

第六周

在那地的生活和那地的结果—
召会作为殿，神的居所，
并作为城，神的国

EM 诗歌：624

读经：申十二 11，十四 22～23，十六 15～17，林前十四 26，十二 11、15～17，弗三 8、18，一 22～23，二 21～22，林后二 10，出三三 14，诗二七 4，四六 4～5

纲要

周一

壹 我们需要看见怎样在神眼中过一种生活，使我们能享受美地所预表之包罗万有的基督—西一 12，二 6～7。

贰 我们需要过一种在基督身上经营的生活，就是个人享受基督的生活，好使我们能团体地享受祂，为着建造基督的身体，作活神的殿，就是活神的家—林前三 16，提前三 15：

一 神的旨意乃是要我们享受基督—来十 5～10，林前一 9。

二 我们必须寻求在每一个处境中享受基督并经历祂—腓三 7～14。

Week Six

**Life in the Land and the Issue of the Land—
the Church as the Temple, the Dwelling Place of God,
and as the City, the Kingdom of God**

EM Hymns: 864

Scripture Reading: Deut. 12:11; 14:22-23; 16:15-17; 1 Cor. 14:26; 12:11, 15-17; Eph. 3:8, 18; 1:22-23; 2:21-22; 2 Cor. 2:10; Exo. 33:14; Psa. 27:4; 46:4-5

Outline

Day 1

I. We need to see how to live a life in the eyes of God that will enable us to enjoy the all-inclusive Christ typified by the good land—Col. 1:12; 2:6-7.

II. We need to live a life of laboring upon Christ, a life of enjoying Christ personally so that we may enjoy Him together collectively for the building up of the Body of Christ as the temple, the house, of the living God—1 Cor. 3:16; 1 Tim. 3:15:

A. God's will is for us to enjoy Christ—Heb. 10:5-10; 1 Cor. 1:9.

B. We must seek to enjoy Christ and experience Him in every situation—Phil. 3:7-14.

三 每逢我们来聚会敬拜主，我们不该空手而来；我们来的时候，必须双手满带着基督的出产——申十六 15 ~ 17:

- 1 我们必须出产祂够多，才能有余剩的丰富留给穷人和缺乏的人，给祭司和利未人，且把最好的给主自己——十五 11，十八 3 ~ 4，十二 11。
- 2 带着基督来敬拜神，乃是与神所有的儿女团体地来敬拜祂，彼此分享基督并与神同享基督——林前十四 26。

周二

叁 我们若要作得胜者，就需要在作我们美地的基督身上经营，好赢得基督作我们的享受：

- 一 每早晨我们必须把自己真诚地奉献给主，只为了着一个简单的目的，就是享受并经历祂——参腓三 13 ~ 14。
- 二 每一天我们需要花时间私下、隐密地与主同在，与祂有亲密的交通——太十四 22 ~ 23，六 6，出三三 11 上。
- 三 我们需要每天清晨在主的话上享受祂，好使我们每天有新的起头——诗一一九 147 ~ 148。
- 四 我们需要彻底地对付罪，使我们与主之间没有任何故事——约壹一 7、9，参结一 22、26。
- 五 我们需要过祷告的生活，时刻维持我们与主的交通——林后十三 14，腓四 6 ~ 7，哀三 55 ~ 56，参太十一 25 ~ 26。
- 六 我们需要赎回光阴，下功夫被神的圣言浸透并泡透——提后三 16 ~ 17，西三 16。

C. Whenever we come to the meetings to worship the Lord, we should not come with our hands empty; we must come with our hands full of the produce of Christ—Deut. 16:15-17:

1. We must produce enough of Him so that there will be a surplus remaining for the poor and the needy, for the priests and the Levites, and with the best for the Lord Himself—15:11; 18:3-4; 12:11.
2. To worship God with Christ is to worship Him collectively with all the children of God by enjoying Christ with one another and with God—1 Cor. 14:26.

Day 2

III. If we want to be overcomers, we need to labor on Christ as our good land, to gain Christ as our enjoyment:

- A. Every morning we must consecrate ourselves sincerely to the Lord for the simple purpose of enjoying and experiencing Him—cf. Phil. 3:13-14.
- B. Every day we need to spend time to be with the Lord privately and secretly to have intimate fellowship with Him—Matt. 14:22-23; 6:6; Exo. 33:11a.
- C. We need to enjoy the Lord in the Word every day early in the morning to have a new start of each day—Psa. 119:147-148.
- D. We need to deal with sins thoroughly so that there is nothing between us and the Lord—1 John 1:7, 9; cf. Ezek. 1:22, 26.
- E. We need to maintain our fellowship with the Lord moment by moment, living a life of prayer—2 Cor. 13:14; Phil. 4:6-7; Lam. 3:55-56; cf. Matt. 11:25-26.
- F. We need to redeem our time and spend our energy to be saturated and soaked with God's holy Word—2 Tim. 3:16-17; Col. 3:16.

七 我们需要赎回光阴，借着常常喜乐，不住地祷告，凡事谢恩，而在灵里被充满—弗五 18，帖前五 16～19。

周三

肆 我们聚在一起，展览我们所经营的基督，也就是我们所享受并经历的基督—申十四 22～23：

一 神子民对神真正的敬拜，乃是当人人都满了基督，因基督而发光，并展览他们所经营的基督。

二 我们在一切聚会中，应当总是有话可说，作为向神和与会者所献的甘心祭—林前十四 26：

1 我们来聚会之前，应当对主有经历，对主的话有享受，并且在祷告中和主有交通，使我们有出于主的东西，借着这些，我们就能为聚会预备自己—参后一 20。

2 到了会中，我们就不需要，也不该等候灵感，乃该运用灵，使用受过训练的心思尽功用，摆上我们所预备的，使主得着荣耀和满足，并使与会者得着益处，就是得着光照、滋养和建造—林前十四 31～32。

伍 我们需要天天时时享受作为美地之基督那奇妙、美妙、无法测度、无限无量且包罗万有的丰富—弗三 8：

一 在哥林多后书，流奶与蜜的美地乃是基督自己这经过过程之三一神的具体化身，赐给我们作神圣的恩典，给我们享受—林前五 7，十 3～4，二 14～15，三 1，参林后一 12，十二 9，十三 14：

G. We should redeem the time to be filled in spirit by rejoicing always, praying unceasingly, and giving thanks in everything—Eph. 5:18; 1 Thes. 5:16-19.

Day 3

IV. We meet together to have an exhibition of the Christ upon whom we have labored, the Christ whom we have enjoyed and experienced—Deut. 14:22-23:

A. The true worship of God by His people is when everyone is full of Christ, radiant with Christ, and exhibiting the Christ upon whom they have labored.

B. We should always have something to speak in all the meetings as a freewill offering to God and to the attendants—1 Cor. 14:26:

1. Before coming to the meeting, we should prepare ourselves for the meeting with something of the Lord, either through our experience of Him or through our enjoyment of His word and our fellowship with Him in prayer—cf. Rev. 1:20.

2. After coming into the meeting, we need not wait, and should not wait, for inspiration; we should exercise our spirit and use our trained mind to function in presenting what we have prepared to the Lord for His glory and satisfaction and to the attendants for their benefit—their enlightenment, nourishment, and building up—1 Cor. 14:31-32.

V. Day by day and hour by hour we need to enjoy the marvelous, wonderful, immeasurable, unlimited, and all-inclusive riches of Christ as the good land—Eph. 3:8:

A. In 2 Corinthians the good land flowing with milk and honey is Christ Himself as the embodiment of the processed Triune God, given to us as the divine grace for our enjoyment—1 Cor. 5:7; 10:3-4; 2:14-15; 3:1; cf. 2 Cor. 1:12; 12:9; 13:14:

- 1 我们要经历作为美地之基督的丰富，就必须受我们的灵所控制、管制、指引、推动并引导—二 13。
- 2 我们要经历作为美地之基督的丰富，就必须活在基督的人位、同在、面光中—10 节，四 6～7，三 16～18，十二 2 上：
 - a 我们要据有那作包罗万有之地的基督，就必须被祂的人位，就是祂的同在所管制—出三 14。
 - b 因着保罗活在基督的人位里，他就经历基督的不改变（林后— 17～20）、温柔与和蔼（十 1）、真实（十一 10）、能力（十二 10，十三 4）、恩典（14）以及在他里面说话的那一位（3，参二 17）。
- 3 我们乃是借着圣灵的破碎和构成的工作，接受基督作恩典，就是美地的实际，借此我们里面的人就为神圣三一所重建—林后十二 7～10，十三 14。

周四

- 二 当我们的经历达到享受基督作包罗万有之地的阶段，基督对我们乃是无限的伟大；祂是美好宽阔的地，这地的量度乃是阔、长、高、深—出三 8，弗三 18：
- 1 基督的量度是宇宙的量度—参西— 16～17。
 - 2 要领略基督的量度，我们需要众圣徒。
 - 3 我们对基督的经历，必须是三度的，象一立方体：
 - a 我们经历基督必须来、去、上、下，使我们至终对祂有扎实、“立方”的经历；这样的经历既不倒也不破。
 - b 在会幕和圣殿里的至圣所分别是十肘和二十肘的立方体—出二六 2～8，王上六 20。

1. In order to experience the riches of Christ as the good land, we must be dominated, governed, directed, moved, and led by our spirit—2:13.
2. In order to experience the riches of Christ as the good land, we must live in the person, the presence, the face, of Christ—v. 10; 4:6-7; 3:16-18; 12:2a:
 - a. In order to possess Christ as the all-inclusive land, we must be governed by His person, His presence—Exo. 33:14.
 - b. Because Paul lived in the person of Christ, he experienced Christ as changelessness (2 Cor. 1:17-20), as meekness and gentleness (10:1), as truthfulness (11:10), as power (12:10; 13:4), as grace (v. 14), and as the One speaking in him (v. 3; cf. 2:17).
3. We receive Christ as grace, the reality of the good land, through the breaking and constituting work of the Holy Spirit, whereby our inner being is rebuilt with the Divine Trinity—12:7-10; 13:14.

Day 4

- B. At the stage of our experience in which we are enjoying Christ as the all-inclusive land, Christ is unlimitedly great to us; He is a good and spacious land, whose dimensions are the breadth, the length, the height, and the depth—Exo. 3:8; Eph. 3:18:
1. Christ's dimensions are the dimensions of the universe—cf. Col. 1:16-17.
 2. To apprehend the dimensions of Christ, we need all the saints.
 3. Our experience of Christ must become three-dimensional, like a cube:
 - a. In our experience of Christ we must go back and forth and up and down so that eventually our experience of Him may be a solid “cube”; when our experience is like this, we cannot fall or be broken.
 - b. Both in the tabernacle and in the temple, the Holy of Holies was a cube of ten and twenty cubits respectively—Exo. 26:2-8; 1 Kings 6:20.

- c 基督是宇宙的立方体，召会生活今天也是立方体。
- d 至终，整个新耶路撒冷就是至圣所，作为永远的立方体，三面的量度都是一万二千斯泰底亚一后二一 16。

周五

陆 我们享受基督作美地包罗万有的丰富，其结果乃是召会作为殿，就是神的居所，并作为城，就是神的国—弗二 21 ~ 22:

一 地连同殿和城，是神计划的中心:

- 1 地是基督自己；殿和城是基督的丰满，就是召会，基督的身体—弗一 22 ~ 23，二 21 ~ 22。
- 2 殿使神得着彰显，城使神得以掌权；这成就神永远的定旨—创一 26。

二 当我们为着我们在聚会生活中能团体地享受基督，而在日常生活中个人享受基督，神就在我们中间，我们也就是祂的居所和祂的国:

- 1 当我们享受基督到这样的程度，召会聚会就要满了神，一切的活动要将神传达并传输给人，使人得着神的注入—林前十四 25。
- 2 当我们享受基督到这样的程度、我们就会彼此顺服，基督的权柄也要在我们中间—弗五 18、21，彼前五 5。

周六

三 神的家，就是使祂得着彰显的居所，主要的方面乃是说出神的同在（神的家表征基督、召会、新耶路撒冷和我们的灵）:

- c. Christ is the universal cube, and the church life today is also a cube.
- d. Eventually, the entire New Jerusalem will be the Holy of Holies as an eternal cube, twelve thousand stadia in three dimensions—Rev. 21:16.

Day 5

VI. The issue of our enjoyment of the all-inclusive riches of Christ as the good land is the church as the temple, the dwelling place of God, and as the city, the kingdom of God—Eph. 2:21-22:

A. The land with its temple and city is the center of God's plan:

1. The land is Christ Himself, and the temple and the city are the fullness of Christ, the church, which is His Body—1:22-23; 2:21-22.
2. The temple is for the expression of God, and the city is for the dominion of God; this fulfills God's eternal purpose—Gen. 1:26.

B. When we enjoy Christ personally in our daily life for our collective enjoyment of Him in our meeting life, God is among us, and we are His dwelling place and His kingdom:

1. When we enjoy Christ to such an extent, the church meeting will be filled with God, and all its activities will convey and transmit God to people that they may be infused with God—1 Cor. 14:25.
2. When we enjoy Christ to such an extent, we will submit to one another, and the authority of Christ will be among us—Eph. 5:18, 21; 1 Pet. 5:5.

Day 6

C. The main aspects of God's house, His dwelling place for His expression, speak of God's presence (God's house signifies Christ, the church, the New Jerusalem, and our spirit):

1 神的家是神同在的地方，神的同在就是神的荣耀（诗二六 8，二九 9），神的荣美（二七 4、8），和神的丰富（诗三六 8～9）。

2 神的家是启示和神应允的地方—诗七三 16～17，三 4，十八 6。

3 神的家是我们隐藏的地方—二七 5，参三一 20，八四 3。

4 神的家是我们可以被栽种、发旺、结果子的地方—诗九二 13～14。

5 神的家是泉源之地—八七 7。

6 神的家是我们得着加力的地方—六八 35，九六 6。

7 神的家是我们与神调和的地方—九二 10。

8 神的家是神作我们分的地方—七三 26。

四 神的城，就是神的国，使祂得以掌权，其主要的方面乃是说出神的权柄：

1 神的城是坚固的城，是大君王的城—三一 21，四八 2。

2 在神的城里有一道河，其支流使人快乐—诗四六 4～5。

3 神在其中自显为高台—四八 3。

4 她使仇敌惊奇丧胆—诗四八 3～6 节，七六 2～3。

5 她是全美的一五 2。

6 她是神喜悦的目标—五一 18。

7 审判的宝座设立在神的城中—一二二 5。

8 主从其中赐福给人，也从其中受颂赞—一三四 3，一三五 21。

五 我们享受基督这地的终极结果，乃是经过过程之三一神与蒙祂重生、变化、荣化的三部分人，

1. God's house is the place of God's presence, which is God's glory (Psa. 26:8; 29:9), God's beauty (27:4, 8), and God's riches (36:8-9).

2. God's house is the place of revelation and God's answer—73:16-17; 3:4; 18:6.

3. God's house is our hiding place—27:5; cf. 31:20; 84:3.

4. God's house is the place where we may be planted, flourish, and bear fruit—92:13-14.

5. God's house is the place of springs—87:7.

6. God's house is the place where we are strengthened—68:35; 96:6.

7. God's house is the place where we are mingled with God—92:10.

8. God's house is the place where God is our portion—73:26.

D. The main aspects of God's city, His kingdom for His dominion, speak of God's authority:

1. God's city is a strong city, the city of the great King—31:21; 48:2.

2. There is a river with gladdening streams in God's city—46:4-5.

3. God is known in her and is a high retreat in her—48:3.

4. She is a terror to the enemy—vv. 3-6; 76:2-3.

5. She is the perfection of beauty—50:2.

6. She is the goal of God's good pleasure—51:18.

7. The thrones of judgment are set in God's city—122:5.

8. The Lord blesses others out of her and is blessed out of her—134:3; 135:21.

E. The ultimate issue of our enjoyment of Christ as the land is the divine-human incorporation of the processed Triune God with His regenerated,

成为神人二性的合并，作神永远的居所和国度—
启二一 3、22， 二二 5。

transformed, and glorified tripartite people as the eternal dwelling place
and kingdom of God—Rev. 21:3, 22; 22:5.

第六周■周一

晨兴喂养

申十六 16 “你一切的男丁，要…一年三次，在耶和華你神所選擇的地方朝見祂。他們不可空手朝見耶和華。”

林前十四 26 “弟兄們，這卻怎麼樣？每逢你們聚在一起的時候，各人或有詩歌，或有教訓，或有啟示，或有方言，或有翻出來的話，凡事都當為建造。”

我們必須耕屬靈的田地，必須撒屬靈的種子；我們必須澆灌屬靈的樹木—每時刻。我們不能倚靠別人來替我們作；我們必須自己動手，否則就無法作成。姊妹們，你今天早上禱讀過主的話沒有？弟兄們，今天你接觸了主幾次？這就是今日的情形，我們不耕種基督。我們有一塊很肥美的地，但是我們卻不在其上作工；所以就沒有出產。我們的資源的確是豐富，而在出產上卻是貧窮（包羅萬有的基督，二〇九頁）。

信息选读

神告訴祂的百姓，他們一年至少要三次來在一起敬拜祂：就是在逾越節的時候，五旬節的時候，還有住棚節的時候。祂又告訴他們，每逢他們來在一起，他們無論如何不能空手來。他們手中必須帶着東西來獻給祂，就是帶着那美地的出產。若是他們懶惰，不在那地上作工，他們就不僅沒有什麼可以帶來獻給神，並且他們自己也沒有什麼可以得着飽足的；他們就要挨餓了。

WEEK 6 — DAY 1

Morning Nourishment

Deut. 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose:...And they shall not appear before Jehovah empty-handed.

1 Cor. 14:26 What then, brothers? Whenever you come together, each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for building up.

We must till our spiritual ground; we must sow the spiritual seed; we must water the spiritual plants—all the time. We cannot rely upon others to do it for us; we must do it ourselves, or it will never be done. Sisters, have you pray-read the Word this morning? Brothers, how many times have you contacted the Lord today? This is the situation. We do not cultivate Christ. We have a very rich land, but we do not work on it, so there is no produce. We are indeed rich in resource but poor in produce. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” p. 344)

Today's Reading

The Lord told His people that they must come together to worship Him at least three times a year: at the time of the Passover, at the time of Pentecost, and at the Feast of Tabernacles. And He told them that whenever they come together, they should in no wise come with their hands empty. They must bring something in their hands to Him, something of the produce of the good land. If they were lazy and did not work on the land, not only would they be unable to bring anything to the Lord, but they would have nothing to satisfy themselves; they would be hungry.

每逢我们来到聚会中，每逢我们来敬拜神，我们不该空手而来。我们来的时候，必须双手满带着基督的出产。我们必须在基督身上天天经营，然后我们才能把祂大量出产。我们不能仅仅有一点点的基督来满足自己的需要。我们必须出产祂够多，才能有余剩的丰富留给别人，给穷人，给缺乏的人。“原来那地上的穷人必不断绝，所以我吩咐你说，总向你地上困苦穷乏的弟兄松手。”（申十五 11）并且也应该有余剩的来应付祭司和利未人的需要。…（十八 3～4）。并且在这一切之上，余剩中最好的必须保留给神：“那时你们要将我所吩咐你们的燔祭和别的祭，十分取一之物，和手中的举祭，并向耶和华许愿所献一切上好的还愿祭，都奉到耶和华你们神所选择给祂名居住的地方。”（十二 11）当他们收割五谷的时候，他们要把初熟的果子保留给神。当牛羊生产的时候，头生的要归给神。我们必须殷勤经营，不仅出产够自己的需用，并且有余剩的可应付别人的需要，且把最好的保留给神。这样我们就在神面前蒙悦纳，祂也必喜悦我们。

这就是在美地上的生活。这是一个一直不断经营基督的生活，是一个把祂大量出产的生活。我们收割了那么多的基督，使我们得着完全的饱足。并且在这以外，我们尚有余剩的可与别人分享，并敬拜神。带着基督来敬拜神，并不是说我们个人来敬拜祂，乃是与所有神的儿女一同来敬拜祂，彼此分享基督并与神同享基督。当你来的时候，你带一点基督来；当他来的时候，他也带一点基督来。每一个人都从他在基督身上的经营里带来一分的基督，所以不只所有的圣徒都能丰富地享受基督，并且神更能有所享受，且是享受那上好的（包罗万有的基督，二〇九至二一一页）。

参读：包罗万有的基督，第十五至十六章。

Whenever we come to the meetings, whenever we come to worship the Lord, we should not come with our hands empty. We must come with our hands full of the produce of Christ. We have to labor on Christ day by day so that we produce Him in mass production. We need more than just a little of Christ to satisfy our own needs. We must produce enough of Him so that there will be a surplus remaining for others, for the poor and for the needy: “You must open your hand to your brother, to the poor one with you and to the needy one with you in your land” (Deut. 15:11). There must also be a surplus to meet the needs of the priests and the Levites...(18:3-4). And above all, the best of the surplus must be reserved for the Lord: “Then to the place where Jehovah your God will choose to cause His name to dwell, there you shall bring all that I am commanding you, your burnt offerings and your sacrifices, your tithes and the heave offering of your hand and all your choice vows which you vow to Jehovah” (12:11). When they harvested the field, they were to reserve the firstfruits for the Lord. When the cattle were brought forth, the firstborn were for the Lord. We must labor diligently, not only to bring forth enough to satisfy our own needs but also to acquire a surplus to meet the needs of others, with the best reserved for the Lord. Then we will be acceptable to the Lord, and He will be pleased with us.

This is the life in the good land. It is a life in which we are continually laboring on Christ, in which we are producing Him in a mass way. We are reaping so much of Christ that we are fully satisfied, and beyond that we have a surplus to share with others and to worship God. To worship God with Christ does not mean to worship Him individually but to worship Him collectively with all the children of God by enjoying Christ with one another and with God. When you come, you bring something of Christ. When he comes, he brings something of Christ. Everyone brings a portion of Christ from his laboring on Him, and there is a rich enjoyment of Christ, not only by all the saints but most of all by God, to whom the best is offered. (CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” pp. 344-345)

Further Reading: CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” chs. 15-16

第六周■周二

晨兴喂养

诗一一九 147 ~ 148 “我趁天未亮呼求；我仰望了你的言语。我趁夜更未换，将眼睁开，为要默想你的话语。”

约壹一 9 “我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

我们…需要每日每时住在与主的交通里（约壹一 6，林后十三 14）。…我们不该离开祂，乃要留在与祂的交通里。我们与主的交通不该有间断。每日，甚至每时，我们必须是这样的人。我若不是这样的人，我就很难在主的职事中说话；我的说话是根据于我与主随时不断的交通。我们为什么不能在聚会中说话？可能是因着我们与配偶争吵，我们已经三天不在与主的交通里了。因着这争吵，我们就离开与主的交通。我们若要为主说话，必须借着认我们的罪，并且向配偶道歉，恢复我们与祂的交通（为着建造基督的身体讲说基督，三五至三六页）。

信息选读

我们也必须是祷告的人，我们应该终日不住地祷告。这意思是说，我们必须呼求祂的名，我们需要呼求“哦，主耶稣”。…借着呼求主的名，我们能不住的祷告。我们要在聚会中作说话的人，就必须是祷告的人。

WEEK 6 — DAY 2

Morning Nourishment

Psa. 119:147-148 I anticipated the dawn and cried out; I hoped in Your words. My eyes anticipated the night watches, that I might muse upon Your word.

1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

We...must abide in the fellowship with the Lord daily and hourly (1 John 1:6; 2 Cor. 13:14)...We should not be away from Him but present in His fellowship. There should be no absence in our fellowship with the Lord. Daily and even hourly we need to be such persons. If I were not such a person, it would be hard for me to speak in the Lord's ministry. My speaking depends upon my continual and present fellowship with the Lord. Why can we not speak in the meetings? Maybe we have been absent from the Lord's fellowship for three days because we had a quarrel with our spouse. Because of this quarrel, we have been put away from the Lord's fellowship. If we are going to speak for the Lord, we have to recover our fellowship with Him by confessing our sin and by making an apology to our spouse. (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 174-175)

Today's Reading

We must also be praying persons. We should pray unceasingly all the day long. This means that we have to call on His name. We need to call "O Lord." Do not think that such a short calling means nothing. It means a lot. While we are working in an office, teaching a class, or doing any task, we can call "O Lord Jesus"...By calling on the name of the Lord, we can pray unceasingly. For us to be the speaking ones in our meetings, we must be praying persons.

我们也必须每日清晨在话中享受主，有新的起头（诗一一九 147 ~ 148）。照着神在祂创造里的原则，祂命定有新的一年、新的一月和新的一日。每一年我们能有三百六十五个新的开始；我们若三百六十四天都失败了，仍有一次机会过成功的一天。今天我们可能失败了，但感谢主，明天仍然在这里等着我们。明天早晨我们将会有另一次机会，有一个新的开始。每二十四个小时就有一个新的机会，让我们有新的开始，并让我们得更新。

有新的开始不是很困难，而是很容易的。只要早一点起床，说，“哦，主耶稣。哦，主耶稣。”你不必大声呼喊吵到别人。只要说，“哦，主耶稣。”这样说就会有很大的不同。有时我醒来后，忘记马上呼求主；这成为我的一个大亏损。我一发现这个，就说，“主耶稣，赦免我忘记了你。”

然后我们需要祷读一小段主的话，任何一处圣经，二节至四节。我们能借着祷读，用主的话并在祂的话里享受主。我们每天早晨应该这样作，好有美好的新起头。…在清晨，我们不必花很长的时间在话中享受主。十到十五分钟就足够得滋养，在新的一天有新的起头。我们需要实行这个。

我们也必须彻底对付我们的罪（约壹一9）。我们必须是对付罪的人。在任何情形下，我们都不该容忍罪。…我们清理房间之前，可能不知道房间有多脏。我们越彻底地清理，就打扫出越多的污秽。我们必须让主搜寻我们，彻底地清理我们。我们必须对付我们的罪和过错，在主的光中向祂彻底地认罪。我们认我们的罪，主就赦免我们，祂的血就不断地洗净我们（7、9）（为着建造基督的身体讲说基督，三六至三七、四二至四三页）。

参读：为着建造基督的身体讲说基督，第三至四章。

We also must enjoy the Lord in the Word every day early in the morning to have a new start each day (Psa. 119:147-148). According to God's principle in His creation, He ordained to have a new year, a new month or a new moon, and a new day. Within every year we can have three hundred sixty-five new starts. If we failed for three hundred sixty-four days, we still have one more opportunity to have a successful day. We may have failed today, but thank the Lord tomorrow is still here waiting for us. Tomorrow morning we will have another chance to have a new start. Within every twenty-four hours, there is a new chance for us to have a new start and be renewed.

To have a new start is not hard. It is so easy. Just rise up a little earlier and say, "O Lord Jesus. O Lord Jesus." You do not need to shout loudly and bother others. Just say, "O Lord Jesus." To say this makes a big difference. Sometimes I forgot to call on the Lord immediately after I woke up. That became a big loss to me. As soon as I realized this, I said, "Lord Jesus, forgive me for forgetting You."

Then we need to pray-read a short portion of the Word, anywhere from two to four verses. We can enjoy the Lord with His Word and in His Word through pray-reading. We should do this every day in the morning to have a good, new start....We do not need to spend a long time to enjoy the Lord in the Word early in the morning. Ten to fifteen minutes is sufficient to get nourished and have a good start of a new day. We need to practice this.

We also must be ones who deal with our sins thoroughly (1 John 1:9). We must be sin-dealing people. We should not tolerate sin in any way....Before cleaning a room, we may not realize how dirty it is. The more thoroughly that we clean it, the more dirt we will find. We must allow the Lord to search us and cleanse us thoroughly. We must deal with our sins and faults, making a thorough confession to the Lord in His light. When we confess our sins, the Lord forgives us, and His blood cleanses us continually (vv. 7, 9). (CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," pp. 175-176, 180-181)

Further Reading: CWWL, 1988, vol. 1, "Speaking Christ for the Building Up of the Body of Christ," chs. 3-4

第六周■周三

晨兴喂养

林后十二9~10“祂对我说，我的恩典够你用的，因为我的能力，是在人的软弱上显得完全。所以我极其喜欢夸我的软弱，好叫基督的能力覆庇我。因此，我为基督的缘故，就以软弱、凌辱、贫困、逼迫、困苦为可喜悦的，因我什么时候软弱，什么时候就有能力了。”

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。”

哥林多后书描绘出一班已经达到极峰，以完成神定旨的人。…虽然该书没有使用美地这辞，但就属灵一面说，我们能看见哥林多后书里的美地。在这卷书里，美地就是那作经过过程之三一神具体化身的基督自己，赐给我们作神圣的恩典，给我们享受。我们在这卷书里，看见一些人享有基督作神给他们的分；这些人进入神所应许并赐给的美地，且在享受这地，就是基督自己（李常受文集一九六七年第二册，二四七至二四八页）。

信息选读

另一个恩典的好例子在林后十二章。保罗在七至九节说，“又恐怕我因所得启示的超越，就过于高抬自己，所以有一根刺，就是撒但的使者，加在我的肉体上，为要攻击我，免得我过于高抬自己。为这事，我三次求过主，叫这刺离开我。祂对我说，我的恩典够你用的。”我们可能以为，如果刺拿开了，那是真正的恩典。如果你生病，你会求主医治你，除去你的疾病。如果第二天你的病消失了，你

WEEK 6 — DAY 3

Morning Nourishment

2 Cor. 12:9-10 And He has said to me, My grace is sufficient for you, for My power is perfected in weakness. Most gladly therefore I will rather boast in my weaknesses that the power of Christ might tabernacle over me. Therefore I am well pleased in weaknesses, in insults, in necessities, in persecutions and distresses, on behalf of Christ; for when I am weak, then I am powerful.

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.

In 2 Corinthians we see a group of people who have attained to the uttermost to fulfill God's purpose....Although the term of the good land is not used in this book, spiritually speaking, we can see the good land in 2 Corinthians. The good land in this book is Christ Himself as the very embodiment of the processed Triune God given to us as the divine grace for our enjoyment. In this book we see some persons who possessed Christ as their God-given portion. These persons entered into the land promised and given by God, and they were enjoying this land, which is Christ Himself. (CWWL, 1967, vol. 2, "An Autobiography of a Person in the Spirit," p. 198)

Today's Reading

[A] good example of grace is in 2 Corinthians 12. In verses 7 through 9 Paul said, "There was given to me a thorn in the flesh, a messenger of Satan, that he might buffet me, in order that I might not be exceedingly lifted up. Concerning this I entreated the Lord three times that it might depart from me. And He has said to me, My grace is sufficient for you." We might think that if the thorn were taken away, that would be a real grace. If we had some illness, we might ask the Lord to heal us, to take away our illness. If our illness were gone the next day, we would be excited, praising the Lord for His grace. But this is not the grace

会很兴奋，为着主的恩典赞美祂。但这不是哥林多后书所说的恩典。保罗所经历的恩典，与在他肉体上，一直搅扰他并攻击他的刺有关。主不愿叫刺离开，却对保罗说，祂的恩典是够用的。我们若是保罗，我们也许与主辩论说，“主啊，如果你的恩典是够用的，就必须足以叫刺离开。”然而，如果刺离开了，你就绝不能经历够用的恩典。你绝不能尝到这恩典是怎样的够用。这里所说的恩典，不是主所作的或主所给的；乃是主自己在你里面，扶持你、加你力量、加强你，使你面对难处，应付处境。这是活的恩典，真正的恩典，并且一点不差就是基督作神格丰满的具体化身（西二9），给我们享受。

神派定（一位同工）与另一位同工在一起，他看这另一位同工是奇怪的、麻烦的。他多次求主恩待他、怜悯他，使他不必要与那位同工一起工作。过了许多年，这个祷告一直没有得到答应，他的同工没有被挪开。至终，这位弟兄被主征服，看见他必须接受这刺。然后他祷告说，“主啊，为着在我身上这宝贵、亲爱的刺，我何等感谢你。借此我能多而又多地经历你作我的恩典。”他学了功课，知道如何享受活的基督作恩典，就是神格一切丰满的具体化身，在我们里面给我们享受。

从我们对基督自己作恩典的享受中，就产生出基督的身体。单单凭着教训，不能产生基督的身体，也不能叫我们实际地经历这身体。唯有出于对基督作神恩典的享受，才能产生基督身体实际的生活。我们越享受祂，就越据有祂。从我们据有基督作恩典，就产生出实际的召会生活（李常受文集一九六七年第二册，二五〇至二五二页）。

参读：一个在灵里之人的自传，第四、十章。

mentioned in 2 Corinthians. The grace that Paul experienced was related to a thorn in the flesh which troubled and buffeted him all the time. The Lord was not willing to take the thorn away but told Paul that His grace was sufficient. If we were Paul, we might have argued with the Lord: “Lord, if Your grace is sufficient, it has to be sufficient to take the thorn away.” However, if the thorn is taken away, we could never experience the sufficient grace. We could never taste how sufficient this grace is. The grace mentioned here is not something done by the Lord or given by the Lord. It is simply the Lord Himself within us, supporting us, energizing us, and strengthening us to face the trouble, to meet the situation. This is a living grace, a real grace, and is nothing less than Christ as the very embodiment of the fullness of the Godhead (Col. 2:9) for our enjoyment.

God assigned one co-worker another co-worker who was peculiar and troubling to him. He asked the Lord many times to be gracious and merciful to him so that he would not have to work with this brother. After many years, there was no answer to this prayer, no taking away of his fellow worker. Eventually, this brother was subdued by the Lord and realized that he had to accept this “thorn.” Then he prayed, “Lord, how I thank You for this precious, dear ‘thorn’ upon me. Through this I can experience You more and more as my grace.” He learned the lesson of how to enjoy the living Christ as grace, the embodiment of all the fullness of the Godhead within him for his enjoyment.

Out of the enjoyment of Christ Himself as grace comes forth the Body of Christ. The Body of Christ cannot come forth, cannot be brought into our practical experience, by teachings alone. The practical life of the Body of Christ could only come forth out of the enjoyment of Christ as the grace of God. The more we enjoy Him, the more we will possess of Him. Out of this possession of Christ as our grace, the practical church life will be produced. (CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” pp. 199-201)

Further Reading: CWWL, 1967, vol. 2, “An Autobiography of a Person in the Spirit,” chs. 4, 10

第六周■周四

晨兴喂养

出三 8 “我下来要救他们脱离埃及人的手，领他们从那地出来，上到美好、宽阔、流奶与蜜之地…”。

弗三 18 “使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深。”

基督的量度是阔、长、高、深。这些量度是宇宙的量度。…现今宇宙的量度也就是基督的量度。

我们经历基督，先是经历祂所是的阔，再经历祂所是的长，这是平面的。当我们在基督里长进时，就经历祂丰富的高和深，这是垂直的。…之后我们经历祂上升的高，最后经历祂下降的深。…我们对基督的经历，最终必须是三度的，象一立方体（以弗所书生命读经，三四五至三四六页）。

信息选读

我们若只有基督的长，而没有宽，那我们的经历将是一条“线”，就是极其长而窄的经历。…我们对基督的经历必须是二度的或“平面”的，这非常重要。我们对祂若只有“线”的经历，最终这条线会一直走到极端。所有极端的人都是“走单线的”，在单一的“线”上经历基督。你若适当且正常的经历基督作阔和长，就不至于走极端。在对基督的经历上，不要在窄而长的“线”上走得太远，乃要以“平面”的方式经历祂作阔和长。借着不断经历基督作阔和长，我们的经历要象织得结实的“地毯”，而不是细长的“线条”。

WEEK 6 — DAY 4

Morning Nourishment

Exo. 3:8 And I have come down to deliver them out of the hand of the Egyptians and to bring them up out of that land to a good and spacious land, to a land flowing with milk and honey...

Eph. 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are.

The dimensions of Christ are the breadth, the length, the height, and the depth. These dimensions are the dimensions of the universe....Now the very dimensions of the universe are also the dimensions of Christ.

In our experience of Christ, we firstly experience the breadth of what He is, and then we experience the length. This is horizontal. When we advance in Christ, we experience the height and depth of His riches. This is vertical....We experience Him rising up as the height and finally descending as the depth.... Our experience of Christ must eventually become three-dimensional, like a cube. (Life-study of Ephesians, pp. 285-286)

Today's Reading

If we have only the length of Christ, without any breadth, our experience will be a “line,” that is, an experience that is long and narrow to an extreme.... It is of great importance that we all have a two-dimensional, or a “square,” experience of Christ. If we have only a “line” experience of Him, this “line” will eventually continue until it reaches an extreme. All extremists are “one-liners,” those whose experience of Christ is on a single “line.” If you experience Christ properly and normally as the breadth and the length, you will be kept from going to an extreme. Do not go too far out on the “line” of a narrow and long experience of Christ. Rather, experience Him in a “square” way as the breadth and as the length. By experiencing Christ continually as the breadth and length, our experience will be like a solidly woven “carpet,” not a long, single “thread.”

在我家乡有位姊妹…只有“线”的经历。她不读圣经，但是花很多时间祷告。她在祷告上极为热切，所以决定多日禁食祷告。到第七天有些弟兄姊妹来找我，很关心她的光景。我们去看望她；由于禁食了七天，她躺在床上，身体软弱。我们劝她要顾到身体的健康，但是我们的建议触怒了她。就在第二天，她死了。这个例子说明“线”的经历会叫人走极端，甚至使人走岔。每个“线”的经历迟早都会引人走岔。所以，我们需要平衡。

我们要经历基督的宇宙量度，就需要召会生活。我们需要与身体的众肢体一同经历基督。我们尤其需要召会的聚会，因为我们在聚会中得着平衡。借着信息和圣徒的见证，我们得了平衡。我们若在召会生活中经历基督的量度，我们就逐渐被织成“地毯”，而不会是“线条式”的细线。今天在召会中所需要的不是许多“线条式”的线，而是借着对基督平衡的经历所织成的“地毯”。

我们对基督的经历，需要从二度进到三度，从“平面”进到“立方体”。立方体是扎实的。在会幕和圣殿里的至圣所都是立方体。在会幕和圣殿中这个立方体的量度分别是十肘和二十肘。新耶路撒冷将是一个永远的立方体，长宽高各是一万二千斯泰底亚。今天召会生活也必须是“立方体”。不仅如此，我们在召会中对基督的经历也必须是“立体的”，是三度的，在三个方向都有许多的线来来去去。当我们以这样三度的方式经历基督时，我们才是扎实的。我们对基督的经历先是“平面”，然后是“立方体”。当我们成为一立方体时，我们就既不倒也不破（以弗所书生命读经，三四六至三四九页）。

参读：以弗所书生命读经，第三十三篇。

A sister in my home town...had a "line" experience. She did not read the Bible, but devoted a great deal of time to prayer. Being extremely earnest in prayer, she decided to fast and pray for many days. On the seventh day some of the brothers and sisters came to me very concerned about her situation. When we visited her, she was in bed, weakened because of seven days of fasting. We encouraged her to take care of her health, but she was offended by our suggestion. On the very next day, she died. This is an example of how a "line" experience can lead people to an extreme, even lead them astray. Sooner or later every "line" experience leads astray. Therefore, we need to be balanced.

In order to experience Christ in His universal dimensions, we need the church life. We need to experience Christ with all the members of the Body. In particular, we need the church meetings, for in the meetings we are balanced. Through messages and the testimonies of the saints, we are balanced. If we experience the dimensions of Christ in the church life, we shall gradually be woven into a "carpet." We shall not be thin lines of "thread." What is needed today is not lines of "thread," but a "carpet" woven through the balanced experience of Christ in the church.

In our experience of Christ, we should go on from the two dimensions to three, from a "square" to a "cube." A cube is solid. Both in the tabernacle and in the temple the Holy of Holies was a cube. The dimensions of this cube in the tabernacle and temple respectively were ten cubits and twenty cubits. The New Jerusalem will be an eternal cube, twelve thousand stadia in three dimensions. The church life today must also be a "cube." Furthermore, our experience of Christ in the church must be "cubical," three-dimensional, with many lines going back and forth in all three directions. When we experience Christ in such a three-dimensional way, we are solid. In our experience of Christ we are firstly a "square" and then a "cube." When we become a cube, we cannot fall, and we cannot be broken. (Life-study of Ephesians, pp. 286-289)

Further Reading: Life-study of Ephesians, msg. 33

第六周■周五

晨兴喂养

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

彼前五 5 “…你们众人彼此相待，也都要以谦卑束腰…”

你成为你所吃的，你也是因你所吃的被人认识。一个美国人如何是美国的，照样一个基督徒也是基督的。今天早晨他吃了一点基督，今天晚上他又吃了一点基督。他天天吃基督、喝基督，基督就渐渐被他消化，与他调和，以致他和基督就成为一个，然后当他与其他同样这样作的基督徒来在一起的时候，他带来基督，他们也带来基督，基督是他们的一切，基督是他们的构成。无论他们往哪里去，他们总是带着基督。当他们聚集的时候，他们向神献上基督，他们一同享受基督，他们也展览基督。每一次他们说话时，基督就出来了。一切都是基督。这是神的居所，这是神的家。

神的居所就是神的殿。我们若是有神的殿，我们就有神同在，并对神有事奉（包罗万有的基督，二三一至二三二页）。

信息选读

这一个神的殿需要扩大。它怎能扩大呢？它是借着基督作神的权柄而得扩大的。我们不仅需要基督作我们的享受，我们也需要基督作神的权柄。这是极其真实的。当你我照着我们所指出来的方法一同享受基督

WEEK 6 — DAY 5

Morning Nourishment

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

1 Pet. 5:5 ...And all of you gird yourselves with humility toward one another...

You become what you eat, and you are known by what you eat. Just as an American is something of America, so a Christian is something of Christ. This morning he eats a little of Christ, and this evening he eats a little of Christ. Day by day he eats Christ and drinks Christ. Christ is gradually digested by him and mingled with him so that he and Christ become one. Then when he comes together with other Christians who have done the same thing, he brings Christ and they too bring Christ. Christ is everything to them. Christ is their very constitution. Wherever they go, they cannot help but bring Christ. When they meet together, they offer Christ to God, they enjoy Christ together, and they exhibit Christ. Whenever they speak, Christ comes out. Everything is Christ. This is the habitation of God; this is the home of God.

The habitation of God is the temple of God. And if we have the temple of God, we have the presence of God and the service of God. (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," p. 359)

Today's Reading

But this temple of God needs enlargement. How can it be enlarged? It is enlarged by Christ as the authority of God. We not only need Christ as our enjoyment but also Christ as the authority of God. This is exceedingly real. When you and I enjoy Christ together in the way that we have shown, the

的时候，基督权柄的实际就在我们中间。在这样的享受中，从这样的享受而出来的结果，我们就必十分顺服神，也彼此顺服。我们要满了顺服。你能信当我们这样享受基督之后，我们还能彼此吵架么？你能信在这样的享受里我们能彼此恨恶么？这是不可能的。我们组成一支军队来与仇敌争战，而我们在军队里却彼此相打，这是可能的么？如果这不是一支军队，这就可能了。如果我们是一班强盗土匪，这就是可能的。没有顺服，就没有军队。当我们享受基督到这一个地步时，我们每一个人都会彼此顺服。我们不可能是不顺服的。真正的爱是在顺服里。当我们彼此顺服的时候，我们才是真正的彼此相爱。真正的爱并不存在于我的口味，我的拣选，或我的喜好中，乃是在我的顺服中。若是我们中间有顺服，基督的权柄就在我们中间。乃是基督的权柄把神的居所，神的殿扩大了。

借着基督的权柄，召会不只是神的家，也是祂的城。不只神的同在那里，神的国度和神的权柄也在那里。当人进来的时候，他们不只要觉得神的同在，他们也会觉得神的权柄。他们要说，这不只是神的家，这也是神的国度。这样那里就有殿与城。哪里有一班人经历享受基督到某一程度，他们是与祂完全调和的，哪里就是城和殿。当他们聚集一起的时候，他们在神面前享受基督，并与神同享。他们的一切全是基督。若是我们在这样一个情形中，赞美主，我们有神的家，我们也有神的城。我们是在神的家中，我们也是在神的国度里。所有来到我们中间的人，都会觉得神的同在并神的权柄。他们要说，“神不只住在这里，神也在这里掌权。”（包罗万有的基督，二三二至二三四页）

参读：包罗万有的基督，第十五至十六章。

reality of the authority of Christ is among us. In such an enjoyment and out of such an enjoyment, we will be very submissive to God and to one another. We will be full of submission. Can you believe that after enjoying Christ in such a way we could quarrel with each other? Can you believe that in such an enjoyment we could hate one another? It is impossible. Is it possible for us to be formed as an army to fight the enemy and yet within the army to be fighting with each other? It is possible if this is not an army. If we are a group of bandits or gangsters, it is possible. Without submission there is no army. When we enjoy Christ to such an extent, every one of us will be submissive to each other. We cannot do otherwise. True love is in submission. When we submit one to another, we are really loving one another. True love does not exist in my taste, my choice, or my desire but in my submission. If there is submission among us, the authority of Christ is among us. It is the authority of Christ that enlarges the habitation of God, the temple of God.

By the authority of Christ the church is not only God's home but also His city. Not only is the presence of God there but also the kingdom of God and the authority of God. When people come in, they will sense God's presence, and they will also sense God's authority. They will say that this is not only the house of God but the kingdom of God. Then there will be the city with the temple. The city and the temple are where there is a group of people who experience and enjoy Christ to such an extent that they are mingled and blended with Him in every way. When they come together, they enjoy Christ before God and with God. Everything with them is Christ. If we are in such a situation, praise the Lord, we have the house of God and we have the city of God. We are in God's home, and we are in God's kingdom. All who come into our midst will sense the presence of God as well as the authority of God. They will say, "God is not only dwelling here, but God is ruling here." (CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," pp. 359-360)

Further Reading: CWWL, 1961-1962, vol. 4, "The All-inclusive Christ," chs. 15-16

第六周■周六

晨兴喂养

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

四六4~5“有一道河，这河的支流，使神的城快乐；这城就是至高者支搭帐幕的圣处。神在城中；城必不动摇；到天一亮，神必帮助这城。”

殿的主要方面说到神的同在，而城的主要方面显示神的权柄，神治理的能力，神的掌权。因此，殿是为着神的彰显，城是为着神的管理。神的殿和城完成了神造人的定旨，正如在创世记一章二十六节所表明的：“神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…”。形像是为着彰显，管理是为着权柄。最终，借着基督并同着基督，有殿为着神的同在，作为神的彰显；也有城为着神的权柄，作为神的管理。神永远的定旨是借着殿和城完成的。在殿里，神是父；在城里，神是王。殿和城都是召会，或者可以说是地方召会。一面，地方召会必须是神的殿；另一面，地方召会也必须是神的城（李常受文集一九六九年第三册，二七〇页）。

信息选读

城显然比殿坚固得多，也大得多。因此我们说，殿扩大了，就成为城，正如新耶路撒冷。圣经告诉我们，在新耶路撒冷里没有殿（启二一22），只有城。这是因为整个新耶路撒冷城就是殿的扩大。殿扩大成为城。城比殿更大，更坚固，更稳妥。

WEEK 6 — DAY 6

Morning Nourishment

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

46:4-5 There is a river whose streams gladden the city of God, the holy place of the tabernacles of the Most High. God is in the midst of her; she will not be moved; God helps her at the dawn of the morning.

The main aspects of the house speak of God's presence, whereas the principal aspects of the city bespeak God's authority, God's ruling power, God's reigning. Hence, the house is for the expression of God, and the city is for the dominion of God. The house and the city of God fulfill the purpose of God in the creation of man as expressed in Genesis 1:26....The image is for the expression, and the dominion is for the authority. Eventually, through Christ and with Christ we have the house for God's presence, as God's expression, and we have the city for God's authority, as God's dominion. God's eternal purpose is fulfilled by the house and the city. In the house God is a Father, and in the city God is a King. Both the house and the city are the church, or we may say, the local churches. A local church, in one sense, must be the house of God, and in another sense it must also be the city of God. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 198)

Today's Reading

A city is much stronger and larger than a house. Therefore, we say that when the house is enlarged, it becomes the city, just as the New Jerusalem. We are told that in the New Jerusalem there will be no temple (Rev. 21:22), no house, but just the city. It is because the entire city of the New Jerusalem is the enlargement of the temple. The temple enlarged becomes the city. It is larger, stronger, and safer than the house.

我们能把殿和城的原则这样应用到地方召会：如果我们中间有神的同在，如果人来到我们的聚会中，就敬拜说，“神真是在你们中间，”这就是殿。另一方面，如果人来到我们中间，领悟这里不但有神的同在，也有一种神圣的治理和权柄，这就不仅是殿，也是殿同着城。

有时在一个地方召会中，我们感觉到神的同在，但没有感觉多少神的权柄。我们感觉到神在他们中间，但另一方面缺了神圣的秩序。这意思是在那个地方召会中，有殿的实际，但没有多少城的实际。在别的召会中，我们不但感觉到神的同在，也感觉到神圣的管治和属天的权柄，那就是城。如果一个地方召会在这样的光景中，那个召会就相当坚固、稳妥。她是更居高、更得着建立并扩大的。这不但是殿，乃是殿同着城。

诗篇给我们看见，神的心意是要借着基督在召会中，借着基督在殿里，借着基督在城里，恢复祂对全地的主权，祂合法的权利。因此，需要锡安圣山；我们不但需要基督，也需要在锡安的基督，圣山上的基督。因此，我们看见神接管地的桥头堡，踏脚石，就是召会。召会的建造不是一件小事，这对神的定旨是个关键。这是祂的工作，不是我们的工作，我们在这件事上没有野心。但今天我们有负担，神必须得着祂的关键。没有殿，没有城，就没有桥头堡，让神回来恢复地（李常受文集一九六九年第三册，二七一、二七四页）。

参读：诗篇中所启示并预表的基督与召会，第二十四章；基督为父用神圣的荣耀所荣耀的结果，第三至五章。

We can apply the principle of the house and the city to the local churches in this way: If the presence of God is among us, if when people come to our meeting, they worship and say, "God indeed is among you," this is the house. If, on the other hand, when people come among us and realize that there is not only the presence of God but some kind of divine rule and authority, this is not only the house but the house with the city.

Sometimes in a local church we sense the presence of God but not much of God's authority. We sense that God is among them, but that on the other hand there is a shortage of divine order. That means that in that local church there is the reality of the house but not much of the city. In other churches we sense not only the presence of God but also something of divine government and heavenly authority. That is the city. If a local church is in this kind of situation, that church is considerably stronger and safer. It is more elevated, more established, and more enlarged. It is not only the house but the house with the city.

The Psalms show us that God's intention is to recover His title, His legal rights, over the whole earth through Christ in the church, through Christ in the house, through Christ in the city. Hence, there is the need of the holy mountain of Zion. We not only need Christ, but Christ in Zion, Christ in the holy mountain. Thus, we have seen that the beachhead, the steppingstone, for God to take over the earth is the church. The building up of the church is not a small matter; it is the key to God's purpose. This is His work; it is not ours, and we have no ambition in this affair. But we are burdened today that God must have His key. Without the house, without the city, there is no beachhead for God to launch back and recover the earth. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 198-201)

Further Reading: CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 24; CWWL, 1994-1997, vol. 5, "The Issue of Christ Being Glorified by the Father with the Divine Glory," chs. 3-5

第六周诗歌

WEEK 6 — HYMN

经营基督美地

(英 1168)

降 E 大调

4/4

3 4-3 | 5 2-3 | 4 1-2 | 3--0 | 3 2-3 | 2 1-7 |
 一 基督是美地,来!经营不息: 耕种并浇灌,收
 6 3-2 | 2--0 | 3 4-3 | 5 2-3 | 4 1-2 | 3--0 |
 获必盈溢; 神眷顾赐福,基督长我里;
 2 7-6 | 5 1-2 | 3 3-2 | 1--5 | 5 3 3 2 |
 收成献与神,使神心满意。(副)同来经营神
 2 1-6 | 6 4 4 3 | 2--1 | 7 5 5 4 | 4 3-3 |
 美地,就是基督自己; 点滴经历时累积,直
 3 2 6 3 | 2--5 | 5 3 3 2 | 2 1-1 | 1 6 6 5 |
 至尽享无遗。美地乃是神心意,祂必赐福不
 4--6 | 1 7 1 2 | 3 3 4 3 | 3 2 6 7 | 1--- ||
 已; 全心经营不遗余力,必享丰富无比。

二 基督是美地,我们已定意: 全心来经营,丝毫不犹疑;
 栽种要殷勤,沛雨必滴沥; 劳苦不徒然,丰收必欢喜。

三 基督是美地,经营须积极: 祷告主话语,天天活灵里;
 膏油时涂抹,跟随绝不离; 过召会生活,建造何美丽!

四 基督是美地,经营产“实际”: 聚会展基督,丰满人称奇;
 如此献基督,神、人都满意; 确证神同在,引多人归依。

五 美地同经营,节期来聚集: 上到神居所,照神所选立;
 手中满富余,奉献讨神喜; 吃喝主丰富,喜乐真洋溢!

Laboring on Jesus, the good land so real

Experience of Christ—As the Good Land

S247

1168

F Bb/F F C/E C F⁷ Bb Bb/D F C/E C Dm Dm/A G G⁷/B C C⁷
 1. La-boring on Je-sus, the good land so real, Plow-ing and plant-ing and wa-tering the field.
 F Bb/F F C/E C F⁷ Bb A Gm/Bb G/B F/C Dm Bb C⁷
 He yields the pro-duce of re-al - i - ty, God reaps a har-vest of Je-sus in
 F Bb/F F C⁷ F Gm D⁷ Gm C C⁷/E F G⁷
Chorus
 me. (C) O Je-sus! You're God's good land For me to labor on! I'll bit by bit possess You Un - til the whole is
 C⁷ F C⁷ F F⁷ F⁷/A Bb
 won! With Ca - naan is God's pur - pose, The la - bor He will bless; Lord
 Bb Bb/D F/C D⁷ Gm C⁷ F
 Je - sus, here I gain Your - self, Your Per - son to pos - sess.

2. Laboring on Jesus! My heart has been set,
 Labor's begun, and I have no regret,
 For with my labor God's sending the rain,
 And all my labor on Christ yields much gain.
4. Laboring on Jesus yields reality,
 Meetings of fullness for all men to see;
 There God and man are indeed satisfied,
 And there God's presence cannot be denied.
3. Laboring on Jesus this practical way—
 Praying His Word in the spirit each day,
 Foll'wing His living anointing within,
 Built up with others, the church life to win.
5. Labor on Jesus to have Him increased!
 Then seek God's dwelling and come to the feast!
 There bring and offer your surplus to God,
 There eat the riches, rejoice in the Lord!

