第七周

圣殿材料的内在意义

诗歌：606

读经：王上五15～18，六7、9～10、15～16、23、31～34、36，七14～15、21

【周一】

壹 我们要成为神建造的材料，就需要经历基督的死（由松木所表征）、基督的复活（由香柏木所表征）与基督作为那灵（由橄榄木所表征）：

一 钉十字架与复活的基督，就是耶稣基督包罗万有的灵以及经过过程之三一神的同在，乃是建造召会之材料的实际；召会乃是神的殿，就是基督的扩大和延展—腓一19～21上，林前三9、12上、16～17。

二 我们需要让作为那灵之钉死并复活的基督，将祂自己建造到我们里面，使我们对基督有最完满的享受，好作神诸般恩典（生命的丰富供应）的好管家，以建造召会作神的殿—弗三2、16～17，彼前四10～11。

贰 松木表征钉十字架的基督—王上六15下、

Week Seven

The Intrinsic Significance of the Materials of the Temple

Hymns: 840

Scripture Reading: 1 Kings 5:15-18; 6:7, 9-10, 15-16, 23, 31-34, 36; 7:14-15, 21

§Day 1

I. In order to become materials for God's building, we need to experience Christ in His death (signified by cypress), Christ in His resurrection (signified by cedar), and Christ as the Spirit (signified by olive wood):

A. The crucified and resurrected Christ, who is the all-inclusive Spirit of Jesus Christ and the presence of the processed Triune God, is the reality of the materials for the building up of the church as the temple of God, the enlargement and expansion of Christ—Phil. 1:19-21a; 1 Cor. 3:9, 12a, 16-17.

B. We need to allow the crucified and resurrected Christ as the Spirit to build Himself into our being so that we can have the fullest enjoyment of Christ in order to be good stewards of the varied grace of God (the rich supply of life) for the building up of the church as the temple of God—Eph. 3:2, 16-17; 1 Pet. 4:10-11.

II. Cypress signifies the crucified Christ—1 Kings 6:15b,

34，参创六 14：

一 古时犹太人在他们的墓地栽种松树；因此，松木表征基督在祂死里的人性，即表征钉十字架的耶稣—林前二 2。

【周二】

二 殿门是用松木作的，门上面刻着基路伯和棕树—王上六 34 ～ 35，参结四一 18 ～ 20：

1 基路伯表征主的荣耀显在受造之物上（十 18，来九 5）；棕树表征基督的得胜和祂永远常存的力量（结四十 16，启七 9）。

2 在松木门上雕刻棕树和基路伯，表征基督的得胜和主的荣耀，已经借着受苦“雕刻”到我们里面—徒十六 7，腓三 10，林后四 10 ～ 12。

叁 香柏木表征复活的基督—王上六 9 ～ 10、15 ～ 16、36：

一 香柏树长在利巴嫩山上；因此，香柏木表征基督在复活里的人性，即表征复活的基督—诗一〇四 16，歌四 8。

二 复活并升天的基督作为王，乃是出于大卫家尊高壮大的香柏树—结十七 22 ～ 23，罗一 3 ～ 4，徒二 22 ～ 24、32 ～ 36，来二 9。

三 我们需要成为那些如利巴嫩的香柏树的人，往下扎根在基督里，使我们栽植于耶和华的殿中，发旺在我们神的院里，而得以在生命里长大，且在年老的时候，仍要结果子，要满了汁浆而常发青—何十四 5 ～ 9，诗九二 12 ～ 14，王下十九 30。

34; cf. Gen. 6:14:

A. In ancient times the Jews planted cypress trees above their graves; hence, cypress signifies Christ's humanity in His death, the crucified Jesus—1 Cor. 2:2.

§Day 2

B. The doors of the temple were made of cypress wood and were carved with cherubim and palm trees—1 Kings 6:34-35; cf. Ezek. 41:18-20:

1. Cherubim signify the glory of the Lord manifested upon the creatures (10:18; Heb. 9:5), and palm trees signify the victory of Christ and the everlasting and ever-existing power of Christ (Ezek. 40:16; Rev. 7:9).

2. The carving of the palm trees and the cherubim on the doors of cypress wood signifies that the victory of Christ and the glory of the Lord have been "carved" into our being through sufferings—Acts 16:7; Phil. 3:10; 2 Cor. 4:10-12.

III. Cedar signifies the resurrected Christ—1 Kings 6:9-10, 15-16, 36:

A. Cedar trees grew on the mountains of Lebanon; thus, cedar signifies Christ's humanity in resurrection, the resurrected Christ—Psa. 104:16; S. S. 4:8.

B. The resurrected and ascended Christ as the King is a majestic and magnificent cedar out of the house of David—Ezek. 17:22-23; Rom. 1:3-4; Acts 2:22-24, 32-36; Heb. 2:9.

C. We need to be those who send forth our roots into Christ, like the cedar trees of Lebanon, causing us to grow in life as we are planted in the house of Jehovah, flourishing in the courts of our God, still bringing forth fruit in old age, and being full of sap and green—Hosea 14:5-9; Psa. 92:12-14; 2 Kings 19:30.

四 召会就是基督复活的能力积蓄在其中，并存在其中的；这个能力运行在基督身上，叫祂作元首，也运行在我们身上，叫我们作祂的身体—弗一19～23，罗八2、11，十二1～2，腓三10。

D. The church is the depository and the storehouse of the resurrection power of Christ; when this power operated in Christ, it made Him the Head; when this power operates in us, it makes us His Body—Eph. 1:19-23; Rom. 8:2, 11; 12:1-2; Phil. 3:10.

【周三】

§Day 3

肆 橄榄木表征变化为赐生命之灵的基督—王上六23、31～33，林前十五45下：

IV. Olive wood signifies the transformed Christ as the life-giving Spirit—1 Kings 6:23, 31-33; 1 Cor. 15:45b:

一 橄榄油预表神的灵；因此，橄榄木表征基督在神的灵里的人性，即表征受膏的基督，祂也是作为膏油涂抹之复合的灵—来一9，林后一21，约壹二20、27，出三十25、30。

A. Olive oil typifies the Spirit of God; hence, olive wood signifies Christ's humanity in the Spirit of God, the anointed Christ, who is also the compound Spirit as the anointing—Heb. 1:9; 2 Cor. 1:21; 1 John 2:20, 27; Exo. 30:25, 30.

二 我们是接在基督这好橄榄树上的枝子，以享受祂（罗十一17、24）；赐生命的灵是基督这属天橄榄树的生命汁液；我们若渴慕有分于基督的丰富，就是这属天橄榄树的肥汁，汁浆，就需要接触赐生命的灵，就是基督的生命汁液（路二三31，参诗九二13～14，三六8～9）：

B. We are the branches of Christ who have been grafted into Him as the cultivated olive tree to enjoy Him (Rom. 11:17, 24); the life-giving Spirit is the life-juice of Christ as the heavenly olive tree; if we desire to partake of the riches of Christ as the fatness, the sap, of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ (Luke 23:31; cf. Psa. 92:13-14; 36:8-9):

1 我们与基督的接枝已经发生在我们的灵里，所以我们需要一直运用我们的灵；当我们呼求主说，“哦主，哦主”，我们就运用我们的灵，而立刻有分于主作赐生命的灵—罗八16，林前六17，罗十9～13。

1. Because our grafting with Christ has taken place in our spirit, we need to exercise our spirit continually; when we call on the Lord by saying, "O Lord, O Lord," we exercise our spirit and immediately partake of the Lord as the life-giving Spirit—Rom. 8:16; 1 Cor. 6:17; Rom. 10:9-13.

2 我们享受基督丰富的另一条路，乃是读神的话，并对每一句话说阿们；我们借此就运用灵接触主，享受祂，并有分于包罗万有的灵作肥汁—诗一〇六48，尼八6，林后一20，启十九4，弗六17～18。

2. Another way for us to enjoy the riches of Christ is to read the Word of God and to say Amen to every word; by this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness—Psa. 106:48; Neh. 8:6; 2 Cor. 1:20; Rev. 19:4; Eph. 6:17-18.

三 我们需要看见，我们已经“逆着性”得接枝到基督里；“逆着性”意思是“逆着自己”—罗十一24：

C. We need to see that we have been grafted into Christ "contrary to nature"; contrary to nature means "contrary to the self"—Rom. 11:24:

1 我们旧性情的一切，都与主的性情相反；我们的性情是有罪的性情，主的性情是神圣、属灵与圣别的性情—加五 16 ～ 17，彼后一 4。

【周四】

2 我们要有分于基督这橄榄树连同祂的丰富，就需要完全从我们这些野枝子老旧的背景、老旧的历史、老旧的生命、老旧的习惯和老旧的习俗得以剪除—罗十一 24，参弗四 22 ～ 24。

3 我们要经历从老旧的生活样式得以剪除，并享受接枝到基督里的经历，就需要运用灵呼求祂的名，并祷读祂的话—罗十 6 ～ 8，弗六 17 ～ 18。

四 罗马十一章启示，我们是基督这橄榄树的枝子（17、24），要结出“橄榄”，并产生抚慰人的油（表征圣灵）；约翰十五章启示，我们是基督这葡萄树的枝子（5），要结出“葡萄”以产生令人振奋的酒（表征神圣的生命）；路加十章里的好撒玛利亚人，把油和酒倒在垂死之人的伤处（33 ～ 34）：

1 油和酒摆在一起成了人的医治；我们越呼求主并祷读祂的话而住在祂里面，就会越结出“橄榄”与“葡萄”，好产出油和酒，倒给那些里面受伤、灰心失望的人。

2 橄榄树的油是用来尊重神和人（士九 8 ～ 9），表征那些凭那灵而行的人乃是尊重神（加五 16、25），也表征那些供应那灵的人乃是尊重人（林后三 6、8，腓三 3）。

3 葡萄树的酒是用来使神和人喜乐（士九 12 ～ 13），表征那些享受基督作牺牲并令人振奋之生命的人，乃是使神喜乐（太九 17），也表征那些供应基督作牺牲并令人振奋之生命的人，乃是使人喜乐

1. Everything of our old nature contradicts the Lord’s nature; our nature is the sinful nature, and the Lord’s nature is the divine, spiritual, and holy nature—Gal. 5:16-17; 2 Pet. 1:4.

§Day 4

2. In order to partake of Christ as the olive tree with His riches, we need to be fully cut off from our old background, old history, old life, old habits, and old customs as wild branches—Rom. 11:24; cf. Eph. 4:22-24.

3. In order to experience being cut off from our old manner of life and to enjoy the experience of being grafted into Christ, we need to exercise our spirit to call on His name and pray-read His Word—Rom. 10:6-8; Eph. 6:17-18.

D. Romans 11 reveals that we are the branches of Christ as the olive tree (vv. 17, 24) to bear “olives” and produce soothing oil, signifying the Holy Spirit; John 15 reveals that we are the branches of Christ as the vine tree (v. 5) to bear “grapes” to produce invigorating wine, signifying the divine life; and in Luke 10 the good Samaritan poured oil and wine on the wounds of the dying one (vv. 33-34):

1. Oil and wine together become a healing to people; the more we abide in the Lord by calling on Him and pray-reading His Word, the more we will bear “olives” and “grapes” to produce oil and wine to pour into people who have been inwardly wounded and have become depressed and disappointed.

2. The oil of the olive tree was used to honor God and man (Judg. 9:8-9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8; Phil. 3:3).

3. The wine of the vine tree was used to cheer God and man (Judg. 9:12-13), signifying that those who enjoy Christ as their sacrificing and invigorating life cheer God (Matt. 9:17) and that those who minister Christ as their sacrificing and invigorating life cheer man (2 Cor. 3:6; Phil. 2:17; 2 Tim. 4:6).

（林后三 6，腓二 17，提后四 6）。

【周五】

伍 圣殿的柱子是铜作的，铜表征神的审判—王上七 14 ～ 15、21，启三 12，二一 22：

一 在圣经里，柱子是神建造的标记、见证，神的建造乃是借着在实行身体生活中被变化而成的—创二八 22 上，王上七 15 ～ 22，加二 9，提前三 15，启三 12，罗十二 2，弗四 11 ～ 12。

二 对神有用的人，乃是一直在神的审判（铜）之下，领悟他们是在肉体里的人，一无价值，只配死与埋葬—诗五一 5，出四 1 ～ 9，罗七 18，太三 16 ～ 17：

1 信徒中间的分裂和不结果子，都是因为没有铜，没有什么是经过神审判的；反而有骄傲、自夸、自我表白、自我称义、自我称许、自找借口、自义、定罪别人、规律别人，而不牧养人、寻找人—十六 24，路九 54 ～ 55。

2 我们爱主并经历祂是样子像铜的人（结四十 3），祂就成为我们超凡的爱、极广的宽恕、无上的信实、尽致的卑微、绝顶的纯洁、至圣至义以及光明正大（腓四 5 ～ 8）。

三 殿里柱子的柱顶有“装修的格子网〔如格子架〕和拧成的链索形成的花圈”；这些表征错综复杂的光景，而那些在神建造中作柱子的人，在其中生活并承担责任（王上七 17，林后一 12，四 7 ～ 8）；柱顶上有百合花和石榴（王上七 18 ～ 20）：

1 百合花表征信靠神的生活，就是凭神之于我们的所是，不凭我们的所是而生活；铜的意思是“不是

§Day 5

V. The pillars of the temple were built of bronze, signifying God’s judgment—1 Kings 7:14-15, 21; Rev. 3:12; 21:22:

A. In the Scriptures the pillar is a sign, a testimony, of God’s building through transformation in practicing the Body life—Gen. 28:22a; 1 Kings 7:15-22; Gal. 2:9; 1 Tim. 3:15; Rev. 3:12; Rom. 12:2; Eph. 4:11-12.

B. Those who are useful to God are constantly under God’s judgment (bronze), realizing that they are men in the flesh, worthy of nothing but death and burial—Psa. 51:5; Exo. 4:1-9; Rom. 7:18; Matt. 3:16-17:

1. The reason for both division and fruitlessness among believers is that there is no bronze, nothing of God’s judgment; instead, there is pride, self-boasting, self- vindication, self-justification, self-approval, self-excuse, self-righteousness, and condemning and regulating others instead of shepherding and seeking them—16:24; Luke 9:54-55.

2. When we love the Lord and experience Him as the man of bronze (Ezek. 40:3), He will become our extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and our brightness and uprightness (Phil. 4:5-8).

C. On the capitals of the pillars in the temple there were “nets of checker work [like a trellis] with wreaths of chain work”; these signify the complicated and intermixed situation in which those who are pillars in God’s building live and bear responsibility (1 Kings 7:17; 2 Cor. 1:12; 4:7-8); on the top of the capitals were lilies and pomegranates (1 Kings 7:18-20):

1. Lilies signify a life of faith in God, a life of living by what God is to us, not by what we are; the bronze means “not I,” and the lily means “but Christ”—S. S.

我”，百合花的意思是“乃是基督”—歌二 1 ～ 2，太六 28、30，林后五 4，加二 20。

2 柱顶花圈上的石榴，表征那作生命的基督之丰富的丰满、丰盛、美丽和彰显—腓一 19 ～ 21 上，弗一 22 ～ 23，三 19。

3 借着格子网的除去和拧成之链索的限制，我们就能过信靠神的单纯、简单生活，彰显基督神圣生命的丰富，为着神在生命里的建造。

【周六】

陆 圣殿的石头表征基督在变化里的人性，即表征经过变化的基督—王上五 15 ～ 18，六 7、36，代上二九 2，代下三 6：

一 基督是神，在祂成为肉体时穿上人的肉体；基督既成了在肉体里的人，就是在旧造里的人，因此，祂人性的部分就需要变化—罗一 3 ～ 4。

二 这样一位经过变化的基督，现今是神建造的活石、基石、房角石和顶石—彼前二 4，赛二八 16，林前三 11，弗二 20，彼前二 6，亚四 7，三 9，启五 6，四 3，二一 11。

三 殿里的石头也表征在基督里的信徒，被那作石头的基督所变化—太十六 18，约一 42，彼前二 4 ～ 7，启二一 11、14、18 ～ 21，参但二 34 ～ 35、44 ～ 45。

四 新约说到活石（彼前二 5）；旧约说到凿成的石头（王上五 15、17 ～ 18，六 7）；建造召会所用的石头，里面必须是活的，外面必须经过一番凿成（对付）（林后四 16）：

1 有的弟兄姊妹在召会中，就像刚从山野里打下来的

2:1-2; Matt. 6:28, 30; 2 Cor. 5:4; Gal. 2:20.

2. The pomegranates on the wreaths of the capitals signify the fullness, the abundance and beauty, and the expression of the riches of Christ as life—Phil. 1:19-21a; Eph. 1:22-23; 3:19.

3. Through the crossing out of the checker work and the restriction of the chain work, we can live a pure, simple life of trusting in God to express the riches of the divine life of Christ for God's building in life.

§Day 6

VI. The stones of the temple signify Christ's humanity in transformation, the transformed Christ—1 Kings 5:15-18; 6:7, 36; 1 Chron. 29:2; 2 Chron. 3:6:

A. As God, Christ in His incarnation put on man's flesh; having become a man in the flesh, a man in the old creation, He needed to be transformed in His human part—Rom. 1:3-4.

B. Such a transformed Christ is now the living stone, the foundation stone, the cornerstone, and the topstone of God's building—1 Pet. 2:4; Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7; 3:9; Rev. 5:6; 4:3; 21:11.

C. The stones in the temple also signify the believers in Christ, who have been transformed by Christ as the stone—Matt. 16:18; John 1:42; 1 Pet. 2:4-7; Rev. 21:11, 14, 18-21; cf. Dan. 2:34-35, 44-45.

D. The New Testament speaks of living stones (1 Pet. 2:5), and the Old Testament speaks of cut stones (1 Kings 5:15, 17-18; 6:7); the stones used for the building up of the church must be living inwardly and cut (dealt with) outwardly (2 Cor. 4:16):

1. In the church some brothers and sisters can be compared to "wild" stones,

“野”石头，全是棱角，人一碰着他们就会受伤，就会有不舒服的感觉。

2 他们不够牢固，在他们身上无法建造；他们无法与人一同配搭事奉，与人一同并肩作战，一同扛抬约柜。

柒 真正为着建造召会作神殿的基督徒生命，乃是钉死并复活之基督的生命；祂作为赐生命的灵建造到我们里面，使我们借着祂复活的大能模成祂的死，日日得更新，并且被变化，从荣耀到荣耀，好叫祂在召会中得着荣耀—腓三10，林后三18，四16～18，弗三21。

freshly cut from the quarry and full of sharp edges; when they are contacted, they cause people to be hurt and to have an uncomfortable feeling.

2. They are not stable enough to be built upon, to coordinate and serve with others, to fight the battle with others, or to bear the Ark with others.

VII. The real Christian life for the building up of the church as the temple of God is a life of the crucified and resurrected Christ as the life-giving Spirit being built into our being so that we are being conformed to His death by the power of His resurrection to be renewed day by day and transformed from glory to glory for His glory in the church—Phil. 3:10; 2 Cor. 3:18; 4:16-18; Eph. 3:21.

第七周▪周一

晨兴喂养

王上六 15“他用香柏木板造殿内的墙，从地到顶都贴上木板，殿的地面都铺上松木板。”

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

建造圣殿所用不同种类的木头，表征基督人性不同的方面。古时犹太人在他们的墓地栽种松树；因此，松木（王上六 15 下、34）表征基督在祂死里的人性，即表征钉十字架的耶稣（参创六 14 与注 1）。香柏木长在利巴嫩山上（诗一〇四 16）；因此，香柏木（王上六 9、10 下、15 上、16、36）表征基督在复活里的人性，即表征复活的基督（参歌四 8 与注 2）。橄榄油预表神的灵；因此，橄榄木（王上六 23、31～33）表征基督在神的灵里的人性，即表征受膏的基督（来一 9）（圣经恢复本，王上六 15 注 1）。

信息选读

圣殿…使用的木料…有三种，就是松木、香柏木和橄榄木。

〔首先〕，从属灵的预表来看，〔松木〕乃是死的表征，特别指着基督的死，以及和基督同死的人。圣殿的门是用〔松木〕作成的，说出主耶稣的死乃是召会一个大的入门和根基。

〔其次，香柏木〕出自于利巴嫩国，长在…高山上。…从属灵一面来看，香柏木乃是预表复活的基

WEEK 7 — DAY 1

Morning Nourishment

1 Kings 6:15 And he built the walls of the house within with cedar boards; from the floor of the house to the wall of the ceiling he covered them on the inside with wood. And he overlaid the floor of the house with boards of cypress.

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

The different kinds of wood used in constructing the temple signify different aspects of Christ's humanity. In ancient times the Jews planted cypress trees above their graves; hence, cypress (1 Kings 6:15b, 34) signifies Christ's humanity in His death, the crucified Jesus (cf. Gen. 6:14 and footnote 2). Cedar trees grew on the mountains of Lebanon (Psa. 104:16); thus, cedar (1 Kings 6:9, 10b, 15a, 16, 36) signifies Christ's humanity in resurrection, the resurrected Christ (cf. S.S. 4:8 and footnote 2). Olive oil typifies the Spirit of God; hence, olive wood (1 Kings 6:23, 31-33) signifies Christ's humanity in the Spirit of God, the anointed Christ (Heb. 1:9). (1 Kings 6:15, footnote 1)

Today's Reading

Three kinds of wood were used in the temple: cypress, cedar, and olive wood.

In its spiritual significance, the cypress tree signifies death, and in particular, the death of Christ and the death of those who have died with Christ. The doors of the temple were made of cypress wood, signifying that the death of the Lord Jesus is the great entrance into the church.

[Cedar] wood, which came from Lebanon, grew on the high mountains... From a spiritual perspective cedar wood signifies the resurrected Christ and

督，和在基督里复活的人。圣殿从地以上的部分，全数都是香柏木，说出召会是在基督的复活里面往上建造的。

第三是橄榄木。橄榄木是用来作一个刻有基路伯的门。…橄榄油是预表圣灵，所以橄榄木是预表在圣灵里面的基督，以及充满圣灵的人。橄榄木用以作成一个刻有基路伯的门，象征圣灵是属灵的入门。

我们把这三种木料归纳起来，就看见在主耶稣身上的三件大事：一件是祂死了，一件是祂复活了，还有一件是祂成为那灵。在我们这一班得救的人身上，也能看见这三种属灵的经历，那就是和基督同死、同复活以及同得圣灵。在召会中所有同被建造的人，头一步个个必须是和主同死的人，是〔松木〕。第二步必须是和主同复活的人，是香柏木。第三步都是和主一同在圣灵里面，对属灵的事入了门，开了窍，神的荣耀彰显在他们身上的人，是橄榄木。…召会中只有在复活里，和在圣灵里的新人，在这里没有希利尼人、犹太人、化外人、西古提人、为奴的、自主的，因为这些都已经和基督同死同葬了（教会建造的异象，九一至九三页）。

召会里的人，不该是天然的人，乃该是经过死而进入复活，像松木、像香柏木那样的人。…人天然的干才，一点也不能带到召会里，一点也不能成为召会建造的材料。…只有经过死而复活的，才能带进召会（召会的意义，二三六至二三七页）。

参读：教会建造的异象，第三、五至六、九篇。

those who have been resurrected in Christ. In the temple everything from the ground up was constructed with cedar wood. This shows that the church is being built upward in the resurrection of Christ.

The third kind of wood is olive wood. Olive wood was used for the doors on which were carvings of cherubim. Olive oil typifies the Holy Spirit. Hence, olive wood signifies Christ who is in the Holy Spirit and those who are filled with the Holy Spirit. The doors of olive wood with the carvings of cherubim signify the Holy Spirit as the entrance to spiritual matters.

In summary, these three kinds of wood show three great matters concerning the Lord Jesus. The first matter is that He died, the second matter is that He resurrected, and the third matter is that He became the Spirit. These three kinds of wood also show us, the saved ones, three aspects of our spiritual experience—our death with Christ, our resurrection with Christ, and our receiving the Holy Spirit with Christ. All those who want to be built together in the church must first be those who have died with Christ; that is, they must be cypress. Second, they must be those who have resurrected with Christ; that is, they must be cedar. Third, they must be those who are in the Holy Spirit with Christ, who have gained a spiritual entrance into spiritual matters and have a spiritual understanding of them, and upon whom the glory of God is manifest; that is, they must be olive wood... In the church there is only the new man in resurrection and in the Holy Spirit, and in this new man there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, or free man, because all of these have died and been buried with Christ. (CWWL, 1961-1962, vol. 1, “The Vision of the Building of the Church,” pp. 204-206)

The church is not composed of natural persons but of persons who have passed through death and entered into resurrection, that is, persons who are as cypress and cedar. Man’s natural ability can never be brought into the church or become building material for the church... Only that which passes through death and resurrection can be brought into the church. (CWWL, 1956, vol. 2, “Three Aspects of the Church, Book 1: The Meaning of the Church,” p. 200)

Further Reading: CWWL, 1961-1962, vol. 1, “The Vision of the Building of the Church,” chs. 3, 5-6, 9

第七周▪周二

晨兴喂养

王上六 34 ～ 35“用松木作门两扇；…门上面刻着基路伯、棕树、和初开的花…。”

何十四 5 ～ 6“我必向以色列如甘露，他必如百合花开放，如利巴嫩的树木扎根。他的枝条必延伸，他的荣华如橄榄树，他的香气如利巴嫩的香柏树。”

联属殿的各部分，…全都镶上木板（结四一 16 ～ 17）。…在所有镶上的木板上，都雕刻了基路伯和棕树（18 ～ 20）。基路伯…表征主的荣耀显在受造之物上。在基路伯中间有棕树，表征基督的得胜和祂永远常存的力量。

基路伯和棕树不是漆在木头上，而是雕刻进去的。这启示我们作为镶上的木板，需要被主“雕刻”。…我们遇到一些弟兄姊妹，在他们身上给人一个印象，他们有些东西是被主雕刻过的。基督的得胜和主的荣耀已经雕刻到他们里面。主常存的能力、新鲜和常新的生命，都雕刻到他们里面了。因着主的雕刻，他们无论到哪里都带着这种形像和印象（以西结书生命读经，三二五至三二七页）。

信息选读

何西阿十四章四至八节描述一幅以色列在复兴时候（太十九 28）的图画，如在何西阿二章十五至二十三节，三章五节，六章一至三节，十章十二节所启示的。…祂必向以色列如甘露，以色列必如百合花（表征信靠神的纯洁生活）开放，如利巴嫩

WEEK 7 — DAY 2

Morning Nourishment

1 Kings 6:34-35 ...Two doors of cypress wood;... And he carved cherubim and palm trees and open flowers on them...

Hosea 14:5-6 I will be like the dew to Israel; he will bud like the lily and will send forth his roots like the trees of Lebanon. His shoots will go forth; and his splendor will be like that of the olive tree,... his fragrance, like that of the trees of Lebanon.

All the parts of the building related to the temple... are covered, wainscoted, with wood (Ezek. 41:16). On all the wooden wainscoting, cherubim and palm trees were carved (41:18-20). The cherubim... signify the glory of the Lord manifested upon the creatures. Among the cherubim are palm trees, signifying the victory of Christ and the everlasting and ever-existing power of Christ.

The cherubim and palm trees are not painted on the wood but are carved into the wood. This reveals that, as the wainscoting, we need to be “carved” by the Lord... When we meet certain brothers and sisters, we have the impression that upon them there is something carved of the Lord. The victory of Christ and the glory of the Lord have been carved into them. The everlasting power, the freshness, and the evergreen life have been carved into their being. Because of the Lord’s carving, they bear this kind of image and impression wherever they go. (Life-study of Ezekiel, pp. 265-266)

Today’s Reading

In Hosea 14:4-8 we have a picture of Israel in the restoration (Matt. 19:28), as revealed in Hosea 2:15-23; 3:5; 6:1-3; 10:12... He will be like the dew to Israel. Israel will bud like the lily (signifying a pure life trusting in God) and will send forth his roots like the trees of Lebanon (signifying standing steadily in the uplifted humanity). His shoots will go forth

的树木扎根（表征在拔高的人性里稳固站立）。他的枝条必延伸（表征繁茂扩展），他的荣华如橄榄树（表征结果子的荣耀），他的香气如利巴嫩的香柏树（表征在拔高人性里之生命的馨香气味）。曾坐在他荫下的（表征被他们所享受的够用恩典所覆庇—林后十二9）必归回，发旺如五谷（表征充满生命，以产生使人饱足的食物），开花如葡萄树（表征开花为着产生使人欢欣的饮料）；以色列的名声如利巴嫩的酒（表征美名传布如美酒）。

我希望这是主恢复中所有地方召会的光景。这样，我们…〔就会〕是百合花、利巴嫩的树木、橄榄树和开花的葡萄树（何西阿书生命读经，二〇二至二〇三页）。

以弗所一章十九至二十节说到神运行在基督身上的能力有多大，召会就是神照着祂在基督身上力量之权能的运行，而运行在其中的。…有权能，不一定有力量；有力量，不一定有权能。在这里乃是力量的权能。神是照着祂运行在基督身上之力量的权能，同样的运行在召会中。…召会和复活的主，不仅性质一样，能力也一样。…神用什么方法在主的身上冲过一切的限制，神也照样在召会身上要冲过一切的限制。所以今天召会应当如同复活的主，与祂有同样的能力，与祂一样地自由，与祂一样地不受任何限制。…神力量的权能不仅在基督身上，今天乃是继续地在召会中运行。召会就是今天复活的能力积蓄在其中，并存在其中的。

今天在我们身上所运行的，也是同样的复活能力。这个能力运行在基督身上，叫祂作元首，也运行在我们身上，叫我们作祂的身体（倪柝声文集第三辑第十三册，九五至九六、一〇四页）。

参读：神建造的异象，第十至十一章；倪柝声文集第三辑第十三册，第十至十一篇。

(signifying flourishing and spreading); his splendor will be like that of the olive tree (signifying glory in fruitfulness); and his fragrance will be like that of the trees of Lebanon (signifying the sweet odor of a life in the uplifted humanity). Those who sit under his shade (signifying being overshadowed by the sufficient grace enjoyed by them—2 Cor. 12:9) will return. They will revive like grain (signifying being full of life for producing the satisfying food) and will bud like the vine (signifying blossoming for producing the cheering drink). Israel's renown will be like the wine of Lebanon (signifying a good name spreading like tasteful wine).

I hope that this will be the situation with all the local churches in the Lord's recovery. Then...we will be like lilies, trees of Lebanon, olive trees, and budding vines. (Life-study of Hosea, p. 61)

Ephesians 1:19-20 speaks of the surpassing greatness of His power which God caused to operate in Christ. The church is the place where God demonstrates the operation of the might of His strength, according to the power which He caused to operate in Christ... Those who have might do not necessarily have strength, and those who have strength do not necessarily have might, but here we have "the might of His strength." The same might of strength which God caused to operate in Christ is now similarly operating in the church... The church is the same as the resurrected Lord not only in nature but also in power... Just as God broke through all barriers in the Lord, He is breaking through all barriers in the church. Therefore, the church should be the same as the resurrected Lord. It should be as powerful, as free, and as unfettered by any limitation as the Lord is... The might of God's strength not only operated in Christ, but it continually operates in the church as well. Today the church is the depository and storehouse of the power of resurrection.

Today the same resurrection power is operating within us. When this power operated in Christ, it made Him the Head. When this power operates in us, it makes us the Body. (CWWN, vol. 59, pp. 86, 94)

Further Reading: CWWL, 1964, vol. 4, "The Vision of God's Building," chs. 10-11; CWWN, vol. 59, chs. 10-11

第七周▪周三

晨兴喂养

罗十一 17 “…你这野橄榄得在其中接上去，一同有分于橄榄根的肥汁。”

24 “你是从那天然的野橄榄树上砍下来的，尚且逆着性得接在栽种的橄榄树上，何况这些天然的枝子，岂不更要接在自己的橄榄树上么？”

罗马十一章十七节…说到外邦人得在犹太人中间接上去，一同有分于橄榄根的肥汁。…十七节的“肥汁”是指基督的丰富。…树的肥汁是树的汁液，生命的汁浆。今天实际来说，橄榄树的肥汁，就是基督的丰富，乃是基督在复活里所成那赐生命的灵（林前十五 45）。…我们若渴望有分于基督的丰富，有分于这属天橄榄树的肥汁，就需要接触赐生命的灵，就是基督的生命汁浆（李常受文集一九六八年第一册，五八页）。

信息选读

接枝于基督不是受基督教导，而是生机地联于基督。…我们若要接枝于基督，祂就必须是那灵（林后三 17），并且我们必须有灵（伯三二 8，亚十二 1，林前二 11 上）。否则，我们无法接枝于基督。我们接枝于基督这个事实、实际，乃是在灵中，就是在神圣之灵与人灵的调和中。今天基督是赐生命的灵，而我们有人的灵作我们接受基督的器官。因此，我们接枝于基督，乃在于我们在灵中联于基督（六 17，提后四 22）。

因为接枝于基督已经发生在我们的灵里，所以我们需要不断地操练我们的灵。如果我们操练心思，

WEEK 7 — DAY 3

Morning Nourishment

Rom. 11:17 ...You, being a wild olive tree, were grafted in among them and became a fellow partaker of the root of fatness of the olive tree.

24 For if you were cut off from what is by nature a wild olive tree and were grafted contrary to nature into the cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree!

Romans 11:17 speaks of the Gentiles being grafted in among the Jews and becoming fellow partakers of the root of fatness of the olive tree... Fatness in verse 17 is a reference to the riches of Christ. The fatness of a tree is the sap, the life-juice, of the tree. Practically, today the fatness of the olive tree, that is, the riches of Christ, is the life-giving Spirit, whom Christ became in His resurrection (1 Cor. 15:45)... If we desire to partake of the riches of Christ as the fatness of the heavenly olive tree, we need to contact the life-giving Spirit as the life-juice of Christ. (CWWL, 1968, vol. 1, p. 47)

Today's Reading

To be grafted into Christ is not to be taught by Christ but to be joined to Christ organically... In order for us to be grafted into Christ, He must be the Spirit (2 Cor. 3:17), and we must have a spirit (Job 32:8; Zech. 12:1; 1 Cor. 2:11a). Otherwise, there is no way for us to be grafted into Christ. Our being grafted into Christ is a fact, a reality, in the spirit, that is, in the mingling of the divine Spirit with the human spirit. Today Christ is the life-giving Spirit, and we have a human spirit as the organ for us to receive Christ. Hence, our being grafted into Christ is a matter of our being joined to Christ in our spirit (6:17; 2 Tim. 4:22).

Because the grafting with Christ has taken place in our spirit, we need to exercise our spirit continually. If we exercise our mind and neglect our spirit,

忽略灵，在实际一面说，我们会从基督被砍下来。我们操练灵的最佳方法乃是呼求主，说，“哦，主啊，哦，主啊。”…我们在各种处境中都需要说，“哦，主啊。”我们若这样呼求，就会享受橄榄树的肥汁。当我们开口说“哦，主啊”，就操练我们的灵，立刻有分于主这赐生命的灵（林前十二3下）。我们不需长篇大论地祷告，只需要说这几个简单的字：“哦，主啊。”这样呼求主就是属灵的呼吸（哀三55～56）。

我们享受基督丰富的另一条路，乃是读神的话。我们读圣经时，应该对每一个字说阿们。这样，我们就操练灵，接触主，享受祂，并有分于包罗万有之灵的肥汁。

罗马十一章二十四节说，我们“逆着性”得接在栽种的橄榄树上。主的接枝总是逆着我们的天性。按着天性，我们都是野橄榄树的枝子，但主已把我们逆着性接在祂自己身上。这指明在主的接枝里，总有逆着我们的东西。我们所接上那栽种橄榄树的性质，与我们的天性相反，也就是反我们的己。实际上，“逆着性”的意思是“逆着己”。主的接枝反我们的骄傲，也反我们天然的谦卑。

我们天性里的一切所是和所有，都与主的性情抵触。这两种性情彼此不合。我们的性情是有罪的，主的性情是神圣、属天、属灵、圣别的。

但愿圣灵更多启示我们：有分于基督的丰富—神所栽种之橄榄根的肥汁，完全在于调和的灵；而我们被接在基督上，是逆着我们的性的（李常受文集一九六八年第一册，五九至六一页）。

参读：李常受文集一九六八年第一册，洛杉矶各种信息记录，第八至九、二章。

in a practical sense, we will be cut off from Christ. The best way for us to exercise our spirit is to call on the Lord, saying, “O Lord, O Lord.”... In all kinds of circumstances we need to say, “O Lord.” If we will do this, we will enjoy the fatness of the olive tree. When we open our mouth to say, “O Lord,” we exercise our spirit, and we immediately partake of the Lord as the life-giving Spirit (1 Cor. 12:3b). There is no need for us to compose a long prayer. We only need to say these two simple words: “O Lord.” To call on the Lord in this way is spiritual breathing (Lam. 3:55-56).

Another way for us to enjoy the riches of Christ is to read the Word of God. When we read the Bible, we should say Amen to every word. By doing this, we exercise our spirit, we contact the Lord, we enjoy Him, and we partake of the all-inclusive Spirit as the fatness.

[Romans 11:24] says that we were grafted into the cultivated olive tree “contrary to nature.” The Lord’s grafting is always contrary to our nature. By nature we were all branches of the wild olive tree, but the Lord has grafted us into Himself contrary to nature. This indicates that there is always something contrary to us in the Lord’s grafting. The nature of the cultivated olive tree that we have been grafted into is contrary to our nature, that is, contrary to our self. In reality, contrary to nature means “contrary to the self” The Lord’s grafting is contrary to our pride, and it is also contrary to our natural humility.

Whatever we are and whatever we have in our nature contradict the Lord’s nature. These two natures do not correspond with one another. Our nature is the sinful nature, and the Lord’s nature is the divine, heavenly, spiritual, and holy nature.

May the Holy Spirit reveal to us more and more that partaking of the riches of Christ as the fatness of the root of God’s cultivated olive tree is altogether in the mingled spirit, and our being grafted into Christ is contrary to our nature. (CWWL, 1968, vol. 1, pp. 47-49)

Further Reading: CWWL, 1968, vol. 1, pp. 47-56, 11-16

第七周▪周四

晨兴喂养

路十 34“上前把油和酒倒在他的伤处，包裹好了…。”

士九 13“葡萄树对他们说，我岂可停止生产我那使神和人喜乐的新酒，去飘飘在众树之上呢？”

橄榄树表征基督（参罗十一 17，亚四 11 ～ 14，启十一 4 上）是满了圣灵并为那灵（由橄榄油所表征）所膏的一位（路四 1 上、18 上，来一 9）。橄榄树的油是用来尊重神和人（士九 9），表征那些凭那灵而行的人乃是尊重神（加五 16、25），也表征那些供应那灵的人乃是尊重人（林后三 6、8）（圣经恢复本，士九 8 注 1）。

葡萄树表征基督是牺牲自己，在十字架上被“压榨”，以产生新酒，使神和人喜乐的一位（太九 17）（士九 12 注 1）。

信息选读

尽管我们已被接在基督上，…我们多少还受自己老旧方式、习惯和背景的捆绑。只要我们还受这许多事物的捆绑，就绝对无法有分于基督的丰富。

我们越吸取基督，就越有分于并享受祂的丰富。…最终的结果乃是，我们越祷读主话，就越满了基督，也越从我们老旧的背景砍下。我们不需要试着将自己从一切老旧的事物中砍下。我们越祷读，这祷读就越作工，将我们从老旧的事物中砍下。…我们若天天祷读主话，这祷读会将我们从自己老旧的穿着方式中砍下。我们里面有个东西，会自然而然地作砍下的工作。

WEEK 7 — DAY 4

Morning Nourishment

Luke 10:34 And he came to him and bound up his wounds and poured oil and wine on them...

Judg. 9:13 But the vine said to them, Shall I leave my new wine, which cheers God and men, and go to wave over the trees?

The olive tree signifies Christ (cf. Rom. 11:17; Zech. 4:11-14; Rev. 11:4a) as the One who is full of the Holy Spirit and anointed with the Spirit (Luke 4:1a, 18a; Heb. 1:9), signified by the olive oil. The oil of the olive tree was used to honor God and man (Judg. 9:9), signifying that those who walk by the Spirit honor God (Gal. 5:16, 25), and those who minister the Spirit honor man (2 Cor. 3:6, 8). (Judg. 9:8, footnote 1)

The vine signifies Christ as the One who sacrificed Himself by being “pressed” on the cross to produce new wine to cheer God and man (Matt. 9:17). (Judg. 9:12, footnote 1)

Today’s Reading

Although we have been grafted into Christ, we... are still somewhat bound to our old ways, our old habits, and our old background. As long as we are bound to so many things, we can never partake of the riches of Christ.

The more we breathe Christ, the more we partake of and enjoy His riches... The eventual result is that the more we pray-read the Word, the more we are filled with Christ, and the more we are cut off from our old background. There is no need for us to try to cut ourselves off from all the old things. The more we pray-read, the more our pray-reading will do the work of cutting us off from the old things... If we pray-read the Word daily, this pray-reading will cut us off from our old way of dressing. Spontaneously, something within us will do the work of cutting.

约翰十五章和罗马十一章说到两种树—葡萄树和橄榄树—的枝子。葡萄树出产酿酒的葡萄，橄榄树出产榨油的橄榄。…油有抚慰的功效，酒有振奋、激励的功效。主是橄榄树，产出抚慰的油，也是葡萄树，产出振奋的酒。…历代以来，许多人里面受伤，变得灰心失望。他们需要油，抚慰他们的伤处，他们也需要酒，将他们激励起来。我们是葡萄树和橄榄树的枝子，产出抚慰的油和振奋的酒。油和酒放在一起，就成为人的医治。我们能产出抚慰人的油和激励人的酒，是借着住在主里面；我们能住在主里面，是借着祷读主话。我们越祷读，就越住在主里面，越享受主，越结出“橄榄”和“葡萄”，产出抚慰人伤处的油和激励人的酒。

…我们接触某些弟兄姊妹时，会感觉得了抚慰、安慰和激励。…这指明这些弟兄姊妹住在主里面，借着终日祷读主话并呼求“哦，主”而享受主。他们住在主里面，就产生许多油和酒。

约翰十五章和罗马十一章都给了我们一个原则：我们不是树，而是枝子。此外，我们不是单独的枝子，而是许多枝子中的一根。我们需要基督这树同其根的肥汁，我们也需要同作枝子的人。我们各人仅是众枝子中的一根，枝子配搭起来才成为身体。这给我们看见，我们需要基督，也需要召会。我们需要根，也需要其他枝子。…因此，我们都需要学习祷读主话。借着祷读，我们就享受基督的肥汁，并与其他枝子有正确且合式的配搭。这样，我们就能享受身体生活。我们会享受那在基督和召会中神格的丰满，并出产两种果子，好产出油和酒。这是神的定旨（李常受文集一九六八年第一册，六四至六九页）。

参读：生命信息，第五十八章。

John 15 and Romans 11 speak of the branches of two kinds of trees—a grape vine and an olive tree. A vine produces grapes for making wine, and an olive tree produces olives for making oil... Oil has the effect of soothing, and wine has the effect of invigorating, of stirring up. The Lord is the olive tree that produces soothing oil, and He is also the vine that produces invigorating wine. Through all the generations many people have been inwardly wounded and have become depressed and disappointed. They need oil to soothe their wounds, and they need wine to stir them up. We are the branches of the vine and of the olive tree... that produce soothing oil and invigorating wine. Oil and wine put together become a healing to people. We can produce the soothing oil and the stirring wine by abiding in the Lord, and we can abide in the Lord by pray-reading His Word. The more we pray-read, the more we will abide in the Lord, the more we will enjoy the Lord, and the more we will bear “olives” and “grapes” to produce oil to soothe others’ wounds and wine to stir people up.

When we contact certain brothers and sisters, we have the sense that we are soothed, comforted, and stirred up... This indicates that these brothers and sisters are abiding in the Lord and enjoying the Lord by pray-reading the Word and calling, “O Lord,” throughout the day. Through their abiding in the Lord, much oil and wine are produced.

Both John 15 and Romans 11 give us one principle: we are not trees but branches. Furthermore, we are not a single branch but one of many branches. We need Christ as the tree with the fatness of its root, and we also need our fellow branches. Each of us is only one of the branches, and the branches coordinated together become the Body. This shows that we need Christ, and we also need the church. We need the root, and we need the other branches... Therefore, we all need to learn to pray-read the Word. By pray-reading we will enjoy Christ as the fatness, and we will be properly and adequately coordinated with the other branches. Then we will be able to enjoy the Body life. We will enjoy the fullness of the Godhead in Christ and in the church, and we will produce two kinds of fruit to yield oil and wine. This is God’s purpose. (CWWL, 1968, vol. 1, pp. 52-56)

Further Reading: CWWL, 1979, vol. 1, “Life Messages, Volume 2,” ch. 58

第七周▪周五

晨兴喂养

王上七 15“他制造两根铜柱，每根柱子高十八肘，柱子围十二肘。”

罗七 18“我知道住在我里面，就是我肉体之中，并没有善，因为立志为善由得我，只是行出来由不得我。”

在预表上，铜总是表征神的审判。那两根柱子是铜造的，清楚指明我们若要作柱子，就必须认识我们是在神审判之下的人。我们不仅该在神的审判之下，也该在我们自己的审判之下。正如保罗在加拉太二章二十节一样，我们必须说，“我已经被钉十字架。我所以被钉，因为在神的经纶中，我一无用处，我只有资格死。”许多弟兄很聪明能干，许多姊妹也很美好，但我们必须认识，实际上我们一无是处，…我们只配死（创世记生命读经，一二七一页）。

信息选读

所有对召会的建造真正有益的人，乃是那些自以为没有资格带头的人。他们总是说，“我不够格，我太贫穷，我的性情不适合。我还是太在天然的生命里，我不认为自己很好。”这样说不仅是在神的审判之下，也是在自己的审判之下。…我们都必须感觉，在我们里面，就是在我们肉体之中，并没有善（罗七 18）。我们应当说，“我什么都不配，只配死。弟兄们怎么会想到我该作长老？我害怕这种可能性。”…主绝不会选上自以为有资格的人。你若自以为有资格，你就与铜无关。…经历铜就是一直在神的审判之下，也在我们自己的审判之下。我们都必须把这话应用在自己身上，说，“主啊，怜

WEEK 7 — DAY 5

Morning Nourishment

1 Kings 7:15 And he formed the two bronze pillars; eighteen cubits was the height of each pillar, and a line of twelve cubits encompassed each pillar.

Rom. 7:18 For I know that in me, that is, in my flesh, nothing good dwells; for to will is present with me, but to work out the good is not.

In typology, bronze always signifies God’s judgment. That the two pillars were made of bronze clearly indicates that if we would be a pillar, we must realize that we are those under God’s judgment. We should not only be under God’s judgment, but also under our own judgment. Like Paul in Galatians 2:20, we must say, “I have been crucified. I have been crucified because I am not good for anything in God’s economy. I am only qualified for death.” Many brothers are intelligent and capable and many sisters are quite nice. Nevertheless, we must recognize that actually we are not good at all... We are only good for death. (Life-study of Genesis, p. 1065)

Today’s Reading

All those who became a true profit to the building of the church were those who did not think of themselves as being qualified for leadership. Rather, they always said, “I am not qualified. I am too poor. My disposition is not suitable, and I am still too much in my natural life. I do not consider myself to be good.” To say this is not only to be under God’s judgment, but also under self-judgment... We all must feel that in us, that is, in our flesh, there is nothing good (Rom. 7:18). We should say, “I am worthy of nothing but death. How could the brothers think that I should be one of the elders? I am terrified of this possibility.”... The Lord will never choose anyone who considers himself to be qualified. If you think that you are qualified, then you have nothing to do with bronze... The experience of bronze is that we are always under God’s judgment and under our own self-judgment. We all must

悯我，因为在我里面一无良善。”

王上七章十七节说，“柱子上端的柱顶有装修的格子网和拧成的链索形成的花圈，一个柱顶有七个，另一个柱顶也有七个。”…召会的肢体所面对的每一种情况都是格子网，就是围着荆棘冠冕的格子架。…在这种情况里是我们的定命。我们不仅必须在这种错综复杂的情况里承担责任，并且必须活在其中。…要在这种复杂的情况里承担责任，我们必须在神里面凭信而活。十九节说，“廊子里柱子上端的柱顶…刻着百合花。”百合花表征在神里面的信心生活。首先，我们必须定罪自己，认识我们是堕落、无能、不够格，并且一无所有；然后我们必须在神里面凭信活着，不凭我们的所是或我们所能作的活着。我们必须是百合花，凭着神对我们的所是，不凭着我们的所是存活（太六28、30）。我们今天活在地上是在于祂。我们在错综复杂的召会生活中怎能承担责任？在我们自己里面，我们不能作这事；但我们若是在神里面凭信而活就能这样作。不再是我，乃是基督在我里面活着—这就是百合花。不是我承担责任—乃是祂承担责任。我活不是凭自己，乃是凭祂。我尽职事，也不是凭自己，乃是凭祂。你们姊妹们若是召会生活中的母亲，你们必须说，“我在召会中不是凭自己作母亲，乃是凭祂。”

一面我们是被定罪、被审判的铜，另一面我们是活的百合花。铜的意思是“不是我”，百合花的意思是“乃是基督”。那些是百合花的人能说，“我如今所活的生命，是我因信耶稣基督所活的。”借着这一切我们能看见，我们是百合花，在满了格子网和链索，错综复杂的情况里，负起不可能负的责任。…所有的格子网乃是百合花长在其上的基础，花床（创世记生命读经，一二七二至一二七三、一二八〇、一二八二至一二八四页）。

参读：创世记生命读经，第八十三至八十四篇。

apply this word to ourselves, saying, “Lord, have mercy upon me, for in me there is nothing good.”

First Kings 7:17 speaks of “nets of checker work with wreaths of chain work for the capitals that were at the top of the pillars, seven for the one capital, and seven for the second capital.” Every situation faced by the church members is a checker work, a trellis encircled by a crown of pins and thorns... It is our destiny to be in this situation. We must not only bear the responsibility in this intermixed and complicated situation, but also live in the midst of it. In order to bear the responsibility in this complicated situation, we must live by faith in God. First Kings 7:19 says, “And the capitals that were at the top of the pillars in the portico were of lily work.” The lily signifies a life of faith in God. First, we must condemn ourselves, realizing that we are fallen, incapable, unqualified, and that we are nothing. Then we must live by faith in God, not by what we are or by what we can do. We must be a lily existing by what God is to us, not by what we are (Matt. 6:28, 30). Our living on earth today depends upon Him. How can we possibly bear the responsibility in the intermixed and complicated church life? In ourselves, we are incapable of doing this, but we can do so if we live by faith in God. It is not I, but Christ who lives in me—this is the lily. It is not I who bear the responsibility—it is He who bears it. I live, not by myself, but by Him, and I minister, not by myself, but by Him. If you sisters are mothers in the church life, you must say, “I am not a mother in the church by myself, but by Him.”

On the one hand, we are the condemned and judged bronze; on the other hand, we are the living lilies. The bronze means, “Not I,” and the lily means, “But Christ.” Those who are lilies can say, “The life that I now live, I live by the faith of Jesus Christ.” By all this we can realize that we are lilies bearing an impossible responsibility in an intermixed and complicated situation full of checker work and chain work... All the checker work is the base, the bed, in which the lilies grow. (Life-study of Genesis, pp. 1066-1067, 1073-1075)

Further Reading: Life-study of Genesis, msgs. 83-84

第七周▪周六

晨兴喂养

王上六 7“建殿是用采石场预备好的石头…。”

彼前二 4～5“你们来到祂这为人所弃绝，却为神所拣选所宝贵的活石跟前，也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，借着耶稣基督献上神所悦纳的属灵祭物。”

石头表征基督在变化里的人性，即表征经过变化的基督（王上六 7、36，五 17，代下三 6）。基督是神，在祂成为肉体时穿上人的肉体（约一 14，来二 14）。基督既成了在肉体里的人，就是在旧造里的人，因此，祂人性的部分就需要变化。这样一位经过变化的基督，现今是在神的神圣建造里的基石、房角石、活石、宝贵的石头和顶石（赛二八 16，林前三 11，弗二 20，彼前二 4，启四 3，亚四 7）。殿里的石头也表征在基督里的信徒，被基督变化成为石头（太十六 18，约一 42，彼前二 5，启二一 11、14、19～20）（圣经恢复本，王上六 7 注 1）。

信息选读

建造圣殿的材料，除了木头之外，大部分都是石头（王上五 15～18）。石头原是从山野里采出来，加上一番功夫而凿成的（六 7）。这说出建造召会所用的材料，乃是从世界里找出来，再加上一番功夫作成的。

每一个得救，有分于召会的人，都是召会中的一块石头。这些石头原都是在山野里，正如我们原都是在世界中。有一天，神的工人找到我们，或者说我们给神的工作找着了。工人及工作就在我们身上下功夫，作一番凿成的工作。…建造召会所用属灵的石头，一

WEEK 7 — DAY 6

Morning Nourishment

1 Kings 6:7 And the house, when it was being built, was built of finished stone, cut at the quarry...

1 Pet. 2:4-5 Coming to Him, a living stone, rejected by men but with God chosen and precious, you yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

The stones signify Christ's humanity in transformation, the transformed Christ (1 Kings 6:7, 36; 5:17; 2 Chron. 3:6). As God, Christ in His incarnation put on man's flesh (John 1:14; Heb. 2:14). Having become a man in the flesh, that is, a man in the old creation, He needed to be transformed in His human part. Such a transformed Christ is now the foundation stone, the cornerstone, the living stone, the precious stone, and the topstone in God's divine building (Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:4; Rev. 4:3; Zech. 4:7). The stones in the temple also signify the believers in Christ who have been transformed by Christ as the stone (Matt. 16:18; John 1:42; 1 Pet. 2:5; Rev. 21:11, 14, 19-20). (1 Kings 6:7, footnote 1)

Today's Reading

In addition to wood, stone was used for the building of the temple (1 Kings 5:15-18). The stones were cut in a mountain quarry in the wilderness with much effort (6:7). This signifies that the materials for the building of the church are found in the world and cut with much effort.

Every saved one in the church is a stone in the church. Just as the stones were in the mountains of the wilderness, we were all in the world, but one day God's workers found us; that is, we were found by God's work. Then God's workers and God's work began to deal with us and do a cutting work upon us. The spiritual stones used for the building of the church must have

面要有里面的生命，另一面也要有外面的工作。所以新约说到活石（彼前二5）；旧约说到凿成的石头（王上五15、17～18，六7）。建造召会所用的石头，里面必须是活的，外面必须经过一番凿成。石头里面是活的，意思是人得着了重生；但在人重生之后，还需要一段时间，让神在他身上作凿成的工作。

当圣殿建造的时候，所有的石头都是预备好的。预备的工作是在山野里，首先将石头凿平、磨光，并切成一定的尺寸。等到建造时，就将石头一块一块砌上去，成为一座建筑。当日圣殿的造法，说出所有在召会里被建造的人，都得经过神一番凿成的工作。

圣殿建造的材料有木头，有石头。…木头，重在死而复活的原则；石头，说出人里面需要得重生，外面需要有对付。召会里的人不只是死而复活的人，也是有神生命而受过对付的人。凡没有受过对付的人，虽然已经得着重生，却无法被建造。

有些弟兄姊妹的光景，不能说他们不是石头，但只能说他们是没有受过对付的石头。…你想把自己摆在他们身上，也摆不牢。他们无法停下自己，与人一同配搭事奉，与人一同并肩作战，一同扛抬约柜。…他们可能很会作事，也很灵活，…却不能与你一同背负见证，因为他们身上没有受过对付。…有些弟兄姊妹太圆滑，他们…就像一块滚石，无论把他们放在哪里，总是会滚掉。…要在他们身上有一番厉害的切磋工作，使他们成为合用的尺寸，能与别人合得来。…这样一来，无论将他们摆在哪里，他们都能安稳地在那里，与人配搭，同被建造（召会的意义，二四二至二四四页）。

参读：罗马书的结晶，第十七篇。

life inwardly and be worked upon outwardly. Hence, the New Testament speaks of living stones (1 Pet. 2:5), and the Old Testament speaks of cut stones (1 Kings 5:15, 17-18; 6:7). The stones used for the building of the church must be living inwardly and must be cut outwardly. Living implies regeneration. However, after regeneration the stones still need to allow God to cut them over a long period of time.

By the time the temple was built, all the stones had been prepared. The preparation work was done at the quarry. The stones were cut and shaped into certain sizes. In the actual construction, the stones were laid on top of each other to form the building. The way of building the temple indicates that those who are built into the church must pass through a considerable amount of God's cutting work.

Both the wood and stones... were used as building materials for the temple... Wood denotes death and resurrection, and stones denote man's need to be regenerated inwardly and dealt with outwardly. People in the church must not only pass through death and resurrection but must also have God's life and be dealt with by Him. Those who have been regenerated but not dealt with have no way to be built up.

When we consider the condition of some brothers and sisters, we cannot deny that they are stones; however, they are freshly cut stones... They are not stable enough to be built upon, nor are they stable enough to coordinate and serve with others, to fight the battle with others, or to bear the Ark with others... They may be capable and quick-witted, but they cannot bear the testimony because they have never been dealt with. Some brothers and sisters are too round and slippery. They are like rolling stones that can slip away no matter where they are placed... There is the need for much cutting in order for them to become a certain size to match others... In this way they will be able to coordinate and be built up with others wherever they are placed. (CWWL, 1956, vol. 2, "Three Aspects of the Church, Book 1: The Meaning of the Church," pp. 204-205)

Further Reading: CWWL, 1994-1997, vol. 1, "Crystallization-study of the Epistle to the Romans," ch. 17

第七周诗歌

606

教　会 – 建造

8 7 8 7 双（英840）

F大调　　3/2

3 4 | 5 – – 5 6·5 | 5 – 3 – 3 3 | 5 – – 2 ♯1 2 | 3 – – –

一 救我 脱　离自 己、天 然，主啊，我　愿被建 造，

3 4 | 5 – – 5 6·5 | 5 – 3 – 3 3 | 5 – – 2 4·3 | 1 – – –

同众 圣　徒作 你 圣 殿，为着 充　满你荣 耀。

1 1 | 6 – – 6 7·6 | 6 – 5 – 1 1 | 1 – – 1 7 1 | 3 – 2 –

救我 脱　离乖僻 个 性，脱离 骄　傲与单 独；

3 4 | 5 – – 5 6·5 | 5 – 3 – 3 3 | 5 – – 2 4·3 | 1 – – – ‖

使我 甘　愿服 你 权 柄，让你 有　家可 居 住。

二 生命供应，活水流通，　长进、变化又配搭；
守住等次，尽我功用，　成全别人，不践踏。
自己所经，自己所见，　所是、所有并所能，
不再高估，不再稍偏，　接受一切的平衡。

三 持定元首，联络供应，　享受基督的丰富；
充满神的一切丰盛，　因神增加得成熟，
同尝基督莫测大爱，　赏识基督的阔长；
长大成人，不作婴孩，　满有基督的身量。

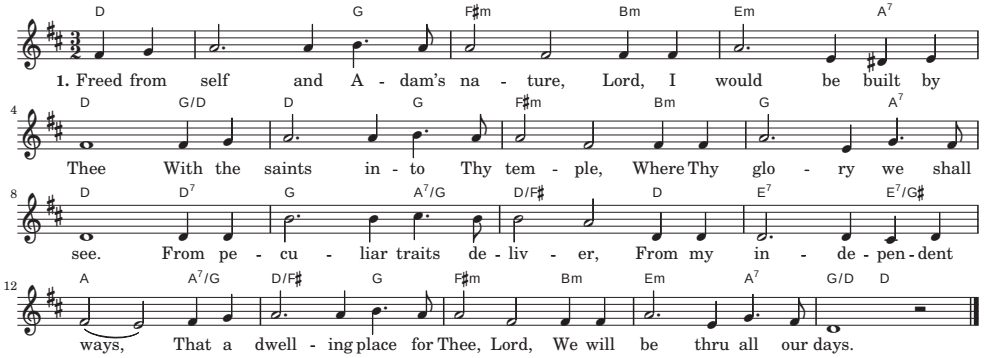
四 作神居所，作你身体，　主啊，我愿被建造，
成为你的团体大器，　让你来显你荣耀。
圣城景色、新妇荣美，　今在此地就彰显，
透出你的荣耀光辉，　将你照耀在人间。

WEEK 7 — HYMN

Freed from self and Adam's nature

The Church — Her Building

840



2. By Thy life and by its flowing
I can grow and be transformed,
With the saints coordinated,
Builded up, to Thee conformed;
Keep the order in the Body,
There to function in Thy will,
Ever serving, helping others,
All Thy purpose to fulfill.

3. In my knowledge and experience
I would not exalted be,
But submitting and accepting
Let the Body balance me;
Holding fast the Head, and growing
With His increase, in His way,
By the joints and bands supplying,
Knit together day by day.

4. By Thy Spirit daily strengthened
In the inner man with might,
I would know Thy love surpassing,
Know Thy breadth and length and height;
Ever of Thy riches taking,
Unto all Thy fulness filled,
Ever growing into manhood,
That Thy Body Thou may build.

5. In God's house and in Thy Body
Builded up I long to be,
That within this corporate vessel
All shall then Thy glory see;
That Thy Bride, the glorious city,
May appear upon the earth,
As a lampstand brightly beaming
To express to all Thy worth.

第七周申言

申言稿：

Composition for prophecy with main point and sub-points: