

## 第六篇

因弟兄在一裏同居  
而有耶和華所命定生命的福

讀經：詩一三三～一三四

綱 要

週 一

壹 那作神居所的聖殿是建造在耶路撒冷的錫安山上，耶路撒冷的獨一立場豫表神所選擇的獨一立場，就是一的立場——申十二5，代下六5～6，拉一2～3：

一 古時所有以色列人一年三次到耶路撒冷聚集；惟有藉着耶路撒冷這獨一敬拜神的地方，神子民的一纔世世代代得蒙保守——申十二5，十六16。

二 新約中神所命定一的正確立場，乃是一地一會的獨一立場——啓一11：

1 召會是由宇宙的神所構成的，卻存在於地上的許多地方；就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的，就如『在哥林多神的召會』——林前一2：

a 『神的召會』，意思是召會不僅為神所有，也有神為其性質和素質，這是神聖的、一般的、宇宙的、永遠的——2節。

## Message Six

### Jehovah's Commanded Blessing of Life on Brothers Who Dwell Together in Oneness

Scripture Reading: Psa. 133—134

## Outline

### Day 1

**I. The unique ground of Jerusalem, the place where the temple as God's dwelling place was built on Mount Zion, typifies the unique ground of God's choice, the ground of oneness—Deut. 12:5; 2 Chron. 6:5-6; Ezra 1:2-3:**

A. In the ancient time all the Israelites came together three times a year at Jerusalem; it was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Deut. 12:5; 16:16.

B. In the New Testament the proper ground of oneness ordained by God is the unique ground of one church for one locality—Rev. 1:11:

1. The church is constituted of the universal God, but it exists on earth in many localities; in nature the church is universal in God, but in practice the church is local in a definite place, such as “the church of God which is in Corinth”—1 Cor. 1:2:

a. “The church of God” means that the church is not only possessed by God but has God as its nature and essence, which are divine, general, universal, and eternal—v. 2.

b 『在哥林多…的召會』，意指在一個城裏的召會，留在確定的地方，為着事務上的行政，以這地方為其地位、立場、和治理的界限，這是物質的、專特的、地方的、暫時的—2 節。

2 缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行；關於召會在各地的建立，整本新約的記載是一致的—徒八 1，十三 1，十四 23，羅十六 1，林前一 2，林後八 1，加一 2，啓一 4，11。

## 週 二

貳 詩篇一百三十三篇是一位聖民上錫安時，因弟兄在一裏同居，有耶和華所命定生命的福而有的讚美；每當弟兄們在膏油之下合而為一，就有神命定的福，就是『永遠的生命』，一道豐滿、暢通、無止息的生命流：

一 弟兄在一裏同居，其善無法估計，好比上好的油澆在亞倫的頭上；其美無法計算，好比黑門的甘露降在錫安山—1 ~ 3 節：

1 作為亞倫所豫表的人，召會乃是一個新人，包括頭與身體，就是團體的基督，團體的祭司體系—弗二 15，彼前二 5。

2 作為錫安所豫表的地方，召會乃是神的居所—申十二 5 ~ 7，11，14，18，21，26，弗二 21 ~ 22，啓二一 3，22。

二 真正的一是由流淌的膏油和降下的甘露所構成，使基督的身體在神聖三一的神聖分賜裏，漸漸得以建造：

b. The church “which is in Corinth” refers to a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs, which is physical, particular, local, and temporal in time—v. 2.

2. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice; the record concerning the establishment of the church in its locality is consistent throughout the New Testament—Acts 8:1; 13:1; 14:23; Rom. 16:1; 1 Cor. 1:2; 2 Cor. 8:1; Gal. 1:2; Rev. 1:4, 11.

## Day 2

**II. Psalm 133 is the praise of a saint, in his going up to Zion, concerning Jehovah’s commanded blessing of life on brothers who dwell together in oneness; the blessing that is commanded whenever brothers are united under the anointing is a “life forever,” a full, free, unceasing stream of life:**

A. The brothers’ dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion—vv. 1-3:

1. As a person typified by Aaron, the church as the one new man includes the Head with the Body as the corporate Christ, the corporate priesthood—Eph. 2:15; 1 Pet. 2:5.

2. As a place typified by Zion, the church is the dwelling place of God—Deut. 12:5-7, 11, 14, 18, 21, 26; Eph. 2:21-22; Rev. 21:3, 22.

B. The genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of Christ’s Body in the divine dispensing of the Divine Trinity:

## 週 三

1 詩篇一百三十三篇相當於以弗所四章；當我們在身體裏，竭力保守那靈的一時，我們就有那靈的膏抹；（3～6；）塗抹的膏油是複合的膏油，豫表經過過程的三一神，包羅萬有複合的靈（出三十 23～25）：

- a 複合的靈乃是經過過程之三一神的終極完成，帶有神聖的屬性、人性的美德、基督的死和死的功效、以及基督的復活和復活的大能——腓一 19。
- b 我們是在一裏面，這一就是經過過程的三一神膏抹或『油漆』到我們全人裏面——林後一 21～22，約壹二 20，27。
- c 一天過一天，在召會生活中，神聖、奧秘之複合膏油的一切成分不斷的作到我們裏面；藉着把這些成分應用到我們裏面，我們自然就在一裏——弗四 3～4。

## 週 四

d 一的立場就是經過過程的三一神應用到我們身上；這複合、包羅萬有、賜生命之靈的塗抹乃是我們一的元素——4 節，參約四 24：

- (一) 我們若離開我們靈裏的那靈行事，我們就是分裂的，並失去了一——弗四 3，參林前一 10，二 14～15，三 1。
- (二) 我們若留在賜生命的靈裏，就保守了那靈的一——參約四 24，林前六 17。

e 複合的靈不是為着那些個人主義者，乃是在身體裏，為着身體，並為着建造身體之祭司的事奉——詩一三三 2，出三十 26～31，腓一 19，羅十五 16，彼前二 5，9。

## Day 3

1. Psalm 133 is equivalent to Ephesians 4; when we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the Spirit (vv. 3-6); the anointing oil as the compound ointment is a type of the processed Triune God, the all-inclusive compound Spirit (Exo. 30:23-25):

- a. The compound Spirit is the ultimate consummation of the processed Triune God with the divine attributes, the human virtues, Christ's death with its effectiveness, and Christ's resurrection with its power——Phil. 1:19.
- b. We are in the oneness that is the processed Triune God anointed, or "painted," into our being——2 Cor. 1:21-22; 1 John 2:20, 27.
- c. Day by day in the church life, all the ingredients of the divine and mystical compound ointment are being wrought into us; through the application of these ingredients to our inward being, we are spontaneously in the oneness——Eph. 4:3-4.

## Day 4

d. The ground of oneness is simply the processed Triune God applied to our being; the anointing of the compound, all-inclusive life-giving Spirit is the element of our oneness——v. 4; cf. John 4:24:

- 1) If we act apart from the Spirit, who is in our spirit, we are divisive and lose the oneness——Eph. 4:3; cf. 1 Cor. 1:10; 2:14-15; 3:1.
- 2) If we stay in the life-giving Spirit, we keep the oneness of the Spirit——cf. John 4:24; 1 Cor. 6:17.
- e. The compound Spirit is not for those who are individualistic; He is in and for the Body and for the priestly service that builds up the Body——Psa. 133:2; Exo. 30:26-31; Phil. 1:19; Rom. 15:16; 1 Pet. 2:5, 9.

f 我們接受那靈的供應，就是身體的供應，乃是藉着肢體的代求和交通：

(一) 當我們覺得枯乾、碰壁的時候，需要別的弟兄姊妹爲我們代求，那種情形纔可以過去——腓一 19，帖前五 25，伯四二 8～10。

(二) 我們不能沒有身體的供應而活，因此，我們必須一直應用身體的交通——帖前三 8，林前十 16 下，約壹一 3。

(三) 人要看見光就需要進入召會，就是聖所——詩七三 16～17，太五 14，啓一 20。

## 週 五

2 從黑門降在錫安山上的甘露，表徵那降下、新鮮、滋潤、浸透之生命的恩典，（彼前三 7，）就是三一神作我們生命的供應，給我們享受（林後十三 14）：

a 在豫表上，黑門表徵諸天，宇宙中的最高處——參弗一 3，太十七 1～2。

b 錫安眾山豫表眾地方召會；錫安只有一個，就是作爲一個身體的一個召會，但有許多山頭，就是許多地方召會——啓一 11～12。

c 恩典乃是神在基督裏作爲那靈，被我們經歷、接受、享受並得着——約一 16～17，林前五 10，加二 20，羅五 2，17，21。

d 我們留在召會生活裏，就蒙保守在主的恩典中——徒四 33，十一 23。

e 藉着在錫安山上所接受的恩典，我們就能過一種世人無法過的生活——二十 32，林後十二 7～9。

f 基督徒的生活必須是恩典的生活，就是恩典的經歷——9 節，提後四 22：

(一) 我們藉着主格外增多的恩典，得有信和愛——提前一 14。

f. We receive the supply of the Spirit, the supply of the Body, by the intercession and fellowship of the members:

1) When we are dry and have no way to go on, we need other brothers and sisters to intercede for us before we can get through——Phil. 1:19; 1 Thes. 5:25; Job 42:8-10.

2) We cannot live without the supply of the Body; therefore, we must constantly avail ourselves of the fellowship of the Body——1 Thes. 3:8; 1 Cor. 10:16b; 1 John 1:3.

3) If a man wants to see light, he has to enter the church, the sanctuary——Psa. 73:16-17; Matt. 5:14; Rev. 1:20.

## Day 5

2. The dew of Hermon descending on the mountains of Zion signifies the descending, refreshing, watering, and saturating grace of life (1 Pet. 3:7), the Triune God as our life supply for our enjoyment (2 Cor. 13:14):

a. In typology Hermon signifies the heavens, the highest place in the universe——cf. Eph. 1:3; Matt. 17:1-2.

b. The mountains of Zion typify the local churches; there is one Zion, one church as one Body, but many mountains, many local churches——Rev. 1:11-12.

c. Grace is God in Christ as the Spirit experienced, received, enjoyed, and gained by us——John 1:16-17; 1 Cor. 15:10; Gal. 2:20; Rom. 5:2, 17, 21.

d. By remaining in the church life, we are preserved in the Lord's grace——Acts 4:33; 11:23.

e. By the grace we receive on the mountains of Zion, we can live a life that is impossible for people in the world to live——20:32; 2 Cor. 12:7-9.

f. The Christian living must be the living of grace, the experience of grace——v. 9; 2 Tim. 4:22:

1) We have faith and love through the Lord's superabounding grace——1 Tim. 1:14.



- (二) 我們靠着恩典得着在基督的復活與升天裏之生命的救恩——弗二 5 ~ 8。
- (三) 我們得進入並站在神洋溢的恩典中——羅五 2。
- (四) 我們在這恩典中享受神永遠的安慰和美好的盼望——帖後二 16。
- (五) 我們能坦然無懼的來到施恩的寶座前，得恩典，作應時的幫助——來四 16。
- (六) 我們能從神得着各樣恩典洋溢的加給——林後九 8。
- (七) 我們能時常享受神繁增的恩典——彼前一 2 下，彼後一 2，啓二二 21。
- (八) 我們能藉着謙卑，得享神更大的恩典——雅四 6，彼前五 5。
- (九) 我們對神經綸中之恩典的經歷，就是享受主在我們靈裏的同在——提後四 22，參路一 28、30。
- (十) 我們需要憑神的恩典活出基督作神的義——加二 20 ~ 21。
- (十一) 我們需要經歷主殼用的恩典，就是基督覆庇的能力，在我們的軟弱上顯得完全——林後十二 9。
- (十二) 我們憑恩典能勝過短暫無定之財富的霸佔，慷慨的供給缺乏的聖徒——八 1 ~ 2。
- (十三) 我們經過受苦，蒙全般恩典的神來成全我們，堅固我們，加強我們，並給我們立定根基——彼前五 1。
- (十四) 我們需要作神諸般恩典的好管家——四 10，弗三 2。
- (十五) 我們的話應當將基督作為恩典分給人——四 29 ~ 30。
- (十六) 我們需要經歷基督作恩典，作超凡的人，並為主格外勞苦——林前十五 10。
- (十七) 我們需要受洋溢之恩，並洋溢之義的恩賜，在生命中作王——羅五 17、21。

- 2) By grace we receive the salvation in life through Christ's resurrection and ascension——Eph. 2:5-8.
- 3) We have obtained access into and stand in God's abounding grace——Rom. 5:2.
- 4) In this grace we can enjoy God's eternal comfort and good hope——2 Thes. 2:16.
- 5) We can come forward with boldness to the throne of grace to find grace for timely help——Heb. 4:16.
- 6) We can receive God's abounding supply of grace——2 Cor. 9:8.
- 7) We can constantly enjoy God's multiplying grace——1 Pet. 1:2b; 2 Pet. 1:2; Rev. 22:21.
- 8) We can enjoy God's greater grace through humility——James 4:6; 1 Pet. 5:5.
- 9) In our experience of the grace in God's economy, we enjoy the Lord's presence in our spirit——2 Tim. 4:22; cf. Luke 1:28, 30.
- 10) We need to live out Christ as God's righteousness by the grace of God——Gal. 2:20-21.
- 11) We need to experience the perfecting of the Lord's sufficient grace, Christ's overshadowing power, in our weakness——2 Cor. 12:9.
- 12) By grace we can overcome the usurpation of temporal and uncertain riches and become generous in ministering to the needy saints——8:1-2.
- 13) The God of all grace perfects, establishes, strengthens, and grounds us through our sufferings——1 Pet. 5:10.
- 14) We need to be good stewards of the varied grace of God——4:10; Eph. 3:2.
- 15) Our word should convey Christ as grace to others——4:29-30.
- 16) We need to experience Christ as grace to be a surpassing one and to labor abundantly for the Lord——1 Cor. 15:10.
- 17) We need to receive the abundance of grace and of the gift of righteousness to reign in life——Rom. 5:17, 21.

- g 在召會墮落之黑暗時期中那賜給眾地方召會的恩典，乃是為着那些尋求答應主呼召，要作主得勝者的信徒——啓一 4。
- h 主耶穌基督那分賜給祂整個新約時代之信徒的恩典，終極完成於新耶路撒冷，作神之喜悅的終極完成，就是神使祂自己與人聯結調和，作祂的擴大和永遠的彰顯——二二 21。
- 3 在召會生活中，我們天天被塗抹，蒙恩典；那靈的膏抹和恩典的供應，使我們能在一裏生活——弗一 13、6。

## 週 六

- 4 我們越經歷基督這賜生命的靈，我們天然的構成和個性就越減少；由於我們經歷三一神和祂神聖的屬性，使這些構成和個性減少，我們就被成全成為一——約十七 23，弗四 1～3。

叁 詩篇一百三十四篇作為一百三十三篇的總結，是末了一首上行之歌，乃是聖民上錫安時，因以色列人對神殿中事奉之祭司的囑咐和祝福而有的讚美：

- 一 一百三十四篇指明最高的子民，就是那些在錫安的人，能祝福每個人，並教導每個人——1～2，參創四七 10，四八 20，四九 28。
- 二 祝福來自錫安，來自最高峯，來自達到了頂點、達到了得勝者地位的人；在每個時代和世紀，神的祝福都因着得勝者臨到了召會——詩一三四 3，參啓二 7。

- g. The grace given to the local churches in the dark age of the church's degradation is for the believers who seek to answer the Lord's calling to be His overcomers——Rev. 1:4.
- h. The grace of the Lord Jesus Christ dispensed to His believers throughout the New Testament age consummates in the New Jerusalem as the consummation of God's good pleasure in joining and mingling Himself with man for His enlargement and eternal expression——22:21.
- 3. In the church life we are daily anointed and graced; the anointing of the Spirit and the supply of grace make it possible for us to live in oneness——Eph. 1:13, 6.

## Day 6

- 4. The more we experience Christ as the life-giving Spirit, the more our natural constitution and disposition are reduced; as they are reduced through our experience of the Triune God with His divine attributes, we are perfected into one——John 17:23; Eph. 4:1-3.

**III. As the conclusion to Psalm 133 and as the last of the Songs of Ascents, Psalm 134 is the praise of a saint, in his going up to Zion, concerning the charge and the blessing of the children of Israel to the serving priests in the house of God:**

- A. This psalm indicates that the highest people, those who are in Zion, can bless everyone and teach everyone——vv. 1-2; cf. Gen. 47:10; 48:20; 49:28.
- B. The blessing comes from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers; in every age and century God's blessing has come to the church because of the overcomers——Psa. 134:3; cf. Rev. 2:7.

## 第六週•週一

### 晨興餽養

申十二 5『但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去。』

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

以色列人從被擄中歸回耶路撒冷，有四個極重要的點：(一)恢復神呼召以色列人的定旨，使他們按祂的律法成為祂的見證；（見出二十 1 註 1；）(二)恢復以色列人在耶路撒冷獨一立場上的一；（申十二 5，11～14；）(三)恢復以色列人對神所應許之美地的享受；(四)使神得以實現祂的意願，就是藉着以色列人有分於並享受美地，在撒但所篡竊的地上建造神的殿，並建立祂的國，為要完成祂永遠的經綸。前述一切要點，豫表今天召會生活的恢復，就是召會從被擄到大巴比倫（啓十七 1～6）得着恢復，回到神所選擇獨一的立場，就是一的立場。（聖經恢復本，拉一 1 註 1。）

### 信息選讀

召會是由宇宙的神所構成的，卻存在於地上的許多地方，哥林多就是其中之一。就性質說，召會在神裏面是宇宙性的；但就實行說，召會在一個確定的地方是地方性的。因此，召會有兩面：宇宙的，和地方的。缺了宇宙的一面，召會就沒有內容；缺了地方的一面，召會就不可能有出現和實行。因此，新約也強調召會地方的一面。（徒八 1，十三 1，啓一 11 等。）（聖經恢復本，林前一 2 註 2。）

## << WEEK 6—DAY 1 >>

### Morning Nourishment

Deut. 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

The return of Israel to Jerusalem from their captivity was crucial in four points: (1) it recovered the purpose of God's calling Israel to make them His testimony according to His law (see footnote 1 on Exo. 20:1); (2) it recovered the oneness of Israel on the unique ground of Jerusalem (Deut. 12:5, 11-14); (3) it recovered Israel's enjoyment of the good land promised by God; and (4) it allowed God to fulfill His intention of having His house built and His kingdom established on the Satan-usurped earth in order to carry out His eternal economy through Israel's participation in and enjoyment of the good land. All the foregoing crucial points typify today's recovery of the church life, which is a recovery of the church out of captivity in the great Babylon (Rev. 17:1-6) back to the unique ground of God's choice, the ground of oneness. (Ezra 1:1, footnote 1)

### Today's Reading

The church is constituted of the universal God, but it exists on earth in many localities, one of which was Corinth. In nature the church is universal in God, but in practice the church is local in a definite place. Hence, the church has two aspects: the universal and the local. Without the universal aspect, the church is void of content; without the local aspect, it is impossible for the church to have any expression and practice. Hence, the New Testament stresses the local aspect of the church also (Acts 8:1; 13:1; Rev. 1:11; etc.). (1 Cor. 1:2, footnote 2)

『在哥林多…的召會』（林前一2）是在一個城裏的召會，留在確定的地方，爲着事務上的行政，以這地方爲其地位、立場和治理的界限，這乃是物質的、專特的、地方的、暫時的。保羅寫信給神的召會，這召會不是在諸天之上，乃是在哥林多。哥林多是非常罪惡、現代化的希臘城市，以淫亂聞名。然而，召會留在那地，作基督在當地的見證。基督在一地的見證乃是基督宇宙見證的一部分。宇宙的見證是由地方的見證組成並構成的。（主恢復的簡說，六七頁。）

〔在耶路撒冷的召會〕乃是頭一處在地方上建立的召會，（見徒五11註1，）在一個城，就是耶路撒冷城的轄區之內。這是一個在地方上的地方召會，正如主在馬太十八章十七節所指明的。這不是主在十六章十八節所啓示的宇宙召會，只是宇宙召會，基督身體（弗一22～23）的一部分。新約對這事（在地方上建立召會）的記載是前後一貫的。（徒十三1，十四23，羅十六1，林前一2，林後八1，加一2，啓一4，11。）（聖經恢復本，徒八1註1。）

林前一章二節包含一個真正召會的五種資格。…真正的召會乃是神的召會，是在地方上的召會，是在基督裏被聖別，並且是由蒙召的聖徒組成的。二節下半接着有第五種資格：『同着所有在各處呼求我們主耶穌基督之名的。』這長句指明真正的召會與在全球各處呼求主耶穌基督之名的眾聖徒有關聯。

聯於眾聖徒使我們不結黨、孤立或分裂。對於各種的基督徒，不管他們有何特殊的實行，我們都藉着神在基督裏聯於他們；無論我們在那裏，我們都不能與他們分開。若沒有這種關係，我們就會成爲孤立、分裂的。我們若與別的信徒無分無關，就不是地方召會，乃是地方宗派，地方分裂。（主恢復的簡說，六九頁。）

參讀：召會的異象與建造，第三章。

“The church...in Corinth” (1 Cor. 1:2b) was a church in a city, remaining in a definite locality and taking it as its standing, ground, and jurisdiction for its administration in business affairs. As such, it was physical, particular, local, and temporal in time. The church of God to whom Paul wrote was not in the heavens but in Corinth. Corinth was a very sinful, modern Greek city, which was famous for its fornication. However, the church remained in that locality for a local testimony of Christ. A local testimony of Christ is a part of the universal testimony of Christ. The universal testimony is composed of and constituted with the local testimonies. (A Genuine Church, p. 8)

[The church in Jerusalem] was the first church established in a locality (see footnote 1 on Acts 5:11) within the jurisdiction of a city, the city of Jerusalem. It was a local church in its locality, as indicated by the Lord in Matthew 18:17. It was not the universal church, as revealed by the Lord in Matthew 16:18, but only a part of the universal church, which is the Body of Christ (Eph. 1:22-23). The record concerning this matter (the establishing of the church in its locality) is consistent throughout the New Testament (Acts 13:1; 14:23;...1 Cor. 1:2; 2 Cor. 8:1;...Rev. 1:11). (Acts 8:1, footnote 1)

First Corinthians 1:2 contains five qualifications for a genuine church....The church which is genuine is the church of God, it is the church in a locality, it is sanctified in Christ, and it is composed of the called saints. Verse 2e continues with the fifth qualification: “With all those who call upon the name of our Lord Jesus Christ in every place.” This long phrase indicates that the church which is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe.

Being related with all the saints keeps us from being sectarian, isolated, or divided. Regardless of their particular practices, we are related by God in Christ to every kind of Christian, and no matter where we are, we cannot be separated from them. Without this relationship we would become isolated and divided. If we have nothing to do with other believers, we are not a local church. Rather, we are a local sect, a local division. (A Genuine Church, pp. 10-11)

Further Reading: The Ground of the Church



## 第六週•週二

### 晨興餽養

詩一三二 13～16『因為耶和華揀選了錫安，願意當作自己的居所，說，這是我永遠安息之所；我要住在這裏，…我要豐厚的賜福與其中的糧，…我要使其中的祭司披上救恩，其中的虔誠人大聲歡呼。』

一三三 1『看哪，弟兄和睦同居，是何等的善，何等的美！』

詩篇一百三十三篇是一位聖民上錫安時，因弟兄在一裏同居，有耶和華所命定的福而有的讚美。當錫安被建造，神安息在那裏，並居住在耶路撒冷時，（如一百三十二篇所描述，）我們就有了聚集的地方，並且能在一裏同居。這是何等的善，何等的美！（聖經恢復本，詩一三三 1 註 1。）

在一百三十三篇，信徒在一裏同居，其善無法估計，好比貴重的油澆在亞倫的頭上；其美無法計算，好比黑門的甘露降在錫安山。（詩一三三 1 註 3。）

這裏題到的和睦，乃是一幅新約真正的一的圖畫。這一乃是經過過程並終極完成的三一神，與在基督裏的信徒相調和。（約十七 21～23。）基督的身體既是這樣的調和，（弗四 4～6，）身體本身就是一。按照本篇的圖畫，真正的一是由流淌的膏油和降下的甘露所構成，使基督的身體在神聖三一的神聖分賜裏，漸漸得以建造。（詩一三三 1 註 2。）

### 信息選讀

〔詩篇一百三十三篇〕把在一裏同居比作兩樣東西：

## << WEEK 6—DAY 2 >>

### Morning Nourishment

Psa. 132:13-16 For Jehovah has chosen Zion; He has desired it for His habitation. This is My resting place forever; here will I dwell....I will abundantly bless its provision....Its priests I will clothe with salvation, and its faithful ones will shout with a ringing shout.

133:1 Behold, how good and how pleasant it is for brothers to dwell in unity!

Psalms 133 is the praise of a saint, in his going up to Zion, concerning Jehovah's commanded blessing on brothers who dwell in oneness. When Zion is built up and when God is resting there and dwelling in Jerusalem, as depicted in Psalm 132, we have a place where we can gather and where we can dwell together in oneness. How good and how pleasant this is! (Psa. 133:1, footnote 1)

In Psalm 133 the believers' dwelling together in oneness is likened to the inestimable goodness of the precious ointment on the head of Aaron and to the incalculable pleasantness of the dew of Hermon on the mountains of Zion. (Psa. 133:1, footnote 2)

The unity spoken of here is a picture of the genuine oneness in the New Testament. This oneness is the processed and consummated Triune God mingled with the believers in Christ (John 17:21-23). Since the Body of Christ is such a mingling (Eph. 4:4-6), the Body itself is the oneness. According to the picture in this psalm, the genuine oneness is constituted of the spreading ointment and the descending dew for the gradual building up of the Body of Christ in the divine dispensing of the Divine Trinity. (Psa. 133:1, footnote 3)

### Today's Reading

[In Psalm 133] dwelling together in oneness is likened to two things: to the

亞倫頭上貴重的膏油，與錫安山上黑門的甘露。這兩個形容詞指出的一的兩方面：善與美。善是貴重的膏油，美是降下的甘露。

兩方面的第一面—亞倫，是一個人；第二面—錫安，是一個地方。…召會有這兩方面。…作為一個人，召會包括頭與身體；作為一個地方，召會是神的居所。在聖經別處，我們看到召會是新婦、新人、戰士，這些都是說到召會是人的一面。實際說來，召會只有兩大方面：人的方面與居所的方面。與召會這兩方面有關的，就是膏油與甘露。

二節所題的膏油，乃是指出埃及三十章所說的聖膏油。這種膏油是一種複合的膏油，用四種香料調着橄欖油製成的。亞倫和他兒子們，帳幕以及帳幕有關的每一樣東西，都要用這膏油來塗抹。按照詩篇一百三十三篇，這複合的膏油是澆在一個人—亞倫—身上。…與這相對的，是那使人復甦，滋潤並浸透人的甘露，降在一個地方—錫安山上。

膏油與甘露，移動得都不快。露不像雨點那樣滴落，而是漸漸降下。同樣，膏油不是很快的流到亞倫的鬍鬚，而是緩慢柔和的流淌到鬍鬚，又流淌到衣襟。…乃是緩慢的散佈開來。…甘露也是以同樣的原則降在錫安山。…真正的一是由流淌的膏油與降下的甘露所構成的。

亞倫…豫表基督盡祭司的職事。基督是大祭司，事奉神，成就神的定旨，實現神的心意。然而，一百三十三篇的亞倫，不僅豫表基督自己，更豫表基督同祂的身體。這就是說，亞倫在這裏豫表團體的基督—頭與身體。…因此，召會是一個宇宙的大人，有許多方面：身體、新婦、新人、戰士。召會的這些方面，都與人位有關係。（李常受文集一九七九年第二冊，三八七至三八九、三九八至三九九頁。）

參讀：一的真正立場，第六章。

precious ointment on the head of Aaron and to the dew of Hermon on the mountains of Zion. These two adjectives point to two aspects of oneness. The oneness is good and pleasant: good as the precious ointment and pleasant as the descending dew.

Of these aspects, the first—Aaron—is a person, and the second—Zion—is a place....The church has these two aspects....As a person, the church includes the Head with the Body. As a place, the church is the dwelling place of God. Elsewhere in the Bible we see that the church is the bride, the new man, and the warrior. These, however, are aspects of the church as a person. Actually, the church has just two main aspects: the aspect of a person and the aspect of a dwelling place. Related to these two aspects of the church are the ointment and the dew.

[Verse 2] refers to the anointing oil described in Exodus 30. That anointing oil was a compound ointment formed by blending four spices with olive oil. Aaron, his sons, the tabernacle, and everything related to the tabernacle were anointed with this ointment. According to Psalm 133, this ointment, this compound anointing oil, was upon a person, Aaron....By contrast, the refreshing, watering, and saturating dew was on a place, the mountains of Zion.

Neither the anointing oil nor the saturating dew moved quickly. The dew did not fall down like rain; it descended, came down, in a gradual way. In like manner, the ointment did not actually run down upon Aaron's beard; it spread upon his beard and then ran down to the hem of his garments....Gently and slowly, the ointment spread. In the same principle the dew came down upon the mountains of Zion....The genuine oneness is constituted of the spreading ointment and the descending dew.

Aaron [is] a type of Christ in His priestly ministry. As the High Priest, Christ served God, accomplished God's purpose, and fulfilled the desire of God's heart. However, in Psalm 133 Aaron typifies not only Christ Himself but Christ with His Body. This means that here Aaron typifies the corporate Christ, the Head with the Body....The church is thus a universal, great person with a number of aspects: the aspects of the Body, the bride, the new man, and the warrior. All these aspects of the church are related to the person. (The Genuine Ground of Oneness, pp. 295-296, 303)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," ch. 6

## 第六週•週三

### 晨興餽養

弗四 3～6『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

在以弗所四章四至六節，保羅列出一的七方面：一個身體、一位靈、一個盼望、一主、一信、一浸、一位神與父。這幾節聖經也顯示三一神與基督身體奧秘的調和。這個調和就是信徒的一。四節的靈無疑的是複合、包羅萬有的靈，這靈是在身體裏面，並且賜生命給身體。（李常受文集一九七九年第二冊，三九六頁。）

### 信息選讀

詩篇一百三十三篇乃是舊約中得着膏的中心篇。…〔一節的〕『和睦同居』…是團體的，無間隔、不獨立。…在這種情形裏，他們得着了神的膏。〔2。〕當膏往下流的時候，自然的，凡在頭以下者就得着膏油。舊約的詩篇一百三十三篇相當於新約的以弗所四章。當我們在身體裏，竭力保守那靈的一時，我們就有那靈的膏抹。我們需要站在頭以下，並活在身體裏，纔能得着膏油。…我們要得着膏油，一面要順服在元首之下，一面還要活在身體的生活中。…我們越在身體的交通中，就越享受那靈的膏抹。（基督的奧秘，四四至四五頁。）

真正的一是經過過程的神與信徒的調和。這一點雖然是啓示在新約裏，可是我們在新約中卻看不出實行這一路。實行這調和的路是在詩篇一百三十三篇

## << WEEK 6—DAY 3 >>

### Morning Nourishment

Eph. 4:3-6 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: one Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.

In Ephesians 4:4-6 Paul lists seven aspects of oneness: one Body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father. These verses also show the mysterious mingling of the Triune God with the Body of Christ. This mingling is the oneness of the believers. The Spirit in verse 4 is no doubt the compound, all-inclusive Spirit who is within the Body and gives life to the Body. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 301)

### Today's Reading

Psalms 133 is the key passage in the Old Testament concerning the anointing....[In verse 1 the] dwelling in unity is corporate; there is no barrier or separation. They have cast aside their disunity, jealousy, and hatred....In this condition, they receive God's anointing [v. 2]. When the oil flows down, those who are under the head will spontaneously receive the oil. Psalm 133 is equivalent to Ephesians 4. When we are in the Body and are diligent to keep the oneness of the Spirit, we have the anointing of the Spirit. We have to come under the Head, and we have to live in the Body before we can receive the anointing....In order for us to receive the anointing, we must submit to the Head and live in the Body....The more we live in the fellowship of the Body, the more we enjoy the anointing of the Spirit. (CWWN, vol. 44, "The Mystery of Christ," pp. 819-820)

Real oneness is the mingling of the processed God with the believers. Although this is revealed in the New Testament, we do not see in the New Testament the way to practice this oneness. The way to practice this mingling is in Psalm 133.

裏。二節的膏油，豫表經過過程的三一神今天是包羅萬有複合的靈。按照出埃及三十章，這種膏油是用四種香料調着一欣橄欖油所製成的。這複合物豫表包羅萬有的靈（也就是經過過程的神），供我們享受。在這複合的靈中，不只有神性，還有基督的人性、祂死的功效、以及復活的大能。換句話說，這複合的靈乃是經過過程的神含帶神聖的屬性、人性的美德、基督死的功效、以及基督復活的大能。在召會生活中，這複合的靈正不斷的塗抹我們。

膏油可以比作油漆，而膏油的塗抹可以比作塗油漆。…當膏油的這些成分應用到我們身上時，我們就被塗上了經過過程的三一神，以及複合膏油中的所有元素。正當的召會生活是一種在一裏的生活，而這也就是經過過程的三一神與信徒的調和。…一天過一天，在召會生活中，聖膏油的一切成分，都作到我們裏面來。藉着把這些成分應用到我們裏面，我們自然就在一裏了。要我們製造分裂，或持有異議，相當不容易。召會裏的一是何等美善，何等可愛，何等享受！…我們已被屬天『油漆』的一切成分所塗過，所以自然而然的，我們就是一。

一的立場乃是經過過程的三一神應用到我們身上。…我們所在的一不是把一班相信基督的人相加所產生的；那種一相加也容易，減去也容易。然而，我們一旦讓經過過程的三一神應用到我們身上，因而被帶進這個一裏面，之後要再把這個一減去，就很困難了。…在主恢復中召會的一，包含着三一神應用到我們裏面。（李常受文集一九七九年第二冊，三八九至三九〇、三九二頁。）

參讀：基督的奧秘，第七、十篇；一的真正立場，第七、九章。

The ointment in verse 2 is a type of the processed Triune God who today is the all-inclusive compound Spirit. According to Exodus 30, the anointing oil is a compound formed by blending four spices with a hin of olive oil. This compound typifies the all-inclusive Spirit who is the processed God for our enjoyment. In this compound Spirit we have not only divinity but also Christ's humanity, the effectiveness of His death, and the power of His resurrection. In other words, the compound Spirit is the processed God with the divine attributes, the human virtues, the effectiveness of Christ's death, and the power of Christ's resurrection. In the church life this compound Spirit is continually anointing us.

The ointment can be compared to paint, and the anointing to the application of the paint....As all these ingredients of the ointment are applied to us, we are "painted" with the processed Triune God and with all the elements in the compound ointment. The proper church life is a life in the oneness that is the mingling of the processed Triune God with the believers....We are in the oneness that is the processed Triune God "painted" into our very being....Day by day in the church life, all the ingredients of the divine ointment are being wrought into us. Through the application of these ingredients to our inward being, we are spontaneously in the oneness. We find it exceedingly difficult to be divisive or even dissenting. How good, lovely, and enjoyable is the oneness in the church!...We are one spontaneously because we have been "painted" with all the elements of the heavenly "paint."

The ground of oneness is simply the processed Triune God applied to our being....We are not in a oneness produced by adding together those who believe in Christ. In that kind of oneness it is just as easy to have subtraction as it is to have addition. However, once we have been brought into the oneness produced by the application of the processed Triune God to our being, it is very difficult to have any subtraction....The oneness in the churches in the Lord's recovery involves the application of the Triune God to our inward being. (The Genuine Ground of Oneness, pp. 297-299)

Further Reading: CWWN, vol. 44, "The Mystery of Christ," chs. 7, 10; CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 7, 9



## 第六週•週四

### 晨興餽養

詩一三三 1～2『看哪，弟兄和睦同居，是何等的善，何等的美！這好比那上好的油，澆在亞倫的頭上，流到鬚鬚，又流到他的衣襟。』

腓一 19『因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。』

〔以弗所四章三節所說〕那靈的一，就是那靈自己。保守〔防衛，守衛以保護〕那靈的一，就是保守那賜生命的靈。我們的行動若離開了那靈，就是分裂的，就失去了一。我們若留在賜生命的靈裏，就保守了那靈的一。（聖經恢復本，弗四 3 註 2。）

### 信息選讀

膏油不是為着個人，而是為着身體。凡是與身體分離的、脫節的，都無法經歷這膏油。根據詩篇一百三十三篇的圖畫，膏油是澆在亞倫的頭上，然後擴散到鬚鬚，再流淌到衣襟。這指明如果我們是單獨的，我們就無法經歷膏油。…如果與召會是一，那我們在家中就能適當的與主有接觸。但我們如果離開召會，我們與主的接觸就完全兩樣了。因為膏油不是為着單獨的肢體，而是為着頭和身體，甚至是為着頭同着身體。（李常受文集一九七九年第二冊，三九三頁。）

〔在腓立比一章十九節，〕『你們的祈求』是指明身體的供應。表面看來保羅在監牢裏；實際上他在身體裏。監禁沒有使他與身體隔離，或使他與身體的供應隔絕。保羅裏面有清楚的感覺，他是在身體裏，身體的眾肢體在供應他，扶持他，並與他站在一起。

## << WEEK 6—DAY 4 >>

### Morning Nourishment

Psa. 133:1-2 Behold, how good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

The oneness of the Spirit is the Spirit Himself. To keep, [safeguard, and preserve by guarding] the oneness of the Spirit is to keep the life-giving Spirit. If we act apart from the Spirit, we are divisive and lose the oneness. If we stay in the life-giving Spirit, we keep the oneness of the Spirit. (Eph. 4:3, footnote 1)

### Today's Reading

The ointment is not for individuals; it is for the Body. It cannot be experienced by those who are separate and detached from the Body. According to the picture in Psalm 133, the ointment is upon the head. Then it spreads to the beard and goes down to the hem of the garment. This indicates that if we are individualistic, we cannot experience the ointment....If we are one with the church, then we can properly contact the Lord alone at home. But if we separate ourselves from the church, our contact with the Lord will be altogether different. The reason is that the anointing oil is not for individualistic members; it is for the Head and the Body, even for the Head with the Body. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 299)

[In Philippians 1:19] the phrase your petition indicates the supply of the Body. Apparently Paul was in prison; actually he was in the Body. Imprisonment did not isolate him from the Body or cut him off from the supply of the Body. Paul had the clear sense within that he was in the Body and that the members of the Body were supplying him, supporting him, and standing with him.

在十九節保羅首先說到聖徒們的祈求，然後說到那靈全備的供應。…保羅說到那靈全備的供應以前，先說到身體的供應，原因是那靈在身體上。詩篇一百三十三篇說明這點：澆在亞倫頭上的油流到他的身體。這描繪出一個事實：那油，複合之靈全備的供應，乃是在身體上。保羅領悟他不是整個身體，而只是身體上的一個肢體。他是肢體，需要身體的供應。身體若起來供應他，那靈全備的供應就會藉着身體臨到他。

我們也許常請某弟兄為我們禱告。但即使他為我們禱告，我們也為他禱告，這禱告卻可能少有效效。缺少功效的原因乃是，我們在禱告上也許離開了身體。每當我們離開身體而禱告的時候，甚至我們的禱告也會枯乾，我們的代求也會沒有功效。膏油塗抹不是個別的在我們身上，乃是在身體上。

照着出埃及三十章，複合的膏油是為着塗抹帳幕和祭司的。我們要領悟，複合的靈，耶穌基督的靈，是為着身體，神的帳幕，並為着對神的事奉，祭司體系，這是非常重要的。因着今天許多基督徒與基督的身體和祭司的事奉隔絕，他們要有分於那靈全備的供應就極其困難。

保羅活在身體裏。他雖是個了不起的使徒，仍需要聖徒們的禱告和祈求。這清楚指明保羅與身體有正確的關係。不但如此，保羅也有分於祭司體系。因着他在身體（帳幕）裏，因着他是祭司體系（對神的事奉）的一部分，他就在正確的地位上，接受身體上膏油的流淌。…我們若與召會是一，並留在祭司的事奉裏，我們就享受包羅萬有之靈豐富的塗抹。甚至一點禱告或呼求主名，可能只說『阿們』，就使我們享受這塗抹。（腓立比書生命讀經，三四〇至三四一、三四六至三四七頁。）

參讀：腓立比書生命讀經，第三十三篇。

In 1:19 Paul speaks first of the saints' petition, then of the bountiful supply of the Spirit....The reason Paul speaks of the supply of the Body before the bountiful supply of the Spirit is that the Spirit is upon the Body. Psalm 133 illustrates this: the ointment poured upon Aaron's head flowed down to the body. This portrays the fact that the ointment, the bountiful supply of the compound Spirit, is upon the Body. Paul realized that he was not the whole Body but just a member of the Body. As a member, he needed the Body's supply. If the Body would be exercised to supply him, the bountiful supply of the Spirit would come to him through the Body.

We may often ask a brother to pray for us. But even if he prays for us and we pray for him, this prayer may have little effect. The reason for this lack of effectiveness is that in praying we may stand apart from the Body. Whenever we stand apart from the Body as we pray, even our prayer will be dry, and our intercession will be ineffective. The anointing is not upon us individually; it is upon the Body.

According to Exodus 30, the compound ointment was for the anointing of the tabernacle and the priests. It is very important to realize that the compound Spirit, the Spirit of Jesus Christ, is for the Body, God's tabernacle, and for God's service, the priesthood. Because so many Christians today are cut off from the Body and from the priestly service, it is extremely difficult for them to share the bountiful supply of the Spirit.

Paul lived in the Body. Although he was a wonderful apostle, he still needed the prayers and petitions of the saints. This is a clear indication that Paul had a right relationship with the Body. Furthermore, Paul also shared in the priesthood. Because he was in the Body, the tabernacle, and because he was part of the priesthood, God's service, he was in a proper position to receive the flow of the ointment which is upon the Body....If we are one with the church and stay in the priestly service, we enjoy the rich anointing of the all-inclusive Spirit. Even a little praying or calling on the name of the Lord, perhaps simply saying Amen, causes us to enjoy this anointing. (Life-study of Philippians, pp. 286-287, 291-292)

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

## 第六週•週五

### 晨興餽養

詩一三三 3『又好比黑門的甘露，降在錫安山；因爲在那裏有耶和華所命定的福，就是永遠的生命。』

提前一 14『並且我們主的恩是格外增多，使我在基督耶穌裏有信，又有愛。』

羅五 17『…那些受洋溢之恩，並洋溢之義恩賜的，就更要藉着耶穌基督一人，在生命中作王了。』

〔詩篇一百三十三篇三節的甘露〕表徵神新鮮、復甦的恩典，藉着神新鮮的憐恤臨到我們。（哀三 22～23，參箴十九 12。）這恩典—三一神經過過程並終極完成，成爲我們生命的供應，作我們的享受（約一 14，16～17，林後十三 14）—滋潤了我們。黑門是一座高山，表徵諸天，最高的地方，甘露從那裏降下。那靈的膏抹（詩一三三 2）和恩典的供應，使我們能在一裏生活。（聖經恢復本，詩一三三 3 註 1。）

〔三節的『山』，〕原文，複數。一個錫安有許多山，豫表許多地方召會，作惟一宇宙召會的組成分子。我們在地地方召會中，每天享受主的恩典如同降下的甘露。（詩一三三 3 註 2。）

### 信息選讀

在豫表上，黑門表徵諸天，宇宙中的最高處；甘露表徵生命的恩典。（彼前三 7。）若沒有新約，我們可能不容易明白甘露是表徵恩典。保羅所寫的每一封書信，開頭總是有一句話說到恩典，結束時也常題到恩典。…嚴格說來，恩典是新約的用辭；這辭用在舊約中，有恩寵的意思。按照約翰一章十七節，恩典是藉着耶穌基督

## << WEEK 6—DAY 5 >>

### Morning Nourishment

Psa. 133:3 Like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

1 Tim. 1:14 And the grace of our Lord superabounded with faith and love in Christ Jesus.

Rom. 5:17 ...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

[The dew in Psalm 133:3 typifies] the fresh and refreshing grace of God, which comes to us through God's fresh compassions (Lam. 3:22-23; cf. Prov. 19:12). This grace—the Triune God processed and consummated to be our life supply for our enjoyment (John 1:14, 16-17; 2 Cor. 13:14)—waters us. Hermon, a high mountain, signifies the heavens, the highest place, from which the dew descends. The anointing of the Spirit (Psa. 133:2) and the supply of grace make it possible for us to live in oneness. (Psa. 133:3, footnote 1)

The many mountains of the one Zion typify the many local churches as the components of the unique universal church. In the local churches we daily enjoy the Lord's grace as the descending dew. (Psa. 133:3, footnote 2)

### Today's Reading

In typology Hermon signifies the heavens, the highest place in the universe, and the dew signifies the grace of life (1 Pet. 3:7). Without the New Testament, it would be difficult for us to realize that dew signifies grace. Every Epistle written by Paul opens with a word about grace and closes with some mention of grace. Strictly speaking, grace is a New Testament term. When used in the Old Testament, it has the meaning of "favor." According to John 1:17, grace came

來的。當話成了肉體，支搭帳幕在我們中間，恩典也來了。這意思是說，恩典是與成為肉體的神同來的。在基督成為肉體之前，恩典還沒有來。

在召會中，有膏抹的油和滋潤的甘露。在這裏我們經歷經過過程之三一神膏油的塗抹，如同『油漆』。自然而然的，我們享受經過過程的神作恩典，作我們生命的供應，為着我們的享受。藉着這恩典，我們能過一種生活，是世人所無法過的。…藉着在錫安山上所接受的恩典，我們能活出這種生活來。（李常受文集一九七九年第二冊，四〇三至四〇四、四〇八至四〇九頁。）

基督徒的生活必須是恩典的生活，就是恩典的經歷。…這恩典就是神的化身，就是基督。所以信徒所經歷的恩典，就是神的化身，基督。…恩典就是基督；基督徒一切屬靈的經歷都該是經歷基督作恩典。我們對神經綸中之恩典的經歷，第一是藉着主格外增多的恩典，得有信和愛。（提前一 14。）…信和愛乃是主恩典的產品。信是叫我們接受主，愛是叫我們享受所接受的主。這二者我們原來都沒有，但只要我們讓主進到我們裏面，信和愛就從主作恩典進到我們裏面。

信徒對神經綸中之恩典的經歷，也是得着在基督的復活與升天裏之生命的救恩。（弗二 5～8。）這個救恩乃是生命的救恩。…這救恩就是復活升天的基督，作了我們的恩典。…信徒對神經綸中之恩典的經歷，使我們得進入並站在神洋溢的恩典中。（羅五 2 上。）今天我們不是在律法之下，我們今天是在神經綸的恩典裏。這恩典就是神自己。…我們藉着受洋溢之恩，並洋溢之義的恩賜，在生命中作王。這就是恩典在生命中作王，叫人得永遠的生命。（17 下，21 下。）…我們已經在客觀上接受了義，現今還需要不斷的接受洋溢的恩典，使我們能在主觀的生命中作王。…這就是得勝，這就是恩典作王，叫人得永遠的生命。（神在祂經綸中的律法與恩典，四九至五〇、三五至三七、四三頁。）

參讀：神在祂經綸中的律法與恩典，第二至四篇。

through Jesus Christ. When the Word became flesh and tabernacled among us, grace came also. This means that grace came with the incarnated God. Before the incarnation of Christ, grace had not come.

The anointing oil and the watering dew are found in the church. Here we experience the anointing, the “painting,” of the processed Triune God. Simultaneously, we enjoy the processed God as grace, as the life supply for our enjoyment. By this grace we can live a life that is impossible for people in the world to live....Such a living is possible through the grace we receive on the mountains of Zion. (The Genuine Ground of Oneness, pp. 306-307, 310)

The Christian living must be the living of grace, the experience of grace....Grace is God's embodiment—Christ. Hence, the grace experienced by the believers is Christ, the embodiment of God. Grace is Christ. All the spiritual experiences of a Christian should be experiences of Christ as grace. In our experience of the grace in God's economy, first, we have faith and love through the Lord's superabounding grace (1 Tim. 1:14)....Faith and love are products of the Lord's grace. Through faith we receive the Lord, and through love we enjoy the Lord whom we have received. We have neither faith nor love, but when we allow the Lord to come into us, both faith and love from the Lord as grace come into us.

In their experience of the grace in God's economy, the believers also receive the salvation in life in Christ's resurrection and ascension (Eph. 2:5-8). This salvation is a salvation in life....This salvation is the resurrected and ascended Christ becoming our grace. The believers' experience of the grace in God's economy enables them to obtain access into and stand in God's grace (Rom. 5:2a). Today we are not under the law but under the grace in God's economy. This grace is God Himself. We reign in life by receiving the abundance of grace and of the gift of righteousness. This is grace reigning in life unto eternal life (Rom. 5:17b, 21b)....We have received righteousness objectively, but we still need to continually receive the abundance of grace so that we can reign in life subjectively....This is to overcome. This is grace reigning unto eternal life. (The Law and Grace of God in His Economy, pp. 48, 35-37, 41)

Further Reading: The Law and Grace of God in His Economy, chs. 2-4



## 第六週•週六

### 晨興餽養

約十七 23『我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

詩一三四 1～3『耶和華的眾僕人，夜間站在耶和華殿中的，你們當頌讚耶和華。你們當在聖所舉手，頌讚耶和華。願造天地的耶和華，從錫安賜福給你們。』

約翰十七章二十三節的『我』、『他們』、『你』，分別指基督、信徒與父。子在信徒裏面，父在子裏面。這是三一神與信徒的調和。這樣調和的結果，我們就被成全成爲一。

在我們相信基督的那天，我們就進入這個一裏面了。然而，我們在天然的人、天然的構成、天然的個性上仍然有難處。但我們越經歷基督這賜生命的靈，這些天然的成分就越減少。由於我們經歷三一神，這些成分越過越減少，我們就被成全成爲一。

聖經中所啓示的一並不是將眾信徒加在一起，形成一個和諧的單位；這種一的觀念是天然的，也是膚淺的。…一乃是經過過程的三一神與信徒的調和。我們看過約翰十七章與以弗所四章所啓示的一，現在來看〔詩篇一百三十四篇作爲一百三十三篇的總結〕。（李常受文集一九七九年第二冊，三八六至三八七頁。）

### 信息選讀

在詩篇一百三十二篇的末了，神進入祂的安息，我們也在神的居所裏得着滿足。因此，接着在一百三十三篇

## << WEEK 6—DAY 6 >>

### Morning Nourishment

John 17:23 I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

Psa. 134:1-3 Bless Jehovah now, all you servants of Jehovah who stand by night in the house of Jehovah. Lift up your hands in the sanctuary, and bless Jehovah. May Jehovah, who made heaven and earth, bless you from Zion.

[In John 17:23] the words I, them, and You refer respectively to Christ, the believers, and the Father. The Son is in the believers, and the Father is in the Son. This is the mingling of the [processed] Triune God with the believers. As a result of such a mingling, we may be perfected into one.

On the day we believed in Christ, we came into this oneness. However, we still have problems with our natural man, our natural constitution, and our natural disposition. But the more we experience Christ as the life-giving Spirit, the more all these natural elements are reduced. As they are reduced through our experience of the Triune God, we are perfected into one.

The oneness revealed in the Bible is not a matter of adding the believers together to form a harmonious unit. Such a concept of oneness is natural and superficial....Oneness is the mingling of the processed Triune God with the believers. Having seen this oneness as it is unfolded in John 17 and Ephesians 4, let us now consider [Psalm 134 as the conclusion of] Psalm 133. (CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," p. 295)

### Today's Reading

By the close of Psalm 132 God enters into His rest, and we obtain satisfaction in the habitation of God. Hence, following that, we have the church life in Psalm

有召會生活。現在一百三十四篇是一百三十三篇所說那美妙召會生活的總結。（李常受文集一九六九年第三冊，二四〇頁。）

一百三十四篇是末了一首上行之歌，是一位聖民上錫安時，因以色列人對神殿中事奉之祭司的囑咐和祝福而有的讚美。這篇詩指明，屬靈上最高的人，就是在錫安的人，能祝福每個人，並教導每個人。

『耶和華的眾僕人，夜間站在耶和華殿中的，你們當頌讚耶和華。你們當在聖所舉手，頌讚耶和華。』（1～2。）這是以色列人對事奉之祭司的囑咐。雖然這些祭司在神殿中事奉，他們卻低於那些在錫安的人。因此，那些在錫安的人能這樣的囑咐耶和華的眾僕人。

『願造天地的耶和華，從錫安賜福給你們。』（3。）這裏我們看見，祝福來自錫安，就是來自最高的人。你若讀召會歷史，就會看見在每個時代和世紀，神的祝福都因着得勝者臨到了召會。每當有一些得勝者，就必有神的祝福。神總是從錫安，從最高峯，從達到了頂點、達到了得勝者地位的子民，祝福祂的子民。神乃是從這地位祝福祂所有的子民。（詩篇生命讀經，五九二至五九三頁。）

一百三十四篇的最後一節是祭司對百姓的回應、答覆：『願造天地的耶和華，從錫安賜福給你們。』神的僕人在祂的殿中頌讚祂，神從錫安賜福給祂的子民。這篇短詩的意思是，我們都必須這樣交通來往。在一次美好的聚會之後，在對基督豐富的享受之後，我們有些人會說，『當頌讚主的名。』然後其他的人會回答：『願主從錫安賜福給你。』何等的蒙福！讓我們試試看。這是召會聚會美好的交通，美好的來往，美好的結束。（李常受文集一九六九年第三冊，二四〇至二四一頁。）

參讀：詩篇生命讀經，第四十二篇；詩篇中所啓示並豫表的基督與召會，第二十一章。

133. Psalm 134 now is a conclusion to that wonderful church life presented in Psalm 133. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," pp. 176-177)

As the last of the Songs of Ascents, Psalm 134 is the praise of the saint in His going up to Zion concerning the charge and the blessing of the children of Israel to the serving priests in the house of God. This psalm indicates that the highest people, those who are in Zion, can bless everyone and teach everyone.

"Bless Jehovah now, / All you servants of Jehovah / Who stand by night in the house of Jehovah. / Lift up your hands in the sanctuary, / And bless Jehovah" (vv. 1-2). This is the charge of the children of Israel to the serving priests. Although these priests are serving in the house of God, they are lower than the ones in Zion. Thus, those in Zion can give such a charge to these servants of Jehovah.

"May Jehovah, who made heaven and earth, / Bless you from Zion" (v. 3). Here we see that the blessing comes from Zion, that is, from the highest people. If you read the history of the church, you will see that in every age and century God's blessing has come to the church because of the overcomers. Whenever there are some overcomers, there will be God's blessing. God always blesses His people from Zion, from the highest peak, from the ones who have attained to the top, to the position of the overcomers. From this position God blesses all His people. (Life-study of the Psalms, pp. 485-486)

Then the last verse of Psalm 134 is the answer, the reply, of the priests to the people: "May Jehovah, who made heaven and earth, / Bless you from Zion." God's servants bless Him in His house, and God blesses His people from Zion. This little psalm means that we all must fellowship and communicate in this way. After a good meeting, after a rich enjoyment of Christ, some of us may say, "Bless the name of the Lord." Then others may answer, "The Lord bless you from Zion." How blessed! Let us try it. This is a good fellowship, a good communication, a good conclusion, to a meeting of the church. (CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," p. 177)

Further Reading: Life-study of the Psalms, msg. 42; CWWL, 1969, vol. 3, "Christ and the Church Revealed and Typified in the Psalms," ch. 21

# 第六週詩歌

補628

看哪，弟兄和睦同居

(詩篇一三三篇) (英1339)

D 大調

3/4

5 ||: 5 · 4 3 | 4 · 5 4 | 3 · 2 1 2 | 2 - 5 |  
 一看哪，弟兄和睦同居，是  
 6 1 1 | 2 - 2 | 3 5 4 | 3 4 |  
 何等的善，是何等的  
 1 (只唱一次) 2  
 5 - - | 5 - 5: | 5 - - | 5 - - | 6 - 6 | 5 - 3 |  
 美! 看美! 這好比那  
 5 · 4 3 2 | 3 - 5 | 6 1 1 | 2 - 2 |  
 上好的油，上好的油，澆  
 3 3 2 1 2 | 2 - 6 5 | 4 - 5 | 5 - - | 5 - 5 |  
 在亞倫的頭上，流到鬍鬚，又  
 1  
 6 1 1 | 2 - 1 2 | 3 2 1 - | 1 - 5: |  
 流到，流到他的衣襟；二看  
 2  
 3 2 1 - | 1 - 1 2 | 3 3 3 | 2 2 2 3 2 | 1 1 3 |  
 衣襟；三又好比黑門的甘露，降在錫安山；  
 2 2 2 | 4 - 4 | 3 5 3 | 2 5 - | 5 - 5 5 |  
 黑門的甘露，降在錫安山；因為  
 6 6 6 | 7 - 7 7 | 1 5 3 3 | 6 6 - | 6 - |  
 在那裏有耶和華所命定的福，  
 5 4 | 3 5 5 | 5 6 7 | 1 - - | 1 - ||  
 就是永遠的生命。

# WEEK 6 — HYMN

Behold how good and how pleasant it is

Scriptures for Singing

1339

1. Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!  
 9 Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!  
 19 **Chorus**  
 (C) It is like the pre - cious oint - ment up - on the head, That ran down up-on the  
 26 beard, Ev-en Aa - ron's beard: That went down to the skirts of his gar - ments.  
 33 2. Be - hold how good and how plea-sant it is, For brethren to dwell to - geth-er in u-ni - ty!  
 43 **Chorus**  
 (C) It is like the pre - cious oint - ment up - on the head, That ran down up-on the  
 50 beard, Ev-en Aa - ron's beard: That went down to the skirts of his gar - ments.  
 57 3. As the dew of Hermon, And as the dew that des-cend-ed Up - on the mountains of Zi - on:  
 65 For there the Lord com-manded the bless-ing, Even life for - ev - er-more.

## 第六週・申言

申言稿：\_\_\_\_\_

[illegible]

**Composition for prophecy with main point and sub-points:**

[illegible]