 你就作了我的供应。
- 五 灵里敬拜, 灵里瞻仰, 如镜返照你的荣光,
我就变成你的形状, 使你从我得着彰显。
- 六 惟有如此才能成圣, 必须如此才能得胜;
舍此无法摸着生命, 舍此无路可以属灵。
- 七 借此你灵浸透全人, 到处是你, 到处是神!
我就脱离天然自我, 与众圣徒作神居所。

O glorious Christ, Savior mine

Experience of Christ — As Life

501

1. O glo - ri - ous Christ, Sav - ior mine, Thou art tru - ly ra - diance di - vine; God in - fi - nite, in e - ter - ni - ty, Yet man in time, fi - nite to be. (C) Oh! Christ, ex - pression of God, the Great, In - ex - haust - i - ble, rich, and sweet! God min - gled with hu - man - i - ty Lives in me all to be.

2. The fulness of God dwells in Thee;
Thou dost manifest God's glory;
In flesh Thou hast redemption wrought;
As Spirit, oneness with me sought.
3. All things of the Father are Thine;
All Thou art in Spirit is mine;
The Spirit makes Thee real to me,
That Thou experienced might be.
4. The Spirit of life causes Thee
By Thy Word to transfer to me.
Thy Spirit touched, Thy word received,
Thy life in me is thus conceived.
5. In spirit while gazing on Thee,
As a glass reflecting Thy glory,
Like to Thyself transformed I'll be,
That Thou might be expressed thru me.
6. In no other way could we be
Sanctified and share Thy vict'ry;
Thus only spiritual we'll be
And touch the life of glory.
7. Thy Spirit will me saturate
Every part will God permeate,
Deliv'ring me from the old man,
With all saints building for His plan.

