第十一周

背道、邱坛
以及恢复真正一的立场

诗歌：600

读经：王上十二 25～33，十三 33～34，申十二 2～18

【周一】

壹 耶罗波安的背道，可视为今天基督教的预表—王上十二 25～33，十三 33～34：

一 背道的意思就是离开神的道路，而走别的道路，跟从神以外的事物；背道就是在耶稣基督的名下，在敬拜神的掩饰下，为自己作事—徒九 2，十八 26，彼后二 2、15、21，犹 11，士十八 30～31。

二 耶罗波安的背道包括五件事：

1 耶罗波安铸造了两只金牛犊（偶像），把一只安在伯特利，一只放在但，为要岔引百姓，不在耶路撒冷敬拜神，因而干犯神的定命，就是在圣地只可有一个独一的敬拜中心，以保守以色列人的一—王上十二 26～30，申十二 2～18。

2 耶罗波安造了邱坛的殿，又从那不属利未支派的俗民中，立人为祭司—王上十二 31，十三 33 下，代下十三 9。

3 耶罗波安定八月十五日为节期（他私心所虚构之节

Week Eleven

Apostasy, the High Places, and the Recovery of the Genuine Ground of Oneness

Hymns: 831

Scripture Reading: 1 Kings 12:25-33; 13:33-34; Deut. 12:2-18

§Day 1

I. The apostasy of Jeroboam can be considered a type of today's Christianity—1 Kings 12:25-33; 13:33-34:

A. Apostasy means to leave the way of God and to take another way to follow things other than God, and it is to do things for the self under the name of Jesus Christ and under the cloak of worshipping God—Acts 9:2; 18:26; 2 Pet. 2:2, 15, 21; Jude 11; Judg. 18:30-31.

B. Jeroboam's apostasy consisted of five things:

1. Jeroboam made two calves of gold (idols), putting one in Bethel and the other in Dan, in order to distract the people from worshipping in Jerusalem, thus breaking God's ordination of having one unique worship center in the Holy Land for keeping the oneness of the children of Israel—1 Kings 12:26-30; Deut. 12:2-18.

2. Jeroboam built a temple at the high places and appointed priests from among the common people who were not of the tribe of Levi—1 Kings 12:31; 13:33b; 2 Chron. 13:9.

3. Jeroboam ordained a feast on the fifteenth day of the eighth month (the

期的月日），像在犹大的节期一样—王上十二32上、33下。

4 耶罗波安在伯特利的坛上，向他所铸造的牛犊献祭，又将邱坛的祭司安置在伯特利—32节下～33节上。

5 耶罗波安虽然不是祭司，却上了坛—33节下。

三 耶罗波安的背道成了严重的罪，使他全家在神审判下被除灭，至终导致以色列人被掳—十三34，十四7～11、15～16，十五29～30，王下十七20～23。

【周二】

四 现今的“耶罗波安”所建立的敬拜中心，实际上乃是野心的中心：

1 基督教里的分裂，是由自私与野心引起的。

2 有些人因着有野心要得着一个王国，满足自己的私欲，就忽视神的拣选。

五 在神新约的经纶中，所有在基督里的真信徒都成了神的祭司，但堕落的基督教建立了一个制度，任命一些信徒事奉神，使他们成为圣品阶级，叫其余的信徒作平信徒；这是一种背道的作法，是我们必须厌弃的—彼前二9，启一6，五10，二6、15。

六 因着今天的基督教充满了背道，主就需要有一个恢复—恢复生命和真理—耶二11、13、19，启二6、15，约壹一1～2、5～6，约十八37下，十10下。

七 生命的供备和真理的启示，乃是使徒们用来对付背道和召会败落的抗毒剂—约壹一1～2、5～6，约十八37下，十10下，彼后一3～21，提后一1、10，二15、25。

month he had devised in his own heart) like the feast that was in Judah—1 Kings 12:32a, 33b.

4. Jeroboam offered sacrifices on the altar at Bethel to the calves that he had made, and he placed in Bethel the priests of the high places—vv. 32b-33a.

5. Jeroboam went up to the altar although he was not a priest—v. 33b.

C. Jeroboam's apostasy became a serious sin that caused his entire family to be destroyed under God's judgment and eventually led to Israel's being carried away into captivity—13:34; 14:7-11, 15-16; 15:29-30; 2 Kings 17:20-23.

§Day 2

D. The centers of worship set up by present-day "Jeroboams" are actually centers of ambition:

1. The divisions in Christianity are caused by selfishness and ambition.

2. Because certain ones are ambitious to have an empire to satisfy their selfish desire, they neglect God's choice.

E. In God's New Testament economy, all true believers in Christ are made priests to God, but degraded Christianity has built up a system to ordain some believers to do the service of God, making them a clerical hierarchy and leaving the rest of the believers as laymen; this is an apostate practice, which we must abhor and abandon—1 Pet. 2:9; Rev. 1:6; 5:10; 2:6, 15.

F. Because today's Christianity is filled with apostasy, the Lord needs a recovery—the recovery of life and truth—Jer. 2:11, 13, 19; Rev. 2:6, 15; 1 John 1:1-2, 5-6; John 18:37b; 10:10b.

G. The provision of life and the revelation of truth are the antidotes the apostles used in dealing with apostasy and the decline of the church—1 John 1:1-2, 5-6; John 18:37b; 10:10b; 2 Pet. 1:3-21; 2 Tim. 1:1, 10; 2:15, 25.

【周三】

贰 我们要恢复并保守真正且包罗万有的一，就必须拆毁邱坛—王上十一7～8，十二26～33，十三33～34，十四22～23，十五14，二二43，王下十二2～3，十四3～4，十五3～4、34～35：

一 邱坛即外邦人敬拜偶像之处。

二 当以色列人进入并据有迦南地，神命令他们拆毁列国一切的邱坛—申十二1～3：

1 设立邱坛就有了分裂；因此，邱坛的意义就是分裂。

2 神为着保守祂子民的一，就要他们来到祂所选择独一的地方；邱坛是这独一地方的代替品，另一选择—8、11、13～14、18节。

3 在列王纪上，所罗门和耶罗波安这二王带头设立邱坛，前者是因放纵情欲，后者是因野心—十一7～8，十二27。

三 邱坛是高地，高举在一般水平之上：

1 这指明邱坛涉及高举某些事物。

2 原则上，基督教每一邱坛（每一分裂）都涉及高举、高抬一些基督以外的事物—参西一18。

【周四】

四 在所罗门和耶罗波安之下建立邱坛的记载有属灵的意义；这是为着给我们属灵的教训而写的—罗十五4～6：

§Day 3

II. For the recovery and preservation of the genuine, all-inclusive oneness, we must destroy the high places—1 Kings 11:7-8; 12:26-33; 13:33-34; 14:22-23; 15:14; 22:43; 2 Kings 12:2-3; 14:3-4; 15:3-4, 34-35:

A. High places were the places where the Gentile people worshipped their idols.

B. When the children of Israel entered into the land of Canaan to possess it, God commanded them to destroy all the high places of the nations—Deut. 12:1-3:

1. To set up a high place is to have a division; hence, the significance of high places is division.

2. To preserve the oneness of His people, God required that they come to the unique place of His choice; the high places were a substitute and an alternative for this unique place—vv. 8, 11, 13-14, 18.

3. In 1 Kings, two kings—Solomon and Jeroboam—took the lead to set up the high places, the former because of the indulgence of lust and the latter because of ambition—11:7-8; 12:27.

C. A high place is an elevation, something lifted above the common level:

1. This indicates that a high place involves the exaltation of something.

2. In principle, every high place, every division, in Christianity involves the uplifting, the exaltation, of something other than Christ—cf. Col. 1:18.

§Day 4

D. The record of the building of the high places under Solomon and Jeroboam has a spiritual significance; it was written for our spiritual instruction—Rom. 15:4-6:

1 所罗门和耶罗波安所建立的邱坛，严重破坏一的立场—王上十一 7 ～ 8，十二 26 ～ 33。

2 在召会生活中，我们不该有任何邱坛；反之，我们都该在同一水平上，高举基督—西一 18，三 10 ～ 11。

3 任何邱坛，即便是用来献真正祭物的，也会损害一的立场。

五 拆毁邱坛和三件主要的事有关：地方、偶像和名字—申十二 2 ～ 3：

1 从属灵的一面说，我们必须拆毁召会之外的每一个地方，以及基督之名以外的每一个名字；这意思是说，我们必须拆毁我们的文化、个性、脾气、习惯、天然的特性、爱好、宗教背景及其影响，拆毁一切损毁真正的一的事物—加二 20，五 24，六 14。

2 为着实现歌罗西三章十一节的话，别的地方都必须一一彻底地拆毁：

a 每一样东西，只要不是召会同着基督，我们都必须拆毁。

b 我们应该单纯地在召会生活里享受基督作为美地的丰富—申八 7 ～ 9，弗三 8。

3 召会生活之所以会削弱，就是因为不太情愿拆毁邱坛—王上十五 14，二二 43：

a 在我们的人生与文化之中，有许多地方仍然存在，没有加以拆毁；我们必须将其全部拆毁，然后去到神所选择独一的地方—召会—加五 24，太十六 18。

b 每一个要加以拆毁的地方都有柱像、木像或神像；在我们的性格或个性里，可能有这种必须加以拆毁的柱像、木像或神像。

c 在召会中，除了基督，别无他物；基督必须是一切，

1. The high places built by Solomon and Jeroboam seriously damaged the ground of oneness—1 Kings 11:7-8; 12:26-33.

2. In the church life we should not have any high places; instead, we should all be on one level to exalt Christ—Col. 1:18; 3:10-11.

3. Any high place, even those at which genuine sacrifices are offered, causes damage to the ground of oneness.

E. The destruction of the high places involved three main things: the places, the images, and the names—Deut. 12:2-3:

1. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ; this means that we must destroy our culture, disposition, temperament, habits, natural characteristics, preferences, religious background with its influence—everything that damages the genuine oneness—Gal. 2:20; 5:24; 6:14.

2. In order to fulfill the word in Colossians 3:11, every other place must be utterly destroyed:

a. We must destroy everything that is not the church with Christ.

b. We should simply be in the church life enjoying Christ as the riches of the good land—Deut. 8:7-9; Eph. 3:8.

3. The church life has been weakened because of the lack of willingness to destroy the high places—1 Kings 15:14; 22:43:

a. In our human life and culture there are many places that remain, which need to be destroyed; we must destroy them all and then go to the unique place of God's choice, the church—Gal. 5:24; Matt. 16:18.

b. In every place that is to be destroyed, there is a dedicated pillar, a symbol, or an image; in our character or disposition there may be such pillars, symbols, or images that must be destroyed.

c. In the church there cannot be anything other than Christ; Christ must

又在一切之内—西一 18、27，二 2，三 11。

【周五】

叁 因着整个基督教国里的背道、邱坛和分裂，所以需要恢复真正一的立场—弗四 2～6、13，约十七 11、14～23，林前十 16～17：

一 照着新约神圣的启示，召会的立场—真正一的立场—是由三个重要的元素构成的：

1 构成召会立场的第一个元素，是基督宇宙身体独一的一—弗四 4：

a 这个一称为“那灵的一”—3 节。

b 这个一就是在约翰十七章主所祷告的一，是经过过程之三一神与所有在基督里之信徒调和的一—6、11、14～24 节。

c 所有在基督里的信徒凭着生命的灵，借着基督这神圣的生命重生时，就有这个一分赐到他们灵里。

2 召会立场的第二个元素，是地方召会在其中建立并存在的地方独一立场—徒十四 23，多一 5，启一 11。

3 召会立场的第三个元素，是合一之灵的实际，在地方召会的地方独一立场上彰显基督宇宙身体独一的一—约壹五 6，约十六 13：

a 实际的灵是神圣三一活的实际，凭着这灵，基督身体的一成为又真又活的。

b 借着这灵，召会的立场得以应用在生命里，而非在律法上。

be all and in all—Col. 1:18, 27; 2:2; 3:11.

§Day 5

III. Because of the apostasy, the high places, and the divisions throughout Christendom, there is the need for the recovery of the genuine ground of oneness—Eph. 4:2-6, 13; John 17:11, 14-23; 1 Cor. 10:16-17:

A. According to the divine revelation in the New Testament, the church ground—the genuine ground of oneness—is constituted of three crucial elements:

1. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ—Eph. 4:4:

a. This oneness is called “the oneness of the Spirit”—v. 3.

b. This oneness is the oneness that the Lord prayed for in John 17—a oneness in the mingling of the processed Triune God with all the believers in Christ—vv. 6, 11, 14-24.

c. This oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ as the divine life.

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

3. The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church—1 John 5:6; John 16:13:

a. By the Spirit of reality, who is the living reality of the Divine Trinity, the oneness of the Body of Christ becomes real and living.

b. Through this Spirit the ground of the church is applied in life and not in legality.

c 凭着这灵，召会真正的立场得以与三一神联结—弗四 3 ～ 6。

二 召会，基督生机的身体，不是分开的，也是不能分开的；这独一的身体彰显于许多地方召会，乃是在神圣的一里，如三一神所是的，也是在神圣的性质、元素、素质、彰显、功用和见证上—启一 11，约十七 11、21、23。

【周六】

三 真正的一—按照神本性的一—是包含着一切积极事物之包罗万有、广被的一—诗二三 6，三六 8 ～ 9，四三 3 ～ 4，八四 1 ～ 8、10 ～ 12，九二 10，一三三 1、3 下：

1 当一恢复时，一切属灵的丰富和积极的事物都随之一同恢复，因为这些都存在于一之内—弗四 3，三 8。

2 在真正一的立场上，一切敬虔的事和一切属灵的丰富都是我们的—申八 7 ～ 9，十二 12、26 ～ 28。

3 真正的一，不是一个部分的一，而是一个伟大、完整、广被、整体的一—诗一三三 1：

a 以弗所四章三至六节所启示的这个一，包括父神、主基督与那灵作为赐生命者。

b 包罗万有的一能使我们得着各样积极的美德和属性—1 ～ 2 节。

四 为着拆毁邱坛，以及恢复并保守真正且包罗万有的一这个异象，我们感谢赞美主；何等有幸，我们能在主今日的恢复里认识、经历并享受这一—诗一三三 1、3 下，约十七 21 ～ 23，弗四 3 ～ 6。

c. By this Spirit the genuine ground of the church is linked with the Triune God—Eph. 4:3-6.

B. The church, the organic Body of Christ, is undivided and indivisible; this unique Body is expressed in many local churches in the divine oneness as it is with the Triune God and in the divine nature, element, essence, expression, function, and testimony—Rev. 1:11; John 17:11, 21, 23.

§Day 6

C. The genuine oneness—the oneness according to the nature of God—is an all-inclusive, comprehensive oneness that includes all positive things—Psa. 23:6; 36:8-9; 43:3-4; 84:1-8, 10-12; 92:10; 133:1, 3b:

1. When the oneness is recovered, all the spiritual riches and all the positive things are recovered with it, because they all exist in the oneness—Eph. 4:3; 3:8.

2. All the godly things and all the spiritual riches are ours on the genuine ground of oneness—Deut. 8:7-9; 12:12, 26-28.

3. The genuine oneness is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety—Psa. 133:1:

a. This oneness, as revealed in Ephesians 4:3-6, includes God the Father, Christ the Lord, and the Spirit as the Giver of life.

b. The all-inclusive oneness gives us access to all positive virtues and attributes—vv. 1-2.

D. We thank and praise the Lord for the vision concerning the destruction of the high places and concerning the recovery and preservation of the genuine, all-inclusive oneness; it is our privilege to know, experience, and enjoy this oneness in the Lord's recovery today—Psa. 133:1, 3b; John 17:21-23; Eph. 4:3-6.

第十一周▪周一

晨兴喂养

申十二5～7“但耶和华你们的神从你们各支派中，所选择出来立祂名的地方，就是祂的居所，那是你们当寻求的，你们要往那里去，将你们的燔祭和别的祭，…奉到那里；在那里，耶和华你们神的面前，你们和你们的家属都可以吃，并且因你手所办的一切事蒙耶和华你的神赐福，就都欢乐。”

耶罗波安铸造了两只金牛犊，把一只安在伯特利，一只放在但，为要岔引他的百姓，不在耶路撒冷敬拜神（王上十二 25 ～ 30）。神曾命定祂的百姓一年三次聚集在耶路撒冷。耶罗波安唯恐十个支派去耶路撒冷敬拜神，就必归向他们合法的王。因此，他设立了两个敬拜中心，说，去耶路撒冷实在不方便。这个方便的借口也被用来称义今日的宗派。耶罗波安的背道干犯神的定命，就是在圣地只可有一个独一的敬拜中心，以保守以色列人的一（申十二 2 ～ 18）。这成了大罪，使百姓敬拜偶像（列王纪生命读经，六五页）。

信息选读

背道乃是岔开跟从神的正路。…什么时候有人用敬拜神为掩饰，走鬼魔的路，就落到背道中。…在天主教里的人，名义上是敬拜神，实际上是敬拜偶像。罗马天主教所作的，正和耶罗波安所作的一样。当时耶罗波安设立了偶像，并且说，“以色列人哪，…这就是…你们…的神！”〔王上十二 28〕耶罗波安似乎说，“这是你们必须敬拜的神。”实际上那不是神，乃是金牛犊。因此，背道乃是用虚假、鬼魔的方式敬拜神。今日的基督教满了背道，背道

WEEK 11 — DAY 1

Morning Nourishment

Deut. 12:5-7 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go. And there you shall bring your burnt offerings and your sacrifices... And there you shall eat before Jehovah your God, and you and your households shall rejoice in all your undertakings, in which Jehovah your God has blessed you.

Jeroboam made two calves of gold, putting one in Bethel and the other in Dan, in order to distract his people from worshipping God in Jerusalem (1 Kings 12:25-30). God had ordained that His people come together three times a year in Jerusalem. Jeroboam was afraid that the ten tribes would return to their rightful king if they went to worship God in Jerusalem. Thus, he set up two worship centers, saying that it was not convenient to travel to Jerusalem. The excuse of convenience also is used to justify today's denominations. Jeroboam's apostasy broke God's ordination of having one unique worship center in the holy land for keeping the unity, the oneness, of the children of Israel (Deut. 12:2-18). This became a great sin and caused the people to worship idols. (Life-study of 1 & 2 Kings, p. 54)

Today's Reading

Apostasy means to be distracted from the right track in following God... Whenever someone uses the worship of God as a cloak to take a devilish way, he has fallen into apostasy... Although those in Catholicism worship God in name, they are actually worshipping idols. The Roman Catholic Church does exactly the same thing Jeroboam did when he set up the idols and said, “Behold your gods, O Israel” (1 Kings 12:28). Jeroboam seemed to be saying, “This is the God you must worship.” In reality that was not God; it was a golden calf. Hence, apostasy is worshipping God in a way that is false and devilish. Today's Christianity is filled with apostasy. Apostasy is universal.

是普遍的。许多宣称敬拜神的人，实际上是敬拜偶像（创世记生命读经，一五七五至一五七六页）。

耶罗波安造了邱坛的殿，又从那不属利未支派的俗民中，立人为祭司（王上十二 31）。神已命定利未支派作祭司，耶罗波安却立俗民为祭司。…耶罗波安定八月十五日为节期，像在犹大的节期一样（32 上）；这乃是行他私心所虚构的。他也许告诉百姓，他们不需要上耶路撒冷去守节。…耶罗波安在伯特利的坛上，向他所铸造的牛犊献祭，又将邱坛的祭司安置在伯特利（32 下～ 33 上）。…耶罗波安在他的背道里，为以色列人定节期；他虽然不是祭司，却上坛烧香（33 下）。…耶罗波安以上五项的背道，可视为预表今天基督教的背道。

王上十三章一至三十二节记载神对耶罗波安在伯特利所造之坛的审判。这审判由一个从犹大来的神人所执行（1 ～ 10）。这神人后来被一个老申言者所骗，行路违背神的命令，以致被狮子撕裂（11 ～ 32）。

十四章一至十八节是亚希雅预言耶罗波安悲惨的结局。耶罗波安打发他妻子改装，往示罗去见申言者亚希雅，盼望得着一些关于他儿子亚比雅的好消息（1 ～ 5）。申言者亚希雅得着从神来的预言，非但没有告诉耶罗波安的妻子任何好消息，反而告诉她，由于耶罗波安背道的恶行，神必要除灭耶罗波安和他全家，如人烧掉粪土，直到烧尽一般（6 ～ 18）。…耶罗波安…的性命因神严厉的刑罚而结束（19 ～ 20 上）（列王纪生命读经，六五至六七页）。

参读：列王纪生命读经，第八篇；申命记生命读经，第十至十一篇。

Many who claim to be worshipping God are in fact worshipping idols. (Life-study of Genesis, p. 1321)

Jeroboam built a temple at the high places and appointed priests from among the common people who were not of the tribe of Levi (1 Kings 12:31). Whereas God had ordained that the tribe of Levi would be the priests, Jeroboam appointed common people to be priests. Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that was in Judah (v. 32a), doing what he had devised in his own heart. He might have told the people that it was not necessary for them to go to Jerusalem in order to have a feast. Jeroboam offered sacrifices on the altar at Bethel to the calves that he had made, and he placed in Bethel the priests of the high places (vv. 32b-33a). In his apostasy Jeroboam ordained a feast for the children of Israel, and, although he was not a priest, he went up to the altar to burn incense (v. 33b). The apostasy of Jeroboam in the above five items could be considered a type of the apostasy of today's Christianity.

First Kings 13:1-32 is a record of God's judgment on the altar at Bethel made by Jeroboam. This judgment was carried out by a man of God from Judah (vv. 1-10). This man of God was then deceived by an old prophet to take the way against God's commandment and was torn apart by a lion (vv. 11-32).

In 14:1-18 we have Ahijah's prophecy concerning the tragic ending of Jeroboam. Jeroboam sent his wife in disguise to see Ahijah the prophet in Shiloh, hoping to get some good news concerning his son Abijah (vv. 1-5). Instead of giving good news, Ahijah the prophet, in a prophecy from God, told the wife of Jeroboam that because of Jeroboam's evils in his apostasy, God would destroy Jeroboam and his whole family as a man sweeps dung until it is all gone (vv. 6-18). Jeroboam's... life was ended by the severe punishment of God (vv. 19-20a). (Life-study of 1 & 2 Kings, pp. 54-55)

Further Reading: Life-study of 1 & 2 Kings, msg. 8; Life-study of Deuteronomy, msgs. 10-11

第十一周▪周二

晨兴喂养

启一6“又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。”

二6“然而你有这件事，就是你恨恶尼哥拉党的行为，这也是我所恨恶的。”

〔以色列〕国分裂成两个王国。…耶罗波安作北〔方以色列〕国的王，罗波安作南〔方犹大〕国的王。分裂之后，偶像进来了。耶罗波安不仅使国分裂，他也在伯特利与但两地设立偶像（王上十二29）。…耶罗波安所以另建一个敬拜的中心，是因为怕失掉他的国〔26～27〕。…为着防止这样的事发生，以保住他的王国，耶罗波安就建立了一个足以抗衡的敬拜中心，设立起偶像来。这清楚地指明，这些偶像的起源乃是他的野心（李常受文集一九七九年第二册，三三三至三三四页）。

信息选读

我们须将这个原则应用到今天基督徒的光景上。基督教里的分裂，是由自私与野心引起的。因为有些人存心要有他们自己的“帝业”，就不顾神的选择。…在旧约神所选择独一的地方，是在耶路撒冷的锡安山。圣殿包含至圣所，就是神发言之处，乃是建造在这里。然而耶罗波安，一个有野心，又自私自利的人，建立了另一个敬拜的中心。…实际上这个敬拜中心，不过是耶罗波安野心的掩饰而已。…许多基督徒的领袖们，建立起敬拜的中心来。这些中心的建立，表面上是为了敬拜神，实际上是为了满足人创取“帝业”的野心。因此，认真说来，许多基督教团体的创始者，都是现今的耶罗波安。他

WEEK 11 — DAY 2

Morning Nourishment

Rev. 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.

The nation [of Israel] was divided into two kingdoms... Jeroboam became the king of the northern nation, and Rehoboam, the king of the southern nation. After this division was formed, idolatry came in. Jeroboam not only caused division; he also set up idols in Bethel and in Dan (1 Kings 12:29)... Jeroboam set up another center of worship because he feared the loss of his kingdom [vv. 26-27]... To prevent this from happening and to preserve his kingdom, Jeroboam set up idols in a rival center of worship. This clearly indicates that the origin of these idols was his ambition. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 256-257)

Today’s Reading

We need to apply this principle to the situation among Christians today. The divisions in Christianity are caused by selfishness and ambition. Because certain ones are ambitious to have their own empire, they neglect God’s choice... In the Old Testament God’s choice was a unique place: Mount Zion in Jerusalem. In this place the temple with the Holy of Holies as the oracle was built. Nevertheless, Jeroboam, an ambitious, selfish, and self-seeking man, set up another center of worship... This worship center was actually a cover-up for Jeroboam’s ambition... Many Christian leaders have set up centers of worship. Apparently, these centers are established for the worship of God. Actually, they are set up to fulfill a man’s ambition to have an empire. Hence, in a very real sense, the founders of many Christian groups are today’s Jeroboams. The centers of worship set up by these present-day Jeroboams

们所建立的敬拜中心，实际上乃是野心中心而已。就为这缘故，在这些地方能看到“偶像”。

按着王上十二章二十六至三十节的原则，许多基督教团体中设置了“偶像”，为的是要吸引人，留住人。这些“偶像”使人离开神。耶罗波安仿效亚伦在西乃山的榜样，造了两个金牛犊。他告诉百姓说，这就是领他们出埃及的神。我们会奇怪，以色列人为什么如此瞎眼，竟接纳这些偶像为神。…〔然而〕如果我们生活在那时，恐怕也会随从耶罗波安，和他党同了。

我们需要清楚今天基督教的情形。如果我们在属天的光照之下，就会知道有许多的基督教团体，已经建立起“偶像”来代替神了。这些“偶像”吸引人到那些团体中，并且把他们留在那边（李常受文集一九七九年第二册，三三四至三三五页）。

神在祂的经纶里，是要祂全体的子民都作祭司，直接事奉祂。在出埃及十九章六节，神命定以色列人要作祭司的国度。这是说，神要他们都作祭司。然而，他们因为拜金牛犊（三二 1 ～ 6），失去了祭司的职分；只有利未支派因着向神忠信，就蒙了拣选，顶替全体以色列民作了神的祭司（25 ～ 29，申三三 8 ～ 10）。因此，在神和以色列人中间，有了居间阶级，成为犹太教中牢不可破的制度。到了新约，神已经照着祂的经纶，回到祂原初的心意，使所有在基督里的信徒都成为祭司（启一 6，五 10，彼前二 5、9）。但在初期召会的末了，甚至在第一世纪，尼哥拉党就介入成为居间阶级，破坏神的经纶，…破坏了全体信徒普遍的祭司职任。…在正当的召会生活中，不该有圣品阶级，也不该有平信徒；所有的信徒都该是神的祭司。因着居间阶级破坏神经纶中普遍的祭司职任，所以为主所恨恶（圣经恢复本，启二 6 注 1）。

参读：一的真正立场，第一至三章。

are actually centers of ambition. For this reason, “idols” can be found in those places.

According to the principle in 1 Kings 12:26-30, in many Christian groups there are “idols” set up to attract people and to hold them. These “idols” keep people from God. Following the example of Aaron at Mount Sinai, Jeroboam made two golden calves and told the people that they were the God who brought them out of Egypt. We may wonder why the children of Israel could be so blind as to accept these idols as God... However, if we had been there, we probably would have followed Jeroboam and would have been one with him.

We need to be clear about the situation in Christianity today. If we are under the shining of the heavenly light, we will realize that in so many Christian groups “idols” have been set up in place of God. These “idols” attract people into those groups and then keep them there. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 257-258)

God in His economy intended that all His people be priests serving Him directly. In Exodus 19:6, God ordained the children of Israel to be a kingdom of priests. This means that God wanted them all to be priests. However, because they worshipped the golden calf (Exo. 32:1-6), they lost the priesthood, and only the tribe of Levi, because of its faithfulness to God, was chosen to replace the whole nation of Israel as priests to God (Exo. 32:25-29; Deut. 33:8-10). Hence, there was a mediatorial class between God and the children of Israel. This became a strong system in Judaism. In the New Testament, God has returned to His original intention according to His economy, in that He has made all believers in Christ priests (Rev. 1:6; 5:10; 1 Pet. 2:5, 9). But at the end of the initial church, even in the first century, the Nicolaitans intervened as the mediatorial class to spoil God’s economy, spoiling the universal priesthood of all believers... In the proper church life there should be neither clergy nor laity; all believers should be priests of God. Because the mediatorial class destroys the universal priesthood in God’s economy, the Lord hates it. (Rev. 2:6, footnote 1)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 1-3

第十一周▪周三

晨兴喂养

申十二2“你们要将所赶出的国民事奉他们神的各地方，无论是在高山上，在小山上，在各青翠树下，都彻底毁坏。”

西一18“祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

虽然以色列人毁坏了外邦人…事奉他们神的地方，虽然在耶路撒冷也建造了圣殿，但是到后来，那些毁掉的东西又回来了。邱坛〔王上十一6～8，十二31〕、青翠树、柱像、木像和偶像的名字都恢复了。所罗门按着神的心意把圣殿建造在一的立场上，后来竟又带头把邱坛建立起来。…摩西吩咐以色列人毁坏的那些邱坛，所罗门再建立了起来。这些邱坛是与淫乱和拜偶像关联在一起。所罗门设立邱坛，特别是与情欲的放纵相联。他为着从各国娶来的妃嫔，建立了这些邱坛〔十一8〕（李常受文集一九七九年第二册，四一二页）。

信息选读

建立邱坛，就是产生分裂。因此，邱坛的意义就是分裂。在旧约中，神对以色列人的心意，是要祂的子民保守在一里，好使他们能合式地敬拜祂。为着保持祂子民的一，神要他们来到祂所选择独一的地方。然而，邱坛是这独一地方的代替品。这指明分裂是一的代替品。耶路撒冷这独一的地方表征一，而邱坛表征分裂。那时，各样罪

WEEK 11 — DAY 3

Morning Nourishment

Deut. 12:2 You shall completely destroy all the places where the nations whom you will dispossess have served their gods, on the high mountains and on the hills and under every flourishing tree.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Although the children of Israel destroyed the places wherein the nations served their gods... and although the temple was built in Jerusalem, eventually the very things that had been destroyed came back. The high places (1 Kings 11:6-8; 12:31), the flourishing trees, the pillars, the Asherahs, and the idolatrous names were restored. In fact, Solomon, the very one who built the temple according to God's desire on the ground of oneness, took the lead to build up the high places once again... He built up again the very high places Moses had charged the people to destroy. These high places were related to fornication and idolatry. Solomon's setting up of the high places was especially connected with the indulgence of lust. It was for the sake of "all his foreign wives" [11:8] that he built up the high places. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 313-314)

Today's Reading

To set up a high place is to have a division. Hence, the significance of high places is division. God's intention with the children of Israel in the Old Testament was that His people be kept in oneness in order to worship Him in a proper way. To preserve the oneness of His people, God required that they come to the unique place of His choice. The high places, however, were a substitute and an alternative for this unique place. This indicates that division is a replacement for oneness. The unique place, Jerusalem, signifies

恶与可憎的事都和邱坛的设立有关；用新约的说法，各种的罪恶都与分裂相联。

按照列王纪上的记载，有两个王—好王所罗门和恶王耶罗波安—带头设立邱坛。所罗门建立邱坛，与放纵情欲有关。所罗门有成百的妻妾妃嫔；为满足她们的欲望，他建立了邱坛。这些妃嫔“使他的心偏离，去随从别神”（十一 4）。耶罗波安建立邱坛则与野心有关（十二 26 ～ 32）。耶罗波安想要保持他的王国。如果以色列人上耶路撒冷去敬拜神，恐怕国权仍归大卫家，于是“耶罗波安造了邱坛的殿”（31）。因此，耶罗波安的野心是使他决定建立邱坛的原因。…与邱坛有关的是何等的罪恶！邱坛关联着情欲、野心与拜偶像。因为邱坛表征分裂，所以这指明今天基督徒中间的分裂，与这些邪恶的事有关联。

很少基督徒看见，分裂是与情欲、野心以及拜偶像联在一起的。大多数的基督徒顶多说，分裂是不对的，是不合乎圣经的，他们不予同意。然而在主的眼中，分裂关联着情欲、野心和拜偶像。请记得，邱坛的高度是超过普通平地的。这指明邱坛涉及高举某些事物。原则上，今天基督教中的每一个邱坛，每一个分裂，都涉及高抬或高举一些基督以外的事物。那些被高举的东西可能不是罪恶，反而还可能是非常好的，甚至圣经研究或圣经教学等也可能包括在内。当然，教圣经是好事，但圣经研究也可能与分裂有关。照这种情形，甚至研读圣经的聚会都变成邱坛，可能导致高举某些东西来代替基督（李常受文集一九七九年第二册，四一二至四一四页）。

参读：一的真正立场，第八至九章。

oneness, whereas the high places signify division. Just as all manner of evil and abominable things were related to the setting up of the high places, so, in New Testament terms, all manner of evil is related to division.

According to the record in 1 Kings, two kings—Solomon, a good king, and Jeroboam, an evil king—took the lead to set up the high places. In the case of Solomon, the building of the high places was related to the indulgence of lust. Solomon had hundreds of wives and concubines. In order to satisfy their desire, he built up high places. His wives had “turned his heart after other gods” (11:4). In the case of Jeroboam, the building of the high places was related to ambition (12:26-32). Jeroboam wanted to maintain his empire. Fearing that the kingdom would return to the house of David if the people went to Jerusalem to worship, Jeroboam “made a house of high places” (v. 31). Hence, Jeroboam’s ambition was the cause of his decision to build up high places... What evil is associated with high places! The high places were related to lust, ambition, and idolatry. Since high places signify divisions, this indicates that the divisions among Christians today are related to these evil things.

Not many Christians realize that division is connected to lust, ambition, and idolatry. Most Christians would not go beyond saying that divisions are wrong and unscriptural and that they cannot agree with them. However, in the eyes of the Lord, division involves such things as lust, ambition, and idolatry. Remember, a high place is an elevation, something lifted above the common level. This indicates that a high place involves the exaltation of something. In principle, every high place, every division, in Christianity today involves the uplifting, the exaltation, of something other than Christ. The things that are exalted may not be evil. On the contrary, they may be very good and may include even Bible study or Bible teaching. Surely it is a good thing to teach the Bible. But Bible study may be related to division. In such a case, even a meeting for the study of the Scriptures becomes a high place; it may lead to the exaltation of something in place of Christ. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 314-315)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 8-9

第十一周▪周四

晨兴喂养

罗十五 4“从前所写的，都是为教训我们写的，使我们借着忍耐，并借着经书的鼓励，可以得着盼望。”

西三 11“在此并没有希利尼人和犹太人、受割礼的和未受割礼的、化外人、西古提人、为奴的、自主的，唯有基督是一切，又在一切之内。”

所罗门与耶罗波安建立邱坛的经过，不仅是历史事实的记载，这个记载还有属灵的意义。…因此，关于所罗门与耶罗波安的记载，都是为着给我们属灵的教训而写的〔罗十五 4〕（李常受文集一九七九年第二册，四一五页）。

信息选读

你在考察了今天基督教的情形之后，就会知道每一个分裂都是特别高举某种事物。教导圣经是好的，但圣经研读不应成为一个被高举的东西，来隔离神的子民。…你可能觉得祷读很有帮助，但你不该高举它，而坚持在聚会中非要祷读不可。如果你高举祷读，祷读甚至会成为一个分裂的原因。…我们大家，特别是青年人，必须学习不高举任何在主耶稣以外的事物。只有祂应被高举。在召会生活中，我们不该有任何邱坛。反之，我们都该在同一水平上，高举基督。

所罗门与耶罗波安所建立的邱坛，严重地损害了一的立场。如果这些邱坛不是那么重要的话，旧约就不会一再地提起。…只有在神所选择独一地方的敬拜、献祭、烧香，才看为是真正的。…任何邱坛，

WEEK 11 — DAY 4

Morning Nourishment

Rom. 15:4 For the things that were written previously were written for our instruction, in order that through endurance and through the encouragement of the Scriptures we might have hope.

Col. 3:11 Where there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free man, but Christ is all and in all.

The account of the building of the high places under Solomon and Jeroboam is not merely a record of historical fact. This record has a spiritual significance... Hence, what was written concerning Solomon and Jeroboam was written for our spiritual instruction today [Rom. 15:4]. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” p. 316)

Today’s Reading

If you investigate the situation of today’s Christianity, you will learn that every division is an elevation of some kind. It is good to teach the Bible. But Bible study should not become an elevation that separates God’s people from one another... You may find pray-reading very helpful. However, you should not elevate it by insisting on the practice of pray-reading in the meetings. If you elevate pray-reading, you will make even pray-reading a cause of division. All of us, especially the young people, must learn not to elevate anything other than the Lord Jesus. He alone should be exalted. In the church life we should not have any high places. Instead, we should all be on one level to exalt Christ.

The high places built by Solomon and Jeroboam seriously damaged the ground of oneness. If this matter of the high places were not of great significance, the Old Testament would not mention it repeatedly. Only the worship, the offerings, and the incense at the place of God’s unique choice

即便是用来献真正祭物的，也会损害一的立场。那些“邱坛”不过被人用来满足他们的欲望与野心，达成他们的目的而已。

外邦人拜偶像的地方，“无论是在高山上，在小山上，在各青翠树下，都〔要〕彻底毁坏”（申十二2）。神的百姓要拆毁外邦人的祭坛，打碎他们的柱像，焚烧他们的木像，砍下他们雕制的神像，并将它们的名从那地方除灭。有三种主要的东西要对付掉：地方、偶像、名字。这说出所有外邦敬拜的中心，都必须从美地上全然清除。

一的立场比一地一会更深入、更丰富、更高超、更完满。我们都必须知道，在这个宇宙中，神只选择了一个地方，那一个地方就是召会。神规定我们要到祂所选择的这个地方去。用属灵的话来说，我们必须拆毁召会之外的每一个地方，以及基督之外的每一个名字。这意思是说，我们必须拆毁我们的文化与宗教背景。…可能你曾在某个公会里有了某种的宗教背景。…我们必须拆毁的，包括我们的个性、脾气与习惯。我们必须拆毁一切损害一个新人的一的事物。

召会同着基督，是神所选择独一的地方。为着实现歌罗西三章十一节的话，别的地方都必须一一彻底的拆毁。每一样东西，只要不是召会同着基督，都必须拆毁。这样，我们就可以单纯地在召会生活里享受基督作美地的丰富。当我们与神一同享受基督的时候，我们就被栽植在主的殿中；我们要长大而发旺〔诗九二13〕。这是过基督徒生活与召会生活正确的路。这是一的立场（李常受文集一九七九年第二册，四一九至四二一、三四三、三七八至三七九页）。

参读：一的真正立场，第四至五章。

were regarded as genuine... Any high place, even those at which genuine sacrifices are offered, causes damage to the ground of oneness. Those high places are used by people in their lust and ambition for the fulfillment of their own purpose.

Every place in which the heathen peoples had worshipped idols was to be destroyed, no matter whether such places were “on the high mountains and on the hills and under every flourishing tree” (Deut. 12:2). God’s people were to tear down their altars, crush their pillars, burn their Asherahs, and cut down the idols of their gods. Furthermore, they were to destroy the names of them from that place. Three main things were to be dealt with: the places, the idols, and the names. This reveals that the good land was to be thoroughly cleared of all the heathen centers of worship.

The ground of oneness is deeper, richer, higher, and fuller than [one city, one church]. We all must learn that in this universe God has chosen only one place, and that place is the church. God requires us to go to this place He has chosen. Spiritually speaking, we must destroy every place other than the church and every name other than the name of Christ. This means that we must destroy our culture and religious background... Perhaps you had a religious background in a particular denomination... The places that we must destroy include our disposition, temperament, and habits. We must destroy everything that damages the oneness of the one new man.

The church with Christ is the unique place of God’s choice. In order to fulfill the word of Colossians 3:11, every other place must be utterly destroyed. We must destroy everything that is not the church with Christ. Then we will simply be in the church life enjoying Christ as the riches of the good land. As we enjoy Him with God, we will be planted in the house of the Lord, we will grow, and we will flourish. This is the proper way to have the Christian life and the church life. This is the ground of oneness. (CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” pp. 318-320, 264, 288-289)

Further Reading: CWWL, 1979, vol. 2, “The Genuine Ground of Oneness,” chs. 4-5

第十一周▪周五

晨兴喂养

弗四3～4“以和平的联索，竭力保守那灵的一：一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的。”

约十七21“使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面，叫世人可以信你差了我来。”

召会的立场是由三个重要的元素构成的：第一个元素…是基督宇宙身体独一的一，称为“那灵的一”（弗四3）。这就是在约翰十七章主所祷告的一，是经过过程之三一神与所有在基督里之信徒调和的一。这个一是在父的名里（6、11），父的名指父的人位，其中有父的生命。这个一甚至是借着神圣言这真理的圣别，而在三一神里（14～21）。这一最终是在神圣的荣耀里，为着彰显三一神（22～24）。所有在基督里的信徒凭着生命的灵，借着基督这神圣的生命重生时，这样的一就分赐到他们灵里（李常受文集一九九〇年第二册，五一〇至五一一页）。

信息选读

召会立场的第二个元素，是地方召会在其中建立并存在的地方独一立场。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—的彰显，分别位于各个城市。因此，我们看见在耶路撒冷的召会（徒八1）、在安提阿的召会（十三1）、在坚革哩的召会（罗十六1）、在哥林多的召会（林前一2）以及分别在亚西亚七个城市里

WEEK 11 — DAY 5

Morning Nourishment

Eph. 4:3-4 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling.

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me.

The church ground is constituted of three crucial elements: The first element... is the unique oneness of the universal Body of Christ, which is called “the oneness of the Spirit” (Eph. 4:3). This is the oneness that the Lord prayed for in John 17. It is a oneness of the mingling of the processed Triune God with all the believers in Christ. This oneness is in the name of the Father (vv. 6, 11), denoting the Father’s person, in which is the Father’s life. This oneness is even in the Triune God through sanctification by His holy word as the truth (vv. 14-21). This oneness is ultimately in the divine glory for the expression of the Triune God (vv. 22-24). Such a oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ as the divine life. (CWWL, 1990, vol. 2, “A Brief Presentation of the Lord’s Recovery,” p. 408)

Today’s Reading

The second element of the church ground is the unique ground of the locality in which a local church is established and exists. The New Testament presents us a clear picture that all the local churches, as the expression of the universal church—the universal Body of Christ—are located in their respective cities. Hence, we see the church in Jerusalem (Acts 8:1), the church in Antioch (13:1), the church in Cenchrea (Rom. 16:1), the church in Corinth (1 Cor. 1:2), and the seven churches in Asia in seven respective cities

的七个召会（启一 4、11）。每个城市作为召会在其中存在的界限，乃是那个召会的地方立场。这样独一的地方立场保守召会，不至因着许多不同的事物作不同的立场而分裂，像分门别类的宗派…一样。

召会立场的第三个元素是合一之灵的实际，在地方召会的地方独一立场上彰显基督宇宙身体独一的一。…那灵的实际…是神圣三一活的实际（约壹五 6，约十六 13）。凭着这灵，基督身体的一成为又真又活的。也借着这灵，地方的立场得以应用在生命里，而非在律法上。并且凭着这灵，召会真正的立场得以与三一神联结（弗四 3 ～ 6）。

以上所说明召会的立场，在实行上保守召会地方和宇宙两面真正的一（3），不至有任何分裂。

神的召会作为基督活的身体，要存在并尽功用，就需要地方召会。没有地方召会，基督的身体就无法存在并且实际地尽功用。事实上，地方召会就是基督的身体，基督的身体就是众地方召会。

地方召会是基督一个身体在许多地方的许多彰显。地方召会是基督身体的存在，好尽基督身体的功用，乃是基督身体的许多彰显。基督的身体可以存在诸天之上，但要彰显这身体，就必须成为地方召会。

地方召会的建造不仅是为着她自己在地方上的建造（林前十四 3），也是为着基督整个身体在宇宙一面的建造（弗四 12）。事实上，地方召会的建造就是基督身体的建造，因为地方召会是基督的身体作其彰显。若没有地方召会的建造，基督的身体还能用什么别的方式实际地建造起来？（李常受文集一九九〇年第二册，五一一至五一三、五一七页）

参读：主今日恢复之主要项目的重点，二一至二二页。

(Rev. 1:4, 11). Every city, as the boundary in which a church exists, is the local ground of that church. Such a unique ground of locality preserves the church from being divided by many different matters as different grounds in the way that divisive denominations... are divided.

The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church... The reality of the Spirit... is the living reality of the Divine Trinity (1 John 5:6; John 16:13). It is by this Spirit that the oneness of the Body of Christ becomes real and living. It is also through this Spirit that the ground of locality is applied in life and not in legality. And it is by this Spirit that the genuine ground of the church is linked with the Triune God (Eph. 4:3-6).

The above-defined ground of the church keeps, in practicality, the genuine oneness of the church both locally and universally (v. 3), without any division.

The church of God, as the living Body of Christ, needs the local churches for its existence and function. Without the local churches the Body of Christ has no way to exist and to carry out its function in practicality. Actually, the local churches are the Body of Christ, and the Body of Christ is all the local churches.

The local churches are the many expressions in many localities of the one Body of Christ. The local churches, being the existence of the Body of Christ for its function, are the many expressions of the Body of Christ. The Body of Christ may exist in the heavens, but to express itself, it must become the local churches.

The building up of a local church is not only for its own building up locally (1 Cor. 14:3) but for the building up of the entire Body of Christ universally (Eph. 4:12). Actually, the building up of the local churches is the building up of the Body of Christ because the local churches are the Body of Christ as its expression. Without the building up of the local churches, by what other way could the Body of Christ be practically built up? (CWWL, 1990, vol. 2, "A Brief Presentation of the Lord's Recovery," pp. 408-410, 412)

Further Reading: CWWL, 1993, vol. 2, "The Crucial Points of the Major Items of the Lord's Recovery Today," pp. 65-67

第十一周▪周六

晨兴喂养

诗一三三1“看哪，弟兄和睦同居，是何等的善，何等的美！”

3“又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。”

二三6“我一生一世必有恩惠慈爱随着我，我且要住在耶和华的殿中，直到永远。”

主已恢复基督教所丧失那真正的一，为此我们何等感谢主！这个一是包罗万有的，包含一切积极的事物。相反的，分裂也包含一切消极的事物。…当我们回到一的时候，一切敬虔的、属天的、属灵的东西都回来了。…一方面我们必须承认自己还是相当短缺，还有很长的路要走。另一方面我们能见证，主的丰富一定是在祂的恢复里才能找到的。一的独一立场就在这里，一切属灵的丰富也都包含在这立场之内。在这一的立场上，一切敬虔的事和一切属灵的丰富都是我们的（李常受文集一九七九年第二册，四三五页）。

信息选读

我们进入召会生活之后，对敬虔、圣别和属灵的渴慕，自然而然地就会在我们里面激动起来。…因着我们站在正确的立场，就是一的立场上，神的话就透亮地向我们打开。这完全是由于主在一的立场上的祝福。何处有一的立场的恢复，何处也就有主的见证。

当旧约神的百姓回到耶路撒冷时，与神见证有关的那些东西都恢复了：祭坛、祭物、圣殿、节期和

WEEK 11 — DAY 6

Morning Nourishment

Psa. 133:1 Behold, how good and how pleasant it is for brothers to dwell in unity!

3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

23:6 Surely goodness and lovingkindness will follow me all the days of my life, and I will dwell in the house of Jehovah for the length of my days.

How we thank the Lord for recovering the genuine oneness, the oneness that has been lost by Christianity! This oneness is all-inclusive; it includes all positive things. Division, on the contrary, includes all negative things... When we come back to the oneness, all the godly, heavenly, spiritual things return... On the one hand, we must admit that we are still quite short and have a long way to go. On the other hand, we can testify that the Lord's riches surely are to be found in His recovery. The unique ground of oneness is here, and all the spiritual riches are included with this ground. All the godly things and all the spiritual riches are ours on the ground of oneness. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 330)

Today's Reading

After we came into the church life, spontaneously the aspiration for godliness, holiness, and spirituality was stirred within us... Because we are on the proper ground, the ground of oneness, the Word of God is transparently open to us. This is wholly due to the Lord's blessing on the ground of oneness. Where the recovery of the ground of oneness is, there the testimony of the Lord is also.

When God's people in the Old Testament returned to Jerusalem, all the things pertaining to God's testimony returned: the altar, the offerings, the

丰富的享受。…这些敬虔的事物在巴比伦是找不到的，乃是在耶路撒冷—神所选择独一的地方。即或神归回的百姓是软弱的，在许多方面有所不足，我们不能否认主的见证是在他们身上，而不是在那些留在巴比伦的人身上。

圣别、得胜与属灵，都不是〔以色列人〕自己努力的结果。他们所以能有这些美德，都是因为他们不得罪圣殿、至圣所与约柜。只要他们尊重圣殿，持守在一里，他们就无须努力成为圣别、得胜或属灵。这些美德…他们自然而然可以得着。…如果我们要圣别、属灵与得胜，我们必须尊重基督与召会。…我们必须留在正确的一里。只有一能给我们各样积极的美德与属性。

当我们在一里面，我们便在生命中，享受各样积极的美德与属性；而且我们属灵的情形，也会逐渐长进。然而，只要接受一点分裂的想法，就会给邪恶开了门，让它再进来。

这个一的原因，乃由于神自己是一；一是祂的本性。在神一切的作为之中，我们看见一个起源、一种元素和一种素质。在神的创造中，我们看见一位神和一个团体的人。在祂的拣选中，也只有一位神和一个人。此外，在召会中，也只有一位灵和一个新人。最后，在新耶路撒冷，也只有独一的三一神，在一座城里，这座城是以一个宝座、一条街道、一道河和一棵树为特征。因此，我们所说的一，不是一个部分的一，而是一个伟大、完整、广被的一，是一个整体的一。愿我们对于这样一个一的异象，都有深刻的印象。如果我们看见这个整体的一的异象，所有分裂的细菌就会被杀死；我们也就从各种的分裂中被拯救出来（李常受文集一九七九年第二册，四三六、三三八至三三九、三四一、三一四至三一五页）。

参读：那灵与基督的身体，第十九至二十章；主恢复中应有的认识，第十四至十五篇。

temple, the feasts, and the rich enjoyment... The godly things were found not in Babylon; they were in Jerusalem, the unique place of God's choice. Even though God's returned people were weak or inadequate in many respects, it cannot be denied that the Lord's testimony was with them, not with those in Babylon.

[With] the children of Israel, holiness, victory, and spirituality were not the result of their effort. These virtues were theirs simply because they were right with the temple, with the Holy of Holies, and with the Ark. When they remained in the oneness by being right with the temple, there was no need for them to try to be holy, victorious, or spiritual. Spontaneously,... they had these virtues... If we would be holy, spiritual, and victorious, we must be right with Christ and the church... We must remain in the proper oneness. It is the oneness that gives us access to all positive virtues and attributes.

When we are in the oneness, we are in life, and we enjoy every positive virtue and attribute. Furthermore, our spiritual condition gradually improves. However, simply by accepting a divisive thought, the way is opened for evil to enter in once again.

The reason for this oneness is that God Himself is one. Oneness is His nature. In all God's acts we see one origin, one element, and one essence. In God's creation we see one God and one corporate man. In His selection we also have the one God and one man. Moreover, in the church we have the one Spirit and one new man. Eventually, in the New Jerusalem we have the unique Triune God in the one city characterized by the one throne, the one street, the one river, and the one tree. Therefore, the oneness about which we are speaking is not a partial oneness; it is a great, complete, comprehensive oneness, a oneness in entirety. May we all be impressed with the vision of such a oneness. If we see the vision of the oneness of entirety, all the germs of division will be killed, and we will be delivered from every kind of division. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," pp. 330-331, 260, 262, 243)

Further Reading: CWWL, 1977, vol. 2, "The Spirit and the Body," chs. 19-20; CWWL, 1975-1976, vol. 3, "Young People's Training," chs. 14-15

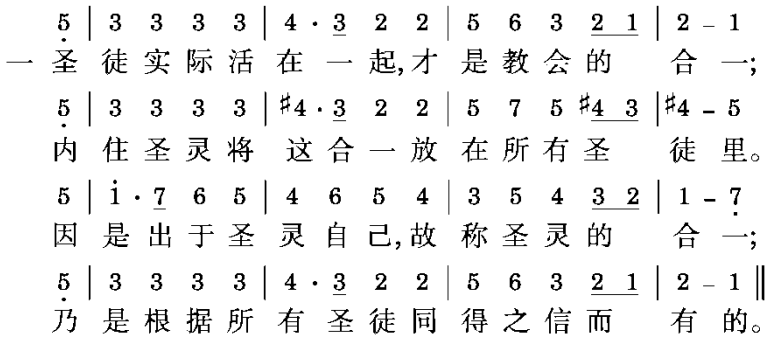
第十一周诗歌

600

教　会 — 合一

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F 大调　　4/4



二　所有圣徒共同所得　　一样宝贵的信心,
组成是以基督和祂　　救赎工作为成分。
在此圣徒真是合一,　　信仰全同,无异议;
由于这个同得之信,　　始有教会的存立。

三　宇宙教会既然是一,　　作主基督的产业;
各地教会也该是一,　　作主表现无分别。
教会元素原都是一:　　一神、一主并一灵,
一信、一洗并一身体,　　一望由于神命定。

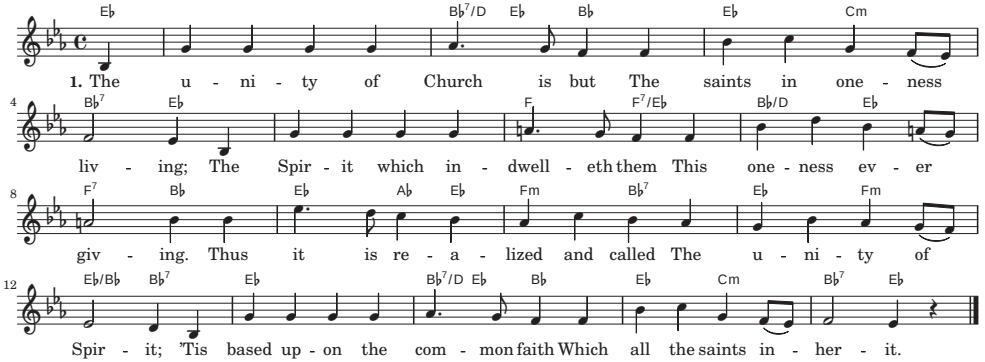
四　这"一"就是教会立场,　　圣徒共同的立场,
就是合一独一立场,　　圣灵在我所愿望。
借此,教会就能实行　　真正实际的合一,
她在各地所有出现　　也就因此得建立。

WEEK 11 — HYMN

The unity of Church is but

The Church — Her Unity

831



2. This precious faith of all the saints,
Is constituted solely
Of Christ and His redemptive work,
Which are unique and holy.
In this the saints are truly one,
Together all agreeing,
And it is from this common faith
The Church came into being.

3. The Church within the universe
Is one as Christ's possession;
The Church must therefore locally
Be one in her expression;
For all her elements are one—
One God, one Lord, one Spirit,
One faith, baptism, Body too,
One hope all saints inherit.

4. This oneness is the Church's ground,
The ground of common standing,
The only ground of unity
The Spirit is demanding.
The Church in actual practise thus
May keep her vital union,
And her expressions locally
Be built up in communion.

5. Lord, help us ever strive to keep
This unity by taking
The Church's ground of unity,
The Body-life partaking,
That all Thy heart's profound desire
May fully be effected,
And God's eternal purpose may
Completely be perfected.

第十一周申言

申言稿：

Composition for prophecy with main point and sub-points: