第十周

应许、预言、余数和恢复

诗歌：补 507

读经：耶二五 11，二九 10～11，14，三十 1～3，10～11，16～19，三一 1～9，11～13，三三 6

纲要

周一

壹 神拣选了以色列人，使他们成为祂的子民，作召会的预表—罗九 11～13，徒七 38：

一 作神选民的以色列人，是召会最大、集体的预表—林前十 1～11。

二 在这预表中，我们能看见召会蒙神拣选并救赎，享受基督与那灵作生命的供应，建造神的居所，承受基督作她的分，堕落且被掳，却得恢复，并等候基督的来临。

贰 耶和华应许要使被掳的以色列回转，并要领他们回到他们的地—耶十六 15，三十 1～3，10～11，16～19，三一 1～9，11～13：

一 “耶和华说，我知道我向你们所怀的意念，是赐平安的意念，不是降灾祸的意念，要叫你们末后有好结局，有指望”—二九 11。

Week Ten

The Promise, the Prophecy, the Remnant, and the Recovery

Hymns:

Scripture Reading: Jer. 25:11; 29:10-11, 14; 30:1-3, 10-11, 16-19; 31:1-9, 11-13; 33:6

OUTLINE

Day 1

I. God chose the children of Israel and made them His people as a type of the church—Rom. 9:11-13; Acts 7:38:

A. The children of Israel, as the chosen people of God, are the greatest, collective type of the church—1 Cor. 10:1-11.

B. In this type we can see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming.

II. Jehovah promised to turn the captivity of Israel and bring them back to their land—Jer. 16:15; 30:1-3,10-11,16-19; 31:1-9, 11-13:

A. "I know the thoughts that I think about you, declares Jehovah, thoughts of peace and not for evil, to give you a latter end and a hope"—29:11.

二 “我以永远的爱爱了你，因此我以慈爱吸引了你”—三一 3。

三 “我也必使你们被掳的人归回，将你们从各国，和我所赶你们到的各处招聚来，又将你们带回我使你们被迁徙离开的地方；这是耶和华说的”—二九 14。

四 “以色列的处女啊，我要再建造你，你就被建造；你必再以自己的鼓为妆饰，与欢笑的人一同跳舞而出”—三一 4。

周二

五 “他们要来到锡安的高处歌唱，又涌向耶和华的美福，…他们的心必像浇灌的园子，他们也不再有一点愁烦”—12 节。

六 “我要使他们的悲哀转为欢喜，并要安慰他们，使他们的忧愁转为快乐”—13 节。

周三

叁 耶利米预言以色列要在巴比伦被掳七十年—二五 11：

一 关于七十年的话是对耶利米的安慰，向他保证他的国、他的民、殿和城悲惨的情形，只会持续七十年—二九 10，亚七 5。

二 神怎样任凭百姓被掳，祂也要照样带他们回来，不是象俘虏，乃是象得胜的战士—代下三六 21 ～ 23。

三 但以理得知耶利米二十五章十一至十二节和二十九章十至十四节里论到以色列被掳七十年的

B. “I have loved you with an eternal love; / Therefore I have drawn you with lovingkindness”—31:3.

C. “I will turn your captivity and gather you from all the nations and from all the places where I have driven you, declares Jehovah, and bring you back to the place from where I sent you into exile”—29:14.

D. “I will build you again, and you will be built, / O virgin of Israel. / Again you will adorn yourself with your tambourines / And will go forth in the dance of those who make merry”—31:4.

Day 2

E. “They will come and sing in the height of Zion, / And they will flow forth to the goodness of Jehovah... / And their soul will be like a watered garden, / And they will not languish anymore”—v. 12.

F. “I will turn their mourning to gladness / And comfort them and cause them to rejoice after their sorrow”—v. 13.

Day 3

III. Jeremiah prophesied that the captivity of Israel in Babylon would be for seventy years—25:11:

A. The word about seventy years was a comfort to Jeremiah, assuring him that the miserable situation of his country and his people, of the temple and the city, would last only seventy years—29:10; Zech. 7:5.

B. Just as God gave the people up to captivity, He would bring them back, not as captives but as triumphant warriors—2 Chron. 36:21-23.

C. Because Daniel understood the prophecies in Jeremiah 25:11-12 and 29:10-14 concerning the seventy years of Israel’s captivity, he set his face

预言，他便“面向主神寻求，祷告”—但九2～3：

1 但以理是神在地上的同工，他从经书上得知神的旨意，就根据经书的话为神的旨意祷告。

2 但以理知道神的心意是要把以色列人带回以色列地，重新建造耶路撒冷，就为这事祷告；以色列人归回耶路撒冷，是神成全了但以理的祷告。

周四

肆 耶和华说，祂要将祂羊群中所余剩的，从祂赶逐他们所到的各地招聚出来，领他们归回自己的草场，他们必繁衍增多—耶二三3：

一 以色列人被掳七十年之后，神进来呼召他们从巴比伦回到圣地—二五11：

1 当神呼召祂的子民回到祂所拣选的地时，很少人回应；大多数的人仍留在被掳之地。

2 只有少数人回到神所拣选的地；那些回到耶路撒冷重新建造圣殿的人，乃是神的遗民—拉一3，二1～67。

3 神应许祂的子民被掳到巴比伦七十年之后，要回到耶路撒冷；（耶二五11，二九10；）在以斯拉记和尼希米记里，遗民照着这应许归回。

二 在主今日的恢复里，我们乃是神子民的余数，回到祂原初的心意，但许多真信徒却分散了，留在被掳之地—诗一二六1～4：

1 我们是基督身体上那些回到原初一的立场上的肢

“toward the Lord God to seek Him in prayer”—Dan. 9:2-3:

1. As God’s co-worker on earth, Daniel understood God’s will from the Scriptures and prayed for God’s will according to the Scriptures.

2. Daniel knew that God’s intention was to bring the children of Israel back to the land of Israel for the rebuilding of Jerusalem, and thus, he prayed for it; the return of the children of Israel to Jerusalem was God’s fulfilling of Daniel’s prayer.

Day 4

IV. Jehovah said that He would gather the remnant of His flock out of the lands where He had driven them and that He would bring them back to their pasture, and they would be fruitful and multiply—Jer. 23:3:

A. After the seventy-year captivity, God came in to call the children of Israel to return from Babylon to the Holy Land—25:11:

1. When God called His people to come back to His chosen land, very few responded; the majority remained in their captivity.

2. Only a small number came back to the chosen land; those who returned to Jerusalem to rebuild the temple were the remnant of God’s people—Ezra 1:3; 2:1-67.

3. God promised that His people would return to Jerusalem after seventy years of captivity in Babylon (Jer. 25:11; 29:10); in the books of Ezra and Nehemiah a remnant returned according to this promise.

B. In the Lord’s recovery today we are a remnant of God’s people who have come back to His original intention while so many genuine believers are scattered and remain in captivity—Psa. 126:1-4:

1. We are members of the Body of Christ who have come back to the

体，并且作神的遗民站住这立场—申十二 5。

2 大部分的基督徒还留在被掳之地；只有少数遗民为着神的建造回到正确的立场—11 节，十六 2，诗一三二 13 ～ 14。

三 以色列人从巴比伦归回耶路撒冷，预备了基督来临的路—弥五 2，太二 4 ～ 6，路二 4 ～ 7：

1 主的第一次来临，系于神的百姓从巴比伦被掳之地归回圣地：

a 照着弥迦书五章二节里的预言，基督要生于伯利恒。

b 为着应验这个预言，神的百姓必须在圣地—太二 4 ～ 6，路二 4 ～ 7。

c 被掳归回的遗民是神所使用的凭借，以重建圣殿，并带进基督的第一次来临—弥五 2。

d 没有遗民回到圣地，基督就无法借着成为肉体来到地上—路一 35，二 4 ～ 7。

2 同样，基督的第二次来临系于祂新约信徒中的余数从巴比伦被掳之地，从堕落的基督教，归回一的独一立场，为要建造召会，神属灵的殿—弗二 21 ～ 22，启二 1，提前三 15，彼前二 5：

a 主正在呼召祂子民的余数，从巴比伦被掳之地出来，回到召会的正确立场，以应付祂的需要—启十八 4，赛五二 11，耶五十 8，五一 6，9，45。

b 主的目的不是要复兴整个基督教，乃是要呼召祂子民中那些愿意付代价跟从祂的余数，使祂的定旨

original ground of oneness and are standing here as God's remnant—Deut. 12:5.

2. The majority of Christians remain in captivity; only a small remnant have returned to the proper ground for God's building—v. 11; 16:2; Psa. 132:13-14.

C. The return of the children of Israel from Babylon to Jerusalem prepared the way for the coming of Christ—Micah 5:2; Matt. 2:4-6; Luke 2:4-7:

1. The Lord's first coming depended on the return of God's people from their captivity in Babylon to the Holy Land:

a. According to the prophecy in Micah 5:2, Christ was to be born in Bethlehem.

b. In order for this prophecy to be fulfilled, God's people had to be in the Holy Land—Matt. 2:4-6; Luke 2:4-7.

c. The remnant of returned captives was the instrument used by God to rebuild the temple and usher in the first coming of Christ—Micah 5:2.

d. Without the return of the remnant to the Holy Land, there would have been no way for Christ to come to the earth through incarnation—Luke 1:35; 2:4-7.

2. Likewise, Christ's second coming depends on the return of a remnant of His New Testament believers from their captivity in Babylon, degraded Christianity, to the unique ground of oneness for the building of the church, God's spiritual house—Eph. 2:21-22; Rev. 2:1; 1 Tim. 3:15; 1 Pet. 2:5:

a. The Lord is calling a remnant of His people to meet His need by coming out of Babylonian captivity and returning to the proper ground of the church—Rev. 18:4; Isa. 52:11; Jer. 50:8; 51:6, 9, 45.

b. The Lord's intention is not to revive Christianity as a whole but to call a remnant of His people who are willing to pay the price to follow

得着完成，并作为身体的一部分得着建造—太十六18，十八17，弗一22～23，二21～22，四16，启一11，二二16。

周五、周六

伍 耶和华说，祂必使以色列人得着恢复—耶三十17（痊愈，英译作recovery，恢复），三三6：

一 耶和华应许要使耶路撒冷城得着康复痊愈—6节。

二 祂说，祂要将丰盛的平安和真实显明与他们，也要洁净他们一切的罪孽，又要赦免他们一切的罪孽，就是向祂所犯的罪，并干犯祂的罪—6～8节。

三 耶和华进一步应许，耶路撒冷要在万国的人面前，名为可喜乐的城，使祂得赞美，得荣耀—9节。

陆 以色列人从被掳归回预表召会的恢复—拉一3～11，尼二11，17：

一 当我们说到召会的恢复，我们的意思是，一样东西原初有，后来失落或被破坏了，现在需要将那样东西带回到原初的光景—太十六18，十八17。

二 因为经过了许多世纪的历史，召会已经堕落了，所以召会需要照着神原初的心意而得复原—林前一2，十二27，罗十二4～5，十六1，4～5，启一11，二二16。

三 以色列人得恢复，意思就是他们从巴比伦被带回到耶路撒冷；召会的恢复包含一个归回，就

Him for the fulfillment of His purpose and to be built up as a part of the Body—Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 4:16; Rev. 1:11; 22:16.

Day 5 & Day 6

V. Jehovah said that He would bring recovery to the children of Israel—Jer. 30:17; 33:6:

A. Jehovah promised to bring the city of Jerusalem recovery and healing—v. 6.

B. He said that He would reveal to them an abundance of peace and truth and that He would cleanse them from all their iniquity and forgive all their iniquities, by which they had sinned against Him and transgressed against Him—vv. 6-8.

C. Jehovah made the further promise that Jerusalem would be a name of gladness and a praise and a glory to Him before all the nations—v. 9.

VI. The return of the children of Israel from their captivity typifies the recovery of the church—Ezra 1:3-11; Neh. 2:11, 17:

A. 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—Matt. 16:18; 18:17.

B. Because the church has become degraded through the many centuries of its history, it needs to be restored according to God's original intention—1 Cor. 1:2; 12:27; Rom. 12:4-5; 16:1,4-5; Rev. 1:11; 22:16.

C. For the children of Israel to be recovered meant for them to be brought back to Jerusalem from Babylon; the recovery of the church involves a

是从巴比伦所表征被掳和分裂的立场归回—诗一二六1～4，一三三1。

四 以色列人回到耶路撒冷，神命定独一的立场，带着所有被掳到巴比伦之神殿的器皿—代下三六18，拉五14，六5：

1 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；为此，在旧约里神的子民必须被带回到耶路撒冷，神所命定独一的立场—申十二11，十六2，二六2。

2 这些器皿是银的、金的，表征基督的丰富并对基督各方面的经历—弗三8。

3 今天的巴比伦不仅将神的子民掳去，也抢夺了神殿中一切的丰富；现今主不仅要呼召祂忠信的子民从巴比伦出来，并将他们带回到正确的召会生活，也要将已经失去之基督的各方面恢复回来—17～19节，西一15～20，二16～17，三4。

五 召会的恢复，也是由在耶路撒冷重建神的殿，就是神的家，以及重建耶路撒冷城所预表—拉一3，尼二11，17，诗二六8，三六8～9，四六1，5，四七2，6～8：

1 圣殿，乃是神同在的地方，需要受到保护；城墙对殿乃是防御。

2 我们要明白新约里家和城的关系，就需要领悟召会乃是基督的扩大和基督的扩增—约三29～30，弗四13，西二19：

a 基督第一步的扩大是召会作为神的家，由所有的信徒摆在一起所组成，作基督的扩增—弗二21～

return from the capturing and divisive ground signified by Babylon—Psa. 126:1-4; 133:1.

D. The children of Israel went back to Jerusalem, the God-ordained unique ground, with all the vessels of the temple of God, which had been brought to Babylon—2 Chron. 36:18; Ezra 5:14; 6:5:

1. Jerusalem was the center for God's people to worship Him, and this unique center preserved the oneness of the people of God; for this reason it was necessary for God's people in the Old Testament to be brought back to Jerusalem, the unique ground ordained by God—Deut. 12:11; 16:2; 26:2.

2. These vessels, which were of silver and gold, signify the riches of Christ and the various aspects of the experience of Christ—Eph. 3:8.

3. Today's Babylon has not only captured God's people but also robbed all the riches from God's temple; now the Lord wants not only to call His faithful people out of Babylon and bring them back to the proper church life but also to recover all the different aspects of Christ, which have been lost—vv. 17-19; Col. 1:15-20; 2:16-17; 3:4.

E. The recovery of the church is also typified by the rebuilding of the temple of God, the house of God in Jerusalem, and the rebuilding of the city of Jerusalem—Ezra 1:3; Neh. 2:11, 17; Psa. 26:8; 36:8-9; 46:1, 5; 47:2, 6-8:

1. The temple, the place of God's presence, needed protection; the wall of the city was the defense of the temple.

2. In order to understand the relationship between the house and the city in the New Testament, we need to realize that the church is the enlargement of Christ and the increase of Christ—John 3:29-30; Eph. 4:13; Col. 2:19:

a. The first step of the enlargement of Christ is the church as the house, composed of all the believers put together to be the increase of

22。

b 基督第二步的扩大是召会作为神的城；召会作为家必须扩大到召会作为城—太五 14，启三 7，12，二一 9 ～ 10。

c 召会作为家和城的建造，乃是神永远定旨的中心—弗二 21 ～ 22，提前三 15，启二一 2 ～ 3。

3 神的子民若没有从大巴比伦恢复到召会生活，基督就没有路带进祂第二次的来—一 7：

a 这就是为什么主在末了的时候，一直作工要得着召会的恢复—11 节，三 7 ～ 10，二二 16，林前十二 27，一 2。

b 这个恢复对于基督的再来，乃是预备和基础—启一 7，三 11，十九 7 ～ 9，二二 7，12，20。

Christ—Eph. 2:21-22.

b. The second step of the enlargement of Christ is the church as the city; the church as the house must be enlarged to be the church as the city—Matt. 5:14; Rev. 3:7, 12; 21:9-10.

c. The building of the church as the house and the city is the center of God's eternal purpose—Eph. 2:21-22; 1 Tim. 3:15; Rev. 21:2-3.

3. If there is no recovery of God's people from Babylon the Great to the church life, there will be no way for Christ to carry out His second coming—1:7:

a. This is the reason that the Lord, at the end time, is working to have a recovery of the church—v. 11; 3:7-10; 22:16; 1 Cor. 12:27; 1:2.

b. This recovery will be a preparation and a base for Christ's coming again—Rev. 1:7; 3:11; 19:7-9; 22:7, 12, 20.

第十周▪周一

晨兴喂养

林前十 1 ～ 3 “…我们的祖宗从前都在云下，都从海中经过；都在云里，也在海里，受浸归了摩西；并且都吃了一样的灵食。”

11 “这些发生在他们身上的事，都是鉴戒，并且写在经上，正是为警戒我们…。”

耶二九 14 “耶和华说，…我…必使你们被掳的人归回，将你们…招聚来，又将你们带回我使你们被迁徙离开的地方…。”

在神旧的行政的预表安排里，神拣选了亚伯拉罕的后裔，以色列人，并使他们成为祂的子民，作召会的预表。（罗九 11 ～ 13，徒七 38。）在旧约里，没有明言提起召会。然而，有描绘召会的预表。作神选民的以色列人，是召会最大、集体的预表，在其中我们能看见召会蒙神拣选并救赎，享受基督与那灵作生命的供应，建造神的居所，承受基督作她的分，堕落且被掳，却得恢复，并等候基督的来临。在旧的经纶里，神预备了召会这样一个包罗万有的预表，这是何等的工作！

保罗将以色列人的历史应用到新约的召会生活。在希伯来书和哥林多前书，他清楚指出，发生在以色列人身上的事，乃是我们的鉴戒〔预表〕。（林前十 6。）以色列人的整个历史，都是召会的故事。这样，圣经包含两种历史—以色列的历史和召会的历史。…全本圣经给我们一个启示，就是神关于召会之经纶的启示。在旧约里，有神关于召会之经纶的预表、图画，而在新约里，神关于召会的经纶得着了应验。（新约总论第一册，一八二页。）

WEEK 10 — DAY 1

Morning Nourishment

1 Cor. 10:1-3 …All our fathers were under the cloud, and all passed through the sea; and all were baptized…; and all ate the same spiritual food.

11 Now these things happened to them as an example, and they were written for our admonition…

Jer. 29:14 …I will turn your captivity and gather you…, declares Jehovah, and bring you back to the place from where I sent you into exile.

In His old administrative arrangement God chose the children of Israel, the descendants of Abraham, and made them His people as a type of the church (Rom. 9:11-13; Acts 7:38). In the Old Testament the church is not mentioned in plain words. However, there are types that portray the church. The children of Israel, as the chosen people of God, are the greatest, collective type of the church, in which we can see that the church is chosen and redeemed by God, enjoys Christ and the Spirit as the life supply, builds God's habitation, inherits Christ as its portion, degrades and is captured, is recovered, and awaits Christ's coming. What a work that in the old dispensation God prepared such an all-inclusive type of the church!

Paul applies the history of the children of Israel to the New Testament church life. In Hebrews and 1 Corinthians he points out clearly that what happened to the children of Israel is a type of us (1 Cor. 10:6). The entire history of Israel is a story of the church. The Bible, then, contains two histories—the history of Israel and the history of the church….The entire Bible gives us one revelation, the revelation of God's economy concerning the church. In the Old Testament we have a type, a picture, of God's economy concerning the church, whereas in the New Testament God's economy concerning the church is fulfilled. (The Conclusion of the New Testament, p. 156)

信息选读

耶利米三十至三十三章这段是论到耶和华关乎以色列复兴的应许。

耶和华从远方（从以色列跟随祂的旷野—二2下）向以色列显现。耶和华说，祂以永远的爱（新婚的爱情—2上）爱了以色列，因此祂以慈爱吸引了他们。（三一3。）耶和华继续说，“以色列的处女啊，我要再建造你，你就被建造；你必再以自己的鼓为妆饰，与欢笑的人一同跳舞而出。你必再在撒玛利亚的山上，栽种葡萄园；栽种的人要栽种并享用所结的果子。”（4～5。）

耶和华要使被掳的以色列和犹大回转，并要使他们回到祂所赐给他们列祖之地，他们就得这地为业。（三十3。）…在三十章十节上半耶和华宣告：祂的仆人雅各不该惧怕；以色列不该惊惶；祂要从远方拯救他们，从他们后裔被掳到之地拯救他们。然后祂应许：“雅各必回来得享平静安宁，无人使他害怕。因我与你同在，要拯救你；也要将我所赶散你到的那些国，灭绝净尽，却不将你灭绝净尽，…这是耶和华说的。”（10下～11。）

耶和华应许将他们从北方之地领来，从地极招聚。（三一8上。）…必有大群人回到以色列地。这群人包括瞎子、瘸子、孕妇和产妇。（8下。）…他们要哭泣而来，耶和华要照他们的恳求引导他们，使他们在溪水旁走正直的路，在其上不至绊跌；因为祂是以色列的父，以法莲是祂的长子。（9。）（耶利米书生命读经，二〇四至二〇六页。）

参读：新约总论，第十五篇；耶利米书生命读经，第二十四篇。

Today's Reading

Jeremiah 30—33 is a portion concerned with Jehovah's promise concerning the restoration of Israel.

Jehovah appeared to Israel from afar (from the wilderness where they followed Him—Jer. 2:2b). Jehovah said that He loved Israel with an eternal love (the bridal love—2:2a); therefore, He has drawn them with lovingkindness (31:3). Jehovah went on to say, "I will build you again, and you will be built, / O virgin of Israel. / Again you will adorn yourself with your tambourines / And will go forth in the dance of those who make merry. / Again you will plant vineyards / On the mountains of Samaria; / The planters will plant / And will partake of the fruit" (vv. 4-5).

Jehovah will turn the captivity of Israel and Judah and will bring them back to the land which He gave to their fathers, and they will possess it (30:3). In verse 10a Jehovah declared that Jacob, His servant, should not fear and that Israel should not be dismayed. He would save them from afar, and their seed from the land of their captivity. Then He promised, "Jacob will return and be undisturbed and at ease, / And no one will frighten him. / For I am with you, declares Jehovah, to save you; / For I will make a full end of all the nations to which I have scattered you; / But I will not make a full end of you" (vv. 10b-11a).

Jehovah promised to bring them from the land of the north and to gather them from the uttermost parts of the earth (31:8a). A great assembly will return to the land of Israel. This assembly will include the blind, the lame, the pregnant woman, and the travailing woman (v. 8b). They will come with weeping, and with supplications Jehovah will lead them. He will cause them to walk by the water-brooks in a straight way, in which they will not stumble; for He is a Father to Israel, and Ephraim is His firstborn (v. 9). (Life-study of Jeremiah, pp. 169-170)

Further Reading: The Conclusion of the New Testament, msg. 15; Life-study of Jeremiah, msg. 24

第十周▪周二

晨兴喂养

耶三一 11 ～ 12 “因为耶和华救赎了雅各，拯救他脱离比他更强之人的手。他们要来到锡安的高处歌唱，又涌向耶和华的美福，就是五谷、新酒、新油、羊羔和牛犊；他们的心必像浇灌的园子，他们也不再有一点愁烦。”

按照耶利米三十一章十一至十四节，耶和华必拯救以色列脱离比他们更强之人的手。他们要来到锡安的高处歌唱，又涌向耶和华的美福，就是五谷、新酒、新油、羊羔和牛犊；他们的心必像浇灌的园子，他们也不再有一点愁烦。那时处女必喜乐跳舞，年少的、年老的也必一同喜乐；耶和华要使他们的悲哀转为欢喜，并要安慰他们，使他们的忧愁转为快乐。祂必以肥油使祭司的心满足，祂的百姓也要因祂的美福饱足。

赶散以色列的必招聚他们，又看守他们，好象牧人看守羊群。（10。）（耶利米书生命读经，二〇六页。）

信息选读

以色列的复兴要发生在耶和华以公正惩治（惩罚）以色列之后。（耶三十 11 下。）…耶和华因他的罪孽甚大，就用仇敌的击打击打他，用残忍者的惩治惩治他。（14 ～ 15。）凡吞吃他的必被吞吃，他们个个都被掳去；耶和华必使他痊愈，医好他的创伤。（16 ～ 17。）

耶和华必使雅各被掳去的帐棚归回，也必怜恤他的住处。（18 上。）…城必重建在原旧的山冈上，

WEEK 10 — DAY 2

Morning Nourishment

Jer. 31:11-12 For Jehovah has ransomed Jacob and redeemed him....And they will come and sing in the height of Zion, and they will flow forth to the goodness of Jehovah—to the grain and to the new wine and to the fresh oil and to the young of the flock and of the herd; and their soul will be like a watered garden, and they will not languish anymore.

According to Jeremiah 31:11 through 14, Jehovah will redeem Israel from the hand of one stronger than them. They will come and sing in the height of Zion, and they will flow forth to the goodness of Jehovah—to the grain, to the new wine, to the fresh oil, and to the young of the flock and of the herd. Their soul will be like a watered garden, and they will not languish anymore. Then the virgin will rejoice in the dance, and the young men and the old men together, and Jehovah will turn their mourning to gladness, comfort them, and cause them to rejoice after their sorrow. He will fill the soul of the priest with abundance, and His people will be satisfied with His goodness.

He who scattered Israel will gather them and keep them, as a shepherd his flock (v. 10). (Life-study of Jeremiah, pp. 170-171)

Today's Reading

The restoration of Israel will take place after Jehovah's chastisement (punishment) of Israel with justice (Jer. 30:11b). Jehovah has struck him with the striking of an enemy, with the chastisement of a cruel one, because of the greatness of his iniquity (vv. 14-15). All those who consume him will be consumed, and every one of them will go into captivity. Jehovah will bring him recovery and will heal him of his wounds (vv. 16-17).

Jehovah will turn the captivity of the tents of Jacob and will have compassion on his dwelling places (30:18a). The city will be rebuilt on its

宫殿也照原样有人居住。必有感谢和欢笑的声音，从其中发出。（18下～19上。）

在耶利米三十一章三十八至四十节，耶和华宣告，日子将到，耶路撒冷城必建造归于耶和华。

耶和华使被掳之以色列人归回的时候，他们在犹大地和其中的城邑，必说，“公义的居所啊，圣别的山岭啊，愿耶和华赐福与你。”（23。）在此“公义的居所”指耶路撒冷，“圣别的山岭”指锡安山。犹大和属犹大城邑的人、农夫、和游牧的人，要一同住在其中。（24。）

耶和华必使疲乏的人饱足，使衰颓的人满足。（25。）…耶和华要把人的种和牲畜的种，播种在以色列家。（27。）这指明一切的生活，要在生命上丰富。耶和华也说，祂先前怎样留意将他们拔出、拆毁、毁坏、倾覆、苦害，也必照样留意将他们建立、栽植。（28。）

耶和华要使以色列增多，不至减少；使他们尊荣，不至卑微。（三十19下。）

三十章五至八节启示，必有一大日，就是以色列遭难的时候。…七节上半说，“哀哉，那日为大，无可比拟；这是雅各遭难的时候。”这大日，这遭难的时候，就是三年半大灾难的时候。（太二四21，但十二7下，启十三5，7上。）耶利米三十章提到今世末了三年半时的大灾难。…七节下半告诉我们，以色列必从这大灾难中被救出来。（但十二1。）

在耶利米三十章八节耶和华应许，到那日，耶和华必从以色列颈项上折断他的轭，扯开他的捆索，外人不得再使他作奴仆。（耶利米书生命读经，二〇七至二一〇、二一二页。）

参读：耶利米书生命读经，第二十七篇。

mound, and the palace will be inhabited after its own manner. Out from them will come thanksgiving and the voice of those who make merry (vv. 18b-19a).

In 31:38-40 Jehovah declares that days are coming when the city of Jerusalem will be built unto Jehovah.

When Jehovah will turn again Israel's captivity, they will say in the land of Judah and in its cities, "Jehovah bless you, O habitation of righteousness, / O mountain of holiness" (v. 23). Here habitation of righteousness refers to Jerusalem, and mountain of holiness, to Mount Zion. Judah and all its cities will dwell together in it, the farmers and they who wander with the flocks (v. 24).

Jehovah will satisfy the weary soul and fill every languishing soul (v. 25). Jehovah will sow the house of Israel with the seed of man and with the seed of beast (v. 27). This indicates that the living of everything will be rich in life. Jehovah also said that as He has watched over them to pluck up, to break down, to overthrow, to destroy, and to bring evil, He will watch over them to build and to plant (v. 28).

Jehovah will multiply Israel, so that they will not be few. He will cause them to be honored, so that they will not be small (30:19b).

Jeremiah 30:5-8 reveals that there will be a great day, a time of distress, for Israel….Verse 7a says, "Alas! For that day is great, / And there is none like it; / And it is a time of distress for Jacob." This great day, this time of distress, is the time of the great tribulation for three and a half years (Matt. 24:21; Dan. 12:7b; Rev. 13:5, 7a). Jeremiah 30 refers to the great tribulation during the last three and a half years of this age. Jeremiah 30:7b tells us that Israel will be saved out of this great tribulation (Dan. 12:1).

In Jeremiah 30:8 Jehovah promised that, in that day, He will break the yoke from upon Israel's neck and tear off his bonds. The strangers will no longer make him serve them. (Life-study of Jeremiah, pp. 171-173, 175)

Further Reading: Life-study of Jeremiah, msg. 27

第十周▪周三

晨兴喂养

耶二五 11 ～ 12 “这全地必然荒凉旷废；这些国民要服事巴比伦王七十年。七十年满了以后，我必因巴比伦王和那国民的罪孽惩罚他们，并惩罚迦勒底人之地，使那地永远荒凉；这是耶和华说的。”

以色列人进入美地以后，他们对神不忠信。…他们离弃神，并在耶路撒冷独一的中心以外另立敬拜中心。后来以色列国被亚述人所掳，接着犹大国也被巴比伦人所掳。耶路撒冷城被占据，直到一九六七年才归还以色列。

在历代志下末了，在神眼中，以色列人的光景和情形是悲惨的。那地被异教徒霸占并接管，神将以色列人交给外邦人作俘虏。不但如此，圣殿被焚烧，耶路撒冷的墙被拆毁。整个美地，…都被摧毁殆尽。

耶利米看见这一切，他坐在锡安山顶，俯视耶路撒冷就痛哭。他同胞中所有领头的人，所有尊贵的人，都被掳到巴比伦。…至终，他自己也被掳到埃及，在那里被杀害。何等可怜的情形！

耶利米哀哭时，神进来安慰他，告诉他被掳不会到永远，只持续七十年。（耶二五 11。）（以斯拉记生命读经，二至三页。）

信息选读

神向他保证，他的国、他的民、殿和城悲惨的情

WEEK 10 — DAY 3

Morning Nourishment

Jer. 25:11-12 And this whole land will become a desolation and a waste, and these nations will serve the king of Babylon seventy years. Then after the seventy years have been fulfilled, I will punish the king of Babylon and that nation for their iniquity, declares Jehovah, as well as the land of the Chaldeans, and I will make it an eternal desolation.

After Israel entered into the good land, they were not faithful to God....They forsook God and set up other worship centers in addition to the unique center at Jerusalem. The kingdom of Israel was captured by the Assyrians, and later the kingdom of Judah was captured by the Babylonians. At that time the city of Jerusalem was captured and was not returned to Israel until 1967.

At the end of 2 Chronicles, in God's eyes the condition and situation of Israel were miserable. The land was usurped and taken over by pagans, and the people of Israel were given by God as captives to the heathens. Furthermore, the temple was burned and the wall of Jerusalem was torn down. The entire good land ...was devastated.

When Jeremiah saw all this, sitting on the top of Mount Zion and looking down at Jerusalem, he lamented bitterly. All the leading ones and all the noble ones of his countrymen had been taken away to captivity in Babylon.... Eventually, he himself was taken captive to Egypt and there he was put to death. What a pitiful situation!

While Jeremiah was lamenting, God came in to comfort him with the word that the captivity would not be forever but would last only seventy years (Jer. 25:11). (Life-study of Ezra, pp. 2-3)

Today's Reading

God assured Jeremiah that the miserable situation of his country and his

形只会持续七十年。有些被掳的人，如但以理，在七十年满时仍要活着。…所以，神安慰耶利米，向他保证，祂怎样任凭百姓被掳，也要怎样将他们从被掳中带回。神要将他们带回，不是象俘虏，乃是象得胜的战士。（以斯拉记生命读经，三至四页。）

〔按照但以理九章二节下半至四节，〕但以理从神的话，得知神对耶路撒冷的旨意，就根据神的话为这事祷告。但以理实在会祷告，因为他懂得亲近神，接触神，吸取神，也让神发表祂自己。但以理的分量不重在会说预言，乃重在会祷告。他所以能说预言，是因为他会祷告。他的祷告摸着神，接触神，吸取神，也让神从他里面发表出来。

但以理是神在地上的同工。他体贴神的心肠，接触神。他活在神里头，也让神活在他里头；他是个与神联合的人。所以当地上有大波动，神在地上有大举动时，但以理能与神同工，作神的发表，给神一个配合。他从神的话，得知以色列人要荒凉七十年，七十年期满，神就要把他们从被掳之地带回以色列地，重新建造耶路撒冷。他知道了神这个心意，知道神所要作的这件事，就禁食为这事祷告。他知道神在地上要有一个大举动，他就作神的发表，与神配合，为这事向神祷告。所以，他祷告到哪里，神就作到哪里；他祷告什么，神就作什么。以后以色列人归回耶路撒冷，就是神成全了但以理的祷告。以色列人的归回，是但以理祷告的结果。所以但以理的祷告是与神同工，领导神的工作，带着神作工，为神的工作开路。（祷告的意义与目的，三六至三七页。）

参读：以斯拉记生命读经，第一篇；但以理书生命读经，第十五篇；祷告的意义与目的，第三篇。

people, of the temple and the city, would last for just seventy years. Some of the captured ones, such as Daniel, would still be alive at the expiration of the seventy years….Therefore, God comforted Jeremiah by assuring him that just as He gave the people up to captivity, He would also bring them back from their captivity. God would bring them back, not as captives but as triumphant warriors. (Life-study of Ezra, p. 3)

[According to Daniel 9:2-4] Daniel understood God's will for Jerusalem from the Scriptures and prayed for God's will according to the Scriptures. Daniel knew how to pray because he knew how to draw near to God, to contact God, to absorb God, and to let God express Himself. Daniel's preciousness was not related to his prophesying but to his ability to pray. He could prophesy because he knew how to pray. His prayers touched, contacted, absorbed, and expressed God.

Daniel was God's co-worker on earth. He was considerate of God's heart and contacted God. He lived in God and let God live in him. Daniel was a person in union with God. As a result, Daniel could co-work with God, coordinate with God, and be God's expression when there was a great turn of events on earth. Daniel understood from God's Word that the desolation of the children of Israel would last seventy years and that at the conclusion of the seventy years God would bring the children of Israel from the land of their captivity to the land of Israel for them to rebuild Jerusalem. He knew God's intention and prayed for it with fasting. He knew God was about to move on earth, so he became God's expression in order to coordinate with God through prayer. The extent to which Daniel prayed was the extent to which God worked. God did what Daniel prayed for. The return of the children of Israel to Jerusalem was God's fulfilling of Daniel's prayer. The children of Israel's return from captivity was the issue of Daniel's prayer. Hence, Daniel's prayer co-worked with God, opened a way for God's work, caused God to work, and led God's work. (CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," pp. 244-245)

Further Reading: Life-study of Ezra, msg. 1; Life-study of Daniel, msg. 15; CWWL, 1956, vol. 3, "The Meaning and Purpose of Prayer," ch. 3

第十周▪周四

晨兴喂养

耶二三3～4“我要将我羊群中所余剩的，从我赶逐他们所到的各地招聚出来，领他们归回自己的草场，他们必繁衍增多。我必兴起照管他们的牧人牧养他们；他们不再惧怕，不再惊惶，也不缺少一个；这是耶和华说的。”

申言者耶利米预言，耶和华应许以色列必得复兴。（耶二三3～8。）…耶和华说，祂要将祂羊群中所余剩的，从祂赶逐他们所到的各地招聚出来，领他们归回自己的草场。他们必繁衍增多。（3。）“耶和华说，日子将到，人必不再指着那将以色列人从埃及地领上来之永活的耶和华起誓；却要指着那将以色列家的后裔从北方之地，并从他们被赶逐到的各地领上来之永活的耶和华起誓；他们必住在本土。”（7～8。）这些都是关于以色列得复兴的应许。（真理课程四级卷二，一八一页。）

信息选读

在为着主的回来预备以色列这事上，主虽然完成了很多，但祂也必须预备召会作祂的新妇。…我相信主不可能在今天的基督教这宗教的系统，连同其一切的传统、仪文和形式中，预备祂的新妇。我也怀疑那些陷在基督教里的人，能作多少事预备新妇，好将我们的主带回来。

主第一次的来，是在于神的子民从巴比伦的被掳中回到圣地。按照弥迦书五章二节，基督要生在靠近耶路撒冷的伯利恒。因此，这预言要应验，神的子民就必须在圣地，好使基督能第一次来。没有神

WEEK 10 — DAY 4

Morning Nourishment

Jer. 23:3-4 Then I will gather the remnant of My flock out of all the lands where I have driven them, and I will bring them back to their pasture; and they will be fruitful and multiply. And I will raise up shepherds over them who will shepherd them, and they will no longer fear or be dismayed, nor will any be missing, declares Jehovah.

The prophet Jeremiah prophesied concerning Jehovah's promises to restore Israel (Jer. 23:3-8)....Jehovah said that He would gather the remnant of His flock out of all the lands where He had driven them and would bring them back to their pasture. He also said that they would be fruitful and would multiply (v. 3). "Therefore indeed, days are coming, declares Jehovah, when they will no longer say, As Jehovah lives, who brought up the children of Israel out of the land of Egypt; but, As Jehovah lives, who brought up and led back the seed of the house of Israel out of the land of the north and out of all the lands where I had driven them, that they might dwell in their own land" (vv. 7-8). These are promises concerning the restoration of Israel. (Truth Lessons—Level Four, vol. 2, p. 158)

Today's Reading

Although the Lord has accomplished much with regard to Israel to prepare her for His return, He must also prepare the church as His bride....I believe that it will be impossible for the Lord to prepare His bride in today's Christianity as a religious system with all its traditions, rituals, and forms. I also doubt that those entrapped in Christianity will be able to do much to prepare the bride that will bring our Lord back.

The Lord's first coming depended on the return of God's people from their captivity in Babylon to the Holy Land. According to Micah 5:2, Christ was to be born in Bethlehem, which was near Jerusalem. Therefore, in order for this prophecy to be fulfilled, God's people had to be in the Holy Land to enable

的子民在圣地，基督就无法借着成为肉体来到地上。

以色列人被掳到巴比伦七十年后，神嘱咐祂的子民回到圣地。大部分的人仍留在亚述、埃及和巴比伦，但有一些遗民回到圣地。主耶稣乃是从这些被掳归回的遗民中出生的。没有这些遗民回到圣地，主就不可能第一次来。

同样，基督的第二次来临系于祂新约信徒中的余数，从宗教的巴比伦，就是堕落基督教（启十七）被掳的光景中，归回一的正确立场，为着恢复召会的建造，就是神属灵之殿的建造。（提前三15，彼前二5。）我们该问自己，我们在哪里？我们仍在巴比伦的被掳中，还是在那些回到耶路撒冷，就是一的独一立场的人中间？（李常受文集一九七一年第一册，四五一至四五二页。）

独立的团体和分散的寻求者，就象离开巴比伦却没有回到耶路撒冷的犹太人。今天大部分的基督徒还留在被掳之地，只有少数遗民为着神的建造回到正确的立场。（李常受文集一九七一年第二册，四七四页。）

有些基督徒持有一种观念，认为召会要全体为着主的第二次来预备好。他们可能祷告，求主复兴全地整体的召会。然而，这样全球性的复兴并不会发生。这是因为主的路不是要复兴整体的召会，乃是要呼召祂子民中那些愿意付代价跟从祂的余数，使祂的定旨得着完成，并作为身体的一部分得着建造，且为着祂的来临预备好作祂的新妇。（李常受文集一九七一年第一册，四五八页。）

参读：真理课程四级卷二，第三十三课；长老训练第四册，第十一章。

Christ to come the first time. Without God's people in the Holy Land, Christ would have had no way to come to the earth through incarnation.

After seventy years of captivity in Babylon, God commanded His people to return to the Holy Land. The majority of the people remained in Assyria, Egypt, and Babylon, but a remnant of the people returned to the Holy Land. The Lord Jesus was born of this remnant of returned captives. Without the return of this remnant to the Holy Land, it would have been impossible for the Lord to come the first time.

Likewise, Christ's second coming depends on the return of a remnant of His New Testament believers from their captivity in the religious Babylon, degraded Christianity (Rev. 17), to the proper ground of oneness for the recovery of the building of the church, God's spiritual house (1 Tim. 3:15; 1 Pet. 2:5). We should ask ourselves where we are. Are we still in captivity in Babylon, or are we among those who have returned to Jerusalem, the unique ground of oneness? (CWWL, 1971, vol. 1, pp. 328-329)

The independent groups and the scattered seeking ones are like Jews who left Babylon but did not come all the way back to Jerusalem. Today the majority of Christians remain in captivity; only a small remnant have returned to the proper ground for God's building. (CWWL, 1971, vol. 2, p. 359)

Some Christians hold the concept that the entire church will be prepared for the Lord's second coming. They may pray that the Lord would revive the entire church throughout the earth. However, such a worldwide revival will not happen. This is because the Lord's way is not to revive the entire church but to call a remnant of His people as the overcomers who will be willing to pay the price to follow Him for the fulfillment of His purpose and to be built up as a part of His Body and be made ready as His bride for His coming. (CWWL, 1971, vol. 1, p. 333)

Further Reading: Truth Lessons—Level Four, vol. 2, lsn. 33; CWWL, 1984, vol. 2, "Elders' Training, Book 4: Other Crucial Matters concerning the Practice of the Lord's Recovery," ch. 11

第十周▪周五

晨兴喂养

耶三十 17“耶和华说，我必使你痊愈，医好你的创伤；因为他们称你为被赶散的，说，这是锡安，是无人探问的。”

三三 16“在那些日子，犹大必得救，耶路撒冷必安然居住；这城的名必称为：耶和华我们的义。”

“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，后来却失去或被破坏了，现在需要把召会带回到她原初的光景。因为经过了许多世纪的历史，召会已经堕落了，她需要照着神原初的心意而得复原。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。

召会的恢复是由以色列人从被掳归回所预表的。（拉一 3 ～ 11。）…以色列国全部的历史，乃是召会一个完整、包罗万有的预表。以色列国开始于出埃及。…最后，以色列人过约但河，进入迦南美地。他们征服那地的人并得着那地后，就建造圣殿。…然而，…主要的是由于所罗门的失败，圣殿就被毁坏了，以色列人也被带到巴比伦作俘虏。（新约总论第七册，四五九至四六一页。）

信息选读

WEEK 10 — DAY 5

Morning Nourishment

Jer. 30:17 For I will bring you recovery and will heal you of your wounds, declares Jehovah; because they have called you an outcast, saying, She is Zion, whom no one searches after.

33:16 In those days Judah will be saved, and Jerusalem will dwell securely; and this is the name by which she will be called: Jehovah our righteousness.

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.

The recovery of the church is typified by the return of the children of Israel from their captivity (Ezra 1:3-11)....The entire history of the nation of Israel is a full type, an all-inclusive type, of the church. The nation of Israel began with the exodus....Eventually, the people of Israel crossed the Jordan and entered into Canaan, the good land. After conquering the people and gaining the land, they built the temple....However,...mainly due to the failure of Solomon, the temple was destroyed, and the children of Israel were taken to Babylon as captives. (The Conclusion of the New Testament, pp. 2447-2449)

Today's Reading

由于召会的堕落，就属灵一面说，她是已经被掳了。神的子民已经分裂、分散，从一的正确立场被掳到错误的立场。…就着非常真实的意义来说，今天的信徒比以色列人更加分散。因此，我们需要恢复。我们需要的不仅是复兴，更是恢复。

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。神预知这个难处，就一再地重复关于祂所拣选之地方的诫命。（申十二5，11，13～14。）…神的拣选成了祂子民聚集的中心，这就是一的独一立场。为此，在旧约里神的子民必须被带回到耶路撒冷，神所命定独一的立场。

今天的巴比伦不仅将神的子民掳去，也抢夺了神殿中一切的丰富。那些表征基督丰富的器皿，已经被掳掠了。这就是为什么在罗马天主教和更正教的公会里，很少有人说到基督那追测不尽的丰富，（弗三8，）也没有鼓励信徒吃基督，喝基督，与基督同坐席，完满地享受基督。信徒们对基督的丰富享受不多，或没有享受，原因乃是所有殿里的器皿，都已被大巴比伦掳去。现今主需要恢复对基督丰富的经历。祂不仅要呼召祂忠信的子民，从巴比伦出来回到正确的召会生活，也要将已经失去之基督的各方面恢复并带回。（新约总论第七册，四六一至四六二、四六四至四六五页。）

参读：新约总论，第二百三十篇；以斯拉记生命读经，第二至三篇；神殿与神城的恢复，第一至二章。

Spiritually speaking, the church, due to its degradation, has been in captivity. God's people have been divided, scattered, and carried away from the proper ground of unity to a wrong ground....In a very real sense, the believers today are more scattered than the children of Israel were. Therefore, we need to be recovered. We need not only revival but also recovery.

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. Foreseeing this problem, God repeated the commandment again and again concerning the place of His choosing (Deut. 12:5, 11, 13-14)....God's choice became the center of the gathering of His people, and this is the unique ground of unity. For this reason, it was necessary for God's people in the Old Testament to be brought back to Jerusalem, the unique ground ordained by God.

Today's Babylon has not only captured God's people but also robbed all the riches from God's temple. The vessels, signifying the riches of Christ, have been carried away. This is the reason that in Roman Catholicism and in the Protestant denominations very little is said, if anything, concerning the unsearchable riches of Christ (Eph. 3:8). The believers are not encouraged to eat Christ, to drink Christ, to feast with Christ, to enjoy Christ in full. The reason there is little or no enjoyment of the riches of Christ is that all the vessels in the temple have been carried away by Babylon the Great. Now the Lord wants to recover the experience of the riches of Christ. He wants not only to call His faithful people out of Babylon and back to the proper church life, but also to recover and bring back all the different aspects of Christ which have been lost. (The Conclusion of the New Testament, pp. 2449, 2451-2453)

Further Reading: The Conclusion of the New Testament, msg. 230; Life-study of Ezra, msgs. 2-3; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 1-2

第十周▪周六

晨兴喂养

拉一 3 “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。”

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。”

以色列人被掳，乃是由于他们的堕落。他们因着堕落，就被掳到巴比伦。召会也堕落了，最后也被掳到大巴比伦—基督教国，大巴比伦在圣别的神眼中乃是个妓女。因此，召会的恢复包含一个归回，就是从巴比伦所表征被掳和分裂的立场归回。

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。（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。…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。（新约总论第七册，四六三至四六五页。）

信息选读

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。…圣殿乃是主同在的地方，需要受到保护。

WEEK 10 — DAY 6

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, which is in Judah, 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 captivity of the children of Israel was due to their degradation. Because of their degradation, they were carried away to captivity in Babylon. The church also became degraded and eventually was brought into captivity by Babylon the Great, Christendom, which is a prostitute in the eyes of the holy God. The recovery of the church, therefore, involves a return from the capturing and divisive ground signified by Babylon.

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....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 Conclusion of the New Testament, pp. 2451-2452)

Today's Reading

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....The

城墙对殿乃是防御。

以弗所二章十九节和提前三章十五节，说到召会是神的家。但是，在启示录末了两章，有一座城，并且在这城内没有殿，（二一 22，）因为城已经成为殿的扩大。

我们要明白新约里家和城的关系，就需要领悟召会乃是基督的扩大和基督的扩增。所有的信徒都是基督的一部分，都是基督的肢体。所有这些部分合在一起，就是基督的扩增。因此，召会乃是基督的丰满，（弗一 22 ～ 23，）因为基督已经扩增并扩大到许许多多的肢体里面。基督第一步的扩大是召会作为家。这扩大的第二步仍然是召会，但不是作为家乃是作为城。…至终，整个召会就成了城。因为殿已经作了城，所以启示录二十一章二十二节告诉我们，在耶路撒冷城内没有殿。城是帐幕，是居所。（2 ～ 3。）因此，城乃是殿的扩大，是家发展到至极。

家和城的建造，是神永远定旨的中心。这建造实际上就是神与人的调和。所以，召会就是神性与人性的调和。当这调和扩大并终极完成到最完满的程度时，那就是城。

对于基督第二次的来，…若是没有召会生活的恢复，也就是说，神的子民若没有从大巴比伦归回到召会生活，就没有路带进基督第二次的来。这就是为什么主在末了的时候，一直作工要得着一个恢复。我相信这个恢复对于基督的再来，乃是预备和基础。（新约总论第七册，四六六至四六八页。）

参读：尼希米记生命读经，第一篇；神殿与神城的恢复，第七至八章。

temple, the place of the Lord's presence, needed protection. The wall of the city was the defense to the temple.

Ephesians 2:19 and 1 Timothy 3:15 speak of the church as the house of God. But in the last two chapters of Revelation, there is a city, and in this city there is no temple (Rev. 21:22), because the city has become the enlargement of the temple.

In order to understand the relationship between the house and the city in the New Testament, we need to realize that the church is the enlargement of Christ and the increase of Christ. All the believers are parts of Christ and members of Christ. All these parts put together are the increase of Christ. The church, therefore, is the fullness of Christ (Eph. 1:22-23) because Christ has been increased and enlarged into so many members. The first step of the enlargement of Christ is the church as the house. The second step of this enlargement is also the church, not as the house but as the city....Eventually, the whole church becomes the city. Because the temple has become the city, Revelation 21:22 tells us that there is no temple in the city of New Jerusalem. The city is the tabernacle, the dwelling place (Rev. 21:2-3). Hence, the city is the enlargement of the temple, the development of the house, to the uttermost.

The building of the house and the city is the center of God's eternal purpose. This building is actually the mingling of God with man. The church, therefore, is the mingling of divinity with humanity. When this mingling is enlarged and consummated to the fullest extent, that is the city.

With Christ's second coming, if there is no recovery of the church life, that is, no return of God's people from Babylon the Great to the church life, there will be no way for Christ to carry out His second coming. This is the reason that the Lord, at the end time, is working to have a recovery. I believe that this recovery will be a preparation and a base for Christ's coming again. (The Conclusion of the New Testament, pp. 2453-2455)

Further Reading: Life-study of Nehemiah, msg. 1; CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 7-8

第十周诗歌

补507

聚集在耶路撒冷

C 大调　　4/4

C　　F　　C
3 · 4 | 5 · 5　5 · 5　5　3 · 2 | 1 · 1　7 · 6　5
一、聚　集　在　耶　路　撒　冷，完　全　脱　离　巴　比　伦，

D7　　G
3 · 4 | 5 · 5　5 · 5　5　1 · 1 | 2 · 2　2 · 3　2
我　们　作　合　一　见　证，哦，愿　荣　耀　归　给　神！

C　　F　　C
3 · 4 | 5 · 5　5 · 5　5　3 · 2 | 1 · 1　7 · 6　5
摒　弃　各　样　的　教　训，放　下　一　切　的　异　议，

F6　　G　　C
3 · 4 | 5 · 5　1 · 2　3　1 · 1 | 2 · 2　1 · 7　1
竭　力　保　守　灵　合　一，在　众　地　方　召　会　里。

F　　C　　G7　　E
1 · 2 | 3 – 1　4 · 4 | 3 – 1　7 · 1 | 2 · 2　2 · 2　3
(副)阿　利　路　亚！阿　利　路　亚！我　们　都　同　心　合　意，

F　　C
2 · 2 | 1 · 1　7 · 6　5　3 · 4 | 5 – 1　1 · 2 |
建　造　基　督　的　身　体。阿　利　路　亚！阿　利

Am　　F6　　G7　　C
3 – 1　1 · 1 | 2 · 2　2 · 2　1 · 1　7 · 7 | 1 – – ‖
路　亚！我　们　如　今　活　在　地　方　召　会　里。

二、为使恢复能继续,祭司体系乃所需，　惟此才蒙神称许,哦,愿荣耀归给神!
祭司神前过生活,完全被主浸透过，　如此建造神居所,在众地方召会里。

三、我们眼睛须开启,看见君王的治理，　神圣权柄得建立,哦,愿荣耀归给神!
为使召会得益处,先决条件要守住— 完全向圣灵顺服,在众地方召会里。

四、我们须就近祭坛,将一切全都奉献，　如此事奉理当然,哦,愿荣耀归给神!
对此我们无争辩,绝对摆上心甘愿，　召会合一得实现,在众地方召会里。

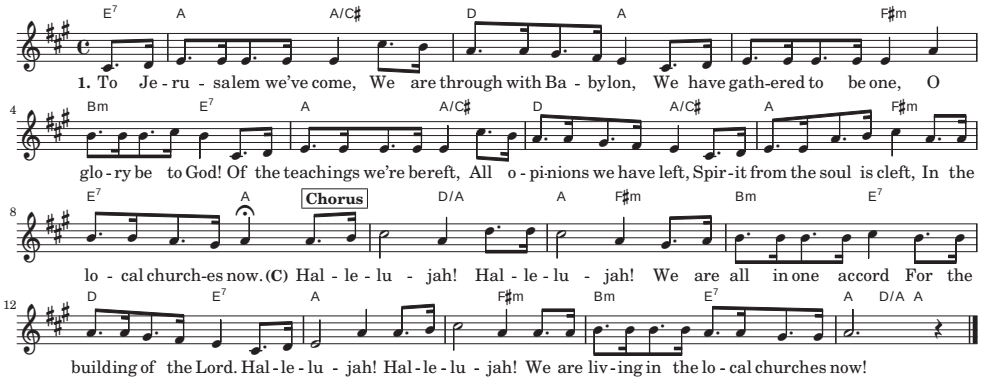
五、现今根基已立定!哦,何等荣耀显明!　我们都快乐高兴,哦,愿荣耀归给神!
让我们大声欢呼,将声音传到远处，　并将仇敌全灭除,在众地方召会里。

WEEK 10 — HYMN

To Jerusalem we've come

The Church — The Lord's Recovery

1251



2. That recovery may proceed
Real priests are what we need—
Those who live in Christ indeed,
O glory be to God!
Saturated with the Lord,
They have Christ as their reward.
These the building work afford
In the local churches now.

3. And the kingship we must see
With divine authority—
To this rule we'll all agree,
O glory be to God!
To the Spirit we'll submit
For the church's benefit—
This is His prerequisite
In the local churches now.

4. We the altar must obtain,
Have our all upon it lain.
The burnt-offering must be slain,
O glory be to God!
This we never should dispute,
For the church be absolute,
All that's otherwise uproot
In the local churches now.

5. The foundation now is laid—
O what glory doth pervade!
We are all with joy arrayed,
O glory be to God!
Let us raise a mighty shout—
They will hear us far without,
And the enemy we'll rout
In the local churches now.

第十周申言

申言稿：

Composition for prophecy with main point and sub-points: