第六周

与主一同从帐幕的召会生活往前到殿的召会生活，为着建造基督的身体作活神的殿

诗歌：603

读经：太十二 3～4、42，约十四 21、23，罗八 28～29，诗二七 4，三六 8～9，四三 4，八四 4～5

【周一】

壹 主在我们里面渴望要从帐幕的召会生活往前到殿的召会生活，前者是在魂的旷野里，后者有基督这包罗万有的灵在我们灵里作美地的实际—来六 1 上，书三 14～17，申八 8，弗二 21～22，西一 12，二 6～7。

贰 帐幕和殿预表召会的两面：

一 王上八章一至十一节表明，帐幕是与殿合并的；帐幕是可移动的前身，行经旷野，殿在预表上是神建造的终极完成。

二 殿是帐幕的扩大，说出召会的加强和稳固；圣

Week Six

Going On with the Lord from the Tabernacle Church Life to the Temple Church Life for the Building Up of the Body of Christ as the Temple of the Living God

Hymns: 837

Scripture Reading: Matt. 12:3-4, 42; John 14:21, 23; Rom. 8:28-29; Psa. 27:4; 36:8-9; 43:4; 84:4-5

§Day 1

I. The Lord within us is aspiring to go on from the tabernacle church life in the wilderness of the soul to the temple church life with Christ, the all-inclusive Spirit, as the reality of the good land in our spirit—Heb. 6:1a; Josh. 3:14-17; Deut. 8:8; Eph. 2:21-22; Col. 1:12; 2:6-7.

II. The tabernacle and the temple typify two aspects of the church:

A. First Kings 8:1-11 shows that the tabernacle was merged with the temple; the tabernacle was a portable precursor moving through the wilderness, whereas the temple was the consummation of God's building in typology.

B. The temple as the enlargement of the tabernacle signifies the strengthening

殿里面更新并加大的器具，表征众圣徒对基督之经历的更新并加大；殿和殿里至圣所的尺寸是帐幕及其内至圣所尺寸的两倍；不仅如此，除了约柜以外，其余物件和器具的大小和数量都大为扩大，作祂扩大的彰显—六 2、20，代下四 1 ～ 8，参出二六 3、16、18、22 ～ 24、33。

and stabilizing of the church, and the renewing and enlargement of the furniture in the temple signify the renewing and enlargement of the saints' experience of Christ; the dimensions of the temple and of the Holy of Holies in the temple were twice those of the tabernacle; furthermore, with the exception of the Ark, the size and number of the furnishings and the utensils were greatly enlarged for His enlarged expression—6:2, 20; 2 Chron. 4:1-8; cf. Exo. 26:3, 16, 18, 22-24, 33.

【周二】

§Day 2

三 帐幕预表神在地上的召会，或在各地的召会，而殿表征召会作基督身体的实际；众地方召会乃是宝贵的手续，将我们带进那作神经纶荣耀目标之身体的实际里—弗一 22 ～ 23，参启二一 10 ～ 11。

C. The tabernacle typifies God's church on earth, or His church in the localities, whereas the temple signifies the church as the reality of the Body of Christ; the local churches are the precious procedure to bring us into the reality of the Body as the glorious goal of God's economy—Eph. 1:22-23; cf. Rev. 21:10-11.

四 独一的职事乃是为着神独一的见证；而神独一的见证，就是基督身体的实际，乃是实化于众地方召会—出二五 22，三八 21，启一 2、9，参弗四 4，约十六 13。

D. The unique ministry is for God's unique testimony, and God's unique testimony, the reality of the Body of Christ, is realized in the local churches—Exo. 25:22; 38:21; Rev. 1:2, 9; cf. Eph. 4:4; John 16:13.

五 林前十二章所描述的身体，乃是一个地方召会应有的见证，也就是身体的见证；今天的地方召会必须是显出基督身体实际的一个见证—14 ～ 18、20 节。

E. The Body described in 1 Corinthians 12 is the testimony that a local church should have; it is the testimony of the Body; the local church today must be a testimony that expresses the reality of the Body of Christ—vv. 14-18, 20.

六 召会的存在乃是为着一的见证；我们说“地方召会”，所着重的乃是召会，而不是地方；各地召会所拥有的生命乃是一的生命—约十七 11、21、23，启一 10 ～ 12。

F. The church exists for the testimony of oneness; when we refer to the "local church," our emphasis is on the church and not on the "local-ness"; the life that the churches possess is a life of oneness—John 17:11, 21, 23; Rev. 1:10-12.

七 基督身体之实际的见证乃是神末了的恢复—神永远经纶的恢复，有基督作我们的一切，基督身体的一，以及祂身体上众肢体都尽功用—提

G. The testimony of the reality of the Body of Christ is God's final recovery—the recovery of God's eternal economy with Christ being everything to us, with the oneness of the Body of Christ, and with all the members of His

前一3～6，六3～5，来十三9，弗一17，三2、8～11、16～21，四1～6、16。

【周三】

叁 约翰福音乃是基督作生命为着建造召会作活神的殿的福音；这建造的工作是借着我们经历并享受钉死并复活的基督作生命树而完成的—启二4～7，彼前二24，约十一25，六57、63，林后六16：

一 生命的原则是变死亡为生命（约二1～11），生命的目的乃是建造召会作神的家，神的殿（12～22）；因此，主宣告：“你们拆毁这殿，我三日内要将它建立起来。”（19）

二 借着主在十字架上的死，就是祂物质的身体被拆毁，祂担当我们的过犯和罪孽，以救赎并称义我们，并且祂的死乃为医治我们的疾病—赛五三4～6，罗三23～26，彼前二24。

三 主物质的身体被拆毁，也使那掌死权的魔鬼被废除；当祂死在十字架上时，旧造、旧人、肉体、撒但、罪、诸罪和世界都被钉在十字架上；因此，在神的眼中，在基督钉十字架后，整个宇宙就已经被清理了—来二14，罗六6，加二20，五24，约一29，三14，六70～71，十二31，太十六23，林前十五3。

四 主物质的身体被拆毁，以及祂在三天内复活，也是祂作为一粒麦子死了，并且复活，将神的神圣生命，就是神的神圣之火，释放并分赐到祂许多信徒里面，使祂的许多信徒成为神的复制品—约十二24，路十二49～51。

Body functioning—1 Tim. 1:3-6; 6:3-5; Heb. 13:9; Eph. 1:17; 3:2, 8-11, 16-21; 4:1-6, 16.

§Day 3

III. The Gospel of John is the gospel of Christ as life for the building up of the church as the temple of the living God; this building work is carried out through our experience and enjoyment of the crucified and resurrected Christ as the tree of life—Rev. 2:4-7; 1 Pet. 2:24; John 11:25; 6:57, 63; 2 Cor. 6:16:

A. The principle of life is to change death into life (John 2:1-11), and the purpose of life is to build the church as the house of God, the temple of God (vv. 12-22); thus, the Lord declared, “Destroy this temple, and in three days I will raise it up” (v. 19).

B. Through His death, the destruction of His physical body on the cross, He bore our transgressions and iniquities to redeem and justify us, and His death was for the healing of our diseases—Isa. 53:4-6; Rom. 3:23-26; 1 Pet. 2:24.

C. The destruction of the Lord’s physical body was also the destruction of the devil, who has the power of death; when He died on the cross, the old creation, the old man, the flesh, Satan, sin, sins, and the world were crucified on the cross; thus, in the eyes of God, after Christ’s crucifixion, the entire universe has been cleared up—Heb. 2:14; Rom. 6:6; Gal. 2:20; 5:24; John 1:29; 3:14; 6:70-71; 12:31; Matt. 16:23; 1 Cor. 15:3.

D. The destruction of the Lord’s physical body and His being raised up in three days were also His dying as a grain of wheat and resurrecting to release and dispense the divine life of God as the divine fire of God into His many believers to make His many believers the reproduction of God—John 12:24; Luke 12:49-51.

五 借着基督的死与复活，祂物质的身体就得着扩增，成为祂团体、奥秘的身体，就是神宇宙的殿，也就是召会作活神的家—林前三 16 ～ 17，提前三 15，彼前二 5，弗二 21 ～ 22。

六 许多住处就是基督身体的许多肢体；这身体就是神的殿—约十四 2、23，罗十二 5，林前三 16 ～ 17。

七 我们既是基督那释放生命的死所产生的许多子粒，也是基督那分赐生命的复活所产生基督奥秘身体的许多住处，就必须是爱祂到极点的人，过钉十字架的生活，好借着那在瓦器里之宝贝的大能，将复活的生命显明出来—约十四 21、23，罗八 28 ～ 29，林后四 7 ～ 18，十二 7 ～ 9。

E. Through Christ's death and resurrection, His physical body has been increased to be His corporate and mystical Body, which is the universal temple of God, the church as the house of the living God—1 Cor. 3:16-17; 1 Tim. 3:15; 1 Pet. 2:5; Eph. 2:21-22.

F. The many abodes are the many members of the Body of Christ, which is God's temple—John 14:2, 23; Rom. 12:5; 1 Cor. 3:16-17.

G. As the many grains produced by Christ's life-releasing death and the many abodes of Christ's mystical Body produced by Christ's life-dispensing resurrection, we must be those who love Him to the uttermost in our living a crucified life for the manifestation of the resurrection life by the power of the treasure in our earthen vessels—John 14:21, 23; Rom. 8:28-29; 2 Cor. 4:7-18; 12:7-9.

【周四】

§Day 4

肆 大卫与所罗门预表基督的两方面，为着神的建造：

一 大卫预表基督从祂的成为肉体以及祂的神人生活与受苦起，直到祂的死（从马槽到十字架）—太十二 3 ～ 4，二二 41 ～ 46。

二 所罗门预表在荣耀里复活的基督，作为赐生命的灵在我们里面（包括祂的登宝座与祂第二次来到地上治理祂的国），讲说神智慧的话，建造召会作神的殿—十二 42，代下一 10，林前一 24、30，十二 8。

三 神“作见证说，我寻得耶西的儿子大卫，他是合乎我心的人，必实行我一切的旨意”（徒十三 22）；大卫“在神的旨意中，服事了他那一代的人”（36）；他是一个合乎神心的人（撒上十三 14），因为正如所罗门所见证的：“我父亲大卫心中立意，要为耶

IV. David and Solomon typify Christ in two aspects for God's building:

A. David typifies Christ from His incarnation with His God-man living and sufferings unto His death (from the manger to the cross)—Matt. 12:3-4; 22:41-46.

B. Solomon typifies Christ in His resurrection in glory as the life-giving Spirit in us (including His enthronement and His second coming to rule over His kingdom on earth) speaking God's word of wisdom to build up the church as the temple of God—12:42; 2 Chron. 1:10; 1 Cor. 1:24, 30; 12:8.

C. God "testified and said, I have found David, the son of Jesse, a man according to My heart, who will do all My will" (Acts 13:22); David "served his own generation by the counsel of God" (v. 36); he was a man according to God's heart (1 Sam. 13:14) because, as Solomon testified, "It was on David my father's heart to build a house for the name of Jehovah the God

和华以色列神的名建殿。”（王上八 17 ～ 20，参弗一 5、9，林前十二 12 ～ 27—见 13 注 4）

四 大卫自幼就受苦，但借着受苦，他预备材料，得着建造圣殿的正确立场，并预备建造者所罗门和所有的帮助者—代上二一 18 ～ 30，代下三 1，代上二八 9 ～ 11、20 ～ 21。

五 大卫为着建造神的殿，预备许多材料，预表基督用祂追测不尽的丰富为供备，以建造神的召会—十八 7 ～ 11，二二 2 ～ 5、14 ～ 16 上，二八 2，二九 2 ～ 9，参弗三 8 ～ 10。

六 大卫在困难之中（代上二二 1、14）、在受试炼中并在争战得胜中的预备，预表基督在受试炼中，并在祂与撒但及其黑暗权势争战之生活的得胜中，为着建造神的召会所作丰富的供备（太四 4、7、10）。

七 大卫所得圣殿的样式，乃是“他被灵感动所得的样式”（代上二八 12）；“大卫说，这一切样式的细工，都是耶和华的手在我身上，画出来使我明白的”（19，参林后三 3）；所罗门所建造的殿乃是按照这样式（代上二八 11）。

八 大卫安排以色列人向神供职的班次，与神的殿有关（六 31 ～ 48，二三～二六），预表在新约里，那灵在召会事奉上有次序的安排（林前十二 4 ～ 27），也预表身体的头基督设立了祂身体中的等次，给所有的肢体持守（18，十四 40）。

九 召会的蓝图就是复活的灵—包罗万有、赐生命、复合、内住的灵；当我们在灵里活在复活的灵里，所罗门照着大卫的样式（带着基督之神人生活、死与复活的一切元素）建殿的实际，就成就在我们身上—约二 19，腓一 19，弗一 17，

of Israel” (1 Kings 8:17-20; cf. Eph. 1:5, 9; 1 Cor. 12:12-27—see footnote 2 on v. 13).

D. David suffered from his youth, yet through his suffering he prepared the materials, gained the proper ground for the building of the temple, and prepared Solomon, the builder, and all the helpers—1 Chron. 21:18-30; 2 Chron. 3:1; 1 Chron. 28:9-11, 20-21.

E. David’s preparing of the materials in abundance for the building up of the temple of God typifies Christ’s providing for the building of the church of God with His unsearchable riches—18:7-11; 22:2-5, 14-16a; 28:2; 29:2-9; cf. Eph. 3:8-10.

F. David’s preparation in his affliction (1 Chron. 22:1, 14), in his trials, and in the victory of his fightings typifies Christ’s rich provision for the building of the church of God in His trials and in His victory in His life of fighting against Satan with his power of darkness (Matt. 4:4, 7, 10).

G. The pattern of the temple given to David was “the pattern of all that he had by the Spirit” (1 Chron. 28:12); “all this, said David, has He made clear by a writing from the hand of Jehovah upon me, all the details of the pattern” (v. 19; cf. 2 Cor. 3:3); the temple built by Solomon was according to this pattern (1 Chron. 28:11).

H. David’s arranging in order Israel’s services to God related to the temple of God (6:31-48; chs. 23—26) typifies the Spirit’s arranging in order the church services in the New Testament (1 Cor. 12:4-27) and typifies that Christ as the Head of the Body has set up an order in His Body for all His members to keep (v. 18; 14:40).

I. The blueprint of the church is the Spirit of resurrection—the all-inclusive, life-giving, compound, indwelling Spirit; when we live in the Spirit of resurrection in our spirit, the reality of Solomon’s building of the temple according to David’s design (with all the ingredients of Christ’s God-man living, death, and resurrection) is fulfilled within us—John 2:19; Phil. 1:19;

二 22，三 5、16，四 23，五 18，六 18。

【周五】

十 所罗门这名意为“平安”，意即召会是由基督这“得享安息的人”，在平安里且不受响声扰乱，而建造起来的—代上二二 9，徒九 31，弗四 29 ～ 32：

1 建造圣殿所用的每一块石头，原则上都是在山野里锤打过、对付过的；因此，在殿里听不见锤子、斧子或任何铁器的响声，圣殿是安安静静建造起来的—王上五 15 ～ 18，六 7。

2 一位弟兄若没有受主的对付（说个不停，不能听，因此有未更新的心思），作了长老，召会中就会满了锤子、斧子和铁器的响声；有些“响声”是圣徒们借着祷告对打，以祷告推翻彼此的祷告—参赛五十 4 ～ 5，弗四 23。

3 我们在召会中，一听见有人批评、论断、争吵或反对，就该退到至圣所，就是退回到并转到我们的灵里；圣殿乃是在安静中建造的—加六 17 ～ 18，赛三十 15 上。

4 约柜安置之后，大卫所设立的人在耶和华殿中负责歌唱的服事；他们就在会幕前供职歌唱，直到所罗门在耶路撒冷建造了耶和华的殿—代上六 31 ～ 32。

十一 我们“与王同住，为王作工”，享受祂这钉死又复活的基督，将祂自己建造到我们里面，使我们被成全为神的家—召会—中的柱子—英文诗歌九〇四首（中译见晨兴圣言—撒母耳记结晶读经㈡，第十二周），代上四 23，王上七 17、21，启三 12。

十二 借着享受包罗万有之基督作复活的大能并作经过过程之三一神的复活、赐生命之灵（指基督作为真正且更大的所罗门），我们就能有分于基督受苦的

Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

§Day 5

J. Solomon’s name means “peace,” meaning that the church is built by Christ as “a man of rest” in peace, without any noise—1 Chron. 22:9; Acts 9:31; Eph. 4:29-32:

1. Every piece of stone used for the building of the temple was, in principle, already cut and dealt with in the mountains; thus, the sound of hammer, axe, and iron tool was not heard, and the temple was built quietly—1 Kings 5:15-18; 6:7.

2. If a brother who is not dealt with by the Lord (who talks incessantly, who is not a good listener, and who thus has an un-renewed mind) becomes an elder, the church will be filled with the noise of the hammer, axe, and iron tool; some “noise” can be certain saints fighting with one another by praying to nullify another one’s prayer—cf. Isa. 50:4-5; Eph. 4:23.

3. In the church, if we hear others’ criticism, judgment, arguing, and opposition, we should withdraw into the Holy of Holies, that is, retreat into and turn to our spirit; the temple is built in quietness—Gal. 6:17-18; Isa. 30:15a.

4. After the Ark was at rest, those whom David set over the service of song in the house of Jehovah ministered before the Tent of Meeting with singing until Solomon built the house of Jehovah in Jerusalem—1 Chron. 6:31-32.

K. We “dwell with the King for His work,” enjoying Him as the crucified and resurrected Christ to build Himself into us for our being perfected into pillars in the church as the house of God—Hymns, #904; 1 Chron. 4:23; 1 Kings 7:17, 21; Rev. 3:12.

L. By enjoying the all-inclusive Christ as the resurrection power and the resurrecting and life-giving Spirit of the processed Triune God (the real and greater Solomon), we can participate in the fellowship of Christ’s

交通，连同祂作为祷告之人的神人生活，好模成祂的死（指基督作为真正且更大的大卫），来为着基督的身体（真正且更大的殿）—腓三 10，罗八 11，太十二 3～4、42，约二 19～22，林后六 16。

【周六】

伍 神建造召会作活神的殿的意念和道路，高过我们的意念和道路；我们需要弃绝我们的道路和意念，并归向耶和华我们的神，在召会这活神的殿中，走享受祂的路—创二 9，约六 35、57、63，赛五五 6～13，五七 20，约一 14，二 19，三 34，十七 17，弗五 26，林后三 15～18，六 16，罗八 28～29，启二二 1～2：

一 我们这些神的儿女需要转一个观念，领悟神的心意是要把祂自己给我们享受—诗三六 8～9，十六 11，十九 8，二七 6，四二 4～5，四八 2，六三 7，六六 1～2，八一 1，八九 15～18，九五 1～2，一〇〇 1～2，一二六 1～6，尼八 10，约壹一 3～4：

1 结果子是在于享受神—约十五 7～11。

2 祷告是在于享受神—哀三 55～56，诗歌二一〇首。

3 尽话语职事是在于享受神—约六 57、63，七 37～39，林前十五 10，林后三 1～6、18，二 17，十三 3，弗三 2，彼前四 10～11，耶十五 16，结三 1～4，赛五五 8～11。

4 传福音是在于享受神—约四 10、13～14、31～34。

5 受神引导是在于享受神—出三三 14。

sufferings with His God-man living as a man of prayer to be conformed to His death (as the real and greater David) for the sake of His Body (the real and greater temple)—Phil. 3:10; Rom. 8:11; Matt. 12:3-4, 42; John 2:19-22; 2 Cor. 6:16.

§Day 6

V. God's thoughts and ways to build up the church as the temple of the living God are higher than ours; we need to forsake our ways and our thoughts and return to Jehovah our God to take the way of enjoying Him in the church as the temple of the living God—Gen. 2:9; John 6:35, 57, 63; Isa. 55:6-13; 57:20; John 1:14; 2:19; 3:34; 17:17; Eph. 5:26; 2 Cor. 3:15-18; 6:16; Rom. 8:28-29; Rev. 22:1-2:

A. As God's children, we need to change our concept and realize that God's desire is to give Himself to us for our enjoyment—Psa. 36:8-9; 16:11; 19:8; 27:6; 42:4-5; 48:2; 63:7; 66:1-2; 81:1; 89:15-18; 95:1-2; 100:1-2; 126:1-6; Neh. 8:10; 1 John 1:3-4:

1. Fruit-bearing is to enjoy God—John 15:7-11.

2. Prayer is to enjoy God—Lam. 3:55-56; Hymns, #255.

3. Ministering the word is to enjoy God—John 6:57, 63; 7:37-39; 1 Cor. 15:10; 2 Cor. 3:1-6, 18; 2:17; 13:3; Eph. 3:2; 1 Pet. 4:10-11; Jer. 15:16; Ezek. 3:1-4; Isa. 55:8-11.

4. Preaching the gospel is to enjoy God—John 4:10, 13-14, 31-34.

5. Receiving His leading is to enjoy God—Exo. 33:14.

二 过基督徒的生活，使我们成为得胜者的秘诀，就在于我们走享受神作生命树的路；神没有意思要我们为祂作什么；祂唯一的心意是要将祂自己当作食物给我们享受—创二9，启二7。

三 在神的家，神的殿中，就是在基督里（约二19～22），在召会里（提前三15，林前三16～17，林后六16），在我们的灵里（弗二22），至终在新耶路撒冷里（启二一22），我们尝尝，便知道耶和华是美善的（诗三四8）。

四 我们应当爱神所住的殿，和祂的荣耀所居住、停留并显明之处—二六8，八四1，二九9下，弗三20～21上。

五 “有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问”（诗二七4）；耶和华的殿是神人二性扩大、宇宙的合并，使父得着彰显、满足和安息（约十四2、20、23）。

六 在基督里，在召会中，并在我们的灵里，我们享受定居的神作祂殿里的肥甘叫我们饱足，作祂的乐河解我们的干渴，作生命的源头和光喂养我们并光照我们—诗三六8～9。

七 “我就到神的祭坛，到我最喜乐的神那里；神啊，我的神，我要弹琴赞美你”—四三4。

八 在神的家，神的殿中，我们享受神的脸（神的同在）作为救恩（四二5），使祂能成为我们脸上的救恩（11）。

陆 “住在你殿中的，便为有福；他们仍要赞美你。〔细拉〕因你有力量，心中想往锡

B. The secret of living the Christian life so that we may be overcomers is for us to take the way of enjoying God as the tree of life; God does not intend for us to do anything for Him; His only desire is to give Himself to us as food for our enjoyment—Gen. 2:9; Rev. 2:7.

C. We taste and see that Jehovah is good (Psa. 34:8) in the house of God, the temple of God, that is, in Christ (John 2:19-22), in the church (1 Tim. 3:15; 1 Cor. 3:16-17; 2 Cor. 6:16), in our spirit (Eph. 2:22), and ultimately in the New Jerusalem (Rev. 21:22).

D. We should love the habitation of God's house, the temple, and the place where His glory abides, remains, to be manifested—Psa. 26:8; 84:1; 29:9b; Eph. 3:20-21a.

E. "One thing I have asked from Jehovah; / That do I seek: / To dwell in the house of Jehovah /All the days of my life, / To behold the beauty of Jehovah, / And to inquire in His temple" (Psa. 27:4); the house of Jehovah is the enlarged, universal, divine-human incorporation for the Father's manifestation, satisfaction, and rest (John 14:2, 20, 23).

F. In Christ, in the church, and in our spirit, we enjoy "the located God" as the fatness of His house to saturate us, as the river of His pleasures to quench our thirst, and as the fountain of life and light to feed us and enlighten us—Psa. 36:8-9.

G. "I will go to the altar of God, / To God my exceeding joy; / And I will praise You with the harp, / O God, my God"—43:4.

H. In the house of God, the temple of God, we enjoy the salvation of God's countenance, God's presence (42:5), so that He can be the salvation of our countenance (v. 11).

VI. "Blessed are those who dwell in Your house; / They will yet be praising You. Selah / Blessed is the man

安大道的，这人便为有福”—八四 4～5：

一 “我要永永远远赞美你的名”—一四五 2 下。

二 “我一生要赞美耶和华；我还活着的时候，要歌颂我的神”—一四六 2。

三 “你是圣别的，是用以色列的赞美为宝座的”—二二 3。

四 “所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子”—来十三 15，腓二 11。

whose strength is in You,/In whose heart are the highways to Zion”—84:4-5:

A. “I will praise Your name forever and ever”—145:2b.

B. “I will praise Jehovah while I live; / I will sing psalms to my God while I yet have being”—146:2.

C. “You are holy, You who sit enthroned / Upon the praises of Israel”—22:3.

D. “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name”—Heb. 13:15; Phil. 2:11.

第六周▪周一

晨兴喂养

来六 1“所以，我们既离开了那论到基督之开端的话，就当竭力前进，达到完全、成熟…。”

弗二 21 ～ 22“在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。”

我们是在享受基督作逾越节，而人还在埃及么？或者我们已经从埃及出来，现在正在旷野，接受启示，建造帐幕，并且吃吗哪？有帐幕为神的建造当然好，但是帐幕缺少坚实性；帐幕是可携带的，没有根基。这个建造的结构里没有石头，只有木头。…我们是否在魂的旷野里游荡，享受从天上来的吗哪，从磐石来的水，抬着浮动的召会生活，没有扎实的根基？…或者…我们是一直行走在一个广阔的地上，充满追测不尽的丰富？召会生活是不是已经建造起来像殿一样的坚固？（李常受文集一九七九年第一册，三七五页）。

信息选读

我们里头有一种饥渴，想要在召会生活里得着一些东西，比我们所经历过的更高。我们所感觉的不满足实在不是出于我们，而是出于主。祂在我们里面渴望要在美地上有殿的召会生活。祂愿意我们…离开旷野，进入美地！离开魂，进入灵里！

一面，我们很喜乐地在召会生活里；另一面，我们渴望一些更丰富的。…我们在帐幕的召会生活里确实有约柜。因此我们能进入更高的一层—美地，在那里能把殿建立起来（李常受文集一九七九年第一册，三七五至三七六页）。

WEEK 6 — DAY 1

Morning Nourishment

Heb. 6:1 Therefore leaving the word of the beginning of Christ, let us be brought on to maturity...

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

Are we enjoying Christ as the Passover, yet still in Egypt? Or we may have made our exodus from Egypt and are now in the wilderness, receiving revelation, building the tabernacle, and feasting on manna. Surely it is good to have the tabernacle as God's building, yet the tabernacle lacked solidity; it was portable with no foundation. There was no stone, only wood, in its construction... Are we wandering in the wilderness of the soul, enjoying manna from heaven and water from the rock and carrying a floating church life with no solid foundation? Or,... are we walking about in a spacious land, full of unsearchable riches? Is the church life built up, as solid as the temple? (CWWL, 1979, vol. 1, "Life Messages, Volume 2," p. 280)

Today's Reading

Within us there is a hunger and thirst for something higher in the church life than we have yet experienced. The dissatisfaction that we sense is really not ours but the Lord's. He within us is aspiring to have the temple church life in the good land. He would have us... out of the wilderness and into the good land, out of the soul and into the spirit.

In one way we are happy to be in the church life; in another, we long for something richer... We do have the Ark in the tabernacle church life. By this we can enter a higher level, the good land, where the temple can be built up. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 280-281)

我们…要看见，圣殿不光是比帐幕扩大了、稳固了、分量加重了，并且它里面的器具也都重新作过了，尺度加大了。无论是祭坛、洗濯盆、陈设饼的桌子、金灯台、香坛，都是重新作过了，并且几乎每一件的尺度也都加大了。从前在帐幕那里，祭坛是五肘见方，三肘高，现在是二十肘见方，十肘高。从前的金灯台只有一个，现在有十个。从前陈设饼的桌子只有一张，现在也变作十张，洗濯盆也由一个变作十个。

我们经历十字架，经历圣灵，经历基督作我们的生命，作我们的亮光，作我们的悦纳和馨香，常会更新、加深、扩大。…圣殿扩大了，说出召会加强了；圣殿里面的器具更新了、加大了，说出众圣徒对于基督的一切经历更新了、加大了。

这一幅图画给我们看见，属灵的经历必须配上召会的度量。…祭坛（就是十字架的经历）必须相对的加大。…福音要传得更响亮，人一进到这里马上受到厉害的审判和救赎；同时人给神的奉献也要加多，…也必须有一个大的铜洗濯盆。这里圣灵的光照、圣灵的洁净，都是强烈的、经常的、更新的。…基督作人生命的供应和亮光，也必须扩大。此外，金香坛（就是人和神交通，在基督里蒙神悦纳的经历）也都必须加强、加多、加大！

基督是永不改变的，但是召会却必须逐渐地加强扩大，众圣徒的属灵经历也必须逐渐的更新、加大（教会建造的异象，九四至九六页）。

参读：生命信息，第五十七章。

We...must see that not only was the temple larger, more stable, and more weighty than the tabernacle, but the furniture in the temple was also made anew, and their dimensions were increased. The altar, the laver, the table of the bread of the Presence, the golden lampstand, and the incense altar were all reconstructed, and in most cases their dimensions were increased. In the tabernacle the altar had been five cubits square and three cubits high, but in the temple it was twenty cubits square and ten cubits high. In the tabernacle there had been only one golden lampstand, but in the temple there were ten of them. In the tabernacle there had been only one table of the bread of the Presence and one laver, but in the temple there were ten tables of the bread of the Presence and ten lavers.

Our experience of the cross, the Holy Spirit, and Christ as our life, light, acceptance, and sweetness should be renewed, deepened, and enlarged... The enlargement of the temple signifies the strengthening of the church, and the renewing and enlargement of the furniture in the temple signifies the renewing and enlargement of the saints' experience of Christ.

This picture indicates that our spiritual experience must match the stature of the church... The size of the altar (that is, the experience of the cross) must be proportionately increased. The preaching of the gospel must be with greater impact so that when people come in, they would be strongly convicted and saved... The believers' consecration to God must also be increased... There must be the enlargement of the bronze laver. In other words, the enlightenment of the Holy Spirit and the washing by the Holy Spirit must be more intense, frequent, and renewing... Christ as our life supply and light must also be enlarged. In addition, the golden incense altar (that is, our fellowship with God and our experience of being accepted by Him in Christ) also must be strengthened, increased, and enlarged.

Christ is forever the same, but the church must gradually be strengthened and enlarged, and the saints' spiritual experiences must also gradually be renewed and enlarged. (CWWL, 1961-1962, vol. 1, "The Vision of the Building of the Church," pp. 206-208)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, Volume 2," ch. 57

第六周▪周二

晨兴喂养

弗一23“召会是祂的身体，是那在万有中充满万有者的丰满。”

启一11“你所看见的，当写在书上，寄给那七个召会：给以弗所、给士每拿、给别迦摩、给推雅推喇、给撒狄、给非拉铁非、给老底嘉。”

我们也许以为，众地方召会是神经纶的目标。然而，众地方召会不是目标，乃是神达到祂经纶之目标所采取的手续。

照以弗所一章二十二至二十三节，神经纶的目标是召会，就是基督的身体。…我们在召会里，那是事实；但基督身体的实际在哪里？

我宝贵众地方召会，和你们一样。但我宝贵众地方召会，是因着一个目的：众地方召会是将我带进基督身体的手续。…我们需要在众地方召会里，使我们能被引进或带进基督身体的实际（李常受文集一九九四至一九九七年第一册，一二八至一三〇页）。

信息选读

圣经中神的居所总有这两面的讲究，一是地上的，是暂时的、流荡的，由会幕所预表。会幕随着地点不同而转移，…然而会幕本身不因地点的不同而改变。…会幕预表神在地上，或在地方上的召会。…神子民聚在一起，即有召会；分散各处，即无召会，这是召会作会幕的一面。

WEEK 6 — DAY 2

Morning Nourishment

Eph. 1:22-23 ...The church, which is His Body, the fullness of the One who fills all in all.

Rev. 1:11 ...What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

We may think that the local churches are the goal of God’s economy. However, they are not the goal but the procedure God takes to reach the goal of His economy.

According to Ephesians 1:22-23, the goal of God’s economy is the church, which is Christ’s Body... We are in the church; that is a fact. But where is the reality of the Body of Christ?

I treasure the local churches, as you do. But I treasure the local churches because of a purpose. The local churches are the procedure to bring me into the Body of Christ... We need to be in the local churches so that we can be ushered, or brought, into the reality of the Body of Christ. (CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” pp. 103-104)

Today’s Reading

In the Bible there are two aspects related to God’s habitation. On the one hand, it is transitory and wandering, as typified by the tabernacle. The tabernacle moved as the people traveled... However, the tabernacle itself did not change with a change in location... The tabernacle typifies the church on earth, or the church in localities... Whenever God’s people come together, there is the church. When they are separated, there is no church. This is the aspect of the church typified by the tabernacle.

圣殿与会幕不同，圣殿…是为着国度的。它是以色列子民一切生活的中心。圣殿是合一的、永久的、有力量的。…政治可以分，但是圣殿不能分，圣殿只能有一个。…一面召会是在各地出现，但另一面召会属灵的实际，乃是一个身体，是合一的、永久的。

职事所作的，就是恢复召会应有的见证，这才是真正的恢复。…我们今天所作的工，…不是普通的工。今天的路乃是召会的路，在这路中我们不能乱，不能任意而作。…林前十二章所描述的身体，乃是一个地方召会应有的见证，也就是身体的见证。在这身体中，眼不能对手说，我不需要你，头也不能对脚说，我不需要你（21），一切都必须是在配搭中。…今天的地方召会必须是显出这身体实际的一个见证，地方召会必须成为一个在地方上，彰显出来之实实在在的身体。

今天召会在地上乃是合一的，召会中的人乃是那些从世界中被分别出来的。在召会正常的情形下，每一位弟兄姊妹都是以事奉神为正业的人，每一个人都是奉献的人，他们凡物公用。在这样正常的生活中，恩赐就产生出来了，如以弗所四章所提的使徒、申言者、传福音者、牧人和教师。这些有恩赐的人虽然分在各处，却仍在同一个召会中，这就如同电流只有一个，却分散在各处。…虽然各地召会有地方范围的不同，召会本身仍是一个。召会在地上乃是作合一的见证。…各地召会所拥有的生命是合一的生命，所以各地召会彼此间也应该是一的。虽然在哥林多、在以弗所、在其他各地，有显出的召会，但她们都是一个召会。这是正常的情形（倪柝声文集第三辑第十一册，三五至三六、三二至三三、三八页）。

参读：倪柝声文集第三辑第十一册，第四至六、二十篇；神建造的异象，第十一章。

The temple is different from the tabernacle... It was built for the kingdom. It was the center of the life of the people of Israel. As such, the temple... is unique, eternal, and solid... Even when the nation was divided politically, the temple could not be divided. There was only one temple. Although the church appears in different localities, the spiritual reality of the church is still one Body. It is unique and eternal.

The work of the ministry is to recover the proper testimony of the church. This is the real recovery. Our works today are not ordinary works. The way today is the way of the church. In this way we must not act presumptuously or carelessly... The Body described in 1 Corinthians 12 is a testimony that a local church should have; it is the testimony of the Body. In this Body "the eye cannot say to the hand, I have no need of you; nor again the head to the feet, I have no need of you" (v. 21). Every part must be in coordination... The local church today must be a testimony that expresses the reality of this Body. It must be a practical and actual Body expressed in a locality.

The church on earth today is one. Those who are in the church are men who are separated from the world. Under normal circumstances every brother and sister should be serving God... Everyone should be a consecrated one, and everyone should have everything in common. Under such a proper living, the gifts such as the apostles, prophets, evangelists, and shepherds and teachers, as listed in Ephesians 4, are produced. Although these gifted ones are scattered in different places, they are in the one church. This is like one electrical current that is being transmitted to many places... Although the churches in the various localities are different as far as their localities are concerned, there is nevertheless only one church. The church exists for the testimony of oneness... The life that all the churches possess is a life of oneness. For this reason all the churches should be one among themselves. Although there were churches manifested in Corinth, Ephesus, and other places, they were all one church. This is the normal situation. (CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," pp. 34-35, 31, 36-37)

Further Reading: CWWN, vol. 57, "The Resumption of Watchman Nee's Ministry," chs. 4-6, 20; CWWL, 1964, vol. 4, "The Vision of God's Building," ch. 11

第六周▪周三

晨兴喂养

约二 19“耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

21“但耶稣是以祂的身体为殿说的。”

林后六 16“…因为我们是活神的殿…。”

约翰二章先有变水为酒的事例（1 ～ 11），然后紧接着有对付殿的事例（12 ～ 22）。…为何对付殿紧接在变死亡为生命之后？这表明生命乃是为着神的殿（家）。…生命是为着神的建造。…在对付殿的事上，我们看见生命的目的乃是建造神的家（约翰福音生命读经，九〇页）。

信息选读

主耶稣告诉反对祂的人，他们若拆毁这殿，祂三日内要将它再建立起来（约二 19）。…主〔的意思〕是说，“你们可以将我治死，你们也能在十字架上杀死我的身体，但我要叫这身体三日内再建立起来。”…耶稣物质的身体在十字架上被犹太人拆毁。基督成为肉体时，穿上了物质的身体。约翰一章十四节清楚告诉我们，祂物质的身体乃是帐幕。按照二章，祂物质的身体也是殿〔21〕。…因着撒但知道耶稣物质的身体是神在地上的居所，他就尽所能地拆毁那身体；他借着犹太人，在十字架上的确拆毁了那身体。

撒但在十字架上拆毁了主物质的身体以后，祂的身体被放在坟墓里，安息在那里。…当耶稣起来的时候，祂自己叫祂那死了、被埋葬的身体复活。耶稣在十字架上被拆毁的身体是微小软弱的；基督在复活里的身体是广大有能的。…在主复活以后，祂

WEEK 6 — DAY 3

Morning Nourishment

John 2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

21 But He spoke of the temple of His body.

2 Cor. 6:16 ...For we are the temple of the living God...

In John 2 we first have the case of changing water into wine (2:1-11) and then, following that, the case of dealing with the temple (2:12-22)... Why does the dealing with the temple follow the changing of death into life? It shows that life is for God's temple... Life is for God's building... In the case of the dealing with the temple, we see the goal, the purpose of life, that is, to build the house of God. (Life-study of John, p. 79)

Today's Reading

The Lord Jesus told His opponents that if they destroyed this temple He would raise it again in three days (2:19)... The Lord was saying, "You may put Me to death and you may kill My body on the cross, but I will raise it up again in three days." The physical body of Jesus was destroyed on the cross by the Jews. When Christ became flesh, He took on a physical body. In John 1:14 we are told clearly that His physical body was a tabernacle. According to John 2, His physical body was also the temple... Since Satan realized that the physical body of Jesus was God's dwelling place on earth, he did his best to destroy that body. And he did destroy it on the cross through the Jews.

After Satan destroyed the Lord's physical body on the cross, His body was put into a tomb and rested there... When Jesus arose, He Himself raised up His dead and buried body. The body of Jesus that was destroyed on the cross was small and weak; the Body of Christ in resurrection is vast and powerful... After the Lord's resurrection, His Body, that is, the temple,

的身体，就是殿，在更大的规模里被建立起来。仇敌借钉十字架所拆毁的，仅仅是耶稣的身体；而主在复活里所复活的，不仅是祂自己的身体，更是每一位借信与祂联合的人（彼前一3，弗二6）。

一旦一个地方召会被破坏、被拆毁了，你可以确信，她在复活里，将比原初更扩大。主耶稣总是胜过仇敌的。不要因撒但的工作惊慌。许多时候我们无须这么迫切地祷告。…安心吧。不要因撒但的活动惊慌。当主耶稣知道犹太人想要拆毁祂，祂并没有祷告说，“父啊，杀死这些犹太人。父啊，救我，保护我。”祂没有这样祷告，反而似乎告诉他们说，“尽所能的杀我吧。要确信，你们杀死我之后，我会得着机会扩增。”没有一个人能阻挠主的定旨。仇敌越想要阻挠，就越给主机会来作更多。主所作的总是在复活里。主“三日内”将殿建立起来，表征祂是在复活里建造。

常常有人像犹太人一样向我们挑战，要看我们能行什么神迹。我们不该受试诱想要行神迹。我们必须跟随主耶稣，让我们自己被治死，然后基督就要在复活里显明出来。这就是在召会的建造上所需要的神迹，表号。为着建造召会，唯一的神迹乃是在复活里的生命。

今天我们仍在“三日”内，因为主仍在复活的过程中，为着祂身体的建造作工。主的身体有一大部分已经复活，但还有一些肢体还没有复活。因此主的身体仍在复活的过程之中。甚至在你自己身上，也只有一部分是已经变化的；就是说，只有一部分是已经复活的。主继续借着变化的过程，作工在你身上。你仍在复活的过程中。召会今天仍在那三日复活的过程中（约翰福音生命读经，九五至九九页）。

参读：罗马书的结晶，第二篇。

was reared up on a much larger scale. The body the enemy destroyed by crucifixion was merely the body of Jesus; what was raised by the Lord in resurrection was not only His own body, but everyone who is joined to Him by faith (1 Pet. 1:3; Eph. 2:6).

Once a local church has been damaged and destroyed, you can be assured that, in resurrection, it will become even larger than it was originally. The Lord Jesus is always more prevailing than the enemy. Do not be frightened by Satan's work. Many times there is no need for us to pray so desperately... Be at peace. Do not be terrified by Satan's activity. When the Lord Jesus knew that the Jews were attempting to destroy Him, He did not pray, "O Father, kill all these Jews. Father, save Me and protect Me." Instead of praying that way, the Lord seemed to tell them, "Do your best to kill Me. Be assured that after you put Me to death I will have the opportunity to increase." No one can frustrate the purpose of the Lord. The more the enemy tries to do, the more he affords the opportunity for the Lord to do something more. Whatever the Lord does is always in resurrection. The Lord builds the temple "in three days," signifying that He builds it in resurrection.

Oftentimes people, like the Jews, will challenge us to see what miracles we can do. We should not be tempted to try to perform miracles. We have to follow the Lord Jesus and let ourselves be put to death. Then Christ will be manifested in resurrection. This is the miracle, the sign, that is needed in the building up of the church. The unique sign for the building up of the church is life in resurrection.

Today, we are still within "the three days," because the Lord is still working for the building of His Body under the process of resurrection. A great part of the Lord's Body has already been raised, but there are still some members of His Body who are not yet raised. Therefore, the Lord's Body is still in the process of resurrection. Even with yourself, only a part has been transformed, which means that only a part has been resurrected. The Lord continues to work on you through the process of transformation. You are still in the process of resurrection. The church today is still in the three days' process of resurrection. (Life-study of John, pp. 84-87)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 2

第六周▪周四

晨兴喂养

太十二 42 “…南方的女王…从地极来，要听所罗门的智慧话。看哪，在这里有比所罗门更大的。”

代上二八 11 ～ 12 “大卫将殿的廊子、旁屋…的样式指示他儿子所罗门；又将他被灵感动所得的样式，就是耶和华殿的院子…的一切样式，都指示他。”

以色列的君王虽然很多，但只有两位是最能预表基督的；一位是大卫，一位是所罗门。大卫预表基督复活以前在地上受苦的一面。他自幼受苦，是一位争战的王，打败仇敌，夺取地土，预备建造圣殿的材料（代上十八 7 ～ 11，二二 2 ～ 5、14 ～ 16 上…）。所罗门预表基督是在复活里得胜的君王，也在复活的平安里，建造召会作神的殿（王上五 2 ～ 5，太十六 18）（李常受文集一九六六年第三册，二三〇页）。

信息选读

主耶稣在祂受死之前，就已将召会应有的图样，启示出来。…这和我们所看见的预表相符。因为建造圣殿的图样，不是所罗门带进来的，乃是大卫带进来的。然而，建造圣殿的图样，虽是大卫带进来的，但那个图样的执行，却是经由所罗门的手。…这意思是，地上的基督，将召会的图样启示给我们；复活的基督，将召会的图样从我们身上执行出来。在马太十六章，我们看见的是一个启示；到了行传二章，就是那一个执行。启示的是大卫所预表的基督，执行的是所罗门所预表的基督。

WEEK 6 — DAY 4

Morning Nourishment

Matt. 12:42 The queen of the south... came from the ends of the earth to hear the wisdom of Solomon;... behold, something more than Solomon is here.

1 Chron. 28:11-12 Then David gave Solomon his son the pattern of the portico of the temple and its buildings...; and the pattern of all that he had by the Spirit, for the courts of the house of Jehovah...

Although there were numerous kings in Israel, only two, David and Solomon, most adequately typify Christ. David is a type of Christ in His suffering on earth before His resurrection. David suffered from his youth and was a fighting king who defeated the enemy, gained the land, and prepared materials for the building of the holy temple (1 Chron. 18:7-11; 22:2-5, 14-16...). Solomon is a type of Christ as the victorious King in resurrection who is building the church as the temple of God in peace (1 Kings 5:2-5; Matt. 16:18). (CWWL, 1966, vol. 3, pp. 170-171)

Today's Reading

The Lord Jesus revealed the proper blueprint of the church to His disciples before His crucifixion... This matches the type of the temple. The design for the building of the temple was revealed to David, not to Solomon. Even though the design for building the temple was revealed to David, the execution of that design was carried out through the hands of Solomon... This indicates that Christ revealed the blueprint of the church while He was on the earth, and now Christ is executing the blueprint of the church in resurrection in us. Matthew 16 contains the revelation, and Acts 2 reveals the execution. The revealing One is Christ, as typified by David, and the executing One is Christ, as typified by Solomon.

我们每一个人都该学习拒绝自己，而活在复活的灵里。…我顺服〔长老〕不是因着规矩，乃是因着生命；不是按着道理，乃是在复活的灵里。弟兄姊妹应当顺服长老，因为长老是召会的权柄，若不顺服就是不法；这是道理。我们若只按道理行，而没有活在复活的灵里，就没有多少益处。大卫所看见的启示，是由所罗门来执行。圣经里关乎召会的启示，都是由复活的基督，在复活的灵里才得成全。

召会的图样可以说完全在于复活的灵。…召会的图样，简单地说，就是复活的灵。什么时候我们活在复活的灵里，什么时候就是所罗门建殿的事实，成就在我们身上；也是大卫建殿的图样，成全在我们身上。…今天召会的难处，在于我们有大卫的图样，却没有所罗门的执行；我们有启示、有道理，却没有多少复活的灵显出来。

我们不该仅仅抓住道理。我们必须让主复活的灵，在我们里面破碎我们。我们不能把道理当作张本，也不能仅仅把圣经的根据当作保障。…由圣经启示的预表可以看见，大卫所带来的图样，必须在所罗门身上才得以执行；所有圣经里的启示，必须在复活的灵里才得以成全。当我们都活在复活的灵里，我们在事奉主的事上，或是在召会里，才能没有争执，而有属灵的实际。

我们若肯服在圣灵的权柄之下，就会在争论的当时，发觉还是有自己、有肉体，而愿意服下来说，“神，我可以讲道理，但我这个人不对，我只好停在这里。”这似乎很消极，然而此时，召会的图样就要显在我们里面。这就是所罗门把大卫所启示的，执行出来（召会的意义，二四八至二五四页）。

参读：教会建造的异象，第三、五篇。

Every one of us should learn to reject ourselves and to live in the Spirit of resurrection... We should submit to the elders because of life, not because of regulation; we should submit to them in the Spirit of resurrection, not based on doctrine. As brothers and sisters in the church, we should submit to the elders, who are the authority in the church. If we do not submit, we are unlawful. This is according to doctrine. But if we simply act according to doctrine without living in the Spirit of resurrection, there is not much profit. The revelation seen by David was executed by Solomon. This means that the revelation of the church unveiled in the Scriptures can be carried out only by the resurrected Christ as the Spirit of resurrection.

The blueprint of the church altogether depends upon the Spirit of resurrection... Simply put, the blueprint of the church is the Spirit of resurrection. When we live in the Spirit of resurrection, the reality of Solomon’s building of the temple is fulfilled within us; that is, the reality of David’s design for the building of the temple is executed within us. All the problems in the church are due to the fact that we have David’s design without Solomon’s execution. We have revelation and doctrine but not much expression of the Spirit of resurrection.

We should not merely hold on to doctrine. We must allow the Lord as the Spirit of resurrection within us to break us. We cannot take a doctrine merely as written instructions, nor can we merely take the basis of the Scripture as a safeguard... From the types revealed in the Bible, we can see that the design revealed to David must be executed by Solomon. All the revelations in the Bible can be fulfilled only in the Spirit of resurrection. When we live in the Spirit of resurrection, we will not have contentions in serving the Lord and in the church; instead, we will have the spiritual reality.

If we are willing to submit to the authority of the Holy Spirit, as soon as we begin to argue, we will realize our self and our flesh and be willing to submit, saying, “O Lord, I am about to argue, but my person is not right, so I will stop.” This may seem unpleasant, but at this point the blueprint of the church will be shown in us. This is Solomon’s execution of what was revealed to David. (CWWL, 1956, vol. 2, pp. 210, 212-214)

Further Reading: CWWL, 1961-1962, vol. 1, “The Vision of the Building of the Church,” chs. 3, 5-7, 9

第六周▪周五

晨兴喂养

王上六 7“建殿是用采石场预备好的石头，所以建殿的时候，在殿里听不见锤子、斧子、或任何铁器的响声。”

加六 17 ～ 18“从今以后，人都不要搅扰我，因为我身体上带着耶稣的烙印。弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

建造圣殿首先需要图样，其次必须奉献，然后要没有声音。建造圣殿所用的每一块石头，原则上都是在山野里锤打过、对付过的（王上五 15 ～ 18，六 7）。在建造时，只要把那些对付好、锤打过的石头，一块块叠上去就成功了，并不需要斧头、锤子的锤打；所以一点声音也没有，乃是安安静静地建造起来。

每一个在召会中被建造，能显出功用的人，必定是受过神对付的人。…不是一位弟兄有了年龄、知识、干才或道德及名声，就可以作长老。他可能是很好的石头，但他的棱角还没有受过神的对付。这样的人若是作了长老，召会中就会满了声音，满了锤子、斧头的声音。…一个召会若是没有声音，这个召会定规是刚强、健康的（召会的意义，二五九至二六〇页）。

信息选读

在原则上，每一个在召会中事奉的人，都该是一块凿过的石头。若是有一位刚得救，或是从其他团体转过来的弟兄，进到召会里，就胡乱批评，…负责弟兄…唯一的办法就是没有声音，让他去。若是

WEEK 6 — DAY 5

Morning Nourishment

1 Kings 6:7 And the house, when it was being built, was built of finished stone, cut at the quarry, so that neither hammer nor axe nor any iron tool was heard in the house when it was being built.

Gal. 6:17-18 Henceforth let no one trouble me, for I bear in my body the brands of Jesus. The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

For the building of the temple, there was the need for a design and for consecration... Every piece of stone used for the building of the temple was, in principle, already cut and dealt with in the mountains (1 Kings 5:15-18; 6:7). At the time of the building, there was only the need for the precut and shaped stones to be placed one on top of the other. There was no need for additional work with an axe or hammer. Thus, the sound of the hammer and axe was not heard, and the temple was built quietly.

A person must be dealt with by God in order to have his function manifested and to be built up in the church... A brother is not qualified to be an elder merely because he has attained a certain level of seniority, knowledge, capability, morality, and reputation. He may be a good stone, but his sharp edges may not have been dealt with by God. If this kind of person becomes an elder, the church will be filled with the noise of the hammer and axe... If a church is not noisy, it is strong and healthy. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 1,” p. 218)

Today’s Reading

In principle, everyone who serves in the church must be a cut stone. If a newly saved believer or a brother from another Christian group comes into the church and begins to criticize recklessly,... the responsible brothers should not create any noise. If everyone remains silent after the contentious

他说过以后，大家闭口无声；…不超过两周，他的声音定规没有了。然而，若是那位弟兄说过以后，另一位又说，就会越说越多，越辩越响亮。

一个人若是在主面前破碎得不够多，学习得不够深，一听到别人说什么话，立刻会…说话反驳人，甚至和人吵起来。然而，一个真实学过功课的人，从不和人辩论。他若是能从别人得帮助，就会请求人帮助；若是能帮助别人，别人也肯接受，他就会随灵引导，尽力把所学习的告诉人。如果他发觉人里头是要辩论、反对、批评，他就会把所有的话吞回去，安静不语。这是真正学过功课的人，也是在山野里经过斧头凿过、锤子对付过的人。

在召会一切的事奉里，只该听见赞美、感谢和歌唱，这乃是圣殿里该有的声音。…有时甚至在擘饼聚会中，都会听见有人用祷告对打，以祷告推翻别人的祷告；这都说出召会还没有真实的建造。建造召会不可或缺的，就是没有声音。

我们在召会中，一听见有人批评、论断或反对，就该退到至圣所，就是回到我们的灵里，而不该有一点声音。什么时候我们没有声音，什么时候别人就没有声音；什么时候我们的声音响亮，什么时候别人的声音就会比我们更响亮。圣殿不是敲击、锤打造出来的；圣殿乃是在安静中，没有一点声音造出来的。这需要我们在主面前，厉害地学功课。

要建造圣殿或说建造召会，必须人人活在复活里，过奉献的生活，并接受神的对付。…大卫就是这样的人，他将自己的所有摆上为着圣殿，并一直服在神的手下，接受神的对付（召会的意义，二六〇至二六二页）。

参读：享受基督的丰富以建造召会作基督的身体，第十七章。

brother has spoken, his voice will surely disappear within a short time. However, if a person responds to what this brother has spoken, there will be more speaking and debate.

If a person has not been adequately broken by the Lord and has not sufficiently learned some deep lessons, he will be inwardly provoked when he hears the rebukes or criticisms of others, and he will answer back or even quarrel with them. On the contrary, one who has truly learned the lesson would never argue with people. If he can receive help from others, he will seek the help; if he can render help to others and if they are willing to receive the help, he will try his best to teach them what he has learned according to the leading of the Spirit. However, if he notices that the other party only seeks to argue, oppose, and criticize, he will swallow his words and remain silent. This one has truly learned the lesson; that is, he has been cut by an axe and dealt with by a hammer in the mountains.

In all the church service we should hear only praising, thanksgiving, and singing. These are the proper sounds in the church... In the Lord's table meetings we have sometimes heard people fighting against one another by praying to nullify another one's prayer. This shows that the church has not been genuinely built up. A necessary condition for the building of the church is the absence of noise.

In the church, if we hear others' criticism, judgment, and opposition, we should withdraw into the Holy of Holies, that is, turn to our spirit and be silent. When we are silent, others will also be silent, but when we are loud, others will be louder. The temple was not built with the sound of hammering and beating; it was built in quietness. This requires that we learn a serious lesson before the Lord.

In order to build the temple, to build the church, we must live in resurrection, live a consecrated life, and receive God's dealing... David was such a person. He gave all that he had for the temple and continually submitted himself under God's hand to receive God's dealing. (CWWL, 1956, vol. 2, pp. 219-220)

Further Reading: CWWL, 1971, vol. 4, "Enjoying the Riches of Christ for the Building Up of the Church as the Body of Christ," ch. 17

第六周▪周六

晨兴喂养

诗二七 4“有一件事，我曾求耶和华，我仍要寻求；就是一生一世住在耶和华的殿中，瞻仰祂的荣美，在祂的殿里求问。”

出三三 14“耶和华说，我的同在必和你同去，我必使你得安息。”

盼望神的儿女…转一个念头，神只有一个意思，就是祂要把祂自己给我们享受。所有基督徒的秘诀都在这里。不是你为神作了多少，乃是你享受神有多少。…你要学这一个秘诀。…要学一件事，常常回到你的里面，再享受神自己。…连你的孩子生了重病，…你也要学习到神面前去享受祂，吸取祂。你忘掉了孩子的病，请你记得，你忘掉，祂不会忘掉。你记得很牢的时候，祂反而不管。…主说，“…〔你的拉撒路〕病了，我早就知道了，但是你这个祷告，我是不听的。你若不祷告，我反而去；你这一要我去，我非要等他死不可。不光死，还要等到他埋葬了、臭了，我才去。”主就是这样。主并没有意思要我们为祂作什么，主只有一个意思，就是要我们学习吸取祂自己，享受祂自己（如何享受神及操练，三五页）。

信息选读

你若…去传福音，你应当先有半小时、一小时来亲近主，单单来瞻仰祂的荣美，来和祂相交，来赞美祂几句：“主，你太好了，你太美丽了。你是我的救主，你也是万人的救主。我来享受你，我来吸取你，我要活在你的面光中，我要住在你的殿宇里。”你都不必想到传福音的问题，也不要想到你

WEEK 6 — DAY 6

Morning Nourishment

Psa. 27:4 One thing I have asked from Jehovah; that do I seek: to dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in His temple.

Exo. 33:14 And He said, My presence shall go with you, and I will give you rest.

As God’s children, we need to change our concept and see that God’s only desire is to give Himself to us to be our enjoyment. The secret of the Christian life is not how much we work for Him, but how much we enjoy Him... We must learn this secret... We need to learn to simply turn our inner being to enjoy God... We need to learn to come to God to enjoy and absorb Him, and forget about everything, even a child’s illness. If we forget, the Lord will not forget, but if we remember, the Lord often seems to ignore the situation... He knows our “Lazarus” is sick, but He does not answer our prayer. Only when we stop does He come. The more we insist, the more He waits until “Lazarus” finally dies, is buried, and begins to stink. This is the Lord. He has no intention for us to do anything for Him. His only intention is that we learn to absorb and enjoy Him. (CWWL, 1958, vol. 1, “How to Enjoy God and How to Practice the Enjoyment of God,” p. 384)

Today’s Reading

If we want to preach the gospel, we should first spend half an hour or an hour contacting the Lord, beholding His glory, fellowshipping with Him, and praising Him. We should say, “Lord, You are too lovely. You are our Savior, and You are the Savior of all men. We come to enjoy You, to absorb You, and to live in the presence of Your countenance. We want to dwell in the house of the Lord.” There is no need for us to think about preaching the gospel.

的口才，也不要想对人讲什么。…你里头这样吸取了主自己，满了主自己，当你去见〔你的〕教授的时候，…不是你说话，是在你里头被你吸取的那位主，祂穿着你说话。结果你所说的话，都是你所吸取的主自己，人就不能不蒙恩。

摩西在山上，在神的面前，一直吸取神自己，有四十昼夜之久。当他从山上下来的时候，他自己没有什么感觉，但是以色列人却看见他的脸上放光。这个光是从哪里来的？不是神帮助了他什么，乃是因为他四十天之久，活在神面前，和神有交通，吸取了神。他忘掉了这个，也忘掉了那个，他全数只注意神自己。四十昼夜之久，神给他吸取得够多，他里面满了神，所以他的面上放光。他来到人跟前，都不必对人讲神，人在他的脸面上，就看见神的荣光。这就是基督徒奇妙的地方。你越要能力，能力越离开你；你不必要能力，你只要和神交通，吸取神，享受神，你都不觉得有能力，但是能力就是你的。

我常常…发现〔有人〕祷告〔寻求〕引导，而不是在享受主。他祷告：“主啊，我该不该去这里？该不该去那里？”他一边祷告，一边脑子里都是在转这些事。所以他不是祷告主，完全是祷告事情。等到他起来之后，衡量衡量，就定规说，大概这件事就是主的旨意吧，这就是主的引导吧。许多人就是这样祷告，难怪他们得不着神的引导。…你若懂得什么是和主交通，你都不必这样祷告。你尽管忘掉那些，单单地来接触主自己，吸取主自己，享受主自己。…这是捷径，非常便利。当你这样吸取祂的时候，享受祂够多的时候，…只要祂和你同在，那就是祂的引导（如何享受神及操练，三二至三四页）。

参读：诗篇中所启示并预表的基督与召会，第二十三章。

There is no need to worry about our utterance or what we should say... After absorbing the Lord and being filled with Him, we will not be the one speaking when we contact our professor. Rather, the Lord whom we have absorbed will be the One who is speaking through us. The words that we speak will be the very Lord whom we have absorbed, and it will be impossible for others not to be blessed.

Moses spent forty days and forty nights on the mountain before Jehovah, doing nothing other than absorbing Him. He did not feel anything when he came down from the mountain, but the children of Israel saw the shining of his face. Why was his face shining? God did not do anything for him. Moses merely spent forty days before the Lord, fellowshipping with Him and absorbing Him. He forgot about everything and was fully occupied with the Lord. For forty days and forty nights, Moses was fully absorbed with God and filled with Him. As a result, his face shone. When he presented himself before men, he did not need to say anything concerning God; they saw God’s glory in his face. This is the wonder of the Christian life. The more we ask for power, the more power eludes us. But if we forget about power and instead fellowship with God, absorb Him, and enjoy Him, we will have power without being conscious of it.

I typically find that [some] pray to receive leading instead of to enjoy the Lord. They pray, “Lord, should I go here, or should I go there?” While they pray, their mind is busy with these questions. They are not actually praying to the Lord; they are praying for things. After praying, they consider the options and then decide which option is according to the Lord’s will and leading. This is the way many people pray. Hence, it is not surprising that they do not receive the Lord’s leading. If we know what fellowship with the Lord is, we do not need to pray this way. We can forget about all these things and simply contact the Lord, absorb Him, and enjoy Him. This is the shortcut, the expeditious way. As we absorb Him and enjoy Him, we will have His presence, which is His leading. (CWWL, 1958, vol. 1, “How to Enjoy God and How to Practice the Enjoyment of God,” pp. 382-383)

Further Reading: CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” ch. 23

第六周诗歌

603

教　会 – 建造

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F 大调　　2/2

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 | 4 - 3 2 | 1 - 7 1 | 2 - - - |

— 神,我赞 美 你　的 计　划,　要 使 我 们 成　为 你　家,

1 - 1 2 | 3 - 2 3 | 4 - 3 2 | 3 - - - | 3 - 3 3 | 2 - 1 - | 2 - 3 2 | 1 - - - ‖

给你安 居,由　你 充　满,　你 在 子 里 好　得 彰　显。

二　我们虽是你所创造,　有你形像,作你代表,
　　不过仅是土造陋器,　里面有灵,外面是体。

三　唯有接受你作生命,　才能有你精金性情;
　　你与我们调和为一,　我们与你成为一体。

四　当你生命流通、滋润,　浸透我的全心、全魂,
　　我就变成珍珠、宝石,　与你荣形一样一式。

五　但是,恩主,我们深知,　这些并非为供赏识,
　　乃是全为建造、配搭,　成为你的荣耀之家。

六　主,我在此献上自己,　求你接在建造手里,
　　将我折服,将我联络,　造成你能安居之所。

七　天然生命、孤僻性格,　求你全都为我攻破,
　　不再单独,不再自善,　与众圣徒调成一团。

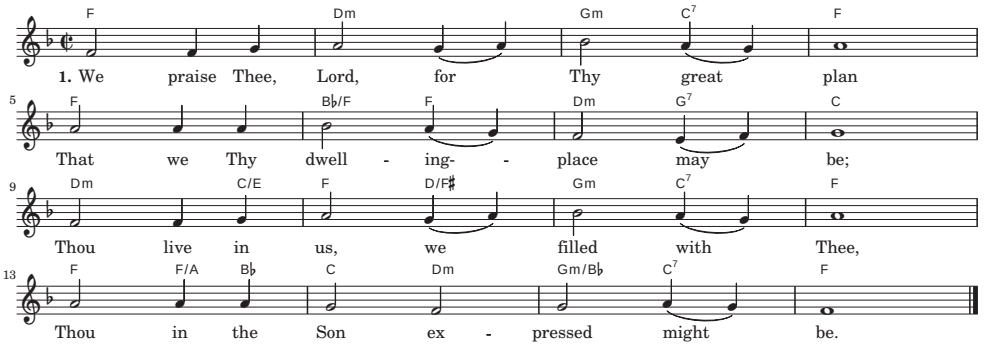
八　如此才能作你配偶,　享受你爱所是所有,
　　共同生活,互相安居,　满足你心,得你称许。

WEEK 6 — HYMN

We praise Thee, Lord, for Thy great plan

The Church — Her Building

837



2. Though in Thine image made by Thee
And given Thine authority,
Yet we are only made of clay
Without a trace of divinity.

3. When we receive Thee as our life,
Thy nature we thru grace possess;
Mingled together, we with Thee
One Body glorious will express.

4. When flows Thy life thru all our souls,
Filling, renewing every part,
We will be pearls and precious stones,
Changed to Thine image, as Thou art.

5. But, Lord, we fully realize
These are not wrought men's praise to rouse,
But as material to be built
Together for Thy glorious house.

6. Here, Lord, we give ourselves to Thee;
Receive us into Thy wise hands;
Bend, break, and build together in Thee
To be the house to meet Thy demands.

7. Break all the natural life for us,
Deal Thou with each peculiar way,
That we no more independent be
But with all saints are one for aye.

8. Then we shall be Thy Bride beloved,
Together in Thy chamber abide,
Enjoy the fulness of Thy love.
How Thou wilt then be satisfied!

申言稿：

Composition for prophecy with main point and sub-points: