二〇一五年秋季国际长老及负责弟兄训练

主今日恢复之主要项目的重点

第九篇

主的恢复与现今邪恶的世代相对，以及召会末世论

读经：加一 4，五 4，六 13 ~ 15，启十一 15，十九 7 ~ 9，二一 2、10 ~ 11

RK　诗歌：s508，768

纲　　目

周　一

壹 主的恢复与现今邪恶的世代—邪恶的宗教世代—相对—加一 4：

一 加拉太一章四节说，主耶稣基督“照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来”：

1 世代是世界这撒但系统的一部分、一方面、以及现今时髦的表现，为撒但所利用，篡夺并霸占神的子民，使他们远离神和神的定旨—弗二 2，约壹二 15 ～ 16。

2 按加拉太书全文看，一章四节中“现今这邪恶的世代”，是指宗教世界，世界的宗教系，犹太宗教；这由六章十四至十五节得着证实，那里说到宗教世界，就这世界而论，使徒保罗已经钉了十字架。

Int'l Training for Elders and Responsible Ones (Fall 2015)

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Nine

The Lord's Recovery versus the Present Evil Age and the Eschatology of the Church

Scripture Reading: Gal. 1:4; 5:4; 6:13-15; Rev. 11:15; 19:7-9; 21:2, 10-11

Outline

Day 1

I. The Lord's recovery is versus the present evil age—the evil age of religion—Gal. 1:4:

A. Galatians 1:4 says that the Lord Jesus Christ “gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father”:

1. An age refers to a section, an aspect, the present or modern appearance, of the world as the satanic system, which is used by Satan to usurp and occupy God's people in order to keep them away from God and His purpose—Eph. 2:2; 1 John 2:15-16.

2. According to the context of Galatians, the present evil age in 1:4 refers to the religious world, the religious course of the world, the Jewish religion; this is confirmed by 6:14-15, which speaks of the religious world which to the apostle Paul was crucified.

3 基督为我们的罪舍了自己，目的是要把我们从现今这邪恶的世代救出来，拔出来，解脱出来——一 4。

周　二

4 基督在十字架上的死把我们从现今这邪恶的世代救出来，乃是照着神那关于基督与召会的旨意—西一 9。

二 宗教是人的心思受撒但煽动和指示而形成的，为要反对神的经纶—提前一 4，弗一 10，三 9：

1 宗教就是为着神并为着人的益处，却没有基督，离了基督的灵—加五 4～5，三 1，5，14，24。

2 宗教徒就是敬拜神、事奉神，却没有基督或那灵；我们一变成宗教徒，就被牢笼在现今这邪恶的世代里。

3 撒但形成宗教世界，使我们远离神、神的旨意、神永远的定旨——一 4，五 4：

周　三

a 撒但利用宗教，使人远离基督和召会—神的旨意。

b 撒但只要能使我们远离神的旨意—基督和祂的身体，他就满足了—西一 9，四 12，一 18，二 19：

㈠ 宗教世代是邪恶的，因为它使人远离基督与召会—弗五 32。

㈡ 在神眼中，没有什么比那使我们远离基督的事更为邪恶—加一 4，五 4。

㈢ 宗教的网罗剥夺我们，叫我们失去内住基督所有的益处——一 15～16，二 20，四 19。

4 主无法在宗教（包括犹太教、天主教、更正教）中成功祂的定旨。

3. The purpose of Christ's giving Himself for our sins was to rescue us, to pluck us, to extricate us, out of the present evil age—1:4.

Day 2

4. Christ's death on the cross to deliver us from the present evil age was according to the will of God, which concerns Christ and the church—Col. 1:9.

B. Religion is something formed by the human mind under Satan's instigation and inspiration in order to oppose God's economy—1 Tim. 1:4; Eph. 1:10; 3:9:

1. Religion is something for God and for the benefit of people, yet it is without Christ and apart from the Spirit of Christ—Gal. 5:4-5; 3:1, 5, 14, 24.

2. To be religious is to worship God and serve God without Christ or the Spirit; whenever we become religious, we become ensnared in the present evil age.

3. Satan formed the religious world to keep us away from God, the will of God, and God's eternal purpose—1:4; 5:4:

Day 3

a. Satan utilizes religion to keep people from Christ and the church as God's will.

b. As long as Satan can keep us away from Christ and His Body as the will of God, he is satisfied—Col. 1:9; 4:12; 1:18; 2:19:

1) The religious age is evil because it keeps people from Christ and the church—Eph. 5:32.

2) Nothing is more evil in the sight of God than that which keeps us from Christ—Gal. 1:4; 5:4.

3) The religious snare deprives us of all the benefits of the indwelling Christ—1:15-16; 2:20; 4:19.

4. The Lord has no way to fulfill His purpose in religion, including Judaism, Catholicism, and Protestantism.

5 在我们与宗教之间的乃是十字架；就我们而论，宗教这世界已经钉了十字架，就宗教而论，我们也已经钉了十字架—六 13 ～ 14。

三 对保罗来说，现今邪恶的世代是犹太教；对今日的我们来说，现今邪恶的世代是走样、堕落的基督教—一 4，太十三 31 ～ 33，44 ～ 46：

周　四

1 我们需要领悟自己多么需要蒙拯救，脱离现今这邪恶世代宗教的影响。

2 召会是基督活的身体，但今天围绕我们的是满了传统、组织、表演、和虚假的宗教—走样、堕落的基督教；主无法在这光景中完成祂的定旨。

3 我们都需要蒙拯救脱离宗教，脱离基督教这现今邪恶的世代；我们必须从巴比伦出来，巴比伦也必须从我们身上出去—拉一，启十八 4，亚三 1 ～ 4。

4 主的恢复在我们中间的历史，一直是离开基督教的历史—离开现今的邪恶世代，并在现今邪恶世代之外的历史—加一 4，来十三 12 ～ 13。

5 主的恢复与今天的宗教—走样、堕落的基督教—不同，因此，主的恢复与基督教之间是不可能妥协的—太十三 31 ～ 33，44 ～ 46，启十八 4，十九 1 ～ 3，7 ～ 9。

6 我们需要维持主的恢复与基督教之间的鸿沟；这鸿沟越宽大越好，因为这是我们与现今邪恶世代之间的鸿沟—加一 4。

周　五

5. Between us and religion is the cross; religion as a world has been crucified to us, and we have been crucified to religion—6:13-14.

C. For Paul, the present evil age was Judaism; for us today, the present evil age is deformed and degraded Christianity—1:4; Matt. 13:31-33, 44-46:

Day 4

1. We need to realize how much we need to be delivered from the influence of religion in the present evil age.

2. The church is the living Body of Christ, but what surrounds us today is a religion—deformed and degraded Christianity—full of traditions, organizations, performances, and falsehoods; the Lord cannot accomplish His purpose in this situation.

3. We all need to be delivered from religion, from Christianity as the present evil age; we must come out of Babylon, and Babylon must come out of us—Ezra 1; Rev. 18:4; Zech. 3:1-4.

4. The history among us in the Lord's recovery has been a history of coming out of Christianity—a history of coming out of and being outside of the present evil age—Gal. 1:4; Heb. 13:12-13.

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

6. We need to maintain the gap between the Lord's recovery and Christianity; the wider this gap is, the better, because it is a gap between us and the present evil age—Gal. 1:4.

Day 5

贰 不但有世界末世论（对世界之终结的研究），也有召会末世论—启十一15，十二10，二一2，10～11，二二16：

一 召会末世论包括天主教、更正教、以及原初和恢复的召会。

二 “恢复的召会”这辞指原初的召会，按照圣经中神圣启示的召会—太十六18，十八17，林前一2，启一11：

1 使徒们建立了原初的召会，但甚至彼得、约翰和保罗还活着的时候，召会就从原初的光景落到堕落的光景，走样的光景，甚至变质的光景—提前三15，提后二18～21。

2 就如提摩太后书、彼得后书、约翰二书和三书（恢复的书信）所指明的，原初的召会建立不久之后，就有了恢复的召会—徒十四23。

三 天主教实际的光景和结局，揭示在启示录十七章。

周　六

四 更正教里有许多“稗子”，假信徒—太十三37～42。

五 原初和恢复的召会乃是真正的召会—林前一2，三9，16～17：

1 在恢复的召会中，我们总是走窄路—太七14。

2 有分于恢复之召会的人，学习基督徒的生活特别的功课：

a 认识基督—腓三10。

II. There is not only an eschatology of the world, the study of the end of the world, but also an eschatology of the church—Rev. 11:15; 12:10; 21:2, 10-11; 22:16:

A. The eschatology of the church involves the Catholic Church, the Protestant church, and the original and recovered church.

B. The expression the recovered church refers to the original church, the church according to the divine revelation in the Scriptures—Matt. 16:18; 18:17; 1 Cor. 1:2; Rev. 1:11:

1. The apostles established the original church, but even while Peter, John, and Paul were still living, the church fell from its original state to a degraded state, a deformed state, even a transmuted state—1 Tim. 3:15; 2 Tim. 2:18-21.

2. As indicated by 2 Timothy, 2 Peter, and 2 and 3 John—letters of recovery—the recovered church came into being not long after the original church had been established—Acts 14:23.

C. The real condition and end of the Catholic Church are revealed in Revelation 17.

Day 6

D. In the Protestant church there are many “tares,” false believers—Matt. 13:37-42.

E. The original and recovered church is the genuine church—1 Cor. 1:2; 3:9, 16-17:

1. In the recovered church we always take the narrow way—Matt. 7:14.

2. Those who participate in the recovered church learn the special lessons of the Christian life:

a. To know Christ—Phil. 3:10.

b 认识肉体和己—罗七 18，太十六 24。

c 学习如何被钉死而过神人的生活—加二 20。

六 主回来时，要审判并对付天主教、更正教、以及原初和恢复的召会：

1 祂要将祂在每一种召会里的真信徒召到祂的审判台前，受祂审判并对付—林后五 10，罗十四 10，林前四 5。

2 主在那审判要分辨他们是用金、银、宝石，或用木、草、禾秸建造—三 12 ～ 15。

3 变化成金、银、宝石的得胜者要得赏赐，进入千年国的新耶路撒冷里—启二 7，三 12。

4 宗教将被了结，但基督的新妇要预备好—十九 1 ～ 4，7 ～ 9。

七 至终，所有的真信徒都要在神定旨的终极完成—新耶路撒冷里—二一 2，10 ～ 11。

b. To know the flesh and the self—Rom. 7:18; Matt. 16:24.

c. To learn how to be crucified to live the God-man life—Gal. 2:20.

F. At His coming back, the Lord will judge and deal with the Catholic Church, the Protestant church, and the original and recovered church:

1. He will summon all His genuine believers in every kind of church to His judgment seat to be judged and dealt with by Him—2 Cor. 5:10; Rom. 14:10; 1 Cor. 4:5.

2. In that judgment the Lord will discern whether they have built with gold, silver, and precious stones or with wood, grass, and stubble—3:12-15.

3. The overcomers who are transformed into gold, silver, and precious stones will be rewarded to be in the New Jerusalem in the thousand years of the kingdom—Rev. 2:7; 3:12.

4. Religion will be terminated, but the bride of Christ will be prepared—19:1-4, 7-9.

G. Eventually, all genuine believers will be in the ultimate consummation of God's purpose—the New Jerusalem—21:2, 10-11.

第九周　周一

晨兴喂养

加一 4 “基督照着我们神与父的旨意，为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。”

六 14～15 “但就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。受割礼不受割礼，都无关紧要，要紧的乃是作新造。”

字典可能告诉我们，“宗教”是一个好辞，但加拉太一章指明，宗教与基督相对。宗教逼迫召会，损毁召会，并试图根除召会。…宗教就是为基督作事，却没有基督的同在和实际。犹太教是按着圣言创立的宗教，正如今天基督教基要的事物也是基于神的话。然而，许多在基督教里的人只尊崇其外在的传统和节日，并非单纯、真诚地为着基督。借此我们可以看见，宗教与基督相对。今天我们仍需要蒙拯救脱离现今这邪恶的宗教世代。（李常受文集一九七二年第三册，六五九页。）

信息选读

〔加拉太书的〕开头是别卷书所没有的。在一章四节，保罗说主耶稣基督“为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来”。有人可能期待保罗说，基督为我们的罪舍了自己，使我们能从地狱蒙拯救，但保罗不是这样说。保罗说，基督为我们的罪死了，使祂能拯救我们脱离现今这邪恶的世代；这是照着我们神与父的旨意。（李常受文集一九七三至一九七四年第一册，一二七页。）

WEEK 9 — DAY 1

Morning Nourishment

Gal. 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father.

6:14-15 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world. For neither is circumcision anything nor uncircumcision, but a new creation is what matters.

A dictionary may tell us that religion is a good word, but Galatians 1 indicates that religion is versus Christ. It is something that persecutes the church, ravages it, and tries to root it out....Religion is anything done for Christ but not having the presence and reality of Christ. Judaism was a religion founded according to the holy Word, just as today the fundamental things of Christianity are also based on the Word of God. Nevertheless, many in Christianity honor only its outward traditions and holidays without being truly for Christ in a pure way. By this we can see that religion is versus Christ. Today we still need to be delivered from the present evil age of religion. (CWWL, 1972, vol. 3, “Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life,” pp. 496-497)

Today's Reading

[Galatians] opens with a word that cannot be found in any other book. In 1:4 Paul says that the Lord Jesus Christ “gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father.” Some might expect Paul to say that Christ gave Himself for our sins so that we might be delivered from hell, but Paul does not say this. Paul says that Christ died for our sins so that He might rescue us out of the present evil age. This is according to the will of our God and Father. (The History of the Church and the Local Churches, p. 110)

世代是世界这撒但系统的一部分。世代是指撒但之系统的部分、片段、方面、现今或现代的显出，这系统为撒但所利用，篡夺并霸占人，使人远离神和神的定旨。撒但的世界系统有不同的时代，不同的片段。…现今的世代是撒但的世界，是他世界系统现今的片段。罪是鬼魔的，现今的世代是撒但性的。神的仇敌是魔鬼，与罪有关；他是撒但，与邪恶的世代有关。神的仇敌是狡诈的，潜伏在罪与邪恶世代的背后。没有基督的钉十字架，我们无法对付魔鬼所藏于其后的罪，或撒但所藏于其后的邪恶世代。基督为我们的罪钉十字架，要拯救我们脱离这邪恶的世代。这指明唯有基督能拯救我们脱离魔鬼与撒但。罪与邪恶的世代已被钉十字架的基督所对付。祂照着神的旨意，在十字架上为我们的罪舍了自己。祂为我们的罪而死，要拯救我们脱离现今邪恶的世代。所以，我们若要蒙拯救脱离这邪恶的世代，我们的罪必须受对付。我们若借着传扬福音，帮助别人罪得赦免，他们就会开始领悟，他们需要蒙拯救脱离现今邪恶的世代。

加拉太一章四节的“救”，原文直译的意思是拔出来，拉出来，解脱出来。按加拉太书全文看，这节所说现今邪恶的世代，是指宗教世界，世界的宗教系，在保罗的时代就是犹太宗教。这由六章十四至十五节得着证实。那里把割礼看作世界（宗教世界）的一部分。对使徒保罗，这世界已经钉了十字架。保罗在这里着重地说，基督为我们的罪舍了自己，目的是要把我们从犹太宗教，就是现今这邪恶的世代救出来。这是照着神的旨意，把神所拣选的人从律法的监护下释放出来，（三23，）把他们从羊圈带出来。（约十1，3。）（新约总论第三册，二八五至二八六页。）

参读：现今邪恶世代中基督的恢复，第一至二章；主的恢复以及宗教的现况，第一章。

An age is a part of the world as the satanic system. An age refers to a section, an aspect, the present or modern appearance, of the system of Satan, which is used by him to usurp and occupy people and keep them away from God and His purpose. The world system of Satan has different ages, different sections....The present age is the present section of Satan's cosmos, his world system. Whereas sins are devilish, the present age is satanic. As the devil, God's enemy is involved with sins, and as Satan, he is involved with the evil age. God's enemy is subtle, lurking behind sins and the evil age. Apart from the crucifixion of Christ, we have no way to deal with sins, behind which the devil hides, or the evil age, behind which Satan hides. Christ was crucified for our sins so that He might rescue us from this evil age. This indicates that only Christ can save us from the devil and Satan. Both sins and the evil age have been dealt with by Christ crucified. He gave Himself for us on the cross according to the will of God. He died for our sins so that we might be delivered from the present evil age. Therefore, if we would be delivered from this evil age, our sins must be dealt with. If we, through the preaching of the gospel, help others to have the forgiveness of sins, they will begin to realize that they need to be rescued from the present evil age.

Literally, the Greek word translated “rescue” in Galatians 1:4 means to pluck out, to draw out, to extricate. The present evil age in this verse, according to the context of the book, refers to the religious world, the religious course of the world, which at Paul's time was the Jewish religion. This is confirmed by Galatians 6:14 and 15, where circumcision is considered part of the world—the religious world to which the apostle Paul is crucified. Here Paul emphasizes that the purpose of Christ's giving Himself for our sins was to rescue us, to pluck us out, from the Jewish religion, the present evil age. This is to release God's chosen people from the custody of the law (Gal. 3:23), to bring them out of the sheepfold (John 10:1, 3), according to the will of God. (The Conclusion of the New Testament, pp. 775-776)

Further Reading: CWWL, 1977, vol. 1, “The Recovery of Christ in the Present Evil Age,” chs. 1-2; CWWL, 1977, vol. 1, “The Lord's Recovery and the Present Situation of Religion,” ch. 1

第九周　周二

晨兴喂养

加五4“你们这要靠律法得称义的，是与基督隔绝，从恩典中坠落了。”

西一9“所以，我们自从听见的日子，也就为你们不住地祷告祈求，愿你们在一切属灵的智慧和悟性上，充分认识神的旨意。”

在约翰十章的时候，神的百姓，祂的羊，是在犹太教的圈中。但是这章指明，基督来把祂的羊从圈中领出来，并使他们与外邦信徒合成一群，就是召会。（16。）因此，羊圈是宗教，而羊群是召会。…基督正设法把祂的羊从各种宗教的圈中救出来，并把他们带来合成一群。

基督在十字架上的死把我们从这邪恶的世代救出来，乃是照着神与父的旨意。

因此，拯救羊脱离羊圈，是照着父神的旨意。主耶稣来进入羊圈，开了门，并把羊从圈中领出来。热中犹太教的人把祂钉在十字架上。但借着祂在十字架上的死，主为我们的罪舍了自己，要把我们从宗教的羊圈救出来。（加拉太书生命读经，一一至一二页。）

信息选读

诸天是为着地，地是为着人的生存，而人有灵是为着神。人必须用人的灵接触、接受、盛装并吸取神，好使祂作人的生命，而人作祂活的团体彰显。这是神在历世历代里的心意。这事在圣经里是非常清楚的；但我们要看见这事，就必须有异象。…基督教有圣经，但在基督教里有许多人

WEEK 9 — DAY 2

Morning Nourishment

Gal. 5:4 You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace.

Col. 1:9 Therefore we also, since the day we heard of it, do not cease praying and asking on your behalf that you may be filled with the full knowledge of His will in all spiritual wisdom and understanding.

At the time of John 10, God's people, His sheep, were in the fold of Judaism. But as this chapter makes clear, Christ came to bring His sheep out of the fold and to form them with the Gentile believers into one flock, the church (10:16). Hence, the fold is religion, whereas the flock is the church.... Christ is seeking to rescue His sheep out of the various religious folds and to bring them together as the one flock.

Christ's death on the cross to deliver us from the present evil age was according to the will of God, the Father. To rescue the sheep from the fold is thus according to the will of God.

The Lord Jesus came into the fold, opened the door, and led the sheep out of the fold. The Judaizers crucified Him. But through His death on the cross, the Lord gave Himself for our sins in order to rescue us from the religious fold. (Life-study of Galatians, p. 9)

Today's Reading

The heavens are for the earth, the earth is for man's existence, and man with his spirit is for God. With his spirit man must contact, receive, contain, and assimilate God so that He may be life to man, and man may be His living corporate expression. This is God's intention throughout all the dispensations and generations. This is very clear in the Bible, but in order to see this, we must have a vision....Christianity has the Bible, but many people in Christianity do not

没有看见神永远的计划。为要让人看见神的愿望，神将圣经赐给人。然而，神的仇敌从未睡觉；他进来利用这圣书的每一点，激起人运用头脑而形成宗教。宗教是人的头脑受撒但煽动和指示而形成的，为要反对神的经纶。宗教表面上是为着神，实际上却完全反对神。（主的恢复以及宗教的现况，一四至一五页。）

宗教就是为着神并为着人的益处，却离了基督，也没有基督的灵。无论一件事有多好，只要基督不在其中，那就只是宗教。就算我们祷告或读经，只要不在灵里，没有基督的灵，就是在宗教里，宗教不会产生召会。主的恢复是要带我们回到正确的召会生活；而作为那灵的基督，乃是产生召会的唯一元素。只要我们在灵里，同着基督的灵行事，就有召会生活。（李常受文集一九七二年第三册，六六〇至六六一页。）

人借着圣言被带回归神之后，撒但再次进来，使人运用堕落的头脑，基于这些经文，形成各种不同的宗教。如此，第二种世界—宗教的世界—就产生了。

撒但的目标是使人不能成就神永远的定旨。最初，是第一种世界，世俗的世界，使人远离神的定旨；但神将人带回归祂自己之后，撒但形成第二种世界，宗教的世界，再次使人远离神。表面上，好像世俗的世界使人远离神，而宗教的世界帮助人归回祂自己。但事实上，世界的两面—世俗面和宗教面，都使人远离神。（主的恢复以及宗教的现况，二至三页。）

参读：为着实际、真正、真实的召会生活享受基督作包罗万有的灵，第一至二章；新约总论，第三百二十三篇。

see the eternal plan of God. In order that man may see God's desire, God gave him the Bible. However, the enemy of God never sleeps. He came in and utilized all the points in this Holy Book to instigate man to exercise his mentality to form religion. Religion is something formed by the human mentality under Satan's instigation and inspiration in order to oppose God's economy. Apparently, religion is for God, but in actuality, it is fully against Him. (CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," p. 467)

Religion is something for God and for the benefit of people, yet it is apart from Christ and without the Spirit of Christ. As long as Christ is not in something, no matter how good it may be, it is only religion. Even if we pray or study the Bible but are not in the spirit and do not have the Spirit of Christ, we are in religion, which does not bring forth the church. The Lord's recovery is to bring us back to the proper church life, and Christ as the Spirit is the only element that produces the church. As long as we do things in the spirit and with the Spirit of Christ, we have the church life. (CWWL, 1972, vol. 3, "Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life," p. 497)

After man was brought back to God through the holy writings, Satan came in again to cause man to use his fallen mentality to form different kinds of religions based on these writings. In this way the second kind of world—the religious world—came into existence.

Satan's goal is to keep man away from the fulfillment of God's eternal purpose. Originally, it was the first kind of world, the secular world, that kept man away from God's purpose, but after God brought man back to Himself, Satan formed the second kind of world, the religious world, to once again keep man away from God. It may seem that the secular world keeps man away from God and that the religious world helps man to come back to Him. In actuality, however, both aspects of the world, the secular and the religious, keep man away from God. (CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," pp. 457-458)

Further Reading: CWWL, 1972, vol. 3, "Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life," chs. 1-2; The Conclusion of the New Testament, msg. 323

第九周　周三

晨兴喂养

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

44 “诸天的国好像宝贝藏在田地里，人找到了，就藏起来，欢欢喜喜地去变卖他一切所有的，买这田地。”

人很难领悟宗教是基督的强敌。撒但利用宗教的帕子欺骗人。…我们可将撒但的系统比作一所大学，内有许多科系。…撒但只要能使人远离神的旨意—基督和祂的身体，他就满足了。…主说，“我要把我的召会建造…，阴间的门不能胜过她。”（太十六 18。）撒但的确畏惧召会。人若寻求死的道理知识，他可以在撒但的宗教系中寻得；但若有人正确地称自己是召会，撒但就要颤抖。今天，许多善良的基督徒被撒但欺骗了。他们可以谈论基督的身体，但不实行身体。（李常受文集一九七二年第三册，六五六至六五七页。）

信息选读

在神眼中，基督教中没有基督同在和实际的老旧传统作法，就是现今这邪恶世代的一部分。宗教世代是邪恶的，因为它使人远离基督与召会，就是神的旨意。在神眼中，没有什么比那些使我们远离基督的事更为邪恶。（李常受文集一九七二年第三册，六五九至六六〇页。）

加拉太书随在哥林多后书之后，是非常有意义的。…如果我们要成为一个像保罗的人，凭基督而活，并接

WEEK 9 — DAY 3

Morning Nourishment

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

44 The kingdom of the heavens is like a treasure hidden in the field, which a man found and hid, and in his joy goes and sells all that he has, and buys that field.

It is difficult to realize that religion is a strong enemy of Christ. Satan utilizes the veil of religion to deceive people. As long as Satan can keep someone away from Christ and His Body as the will of God, he is satisfied....The Lord said, “I will build My church, and the gates of Hades shall not prevail against it” (Matt. 16:18). Satan is truly afraid of the church. If someone seeks after dead and doctrinal knowledge, he can find it in Satan's department of religion, but if some proclaim themselves in a proper way to be the church, Satan trembles. Many good Christians today have been cheated by Satan. They may speak about the Body of Christ, but they have no practice of the Body. (CWWL, 1972, vol. 3, “Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life,” pp. 494-495)

Today's Reading

In God's eyes, the old and traditional practices in Christianity without the presence and reality of Christ are a part of the present evil age. The religious age is evil because it keeps people from Christ and the church as God's will. There is nothing as evil in God's eyes as that which keeps us from Christ. (CWWL, 1972, vol. 3, “Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life,” p. 497)

It is very meaningful that Galatians follows 2 Corinthians....If we would be a person like Paul, living by Christ and taking Him as our person, we must

受祂作我们的人位，我们就必须谨防宗教。无论何时我们变成恪守宗教，我们就被牢笼在现今这邪恶的世代里。如果我们看看今日的基督徒，我们能看到好多人就是在一种的宗教中。他们有教训、条例、传统和规条。…宗教就是人敬拜神，为神作工，谨守律法，改良自己，虔诚地作许多好事，而没有基督的同在。它可能是好的，但仍旧是宗教，因为没有基督。（李常受文集一九七三至一九七四年第一册，八二四页。）

宗教的黑暗遮蔽全地。人们被宗教麻醉，全然在其影响之下。因此，在宗教（包括犹太教、天主教和更正教）里，主无法完成祂永远的定旨。大部分人不觉得宗教有多黑暗、多邪恶。一个房间若长久充斥大蒜味，在房间里的每一个人都会对这种气味失去感觉；但若有人从空气清新的地方进入这房间，就不能忍受。（主的恢复以及宗教的现况，六页。）

在我们与宗教之间有十字架。就我们而论，宗教这世界已经钉了十字架；就宗教而论，我们也已经钉了十字架。…有一天，我向那个宗教世界说再见。就我而论，宗教世界已经钉了十字架；就那个世界而论，我也已经钉了十字架。（李常受文集一九七二年第三册，七一五页。）

我们需要将在圣经里所看见的和在今天基督教里所看见的作比较。我不得不用两个辞描写今天的基督教，就是变形和堕落。…整个基督教都失去神圣话语启示的规范而变形了，并且堕落了。…我们这样谈论基督教，并不表示我们不爱所有的基督徒。我们爱所有在主里的弟兄和姊妹，但我们必须承认，今天基督教国的情形是绝对远离了神永远的计划的。（神命定实行新约经纶的路，二二页。）

参读：主的恢复以及宗教的现况，第四章；神命定实行新约经纶的路，第三章。

be aware of religion. Whenever we become religious, we become ensnared in the present evil age. If we look at today's Christians, we can see that so many of them are simply in a kind of religion. They have the teachings, the regulations, the traditions, and the ordinances....Religion is simply to worship God, to work for God, to keep the law, and to improve ourselves and do so many good things religiously without the presence of Christ. It may be good, but it is still a religion because it is without Christ. (The Indwelling Christ in the Canon of the New Testament, p. 101)

The darkness of religion overshadows the entire earth. People have been drugged with religion and are fully under its influence. Therefore, the Lord has no way to fulfill His eternal purpose in religion, including Judaism, Catholicism, and Protestantism. Most people have no sense of how dark and evil religion is. If a room is filled with the odor of garlic for a long time, everyone in the room will lose his consciousness of the odor, but if someone comes into the room from the fresh air, he will not be able to tolerate it. (CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," p. 460)

Between us and religion is the cross. Religion as a world has been crucified to us, and we have been crucified to religion.... One day I said goodbye to that religious world. The religious world was crucified to me, and I to that world. (CWWL, 1972, vol. 3, "Enjoying Christ as the All-inclusive Spirit for the Practical, Genuine, and Real Church Life," p. 539)

We need to compare what is seen in the Bible with what is seen today in Christianity. I have to use two words to describe today's Christianity: deformed and degraded....All of Christianity is deformed from the form of the revelation in the holy Word and is also degraded....When we talk about Christianity in such a way, this does not mean that we do not love all Christians. We love all of our brothers and sisters in the Lord, yet we have to admit that today's Christendom is absolutely far off from God's eternal plan. (The God-ordained Way to Practice the New Testament Economy, p. 25)

Further Reading: CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," ch. 4; The God-ordained Way to Practice the New Testament Economy, ch. 3

第九周　周四

晨兴喂养

来十三 12 ～ 13 “所以耶稣为要借自己的血圣别百姓，也就在城门外受苦。这样，我们也当出到营外就了祂去，忍受祂所受的凌辱。”

我们需要操练我们的灵来摸着基督，并在我们灵里经历祂作恩典。这就是神的经纶，这经纶与宗教相对。在保罗的时代，大概只有一种宗教，但今天有许多宗教，教导人敬拜神、事奉神、并尽力讨神喜悦，却没有经历活的基督。保罗时代的世代若是邪恶的，今天的世代就更加邪恶。保罗若向圣徒揭示他们不该在那宗教世代的影响之下，我们就更加需要蒙拯救，脱离我们这世代宗教的影响。（主的恢复以及宗教的现况，九至一〇页。）

信息选读

在宗教里，没有光、生命、真理或实际；也就是说，没有基督。在宗教里只有名义上的基督，没有在人位和活的实际里的基督。照样，在宗教里，也没有在实际里的召会。召会是基督活的身体，但今天围绕我们的是满了传统、组织、教训、道理、表演、和虚假的宗教。主无法在这光景中完成祂的定旨。（主的恢复以及宗教的现况，二六页。）

保罗开始看见基督。神乐意把基督启示在他里面，他就从宗教被拯救出来。这就是为什么他说，基督为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。现在他写信，为使加拉太人也得着同样的拯救。他们已陷入宗教的网罗里，需要从宗教里救出来。现在不是遵守传统的问题，乃是得着基督启示在我们里面的问题。现在也不是遵守律法的问题，乃是得着基

WEEK 9 — DAY 4

Morning Nourishment

Heb. 13:12-13 Therefore also Jesus, that He might sanctify the people through His own blood, suffered outside the gate. Let us therefore go forth unto Him outside the camp, bearing His reproach.

We need to exercise our spirit to touch Christ and experience Him as grace in our spirit. This is God's economy, which is versus religion. At Paul's time there was mainly one religion, but today there are many religions that teach people to worship God, to serve God, and to try to please God apart from the experience of the living Christ. If the age at Paul's time was evil, the age today is much more evil. If Paul unveiled to the saints that they should not be under the influence of that religious age, how much more do we need to be delivered from the influence of religion in our own age. (CWWL, 1977, vol. 1, “The Lord's Recovery and the Present Situation of Religion,” p. 463)

Today's Reading

In religion there is no light, life, truth, or reality; that is, there is no Christ. Christ is there only in name, not in His person and living reality. Likewise, there is no church in reality. The church is the living Body of Christ, but what surrounds us today is a religion full of traditions, organizations, teachings, doctrines, performances, and falsehood. The Lord cannot accomplish His purpose in this situation. (CWWL, 1977, vol. 1, “The Lord's Recovery and the Present Situation of Religion,” p. 476)

Paul began to see Christ. It had pleased God to reveal Christ into him, and he was rescued out of religion. This is why he said that Christ gave Himself for our sins to rescue us out of the present evil age. Now he is writing that the Galatians might obtain the same deliverance. They had been trapped in a snare of religion and needed deliverance from religion. Now it is not a matter of keeping the traditions but of having Christ revealed in us. And it is not a matter of keeping the law but of having Christ living in us. “It is no longer I

督活在我们里面的问题。“现在活着的，不再是我，乃是基督在我里面活着。”（加二20。）基督不仅该启示在我们里面，也该活在我们里面。基督必须是我们的生命和我们的生活。（李常受文集一九七三至一九七四年第一册，八二六至八二七页。）

因着我们为纯正的召会生活站住，就得罪了其他人。但我们能怎么办？保罗在加拉太一章十节说，“若我仍讨人的喜悦，我就不是基督的奴仆了。”我们若讨人的喜悦，就不会像保罗一样受逼迫。主恢复的历史是脱离现今这邪恶的世代，并在这世代之外的历史。我们已经把我们与基督教之间的桥梁烧了，但我们中间有些人却想搭一座桥将我们带回去。我们需要把所有的桥梁烧掉。地方召会与基督教之间不该有桥梁。万物都各从其类，公会是从公会的类，地方召会应该从地方召会的类。我们应该就是我们所是的，没有妥协或假冒。

我怕在要来的年间，如果主回来得迟，有些诡诈的人还会被仇敌利用，想要跨越我们与基督教之间的鸿沟。我们需要维持我们与基督教中间的这一道鸿沟。这鸿沟越宽越好，因为这是我们与现今这邪恶世代之间的鸿沟。感谢主，倪弟兄是在我们前头的先驱，脱离了基督教，进入纯正的召会生活，以完成神要得着基督身体的旨意。（一三二页。）

主的恢复与今天的宗教全然不同。我们所关切的，不是只在字句上认识圣经。我们在这里—在主的恢复中，乃是要实行神的经纶。主的恢复与基督教之间是不可能妥协的。在恢复里，我们弃绝木、草、禾秸。…在主的恢复里，我们宁愿要少量的金、银、宝石，也不要一大堆的木、草、禾秸。（出埃及记生命读经，一一二三页。）

参读：现今邪恶世代中基督的恢复，第四章；长老训练第六册，第五章。

who live, but it is Christ who lives in me” (Gal. 2:20). Christ should not only be revealed in us but also live in us. Christ has to be both our life and our living. (CWWL, 1973-1974, vol. 1, “The Indwelling Christ in the Canon of the New Testament,” pp. 604-605)

Because of our standing for the pure church life, others have been offended. But what can we do? Paul says in Galatians 1:10, “If I were still trying to please men, I would not be a slave of Christ.” If we were men-pleasers, we would not suffer persecution as Paul did. The history of the Lord's recovery is a history of coming out of and being outside of the present evil age. We have burned the bridges between us and Christianity, but some among us have tried to build a bridge to bring us back. We need to burn all the bridges. There should be no bridge between the local churches and Christianity. Everything should be after its kind. The denominations are after their kind, and the local churches should be after their kind. We should be what we are without compromise or pretense.

I am afraid that in the coming years, if the Lord delays His coming, some subtle ones will be used by the enemy again to try to bridge the gap between us and Christianity. We need to maintain such a gap between us and Christianity. The wider this gap is the better because it is a gap between us and the present evil age. Thank the Lord that Brother Nee was a pioneer ahead of us to come out of Christianity into the pure church life to accomplish God's will to have the Body of Christ. (CWWL, 1973-1974, vol. 1, “The History of the Church and the Local Churches,” p. 95)

The Lord's recovery is absolutely different from today's religion. We are not concerned with knowing the Bible merely in letters. We are here to carry out God's economy in His recovery. It is impossible for there to be reconciliation between the recovery and Christianity. In the recovery we repudiate the wood, the grass, and the stubble.... In the recovery we would rather have a small amount of gold, silver, and precious stones than a huge pile of wood, grass, and stubble. (Life-study of Exodus, p. 967)

Further Reading: CWWL, 1977, vol. 1, “The Recovery of Christ in the Present Evil Age,” ch. 4; Elders' Training, Book 6: The Crucial Points of Truth in Paul's Epistles, ch. 5

第九周　周五

晨兴喂养

提后二 19 ～ 21 “…凡称呼主名的人，总要离开不义。但在大户人家，不但有金器银器，也有木器瓦器；有作为贵重的，也有作为卑贱的；所以人若洁净自己，脱离这些卑贱的，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。”

我们需要看见，不但有世界末世论（对世界局势终结的研究），也有召会末世论。…我们在基督里的信徒不但是在世界里，也是在召会里。真正的召会存在基督教里面。基督教变得非常庞大，主要包括天主教和更正教。在使徒保罗的时候，没有天主教和更正教；那时所有的是原初和恢复的召会。恢复的召会就是原初的召会；这二者乃是一。（历代志．以斯拉记．尼希米记．以斯帖记生命读经，附录—合乎圣经神圣启示的召会末世论，一页。）

信息选读

使徒们在不到五十年中建立了原初的召会。但彼得、约翰和保罗还活着的时候，召会就从原初的光景落到堕落的光景，走样的光景，甚至变质的光景。这就是使徒们写书信的原因。彼得、约翰和保罗所写的“后书”（如提摩太后书、彼得后书、约翰二、三书等），都是恢复的书信。这些书信都是为着恢复失去的召会。

在约翰的时候，有些人甚至说，基督从未在肉体里来。（约壹四 2 ～ 3，约贰 7。）还有些人说，基督原来不是神的儿子，后来才成为神的儿子。（约壹二 22 ～ 23。）…因此，约翰写信给信徒，要恢复他们。在使徒的时代，我们能看见原初和恢复的召会。

WEEK 9 — DAY 5

Morning Nourishment

2 Tim. 2:19-21 ...Let everyone who names the name of the Lord depart from unrighteousness. But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor. If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

We need to see that there is not only an eschatology of the world, the study of the end of the world situation, but also an eschatology of the church....We believers in Christ are not only in the world but also in the church. The genuine church exists within Christianity. Christianity has become very great and includes mainly the Catholic Church and the Protestant church. The Catholic Church and the Protestant church were not there at the time of the apostle Paul. What was there at his time was the original and recovered church. The recovered church refers to the original church. These two are one. (“The Eschatology of the Church,” p. 1)

Today's Reading

The apostles established the original church within less than fifty years. But while Peter, John, and Paul were still living, the church fell from its original state to a degraded state, a deformed state, and even a transmuted state. This is why the Epistles were written. All the “second” letters of Peter, John, and Paul (e.g., 2 Peter, 2 and 3 John, 2 Corinthians, etc.) were letters of recovery. All these letters were for recovering the lost church.

At John's time, some even said that Christ never came in the flesh (1 John 4:2-3; 2 John 7). Others said that Christ was not the Son of God but eventually became the Son of God (1 John 2:22- 23)....Thus, John wrote to the believers to recover them. At the time of the apostles we can see the original and recovered church.

恢复的召会只比原初的召会晚一点产生。原初的召会只持续很短的时间。她生在有病的情形、不健康的环境里。使徒保罗从安提阿被圣灵差遣到亚西亚传扬福音，并建立众召会时，反对的犹太人就来阻挠他。众召会建立以后，智慧派进来引起难处。因此，召会因着犹太教或智慧派而生病了。原初的召会没有持续太久，但神不愿让召会失去，而没有任何一种恢复。这就是主这身体的头，嘱咐使徒彼得、约翰和保罗写后书以恢复召会的原因。我们必须领悟，主的恢复开始于第一世纪末。以后在每一世纪，主都兴起好些“以斯拉”和“尼希米”，来恢复、重新构成召会。在前五世纪，只有原初和恢复的召会。然后将近第六世纪末，天主教产生了，那时教皇被承认为天主教的权威。更正教则是产生在十六世纪路德马丁（Martin Luther）改教的时期。今天仍有这三种会。

The recovered church came into being just a little later than the original church. The original church lasted only for a short time. It was born into a sick situation, an unhealthy environment. When the apostle Paul was sent by the Holy Spirit from Antioch to Asia to preach the gospel and to set up churches, the opposing Jews came to frustrate him. After the churches were established, the Gnostics came in to make trouble. Thus, the church became sick either from Judaism or Gnosticism. The original church did not last too long, but God would not let the church be lost without any kind of recovery. This is why the Lord as the Head of the Body charged the apostles Peter, John, and Paul to write their later Epistles to recover the church. We have to realize that the Lord's recovery began at the end of the first century. In every century afterward, the Lord raised up a number of “Ezras” and “Nehemiahs” to recover, to reconstitute, the church. In the first five centuries, there was only the original and recovered church. Then near the end of the sixth century the Catholic Church came into existence. At that time the pope was recognized as the authority of the Catholic Church. The Protestant church came into existence at the time of Martin Luther during the Reformation in the sixteenth century. Today there are still these three kinds of churches.

天主教实际的光景和结局，清楚揭示在启示录十七章。这一章前六节告诉我们光景，后三节告诉我们结局。光景是用金杯的比喻来说明。（4。）杯表征递交与人，给人喝以应付人需要的东西。金杯表征背道的召会在外表上的确有属神的东西。…女人手中所拿的杯是金的，里面却满了可憎之物，并她淫乱的污秽。（4。）

The real condition and end of the Catholic Church are clearly unveiled in Revelation 17. The first six verses tell us the condition, and the last three verses tell us the end. The condition is illustrated in a figure of speech by a golden cup (v. 4). A cup signifies something that is presented to a person for him to drink to meet his need. The golden cup signifies that in outward appearance the apostate church does have something of God....The cup which the woman has in her hand is golden, but it is full of abominations and the unclean things of her fornication (Rev. 17:4).

十七章也告诉我们天主教的结局。…敌基督和他的十王要逼迫大巴比伦，并将她焚烧。那将是天主教的结局。（合乎圣经神圣启示的召会末世论，二至四、六页。）

Revelation 17 also tells us the end of the Catholic Church.... Antichrist and his ten kings will persecute the Great Babylon and burn her. That will be the end of the Catholic Church. (“The Eschatology of the Church,” pp. 2-5)

参读：李常受文集一九七三至一九七四年第一册，新约圣经中内住的基督，第十一至十二章。

Further Reading: CWWL, 1973-1974, vol. 1, “The Indwelling Christ in the Canon of the New Testament,” chs. 11-12

第九周　周六

晨兴喂养

林后五 10“因为我们众人，必要在基督的审判台前显露出来…。”

启三 12“得胜的，我要叫他在我神殿中作柱子，他也绝不再从那里出去；我又要将我神的名，和我神城的名，（这城就是由天上从我神那里降下来的新耶路撒冷，）并我的新名，都写在他上面。”

更正教满了假信徒。在马太十三章〔三十七至四十二节，〕主告诉我们，诸天的国好比人撒好的麦种在他的田里，但随后他的仇敌来了，将稗子撒在麦子中间。…主说，在这世代的终结，祂要差遣祂的使者，薅集这一切稗子（表征任何一种召会里一切挂名的假基督徒），将他们扔在火湖里。（40～42。）…他们的结局将与敌基督和假申言者一样。敌基督和假申言者也都要被扔在火湖里，不经过任何形式的审判。（启十九 20。）…〔另一方面，〕原初和恢复的召会乃是真正的召会。（合乎圣经神圣启示的召会末世论，六至七页。）

信息选读

恢复的召会总是走窄路。凡有分于恢复之召会的人，在基督徒的生活里都会学习一些特别的功课。他们学习认识基督，认识自己，并认识肉体。他们学习如何被钉死而过神人的生活。召会的众肢体都该是神人，因为召会是用成为神的人所组成的。神成为人，为要使人在生命和性情上（但不在神格上）成为神，这个高的真理是教父们在第二世纪发现的。这真理乃是属于主的恢复。对我们而言，主的恢复

WEEK 9 — DAY 6

Morning Nourishment

2 Cor. 5:10 For we must all be manifested before the judgment seat of Christ...

Rev. 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

The Protestant church is full of false believers (Matt. 13:37-42). In Matthew 13 the Lord told us that the kingdom of the heavens is like a man who sowed good seed of wheat in his field, but his enemy then came and sowed tares in the midst of the wheat.... The Lord said that at the consummation of this age, He will send His angels to collect all these tares, signifying all the false, nominal Christians in any kind of church, and will cast them into the lake of fire (vv. 40-42)....Their end will be the same as Antichrist and the false prophet. Both of them will also be thrown into the lake of fire directly, without any formal judgment (Rev. 19:20).... The original and recovered church is the genuine church. (“The Eschatology of the Church,” pp. 5-6)

Today's Reading

The church of the recovery is always taking a narrow way. All of those who participate in the recovered church learn the special lessons in the Christian life. They learn to know Christ, to know themselves, and to know the flesh. They learn how to be crucified to live the God-man life. All the members of the church should be God-men because the church is formed with the deified man. The high truth of God becoming a man that man might become God in life and nature but not in the Godhead was discovered by the church fathers in the second century. This was something of the Lord's recovery. With us

是七十二年前在中国大陆开始的。今天地上主要有三种会：天主教、更正教、以及原初和恢复的召会。我们必须拣选原初和恢复的召会，因为这才是真正的召会。

主回来时，不但要审判并对付天主教和更正教，也要对付原初和恢复的召会。祂要将祂在每一种召会里的真信徒召到祂的审判台前，（林后五10，罗十四10，林前四5，）受祂审判并对付。在那审判里，祂要分辨他们是用金、银、宝石，或用木、草、禾秸建造。木、草、禾秸的工程要被烧毁，而用这些没有价值的材料作工的人“要得救；只是这样得救，要像从火里经过的一样”。（三15。）另一面，用金、银、宝石建造的人，将是在千年国里构成新耶路撒冷的材料，并要终极完成于新天新地里的新耶路撒冷。

主回来时，变化成金、银、宝石的得胜者要得赏赐，进入千年国的新耶路撒冷里。启示录给我们看见，新耶路撒冷将是在那一千年里赐给得胜者之神的乐园。（二7。）但产生木、草、禾秸的人，他们的工程在主回来时要被烧毁，他们自己要得救，但是要像从火里经过的一样。他们要受主管教一千年。至终，借着主的忍耐，他们要被成全，也要变化成为神建造的宝贵材料。在那一千年结束时，他们要加入并有分于终极完成的新耶路撒冷。这是原初和恢复之召会真正的光景和结局。

至终，我们都要在神定旨的终极完成，就是新耶路撒冷里。（二一1～11。）（合乎圣经神圣启示的召会末世论，三、七至九页。）

参读：合乎圣经神圣启示的召会末世论；新约总论，第二百三十九篇。

the Lord's recovery began in mainland China seventy-two years ago. Today there are mainly three kinds of churches on earth: the Catholic Church, the Protestant church, and the original and recovered church. We must choose the original and recovered church because it is genuine.

At His coming back, the Lord will judge and deal with not only the Catholic Church and the Protestant church but also the original and recovered church. He will summon all His genuine believers in any kind of church to His judgment seat (2 Cor. 5:10; Rom. 14:10; 1 Cor. 4:5) to be judged and dealt with by Him. In that judgment He will discern whether they have built with gold, silver, and precious stones or with wood, grass, and stubble. The work of wood, grass, and stubble will be consumed, and those who have worked with these worthless materials “will be saved, yet so as through fire” (1 Cor. 3:15). On the other hand, those who have built with gold, silver, and precious stones will be the materials for the constitution of the New Jerusalem in the millennium and be consummated in the New Jerusalem in the new heaven and new earth.

At the Lord's coming back, the overcomers who are transformed into gold, silver, and precious stones will be awarded to be in the New Jerusalem in the thousand years of the kingdom. Revelation shows us that the New Jerusalem will be the Paradise of God in the thousand years for the overcomers (2:7). But those who produce wood, grass, and stubble will have their work burned at the Lord's coming back, and they will be saved as through fire. They will be disciplined by the Lord for one thousand years. Eventually, through the Lord's patience, they will be perfected and transformed also into precious material for God's building. At the end of the thousand years, they will also join and participate in the New Jerusalem in its consummation. This is the genuine condition and end of the original and recovered church.

Eventually, we will be in the ultimate consummation of God's purpose, the New Jerusalem (Rev. 21:1-11). (“The Eschatology of the Church,” pp. 3, 6-8)

Further Reading: “The Eschatology of the Church according to the Divine Revelation of the Scriptures”; The Conclusion of the New Testament, msg. 239

第九周诗歌

在復活裏聚集

降E大調 3/4 (英1281) 补759



WEEK 9 — HYMN

Hymns # 1281

1
All the meetings Christ appointed
And attended here on earth
Were apart from all religion,
All its rituals, forms, and dearth.
Resurrection, not religion,
Must be our reality;
Let us meet in resurrection,
From all dead religion free.
2
When the Lord was resurrected,
All religious things were through;
Christ is now our living temple,
Christ is all our offerings too.
With our Lord in resurrection,
Hallelujah, we're released!
Pity all the old religion—
All our meetings are a feast!
3
Yet religion—oh, how subtle—
In our blood is hiding out;
God must give us revelation,
All that unseen monster rout.
Lord, we still are too religious—
Down with our religious soul!
We would all release our spirit,
Let each meeting reach the goal.
4
In the meetings, in the meetings,
On the mountain, at the shore,
Jesus, Jesus, living Jesus,
He is here—what want we more?
Bury all the old religion,
Even Christianity—
Jesus, Jesus, we have Jesus,
He is our reality!

申言稿：_____

Composition for prophecy with main point and sub-points: