第十周

主的恢复—建造锡安

诗歌：补 37

读经：诗四八 2、11～12，二十 2，五十 2，五三 6 上，八七 2，启二 7、11、17、26～28，三 5、12、20～21

【周一】

壹 锡安，大卫王的城（撒下五 7），是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在（诗九 11，二 6，七四 2，七六 2 下，一二五 1，一三五 21，赛八 18）：

一 耶路撒冷预表召会，锡安预表召会中的得胜者：

1 锡安乃是耶路撒冷的高峰，就是圣城的美丽—诗四八 2，五十 2。

2 锡安作为圣城耶路撒冷的高峰和美丽，预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际—四八 2、11～12，二十 2，五三 6 上，八七 2。

3 锡安山完全向主敞开，绝对被主据有—二四 1、3、7～10。

二 得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所之终极的至圣

Week Ten

The Lord's Recovery—to Build Up Zion

Hymns: 1222

Scripture Reading: Psa. 48:2, 11-12; 20:2; 50:2; 53:6a; 87:2; Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21

§Day 1

I. Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 9:11; 2:6; 74:2; 76:2b; 125:1; 135:21; Isa. 8:18):

A. Jerusalem typifies the church, and Zion typifies the overcomers in the church:

1. Zion is the highlight of Jerusalem, the beauty of the holy city—Psa. 48:2; 50:2.

2. As the highlight and beauty of the holy city Jerusalem, Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church—48:2, 11-12; 20:2; 53:6a; 87:2.

3. The hill of Zion is absolutely open to the Lord and is absolutely possessed by Him—24:1, 3, 7-10.

B. The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the ultimate Holy of Holies as

所—启二一16，参出二六2～8，王上六20。

三 召会生活乃是今日的耶路撒冷；在召会生活里必须有一班得胜者作今日的锡安—罗十二4～5，弗四16，启二7，三12：

1 这启示地方召会不是神的目标，乃是神达到祂目标的手续；地方召会把我们引进基督身体的实际。

2 主恢复的最高峰，能完成神经纶的，不是叫神以有形的作法产生许多地方召会，乃是让神产生生机的身体作祂的生机体—林前十二27，弗四16。

【周二、周三】

贰 我们必须领悟主的恢复是什么；主的恢复乃是要建造锡安—启十四1，弗四16，启二一2、9～10：

一 耶路撒冷的特色、生命、祝福、建立，都是来自于锡安—王上八1，诗五一18，一〇二21，一二八5，一三五21，赛四一27，珥三17。

二 在启示录这卷书中，主所要的并主所要建造的，乃是锡安，就是得胜者；这是神的圣言中属灵启示的内在实际；我们的确需要拚上去，不惜代价地祷告，像使徒保罗那样付代价—二7、11、17、26～28，三5、12、20～21，西四2，腓三8～14。

三 我们对主呼召今世得胜者的回应，乃是我们要成为有活力的；有活力就是活而满了活动的，与我们活而行动的神是一；神在地上为着完成祂永远经纶的行动，至终乃是借着得胜者—但十一32，来三12，九14，参启三1。

四 锡安所预表的得胜者，乃是桥头堡，主作为荣

God's dwelling place, in eternity—Rev. 21:16; cf. Exo. 26:2-8; 1 Kings 6:20.

C. The church life is today's Jerusalem, and within the church life there must be a group of overcomers as today's Zion—Rom. 12:4-5; Eph. 4:16; Rev. 2:7; 3:12:

1. This reveals that the local churches are not God's goal but a procedure God takes to reach His goal; the local churches usher us into the reality of the Body of Christ.

2. The highest peak of the Lord's recovery that can carry out God's economy is for God to produce not many local churches in a physical way but an organic Body to be His organism—1 Cor. 12:27; Eph. 4:16.

§Day 2 & Day 3

II. We have to realize what the Lord's recovery is; the Lord's recovery is to build up Zion—Rev. 14:1; Eph. 4:16; Rev. 21:2, 9-10:

A. The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion—1 Kings 8:1; Psa. 51:18; 102:21; 128:5; 135:21; Isa. 41:27; Joel 3:17.

B. In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers; this is the intrinsic reality of the spiritual revelation in the holy Word of God; we surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did—2:7, 11, 17, 26-28; 3:5, 12, 20-21; Col. 4:2; Phil. 3:8-14.

C. Our response to the Lord's calling of the overcomers in this age is for us to be vitalized; to be vital is to be living and active in oneness with our living and acting God; God's move on the earth for the accomplishment of His eternal economy is ultimately through the overcomers—Dan. 11:32; Heb. 3:12; 9:14; cf. Rev. 3:1.

D. The overcomers, who are typified by Zion, are the beachhead through

耀的王要借以回来据有全地作祂的国—诗二四1、3、7～10，但二34～35，七13～14，珥三11，启十一15，十九13～14。

五 除了祷告之外，没有其他的路可以达到神永远经纶的高峰，就是基督身体的实际；我们成为得胜者，就是基督身体的实际，作基督的新妇，要结束这时代，就是召会时代，且要把基督这荣耀的王带回来，在国度时代与祂的得胜者一同取得、占有并治理这地—7～9节，二十4、6，诗二四7～10。

【周四】

六 保罗的以弗所书启示得胜者的生活，他们凭着活在调和的灵里，而活在基督身体的实际里：

1 基督身体的实际乃是神经纶里的最高峰和圣经拔尖的启示，借着智慧和启示的灵启示出来—弗一17、22～23。

2 基督身体的实际乃是在调和之灵里的生活；这灵是神的居所、神的家、今日的伯特利、天的门和至圣所，就是那作三一神具体化身之是灵的基督（由约柜所预表）的居所—17节，二22，三5、16，四23，五18，六18，创二八12～17，约一51，来九3～4，十19～22。

3 基督身体的实际，乃是那在耶稣身上是实际者，就是耶稣一生的真实光景，如四福音书所记载的，借着与祂的肢体重生的灵调和之更新的灵而有的心思更新，重复在祂许多肢体身上，作为得了成全之神人的团体生活—弗四1～6、15～16、20～24，加二20，腓一19～21上，四11～13。

4 召会被那与我们的灵调和之美化、预备新妇的那灵所充满，使我们能成为基督圣别、美丽、彰显神的新妇，就是没有瑕疵或不完全的新妇—弗五18、26～27，

which the Lord as the King of glory will return to possess the whole earth as His kingdom—Psa. 24:1, 3, 7-10; Dan. 2:34-35; 7:13-14; Joel 3:11; Rev. 11:15; 19:13-14.

E. There is no other way to reach the high peak of God's eternal economy, the reality of the Body of Christ, except by praying; our becoming the overcomers as the reality of the Body of Christ to be the bride of Christ will close this age, the age of the church, and will bring Christ as the King of glory back to take, possess, and rule over this earth with His overcomers in the kingdom age—vv. 7-9; 20:4, 6; Psa. 24:7-10.

§Day 4

F. Paul's Epistle to the Ephesians reveals the living of the overcomers, who live in the reality of the Body of Christ by living in the mingled spirit:

1. The reality of the Body of Christ is the highest peak in God's economy and the top revelation of the Bible, revealed through a spirit of wisdom and revelation—1:17, 22-23.

2. The reality of the Body of Christ is a living in the mingled spirit, which is the dwelling place of God, the house of God, today's Bethel, the gate of heaven, and the Holy of Holies, the dwelling place of the pneumatic Christ as the embodiment of the Triune God, who is typified by the Ark—v. 17; 2:22; 3:5, 16; 4:23; 5:18; 6:18; Gen. 28:12-17; John 1:51; Heb. 9:3-4; 10:19-22.

3. The reality of the Body of Christ is the reality in Jesus, the actual condition of the life of Jesus as recorded in the four Gospels, duplicated in His many members as the corporate living of the perfected God-men through the renewing of the mind by the renewing Spirit mingled with their regenerated spirit—Eph. 4:1-6, 15-16, 20-24; Gal. 2:20; Phil. 1:19-21a; 4:11-13.

4. The church is filled with the beautifying, bride-preparing Spirit, who is mingled with our spirit, so that we may become Christ's holy, beautiful, God-expressing bride, a bride without blemish or imperfection—Eph. 5:18, 26-

赛六十7、19，六二3，出二八2，参诗二七4，四八2，五十2，一一〇2～3、7，赛二八5，六十21，六一3。

5 基督要在我们全人里得胜，我们就必须经历击杀的灵与我们的灵调和，使我们里面与神敌对的一切都被杀死，而使我们能在那灵的神圣生命里施行神的管治权，管治撒但、罪和死，并使我们过健康的身体生活，就是健康的召会生活—弗六10～18，诗四八12～13。

【周五】

叁 得胜者享受基督这成为肉体的三一神（就是神人）；得胜者也是那些心中想往锡安大道的人—“因你有力量，心中想往锡安大道的，这人便为有福。他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷。他们行走，力上加力，各人到锡安朝见神”—八四5～7：

一 剥夺与流泪，结果带进对神殿之可爱和甜美的享受—1、6节与1节注1、6节注1，参七三26与注1。

二 我们流泪时，就被那灵充满，那灵也就成为我们的泉源和秋雨；想往锡安大道，表征我们想要进入作为神殿的召会里，其中有两座坛，表征成为肉体之三一神，就是基督作神的具体化身，为着祂的扩增所完成的主要工作—八四3～6。

三 诗篇八十四篇十一节启示，我们住在神家里所蒙的福，乃是享受成为肉体并终极完成的三一神，作日头供应我们生命（约一4，八12），作盾牌保护我们脱离神的仇敌（弗六11～

27; Isa. 60:7, 19; 62:3; Exo. 28:2; cf. Psa. 27:4; 48:2; 50:2; 110:2-3, 7; Isa. 28:5; 60:21; 61:3.

5. For Christ to be victorious in our entire being, we must experience the slaying Spirit mingled with our spirit so that everything of God's adversary can be killed within us, enabling us to rule in the divine life of the Spirit over Satan, sin, and death for God's dominion and to live a healthy Body life, a healthy church life—Eph. 6:10-18; Psa. 48:12-13.

§Day 5

III. The overcomers enjoy Christ as the incarnated Triune God, the God-man, and are those in whose heart are the highways to Zion—"Blessed is the man whose strength is in You,/In whose heart are the highways to Zion./Passing through the valley of Baca,/They make it a spring;/Indeed the early rain covers it with blessings./They go from strength to strength;/Each appears before God in Zion"—84:5-7:

A. The strippings and weepings result in the enjoyment of the loveliness and sweetness of God's house—vv. 1, 6 and footnotes 1^{2} and 6^{1}; cf. 73:26 and footnote 1.

B. While we are weeping, we are being filled with the Spirit, and the Spirit becomes a spring and the early rain to us; the highways to Zion signify our intention to enter into the church as the house of God with the two altars, which signify the leading consummations of the work of the incarnated Triune God, who is Christ as the embodiment of God for His increase—84:3-6.

C. Psalm 84:11 reveals that the blessings of our dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life (John 1:4; 8:12), as our shield to protect us from God's enemy (Eph. 6:11-17), as grace for our enjoyment (John

17），作恩典给我们享受（约一14、17），并作荣耀以彰显神的威荣（启二一11、23）。

肆 “耶和华所立的根基在圣山上。祂爱锡安的门”—诗八七1～2上：

一 锡安预表召会中的得胜者，是建造在预表众地方召会之“圣山”（复数）的最高峰，众召会的根基乃是基督（1）；属天的锡安，有荣耀的事是指着它说的（3），乃是得胜者最终安息的地方（启十四1）。

二 锡安的门是为着进出，表征交通；新耶路撒冷有十二个门（二一12、21），这指明神的圣城满了交通。

三 “论到锡安必说，这一个那一个都生在其中；而且至高者必亲自坚立这城。当耶和华记录众民的时候，祂要数点出，这一个生在那里”（诗八七5～6）；基督这独一的一位，乃是众圣徒（“这一个”和“那一个”）的总和；祂是众圣徒，又在众圣徒里面（西三11）。

四 “我的泉源都在你里面”（诗八七7）；让埃及夸耀尼罗河，让巴比伦夸耀伯拉大河吧！他们没有泉源，但我们在锡安有泉源。

【周六】

伍 上行之歌（诗一二〇～一三四）说到在圣民的经历和赞美里，锡安和耶路撒冷的宝贵：

一 诗篇一百三十二篇提到七个与得胜者上锡安时有关的宝贵项目；这些项目是召会生活的高峰，描绘在锡安（神的山最高峰）之得胜者的光景—13～18节：

1:14, 17), and as glory for the manifestation of God in splendor (Rev. 21:11, 23).

IV. “His foundation is in the holy mountains. / Jehovah loves the gates of Zion”—Psa. 87:1-2a:

A. Zion, as a type of the overcomers in the church, is built on the highest peak of the “holy mountains,” which typify the local churches, whose foundation is Christ (v. 1); the heavenly Zion, of which glorious things are spoken (v. 3), will be the final place of rest for the overcomers (Rev. 14:1).

B. The gates of Zion are for coming in and going out, signifying fellowship; the fact that the New Jerusalem will have twelve gates (21:12, 21) indicates that God’s holy city will be full of fellowship.

C. “Of Zion it will be said, / This one and that one were born in her, / And the Most High Himself will establish her. / Jehovah will count / When He records the peoples: / This One was born there” (Psa. 87:5-6); the unique One, Christ, who is the totality of all the saints (“this one” and “that one”), is the One who is all the saints and in all the saints (Col. 3:11).

D. “All my springs are in you” (Psa. 87:7); let Egypt boast of the Nile, and let Babylon boast of the Euphrates; they do not have the springs, but we in Zion have them.

§Day 6

V. The Songs of Ascents (Psa. 120—134) speak of the preciousness of Zion and Jerusalem in the experiences and praises of the saints:

A. Psalm 132 mentions seven precious items related to the overcomers in their going up to Zion; these items are at the top of the church life, and they portray the situation of the overcomers in Zion, the highest peak of God’s mountain—vv. 13-18:

1 与神一同安息—“这是我永远安息之所”—14 节上。

2 与神同住—“我要住在这里，因为是我所愿意的”—14 节下。

3 饱得食物—“我要丰厚地赐福与其中的粮，使其中的穷人饱得食物”—15 节。

4 荣耀的衣服—“我要使其中的祭司披上救恩，其中的虔诚人大声欢呼”—16 节，参出二八 2。

5 得胜的角—“我要叫大卫的角在那里长出”—诗一三二 17 上。

6 照亮的灯—“我为我的受膏者预备明灯”—17 节下。

7 发光的冠冕—“我要使他的仇敌披上羞耻，但他的冠冕要在他头上发光”—18 节，参赛六二 3。

二 当锡安如诗篇一百三十二篇所描述的被建造时，我们就有了聚集的地方，并且能在一里和睦同居；这是何等的善，何等的美！—一三三 1～3。

三 “愿造天地的耶和华，从锡安赐福给你们”（一三四 3）；每当有一些得胜者，就必有神的祝福；神总是从锡安，从最高峰，从达到了顶点、达到了得胜者地位的人，祝福祂的子民；神乃是从这地位祝福祂所有的子民。

陆 今天在召会时代，得成全并成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排；但在新天新地里，整个新耶路撒冷将成为锡安（启二一 16），所有的信徒都是得胜者—7 节与注 1。

1. Resting with God—“This is My resting place forever”—v. 14a.

2. Dwelling with God—“Here will I dwell, for I have desired it”—v. 14b.

3. Food for satisfaction—“I will abundantly bless its provision; / I will satisfy its poor with bread”—v. 15.

4. Glorious clothing—“Its priests I will clothe with salvation, / And its faithful ones will shout with a ringing shout”—v. 16; cf. Exo. 28:2.

5. The horn of victory—“There I will cause a horn of David to shoot forth”—Psa. 132:17a.

6. The enlightening lamp—“I have prepared a lamp for My anointed one”—v. 17b.

7. The shining crown—“I will clothe his enemies with shame, / But on him his crown will shine”—v. 18; cf. Isa. 62:3.

B. When Zion is built up as depicted in Psalm 132, we have a place where we can gather and where we can dwell together in oneness; how good and how pleasant this is!—133:1-3.

C. “May Jehovah, who made heaven and earth, / Bless you from Zion” (134:3); wherever there are some overcomers, there will be God’s blessing; God always blesses His people from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers; from this position God blesses all His people.

VI. Today in the church age, the God-men who are perfected and matured are Zion, the overcomers, the vital groups within the churches, but in the new heaven and new earth, the entire New Jerusalem will become Zion (Rev. 21:16), with all the believers as overcomers—v. 7 and footnote 1.

第十周▪周一

晨兴喂养

诗四八2“…锡安山，是大君王的城，居高华美，为全地所喜悦。”

五十2“从全美的锡安，神已经发光了。”

一二五1“信靠耶和华的人，好像锡安山，永远存在，总不动摇。”

锡安，大卫王的城（撒下五7），是耶路撒冷城的中心，就是那作神在地上居所的殿建造的所在（诗九11，七四2，七六2下，一三五21，赛八18）。…锡安作为圣城耶路撒冷的高峰和美丽（诗四八2，五十2），预表得胜者是召会的高峰、中心、拔高、加强、丰富、美丽和实际（四八2、11～12，二十2，五三6上，八七2）。得胜者作为锡安，乃是基督身体的实际，并且终极完成众地方召会中身体的建造，带进永世里终极完成的圣城新耶路撒冷，就是作神居所的至圣所（启二一1～3、16、22）（圣经恢复本，诗四八2注1）。

信息选读

耶路撒冷建造在山顶上，…在耶路撒冷有一个高峰，就是圣殿建造在其上的锡安山。圣殿建造之前大约一千年，神要亚伯拉罕在摩利亚山上，献上他的儿子以撒；摩利亚山是锡安山的别名（创二二2，代下三1）。今天这恢复美好的光景就像耶路撒冷；然而，没有锡安。新约中的得胜者好比锡安。在启示录十四章一节，十四万四千个得胜者不仅是在耶路撒冷，乃是在锡安高峰。得胜者，活力排，就是今天的锡安。今天我的负担是要帮助你们达到活力排的高峰，就是得胜者的锡安。我们虽然可能有很好的召会生活，但

WEEK 10 — DAY 1

Morning Nourishment

Psa. 48:2 Beautiful in elevation, the joy of the whole earth, is Mount Zion,... the city of the great King.

50:2 Out of Zion, the perfection of beauty, God shines forth.

125:1 Those who trust in Jehovah are like Mount Zion, which cannot be moved but abides forever.

Zion was the city of King David (2 Sam. 5:7), the center of the city of Jerusalem, where the temple as God's dwelling place on earth was built (Psa. 9:11; 74:2; 76:2b; 135:21; Isa. 8:18)... As the highlight and beauty of the holy city Jerusalem (Psa. 48:2; 50:2), Zion typifies the overcomers as the high peak, the center, the uplifting, the strengthening, the enriching, the beauty, and the reality of the church (48:2, 11-12; 20:2; 53:6a; 87:2). The overcomers as Zion are the reality of the Body of Christ and consummate the building up of the Body in the local churches to bring in the consummated holy city, New Jerusalem, the Holy of Holies as God's dwelling place, in eternity (Rev. 21:1-3, 16, 22). (Psa. 48:2, footnote 1)

Today's Reading

Jerusalem is built on the top of a mountain... In Jerusalem there is a peak, that is, Mount Zion, on which the temple was built. About one thousand years before the building of the temple, God asked Abraham to offer his son Isaac on Mount Moriah, which is another name for Mount Zion (Gen. 22:2; 2 Chron. 3:1). The good situation in the recovery today is just like Jerusalem. However, there is no Zion. In the New Testament the overcomers are likened to Zion. In Revelation 14:1 the one hundred forty-four thousand overcomers are not just in Jerusalem; they are on the peak of Zion. The overcomers, the vital groups, are today's Zion. My burden today is to help you reach the peak of the vital groups, that is, the overcomers' Zion. Although we may have a good church

在我们中间几乎没有身体生活的实化、实行、实现和实际。这就是今日这恢复中的需要。

当倪弟兄被主兴起时，他看见亮光，就是主需要用地方召会为手续，好往前达到祂经纶里的目标。所以他非常强调地方召会。…我们都…一再地强调地方召会。

独一的召会显于众地方召会，乃是为着有形的原因。我们信徒散居在这地上，所以无法同在一个地方。我们必须在许多地方，所以在某种意义上，我们必须因地方而分开。但我们不能忘记，众召会乃是基督的身体。以弗所四章说只有一个身体（4）；保罗说我们虽多，还是一个饼，一个身体（林前十 17）。

启示录最后的确有一个终极完成。在这终极完成里，七个灯台都不见了。在头一章，我们看见七个灯台，但到了末了两章，我们只看见一座城。至终，地方召会都过去了，只有基督的身体要存留到永永远远，基督的这个身体乃是独一的帐幕，作神在这地上的居所，并且是羔羊唯一的新妇（二一 2 ～ 3）。我们都需要看见这点。

所以我们必须注意基督的身体，过于注意地方召会。这不是说，我废掉了关于地方召会的教训。我们仍然需要这个教训。我们是人，就有物质的骨架，那是我们的身体。但身体本身只是个骨架，物质的身体里面需要有一个生命。今天召会也是这样。一面，召会的确有一个骨架—身体，但这骨架不是召会的性质、素质或元素。以弗所四章告诉我们，召会是基督的身体，在这召会里面有那灵、主和父（4 ～ 6）。父是身体的源头，主是身体的元素，那灵是身体的素质。这四个实体都建造在一起（李常受文集一九九四至一九九七年第一册，一三六至一三七、一四三至一四五页）。

参读：活力排的训练与实行，介言、第一篇。

life, among us there is almost no realization, no practicality, no actuality, and no reality of the Body life. This is the need in the recovery today.

When Brother Nee was raised up by the Lord, he saw the light that the local churches are needed for the Lord to take the procedure to go on to reach His goal in His economy. So he stressed the local churches very much... We have stressed the local churches again and again.

The one church is expressed in the local churches because of physical reasons. We believers are scattered on this earth, so we cannot be in one location. We have to be in many locations, so in a sense, we have to be separated by localities. But we cannot forget that the churches are the Body of Christ. Ephesians 4 says that there is one Body (v. 4). Paul says that though we are many, we are still one bread and one Body (1 Cor. 10:17).

Eventually, the book of Revelation does have a consummation. In this consummation all the seven lampstands disappear. In the first chapter we see the seven lampstands. But in the last two chapters we see only one city. Eventually, the local churches will be over. Only the Body will remain and remain forever, and this Body of Christ is the unique tabernacle as God's dwelling place on this earth, the unique bride of the Lamb (21:2-3). We all have to see this.

Therefore, we must pay much more attention to the Body of Christ than to the local churches. This does not mean that I annul the teaching of the local churches. We still need it. As a person, we have a physical frame. That is our body. But a body by itself is a carcass. A physical body needs an inner life. Today the church is the same. On the one hand, it does have a frame, a body, but this frame is not the nature, the essence, or the element of the church. Ephesians 4 tells us the church is the Body, and within this church is the Spirit, the Lord, and the Father (vv. 4-6). The Father is the source, the Lord is the element, and the Spirit is the essence of the Body. These four entities are built together. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 110, 116-118)

Further Reading: CWWL, 1993, vol. 2, "The Training and the Practice of the Vital Groups," An Introductory Word, ch. 1

第十周▪周二

晨兴喂养

王上八1“…所罗门将以色列的长老们和各支派的首领，…招聚到耶路撒冷所罗门王那里，要把耶和华的约柜从大卫城，就是锡安，运上来。”

启十四1“我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。”

耶路撒冷是预表召会的，其中有一座锡安山。一是预表全体的召会，一是预表召会中的得胜者。…耶路撒冷的保障是在锡安。论合乎神的心意的，就称为锡安。…耶路撒冷有新的，锡安却没有新的。因为锡安从来不会旧。…耶路撒冷的特色、生命、祝福、建立，都是来自于锡安。王上八章一节：长老是在耶路撒冷，约柜是在锡安。诗篇五十一篇十八节：神善待的是锡安，建造的是耶路撒冷。一百零二篇二十一节：神的名是在锡安，赞美神的话是在耶路撒冷。一百二十八篇五节：神赐福是从锡安，美福是见于耶路撒冷。一百三十五篇二十一节：耶和华是住在耶路撒冷，受颂赞是从锡安。以赛亚四十一章二十七节：先对锡安说，后报到耶路撒冷。约珥书三章十七节：神住在锡安，耶路撒冷就成为圣（倪柝声文集第一辑第十一册，一二五至一二六页）。

信息选读

神今日在失败的召会中，找人作那十四万四千人，站立在锡安山上（启十四）。神每次都是借少数的信徒，把生命流到召会里，以复兴召会。把血流出来，才能把生命流出来，如同主一样。得胜者，

WEEK 10 — DAY 2

Morning Nourishment

1 Kings 8:1 ...Solomon assembled the elders of Israel and all the heads of the tribes...in Jerusalem in order to bring up the Ark of the Covenant of Jehovah from the city of David, which is Zion.

Rev. 14:1 And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads.

Within Jerusalem, there was Mount Zion. One typifies the whole body of the church, while the other typifies the overcomers of the church... The stronghold of Jerusalem is Zion. Whenever there is something that has to do with God's heart desire, Zion is mentioned... There is a New Jerusalem, but there never will be a new Zion, because Zion can never become old... The characteristics, the life, the blessing, and the establishment of Jerusalem come from Zion. In 1 Kings 8:1, the elders were in Jerusalem, and the Ark of the Covenant was in Zion. Psalm 51:18 says that God did good to Zion and built the walls of Jerusalem. Psalm 102:21 says that the name of the Lord was in Zion and that His praise was in Jerusalem. Psalm 128:5 says that the Lord blessed out of Zion and that the good was seen in Jerusalem. Psalm 135:21 says that the Lord dwelt at Jerusalem but that the Lord was to be blessed out of Zion. In Isaiah 41:27 the word was first announced to Zion and then preached to Jerusalem. Joel 3:17 says that when God dwelt in Zion, Jerusalem would be holy. (CWWN, vol. 11, p. 762)

Today's Reading

Today God is looking for the one hundred and forty-four thousand amidst the defeated church, who will stand on Mount Zion (Rev. 14). God always uses a small number of believers to pass on the flow of life to the church and to revive the church. As the Lord has done once before, so these overcomers

代替召会站在得胜的地位，也代替召会，忍受苦难和羞辱。所以，神的得胜者，必须离弃一切自以为是的。必须出代价，让十字架割断一切出于旧造的，必须对付阴府的门（太十六 18）。

你肯不肯伤自己的心，来得着神的心？你肯不肯叫自己失败，让主得胜？等你十分顺服了，神才能对付那些不顺服的人（林后十 6）（倪柝声文集第一辑第十一册，一二六页）。

基督身体的实际，就是一班神人所过这样生活的集合、总和。这种生活，就是基督身体的实际，要结束这时代，就是召会时代，且要把基督带回来，在国度时代与这些神人一同取得、占有并治理这地。这些神人在召会时代被成全，并得着终极完成。所以在下一个时代，就是国度时代，他们要与基督一同作王一千年（启二十 4 ～ 6）。

今天在召会时代，被成全并得成熟的神人乃是锡安，就是得胜者，也就是召会中的活力排。但在新天新地，就不再有锡安，只有新耶路撒冷，因为一切原来不够格的圣徒，那时都已够格成为锡安。换句话说，整个新耶路撒冷都要成为锡安。…锡安就是神所在之处，也就是至圣所。在启示录二十一章有一个表号，表征新耶路撒冷将是至圣所。新耶路撒冷的量度是个正方体的量度，长一万二千斯泰底亚，宽一万二千斯泰底亚，高一万二千斯泰底亚（16）。那就是至圣所；因为在旧约里，不论在帐幕或圣殿中，至圣所都是立方的，其长、宽、高都相等（出二六 2 ～ 8，王上六 20）（李常受文集一九九四至一九九七年第一册，一七〇至一七一页）。

参读：倪柝声文集第一辑第十一册，神的得胜者；关于相调的实行，第五章。

have to pour out their blood before life can flow out to others. On behalf of the church, the overcomers take the stand of victory and also suffer tribulation and despising. Thus, the overcomers of God need to give up what they consider as right. They have to pay the price and allow the cross to cut off all the old creation and deal with the gates of Hades (Matt. 16:18).

Are you willing to endure heartache to gain the heart of God? Are you willing to let yourself be defeated so that the Lord can be the Victor? When your obedience is fulfilled, God will deal with all disobedience (2 Cor. 10:6). (CWWN, vol. 11, pp. 762-763)

The reality of the Body of Christ is the aggregate, the totality, of such a living by a group of God-men. This kind of a living, which is the reality of the Body of Christ, will close this age, the age of the church, and will bring Christ back to take, possess, and rule over this earth with these God-men in the kingdom age. They were perfected, completed, and consummated in the church age. So in the next age, the kingdom age, they will reign with Christ for a thousand years (Rev. 20:4-6).

Today in the church age, the God-men who were perfected and matured are Zion, the overcomers, the vital groups within the churches. But in the new heaven and new earth there will be no more Zion, only Jerusalem, because all the unqualified saints will have been qualified to be Zion. In other words, the entire New Jerusalem will become Zion... Zion is the very spot where God is, that is, the Holy of Holies. In Revelation 21 there is a sign signifying that the New Jerusalem will be the Holy of Holies. Its dimensions are the dimensions of a cube, twelve thousand stadia long, twelve thousand stadia wide, and twelve thousand stadia high (v. 16). That is the Holy of Holies, because the Holy of Holies in the Old Testament in both the tabernacle and the temple was a cube, equal in length, breadth, and height (Exo. 26:2-8; 1 Kings 6:20). (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” pp. 138-139)

Further Reading: CWWN, vol. 11, pp. 760-766; CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” ch. 5

第十周▪周三

晨兴喂养

诗二四 7“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起；荣耀的王将要进来。”

启三 20“看哪，我站在门外叩门；若有听见我声音就开门的，我要进到他那里，我与他，他与我要一同坐席。”

诗篇二十四篇三节问：“谁能登耶和华的山，谁能站在祂的圣所？”答案是基督和祂的众弟兄。召会是主今天所占有的一座山，作为主回来的踏脚石、桥头堡。地是属主的，但今天地被篡夺了；然而在这被篡夺的地上有一个地点，有一座山，是主再来取得全地的踏脚石。

我们是锡安山，必须开门让基督进来〔7〕。…大卫将约柜抬回锡安的时候，…在那种背景、那种情况里写了诗篇二十四篇。锡安在哪里，众城门和门户也在哪里。…约柜是基督的预表。约柜进来就预表基督进来（李常受文集一九六九年第三册，六一至六二页）。

信息选读

启示录三章二十节…指明，甚至有些地方召会也把主耶稣关在门外。不要以为只要我们是地方召会，主耶稣就在我们中间。一面说，祂是在我们中间，但另一面说，祂可能被关在门外。甚至今天，我们这样享受主同在的时候，仍必须说，“众城门哪，你们要抬起头来；永久的门户啊，你们要被举起。”〔诗二四 7〕我们都必须向主这样敞开。如果今天基督不能充分、完全地进入召会，基督怎能回到地上？

WEEK 10 — DAY 3

Morning Nourishment

Psa. 24:7 Lift up your heads, O gates; and be lifted up, O long enduring doors; and the King of glory will come in.

Rev. 3:20 Behold, I stand at the door and knock; if anyone hears My voice and opens the door, then I will come in to him and dine with him and he with Me.

Psalm 24:3 asks, “Who may ascend the mountain of Jehovah, / And who may stand in His holy place?” The answer is, Christ and His brothers. The church is a mountain that is occupied by the Lord today as the very steppingstone, the beachhead, for the Lord to come back. The earth is the Lord’s, but today the earth is usurped; yet in this usurped earth there is a spot, a mountain, that is the steppingstone for the Lord to return to take the whole earth.

As the mountain of Zion, we must have our doors open that Christ may come in [cf. v. 7]... At the occasion of David’s returning the Ark to Zion,... David wrote Psalm 24. Zion was there, and the gates and doors were there... The Ark was the type of Christ. The Ark coming in typified Christ coming in. (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” pp. 45-46)

Today’s Reading

Revelation 3:20... indicates that even some of the local churches shut the Lord Jesus outside. Do not imagine that as long as we are the local church, the Lord Jesus is among us. In a sense He is, but in another sense He may be shut out. Even today, while we are enjoying the Lord’s presence so much, we still must say, “Lift up your heads, O gates; / And be lifted up, O long enduring doors” [Psa. 24:7]. We all must be so open to the Lord. If Christ could not come in to the church today in an adequate and fuller way, how could Christ come back to the earth? If the church, if Zion, is not absolutely

如果召会，就是锡安，不能完全向祂敞开，我们怎能盼望地向祂敞开？所以今天我们必须回应说，“是的，要打开门户，让我们都向祂大大敞开。主啊，进来，哦，进来！在你回到地上以前，先进到召会中，进来完全占有这座小山，占有锡安山。”（李常受文集一九六九年第三册，六二页）

我们都必须努力达到这高峰。你若以为这高峰太难达到，所要付的代价太高了，你就必须预备好，来世的代价更高。你迟早都要被作成神，或是在召会时代，或是在要来的国度时代。…新耶路撒冷乃是被变化、得荣耀并与经过过程、终极完成之三一神调和的神人。圣城将是一个调和，作神的扩增和彰显，直到永远。我们要享受并有分于这神圣的调和，直到永远。

我们的确需要拼上去，不惜代价地祷告，像使徒保罗那样付代价。…要达到这高峰，除了祷告以外，别无他路。耶路撒冷在此是一个大的范围，包括所有的基督徒，这是非常明显的；然而，锡安，就是得胜者，在哪里？在启示录这卷书中，主所要得着的，并主所要建造的，乃是锡安，就是得胜者。得胜者就是锡安，就是神所在之处。这是神圣言中属灵启示的内在实际。我们必须领悟什么是主的恢复；主的恢复就是要建造锡安。保罗的著作把这事揭示到极致。

保罗说，在场上赛跑的都跑，但得奖赏的只有一人。他又说，我们都当这样跑，好叫我们得着奖赏（林前九24）。保罗一生终了时说，他已经打过美好的仗、跑尽赛程并守住信仰；他见证有公义的冠冕为他备妥（提后四7～8）。盼望我们今生终了时，能说我们也作了同样的事（李常受文集一九九四至一九九七年第一册，一七二至一七三页）。

参读：诗篇中所启示并预表的基督与召会，第五章。

open to Him, how can we expect the earth to be open to Him? So today we must respond and say, “Yes, open the doors; let us all open widely to Him. Come in, O come in, Lord! Before You come back to the earth, come in to the church, come in to fully possess this little mountain, the mountain of Zion.” (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” p. 46)

We all have to endeavor to reach this high peak. If you think it is too hard to reach this high peak and that the price to pay is too high, be prepared. In the next age the price will be higher. Sooner or later, you have to be made God, either in the church age or in the coming kingdom age... The New Jerusalem is the God-men who have been transformed, glorified, and mingled with the processed and consummated Triune God. The holy city will be a mingling to be God’s increase and expression for eternity. We will enjoy and participate in this divine mingling for eternity.

We surely need to be desperate to pray at any cost and to pay the cost just as the apostle Paul did. There is no other way to reach this high peak except by praying. It is more than evident that Jerusalem is here as a big realm of Christians, but where is Zion, the overcomers? In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers. The overcomers are the very Zion, where God is. This is the intrinsic reality of the spiritual revelation in the holy Word of God. We have to realize what the Lord’s recovery is. The Lord’s recovery is to build up Zion. Paul’s writings unveil this to the uttermost.

Paul said that all run in the race, but only one receives the prize. Then he said that we should run in such a way to receive the reward (1 Cor. 9:24). At the end of Paul’s life he said that he had fought the good fight, finished the course, and kept the faith. He testified that there was a crown of righteousness prepared for him (2 Tim. 4:7-8). I hope that when we end this life, we could say that we have done the same thing. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” pp. 139-140)

Further Reading: CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 5

第十周▪周四

晨兴喂养

弗四 23“而在你们心思的灵里得以更新。”

五 26 ～ 27“好圣化召会，借着话中之水的洗涤洁净召会，祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。”

以弗所书首先启示召会是基督的身体（一 22 ～ 23）、神的国、神的家人（二 19），也是神的殿、神的居所（21 ～ 22）。…又进一步启示，召会是新人〔二 15，四 24〕。…召会是基督的身体，需要基督作生命；召会是新人，需要基督作人位。这新的团体人该过一种生活，如同耶稣在地上所过的，就是实际的生活，彰显神并叫人认识神是实际。

以弗所书很着重地说到调和的灵，就是人的灵调和着神的灵。一章十七节说，“愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂。”…本节中的灵乃是我们重生的灵，有神的灵内住于其中；这是人的灵与圣灵调和在一起。这样一个灵乃是神赐给我们的，使我们有智慧和启示，能以认识祂和祂的经纶。…四章二十三节…中的灵乃是信徒重生的灵，与神内住的灵相调和。这样一个调和的灵，扩展到我们的心思里，因此成了我们心思的灵（以弗所书生命读经，四八六、六九一至六九三页）。

信息选读

WEEK 10 — DAY 4

Morning Nourishment

Eph. 4:23 And that you be renewed in the spirit of your mind.

5:26-27 That He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

The book of Ephesians reveals that the church is the Body of Christ (1:22-23), the kingdom of God, the household of God (2:19), and the temple, the dwelling place of God (2:21-22). It reveals further that the church is the new man [2:15; 4:24]... As the Body of Christ, the church needs Christ as its life; whereas as the new man, the church needs Christ as its person. This new corporate person should live a life as Jesus lived on earth, that is, a life of truth, expressing God and causing God to be realized as the reality by man.

In the book of Ephesians there is great emphasis on the mingled spirit, the human spirit mingled with the divine Spirit. Ephesians 1:17 says, “That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him.”... The spirit in this verse is our regenerated spirit indwelt by the Spirit of God. It is the human spirit mingled with the Holy Spirit. Such a spirit is given to us by God so that we may have wisdom and revelation to know Him and His economy. The spirit in 4:23 is the regenerated spirit of the believers mingled with the indwelling Spirit of God. Such a mingled spirit spreads into our mind and thus becomes the spirit of our mind. (Life-study of Ephesians, pp. 402-403, 574-575)

Today’s Reading

在已过，基督…为召会舍了自己，…现今，祂…正…圣化召会；将来，祂…要将召会献给自己作配偶，好得着满足。所以基督对召会的爱是为着圣别并圣化召会，祂的圣别并圣化是为着将召会献给自己。…保罗在五章二十六节说，基督圣化召会，是借着话中之水的洗涤洁净召会。照着神圣的观念，这里的水是指神涌流的生命，由涌流的水所象征（出十七 6，林前十 4，约七 38 ～ 39，启二一 6，二二 1、17）。…救赎的血，洗去我们的罪（约壹一 7，启七 14）；而生命的水，乃洗去我们旧人天然生命的瑕疵，就如“斑点、皱纹或任何这类的病”（弗五 27），…使召会能“成为圣别、没有瑕疵”。…基督回来时，要把这样一个荣耀的召会献给自己。…至终，献给基督的召会乃是彰显神的召会。这样一个召会也是圣别、没有瑕疵的。成为圣别乃是被基督浸透并变化；没有瑕疵乃是没有斑点、皱纹，没有旧人天然生命的东西。

我们需要经历神话语的杀死能力。当我们祷读时，我们一面得着滋养，一面某些元素就被杀死。也许你受到疑惑、忌恨、嫉妒、骄傲以及自私的困扰。…我们越接受主的话连同其杀死的能力，我们的骄傲以及里面一切消极的元素就越被治死。借着祷读，里面的对头就…被接受到我们里面的话杀死了。…属灵争战的战场…乃是在我们里面；特别是在我们的心思里。…消灭〔心思中对头〕的路，乃是祷读主的话。当我们祷读神的话时，在我们心思里对头的元素，就会一一被杀死。这样，我们就要赢得胜利。…当我们里面消极的元素借着祷读被治死时，主就得胜。因着祂是得胜的，我们就也是得胜的（以弗所书生命读经，五四九、五五一至五五二、五五五至五五六、九八八至九九〇页）。

参读：以弗所书生命读经，第四十七、五十四至五十五、五十九、六十九、九十四至九十五、九十七篇。

In the past, Christ gave Himself up for the church; in the present, He is sanctifying the church; and in the future, He will present the church to Himself as His counterpart for His satisfaction. Therefore, loving is for sanctifying, and sanctifying is for presenting. In Ephesians 5:26 Paul says that Christ sanctifies the church by cleansing her by the washing of the water in the word. According to the divine concept, water here refers to the flowing life of God typified by flowing water (Exo. 17:6; 1 Cor. 10:4; John 7:38-39; Rev. 21:6; 22:1, 17)... The redeeming blood of Christ... washes away our sins (1 John 1:7; Rev. 7:14), whereas the water of life washes away the blemishes of the natural life of our old man, such as “spot or wrinkle or any such things” (Eph. 5:27),... in order that the church may be holy and without blemish. It is such a glorious church that Christ will present to Himself at His coming back... Eventually, the church presented to Christ will be a God-expressing one. Such a church will also be holy and without blemish. To be holy is to be saturated and transformed with Christ, and to be without blemish is to be spotless and without wrinkle, with nothing of the natural life of our old man.

We need to experience the killing power of God’s word. As we pray-read, we are nourished on the one hand, but certain elements are killed on the other hand. Perhaps you are troubled by doubts, hatred, jealousy, pride, or selfishness... The more we take in the word with its killing power, the more our pride and all the negative elements within us are put to death. By pray-reading, the inward adversary is slain... by the word we have taken into us. The battlefield for the spiritual warfare...is within us; in particular it is in our mind... The way to slay [the adversary in our mind] is to pray-read the word. As we pray-read God’s word, the elements of the adversary within our mind will be killed one by one. In this way we shall gain the victory... When the negative things in us are killed through pray-reading, the Lord is victorious. Because He is victorious, we are victorious also. (Life-study of Ephesians, pp. 454-455, 457, 460, 820-821)

Further Reading: Life-study of Ephesians, msgs. 47, 54-55, 59, 69, 94-95, 97

第十周▪周五

晨兴喂养

诗八四５～７“因你有力量，心中想往锡安大道的，这人便为有福。他们经过流泪谷，叫这谷变为泉源之地；并有秋雨之福，盖满了这谷。他们行走，力上加力，各人到锡安朝见神。”

诗篇八十四篇说到诗人对神殿与基督的爱，接续于七十三篇开始的一些论及寻求神之人被剥夺，以及神的殿荒凉的诗篇之后。在恢复和复兴时（八十），神殿的可爱和甜美加强了（圣经恢复本，诗八四１注２）。

在锡安大道上的人，一面在神里面得着加强（八四5）；另一面，他们也受到撒但的反对，叫他们遭受逼迫。撒但所引起的难处和逼迫，会使大道成为流泪谷。这特殊的辞指明，诗人受了神的管教，并被神剥夺。…当我们经过流泪谷，神叫这谷变为泉源之地（参西一24，来十34）。这泉源就是那灵（约四14，七38～39）。…我们流泪时，就被那灵充满，那灵也就成为我们的泉源。…经过流泪谷而进入召会生活的人，会发觉这样流泪至终对他们成为大福。这福就是那灵（加三14）。他们所流的眼泪是自己的，但这些眼泪带来泉源，成为秋雨，就是那灵作他们的福分（诗八四6注1，注2，注3）。

信息选读

我们住在神家里所蒙的福，乃是享受成为肉体并终极完成的三一神，作日头供应我们生命（约一4，八12），作盾牌保护我们脱离神的仇敌（弗六11～17），作恩典给我们享受（约一14、17），并作荣耀以彰显神的威荣（启二一11、23）（圣经恢复本，诗八四11注1）。

WEEK 10 — DAY 5

Morning Nourishment

Psa. 84:5-7 Blessed is the man whose strength is in You, in whose heart are the highways to Zion. Passing through the valley of Baca, they make it a spring; indeed the early rain covers it with blessings. They go from strength to strength; each appears before God in Zion.

Psalm 84, concerning the psalmist's love for the house of God with Christ, follows the psalms on the stripping of God's seekers and the desolation of God's house, beginning with Psalm 73. In the recovery and restoration (Psa. 80) the loveliness and sweetness of God's house are intensified. (Psa. 84:1, footnote 1)

On the one hand, those on the highways to Zion are strengthened in God (Psa. 84:5); on the other hand, they are opposed by Satan, who causes them to suffer persecution. The trouble and persecution caused by Satan can make the highway a valley of weeping. This special term indicates that the psalmist had been disciplined by God and had been stripped by Him. (Psa. 84:6, footnote 1) When we pass through the valley of Baca, [meaning "weeping"], God makes this valley a spring (cf. Col. 1:24; Heb. 10:34). This spring is the Spirit (John 4:14; 7:38-39)... While we are weeping, we are being filled with the Spirit, and the Spirit becomes our spring. (Psa. 84:6, footnote 2) Those who come into the church life by passing through the valley of weeping find that this weeping eventually becomes a great blessing to them. This blessing is the Spirit (Gal. 3:14). The tears they shed are their own, but these tears issue in a spring, which becomes the early rain, the Spirit as the blessing. (Psa. 84:6, footnote 3)

Today's Reading

The blessings of our dwelling in the house of God are our enjoyment of the incarnated and consummated Triune God as our sun to supply us with life (John 1:4; 8:12), as our shield to protect us from God's enemy (Eph. 6:11-17), as grace for our enjoyment (John 1:14, 17), and as glory for the manifestation of God in splendor (Rev. 21:11, 23). (Psa. 84:11, footnote 1)

诗篇八十七篇首先说到锡安的根基，称为“耶和华所立的根基”（1）。这神圣的根基（预表基督是神独一的根基，以建造祂的殿，就是召会—林前三11）乃是建造在预表众地方召会的“圣山”上。耶路撒冷建造在这些圣山上，这些山的最高峰有锡安建造于其上，预表召会中的得胜者。

〔诗篇八十七篇二节锡安的〕门是为着进出，表征交通。新耶路撒冷有十二个门，这指明神的圣城满了交通。…锡安有许多为着交通的门。

八十七篇揭示基督连同众圣徒是神的家，要为着神的城，并为着让神得着全地。五至六节说，“论到锡安必说，这一个那一个都生在其中；而且至高者必亲自坚立这城。当耶和华记录众民的时候，祂要数点出，这一个生在那里。”说到“这一个”“那一个”生在锡安，是指明锡安满了圣徒。六节告诉我们，“这一个”—基督，独一的一位—生在那里。基督自己和众圣徒都生在锡安。…摩西、约书亚、大卫、以利亚、彼得、保罗、路德、喀尔文、卫斯理、新生铎夫、达秘、倪柝声和许多其他的人都生在锡安。至终，甚至基督这独一的一位，就是众圣徒的总和，祂是众圣徒，又在众圣徒里面（西三11），也生在那里。关于锡安，这是神的算法，神的记录。…并非所有生在锡安的圣徒都是有名的人。反而，在歌唱的和跳舞的中间（诗八七7），有许多不为人所知的人。我们今天也许不为人所知，但我们能歌唱并赞美主，说到神的城锡安：“我的泉源都在你里面。”（诗篇生命读经，四七八至四八一页）

参读：诗篇生命读经，第十一、三十二至三十四篇；诗篇中所启示并预表的基督与召会，第十四至十五章。

Psalm 87 first refers to Zion’s foundation, which is called “His [God’s] foundation” (v. 1). This divine foundation, typifying Christ as God’s unique foundation for the building up of His house, the church (1 Cor. 3:11), is built in the “holy mountains,” which typify the local churches. Jerusalem was built on these holy mountains, and among these mountains the highest peak is the one on which Zion was built, which typifies the church.

The gates [of Zion in Psalm 87:2] are for coming in and going out, signifying fellowship. The fact that the New Jerusalem will have twelve gates indicates that God’s holy city will be full of fellowship... Zion has many gates for fellowship.

Psalm 87 unveils Christ with all the saints to be God’s house for God’s city and for God to gain the whole earth. Verses 5 and 6 say, “Of Zion it will be said, / This one and that one were born in her, / And the Most High Himself will establish her. / Jehovah will count / When He records the peoples: / This One was born there.” The word about “this one” and “that one” being born in Zion indicates that Zion is full of saints. Verse 6 tells us that “this One”—Christ, the unique One—was born there. Christ Himself and all the saints were born in Zion. Moses, Joshua, David, Elijah, Peter, Paul, Luther, Calvin, Wesley, Zinzendorf, Darby, Watchman Nee, and so many others were born in Zion. Eventually, even the unique One, Christ, who is the totality of all the saints as the One who is all the saints and in all the saints (Col. 3:11), was born there. This is God’s counting, God’s record, regarding Zion. Not all the saints born in Zion are famous ones. Rather, among the singers and the dancers (Psa. 87:7), there are many unknown ones. We today may be the unknown ones, but we can sing and praise the Lord, saying of Zion, the city of God, “All my springs are in you.” (Life-study of the Psalms, pp. 391-393)

Further Reading: Life-study of the Psalms, msgs. 11, 32-34; CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” chs. 14-15

第十周▪周六

晨兴喂养

诗一三二 14 ～ 16“〔耶和华〕说，这是我永远安息之所；我要住在这里，因为是我所愿意的。我要丰厚地赐福与其中的粮，使其中的穷人饱得食物。我要使其中的祭司披上救恩，其中的虔诚人大声欢呼。”

一三四 3“愿造天地的耶和华，从锡安赐福给你们。”

〔在诗篇一百三十二篇十五至十八节〕，耶和华〔论到锡安〕说，祂要丰厚地赐福与锡安的粮，使其中的穷人饱得食物。祂要使其中的祭司披上救恩，使其中的虔诚人大声欢呼。祂要叫大卫的角在那里长出；祂为祂的受膏者预备明灯。祂要使祂受膏者的仇敌披上羞耻，但祂受膏者的冠冕要在头上发光（诗篇生命读经，五八九至五九〇页）。

信息选读

在诗篇一百三十二篇里，有七个与得胜者有关的项目：安息、居所、粮食、衣服、得胜的角、照亮的灯和发光的冠冕。这些项目是召会生活的高峰。当我们在召会生活的高峰，我们就与神同有安息、居所和粮食。然而，神若无家可归，我们也就无家可归；当祂没有满足时，我们也就没有满足。当神安息并居住在锡安时，我们就有充足的粮食。不仅如此，我们还有合式的衣服、角、灯和冠冕。…这是在锡安（神的山最高峰）之得胜者的光景。

一百三十三篇是一位圣民上锡安时，因弟兄在一里同居，有耶和华所命定的福而有的赞美。在来到一百三十三篇以前，我们必须达到一百三十二篇。…

WEEK 10 — DAY 6

Morning Nourishment

Psa. 132:14-16 This is My resting place forever; here will I dwell, for I have desired it. I will abundantly bless its provision; I will satisfy its poor with bread. And its priests I will clothe with salvation, and its faithful ones will shout with a ringing shout.

134:3 May Jehovah, who made heaven and earth, bless you from Zion.

[In Psalm 132:15-18] Jehovah [speaks about Zion] by saying that He will abundantly bless Zion's provision and satisfy its poor with bread, that He will clothe its priests with salvation, that its faithful ones will shout with a ringing shout, that there He will cause the horn of David to shoot forth, that He has prepared a lamp for His Anointed One, and that He will clothe with shame the enemies of His Anointed One but that on Him His crown will shine. (Life-study of the Psalms, p. 483)

Today's Reading

In Psalm 132 we have seven items related to the overcomer—resting, dwelling, food, clothing, the victorious horn, the enlightening lamp, and the shining crown. These items are at the top of the church life... However, when God is homeless, we also are homeless. When He does not have satisfaction, we also do not have satisfaction. But when God is resting and dwelling in Zion, we have plenty of food. Furthermore, we have the proper clothing, a horn, a lamp, and a crown... This is the situation of the overcomers in Zion, the highest peak of God's mountain.

Psalm 133 is the praise of the saint in his going up to Zion concerning Jehovah's commanded blessing for brothers to dwell in unity. Before we can have Psalm 133, we must reach Psalm 132... When Zion is built up and

当锡安被建造，神安息在那里，并居住在耶路撒冷时，我们就有了聚集的地方，并且能在一里同居。倘若这是我们在召会聚会中的光景，我们就能享受神所命定的福。

…“看哪，弟兄和睦同居，是何等的善，何等的美！”（诗一三三1）我信“何等的善”是指二节的油，“何等的美”是指三节的甘露。…“这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟。”（2）油从头上流到衣襟，表征头与身体，基督与召会，都在神上好之油的膏抹之下。…三节上半继续说，“又好比黑门的甘露，降在锡安山。”…这甘露表征神新鲜、复苏的恩典…滋润了我们。…“因为在那里有耶和华所命定的福，就是永远的生命。”（3下）…我们在召会生活里住在一起，就享受神永远的生命，就是祂所命定给我们的福。这就是召会生活。

一百三十二篇是召会生命的一面，一百三十三篇是召会生活的一面 。后者乃是最高的生活—弟兄在一里同住的生活。这样的生活使神进来，以上好的油和新鲜的甘露祝福我们。

一百三十四篇是末了一首上行之歌，是一位圣民上锡安时…的赞美。这篇诗指明，属灵上最高的人，就是在锡安的人，能祝福每个人，并教导每个人。…〔在三节〕这里我们看见，祝福来自锡安，就是来自最高的人。你若读召会历史，就会看见在每个时代和世纪，神的祝福都因着得胜者临到了召会。每当有一些得胜者，就必有神的祝福。神总是从锡安，从最高峰，从达到了顶点、达到了得胜者地位的人，祝福祂的子民。神乃是从这地位祝福祂所有的子民（诗篇生命读经，五九〇至五九三页）。

参读：诗篇生命读经，第四十一至四十二篇；诗篇中所启示并预表的基督与召会，第二十至二十一章。

when God is resting there and dwelling in Jerusalem, then we have a place where we can gather and where we can dwell together in unity. If this is our situation in the meetings of the church, we will enjoy God’s commanded blessing.

“Behold, how good and how pleasant it is / For brothers to dwell in unity!” (133:1). I believe that “how good” refers to the oil in verse 2 and that “how pleasant” refers to the dew in verse 3. “It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron’s beard, / That ran down upon the hem of his garments” (v. 2). For the oil to run down from the head to the hem of the garments signifies that both the Head and the Body, both Christ and the church, are under the anointing of God’s fine oil. Verse 3a goes on to say that it is also like “the dew of Hermon / That came down upon the mountains of Zion.”... This dew signifies the fresh and refreshing grace of God... [that] waters us. “For there Jehovah commanded the blessing: / Life forever” (v. 3b)... As we dwell together in the church life, we enjoy God’s eternal life commanded by Him as a blessing to us. This is the living of the church.

In Psalm 132 we have the church life, and in Psalm 133 we have the church living. The church living is the highest living—a living with brothers dwelling in unity. Such a living causes God to come in to bless us with fine oil and fresh dew.

As the last of the Songs of Ascents, Psalm 134 is the praise of the saint in his going up to Zion... This psalm indicates that the highest people, those who are in Zion, can bless everyone and teach everyone... [In verse 3] we see that the blessing comes from Zion, that is, from the highest people. If you read the history of the church, you will see that in every age and century God’s blessing has come to the church because of the overcomers. Whenever there are some overcomers, there will be God’s blessing. God always blesses His people from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers. From this position God blesses all His people. (Life-study of the Psalms, pp. 483-486)

Further Reading: Life-study of the Psalms, msgs. 41-42; CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” chs. 20-21

第十周诗歌

赞美荣耀王

补 37

（英1222）

e 小调　　4/4

‖: 6̣ 7̣ 1 2 3 3 | 4 3 4 6 3 – | 2 2 3 1 1 | 7̣ 6̣ 7̣ 1 6̣ – :‖

一 当向万有之主 高声来颂扬:　祂作为奇妙,当传布四方;
诸天是祂座位,祂竟临地上,　与百姓同住,在撒冷为王。

6̣ 6 6 6 6 | 5 6 5 4 3 – | 6̣ 6 6 6 6 | 5 6 5 4 3 – |
从锡安而出,救恩何深广;　被掳者归回,怎能不歌唱?

2 2 3 1 1 | 2 3 4 6 3 – | 2 2 3 1 1 | 7̣ 6̣ 7̣ 1 6̣ – ‖
当喜乐欢腾,唱祂恩无量!　当喜乐欢腾,唱祂恩无量!

二 圣城为祂居所,圣民同欢唱;　主名何尊大,全地当称扬;
赞美为祂宝座,欢呼应明朗;　祂独爱锡安,倾福于其上。
在地方召会,神行动刚强;　享祂作永分,满足又欢畅;
产业何丰富,我们竟得享!　产业何丰富,我们竟得享!

三 谁能登上圣山,国权来执掌?　谁能住圣所,使神家显彰?
必须手洁心清,寻求主面光;　迎接祂进来,居衷作君王。
让我们抬头,寻求主面光,　向荣耀君王,心门全开放;
让基督进来,居衷永作王;　让基督进来,居衷永作王。

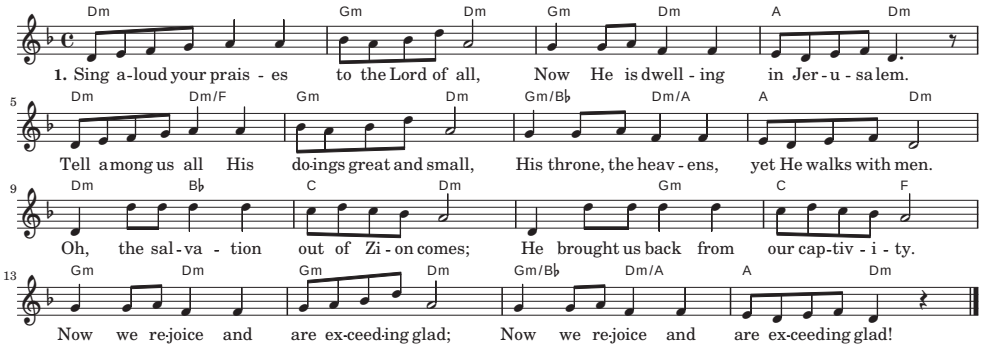
四 看哪,神的帐幕降临在地上;　哦,"以马内利!"众圣齐歌唱。
一切都已完成,神、人永同享;基督与召会—美妙的诗章!
众城要抬头,注目主荣光!　门户要举起,迎祂来作王!
赞美荣耀王,欢呼声要强!　赞美荣耀王,欢呼声要强!

WEEK 10 — HYMN

Sing aloud your praises to the Lord of all

The Church — As God's City

1222



2. In the Holy City with His own He dwells;
O Lord, our Lord, how excellent Thy name!
He's enthroned upon the praises of His saints;
All His delight in Zion does remain.
The local churches are His move today—
He is our portion, we are satisfied.
Oh, what a goodly heritage have we;
Oh, what a goodly heritage have we!

3. Who shall in His holy tabernacle dwell,
Who shall ascend to His most holy hill?
Those who seek for Him and purify their heart;
This generation now that seeks His face.
Oh, seek His face, ye children of the earth,
Open your heart, and let the King come in.
He will come in, and He shall live and reign;
He will come in, and He shall live and reign!

4. Look! God's tabernacle now is with the saints;
Emmanuel—God with us, we proclaim.
Everything is done, so let His children come;
Christ and the church—where God and man are one!
Lift up your heads, ye cities of the earth;
Open your gates, and let the King come in.
Shout to His praise—He's coming in to reign!
Shout to His praise—He's coming in to reign!

第十周申言

申言稿：

Composition for prophecy with main point and sub-points: