第八周

长成在主里的圣殿

诗歌：604

读经：弗二5～6、8、18～22，三4～5，林前三16～17，六17

【周一】

壹 我们靠着恩典得救，与基督一同复活，与祂一同坐在诸天界里，并且得以进到父面前，乃是为着召会，就是基督身体的建造，这建造是借着长成在主里的圣殿—弗二5～6、8、18、21～22：

一 当神使钉十字架的耶稣活过来时，也使我们一同活过来；所以，祂叫我们一同与基督活过来—5节。

二 借着恩典，我们已经从死亡可怜的地位，被拯救到生命奇妙的范围里—5节。

三 借着子神，祂是完成者，是凭借；在灵神里，祂是执行者，是应用；我们得以进到父神面前，祂是起源，是独一的源头—18节：

1 在地位上，我们是与神和好；在经历上，我们是进到父面前—16、18节：

a 与神和好是得救，进到父面前是享受神。

Week Eight

Growing into a Holy Temple in the Lord

Hymns: 839

Scripture Reading: Eph. 2:5-6, 8, 18-22; 3:4-5; 1 Cor. 3:16-17; 6:17

§Day 1

I. Our being saved by grace, being raised up together with Christ and seated together with Him in the heavenlies, and having access to the Father are for the building up of the church, His Body, through growing into a holy temple in the Lord—Eph. 2:5-6, 8, 18, 21-22:

A. God enlivened us together when He enlivened the crucified Jesus; therefore, He made us alive together with Christ—v. 5.

B. By grace we have been saved out of our wretched position of death into the marvelous realm of life—v. 5.

C. Through God the Son, who is the Accomplisher, the means, and in God the Spirit, who is the Executor, the application, we have access unto God the Father, who is the Originator, the unique source—v. 18:

1. Positionally, we were reconciled to God; experientially, we have access unto the Father—vv. 16, 18:

a. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God.

b 我们接触神，是借着基督在灵里来到父面前；这是在我们的经历中并给我们享受的三一神—18 节。

2 父借着子在那灵里临到我们，如今那灵借着子带我们归向父；借这美妙的双向交通，我们就享受三一神的分赐—林后十三 14，弗三 16 ～ 17 上。

3 借着子，乃是借着三一神；在那灵里，乃是在三一神里；进到父面前，乃是进到三一神面前；这就是我们如何经历三一神，也是我们能得着建造的路—二 18、21 ～ 22。

b. When we contact God, we come to Him through Christ in the Spirit unto the Father; this is the Triune God in our experience and for our enjoyment—v. 18.

2. The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son; through this wonderful two-way traffic, we enjoy the dispensing of the Triune God—2 Cor. 13:14; Eph. 3:16-17a.

3. Through the Son is through the Triune God, in the Spirit is in the Triune God, and unto the Father is unto the Triune God; this is how we experience the Triune God and the way that we can be built up—2:18, 21-22.

【周二】

§Day 2

贰 作为在基督里的信徒和基督身体的肢体，我们“被建造在使徒和申言者的根基上，有基督耶稣自己作房角石”—20 节：

II. As believers in Christ and as members of the Body of Christ, we are “being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone”—v. 20:

一 基督的奥秘—召会—已经向使徒启示出来，他们所得的启示被视为召会建造在其上的根基—三 4 ～ 5，二 20：

A. Since the mystery of Christ, the church, has been revealed to the apostles, the revelation that they received is considered the foundation upon which the church is built—3:4-5; 2:20:

1 这与马太十六章十八节的磐石相符，那里的磐石不仅指基督自己，也指关乎基督的启示，基督要在其上建造祂的召会。

2 我们要将召会建造在使徒和申言者之上—弗二 20。

1. This corresponds to the rock in Matthew 16:18, which is not only Christ Himself but also the revelation concerning Christ, on which He will build His church.

2. We need to build the church upon the apostles and prophets—Eph. 2:20.

二 以弗所二章二十节说到基督是房角石：

B. In Ephesians 2:20 Christ is referred to as the cornerstone:

1 基督作房角石，将犹太信徒和外邦信徒联结一起，成为在主里的圣殿—诗一一八 22 ～ 26，弗二 20 ～ 22。

2 基督作房角石，是为着在新约时代建造召会—太

1. Christ as the cornerstone joins together the Jewish believers and Gentile believers into a holy temple in the Lord—Psa. 118:22-26; Eph. 2:20-22.

2. Christ, the cornerstone, is for the building up of the church in the New

十六 18，弗二 20 ～ 22，彼前二 5：

a 我们要建造召会作神的殿，就需要经历基督作房角石—6 ～ 7 节。

b 在基督这房角石里面，全房长成在主里的圣殿—弗二 20 ～ 22。

3 在神新约的经纶里，作房角石的基督在祂对我们所施的拯救里（徒四 10 ～ 12），首先使我们成为活石，以建造神属灵的殿（太十六 18，约一 42，彼前二 4 ～ 7），然后在祂变化我们的过程中（罗十二 2 上，林后三 18），将我们建造成为神的居所（弗二 19 ～ 22），好使祂得以为着神的喜悦，完成神永远的经纶（一 9，三 9 ～ 11）。

【周三】

叁 在作房角石的基督里，“全房联结一起，长成在主里的圣殿”—二 21：

一 “全房”这辞指明宇宙的建造，就是全宇宙的召会—21 节。

二 “联结”这辞的意思是，使之适合于全房的情形和处境—21 节：

1 联结一起，是借着全身的骨架各部分联络成一系—四 16。

2 在建造时，所有的材料都联结一起；这不是仅仅堆积，乃是建造—二 21。

三 这房是活的，所以是在长大，因为是生机的—彼前二 5：

1 这建筑长成圣殿，就是神圣别的居所；这指明圣殿

Testament age—Matt. 16:18; Eph. 2:20-22; 1 Pet. 2:5:

a. For the building up of the church as the temple of God, we need to experience Christ as the cornerstone—vv. 6-7.

b. In Christ as the cornerstone, all the building is growing into a holy temple in the Lord—Eph. 2:20-22.

3. In God's New Testament economy Christ as the cornerstone, in His saving us (Acts 4:10-12), first makes us living stones for the building up of God's spiritual house (Matt. 16:18; John 1:42; 1 Pet. 2:4-7) and then, in the process of His transforming us (Rom. 12:2a; 2 Cor. 3:18), builds us up into a dwelling place of God (Eph. 2:19-22) so that He may carry out God's eternal economy for God's good pleasure (1:9; 3:9-11).

§Day 3

III. In Christ, who is the cornerstone, "all the building, being fitted together, is growing into a holy temple in the Lord"—2:21:

A. The phrase all the building denotes the universal building, the church throughout the universe—v. 21.

B. The word fitted means being made suitable for the condition and situation of the building—v. 21:

1. To be fitted together is for all parts of the frame of the Body to be fitted together to form one structure—4:16.

2. In the building all the materials are fitted together; this is not merely to pile up but to build up—2:21.

C. Since the building is living, it is growing because it is organic—1 Pet. 2:5:

1. This building is growing into a holy temple, a holy dwelling place of God; this

是活的建筑—弗二 21。

2 表面看，长大和建造是分开的事；事实上，家的建造就是身体的长大—四 15 ～ 16。

3 召会这神的殿（神的家）的建造，乃是借着信徒生命的长大—林前三 6 ～ 7，弗四 15 ～ 16，西二 19，彼前二 2。

4 基督的身体以神的增长而长大—西二 19：

a 基督身体的长大在于我们里面神的增长，神的加添，神的增多—弗四 16。

b 神是以非常主观的方式把祂自己给了我们，而使我们生长—三 16 ～ 17 上：

㈠ 神使我们生长，事实上意思乃是把祂自己赐给我们—林前三 6 ～ 7。

㈡ 神越加给我们，就越使我们生长—弗四 15 ～ 16。

【周四】

5 召会是借着生命的分赐，就是神圣三一的神圣分赐而长大—林后十三 14：

a 三重的神—父神、子、那灵—一直将祂自己分赐到我们里面作生命，并作我们生命的供应—弗三 16 ～ 17。

b 只要经过过程并终极完成的三一神将祂自己分赐到我们里面作生命，我们就得滋养而长大—四 15 ～ 16。

c 在众召会中，我们该关心借着神圣生命的分赐而有真正的长大—林前三 6 ～ 7，彼后一 5 ～ 7。

四 全房成为圣别—弗二 21：

1 神使我们成为圣别的方法，乃是将祂自己这圣别者分赐到我们里面，使我们全人被祂圣别的性情充满并浸透—一 4，帖前五 23。

indicates that the holy temple is a living building—Eph. 2:21.

2. Apparently, growth and building are separate things; actually, the building of the house is the growth of the Body—4:15-16.

3. The building of the church as the temple, the house of God, is by the believers' growth in life—1 Cor. 3:6-7; Eph. 4:15-16; Col. 2:19; 1 Pet. 2:2.

4. The Body grows with the growth of God—Col. 2:19:

a. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—Eph. 4:16.

b. God gives the growth by giving Himself to us in a subjective way—3:16-17a:

1) For God to give us growth actually means that He gives us Himself—1 Cor. 3:6-7.

2) The more God is added to us, the more growth He gives—Eph. 4:15-16.

§Day 4

5. The church grows by life dispensing, the divine dispensing of the Divine Trinity—2 Cor. 13:14:

a. The threefold God—God the Father, the Son, and the Spirit—is dispensing Himself into us as life and as our life supply—Eph. 3:16-17.

b. As long as the processed and consummated Triune God is dispensing Himself into us as life, we are nourished and we grow—4:15-16.

c. In the churches we should care for the genuine growth through the dispensing of the divine life—1 Cor. 3:6-7; 2 Pet. 1:5-7.

D. All the building is becoming holy—Eph. 2:21:

1. God makes us holy by imparting Himself, the Holy One, into our being so that our whole being may be permeated and saturated with His holy nature—1:4; 1 Thes. 5:23.

2 对我们这些神所拣选的人，成为圣别就是有分于神的神圣性情，并使我们全人被神自己所充满；这使我们全人在神的性情和特性上成为圣别，像神自己一样—彼后一 4，弗五 27，西一 22。

【周五】

五 全房长成在主里的殿—弗二 21：

1 二十一节“殿”这字在原文的意思是圣所，指全殿的内部。

2 召会是神的殿；因此，乃是圣别之神的圣所，也就是神的灵所居住其中的殿—林前三 16 ～ 17：

a 林前三章十六节“神的殿”是指在某一个地方团体的信徒，十七节“神的那殿”是指普世所有的信徒。

b 神在宇宙中唯一属灵的殿，在地上的许多地方都有显出；每一显出就是神在那地方的殿—弗二 21 ～ 22。

3 在新耶路撒冷城内没有殿，因主神全能者和羔羊为城的殿—启二一 22：

a 圣城耶路撒冷全城就是至圣所；所以城内没有殿—16 节。

b 主神全能者和羔羊就是内殿—22 节。

4 神的家，即祂的圣所，全部的建筑都是在主基督里—弗二 21。

【周六】

肆 保罗指着在以弗所地方上的圣徒说，“你

2. For us, God’s chosen ones, to be holy is to partake of God’s divine nature and have our whole being permeated with God Himself; this makes our being holy in God’s nature and character, just like God Himself—2 Pet. 1:4; Eph. 5:27; Col. 1:22.

§Day 5

E. All the building is growing into a temple in the Lord—Eph. 2:21:

1. The Greek word rendered “temple” in verse 21 means the sanctuary, the inner part of the temple.

2. The church is the temple of God; as such, it is the sanctuary of the holy God, the temple in which the Spirit of God dwells—1 Cor. 3:16-17:

a. The temple of God in verse 16 refers to the believers collectively in a certain locality, whereas the temple of God in verse 17 refers to all the believers universally.

b. The unique spiritual temple of God in the universe has its expression in many localities on earth; each expression is the temple of God in that locality—Eph. 2:21-22.

3. There is no temple in the New Jerusalem, for the Lord God the Almighty and the Lamb are its temple—Rev. 21:22:

a. The holy city Jerusalem as a whole will be the Holy of Holies; hence, there will be no temple in it—v. 16.

b. This inner temple is the Lord God the Almighty and the Lamb—v. 22.

4. The entire building of God’s house, His sanctuary, is in Christ the Lord—Eph. 2:21.

§Day 6

IV. Referring to the local saints in Ephesus, Paul says,

们也在祂里面同被建造，成为神在灵里的居所”—22 节：

一 殿和居所是指一体的两面—21 ～ 22 节：

1 殿是神子民接触神、敬拜神、听神话语的地方—21 节。

2 神的居所是安息的地方；神安息在祂的居所里—22 节。

3 殿和居所并不是两个截然不同的地方；相反的，二者乃是同一建筑的两面、两种功用或用途。

二 二十二节的“也”指明，二十一节的建造是宇宙的，二十二节的建造是地方的：

1 按照上下文，二十一节的圣殿是宇宙的，二十二节神的居所是地方的。

2 在宇宙一面，召会是独一无二的，其长大是普遍的；在地方一面，召会在所在的地方上也是一，其地的圣徒在该地同被建造—21 ～ 22 节，林前一 2，三 16 ～ 17。

三 神的居所是在我们的灵里—弗二 22：

1 二十一节说圣殿是在主里，二十二节说神的居所是在灵里。

2 这指明为着神居所的建造，主与我们的灵是一，我们的灵与主也是一—林前六 17。

3 我们的灵就是神的居所建造的所在。

“In whom you also are being built together into a dwelling place of God in spirit”—v. 22:

A. The temple and the dwelling place refer to two aspects of the same thing—vv. 21-22:

1. The temple is the place where God’s people contact God, worship God, and hear His oracle—v. 21.

2. The dwelling place of God is a place of rest; God rests in His dwelling place—v. 22.

3. The temple and the dwelling place are not two distinct places; rather, they are two aspects, two functions or usages, of the same building.

B. The word also in verse 22 indicates that the building in verse 21 is universal and that the building in verse 22 is local:

1. According to the context, in verse 21 the holy temple is universal, and in verse 22 the dwelling place of God is local.

2. Universally, the church is uniquely one and is growing universally; locally, the church in a particular locality is also one, and the local saints are being built up together in their particular locality—vv. 21-22; 1 Cor. 1:2; 3:16-17.

C. The dwelling place of God is in our spirit—Eph. 2:22:

1. Verse 21 says that the holy temple is in the Lord, and verse 22, that the dwelling place of God is in spirit.

2. This indicates that for the building of God’s dwelling place, the Lord is one with our spirit, and our spirit is one with the Lord—1 Cor. 6:17.

3. Our spirit is where the building of the dwelling place of God takes place.

第八周▪周一

晨兴喂养

弗二5～6“竟然在我们因过犯死了的时候，便叫我们一同与基督活过来（你们得救是靠着恩典），祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

18“因为借着祂，我们两下在一位灵里，得以进到父面前。”

我们是罪人，需要神的赦免和称义，如罗马书所启示的；但我们是死人，就需要活过来。赦免和称义是把我们带回神面前，享受祂的恩典，并有分于祂的生命；叫我们活过来，是使我们这些基督身体的活肢体彰显祂。神叫我们活过来，是借着祂生命的灵（罗八2），将祂永远的生命，就是基督自己（西三4），分赐到我们死了的灵里。神已经将我们与基督一同点活。当神使钉十字架的基督活过来时，也使我们一同活过来。所以，祂叫我们一同与基督活过来。

〔以弗所二章五节的恩典〕不仅指神白白地分赐到我们里面，作我们的享受，也指神白白拯救我们的行动。借着这样的恩典，我们已经从死亡可怜的地位，被拯救到生命奇妙的范围里（以弗所书生命读经，二一八至二一九页）。

信息选读

在地位上，我们是与神和好；在经历上，我们是进到父面前〔弗二18〕。与神和好是得救，进到父面前是享受神；祂是生命的源头，已经重生我们成为祂的儿子。

WEEK 8 — DAY 1

Morning Nourishment

Eph. 2:5-6 Even when we were dead in offenses, made us alive together with Christ (by grace you have been saved) and raised us up together with Him and seated us together with Him in the heaven-lies in Christ Jesus.

18 For through Him we both have access in one Spirit unto the Father.

As sinners we need God’s forgiveness and justification, as revealed in the book of Romans. But as dead persons we need to be made alive. Forgiveness and justification bring us back to God’s presence to enjoy His grace and participate in His life, whereas making us alive enables us, as the living members of the Body of Christ, to express Him. God made us alive by imparting His eternal life, which is Christ Himself (Col. 3:4), into our deadened spirit through His Spirit of life (Rom. 8:2). He has enlivened us with Christ. God enlivened us together when He enlivened the crucified Jesus. Therefore, He made us alive with Christ.

[“Grace” in Ephesians 2:5] denotes not only God freely dispensed into us for our enjoyment, but also God’s action in freely saving us. By such grace we have been saved from our wretched position of death into the marvelous realm of life. (Life-study of Ephesians, p. 180)

Today’s Reading

Positionally we were reconciled to God; experientially we have access unto the Father [Eph. 2:18]. To be reconciled to God is to be saved; to have access unto the Father is to enjoy God, who, as the source of life, has regenerated us to be His sons.

我们已经借着十字架，在一个身体里与神和好了；这是事实。现今我们得以进到父面前，直接地接触祂；这是经历。在地位上，我们已经与神和好，使我们得救；在经历上，我们得以进到父面前，使我们享受祂。

以弗所二章十八节含示神格的三一：借着子神，祂是完成者，是凭借；在灵神里，祂是执行者，是应用；我们得以进到父神面前，祂是起源，是我们享受的源头。

犹太人和外邦人与神和好之后，还需要有路进到父面前享受祂。…在身体里是事实，在灵里却是经历。我们虽然在身体里，但也许不在灵里。反之，我们可能在游荡的心思里。

事实上，我们可以因着在身体里而得着神，但我们若要在经历中享受父，就必须在灵里。我们从前是远离神的，但我们已经在地位上与祂和好。现今我们与神之间，没有分开，没有隔断。然而，我们若不在灵里，就不能享受这个事实。因此，要在经历上享受我们在地位上所得着的，我们需要在灵里（以弗所书生命读经，二七七、二七九页）。

以弗所二章启示神是父，基督是子。子基督在死与复活以后，成了那灵来传福音。当那灵来的时候，祂是与父同来（约十五 26 与注），且在子的名里来（十四 26）。那就是说，当那灵来的时候，子也来了。因此，当子来传福音给我们时，那灵也来了。当我们在子的传扬里接受子时，我们就接受了那灵。于是那灵就借着子，将我们带回到父那里。这太奇妙了！父借着子在那灵里临到我们，如今那灵借着子带我们归向父。借这美妙的双向交通，我们就享受三一神三重的生命分赐（李常受文集一九八三年第二册，四〇二至四〇三页）。

参读：以弗所书生命读经，第三、二十一、二十七、八十七至八十八篇；召会的建造，第一、三至四章。

In the one Body we have been reconciled to God through the cross. This is a fact. Now we may have access unto the Father and contact Him directly. This is an experience. We have been reconciled to God positionally for salvation, and we have access unto the Father experientially for enjoyment.

In verse 18 the Trinity of the Godhead is implied. Through God the Son who is the Accomplisher, the means, and in God the Spirit who is the Executor, the application, we have access to God the Father who is the Originator, the source of our enjoyment.

After being reconciled to God, there was still the need for the Jews and the Gentiles to have access unto the Father for enjoyment... To be in the Body is a fact, but to be in the Spirit is an experience. Although we are in the Body, we may not be in the Spirit. Instead, we may be in our wandering thoughts.

We may have God in fact by being in the Body, but if we would enjoy the Father in experience, we must be in the Spirit. Once we were far off from God, but we have been reconciled to Him positionally. Now there is no separation, no partition, between us and God. However, if we are not in the Spirit, we do not have the enjoyment of this fact. Hence, in order to enjoy experientially what we possess positionally, we need to be in the Spirit. (Life-study of Ephesians, pp. 227-230)

Ephesians 2 reveals God as the Father and Christ as the Son. After His death and resurrection Christ the Son came as the Spirit to announce the gospel. When the Spirit came, He came with the Father (John 15:26 and footnote, Recovery Version) in the Son's name (14:26). This means that when the Spirit came, the Son came. Therefore, when the Son comes to announce the gospel to us, the Spirit also comes. When we receive the Son in His announcing, we receive the Spirit. The Spirit then brings us back to the Father through the Son. This is marvelous! The Father came to us through the Son in the Spirit, and now the Spirit brings us back to the Father through the Son. Through this wonderful two-way traffic we enjoy the threefold dispensing of life by the Triune God. (CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," p. 305)

Further Reading; Life-study of Ephesians, msgs. 3, 21, 27, 87-88; CWWL, 1975-1976, vol. 1, "The Building of the Church," chs. 1, 3-4

第八周▪周二

晨兴喂养

弗二 20“被建造在使徒和申言者的根基上，有基督耶稣自己作房角石。”

三 4～5“…基督的奥秘…在别的世代中，未曾给人们的子孙知道，像如今在灵里启示祂的圣使徒和申言者一样。”

我们在考量召会是神的建造时，必须特别注意到根基。…许多基督徒很难领会以弗所二章二十节里的根基是什么。…基督是唯一的根基〔林前三 11〕。然而，以弗所二章二十节却说到使徒和申言者的根基。…这与启示录二十一章不同，那里的根基〔14〕是使徒这些人，但〔以弗所二章〕这里的根基却不是使徒和申言者本身。基督的奥秘已经向使徒启示出来（弗三 4～5），他们所得的启示被视为召会建造在其上的根基。这与马太十六章十八节的磐石相符，那里的磐石不仅指基督自己，也指关乎基督的启示，基督要在其上建造祂的召会。所以，使徒和申言者的根基，就是他们为着建造召会所得关于基督和召会的启示；召会是建造在这启示上（以弗所书生命读经，二八三至二八四页）。

信息选读

我们必须在使徒和申言者所得的启示上建造召会。按着国籍设立的所谓的教会，不是建造在使徒和申言者的根基上。有些所谓的教会，甚至还排除特殊的民族或种族团体。当然这些“会”并不是建造在以弗所二章二十节所说的根基上。…长老会是建立在长老治会的观念上。然而使徒和

WEEK 8 — DAY 2

Morning Nourishment

Eph. 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone.

3:4-5 ...The mystery of Christ, which in other generations was not made known to the sons of men, as it has now been revealed to His holy apostles and prophets in spirit.

In considering the church as God's building, we need to pay special attention to the foundation... Many Christians have difficulty understanding what the foundation is in Ephesians 2:20... Christ is the only foundation [1 Cor. 3:11]. Nevertheless, Ephesians 2:20 speaks of the foundation of the apostles and prophets... In contrast to Revelation 21 where the foundations are the very persons of the apostles, the foundation here is not the apostles and prophets themselves. Since the mystery of Christ has been revealed to the apostles (Eph. 3:4-5), the revelation they received is considered the foundation upon which the church is built. This corresponds to the rock in Matthew 16:18, which is not only Christ Himself but also the revelation concerning Christ, upon which Christ will build His church. Therefore, the foundation of the apostles and prophets is the revelation they received regarding Christ and the church for the building of the church. The church is built upon this revelation. (Life-study of Ephesians, pp. 233-234)

Today's Reading

We need to build the church upon the revelation received by the apostles and prophets. The so-called churches established according to nationalities are not built upon the foundation of the apostles and prophets. Some so-called churches even exclude members of particular racial or ethnic groups. Surely those congregations are not built upon the foundation spoken of in Ephesians 2:20... The Presbyterian denomination is built upon the concept of

申言者从没有得着启示说，长老治会应当是召会的根基。卫理公会是建立在卫斯理约翰的宗旨上，天主教是建立在宗教阶级的观念上。…灵恩派是建立在某些属灵的恩赐和经历的根基上。我们在主的恢复中，与这些所谓的教会迥然不同；我们必须能强有力地宣告，在恢复里的召会是建造在使徒和申言者的根基上。这意思是说，在主恢复中的召会，是照着使徒和申言者所得的启示而建造的。这个启示包容各种族、各国籍的信徒；包括说方言的，也包括不说方言的。你若有这个关于召会正确根基的异象，你会看见只有主恢复中的召会是建造在正确的根基上；天主教、各公会或独立团体都不是。

二十节启示，在神的建造里基督是房角石。这里说基督耶稣作房角石，而不说祂是根基（赛二八16），因为这里所着重的不是根基，乃是房角石，将犹太信徒和外邦信徒这两面墙联结一起。…犹太匠人轻弃基督，乃是轻弃祂作房角石（徒四11，彼前二7），就是那位要将外邦人联于犹太人，以建造神家者。

主耶稣〔在马太二十一章四十二节〕启示，祂复活以后，要成为将犹太人和外邦人联结一起的房角石。彼得在行传四章十一至十二节…的话给我们看见，救恩含示了建造。神拯救我们的目的不是领我们上天堂，乃是将我们联于犹太人，使祂可以得着祂的建造。…不论我们是犹太人或是外邦人，我们都已经得救，为要在基督里得以联结一起，为着神的建造（以弗所书生命读经，二八四至二八六页）。

参读：基督身体的建造，第三章；事奉的基本功课，第五课。

presbytery. The apostles and prophets, however, never received a revelation that the presbytery should be the foundation of the church. The Methodist Church is built upon the principles of John Wesley, and the Catholic Church is built upon the concept of hierarchy... The charismatic churches are built upon the foundation of certain charismatic gifts and experiences. In contrast to all these so-called churches, we in the Lord's recovery must be able to strongly affirm that the churches in the recovery are built upon the foundation of the apostles and prophets. This means that the churches in the Lord's recovery are built according to the revelation received by the apostles and prophets. This revelation embraces believers of all races and nationalities; it includes those who speak in tongues and those who do not. If you have the vision of the proper foundation of the church, you will realize that only the churches in the Lord's recovery, not the Catholic Church, the denominations, or the independent groups, are built upon the proper foundation.

Ephesians 2:20 reveals that in God's building Christ is the cornerstone. Here Christ is referred to, not as the foundation (Isa. 28:16), but as the cornerstone, because the main concern here is not the foundation but the cornerstone that joins together the two main walls: the wall of the Jewish believers and the wall of the Gentile believers. When the Jewish builders rejected Christ, they rejected Him as the cornerstone (Acts 4:11; 1 Pet. 2:7), which joins the Gentiles to them for the building of God's house.

[In Matthew 21:42] the Lord revealed that after His resurrection He would become the cornerstone to join the Jews and the Gentiles... Peter's word [in Acts 4:11 and 12] shows that salvation implies building. God's intention in saving us is not to bring us into the heavens; rather, it is to join us to the Jews so that He may have His building.. Whether we are Jews or Gentiles, we have been saved in order to be joined together in Christ for God's building. (Life-study of Ephesians, pp. 234-236)

Further Reading: CWWL, 1983, vol. 3, "The Building Up of the Body of Christ," ch. 3; CWWL, 1979, vol. 2, "Basic Lessons on Service," lsn. 5

第八周▪周三

晨兴喂养

弗二 21“在祂里面，全房联结一起，长成在主里的圣殿。”

林前三 6“我栽种了，亚波罗浇灌了，唯有神叫他生长。”

西二 19“…持定元首；本于祂，全身…得了丰富的供应，并结合一起，就以神的增长而长大。”

〔在以弗所二章二十一节〕我们看到，在基督这房角石里面，全房，包括犹太和外邦信徒，联结一起，长成在主里的圣殿。…召会这神的家真实的建造，乃是借着信徒生命的长大。今天召会在长大，但不是在我们天然的生命里长大，乃是在神圣的生命、属灵的生命里长大。…“联结”这辞的意思是，使之适合于全房的情形和处境。…召会是基督的身体，已经蒙了重生，需要在生命中长大；召会是神的家，正在被建造。表面看，长大和建造是分开的事；事实上，家的建造就是身体的长大。身体若不长大，家也就无法建造（以弗所书生命读经，二八六至二八七、二八三页）。

信息选读

在圣经中，你常常看见一件事，就是长大和建造总是联在一起。…林前三章九节说，“你们是神的耕地，神的建筑。”就着我们是神所耕种的农作来说，是需要长大的；就着我们是神所建筑的房屋来说，是需要建造的。…因此以弗所二章就说，这一所属灵的殿，这一所神的居所，乃是长大而成的〔21～22〕，正如我们的身体是长成的一样。彼前二章也说，你们既然得救了，弃绝了罪恶，就要切慕话奶，好叫你们长大〔1～2〕；

WEEK 8 — DAY 3

Morning Nourishment

Eph. 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord.

1 Cor. 3:6 I planted, Apollos watered, but God caused the growth.

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together..., grows with the growth of God.

[In Ephesians 2:21] we see that in Christ, who is the cornerstone, all the building, including both Jewish and Gentile believers, is fitted together and is growing into a holy temple. The actual building of the church as the house of God is by the growth in life of the believers. Today the church is growing. However, it is not growing in our natural life, but in the divine life, the spiritual life. The word fitted means being made suitable for the condition and situation of the building. As the Body of Christ, the church has been regenerated, and as the house of God, the church is being built. Apparently, growth and building are separate things. Actually, the building of the house is the growth of the Body. If the Body does not grow, the house cannot be built. (Life-study of Ephesians, pp. 236, 233)

Today's Reading

In the Scriptures we often see that growth and building are linked together. First Corinthians 3:9 says, "You are God's cultivated land, God's building." As God's cultivated land, we need to grow; as God's building, we need to be built up... Hence, Ephesians 2 says that this spiritual house, this dwelling place of God, is built up by growing (vv. 21-22), just as our body reaches its full stature by growing. Moreover, 1 Peter 2 says that having been saved and having put away sins, we need to long for the spiritual milk so that we may grow (vv. 1-2). Following this, it says that as living stones we are

接着就说，你们是活石，被建造成为属灵的殿〔5〕。以弗所四章也有这样的话说，建造基督的身体，直到我们众人都达到了长成的人〔12～13〕。…我们长得越多，就越有建造。…神在我们里面的长大与调和，就是神的建造（神的建造，四六至四七页）。

神乃是借着进到我们里面，叫我们生长的。…基督身体的长大在于我们里面神的增长，神的加添，神的增多。所以，神是以非常主观的方式把祂自己给了我们，而使我们生长。…我们每天…该花时间吸取主，花时间吸收基督的丰富。我们与主接触不该匆匆忙忙的。如果我们匆匆忙忙，就不能吸收多少祂的丰富。我们需要有充分的时间来祷告，这使我们能更多吸取神的丰富。

我们的神乃是经过过程、包罗万有的灵，而我们有灵可以吸取祂。因此，我们必须操练我们的灵，留在神的面光中来吸取祂。这是需要花时间的。虽然我们都经历过吸取神的丰富，但我们的经历还不够充分。…不要浪费时间在心思、情感、意志里，乃要更多花时间在灵里爱慕主，赞美祂，向祂献上感谢，并且自由地对祂说话。你这样与祂交通，就吸取祂的丰富，祂也会更多把祂自己加到你里面。神越加到我们里面，就越使我们生长。这就是神叫人生长的路。

唯有神能叫人生长。在我的职事里，我所能作的，顶多只是栽种或浇灌。我无法叫人生长，因为我不能把神给人。唯有神才能把祂自己给你。…神自己是我们的粮食，我们必须在祂的餐桌上寻求祂，我们必须花时间在那里慢慢地吃祂。然后祂就更多加到我们里面来。神这样加到我们里面，就是祂使我们生长。神使我们生长，事实上意思乃是把祂自己赐给我们（歌罗西书生命读经，五六七至五六八页）。

参读：神的建造，第二至五篇；新约总论，第九、五十九、三百三十六篇。

being built up as a spiritual house (v. 5). Ephesians 4:12-13 says, “Unto the building up of the Body of Christ, until we all arrive... at a full-grown man.”... The more we grow, the more we are built up... God’s growth and mingling in us are God’s building. (CWWL, 1958, vol. 2, “The Building Work of God,” p. 279)

[God] gives the growth by getting into us... The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us. Therefore, God gives the growth by giving Himself to us in a very subjective way. We should daily take time to absorb the Lord, take time to assimilate the riches of Christ. Our contact with the Lord should not be rushed. If we are in a hurry, we shall not be able to absorb much of His riches. We need to allow adequate time for prayer. This will enable us to absorb more of the riches of our God.

Our God today is the processed, all-inclusive Spirit, and we have a spirit with which to absorb Him. Thus, we must exercise our spirit to stay in His presence to absorb Him. This takes time. Although we all have experienced absorbing the riches of God, our experience is not yet adequate... Do not spend so much time in your mind, emotion, and will, but spend more time in your spirit to adore the Lord, to praise Him, to offer thanks to Him, and to speak to Him freely. As you fellowship with Him in this way, you will absorb His riches, and He will add more of Himself into you. The more God is added into us, the more growth He gives to us. This is the way God gives the growth.

Only God can give growth. In my ministry the most I can do is to plant or water. I cannot give growth to anyone, for I cannot give God. Only God can give you Himself... God Himself is our food, and we need to seek Him at His dining table, where we need to take time to eat Him slowly. Then more of Him will be added into us. This addition of God into us is the growth He gives. For God to give us growth actually means that He gives us Himself. (Life-study of Colossians, pp. 456-457)

Further Reading: CWWL, 1958, vol. 2, “The Building Work of God,” chs. 2-5; The Conclusion of the New Testament, msgs. 9, 59, 336

第八周▪周四

晨兴喂养

林后十三14“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”

帖前五23“且愿和平的神，亲自全然圣别你们，又愿你们的灵、与魂、与身子得蒙保守，在我们主耶稣基督来临的时候，得以完全，无可指摘。”

全房长成圣殿〔弗二21〕。“殿”这字在原文的意思是圣所，指全殿的内部。全房乃是在主里长成圣殿。这意思是说，神的家，即祂的圣所，全部的建筑都是在主基督里。

由于殿还在长大，这事实指明，至少从我们的观点来看，神的殿还没有完成。

“全房”一辞是指宇宙召会说的。…宇宙的建造始终在长大。…马太十六章十八节〔召会〕的建造，就是以弗所二章二十一节的建造。虽然这建造长得缓慢，不容易看出来，但无论如何这长大仍在进行着（以弗所书生命读经，二八七至二八八页）。

信息选读

成为圣别，先是分别归神，其次是被神接收，第三是被神据有，第四是被神浸透，且与神是一。最终，在圣经中这事的结果乃是那称为圣城的新耶路撒冷；这城不仅属于神、为着神，更为神所拥有、所浸透，且与神是一。

我们要成为圣别，就必须先在地位上分别归神。…然而许多基督徒虽然得救了，却没有分别出来。正常地说，人一得救，就该分别出来。这是信

WEEK 8 — DAY 4

Morning Nourishment

2 Cor. 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

1 Thes. 5:23 And the God of peace Himself sanctify you wholly, and may your spirit and soul and body be preserved complete, without blame, at the coming of our Lord Jesus Christ.

All the building is growing into a holy temple [Eph. 2:21]. The Greek word rendered “temple” means the sanctuary, the inner part of the whole temple. It is in the Lord that the building is growing into a holy temple. This means that the entire building of God’s house as His sanctuary is in Christ the Lord.

The fact that the temple is still growing indicates that, from our point of view at least, the temple of God is not complete.

The phrase all the building [v. 21] refers to the universal church... The universal building is still growing... The building [of the church] in Matthew 16:18 is the very building in Ephesians 2:21. Although the growth of the building is slow and hardly noticeable, it is nonetheless taking place. (Life-study of Ephesians, pp. 236-237)

Today’s Reading

To be holy is first to be separated to God; second, to be taken over by God; third, to be possessed by God; and fourth, to be saturated with God and one with God. Eventually, the issue of this in the Bible is the New Jerusalem, which is called the holy city, a city that not only belongs to God and is for God, but a city possessed by God, saturated with God, and one with God.

In order for us to be holy, we first need to be separated unto God positionally... Many Christians, however, are saved but not separated. Normally, once a person is saved, he should also be separated. This is the

徒称为圣徒的原因。看看今天大体的基督徒，他们和世人没有两样。…甚至他们的许多亲戚朋友还不知道他们是基督徒。但是成为圣别，乃是分别归神。当然，这是一件地位上的事。

现在我们来到性质上的圣别，那是发生在称义之后的（罗六19、22）。这个圣别不仅是在我们地位上的，也是在我们性质上的。因此，这比地位上的圣别更深、更主观。

在地位上被分别出来并不困难，费时也短。但是要在性质上被浸透，就需要很长的时间。如果我们向主忠信，我们就要天天被神的性情所浸透。神的心意乃是要以祂自己来浸透我们，我们需要将神吸取到我们里面。这需要时间。这乃是使我们成为圣别的过程。

神拣选我们，目的是要我们被祂自己浸透；祂要把祂自己作到我们里面。然后我们要成为圣别，正如祂一样。…我在这个过程中已有五十多年了，我仍在其中，仍然天天吸取神。有时我的妻子或弟兄姊妹帮助我吸取祂。甚至当我在自己里面而不愿意时，他们就帮助我，使我乐意来吸取。因此，不管我愿不愿意，主都叫我被祂浸透且吸取祂。我们许多人能见证，我们在基督教多年，却没有经历多少这种浸透。但自从我们进入召会生活，我们一直被神泡透，多而又多。召会生活乃是一种吸取神的生活。不管我们愿不愿意，我们是不断地被神圣的元素所泡透。

首先，我们分别归神；其次，我们被神浸透；最终，我们与神成为一。有一天，我们要与祂毕像毕肖；那就标明我们成为圣别的完成。圣别的过程开始于分别，继续于浸透，完成于我们的身体完全得赎。到那时，我们里外都要与祂毕像毕肖，我们要成为圣别（以弗所书生命读经，三四至三五、三七至三九页）。

参读：成全圣徒与基督身体的建造，第三篇。

reason a believer is called a saint. Consider the majority of Christians today. They are virtually the same as the worldly people... Many of their relatives and friends do not even know that they are Christians. But to be holy is to be separated unto God. This, of course, is a matter of position.

Now we come to dispositional sanctification, which comes after justification (Rom. 6:19, 22). This is sanctification not merely in our position, but also in our disposition. Hence, it is deeper and more subjective than positional sanctification.

Separation can take place rather easily and in a very short time. But to be saturated dispositionally takes a long time. If we are faithful to the Lord, we shall be saturated with the nature of God day after day. God intends to saturate us with Himself, and we need to soak up God in our being. This requires time. This is the process of being made holy.

God has chosen us for the purpose of saturating us with Himself; He wants to work Himself into our being. Then we shall be holy, just as He is... I have been in this process more than fifty years, and I am still in it, still soaking up God day by day. Sometimes my wife or the brothers and sisters help me to soak Him up. They help me to be willing for this, even when in myself I am not willing. Thus, whether I am willing or unwilling, the Lord causes me to be saturated with Him and to soak Him up. Many of us who were in Christianity for years can testify that while we were there, we did not undergo very much of this saturation. But since we came into the church life, we have been more and more soaked with God. The church life is a life of soaking up God. Whether we are willing or unwilling, we are being soaked with the divine element.

First, we are separated unto God; second, we are saturated with God; eventually we become one with God. One day, we shall be just like Him. That will mark the completion of our sanctification, the process that begins with separation, continues with saturation, and is completed with the full redemption of our body. At that time, from within to without, we shall be the same as He is. We shall be holy. (Life-study of Ephesians, pp. 28, 30-31)

Further Reading: CWWL, 1988, vol. 4, “The Perfecting of the Saints and the Building Up of the Body of Christ,” ch. 3

第八周▪周五

晨兴喂养

林前三 16 ～ 17“岂不知你们是神的殿，神的灵住在你们里面么？…神的那殿是圣的，你们就是这殿。”

启二一 22“我未见城内有殿，因主神全能者和羔羊为城的殿。”

在林前三章，召会作为神的建筑乃是神的殿；那位住在这殿里的乃是神的灵（16 ～ 17）。十六节“神的殿”，指在某一个地方，如哥林多，团体的信徒；而十七节“神的那殿”是指普世所有的信徒。神在宇宙中唯一属灵的殿，在地上的许多地方都有显出，每一显出就是神在那地方的殿（李常受文集一九六九年第三册，七二三页）。

信息选读

启示录二十一章二十二节…清楚地说，新耶路撒冷里没有殿，主神全能者和羔羊为城的殿。在旧约里，神的帐幕是神殿的前身。新耶路撒冷乃是神的帐幕（3），作神的殿。这指明在新天新地里，神的殿要扩大成为一座城。城的尺寸，长宽高都相等（16），指明全城就是至圣所，也就是内殿；所以城内没有殿。

二十二节的殿，原文…乃是指内殿，就是至圣所。主神全能者和羔羊就是内殿；这表征神和羔羊自己是我们事奉神并居住的地方。圣城是神的帐幕，是为给神居住；神和羔羊是殿，是为给蒙救赎的圣徒居住。在新天新地里，新耶路撒冷乃是神与人相互的居所，直到永远。

WEEK 8 — DAY 5

Morning Nourishment

1 Cor. 3:16-17 Do you not know that you are the temple of God, and that the Spirit of God dwells in you?... The temple of God is holy, and such are you.

Rev. 21:22 And I saw no temple in it, for the Lord God the Almighty and the Lamb are its temple.

In 1 Corinthians 3 the church as God's building is the temple of God, and the One who dwells in this temple is the Spirit of God (vv. 16-17). The temple of God in verse 16 refers to the believers collectively in a certain locality, such as Corinth, whereas the temple of God in verse 17 refers to all the believers universally. The unique spiritual temple of God in the universe has its expression in many localities on earth. Each expression is the temple of God in that locality. (CWWL, 1969, vol. 3, p. 542)

Today's Reading

Revelation 21:22 clearly says that in New Jerusalem there will be no temple. The Lord God the Almighty and the Lamb are its temple. In the Old Testament the tabernacle of God was the precursor, or the forerunner, of the temple of God. New Jerusalem as the tabernacle of God (v. 3) will be the temple of God. This indicates that in the new heaven and new earth the temple of God will be enlarged into a city. The three equal dimensions of the city (v. 16) indicate that the whole city will be the Holy of Holies, the inner temple. Hence, there will be no temple in it.

The Greek word for temple in verse 22, naos,... denotes the inner temple, the Holy of Holies. This inner temple is the Lord God the Almighty and the Lamb, signifying that God and the Lamb will be the place in which we serve God. The holy city as the tabernacle of God is for God to dwell in, and God and the Lamb as the temple are for us to dwell in. In the new heaven and new earth, the New Jerusalem will be a mutual dwelling place for both God and man for eternity.

整座新耶路撒冷城乃是至圣所，而神和羔羊是这城里的殿。我们若将这两点放在一起，就会领悟这座城就是神和羔羊。因为整座城是至圣所，并且因为神和羔羊是内殿，所以这城就是神和羔羊。

再者，整座城也称为帐幕（3），…帐幕也是殿的前身。在殿出现之前，先有帐幕；但帐幕达到丰满，就成了殿。因此我们需要记住三点：整座城是至圣所，殿是神自己和羔羊，以及整座城是帐幕。我们把这三点放在一起，便看见神自己就是整座新耶路撒冷城。

然而，…整座新耶路撒冷城也是蒙神救赎者活的组成。一面，神就是整座城；另一面，这城是蒙救赎者活的组成。你若觉得用你天然的心思很难理解这事，那么让我问你这问题：我们不是说今天的召会就是基督，我们不也是说召会是所有信徒的组成么？一面，召会是所有信徒的组成；另一面，基督是头也是身体。所以我们就有“身体基督”这个辞。林前十二章十二节指明，基督不仅是头，也是身体。…召会和新耶路撒冷的原则是一样的。

召会是基督的扩大。基督自己是个别的基督，但召会是团体的基督，是扩大并扩展的基督。所以，召会是基督的扩展，基督的扩大。同样，新耶路撒冷是三一神的扩大和扩展。

一面，我们是新耶路撒冷；另一面，新耶路撒冷是神和羔羊。这与今天召会的原则一样。一面我们是召会，另一面召会是基督（启示录生命读经，八四八至八五〇、八五二页）。

参读：基督在信徒里面长大使神的定旨得完成，第三、六至七章。

The entire city of New Jerusalem is the Holy of Holies, and God and the Lamb are the temple in this city. If we put these two points together, we shall realize that this city is God and the Lamb. Because the whole city is the Holy of Holies and because the inner temple is God and the Lamb, the city is God and the Lamb.

The whole city is called the tabernacle (v. 3)... The tabernacle is the precursor of the temple. Before the temple appears, there is the tabernacle. But when the tabernacle comes into its fullness, it becomes the temple. Therefore, we need to keep three points before us: that the whole city is the Holy of Holies; that the temple is God Himself and the Lamb; and that the whole city is the tabernacle. When we put all these points together, we see that God Himself is the whole city of New Jerusalem.

However,... the whole city of New Jerusalem is also a living composition of all God’s redeemed ones. On the one hand, God is the entire city; on the other hand, the city is a living composition of the redeemed. If you find this difficult to grasp with your natural mind, let me ask you this question: Do we not say that the church today is Christ, and do we not also say that it is a composition of all the believers? On the one hand, the church is a composition of all the believers; on the other hand, Christ is both the Head and the Body. Hence, we have the term, the Body-Christ. First Corinthians 12:12 indicates that Christ is not only the Head, but also the Body... The principle in both the church and New Jerusalem is the same.

The church is the enlargement of Christ. Christ Himself is the individual Christ, but the church is the corporate Christ, Christ enlarged and expanded. Therefore, the church is Christ’s expansion, Christ’s enlargement. In like manner, New Jerusalem is the enlargement and the expansion of the Triune God.

On the one hand, we shall be the New Jerusalem; on the other hand, it will be God and the Lamb. It is the same in principle with the church today. On the one hand, we are the church, and on the other hand, the church is Christ. (Life-study of Revelation, pp. 731-732, 735)

Further Reading: CWWL, 1970, vol.1, “The Fulfillment of God’s Purpose by the Growth of Christ in Us,” chs. 3, 6-7

第八周▪周六

晨兴喂养

弗二22“你们也在祂里面同被建造，成为神在灵里的居所。”

林前六17“但与主联合的，便是与主成为一灵。”

〔以弗所二章二十一节〕的“殿”字实际上应当翻作“圣所”，是指着在主里面圣殿的中心部分。这样的圣所是神在我们灵里的居所（22）。召会生活今天就在我们的灵里。…你如果不在你的灵里，尽管你参加了聚会，实际上你并不在召会里。召会生活是在我们人的灵里。我们必须一直转向我们的灵，操练我们的灵，并且照着我们的灵行事为人。我们不应当从我们的灵出来，不应当叫我们这人离开我们的灵。我们必须在我们的灵里行事、生活、活动、为人。当我们这样操练我们的灵，我们就在召会里。这就是神将祂自己分赐到我们里面作生命，使我们可以在召会里长大。神的分赐与我们的长大都是在灵里（李常受文集一九八三年第二册，四〇三至四〇四页）。

信息选读

以弗所二章二十二节…的“你们”，是指地方上的圣徒。“也”指明，二十一节的建造是宇宙的，二十二节的建造是地方的。保罗在二十二节是说，地方上的圣徒，就是在以弗所的圣徒，在基督里同被建造，成为神的居所。所以在这几节里，保罗的话包括召会宇宙的一面和地方的一面。全房渐渐长大，这是指宇宙的一面。信徒在一个地方同被建造，这是地方的一面。

为什么保罗说到宇宙一面时，用“圣殿”这辞；说到地方一面时，用“神…的居所”这辞？…在宇

WEEK 8 — DAY 6

Morning Nourishment

Eph. 2:22 In whom you also are being built together into a dwelling place of God in spirit.

1 Cor. 6:17 But he who is joined to the Lord is one spirit.

Actually, the word temple [in Ephesians 2:21] should be translated “sanctuary,” meaning the central part of the temple in the Lord. Such a sanctuary is God’s dwelling place in our spirit (v. 22). The church life today is in our spirit... If you are not in your spirit, although you may be in the meeting, you are not in the church in a practical way. The church life is in our human spirit. We must always turn to our spirit, exercise our spirit, and walk according to our spirit. We should not be out of our spirit or have our being apart from our spirit. We must walk, live, act, and have our being in our spirit. When we exercise our spirit in this way, we are in the church. This is for God’s dispensing of Himself into us as life so that we may grow in the church. Both God’s dispensing and our growing are in the spirit. (CWWL, 1983, vol. 2, “The Divine Dispensing of the Divine Trinity,” p. 306)

Today’s Reading

The word you in Ephesians 2:22, which refers to the local saints, indicates that the building in verse 21 is universal and the building in verse 22 is local. In this verse Paul was saying that the local saints, the saints in Ephesus, were being built together in Christ into a dwelling place of God. Therefore, in these verses Paul covered both the universal aspect and the local aspect of the church. All the building is growing—this refers to the universal aspect. The believers in a particular locality are being built together—this is the local aspect.

Why does Paul use the term holy temple in referring to the universal aspect and the term dwelling place of God when speaking of the local aspect?... Apart from the

宙的殿之外，没有另一个殿称为地方的殿。殿和居所是指同一件东西的两面。…殿是神子民接触神、敬拜神、听神话语的地方；居所是安息的地方。神是安息在祂的居所里。然而殿和居所并不是两个截然不同的地方。相反的，二者乃是同一建筑的两面、两种功用或用法。召会是神子民接触神、敬拜祂、领受祂话语的地方，也是神的安息之所。

众地方召会是宇宙召会的一部分，而不是附加在宇宙召会上或与其分开的。众地方召会加起来就等于宇宙召会；这意思是说，没有众地方召会就没有宇宙召会。因此，地方召会的建造，就是宇宙召会的建造。众地方召会只有一个建造。不是在安那翰的召会有一个建造，在芝加哥的召会另有一个。…然而，我们天然对建造的观念是每个地方各有不同的建造。在这宇宙中，只有一个建造，带着宇宙的一面和地方的一面。不论地上有多少召会，仍然只有一个带着这两面的建造。

二十二节说，我们同被建造，成为神在灵里的居所。这里的灵，是指信徒有神的圣灵内住之人的灵。神的灵是居住者，不是居所。…神的灵住在我们的灵里，所以，神的居所是在我们的灵里。

二十一节说圣殿是在主里，二十二节说神的居所是在灵里。这指明为着神的居所，主与我们的灵是一，我们的灵与主也是一。在我们的灵里，实际上就是在主里；在主里也就是在灵里。与主联合的，便是与主成为一灵（林前六 17）。我们不可能将我们的灵和主分开。所以，我们的灵就是召会，神的居所，建造的所在。建造不是在我们的心思、情感里，也不在我们的魂或心里；建造完全是在我们灵里的事（以弗所书生命读经，二八八至二九〇页）。

参读：神圣三一的神圣分赐，第十六章。

universal temple, there is not another temple called the local temple. The temple and the dwelling place refer to two aspects of the same thing... The temple is the place in which God's people contact God, worship Him, and hear His oracle. The dwelling place is a place of rest. God rests in His dwelling place. However, the temple and the dwelling place are not two distinct places. Rather, they are two aspects, two functions or usages, of the same building. The church is the place where God's people contact God, worship Him, and receive His word, and it is also the place of God's rest.

All the local churches are part of the universal church, not something in addition to it or apart from it. All the local churches added together equal the universal church. This means that apart from the local churches there is no universal church. Hence, the building of the local church is the building of the universal church. All the local churches have just one building. The church in Anaheim does not have one building; the church in Chicago, another... However, our natural concept of the building is that there is a different building in each locality. In this universe there is just one building with a universal aspect and a local aspect. No matter how many churches there may be on earth, there is still just one building with these two aspects.

Verse 22 says that we are being built together into a dwelling place of God in spirit. The spirit here refers to the believers' human spirit indwelt by God's Holy Spirit. God's Spirit is the Dweller, not the dwelling place... God's Spirit dwells in our spirit. Therefore, the dwelling place of God is in our spirit.

Verse 21 says that the holy temple is in the Lord, and verse 22, that the dwelling place of God is in spirit. This indicates that the Lord is one with our spirit and that our spirit is one with the Lord. To be in our spirit actually is to be in the Lord. Also, to be in the Lord is to be in the spirit. He who is joined to the Lord is one spirit (1 Cor. 6:17). We simply cannot separate our spirit from the Lord. Therefore, our spirit is the place where the building of the church is. The building is not in our mind, emotion, soul, or heart. It is absolutely a matter in our spirit. (Life-study of Ephesians, pp. 237-238)

Further Reading: CWWL, 1983, vol. 2, "The Divine Dispensing of the Divine Trinity," ch. 16

第八周诗歌

604

教　会 — 建造

7 7 7 7 双重（英 839）

降 E 大调　　6/4

1 2 | 3 – – 3 4 4 | 3 – – – 3 4 | 5 – – 5 4 3 | 2 – – –
一 主,你 不　仅是陶 人,　更是 荣　耀建造 主;

1 2 | 3 – – 3 4 4 | 3 – – – 5 5 | 5 – – ♯4 3 4 | 5 – – –
不仅 要　把我陶 甄,　更是 要　把我建 筑。

5 4 | 3 – – 3 4 3 | 6 – – – 6 6 | 5 – – 5 4 3 | 2 – – –
我也 不　仅是土 人,　更是 新　造的活 石;

‖: 3 4 | 5 – – 5 6 7 | i – – – 7 6 | 5 – – 5 4 2 | 3 – – – :‖ 1 – – – ‖
不仅 为　作你器 皿,　更是 为　作你宫 室。　室。

二 你虽用土造我们,　却要我们能变质,
有你生命的精金,　变成珍珠与宝石。
再经建造在一起,　作你心爱的配偶,
与你联合成一体,　给你占有并享受。

三 你心所爱并所要,　非仅珍贵的材料,
更要材料被建造,　给你安居显荣耀。
你这万有的基督,　需要建造的教会,
使你荣耀的丰富,　显出完全的光辉。

四 并非单独的属灵,　就能博得你称羡;
乃是团体的生命,　才能成全你心愿。
并非脱节的肢体,　就能彰显你完全;
乃是配搭的身体,　才能成为你丰满。

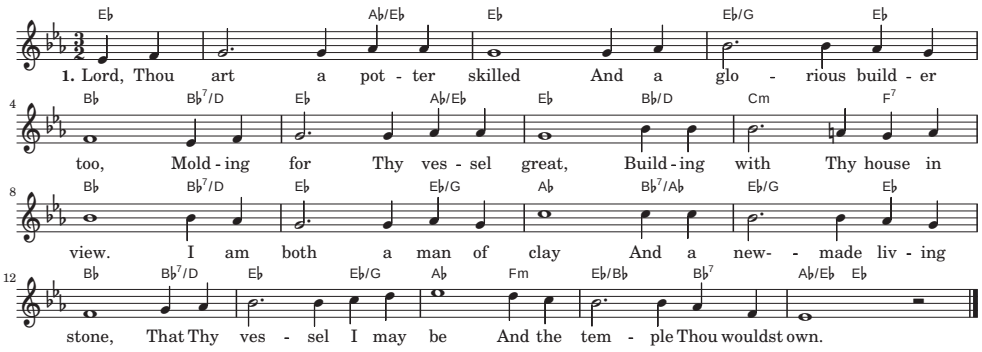
五 求不再容我单独,　立即来把我建造;
一切全照你蓝图,　联络、结合,精而牢。
属灵不再为自高,　恩赐不再为自傲;
全都为供你建造,　全都为显你荣耀。

WEEK 8 — HYMN

Lord, Thou art a potter skilled

The Church — Her Building

839



2. Though of clay Thou madest us,
Thou wouldst have us be transformed;
With Thy life as purest gold,
Unto precious stones conformed.
We shall, through Thy building work,
Then become Thy loving Bride,
In one Body joined to Thee,
That Thy heart be satisfied.

3. What Thy heart desires and loves
Are not precious stones alone,
But together these to build
For Thy glory, for Thy home.
Thou, the all-inclusive Christ,
Dost a builded Church require,
That Thy glorious riches may
Radiate their light entire.

4. Not the person spiritual
In an individual way,
But the corporate life expressed
Will Thy heart's desire display.
Members separate and detached
Ne'er express Thee perfectly,
But Thy Body tempered, built,
Ever shall Thy fulness be.

5. Build me, Lord, with other saints,
Independence ne'er allow,
But according to Thy plan
Fitly frame and join me now.
In experience not my boast,
Nor in gifts would be my pride;
For Thy building I give all,
That Thou may be glorified.

第八周申言

申言稿：

Composition for prophecy with main point and sub-points: