二〇一五年秋季国际长老及负责弟兄训练

主今日恢复之主要项目的重点

第六篇

召会的恢复

读经：太十六 18，十八 17，弗一 22 ~ 23，三 9 ~ 11，四 16，罗十四 17

JL　诗歌：598，s525

纲　　目

周　一

壹 我们说到召会的恢复，意即召会原初有一种情形，后来却失去、受了破坏或被误解，现今需要复原，回归原初的情形—太十六 18：

一 经过了许多世纪的历史，召会已经堕落了，所以需要恢复到照着神原初心意的光景—弗一 4 ～ 5，11，22 ～ 23，二 15，三 9 ～ 11。

二 我们对于召会的异象，应当受到管治，不是照着现今的情形或传统的作法，乃是照着圣经里所启示，神原初的心意和标准—21 节，五 23 ～ 27，29，32。

三 召会是神心头的愿望—三 9 ～ 11，五 25：

Int'l Training for Elders and Responsible Ones (Fall 2015)

The Crucial Points of the Major Items of the Lord's Recovery Today

Message Six

The Recovery of the Church

Scripture Reading: Matt. 16:18; 18:17; Eph. 1:22-23; 3:9-11; 4:16; Rom. 14:17

Outline

Day 1

I. When we speak of the recovery of the church, we mean that something was there originally, that it became lost, damaged, or misunderstood, and that now there is the need to bring that thing back to its original state—Matt. 16:18:

A. Because the church has become degraded through the many centuries of its history, it needs to be recovered according to God's original intention—Eph. 1:4-5, 11, 22-23; 2:15; 3:9-11.

B. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures—v. 21; 5:23-27, 29, 32.

C. The church is the heart's desire of God—3:9-11; 5:25:

1 召会是神的召会，为父神拣选并预定，为子神救赎，并为灵神盖印—林前十 32，弗一 3 ～ 14。

2 召会是活神的家，真理的柱石和根基，使神显现于肉体—提前三 15 ～ 16。

3 召会是基督的身体，是那在万有中充满万有者的丰满，作祂的彰显—弗一 22 ～ 23。

4 召会是基督的妻子，是祂的配偶—五 23 ～ 27。

5 召会乃是新人—二 15。

6 召会在宇宙一面存在为独一的宇宙召会，但在地方上彰显为许多地方召会—一 22 ～ 23，启一 4 上，11。

1. The church is the church of God, chosen and predestinated by God the Father, redeemed by God the Son, and sealed by God the Spirit—1 Cor. 10:32; Eph. 1:3-14.

2. The church is the house of the living God, the pillar and base of the truth, for His manifestation in the flesh—1 Tim. 3:15-16.

3. The church is the Body of Christ, the fullness of the One who fills all in all, for His expression—Eph. 1:22-23.

4. The church is the wife of Christ, His counterpart—5:23-27.

5. The church is the new man—2:15.

6. The church exists universally as the unique universal church, but it is expressed locally as many local churches—1:22-23; Rev. 1:4a, 11.

周　二

Day　2

贰 召会的恢复是由以色列人从被掳归回所预表的—拉一 3 ～ 11：

II. The recovery of the church is typified by the return of the children of Israel from their captivity—Ezra 1:3-11:

一 正如以色列人后来的历史所预表的，恢复就是离开巴比伦—被掳与分裂的立场；召会的恢复包含归回，就是从巴比伦所表征被掳和分裂的立场归回—11 节，启十七 5。

A. As typified by the latter part of the history of the children of Israel, the recovery is from Babylon—the capturing and divisive ground; the recovery of the church involves a return from the capturing and divisive ground signified by Babylon—v. 11; Rev. 17:5.

二 以色列人的恢复，不仅是从巴比伦出来，乃是要归回到耶路撒冷，就是神所命定独一的立场；耶路撒冷是主所拣选的地方—申十二 5。

B. The recovery of the children of Israel was not only from Babylon but also back to Jerusalem, the God-ordained unique ground; Jerusalem was the place the Lord had chosen—Deut. 12:5.

三 那些从巴比伦回到耶路撒冷的人，乃是带着所有被掳到巴比伦之神殿的器皿；这些器皿是银的、金的，表征对基督并基督之丰富的经历—拉一 5 ～ 11。

C. Those who went back to Jerusalem from Babylon brought with them all the vessels of the temple of God, which had been captured to Babylon; these vessels, which were of silver and gold, signify the experiences of Christ and the riches of Christ—Ezra 1:5-11.

四 召会的恢复，也是由神的子民从巴比伦归回后，在耶路撒冷重建神的殿，就是神的家所预表；因此，恢复不只是要带着神殿的器皿回到耶路撒冷，也是要重建神的殿—3 节。

五 召会的恢复是由耶路撒冷城的重建所预表—尼二 11，17。

周　三

叁 虽然“恢复”这辞在新约里没有使用过，召会的恢复却在新约里启示出来：

一 我们需要得恢复，脱离分门结党—宗派和公会—多三 10。

二 召会的恢复也需要我们洁净自己，脱离大户人家（背道的基督教国）里卑贱的器皿—提后二 20 ～ 21。

三 我们不要接触那些不留于基督之教训中的人—这教训是关于基督的神性以及借着神圣的成孕而成为肉体—约贰 9 ～ 11。

四 我们需要遵从主的话，从宗教的大巴比伦出来—启十八 4。

周　四

肆 我们需要看见召会得恢复的意义：

D. The recovery of the church is typified also by the rebuilding of the temple of God, the house of God, in Jerusalem after the return of God's people from Babylon; thus, the recovery is a matter not only of going back to Jerusalem with the vessels of the temple of God but also of rebuilding the temple of God—v. 3.

E. The recovery of the church is typified by the rebuilding of the city of Jerusalem—Neh. 2:11, 17.

Day 3

III. The recovery of the church is revealed in the New Testament even though the word recovery is not used:

A. We need to be recovered from the factions—the sects and denominations—Titus 3:10.

B. The recovery of the church requires that we cleanse ourselves from the vessels unto dishonor in the great house—the apostate Christendom—2 Tim. 2:20-21.

C. We should not contact those who do not abide in the teaching of Christ—the teaching concerning Christ's deity and incarnation by divine conception—2 John 9-11.

D. We need to obey the Lord's word to come out of religious Babylon the Great—Rev. 18:4.

Day 4

IV. We need to see what it means for the church to be recovered:

一 为着召会的恢复，我们需要得恢复脱离分裂与背道的立场，及其对三一神之身位并基督身位与工作之真理的偏差：

1 我们要拒绝形态论和三神论的异端，持守照着神的话关于三一神的纯正启示；关于三一神身位的真理有两面——一面是一，一面是三；因为独一的神是三一的，是三而一——父、子、灵—太二八 19，林后十三 14。

2 我们需要得恢复，脱离所有关于基督身位的异端教训，承认耶稣基督这位神显现于肉体，是完整的神，完全的人，并且祂作为包罗万有的一位，乃是每一件正面事物的实际—约壹四 2～3，14～15，西一 15～19，二 17。

周　五

二 为着召会的恢复，我们需要回到基督身体独一和纯正之一的立场及其真理：

1 我们需要回到关于新约信仰与神经纶的真理—犹 3，彼后一 1，提前一 3～4。

2 我们需要回到关于基督之身位与工作的真理—约一 1，14，18，提前三 15～16，一 15，林前十五 1～4。

3 召会的恢复也需要我们恢复关于三一神的身位与分赐的真理—太二八 19，约十六 13～14，林后十三 14。

4 召会的恢复包括恢复召会作为基督的身体，团体的基督：

a 基督的身体是个生机体，由所有重生有神生命的信徒所构成，为着头的彰显—弗一 22～23。

b 基督的身体实际上就是团体的基督—林前十二 12。

A. For the recovery of the church, we need to be recovered from the divisive and apostate ground with its deviations from the truths concerning the person of the Triune God and the person and work of Christ:

1. We must reject the heresies of modalism and tritheism and hold to the pure revelation of the Triune God according to the Word of God; the truth concerning the person of the Triune God is twofold—the aspect of the one and the aspect of the three—for the unique God is triune, three-one—the Father, the Son, and the Spirit—Matt. 28:19; 2 Cor. 13:14.

2. We need to be recovered from all heretical teachings regarding the person of Christ and confess that Jesus Christ, God manifested in the flesh, is the complete God, the perfect man, and, as the all-inclusive One, the reality of every positive thing—1 John 4:2-3, 14-15; Col. 1:15-19; 2:17.

Day 5

B. For the recovery of the church, we need to be brought back to the unique and pure ground of the oneness of the Body of Christ with its truths:

1. We need to be brought back to the truth concerning the New Testament faith and God's economy—Jude 3; 2 Pet. 1:1; 1 Tim. 1:3-4.

2. We need to be brought back to the truth concerning the person and work of Christ—John 1:1, 14, 18; 1 Tim. 3:15-16; 1:15; 1 Cor. 15:1-4.

3. The recovery of the church requires that we be recovered to the truth concerning the person and dispensing of the Triune God—Matt. 28:19; John 16:13-14; 2 Cor. 13:14.

4. The recovery of the church involves the recovery of the church as the Body of Christ, the corporate Christ:

a. The Body of Christ is an organism constituted of all the believers, who have been regenerated and have God's life, for the expression of the Head—Eph. 1:22-23.

b. The Body of Christ is actually the corporate Christ—1 Cor. 12:12.

周　六

5 关于召会宇宙一面与地方一面的真理，也需要恢复：

a 就宇宙一面而言，召会乃是独一无二的—太十六 18。

b 就地方一面而言，召会显在许多的地方上，作为许多的地方召会—十八 17，林前一 2。

三 在召会的恢复里，我们乃是在建造基督的身体，神的殿，神的家—弗四 16：

1 这是由在以斯拉领导之下的圣殿重建所预表的。

2 今天我们是在重建召会作为神的殿—二 21 ～ 22，林前三 9，16 ～ 17。

3 仇敌对召会所作一切的破坏，给主机会在复活里扩大祂的身体—约二 19 ～ 21。

四 召会的恢复包括建立国度的生活；召会生活的实际就是国度—罗十二 5，十四 17：

1 罗马十四章十七节启示神的国就是召会的生活；国度就是今天的召会生活。

2 神的国作为召会生活，乃在于公义、和平、并圣灵中的喜乐—17 节。

3 有这样的一种生活，乃是建立国度的生活，正如尼希米记中，重建耶路撒冷城所预表的。

4 在召会的恢复里，我们乃是建造召会作为神的家和神的城。

Day 6

5. The truth concerning the universal and local aspects of the church also needs to be recovered:

a. In the universal aspect the church is uniquely one—Matt. 16:18.

b. In its local aspect the church is expressed in many localities as many local churches—18:17; 1 Cor. 1:2.

C. In the recovery of the church, we are building up the Body of Christ, the temple of God, the house of God—Eph. 4:16:

1. This was typified by the rebuilding of the temple under the leadership of Ezra.

2. Today we are rebuilding the church as God's temple—2:21-22; 1 Cor. 3:9, 16-17.

3. All the damage that the enemy does to the church gives the Lord the opportunity to enlarge His Body in resurrection—John 2:19-21.

D. The recovery of the church involves the establishing of the kingdom life; the reality of the church life is the kingdom—Rom. 12:5; 14:17:

1. Romans 14:17 reveals that the kingdom of God is the living of the church; the kingdom is today's church life.

2. The kingdom of God as the living of the church is righteousness, peace, and joy in the Holy Spirit—v. 17.

3. To have such a living is to establish the kingdom life as typified in the book of Nehemiah by the rebuilding of the city of Jerusalem.

4. In the recovery of the church, we are building up the church as God's house and God's city.

第六周　周一

晨兴喂养

太十六 18“我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

弗二 15“在祂的肉体里，废掉了那规条中诫命的律法，好把两下在祂自己里面，创造成一个新人，成就了和平。”

“恢复”一辞的意义，是再次得回失去的东西，或使事物回到正常的情形；意即在遭受破坏或失去了以后，再使事物复原或回到正常的情形。我们说到召会的恢复，意即召会原初有一种情形，后来却失去或受了破坏，现今就需要把召会带到她原初的情形。因为经过了许多世纪的历史，召会已经堕落了，她需要恢复到照着神原初心意的光景。我们对于召会的异象，应当受到管治，不是照着现今的情形或传统的作法，乃是照着圣经里所启示，神原初的心意和标准。

神乃是一位有永远定旨的神。祂是满有定旨的神，祂一旦定意要作某事，就没有任何事能改变祂的心意或使祂停止。（新约总论第七册，四五九至四六〇页。）

信息选读

新约启示，若没有召会，基督就是单独的，不能作什么。新约特别启示，召会是神心头的愿望。神在今时代的愿望，就是要得着召会。（从天上来的异象，一五页。）

召会是神的召会，（林前十 32，）为父神拣选并预定，（弗一 3～6，）为子神救赎，（7～12，）并为灵神盖印。（13～14。）（主恢复的简说，二五页。）

WEEK 6 — DAY 1

Morning Nourishment

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.

Eph. 2:15 Abolishing in His flesh the law of the commandments in ordinances, that He might create the two in Himself into one new man, so making peace.

The word recover means to obtain again something that has been lost, or to return something to a normal condition. Recovery means the restoration or return to a normal condition after a damage or a loss has been incurred. When we speak of the recovery of the church, we mean that something was there originally, that it became lost or damaged, and that now there is the need to bring that thing back to its original state. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention. Concerning the church, our vision should be governed not by the present situation nor by traditional practice but by God's original intention and standard as revealed in the Scriptures.

God is a God with an eternal purpose. He is a purposeful God, and once He has made up His mind to do something, nothing can change His mind or stop Him. (The Conclusion of the New Testament, pp. 2447-2448)

Today's Reading

The New Testament reveals that without the church Christ would be isolated and unable to do anything. The New Testament especially reveals that the church is the heart's desire of God. God's desire in this age is to have the church. (The Heavenly Vision, p. 17)

The church is the church of God (1 Cor. 10:32), chosen and predestinated by God the Father (Eph. 1:3-6), redeemed by God the Son (1:7-12), and sealed by God the Spirit (1:13-14). (A Brief Presentation of the Lord's Recovery, p. 25)

提前三章十六节给我们看见，召会这神的家，真理的柱石和根基，乃是神显现于肉体。神不仅渴望在召会中安家并有安息之所，也要在召会中彰显祂自己。祂要在召会中实行祂新约的经纶，说出祂的愿望，并彰显祂的荣耀。凡祂所是、所作、并所要得着的，都要在召会（祂的家）中彰显出来。

宇宙召会是基督的身体。…基督的身体是祂的丰满，就是祂完满的彰显。〔弗一 22 ～ 23。〕身体是头的丰满，而丰满是头的彰显。基督是无限的神，没有任何的限制；祂大到一个地步，在万有中充满万有。这样一位伟大的基督，需要召会作祂的丰满，使祂得着完全的彰显。

召会也是基督的妻子，是祂的配偶。（五 23 ～ 27。）召会作基督的配偶，含示满足与爱里的安息。基督需要这样一个妻子。作为召会，就是要给基督充分的满足与爱里的安息。

最后，宇宙召会乃是新人。（西三 10 ～ 11。）在以弗所二章十五节我们看见，基督在祂自己里面，将犹太人和外邦人创造成一个新人。这个新人是团体的，也是宇宙的。信徒虽有许多，却只有一个新人。所有的信徒都是这团体、宇宙新人的组成分子。

强调召会是基督的身体，是在生命的一面；而强调召会是宇宙的新人，乃是在基督作我们人位的一面。为了身体，我们需要基督作我们的生命；为了新人，我们需要基督作我们的人位。（新约总论第七册，一一七至一一八、一二〇至一二一页。）

召会在宇宙一面存在为独一的宇宙召会，（弗一 22 ～ 23，）但在地方上彰显为许多地方召会。（启一 4 上，11。）…这一切都是照着神永远经纶的安排。（弗三 9 ～ 11，一 9 ～ 11。）（主恢复的简说，二八页。）

参读：召会的历程，第四、十三至十四篇。

First Timothy 3:16 shows us that the church as God's house, the pillar and base of the truth, is God's manifestation in the flesh. God not only desires to make home in the church and have a resting place there, but He also wants to express Himself in the church. He wants to practice His New Testament economy, speak forth His desire, and manifest His glory in the church. All that He is, all that He is doing, and all that He wants to obtain are to be manifested in the church as His house.

The universal church is the Body of Christ....The Body of Christ is His fullness, that is, His full expression [Eph. 1:22-23]. The Body is the fullness of the Head, and the fullness is the expression of the Head. Christ, who is the infinite God without any limitation, is so great that He fills all things in all things. Such a great Christ needs the church to be His fullness for His complete expression.

The church is also the wife of Christ, His counterpart (Eph. 5:23-27). The church as the counterpart of Christ implies satisfaction and rest in love. Christ needs such a wife. To be the church is to render to Christ the adequate satisfaction and rest in love.

Finally, the universal church is the new man (Col. 3:10-11). In Ephesians 2:15 we see that Christ created the Jews and the Gentiles in Himself into one new man. This new man is corporate and universal. There are many believers, but there is only one new man. All the believers are components of this corporate and universal new man.

The emphasis on the church being the Body of Christ is on life, whereas the emphasis on the church being the universal new man is on Christ as our person. For the Body we need Christ to be our life, and for the new man we need Christ to be our person. (The Conclusion of the New Testament, pp. 2145, 2147)

The church exists universally as the unique universal church (Eph. 1:22-23), but it is expressed locally as many local churches (Rev. 1:4a, 11)....This is all according to the arrangement of God's eternal economy (Eph. 3:9-11; 1:9-11). (A Brief Presentation of the Lord's Recovery, p. 27)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, chs. 4, 13-14

第六周　周二

晨兴喂养

拉一3“你们中间凡作祂子民的，可以上…耶路撒冷，建造在耶路撒冷之耶和华以色列神的殿；（祂是神；）愿这人的神与他同在。”

11“金银器皿共有五千四百件。被掳的人从巴比伦被带上耶路撒冷的时候，设巴萨将这一切都带上来。”

召会的恢复是由以色列人从被掳归回所预表的。（拉一3～11。）…旧约是一本预表的书，其中最大，最包罗一切的预表，就是以色列人的历史。许多圣经教师将发生在以色人历史开端的事，应用在今天基督徒的经历上。例如，他们把逾越节应用在救赎的经历上，把过红海应用在受浸的经历上。…然而，却没有太多基督徒知道，如何应用以色列人末了一部分的历史—被掳到巴比伦，和从被掳中归回。我们将要看见，以色列人从被掳归回，预表召会的恢复。（新约总论第七册，四六〇页。）

信息选读

以色列子民得恢复，意思就是他们从巴比伦被带回到耶路撒冷。消极地说，恢复就是从巴比伦被带出来；积极地说，恢复乃是被带到耶路撒冷。

以色列人的恢复，不仅是从巴比伦出来，乃是要归回到耶路撒冷，就是神所命定独一的立场。耶路撒冷是主所拣选的地方。（申十二5。）因此，耶路撒冷就是神子民敬拜神的中心，这独一的中心保守了神子民的一。若没有这样的一个中心，以色列人进入美地后，早就分裂了。

WEEK 6 — DAY 2

Morning Nourishment

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,...and let him build the house of Jehovah the God of Israel—He is God—who is in Jerusalem.

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.

The recovery of the church is typified by the return of the children of Israel from their captivity (Ezra 1:3-11).... The Old Testament is a book of types, and the greatest, all-inclusive type is the history of the people of Israel. Many Bible teachers apply the things which happened in the beginning of the history of the people of Israel to Christian experience today. For example, they apply the Passover to the experience of redemption and the crossing of the Red Sea to the experience of baptism.... However, not many Christians know how to apply the last part of the history of the people of Israel—the captivity in Babylon and the return from captivity. As we shall see, the return of the children of Israel from their captivity typifies the recovery of the church. (The Conclusion of the New Testament, p. 2448)

Today's Reading

For the children of Israel to be recovered meant for them to be brought back to Jerusalem from Babylon. Negatively, to be recovered means to be brought out of Babylon; positively, it means to be brought up to Jerusalem.

The recovery of the children of Israel was not only from Babylon but back to Jerusalem, the God-ordained unique ground. Jerusalem was the place the Lord had chosen (Deut. 12:5). Jerusalem, therefore, was the center for God's people to worship Him, and this unique center preserved the unity of the people of God. Without such a center, after the children of Israel had entered the good land, they would have been divided.

那些从巴比伦回到耶路撒冷的人，乃是带着所有被掳到巴比伦，神殿的器皿。（拉一５～11。）这些器皿是银的、金的，表征对基督并基督之丰富的经历。…神的子民被分散，所有属灵的经历也都被掳去了。那对他们并对神乃是一个羞耻！甚至今天，有些亲爱的基督徒有真实的经历，他们却是在巴比伦。这就是说，他们对基督的经历，是在被掳的地方，就是偶像的地方。经历是正确的，地方却是错误的，因为器皿是正确的，却是神殿的器皿放在偶像的庙中。因此，所有的银器和金器都必须带回耶路撒冷。

召会的恢复，也是由…在耶路撒冷重建神的殿，就是神的家所预表。以斯拉一章三节说，“你们中间凡作祂子民的，可以上犹大的耶路撒冷，建造在耶路撒冷之耶和华以色列神的殿；（祂是神；）愿这人的神与他同在。”五节继续说，“于是，犹大和便雅悯的宗族首领、祭司、利未人，就是一切被神激动他灵的人，都起来要上去建造在耶路撒冷耶和华的殿。”这几节指出，恢复不只是要带着神殿的器皿回到耶路撒冷，也是要重建被毁坏之神的殿。

末了，召会的恢复是由旧约里，耶路撒冷城的重建所预表。（尼二11，17。）圣殿的建造恢复后，还需要建造城。没有城，殿就没有保护。圣殿乃是主同在的地方，需要受到保护。城的墙对殿乃是防御。（新约总论第七册，四六二、四六四至四六六页。）

参读：新约总论，第二百三十篇；主今日恢复之主要项目的重点，一九至二一页。

Those who went back to Jerusalem from Babylon brought with them all the vessels of the temple of God which had been captured to Babylon (Ezra 1:5-11). These vessels, which were of silver and gold, signify the experiences of Christ and the riches of Christ....The people of God were scattered, and all the spiritual experiences were carried away. That was a shame to them and to God. Even today, some dear Christians have real experiences of Christ, but they are in Babylon. This means that they have the experiences of Christ in the place of captivity, and in the place of idols. The experiences are right, but the place is wrong, for the vessels are right, but they are the vessels of the temple of God in the temple of idols. Therefore, all the vessels of silver and gold must be brought back to Jerusalem.

The recovery of the church is also typified by the rebuilding of the temple of God, the house of God, in Jerusalem....Ezra 1:3 says, “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.” Verse 5 goes on to say, “Then the heads of the father's 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.” These verses indicate that the recovery is not only a matter of going back to Jerusalem with the vessels of the temple of God but also of rebuilding the temple of God, which had been destroyed.

Finally, the recovery of the church is typified in the Old Testament by the rebuilding of the city of Jerusalem (Neh. 2:11, 17). After the recovery of the building of the temple, there was still the need to build up the city. Without the city, there would have been no protection for the temple. The temple, the place of the Lord's presence, needed protection. The wall of the city was the defense to the temple. (The Conclusion of the New Testament, pp. 2450-2453)

Further Reading: The Conclusion of the New Testament, msg. 230; The Crucial Points of the Major Items of the Lord's Recovery Today, pp. 19-21

第六周　周三

晨兴喂养

提后二 20 ～ 21 “但在大户人家，不但有金器银器，也有木器瓦器；有作为贵重的，也有作为卑贱的；所以人若洁净自己，脱离这些卑贱的，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。”

虽然“恢复”这辞在新约里没有使用过，召会的恢复却完全在新约里启示出来。…在罗马书或哥林多前书这样的书信里，没有说到召会的恢复；但在提多书、提摩太后书、约翰二书和启示录里，我们都能发现召会的恢复。在这些新约晚期的著作里，恢复完全被揭示出来。…为着召会的恢复，我们需要离开分门结党的人—宗派和公会。这是保罗在提多书三章十节所指明的。就像以斯拉、尼希米、和其他旧约里的忠信者，我们需要离开巴比伦回到耶路撒冷。（新约总论第七册，四六九至四七〇页。）

信息选读

召会的恢复也需要我们洁净自己，脱离大户人家（背道的基督教国）里卑贱的器皿。…〔在提后二章二十至二十一节，〕保罗用了“大户人家”一辞。提前三章十五至十六节所说明神的家，就其神圣的性质和素质的特性而言，乃是真实的召会，作了真理的根基；而这里的大户人家，就其搀杂的特性而言，乃指堕落的召会，如马太十三章三十一至三十二节反常的大树所例证的。

我们若洁净自己，脱离消极的事和人，就必成为贵重的器皿，分别为圣，合乎主人使用，预备行各样的善事。

WEEK 6 — DAY 3

Morning Nourishment

2 Tim. 2:20-21 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. If therefore anyone cleanses himself from these, he will be a vessel unto honor, sanctified, useful to the master, prepared unto every good work.

The recovery of the church is fully revealed in the New Testament even though the word recovery is not used....We do not find the recovery of the church in such Epistles as Romans or 1 Corinthians, but we do find it in Titus, 2 Timothy, 2 John, and Revelation. In these later writings of the New Testament the recovery is fully unveiled....For the recovery of the church, we need to be separated from the factious—the sects and denominations. This is indicated by Paul's word in Titus 3:10. Like Ezra, Nehemiah, and other faithful ones in the Old Testament, we need to leave Babylon and come back to Jerusalem. (The Conclusion of the New Testament, pp. 2457-2458)

Today's Reading

The recovery of the church also requires that we cleanse ourselves from the vessels unto dishonor in the great house—the apostate Christendom [2 Tim. 2:20-21] ....Here Paul uses the expression “a great house.” The house of God defined in 1 Timothy 3:15 and 16 is the genuine church in its divine nature and essential character as the foundation of the truth, whereas the great house here refers to the deteriorated church in its mixed character, as illustrated by the abnormally big tree in Matthew 13:31-32.

If we cleanse ourselves from negative things and negative persons, we shall be vessels unto honor, sanctified, useful to the master and prepared unto every good work.

“凡越过基督的教训，不留于其中的，就没有神；留于这教训中的，这人就有父又有子。若有人到你们那里，不是传讲这教训，不要接他到家里，也不要对他说，愿你喜乐；因为对他说，愿你喜乐的，就在他的恶行上有分。”（约贰9～11。）这几节启示，我们不该接触那些不留于基督之教训中的人—这教训是关于基督的神性以及借着神圣的成孕而成为肉体。九节的“越过”，直译，（在反面的意义上）带领向前。也就是说，越过了正确的事，超过了关于基督之正统教训的界限。那些这样行的人，越过了基督神圣成孕的教训，因而否认了基督的神格；结果就无法在救恩和生命里得着神。

启示录十七章陈明了大巴比伦的异象。按照五节，大巴比伦被称为“地上妓女和可憎之物的母”。四节揭示出一个事实，虽然这女人有美丽的外表，但隐藏在她里面的乃是邪恶；“那女人穿着紫色和朱红色的衣服，用金子、宝石、珍珠为妆饰，手中拿着金杯，盛满了可憎之物，并她淫乱的污秽。”大巴比伦在外表上是穿着紫色和朱红色的衣服，用金子、宝石、珍珠为妆饰；不仅如此，她手中还拿着金杯。但是这金杯里却盛满了可憎之物，并她淫乱的污秽。这是今天基督教国的一幅图画：基督教国也许有金杯，但杯的内容却是拜偶像、淫乱、和各样的邪恶。

我们当然不能留在大巴比伦里。反之，我们需要遵从主在启示录十八章四节的话。这里祂告诉我们：“我的民，你们要从那城出来，免得有分于她的罪，受她所受的灾害。”…我们…必须离开巴比伦的系统，回到耶路撒冷，就是回到正当的召会生活。这就是召会的恢复。（新约总论第七册，四七〇至四七二、四七六页。）

参读：新约总论，第二百三十一篇；主恢复的简说，一至三五页。

“Everyone who goes beyond and does not abide in the teaching of Christ does not have God; he who abides in the teaching, he has both the Father and the Son. If anyone comes to you and does not bring this teaching, do not receive him into your house, and do not say to him, Rejoice! For he who says to him, Rejoice, shares in his evil works” (2 John 9-11). These verses reveal that we should not contact those who do not abide in the teaching of Christ—the teaching concerning Christ's deity and incarnation by divine conception. Literally, the Greek word translated “goes beyond” in verse 9 means “to lead forward” (in a negative sense), that is, to go further than what is right, to advance beyond the limit of orthodox teaching concerning Christ. Those who go beyond in this way go beyond the teaching of the divine conception of Christ and thus deny the deity of Christ. Consequently they do not have God in salvation and in life.

Revelation 17 presents a vision of Babylon the Great. According to verse 5, Babylon the Great is called “The Mother of the Harlots and the Abominations of the Earth.” Verse 4 exposes the fact that although this woman has a pleasant appearance, evil is concealed within her. “The woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.” Outwardly Babylon the Great is clothed in purple and scarlet and is gilded with gold, precious stone, and pearls. Furthermore, she has a golden cup in her hand. But this cup is full of abominations and unclean things of her fornication. This is a picture of Christendom today. Christendom may have the golden cup, but the contents of the cup are idolatry, fornication, and every kind of evil.

We surely cannot remain in Babylon the Great. Rather, we need to obey the Lord's word in Revelation 18:4. Here He tells us, “Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues.”... We must leave the Babylonian system and come back to Jerusalem, that is, come back to the proper church life. This is the recovery of the church. (The Conclusion of the New Testament, pp. 2458-2460,2462-2463)

Further Reading: The Conclusion of the New Testament, msg. 231; A Brief Presentation of the Lord's Recovery, pp. 7-33

第六周　周四

晨兴喂养

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

约壹四 14 ～ 15 “父差子作世人的救主，这是我们所看见，现在又作见证的。凡承认耶稣是神儿子的，神就住在他里面，他也住在神里面。”

我们要继续来看，召会得恢复的意义。…我们要来看，得恢复脱离分裂与背道的立场，及其对三一神之身位并基督身位与工作之真理的偏差。（新约总论第七册，四七七页。）

信息选读

历代以来，关于神圣的三一，出现了三个主要学派的教训：形态论、三神论、以及照着圣经纯正的启示。形态论教导说，父、子、灵不都是永远的，也不都同时存在，而仅仅是一位神三个暂时的表显。三神论教导说，父、子、灵是三位神。我们应当与形态论无分无关，因为那种关于神圣三一的极端观点，乃是异端。另一面，教导有三位神也是大异端。

在圣经里关于三一神的纯正启示，介于形态论和三神论这两个极端之间。因为圣经中的真理有两面，所以神圣的三一有两面：“一在三里”的一面，以及“三在一里”的一面。形态论是三在一里这面的极端。当然，圣经中有三在一里这面的依据，但走极端的形态论，越过圣经的界限，忽略甚至抹煞了一在三里的方面。形态论越过圣经关于三这面的界限，因此在一的极端上乃是异端。三神

WEEK 6 — DAY 4

Morning Nourishment

Matt. 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit.

1 John 4:14-15 And we have beheld and testify that the Father has sent the Son as the Savior of the world. Whoever confesses that Jesus is the Son of God, God abides in him and he in God.

We shall go on to see what it means for the church to be recovered.... We shall consider the matter of being recovered from the divisive and apostate ground with its deviation from the truths concerning the person of the Triune God and the person and work of Christ. (The Conclusion of the New Testament, p. 2465)

Today's Reading

During the centuries, three main schools of teaching concerning the Trinity have emerged: modalism, tritheism, and the pure revelation according to the Bible. Modalism teaches that the Father, the Son, and the Spirit are not all eternal and do not all exist at the same time, but are merely three temporary manifestations of the one God. Tritheism teaches that the Father, the Son, and the Spirit are three Gods. We should have nothing to do with modalism, for that extreme view of the Trinity is a heresy. It is also a great heresy to teach that there are three Gods.

The pure revelation of the Triune God in the Bible occupies a central position between the extremes of modalism and tritheism. Because the truths in the Scriptures have two sides, there are two aspects to the Trinity: the aspect of the one-in-three and the aspect of the three-in-one. Modalism is an extreme on the side of the three-in-one. There is, of course, ground in the Scriptures for the side of the three-in-one, but modalism, going to an extreme, far beyond the confines of the Bible, neglects and even annuls the side of the one-in-three. Modalism has gone beyond the confines of the Scriptures concerning the aspect of the three. Hence, it

论是相反的极端。三神论强调三的方面而忽略了一的方面。三神论也有圣经的依据，因为父、子、灵的确是三。但三神论和形态论一样，也越过圣经的界限，而成为极端。因此，形态论和三神论都是极端，都是异端。

关于神圣三一之真理的两面，具体包含在“三一”（triune）这辞里。…我们的神一面是独一的，另一面又是三。在神是一的这面，父、子、灵不是分开的；但在神是三的这面，父、子、灵却有区别。

我们也需要得恢复，脱离分裂与背道的立场，及其对基督身位与工作之真理的偏差。…在约壹二章二十二节我们看见，敌基督者的原则乃是否认基督的所是。耶稣是基督，基督就是神的儿子，神的儿子乃是父的具体化身。否认这真理的任何一面，就是否认基督所是的事物，因而跟随了敌基督者的原则。

否认耶稣基督是在肉体里来的，就是否认祂圣别的成孕、祂的成为肉体、祂的出生、祂的人性、祂的人性生活、以及祂的救赎。新约对这事强调得很清楚：基督的救赎是在祂属人的身体里，并借着祂的流血而成就的。

凡弃绝基督的成为肉体，因而弃绝祂救赎的，也就否认基督的复活。如果基督从来没有经过死，祂就不可能进入复活。

否认耶稣基督是在肉体里来的，乃是大异端。这异端的教训叫人无法享受神圣的三一。（新约总论第七册，四七七至四七八、四八〇至四八二、四八四页。）

参读：新约总论，第二百三十二篇；召会的意义，第一至三篇。

is a heresy on the extreme of the one. Tritheism is the opposite extreme. Tritheism stresses the side of the three and neglects the side of the one. It also has scriptural ground because the Father, the Son, and the Spirit certainly are three. But tritheism, like modalism, also goes beyond the confines of the Bible and becomes a heresy. Therefore, both modalism and tritheism, being extremes, are heresies.

The twofoldness of the truth concerning the Trinity is embodied in the word triune.... On the one hand, our God is uniquely one; on the other hand, He is three. In the aspect of God's being one, there is no separation between the Father, the Son, and the Spirit. However, in the aspect of God's being three, there is a distinction between the Father, the Son, and the Spirit.

We also need to be recovered from the divisive and apostate ground with its deviation from the truth concerning the person and work of Christ.... In 1 John 2:22 we see that the principle of antichrist is to deny what Christ is. Jesus is the Christ, Christ is the Son of God, and the Son of God is the embodiment of the Father. To deny any aspect of this truth is to deny something of what Christ is and thereby to follow the principle of antichrist.

To deny that Jesus Christ has come in the flesh is to deny His holy conception, His incarnation, His birth, His humanity, His human living, and also His redemption. The New Testament makes it emphatically clear that Christ's redemption was accomplished in His human body and by the shedding of His blood.

Anyone who rejects Christ's incarnation and thereby rejects His redemption also denies Christ's resurrection. If Christ had never passed through death, it would not have been possible for Him to enter into resurrection.

Denying that Jesus Christ has come in the flesh is a great heresy. This heretical teaching makes it impossible to have the enjoyment of the Trinity. (The Conclusion of the New Testament, pp. 2465-2467, 2469, 2471)

Further Reading: The Conclusion of the New Testament, msg. 232; Three Aspects of the Church, Book 1: The Meaning of the Church, chs. 1-3

第六周　周五

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。”

林前十二 12 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。”

我们需要回到基督身体独一和纯正之一的立场，及其关于下列事项的真理：新约的信仰与神的经纶，基督的身位与工作，三一神的身位与分赐，召会，基督的身体，团体的基督，以及召会宇宙一面和地方一面。（新约总论第七册，四九〇页。）

信息选读

在提前一章三至四节…神的经纶〔是指〕神的家庭行政，要在基督里将祂自己分赐到祂所拣选的人里面，使祂得着一个家彰显祂自己，这家就是召会，（三 15，）基督的身体。使徒的职事乃是以神这经纶为中心；（西一 25，林前九 17；）然而那些异议者不同的教训，被神的仇敌利用，使神的子民从这经纶岔出去。

神的经纶乃是祂的家庭经营。根据圣经，神不是先要得着国度；反之，祂乃是先要得着一个家、一个家庭。一旦祂有了家，祂的家自然而然成了祂的国。祂若是不能得着一个家、家庭、居所，祂就不能得着一个国。因此，神的经纶首先是一件神的家庭经营的事。

关于基督的身位与工作，我们必须传扬基督是神成为肉体来作神人，祂兼有神性和人性。我们也必须传扬基督

WEEK 6 — DAY 5

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 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.

The next matter we shall see is that we need to be brought back to the unique and pure ground of the oneness of the Body of Christ with its truths concerning the New Testament faith and God's economy, the person and work of Christ, the person and the dispensing of the Triune God, the church, the Body of Christ, the corporate Christ, and the universal and local aspects of the church. (The Conclusion of the New Testament, p. 2477)

Today's Reading

[In 1 Timothy 1:4, “God's economy” is] God's household administration to dispense Himself in Christ into His chosen people, that He may have a house, a household, to express Himself which household is the church, the Body of Christ (1 Tim. 3:15). The apostle's ministry was centered upon this economy of God (Col. 1:25; 1 Cor. 9:17), whereas the differing teachings of the dissenting ones were used by God's enemy to distract His people from this.

God's dispensation is His household economy. According to the Bible, God does not first want to have a kingdom. Rather, He first wants a house, a family. Once He has a family, His family will spontaneously become His kingdom. If He is not able to secure a family, a household, a house, He will not be able to have a kingdom. Thus, God's dispensation is first a matter of His household economy, or family economy.

Concerning the person and work of Christ, we must preach that Christ is God incarnated to be a God-man, that He is both divine and human. We

救赎的死。在祂救赎的工作里，基督为我们的罪，并为我们罪人死在十字架上。然后祂复活了，使祂能将祂自己分赐到我们里面，作神圣的生命。因此，我们所传扬的福音，乃是基督这位神人为我们的罪死了并且复活了。

基督的福音不仅有生命，也有生命的大能，可以征服死、胜过死、且将死废去。这个征服死、胜过死、且将死废去的生命，就是复活。

召会的恢复也需要我们恢复关于三一神的身位与分赐的真理。神的分赐这件事，今天许多的基督徒已完全失去了。靠着主的怜悯，我们已蒙光照，看见在神新约的经纶里，有那神圣、三一的人位，要将祂自己分赐到祂所拣选的人里面，作他们的生命、生命的供应和一切。因着今天许多人忽略了这点，我们就需要恢复对神圣的分赐，就是对经过过程之三一神的丰富分赐到我们里面这件事，有正确的认识和领会。

以弗所一章二十三节说到，“召会是祂的身体，是那在万有中充满万有者的丰满。”基督的身体是个生机体，由所有重生有神生命的信徒所构成，为着头的彰显。身体乃是头的丰满，这丰满就是头的彰显。

因着召会是基督的身体，基督又是召会的头，（西一18，）召会和基督乃是一个身体，就是那奥秘、宇宙的大人，有同样的生命和性情，分享同样的地位和权柄。正如基督是远超过一切，且坐在诸天界里，（弗一20～21，）召会也在诸天界里与祂同坐。（二6。）正如基督领受了天上地上所有的权柄，（太二八18，）召会也有分于基督的权柄。（路十19。）（新约总论第七册，四九〇至四九一、四九三至四九四、四九七、五〇一页。）

参读：新约总论，第二百三十三篇；教会的见证与立场，第一部分，第一至二篇。

must also preach His redemptive death. In His redemptive work He died on the cross for our sins and for us sinners. Then He was resurrected so that He could impart Himself into us as the divine life. Therefore, the gospel we preach is that Christ, the God-man, died for our sins and was resurrected.

The gospel of Christ not only has life; it also has the life power to subdue death, to conquer death, and to annul death. This life, the life that has subdued, conquered, and nullified death, is resurrection.

The recovery of the church also requires that we be recovered to the truth concerning the person and the dispensing of the Triune God. This matter of God's dispensing is something that is altogether missed by many Christians today. By the Lord's mercy we have been enlightened to see that in the New Testament economy of God there is the divine, triune Person for the dispensing of Himself into His chosen people to be their life, life supply, and everything. Because this has been neglected by many today, we need to be recovered to the proper understanding and apprehension of the divine dispensing of the riches of the processed Triune God into our being.

Ephesians 1:22-23 speaks of “the church, which is His Body, the fullness of the One who fills all in all.” The Body of Christ is an organism constituted of all the believers, who have been regenerated and have God's life, for the expression of the Head. The Body is the fullness of the Head, and the fullness is the expression of the Head.

Because the church is the Body of Christ and Christ is the Head of the church (Col. 1:18), the church and Christ are one Body, the mysterious, universal great man, having the same life and nature and sharing the same position and authority. Just as Christ is far above all and sits in the heavenlies (Eph. 1:20-21), so also the church sits together with Him in the heavenlies (2:6). Just as Christ has received all authority in heaven and on earth (Matt. 28:18), so also the church participates in His authority (Luke 10:19). (The Conclusion of the New Testament, pp. 2477-2478, 2480, 2482-2483, 2487-2488)

Further Reading: The Conclusion of the New Testament, msg. 233; The Testimony and the Ground of the Church, sec. 1, chs. 1-2

第六周　周六

晨兴喂养

弗四16“本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。”

罗十四17“因为神的国不在于吃喝，乃在于公义、和平、并圣灵中的喜乐。”

基督的身体，实际上就是团体的基督。…〔在林前十二章十二节里，〕基督不是个别的基督，乃是团体的基督，就是身体的基督。这里的“基督”，直译，那基督，指团体的基督，由基督自己作头，召会作祂的身体，连同所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并都是用祂的生命和元素所构成的，成为祂的身体这个生机体，以彰显祂。因此，祂不仅是头，也是身体。就如我们物质的身体虽有许多肢体，仍是一个身体，基督也是这样。（新约总论第七册，五〇二至五〇三页。）

信息选读

关于召会宇宙一面与地方一面的真理，也需要恢复。实在说来，这些事已经失落了，甚至被抹煞了。因此，我们需要恢复关于召会这两面的真理。就宇宙一面而言，召会乃是独一无二的。召会的这一面是主耶稣在马太十六章十八节所启示的。…这里所启示的，乃是宇宙的召会，为着主在宇宙中独一的见证。

在十八章十七节，主耶稣启示出地方召会。这节所提的召会，必定是地方召会，因为这里所提的，乃是一个我们可以前去的地方。我们不能带着难处去到宇宙召会，我们只能去到地方召会。

WEEK 6 — DAY 6

Morning Nourishment

Eph. 4:16 Out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love.

Rom. 14:17 For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

The Body of Christ is actually the corporate Christ.... In 1 Corinthians 12:12, Christ is not the individual Christ but the corporate Christ, the Body-Christ. “The Christ” refers to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as its members. All the believers of Christ are organically united with Him and constituted of His life and element to be His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members, yet is one, so is this Christ. (The Conclusion of the New Testament, pp. 2488-2489)

Today's Reading

The truth concerning the universal and local aspects of the church also needs to be recovered. In a very real sense, these matters have been lost, even annulled. Therefore, we need to be recovered to the truth concerning these two aspects of the church. In the universal aspect the church is uniquely one. This aspect of the church is revealed by the Lord Jesus in Matthew 16:18....What is revealed here is the universal church for the unique testimony of the Lord in the universe.

In 18:17 the Lord Jesus reveals the local church. The church mentioned in this verse must be a local church because it is a place where we can go. We cannot bring a problem to the universal church, only to the local church.

就地方一面而言，召会显在许多的地方上，作为许多的地方召会。一个宇宙召会，在地上显在许多地方上，就成为许多的地方召会。召会在一个地方上的显出，就是在那特定地方上的地方召会。没有众地方召会，就没有宇宙召会的实行和现实。宇宙召会乃是实化在众地方召会里。

在召会的恢复里，我们乃是在建造基督的身体，神的殿，神的家。这是由旧约时代，在以斯拉领导之下的圣殿重建所预表的。今天我们是在重建召会生活作为神的殿，就是基督的身体。

仇敌对召会所作一切的破坏，只是给主机会在复活里扩大祂的身体。仇敌绝不能胜过主耶稣。阴间的门绝不能胜过建造的召会。（太十六18。）召会仍在往前，仍在增长。虽然仇敌会竭尽所能来拆毁，但我们要看见主的得胜。我们要看见，不只主耶稣自己是得胜的，召会，祂的身体，圣殿，也是得胜的。

末了，召会的恢复包括建立国度的生活。这是由保罗在罗马十四章十七节的话所指明的。…这节经文启示，神的国就是召会的生活。按照十四章的上下文，国度就是今天的召会生活。召会生活的实际就是国度。十二章说到身体生活，十四章说到国度生活。这指明，按照罗马书，国度生活乃是身体生活的实际。

神的国作为召会的生活，乃在于公义、和平、并圣灵中的喜乐。当神国的权柄运行在我们里面时，公义、和平并喜乐，就要成为我们日常生活的特性。有这样的一种生活，乃是建立国度的生活，正如尼希米记中，重建耶路撒冷城所预表的。因此，在召会的恢复里，我们乃是建造召会，作为神的家和神的城。（新约总论第七册，五〇三至五〇五、五一〇、五一二页。）

参读：新约总论，第二百三十四篇；教会的见证与立场，第二部分，第五篇；第三部分，第一至三篇。

In the local aspect the church is expressed in many localities as many local churches. The one universal church expressed in many places on earth becomes the many local churches. The expression of the church in a locality is the local church in that particular locality. Without the local churches there would be no practicality and actuality of the universal church. The universal church is realized in the local churches.

In the recovery of the church, we are building the Body of Christ, the temple of God, the house of God. This was typified by the rebuilding of the temple under the leadership of Ezra in Old Testament times. Today we are rebuilding the church life as God's temple, the Body of Christ.

All the damage that the enemy does to the church simply gives the Lord the opportunity to enlarge His Body in resurrection. Satan can never defeat the Lord Jesus. The gates of Hades can never prevail against the builded church (Matt. 16:18). The church is still going on and is still growing. Although the enemy may try his best to tear it down, we shall see the victory. We shall see that not only the Lord Jesus Himself is prevailing but that the church, His Body, the temple, also is prevailing.

Finally, the recovery of the church involves the establishing of the kingdom life. This is indicated by Paul's word in Romans 14:17....This verse reveals that the kingdom of God is the living of the church. According to the context of Romans 14, the kingdom is today's church life. The reality of the church life is the kingdom. Romans 12 speaks of the Body life and Romans 14, of the kingdom life. This indicates that, according to Romans, the kingdom life is the reality of the Body life.

The kingdom of God as the living of the church is righteousness, peace, and joy in the Holy Spirit. When the authority of God's kingdom operates in us, righteousness, peace, and joy will characterize our daily life. To have such a living is to establish the kingdom life as typified in the book of Nehemiah by the rebuilding of the city of Jerusalem. Therefore, in the recovery of the church, we are building up the church as God's house and city. (The Conclusion of the New Testament, pp. 2489-2490, 2494, 2496)

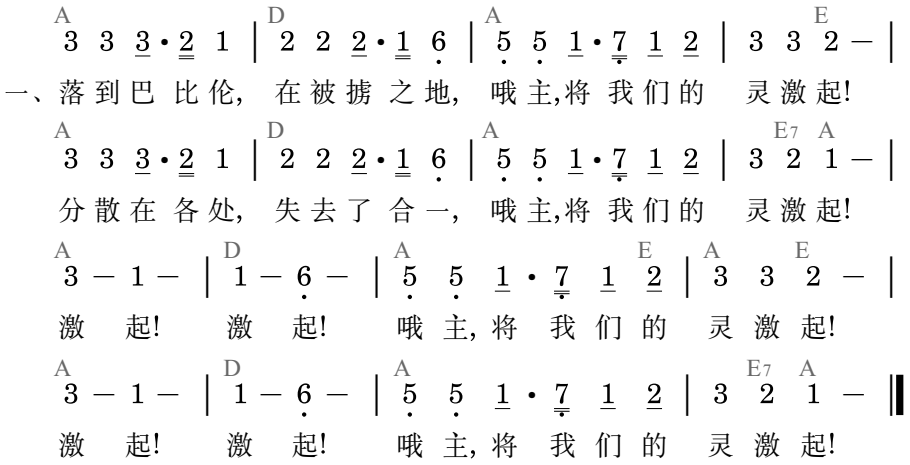
Further Reading: The Conclusion of the New Testament, msg. 234; The Testimony and the Ground of the Church, sec. 2, ch. 5; sec. 3, chs. 1-3

第六周诗歌

回耶路撒冷（哈该书一章）

补503

A 大调　　4/4



二、离开巴比伦,各宗派之地,　　从分裂中我们都起来!
因为巴比伦,并非神所立,　　从分裂中我们都起来!
起来!起来!　　从分裂中我们都起来!
(重复最后一行,下同)

三、从被掳之地,回耶路撒冷,　　有神同在,我们都上来!
在独一立场,作合一见证,　　有神同在,我们都上来!
上来!上来!　　有神同在,我们都上来!

四、盘里满基督,碗里满圣灵,　　将所有的器皿都带来!
带到召会里,照神所命定,　　将所有的器皿都带来!
带来!带来!　　将所有的器皿都带来!

五、在耶路撒冷,神所选之地,　　神的圣殿我们同建立!
众圣同事奉,都一心一意,　　神的圣殿我们同建立!
建立!建立!　　神的圣殿我们同建立!

注:原文里共有五个“up”:Stir up, Rise up, Go up, Bring up, Build up。

WEEK 6 — HYMN

Hymns # 1252

1
Down in Babylon, in captivity,
Oh, the Lord has stirred our spirit up!
Scattered everywhere, without unity,
Oh, the Lord has stirred our spirit up!
Stirred up! Stirred up!
Oh, the Lord has stirred our spirit up!

2
Up from Babylon, where the sects abound,
From division we must all rise up!
Brothers, Babylon's not the proper ground;
From division we must all rise up!
Rise up! Rise up!
From division we must all rise up!

3
To Jerusalem, from captivity,
God is with us, let us all go up!
To the one unique ground of unity,
God is with us, let us all go up!
Go up! Go up!
God is with us, let us all go up!

4
Platters full of Christ, bowls with Spirit filled—
All the vessels of the Lord bring up!
Bring them to the church as the Lord has willed—
All the vessels of the Lord bring up!
Bring up! Bring up!
All the vessels of the Lord bring up!

5
In Jerusalem, chosen of the Lord,
Now the temple of the Lord build up!
Serve with all the saints, share in one accord,
Now the temple of the Lord build up!
Build up! Build up!
Now the temple of the Lord build up!

第六周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: