

第八周
建造城墙，
以保护作为神殿的召会

诗歌：472

读经：尼一3，二9～20

【周一】

壹 以斯拉记所载的历史，乃是关于以色列人从被掳中归回，重建神的殿；尼希米记所载的历史，乃是关于重建耶路撒冷的城墙—尼二17～20：

一 耶路撒冷城是城内神殿的防卫和保护—13节：

- 1 这表征神的殿作为神在地上的居所和家，需要祂的国得建立作范围，以护卫祂在地上行政的权益，使祂能完成祂的经纶—15节。
- 2 重建神的殿，预表神恢复堕落的召会；重建耶路撒冷的城墙，预表神恢复祂的国—17～20节。

二 神建造祂的殿和建造祂的国是并行的—太十六18～19。

贰 尼希米记的第一部分，一至七章，论到在

Week Eight

**Building the Wall of the City for the Protection
of the Church as the House of God**

Hymns: 639

Scripture Reading: Neh. 1:3; 2:9-20

§ Day 1

I. The book of Ezra is a history of the return of Israel's captivity and the rebuilding of the temple; the book of Nehemiah is a history of the rebuilding of the wall of the city of Jerusalem—Neh. 2:17-20:

A. The city of Jerusalem was a safeguard and protection for the house of God, which was in the city—v. 13:

1. This signifies that the house of God as His dwelling and home on the earth needs His kingdom to be established as a realm to safeguard His interests on the earth for His administration that He may carry out His economy—v. 15.
2. The rebuilding of the house of God typifies God's recovery of the degraded church, and the rebuilding of the wall of the city of Jerusalem typifies God's recovery of His kingdom—vv. 17-20.

B. God's building of His house and His building of the kingdom go together—Matt. 16:18-19.

II. The first section of the book of Nehemiah, chapters 1

尼希米带领下重建耶路撒冷城墙：

- 一 尼希米接到报告说，耶路撒冷的城墙被拆毁，城门被火焚烧——3下。
- 二 尼希米二章九至十六节说到尼希米往耶路撒冷的行程，与他对耶路撒冷城墙的光景亲身的观察。
- 三 十七至二十节说到耶路撒冷城墙的重建：
 - 1 殿是主同在的地方，是我们与主相会、事奉主的地方；但它需要保护。
 - 2 城墙乃是殿的防御，没有城墙就没有保护。

【周二、周三】

- 3 城墙不仅是为着保护，也是为着分别。
 - 4 尼希米记告诉我们，我们都必须建造我们那部分的城墙；各人必须建造自己那一部分的城墙——四6，19。
- 四 我们需要内在地跟随尼希米的榜样“建造城墙”，就是建造召会作神的国，使召会作为神的家，祂的居所，得着保护——尼二4，10，17～20，弗二21～22。
- 叁 建造城墙的目的是要将我们众人带进在基督元首权柄下生命里正确的等次——二2～23，西一18，二19：
- 一 基督是团体身体（召会）的头，也是个别信徒的头；祂是我们各人直接的头——一18，林前十一3。

through 7, is on the rebuilding of the wall of the city of Jerusalem under Nehemiah:

- A. Nehemiah received the report that the wall of Jerusalem was broken down and the gates had been burned with fire—1:3b.
- B. Nehemiah 2:9-16 speaks of Nehemiah's journey to Jerusalem and his personal observation of the condition of the wall of the city of Jerusalem.
- C. Nehemiah 2:17-20 is a word concerning the rebuilding of the wall of Jerusalem:
 1. The temple is the place of the Lord's presence, where we meet and serve the Lord, but it needs protection.
 2. The wall of the city is the defense to the temple; without the wall of the city, there is no protection.

§ Day 2 & Day 3

3. The wall of the city is not only for protection but also for separation.
 4. The book of Nehemiah tells us that we all must build up our part of the wall; everyone should build up his own part—4:6, 19.
- D. We need to intrinsically follow Nehemiah's pattern to "build up the wall," to build up the church as the kingdom of God, for the protection of the church as the house of God, His dwelling place—2:4, 10, 17-20; Eph. 2:21-22.
- ### III. The purpose of the building of the wall is to bring us all into the proper order in life under the headship of Christ—1:22-23; Col. 1:18; 2:19:
- A. Christ is both the Head of the Body, the church, corporately and of all the believers individually; He is the Head of every one of us directly—1:18; 1 Cor. 11:3.

二 召会生活是在基督这独一元首权柄之下，归一于一个元首之下的生活—弗一 10，22～23，四 15～16，西二 19。

三 我们若尊重基督独一的元首权柄，这样，在主的恢复里，召会就不仅是殿，也是城—来十一 10，拉一 2～3，尼一 9，二 5，17，提前三 15，启二一 2，10～11：

1 召会作为殿主要的是与基督作生命有关，召会作为城主要的是与基督作元首有关—提前三 15，太五 14，西三 4，一 18：

a 当我们经历并享受基督作生命，我们就有作为殿的召会；当我们实现基督独一的作头，召会就要扩大成为表征神国的城—太十六 18～19。

b 召会作为城，不仅是以基督作生命来建造，也是以基督的作头来建造的；因此，基督不仅必须作我们的生命，也必须作我们的头—西三 4，一 18，二 19。

2 我们若尊重基督独一的元首权柄，召会就会由殿扩大成为城，为着王和祂的国度—诗四八 1～2，林前一 2，十二 12～13，27，弗一 22～23，四 15～16，启二一 2，10～11，14，十一 15。

【周四】

肆 我们需要建造城墙，以保护召会脱离违反使徒的教训之不同的教训—徒二 42，提前一 3～4：

一 不同的教训指与神经论不合的教训—六 3。

二 提前一章三至四节、六至七节、六章三至五节、

B. The church life is a life of being headed up under the unique headship of Christ—Eph. 1:10, 22-23; 4:15-16; Col. 2:19.

C. If we honor the unique headship of Christ, then in the Lord's recovery the church will be not only the house but also the city—Heb. 11:10; Ezra 1:2-3; Neh. 1:9; 2:5, 17; 1 Tim. 3:15; Rev. 21:2, 10-11:

1. The church as the house is mainly with Christ as life, and the church as the city is mainly with Christ as the Head—1 Tim. 3:15; Matt. 5:14; Col. 3:4; 1:18:

a. When we experience and enjoy Christ as life, we have the church as the house; when we realize the unique headship of Christ, the church will be enlarged as the city, which signifies the kingdom of God—Matt. 16:18-19.

b. The church as the city is built not only with Christ as life but also with the headship of Christ; thus, Christ must be not only our life but also our Head—Col. 3:4; 1:18; 2:19.

2. If we honor the unique headship of Christ, the church will be enlarged from the house to the city for the King and His kingdom—Psa. 48:1-2; 1 Cor. 1:2; 12:12-13, 27; Eph. 1:22-23; 4:15-16; Rev. 21:2, 10-11, 14; 11:15.

§ Day 4

IV. We need to build the wall to protect the church from differing teachings, which are contrary to the teaching of the apostles—Acts 2:42; 1 Tim. 1:3-4:

A. Differing teachings refer to teachings that are not in line with the economy of God—6:3.

B. The differing teachings in 1:3-4, 6-7; 6:3-5, 20-21 and the heresies in

二十至二十一节不同的教训，以及四章一至三节的异端，乃是召会败落、堕落并变质的种子、根源。

- 三 教导不同的事拆毁神的建造，废掉神的经纶；甚至一点不同的教训，也会毁坏主的恢复。
- 四 地方召会的行政和牧养所需要的第一件事，就是终止异议者那些使圣徒偏离神经纶中心线的不同教训—多一9。
- 五 我们必须避开不同的教训，专注于神关于基督与召会的经纶—提前一3~4，弗三9，五32。

【周五】

伍 城墙若在召会中建造起来，我们就会得保护脱离那些被仇敌利用以毁坏神建造工作的人：

- 一 毁坏神圣建造的人，就是那些传讲并教导异端的人—彼后二1，约贰7~11：
 - 1 那些教导关于基督身位之异端的人，乃是敌基督者，不承认主为主人的身位，并主借以买回信徒的救赎；不承认那人耶稣是神，乃是大异端—7节，约壹二18，22~23，四2~3。
 - 2 使徒警告信徒，要为自己儆醒，免得受到异端的影响，失去真理的事；我们必须弃绝那些否认基督的成孕和祂的神格的人，不要接他们到家里，也不要问他们的安—约贰8~11。
- 二 毁坏神圣建造的人，就是那些分门结党、分派的人—多三10：
 - 1 分门结党的人指异端、分派的人，在召会中照着自

4:1-3 are the seed, the source, of the church's decline, degradation, and deterioration.

- C. Teaching differently tears down God's building and annuls God's economy; even a small amount of teaching in a different way destroys the recovery.
- D. For the administration and shepherding of a local church, the first thing needed is to terminate the differing teachings of the dissenting ones, which distract the saints from the central line of God's economy—Titus 1:9.
- E. We must avoid differing teachings and concentrate on God's economy concerning Christ and the church—1 Tim. 1:3-4; Eph. 3:9; 5:32.

§ Day 5

V. **If the wall is built up in the church, we will be protected from those who are used by the enemy to destroy God's building work:**

- A. The destroyers of the divine building are those who preach and teach heresies—2 Pet. 2:1; 2 John 7-11:
 - 1. Those who teach heresies concerning the person of Christ are antichrists, denying both the person of the Lord as the Master and His redemption, by which the Lord purchased the believers; to deny that the man Jesus is God is a great heresy—v. 7; 1 John 2:18, 22-23; 4:2-3.
 - 2. The apostle warned the believers to watch for themselves lest they be influenced by the heresies and lose the things of the truth; we must reject those who deny the conception and deity of Christ, not receiving them into our house or greeting them—2 John 8-11.
- B. The destroyers of the divine building are those who are factious, sectarian—Titus 3:10:
 - 1. A factious man is a heretical, sectarian man who causes divisions by forming

己的意见形成派别，而造成分裂；为了在召会中维持良好的秩序，分门结党和分裂的人，警戒过一两次，就要拒绝—10节。

2 因着这样的分裂会传染，这种的拒绝是为着召会的益处，而停止与分裂的人交往—参民六6~7。

三 毁坏神圣建造的人，就是那些造成分立之事的人—罗十六17:

1 在罗马十四章，保罗对于接纳在道理或作法上不同的人，十分宽大容让；但在十六章十七节，他坚决断然地说，“那些造成分立和绊跌之事，违反你们所学之教训的人，我恳求你们要留意，并要避开他们。”

2 主恨恶“在弟兄中布散纷争的人”—箴六16, 19。

四 毁坏神圣建造的人，就是那些对地位有野心的人—约叁9:

1 在为主的任何工作中，我们绝不可猎取首位；这是隐藏的雄心在作祟，要与人争竞居首—9节。

2 毁坏神圣建造的人，就是那些豺狼，不爱惜羊群，以及那些说悖谬的话，要勾引信徒跟从他们的人—徒二十29~30。

【周六】

陆 城墙建造之后，我们就能抵挡死亡对召会的攻击，并在基督复活的生命里建造基督的身体—太十六18，约十一25，弗一22~23，四16:

一 死亡乃是撒但工作的特点；他一切所作的，至

parties in the church according to his own opinions; in order to maintain good order in the church, a factious, divisive person should be refused, rejected, after a first and second admonition—v. 10.

2. Because such divisiveness is contagious, this rejection is for the church's profit so that contact with the divisive one may be stopped—cf. Num. 6:6-7.

C. The destroyers of the divine building are those who make divisions—Rom. 16:17:

1. In Romans 14 Paul was liberal and gracious regarding the receiving of those who differ in doctrine or practice; however, in Romans 16:17 he was unyielding and resolute in saying that we must "mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them."

2. The Lord hates "one who injects discord among brothers"—Prov. 6:16, 19.

D. The destroyers of the divine building are those who are ambitious for position—3 John 9:

1. We should never hunt to be the first in any work for the Lord; this is the insidious work of hidden ambition to compete with others to be the first—v. 9.

2. The destroyers of the divine building are those who are wolves, not sparing the flock, and those who speak perverted things to draw away the believers after them—Acts 20:29-30.

§ Day 6

VI. After the wall has been built, we will be able to resist the attack of death upon the church and to build up the Body of Christ in the resurrection life of Christ—Matt. 16:18; John 11:25; Eph. 1:22-23; 4:16:

A. Death is the characteristic of Satan's work; the ultimate goal of his work is

终就是要人充满死亡—来二 15。

二 马太十六章十八节给我们看见，对召会的攻击将从什么源头而来—“阴间的门”，就是死亡：

1 撒但特别的目标乃是要在召会里散布死亡；对于召会他所最惧怕的，乃是召会抵挡他死亡的权势—启二 8，10～11。

2 建造在“这磐石”上的召会，能辨识死亡与生命，并且阴间的门不能胜过召会—太十六 18。

三 我们需要认识基督是那首先的、末后的（永远长存、永不改变的一位），且是死过又活的（这一位就是复活）—启一 17～18，二 8，约十一 25，徒二 24。

四 我们唯有在基督复活的生命里才能建造基督的身体—弗二 6，21～22，四 16，启一 18，二 8，腓三 10：

1 基督的身体是在基督复活的生命里—约十一 25：

a 召会作为基督的身体，其性质乃是复活—徒二 24，弗一 19～23。

b 召会是一个新造，是在基督的复活里，由复活的基督所造的—彼前一 3，弗二 6，加六 15。

2 基督的身体是在复活里，而复活的实际乃是基督这赐生命的灵—约十一 25，二十 22，林前十五 45 下。

3 复活的原则就是天然的生命被杀死，神圣的生命代之而起—林后一 9。

4 当我们不凭天然的生命，乃凭我们里面神圣的生命而活时，我们就在复活里；这种生活的结果就是召会作为基督身体的长大和建造—腓三 10～11，弗四 15～16，西二 19，三 15。

to saturate man with death—Heb. 2:15.

B. Matthew 16:18 shows us from what source the attack upon the church will come—"the gates of Hades," that is, death:

1. Satan's special object is to spread death within the church, and his greatest fear with regard to the church is her resistance to his power of death—Rev. 2:8, 10-11.

2. The church that is built upon "this rock" can discern between death and life, and the gates of Hades will not prevail against it—Matt. 16:18.

C. We need to know Christ as the First and the Last—the ever-existing, unchanging One—and as the One who became dead and lived again—the One who is resurrection—Rev. 1:17-18; 2:8; John 11:25; Acts 2:24.

D. We can build up the Body of Christ only in the resurrection life of Christ—Eph. 2:6, 21-22; 4:16; Rev. 1:18; 2:8; Phil. 3:10:

1. The Body of Christ is in the resurrection life of Christ—John 11:25:

a. The nature of the church as the Body of Christ is resurrection—Acts 2:24; Eph. 1:19-23.

b. The church is a new creation created in Christ's resurrection and by the resurrected Christ—1 Pet. 1:3; Eph. 2:6; Gal. 6:15.

2. The Body of Christ is in resurrection, and the reality of resurrection is Christ as the life-giving Spirit—John 11:25; 20:22; 1 Cor. 15:45b.

3. The principle of resurrection is that the natural life is killed and that the divine life rises up to take its place—2 Cor. 1:9.

4. When we do not live by the natural life but live by the divine life within us, we are in resurrection; the issue of such a living is the growth and building up of the church as the Body of Christ—Phil. 3:10-11; Eph. 4:15-16; Col. 2:19; 3:15.

第八周■周一

晨兴喂养

尼二 17 “...来吧，我们重建耶路撒冷的城墙，免得再受凌辱。”

太十六 19 “我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

殿与城的建造乃是神永远定旨的中心。这建造就是神与人的调和。当基督进到我们里面，那就是调和。...因此，召会乃是神性与人性的调和。...当这调和得着扩大，并且终极完成到完满的地步，那就是城。所以，城至终成为神与人相互的建造、相互的居所。神住在我们里面，我们住在神里面。...这是神与人宇宙、永远的调和。我们是祂的居所，祂是我们的居所。小规模说，这是殿；大规模说，这是城。

新约圣经首先告诉我们，基督是我们的生命，至终却说，基督是我们的头。...如果我们只经历基督作生命，而不太知道祂是我们的头，我们就只有作为殿的召会，还没有城。当我们领悟基督不仅是我们的生命，也是我们的头，基督才有了第二步的扩大。这样，召会就不仅是殿，而且还是城。殿主要是与生命有关，而城主要是与头有关。（李常受文集一九六九年第二册，五〇二、五〇四页。）

信息选读

在恢复建殿之后，还需要建造城。没有城，殿就没有保护。殿是完全的，殿是主同在的地方，是我们与主相会、事奉主的地方；但它需要保护。城墙

WEEK 8 — DAY 1

Morning Nourishment

Neh. 2:17...Come and let us build up the wall of Jerusalem so that we will no longer be a reproach.

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

The building of the house and the city is the center of God's eternal purpose. This building is simply the mingling of God with man. When Christ comes into us, that is the mingling...Therefore, the church is a mingling of divinity with humanity...When this mingling is enlarged and consummated to the fullest extent, that is the city. So the city eventually becomes the mutual building, the mutual habitation, of God and man. God dwells in us, and we in God...This is the universal, eternal mingling of God with man. We are His dwelling place, and He is ours. On a small scale, this is the house, and on a large scale, this is the city.

The New Testament first tells us that Christ is our life, but eventually it says that Christ is our Head...If we only experience Christ as life, yet do not realize Him much as our Head, we only have the church as the house. There is not the city yet. When we realize that Christ is not only our life but also our Head, then Christ will have the second step of enlargement. Then the church will not only be the house, but also the city. The house is mainly with the life, and the city is mainly with the Head. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 380-381)

Today's Reading

After recovering the building of the temple, there is still the need to build up the city. Without the city there is no protection for the temple. The temple is complete; it is the place of the Lord's presence, where we meet and serve the

乃是殿的防御，没有城墙就没有保护。…这是一个预表，我们必须将其应用于新约。在新约中，召会的建造最先是在福音书里提到。在彼得宣告基督是神的儿子之后，主告诉他，召会要被建造起来。（太十六 18。）召会的产生是在对基督的认识之后；我们经历基督之后，召会就产生了。同时主对彼得说，祂要把国度的钥匙给他。（19。）因此，国度乃是随着召会。这三样是必需的：作为磐石的基督、召会和国度。基督必须被经历，召会必须被建造，然后才会带进国度。

在书信中，召会乃是神的殿（家）。〔参弗二 19，提前三 15。〕…但是在启示录末了两章，有一座城。在那城中却没有殿，（二一 22，）因为城成了殿的扩大。

基督是神圣、永恒的中心。当祂进到我里面，进到你里面，也进到众人里面，就有了基督的扩增。基督的扩增就是召会。（约三 29～30。）…召会就是基督的扩增和基督的扩大。我们都是基督的一部分，是基督的肢体。

召会是基督的丰满，因为基督已经扩增并扩大到许多肢体里面。…城是基督进一步的扩大。基督第一步的扩大是作为殿的召会；基督第二步的扩大也是召会，但不是作为殿，而是作为城。作为殿的召会必须扩大为作为城的召会。城比殿更大也更安全。至终，整个殿都成了城！启示录二十一章二十二节说，城内不再有殿，因为殿已经成了城。城就是帐幕，是居所。（2～3。）城就是殿的扩大，是殿发展的极致。（李常受文集一九六九年第二册，五〇〇至五〇二页。）

参读：神殿与神城的恢复，第八章；雅歌结晶读经，第五至六篇。

Lord; but it needs protection. The wall of the city is the defense to the temple. Without the wall of the city, there is no protection. This is a type that we must apply in the New Testament. In the New Testament the building of the church is first mentioned in the Gospels. After Peter declared that Christ was the Son of God, he was told that the church would be built. The church comes after the knowing of Christ; after we experience Christ, the church comes into existence. At the same time the Lord told Peter that He would give him the keys of the kingdom. Therefore, the kingdom follows the church. These three things are necessary: Christ as the rock, the church, and the kingdom. Christ must be experienced, the church must be built up, and then the kingdom will be brought in.

In the Epistles the church is the house of God [cf. Eph. 2:19; 1 Tim. 3:15]... But in the last two chapters of Revelation, there is a city. In that city there is no temple (21:22), because the city has become the enlargement of the temple.

Christ is the divine and eternal center. When He comes into me, into you, and into so many others, there is the increase of Christ. This increase of Christ is the church (John 3:29-30)...The church is the enlargement of Christ and the increase of Christ. We all are parts of Christ and members of Christ.

The church is the fullness of Christ, because Christ has been increased and enlarged into so many members...The city is a further enlargement of Christ. The first step of the enlargement of Christ is the church as the house. The second step of this enlargement is also the church, not as the house but as the city. The church as the house must be enlarged to be the church as the city. The city is something larger and safer than the house. Eventually, the whole house becomes the city. Revelation 21:22 says that there is no more temple in the city because the temple has become the city. The city is the tabernacle, the dwelling place (vv. 2-3). The city is the enlargement of the temple, the development of the house to the uttermost. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 379-380)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," ch. 8; CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 5-6

第八周■周二

晨兴喂养

尼四 6 “这样，我们建造城墙，城墙就都连接起来，高至一半，因为百姓用心作工。”

19 “我对贵胄、官长、和其余的百姓说，这工程浩大，我们在城墙上彼此相离甚远。”

西二 19 “...持定元首...”

在很多地方召会中，有在殿中对生命真实的享受；但就城而论，城墙仍有一些破口漏洞。...这就是为何在所罗巴伯、约书亚和以斯拉之后，还需要尼希米建造城墙。仇敌恨恶这个，甚至过于恨恶殿的建造。...仇敌知道殿的建造可以被破坏，但是城的建造一旦完成，就有了城墙的保障，作为防御以保护殿。所以为长远计，我们需要建造城墙。（李常受文集一九六九年第二册，五〇五至五〇六页。）

信息选读

〔基督〕不仅必须作我们的生命，也必须作我们的头；不单作我们的享受，也作我们的权柄。...为什么今天在美国有这么多人离婚？因为人只要婚姻的享受，而不承认元首权柄。倘若一对夫妻觉得快乐，他们就享受婚姻；然而，当他们对彼此不满时，他们就离婚。如果他们看见，他们不仅在婚姻生活中，也在元首权柄之下，就不会有离婚的事。弟兄姊妹，在元首的权柄之下，我们别无选择！我们是在神圣的权柄之下。我们都必须看见生命与元首权柄。这样，我们就不仅有殿，也有城，有坚固高大的墙。

WEEK 8 — DAY 2

Morning Nourishment

Neh. 4:6 So we built the wall; and all the wall was joined together to half its height, for the people had a heart to work.

19 And I said to the nobles, the rulers, and the rest of the people, The work is great and large, and we are separated on the wall, each far from the other.

Col.2:19...Holding the Head...

In many of the local churches there is the real enjoyment of life in the house, but as far as the city is concerned, there are still some breaches in the wall...This is why after Zerubbabel, Joshua, and Ezra, there is the need of Nehemiah for the building up of the wall of the city. The enemy hates this even more than the building of the temple...The enemy knows that the building of the house can be destroyed, but once the building of the city is completed, there is the safeguard of the wall as a defense to protect the house. So what we need for the long run is the building up of the wall. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 382-383)

Today's Reading

[Christ] must not only be our life but also our Head; not only our enjoyment but also our authority...There are so many divorces in America today simply because people want the enjoyment of marriage without recognizing the headship. If a couple feels happy, they enjoy marriage, but when they feel unhappy with each other, they get a divorce. If they realized that they are not only in the marriage life but also under the headship, there would be no divorce. Brothers and sisters, under the headship we have no choice. We are under the divine authority. We must all see the life and the headship. Then we will not only have a house, but also a city with a strong and high wall.

如果我认识我主的元首权柄，无论我是否喜欢其他圣徒，我与他们都是一；我别无选择。我不只在祂的生命里，也在祂的作头之下。我看见元首权柄，也在元首权柄之下。城真实的建造，就是帮助所有的弟兄姊妹认识基督的作头。

我们若仅仅在基督的生命里，而一点不认识基督的作头，城墙就会有破口。我们或许能建造召会，作为在基督生命里的殿，但要有作为城的召会，我们必须认识基督的作头。我们必须往前，接受基督的元首权柄，好有一个不仅作为殿，更作为城好为着保护的召会。

我们都需要使我们的意志受操练、得更新、被变化，好使其能在基督的元首权柄之下。我们的意志必须降服于元首。这样我们就会安定下来。身体彰显于地方召会，而我们作为身体上的肢体，就必须乐意在基督的元首权柄之下。这样我们就建造了我们那部分的城墙，而不会有破口。

尼希米记告诉我们，各人必须建造他那一部分的城墙。我不能为你建造，你也不能为我建造。人人都必须建造自己那一部分。城墙建造的工作，主要是在于较刚强的人，因为这是件争战的事。这不是情感的事，乃是意志的事。不论我喜欢与否，我仍须建造城墙。不论容易或艰难，我仍须作，没有拣选的余地。我必须将自己降服于基督的作头之下，使城墙得以建造起来。

众地方召会都需要城墙的建造。我们若看见地方召会是基督身体的彰显，我们就必须看见身体是在基督的元首权柄之下。我们作为肢体，都在这元首权柄之下，别无选择。我们都必须在基督的权柄之下，城墙才会得建造。墙构成城，城在预表里表征国度、管治。主是在殿里，但王是在城里，为着国度。（李常受文集一九六九年第二册，五〇六至五〇七页。）

参读：关于相调的实行，第二至四篇；基督徒的生活，第七、十篇。

If I have realized the headship of my Lord, whether I am happy with the other saints or not, I am simply one with them; I have no choice. I am not only in His life but also under His headship. I see the headship, and I am under it. The real building of the city is to help all the brothers and sisters to realize the headship of Christ.

If we are only in the life of Christ but know nothing of the headship of Christ, there may be breaches in the wall. We may build up the church as the house in the life of Christ, but to have the church as the city, we must realize the headship of Christ. To have a church not only as a house but as a city for protection, we must go further to take the headship of Christ.

We all need to have our will exercised, renewed, and transformed so that it will be under the headship of Christ. Our will must be in submission to the Head. Then we will be settled. As members of the Body, which is expressed by the local church, we must be willing to be under the headship of Christ. Then we will build up our part of the wall, and there will be no breach.

The book of Nehemiah tells us that each one must build up his part of the wall. I cannot build for you, and you cannot build for me. Everyone must build up his own part. With the building up of the wall, the work is mainly with the stronger ones because this is a matter of fighting. This is not a matter of the emotion but a matter of the will. Whether I like it or not, I still must build the wall. Whether it is easy or hard, I still must do it. There is no choice. I must submit myself to the headship of Christ so that the wall can be built up.

All the local churches need the building up of the wall. If we have seen the local church as the expression of the Body, then we must see that the Body is under the headship of Christ. We as members are under this headship. There is no choice; we must all be under the authority of Christ. Then the wall will be built. The wall constitutes the city, and the city in typology signifies the kingdom, the government. The Lord is in the house, but the King is in the city for the kingdom. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 383-384)

Further Reading: CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," chs. 2-4; CWWL, 1991-1992, vol. 2, "The Christian Life," chs. 7, 10

第八周■周三

晨兴喂养

西三4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

一18 “祂也是召会身体的头…”。

启二一2 “我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。”

在圣经的末了两章，有一座城同着宝座。从宝座流出生命水的河，两边长着生命树。从宝座流出生命！…我们知道生命是什么，但什么是宝座？就是基督的作头、权柄、君王职分、以及为主的身份。我们要认识基督作生命很容易，要认识基督作头却不是这么容易。…有些人知道一点基督作生命，但是他们对于基督的作头却一无所知。新约圣经清楚的告诉我们，基督是我们的生命，也是我们的头。约翰福音论到基督作生命，而书信，特别是歌罗西书，告诉我们基督也是我们的头。（李常受文集一九六九年第二册，五〇四页。）

信息选读

我们必须记住基督之于我们这两个主要的项目：我们的生命和我们的头。当我们认识并享受基督作我们的生命，我们就有作为殿的召会。但我们若往前，认识祂的作头，召会就要扩大成为城，召会就得到保障。…侵入殿容易，但要穿过城墙却不容易。城乃是殿的保障。

我们现在都享受基督作生命。许多人都在过地方召会的蜜月。…现在人人都觉得很喜乐，然而这蜜

WEEK 8 — DAY 3

Morning Nourishment

Col. 3:4 When Christ our life is manifested, then you also will be manifested with Him in glory.

1:18 And He is the Head of the Body, the church...

Rev. 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

In the last two chapters of the Bible, there is a city with a throne. Out of the throne proceeds the river of life with the tree of life growing on either side. Out of the throne proceeds life...We know what the life is, but what is the throne? This is the headship, the authority, the kingship, and the lordship of Christ. It is easy for us to realize Christ as life, but it is not so easy for us to realize Christ as the Head...There are some who know a little of Christ as life, but they know nothing of the headship of Christ. The New Testament tells us clearly that Christ is both our life and our Head. The Gospel of John speaks of Christ as life, and the Epistles, especially Colossians, tell us that Christ is also our Head. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 381-382)

Today's Reading

We must keep in mind that Christ is these two main items to us: our life and our Head. When we realize and enjoy Christ as our life, we have the church as the house. But if we go further and realize His headship, the church will be enlarged to the city. Then the church will be safeguarded...It is easy to break into a house, but it is not easy to get through the walls of a city. The city is the safeguard of the house.

We are all enjoying Christ now as life. Many are having a local church honeymoon...Now everyone feels so happy, but sooner or later this

月迟早会结束。然后你会对某些弟兄们感到不满，地方召会也不是个那么令你喜乐的地方。这时候我们需要基督不仅作我们的生命，也作我们的头。我们不仅需要享受，也需要元首权柄。我们若看见基督的作头，城墙就要被建造起来。

城墙不单是为着保护，也是为着分别。城墙是一道分别的界线。…在创世记二章，有一个没有墙的园子，所以仇敌，爬行者，能轻而易举地爬进来。…但是到了圣经末了，有一座城，城墙有一百四十四肘高。那是十二乘十二，是永远完全的数字。有一道完全的墙将圣别的与凡俗的分开，任何俗物都不得进城。

城墙的分别不是建立在规条上，乃是在变化过的宝石上。新耶路撒冷是一座用变化过的石头建造起来的城，而不是用泥土建造的；这城没有一块泥土制的砖。城墙的分别就是变化过之石头的建造。我们越被变化，就越被分别；而变化最终就成了分别的界线。…我们乃是信靠生命的长大与变化。变化就是分别的界线。我们没有规条，但我们有变化的生命。赞美主！这变化的生命要带来许多分别。…新耶路撒冷的城墙中没有规条，只有变化过之宝石的建造。我们若祷读启示录二十一至二十二章所有的经节，我们会看见许多与生命有关的事：生命的流、吃生命、喝生命、以及生命的变化。这就是召会同着借变化而建造起来的城墙。

这就是为什么仇敌恨恶城墙的建造。直到城墙在地方召会中建造起来，才有安全、保护与防御。我们需要城墙的建造—使每个人都认识基督的作头。（李常受文集一九六九年第二册，五〇五、五〇八至五〇九页。）

参读：事奉的基本功课，第二十课；长老训练第二册，第三章。

honeyymoon will be over. Then you will not feel so happy with some of the brothers, and the local church will not be such a joyful place to you. It is at this time that we need Christ not only as our life but also as our Head. We need not only the enjoyment but also the headship. If we realize the headship of Christ, then the wall of the city will be built up.

The wall of a city is not only for protection but also for separation. The wall is a separating line...In Genesis 2 there was a garden without a wall, so it was easy for the enemy, the creeping one, to creep in...But at the end of the Bible, there is a city with a wall one hundred forty-four cubits high. That is twelve times twelve, the number of eternal perfection. There is a perfect wall to separate what is holy from what is common. Anything that is common has no entrance into the city.

The separation of the wall is not built up with regulations, but with transformed precious stones. The New Jerusalem is a city built up with transformed stones, not pieces of clay. There is not one brick made of clay. The separation of the wall is the building up of the transformed stones. The more we are transformed, the more we are separated, and the transformation eventually becomes the separating line...Our trust is in the growth in life and transformation. Transformation is the separating line. We do not have regulations, but we do have the transforming life. Praise the Lord! This transforming life will bring forth much separation. In the wall of the New Jerusalem, there is nothing of regulation, but there is the building of the transformed precious stones. If we would pray-read all the verses in Revelation 21 and 22, we would see so much related to life: the flow of life, the feeding on life, the drinking of life, and the transforming of life. This is the church with the wall built up by transformation.

This is why the enemy hates the building up of the wall. Until the wall is raised up in the local churches, there is no safety, safeguard, or defense. We need the building up of the wall—to have every man realize the headship of Christ. (CWWL, 1969, vol. 2, “The Recovery of God’s House and God’s City,” pp. 382, 384-385)

Further Reading: CWWL, 1979, vol. 2, “Basic Lessons on Service,” ch. 20; CWWL, 1984, vol. 2, “Elders’ Training, Book 2: “The Vision of the Lord’s Recovery,” ch. 3

第八周■周四

晨兴喂养

徒二 42 “他们都坚定持续在使徒的教训和交通里…”。

提前一 3～4 “…嘱咐那几个人，不可教导与神的经纶不同的事，也不可注意虚构无稽之事，和无穷的家谱；这等事只引起辩论，对于神在信仰里的经纶并无助益。”

新约的启示，或说使徒们的教训，所讲的乃是神的经纶。根据提前一章三至四节，神的经纶可以说就是神新约启示的总称。保罗说，他留提摩太在以弗所，要他嘱咐那几个人，不可讲不同的教训。从上下文看，不同的教训就是指与神经纶不合的教训。那些人所讲的，虽有一些旧约的根据，但都是家谱、律法等，与神在信仰里的经纶不同。…神的经纶就是新约的启示，也是使徒们的教训，乃是独一无二、完全并完整的，是不能加，也不能减的。…缺了就是不够，多了就是人的道理，而不是神经纶的话。（李常受文集一九九四至一九九七年第二册，三四三至三四四页。）

信息选读

保罗在混乱的环境中，在他与同工们作工多年之后，写了提摩太前书。这封书信完全是一种预防注射。…在这封书信开头的話里，保罗的写法可能不叫我们觉得太严重。…“不可教导…不同的事”（一3）这短句似乎很简单。…我们可能不认为这是严重的，但实际上这非常严重。教导不同的事，会把人

WEEK 8 — DAY 4

Morning Nourishment

Acts 2:42 And they continued steadfastly in the teaching and the fellowship of the apostles...

1 Tim. 1:3-4...Charge certain ones not to teach different things nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

The New Testament revelation, the teaching of the apostles, is concerned with God's economy. According to 1 Timothy 1:3-4, we may say that God's economy is the general term for God's New Testament revelation. Paul says that he left Timothy in Ephesus in order that he might charge certain ones not to teach different things. According to the context, different teachings refer to teachings that are not in line with the economy of God. What certain ones taught, though somewhat based on the New Testament revelation, were genealogies and the law. These were different from God's economy in faith... God's economy is the New Testament revelation, the teaching of the apostles. It is uniquely one, perfect, and complete. Nothing can be added to it or taken away from it...Anything less than this is inadequate, and anything more than this is man's teaching, not the words of God's economy. (CWWL, 1994-1997, vol. 2, "The Governing and Controlling Vision in the Bible," p. 276)

Today's Reading

Paul wrote 1 Timothy in the midst of a confusing environment and after many years of his work with his co-workers. This Epistle is altogether an inoculation...In the opening word of this Epistle, however, Paul did not write in a way that we would think to be so serious...This phrase not to teach different things [1:3] seems so simple...We may not think that this is serious, but actually it is more than serious. It kills people to teach differently. To

杀死，拆毁神的建造，而废掉神的整个经纶。我们都必须看见，甚至一点不同的教训，也会毁坏主的恢复。有一句格言说，“一言兴邦，一言丧邦。”你无须释放一篇完整的信息。只要说一句话，表达出你的那一种观念，就把一切都拆毁了。我们必须看见这样的职事是“可怕的”。…很可能你的说话是在拆毁、消杀并废除。

我们也许问，所有的基督教教师唯一该教导的是什么？今天基督教教师教导人许多的事，就如长老治会、浸水施浸、主教制度、圣洁、如何传福音，以及教导圣经的路。我们都同意，教导犹太教是错误的，但…我们必须看见，甚至教人传福音也会造成分裂。…只有一种职事始终建造、造就、成全人，完全不会导致拆毁。新约所称义、提倡、高举甚至荣耀的，只有那唯一的职事。在提前一章四节，保罗接着告诉提摩太，那些教导不同之事的人应当满心被神的经纶所占有。…只有一种职事，是建造而绝不拆毁的，就是神的经纶。

请不要有平安和把握说，只要你教导的事合乎圣经，就没有问题了。不，可能很有问题，因为你的教训造成分裂。…我们该留意并儆醒；我们不是仅仅要正确的教训，我们要的乃是教导神经纶的教训。现在我们能领会，保罗在哥林多前书为何嘱咐人要说一样的话。（一 10。）

你所教导的，不该由对错来衡量，而必须由是否制造分裂来衡量。只有一种职事建造人，绝不使人分裂—就是神经纶那唯一的职事。（李常受文集一九八四年第二册，三四四至三四九页。）

参读：召会的异象与建造，第五、八章。

teach differently tears down God's building and annuls God's entire economy. We all must realize that even a small amount of teaching in a different way destroys the recovery. There is a proverb that says, "One sentence can build up the nation, and one sentence can destroy the entire nation." You do not need to give an entire message. Just speaking one sentence that conveys your kind of concept tears down everything. We must realize that such a ministry is "terrible."...It is possible that your speaking destroys, kills, and annuls.

What then, we may ask, is the unique thing that all the Christian teachers should teach? Christian teachers today teach many things, such as the presbytery, baptism by immersion, the episcopalian way, holiness, how to preach the gospel, and the way to teach the Bible. We would all agree that to teach the way of Judaism is surely wrong, but...we must realize that even the teaching to preach the gospel creates division...There is only one ministry that always builds up, edifies, and perfects with no destruction at all. There is only one unique ministry that is justified, promoted, uplifted, and even glorified in the New Testament. In 1 Timothy 1:4 Paul went on to tell Timothy what those ones who were teaching different things should be occupied with—God's economy...There is only one ministry that ever builds up and that never destroys—this is God's economy.

Please do not have the peace and assurance that as long as you teach things scripturally, it is all right. It is not all right, because your teaching creates division. We should be on the alert and watchful. We do not simply want the right teaching. We want the teaching that teaches God's economy. Now we can understand Paul's charge in 1 Corinthians to speak the same thing (1:10).

Whatever you teach should not be measured by whether it is wrong or right. It must be measured by whether it is divisive or not. Only one kind of ministry builds up and never divides—this is the unique ministry of God's economy. (CWWL, 1984, vol. 2, "Elders' Training, Book 3: The Way to Carry Out the Vision," pp. 268-271)

Further Reading: Satan's Strategy against the Church (booklet); CWWL, 1990, vol. 3, "The Basic Principles for the Practice of the God-ordained Way," pp. 258-265

第八周■周五

晨兴喂养

罗十六 17“弟兄们，那些造成分立和绊跌之事，违反你们所学之教训的人，我恳求你们要留意，并要避开他们。”

多三 10“分门结党的人，警戒过一两次，就要拒绝。”

〔关于建造〕有一类消极的人—神圣建造的毁坏者。按照新约，有七种毁坏者：

〔第一，〕那些在神经纶的中心教训之外，强调其他的事，而吹分裂教训之风的人。（弗四 14，提前一 4。）〔第二，〕那些传讲并教导异端的人。（彼后二 1，约贰 7～11。）〔第三，〕那些分门结党、分派的人。（多三 10。）〔第四，〕那些造成分立的人。（罗十六 17。）〔第五，〕那些对地位有野心的人。（约叁 9。）〔第六，〕那些是豺狼、不爱惜羊群的人。（徒二十 29。）〔第七，〕那些说悖谬的话，要勾引信徒跟从他们的人。（30。）

许多人被仇敌所挑动，极力要毁坏召会的建造。（李常受文集一九九四至一九九七年第四册，三四六至三四七页。）

信息选读

避开那些制造分立的人，〔参罗十六 17，〕就是征服毁坏的混乱。这保守了基督身体的一，使我们能有正常的召会生活。…我们若向这些人敞开，并听他们分裂的谈话，我们就会中毒。这样的毒会使我们对主的恢复怀疑，并使我们向着主恢复的士气

WEEK 8 — DAY 5

Morning Nourishment

Rom. 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.

Titus 3:10 A factious man, after a first and second admonition, refuse.

[Concerning the building] there is one category of negative persons—the destroyers of the divine building. According to the New Testament, there are seven kinds of destroyers:

[First], those who blow the wind of divisive teachings by stressing things other than the central teaching concerning God's economy (Eph. 4:14; 1 Tim. 1:4). [Second], those who preach and teach heresies (2 Pet. 2:1; 2 John 7-11). [Third], those who are factious, sectarian (Titus 3:10). [Fourth], those who make divisions (Rom. 16:17). [Fifth], those who are ambitious for position (3 John 9). [Sixth], those who are wolves, not sparing the flock (Acts 20:29). [Seventh], those who speak perverted things to draw away the believers after them (v. 30).

Many are stirred up by the enemy and try their best to destroy the building of the church. (CWWL, 1994-1997, vol. 4, "The Secret of God's Organic Salvation—'the Spirit Himself with Our Spirit,'" pp. 269-270)

Today's Reading

To turn away from those who make divisions [cf. Rom. 16:17] is to conquer the destructive chaos. This preserves the oneness of the Body of Christ that we may have a normal church life...If we open to these ones to listen to their divisive talk, we might be poisoned. This poison will cause us to doubt about the recovery and will weaken our morale for the recovery.

减弱。我们会对参加召会聚会冷淡下来，也会对读恢复本圣经和生命读经信息冷淡下来。…有异议的人…至少…会使我们不冷不热。…提摩太后书的…主题乃是对召会败落的预防剂。我们需要这样的预防剂，保守我们抵抗撒但背叛和分裂之混乱的细菌。（李常受文集一九九一至一九九二年第三册，三一八页。）

要提防雄心。雄心是很可怕的。当然，雄心是人皆有的；人若没有雄心，他就不是一个人。但是你来作同工、长老，却不能带着雄心。…甚至我们从小就栽培孩子们要有雄心。没有雄心，孩子们就读不好书，毕不了业。…然而，你们要履行同工和长老的义务，却不能把雄心带进来。雄心会把你们长老或同工的义务一笔勾销。一旦你有了雄心，你就了了。

要履行同工或长老的义务，就必须有清洁的心，在主的恢复中，在存心、目的、动机和行动上，洁除了任何形式的狡猾雄心。…有些弟兄在召会里可能有些用处，他们虽然在外面自表谦卑，心里却高抬自己；那是狡猾的雄心，是小狐狸，使他们不再有进步。主不会肯再多给这样的人，因为一多给他，他就高抬自己。那些能蒙主使用、得主恩赐、受主职事托付的，乃是谦卑的人，没有任何的雄心。

在召会里，有时需要安排人负一些责任；那些没有安排到的人，外面好像无所谓，一点也不露声色，里面却抑郁不乐。这都是隐藏的雄心在作祟，要与人争竞居首。（李常受文集一九九四至一九九七年第五册，三三九至三四一页。）

参读：在旧造里撒但的混乱以及为着新造的神圣经纶，第一至四篇。

We will be cold about attending the church meetings and about reading the Recovery Version with the Life-study messages...At the very least, these dissenting ones will make us lukewarm...The subject of 2 Timothy is the inoculation against the decline of the church. We need such an inoculation to preserve us against the germs of the satanic chaos of rebellion and division. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," p. 256)

We need to beware of ambition. Ambition is something terrible. Of course, everyone has ambition. Anyone who is not ambitious is not human. However, when you come to serve as a co-worker or an elder, you must not come with your ambition...Even from the time our children are still young, we raise them to have ambition. Without ambition our children will not study well and will not be able to graduate...However, to fulfill the obligations of the co-workers and elders, you must not bring in your ambition. Ambition nullifies your obligations as coworkers and elders. Once you have ambition, you are finished.

To fulfill the obligations of a co-worker or an elder, you need to have a pure heart, purified from any form of subtle ambition in intention, purpose, motive, and action in the Lord's recovery...Some brothers who may be useful in the church behave outwardly in a humble way, but in their heart they are lifted up. That is subtle ambition, and that is a little fox that prevents them from making progress. The Lord will not give anything more to such a one, because if more is given to him, he will be lifted up. Only those who are humble without ambition can be used by the Lord, can receive gifts from the Lord, and can be entrusted with the Lord's ministry.

In the church, sometimes we need to arrange for certain ones to bear certain responsibilities. Those who are not assigned may act outwardly as if they do not care, revealing nothing either in their tone or in their expression, yet inwardly they are depressed and unhappy. This is the insidious work of hidden ambition to compete with others to be the first. (CWWL, 1994-1997, vol. 5, "How to Be a Co-worker and an Elder and How to Fulfill Their Obligations," pp. 269-270)

Further Reading: CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," chs. 1-4

第八周■周六

晨兴喂养

太十六 18 “我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

启一 17～18 “…不要惧怕；我是首先的，我是末后的，又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

死与罪乃是与撒但同工，一个散布死亡的人也是与撒但同工。撒但不仅要人犯罪、堕落，更要人被死亡捆绑。死亡乃是撒但工作的特点，他一切所作的就是要人充满死亡。所以今天我们的聚会，不是人数多，聚会就好，我们的聚会还必须胜过死亡。我们所要的，乃是把死亡吞灭，把生命释放出来。…基督徒必须看见，没有一个坏的东西，能比死亡更坏的。反之，没有一样东西能比生命更好的。在神眼中，死亡乃是最丑恶的，生命才是最宝贵的。…生命不是一种道理。…生命不是热的空气、好的感觉，生命就是基督自己。（倪柝声文集第二辑第二十四册，一七三至一七四页。）

信息选读

神的丰富是在基督里。…召会既是神的丰富的见证，她的特点就必须是基督的特点。…基督的特点就是…那句话：“我是复活，我是生命。”（约十一 25。）…召会今天在地上，既作基督的器皿，就是要彰显出这个生命与这个复活。…在召会里必须满了生命。在召会里，一切出于神的，乃是生命；一切出于撒但的，乃是死亡。…主到地上来主要的目的，乃是要叫人得生命，（十 10，）就是叫人得着神的生命。…

WEEK 8 — DAY 6

Morning Nourishment

Matt. 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

Rev. 1:17-18...Do not fear; I am the First and the Last and the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Sin and death are “co-workers” of Satan. A man who spreads death is one who collaborates with Satan. Satan’s goal is not only to cause man to sin and fall but also to bring man into the bondage of death. Death is the characteristic of Satan’s work. The ultimate goal of his work is to saturate man with death. Today our meeting does not depend on numbers...The important thing is that we have to overcome death in our meetings. We have to swallow up death and release life...A Christian must realize that there is nothing more evil than death. At the same time, there is nothing better than life. In God’s eyes death is the most ugly thing, while life is the most precious thing...Life is not a doctrine...Life is not excitement or good feelings. Life is just Christ Himself. (CWWN, vol. 44, p. 876)

Today’s Reading

The riches of God are in Christ...Since the church is the testimony of the riches of God, its characteristics must be the characteristics of Christ...The characteristics of Christ are encapsulated in the words..., “I am the resurrection and the life” (John 11:25)...Since the church is the vessel of Christ on earth, it should express this life and resurrection...The church must be full of life. In the church everything that issues from God is life, and everything that issues from Satan is death. The main goal of the Lord coming to earth is for man to have life (John 10:10), that is, for man to receive God’s

神的基督就是生命，就是复活，而召会就是祂这生命和复活的器皿。…神乃是借着召会，就是基督的器皿，叫人得着神的生命、神的丰富。

今天神的目的是在召会身上，所以撒但专门攻击召会。撒但攻击基督徒和召会，不一定是用罪和世界来诱人失脚，因为人很容易分别这些。然而我们可能不犯罪，也不爱世界，却仍然不能避免撒但的攻击。五寸口径的瓶子，不能被一寸的塞子堵住；单单对付罪，或对付世界，不足以堵住撒但的攻击。撒但真正的利器乃是用死亡来攻击召会，死亡是不易被发现的，死亡可能很隐藏地偷进召会里。这并非说，世界、罪恶，就不被撒但用以攻击召会；乃是说，撒但能用那些文雅的、道德的，而不只是污秽的、残暴的罪，来攻击基督徒。…撒但能够轻易的使用这些死亡的事情攻击召会。

马太十六章十八节说，主的召会的根基乃是基督这磐石，是阴间的门所不能胜过的。阴间就是死亡。…召会只有建造在基督这磐石上，死亡才不能胜过她。…召会若建造在基督这磐石上，能够分辨什么是死亡，什么是生命，阴间的门就不能胜过她。

召会所需要的不是好的道理，好的神学，美妙的解经；召会所需要的乃是生命，就是基督复活的生命。一切的道理、思想、神学、解经，都不能取代基督的生命。只有基督的生命，只有出于基督生命的，是阴间的门所不能胜过的。其他的一切都不过是死亡的各种形式，都经不起撒但的攻击。求神怜悯我们，叫我们自己不摸死亡，也不把死亡带给召会。求神用生命充满召会，叫撒但无处可攻击召会。（倪柝声文集第二辑第二十四册，一七九至一八一、一八三页。）

参读：倪柝声文集第二辑第二十四册，第一百一十三至一百一十四篇；第二十二册，第三十七、三十九篇；教会的正统，第三章；如何作神代表的权柄，第四篇。

life...God's Christ is life, and God's Christ is resurrection, and the church is the vessel of this life and resurrection...Through the church—the vessel of Christ—God dispenses His life and riches to men.

Since God's goal today is the church, Satan's attacks are directed specifically against the church. Satan does not necessarily stumble Christians or the church with the enticement of sin or the world, because these things are too obvious. While we may be free from sin and not love the world, we can still be under Satan's attacks. A bottle with a five-inch mouth cannot be stopped with a one-inch cork. Dealing with sin and the world alone is not enough to stop the attacks of Satan. The ultimate weapon Satan uses to attack the church is death. Death is not easily identifiable; it can creep secretly into the church. This does not mean that Satan will not use the world and sin to attack the church. It means that Satan can use refined and moral things, not just filthy and treacherous sins to attack Christians...Satan can easily utilize these deadly things to attack the church.

Matthew 16:18 says that the foundation of the Lord's church is Christ the Rock, and the gates of Hades cannot prevail against this church. Hades is death...The only reason that death cannot prevail over the church is that the church is built upon Christ the Rock...If the church is built on Christ the Rock, it will distinguish between death and life, and the gates of Hades will not prevail against it.

The church does not need good doctrines, good theology, or wonderful expositions. The church needs life, the resurrection life of Christ. No doctrine, idea, theology, or exposition can replace the life of Christ. Only the life of Christ and that which issues from it will prevail against the gates of Hades. Everything else is just disguised forms of death and cannot withstand the attacks of Satan. May the Lord be merciful to us, and may He keep us from touching death or bringing death into the church. May God fill the church with life, and may Satan find no opening to attack the church. (CWWN, vol. 44, pp. 881-885)

Further Reading: CWWN, vol. 44, chs. 113-114; CWWN, vol. 42, chs. 37, 39; CWWN, vol. 47, "The Orthodoxy of the Church," ch. 3; CWWN, vol. 47, "Authority and Submission," ch. 15

第八周诗歌

WEEK 8 — HYMN

472

复活的生命 — 基督自己

10 10 10 10 (英 639)

F 大调

4/4

F 3-3 1 | 5- - 3 | B^b 4 4 B^bm 2 | F 3- - - | B^b 6-5 4 |

一 死亡不能拘禁复活生命 — 神那非

F 3-1- | Dm⁷ 3 3 G⁷ 2 1 | C 2- - - | F 3-3 4 | F⁷ 5-1- | B^b 6 5

受造的永远生命; 刚强、得胜、无何能

D⁷ 4 3 | Gm 4- - - | C⁷ 2-3 4 | F 5-1- | B^b 3 2 C⁷ 1 7 | F 1- - - ||

以毁坏, 就是基督自己, 已经显明。

二 死亡不能拘禁复活生命, 虽然死亡集中全力以赴;
死亡不过使这神圣生命 得机显它能力无量丰富。

三 死亡不能拘禁复活生命, 治死、埋葬, 不过叫它繁殖;
所有苦难都是叫它增长, 并且结出丰盛生命果实。

四 死亡不能拘禁复活生命, 它能冲破所有障碍、阻挡;
胜过黑暗、阴府所有权势, 吞灭死亡, 并将生命释放。

五 死亡不能拘禁复活生命, 它能显出神性所有丰满;
神的公义、圣洁, 它都产生, 神的荣耀形像它全彰显。

六 愿我认识这个复活生命, 每遇死亡, 都让它力倾出;
使我借着经历永远赏识: 复活生命就是活的基督。

Death cannot hold the resurrection life

The Resurrection Life — Christ Himself

639

1. Death can - not hold the re - sur - rec - tion life,
The life of God e - ter - nal man - i - fest;
'Tis un - cre - at - ed, in - des - tract - i - ble,
'Tis Christ Him - self, un - con - qu'ra - ble, ex - pressed.

2. Death cannot hold the resurrection life,
Though all its force against it may combine;
Death only gives it opportunity
To show the boundless pow'r of life divine.
3. Death cannot hold the resurrection life,
The more interred, the more it multiplies;
All kinds of suffering only help it grow
And fruits of life abundant realize.
4. Death cannot hold the resurrection life,
Thru every block and barrier it breaks;
Conqu'ring the pow'r of darkness and of hell,
It swallows death and victory partakes.
5. Death cannot hold the resurrection life,
All of God's fulness it will manifest;
God's righteousness and holiness it yields,
His glorious image by it is expressed.
6. Oh, may I know this resurrection life,
In every kind of death its pow'r outpoured,
In my experience ever realize
This life is nought but Christ my living Lord.

