

第二篇

召會原初的情形、 召會的墮落、 以及召會的恢復

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

綱 要

週 一

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

一 在馬太十九章八節，我們看見恢復的原則：『從起初並不是這樣』：

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

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

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

三 主對召會的恢復帶我們回到起初，為要完成神永遠的定旨，以及祂對召會起初的心意——

Message Two

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

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

Outline

Day 1

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

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

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

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

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

C. The Lord's recovery of the church brings us back to the beginning for the fulfillment of God's eternal purpose and original intention

弗一 4～5, 22～23, 三 9～11。

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

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

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

1 撒但用以破壞神所成就之事的方法，有內在和外兩面：

a 內在的一面，乃是損害並敗壞神的子民——徒五 3。

b 外在的一面，乃是破壞神所成就的——太十三 32。

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

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

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

regarding the church—Eph. 1:4-5, 22-23; 3:9-11.

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

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

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

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

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

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

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

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

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

叁 我們要認識召會恢復的需要，就需要知道召會原初的情形以及召會的墮落：

一 召會原初的情形有以下特點：

- 1 在原初的召會中，信徒不分階級——羅十二 4～5：
 - a 信徒都是弟兄，不分等級——太二三 8。
 - b 信徒都是基督身體上的肢體，平等配搭，各盡功用——羅十二 4～5。
 - c 信徒都是神的祭司，沒有居間階級，沒有聖品與平俗之分——彼前二 5，9。
- 2 早期的召會完全與世界分別，在世界而不屬世界——羅十二 2，約壹二 15，林後六 14～17。
- 3 原初的召會完全斷絕偶像，並完全讓神說話——約壹五 21。

- 4 一地只有一個召會，一個基督身體的顯出——林前十二 27，一 2，啓一 11。
 - 5 各地召會交通雖是一個，行政卻是各自獨立的，沒有總會，也沒有聯合會——林前十 16。
 - 6 眾召會尊崇基督為元首，讓聖靈掌權——西一 18，二 19，徒十三 1～2，十 19～20，十一 12。
- 二 召會的墮落包括：有了階級，與世界聯合，有了偶像，有了分裂，不讓神說話，有了統一的組織，篡奪了基督作頭的地位，侵犯了聖靈的主權。

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

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

1. In the original church there was no hierarchy among the believers——Rom. 12:4-5:
 - a. The believers were all brothers without distinction in rank——Matt. 23:8.
 - b. As members of the Body, the believers coordinated with one another on an equal level, and each one fulfilled his particular function——Rom. 12:4-5.
 - c. The believers were all priests to God, without an intermediary class or the distinctions between clergy and laity——1 Pet. 2:5, 9.
2. The early church was completely separated from the world; it was in the world but not of the world——Rom. 12:2; 1 John 2:15; 2 Cor. 6:14-17.
3. The original church forsook idols and fully allowed God to speak——1 John 5:21.

4. There was only one church, one expression of the Body of Christ, in a locality——1 Cor. 12:27; 1:2; Rev. 1:11.
 5. The churches were one in fellowship, but each one was independent in administration, and there was no head church or federation——1 Cor. 10:16.
 6. The churches honored Christ as the Head and allowed the Holy Spirit to have authority——Col. 1:18; 2:19; Acts 13:1-2; 10:19-20; 11:12.
- B. The degradation of the church involved hierarchy, union with the world, idols, divisions, not allowing God to speak, having organization for unification, and usurping the headship of Christ and encroaching on the authority of the Holy Spirit.

肆 召會的恢復是逐漸進步的：

- 一 第一世紀還沒有過去，主的恢復就開始了；一世紀接着一世紀，這恢復接續不斷的往前——提後二 19～26。
- 二 在十六世紀，路德馬丁起來改教，將封鎖的聖經解禁；他也根據聖經恢復因信稱義，但正確的召會生活仍未恢復——羅一 17：
 - 1 更正教並沒有與世界斷絕，也沒有去掉居間階級。
 - 2 更正教裏有了更多的分裂，各公會並未脫去統一的組織。
 - 3 各公會並未讓基督有完全的地位，也未讓聖靈有完全的主權。
- 三 在十八世紀，新生鐸夫被主興起，帶領摩爾維亞弟兄們恢復召會生活；他們與世界斷絕，去掉階級之分，注重交通配搭，盡力保守合一，去掉形式上統一的組織，並且讓基督為首，讓聖靈在他們中間掌權。
- 四 在十九世紀，主在英國興起一班弟兄們，進一步恢復召會生活——啓三 7～13：
 - 1 聖經在弟兄們手中，真是一本解開的書，一本發光的書，因為他們絕對聽從主的話；許多重要的真理

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

- A. Before the end of the first century, the Lord's recovery began, and century by century the recovery has continued on—2 Tim. 2:19-26.
- B. In the sixteenth century Martin Luther rose up to begin the Reformation, and the sealed Bible was unlocked; based upon the Bible, he recovered justification by faith, but the proper church life was not recovered—Rom. 1:17:
 - 1. The Protestant churches were not separated from the world, and they did not eliminate the intermediary class.
 - 2. Among the Protestant churches there were more divisions, and the various denominations did not put away organization for unification.
 - 3. The denominations did not allow Christ to have the absolute position and did not allow the Holy Spirit to have absolute authority.
- C. In the eighteenth century Zinzendorf was raised up by the Lord to lead the Moravian brothers to a recovery of the church life; they were separated from the world, removed distinctions of rank, emphasized fellowship and coordination, endeavored to keep the oneness, removed formal organization for unification, and allowed Christ to be the Head and the Holy Spirit to rule among them.
- D. In the nineteenth century the Lord raised up a group of brothers in England, who went further in the recovery of the church life—Rev. 3:7-13:
 - 1. In the hands of the Brethren, the Bible was truly an opened book, a shining book, for they absolutely obeyed the Lord's word; many

都藉着他們釋放出來——提前二 4。

2 他們絕對去掉階級，同作弟兄，互為肢體，特別注重相愛和交通。

3 他們絕對消除宗派，維持合一的見證。

週 五

4 不過，他們在某些方面是失敗的，所以那時主在整個西方世界都無法繼續往前。

五 我們需要看見在遠東召會之恢復的要點：

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

a 這一面能避免分裂和紊亂，另一面又能避免超地方的聯合。

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

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

a 各地召會有各自的行政，召會的行政是不能超過地方的。

b 召會的交通不能僅是地方的，而必須是宇宙的，因為召會的交通乃是基督身體的交通。

3 我們清楚看見各地召會不能有統一的組織，因為各地召會都該直接受元首基督的管治，也該直接服聖靈的權柄——西一 18，徒十三 1～2。

important truths were released through them——1 Tim. 2:4.

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

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

Day 5

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

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

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

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

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

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

a. The church in each locality has its own administration, and the administration of the church cannot go beyond the local boundary.

b. The fellowship of the church should not only be local; rather, it should be universal because it is the fellowship of the Body of Christ.

3. We clearly saw that churches in different localities should not have an organization for unification, for all churches should be directly under the ruling of Christ, the Head, and should directly obey the authority of the Holy Spirit—Col. 1:18; Acts 13:1-2.

- 4 我們注重普遍的祭司職分，也就是注重每個得救的人都是祭司——彼前二 5，9。
- 5 我們也注重身體的配搭事奉，勸勉眾聖徒都以身體為原則，一同配搭事奉——羅十二 4～5，林前十二 12～27。
- 6 我們注重召會事奉的實行——羅十二 5～11。

週 六

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

- 一 召會的恢復就是要帶我們脫離不合乎聖經的聖品階級與平信徒制度，並歸回起初照着神聖啓示而有之召會生活的純正實行——二 6，15，太十六 18，啓二 20～22。
- 二 我們中間的歷史一直是毫無妥協的完全離開基督教——拉一 3～11，六 3～5，啓十八 4。
- 三 地方召會與基督教之間不該有橋梁；我們應該就是我們所是的，沒有妥協或假冒，維持我們與基督教之間的鴻溝——一 11，加一 4。

4. We emphasized the universal priesthood; that is, we stressed the fact that every believer is a priest—1 Pet. 2:5, 9.
5. We also emphasized the Body's coordination in service, exhorting all the saints to keep the principle of the Body by serving together in coordination—Rom. 12:4-5; 1 Cor. 12:12-27.
6. We emphasized the practical service in the church—Rom. 12:5-11.

Day 6

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

- A. The recovery of the church is for bringing us out of the unscriptural system of clergy-laity back to the beginning for the pure practice of the church life according to the divine revelation—2:6, 15; Matt. 16:18; Eph. 2:20-22.
- B. The history among us has been one of coming completely out of Christianity without compromise—Ezra 1:3-11; 6:3-5; Rev. 18:4.
- C. There should be no bridge between the local churches and Christianity; we should be what we are without compromise or pretense, maintaining the gap between us and Christianity—1:11; Gal. 1:4.

第二週•週一

晨興餽養

弗三 10～11『爲要藉着召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧，這是照着祂在我們的主基督耶穌裏，所立的永遠定旨。』

我們必須看見，我們的歷史不是論到一個組織或運動的歷史，這是主的恢復的歷史。…主的恢復把我們帶回到起初，過正當的召會生活。在中國主恢復的早期，主在消極一面給我們看見基督教國的錯誤，又在積極一面給我們看見召會。（召會與地方召會的歷史，一四七頁。）

信息選讀

〔在馬太十九章八節，〕主不與法利賽人爭辯，卻說，『摩西因爲你們的心硬，纔准你們休妻，但從起初並不是這樣。』關於休妻，摩西的誡命偏離神原初的命定；但屬天的王基督，爲着諸天的國，將人的婚姻恢復到起初。

在八節，我們看見恢復的原則。恢復的意思就是回到起初。存在的東西也許不能追溯到起初。…起初，神命定一個丈夫、一個妻子，那時沒有休妻。因着人的心硬，摩西纔容忍休妻的事，並准人給妻子休書就可休妻。主問法利賽人是顧念神的命定，還是顧念他們的硬心。每個尋求神的人都該說，『主阿，憐憫我，叫我顧念你原初的命定。我不顧念我的硬心。我定罪、棄絕我的硬心，並回到你原初的命定。』這就是恢復的意義。

WEEK 2—DAY 1

Morning Nourishment

Eph. 3:10-11 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church, according to the eternal purpose which He made in Christ Jesus our Lord.

We have to realize that our history is not that of an organization or of a movement. It is a history of the Lord's recovery.... The Lord's recovery brings us back to the beginning to have the proper church life. In the early days of the Lord's recovery in China, the Lord showed us the wrongdoings of Christendom, on the negative side, and the church, on the positive side. (CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," p. 109)

Today's Reading

[In Matthew 19:8], instead of arguing with the Pharisees, the Lord said, "Moses, because of your hardness of heart, allowed you to divorce your wives, but from the beginning it has not been so." The commandment concerning divorce given by Moses was a deviation from God's original ordination, but Christ as the heavenly King recovered it back to the beginning for the kingdom of the heavens.

In verse 8 we see the principle of recovery. Recovery means to go back to the beginning. Things that exist may not date back to the beginning.... In the beginning, God ordained one husband and one wife, and there was no divorce. Because of the hardness of the people's hearts, Moses tolerated divorce and allowed a man to divorce his wife by giving her a writing of divorce. The Lord was asking the Pharisees if they would care for God's ordination or for the hardness of their heart. Every seeker of God should say, "O Lord, have mercy upon me that I may care for Your original ordination. I do not want to care for the hardness of my heart. I condemn and reject the hardness of my heart and return to Your original ordination." This is what is meant by recovery.

今天許多基督徒爲某些事爭辯。因着墮落之人的心硬，主就容忍一些事。我們該同意這種容忍和人的心硬麼？當然不該。反之，我們必須接受主的恩典，回到神原初的命定。我們必須回到起初。（馬太福音生命讀經，六九六頁。）

『恢復』一辭的意義，是再次得回失去的東西，或使事物回到正常的情形；意即在遭受破壞或失去了以後，再使事物復原或回到正常的情形。…因爲經過了許多世紀的歷史，召會已經墮落了，她需要回復到照着神原初心意的光景。我們對於召會的異象，應當受到管治，不是照着現今的情形或傳統的作法，乃是照着聖經裏所啓示，神原初的心意和標準。

我們需要認識召會的恢復，與神的心意及其完成，並撒但破壞的工作之間的關係。新約啓示，神對於召會有一個明確的心意、定旨和目標。新約也有一幅清楚的圖畫，給我們看見神如何照着祂的心意而有所成就。首先神有一個定旨，然後祂進來完成祂的定旨。此外，新約也清楚的記載，神的仇敵如何進來破壞神所成就的。撒但用以破壞神所成就之事的方法，有內在和外在兩面。內在的一面，乃是破壞並敗壞神的子民；然後，撒但企圖在外面破壞神所成就的。然而，神乃是一位有永遠定旨的神。祂是滿有定旨的神，祂一旦定意要作某事，就沒有甚麼能改變祂的心意或使祂停止。所以，在撒但的破壞後，神就進來重新作祂先前所作過的，這樣的重新再作就是祂的恢復。這就是把一切被神仇敵撒但所破壞並失去的事物再帶回來。（新約總論第七冊，四五九至四六〇頁。）

參讀：新約總論，第二百二十三至二百二十四篇；召會與地方召會的歷史，第一章。

Today many Christians are arguing for certain things. Because of the hardness of the fallen human heart, the Lord tolerates some of those things. Should we agree with this toleration and the hardness of the human heart? Certainly not. Rather, we must receive the Lord's grace to go back to God's original ordination. We must go back to the beginning. (Life-study of Matthew, pp. 627-628)

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....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.

We need to understand the recovery of the church in relation to God's intention and accomplishment and Satan's work of destruction. The New Testament reveals that regarding the church God has a definite intention, purpose, and goal. The New Testament also gives us a clear picture of God's accomplishment according to His intention. First, God purposed and then He came in to accomplish His purpose. Furthermore, the New Testament also gives us a clear record of how God's enemy came in to destroy what God had accomplished. The satanic way to destroy God's accomplishment has two aspects: the inward and the outward. The inward aspect is to damage and corrupt God's people. Then Satan seeks to destroy God's accomplishment outwardly. Nevertheless, 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. Therefore, after Satan's destruction, God comes in to redo the things that He had done before. This redoing is His recovery. This is to bring back whatever has been lost and destroyed by God's enemy, Satan. (The Conclusion of the New Testament, pp. 2447-2448)

Further Reading: The Conclusion of the New Testament, msgs. 223-224; The History of the Church and the Local Churches, ch. 1

第二週•週二

晨興餽養

太二三 8『但你們不要受拉比的稱呼，因為只有一位是你們的夫子，你們都是弟兄。』

羅十二 2『不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

撒但起頭是用許多代替品篡奪基督的地位，之後又發明聖品階級與平信徒制度。…起初所有的肢體都是正常、盡功用的肢體，無一例外。然而，仇敵漸漸設立了聖品階級與平信徒制度，將功用只限於少數信徒。因着大部分信徒的功用被排除，身體就癱瘓了。

〔撒但〕第一步是要頂替生命。他使用基督以外的一切來作這事。他第二步是要扼殺功用。他是藉着設立聖品階級與平信徒制度來作這事。…我們必須看見這些行動背後，仇敵撒但那邪惡的計謀。…每位信徒都必須是身體上盡功用的肢體。（召會的異象與建造，五四至五五頁。）

信息選讀

我們認識了召會原初的樣子，我們纔能知道召會是在那一點上變質了，是在那一點上出事了，也纔能知道召會是在那一點上又恢復了，是在那一點上又改正了，或者還有甚麼點沒有恢復，沒有改正。

關於召會原初的情形，我們…〔可以〕找出幾個和召會的見證與立場有關係的重點，來看一下，藉以認識召會到底是一個怎樣的東西，她的原則是甚麼，她的組成是怎樣，她的立場又是甚麼。

原初的召會有一個特點，就是所有得救的人，一點不分階級，大家彼此作肢體，互相配搭，共同事奉。…

WEEK 2—DAY 2

Morning Nourishment

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

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

After Satan began by using so many substitutes to usurp the place of Christ, he invented the clergy-laity system.... Originally, all the members without exception were normal, functioning members. But gradually the enemy set up the clergy-laity system to limit the function to just a small number of believers. Since the majority have been put out of function, the Body has been paralyzed.

His first step is to replace the life. He does this with anything other than Christ. His second step is to kill the function. He has done this by installing the clergy-laity system. We must see the evil strategy of the enemy, Satan, behind these moves.... Every believer must be a functioning member in the Body. (Satan's Strategy against the Church, pp. 6-7)

Today's Reading

Only after we understand the original condition of the church can we know how the church has degraded and deviated, and only then can we know the matters that have been recovered and corrected and...what matters still need to be recovered and corrected.

Concerning the original condition of the church,...we can look...at some important points related to the testimony and the ground of the church so that through them we can know the church, including her principle, her constitution, and her ground.

One of the characteristics of the original church was that there was no hierarchy among the saved ones. They were all members one of another, coordinating mutually

第一，所有得救的人都是弟兄，沒有等級之分。當主在世上的時候，祂就很清楚的對門徒說過，外邦人有君王和大臣管理他們，但是在你們中間，就是在召會裏頭，不可這樣。在召會裏，凡要為大的，凡願為首的，都要作眾人的僕人。…所有的人都是平等作弟兄，沒有等級高低之分。（太二十 25～27，二三 8～11。）

第二，信徒都是基督身體上的肢體，大家平等配搭，各盡功用。這在羅馬十二章四至五節，林前十二章十二至二十七節，和以弗所四章十六節，說得很清楚。沒有一個得救的人，不是基督身體上的肢體。…一個人只要是得救的，他在召會中，就是一個有功用的肢體，和眾聖徒一同配搭事奉主。

第三，信徒都是神的祭司。在舊約的時候，以色列人中間有一班人是作祭司的，其他的人都是平常人。…但是到了新約，在召會中，就沒有這個居間階級了，信徒都是神的祭司，並沒有所謂『聖品』和『平俗』的分別。人在神面前都是祭司，這纔是正常的光景。

原初的召會另一種顯着的情形，就是完全與世界分別，在世界而不屬世界，正如主在約翰十七章十四至十七節，和十八章三十六節所說的。

偶像是神的對頭，召會是神的見證。召會若是有了偶像，召會就變質了。這是定規的。我們從行傳十五章二十九節的話可以看出，原初的召會對偶像的棄絕，是非常徹底的。

在原初的召會中，沒有人的意見，沒有人的制度，乃是完全讓聖靈藉着聖經來說話。他們讓神的聖經有地位，也讓神的聖靈有地位。（教會的見證與立場，二一〇、二一三至二一八頁。）

參讀：新約總論，第二百二十五、二百三十一篇。

and serving together. First, all the saved ones are brothers without any distinctions in rank. When the Lord was on the earth, He told the disciples clearly, "The rulers of the Gentiles lord it over them, and the great exercise authority over them. It shall not be so among you [that is, in the church]; but whoever wants to become great among you shall be your servant, and whoever wants to be first among you shall be your slave" (Matt. 20:25-27; 23:8-11).... All the believers are brothers on the same level; there are no distinctions involving some who are higher and some who are lower.

Second, all the believers are members of the Body of Christ; as such, they coordinate with each other on an equal level, and each of them fulfills his particular function. This is shown very clearly in Romans 12:4-5, 1 Corinthians 12:12-27, and Ephesians 4:16. Without exception, every saved one is a member of the Body of Christ.... As long as a person is saved, he is a member with a particular function in the church and should serve the Lord in coordination with all the saints.

Third, all the believers are priests to God. In the Old Testament, among the people of Israel there was a group who served as priests, and the rest of the Israelites were common people.... But in the New Testament, in the church, there is no longer such an intermediary class; rather, all the believers are priests to God, without any distinctions between the so-called clergy and laity. The normal condition is for all the people of God to be priests to Him.

Another marked feature of the early church was that it was completely separated from the world; it was in the world but not of the world, just as the Lord said in John 17:14-17 and 18:36.

Whereas idols are adversaries of God, the church is the testimony of God. If the church has idols, the nature of the church has been changed. This is a certain fact. From Acts 15:29 we can see that the original church forsook idols in a very thorough way.

In the original church there was no human opinion and no human system; instead, the believers completely allowed the Spirit to speak through the Scriptures. They allowed the Holy Scriptures of God to have their position, and they also allowed the Holy Spirit of God to have His position. (The Testimony and the Ground of the Church, pp. 187, 191-193, 195)

Further Reading: The Conclusion of the New Testament, msgs. 225,231

第二週•週三

晨興餽養

徒十三 1～2『在安提阿當地的召會中，有幾位申言者和教師，…他們事奉主，禁食的時候，聖靈說，要爲我分別巴拿巴和掃羅，去作我召他們所作的工。』

原初的召會，還有一種明顯的情形，就是在一個地方，只有一個出現。…在耶路撒冷是一個，（徒八 1，）在安提阿是一個，（十三 1，）在以弗所是一個，（啓二 1，）在哥林多是一個，（林前一 2，）…在原初，一個地方只有一班基督徒，只有一個召會。這個原則是非常嚴格的，就是一地只能有一個召會。（教會的見證與立場，二一九頁。）

信息選讀

在原初的時候，雖然各地召會之間的交通是一個，但她們的行政卻是各自獨立的，沒有總會，也沒有聯合會。按原則說，地方召會該直接活在基督跟前，讓基督作元首。…這種光景，一面能免去分裂，一面又能不失去元首基督的地位，而讓聖靈掌權。

召會是基督的身體，基督是召會的頭，（西一 18，弗四 15，）藉着聖靈在召會中掌權。（徒十三 2，十五 28。）在原初的召會中，就是這樣。他們沒有人意，也沒有人的權柄。…尊崇基督爲元首，順服聖靈的權柄，乃是原初召會的一種最高特徵。

可惜這種情形並不長久，沒有多少時候，召會就逐漸變質，而失去了原初的情形。…召會的變質，第一是有了階級。這種情形早在第二世紀的開始就

WEEK 2—DAY 3

Morning Nourishment

Acts 13:1-2 Now there were in Antioch, in the local church, prophets and teachers....And as they were ministering to the Lord and fasting, the Holy Spirit said, Set apart for Me now Barnabas and Saul for the work to which I have called them.

The original church also had another notable feature; there was only one expression in each locality.... It was one in Jerusalem (Acts 8:1), one in Antioch (13:1), one in Ephesus (Rev. 2:1), and one in Corinth (1 Cor. 1:2)....Originally, one locality had only one group of Christians, one church. This principle is very strict; that is, in one locality there should be only one church. (The Testimony and the Ground of the Church, pp. 195-196)

Today's Reading

Originally, although the fellowship among the churches was one, they were independent of each other in administration; there was no head church or any federation among them. In principle, a local church should live directly before Christ and honor Christ as the Head.... This situation prevents division, retains the headship of Christ, and allows the Holy Spirit to have the authority.

The church is the Body of Christ, and Christ is the Head of the church (Col. 1:18; Eph. 4:15), reigning in the church through the Holy Spirit (Acts 13:2; 15:28). It was this way in the early church. There was neither human opinion nor human authority. The believers...honored Christ as the Head and obeyed the authority of the Holy Spirit; this was the supreme characteristic of the original church.

Regrettably, this kind of situation did not last long; after a short time, the church gradually became degraded and lost its original condition. The first item of the degradation of the church is having hierarchy. This occurred as early as the beginning

有了。那時在羅馬的召會有一位長老，名叫革利免（Clement），在他所寫的書信裏，明明題到把猶太教的祭司制度，帶進召會裏面的事。…召會的變質，第二是與世界聯合。到了主後三百一十三年，羅馬帝國的皇帝康士坦丁（Constantine）接受了基督教，就使召會和羅馬帝國，也就是和世界聯合了。…召會的變質，第三是有了偶像。這是更不得了的事。召會變質到了羅馬教，裏頭就充滿了各樣的偶像。

召會的變質，第四是不讓神說話。羅馬教到一個時候，就把聖經封鎖起來，而以他們教皇的話為準則。這樣，就是不讓神說話，而把神的口封了。…召會的變質，第五是有了分裂。最晚自第二、三世紀初葉，召會就不斷有少數的人，因着真理的見解，或制度的不同，而與大多數的人分開了。…召會的變質，第六是有了統一的組織。這就把前面所說原初召會一地一會的原則破壞了。早在第三世紀中葉，居普良就主張把召會統一起來。同時他也用了『公召會』（Catholic Church，意思就是大同的召會）這個名稱。

召會的變質，最厲害的一點，就是篡奪了基督作頭的地位，侵犯了聖靈的主權。到召會有了非法統一組織的時候，基督在召會裏就完全沒有地位了，聖靈在召會裏也完全不能掌權了。…〔今天〕召會所有的特點，就變質淨盡了，甚麼都沒有了，從裏頭到外頭，從原則到性質，從實際到外表，從見證到立場，全數變質了。（教會的見證與立場，二二二至二二五、二二七至二三二頁。）

參讀：教會的見證與立場，第三部分第一至二篇。

of the second century. At that time there was an elder in the church in Rome whose name was Clement. In his epistle he clearly referred to the matter of bringing the Judaic priestly system into the church. The second item of the degradation of the church is being in union with the world. In A.D. 313 the Roman Emperor Constantine accepted the Christian religion, thereby bringing the church into union with the Roman Empire, that is, with the world. The third item is the bringing in of idols. This is an even more serious matter. In its degradation, the church was filled with all kinds of idols; this can be seen in the Roman Catholic Church.

The fourth item in the degradation of the church is not letting God speak. At a certain time the Church of Rome locked up the Holy Bible and took the pope's words as their criteria. Thus, they did not allow God to speak; they shut the mouth of God. In the degradation of the church the fifth item is having divisions. From the second century or at the latest the beginning of the third century, a small number of the people in the church began to separate themselves from the majority due to differences in the interpretation of the truth and differences in systems. The sixth item in the degradation of the church is having organization for unification. This damaged the principle of the original church of "one city, one church." As early as the middle part of the third century, Cyprian had suggested unifying the churches. He also used the term catholic church, meaning "universal church."

The most serious point of the degradation of the church is the usurpation of the headship of Christ and the encroachment upon the authority of the Holy Spirit. When the church began to have an unlawful organization for unification, Christ lost His position in the church and the Holy Spirit could no longer rule in the church.... [Today] all of the characteristics of the church have become completely degraded; none of its original characteristics are left. From the inside to the outside, from the principle to the nature, from the inner reality to the outward appearance, from the testimony to the ground, everything of the church has become degraded. (The Testimony and the Ground of the Church, pp. 199-201, 203-207)

Further Reading: The Testimony and the Ground of the Church, Section Three, chs. 1-2

第二週•週四

晨興餽養

啓三 8『我知道你的行為；看哪，我在你面前給你一個敞開的門，是無人能關的；因為你稍微有一點能力，也曾遵守我的話，沒有否認我的名。』

提前二 3～4『〔救主神〕願意萬人得救，並且完全認識真理。』

第一世紀還沒有過去，主的恢復就開始了。爾後歷史也告訴我們，一世紀接着一世紀，這個恢復雖是星星點點，卻是接續不斷，也是越積越多的。直到一千五百多年，德國有位路德（Martin Luther）弟兄被主興起，他承繼已往，將這十六個世紀主所恢復的集其大成。然而，並不是說那時恢復已經成功，主的恢復還是繼續向前。（新約福音的祭司，一二六頁。）

信息選讀

直到十六世紀，…封鎖的聖經開禁，這是路德所作的一件大事。其次，他也根據聖經，看見並恢復因信稱義的亮光。可是召會的事奉、傳福音的作法等，依舊不變。（新約福音的祭司，三三頁。）

更正教在一開始的時候，就變作了國教，而落到政權的手中。所以更正教並沒有脫開世界，還是和羅馬教與羅馬帝國調和的原則一樣。

更正教〔也〕沒有去掉居間階級。…更正教一開始，先是以國家為別，以國界為限，分成了一些國教。後來又因着主張不同的真理，採用不同的制度，推崇不同的屬靈偉人，而分出了許多私立的會。…更正教的各公

WEEK 2—DAY 4

Morning Nourishment

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

1 Tim. 2:3-4 ...Our Savior God, who desires all men to be saved and to come to the full knowledge of the truth.

We see that before the end of the first century, the Lord's recovery began. Thereafter, history shows us that, century by century, the recovery continued on. At times it was dim, but it was gradually becoming stronger and stronger. This went on until the 1500s, when Brother Martin Luther was raised up in Germany. He inherited the items of recovery from the past and culminated all the Lord's recoveries during the preceding sixteen centuries. But this does not mean that the recovery was completed; rather, it continued on. (The New Testament Priests of the Gospel, p. 103)

Today's Reading

By the sixteenth century,...the sealed Bible was unlocked. This was a great accomplishment of Luther. Based on the Bible, he also recovered the truth of justification by faith. However, the ways of serving in the church and preaching the gospel remained unchanged. (The New Testament Priests of the Gospel, p. 29)

The beginning of the Protestant church was the formation of various state churches; thus, the church fell into the hands of political governments. Therefore, the Protestant church was not freed from the world; it was still, in principle, the same as the Roman Catholic Church which was mixed with the Roman Empire.

The Protestant church did not eliminate the intermediary class. When the Protestant church began, there was a division into numerous state churches according to distinctions of nations and national boundaries. Later, due to the promotion of different truths, the adoption of different policies and systems, and

會，仍舊各自成立統一的總會。

總括來說，更正教雖然比羅馬教的確進步了許多，但並沒有完全徹底的恢復，還沒有讓基督有完全的地位，也沒有讓聖靈有完全的主權。

又過了二百年的光景，到了十八世紀的初葉，神又有一次進一步的恢復，那就是在摩爾維亞弟兄們身上的恢復。…他們不僅有聖經在手裏，並且相當聽從聖經的話。…他們真是脫離了世界，與世界斷絕了。他們與任何的政治都不調和。…他們是絕對不沾染偶像。…他們去掉了階級的分別。…他們還盡力保守合一，放棄不同的見解。…在他們那個恢復裏面，也去掉了形式上統一的組織。他們沒有分會、總會這類的東西。…他們有了這種光景，當然就是讓基督為首，讓聖靈掌權了。（教會的見證與立場，二三七至二三八、二四〇至二四四頁。）

十九世紀，英國也有弟兄們興起再有恢復。（新約福音的祭司，三三頁。）

這一次的恢復，是非常的徹底。…第一，他們絕對聽從主的話。…召會中分階級的光景，到了他們那個時候，纔真是乾乾淨淨的去掉了。…他們只是單純的在神面前彼此作弟兄，互相為肢體，尤其是特別注重相愛和交通。…脫離宗派的事，可以說是他們創始的。…他們來在一起，維持召會合一的見證。（教會的見證與立場，二四五至二四七、二四九頁。）

參讀：教會的見證與立場，第三部分第三篇；召會的歷程，第十三至十四篇。

the holding of different spiritual giants in high respect, the church was further divided into many private churches. The various denominations of the Protestant church also established respective headquarters for unification.

In summary, although the Protestant church was much improved in comparison to the Roman Catholic Church, it did not have a thorough recovery—it did not allow Christ to have the absolute position or the Holy Spirit to have the absolute authority.

After another two hundred years, in the early part of the eighteenth century, God had a further recovery with [Brother Zinzendorf and] the Moravian brethren. The Moravian brethren not only had the Bible in their hands, but they also obeyed the words of the Bible....They were truly freed, separated, from the world. They did not mix themselves with politics....They were absolutely not defiled by idols....They removed distinctions in rank....They also endeavored to keep the oneness by abandoning differences in doctrinal views.... In this recovery, ...they did not have a head church and branch churches.... In such a situation, the Moravian brethren allowed Christ to be the Head and allowed the Holy Spirit to rule among them. (The Testimony and the Ground of the Church, pp. 213, 215-218)

In the nineteenth century, there was a further recovery when the Brethren were raised up. (CWWL, 1989, vol. 2, "The New Testament Priests of the Gospel," p. 30)

This recovery was very thorough.... First, they obeyed the Lord's word absolutely....Many important truths were released at that time.... It was not until the time of the Brethren that the hierarchy in the church was truly and thoroughly eliminated.... They were purely before God as brothers and as fellow members of the Body of Christ, paying attention especially to mutual love and fellowship. The matter of leaving the denominations began with them.... They came together to maintain the testimony of the oneness of the church. (The Testimony and the Ground of the Church, pp. 219-222)

Further Reading: The Testimony and the Ground of the Church, Section Three, ch. 3; Three Aspects of the Church, Book Two: The Course of the Church, chs. 13-14

第二週•週五

晨興餽養

林前十 16～17『我們所祝福的福杯，豈不是基督之血的交通麼？我們所擘開的餅，豈不是基督身體的交通麼？因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

主繼續再有恢復。到了十九世紀，主又在英國興起一班弟兄們，他們再進一步在召會生活方面有恢復，不過，他們在某些方面仍是失敗的。所以，這時主在整個歐美地區，無法繼續的往前。就在二十世紀初，主來到遠東，興起一位年輕的中國弟兄倪柝聲。他起初所接受的幫助，都是承繼弟兄會的。但是經過十年後，他發現從前所領受的，並不是那麼完全，因此他有了轉變，甚至多次的轉變。（新約福音的祭司，一二七頁。）

信息選讀

在一九三三至三四年間，我們清楚看見一件很重大的事，就是召會以地方為界限的原則。…許多地方都有弟兄們起來聚會，那麼一地一地的聚會，該以甚麼為界？…為着這個問題，就有弟兄花了很多的工夫讀聖經，結果就讀出了召會是以地方為立場、為分界，就是一個地方一個召會的亮光。

所以從一九三四年起，我們就根據這個原則，無論是多大的一個地方，只能有一個召會；無論是多小的一個地方，也是有一個召會。這樣，一面能避免分裂，避免紊亂，另一面又能避免超地方的聯合。因為這地若和那地聯合起來，就叫基督失去了地位，叫聖靈失去了權柄。這是不討主喜悅的，且是最得罪主的。按

WEEK 2—DAY 5

Morning Nourishment

1 Cor. 10:16-17 The cup of blessing which we bless, is it not the fellowship of the blood of Christ? The bread which we break, is it not the fellowship of the body of Christ? Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.

The Lord had to go on in His recovery. In the nineteenth century, the Lord raised up a group of brothers in Great Britain. They went further in the recovery of the church life, but in certain aspects they were still a failure. Because of this the Lord could not go on at that time anywhere in the Western world. In the beginning of the twentieth century the Lord came to the Far East and raised up a young Chinese brother by the name of Watchman Nee. Initially, the help he received was inherited from the Brethren. But after ten years he discovered that what he had received was not that complete. As a result, he had a turn, even many turns. (The New Testament Priests of the Gospel, p. 103)

Today's Reading

In 1933 and 1934 we clearly saw a crucial matter—the principle of the church taking a locality as its boundary.... In many places there were brothers who rose up to meet together, but there was a question concerning the boundary of each of these meetings.... A certain brother, after spending much effort in studying the Bible, found that the church takes a locality as its ground and boundary; that is, he saw the light of one locality, one church.

Based on this principle, from 1934 onward, no matter how large or how small a city is, we have taken the way of having only one church. On one hand, this prevents division and confusion; on the other hand, it also prevents “extra-local” unions. If one locality were united with another locality, it would cause Christ to lose His position and the Holy Spirit to lose His authority. This is not pleasing to the Lord, and it is most offensive to the Lord. According to the teaching of

聖經的教訓看，每一個地方的召會，都是直接活在主面前，向元首基督負責的，沒有上級會，沒有總會，也沒有聯合會。

〔因着我們看見這點，〕所以大家都遵守一個原則，就是：召會的行政是地方的，交通是宇宙的。我們從神的話語裏清楚看見，召會的行政乃是地方的，而召會的交通卻是宇宙的。各地召會的行政，都是就地為政，各自獨立的。各地召會有各地召會的長老，有各地召會的行政。召會的行政，是不能超過地方的；一超過地方，就叫召會失去了地方性質，各地召會就不能直接活在元首基督跟前。但是召會的交通，不能僅是地方的，而必須是宇宙的，因為召會的交通乃是基督身體的交通。每一個地方的召會，都必須和各地的召會有交通，否則就是一個宗派。

我們…也清楚看見，各地召會的行政，既都是就地為政的，就各地召會不能有統一的組織。各地召會都該直接受元首基督的管治，也該直接服聖靈的權柄。

同時，我們注重普遍的祭司職分，注重每個得救的人都是祭司。猶太教大多數人是平民，只有少數人是祭司。羅馬教和更正教，把猶太教這個制度拿過來應用。…〔然而我們注重〕所有的弟兄姊妹都是神的兒女，都是基督身體上的肢體，都是神的祭司，都能直接親近神，都能直接事奉神。…我們也注重身體的配搭事奉，要眾聖徒以身體為原則，配搭起來事奉主，而不是每個人單獨的事奉。…我們也注重召會事奉的實行。我們在各樣事奉的事上，不願單有理論，也要有實行。（教會的見證與立場，二六一至二六五頁。）

參讀：召會的歷程，第十五至十六篇。

the Bible, the church in each locality should live directly before the Lord and be responsible to the Head, Christ. There should be no superior church, no head church, and no federation.

Because we saw the preceding item, we all kept one principle: the administration of the church is local, and the fellowship of the church is universal. From the Word of God we clearly saw that the church in each locality has its own administration and is independent of the other churches. Each local church has its own eldership and its own administration. The administration of the church cannot go beyond the locality; once it goes beyond the local boundary, it causes the church to lose its local nature. Thus, the churches in all the localities will not be able to live directly before Christ, the Head. The fellowship of the church should not only be local; rather, it should also be universal because it is the fellowship of the Body of Christ. A local church should have fellowship with all the other churches; otherwise, it will be a sect.

We also clearly saw that churches in different localities should not have an organization for unification, because the administration of the church is local. All churches should be directly under the ruling of Christ, the Head, and should directly obey the authority of the Holy Spirit.

In addition, we also emphasized the universal priesthood; that is, we stressed the fact that every believer is a priest. In Judaism, the majority of the people are laymen, and only a few are priests. The Roman Catholic Church and the Protestant churches adopted the Judaic system.... [But] all brothers and sisters are children of God, members of the Body of Christ, and priests to God; not only so, all can approach God and serve God directly. We also emphasized the Body's coordination in service, exhorting all the saints to keep the principle of the Body by serving together in coordination instead of serving independently. We also emphasized the practical church service. In all aspects of our service we did not want merely a theory; we also wanted the practice. (The Testimony and the Ground of the Church, pp. 232-235)

Further Reading: Three Aspects of the Church, Book 2: The Course of the Church, chs. 15-16

第二週•週六

晨興餽養

太十三 33『祂對他們另講一個比喻說，諸天的國好像麵酵，有婦人拿去藏在三斗麵裏，直到全團都發了酵。』

啓十八 4『我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。』

主的恢復與今天的宗教全然不同。我們不關心只在字句上認識聖經。我們在這裏——在主的恢復中，乃是要實行神的經綸。主的恢復與基督教之間是不可能妥協的。在恢復裏，我們棄絕木、草、禾楷。但許多基督徒不僅歡迎這些拙劣的材料，也欣賞、稱讚、高舉並宣傳它們。…在主的恢復裏，我們寧願要少量的金、銀、寶石，也不要一大堆的木、草、禾楷。許多宗教領袖和聖經教師屬靈的眼睛瞎了。…他們在字句上查考聖經，卻不認識出埃及二十五章一至九節這類經文奧秘的實際。我們不在意傳統的教訓，只在意神在祂話語中的啓示。（出埃及記生命讀經，一一二三至一一二四頁。）

信息選讀

因着基督教國這樣攙雜，所以人得着細麵的同時，也得到酵，因為二者已成爲一了。這就是爲甚麼我們很難完全從基督教國裏出來。

雖然我在一九二五年已經與倪弟兄有接觸，但我還沒有完全進到主的恢復中，直到一九三二年。自那時起，我看見主的恢復經過了一個過程，從基督教國裏出來。甚至今天我們還沒有徹底從基督教國裏出來。我們裏

WEEK 2—DAY 6

Morning Nourishment

Matt. 13:33 Another parable He spoke to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.

Rev. 18:4 ... I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues.

The Lord's recovery is absolutely different from today's religion. We are not concerned with knowing the Bible merely in letters. We are here to carry out God's economy in His recovery. It is impossible for there to be reconciliation between the recovery and Christianity. In the recovery we repudiate the wood, the grass, and the stubble. But these inferior materials are not only welcomed by many Christians—they are appreciated, praised, exalted, and advertised.... In the recovery we would rather have a small amount of gold, silver, and precious stones than a huge pile of wood, grass, and stubble.... The spiritual eyes of many religious leaders and Bible teachers are blind. They may study the Word in letters, but they do not know the mysterious reality of verses such as Exodus 25:1-9. We do not care for the traditional teachings but for God's revelation in His Word. (Life-study of Exodus, pp. 967-968)

Today's Reading

Because Christendom is a mixture, when one gets the fine flour, he also gets the leaven because these two have become one. This is why it has been difficult for us to fully come out of Christendom.

Although I had contact with Brother Nee's ministry in 1925, I did not come into the Lord's recovery in a full way until 1932. Since that time I have seen the recovery passing through a process of coming out of Christendom. Even today we have not come out of Christendom in a thorough way. We still have something

面，甚至不自覺的，仍然有些基督教國的東西。我們來聚會，可能期待有一位好講員向我們說話。在性質上，這就是墮落基督教國的元素和因由。這是主所恨惡尼哥拉黨之教訓——聖品階級與平信徒制度——的邪惡元素。（啓二6。）爲甚麼我們來聚會沒有豫備要供應一些話？我們可能說自己很軟弱，但我們極其巴望聽一篇好信息。我們可能不喜歡參加沒有好講員的聚會；這就是我們裏面仍殘留着聖品階級與平信徒制度的詭詐元素。…主的恢復就是要帶我們脫離這種不合乎聖經的制度，並歸回起初照着神聖啓示而有之召會生活的純正實行。

我分享這一點是要幫助大家看見，我們中間的歷史一直是毫無妥協的完全離開基督教。我們中間有些所謂的同工，一直竭盡所能的去妥協，這是何等羞恥。他們說，在公會與地方召會中間有一道鴻溝，他們自認是啣接這道鴻溝的橋梁。

因着我們爲着純正的召會生活站住，就得罪了其他人。但我們能怎麼辦？保羅在加拉太一章十節說，『若我仍討人的喜悅，我就不是基督的奴僕了。』我們若討人的喜悅，就不會像保羅一樣受逼迫。主恢復的歷史是脫離現今邪惡世代，並在這世代之外的歷史。我們已經把我們與基督教之間的橋梁燒了，但我們中間有些人卻想搭一座橋將我們帶回去。我們需要把所有橋梁燒掉。地方召會與基督教之間不該有橋梁。萬物都各從其類，公會是從公會的類，地方召會應該從地方召會的類。我們應該就是我們所是的，沒有妥協或假冒。…我們需要維持我們與基督教中間的這一道鴻溝。這鴻溝越寬越好，因爲這是我們與現今這邪惡世代之間的鴻溝。…我們的歷史乃是在現今邪惡世代之外的歷史。（召會與地方召會的歷史，一四八至一四九、一二九至一三一頁。）

參讀：召會與地方召會的歷史，第一、四至五章。

of Christendom within us, even unconsciously. When we come to a meeting, we may expect a good speaker to speak to us. In nature, this is the element and cause of fallen Christendom. This is the evil element of Nicolaitanism, the clergy-laity system, which the Lord hates (Rev. 2:6). Why do we not come to the meetings prepared to minister something? We may say that we are weak, but we are strong in expecting to listen to a good message. We may dislike going to a meeting where there is not a good speaker. This is the subtle element of the clergy-laity system still remaining within us. The Lord's recovery is for bringing us out of this unscriptural system and back to the beginning of the pure practice of the church life according to the divine revelation.

I am sharing this to help us realize that the history among us has been one of coming completely out of Christianity without compromise. It is a shame that some so-called co-workers among us have tried their best to compromise. They say that between the denominations and the local churches there is a gap, and they consider themselves as the bridge to bridge the gap.

Because of our standing for the pure church life, others have been offended. But what can we do? Paul said in Galatians 1:10, "If I were still trying to please men, I would not be a slave of Christ." If we were men-pleasers, we would not suffer persecution as Paul did. The history of the Lord's recovery is a history of coming out of and being outside of the present evil age. We have burned the bridges between us and Christianity, but some among us have tried to build a bridge to bring us back. We need to burn all the bridges. There should be no bridge between the local churches and Christianity. Everything should be after its kind. The denominations are after their kind, and the local churches should be after their kind. We should be what we are without compromise or pretense. We need to maintain such a gap between us and Christianity. The wider this gap is the better because it is a gap between us and the present evil age.... Our history is a history outside of the present evil age. (CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," pp. 110, 94-96)

Further Reading: CWWL, 1973-1974, vol. 1, "The History of the Church and the Local Churches," chs. 1,4-5, 9-10

第二週詩歌

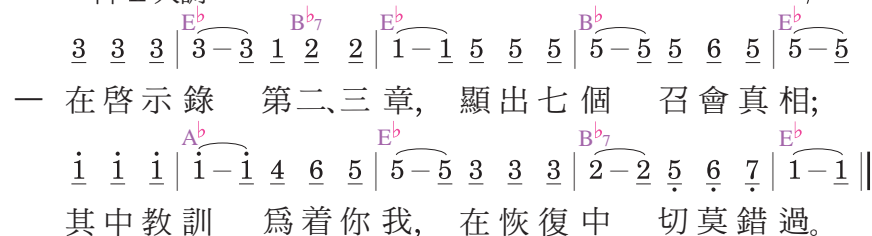
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七個召會真相

(英1274)

降 E 大調

4/4



- 二 不但她們需要細聽， 我們更有留心必要；
爲祂旨意，主發警告， 使祂召會聖潔榮耀。
- 三 對以弗所，主有呼召： 起初的愛你已失去；
只顧工作，卻忘了主； 快快悔改，恢復當初。
- 四 必須轉向主的自己， 其他的愛都要丟拋；
哦，讓我們聽祂呼召， 切勿失去宇宙至寶。
- 五 對士每拿，受苦之子： 你曾被試，但不僅此；
至死忠心，不可怕死， 甘願犧牲魂與身子。
- 六 忠心直到天然除淨， 不能看輕一切環境；
主讓它們臨到你身， 有祂美意，試你愛情。
- 七 到別迦摩，墮落更深， 基督教與世界通婚；
忠心的安提帕殉道， 惟有他纔敢反宗教。
- 八 我們必須恐懼戰兢， 小心勿與世界行淫；
惟有主話，能救我們， 只要對它不斷經營。
- 九 推雅推喇跟在後面， 她的能力並非屬天；
細麵與酵混成一片， 妓女和獸聯成一線。

(辭接後面)

WEEK 2 — HYMN

In Revelation two and three

The Church — Her Course

1274



2. The words to them are words to us,
So that the church be glorious,
And all their warnings we must heed
So that the Lord can meet His need.
3. To Ephesus, the word is clear:
“To your first love you’re not so near;
You’ve left to work so far away;
Repent, return to Him today.”
4. Thus, we must all turn back to Him,
Leave other loves, for these are sin.
Oh, let us hearken to His call—
If we miss this, we’ve missed it all!
5. Then unto Smyrna, suffering, sore—
“You have been tried, but something more—
Be faithful unto death,” we’re told
(Not just of body but of soul).
6. Be faithful ’til what’s natural dies;
Your circumstances don’t despise;
The Lord has sent them all to you
To prove that your first love is true.
7. From Pergamos we clearly see
The world has wed Christianity!
And faithful Antipas did fall—
He dared to stand against it all.
8. To wed the world we all must fear:
His spoken word will save us here—
If to His speaking we give heed,
We’ll separated be indeed.
9. Then Thyatira comes at length:
Her mixture with the world her strength.
Fine flour leavened by the yeast,
A harlot riding on a beast.

十 我們攙雜,求主光照, 主來顯明所有假冒;
除去一切或壞或好, 直至絕對被你得着。

十一 從撒狄中看得清楚, 生命乃是惟一道路;
她說她活,其實是死, 撒狄必須接觸活主。

十二 主,引我們摸着生命, 勝過所有死的情形;
脫離一切宗教背景, 滿足你心,充滿生命。

十三 非拉鐵非最終出現, 應當守住她的冠冕;
主名主話,弟兄相愛, 如此召會,為主所愛。

十四 弟兄姊妹完全是一, 藉着生命纔有實際;
單單持守祂的自己, 如此通行神的旨意。

十五 對老底嘉應當留心, 她的墮落大有原因;
皆因她說我富足了, 卻不知道主離開了。

十六 我們不能再像溫水, 靈要火熱,一直跟隨;
豐富進入生命經歷, 得主稱許同祂坐席。

十七 主阿,今天求你光照, 使你道路給我看見;
擦我眼睛使我富足, 你的恢復快快實現。

10. Lord, we are mixed but hardly know;
To us this mixture fully show.
Each added thing we will refute
Until we're wholly absolute.

11. And then from Sardis, we can know
Life is the way that we must go!
She says she's living, but she's dead;
She needs to touch the Lord instead.

12. Lord, take us all the way to life
To overcome the deadness rife.
Away from deadness we would flee
That full of life we'll always be.

13. Now Philadelphia comes at last;
That which she has she should hold fast
The brothers' love, the name, the word;
This church has satisfied the Lord.

14. We as the brothers all are one;
We're one by life, and life alone.
If we His word and name do keep
A glorious building God will reap.

15. Laodicea warns us all:
From Philadelphia some will fall.
By saying, "I am rich," it's then
The Lord is outside wanting in.

16. Lukewarmness we must ever spurn
And in the spirit always burn,
The inward life experience gain,
And pay the price with Him to reign.

17. Lord, shine Your light on us today
That we may fully go Your way;
Anoint our eyes and let us see
So You can have recovery.