

第二篇

召會原初的情形、 召會的墮落、 以及召會的恢復

讀經：太十六 18，啓一 11，徒十四 23，多一 5，
西一 18，二 19

- 太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。
- 啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。
- 徒 14:23 二人在各召會中為他們選立了長老，又禁食禱告，就把他們交託所信入的主。
- 多 1:5 我從前留你在革哩底，是要你將我所未辦完的事辦理妥當，又照我所吩咐你的，在各城設立長老。
- 西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；
- 西 2:19 不持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。

綱 要

壹 我們在主恢復裏的歷史不是一種組織或運動，乃是一個恢復的歷史——約一 1，約壹一 1：

- 約 1:1 太初有話，話與神同在，話就是神。
- 約壹 1:1 論到那從起初原有的生命之話，就是我們所聽見過的，我們親眼所看見過的，我們所注視過的，我們的手也摸過的；

一 在馬太十九章八節，我們看見恢復的原則：『從起初並不是這樣』：

- 太 19:8 祂對他們說，摩西因為你們的心硬，纔准你們休妻，但從起初並不是這樣。

1 恢復的意思是回到起初；我們需要回到起初，接受主的恩典回到神原初的心意，回到神起初的命定。

Message Two

The Original Condition of the Church, the Degradation of the Church, and the Recovery of the Church

Scripture Reading: Matt. 16:18; Rev. 1:11; Acts 14:23; Titus 1:5; Col. 1:18; 2:19

- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Rev 1:11 Saying, 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.
- Acts 14:23 And when they had appointed elders for them in every church and had prayed with fastings, they committed them to the Lord into whom they had believed.
- Titus 1:5 For this cause I left you in Crete, that you might set in order the things which I have begun that remain and appoint elders in every city, as I directed you:
- Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
- Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Outline

I. Our history in the Lord's recovery is not that of an organization or of a movement; it is a history of recovery—John 1:1; 1 John 1:1:

- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
- 1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life

A. In Matthew 19:8 we see the principle of recovery: “From the beginning it has not been so”:

- Matt 19:8 He said to them, Moses, because of your hardness of heart, allowed you to divorce your wives, but from the beginning it has not been so.

1. Recovery means to go back to the beginning; we need to go back to the beginning, receiving the Lord's grace to go back to God's original

2 『恢復』一辭意指一樣東西原初有，後來墮落、破壞、失去了，因此必須將它帶回原初的情形和正常的光景——但一 1～2，拉一 5，六 5。

但 1:1 猶大王約雅敬在位第三年，巴比倫王尼布甲尼撒來到耶路撒冷，將城圍困。

但 1:2 主將猶大王約雅敬，並神殿中的一些器皿交付他手，他就把這些器皿帶到示拿地，他神的廟裏，帶進他神的庫中。

拉 1:5 於是，猶大和便雅憫的宗族首領、祭司、利未人，就是一切被神激動他靈的人，都起來要上去建造在耶路撒冷耶和華的殿。

拉 6:5 並且神殿的金銀器皿，就是尼布甲尼撒從耶路撒冷的殿中取出，帶到巴比倫的，要歸還帶到耶路撒冷的殿中，各按原處放在神的殿裏。

二 我們說到召會的恢復，意指召會原初即存在，後來墮落了，於是需要把召會帶回原初的情形。

三 主對召會的恢復帶我們回到起初，為要完成神永遠的定旨，以及祂對召會起初的心意——弗一 4～5，22～23，三 9～11。

弗 1:4 就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；

弗 1:5 按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己，

弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；

弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

弗 3:9 並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明，

弗 3:10 為要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，

弗 3:11 這是照着祂在我們的主基督耶穌裏，所立的永遠定旨；

貳 我們需要就着神的心意和祂的成就，以及撒但破壞的工作，來明白召會的恢復——11 節：

弗 3:11 這是照着祂在我們的主基督耶穌裏，所立的永遠定旨；

intention, to what God ordained in the beginning.

2. The word recovery means that something was there originally and then was degraded, damaged, or lost; thus, there is a need to bring that thing back to its original state and to its normal condition—Dan. 1:1-2; Ezra 1:5; 6:5.

Dan 1:1 In the third year of the reign of Jehoiakim the king of Judah Nebuchadnezzar the king of Babylon came to Jerusalem and besieged it.

Dan 1:2 And the Lord gave Jehoiakim the king of Judah into his hand with some of the vessels of the house of God; and he brought them into the land of Shinar to the house of his god, and he brought the vessels into the treasury of his god.

Ezra 1:5 Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem.

Ezra 6:5 And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple which is in Jerusalem and brought to Babylon, be returned and brought again to the temple which is in Jerusalem, to its place; and you shall put them in the house of God.

B. When we speak of the recovery of the church, we mean that the church was there originally, that it became degraded, and that there is the need to bring the church back to its original state.

C. The Lord's recovery of the church brings us back to the beginning for the fulfillment of God's eternal purpose and original intention regarding the church—Eph. 1:4-5, 22-23; 3:9-11.

Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,

Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,

Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,

Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

Eph 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things,

Eph 3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church,

Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

II. We need to understand the recovery of the church in relation to God's intention and accomplishment and Satan's work of destruction—v. 11:

Eph 3:11 According to the eternal purpose which He made in Christ Jesus our Lord,

一 新約啓示，神對於召會有一個明確的心意、定旨和目標；首先神有一個定旨，然後祂進來完成祂的定旨——啓四 11，弗一 4～5，9，11，22～23。

- 啓 4:11 我們的主，我們的神，你是配得榮耀、尊貴、能力的，因為你創造了萬有，並且萬有是因你的旨意存在並被創造的。
- 弗 1:4 就如祂在創立世界以前，在基督裏揀選了我們，使我們在愛裏，在祂面前，成為聖別、沒有瑕疵；
- 弗 1:5 按着祂意願所喜悅的，豫定了我們，藉着耶穌基督得兒子的名分，歸於祂自己，
- 弗 1:9 照着祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的，
- 弗 1:11 我們既在祂裏面，照着那位按祂意願所決議的，行作萬事者的定旨，蒙了豫定，也就在祂裏面成了所選定的基業，
- 弗 1:22 將萬有服在祂的腳下，並使祂向着召會作萬有的頭；
- 弗 1:23 召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

二 新約也清楚的記載，神的仇敵如何進來破壞神所成就的——太十六 18，十三 24～32：

- 太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。
- 太 13:24 耶穌在他們跟前另設一個比喻，說，諸天的國好比人撒好種在他的田裏；
- 太 13:25 及至人們睡覺的時候，他的仇敵來了，將稗子撒在麥子中間，就走了。
- 太 13:26 到長苗吐穗的時候，稗子也顯出來。
- 太 13:27 家主的奴僕就進前來對他說，主阿，你不是撒好種在你的田裏麼？從那裏來的稗子？
- 太 13:28 他就對他們說，這是仇敵作的。奴僕就對他說，那麼你要我們去薅集它們麼？
- 太 13:29 他就說，不，免得薅集稗子，連麥子也一齊帶根薅出來。
- 太 13:30 讓這兩樣一齊長，直到收割。在收割的時候，我要對收割的人說，先薅集稗子，捆成捆，好把它們燒了，麥子卻要收到我的倉裏。
- 太 13:31 耶穌在他們跟前另設一個比喻，說，諸天的國好像一粒芥菜種，有人拿去種在他的田裏。
- 太 13:32 這乃是百種裏最小的，但長起來，卻比別的菜都大，且成了樹，甚至天空的飛鳥來棲宿在它的枝上。

1 撒但用以破壞神所成就之事的方，有內在和外兩面：

A. The New Testament reveals that regarding the church, God has a definite intention, purpose, and goal; first, God purposed, and then He came in to accomplish His purpose—Rev. 4:11; Eph. 1:4-5, 9, 11, 22-23.

- Rev 4:11 You are worthy, our Lord and God, to receive the glory and the honor and the power, for You have created all things, and because of Your will they were, and were created.
- Eph 1:4 Even as He chose us in Him before the foundation of the world to be holy and without blemish before Him in love,
- Eph 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will,
- Eph 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself,
- Eph 1:11 In whom also we were designated as an inheritance, having been predestinated according to the purpose of the One who works all things according to the counsel of His will,
- Eph 1:22 And He subjected all things under His feet and gave Him to be Head over all things to the church,
- Eph 1:23 Which is His Body, the fullness of the One who fills all in all.

B. The New Testament also gives us a clear record of how God's enemy came in to destroy what God had accomplished—Matt. 16:18; 13:24-32:

- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.
- Matt 13:24 Another parable He set before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field.
- Matt 13:25 But while the men slept, his enemy came and sowed tares in the midst of the wheat and went away.
- Matt 13:26 And when the blade sprouted and produced fruit, then the tares appeared also.
- Matt 13:27 And the slaves of the master of the house came and said to him, Sir, did you not sow good seed in your field? Where then did the tares come from?
- Matt 13:28 And he said to them, An enemy has done this. And the slaves said to him, Do you want us then to go and collect them?
- Matt 13:29 But he said, No, lest while collecting the tares, you uproot the wheat along with them.
- Matt 13:30 Let both grow together until the harvest, and at the time of the harvest I will say to the reapers, Collect first the tares and bind them into bundles to burn them up, but the wheat gather into my barn.
- Matt 13:31 Another parable He set before them, saying, The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field,
- Matt 13:32 And which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

1. The satanic way to destroy God's accomplishment has an inward aspect and an outward aspect:

a 內在的一面，乃是損害並敗壞神的子民——徒五 3。

徒 5:3 彼得說，亞拿尼亞，為甚麼撒但充滿了你的心，叫你欺騙聖靈，把田產的價銀私自留下一部分？

b 外在的一面，乃是破壞神所成就的——太十三 32。

太 13:32 這乃是百種裏最小的，但長起來，卻比別的菜都大，且成了樹，甚至天空的飛鳥來棲宿在它的枝上。

2 撒但產生許多基督的代替品，分裂基督的身體，並且藉着聖品階級與平信徒制度扼殺身體上肢體的功用——西二 8，啓二 6，14 ~ 15。

西 2:8 你們要謹慎，恐怕有人用他的哲學，和虛空的欺騙，照着人的傳統，照着世上的蒙學，不照着基督，把你們擄去；

啓 2:6 然而你有這件事，就是你恨惡尼哥拉黨的行為，這也是我所恨惡的。

啓 2:14 然而有幾件事我要責備你，因為在你那裏，有人持守巴蘭的教訓；這巴蘭曾教導巴勒，將絆腳石放在以色列子孫面前，叫他們喫祭偶像之物，並且行淫亂。

啓 2:15 你那裏也有人照樣持守尼哥拉黨的教訓。

三 神乃是一位有永遠定旨的神；祂滿有定旨，祂一旦定意要作一件事，就沒有甚麼能改變祂的心意或使祂停止；因此，在撒但的破壞後，神就進來重新作祂先前所作過的——拉一 3 ~ 11，六 3 ~ 5。

拉 1:3 你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的殿；（祂是神；）願這人的神與祂同在。

拉 1:4 凡餘剩的人，無論寄居何處，那處的人要用金銀、財物、牲畜支助他，另外也要為在耶路撒冷神的殿，甘心獻上禮物。

拉 1:5 於是，猶大和便雅憫的宗族首領、祭司、利未人，就是一切被神激動他靈的人，都起來要上去建造在耶路撒冷耶和華的殿。

拉 1:6 他們四圍的人就拿銀器、金子、財物、牲畜、寶物幫助他們，另外還有各樣甘心獻的禮物。

拉 1:7 古列王也將耶和華殿的器皿拿出來，這些器皿是尼布甲尼撒從耶路撒冷拿出來，放在自己神之廟中的。

拉 1:8 波斯王古列派庫官米提利達將這些器皿拿出來，點交給猶大的首領設巴薩。

拉 1:9 器皿的數目記在下面：金盤三十個，銀盤一千個，刀二十九把，

a. The inward aspect is to damage and corrupt God's people—Acts 5:3.

Acts 5:3 But Peter said, Ananias, why has Satan filled your heart to deceive the Holy Spirit and to put aside for yourself some of the proceeds of the land?

b. The outward aspect is to destroy God's accomplishment—Matt. 13:32.

Matt 13:32 And which is smaller than all the seeds; but when it has grown, it is greater than the herbs and becomes a tree, so that the birds of heaven come and roost in its branches.

2. Satan produced many substitutes for Christ, divided the Body of Christ, and killed the function of the members of the Body by the clergy-laity system—Col. 2:8; Rev. 2:6, 14-15.

Col 2:8 Beware that no one carries you off as spoil through his philosophy and empty deceit, according to the tradition of men, according to the elements of the world, and not according to Christ;

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

Rev 2:14 But I have a few things against you, that you have some there who hold the teaching of Balaam, who taught Balak to put a stumbling block before the sons of Israel, to eat idol sacrifices and to commit fornication.

Rev 2:15 In the same way you also have some who hold in like manner the teaching of the Nicolaitans.

C. Because God is a purposeful God with an eternal purpose and because once He has determined to do something, nothing can change His mind or stop Him; after Satan's destruction God comes in to redo the things that He had done before—Ezra 1:3-11; 6:3-5.

Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.

Ezra 1:4 And everyone who is left, in whatever place he sojourns, let the men of his place support him with silver and with gold and with goods and with cattle, besides the freewill offering for the house of God, which is in Jerusalem.

Ezra 1:5 Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem.

Ezra 1:6 And all those around them strengthened their hands with vessels of silver, with gold, with goods, and with cattle and with precious things, besides all that was offered willingly.

Ezra 1:7 Also King Cyrus brought out the vessels of the house of Jehovah, which Nebuchadnezzar had brought out from Jerusalem and had put in the house of his gods;

Ezra 1:8 And Cyrus the king of Persia had them brought out by the hand of Mithredath the treasurer and had them enumerated to Sheshbazzar the prince of Judah.

Ezra 1:9 And this was their number: thirty gold dishes, one thousand silver dishes, twenty-nine knives,

拉 1:10 金碗三十個，次等銀碗四百一十個，別的器皿一千件。
拉 1:11 金銀器皿共有五千四百件。被擄的人從巴比倫被帶上耶路撒冷的時候，設巴薩將這一切都帶上來。
拉 6:3 古列王元年，古列王降旨論到在耶路撒冷神的殿，要建造這殿為獻祭之處，建立殿的根基；殿高六十肘，寬六十肘，
拉 6:4 用三層大石頭，一層木頭，經費由王庫支付；
拉 6:5 並且神殿的金銀器皿，就是尼布甲尼撒從耶路撒冷的殿中取出，帶到巴比倫的，要歸還帶到耶路撒冷的殿中，各按原處放在神的殿裏。

四 神重新再作祂先前所完成的就是祂的恢復；這就是把一切被撒但破壞而失去的事物再帶回來，並照着祂永遠的定旨和原初的心意使召會得着恢復——太十九 8，十六 18。

太 19:8 祂對他們說，摩西因為你們的心硬，纔准你們休妻，但從起初並不是這樣。
太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

叁 我們要認識召會恢復的需要，就需要知道召會原初的情形以及召會的墮落：

一 召會原初的情形有以下的特点：

1 在原初的召會中，信徒不分階級——羅十二 4～5：

羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；
羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

a 信徒都是弟兄，不分等級——太二三 8。

太 23:8 但你們不要受拉比的稱呼，因為只有一位是你們的夫子，你們都是弟兄；

b 信徒都是基督身體上的肢體，平等配搭，各盡功用——羅十二 4～5。

羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；

Ezra 1:10 Thirty gold bowls, four hundred ten silver bowls of a different kind, and one thousand other vessels.
Ezra 1:11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.
Ezra 6:3 In the first year of King Cyrus, King Cyrus made a decree concerning the house of God at Jerusalem: Let the house be built, the place where they offer sacrifices; and let its foundations be raised, its height being sixty cubits, and its width sixty cubits,
Ezra 6:4 With three layers of large stones, and one layer of timber; and let the expenses be given out of the king's house.
Ezra 6:5 And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple which is in Jerusalem and brought to Babylon, be returned and brought again to the temple which is in Jerusalem, to its place; and you shall put them in the house of God.

D. God's redoing of what He has accomplished is His recovery; this is to bring back whatever has been lost and destroyed by Satan and to recover the church according to His eternal purpose and original intention——Matt. 19:8; 16:18.

Matt 19:8 He said to them, Moses, because of your hardness of heart, allowed you to divorce your wives, but from the beginning it has not been so.
Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

III. In order to recognize the need for the recovery of the church, we need to know the original condition of the church and the degradation of the church:

A. The original condition of the church had the following characteristics:

1. In the original church there was no hierarchy among the believers——Rom. 12:4-5:

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,
Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

a. The believers were all brothers without distinction in rank——Matt. 23:8.

Matt 23:8 But you, do not be called Rabbi, for One is your Teacher, and you are all brothers.

b. As members of the Body, the believers coordinated with one another on an equal level, and each one fulfilled his particular function——Rom. 12:4-5.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

c 信徒都是神的祭司，沒有居間階級，沒有聖品與平俗之分——彼前二 5，9。

彼前 2:5 也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。

彼前 2:9 惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑暗、入祂奇妙之光者的美德；

2 早期的召會完全與世界分別，在世界而不屬世界——羅十二 2，約壹二 15，林後六 14～17。

羅 12:2 不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。

約壹 2:15 不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了；

林後 6:14 你們跟不信的，不要不配的同負一軛，因為義和不法有甚麼合夥？光對黑暗有甚麼交通？

林後 6:15 基督對彼列有甚麼和諧？信的同不信的有甚麼同分？

林後 6:16 神的殿同偶像有甚麼一致？因為我們是活神的殿，就如神曾說，『我要在他們中間居住，在他們中間行走；我要作他們的神，他們要作我的子民。』

林後 6:17 所以，『主說，你們務要從他們中間出來，得以分別，不要沾不潔之物，我就收納你們。』

3 原初的召會完全斷絕偶像，並完全讓神說話——約壹五 21。

約壹 5:21 孩子們，你們要保守自己，遠避偶像。

4 一地只有一個召會，一個基督身體的顯出——林前十二 27，一 2，啓一 11。

林前 12:27 你們就是基督的身體，並且各自作肢體。

林前 1:2 寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的名的人；祂是他們的，也是我們的；

啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。

5 各地召會交通雖是一個，行政卻是各自獨立的，沒有總會，也沒有聯合會——林前十 16。

林前 10:16 我們所祝福的福杯，豈不是基督之血的交通麼？我們所擘開的餅，豈不是基督身體的交通麼？

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

c. The believers were all priests to God, without an intermediary class or the distinctions between clergy and laity—1 Pet. 2:5, 9.

1 Pet 2:5 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.

1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His marvelous light;

2. The early church was completely separated from the world; it was in the world but not of the world—Rom. 12:2; 1 John 2:15; 2 Cor. 6:14-17.

Rom 12:2 And do not be fashioned according to this age, but be transformed by the renewing of the mind that you may prove what the will of God is, that which is good and well pleasing and perfect.

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;

2 Cor 6:14 Do not become dissimilarly yoked with unbelievers. For what partnership do righteousness and lawlessness have? Or what fellowship does light have with darkness?

2 Cor 6:15 And what concord does Christ have with Belial? Or what part does a believer have with an unbeliever?

2 Cor 6:16 And what agreement does the temple of God have with idols? For we are the temple of the living God, even as God said, "I will dwell among them and walk among them; and I will be their God, and they will be My people."

2 Cor 6:17 Therefore "come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you";

3. The original church forsook idols and fully allowed God to speak—1 John 5:21.

1 John 5:21 Little children, guard yourselves from idols.

4. There was only one church, one expression of the Body of Christ, in a locality—1 Cor. 12:27; 1:2; Rev. 1:11.

1 Cor 12:27 Now you are the body of Christ, and members individually.

1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

Rev 1:11 Saying, 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.

5. The churches were one in fellowship, but each one was independent in administration, and there was no head church or federation—1 Cor. 10:16.

1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?

6 眾召會尊崇基督為元首，讓聖靈掌權—西一 18，二 19，徒十三 1～2，十 19～20，十一 12。

西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；

西 2:19 不持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。

徒 13:1 在安提阿當地的召會中，有幾位申言者和教師，就是巴拿巴和稱呼尼結的西面，古利奈人路求，與分封王希律同養的馬念，並掃羅。

徒 13:2 他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。

徒 10:19 彼得還反覆思想那異象的時候，那靈對他說，看哪，有三個人來找你，

徒 10:20 起來，下去，和他們同往，不要疑惑，因為是我差他們來的。

徒 11:12 那靈吩咐我和他們同去，不要疑惑。同着我去的，還有這六位弟兄，我們都進了那人的家。

二 召會的墮落包括：有了階級，與世界聯合，有了偶像，有了分裂，不讓神說話，有了統一的組織，篡奪了基督作頭的地位，侵犯了聖靈的主權。

肆 召會的恢復是逐漸進步的：

一 第一世紀還沒有過去，主的恢復就開始了；一世紀接着一世紀，這恢復接續不斷的往前—提後二 19～26。

提後 2:19 然而，神堅固的根基立住了，上面有這印記說，主認識屬於祂的人。又說，凡稱呼主名的人，總要離開不義。

提後 2:20 但在大戶人家，不但有金器銀器，也有木器瓦器；有作為貴重的，也有作為卑賤的；

提後 2:21 所以人若潔淨自己，脫離這些卑賤的，就必成為貴重的器皿，分別為聖，合乎主人使用，豫備行各樣的善事。

提後 2:22 你要逃避青年人的私慾，同那清心呼求主的人，竭力追求公義、信、愛、和平。

提後 2:23 至於愚拙無學問的辯論，總要棄絕，知道這些事是產生爭競的。

提後 2:24 但主的奴僕不該爭競，總要溫溫和和的待眾人，善於教導，忍受苦害，

6. The churches honored Christ as the Head and allowed the Holy Spirit to have authority—Col. 1:18; 2:19; Acts 13:1-2; 10:19-20; 11:12.

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

Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.

Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

Acts 10:19 And while Peter was pondering over the vision, the Spirit said to him, Behold, there are three men seeking you.

Acts 10:20 But rise up, go down and go with them, doubting nothing, because I have sent them.

Acts 11:12 And the Spirit told me to go with them, doubting nothing. And these six brothers went with me also; and we entered into the man's house.

B. The degradation of the church involved hierarchy, union with the world, idols, divisions, not allowing God to speak, having organization for unification, and usurping the headship of Christ and encroaching on the authority of the Holy Spirit.

IV. The recovery of the church has been gradual and progressive:

A. Before the end of the first century, the Lord's recovery began, and century by century the recovery has continued on—2 Tim. 2:19-26.

2 Tim 2:19 However the firm foundation of God stands, having this seal, The Lord knows those who are His, and, Let everyone who names the name of the Lord depart from unrighteousness.

2 Tim 2:20 But in a great house there are not only gold and silver vessels but also wooden and earthen; and some are unto honor, and some unto dishonor.

2 Tim 2:21 If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

2 Tim 2:22 But flee youthful lusts, and pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart.

2 Tim 2:23 But foolish questionings and those arising from an untrained mind refuse, knowing that they beget contentions.

2 Tim 2:24 But a slave of the Lord ought not to contend but be gentle toward all, apt to teach, bearing with wrong;

提後 2:25 用溫柔規勸那些抵擋的人；或許神給他們悔改的心，得以認識真理；

提後 2:26 他們這些已被魔鬼活捉了去的，也可以醒悟過來，脫離他的網羅，歸於神的旨意。

二 在十六世紀，路德馬丁起來改教，將封鎖的聖經解禁；他也根據聖經恢復因信稱義，但正確的召會生活仍未恢復—羅一 17：

羅 1:17 因為神的義在這福音上，本於信顯示與信，如經上所記：『義人必本於信得生並活着。』

- 1 更正教並沒有與世界斷絕，也沒有去掉居間階級。
- 2 更正教裏有了更多的分裂，各公會並未脫去統一的組織。
- 3 各公會並未讓基督有完全的地位，也未讓聖靈有完全的主權。

三 在十八世紀，新生鐸夫被主興起，帶領摩爾維亞弟兄們恢復召會生活；他們與世界斷絕，去掉階級之分，注重交通配搭，盡力保守合一，去掉形式上統一的組織，並且讓基督為首，讓聖靈在他們中間掌權。

四 在十九世紀，主在英國興起一班弟兄們，進一步恢復召會生活—啓三 7～13：

啓 3:7 你要寫信給在非拉鐵非的召會的使者，說，那聖別的、真實的，拿着大衛的鑰匙，開了就沒有人能關，關了沒有人能開的，這樣說，

啓 3:8 我知道你的行為；看哪，我在你面前給你一個敞開的門，是無人能關的；因為你稍微有一點能力，也曾遵守我的話，沒有否認我的名。

啓 3:9 看哪，那撒但會堂的，自稱是猶大人，其實不是猶大人，乃是說謊的；看哪，我要使他們來在你腳前下拜，並使他

2 Tim 2:25 In meekness correcting those who oppose, if perhaps God may give them repentance unto the full knowledge of the truth,

2 Tim 2:26 And they may return to soberness out of the snare of the devil, having been caught alive by him, unto His will.

B. In the sixteenth century Martin Luther rose up to begin the Reformation, and the sealed Bible was unlocked; based upon the Bible, he recovered justification by faith, but the proper church life was not recovered—Rom. 1:17:

Rom 1:17 For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith."

1. The Protestant churches were not separated from the world, and they did not eliminate the intermediary class.
2. Among the Protestant churches there were more divisions, and the various denominations did not put away organization for unification.
3. The denominations did not allow Christ to have the absolute position and did not allow the Holy Spirit to have absolute authority.

C. In the eighteenth century Zinzendorf was raised up by the Lord to lead the Moravian brothers to a recovery of the church life; they were separated from the world, removed distinctions of rank, emphasized fellowship and coordination, endeavored to keep the oneness, removed formal organization for unification, and allowed Christ to be the Head and the Holy Spirit to rule among them.

D. In the nineteenth century the Lord raised up a group of brothers in England, who went further in the recovery of the church life—Rev. 3:7-13:

Rev 3:7 And to the messenger of the church in Philadelphia write: These things says the Holy One, the true One, the One who has the key of David, the One who opens and no one will shut, and shuts and no one opens:

Rev 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

Rev 3:9 Behold, I will make those of the synagogue of Satan, those who call themselves Jews and are not, but lie-behold, I will cause them to come and fall prostrate before your feet and to know

們知道，我已經愛你了。

啓 3:10 你既遵守我忍耐的話，我也必保守你免去那將要臨到普天下，試煉一切住在地上之人試煉的時候。

啓 3:11 我必快來，你要持守你所有的，免得有人奪去你的冠冕。

啓 3:12 得勝的，我要叫他在我神殿中作柱子，他也絕不再從那裏出去；我又要將我神的名，和我神城的名，（這城就是由天上從我神那裏降下來的新耶路撒冷，）並我的新名，都寫在他上面。

啓 3:13 那靈向眾召會所說的話，凡有耳的，就應當聽。

1 聖經在弟兄們手中，真是一本解開的書，一本發光的書，因為他們絕對聽從主的話；許多重要的真理都藉着他們釋放出來——提前二 4。

提前 2:4 祂願意萬人得救，並且完全認識真理；

2 他們絕對去掉階級，同作弟兄，互為肢體，特別注重相愛和交通。

3 他們絕對消除宗派，維持合一的見證。

4 不過，他們在某些方面是失敗的，所以那時主在整個西方世界都無法繼續往前。

五 我們需要看見在遠東召會之恢復的要點：

1 在一九三三、三四年間，我們清楚看見一件很重大的事，就是召會以地方為界限的原則——徒十四 23，多一 5，啓一 11：

徒 14:23 二人在各召會中為他們選立了長老，又禁食禱告，就把他們交託所信入的主。

多 1:5 我從前留你在革哩底，是要你將我所未辦完的事辦理妥當，又照我所吩咐你的，在各城設立長老。

啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。

a 這一面能避免分裂和紊亂，另一面又能避免超地方的聯合。

b 按聖經的教訓看，每一個地方的召會都該直接活在主面前，向元首基督負責——西一 18，二 19，徒十三 1～2。

that I have loved you.

Rev 3:10 Because you have kept the word of My endurance, I also will keep you out of the hour of trial, which is about to come on the whole inhabited earth, to try them who dwell on the earth.

Rev 3:11 I come quickly; hold fast what you have that no one take your crown.

Rev 3:12 He who overcomes, him I will make a pillar in the temple of My God, and he shall by no means go out anymore, and I will write upon him the name of My God and the name of the city of My God, the New Jerusalem, which descends out of heaven from My God, and My new name.

Rev 3:13 He who has an ear, let him hear what the Spirit says to the churches.

1. In the hands of the Brethren, the Bible was truly an opened book, a shining book, for they absolutely obeyed the Lord's word; many important truths were released through them—1 Tim. 2:4.

1 Tim 2:4 Who desires all men to be saved and to come to the full knowledge of the truth.

2. They absolutely eliminated hierarchy and were brothers together and members one of another with an emphasis on mutual love and fellowship.

3. They eliminated sectarianism and maintained the testimony of oneness.

4. However, in certain aspects they were a failure, and because of this the Lord could not go on at that time anywhere in the Western world.

E. We need to see the crucial points of the recovery of the church in the Far East:

1. In 1933 and 1934 we clearly saw a crucial matter—the principle of the church taking a locality as its boundary—Acts 14:23; Titus 1:5; Rev. 1:11:

Acts 14:23 And when they had appointed elders for them in every church and had prayed with fastings, they committed them to the Lord into whom they had believed.

Titus 1:5 For this cause I left you in Crete, that you might set in order the things which I have begun that remain and appoint elders in every city, as I directed you:

Rev 1:11 Saying, 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.

a. On the one hand, this prevents division and confusion; on the other hand, it also prevents “extra-local” unions.

b. According to the teaching of the Bible, the church in each locality should live directly before the Lord and be responsible to the Head, Christ—Col. 1:18; 2:19; Acts 13:1-2.

西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；
西 2:19 不持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。
徒 13:1 在安提阿當地的召會中，有幾位申言者和教師，就是巴拿巴和稱呼尼結的西面，古利奈人路求，與分封王希律同養的馬念，並掃羅。
徒 13:2 他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。

2 我們持守一個原則：召會的行政是地方的，召會的交通是宇宙的—十四 23，二 42，林前十 16～17：

徒 14:23 二人在各召會中為他們選立了長老，又禁食禱告，就把他們交託所信入的主。
徒 2:42 他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。

林前 10:16 我們所祝福的福杯，豈不是基督之血的交通麼？我們所擘開的餅，豈不是基督身體的交通麼？
林前 10:17 因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。

- a 各地召會有各自的行政，召會的行政是不能超過地方的。
 - b 召會的交通不能僅是地方的，而必須是宇宙的，因為召會的交通乃是基督身體的交通。
- ## 3 我們清楚看見各地召會不能有統一的組織，因為各地召會都該直接受元首基督的管治，也該直接服聖靈的權柄—西一 18，徒十三 1～2。

西 1:18 祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位；
徒 13:1 在安提阿當地的召會中，有幾位申言者和教師，就是巴拿巴和稱呼尼結的西面，古利奈人路求，與分封王希律同養的馬念，並掃羅。
徒 13:2 他們事奉主，禁食的時候，聖靈說，要為我分別巴拿巴和掃羅，去作我召他們所作的工。

4 我們注重普遍的祭司職分，也就是注重每個得救的人都是祭司—彼前二 5，9。

彼前 2:5 也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。
彼前 2:9 惟有你們是蒙揀選的族類，是君尊的祭司體系，是聖別的國度，是買來作產業的子民，要叫你們宣揚那召你們出黑

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
Col 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.
Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

2. We kept the principle of the administration of the church being local and the fellowship of the church being universal—14:23; 2:42; 1 Cor. 10:16-17:

Acts 14:23 And when they had appointed elders for them in every church and had prayed with fastings, they committed them to the Lord into whom they had believed.
Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles, in the breaking of bread and the prayers.
1 Cor 10:16 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ?
1 Cor 10:17 Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

- a. The church in each locality has its own administration, and the administration of the church cannot go beyond the local boundary.
 - b. The fellowship of the church should not only be local; rather, it should be universal because it is the fellowship of the Body of Christ.
- ## 3. We clearly saw that churches in different localities should not have an organization for unification, for all churches should be directly under the ruling of Christ, the Head, and should directly obey the authority of the Holy Spirit—Col. 1:18; Acts 13:1-2.

Col 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things;
Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.
Acts 13:2 And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

4. We emphasized the universal priesthood; that is, we stressed the fact that every believer is a priest—1 Pet. 2:5, 9.

1 Pet 2:5 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.
1 Pet 2:9 But you are a chosen race, a royal priesthood, a holy nation, a people acquired for a possession, so that you may tell out the virtues of Him who has called you out of darkness into His

暗、入祂奇妙之光者的美德；

marvelous light;

5 我們也注重身體的配搭事奉，勸勉眾聖徒都以身體為原則，一同配搭事奉——羅十二4～5，林前十二12～27。

5. We also emphasized the Body's coordination in service, exhorting all the saints to keep the principle of the Body by serving together in coordination—Rom. 12:4-5; 1 Cor. 12:12-27.

羅 12:4 正如我們一個身體上有好些肢體，但肢體不都有一樣的功用；

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

林前 12:12 就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。

1 Cor 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

林前 12:13 因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。

1 Cor 12:13 For also in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

林前 12:14 身體原不是一個肢體，乃是許多肢體。

1 Cor 12:14 For the body is not one member but many.

林前 12:15 倘若腳說，我不是手，所以不屬於身體，它不能因此就不屬於身體。

1 Cor 12:15 If the foot should say, Because I am not a hand, I am not of the body, it is not that because of this it is not of the body.

林前 12:16 倘若耳說，我不是眼，所以不屬於身體，它也不能因此就不屬於身體。

1 Cor 12:16 And if the ear should say, Because I am not an eye, I am not of the body, it is not that because of this it is not of the body.

林前 12:17 若全身是眼，聽覺在那裏？若全身是聽覺，嗅覺在那裏？

1 Cor 12:17 If the whole body were an eye, where would the hearing be? If the whole were the hearing, where would the smelling be?

林前 12:18 但如今神照着自己的意思，把肢體俱各安置在身體上了。

1 Cor 12:18 But now God has placed the members, each one of them, in the body, even as He willed.

林前 12:19 若都是一個肢體，身體在那裏？

1 Cor 12:19 And if all were one member, where would the body be?

林前 12:20 但如今肢體是多的，身體卻是一個。

1 Cor 12:20 But now the members are many, but the body one.

林前 12:21 眼不能對手說，我不需要你；頭也不能對腳說，我不需要你。

1 Cor 12:21 And 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.

林前 12:22 不但如此，身上肢體似乎較為軟弱的，更是不可少的；

1 Cor 12:22 But much rather the members of the body which seem to be weaker are necessary.

林前 12:23 身上肢體我們以為比較不體面的，就給它加上更豐盈的體面；我們不俊美的肢體，就得着更豐盈的俊美；

1 Cor 12:23 And those members of the body which we consider to be less honorable, these we clothe with more abundant honor; and our uncomely members come to have more abundant comeliness,

林前 12:24 至於我們俊美的肢體，就不需要了。但神將這身體調和在一起，把更豐盈的體面加給那有缺欠的肢體，

1 Cor 12:24 But our comely members have no need. But God has blended the body together, giving more abundant honor to the member that lacked,

林前 12:25 免得身體上有了分裂，總要肢體彼此同樣相顧。

1 Cor 12:25 That there would be no division in the body, but that the members would have the same care for one another.

林前 12:26 若一個肢體受苦，所有的肢體就一同受苦；若一個肢體得榮耀，所有的肢體就一同歡樂。

1 Cor 12:26 And whether one member suffers, all the members suffer with it; or one member is glorified, all the members rejoice with it.

林前 12:27 你們就是基督的身體，並且各自作肢體。

1 Cor 12:27 Now you are the body of Christ, and members individually.

6 我們注重召會事奉的實行——羅十二5～11。

6. We emphasized the practical service in the church—Rom. 12:5-11.

羅 12:5 我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

羅 12:6 照着所賜給我們的恩典，我們得了不同的恩賜：或申言，就當照着信心的程度申言；

Rom 12:6 And having gifts that differ according to the grace given to us, whether prophecy, let us prophesy according to the proportion of faith;

羅 12:7 或服事，就當忠於服事；或作教導的，就當忠於教導；

Rom 12:7 Or service, let us be faithful in that service; or he who teaches, in that teaching;

羅 12:8 或作勸勉的，就當忠於勸勉；分授的，就當單純；帶領的，就當殷勤；憐憫人的，就當甘心樂意。

Rom 12:8 Or he who exhorts, in that exhortation; he who gives, in simplicity; he who leads, in diligence; he who shows mercy, in cheerfulness.

羅 12:9 愛不可假冒，惡要厭棄，善要貼近。

Rom 12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

羅 12:10 愛弟兄，要彼此親熱；恭敬人，要互相爭先。

Rom 12:10 Love one another warmly in brotherly love; take the lead in showing honor one to another.

羅 12:11 殷勤不可懶惰，要靈裏火熱，常常服事主。

Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

伍 主的恢復與今天的基督教全然不同；這恢復與基督教之間是不可能妥協的——太十三 31 ~ 33, 44 ~ 46, 啓十八 4, 十九 1 ~ 3, 7 ~ 9:

- 太 12:31 所以我告訴你們，人一切的罪和褻瀆，都能得赦免；惟獨褻瀆那靈，不能得赦免。
- 太 12:32 並且無論誰說話抵擋人子，他都能得赦免；但無論誰說話抵擋聖靈，無論在今世，或是在來世，他都不能得赦免。
- 太 12:33 或說樹好，果子就好；或說樹壞，果子也壞；樹總是憑果子認出來的。
- 太 12:44 便說，我要回到我所出來我的屋裏去。到了，就見裏面空着，打掃乾淨，裝飾好了。
- 太 12:45 於是去另帶了七個比自己更惡的靈來，一同進去，住在那裏。那人末後的景況，就比先前更壞了。這邪惡的世代，也要如此。
- 太 12:46 耶穌還對羣眾說話的時候，看哪，祂的母親和兄弟站在外面，要找祂說話。
- 啓 18:4 我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。
- 啓 19:1 這些事以後，我聽見天上彷彿有大批的羣眾，大聲說，阿利路亞！救恩、榮耀、能力，都屬於我們的神。
- 啓 19:2 祂的審判是真實、公義的，因祂審判了那用淫亂敗壞全地的大妓女，並且向她為祂的奴僕伸了流血的冤。
- 啓 19:3 第二次又說，阿利路亞！燒妓女的煙往上冒，直到永永遠遠。
- 啓 19:7 我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。
- 啓 19:8 又賜她得穿明亮潔淨的細麻衣，這細麻衣就是聖徒所行的義。
- 啓 19:9 天使對我說，你要寫上，凡被請赴羔羊婚筵的有福了。又對我說，這是神真實的話。

一 召會的恢復就是要帶我們脫離不合乎聖經的聖品階級與平信徒制度，並歸回起初照着神聖啓示而有之召會生活的純正實行——二 6, 15, 太十六 18, 啓二 20 ~ 22。

- 啓 2:6 然而你有這件事，就是你恨惡尼哥拉黨的行爲，這也是我所恨惡的。
- 啓 2:15 你那裏也有人照樣持守尼哥拉黨的教訓。
- 太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

V. The Lord's recovery is different from today's Christianity; it is impossible for there to be reconciliation between the recovery and Christianity—Matt. 13:31-33, 44-46; Rev. 18:4; 19:1-3, 7-9:

- Matt 12:31 Therefore I say to you, Every sin and blasphemy will be forgiven men, but blasphemy against the Spirit will not be forgiven.
- Matt 12:32 And whoever speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age nor in the one to come.
- Matt 12:33 Either make the tree good and its fruit good, or make the tree corrupt and its fruit corrupt; for by the fruit the tree is known.
- Matt 12:44 Then it says, I will return to my house from which I came out. And it comes and finds it unoccupied, swept, and decorated.
- Matt 12:45 Then it goes and takes along with itself seven other spirits more evil than itself, and they enter in and settle down there. And the last state of that man becomes worse than the first. Thus shall it be also with this evil generation.
- Matt 12:46 While He was still speaking to the crowds, behold, His mother and His brothers stood outside seeking to speak to Him.
- Rev 18:4 And I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues;
- Rev 19:1 After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.
- Rev 19:2 For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand.
- Rev 19:3 And a second time they said, Hallelujah! And her smoke goes up forever and ever.
- Rev 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.
- Rev 19:8 And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.
- Rev 19:9 And he said to me, Write, Blessed are they who are called to the marriage dinner of the Lamb. And he said to me, These are the true words of God.

A. The recovery of the church is for bringing us out of the unscriptural system of clergy-laity back to the beginning for the pure practice of the church life according to the divine revelation—2:6, 15; Matt. 16:18; Eph. 2:20-22.

- Rev 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.
- Rev 2:15 In the same way you also have some who hold in like manner the teaching of the Nicolaitans.
- Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

弗 2:20 被建造在使徒和申言者的根基上，有基督耶穌自己作房角石；
弗 2:21 在祂裏面，全房聯結一起，長成在主裏的聖殿；
弗 2:22 你們也在祂裏面同被建造，成為神在靈裏的居所。

Eph 2:20 Being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone;
Eph 2:21 In whom all the building, being fitted together, is growing into a holy temple in the Lord;
Eph 2:22 In whom you also are being built together into a dwelling place of God in spirit.

二 我們中間的歷史一直是毫無妥協的完全離開基督教——拉一 3～11，六 3～5，啓十八 4。

B. The history among us has been one of coming completely out of Christianity without compromise—Ezra 1:3-11; 6:3-5; Rev. 18:4.

拉 1:3 你們中間凡作祂子民的，可以上猶大的耶路撒冷，建造在耶路撒冷之耶和華以色列神的神殿；（祂是神；）願這人的神與祂同在。
拉 1:4 凡餘剩的人，無論寄居何處，那處的人要用金銀、財物、牲畜支助他，另外也要為在耶路撒冷神的神殿，甘心獻上禮物。
拉 1:5 於是，猶大和便雅憫的宗族首領、祭司、利未人，就是一切被神激動他靈的人，都起來要上去建造在耶路撒冷耶和華的神殿。
拉 1:6 他們四圍的人就拿銀器、金子、財物、牲畜、寶物幫助他們，另外還有各樣甘心獻的禮物。
拉 1:7 古列王也將耶和華殿的器皿拿出來，這些器皿是尼布甲尼撒從耶路撒冷拿出來，放在自己神之廟中的。
拉 1:8 波斯王古列派庫官米提利達將這些器皿拿出來，點交給猶大的首領設巴薩。
拉 1:9 器皿的數目記在下面：金盤三十個，銀盤一千個，刀二十九把，
拉 1:10 金碗三十個，次等銀碗四百一十個，別的器皿一千件。
拉 1:11 金銀器皿共有五千四百件。被擄的人從巴比倫被帶上耶路撒冷的時候，設巴薩將這一切都帶上來。
拉 6:3 古列王元年，古列王降旨論到在耶路撒冷神的神殿，要建造這殿為獻祭之處，建立殿的根基；殿高六十肘，寬六十肘，
拉 6:4 用三層大石頭，一層木頭，經費由王庫支付；
拉 6:5 並且神廟的金銀器皿，就是尼布甲尼撒從耶路撒冷的神殿中取出，帶到巴比倫的，要歸還帶到耶路撒冷的神殿中，各按原處放在神的神殿裏。
啓 18:4 我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。

Ezra 1:3 Whoever there is among you of all His people, may his God be with him; and let him go up to Jerusalem, which is in Judah, and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.
Ezra 1:4 And everyone who is left, in whatever place he sojourns, let the men of his place support him with silver and with gold and with goods and with cattle, besides the freewill offering for the house of God, which is in Jerusalem.
Ezra 1:5 Then the heads of the fathers' houses of Judah and Benjamin and the priests and the Levites rose up, even everyone whose spirit God had stirred up to go up to build the house of Jehovah, which is in Jerusalem.
Ezra 1:6 And all those around them strengthened their hands with vessels of silver, with gold, with goods, and with cattle and with precious things, besides all that was offered willingly.
Ezra 1:7 Also King Cyrus brought out the vessels of the house of Jehovah, which Nebuchadnezzar had brought out from Jerusalem and had put in the house of his gods;
Ezra 1:8 And Cyrus the king of Persia had them brought out by the hand of Mithredath the treasurer and had them enumerated to Sheshbazzar the prince of Judah.
Ezra 1:9 And this was their number: thirty gold dishes, one thousand silver dishes, twenty-nine knives,
Ezra 1:10 Thirty gold bowls, four hundred ten silver bowls of a different kind, and one thousand other vessels.
Ezra 1:11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.
Ezra 6:3 In the first year of King Cyrus, King Cyrus made a decree concerning the house of God at Jerusalem: Let the house be built, the place where they offer sacrifices; and let its foundations be raised, its height being sixty cubits, and its width sixty cubits,
Ezra 6:4 With three layers of large stones, and one layer of timber; and let the expenses be given out of the king's house.
Ezra 6:5 And also let the gold and silver vessels of the house of God, which Nebuchadnezzar took out of the temple which is in Jerusalem and brought to Babylon, be returned and brought again to the temple which is in Jerusalem, to its place; and you shall put them in the house of God.
Rev 18:4 And I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues;

三 地方召會與基督教之間不該有橋梁；我們應該就是我們所是的，沒有妥協或假冒，維持我們與基督教之間的鴻溝——一 11，加一 4。

C. There should be no bridge between the local churches and Christianity; we should be what we are without compromise or pretense, maintaining the gap between us and Christianity—1:11; Gal. 1:4.

啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。

加 1:4 基督照着我們神與父的旨意，為我們的罪捨了自己，要把我們從現今這邪惡的世代救出來。

Rev 1:11 Saying, 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.

Gal 1:4 Who gave Himself for our sins that He might rescue us out of the present evil age according to the will of our God and Father,