第十二篇

神的荣耀回到神的殿中

读经：结九3，十19，十一23，四三1～7，弗三21，启二一10～11

纲　　要

周　一

壹 神是荣耀的神，家（殿）的神—徒七2，创三五7：

一 荣耀的神向亚伯拉罕显现并呼召他、吸引他，使他能跟从神；同样的原则，神也用祂看不见的荣耀，呼召新约的信徒—徒七2，彼后一3。

二 荣耀的父是借着许多儿子所彰显的神—弗一17，来二10：

1 “父”这名称含示重生，“荣耀”这辞含示彰显。

2 “荣耀的父”这名称含示重生和彰显；我们已经由神重生，是祂的彰显—约一12～13，帖前二12，帖后一10、12。

三 创世记三十五章七节有一个新的神圣名称—“伊勒伯特利”，神家的神：

1 在这一章之前，神是个人的神；在这里，祂不再只是个人的神，乃是伊勒伯特利，就是团体身体的神，神家的神。

Message Twelve

The Return of the Glory of God to the House of God

Scripture Reading: Ezek. 9:3; 10:19; 11:23; 43:1-7; Eph. 3:21; Rev. 21:10-11

Outline

Day 1

I. God is the God of glory and the God of the house—Acts 7:2; Gen. 35:7:

A. The God of glory appeared to Abraham and called him, attracted him, and enabled him to follow God; in the same principle, God calls the New Testament believers by His invisible glory—Acts 7:2; 2 Pet. 1:3.

B. The Father of glory is God expressed through His many sons—Eph. 1:17; Heb. 2:10:

1. The title Father implies regeneration, and the word glory implies expression.

2. The title Father of glory implies regeneration and expression; we have been regenerated by God, and we are His expression—John 1:12-13; 1 Thes. 2:12; 2 Thes. 1:10, 12.

C. In Genesis 35:7 we have a new divine title—El-bethel, “God of the house of God”:

1. Before this chapter God was the God of individuals; here He is no longer just the God of individuals but is El-bethel, the God of a corporate body, the God of the house of God.

2 伯特利表征团体的生活，就是基督的身体；因此，雅各称神为伯特利的神时，就从个人的经历往前到团体的经历—林前十二12。

四 荣耀是神的彰显，建造是三一神团体的彰显；因此，神的荣耀和神的建造是并行的，因为召会作为神的建造，乃是神团体的彰显—出四十34～38，王上八10～11，启二一10～11，弗三19、21，提前三15～16。

周　二

贰 在以西结四十三章一至七节，神的荣耀回到殿中：

一 我们必须看见神渴望在地上得着之居所的异象，并领悟神的目标乃是建造—四十4，四三10～11，太十六18，弗二21～22，四16，启二一2。

二 神心头的愿望乃是要在地上得着一个与人同住的居所；神救恩的目标乃是在地上建造祂的居所—出二五8～9，二九45～46，四十1～2、34～38：

1 神要召会在地上建造起来，因为祂渴望在地上得着一个居所—太十六18，六10。

2 祂这位诸天的神，要住在地上；祂所住的地方，祂的居所，就是召会—提前三15，彼前二5。

三 “这是我宝座之处，是我脚掌所踏之处，我要住在这里，在以色列人中间，直到永远”—结四三7：

2. Bethel signifies the corporate life, which is the Body of Christ; thus, in calling God the God of Bethel, Jacob advanced from the individual experience to the corporate experience—1 Cor. 12:12.

D. Glory is the expression of God, and building is the corporate expression of the Triune God; thus, the glory of God and the building of God go together, for the church, as God's building, is the corporate expression of God—Exo. 40:34-38; 1 Kings 8:10-11; Rev. 21:10-11; Eph. 3:19, 21; 1 Tim. 3:15-16.

Day 2

II. In Ezekiel 43:1-7 the glory of God returned to the house:

A. We need to see a vision of the dwelling place that God desires to have on earth and realize that God's goal is the building—40:4; 43:10-11; Matt. 16:18; Eph. 2:21-22; 4:16; Rev. 21:2.

B. The desire of God's heart is to have a dwelling place with man on earth; the goal of God's salvation is the building of His dwelling place on earth—Exo. 25:8-9; 29:45-46; 40:1-2, 34-38:

1. God wants to have the church built up on earth because He desires to have a dwelling place on earth—Matt. 16:18; 6:10.

2. He, the God of the heavens, wants to live on the earth; the place where He lives, His dwelling place, is the church—1 Tim. 3:15; 1 Pet. 2:5.

C. "This is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever"—Ezek. 43:7:

1 宝座是为着神的管理、行政和国度；主的脚掌是为着祂在地上的行动。

2 离了殿作祂宝座之处，作祂脚掌所踏之处，主就没有祂在地上行政和行动的根据。

3 只有建造起来的召会才能给主立场，以执行祂的行政，并在地上行动；不仅如此，召会是主能居住而得安息与满足的地方—太十六 18～19，徒十三 1～3，提前三 15。

周　三

四 因着殿中的偶像，神的荣耀就逐步退出，先离开殿，然后离开城，最后离开祂的百姓—结八 3，九 3，十 19，十一 23：

1 主的荣耀离开，表征神的显现离开召会—启二 5，参提前三 15～16，林前十四 25。

2 耶和华的荣耀离开以色列，乃是神审判的结果—结十四 21：

a 在以色列的历史中，这件事是第二次发生：

㈠ 在西乃山下，当帐幕立起时，主的荣耀充满帐幕—出四十 34。

㈡ 后来，约柜被非利士人掳去，主的荣耀离开了帐幕；这意思是说，神放弃了帐幕—撒上四。

b 在所罗门的时候，圣殿建造起来，主的荣耀回来充满殿—王上八 10～11。

c 主的荣耀留在殿里，直到以西结看见主的荣耀离去，离开了殿和城，停在橄榄山，最终回到诸天之上；那就是主的荣耀离开了—结九 3，十 19，十一 23。

1. The throne is for God's government, administration, and kingdom, and the soles of His feet are for His move on earth.

2. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and His move on earth.

3. Only the built-up church gives the Lord the standing to administrate His government and to move on earth; furthermore, the church is the place where the Lord can dwell for His rest and satisfaction—Matt. 16:18-19; Acts 13:1-3; 1 Tim. 3:15.

Day 3

D. Because of the idols in the temple, the glory of God withdrew step by step, leaving first the temple, then the city, and finally the people—Ezek. 8:3; 9:3; 10:19; 11:23:

1. The departing of the glory of the Lord signifies the departing of God's manifestation from the church—Rev. 2:5; cf. 1 Tim. 3:15-16; 1 Cor. 14:25.

2. The departing of the glory of Jehovah from Israel was a result of God's judgment—Ezek. 14:21:

a. This is the second time in Israel's history that this happened:

1) At Mount Sinai, when the tabernacle was erected, the glory of the Lord filled the tabernacle—Exo. 40:34.

2) Later, the Ark was captured by the Philistines, and the glory of the Lord left the tabernacle; this means that God gave up the tabernacle—1 Sam. 4.

b. When the temple was built at the time of Solomon, the glory of the Lord returned to fill the temple—1 Kings 8:10-11.

c. The glory of the Lord remained in the temple until the time when Ezekiel saw it departing, leaving the temple and the city, resting on the Mount of Olives, and finally returning to the heavens; that was the departure of the glory of the Lord—Ezek. 9:3; 10:19; 11:23.

周　四

五 神的荣耀归回，在于殿的建造—四三 1～12：

1 以西结在他早期的职事里，看见主的荣耀离开殿；但在他晚期的职事里，看见荣耀回到主的殿中—九 3，十 19，十一 23，四三 7。

2 主的荣耀归回，因为神的殿建造完成—7 节，该二 7、9：

a 荣耀从东归回，就是从日出的方向归回；日出的方向表征荣耀；主从荣耀归回—结四三 2，民二 3。

b 主的荣耀由东门进入殿中；东门乃是为着主的荣耀—结四三 4：

㈠ 在召会生活中，最重要的门是东门，就是向着主的荣耀敞开的门。

㈡ 在召会生活中，我们该有的第一个考虑乃是主的荣耀—弗三 21，林前十 31。

3 主渴望回到地上，但为着主回来，祂需要有居所—作祂宝座之处和脚掌所踏之处—结四三 7：

a 祂的居所就是召会，是祂在地上行政和行动的根据—弗二 21～22，提前三 15。

b 神不是仅仅关切得救或属灵，乃是关切建造—弗四 12、16，林前十四 4、26。

c 今天召会若是符合以西结书里所说神圣别建造的一切细节，因而在每一方面被建造起来，神就会荣耀地住在召会中—太十六 18，弗三 21，五 27。

d 若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所—二 21～22。

Day 4

E. The return of God's glory depends on the building of the house—43:1-12:

1. In his earlier ministry Ezekiel saw the glory of the Lord leave the temple, but in his later ministry he saw the glory coming back to the house of the Lord—9:3; 10:19; 11:23; 43:7.

2. The glory of the Lord returned because the building of God's house was completed—v. 7; Hag. 2:7, 9:

a. The glory returned from the east—the direction of the sunrise, which signifies glory; the Lord came back from the glory—Ezek. 43:2; Num. 2:3.

b. The glory of the Lord came into the house by the east gate, which was for the glory of the Lord—Ezek. 43:4:

1) In the church life the most important gate is the east gate, the gate that is open to the glory of the Lord.

2) The first consideration we should have in the church life should be the Lord's glory—Eph. 3:21; 1 Cor. 10:31.

3. The Lord desires to come back to the earth, but for His coming back He needs a dwelling place—a place for His throne and for the soles of His feet—Ezek. 43:7:

a. His dwelling place is the church, the base of His administration and move on earth—Eph. 2:21-22; 1 Tim. 3:15.

b. God's concern is not merely with salvation or with spirituality but with the building—Eph. 4:12, 16; 1 Cor. 14:4, 26.

c. If the church today corresponds to all the details of the holy building of God covered in Ezekiel and thus is built up in every aspect, God will dwell in the church gloriously—Matt. 16:18; Eph. 3:21; 5:27.

d. In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God—2:21-22.

周　五

叁 在约翰福音里，我们看见在神建造里之神的荣耀：

一 基督，那成了肉体的话，乃是充满荣耀的帐幕和圣殿——一 14，二 19，太十七 1 ～ 2、5，路九 32，彼后一 16 ～ 18。

周　六

二 基督为父用神圣的荣耀所荣耀的结果，乃是父的家作为神人二性扩大的宇宙合并—约十二 23，十三 31 ～ 32，十七 1、5，十四 2 ～ 3、23。

三 按照约翰十七章二十二节，信徒的一就是在神圣荣耀里的一，为着团体的彰显神；在这个一的这面，信徒享受父的荣耀作他们那被成全之一的要素，得被建造而团体地彰显神。

肆 以弗所三章启示，神在召会里得着荣耀：

一 保罗祷告，求父照着祂荣耀的丰富加强众圣徒；这含示神的荣耀可以作到圣徒里面—14 ～ 16 节。

二 在二十一节保罗说，“愿在召会中，…荣耀归与祂；”这含示神的荣耀作到圣徒里面之后，又回到神那里：

1 这荣耀同着神到我们这里来，在作到我们里面之后，要同着我们回到神那里。

2 神的荣耀作到召会中，神就在召会中得着彰显。

3 在召会中荣耀归与神，就是神在召会中得着荣耀—21 节。

Day 5

III. In the Gospel of John we see the glory of God in the building of God:

A. Christ, the incarnated Word, is the tabernacle and the temple filled with glory—1:14; 2:19; Matt. 17:1-2, 5; Luke 9:32; 2 Pet. 1:16-18.

Day 6

B. The issue of Christ being glorified by the Father with the divine glory is the Father's house as the enlarged, universal divine-human incorporation—John 12:23; 13:31-32; 17:1, 5; 14:2-3, 23.

C. According to John 17:22, the oneness of the believers is the oneness in the divine glory for the corporate expression of God; in this aspect of oneness the believers enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way.

IV. Ephesians 3 reveals that God is glorified in the church:

A. Paul prayed that the Father would strengthen the saints according to the riches of His glory, implying that the glory of God can be wrought into the saints—vv. 14-16.

B. In verse 21 Paul says, "To Him be the glory in the church," implying that the glory of God, which has been wrought into the saints, returns to God:

1. This glory comes to us with God and, after being worked into us, will return to God with us.
2. God's glory is wrought into the church, and He is expressed in the church.
3. To God is the glory in the church; that is, God is glorified in the church—v. 21.

伍 新耶路撒冷一个显著的特色，乃是有神的荣耀，有神的彰显—启二一2、10～11：

一 我们已被命定要得这荣耀，并蒙召来得这荣耀—林前二7，彼前五10，帖前二12：

1 我们正在变化进入这荣耀，并要被带进这荣耀里—林后三18，来二10。

2 我们要与基督同得这荣耀，在新耶路撒冷里带着神的荣耀作神团体的彰显—罗八17、30。

二 新耶路撒冷全城要带着神的荣耀，这荣耀就是神自己透过那城照耀出来—启二一10～11、23：

1 神的荣耀实际上将会是新耶路撒冷的内容，因为这城将完完全全充满了神的荣耀；这指明这城乃是团体的盛装神并彰显神的器皿。

2 神的荣耀就是神自己得显明；新耶路撒冷满了神的荣耀，这件事的意思是神在这城里得显明。

3 今天召会生活也该有神的荣耀，在这奇妙的神圣属性上显明且彰显祂—弗三21。

V. An outstanding feature of the New Jerusalem is that it has the glory of God, His expression—Rev. 21:2, 10-11:

A. *We have been predestinated for this glory and called to this glory—1 Cor. 2:7; 1 Pet. 5:10; 1 Thes. 2:12:*

1. We are being transformed into this glory and will be brought into it—2 Cor. 3:18; Heb. 2:10.

2. We will be glorified with Christ and bear the glory of God for God's corporate expression in the New Jerusalem—Rom. 8:17, 30.

B. *The entire New Jerusalem will bear the glory of God, which is God Himself shining out through the city—Rev. 21:10-11, 23:*

1. Actually, the glory of God will be the content of the New Jerusalem, for this city is filled with His glory; this indicates that the city is a vessel to contain God and express Him in a corporate way.

2. The glory of God is God Himself being manifested; the fact that the New Jerusalem is full of God's glory means that God is manifested in this city.

3. The church life today should also have God's glory, manifesting and expressing Him corporately in this marvelous divine attribute—Eph. 3:21.

第十二周　周一

晨兴喂养

徒七 2 “…当日我们的祖宗亚伯拉罕在米所波大米还未住哈兰的时候，荣耀的神向他显现。”

弗一 17 “愿我们主耶稣基督的神，荣耀的父…。”

创三五 7 “他在那里筑了一座坛，并且称那地方为伊勒伯特利，因为当他逃避他哥哥的时候，神在那里向他启示祂自己。”

荣耀的神呼召亚伯拉罕，亚伯拉罕就被那荣耀吸引并抓住。今天对我们原则也是一样。我们都已在主的荣耀里被祂抓住。我们已被祂的荣耀掳去。有一天，神的荣耀借着福音的传扬临到我们，我们被吸引并折服，就开始珍赏祂。那段期间，荣耀的神将祂所是的某种元素灌输到我们里面，我们就自然而然地相信祂。被荣耀的神吸引，意思就是神将自己灌输到祂所呼召的人里面，而他们并不领悟或感觉这事。这可比喻为现代医学中所施行的放射治疗法。病人被置于放射线之下，并不感觉那射透他的光线。可以说，神是最强的“放射线”。我们若与祂同在一段时间，祂就要将自己灌输到我们里面。这种灌输产生注入、浸透并充满。一旦神将自己灌输到我们里面，我们就无法逃跑；我们必须相信祂（新约总论第一册，四四页）。

信息选读

在以弗所一章十七节，保罗使用“荣耀的父”一辞。…荣耀是彰显出来的神。因此，荣耀的父是借着许多儿子所彰显的神。“父”这名称含示重生，“荣耀”一辞含示彰显。因此，“荣耀的父”这名称含示

WEEK 12 — DAY 1

Morning Nourishment

Acts 7:2 ...The God of glory appeared to our father Abraham while he was in Mesopotamia...

Eph. 1:17 That the God of our Lord Jesus Christ, the Father of glory...

Gen. 35:7 And he built an altar there and called the place Elbethel, because there God had revealed Himself to him when he fled from his brother.

The God of glory called Abraham, and Abraham was attracted and caught by that glory. The principle is the same with us today. We all have been caught by the Lord in His glory. We have been captured by His glory. One day the God of glory came to us through the preaching of the gospel, and we were attracted and convinced and began to appreciate Him. During that time, the God of glory transfused some element of His being into us, and we believed in Him spontaneously. To be attracted by the God of glory means that God transfused Himself into His called ones without their realizing it or being conscious of it. This can be compared to radium treatment practiced in modern medicine. The patient is placed under the x-ray, unconscious of the beams that are penetrating him. We may say that God is the strongest “radium.” If we stay with Him for a period of time, He will transfuse Himself into us. This transfusion will cause infusion, saturation, and permeation. Once God has transfused Himself into us, we cannot escape; we must believe in Him. (The Conclusion of the New Testament, p. 37)

Today’s Reading

In Ephesians 1:17 Paul uses the term the Father of glory.... Glory is God expressed. Hence, the Father of glory is God expressed through His many sons. The title Father implies regeneration, and the word glory implies expression. Therefore, the title Father of glory implies regeneration and expression. We have

重生与彰显。我们已由神重生，我们是祂的彰显（新约总论第一册，四四至四五页）。

在创世记三十五章以前，神是称为某人的神，例如，亚伯拉罕的神或以撒的神。祂是个人的神。但在三十五章七节有“伊勒伯特利”（El-Bethel），就是神家的神。祂不再仅仅是个人的神；祂如今是团体子民的神，神家的神。很多基督徒只经历神是他们个人的神，少有经历神是神家的神。你对于神是团体子民的神，有多少经历？我们都必须这样经历神，经历祂对我们不仅是个人的神，也是神家的神。这二者之间有很大的不同。

在三十五章我们看到一个重要且根本的转弯。不过，很少神的儿女欣赏这点。他们一再读本章，却没有看出其中所包含根本的转弯。在本章之前，神是个人的神；祂是亚伯的神，以挪士的神，以诺的神，挪亚的神，亚伯拉罕的神，以撒的神。但在这里，祂不再只是个人的神，乃是伊勒伯特利，神家的神。在希伯来文里，“El”的意思是神。在伊勒伯特利这名称里，希伯来文的字首和字尾两次用到“神”字。就一面的意义说，神家的神是双倍的。我们必须承认，对这点我们还没有多少经历。但是感谢主，我们在进入召会生活以后，对于神是我们这班团体子民的神有了一些经历。在召会生活中，我们经历神的确是团体的，而不仅是个别的。我们都能见证，我们在召会生活中所经历的神，比我们在个人生活中所经历的要丰富、甜美得多。这就是为何我们喜欢花更多的时间在召会生活中。在个人方面，我们可以经历亚伯拉罕的神或以撒的神，但是我们不能经历伯特利的神。我们只有在召会生活中，才能经历神家的神（创世记生命读经，一二二七至一二二八页）。

参读：新约总论，第四篇；创世记生命读经，第八十篇；神建造的概论，第一至二章；神建造的异象，第一至三章。

been regenerated by God, and we are His expression. (The Conclusion of the New Testament, p. 37)

Prior to Genesis 35, God was called the God of a certain person, for example, the God of Abraham or the God of Isaac. He was the God of individual persons. But in 35:7 we have El-bethel, the God of the house of God. He is no longer simply the God of individuals; He is now the God of a corporate body, the house of God. Many Christians only experience God as their individual God. Not many have the experience of God as the God of the house of God. How much experience do you have of God as the God of a corporate body? We all must experience God in such a way that He is not only God to us individually but also the God of the house of God. There is a great difference between the two.

In Genesis 35 we see a crucial and radical turn. However, not many children of God appreciate this. They read this chapter again and again without recognizing the radical turn contained in it. Before this chapter, God was the God of individuals. He was the God of Abel, the God of Enosh, the God of Enoch, the God of Noah, the God of Abraham, and the God of Isaac. But here He is no longer just the God of individuals, but El-bethel, the God of the house of God. In Hebrew, El means God. In the title El-bethel this Hebrew word for God is used twice, at both the beginning and the ending of this title. In a sense, the God of the house of God is double. We must admit that we do not yet have much experience of this. But we thank the Lord that after coming into the church life, we have had some experience of God’s being God to us as a corporate body. In the church life, we do experience God corporately and not only individually. We all can testify that the God we experience in the church life is much richer and sweeter than the God we experience in our individual life. This is why we like to spend more time in the church life. Individually, we can experience the God of Abraham or the God of Isaac, but we cannot experience God as the God of Bethel. We can only experience the God of the house of God in the church life. (Life-study of Genesis, pp. 1025-1026)

Further Reading: The Conclusion of the New Testament, msg. 4; Life-study of Genesis, msg. 80; The Building of God, chs. 1-2; The Vision of God’s Building, chs. 1-3

第十二周　周二

晨兴喂养

结四三7“…人子啊，这是我宝座之处，是我脚掌所踏之处，我要住在这里，在以色列人中间，直到永远。…”

提前三15“倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。”

以西结书的四个段落，主要说到四件事：耶和华之荣耀显现的异象，火的审判，生命的恢复，以及神圣别的建造。这是以西结书的概要；这卷书开始于荣耀的异象，结束于圣别的建造。这指明神的目标乃是建造。

以西结书和启示录很相似。启示录像以西结书一样，也说到四件事，就是异象、审判、恢复和建造，其论到的次序也与以西结书中的次序相同。启示录一章里有主的异象，之后就依次说到神的审判、神的恢复以及神的建造。至终，象以西结书一样，启示录终极完成于有十二个门的神的建造。由此我们看见，以西结书和启示录不仅相似，也彼此平行；前者说到旧约中神子民的历史，后者启示新约中的召会（以西结书生命读经，一七〇至一七一页）。

信息选读

以西结看见主的荣耀时，他也看见一人站在他旁边。他看见主的荣耀，也看见主是人。站在他旁边的人说，“人子啊，这是我宝座之处，是我脚掌所踏之处，我要住在这里，在以色列人中间，直到永远。”（结四三7）我宝座之处，这话证明站在以西结旁边

WEEK 12 — DAY 2

Morning Nourishment

Ezek. 43:7 ...Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever...

1 Tim. 3:15 But if I delay, write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth.

The four sections of Ezekiel cover four main things: the vision of the appearance of the glory of the Lord, the judgment by fire, the recovery by life, and the holy building of God. This is a sketch of the book of Ezekiel, a book that begins with a glorious vision and ends with a holy building. This indicates that God's goal is the building.

The book of Ezekiel and the book of Revelation are similar. Like Ezekiel, Revelation covers the four matters of vision, judgment, recovery, and building, and it covers them in the same sequence that we find in Ezekiel. The vision of the Lord in Revelation 1 is followed by God's judgment, God's recovery, and God's building. Ultimately, the book of Revelation, like the book of Ezekiel, consummates with God's building with its twelve gates. From this we see that the books of Ezekiel and Revelation are not only similar but are also parallel to each other. The former is on the history of God's people in the Old Testament; the latter is a revelation of the church in the New Testament. (Life-study of Ezekiel, pp. 137-138)

Today's Reading

At the time Ezekiel saw the glory of the Lord, he also saw a man standing by him. He saw both the glory of the Lord and the Lord as a man. The man who stood by him said, "Son of man, this is the place of My throne and the place of the soles of My feet, where I will dwell in the midst of the children of Israel forever" (Ezek. 43:7a). The words the place of My throne prove that the man who stood by

的人是主自己。…主的愿望和喜乐是在祂的殿。…祂的专注完全在祂的殿。

主回到殿里，就非常喜乐。殿和那地得了恢复，祂再次得着脚掌所踏之处。所以祂说，“人子啊，这是我宝座之处，是我脚掌所踏之处。”…这里我们看见主对祂的殿，对祂召会的愿望。主关心召会生活的恢复。祂一直渴望并等候回到召会。这就是我们在聚会中这么喜乐的原因。我们欢喜快乐，因为在我们里面的主欢喜快乐。祂喜乐，因为在召会中得着了祂宝座之处，祂脚掌所踏之处。历世纪以来，主在地上没有脚掌所踏之处。何等喜乐，祂离开地这么久，现今有众地方召会作祂宝座之处，祂脚掌所踏之处！真奇妙，主这全能的神竟说出以西结四十三章七节里所记载的话：“这是我宝座之处，是我脚掌所踏之处。”

我若是以西结，我可能问：“你既是全能的神，为什么你在意这么小的地方？为什么这地方使你这么喜乐？”以西结若问这问题，主可能回答：“我爱地上这特别的地方，因为这是我宝座之处，是我脚掌所踏之处。”

主脚掌所踏之处，就是祂宝座之处。宝座是为着神的管理、行政和国度，也是祂能从那里施行管理的地方。主的脚掌是为着祂在地上的行动。离了殿作祂宝座之处，作祂脚掌所踏之处，主就没有祂在地上行政和行动的根据。除非召会被建造，主就没有立场执行祂的行政，并在地上行动。不仅如此，召会是主能居住而得安息与满足的地方（以西结书生命读经，三四二至三四三页）。

参读：以西结书生命读经，第十三至十四、二十四篇；召会的建造，第一章。

Ezekiel was the Lord Himself.... His desire and joy were with His house.... He was fully occupied with His house.

Upon His return to the temple, the Lord was very happy. The house had been recovered, and once again He had a place for the soles of His feet. Therefore, He said, “Son of man, this is the place of My throne and the place of the soles of My feet.” Here we see the Lord’s desire for His house, for the church. The Lord cares for the recovery of the church life. He has been desiring and waiting to come back to the church. This is why we have so much joy in the meetings. We are joyful and happy because the Lord within us is joyful and happy. He is happy because in the church He has a place—a place for His throne, a place for the soles of His feet. For centuries the Lord did not have on earth a place for the soles of His feet. How happy He is that, having been kept away from the earth for so long, He now has the local churches as the place of His throne and the place of the soles of His feet! It is marvelous that the Lord, the almighty God, could utter the word recorded in verse 7: “The place of My throne and the place of the soles of My feet.”

If I had been Ezekiel, I might have asked, “Since You are the almighty God, why do You care about such a small place? Why does this place make You so happy?” If Ezekiel had asked this question, the Lord might have answered, “I love this particular place on earth because it is the place of My throne and the place of the soles of My feet.”

The place of the soles of the Lord’s feet is the place of His throne. The throne is for God’s government, administration, and kingdom; it is the place from which He can administrate. The soles of the Lord’s feet are for His move on earth. Apart from the temple as the place of His throne and the place of the soles of His feet, the Lord has no base for His administration and move on the earth. Unless the church is built up, the Lord has no standing to administrate His government and to move on the earth. Furthermore, the church is the place where the Lord can dwell for His rest and satisfaction. (Life-study of Ezekiel, pp. 278-279)

Further Reading: Life-study of Ezekiel, msgs. 13-14, 24; CWWL, 1975-1976, vol. 1, “The Building of the Church,” ch. 1

第十二周　周三

晨兴喂养

结八3“…灵就将我举到天地之间，在神的异象中，带我到耶路撒冷朝北的内院门口，在那里有触动主妒忌之偶像的座位，就是惹动妒忌的。”

十一23“耶和华的荣耀从城中上升，停在城东的那座山上。”

出四十34“当时，云彩遮盖会幕，耶和华的荣光充满了帐幕。”

神的荣耀与偶像相对。…以西结在异象中被带到耶路撒冷，进入圣殿。在他面前，神的荣耀与偶像成为对比。在殿的墙上有假神的像，但在殿之上有主的荣耀。主的荣耀不能容忍假神的像。这些像称为“触动主妒忌”的偶像，因为它们触动神的妒忌（结八3）。神是忌邪的神；祂不能容忍偶像。因着殿中的偶像，神的荣耀就逐步退出，离开了殿、城和祂的百姓。在最后的一步，耶和华的荣耀离开了殿和城，停在城东的橄榄山上（十一23），那里也就是主耶稣升天之处。耶和华的荣耀停在那里一下，至终离开了那山，回到天上。那就是耶和华的荣耀离开了（以西结书生命读经，一八八页）。

信息选读

神对祂子民的审判，首先是根据祂的荣耀。任何与神荣耀相对的事，必定惹动祂的审判。…今天基督教由于有许多的偶像，已经触动神的妒忌。罗马天主教有各样的偶像，其他的公会团体也有偶像。这些地方也许没有外面有形的偶像，但是有别样的偶像。对有些人来

WEEK 12 — DAY 3

Morning Nourishment

Ezek. 8:3 ...The Spirit...brought me to Jerusalem in the visions of God, to the entrance of the gate of the inner court that faces north, where the seat of the idol of jealousy was, which provokes to jealousy.

11:23 ...The glory of Jehovah went up from the midst of the city and stood upon the mountain...east of the city.

Exo. 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

God's glory is versus idols.... In a vision Ezekiel was brought to Jerusalem and entered the temple. Before him the glory of God and the idols were contrasted. On the walls were the images of the idols, and over the temple was the glory of the Lord. The glory of the Lord could not tolerate the images of the idols. Those images were called provoking images because they provoked God's jealousy (Ezek. 8:3). Our God is a jealous God; He will not tolerate idols. Because of the idols in the temple, the glory of God withdrew step by step, leaving the temple, the city, and the people. In the last step the glory of the Lord left the temple and the city, stopping on the Mount of Olives on the east side of the city (11:23), the same place where the Lord Jesus ascended to the heavens. The glory of the Lord stopped there and waited for a while, but eventually it left that mountain and went back to the heavens. That was the departure of the glory of the Lord. (Life-study of Ezekiel, pp. 151-152)

Today's Reading

God's judgment upon His people is based first upon His glory. Anything that is versus God's glory will surely provoke His judgment.... The situation of today's Christianity is provoking God's jealousy because of the many idols. The Roman Catholic Church has all kinds of idols, and other so-called churches also have idols. In some of these places there may not be physical idols, but there are other

说，工作就是他们的偶像。对另一些人来说，教导圣经或传扬福音成了偶像。我们若爱我们的工作、活动或作法过于爱主，即使这些事是为着主，它们也是偶像。根据这个原则，我们可以看见，基督教的光景满了偶像。这就是为什么我说，今天基督教的光景触怒了神，并在神的审判之下（以西结书生命读经，一八九页）。

当神的帐幕建造成功，竖立起来了之后，立刻有两件事发生。第一件事，神的荣耀充满了帐幕。那可以说是有史以来，神的荣耀第一次有形有体地彰显了出来。…神的荣耀就是神显出来了。

那一天神的荣耀充满了帐幕，实在是一件大事，因为神在地上得着了一个居所。你我应该信，无论在什么地方，若是有一班神的儿女，真肯学习在神的生命里互相配搭，彼此联结，同被建造，成为一个身体，作神属灵的居所，使神得以安息于其中，那就是神在他们中间彰显祂自己，荣耀祂自己的时候！

第二件事，神的话语得以在帐幕里启示出来。当帐幕还没有竖立起来之先，神是在西乃山那里对摩西说话。…等到帐幕一竖立起来，神的荣光充满了帐幕，此后神就在帐幕里对摩西说话（利一1）。到了新约，…当神的召会一产生在地上，神的荣耀充满在召会里，神也就在召会里说话，正如旧约帐幕的预表。

你要看见神的荣耀么？你必须到建造的召会里面来。你要听见神的话语么？你也必须到建造的召会里面来。…唯有在建造的召会中，神才能把祂自己显耀出来；也唯有在建造的召会中，神才能把祂自己启示出来（教会建造的异象，八三至八四页）。

参读：以西结书生命读经，第十三至十四、二十四篇；教会建造的异象，第五篇；列王纪生命读经，第五至六篇。

kinds of idols. With some their work for God is an idol. With others Bible teaching or evangelism becomes an idol. If we love our work, activity, or practice more than the Lord, even such things, which are for the Lord, may be idols. Based upon this principle, we can realize that the situation of Christianity is filled with idols. This is why I say that the situation of today's Christianity is provoking to God and under His judgment. (Life-study of Ezekiel, p. 152)

Immediately after the tabernacle of God was completed and raised up, two things happened. The first thing that happened was that the glory of God filled the tabernacle (Exo. 40:34-38). That was perhaps the first time in history that God's glory was physically manifested.... God's glory is simply God expressed.

The day the glory of God filled the tabernacle was truly a great moment, because God had gained a dwelling place on the earth. Suppose that there was a group of God's children who were truly willing to learn to mutually coordinate in the life of God and to be joined with one another and built together to be the Body as God's spiritual habitation so that God could rest in it. We would have to believe that wherever there was such a group of people, God Himself would be expressed and glorified among them!

The second thing that happened was that the word of God was revealed in the tabernacle. Before the tabernacle was raised up, God had spoken with Moses on Mount Sinai.... After the tabernacle was raised up, the glory of God filled the tabernacle, and from then on, God spoke to Moses in the tabernacle (Lev. 1:1). In the New Testament, ...when the church of God was produced on the earth, the glory of God filled the church, and God spoke in the church, just as He did in the tabernacle in the Old Testament.

Do you want to see the glory of God? If you do, then you must come to the builded church. Do you want to hear God's word? If you do, then you must again come to the builded church.... God can be expressed only in the builded church, and God's word can be revealed only in the builded church. (The Vision of the Building of the Church, pp. 67-68)

Further Reading: Life-study of Ezekiel, msgs. 13-14, 24; The Vision of the Building of the Church, ch. 5; Life-study of 1 & 2 Kings, msgs. 5-6

第十二周　周四

晨兴喂养

结四三 2 “以色列神的荣光从东方的路而来，祂的声音如同多水的声音，地就因祂的荣耀发光。”

4～5 “耶和华的荣光从朝东的门进入殿中。灵将我举起，带入内院；正当那时，耶和华的荣光充满了殿。”

我们需要对一个事实有深刻的印象：神的荣耀乃是在圣殿建造完成以后才归回。我们若要神住在召会中，并在召会中彰显祂的荣耀，召会就必须完全。今天召会若是符合以西结书这些章节里所说神圣别建造的一切细节，因而在每一方面被建造起来，神就会荣耀地住在召会中。所以，若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所。

神要召会在地上建造起来，因为祂渴望在地上得着一个居所。祂这位诸天的神，要住在地上。祂所住的地方，祂的居所，就是召会。神既住在召会中，那些要寻求神并接触祂的人，就必须来到召会。我们研读以西结书的主要负担，是来看神渴望在地上所要得着的居所。我们若得着恩典在召会里被建造，荣耀的神就会住在我们中间（以西结书生命读经，三三九页）。

信息选读

我们要领会主的荣耀为什么归回，这是很重要的。主的荣耀归回，因为圣殿建造完成了。这是要紧的点。主何等渴望回到地上！然而，祂要回来，需要一个给

WEEK 12 — DAY 4

Morning Nourishment

Ezek. 43:2 And the glory of the God of Israel was there, coming from the way of the east, and His voice was like the sound of many waters, and the earth was illuminated with His glory.

4-5 And the glory of Jehovah came into the house through the gate which faced toward the east. And the Spirit took me up and brought me into the inner court, and just then the glory of Jehovah filled the house.

We need to be deeply impressed with the fact that the glory of God returned only after the building of the temple was completed. If we want to dwell in the church and manifest His glory in the church, the church must be complete. If the church today corresponds to all the details of the holy building of God covered in Ezekiel 40 through 48 and thus is built up in every aspect, God will dwell in the church gloriously. Therefore, in order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

God wants to have the church built up on earth because He desires to have a dwelling place on earth. He, the God of the heavens, wants to live on the earth. The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church. Our main burden in this study of Ezekiel is to see the dwelling place which God desires to have on earth. If we have the grace to be built up in the church, the God of glory will live among us. (Life-study of Ezekiel, pp. 275-276)

Today’s Reading

It is important for us to understand why the glory of the Lord came back. The glory of the Lord returned because the building of the temple was completed. This is the crucial point. How much the Lord desires to come back to the earth! Yet, for His coming

祂脚掌停歇的地方，需要一个祂能落脚的地方。祂的住处，祂的殿，就是祂在地上能落脚的地方。

历世纪以来，仇敌狡猾的使基督徒对建造一无所知。基督教教师非常强调得救的事，也强调一点属灵的事，但他们很少强调建造的事。…建造一点不差就是召会。…今天主不仅仅关切个人的属灵。即使有许多像但以理那样属灵的人在巴比伦被兴起，主的荣耀也不会到那里去充满他们。主的荣耀不是回到但以理那里；反之，主的荣耀乃是在圣殿重建以后回到殿中。

荣耀从东归回，就是从日出的方向归回〔结四三2〕。日出的方向表征荣耀（民二3）。主从荣耀归回。祂向东方离去，又从东方回来。

殿有三个门：一个朝东，一个朝南，另一个朝北。…朝东的门不但是为着百姓的方便，也是为着主的荣耀。在召会生活中，我们需要好几个门，但最重要的门是东门—向着主的荣耀敞开的门。…在召会生活中的决定，主要必须是照着主的荣耀。甚至在决定聚会的日子和时间上，我们也该顾到主的荣耀，不该只顾到人的方便。

至终殿和内殿被耶和华的荣光充满〔结四三5〕。

在这里我们看见主回到地上。因着祂在地上失去了祂的立场，祂就回到诸天之上。主在地上的立场就是祂殿的建造。为着让主回到地上，就需要建造起来的召会，作祂在地上的立场。主不仅要回到地上，祂更是要回到召会（以西结书生命读经，三三七至三三九，三四一至三四二页）。

参读：以西结书生命读经，第十三至十四、二十四篇；实行召会生活的生命与道路，第十一章。

back He needs a place for the soles of His feet to rest, a place upon which He can set His feet. His habitation, His house, is the place on earth where He can put His feet.

Throughout the centuries the enemy in his subtlety has kept Christians from knowing anything about the building. Christian teachers emphasize greatly the matter of salvation and to some extent the matter of spirituality, but they rarely emphasize the matter of building....The building is nothing other than the church. Today the Lord is not concerned merely for individual spirituality. Even if many spiritual people such as Daniel had been raised up in Babylon, the glory of the Lord would not have gone there to fill them. The Lord's glory did not return to Daniel; rather, it returned to the temple after it was rebuilt.

The glory returned from the east, that is, from the direction of the sunrise [Ezek. 43:2]. The direction of the sunrise signifies glory (Num. 2:3).

The temple has three gates: one toward the east, one toward the south, and one toward the north.... The gate toward the east is not only for the convenience of the people but also for the glory of the Lord. In the church life we need several gates, but the most important one is the east gate—the gate that is open to the glory of the Lord.... The decisions in the church life must be made primarily according to the Lord's glory. Even in making decisions concerning the day and time of the meetings, we should care for the Lord's glory and not simply for people's convenience.

Eventually, the house and the inner temple were filled with the glory of the Lord [Ezek. 43:5].

Here we see that the Lord has returned to the earth. Because He had lost His standing on earth, He went back to the heavens. The Lord's standing on earth is the building up of His house. In order for the Lord to come back to the earth, He needs a built-up church as His standing on the earth. The Lord will not simply come back to the earth; the Lord will come back to the church. (Life-study of Ezekiel, pp. 273-278)

Further Reading: Life-study of Ezekiel, msgs. 13-14, 24; The Life and Way for the Practice of the Church Life, ch. 11

第十二周　周五

晨兴喂养

约一 14 “话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。”

二 19 “耶稣回答说，你们拆毁这殿，我三日内要将它建立起来。”

约翰说，“我们也见过祂的荣耀。”（约一 14）祂是说出来的神，就是成了肉体的一位。祂这样成了肉体，就是在人群中，支搭起一个帐幕，使祂从其中发挥祂自己，彰显祂自己。当初以色列人出埃及的时候，帐幕一支搭起来，神一住到里面，祂的荣耀就充满了帐幕，并且彰显在帐幕外面，和帐幕上面。帐幕满了神的荣耀，就是满了神的彰显。约翰写…福音书时，就是用这幅图画告诉人，这位说出来的神，就是话成了肉体，就是在人中间支搭起这样的帐幕。祂支搭起这个帐幕，就是叫神能从祂里面显出来。祂显出来，人得着了就是恩典，人碰着了就是实际。而祂是怎样给人得着，怎样被人碰着呢？乃是在一种显出来的光景中，那种光景就叫作荣耀。这乃是外面肉身的眼睛所看不见的，却是里面信心的眼睛所触得着的（约翰福音中的生命与建造，一二一至一二二页）。

信息选读

根据约翰福音，我们可以说，荣耀乃是一个人，这个人乃是神穿着肉体，和平常人一样，但是祂身上时常有一种光景，叫人没有办法不说，“神在这里。”祂就如旧约的帐幕，外面是一层海狗皮（出二六 14），又粗又丑，没有什么华美，但是里面却满了耶和华的荣光，满了神的荣耀。…〔祂〕没有佳形威仪，面貌憔悴，形容枯槁（赛五三 2，五二 14）；但是所有接触祂的人，没有办法不承认，在祂身上有一种光景是荣耀的，是神显出来了〔约一 4、49〕。那一天，主耶稣在山上改变形像，

WEEK 12 — DAY 5

Morning Nourishment

John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.

2:19 Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.

John beheld the God who was spoken forth, the Word who became flesh. In His becoming flesh, He tabernacled among men so that He could express God. As soon as the children of Israel left Egypt and raised up the tabernacle, the glory of God filled the tabernacle. God dwelt in the tabernacle, and His glory was expressed through the tabernacle. When the tabernacle was filled with God’s glory, it was filled with God’s expression. When John wrote his Gospel, he used the picture of the tabernacle to tell people that the Word, who was spoken forth and who became flesh, was also a tabernacle. As such a tabernacle, God was expressed and could be received by men as grace and reality. He could be received because He was expressed in glory. This glory cannot be seen outwardly, but it can be seen by our inner eyes of faith. (Life and Building in the Gospel of John, p. 98)

Today’s Reading

According to the Gospel of John, glory is a person; that is, glory is God in the flesh being expressed. Although Jesus looked like an ordinary man, people could not help but realize that God was among them. He was like the tabernacle in the Old Testament, which was outwardly covered with rough and ugly porpoise skins (Exo. 26:14) but was inwardly filled with the brightness of Jehovah, the glory of God.... He did not have any attracting form nor majesty, and His visage was marred more than that of any man (Isa. 53:2; 52:14). However, those who contacted Him could not help but realize that in Him there was an expression of God as glory (John 1:41, 49). When the Lord Jesus was transfigured on the mountain,

门徒看见了祂的荣耀，不光是里头属灵眼睛的看见，更是外面肉眼的看见。然而，约翰所说“见过祂的荣耀”，乃是重在门徒三年多跟随主耶稣时，在这一位卑微的人身上，所看见一种荣耀的光景。

主作为话来成为肉体，乃是个人的，是父独生子的成为肉体。然而到了今天，这一个话成肉体已经扩大，及于你我这许许多多相信祂的人。我们每一个相信祂的人，都有话成肉体的实际，都是这一个帐幕的一部分。

话成肉体就是神调到人里面，从人里面活出祂自己。这个调和的结果，就叫我们成了祂的一个居所，一个帐幕，使祂能安息在里面，安居在里面。无论在什么时候，在什么地方，若是有一班人实行了这话成肉体，支搭帐幕的原则，我们就要在那个时候，在那个地方看见荣耀。也许这些人看起来非常平凡，但是在他们中间，在他们身上，却有一种荣耀的光景显出来。

有一位是太初就有的话，祂已经成为肉体，并且已经在生命里临到我们，调到我们里面，以我们为帐幕。我们若让祂在里头这样调和，让祂借着我们支搭帐幕，神就在我们身上显出来。我们身上就能有人所不能有的智慧，能判断人所不能判断的事，能忍受人所不能忍受的苦痛。在我们身上有一种光景，超过良善，超过美德。这就是神显在我们身上，是神的荣耀。

连我们得救时都是这原则。原来你是骄傲的，藐视别人，与人合不来；但是有一天，你接受了福音，得着了重生，成了基督徒。这时候没有人劝你不要骄傲，要谦卑，没有人劝你要怎样与丈夫和好，或者与妻子和睦，但是因着你里头碰见了主耶稣，你身上自然显出一种光景，叫人感觉希奇。你的丈夫说，“我的妻子怎么变了？”…得救之后，你越接触主，就越有改变。人要说，“我们在你身上看见神的荣耀。”（约翰福音中的生命与建造，一二二至一二三、一二八、一三一至一三二页）

参读：约翰福音中的生命与建造，第十一篇；新约总论，第四十三至四十四篇。

the disciples saw His glory with both their inner spiritual eyes and their physical eyes. However, when John spoke of beholding His glory, his emphasis was on the glory that the disciples saw as the Lord tabernacled among them in a lowly man for more than three years.

The incarnation of the Lord as the Word speaks of the only begotten Son of the Father becoming flesh. However, the incarnation of the Lord has also been enlarged to include you and me and all who have believed in Him. Everyone who believes in Him has the reality of the incarnation and is a part of this tabernacle.

The significance of the incarnation is the mingling of God with man and the living out of God in man. As a result of this mingling, we become His habitation, a tabernacle, in which He may rest and make His home. Whenever and wherever a group of people live in the principle of incarnation and tabernacling, there will be glory. Such ones may look very ordinary, but among them and within them there will be the manifestation of glory.

The One who was the Word in the beginning has been incarnated, and furthermore, He has come into us as life and has mingled Himself with us.... As we experience this mingling and His tabernacling, God will be manifested through us. We will have wisdom and discernment that others lack, and we will be able to endure sufferings that others cannot bear. In us there will be a situation that surpasses mere human goodness and virtue because God is being expressed through us. This is glory.

Before we were saved, we were full of pride and critical of others. Furthermore, we were estranged from others. Then we received the gospel, and we were regenerated. At that time there was no need for anyone to speak to us about our pride or to advise us to be reconciled with others. These responses were manifested in us because we met the Lord Jesus inwardly. In considering these responses, a husband may say, “My wife has changed.” ...The more we contact the Lord, the more we are changed, and the more people will speak of God’s glory being in us. (Life and Building in the Gospel of John, pp. 98-99, 102-103, 105)

Further Reading: Life and Building in the Gospel of John, ch. 11; The Conclusion of the New Testament, msgs. 43-44

第十二周　周六

晨兴喂养

弗三 16 ～ 17 “愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你们心里，叫你们在爱里生根立基。”

21 “愿在召会中，并在基督耶稣里，荣耀归与祂，直到世世代代，永永远远。阿们。”

使徒在〔以弗所三章十六至十九节的〕祷告里，求父照着祂荣耀的丰富加强众圣徒。这含示神的荣耀可以作到圣徒里面。在〔二十至二十一节的〕颂赞里，他说，“荣耀归与祂。”这含示神的荣耀作到圣徒里面之后，又回到神那里。神的荣耀先是作到我们里面，然后又回到神那里，叫祂得着荣耀。以撒的财富先给了利百加作她的妆饰，然后这些财富又随着利百加回到以撒那里，作他的荣耀（创二四 47、53、61 ～ 67）。使徒祷告，愿神照着祂的荣耀加强圣徒，“然而”，神的荣耀作到圣徒里面之后，至终又随着得了加强的圣徒回到祂那里。这是神在召会中得荣耀的路（新约总论第十一册，一七八页）。

信息选读

我们是照着神荣耀的丰富，得以加强到里面的人里（弗三 16）。这荣耀同着神到我们这里来，在作到我们里面之后，要同着我们回到神那里。借此，召会这宇宙中初熟的果子（雅一 18），就领头把荣耀归与神。随后，天上地上其余一切的家族，都要跟着召会归荣耀与神。

神的荣耀作到召会中，神就在召会中得着彰显。因此，在召会中荣耀归与神，就是神在召会中得着荣耀

WEEK 12 — DAY 6

Morning Nourishment

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

[In Ephesians 3:16 through 19] the apostle prayed that the Father would strengthen the saints according to the riches of His glory. This implies that the glory of God can be wrought into the saints. In the doxology [in verses 20 and 21] he said, “To Him be the glory...implying that the glory of God, which has been wrought into the saints, returns to God. First, the glory of God is wrought into us; then it returns to God for His glorification. Isaac’s wealth was first given to Rebekah for her beautification; then all the wealth came back to Isaac, with Rebekah, for his glorification (Gen. 24:47, 53, 61-67). The apostle prayed that God would strengthen the saints according to His glory, “but” eventually God’s glory, after being wrought into them, returns to Him along with the strengthened saints. This is the way in which God is glorified in the church. (The Conclusion of the New Testament, p. 3393)

Today’s Reading

We are being strengthened into our inner man according to the riches of God’s glory (Eph. 3:16). This glory comes to us with God and, after being worked into us, will return to God with us. By means of this two-way traffic the church, as the firstfruits in the universe (James 1:18), takes the lead to give glory to God.

God’s glory is wrought into the church, and He is expressed in the church. Hence, to God is the glory in the church; that is, God is glorified in the church. (The

（新约总论第十一册，一七八页）。

终极完成的神与重生信徒之合并的第一方面，乃是父的家（约十四 2）。…父的家、子的真葡萄树和那灵的孩子，乃是基督得荣耀之结果，也就是宇宙合并的三个不同方面。

父的家乃是借着父和子同着内住蒙救赎之选民的那灵，不断地眷临蒙救赎的选民而得以建造起来，成为终极完成之三一神与祂所救赎之选民相互的居所。在约翰十四章二十三节，主耶稣说，“人若爱我，就必遵守我的话，我父也必爱他，并且我们要到他那里去，同他安排住处。”二节告诉我们，在父的家里有许多住处，在二十三节我们看见这些住处是借着父和子眷临爱祂的人而得以建造起来的。二十三节没有明说那灵，但其中含示了那灵，因为那灵住在所有爱主耶稣之人重生的灵里。

我们从经历得知父和子常常眷临我们。在我们日常的生活中，父和子常常来眷临我们。我们可能在家里、在学校或在工作中，但无论我们在哪里，父和子都来眷临我们，在我们里面作建造的工作，安排住处，这住处乃是三一神和我们相互居住的地方。父的家就是这样借着三一神不断的眷临而得以建造起来。

在这建造里，基督正安家在信徒的心里；他们在里面的人里，为父照着祂荣耀的丰富，借着祂的灵，用大能所加强，而成为终极完成之三一神的丰满（彰显）（弗三 16 ～ 19）（基督为父用神圣的荣耀所荣耀的结果，三二至三四页）。

参读：新约总论，第十三、七十三、三百三十八篇；基督为父用神圣的荣耀所荣耀的结果，第四至五章；约翰著作中帐幕和祭物的应验，第四至六篇；由基督与召会的观点看新约概要，第五章。

Conclusion of the New Testament, pp. 3393-3394)

The first aspect of the incorporation of the consummated God with the regenerated believers is the house of the Father (John 14:2).... The house of the Father, the true vine of the Son, and the child of the Spirit are the three different aspects of the universal incorporation as the issue of Christ's glorification.

The Father's house is built up by the constant visitation to the redeemed elect of the Father and the Son with the Spirit who indwells the redeemed elect to be the mutual dwelling place of the consummated Triune God and His redeemed elect. In John 14:23 the Lord Jesus said, "If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make an abode with him." Verse 2 tells us that in the Father's house there are many abodes, and in verse 23 we see that these abodes are built up by the Father and the Son's visitation to those who love Him. The Spirit is not explicitly mentioned in verse 23 but rather is implied, for the Spirit dwells in the regenerated spirit of all those who love the Lord Jesus.

From our experience we know that the Father and the Son pay us a constant visitation. In our daily life the Father and the Son often come to visit us. We may be at home, at school, or at work, but wherever we may be the Father and the Son come to visit us to do a building work in us, making an abode which will be a mutual dwelling place for the Triune God and for us. This is the building up of the Father's house through the constant visitation of the Triune God.

In this building Christ is making His home in the hearts of the believers strengthened in their inner man by the Father according to the riches of His glory with power through His Spirit unto the fullness (the expression) of the consummated Triune God (Eph. 3:16-19). (The Issue of Christ Being Glorified by the Father with the Divine Glory, pp. 32-34)

Further Reading: The Conclusion of the New Testament, msgs. 13, 73, 338; The Issue of Christ Being Glorified by the Father with the Divine Glory, chs. 4-5; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, chs. 4-6; A General Sketch of the New Testament in the Light of Christ and the Church, Part 1: The Gospels and the Acts, ch. 5

第十二周诗歌

775

终极的显出 — 圣城

8 7 8 7 双副（英976）

降E大调 4/4

5 · ♯4 6 5 | 5 · 3 5 4 | 3 · 2 4 · 3 | 3 · 2 1 – |
一 哦 主耶稣，你 的 赎 民 是 你 身 体 并 新 妇，
5 · ♯4 6 5 | 5 · 3 5 4 | 3 · 2 4 2 6 7 | 1 – – – |
作 你 丰 满、作 你 表 现，使 你 彰 显 你 丰 富。
2 · 3 4 3 2 | 3 · 6 5 3 | 2 · 3 4 3 2 | 3 · 6 5 – |
你 永 是 她 一 切 一 切，她 是 你 恩 的 宣 告；
5 · 3 i · 7 | 6 7 6 5 3 | 1 · 2 3 5 4 | 3 · 2 1 – |
你 要 将 她 完 全 浸 透，要 她 有 分 你 荣 耀。
5 · ♯4 6 5 | 3 – 2 – | 4 · 3 4 6 | 5 – 3 – |
（副）看 哪，神 的 圣 城！ 满 了 神 的 光 明！
5 · ♯4 5 i | 7 6 5 4 | 3 · 5 4 2 | 1 – – – ‖
这 是 神 完 满 的 表 现，永 显 于 人 性。

二 是神与人完全相调，　大哉，敬虔的奥秘；
神的荣耀，丰满、灿烂，　人作神居，荣无比。
是一宇宙伟大器皿，　全然表现神丰满；
完全调着神的圣洁，　使神荣美得彰显。

三 乃是神所变化的人，　一个永活的组合；
如同珍珠、宝石珍贵，　与神荣形相符合。
从神宝座—她的中心，　流出生命的活水；
基督在此作生命树，　结出鲜果，丰而美。

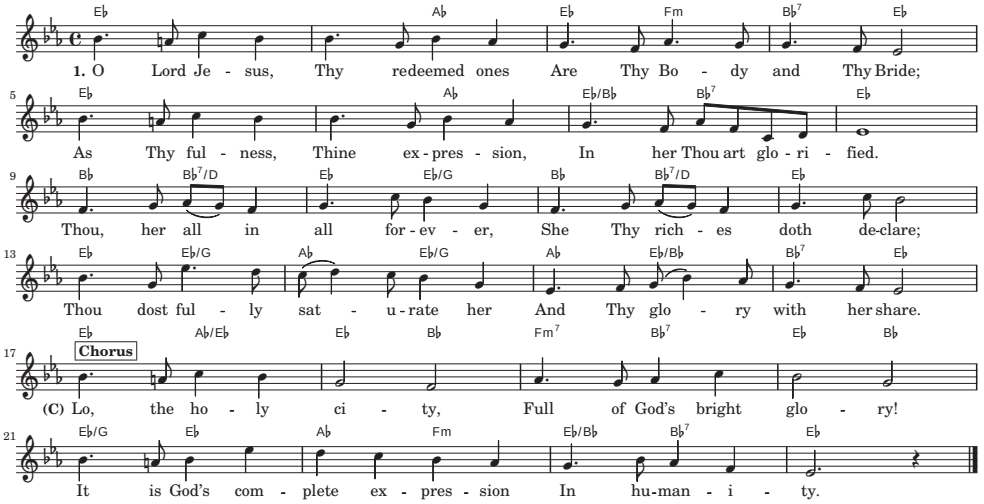
四 是一永远精金灯台，　托着基督作明灯；
神在基督作她荣光，　借着圣灵来照明。
乃是终极、完满表现，　是神调人的建造；
乃是神、人互作居所，　是神计划的目标。

WEEK 12 — HYMN

O Lord Jesus, Thy redeemed ones

Ultimate Manifestation — The Holy City

976



2. God with man completely blended,
Mystery of godliness.
God in glory, full, resplendent,
Man, His dwelling, doth express.
'Tis a vessel universal
All God's fulness to express;
All His beauty manifesting,
Mingled with His holiness.

3. 'Tis a living composition
Of the saints He hath transformed;
As the pearls and stones most precious,
To His image they're conformed:
From the throne of God, its center,
Flows the living water free;
Christ the tree of life doth flourish,
Bearing fruit abundantly.

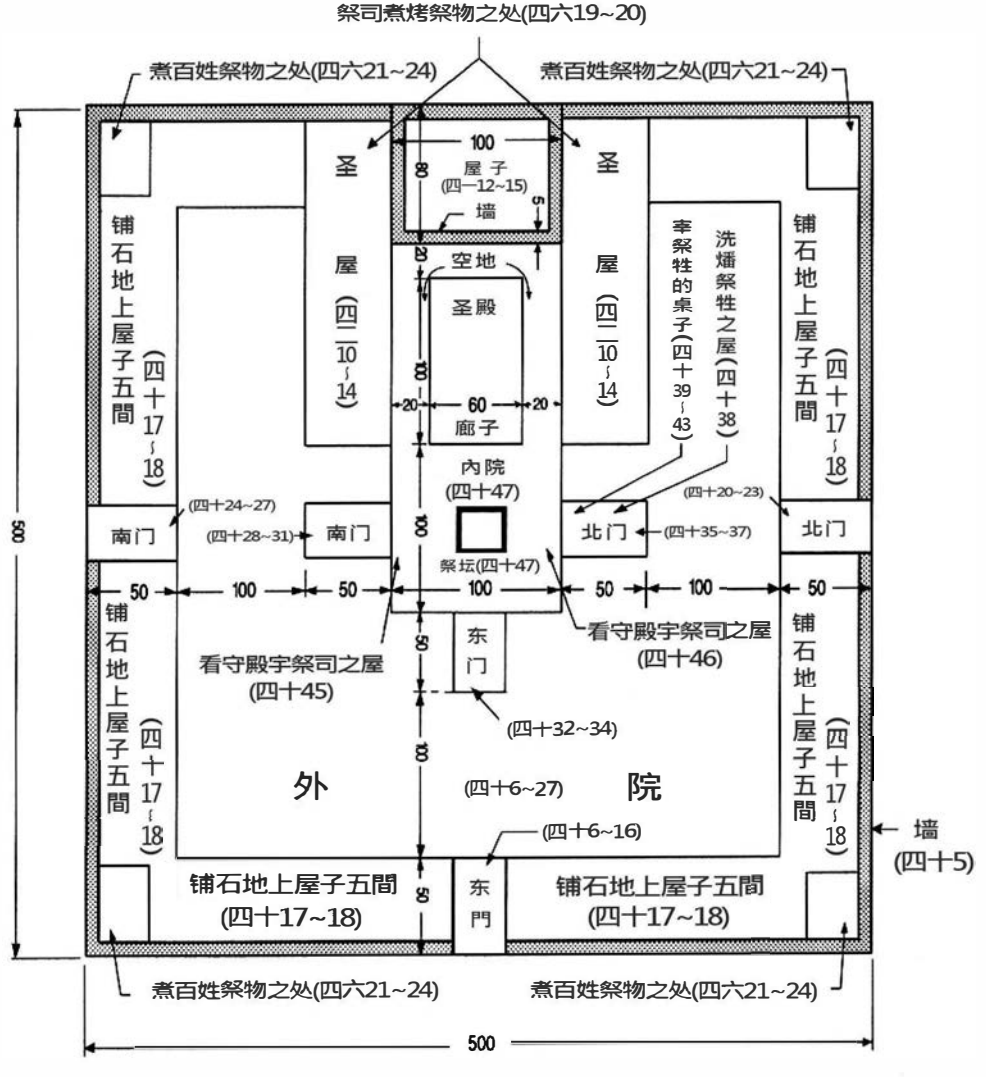
4. 'Tis th' eternal golden lampstand,
Holding Christ, the lamp of light;
God in Christ the light of glory
As the Spirit shineth bright!
'Tis the ultimate expression—
Man in God and God in man;
'Tis their mutual habitation,
Goal of God's eternal plan.

第十二周申言

申言稿：

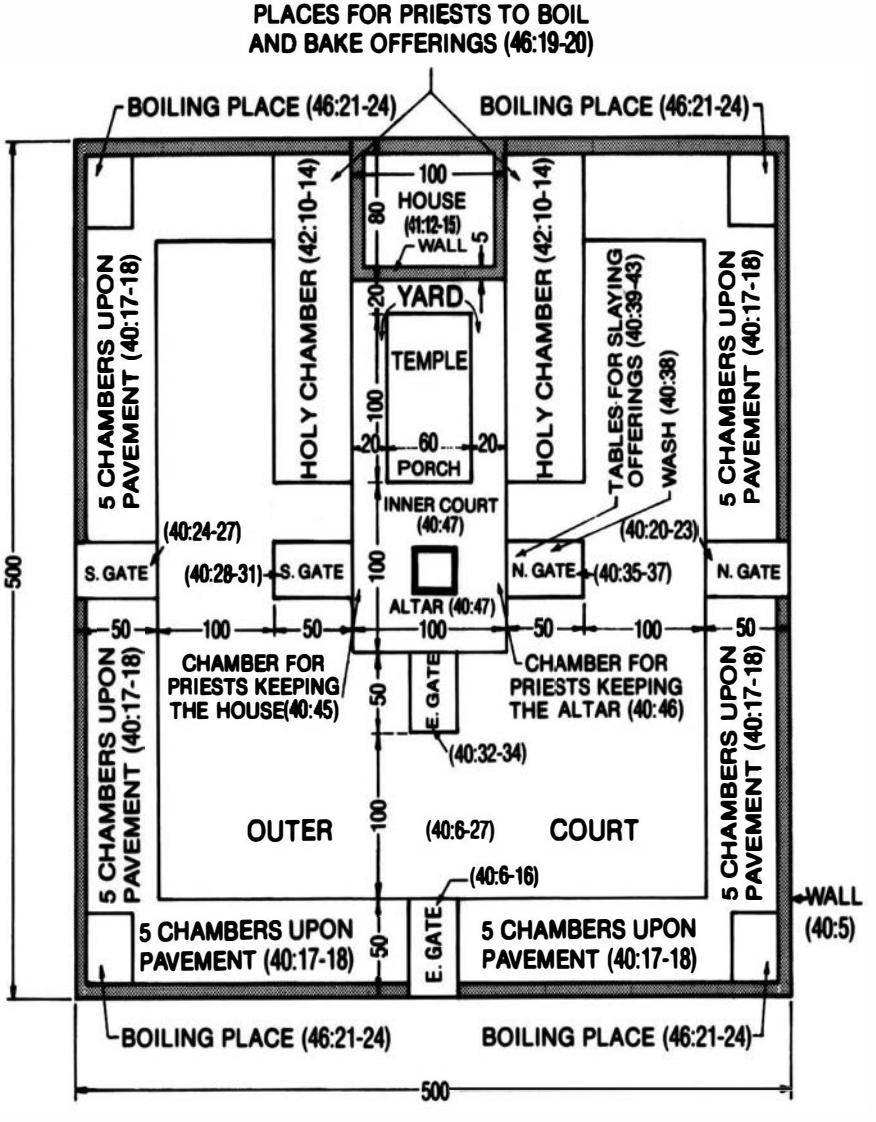
Composition for prophecy with main point and sub-points:

圣殿及内外院的纲领图

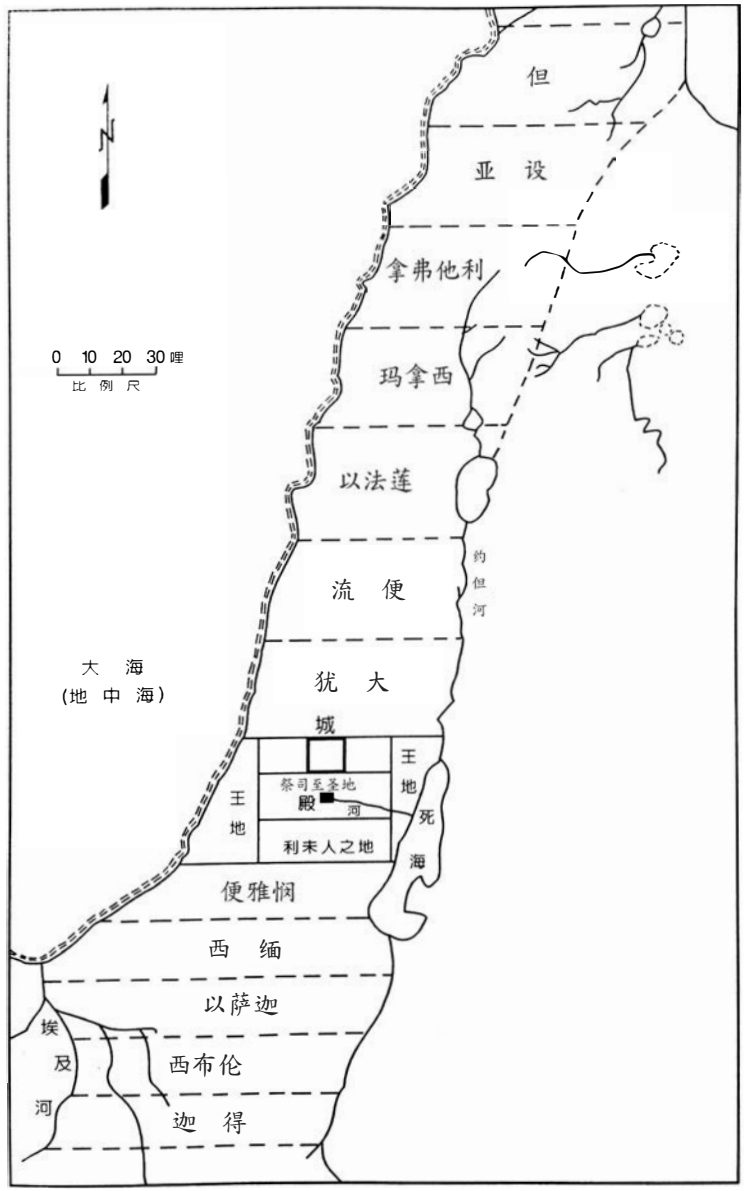


所有尺寸均以肘为单位

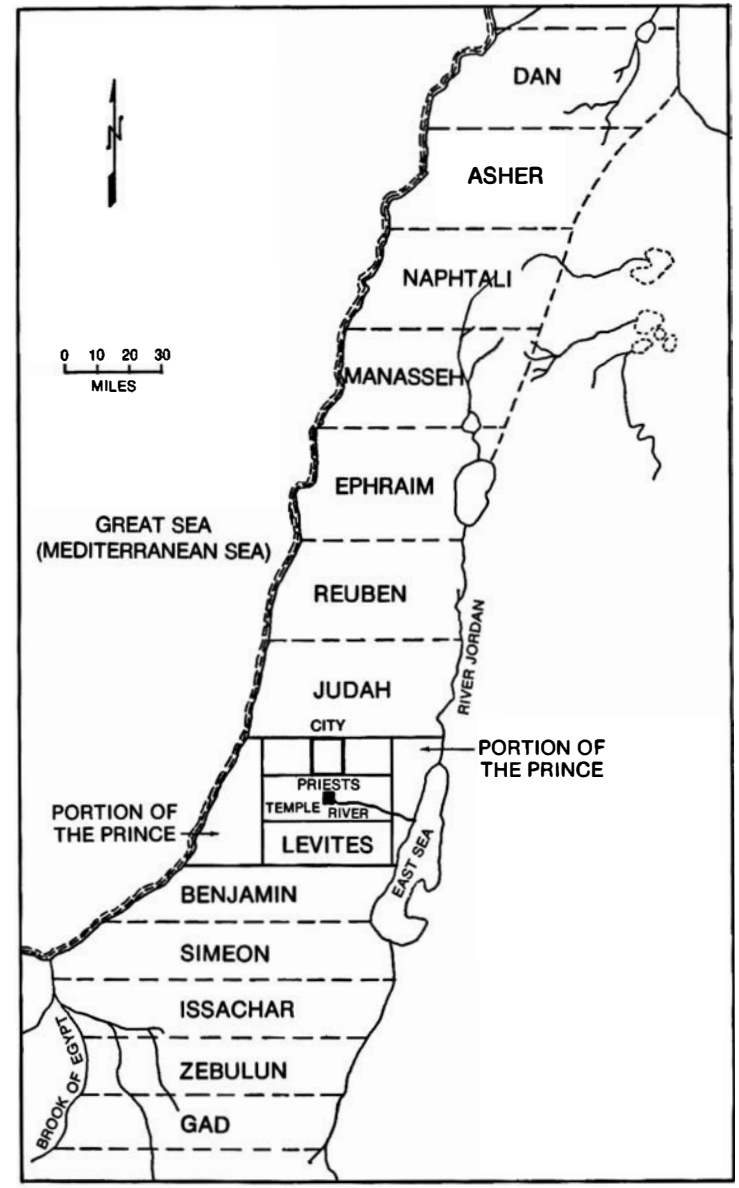
PLOT PLAN — TEMPLE AND INNER AND OUTER COURTS



ALL DIMENSIONS IN CUBITS.



圣地分配图



DISTRIBUTION OF THE HOLY LAND