

## 第四周

借着神的申言者  
神圣的鼓励，  
恢复神殿的建造

诗歌：补 606

读经：拉五 1～2，该一 2～5，7～8，9 下，  
14，二 6～7，9 上，23，亚三 9，四 2～7，  
11～14

### 【周一】

壹 在重建恢复的圣殿作神的家时，约书亚（代表祭司职分）和所罗巴伯（代表君王职分）都有几分软弱灰心；因此，神使用申言者哈该和撒迦利亚为祂说话，加强、辅助、并勉励约书亚和所罗巴伯—拉五 1～2，参林前十四 3。

贰 哈该申言的中心思想乃是：神家—神殿—的建造，与神子民今日的福乐，并复兴时代里千年国及其弥赛亚的来临有关—该一 2～5，7～8，9 下，14，二 6～9，20～23，太十九 28，徒三 20～21：

一 旧约里耶和华的殿，首先预表基督个别地作神

## Week Four

**The Recovery of the Building of the House  
of God through the Divine Encouragement  
of the Prophets of God**

Hymns: 1254

Scripture Reading: Ezra 5:1-2; Hag. 1:2-5, 7-8, 9b, 14; 2:6-7, 9a, 23; Zech. 3:9; 4:2-7, 11-14

### § Day 1

I. **In the rebuilding of the recovered temple as the house of God, both Joshua (representing the priesthood) and Zerubbabel (representing the kingship) became somewhat weak and discouraged; therefore, God used the prophets Haggai and Zechariah to speak for Him in order to strengthen, assist, and encourage Joshua and Zerubbabel—Ezra 5:1-2; cf. 1 Cor. 14:3.**

II. **The central thought of Haggai's prophecy is that the building of the house of God, the temple of God, is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration—Hag. 1:2-5, 7-8, 9b, 14; 2:6-9, 20-23; Matt. 19:28; Acts 3:20-21:**

A. **In the Old Testament the house of Jehovah, or the temple, was first a type**

的殿，然后预表召会，就是基督的身体，也就是扩大的基督，团体地作神的殿—约二 19～21，提前三 15。

- 二 耶和华的殿预表召会，所以哈该的申言是指着我们新约信徒说的，因为我们是这预表的实际。
- 三 哈该对省长所罗巴伯与大祭司约书亚所说的话，加强并鼓励他们和百姓，要重建圣殿作神的家—拉五 1，该一 1。
- 四 被掳归回的人只求私利而忽视神，他们顾到自己的房屋，却不顾耶和华的殿；(4；) 九节“奔”一辞指明百姓忙于照顾自己的房屋。
- 五 哈该书一章六节指明，我们若忽视召会，就不会有真正的享受或满足；关于恢复建造神的殿，我们无法中立；我们必须绝对，或是先顾到自己的房屋，或是先顾到主的殿—太六 33，路九 57～62，腓二 20～21。

### 【周二、周三】

- 六 为了恢复神殿的建造，神的选民在灵里被激动而来，在耶和华的殿做工；我们都当回应主的吩咐，在传福音、喂养初信者、并照顾人的工作上，被主耶稣占有，使主的殿，就是召会作为基督的身体，得着建造—该一 14，二 7 上，约二 15～17。
- 七 “我必震动万国，万国所羡慕的必来到”—该二 7 上：
  - 1 这是指基督，祂是万国所羡慕的；即使万国不认识基督，他们仍羡慕基督；万国都羡慕光、爱、喜乐和公义这样的事物，其实际乃是基督，意即他们不

of Christ as the house of God individually, and then a type of the church, the Body, the enlarged Christ, as God's house corporately—John 2:19-21; 1 Tim. 3:15.

- B. Because the house of Jehovah is a type of the church, Haggai's prophecy refers to us, the New Testament believers, since we are the reality of the type.
- C. Haggai's speaking to Zerubbabel the governor and Joshua the high priest was to strengthen and encourage them and the people for the rebuilding of the temple as God's house—Ezra 5:1; Hag. 1:1.
- D. The self-serving and God-neglecting returned captives were taking care of their houses but not Jehovah's house (v. 4); the word run in verse 9 indicates that the people were busy caring for their own houses.
- E. Haggai 1:6 indicates that if we neglect the church, we will have no real enjoyment or satisfaction; regarding the recovery of the building of God's house, we cannot be neutral; we must be absolute, either taking care of our houses first or taking care of the Lord's house first—Matt. 6:33; Luke 9:57-62; Phil. 2:20-21.

### § Day 2 & Day 3

- F. For the recovery of the building of God's house, God's elect were stirred up in their spirit and came and did work in the house of Jehovah; in our response to the Lord's charge, we all should be occupied by the Lord Jesus in the work of preaching the gospel, feeding the new believers, and taking care of others for the building up of the Lord's house, the church as the Body of Christ—Hag. 1:14; 2:7a; John 21:15-17.
- G. "I will shake all the nations, and the Desire of all the nations will come"—Hag. 2:7a:
  1. This refers to Christ, who is the Desire of all the nations; even though the nations do not know Christ, they still desire Christ; for the nations to desire such things as light, love, joy, and righteousness, the reality of which is Christ,

知不觉地羡慕基督—玛三 1 下。

2 基督是万国所羡慕的，祂的来临在于神的子民从被掳到巴比伦归回，并恢复神殿的建造—提前三 15，彼前二 5。

八 “我必使这殿满了荣耀；…这殿后来的荣耀，必大过先前的荣耀” —该二 7 中，9 上：

1 神的荣耀，神的彰显，乃是在神的建造里，就是在耶和华的殿中—出一四 34 ~ 35，王上八 10 ~ 11，代下三 1，五 1 ~ 2，13 ~ 14，弗三 21，后二一 10 ~ 11。

2 在神的异象里，以西结看见耶和华的荣耀回到耶和华的殿中，并充满了殿；（结四三 1 ~ 5；）耶和华的荣耀回到殿中，因为殿的建造完成了；（2，5；）这指明若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所。（弗二 21 ~ 22，三 14 ~ 21。）

3 以西结看见从神的殿流出的生命水河往东流，就是往神荣耀的方向流；（结四七 1，四三 2；）我们若不顾神的荣耀，我们里面的水流就会受限制。

4 在召会生活中，我们该有的第一个考虑乃是主的荣耀；在召会生活中的决定，首要的必须是照着主的荣耀—弗三 21，四 20，彼前四 10 ~ 11，犹 24 ~ 25。

5 让神得荣耀，乃是我们事奉的目的；我们对神最高的事奉，就是借着过神人的生活而荣耀神；（赛四三 7，约七 16 ~ 18，十七 1 ~ 4，罗九 21，23，腓一 19 ~ 21 上，林前六 19 ~ 20，十 31；）这是为着使我们得被建造而团体地彰显神，并进入神圣荣耀的一里。（约十七 22 ~ 24。）

九 耶和華使所羅巴伯為印記，（該二 23，）指明耶和華認為所羅巴伯是祂的代表，也指明耶和華愛他、信託他；在這事上，所羅巴伯乃是基督的預表，

means that, unconsciously, they desire Christ—Mal. 3:1b.

2. The coming of Christ as the Desire of all the nations depends on the return of God's people from their captivity in Babylon and the recovery of the building of God's house—1 Tim. 3:15; 1 Pet. 2:5.

H. "I will fill this house with glory...The latter glory of this house will be greater than the former"—Hag. 2:7b, 9a:

1. The glory of God, the expression of God, is in the building of God, the house of Jehovah—Exo. 40:34-35; 1 Kings 8:10-11; 2 Chron. 3:1; 5:1-2, 13-14; Eph. 3:21; Rev. 21:10-11.

2. In a vision of God, Ezekiel saw the glory of Jehovah return to the house of Jehovah and fill the house (Ezek. 43:1-5); the glory of Jehovah returned to the house because the building of the house was completed (vv. 2, 5); this indicates that in order for the God of glory to dwell in the church, the church must be built up to become the dwelling place of God (Eph. 2:21-22; 3:14-21).

3. Ezekiel saw that the river of water of life flowing forth out of the house of God was toward the east, the direction of God's glory (Ezek. 47:1; 43:2); if we do not care for the glory of God, the flow in us will be limited.

4. In the church life the first consideration we should have is the Lord's glory; the decisions in the church life must be made primarily according to the Lord's glory—Eph. 3:21; 4:20; 1 Pet. 4:10-11; Jude 24-25.

5. The glorification of God is the purpose of our service; the highest service that we can render to God is for us to glorify God by living the life of a God-man (Isa. 43:7; John 7:16-18; 17:1-4; Rom. 9:21, 23; Phil. 1:19-21a; 1 Cor. 6:19-20; 10:31); this is so that we may express God in a corporate, built-up way and enter into the oneness in the divine glory (John 17:22-24).

I. Jehovah's making Zerubbabel as a signet ring (Hag. 2:23) indicates that Jehovah regarded him as His representative and that He loved him and trusted him; in this matter Zerubbabel is a type of Christ, and He is the

基督是神所爱并信托的一位；（太三 17，十七 5，约三 35，十七 2；）故此，基督够资格顾到神殿的建造，就是召会的建造。（太十六 18。）

## 【周四、周五】

叁 撒迦利亚书启示，灯台的七灯（四 2，启四 5）是神的七灵，七倍加强的灵，（一 4，）就是耶和华的七眼，（亚四 10，）也是救赎之羔羊的七眼，（启五 6，）以及建造之石头的七眼，（亚三 9，）为着三一神完全的彰显和神殿的重建：

一 在撒迦利亚三章九节里，这块安置在约书亚面前的石头，预表基督是神建造的石头；（诗一一八 22，太二一 42；）耶和華要雕刻这石头，指明基督在十字架上受死时，乃是被神雕刻、剪除；耶和華要在一日之间除掉那地的罪孽，指明神在其上作工的基督，要在一日之间，就是在祂钉十字架之日，除掉以色列地的罪；借着祂在十字架上的死，神的羔羊基督除去了世人的罪（彼前二 24，约一 29）：

- 1 石头、耶和華和羔羊乃是一；基督是救赎的羔羊和建造的石头，也是耶和華；基督乃是羔羊石头—羔羊为着救赎，石头为着建造—启五 6，亚三 9。
- 2 在神的建造里，基督是基石，托住神的建造；是房角石，将祂身体上外邦和犹太的肢体联络在一起；也是恩典的顶石，完成神建造中的一切—赛二八 16，林前三 11，弗二 20，彼前二 6，亚四 7。
- 3 神的羔羊基督是那有七眼之建造的石头，这启示基督的七眼乃是为着神的建造—约一 29，亚三 9，启

One whom God loves and trusts (Matt. 3:17; 17:5; John 3:35; 17:2); as such a person, Christ is qualified to take care of the building of God's house, the church (Matt. 16:18).

## § Day 4 & Day 5

**III. The book of Zechariah reveals that the seven lamps of the lampstand (4:2; Rev. 4:5) are the seven Spirits of God, the sevenfold intensified Spirit (1:4), as the seven eyes of Jehovah (Zech. 4:10), the seven eyes of the redeeming Lamb (Rev. 5:6), and the seven eyes of the building stone (Zech. 3:9) for the full expression of the Triune God and the rebuilding of the house of God:**

A. The stone set before Joshua in Zechariah 3:9 typifies Christ as the stone for God's building (Psa. 118:22; Matt. 21:42); Jehovah's engraving of the stone indicates that when Christ was dying on the cross, He was engraved, cut, by God; Jehovah's removing the iniquity of the land in one day indicates that the Christ on whom God has worked will remove the sin of the land of Israel in one day, the day of His crucifixion; through His death on the cross, Christ, the Lamb of God, took away the sin of the world (1 Pet. 2:24; John 1:29):

1. The stone, Jehovah, and the Lamb are one; Christ is the redeeming Lamb and the building stone, and He is also Jehovah; Christ is the Lamb-stone—the Lamb for redemption and the stone for building—Rev. 5:6; Zech. 3:9.
2. In God's building Christ is the foundation stone to uphold the building, the cornerstone to join together the Gentile and Jewish members of His Body, and the topstone of grace to consummate everything in God's building—Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Pet. 2:6; Zech. 4:7.
3. The fact that Christ, the Lamb of God, is the building stone with seven eyes reveals that the seven eyes of Christ are for God's building—John 1:29; Zech.

五6。

4 基督是建造的石头，有七眼，就是七灵，为要将祂自己灌注到我们里面，好把我们变化为宝贵的材料，为着神的建造；当主注视我们，祂的七眼就将祂自己灌注到我们里面—亚三9，林前三12，后三1，五6。

二 为着完成神的建造，七倍加强的灵是基督这救赎之羔羊和建造之石头的眼睛，鉴察并搜寻我们，并用基督的素质、丰富和负担，注入并灌注到我们里面，为着神的建造—亚三9，四7，启一14，五6：

1 羔羊的七眼，将基督这法理的救赎者注入我们里面；石头的七眼，将基督这生机的拯救者注入我们里面，目的是为着神在地上经纶的行动，要借着祂法理的救赎，凭着祂生机的拯救，达到祂建造的目标—约一29，徒四11～12，罗五10。

2 在我们里面有两盏灯—神七倍加强的灵在我们的灵里；（箴二十27，后四5，林前六17；）我们要被变化，就必须在祷告中向主完全敞开，让主的灯同着七盏火灯搜寻我们魂里的每一个房间，照耀并光照我们内里的各部分，用生命供应各部分。

3 经历最大变化的人，乃是向主完全敞开的人；借着七倍加强的灵在寻求基督之信徒里的运行，他们就得了加强，成为得胜者，以建造基督的身体，终极完成新耶路撒冷。

三 基督这位末后的亚当，在复活里成了赐生命的灵，（十五45下，约六63上，林后三6下，）祂也是七倍加强的灵；这灵就是生命的灵；（罗八2；）因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷。

3:9; Rev. 5:6.

4. Christ is the building stone with seven eyes, the seven Spirits, to transfuse Himself into us in order to transform us into precious materials for God's building; as the Lord looks at us, His seven eyes transfuse Himself into us—Zech. 3:9; 1 Cor. 3:12a; Rev. 3:1; 5:6.

B. For the completion of God's building, the sevenfold intensified Spirit is the eyes of Christ as the redeeming Lamb and the building stone to observe and search us and to infuse and transfuse us with Christ's essence, riches, and burden for God's building—Zech. 3:9; 4:7; Rev. 1:14; 5:6:

1. The seven eyes of the Lamb infuse us with Christ as the judicial Redeemer, and the seven eyes of the stone infuse us with Christ as the organic Savior for God's economical move on earth through His judicial redemption and by His organic salvation for the goal of His building—John 1:29; Acts 4:11-12; Rom. 5:10.

2. Within us we have two lamps—the sevenfold intensified Spirit of God within our spirit (Prov. 20:27; Rev. 4:5; 1 Cor. 6:17); in order to be transformed, we must fully open to the Lord in prayer to allow the lamp of the Lord with the seven lamps of fire to search all the chambers of our soul, shining on and enlightening our inward parts to supply them with life.

3. The one who experiences the greatest amount of transformation is the one who is fully open to the Lord; by the operation of the sevenfold intensified Spirit within Christ's seeking believers, they are intensified to become the overcomers to build up the Body of Christ, which consummates the New Jerusalem.

C. In His resurrection Christ, as the last Adam, became the life-giving Spirit (15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit; this Spirit is the Spirit of life (Rom. 8:2); hence, the function of the seven Spirits is to impart the divine life into God's people for the building up of God's eternal habitation, the New Jerusalem.

四 七倍加强的灵乃是七盏火灯，焚烧、光照、暴露、搜寻、审判、洁净、并炼净我们，好产生金灯台，完成神新约的经纶—启四 5，一 2，4，9～12，20。

## 【周六】

五 灯台两边的这两棵橄榄树，表征当时的大祭司约书亚和省长所罗巴伯；他们是两个油的儿子，被耶和华的灵充满，为着神殿的重建—亚四 1～6，11～14：

1 这两个油的儿子也预表今世代末了三年半期间的两个见证人摩西和以利亚；他们要在灾难时作神的见证人，为着加强神的子民—以色列人和在基督里的信徒—启十一 3～12，十二 17。

2 原则上，所有在基督里的信徒都应该是新鲜之油的儿子，被新鲜、现今并终极完成的那灵作为欢乐的油所充满，流出那灵到灯台里，使灯台作照耀的见证，就是耶稣的见证—一 12，20，诗四五 7，四六 4，九二 10，约七 38：

a 召会作为灯台，乃是三一神扎实的具体化身，有七倍加强的灵作为神神圣性情的油。

b 油本身乃是金，（亚四 12，）意思是金作为油流出来；当更多的油加到灯台里面时，意思就是有更多的金加进来。

c 日复一日，我们必须出代价得着更多的金，就是更多神的神圣性情，好使我们能成为纯金的灯台，为着建造金的新耶路撒冷—彼后一 4，启三 18，一 20，二一 18，太二五 8～9。

d 我们将这事应用到今天的经历时，就看见从我们里

D. The sevenfold intensified Spirit is the seven lamps of fire to burn, enlighten, expose, search, judge, purify, and refine us to produce the golden lampstands for the fulfillment of God's New Testament economy—Rev. 4:5; 1:2, 4, 9-12, 20.

## § Day 6

E. The two olive trees on the two sides of the lampstand signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple—Zech. 4:1-6, 11-14:

1. The two sons of oil also typify the two witnesses, Moses and Elijah, in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ—Rev. 11:3-12; 12:17.

2. In principle, all the believers in Christ should be sons of fresh oil, those who are filled with the fresh, present, and consummated Spirit as the oil of gladness, to flow out the Spirit into the lampstand for its shining testimony, the testimony of Jesus—1:12, 20; Psa. 45:7; 46:4; 92:10; John 7:38:

a. The church as the lampstand is the solid embodiment of the Triune God with the sevenfold intensified Spirit as the oil of God in His divine nature.

b. The oil itself is gold (Zech. 4:12), which means that the gold flows as oil; when more oil is added into the lampstand, that means more gold is added.

c. Day by day we need to pay the price to gain more gold, more of God in His divine nature, so that we can become a pure golden lampstand for the building of the golden New Jerusalem—2 Pet. 1:4; Rev. 3:18; 1:20; 21:18; Matt. 25:8-9.

d. As we apply this matter to our experience today, we see that the Spirit

面流出来的那灵就是神，而神就是金；因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们；神从我们流出来，流到他们里面—亚四 12 ~ 14，约七 37 ~ 39，林后三 3，6，8。

e 我们都该是橄榄树，从我们自己里面流出神来，流到别人里面；这样，借着那些作橄榄树，流出神的人，有需要的人就得着油的供应—罗十一 17，路十 34，参约七 37 ~ 39。

who flows out of us is God, and God is gold; thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God; God is flowing out from us into them—Zech. 4:12-14; John 7:37-39; 2 Cor. 3:3, 6, 8.

e. We all should be olive trees, emptying God from ourselves into others; in this way oil will be provided to the needy by those who are olive trees out of which God is flowing—Rom. 11:17; Luke 10:34; cf. John 7:37-39.





## 第四周■周一

### 晨兴喂养

该一 4 “这殿仍然荒凉，这时候你们自己还住天花板的房屋么？”

8 “你们要上山取木料，建造这殿；我就因此喜乐，且得荣耀；这是耶和华说的。”

圣殿的重建，是借着约书亚的祭司职分，和犹大省长所罗巴伯（该一 1）的权柄完成的。在建造恢复的圣殿时，约书亚和所罗巴伯都有几分软弱灰心；因此，神使用申言者哈该和撒迦利亚为祂说话，加强并勉励约书亚和所罗巴伯。（圣经恢复本，拉五 1 注 1。）

### 信息选读

哈该书的中心思想乃是：耶和华殿的建造，与神子民今日的福乐，并复兴时代里千年国及其弥赛亚的来临有关。旧约里神的殿，首先预表基督个别地作神的殿；然后预表召会，就是基督的身体，也就是扩大的基督，团体地作神的殿。因此，我们该看见，哈该书是指着我们新约信徒说的，因为我们是这预表的实际。耶和华对被掳归回之人的对付，表祂对我们这些在主恢复里之人的对付。

哈该书一章二至六节、九至十一节说到耶和华的责备。…百姓耽延重建耶和华殿的推托。…说，建造耶和华殿的时候尚未来到。（2。）…接着百姓的推托，是耶和华的查问：“…这殿仍然荒凉，这时候你们自己还住天花板的房屋么？”（3～4。）他们顾到自己的房屋，却不顾耶和华的殿；所以耶和华进来就着祂的殿问他们。

## WEEK 4 — DAY 1

### Morning Nourishment

Hag. 1:4 Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?

8 Go up to the mountain and bring wood and build the house, and I will take pleasure in it and will be glorified, says Jehovah.

The rebuilding of the temple was accomplished through the priesthood of Joshua and the authority of Zerubbabel, the governor of Judah (Hag. 1:1). In the building of the recovered temple both Joshua and Zerubbabel became somewhat weak and discouraged. Therefore, God used the prophets Haggai and Zechariah to speak for Him and to strengthen and encourage Joshua and Zerubbabel. (Ezra 5:1, footnote 1)

### Today's Reading

The central thought of the book of Haggai is that the building of the house of Jehovah is related to the welfare of God's people today and to the coming of the millennial kingdom with its Messiah in the age of restoration. In the Old Testament the house of God, or the temple, was a type first of Christ as the house of God individually, and then of the church, the Body, the enlarged Christ, as God's house corporately. Thus, we should consider that Haggai refers to us, since we are the reality of the type. Jehovah's dealing with the returned captives signifies His dealing with us in the recovery.

In 1:2-6, 9-11 we have Jehovah's rebuke. The people's excuse for delaying to rebuild the house of Jehovah...was [that] the time had not yet come [v. 2]. The people's excuse is followed by Jehovah's question. "...Is it time for you yourselves to dwell in your paneled-up houses, while this house lies waste?" (vv. 3-4). They were taking care of their houses but not Jehovah's house, so He came in to ask them concerning His house.

在五至六节和九至十一节，我们看见耶和华对那些只求私利而忽视神，被掳归回之民的对付。…在祂的对付中，耶和华首先作的事，是吩咐百姓要省察自己的行径。（5。）…耶和华指出，这些归回的百姓撒的种多，收的却少；他们吃，却不得饱；喝，却不得足；穿衣服，却不得暖；得工钱的，将工钱装在破漏的囊中。（6。）这告诉我们，我们若无心顾到神的殿，使神得满足，不论我们吃多少、喝多少、穿多好，都不会得满足。我们若忽视召会，就不会有真正的享受或满足。

在九至十一节耶和华继续说，他们盼望多得，所得的却少；他们收到家中，祂就吹去；这是因为祂的殿荒凉，他们各人却奔向自己的房屋。…九节的“奔”一辞指明百姓忙于照顾自己的房屋。今天有些圣徒忙于照顾自己的房屋，以致没有时间聚会。我们思想这件事时，需要明白在整个宇宙中，没有中立这回事。我们必须绝对，或是先顾到自己的房屋，或是先顾到主的殿。我在这里的点是：我们要学习省出时间来为着主的权益。多少罪人等着我们去看望？多少圣徒，尤其是年幼的，等着我们去保养顾惜？…当主回来与我们算账时，（太二五 19，）祂必定会责备我们。今天我们不容易得到扩增，主要不是因为我们的环境，乃是因为我们的借口。

耶和华在祂的吩咐中告诉百姓，要省察自己的行径，并上山取木料，建造这殿，祂就因此喜乐，且得荣耀。（该一 7～8。）今天我们传福音，就是收取材料以建造神的殿。（哈该书生命读经，三七一至三七四页。）

参读：哈该书生命读经。

In verses 5, 6, and 9 through 11 we have Jehovah's dealing with the self-caring and God-neglecting returned captives. In His dealing, the first thing Jehovah did was to charge the people to consider their ways (v. 5). Jehovah pointed out that the returned captives had sown much but had brought in little; that they had eaten and drunk but without satisfaction; that they had clothed themselves but without being warmed; and that they had earned wages to put them into a bag with holes (v. 6). This tells us that if we do not have the heart to take care of God's house for His satisfaction, no matter how much we eat or drink or how well we dress ourselves, there will be no satisfaction. If we neglect the church, we will have no real enjoyment or satisfaction.

In verse 9 Jehovah went on to say that they looked for much, and it amounted to little. When they brought it home, He blew on it because of His house which lay waste, and they each ran to their own house. The word run in verse 9 indicates that the people were busy caring for their own houses. Today some saints are so busy caring for their own houses that they have no time to attend the meetings. As we consider this, we need to realize that in the entire universe there is no such thing as neutrality. We must be absolute. We must either take care of our houses first or take care of the Lord's house first. My point here is that we need to learn to save some time for the Lord's interests. How many sinners are waiting for our visitation? How many saints, especially younger ones, are waiting for our cherishing and nourishing?... When the Lord comes to settle accounts with us (Matt. 25:19), He will surely rebuke us. It has been difficult for us to get the increase, not mainly because of our environment but because of our excuses.

In His charge Jehovah told the people to consider their ways and to go up to the mountain and bring wood and build the house, and He would take pleasure in it and would be glorified (Hag. 1:7-8). Today our gospel preaching is our gathering of material for the building of God's house. (Life-study of Haggai, pp. 2-5)

Further Reading: Life-study of Haggai, msg. 1

## 第四周■周二

### 晨兴喂养

该二 7 “我必震动万国，万国所羡慕的必来到…”。

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

27 “因为人子要在祂父的荣耀里，同着众天使来临，那时祂要照各人的行为报应各人。”

省长所罗巴伯和大祭司约书亚，并一切余剩的百姓，都听从耶和华他们神的话，和申言者哈该的话；百姓也在耶和华面前存敬畏的心。（该一 12。）于是耶和华的使者哈该，用耶和华的宣告“我与你们同在”，鼓励百姓。（13。）耶和华激动所罗巴伯、约书亚、并所有百姓的灵；他们就来，在万军之耶和华他们神的殿作工。（14～15。）这是何等美妙的反应！

我盼望所有亲爱的圣徒都忙于出外访人，接触亲友、同学、同事，好把福音传给他们。众圣徒都当在传福音、喂养初信者、并照顾人的事上被主耶稣占有。盼望在我们中间，关于这事的空气和环境会大有改变。（哈该书生命读经，三七四至三七五页。）

### 信息选读

我珍赏卫斯理查理（Charles Wesley）的诗歌说到：“万国‘羡慕’，万民‘望’。”（诗歌七四首，第四节。）基督实在是全人类的羡慕。（参该二 7。）所有人都羡慕得着生命、亮光、和平、良善和公义，但他们没有看见，他们所羡慕的实际上就是基督。…基督是每一项人性美德的实际；因此，羡慕美德实际上就是羡慕基督。

## WEEK 4 — DAY 2

### Morning Nourishment

Hag. 2:7 And I will shake all the nations, and the Desire of all the nations will come...

Matt. 16:18...Upon this rock I will build My church, and the gates of Hades shall not prevail against it.

27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each man according to his doings.

[Zerubbabel, Joshua, and] the remnant of the people responded to Jehovah by listening to the voice of Jehovah their God and to the words of Haggai the prophet, and they were in fear before Jehovah (Hag. 1:12). Then Haggai, Jehovah's messenger, encouraged the people with Jehovah's declaration, "I am with you" (v. 13). Jehovah stirred up the spirit of Zerubbabel, the spirit of Joshua, and the spirit of all the people, and they came and did work in the house of Jehovah of hosts (vv. 14-15). What a wonderful response!

I hope that all the dear saints will be busy in going out to visit people and in contacting their relatives, classmates, and colleagues for the gospel. All the saints should be occupied by the Lord Jesus in preaching the gospel, feeding the new believers, and taking care of others. I hope that concerning this the whole atmosphere and environment among us will be revolutionized. (Life-study of Haggai, p. 5)

### Today's Reading

I appreciate the line in Charles Wesley's hymn that says, "Come, Desire of nations, come!" Christ truly is the desire of all mankind [cf. Hag. 2:7]. All people desire to have life, light, peace, goodness, and righteousness, yet they do not realize that what they desire is really Christ...Christ is the reality of every human virtue. Thus, to desire virtue actually is to desire Christ.

照着神在创造人时的安排，人性的美德，就如爱、仁慈、忍耐、谦卑，都是神圣属性的彰显。…人性的美德乃是“手套”，为了彰显“手”，就是神圣的属性。手套没有手就没有内容，照样，没有神圣属性的人性美德也没有实际。…创世记一章二十六节告诉我们，神造人是按着自己的形像，照着自己的样式。然而，人是空虚的，只有外面的形状，没有神作内在的内容。因此，神的目的是要那按着祂形像所造的人，运用祂的意志拣选神（由生命树所表征）作祂的内容。这样拣选神，意思就是我们接受神的生命连同祂的属性进到我们里面，使其借着我们的美德而得着彰显。比如，神有一个属性是爱。…我们这些信徒已经接受神作我们的生命；当祂活在我们里面时，祂爱的属性就借着我们人性之爱的美德得着彰显。这样，基督就成了这人性美德的实际。

今天各处的人都羡慕生命、光、爱、忍耐和恒忍，却没有看见，羡慕这些美德实际上就是羡慕基督。所有的人，包括不信者，都不知不觉地羡慕基督。

哈该书二章二十至二十三节说到要来的国度里弥赛亚（由所罗巴伯所预表）的应许。哈该受吩咐对所罗巴伯说，“我必震动天地。我必倾覆列国的宝座，除灭列邦的势力；…我仆人…到那日，万军之耶和华说，我必选取你，使你为印记，因我拣选了你；这是万军之耶和华说的。”（21～23。）耶和华使所罗巴伯为印记，指明耶和华认为他是祂的代表，也指明耶和华爱他、信托他。…在这事上，所罗巴伯乃是基督的预表，因为神的印记已经给了基督。祂代表神，是神所爱并所信托的一位。故此，祂够资格顾到神殿的建造，就是召会的建造。（哈该书生命读经，三七六至三七八页。）

参读：神殿与神城的恢复，第四至五章。

According to God's arrangement in His creation of man, the human virtues, such as love, kindness, patience, and humility, are for the expression of the divine attributes...The human virtues are the "glove" for the expression of the divine attributes as the "hand." Just as a glove without a hand has no content, so the human virtues without the divine attributes have no reality. Genesis 1:26 tells us that God made man in His own image and according to His likeness. Nevertheless, man was empty, having only the outward form but not having God as his inward content. God intended, therefore, that the man created in His image would exercise his will to choose God, signified by the tree of life, as his content. To choose God in this way means that we receive God's life with His attributes into us to be expressed through us by our virtues. For example, one of God's attributes is love...As believers, we have received God as our life, and as He lives within us, His attribute of love is expressed through the virtue of our human love. In this way, Christ becomes the reality of this human virtue.

Today people everywhere desire life, light, love, patience, and endurance without realizing that to desire these virtues is actually to desire Christ. All people, including unbelievers, desire Christ unconsciously.

In Haggai 2:20-23 we have the promise of Messiah (typified by Zerubbabel) in the coming kingdom. Haggai was charged to speak to Zerubbabel, saying, "I will shake the heavens and the earth. And I will overthrow the throne of the kingdoms and will destroy the strength of the kingdoms of the nations...In that day, declares Jehovah of hosts, I will take you,...My servant,...and make you as a signet; for I have chosen you, declares Jehovah of hosts" (vv. 21-23). Jehovah's making Zerubbabel as a signet ring indicates that Jehovah regarded him as His representative and that He loved him and trusted him. In this matter Zerubbabel is a type of Christ, for God's signet has been given to Christ. He represents God, and He is the One whom God loves and trusts. As such a person, He is qualified to take care of the building of God's house, the church. (Life-study of Haggai, pp. 6-8)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," chs. 4-5

## 第四周■周三

### 晨兴喂养

该二 7 “…万国所羡慕的必来到；我必使这殿满了荣耀；这是万军之耶和华说的。”

9 “这殿后来的荣耀，必大过先前的荣耀…”

弗三 21 “愿在召会中，并在基督耶稣里，荣耀归与祂，直到世代代，永永远远。阿们。”

圣殿建造完成以后，主的荣耀就归回。以西结在早期的职事里，见过主的荣耀逐步地离开。首先，主的荣耀离开殿，停留在门槛上。（结九 3，十 4。）从门槛，主的荣耀出到城；从城，主的荣耀出到城东面的橄榄山上；（十一 23；）从那里主的荣耀升到诸天之上。

主的荣耀归回，因为圣殿建造完成了。（四三 1～3。）…主何等渴望回到地上！然而，祂要回来，需要一个给祂脚掌停歇的地方，需要一个祂能落脚的地方。祂的住处，祂的殿，就是祂在地上能落脚的地方。（以西结书生命读经，三三六至三三七页。）

### 信息选读

今天主不仅仅关切个人的属灵。即使有许多像但以理那样属灵的人在巴比伦被兴起，主的荣耀也不会到那里去充满他们。…我们需要对一个事实有深刻的印象：神的荣耀乃是在圣殿建造完成以后才归回。我们若要神住在召会中，并在召会中彰显祂的荣耀，召会就必须完全。…若要让荣耀的神住在召会中，召会就必须建造起来，成为神的居所。

## WEEK 4 — DAY 3

### Morning Nourishment

Hag. 2:7...The Desire of all the nations will come; and I will fill this house with glory, says Jehovah of hosts.

9 The latter glory of this house will be greater than the former...

Eph. 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

After the completion of the building of the house, the glory of the Lord returned. In his early ministry Ezekiel had seen the glory of the Lord depart in a series of steps. First, the glory of the Lord left the temple and hesitated upon the threshold (Ezek. 9:3; 10:4). From the threshold it went out to the city. From the city the glory of the Lord went further out to the Mount of Olives on the east side of the city (11:23), and from there the glory of the Lord ascended to the heavens.

The glory of the Lord returned because the building of the temple was completed [43:1-3]...How much the Lord desires to come back to the earth! Yet, for His coming back He needs a place for the soles of His feet to rest, a place upon which He can set His feet. His habitation, His house, is the place on earth where He can put His feet. (Life-study of Ezekiel, p. 273)

### Today's Reading

Today the Lord is not concerned merely for individual spirituality. Even if many spiritual people such as Daniel had been raised up in Babylon, the glory of the Lord would not have gone there to fill them. We need to be deeply impressed with the fact that the glory of God returned only after the building of the temple was completed. If we want to dwell in the church and manifest His glory in the church, the church must be complete...In order for the glorious God to dwell in the church, the church must be built up to become the dwelling place of God.

神要召会在地上建造起来，因为祂渴望在地上得着一个居所。…祂所住的地方，祂的居所，就是召会。神既住在召会中，那些要寻求神并接触祂的人，就必须来到召会。…我们若得着恩典在召会里被建造，荣耀的神就会住在我们中间。

以西结四十三章四节说，“耶和华的荣光从朝东的门进入殿中。”主由东门回来。…殿有三个门…。南门和北门是为着百姓的方便，但朝东的门不但是为着百姓的方便，也是为着主的荣耀。在召会生活中，我们需要好几个门，但最重要的门是东门一向着主的荣耀敞开的门。这就是说，在召会生活中，我们需要一个向着主的荣耀敞开的门。我们不但该顾到方便；我们该特别顾到主的荣耀。…在召会生活中的决定，首要的必须是照着主的荣耀。甚至在决定聚会的日子和时间上，我们也该顾到主的荣耀，不该只顾到人的方便。召会必须向主的荣耀敞开，使祂的荣耀能进到召会里。

河从殿中往东流。（四七1。）东方是向着主的荣耀。（民二3，结四三2。）往东流，指明神的河一直是向着神的荣耀流。河只管神的荣耀。…召会生活中的每一件事，都当为着神的荣耀。比如，我们传福音时，该寻求神的荣耀。我们传福音若是为着神的荣耀，就必定有活水流出来。然而，我们若不顾神的荣耀，水流就要受到限制。在召会中的每一个人，都该寻求并顾到神的荣耀。这样，活水就会从召会流出来。（以西结书生命读经，三三八至三三九、三四一、三七三页。）

参读：启示录生命读经，第三十三篇。

God wants to have the church built up on earth because He desires to have a dwelling place on earth...The place where He lives, His dwelling place, is the church. Since God dwells in the church, those who want to seek God and contact Him must come to the church...If we have the grace to be built up in the church, the God of glory will live among us.

Ezekiel 43:4 says, “The glory of Jehovah came into the house through the gate which faced toward the east.” The Lord came back by the east gate. The temple has three gates...The gates on the south and the north are for the convenience of the people, but the gate toward the east is not only for the convenience of the people but also for the glory of the Lord. In the church life we need several gates, but the most important one is the east gate—the gate that is open to the glory of the Lord. This means that in the church life we need a gate which is open to the glory of the Lord. We should not only care for convenience; we should care especially for the glory of the Lord...The decisions in the church life must be made primarily according to the Lord’s glory. Even in making decisions concerning the day and time of the meetings, we should care for the Lord’s glory and not simply for people’s convenience. The church must be open to the Lord’s glory so that His glory may come into the church.

The river issues forth from the house and flows toward the east (47:1b). The east is the direction of the glory of the Lord (Num. 2:3; Ezek. 43:2). The flowing toward the east indicates that the river of God will always flow in the direction of God’s glory. The river cares for God’s glory. Everything in the church life should be for God’s glory. For example, in our preaching of the gospel, we should seek the glory of God. If our gospel preaching is for God’s glory, there will be an outflow of living water. However, if we do not care for the glory of God, the flow will be limited. Everyone in the church should seek and care for the glory of God. Then the living water will flow out from the church. (Life-study of Ezekiel, pp. 275-277, 304)

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

## 第四周■周四

### 晨兴喂养

亚三 9 “…在一块石头上有七眼。万军之耶和华说，我要亲自雕刻这石头，并要在一日之间除掉那地的罪孽。”

四 10 “…这七眼乃是耶和华的眼睛，遍察全地，见所罗巴伯手拿线铊就欢喜。”

启五 6 “我又看见…有羔羊站立，像是刚被杀过的，有…七眼，就是神的七灵，奉差遣往全地去的。”

（在撒迦利亚四章十节，）“这七眼”是耶和华的眼睛，就是三章九节石头上的七眼，…也是羔羊基督的七眼。（启五 6。）因此，石头、耶和华和羔羊乃是一。基督是救赎的羔羊和建造的石头，也是耶和华。基督的七眼就是神的七灵，（见启五 6 注 5 与一 4 注 5，）指明基督与圣灵虽有分别，却不是分开的。就如人的眼睛在实质上与人是一，照样，圣灵也在实质上与基督是一。（罗八 9～10，林后三 17。）基督七眼的功用乃是监察和搜寻，好执行神对这宇宙的审判，并将神所是的一切灌输并注入到祂所拣选的人里面。基督这位末后的亚当，在复活里成了赐生命的灵，（林前十五 45 下，约六 63 上，林后三 6 下，）祂也成了七倍加强的灵；这灵就是生命的灵。（罗八 2。）因此，七灵的功用乃是将神圣的生命分赐到神的子民里面，为着建造神永远的居所新耶路撒冷。（圣经恢复本，亚四 10 注 1。）

### 信息选读

## WEEK 4 — DAY 4

### Morning Nourishment

Zech. 3:9...Upon one stone are seven eyes. I will engrave its engraving, declares Jehovah of hosts, and I will remove the iniquity of that land in one day.

4:10...For these seven rejoice when they see the plummet in the hand of Zerubbabel; they are the eyes of Jehovah running to and fro on the whole earth.

Rev. 5:6 And I saw...a Lamb standing as having just been slain, having...seven eyes, which are the seven Spirits of God sent forth into all the earth.

[In Zechariah 4:10] “these seven,” which are the eyes of Jehovah, are the seven eyes on the stone in 3:9...and [are] also the seven eyes of the Lamb, Christ (Rev. 5:6). Thus, the stone, Jehovah, and the Lamb are one. Christ is the redeeming Lamb and the building stone, and He is also Jehovah. The seven eyes of Christ are the seven Spirits of God [cf. footnote 5 on 1:4; footnote 5 on 5:6], indicating that Christ and the Holy Spirit, although distinct, are not separate. Just as a person’s eyes are essentially one with the person, so the Holy Spirit is essentially one with Christ (Rom. 8:9-10; 2 Cor. 3:17). The function of Christ’s seven eyes is to observe and search in order to execute God’s judgment on the universe and to transfuse and infuse all that God is into His chosen people. In His resurrection Christ, as the last Adam, became the life-giving Spirit (1 Cor. 15:45b; John 6:63a; 2 Cor. 3:6b), who is also the sevenfold intensified Spirit. This Spirit is the Spirit of life (Rom. 8:2). Hence, the function of the seven Spirits is to impart the divine life into God’s people for the building up of God’s eternal habitation, the New Jerusalem. (Zech. 4:10, footnote 1)

### Today’s Reading

羔羊是为着救赎，而石头是为着建造。为着救赎和建造的缘故，基督有七眼。（李常受文集一九七五至一九七六年第二册，六一〇页。）

召会作灯台有七灯，就是神的七灵。…箴言二十章二十七节上半告诉我们：“人的灵是耶和华的灯。”所以我们里面有两盏灯，神的灵（约四 24）和我们人的灵。…我们得救以前，我们的灵是坏的灯。我们悔改以后，灯被修复，开始发光。…随着重生，也有另一盏灯进入这灯里面。这就是神的灵。因着这两盏灯，我们里面就大大照耀。这两盏灯成为一，因为“与主联合的，便是与主成为一灵”。（林前六 17。）…箴言二十章二十七节下半继续说，人的灵监察人的深处，或如达秘的注解所说，“魂所有的内室。”…灵在监察你情感的内室、心思的内室、和意志的内室。

我们魂内里的部分也许不敞开。例如，我们祷告时，害怕向主敞开我们的情感。我们在祷告中达到某一点就关闭了，因为我们不愿意向祂敞开某个内室。我们也许忠信地参加所有的聚会，读主的话，并且花时间祷告。但里面有个门是锁上的。…我们告诉主无法敞开那门，即使我们爱祂，并在其他方面付了代价。

要使我们的灵重生很简单。我们承认我们的罪，并接受主。然后我们里面就有神的灵。然而，要在我们魂里变化并不容易。这需要耶和华的灯监察所有的内室。很少人向主敞开他们所有的内室。

这光照耀到哪里，生命就供应到哪里。…一个内室又一个内室，我们变化成为主的形像。我们里面的金成形。基督成形在我们里面。在我们，活着就是基督。在我们众人里面，这照耀、供应和变化进行着，使我们成为金灯台。这样我们就真正是召会，神实际的彰显，和祂的见证。（李常受文集一九七九年第一册，四九五至四九六、四九八页。）

参读：召会是那灵的翻版，第一至三章。

The Lamb is for redemption, and the stone is for building. For the purposes of redemption and building, Christ has seven eyes. (CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," p. 457)

The church as the lampstand has seven lamps, which are God's seven Spirits... We are told in Proverbs 20:27, "The spirit of man is the lamp of Jehovah." Within us, we have two lamps, the Spirit of God [John 4:24] and our human spirit... Before we were saved, our spirit was a broken lamp. After we repented, the lamp was restored and began to give forth light... With regeneration this lamp also had another lamp come into it. This was the Spirit of God. It is because of these two lamps that there is so much shining within us. The two become one, for "he who is joined to the Lord is one spirit" (1 Cor. 6:17). Man's spirit, Proverbs 20:27 goes on to say, searches all the innermost parts of the inner being, or as Darby's footnote says, "all the chambers of the soul."... The spirit is searching the chamber of your emotions and of your mind and of your will.

The inward parts of our soul may not be open. When we pray, we are afraid to open our emotion, for example, to the Lord. After we reach a certain point in our praying, we close up because we are unwilling to open some inner chamber to Him. We may faithfully attend all the meetings, read the Word, and spend time in prayer. Yet there is a door within that is locked... We tell the Lord that there is no way to open that door, even though we love Him and have paid a price in other ways.

To have our spirit regenerated is simple. We confess our sins and receive the Lord. Then we have the Spirit of God within. To be transformed in our soul, however, is not easy. It needs the lamp of the Lord to search all the inner chambers. There are very few who have opened all their inner chambers to Him.

Where this light shines, there the life supply goes... Chamber by chamber, we are transformed into the Lord's image. The gold in us takes shape. Christ is formed in us. For us, to live is Christ. In all of us this shining, supplying, and transforming is going on, making us the golden lampstand. Then we are truly the church, the practical expression of God, and His testimony. (CWWL, 1979, vol. 1, "Life Messages, Volume 2," pp. 370-372)

Further Reading: CWWL, 1975-1976, vol. 2, "The Church—the Reprint of the Spirit," chs. 1-3



## 第四周■周五

### 晨兴喂养

箴二十 27 “人的灵是耶和华的灯，鉴察人的深处。”

启四 5 “…有七盏火灯在宝座前点着，这七灯就是神的七灵。”

谁经历大量的变化？就是向主完全敞开的人。…“主，我向你完全敞开。我要一直向你敞开。我的全人—我的心、我的心思、我的意志、和我的情感—是敞开的。求你一直照耀，彻底鉴察我，光照并点活我。我愿完全接受你的光照。”这样，光会渗透每一部分，同时生命会供应给你。泥土所造的人要变化成为基督的形像。随着金这样成形在你里面，就会有七灵照耀并彰显神。

愿我们众人向祂敞开，接受祂的光照，并让祂的生命供应我们。然后我们就会变化，并有基督的形像。我们蒙里面的灯光照，就会实际地在我们的地方上成为金灯台，彰显三一神。这样，祂就要得着祂的见证。（李常受文集一九七九年第一册，五〇七至五〇八页。）

### 信息选读

这包罗万有、超绝、奇妙、奥秘、美妙的一位，乃是神行政的执行者。…因为祂有资格，因为祂配，（参启五 4～6，）所以七印交给了祂。这一位有资格揭开七印，执行神的经纶。祂执行神经纶的方式，乃是凭着七灵作祂的眼睛。…基督是神经纶的焦点执行者，但祂需要七灵作祂的眼睛，来执行神的经纶。

## WEEK 4 — DAY 5

### Morning Nourishment

Prov. 20:27 The spirit of man is the lamp of Jehovah, searching all the innermost parts of the inner being.

Rev. 4:5...There were seven lamps of fire burning before the throne, which are the seven Spirits of God.

Who experiences the greatest amount of transformation? It is the one who is absolutely open to the Lord. “Lord, I am fully open to You. I want to keep opening to You. My whole being is open—my heart, my mind, my will, and my emotions. Keep shining. Search me thoroughly. Enlighten and enliven me. I will accept it fully.” In this way, the light will penetrate into every area, and life simultaneously will be supplied to you. The man of clay will be transformed into the image of Christ. As the gold is thus formed in you, there will be the seven Spirits shining forth and manifesting God.

May we all be open to Him to receive His enlightening and to let His life supply us. Then we will be transformed and bear the image of Christ. As we are enlightened by the lamps within us, we will become the golden lampstand in reality in our locality, manifesting the Triune God. Then He will have His testimony. (CWWL, 1979, vol. 1, “Life Messages, Volume 2,” p. 380)

### Today's Reading

The all-inclusive, excellent, marvelous, mysterious, and wonderful One is the Executor of God's administration...Because He is qualified and worthy [cf. Rev. 5:4-6], the seven seals were handed over to Him. This One is qualified to open the seven seals, to carry out God's economy. The way He carries out God's economy is by the seven Spirits as His eyes...Christ is the very focal Executor of God's economy, yet He needs the seven Spirits as His eyes to carry out God's economy.

今天七灵在地上焚烧，为着执行神的行政。…焚烧的火焰执行神的经纶，目的是要产生金灯台，众召会。焚烧含示审判、洁净、炼净、产生。…我不相信在世界或召会里似乎令人失望的光景。我相信焚烧之七灵的火焰，支配并指引世界，也审判、洁净、并炼净召会，要产生一个纯金的灯台。我们在这里尽量给主机会和入口，来审判我们、洁净我们、并炼净我们，好产生一个纯金的灯台。我们向着神七灵的焚烧大大敞开。我们都需要祷告：“亲爱的神圣火焰，来吧！来审判！来洁净！来炼净，使你能产生金灯台。”…因着祂的怜悯，我们向祂敞开。我们每天、每早、每晚都需要祷告：“主，来吧；我们向你敞开！我们全人的每一通道都向你敞开。”…我能作见证，我几乎天天祷告：“主，光照我；主，搜寻我里面，并且暴露我。我喜欢被你光照，并且在你的光中被暴露。”…我们都必须祷告：“主，我们是敞开的。来照耀在我们身上，从我们里面照耀，光照我们全人的每一通道、每一角落。我喜欢被暴露、被清理、被炼净。”这样，主就有路产生纯金的灯台。

出自永远者和救赎者的七灵，乃是在神宝座前点着的七盏火灯，在宇宙中执行神的经纶；也是被杀之羔羊的七眼，搜寻并灌注众召会。（四5，五6下。）七灵的双重使命乃是执行神的行政，以及搜寻并灌注众召会。七灵搜寻出我们的罪恶，并以基督的丰富灌注我们。当人和你说话的时候，他的两眼同时把他的负担灌注到你里面。照样，神的七灵作为羔羊的眼睛，也把这位奇妙者的负担和素质灌注到我们里面。（李常受文集一九八四年第三册，四四八至四五二页。）

参读：生命信息，第六十八至七十章；神新约的经纶，第二十三章。

The seven Spirits are burning on this earth today for the carrying out of God's administration. The purpose of the burning flame in carrying out God's economy is to bring forth the golden lampstands, the churches. Burning implies judging, purifying, refining, and producing...I do not believe in the seemingly disappointing condition in the world or in the churches. I believe in the flame of the burning seven Spirits that control and direct the world and that also judge, purify, and refine the church to produce a pure golden lampstand. We are here endeavoring to afford the Lord an opportunity and an entrance to judge us, purify us, and refine us to produce a pure golden lampstand. We are open wide to the flaming of the seven Spirits of God. We all need to pray, "Dear divine Flame, come! Come and judge! Come and purify! Come and refine that You may produce the golden lampstand."...By His mercy,...we are open to Him. Every day, every morning, and every evening, we need to pray, "Lord, come; we are open to You! We open every avenue of our being to You."...I can testify that nearly every day I pray, "Lord, enlighten me; search me within and expose me, Lord. I like to be enlightened by You and exposed in Your light."...We all need to pray, "Lord, we are open. Come and shine upon us and shine from within us and enlighten every avenue and every corner of our being. We like to be exposed, purged, and purified." Then the Lord has a way to produce a pure golden lampstand.

The seven Spirits, who are out from the eternal One and of the redeeming One, are the seven lamps of fire burning before God's throne, executing God's economy in the universe, and the seven eyes of the slain Lamb, searching and infusing the churches (Rev. 4:5; 5:6b). The twofold mission of the seven Spirits is to carry out God's administration and to search and infuse the churches. The seven Spirits search out our sinfulness and infuse us with the riches of Christ. While a person is speaking to you, his two eyes are also infusing you with his burden. In like manner, the seven Spirits of God as the eyes of the Lamb infuse us with this wonderful One's burden and essence. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 325-327)

Further Reading: CWWL, 1979, vol. 1, "Life Messages, Volume 2," msgs. 68-70, 74-75; CWWL, 1984, vol. 3, "God's New Testament Economy," ch. 23

## 第四周■周六

### 晨兴喂养

亚四 3 “旁边有两棵橄榄树，一棵在油碗的右边，一棵在油碗的左边。”

12 “…在两个金嘴旁边，这两根流出金油的橄榄枝是什么意思？”

14 “他说，这是两个油的儿子，站在全地之主的旁边。”

〔灯台两边的〕两棵橄榄树，表征当时的大祭司约书亚和省长所罗巴伯；他们是两个油的儿子，被耶和华的灵充满，为着神殿的重建。（亚四 3～6，12～14。）这两个油的儿子也预表今世代末了三年半期间的两个见证人，他们要在灾难时作神的见证人，为着加强神的子民—以色列人和在基督里的信徒。（启十一 3～12，十二 17。）这两个见证人乃是摩西和以利亚。摩西代表律法，以利亚代表申言者，都为神作见证。…这两位，摩西和以利亚，要在灾难期间扶持并供应受逼迫的以色列人和信徒。（撒迦利亚书生命读经，四一二至四一三页。）

### 信息选读

撒迦利亚四章十二节说到…枝子“流出金”。这里的“金”是指油。油和金乃是一。油是指那灵，那灵乃是神。不仅如此，按预表，金表征神。那充满油碗的金乃是那灵，那灵就是神；神是由金所表征的。我们将这事应用到今天的经历时，就看见从我们里面流出来的那灵就是神，而神就是金。因此，我们将基督供应给别人，用油供应他们的时候，实际上就是用神供应他们。神从我们流出来，流到他

## WEEK 4 — DAY 6

### Morning Nourishment

Zech. 4:3 And there are two olive trees beside it, one to the right of the bowl and one to the left.

12...What are the two olive branches that are by the side of the two golden spouts, which empty the gold from themselves?

14 And he said, These are the two sons of oil, who stand by the Lord of the whole earth.

These two olive trees signify Joshua the high priest and Zerubbabel the governor at the time, who were the two sons of oil, filled with the Spirit of Jehovah for the rebuilding of God's temple (Zech. 4:3-6, 12-14). The two sons of oil are also the two witnesses in the last three and a half years of the present age, who will be witnesses of God in the great tribulation for the strengthening of God's peoples—the Israelites and the believers in Christ (Rev. 11:3-12; 12:17). These two witnesses are Moses and Elijah. Moses, representing the law, and Elijah, representing the prophets, both testify for God...These two, Moses and Elijah, will support and supply the persecuted Israelites and the believers during the great tribulation. (Life-study of Zechariah, p. 28)

### Today's Reading

[Zechariah 4:12 says that the] branches “empty the gold from themselves.” To empty the gold is to cause the gold to flow out. The word gold here refers to the oil. The oil and the gold are one. The oil denotes the Spirit, and the Spirit is God. Furthermore, in typology gold signifies God. The gold that fills the bowl is the Spirit; the Spirit is God; and God is typified by gold. As we apply this matter to our experience today, we see that the Spirit who flows out of us is God, and God is gold. Thus, when we minister Christ to others, supplying them with oil, we are actually supplying them with God. God is

们里面。我们都该是橄榄树，从我们自己里面流出神来，流到别人里面。（撒迦利亚书生命读经，四一三至四一四页。）

在出埃及记，灯台是基督作神的具体化身；在新约末了，灯台是众召会作三一神具体化身的繁增。…这灯台只有两个基本元素—金和油。金是具体的形状，油是燃烧的元素。当这二者放在一起，就有灯台照耀，在神的三一里彰显祂，有父的性情和素质、子的形像和样子、以及灵的彰显。…撒迦利亚四章十二节告诉我们，灯台的油乃是金油。…召会作为灯台，乃是三一神扎实的具体化身，有七倍的灵作为油。事实上，油的素质就是金的元素。

每当基督这位大祭司来剪除所有消极的事物，并加给召会更多的油，祂事实上乃是加更多的七倍之灵，就是加更多神圣的性情，更多的金到召会生活里面。开始的时候，在一个地方的召会可能没有多少的金。但时间久了，主就剪除消极的事物，并添加更多的油。至终召会就有更多的金，更多的神圣性情。这告诉我们，召会作三一神的具体化身，必须消减一切属人、天然的事物，并要一直加增神圣的性情。我们的肉体、我们的己、我们天然的人、以及我们一切与旧造有关的事，甚至我们好的己，都必须消减。

那灵在素质上乃是金的元素，甚至就是神自己。那灵加到召会里面，指明神那神圣的元素加到召会里面。借此，肉体、天然的生命、旧造就在地方召会中减少，神那神圣的元素就渐渐加多。借着这过程，众召会在实际上就变成纯金的灯台，这就是今世耶稣在这地上的见证。（李常受文集一九八四年第三册，一四六至一四八页。）

参读：撒迦利亚书生命读经，第五篇；神圣的经纶，第十五章。

flowing out from us into them. We all should be olive trees emptying God from ourselves into others. (Life-study of Zechariah, p. 29)

In Exodus the lampstand signifies Christ as God's embodiment, and at the end of the New Testament the lampstands signify the churches as the multiplied embodiment of the Triune God. In the lampstand there are...two basic elements...The gold is the solid form, and the oil is the burning element. When these two are put together, there is a lampstand shining to express God in His Trinity with the Father's nature and essence, the Son's image and appearance, and the Spirit's expression...Zechariah 4:12 tells us that the oil of the lampstand is golden oil...The church as the lampstand is the solid embodiment of the Triune God with the sevenfold Spirit as the oil. Actually, the essence of the oil is the element of the gold.

Whenever Christ as the High Priest comes to snuff all the negative things and add more oil to the church, He is actually adding more and more of the sevenfold Spirit, which is to add more of the divine nature, more of the gold, into the church life. At the beginning, the church in a locality may not have much gold. As time goes on, though, the Lord snuffs the negative things and adds the oil. Eventually, the church will have more gold, more and more of the divine nature. This tells us that the church as the embodiment of the Triune God must be reduced in all the human, natural things but always increased in the divine nature. Our flesh, our self, our natural man, and everything about us related to the old creation, even our good self, must be reduced.

The Spirit in essence is the golden element, even God Himself. The Spirit being added into the church indicates that God's divine element is being added into the church. By this way the flesh, the natural life, and the old creation are being reduced in the local churches, and God's divine element is being increased. Through this process the churches become the pure golden lampstands in reality, and this is the testimony of Jesus in today's age on this earth. (CWWL, 1984, vol. 3, "The Divine Economy," pp. 107-109)

Further Reading: Life-study of Zechariah, msg. 5; CWWL, 1984, vol. 3, "The Divine Economy," ch. 15

# 第四周诗歌

# WEEK 4 — HYMN

补 606

## 建造神的圣殿

降 B 大调

6/8

一、建造神的圣殿的时候已经来到，所有的地方  
 召会要完全被建造。不该专顾你的家，而  
 神家却荒废；弟兄们，快快兴起，建造召会！  
 (副)刚强！刚强！全体起来建造！神必定与我们  
 同在，使殿满了荣耀。刚强！刚强！同  
 心合意工作；地上万国都要看见神荣耀的居所！

二、听啊，神说：你们要省察自己行为，  
 撒种虽多，收却少，因对我缺赞美；  
 你们要上到山上去为我取木料，  
 同心建造我居所，我得荣耀。

三、你们蒙召的祭司当向神全顺服，  
 神既与我们同在，管他世人怒目，  
 灵里激动并火热，我们同来作工，  
 但愿在其中没有一人放松。

四、万军之耶和华说：我殿要满荣耀，  
 地上万国羡慕的必定快要来到，  
 这殿后来的荣耀必大过先前的，  
 我们同享这荣耀，喜乐无比。

## This is the time for building the temple of the Lord

The Church — The Lord's Recovery

1254

1. This is the time for build-ing the tem-ple of the Lord That all the lo-cal church-es may ful-ly be re-  
 stored. 'Tis not the time for our house while God's house li-eth waste— O brothers, for God's building, rise up, make  
 haste! (C) Be strong, be strong, God's dwell-ing place to  
 build! The Lord of hosts is with us, with His glo-ry 'twill be  
 filled! Be strong, be strong, and work in one ac-  
 cord, That all the na-tions may be-hold the tem-ple of the Lord.

2. O hear, the Lord is speaking: Consider now your ways,

Ye sow and bring in little, for lacking is My praise.

Go up into the mountain, material to provide,

And build My house that I may be glorified.

3. Ye who are priests, ye remnant of Christians now obey—

The Lord Himself is with us, whatever men may say,

With spirits stirred and burning, now let us come to work;

May none his part with others in building shirk.

4. I'll fill this house with glory, the Lord of hosts has said,

And the desire of nations will be exhibited.

Its glory will be greater than all that's gone before,

And we will share this glory forevermore.

