

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery Message One

Truth, Life, the Church, and the Gospel

Scripture Reading: John 18:37; 11:25; 14:6; 1 Tim. 3:15-16; Eph. 1:13; Col. 1:5

Outline

Day 1

I. The Lord's recovery is mainly founded upon four pillars: truth, life, the church, and the gospel (Eph. 1:13; 4:18; 5:23-25, 29, 32; 6:15).

II. The first great pillar in the Lord's recovery is the truth (John 18:37):

A. The Lord's recovery is the recovery of the divine truths as revealed in the Word of God (2 Tim. 3:16).

B. The Lord's word, His truth, is in the Bible, but the Bible needs the proper interpretation (2:15).

C. The truth is absolute in itself, and we must be absolute for the truth (2 John 1-2, 4; 3 John 3-4, 7-8).

D. The standard of the Lord's recovery depends upon the standard of the truth we put out; the truths will be the measure and the standard (John 18:37).

Day 2

E. The kind of church we build up depends on the kind of truth we teach; thus, there is a desperate need of the living truth to produce the church, to help the church to exist, and to build up the church (1 Tim. 3:15).

F. We need to have the truth wrought into us and constituted into our being (1 John 1:8; 2:4; 2 John 1-2; 3 John 3-4):

1. To be constituted with the truth is to have the

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第一篇

真理、生命、召會和福音

讀經：約十八 37，十一 25，十四 6，提前三 15~16，弗一 13，西一 5

綱目

週一

壹．主的恢復主要是基於四個支柱：真理、生命、召會和福音—弗一 13，四 18，五 23~25、29、32，六 15。

貳．主恢復中的第一大支柱乃是真理—約十八 37：

一．主的恢復是恢復神話語中所啟示的神聖真理—提後三 16。

二．主真理的話是在聖經裏，但聖經需要正確的解釋—二 15。

三．真理本身是絕對的，我們必須對真理絕對—約貳 1~2、4，約三 3~4、7~8。

四．主恢復的標準在於我們所陳明之真理的標準；真理乃是衡量和標準—約十八 37。

週二

五．我們建造怎樣的召會，在於我們教導怎樣的真理；因此，迫切需要有活的真理，以產生召會，幫助召會存在，並且建造召會—提前三 15。

六．我們需要讓真理作到我們裏面，並且構成到我們的所是裏—約壹一 8，二 4，約貳 1~2，約三 3~4：

1. 被真理構成就是得著神聖啟示的

intrinsic element of the divine revelation wrought into us to become our constituent, our intrinsic being, our organic constitution (John 17:17).

2. The solid truth that is constituted into us becomes in us a constant and long-term nourishment (1 Tim. 2:4; 2 Thes. 2:13).

G. If the truth is wrought into us and constituted into our being, we will be able to protect the interests of the riches of God's divinity and the attainments of His consummation (Rev. 21:12a, 17).

Day 3

III. The second great pillar in the Lord's recovery is life (John 14:6; 11:25):

A. Both the truth and the life are the Lord Himself, but they are two different aspects of what He is (14:6):

1. The truth is the outward definition and explanation, and life is the inward and intrinsic content (8:32; 11:25).

2. The Lord is in us as our life, but the experience of life needs an explanation; this explanation is the truth (Col. 3:4; 1:5):

a. If we receive the Lord according to this explanation, we have life; in order to experience and enjoy the Lord as life, we must know the truth (1 John 1:1-2, 5-6).

b. The experience of the Lord as life is contained in the Lord as the truth (John 14:6).

3. If we are not clear about the truth and do not understand or know the truth, we will have no way to enjoy the Lord as our life (8:32; 11:25).

B. The Lord wants His church to know Him as the truth and to receive and enjoy Him as life, and the content of the church must be the growth of Christ in us as truth and life (Matt. 16:18; 1 Tim. 2:4; John 8:32; 10:10).

C. Life is the Triune God dispensed into us and living in us - God the Father as the source of life, God the Son as the embodiment of life, and God the Spirit as the flow of life (Rom. 8:2, 10, 6, 11;

內在元素作到我們裏面，成為我們的構成成分、內在的所是和生機的構成—約十七 17。

2. 那構成到我們裏面紮實的真理，就在我們裏面成為常時、長期的滋養—提前二 4，帖後二 13。

七. 真理若作到我們裏面，構成到我們的所是裏，我們就能保護神的神性之豐富的權益，以及祂終極的成就—啟二一 12 上、17。

週 三

參. 主恢復中的第二大支柱乃是生命—約十四 6，十一 25：

一. 真理和生命，二者都是主自己，但各有不同的講究—十四 6：

1. 真理是外在的解釋、說明；生命是裏面、內在的內容—八 32，十一 25。

2. 主在我們裏面作我們的生命，這生命的經歷需要一個說明，這說明就是真理—西三 4，一 5：

a. 如果我們照著這個說明接受主，我們就得著生命；我們若要經歷並享受主作生命，就必須認識真理—約壹一 1~2、5~6。

b. 經歷主作生命，乃是包藏在主的真理裏—約十四 6。

3. 我們若對真理不清楚、不明白、不認識，就無法享受主作我們的生命—八 32，十一 25。

二. 主要祂的召會認識祂是真理，接受並享受祂作生命；召會的內容，必須是基督作真理、作生命，而從我們裏面長出來的一太十六 18，提前二 4，約八 32，十 10。

三. 生命乃是一神分賜到我們裏面，並活在我們裏面—父神是生命的源頭，子神是生命的具體化身，靈神是生命的水流—羅八 2、10、6、11，約五

John 5:26; 1:4; 1 John 5:11-12; Rev. 22:1).

D. Life is the way to fulfill God's purpose; God's desire for man to express Him in His image and to rule in Him with His dominion can be realized only by God's life (Gen. 1:26; 2:9).

Day 4

IV. The third great pillar in the Lord's recovery is the church (1 Tim. 3:15-16):

A. The Lord's recovery is a recovery of the truth and of life so that He may have the church; the truth brings in life, and once we have life, we become the church (John 18:37; 10:10; 1 Cor. 10:32).

B. The church is the house of the living God (1 Tim. 3:15):

1. As the house of God, the church is the dwelling place of God - the place where God can have His rest and put His trust (Eph. 2:21-22).

2. The church as the house of God is the Father's house, the enlarged, universal, divine-human incorporation (John 14:2; 12:23; 13:31-32).

C. The church is the supporting pillar and the holding base of the truth (1 Tim. 3:15):

1. Truth in 1 Timothy 3:15 refers to the real things revealed in the New Testament concerning Christ and the church (Matt. 16:16, 18; Eph. 5:32).

2. As the pillar, which bears the truth, and the base, which holds the pillar, the church testifies the truth, the reality, of Christ as the mystery of God and of the church as the mystery of Christ (Col. 2:2; Eph. 3:4).

Day 5

D. The church is the corporate manifestation of God in the flesh (1 Tim. 3:15-16):

1. God's manifestation was first in Christ as an individual expression in the flesh (v. 16; Col. 2:9; John 1:1, 14).

2. God is manifested in the church as His enlarged, corporate expression in the flesh (Eph. 2:19; 1:22-23).

3. The great mystery of godliness is that God has

26, 一4, 約壹五 11~12, 啟二二 1。

四. 生命乃是達成神定旨的路；神的願望是要人有祂的形像彰顯祂，並有祂的管治權在祂裏面管理，這願望唯有藉著神的生命才能實現—創一 26, 二 9。

週 四

肆. 主恢復中的第三大支柱乃是召會—提前三 15~16：

一. 主的恢復乃是真理和生命的恢復，使祂可以得著召會；真理帶來生命，一有生命，我們就成為召會—約十八 37, 十 10, 林前十 32。

二. 召會是活神的家—提前三 15：

1. 召會作神的家，乃是神的居所—是神能得著安息並有所寄託之處—弗二 21~22。

2. 召會作神的家，乃是父的家，是神、人二性擴大的宇宙合併—約十四 2, 十二 23, 十三 31~32。

三. 召會和支持真理的柱石，也是托住真理的根基—提前三 15：

1. 十五節的“真理”，是指在新約裏所啟示，關乎基督與召會的真實事物—太十六 16、18, 弗五 32。

2. 召會和支持真理的柱石，和托住柱石的根基，見證基督是神的奧秘，以及召會是基督的奧秘這個真理（實際）—西二 2, 弗三 4。

週 五

四. 召會是神在肉體裏團體的顯現—提前三 15~16：

1. 神的顯現首先是在基督裏，那是在肉體裏個別的彰顯—16 節, 西二 9, 約一 1、14。

2. 神顯現於召會，就是祂在肉體裏擴大的團體彰顯—弗二 19, 一 22~23。

3. 敬虔的極大奧秘乃是神成為人，

become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh (Rom. 8:3; 1:3-4; Eph. 4:24).

V. The fourth great pillar in the Lord's recovery is the gospel (1:13; Col. 1:5):

A. The gospel that we preach in the Lord's recovery is the purest, highest, most complete gospel (Rom. 1:1, 3-4; Mark 1:14-15; Acts 20:24; Eph. 3:8; 6:15; 2 Cor. 4:4).

Day 6

B. The gospel includes all the truths in the Bible; the entire Bible is the gospel of God (Eph. 1:13; Col. 1:5):

1. The truth is the gospel, and the light of the truth is the light of the gospel (Mark 1:1, 14-15; John 8:12, 32).

2. We should not think that the gospel is one thing and that the truth is another thing (Eph. 1:13):

a. The truth is the gospel, and our preaching of the truth is the preaching of the gospel (Col. 1:5).

b. To preach the gospel is actually to speak the truth, because the real gospel preaching is the speaking of the truth (Acts 8:4, 12, 30-35).

3. For the preaching of the high gospel, we have a strong burden to encourage everyone to pursue the knowledge of the truth (1 Tim. 2:4):

a. We should study the truth to the extent that we can expound the truth and announce the truth; this is to preach the high gospel.

b. If we are filled with the truth inwardly, we will spontaneously express it outwardly by speaking the mystery of the gospel to people (1 Thes. 1:8; Eph. 6:19).

4. The commission of the church today is to preach the gospel, the content of which is the truth; our preaching of the truth is the preaching of the high gospel (Mark 16:15; 1 Tim. 2:4).

使人在生命和性情上，但不在神格上，成為神，以產生一個團體的神人，使神顯現於肉體—羅八 3，一 3~4，弗四 24。

伍．主恢復中的第四大支柱乃是福音—— 13 / 西一 5：

一．我們在主恢復裏所傳的福音，是最純淨、最高超、最完全的福音——羅一 1、3~4，可一 14~15，徒二十 24，弗三 8，六 15，林後四 4。

週 六

二．福音包含聖經中的一切真理；全本聖經就是神的福音——弗一 13，西一 5：

1. 真理就是福音，真理的光就是福音的光——可一 1、14~15，約八 12、32。

2. 我們不要以為福音是一件事，真理又是另一件事——弗一 13：

a . 真理就是福音；我們對人傳講真理，就是傳福音——西一 5。

b . 傳福音實在來說，就是講真理，因為真正的傳福音就是向人講說真理——徒八 4、12、30~35。

3. 為著傳揚高品的福音，我們有一個很重的負擔，要推動眾人追求認識真理——提前二 4：

a . 我們應當好好學習真理，到一個地步能講解真理，傳揚真理，那就是傳揚高品的福音。

b . 如果我們裏面被真理充滿，自然外面會顯出來，就能向人講說福音的奧秘——帖前一 8，弗六 19。

4. 召會今天的使命，就是傳福音，而福音的內容就是真理；我們傳揚真理，就是傳揚高品的福音——可十六 15，提前二 4。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message One (Day 1)

Truth, Life, the Church, and the Gospel

Morning Nourishment

2 Tim. 2:15 "Be diligent to present yourself approved to God, an unashamed workman, cutting straight the word of the truth."

3:16 "All Scripture is God-breathed and profitable for teaching, for conviction, for correction, for instruction in righteousness."

The Lord's recovery is mainly founded upon four pillars: the truth, life, the church, and the gospel. The reason Christianity is degraded is that it has lost the truth and is short of life. The Bible tells us that the Lord Himself is the truth and the life. In John 14:6 the Lord Jesus said, "I am the way and the reality and the life." In this verse the reality is the truth. Thus, the Lord said that He Himself is the life and the truth. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recover); p. 69)

Today's Reading

First, the Lord's recovery is the recovery of the divine truths as revealed in the holy Scriptures, the holy Word of God (2 Tim. 3:16). The divine truths are not according to what anyone thinks or imagines; they are revealed in the... [Bible]. The Bible is a great blessing that God, the Lord, has given to mankind on this earth. If there had not been such a book as the Bible... on the earth, what a pity and what a devastation there would have been among the human race! The Bible is justifiably called "the Book" because the Bible is "the Book" among all books. The Bible is the book of books because it is in this book that we can see all the divine truths. (1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, p. 13)

Today we need Ezras to teach the people, to educate them, and to constitute them with the heavenly truths....In Ephesians 3:8 Paul speaks not only of Christ's riches but of Christ's unsearchable riches. Today the enjoyment of the riches of Christ is by

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第一篇 (週一)

真理、生命、召會和福音

晨興餽養

提後二 15 你當竭力將自己呈獻神前，得蒙稱許，作無愧的工人，正直地分解真理的話。

三 16 聖經都是神的呼出，對於教訓、督責、改正、在義上的教導，都是有益的。

主的恢復主要是基於四個支柱：第一是真理，第二是生命，第三是召會，第四是福音。基督教所以落下來，就是因為失去了真理，缺少了生命。聖經告訴我們，主自己就是真理，主自己也是生命。主耶穌在約翰十四章六節說，“我就是道路、實際、生命。”這裏的實際就是真理。換句話說，主說祂自己是生命和真理（真理、生命、召會、福音—主恢復中的四大支柱，七一頁）。

信息選讀

主的恢復乃是恢復聖經（神的聖言）所啟示的神聖真理（提後三 16）。神聖的真理不是照著任何人的想法或想像，乃是啟示在聖經……裏。聖經是主神賜給地上人類的大福。地上如果沒有像聖經這樣一本書，在人類中間將是何等的可憐，何等的可怕！聖經堪稱為“獨一的書”，因為聖經是書中之“書”。聖經是書中之書，因為我們在這本書中能看見所有的神聖真理（關於主的恢復和我們當前的需要，七頁）。

今天我們需要以斯拉教導百姓，教育百姓，並用屬天的真理構成百姓。……在以弗所三章八節保羅不但說到基督的豐富，也說到基督追測不盡的豐富。今天對基督豐富的

His word.

In His recovery the Lord is moving by His word, by the truth. His word is in the Bible, but the Bible needs the proper interpretation. (Life-study of Ezra, pp. 34-35)

There is the need of the word of the truth, rightly unfolded, to enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track. (2 Tim. 2:15, footnote 2)

In learning to take care of God's work, one basic lesson is to be absolute for the truth. No truth in the Bible should be entangled with man's condition... When man entangles the truth with his own condition, he feels that he cannot speak the truth if he has not experienced it. Yet we have to realize that it is not our experience which qualifies us to speak concerning a truth. Truth is absolute in itself. David said that all men speak vanity (Psa. 12:2). When he spoke this word, he was not considering himself. Before God, David considered himself as nonexistent. God's servants cannot look inward into themselves. God's truth is absolute; it is not involved with us in any way. Because the truth is absolute, we have to sacrifice ourselves and put ourselves aside.

We have to realize that the condition of an individual has nothing to do with God's truth. If truth is affected by man, the truth is no longer the truth. If the truth is not something absolute for you, you do not know God, and you do not know God's word. (The Collected Works of Watchman Nee, vol. 57, pp. 135-136)

Today we are here for the Lord's recovery. For the long run, we surely have to help the saints in the Lord's recovery to get into the top spiritual education. You must remember that we still uplift the living Christ, the life-giving Spirit, life itself and its riches, and the church in a living way. To promote these things, to carry these things out, and to bring people into these things so that they remain there, we need the Word and we need the truth. The standard of the Lord's recovery depends upon the standard of the truth we put out. The truths will be the measure and the standard. (Elders' Training, Book 3: The Way to Carry Out the Vision, p. 102)

Further Reading: Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, chs. 1, 3-4; The Collected Works of Watchman Nee, vol. 57, pp. 135-138

享受，乃是藉著祂的話。

主正藉著祂的話，藉著真理，在祂的恢復裏行動。祂的話是在聖經裏，但聖經需要正確的解釋（以斯拉記生命讀經，四〇至四一頁）。

真理的話需要正確地解開，以光照暗昧的人，預防毒素，吞滅死亡，並將偏離的人帶回正途（聖經恢復本，提後二 15 注 2）。

我們學習作神的工，其中一個基本的功課，就是對真理要絕對。聖經中的每一個真理都不和人發生關係。……真理因著與人發生關係，所以一個人沒有經歷，他就覺得不能講那個真理；然而不是你能經歷，你就能講。真理本身是絕對的。大衛說，所有的人都是撒謊的（詩十二 2）。他說這句話的時候，沒有想到自己；在神面前，大衛算他自己這個人並不存在。神的工人不能往自己裏面看。神的真理乃是絕對的，與我們自己不發生任何關係。因為真理是絕對的，所以我就要委屈自己，把自己擺在一邊。

我們要看見，個人如何，與神的真理不生一點的關係。真理若受人影響，這個真理就不是真理。真理在你身上若不是絕對的，你還不認識神，還不會讀神的話（倪柝聲文集第三輯第十一冊，一五一至一五二頁）。

今天我們在這裏是為著主的恢復。長期來說，我們確實必須幫助主恢復裏的聖徒進入拔尖的屬靈教育。你必須記得，我們仍然是很活地高舉活的基督、賜生命的靈、生命本身以及生命的豐富。要發揚這些事，實行這些事，帶領人進入這些事，使人留在這裏，我們就需要話，需要真理。主恢復的標準在於我們所陳明之真理的標準。真理要成為衡量和標準（長老訓練第三冊，一一〇頁）。

參讀：真理、生命、召會、福音—主恢復中的四大支柱，第一、三至四篇；倪柝聲文集第三輯第十一冊，一五一至一五五頁。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message One (Day 2)

Truth, Life, the Church, and the Gospel

Morning Nourishment

John 18:37 "...For this I have been born, and for this I have come into the world, that I would testify to the truth. Everyone who is of the truth hears My voice."

3 John 3-4 "For I rejoiced greatly at the brothers' coming and testifying to your steadfastness in the truth, even as you walk in truth. I have no greater joy than these things, that I hear that my children are walking in the truth."

What kind of church you will build up depends upon what kind of truth you teach....If we had not had a Bible in our hands during the past 2,000 years since the Lord Jesus resurrected and ascended to the heavens, everything would be in the air and nothing could be solid. Even the things concerning the Spirit could not be solid. The Spirit depends upon the Word. This is why the Lord said that the words that He spoke to us are spirit (John 6:63). The words which the Lord speaks are the solid spirit. Without the Word the Spirit is not so solid. Without the Word the Spirit might be just "a phantom." Today, however, we have the Bible. (Elders' Training, Book 3: The Way to Carry Out the Vision, p. 100)

Today's Reading

We have seen that whenever people contact the holy Word, many times they get the Spirit, but it is hard to give an instance where people touch the Spirit and then they get the Word.... This is history. A principle has been set up through history that there is the desperate need of the living truth to produce the church, to help the church exist, and to build up the church.

We must do our best to get ourselves into these truths and to get these truths constituted into our being. This cannot be done within a short time, but this must be our practice. I also am burdened that all the leading ones, either the elders or the serving

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第一篇 (週二)

真理、生命、召會和福音

晨興餽養

約十八 37 ……耶穌回答說，你說我是王，我為此而生，也為此來到世間，為要給真理作見證；凡屬真理的人，就聽我的聲音。

約三 3~4 有弟兄來見證你持守真理，就是你在真理中行事為人，我就大大歡樂。我聽見我的兒女們在真理中行事為人，我的喜樂就沒有比這個更大的。

你建造怎樣的召會，在於你教導怎樣的真理。……如果在已過二千年間，我們手中沒有一本聖經，那麼從主耶穌復活、升天以後，一切就都在空中，沒有一件事是紮實的了。甚至與那靈有關的事也不會是紮實的。那靈是在於話。這就何以主說，祂對我們所說的話就是靈（約六 63）。主所說的話乃是紮實的靈。沒有話，那靈就不是這麼紮實。沒有話，那靈可能只是“幻象”。但是，今天我們有聖經（長老訓練第三冊，一〇六至一〇七頁）。

信息選讀

〔我們看見，〕每當人接觸聖經，他們就得著那靈。我們很不容易舉出一件事例，給我們看見人摸著那靈，就得著話。……這是歷史。歷史已經確立一個原則，就是迫切需要活的真理來產生召會，幫助召會存在，並且建造召會。

我們必須盡所能地使自己進入這些真理，且使這些真理構成到我們裏面。這無法在短時間內作成，但這必須是我們的實行。我也有負擔，叫所有領頭的人，無論是長老或是

ones taking some kind of lead, should have a real burden to pray for the saints in your locality that the Lord may stir up their interest, their seeking heart, and their spirit to seek after the Lord in His truth. The truth is nowhere but in the Bible, yet the Bible needs an opener. We need to lead the saints into the real, right, and proper realization of the need of the Bible.

I believe that we all have to admit that a good number of saints have been meeting with us year after year yet if you check with them today, you would discover that not much intrinsic element of the divine revelation has been really wrought and constituted into their being. Not only in the matter of life but even more in the matter of the truth not much intrinsic element has been wrought into the saints. I am really concerned that not many among us can present particular truths in an adequate way.

When what we read becomes a truth in our being, this nourishment remains forever. What I have received is not all the time inspiration, like a vapor. What I have received from the Lord is always the solid truth, so it remains in me, nourishing me all the time. You must have the truth. The only way for the truth to get into you is through your mentality. Then it remains in your memory. If you do not understand, the truth cannot get into you. The truth gets into you through your mentality, your understanding. Also, if the truth gets into your memory, it becomes a constant and long-term nourishment. Then you have an accumulation of the truth, and you are a person continually under the constant nourishment. You will then know how to present the truth to others, not merely to inspire them or to stir them up, but to make them solid and constituted with the truth. (Elders' Training, Book 3: The Way to Carry Out the Vision, pp. 100, 105, 88, 93)

[One] function of the wall of the holy city with its foundations is to protect the interest of the riches of God's divinity on the earth and the attainments of His consummation.... [However], those who do not see the riches of the Father's divinity do not know how to protect them.... We must put out the pure truth from the Word to protect the interest of the riches of God's divinity. (The Application of the Interpretation of the New Jerusalem to the Seeking Believers, pp. 32-33)

Further Reading: Elders' Training Book 3: The Way to Carry Out the Vision, chs. 9-10

領頭服事的人，都有真正的負擔為所在地的聖徒禱告，使主激起他們的興趣，激起他們尋求的心，激起他們的靈，在主的真理上尋求祂。真理不在別處，只在聖經裏，而聖經需要一個開啟的工具。我們必須帶領眾聖徒有真正、正確、適當的體認，他們需要聖經。

我相信我們都必須承認，一年又一年，許多聖徒和我們一同聚會，但今天你把他們核對一下，會發現沒有多少神聖啟示的內在元素，真正作到並組織到他們裏面。不僅如此，就是在真理的事上，也是少之又少。我的確關心，在我們中間很少有人能充分地陳明某些真理。

當我們所讀的在我們裏面成為真理，這種滋養便永遠存留。我所得著的並非總是靈感，像蒸氣一樣。我從主所得著的常是紮實的真理，因此它留在我裏面，一直滋養我。你必須有真理。要真理進入你裏面，唯一的路是經過你的思考；那樣它就留在你的記憶裏。如果你不明白，真理就無法進入你裏面。真理是藉著你的思考、你的悟性而進入你裏面的。如果真理進入你的記憶裏，它就成為了常時、長期的滋養。這樣，你就有真理的儲存，你就是一個常時在滋養之下的人。到那時候，你就曉得如何向別人陳明真理，不是僅僅激發或激動人，而是使人紮實，得著真理的構成（長老訓練第三冊，一〇七至一〇八、一一三至一一四、九二、九八至九九頁）。

聖城的牆同其根基的……功用〔之一〕，乃是保護神的神性豐富在地上的權益，以及祂終極的成就。……〔然而，〕那些沒有看見父神神之豐富的人，不知道如何保護這些豐富。……我們必須從神的話釋放純淨的真理，以保護神神之豐富的權益（新耶路撒冷的解釋應用於尋求的信徒，二九至三〇頁）。

參讀：長老訓練第三冊，第九至十章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message One (Day 3)

Truth, Life, the Church, and the Gospel

Morning Nourishment

John 14:6 "Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me."

Rom. 8:11 "And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you."

Both the truth and the life are the Lord Himself but they are two different aspects of what He is. The difference is that the truth is an outward definition and explanation, and life is the inward and intrinsic content. The Lord is in us as our life, but the experience of life needs an explanation. This explanation is the truth. If we receive the Lord according to this explanation, we have life. Hence, in order to experience and enjoy the Lord as life, we must know the truth. The experience of the Lord as life is contained in the Lord as the truth. If we are not clear about the truth and do not understand or know the truth, we will have no way to enjoy the Lord as our life. For this reason we must spend an adequate amount of time to learn the truth. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, p. 69)

Today's Reading

The Lord has not left us in darkness. Today all of His truths are contained in the Bible, which He has given to us. We must realize that the Bible is a book of life. The reason the Bible is a book of life is that its entire content is truth. All experienced Christians confess that no one can enjoy Christ as life if he does not know the Bible or understand the truth in the Bible. We need to go to the supermarkets to buy food for our physical body to be fed and sustained. In like manner, we must come to the Bible to receive the

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第一篇 (週三)

真理、生命、召會和福音

晨興餽養

約十四 6 耶穌說，我就是道路、實際、生命；若不藉著我，沒有人能到父那裏去。

羅八 11 然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉著祂住在你們裏面的靈，賜生命給你們必死的身體。

真理和生命，二者都是主自己，但各有不同的講究。其中的分別在於，真理是外在的解釋、說明；生命是我們裏面、內在的內容。主在我們裏面作我們的生命，這個經歷需要一個說明，這說明就是真理。如果我們照著這個說明接受主，我們就得著生命。因此，我們若要經歷並享受主作生命，就必須認識真理。從另一面來說，主作生命，乃是包藏在祂的真理裏。所以我們若對主的真理不清楚、不明白、不認識，就無法享受主作我們的生命。因這緣故，我們必須花夠多的工夫學習真理（真理、生命、召會、福音—主恢復中的四大支柱，七一至七二頁）。

信息選讀

主沒有把我們留在黑暗中，今天祂的真理，都在祂所賜給我們的聖經裏面。我們必須領悟，這一本聖經乃是一本生命的書；聖經所以是生命的書，在於其內容全是真理。凡經歷過的基督徒都承認，沒有一個人不認識聖經，不懂得聖經中的真理，而能享受主作生命。今天我們若要使身體的生命得飽足、得維持，就必須到超級市場購買食物；但我們若要得著並享受主作生命，就必

truth that is in it if we want to receive and enjoy the Lord as life. All the truths in the Bible are food for our spiritual life.

The Bible is not merely a book of knowledge. All the knowledge contained in the Bible is in fact truth, and in this truth, life is concealed. When we read the Bible, if we study only the letter but not the intrinsic truth within, we will not receive life. Hence, every Bible reader has to see the truth that is conveyed through the letter of the Word. Once we see the truth, we will spontaneously touch life.

Today the Lord's recovery is a recovery of the truth and of life. We all know that the decline of Christianity is due to the fact that it has lost both the truth and life. This loss of the truth and life eventually produced many human methods and worldly organizations, which are not what the Lord wants. The Lord does not want any organization or human method. Instead, He wants His church to know Him as the truth and to receive and enjoy Him as life. The entire content of the church must be the growth of Christ in us as truth and life....In the churches we do not want to have any organization or human methods. Rather, we want to minister to God's people for their growth by planting and watering as the apostle Paul said in 1 Corinthians 3:6 and 9. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, pp. 69-71)

The Son is the embodiment of the Father, and the Spirit is the reality of the Son....Life is the Triune God dispensed into us and living in us. The Father is the source, the Son is the course, and the Spirit is the flow. The Triune God is dispensed into us in His Divine Trinity and is now living within us. (Basic Lessons on Life, pp. 58-59)

We have seen that God's desire is for man to be filled with His life that man might express Him in His image and rule in Him with His dominion. God's desire for man to express Him and for man to have dominion over His enemy can be realized only by God's life. Thus, we see in Genesis 2 that God placed man in front of the tree of life with the intention that man would take God as life into himself (vv. 8-9). Genesis 2 also says that a river went out of Eden to water the garden (v. 10), showing that when we partake of God as life, we are brought into the fellowship, the flow, of this life. (The Crucial Revelation of Life in the Scriptures, p. 17)

Further Reading: Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, chs. 5-6

須來到聖經跟前，得著其中的真理。聖經裏所有的真理，都是我們屬靈生命的糧食。

聖經不只是一本知識的書；實在說來，聖經所有的知識，都是真理，而這些真理都包藏著生命。我們讀聖經，如果只研讀字面，而不深究其內在的真理，就得不著生命。所以每一個讀聖經的人，都必須透過聖經的字面，才能看見字面裏所帶給人的真理。人一看見這真理，自然就碰著生命。

今天主的恢復，就是恢復真理和生命。我們都知道，基督教所以落下去，就是因為失去了真理和生命，結果許多人的辦法和世界的組織就都產生了。這些都不是主所要的。主不要組織，也不要人的辦法；主乃是要祂的召會認識祂是真理，接受並享受祂作生命。召會裏一切的內容，都必須是基督作真理、作生命，而從我們裏面長出來的。……我們在主的召會中，不願意有組織，也不願意有什麼人的作法；我們卻願意如同使徒保羅所說的，藉著栽種、澆灌，供應神的子民，使他們能長大（林前三6、9）（真理、生命、召會、福音—主恢復中的四大支柱，七二至七三頁）。

子是父的具體化身，靈是子的實際。……生命乃是三一神分賜到我們裏面，並活在我們裏面。父是源頭，子是流道，靈是水流。三一神在祂神聖的三一裏分賜到我們裏面，如今活在我們裏面（生命的基本功課，六七頁）。

神的願望是要人被祂的生命充滿，使人有祂的形像彰顯祂，並有祂的管治權在祂裏面管理。神要人彰顯祂，並要人管治祂的仇敵，這願望唯有藉著神的生命才能實現。因此，我們在創世記二章看見，神將人安置在生命樹跟前，目的是要人將神這生命接受到裏面（8~9）。這章也說，有河從伊甸流出來，滋潤那園子（10），表明當我們有分於神作生命，我們就被帶到這生命的交通，生命的水流裏（聖經中關於生命的重要啟示，一三至一四頁）。

參讀：真理、生命、召會、福音—主恢復中的四大支柱，第五至六篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message One (Day 4)

Truth, Life, the Church, and the Gospel

Morning Nourishment

1 Tim. 3:15-16 "But if I delay, I write that you may know how one ought to conduct himself in the house of God, which is the church of the living God, the pillar and base of the truth. And confessedly, great is the mystery of godliness: He who was manifested in the flesh, justified in the Spirit, seen by angels, preached among the nations, believed on in the world, taken up in glory."

The four pillars in the Lord's recovery are the truth, life, the church, and the gospel. In the New Testament the first person is Christ and the second person is the church....The church was produced by Christ, Christ is the Head of the church, and the church is the Body of Christ. A human body is not an organization but a living organism. Likewise, the church is not an organization but an organism. As believers, we are the members of this organism. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, p. 105)

Today's Reading

First Timothy 3:15b says, "The church...the pillar and base of the truth." This indicates that without the truth, there would be no church. The truth brings in life, and once we have life, we become the church. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, p. 127)

As the house of God, the church is the dwelling place of God. Ephesians 2:22 says, "In whom you also are being built together into a dwelling place of God in spirit."...Paul is saying that the local saints, the saints in Ephesus, were being built together in Christ into a dwelling place of God.

The church, the dwelling place of God on earth, is the place in which God can have His rest and put His trust. In this dwelling place God lives and moves to

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第一篇 (週四)

真理、生命、召會和福音

晨興餽養

提前三 15~16 倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。並且，大哉！敬虔的奧秘！這是眾所公認的，就是：祂顯現於肉體，被稱義於靈裏，被天使看見，被傳於萬邦，被信仰於世人中，被接去於榮耀裏。

主恢復中的四大支柱，第一是真理，第二是生命，第三是召會，第四是福音。在新約中，第一個人位乃是基督，第二個人位是召會。……召會是從基督產生的；基督是召會的頭，召會是基督的身體。人的身體不是一個組織，而是一個有生命的生機體；同樣的，召會也不是一個組織，而是一個生機體，我們信徒都是這生機體上的肢體（真理、生命、召會、福音—主恢復中的四大支柱，一一二至一一三頁）。

信息選讀

提前三章十五節下半說，“召會，真理的柱石和根基。”這指明沒有真理，就沒有召會。真理帶來生命；一有生命，我們就成為召會（真理、生命、召會、福音—主恢復中的四大支柱，一三八頁）。

召會作神的家，乃是神的居所。以弗所二章二十二節說，“你們也在祂裏面同被建造，成為神在靈裏的居所。”……保羅是說在以弗所這地方的聖徒在基督裏同被建造，成為神的居所。

召會，神在地上的居所，是神能得著安息並有所寄託之處。神在這居所裏生活行動，以成就祂的意願並

accomplish His will and satisfy the desire of His heart.

Because the church is God's dwelling place, the church is where God expresses Himself. A house is always the best place for a person to express himself. The kind of person you are is expressed by your house....The principle is the same with the church as the dwelling place of God. In His house, His dwelling place, God expresses Himself on earth. This is the reason 1 Timothy 3:16 reveals that the church is God's manifestation in the flesh. God not only desires to make home in the church and to have a resting place there; He also wants to express Himself in the church. He wants to practice His New Testament economy, speak forth His desire, and manifest His glory in the church. All that He is, all that He is doing, and all that He wants to obtain are to be manifested, expressed, in the church as His dwelling place.

The Triune God in eternity past held a council (Acts 2:23) to make a decision that the second among Them had to become a man and pass through the processes of human living, death, and resurrection so that all the redeemed and regenerated believers of God would be incorporated into God's incorporation to be an enlarged, divine-human incorporation. The processed and consummated Triune God and the redeemed and regenerated believers became an enlarged, universal, divine-human incorporation in the resurrection of Christ (John 14:20), consummating the New Jerusalem as the tabernacle of God (Rev. 21:2-3). (The Conclusion of the New Testament, pp. 2229, 4186)

The church of the living God is "the pillar and base of the truth" [1 Tim. 3:15]. The pillar supports the building, and the base holds the pillar. The church is such a supporting pillar and holding base of the truth. Truth refers to the real things revealed in the New Testament concerning Christ and the church....God's New Testament economy is composed of two mysteries: Christ as the mystery of God (Col. 2:2) and the church as the mystery of Christ (Eph. 3:4)....The church as the supporting pillar and holding base of the truth testifies the truth, the reality, of Christ as the mystery of God and the church as the mystery of Christ. (Truth Lessons—Level Three, vol. 4, pp. 57-58)

Further Reading: Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, chs. 8-9

滿足祂心裏的渴望。

因著召會是神的居所，神就在其中得著彰顯。家總是彰顯一個人最好的地方。你是怎樣的人，就藉你的家得著顯明。……召會是神的居所，原則也是如此。在神的家，祂的居所裏，神自己在地上得著彰顯。這就是為什麼提前三章十六節啟示，召會是神顯現於肉體。神不僅巴望在召會中安家，好得著一個安息之所；祂也想要在召會中彰顯祂自己。神要在召會中實行祂新約的經綸，說出祂的渴望，並彰顯祂的榮耀。凡祂所是、所作並所要達到的，都要在作祂居所的召會裏顯明並彰顯出來（新約總論第七冊，二一二至二一三頁）。

三一神在已過的永遠裏舉行了一個會議（徒二 23），定意要祂們當中的第二者成為人，歷經人性生活、死與復活的種種過程，使所有蒙神救贖和重生的信徒，都合併到神的合併裏，成為一個擴大、神人二性的合併。經過過程並終極完成的三一神與蒙救贖和重生的信徒，在基督的復活裏成了一個神、人二性擴大的宇宙合併（約十四 20），終極完成新耶路撒冷，作為神的帳幕（啟二一 2~3）（新約總論，第四百零一篇—中文尚未出書）。

活神的召會是“真理的柱石和根基”〔提前三 15〕。柱石支持建築物，根基托住柱石。召會就是這樣支持真理的柱石，也是這樣托住真理的根基。在這節裏，真理乃指照著神新約的經綸，在新約裏所啟示，關乎基督與召會的真實事物。……神新約的經綸由兩個奧秘所組成：基督是神的奧秘（西二 2），以及召會是基督的奧秘（弗三 4）。……召會是支持真理的柱石，和托住真理的根基，見證基督是神的奧秘，以及召會是基督的奧秘這個實際—真理（真理課程三級卷四，六二頁）。

參讀：真理、生命、召會、福音—主恢復中的四大支柱，第八至九篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message One (Day 5)

Truth, Life, the Church, and the Gospel

Morning Nourishment

Eph. 1:22-23 "And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all."

6:15 "And having shod your feet with the firm foundation of the gospel of peace."

In the church life God should be manifested in the flesh. Even though we are in the flesh, we should not live by the flesh. We should live in and by resurrection so that God may live in our living, making us Him in His attributes as our virtues for His manifestation.

First Timothy 3:15-16 indicates that not only Christ Himself as the Head is the manifestation of God in the flesh but also that the church as the Body of Christ and the house of God is the manifestation of God in the flesh—the mystery of godliness. According to the context, godliness in verse 16 refers not only to piety but also to the living of God in the church, that is, to God as life lived out in the church. Both Christ and the church are the mystery of godliness, expressing God in the flesh. The church life is the expression of God; therefore, the mystery of godliness is the living of a proper church (1 Cor. 14:24-25). God is manifested in the church—the house of God and the Body of Christ—as His enlarged corporate expression in the flesh (Eph. 2:19; 1:22-23). (The Conclusion of the New Testament, p. 3664)

Today's Reading

The manifestation of God in the flesh began with Christ when He was on earth (John 14:9). The manifestation of God in the flesh continues with the church, which is the increase, enlargement, and multiplication of the manifestation of God in the flesh (1 Tim. 3:15-16). Such a church becomes the continuation of Christ's manifestation of God in the flesh—Christ lived out of

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第一篇 (週五)

真理、生命、召會和福音

晨興餽養

弗一 22~23 將萬有服在祂的腳下，並使祂向著召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。

六 15 且以和平福音的穩固根基，當作鞋穿在腳上。

在召會生活裏，應當有神顯現於肉體。我們雖然在肉體裏，卻不該憑肉體活著。我們乃該在復活裏並憑復活活著，使神在我們的生活裏活著，使我們能在祂那作了我們美德的屬性上成為祂，使祂得以顯現。

提前三章十五至十六節指明，不僅作頭的基督自己是神顯現於肉體，連作基督身體和神的家的召會也是神顯現於肉體—敬虔的奧秘。根據上下文，十六節的“敬虔”，不僅是指虔誠，也是指神活在召會中，就是那是生命的神在召會中活了出來。基督和召會，二者都是敬虔的奧秘，在肉體裏彰顯神。召會生活乃是神的顯出；因此，敬虔的奧秘就是正當的召會生活（林前十四 24~25）。神顯現於召會—神的家和基督的身體—就是祂在肉體裏擴大的團體彰顯（弗二 19，一 22~23）（新約總論，第三百六十三篇—中文尚未出書）。

信息選讀

神顯現於肉體，開始於基督在地上的時候（約十四 9）。神顯現於肉體，在召會中延續；召會有神顯現於肉體的擴增、擴大和繁殖（提前三 15~16）。這樣的召會就成為基督是神顯現於肉體的延續—基督從召會活出，成為神的顯現。這是照

the church as the manifestation of God. This is God manifested in the flesh in a wider way according to the New Testament principle of incarnation (1 Cor. 7:40; Gal. 2:20). The principle of incarnation is that God enters into man and mingles Himself with man to make man one with Himself (John 15:4-5). The principle of incarnation means that divinity is brought into humanity and works within humanity (1 Cor. 6:17; 7:40; 1 Tim. 4:1). The great mystery of godliness is that God has become man so that man may become God in life and nature but not in the Godhead to produce a corporate God-man for the manifestation of God in the flesh (Rom. 8:3; 1:3-4; Eph. 4:24).

Although we were sinners, we have been redeemed out of our sinful position and sinful situation. We are now redeemed ones. God has imparted Himself into us, making us one with Him and also making Him one with us. First Corinthians 6:17 says, "He who is joined to the Lord is one spirit." This is the great mystery of godliness—God manifested in the flesh. We are the same as God in the divine life, the divine nature, the divine element, and the divine essence but not in the Godhead. (The Conclusion of the New Testament, pp. 3664-3665)

In the last days of this age, the Lord has raised us up and given us a twofold commission: on the one hand, we are to dispose of everything negative, and on the other hand, we are to preach to people—not in part but in full—the pure, high, and complete gospel. This preaching is not done through inviting a spiritual giant to do the speaking; that is not according to the Bible. The Lord wants us to go.

Today our preaching of the gospel and the truth is not inviting people to our "restaurant" but delivering food to their homes. Not only do we need to know people's situation, but more importantly we need to preach to them the pure, high, and complete gospel. Then little by little we can teach them the pure, high, and complete truth. In this way the Lord will be able to gain a proper church prepared as His bride so that He can come back to marry us. This is our commission today. (The Mystery of the Universe and the Meaning of Human Life, pp. 66-67)

Further Reading: The Conclusion of the New Testament, msg. 363; The Mystery of the Universe and the Meaning of Human Life, chs. 5-6

著新約成為肉體的原則，神以一種更廣泛的方式顯現於肉體（林前七 40，加二 20）。成為肉體的原則是，神自己進到人裏面，與人調和，使人與神自己成為一（約十五 4~5）。成為肉體的原則，意思是指神性被帶到人性裏，而在人性裏作工（林前六 17，七 40，提前四 1）。敬虔的極大奧秘乃是神成為人，使人在生命和性情上，但不在神格上，成為神，以產生一個團體的神人，使神顯現於肉體（羅八 3，一 3~4，弗四 24）。

雖然我們是罪人，但我們已經從我們罪惡的地位和情形裏被救贖出來。現今我們是蒙救贖的人。神已將祂自己分賜到我們裏面，使我們與祂成為一，並使祂與我們成為一。林前六章十七節說，“與主聯合的，便是與主成為一靈。”這是敬虔的極大奧秘—神顯現於肉體。我們在神聖的生命、神聖的性情、神聖的元素和神聖的素質上，與神一樣，但無分於神格（新約總論，第三百六十三篇）。

在這世代的末了，主把我們興起，將兩面的託付交給了我們：一面是要除去各樣消極的；另一面是要把那純淨、高深、又完整的福音，不是局部的，乃是全部的傳給人。這個傳揚不是請屬靈大漢來傳，那是不合聖經的；主所要的，乃是我們去。

今天我們傳揚福音和真理，不再是請人上我們的“餐館”，乃是把食物送到人家中。我們不僅要瞭解人的情形，更是要把純淨、高深、完整的福音傳給他們。然後再把純淨、高深、完整的真理，一點一點地教導他們。如此，必能使主得著一個像樣的召會，預備作祂的新婦，使祂可以回來迎娶我們。這是我們今天的使命（宇宙的奧秘與人生的意義，六八至六九頁）。

參讀：宇宙的奧秘與人生的意義，第五至六篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message One (Day 6)

Truth, Life, the Church, and the Gospel

Morning Nourishment

1 Tim. 2:3-4 "This is good and acceptable in the sight of our Savior God, who desires all men to be saved and to come to the full knowledge of the truth."

Col. 1:5 "Because of the hope laid up for you in the heavens, of which you heard before in the word of the truth of the gospel."

The four pillars in the Lord's recovery are truth, life, the church, and the gospel. The truth brings us life, life produces the church, and the church is responsible for the preaching of the gospel.

The unique commission of the church today is to preach the gospel, the content of which is the truth. The truth tells us one central point: the Triune God the Father, the Son, and the Spirit—is dispensing Himself into us—sinful, tripartite men—that our sins may be forgiven and that we may receive God's life and have God Himself in us for our transformation into the sons of God. This is the truth and the gospel. We must learn the truth.

Today the reason that the gospel of the Lord cannot be spread is that we do not know the truth. The truth is the gospel. If we speak the truth in every place, we are in fact preaching the gospel in every place. The entire Bible is the gospel of God, but it seems that we do not understand this. Now we have to turn this situation around so that all the saints among us will know how to speak the truth and preach the gospel. This will provide the Lord a broad way to fulfill His desire. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, pp. 121, 127, 101)

Today's Reading

Do not think that the gospel is one thing and that the truth is another thing. The truth is the gospel, and our preaching of the truth is the preaching of the gospel. To preach the gospel is not to tell people about escaping

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第一篇 (週六)

真理、生命、召會和福音

晨興餽養

提前二 3~4 這在我們的救主神面前，是美好且蒙悅納的。祂願意萬人得救，並且完全認識真理。

西一 5 是因那給你們存在諸天之上的盼望，就是你們從前在福音真理的話上所聽見的。

主恢復中的四大支柱，就是真理、生命、召會、福音。真理帶給我們生命，生命產生召會，召會負責傳福音。

……召會今天唯一的使命，就是傳福音，而福音的內容就是真理。真理告訴我們一個中心點：三一神—父、子、靈，把祂自己分賜到我們這些有罪的三部分人裏面，使我們的罪得赦免，得著神的生命，有神自己在我們裏面，把我們變化成為神的兒子。這是真理，也是福音。我們必須學這些真理。

今天，主的福音一直傳不出去，就是因為我們不認識真理。真理就是福音；我們若是到處講真理，也就是到處傳福音。全本聖經就是神的福音；但是我們好像不是太明白。現在我們要把這個局面翻轉過來；在我們中間的聖徒，個個都要能講真理，人人都要會傳福音。這會給主寬廣的路，來完成祂的心願（真理、生命、召會、福音—主恢復中的四大支柱，一三一、一三八至一三九、一〇八至一〇九頁）。

信息選讀

不要以為福音是一件事，真理又是另一件事。真理就是福音；我們對人傳講真理，就是傳福音。傳福音不是去告訴人滅亡或上天

perdition and going to heaven nor to tell them about prosperity and peace. It is to tell people about God, about Christ Jesus, and about the church. In other words, to preach the gospel is to tell people that God wants to enter into man and make sinners sons of God, that these sons of God are living members of Christ for the constitution of the church, and that these ones are in the church, which is expressed in different localities, so that they can live the church life in the local churches.

For the preaching of the high gospel, we have a strong burden to encourage everyone to pursue the knowledge of the truth....If we are filled with the truth inwardly, we will spontaneously express it outwardly by speaking the mystery of the gospel to people.

We all have the heart to preach the gospel, but if we do not know the truth, we will quickly run out of words as soon as we open our mouths to speak to people. After two or three sentences we will not know what to say. In the end, we will have nothing to say, and people will be unwilling to listen to us. Hence, we must learn the truth. The word of the gospel is the truth. For us to speak the word of the truth, we must first learn the truth. If from now on we would be willing to seriously learn the truth, we all would know how to preach the gospel in two months. To preach the gospel is actually to speak the truth, because the real gospel preaching is the speaking of the truth. To speak the truth is to preach the gospel; thus, we all must learn the truth in a proper way.

The result of society's civilization and progress has been an unremitting emptiness within man. Only the high truths in the Lord's recovery can fill up this emptiness. Therefore, we should bear this burden to diligently study the truth to the extent that we can expound the truth and announce the truth. This is to truly preach the gospel. This is the preaching of the high gospel. Paul said that God had commissioned him to preach the gospel and to teach the truth (1 Tim. 2:7). In the same way, this commission has been given to us today. I hope that we would all receive this commission to actively preach the gospel and teach the truth. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, pp. 123, 125-126, 41)

Further Reading: Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, ch. 10; The Mystery of the Universe and the Meaning of Human Life, ch. 7

堂的事，也不是講福利平安；傳福音乃是把神告訴人，對人講說基督耶穌，並且講論召會。換言之，傳福音乃是告訴人，神要進到人裏面，使罪人變作神的兒子；這些神的兒子就是基督的活肢體，在一起構成召會；這些在召會裏的人，在一地一地出現，過召會生活，那就是地方召會。

〔為著傳揚高品的福音，〕我們有一個很重的負擔，要推動眾人追求認識真理。……如果我們裏面被真理充滿，自然外面會顯出來，就能向人講說福音的奧秘。

我們都有心傳福音，但若不認識真理，很容易開口就辭窮，只講兩三句話，就不知道該說什麼。結果，不僅我們沒得傳，人家也不願意聽。所以我們一定要學真理。福音的話就是真理，要能說真理的話，必須先學真理。如果從現在起，我們肯天天認真學真理，只要兩個月，我們就個個都會傳福音。傳福音實在來說，就是講真理，因為真正的傳福音就是向人講說真理；講說真理就是傳福音，所以我們必須好好學真理。

社會文明和發展的結果，是人裏面無盡的虛空；唯有主恢復中這些高超的真理，能填滿人裏面的虛空。所以我們當負起這個責任，好好學習真理，到一個地步能講解真理，傳揚真理，那就是真正的傳福音，是高品的傳福音。保羅說，神給他一個使命，差他去傳福音，並且教導人真理（提前二7）。今天這使命也同樣賜給我，盼望我們都接受這個使命，積極向人傳福音，並教導人真理（真理、生命、召會、福音—主恢復中的四大支柱，一三三、一三六至一三七、四一頁）。

參讀：真理、生命、召會、福音—主恢復中的四大支柱，第十篇；宇宙的奧秘與人生的意義，第七篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery Message Two

The First Great Pillar—Truth (1) **Being Sanctified by the Truth** **to Move out of Ourselves and** **into the Triune God for the Oneness**

Scripture Reading: John 17:14-24

Outline

Day 1 & Day 2

I. Truth is the divine light shining on the facts of the Bible and televising a heavenly, spiritual vision of these facts into our being:

A. In the New Testament, truth denotes this kind of “heavenly television.”

B. The Lord is the light, the truth, and the Word; the Word, which is also the truth, gives light, for in the Word there is light (John 8:12; 14:6; 17:17; Psa. 119:105).

C. Truth is the shining of the light, the expression of the light; in other words, truth is light expressed.

D. The Spirit is called the Spirit of truth, the Spirit of reality (John 14:17); the Spirit of reality is the “heavenly electricity” by which spiritual things are televised into our being.

E. When the Spirit of truth, the Spirit of reality, shines upon the spiritual facts recorded and contained in the Bible, we receive the truth, reality.

F. If we read the Word without the shining of the Spirit, we may have doctrine or “news reports” but not the truth, the reality, or the vision.

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第二篇

第一大支柱—真理 (一)

藉真理得以聖別，
從我們自己裏面遷出來，
進入三一神裏面而成為一

讀經：約十七 14~24

綱目

週一、週二

壹．真理乃是神聖的光，照亮聖經的事實，將這些事實裏屬天、屬靈的異象傳送到我們裏面：

一．在新約裏，真理是指著這種『屬天的電視』。

二．主是光，是真理，也是話；話就是真理，這話會發出亮光，因為話裏有光—約八 12，十四 6，十七 17，詩一一九 105。

三．真理是光的照耀，光的顯出；換句話說，真理乃是顯出來的光。

四．那靈被稱為真理的靈，實際的靈；（約十四 17；）實際的靈乃是『屬天的電』，藉此屬靈的事物得以傳送到我們裏面。

五．當真理的靈，實際的靈照亮聖經中所記載並包含的屬靈事實時，我們就接受了真理，實際。

六．我們若讀主的話而沒有那靈的光照，就可能只有道理或『新聞報導』，卻沒有真理、實際或異象。

G. All the divine facts are contained in the Word and conveyed to us through the Word; when the Spirit shines upon the Word, we have the “heavenly television”; the light shines upon the facts in the Word and conveys a heavenly vision of these facts into our being, and we know the truth (cf. Eph. 1:17-18a).

II. There are two functions of the truth:

A. The truth sets us free from the bondage of sin, freeing us from all the negative things (John 8:32, 36).

B. The truth sanctifies us positionally and dispositionally, saturating us with the element of God (17:17; Eph. 5:26).

Day 3

III. The Triune God in His Word realized by us and being imparted and infused into our being is the truth that sets us free and sanctifies us:

A. When we are disappointed or depressed, feeling empty within, we can open ourselves and come to the Word; after reading for a while, something within us rises up, and we enjoy the presence of the Lord.

B. By taking the Word in this way, something of the Lord is wrought into us; this is the reality of the Triune God living, moving, working, and separating us.

C. Every morning we can touch the living Word and have the divine reality, the Triune God, infused into our being:

1. This transfusion of the element of God frees us from such negative things as temper, jealousy, hatred, and pride; it sets us free from every kind of falsehood, and we have real liberation, real freedom.

2. As we are being set free, we are also sanctified, separated, made holy to God, not only positionally but also dispositionally; we become one with God because

七. 所有神聖的事實都包含在主的話裏，並藉著主的話傳達給我們；當那靈照亮話時，我們就有了『屬天的電視』；光照亮話中的事實，並將這些事實的屬天異象傳達到我們裏面，我們就認識真理—參弗一 17～18 上。

貳. 真理有兩種功用：

一. 真理叫我們從罪的轄制中得以自由，使我們從一切消極的事物中得以自由—約八 32, 36。

二. 真理在地位上和性情上聖別我們，使我們被神的元素所浸透—十七 17, 弗五 26。

週 三

參. 三一神在祂的話中被我們實化，並且分賜、注入到我們裏面，就是那叫我們得以自由並聖別我們的真理：

一. 當我們灰心、下沉，裏面感覺虛空時，我們可以敞開自己來到主的話跟前；讀了一些時候，有些東西會在我們裏面升起，我們就享受了主的同在。

二. 藉著這樣接受主的話，就有一些出於主的東西作到我們裏面；這乃是三一神的實際在生活、運行、工作，並分別我們。

三. 每天早晨我們可以接觸活的話，讓三一神這神聖的實際注入我們裏面：

1. 這種屬神元素的灌注，釋放我們脫離脾氣、嫉妒、仇恨和驕傲等消極的事物，並釋放我們脫離一切的虛假，我們就有真正的釋放，真正的自由。

2. 我們被釋放的同時，也被聖別、分別，成為聖別歸給神，這不僅是地位上的聖別，也是性情上的聖別；因著神的素質

His very essence is wrought into us.

D. Daily we need to come to the Word in this way; we need to come to the Word every morning and, if possible, at other times as well.

E. When the Word is mingled with the living Spirit in our spirit, we are sanctified with the essence of God.

F. By contacting the Word in this way, God is added into us day by day; as a result, we are permeated with God and made one with Him.

G. Our crucial need is to have the living Triune God infused and wrought into us through the written Word, the living Word, and the applied word of God.

Day 4

IV. Sanctification through the word of the truth results in oneness by dealing with the factors of division; truth sanctifies, and sanctification issues in oneness (John 17:14-24):

A. The Lord Jesus, the Son, is the truth; the Spirit is the Spirit of truth; and the Father's word is the truth (1:14, 17; 14:6, 17; 17:17; 1 John 5:6):

1. The Father is embodied in the Son, the Son is realized as the Spirit of truth, and the Spirit is one with the Word (John 6:63; Eph. 6:17).

2. Whenever we come to the Word with an open heart and an open spirit, we immediately touch both the Word and the Spirit as the truth.

B. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one; therefore, if we are being sanctified, we are one spontaneously because all the factors of division are taken away.

C. In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God; verse 21 says, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us":

作到我們裏面，我們就與神成為一。

四．我們天天需要這樣來到主的話跟前；我們每天早晨都需要來到主的話跟前；若是可能，其他的時間也該如此。

五．當話在我們的靈裏與活的靈調和時，我們就被神的素質聖別了。

六．藉著這樣接觸主的話，神就一天天加添到我們裏面；結果，我們就被神浸透，與祂成為一。

七．我們極其需要藉著神寫成的話、活的話與應用的話，讓三一活神注入並作到我們裏面。

週 四

肆．真理的話所帶來的聖別，對付分裂的因素，結果就產生一；真理聖別人，而聖別產生一一約十七 14 ~ 24：

一．主耶穌，就是子，乃是真理；那靈是真理的靈；父的話也是真理——14, 17, 十四 6, 17, 十七 17, 約壹五 6：

1. 父具體化身在子裏，子實化為真理的靈，而那靈與話乃是一一約六 63, 弗六 17。

2. 每當我們帶著敞開的心和敞開的靈來到主的話跟前，就立刻摸著了作為真理的話和那靈。

二．聖別人的話，聖別人的靈，聖別人的生命，以及聖別人的神全都是一；因此，我們若被聖別，因著所有分裂的因素全被除掉，我們就自然而然是一了。

三．在約翰十七章十七至二十三節，我們看見聖別產生真正的一，因為這聖別保守我們在三神裏面；二十一節說，『使他們都成為一；正如你父在我裏面，我在你裏面，使他們也在我們裏面』：

1. In order to be one, we need to be in the “Us,” that is, in the Triune God.

2. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division.

3. By being kept in the Triune God, we are one, but whenever we are out of the Triune God, we are divided immediately.

4. We need to contact the Lord every morning, touch the living Word, and have the divine reality infused into our being; as we contact the Lord in this way, the factors of division are overcome.

5. When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God.

6. Sanctification through the word of the truth results in the oneness of the Body of Christ, which is the enlarged oneness of the Triune God (v. 21).

D. There are four factors of division:

1. The first of these factors is worldliness; as long as we love the world in a certain aspect, that aspect of worldliness becomes a cause of division (vv. 14-16, 18; 1 John 2:15-17; 5:19).

2. Another cause of division is ambition; when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition (cf. Isa. 14:13).

3. A third cause of division is self-exaltation; we should be willing to be nobody and to exalt Christ as the only Somebody, the One who has the universal preeminence (Col. 1:18; 2 Cor. 4:5; 3 John 9-11).

4. The fourth factor of division is opinions and concepts; we should not hold on to our opinion but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church (Matt. 16:21-24; cf. Rev. 3:14).

Day 5

V. When we move out of ourselves and into the Father and into His glory, we are one and are even

1. 為著要成為一，我們需要在二十一節的『我們』裏面，就是在三一神裏面。

2. 要在三一神裏面，惟一的路是藉著聖別人的真理，對付所有分裂的因素。

3. 藉著蒙保守在三一神裏面，我們就成為一，但是何時我們從三一神裏面出來，立刻就產生分裂。

4. 每天早晨我們需要接觸主，摸著活的話，並且得著神聖的實際注入我們裏面；當我們這樣接觸主時，分裂的因素就被克服了。

5. 當我們裏面分裂的因素為聖別人的真理所治死，我們就被帶進真正的一裏，因為聖別保守我們在三一神裏面。

6. 藉真理的話而得聖別，就產生基督身體的一，就是三一神擴大的一——21 節。

四. 分裂的因素有四：

1. 這些因素中的頭一個就是世界；只要我們在某方面還是愛世界，那方面的世界就要成為分裂的原因——14 ~ 16, 18 節，約壹二 15 ~ 17, 五 19。

2. 分裂的另一個因由是野心；當我們藉著話接觸主，並讓祂將祂自己注入我們裏面時，真理就分賜進來，殺死我們的野心——參賽十四 13。

3. 分裂的第三個因由是自高；我們應當願意一無所是而高舉基督這獨一的重要人物，祂是在宇宙中居首位者——西一 18，林後四 5，約參 9 ~ 11。

4. 分裂的第四個因素是意見和觀念；我們不該堅持自己的意見，而該單純的追求主的目標，就是恢復基督作生命和一切，為著召會的建造——太十六 21 ~ 24，參啟三 14。

週 五

伍. 當我們從自己裏面遷出來，進入父裏面，並進入父的榮耀時，我們就是一，甚至被

perfected into one (John 17:21-24):

A. In ourselves we have the four factors of division; we cannot escape from these four things if we stay in the self.

B. To be sanctified is to move out of ourselves and into the Triune God and to allow Christ to live in us; in this way, we are perfected into one (vv. 21-23).

C. This sanctification takes place by the Word, which is the truth, and by the Spirit, who is the Spirit of truth:

1. As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us; by the Word and by the Spirit, both of which are the reality, we are sanctified.

2. The more we touch the Word and the more the Spirit touches us, the more we move out of ourselves; we move from one dwelling place, the self, to another dwelling place, the Triune God.

3. Every day we need to make this move, for in the self there are worldliness, ambition, self-exaltation, and opinions and concepts.

4. If we continually touch the Word and allow the Spirit to touch us day by day, we shall be sanctified; that is, we shall move out of ourselves, our old lodging place, and into the Triune God, our new lodging place.

5. Once we are out of ourselves, we are sanctified, separated from the factors of division and separated not only unto God but also into God.

6. To have the genuine oneness, we must first move out of ourselves and into the Triune God (vv. 17, 21); then we must allow Christ to live in us (v. 23a):

a. This perfected oneness is the real building; it is the growth in life (Eph. 4:16).

b. To grow in life means that we move out of ourselves and into the Triune God and allow Christ to live in us; if we move into the Triune God and allow Christ to live in us, we can be one with the saints in any locality.

成全成為一—約十七 21 ~ 24 :

一. 在我們自己裏面有四個分裂的因素；我們若留在自己裏面，就無法逃避這四件東西。

二. 被聖別就是從我們自己裏面遷出來，進入三一神裏面，並讓基督活在我們裏面；這樣我們就被成全成為一—21 ~ 23 節。

三. 這聖別是藉著話，就是藉著真理；也是藉著靈，就是藉著真理的靈：

1. 當我們每天早晨來到主的話跟前，在外面我們是接觸話，但在裏面是靈摸著我們；話和靈都是實際，藉著這二者，我們就得以聖別。

2. 我們越接觸話，靈越摸著我們，我們就越從自己裏面遷出來；我們就從一個住處—己，遷移到另一個住處—三一神。

3. 我們天天需要這種遷移，因為在己裏面有世界、野心、自高、意見和觀念。

4. 我們若是不斷接觸話，並讓靈天天摸著我們，我們就要被聖別；那就是說，我們要從自己裏面，從我們的老家搬出來，搬進三一神，搬進我們的新居去。

5. 一旦我們從自己裏面出來，我們就被聖別，從分裂的因素中分別出來，不僅分別歸神，更是進入神裏面。

6. 要有真正的一，首先，我們必須從自己裏面遷出來，進入三一神裏面；(17, 21;) 其次，我們需要讓基督活在我們裏面 (23 上)：

a. 這個被成全的一就是真實的建造；這是在生命裏的長大—弗四 16。

b. 在生命裏長大，意思就是我們從自己裏面遷出來，進入三一神裏面，並讓基督活在我們裏面；我們若遷入三一神裏面，並讓基督活在我們裏面，我們無論在那裏，都能與當地的聖徒是一。

Day 6

週 六

D. "I in them, and You in Me, that they may be perfected into one" (John 17:23):

1. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts.
2. "I in them"—this means that the Son is living and moving in us.
3. "You in Me"—this means that the Father is living and moving in the Son.
4. In other words, while the Son lives and moves in us, the Father lives and moves in Him; by this twofold living and moving, we are perfected into one, and we express the Father in glory.

E. Ambition is implied in John 17:21; self-exaltation, in verse 22; and concepts and opinions, in verse 23:

1. In the Triune God there is no ambition, in the glory of the Father there is no self-exaltation, and in the place where Christ lives and reigns there are no opinions.
2. In the divine and mystical realm of the processed Triune God, ambition is swallowed up, self-exaltation disappears, and concepts and opinions are killed; here there is no evil of division in the Satan-systematized world (v. 15); instead, there is genuine oneness.

F. Genuine oneness is living in the Father, allowing Christ to live in us, and living in the Father's glory, His expression (vv. 22, 24):

1. We need to move out of ourselves and into the Triune God and remain in Him for the Father's expression, His glory.
2. The real building, the oneness, is possible only in the Triune God, and it is prevailing only when Christ lives in us; then we can express the Father in glory and experience the genuine oneness.

四. 『我在他們裏面，你在我裏面，使他們被成全成為一』—約十七 23：

1. 被成全成為一，意思就是從世界、野心、自高、意見和觀念中蒙拯救。
2. 『我在他們裏面』—意思是子在我們裏面生活並運行。
3. 『你在我裏面』—意思是父在子裏面生活並運行。
4. 換句話說，當子在我們裏面生活並運行時，父就在祂裏面生活並運行；藉著這雙重的生活並運行，我們就被成全成為一，並且在榮耀中彰顯父。

五. 野心含示在約翰十七章二十一節，自高在二十二節，而觀念和意見在二十三節：

1. 在三一神裏沒有野心，在父的榮耀裏沒有自高，在基督生活並掌權的地方沒有意見。
2. 在經過過程之三一神這神聖奧祕的範圍裏，野心被吞滅，自高消失，觀念和意見也都消滅了；這裏沒有撒但系統化世界（15）中分裂的邪惡，卻有真正的一。

六. 真正的一乃是活在父裏面，讓基督活在我們裏面，並活在父的榮耀、父的彰顯裏—22, 24 節：

1. 我們需要從自己裏面遷出，進入三一神裏面，並且留在祂裏面，為著父的彰顯，父的榮耀。
2. 只有在三一神裏，纔可能有真實的建造，真實的一，而且只有當基督活在我們裏面時，這建造纔能興盛；如此我們就能在榮耀中彰顯父，並經歷真正的一。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Two (Day 1)

The First Great Pillar—Truth (1)

Being Sanctified by the Truth to Move out of Ourselves and into the Triune God for the Oneness

Morning Nourishment

John 8:12 "...Jesus spoke to them, saying, I am the light of the world; he who follows Me shall by no means walk in darkness, but shall have the light of life."

Eph. 1:17-18 "That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him, the eyes of your heart having been enlightened, that you may know..."

In the Bible truth does not denote doctrine. It firstly means the shining of the light, the expression of the light. In other words, truth is light expressed. God never comes to us without shining upon us. When God comes to us as light and shines, we immediately have the sense of truth, of reality.

Television is a very good illustration of this. Suppose there is a parade in Washington, D.C. Without television, you could not be on the West Coast and receive a vision of the parade. Although you could read about the parade the next day in a newspaper, the newspaper account would not make the parade real to you. Many Christians today use the Bible like a newspaper, but they do not have the vision of what is written in the Word.

Thank the Lord for the speaking that televises a vision to us!...In the New Testament truth denotes this kind of heavenly television. Truth is not merely a report, not simply words written in the Bible; it is a heavenly, spiritual vision televised into our being. We all need to learn to differentiate the speaking that gives merely a news report from the speaking that televises a vision into us. (Truth Messages, pp. 16-17)

Today's Reading

Because we all need to see the heavenly vision, in

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第二篇 (週一)

第一大支柱—真理 (一)

藉真理得以聖別，
從我們自己裏面遷出來，
進入三一神裏面而成為一

晨興餽養

約八 12 於是耶穌又對眾人講論說，我是世界的光，跟從我的，就絕不在黑暗裏行，必要得著生命的光。

弗一 17~18 願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啟示的靈，使你們充分地認識祂；光照你們的心眼，使你們知道祂的呼召有何等盼望；祂在聖徒中之基業的榮耀，有何等豐富。

在聖經裏，真理不是指道理。首先，它的意思是光的照耀，光的顯出。換句話說，真理乃是顯出來的光。神絕不會臨到我們而不照耀在我們身上。當神作為光臨到我們並照亮時，我們立即就感覺到真理，實際。

電視是這件事一個非常好的例證。假設在華盛頓有一次遊行，若是沒有電視，你在西岸就不能看見遊行的景象，異象。雖然第二天你可以在報上讀到遊行的報導，但新聞報導不能讓你對遊行有真實感。今天許多基督徒把聖經當成報紙，他們沒有得著寫在主話裏的異象。

為著那些能夠傳送景象給我們的信息，感謝主！……在新約裏，真理就是指著這種屬天的電視。真理不僅僅是一種報導，也不僅僅是記載在聖經中的話，乃是一種傳送到我們這人裏面屬天、屬靈的異象。我們都需要學習分辨什麼是新聞報導式的信息，什麼是傳送異象到我們裏面的信息（真理信息，一二至一四頁）。

信息選讀

因著我們都需要看見屬天的異象，所以

Ephesians 1 Paul prayed that we would have a spirit of wisdom and revelation.

The difference between a newspaper and television is that with the newspaper there is no light, only printed letters, but...through light and electricity the vision is televised into us.

In the Bible, truth refers to the shining of the light. The Bible contains many doctrines. However, when light from the Father in the heavens shines upon the words in the Bible, these words immediately become truth to us. First we have the doctrine in printed letters, and then the heavenly light shines upon words of the Bible to show us the truth. Many read the verses about Christ dying for sinners merely as a newspaper report; they have nothing more than a doctrine about the death of Christ. But when, by the mercy of God, the light shines on these verses, they see the truth of Christ's death and are saved. Once they had the doctrine; now they have the vision and the reality.

Reality is the realization of what is real. The way to have such a realization of spiritual things is by heavenly television....There are a great many facts in the Bible. However, it is not adequate merely to read about these facts. By reading you receive doctrine....Along with this, you need the heavenly light to shine upon the facts. When the light shines, the doctrine is immediately changed into truth. In this way, you realize the real thing, the reality. Therefore, to know the truth we first need the facts and then the light that televises the vision of the facts into our being.

According to the Bible, the Spirit is called...the Spirit of reality (John 14:17). The Spirit of reality is the heavenly electricity by which spiritual things are televised into our being. The Bible also says that the Word is truth (John 17:17). All the spiritual facts are contained in the Word and conveyed by it. Christ is our holiness, Christ died for our sins, Christ is our life, the church is the Body of Christ, Christ is the Head of the church—all these are facts contained in the Bible. However, without the enlightenment from the divine electricity, these facts are mere doctrines. But when the Spirit shines upon these facts recorded and conveyed in the Bible, they become truth, reality.

All the divine facts are contained in the Word and conveyed to us through the Word. When the Spirit shines upon the Word, we have the heavenly television. The light shines upon the facts in the Word, and we know the truth. (Truth Messages, pp. 18-19, 22)

Further Reading: Truth Messages, msgs. 2-3

保羅在以弗所一章禱告，要我們有智慧和啟示的靈。

報紙和電視的不同乃在於報紙沒有光，只有印出來的字句，但……藉著光和電，景象就傳送到我們裏面。

在聖經中，真理是指著光的照亮說的。聖經包含許多的道理。然而，當光從諸天之上的父那裏出來，照在聖經的字句上時，這些字句立刻對我們成了真理。首先我們有印出來字句的道理，之後屬天的亮光照耀在聖經的字句上，向我們顯示真理。許多人讀到關於基督為罪人死的經節，但只當作新聞報導；他們所有的不過是關於基督受死的道理。然而因著神的憐憫，當光照耀在這些經節上時，他們就看見基督受死的真理而得救了。從前他們所有的是道理，但現在他們有了異象和實際。

實際就是真實事物的實化。要得著這種對屬靈事物的實化，乃是憑著屬天的電視。……在聖經裏有許許多多的事實。然而，僅僅讀一讀這些事實是不夠的。藉著閱讀，你能接受道理。……但隨著閱讀，你需要屬天的亮光來照亮這些事實。光一照耀，道理立刻變成了真理。這樣，你才瞭解真實的事物，瞭解實際。因此，要認識真理，我們首先需要事實，然後需要光將這事實的景象傳送到我們裏面。

根據聖經來看，那靈被稱為……實際的靈（約十四 17）。實際的靈乃是屬天的電，藉此屬靈的事物得以傳送到我們裏面。聖經也說，話就是真理（十七 17）。所有屬靈的事實都包含在話裏面，而且藉著話來傳送。基督是我們的聖別，基督為我們的罪而死，基督是我們的生命，召會是基督的身體，基督是召會的頭—這一切都是包含在聖經裏的事實。然而，若沒有神聖電流所帶來的光照，這些事實還不過是道理。然而，當那靈照亮在聖經中所記載並傳達的這些事實時，這些事實就成了真理，成了實際。

所有神聖的事實都包含在主的話裏，並藉著主的話傳達給我們。當那靈照亮話時，我們就有了屬天的電視。光照亮話中的事實，我們就認識真理（真理信息，一五至一七、二〇頁）。

參讀：真理信息，第二至三章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Two (Day 2)

The First Great Pillar—Truth (1)

Being Sanctified by the Truth to Move out of Ourselves and into the Triune God for the Oneness

Morning Nourishment

John 8:32 "And you shall know the truth, and the truth shall set you free."

36 "If therefore the Son sets you free, you shall be free indeed."

17:17 "Sanctify them in the truth; Your word is truth."

In 1 and 2 Timothy, two books dealing with degradation, truth is mentioned often because during a period of darkness there is the need for the shining of the light, the expression of the light.

Truth is the shining of light. Wherever there is light, there is God, for God is light (1 John 1:5). When the light shines upon us, it becomes the truth. In Romans 8 Paul encourages us to walk according to the spirit, but in John's second and third Epistles, also written in a time of degradation, John speaks of walking in the truth. Although in his other writings John emphasized life, in these two Epistles he spoke much about the truth [3 John 4]...Whenever we are in a time of degradation and darkness, we need the shining of the light so that we may know how to walk in the proper way. (Truth Messages, pp. 8-9)

Today's Reading

In his second and third Epistles John emphasizes the importance of the truth. In 2 John 1 and 2 the apostle John speaks of loving in the truth, of knowing the truth, of the truth abiding in us, and of the truth being with us forever. In his third Epistle he again speaks of loving in the truth and especially of walking in the truth, saying that he has "no greater joy than these things, that I hear that my children are walking in the truth" (3 John 4).

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第二篇 (週二)

第一大支柱—真理 (一)

藉真理得以聖別，
從我們自己裏面遷出來，
進入三一神裏面而成為一

晨興餽養

約八 32 你們必認識真理，真理必叫你們得以自由。

36 所以神的兒子若叫你們自由，你們就真自由了。

十七 17 求你用真理聖別他們，你的話就是真理。

在提摩太前後書這兩卷對付墮落的書信中，屢屢提及真理，因為在黑暗時期需要光的照耀，光的顯出。

真理是光的照耀。哪裏有光，哪裏就有神，因為神就是光（約壹一5）。光照在我們身上時，這光就成了真理。在羅馬八章裏，保羅勉勵我們照著靈生活行動；但是在墮落時期所寫的約翰二書和三書裏，約翰卻說到要按真理而行。雖然約翰在別的著作裏強調生命，但在這兩卷書信裏卻說了許多關乎真理的話〔約三4〕。……每當我們在墮落黑暗的時期裏，就需要光的照耀，好使我們知道怎樣能有正確的行事為人（真理信息，三頁）。

信息選讀

約翰在他的二書及三書裏強調真理的重要。在約貳一至二節裏，使徒約翰說到真實所愛的，認識真理，真理存在我們裏面，以及真理永遠與我們同在。在他第三封書信裏，又提到真實所愛的，並且特別提到在真理中行事為人；說到“我聽見我的兒女們在真理中行事為人，我的喜樂就沒有比這

The emphasis on the truth in these Epistles indicates that they were written during a time of degradation when many had gone astray from the truth. Nevertheless, there were still a number who were walking in the truth.

In times of darkness we need to walk in the light (1 John 1:7). We have pointed out that truth always comes from the light, for it actually is the shining of the light. Today we need the truth, the shining of the light.

Now we need to see two functions of the truth. The first is found in John 8:32, which says, "You shall know the truth, and the truth shall set you free." The first function of the truth is to set us free. To be deprived of the truth is to be in bondage, in slavery, but to know the truth is to be released from slavery, to be freed. The second function of the truth is seen in John 17:17, which says, "Sanctify them in the truth; Your word is truth." On the one hand, the truth sets us free; on the other hand, it sanctifies us. It causes us to be saturated with the element of God. It is a very significant matter to have the truth, for it frees us from all negative things and saturates us with the divine element. The more truth we have, the more we are released from bondage and the more we are saturated with the element of God. Eventually the truth will cause us to be thoroughly sanctified and transformed. Hallelujah for the functions of the truth! How we need the truth in these days!

We must have both the Spirit and the Bible. Without the Bible, the Spirit cannot be the truth. We need to get into the Word so that we may have not only the Spirit but also the Spirit of truth. Eventually, this Spirit of truth is the truth itself.

In 3 John 4 the apostle John says, "I have no greater joy than these things, that I hear that my children are walking in the truth." In Romans 8, however, Paul tells us to walk according to the Spirit. Actually walking in the truth and walking according to the Spirit are one. When we walk according to the Spirit, we are walking in the truth; and when we walk in the truth, we are walking according to the Spirit. Never try to separate the Spirit from the truth, for these two are one.

Remember, apart from the Bible, the Spirit can be only the Spirit. Only when the Spirit is one with the Bible is the Spirit the Spirit of truth. How we thank the Lord that in His economy He has given us both the Spirit and the Word! Together these two constitute the Spirit of truth that sets us free and sanctifies us. (Truth Messages, pp. 12-13, 23)

Further Reading: Truth Messages, msg. 1

個更大的" (約三 4)。在這些書信裏強調真理，指明這些書信寫在墮落期間，那時許多人偏離了真理。然而，仍然有一些人是在真理中行事為人。

在黑暗的時期裏，我們需要行在光中 (約壹一 7)。我們已經指出，真理總是從光而來，因為真理實際上乃是光的照耀。今天，我們需要真理，需要光的照耀。

現在我們需要來看真理的兩種功用。第一種見於約翰八章三十二節，那裏說，"你們必認識真理，真理必叫你們得以自由。"真理的第一種功用是叫我們得以自由。喪失了真理就必在轄制中，在奴役中；但認識真理就從奴役中得以釋放，得以自由。真理的第二種功用見於十七章十七節，那裏說，"求你用真理聖別他們，你的話就是真理。"一面真理叫我們得以自由；另一面真理聖別我們。真理使我們被神的元素所浸透。得著真理是一件非常重要的事，因為真理使我們從一切消極的事物中得以自由，並且用神聖的元素浸透我們。我們越有真理，就越從轄制中得以自由，並且越被神的元素所浸透。最終，真理將使我們徹底聖別，徹底變化。為著真理的功用，阿利路亞！在這些日子裏，我們何等需要真理！

在約三四節，使徒約翰說，"我聽見我的兒女們在真理中行事為人，我的喜樂就沒有比這個更大的。"然而，在羅馬八章，保羅卻告訴我們要照著靈而行。實際上，在真理中行事為人與照著靈而行是同一件事。當我們照著靈而行時，就是在真理中行事為人；當我們在真理中行事為人時，也就是照著靈而行了。千萬不要把那靈和真理分開，因為這二者就是一。

請記得，離了聖經，那靈只能是那靈。只有當那靈與聖經合一時，那靈才是真理的靈。我們何等感謝主，在祂的經綸裏祂賜給我們那靈，又賜給我們話！這二者合在一起，構成了真理的靈；這真理的靈使我們得以自由，並且聖別我們 (真理信息，九至一〇、二二頁)。

參讀：真理信息，第一章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Two (Day 3)

The First Great Pillar—Truth (1)

Being Sanctified by the Truth to Move out of Ourselves and into the Triune God for the Oneness

Morning Nourishment

John 16:13 "But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming."

1 John 5:6 "...The Spirit is the reality."

All three of the Triune God are related to the truth. The Lord Jesus, the Son, is the truth; the Spirit is the Spirit of truth; and the Father's word is truth. In the New Testament, especially in the Gospel of John, truth does not mean doctrine; it means the reality of the Triune God. We may have known that the Father, the Son, and the Spirit are all related to life, but we may have never seen that all three of the Triune God are also related to the truth.

The whole Bible is the word of God....Whenever we come to the Bible, we should have the consciousness that we are coming to God's expression, to God expressed....By means of the Bible, I can meet with God, talk to Him, and listen to Him. We all need to have such a conviction whenever we come to the Bible.

Christ, the Son, is also the truth,...[for] the Father's word is the Son, who is the expression of God....The Bible is the written Word and...the Son is the living Word.

All this is realized through God the Spirit....In the Gospel of John the Spirit is the Spirit of truth. The Father is embodied in the Son, and the Son is realized in the Spirit of reality. The Spirit is the realization of the Son as the embodiment of the Father. Therefore, the Spirit is the reality. The Spirit is also the word. John 6:63 says that the word is spirit, and Ephesians 6:17 says that the Spirit is the word. Hallelujah, we have the Word without and the Spirit within! (Truth Messages, pp. 46-47)

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第二篇 (週三)

第一大支柱—真理 (一)

藉真理得以聖別，
從我們自己裏面遷出來，
進入三一神裏面而成為一

晨興餽養

約十六 13 只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。

約壹五 6 ……那靈就是實際。

三一神的三個身位都與真理有關。主耶穌，子，是真理；靈是實際（真理）的靈；而父的話是真理。在新約裏，尤其在約翰福音，真理的意思不是道理，而是三一神的實際。我們也許知道父、子、靈都與生命有關，但我們也許從未看見，三一神的三個身位也與真理有關。

整本聖經都是神的話。……每當我們來到聖經跟前，應該覺得是來到神的發表跟前，來到發表出來的神跟前。……藉著聖經，我能遇見神，與祂交談，並且聽祂說話。每當我們來到聖經跟前，都需要有這樣的信念。

基督，子，也是真理，……因為父的話就是子，祂是神的發表。……聖經是寫出來的話，子是活的話。

這一切乃是藉著靈神來實化。……約翰福音裏的那靈是實際（真理）的靈。父化身在子裏，子實化成實際的靈。那靈乃是作為父具體化身之子的實化；因此，那靈乃是實際。那靈也是話。約翰六章六十三節說，話就是靈；以弗所六章十七節說，那靈就是話。阿利路亞！我們外面有話，裏面有那靈（真理信息，四八至四九頁）。

Today's Reading

信息選讀

Whenever we come to the Word with an open heart and an open spirit, we immediately touch both the Word and the Spirit as the truth....Two or three times every day we need to come to the Word....What a wonderful instrument the Word is for contacting the Lord! When we are disappointed or depressed, feeling empty within, we can open ourselves and come to the Word. After reading for a while, something within us rises up, and we enjoy the presence of the Lord. This is the experience of the truth, the reality. It is the Triune God in His Word being imparted into our being. This is the truth.

The Father is embodied in the Son, the Son is realized as the Spirit, and the Spirit is one with the Word. When we touch the Word, we also touch the Spirit. Then something is infused into our inner being. Whatever is infused into us in this way is the truth. Although this involves the acquisition of biblical knowledge, there is something living inside this knowledge. This is the Triune God realized by us and transfused into us through the Word. This is not merely the Word. It is the Word mingled and saturated with the Triune God and infused into our being. This is the truth that sets us free and sanctifies us.

We cannot sanctify ourselves. The more we try to be sanctified, the more involved we become with things that are common. But when the Word mingled with the essence of the Triune God is imparted into us as the truth, this truth sanctifies us....By contacting the written Word that is mingled with the living Word, something is transfused into us and works in us all day long.

This transfusion of the element of God frees us from such negative things as temper, jealousy, hatred, and pride. It sets us free from every kind of falsehood. This is real liberation, real freedom. As we are being set free, we are also sanctified, separated, made holy to God, not only positionally but also dispositionally. We become one with God because His very essence is being wrought into us. This is what it means to be sanctified by the Word of truth.

Daily we need to practice coming to the Word in this way. Like breathing, we cannot do this once for all; rather, it must be a continual exercise....When the Word is mingled with the living Spirit in our spirit, we are sanctified with the essence of God. (Truth Messages, pp. 47-48)

Further Reading: Truth Messages, msg. 5

每當我們帶著敞開的心和敞開的靈來到主的話跟前，就立刻摸著了作為真理的話和那靈。……我們每天需要有三四次來到主話的跟前。……為著接觸主，主的話是一種非常奇妙的工具！當我們灰心、下沉，裏面感覺虛空時，我們可以敞開自己來到主的話跟前。讀了一些時候，有些東西會在我們裏面升起，我們就享受了主的同在。這就是對真理一實際一的經歷。這是三一神在祂的話裏分賜到我們裏面。這就是真理。

父具體化身在子裏，子實化為那靈，而那靈與話乃是一。當我們摸著話時，我們也摸著那靈，於是有些東西就灌輸到我們裏面的人裏。凡這樣灌輸到我們裏面的東西，就是真理。雖然這包含了聖經知識的獲得，但在這種知識裏有些東西是活的。這就是三一神被我們實化，並且藉著話灌輸到我們裏面。這不僅僅是話；這乃是由三一神所調和、浸透的話，並且灌輸到我們裏面。這就是叫我們得以自由並聖別我們的真理。

我們無法聖別自己。我們越要聖別，就越牽扯凡俗的事物。但是當主的話調和著三一神的素質作為真理，分賜到我們裏面，這真理就聖別我們。……藉著接觸那與活的話相調之寫出來的話，就會有些東西輸送到我們裏面，並且整天在我們裏面作工。

這種屬神元素的灌注，釋放我們脫離脾氣、嫉妒、仇恨和驕傲等消極的事物，並釋放我們脫離一切的虛假。這才是真正的釋放，真正的自由。我們被釋放的同時，也被聖別、分別，成為聖別歸給神，這不僅是地位上的聖別，也是性情上的聖別。因著祂的素質作到我們裏面，我們就與神成為一。這就是因著真理的話聖別的意義。

我們天天需要這樣操練來到主的話跟前。就像呼吸，我們不能一勞永逸，而必須持續不斷地操練。……當主的話在我們的靈裏與活的靈調和時，我們就被神的素質聖別了（真理信息，四九至五二頁）。

參讀：真理信息，第五章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Two (Day 4)

The First Great Pillar—Truth (1)

Being Sanctified by the Truth to Move out of Ourselves and into the Triune God for the Oneness

Morning Nourishment

John 17:19-21 "And for their sake I sanctify Myself, that they themselves also may be sanctified in truth. And I do not ask concerning these only, but concerning those also who believe into Me through their word, that they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me."

Eph. 5:26 "That He might sanctify her, cleansing her by the washing of the water in the word."

Sanctification through the word of truth results in oneness. The sanctifying word, the sanctifying Spirit, the sanctifying life, and the sanctifying God are all one. Therefore, if we are being sanctified, we can be nothing else but one. We are one spontaneously because all the factors of division are taken away.

In John 17:17-23 we see that sanctification issues in the genuine oneness because this sanctification keeps us in the Triune God. Verse 21 says, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us." In order to be one we need to be in the "Us," that is, in the Triune God. The only way to be in the Triune God is by the sanctifying truth that deals with all the factors of division. By being kept in the Triune God, we are one. But whenever we are out of the Triune God, we are divided immediately. (Truth Messages, pp. 49-50)

Today's Reading

[One factor of division] is worldliness. As long as you love the world in a certain aspect, that aspect of worldliness becomes a cause of division. It separates you from the brothers and sisters. Anyone who is

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第二篇 (週四)

第一大支柱—真理 (一)

藉真理得以聖別，
從我們自己裏面遷出來，
進入三一神裏面而成為一

晨興餽養

約十七 19~21 我為他們的緣故，聖別自己，使他們也在真理中得以聖別。我不但為這些人祈求，也為那些因他們的話信入我的人祈求，使他們都成為一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。

弗五 26 好聖化召會，藉著話中之水的洗滌潔淨召會。

藉著真理的話而得聖別，結果就產生一。聖別人的話，聖別人的靈，聖別人的生命，以及聖別人的神全都是一。因此，我們若被聖別，我們就不得不一。因著所有分裂的因素全被除掉，我們就自然而然是一了。

在約翰十七章十七至二十三節，我們看見聖別產生真正的一，因為這聖別保守我們在三一神裏面。二十一節說，"使他們都成為一；正如你父在我裏面，我在你裏面，使他們也在我們裏面。" 為著要成為一，我們需要在"我們"裏面，就是在三一神裏面。要在三一神裏面，唯一的路是藉著聖別人的真理對付所有分裂的因素。藉著蒙保守在三一神裏面，我們就成為一。但是何時我們從三一神裏面出來，立刻就產生分裂 (真理信息，五二、五四頁)。

信息選讀

[分裂的一個因素] 是世界。只要你在某方面還是愛世界，那方面的世界就要成為分裂的因由，使你與弟兄姊妹們分開。人一愛世界，就

worldly is through with oneness.

Another cause of division is ambition. Ambition is like a gopher that works underground in a hidden way to cause damage. Ambition undermines from within. We all must admit that we are ambitious. What can kill our ambition?...I can testify from experience...that when we contact the Lord through the Word and allow Him to infuse Himself into us, the truth thus imparted into our being kills our ambition. There is no other way for ambition to be rooted out of us. Day by day, the sanctifying truth kills the element of ambition within us. The germ of ambition is in our blood and needs the sanctifying truth as an “antibiotic” to kill it. If our ambition is not killed, there can be no genuine oneness.

A third cause of division is self-exaltation, which usually accompanies ambition....Such self-exaltation is like a serpent; it causes division among the saints. Therefore, in order to keep the genuine oneness, we must learn not to exalt ourselves.

If you are an elder or a leading one, you should not boast about this. Do not claim that you are somebody. It is better to be nobody....If you want to be somebody, you should not come to the church, for this is not the place for you....Christ is the only Somebody....I thank the Lord that the vast majority of the saints are willing to be nobodies so that we can have the genuine oneness.

The fourth factor of division is opinion and concept. Opinion is like a scorpion. We should not hold to our own opinion, but simply pursue the Lord's goal: the recovery of Christ as life and as everything for the building up of the church. Those who have been with me throughout the years can testify that I do not insist on anything except Christ as life and as everything to us for the church. We should all be for this, not for our opinions and concepts regarding other things.

The four factors of division—worldliness, ambition, self-exaltation, and opinion—can be dealt with only by the sanctifying truth. Do you think that if you contact the Lord every morning, touch the living Word, and have the divine reality infused into your being, you will still be divisive? I do not believe it. As we contact the Lord in this way, the factors of division are overcome.

When the factors of division in us are put to death by the sanctifying truth, we are brought into the genuine oneness, for sanctification keeps us in the Triune God. Only by being in the Triune God do we have the genuine oneness. (Truth Messages, pp. 49-52)

Further Reading: Truth Messages, msg. 5

與一無分了。

分裂的另一個因由是野心。野心就像一隻地鼠，隱藏在地下作工造成損害。野心是從裏面來暗中破壞的。我們都必須承認我們有野心。什麼能殺死我們的野心？……我能由經歷中作見證，當我們藉著話接觸主，並讓祂將祂自己注入到我們裏面時，真理就分賜進來，殺死我們的野心。除此之外，別無他法能根除我們的野心。一天過一天，聖別人的真理殺死我們裏面野心的成分。野心的細菌是在我們的血輪裏，需要以聖別人的真理作“抗生素”來消滅。我們的野心若不被殺死，就不能有真正的一。

分裂的第三個因由是自高，自高通常伴同著野心。……這種自高就像一條蛇，引起聖徒中間的分裂。因此，要保守真正的一，我們必須學習不高舉自己。

你若是長老或是領頭的人，就不該以此為誇口。不要說你是什麼要人；最好什麼也不是。……你若要成為重要人物，就不該到召會來，因為這個地方不是為著你。……基督是獨一的重要人物。……我感謝主，絕大多數的聖徒都願意默默無聞，使我們能有真正的一。

分裂的第四個因素是意見和觀念。意見就像蠍子一般。我們不該堅持自己的意見，而該單純地尋求主的目標，就是恢復基督作生命和一切，為著召會的建造。凡多年與我同處的人都能見證，除了基督作我們的生命和一切來為著召會之外，我不堅持任何事。我們都該為著這個，而不該為著我們對其他事情的意見和觀念。

分裂的四個因素—世界、野心、自高、意見—只能用聖別人的真理來對付。你想你每天早晨接觸主，摸著活的話，並且有神聖的實際注入到你裏面，你還會分裂麼？我不相信。當我們這樣接觸主時，分裂的因素就被克服了。

當我們裏面分裂的因素為聖別人的真理所治死，我們就被帶進真正的一裏，因為聖別保守我們在三神裏面。唯有藉著在三神裏，我們才有真正的一（真理信息，五三至五六頁）。

參讀：真理信息，第五章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Two (Day 5)

The First Great Pillar—Truth (1)

Being Sanctified by the Truth to Move out of Ourselves and into the Triune God for the Oneness

Morning Nourishment

John 17:24 "Father, concerning that which You have given Me, I desire that they also may be with Me where I am, that they may behold My glory, which You have given Me, for You loved Me before the foundation of the world."

Eph. 4:16 "Out from whom all the Body...causes the growth of the Body unto the building up of itself in love."

The Lord was in the Father, and He wanted His disciples to be in the Father also. In John 14:3 the Lord seemed to be saying, "I am in the Father, but you are not. By My crucifixion and resurrection, I shall bring you into the Father. Then where I am, you will be also." The Lord prayed for this very thing in John 17:24....Eventually we shall be not only in the Father, but also in the glory. Firstly, the Lord brings us into the Father and then into the glory.

When we are with the Lord in the Father and in the glory, we are one. But when we are in ourselves, we cannot be one with others. In ourselves we are one only with ourselves, not with anyone else. If we desire to be one with others, we need to move out of the self and into God the Father. No one can make this move for us; we are responsible to do it ourselves. When we move out of ourselves and into the Father and into the Father's glory, we are one and are even perfected into one. (Truth Messages, p. 56)

Today's Reading

The way to make this move is by being sanctified. To be sanctified is to make the move out of ourselves and into the Father. If we remain in ourselves, we are not sanctified and thus we cannot be one with others. In ourselves we have worldliness, ambition,

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第二篇 (週五)

第一大支柱—真理 (一)

藉真理得以聖別，
從我們自己裏面遷出來，
進入三一神裏面而成為一

晨興餽養

約十七 24 父啊，我在哪裏，願你所賜給我的人，也同我在那裏，叫他們看見你所賜給我的榮耀，因為創立世界以前，你已經愛我了。

弗四 16 本於祂，全身……叫身體漸漸長大，以致在愛裏把自己建造起來。

主是在父裏面，祂要祂的門徒也在父裏面。在約翰十四章三節主好像是說，“我在父裏面，但你們不在。藉著我的釘死和復活，我要把你們帶進父裏面。那時我在哪裏，你們也就在哪裏。”在十七章二十四節主就為此禱告。……至終我們不僅要在父裏面，也要在榮耀裏。首先，主把我們帶進父裏面，然後再帶進榮耀裏。

當我們在父裏並在榮耀裏與主同在時，我們是一。但是當我們在自己裏時，我們就不能與別人是一。我們在自己裏面時，只能與自己是一，而無法與其他任何人是一。我們若盼望與別人是一，就需要從自己裏面遷出來，進入父神裏。沒有人能替我們遷移；我們要自己負責。當我們從自己裏面遷出來，進入父裏面，並進入父的榮耀時，我們就是一，甚至被成全成為一（真理信息，六二至六三頁）。

信息選讀

這樣遷移的路是藉著被聖別。被聖別就是從我們自己裏面遷出來，進入父裏面。我們若留在自己裏面，就不能被聖別，因此無法與別人是一。在我們自己裏面有世界、野心、

self-exaltation, and opinion. It is impossible for us to eradicate these things from our being....The world is actually yourself....The same is true of ambition, self-exaltation, and opinions and concepts. This is the reason we cannot escape from these four things if we stay in the self....The church life, however, is a building, and the real building is the genuine oneness. In this genuine oneness there is no room for worldliness, ambition, self-exaltation, or opinion.

The Lord Jesus knows our problem. In John 15:5 He said, "Apart from Me you can do nothing." He is the vine, and we are the branches. We must remain in Him, that is, abide in Him. To remain in Christ as the vine means that we move out of ourselves and into Him. Since the Lord is in the Father, we also may be in the Father by being in Him. In John 17:21 the Lord prayed, "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us." This is the oneness in the Triune God. In order to be in the Triune God, we must move out of ourselves. John 17:22-23a says, "And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one." When we move out of ourselves and remain in the Triune God, Christ lives in us. In this way we are perfected into one.

Only by our being sanctified can we abide in Christ and can Christ live in us....According to [John 14-17], this is the proper concept of sanctification. The more we are sanctified, the more we are out of ourselves and in the Triune God.

This sanctification takes place by the Word, which is truth, and by the Spirit, which is the Spirit of truth. In these four chapters of John the Word and the Spirit are mentioned again and again. Actually, the Word and the Spirit are one....As we come to the Word every morning, outwardly we touch the Word, but inwardly the Spirit touches us. By the Word and by the Spirit, both of which are the reality, we are sanctified.

This perfected oneness is the real building....[According to Ephesians 4], real building is the proper growth in life. When we grow in life normally, we get out of ourselves and into the Triune God, and Christ lives in us. When this is our experience, we have the genuine oneness and we are perfected into one. When we are perfected into one, there is no problem with building. Wherever we go, we are one with the saints. But if we remain in ourselves, we shall have problems no matter where we may be. (Truth Messages, pp. 56-58, 61-62)

Further Reading: Truth Messages, msg. 6

自高與意見。要把這些東西從我們裏面連根拔除是不可能的。……世界實際上就是你自己……。同樣的，野心、自高、意見和觀念也是如此。因此我們若留在自己裏面，就無法逃避這四件東西。……然而，召會生活是一個建造，而真實的建造乃是真正的一。在這真正的一裏，世界、野心、自高或意見都沒有地位。

主耶穌知道我們的難處。在約翰十五章五節祂說，"離了我，你們就不能作什麼。"祂是葡萄樹，我們是枝子。我們必須留在祂裏面，就是住在祂裏面。留在作為葡萄樹的基督裏面，意思就是我們從自己裏面遷出來，進入祂裏面。因為主是在父裏面，我們藉著在祂裏面也得以在父裏面。在十七章二十一節主禱告說，"使他們都成為一；正如你父在我裏面，我在你裏面，使他們也在我們裏面。"這就是在三一神裏的一。為著在三一神裏，我們必須從自己裏面出來。二十二至二十三節說，"你所賜給我的榮耀，我已賜給他們，使他們成為一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成為一。"當我們從自己裏面遷出來，留在三一神裏面時，基督就活在我們裏面。這樣我們就被成全成為一。

唯有藉著被聖別，我們才能住在基督裏，基督才能活在我們裏面。……根據約翰十四至十七章，這是聖別的正確觀念。我們越被聖別，就越脫離自己，越在三一神裏面。

聖別是藉著話，就是藉著真理；也是藉著靈，就是藉著實際（真理）的靈。在十四至十七章這四章裏一再地提到話和靈。實際上，話和靈乃是一。……當我們每天早晨來到主的話跟前，在外面我們是接觸話，但在裏面是靈摸著我們。話和靈都是實際；藉著這二者，我們就得以聖別。

這個被成全的一就是真實的建造。……〔根據以弗所四章，〕真實的建造乃是生命正確的長大。當我們在生命裏正常地長大時，我們就從自己裏面出來而進入三一神裏面，基督也活在我們裏面。我們若有這樣的經歷，就有真正的一，而且我們就被成全成為一。當我們被成全成為一時，建造就沒有問題了。無論我們到哪裏，都與聖徒是一。但我們若留在自己裏面，無論我們到哪裏，都會出問題（真理信息，六三至六五、七〇頁）。

參讀：真理信息，第六章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Two (Day 6)

The First Great Pillar—Truth (1)

Being Sanctified by the Truth to Move out of Ourselves and into the Triune God for the Oneness

Morning Nourishment

John 17:21-23 "That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us; that the world may believe that You have sent Me. And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me."

In His prayer in John 17 the Lord did not pray that the disciples would be brought into the Father, for He assumed that they were in the Father already. By being in the Father the disciples had the genuine oneness, but they still needed to be perfected in this oneness. The reason you may not have the boldness to say that you are in the glory of the Father is that you have not yet been perfected into one. To be perfected into one means to be rescued from worldliness, ambition, self-exaltation, and opinions and concepts. (Truth Messages, p. 77)

Today's Reading

As you read John 17:23, you may wonder what "I in them" and "You in Me" have to do with being perfected into one. Here the Lord does not say, "You in Me and I in them." This seems more logical than saying, "I in them and You in Me," for then the Father would be working in the Son, who would in turn be working in the believers to perfect them into one....According to our experience, I believe that it means that while Christ is working in us, the Father is working in Him....By this twofold living and moving, we are perfected into one.

Genuine oneness does not come from being taught or from holding certain doctrinal concepts. Real oneness

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第二篇 (週六)

第一大支柱—真理 (一)

藉真理得以聖別，
從我們自己裏面遷出來，
進入三一神裏面而成為一

晨興餽養

約十七 21~23 使他們都成為一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。你所賜給我的榮耀，我已賜給他們，使他們成為一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成為一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。

在約翰十七章的禱告裏，主沒有禱告叫門徒能被帶進父裏面，因為祂認為他們已經在父裏面了。藉著在父裏面，門徒就有真正的一，但他們還需要在這一裏被成全。你也許沒有膽量說你是在父的榮耀裏，原因就是還沒有被成全成為一。被成全成為一，意思就是從世界、野心、自高、意見和觀念中蒙拯救（真理信息，八八頁）。

信息選讀

當你讀到約翰十七章二十三節時，會不解“我在他們裏面”以及“你在我裏面”，與“被成全成為一”有什麼關係。這裏主沒有說，“你在我裏面，我在他們裏面。”這好像比“我在他們裏面，你在我裏面”的說法更合邏輯，因為應該是父先在子裏面作工，然後子又在信徒裏面作工，使他們被成全成為一。……從我們的經歷來看這節，我信這話的意思是：當基督在我們裏面作工時，父就在祂裏面作工。……藉著這雙重的生活和運行，我們就被成全成為一。

真正的一不是出於受教導，也不是出於持守某種道理的觀念。真正的

comes from the Son living and moving in us with the Father living and moving in Him. Through this twofold living and moving we are perfected into one, and we express the Father.

As the indwelling Christ lives and moves within us with the Father living and moving in Him, we are rescued from our ambition, self-exaltation, and concepts. Sometimes when I am with the leading ones, I have the impression that they are too quick to express their opinion or to make decisions. This indicates that they have not been perfected into one. If we have been perfected, we shall not be bold in expressing our opinions or in making decisions. We would be restrained by the indwelling Christ, and we would spontaneously check whether what we are about to say is of Christ or of the self. This is the perfecting.

The Lord's prayer in John 17 reveals that we need to be brought onward from being just in the Father to being in the Father's glory....In Acts 1 the one hundred and twenty prayed in one accord (v. 14). Thus, on the day of Pentecost, they were not only in the Father, but also in the Father's glory. At that time there was no worldliness, ambition, self-exaltation, or concepts. Instead, there was only the expression of the Father. The genuine oneness had been perfected among them.

Oneness is possible and prevailing only where the Son is. The Son is in the Father and in the Father's glory....[Surely the] early disciples could boldly testify that they were in the Father and in His glory. Therefore, in the early chapters of Acts, the Lord's word in John 14 through 16 and His prayer in John 17 were fulfilled among them, for they had all been perfected into one.

We need to be delivered from a false understanding of oneness. Oneness does not mean that we have the same concept or that we merely gather together without dissension or division. Genuine oneness is our living in the Father and in the Father's glory. Whatever we think, say, and do must be in the Father and in His glory. When we live in this way, we are perfected into one. This is not a matter of outward behavior, but of inward reality, and we need to devote our full attention to it. Instead of living in ourselves—in our goal, purpose, ambition, feeling, or concept—we should live in the Father and in His expression. Then we shall be one where the Son is. (Truth Messages, pp. 77-80)

Further Reading: Truth Messages, msgs. 7-8

一乃是從子在我們裏面活著並運行，以及父在祂裏面活著並運行產生的。藉著這雙重的活著並運行，我們就被成全成為一，並且彰顯父。

因著內住的基督在我們裏面活著並運行，同時父在祂裏面活著並運行，我們就從我們的野心、自高和觀念中蒙拯救。有時候我和領頭的人在一起，我察覺他們太快發表意見或定規事情。這指明他們還沒有被成全成為一。我們若是被成全，我們就不會放膽發表我們的意見或者定規什麼。我們會受內住基督的約束，而且我們會自然而然核對我們所要說的是出於基督或是出於己。這就是被成全。

約翰十七章主的禱告啟示出，我們需要被帶往前，從僅僅在父裏面被帶進父的榮耀裏。……在行傳一章，一百二十人同心合意的禱告（14）。因此，在五旬節那日，他們不僅是在父裏面，也在父的榮耀裏。那時，世界、野心、自高或觀念都沒有了。反之，在他們眾人中間只有父的彰顯。真正的一已經被成全在他們中間了。

唯有在子所在之處才可能有一，並且一才能得勝。子是在父裏，並在父的榮耀裏。……早期的門徒，都能毫無疑問大膽地見證，他們是在父並在祂的榮耀裏。所以，在使徒行傳的前幾章中，主在約翰十四至十六章中的話，以及祂在十七章裏的禱告，在他們中間得了成就，因為他們都已經被成全成為一了。

我們需要從對於一的虛假認識中蒙拯救。一的意思不是說我們有同樣的觀念，或者只是來在一起沒有爭論或分裂。真正的一乃是我們在父並在祂的榮耀裏生活。無論我們想什麼，說什麼或作什麼，都必須是在父並在祂的榮耀裏。當我們這樣生活時，就被成全成為一。這不是外面的行為，而是內裏的實際，我們需要全心全力注意這事。我們不該憑自己而活，就是不該憑我們的目標、目的、野心、感覺或觀念而活。我們應當活在父並在祂的彰顯裏。那麼我們就要在子所在之處成為一（真理信息，八八至八九、九一至九三頁）。

參讀：真理信息，第七至八章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery Message Three

The First Great Pillar—Truth (2)

Knowing the Divine Truth, the Divine Reality

Scripture Reading: John 1:14; 8:32; 14:6, 16-17; 15:26;
16:13-15; 1 John 5:6, 20

Outline

Day 1

I. The divine truth, the divine reality, is the Triune God and His word (1 John 5:6):

A. Reality is the element of God realized by us in the Son (John 1:14).

B. The divine reality is God, who is light and love, incarnated to be the reality of the divine things (1 John 1:5; 4:8; John 1:1, 14).

C. The divine reality is Christ, who is God incarnated and in whom all the fullness of the Godhead dwells bodily, as the reality of God and man, the types, figures, and shadows in the Old Testament, and all the divine and spiritual things (Col. 2:9, 16-17; John 1:18, 51; 11:25; 14:6):

1. Because Christ the Son is the embodiment of God, He is the reality of what God is (Col. 2:9).

2. The truth is the reality of the divine things, and this reality is Christ Himself (John 8:32).

3. The reality of the divine things came through Christ and becomes the realization of God to us (14:6).

D. The divine reality is the Spirit, who is Christ transfigured, as the reality of Christ and of the divine revelation; hence, the Spirit is the reality (1 Cor. 15:45b; 2 Cor. 3:17; John 14:16-17; 15:26; 16:13-15; 1 John 5:6).

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第三篇

第一大支柱—真理 (二)

認識神聖的真理，神聖的實際

讀經：約一 14, 八 32, 十四 6、16~17,
十五 26, 十六 13~15, 約壹五 6、20

綱目

週一

壹．神聖的真理，神聖的實際，乃是三一神和祂的話—約壹五 6：

一．實際就是神的成分在子裏給我們實化了一約一 14。

二．神聖的實際乃是神，是光也是愛，成為肉體，作神聖事物的實際—約壹一 5，四 8，約一 1、14。

三．神聖的實際乃是基督，就是成為肉體的神，神格一切的豐滿都有形有體地居住在祂裏面，好成為神與人的實際，舊約一切預表、表號、影兒的實際，和一切神聖、屬靈事物的實際—西二 9、16~17，約一 18、51，十一 25，十四 6：

1. 因著子基督是神的具體化身，祂就是神所是的實際—西二 9。

2. 真理是神聖事物的實際，這實際就是基督自己—約八 32。

3. 神聖事物的實際藉基督而來，對我們成為神的實化—十四 6。

四．神聖的實際乃是那靈，就是變化形像的基督，是基督的實際，也是神聖啟示的實際；因此，那靈是實際—林前十五 45 下，林後三 17，約十四 16~17，十五 26，十六 13~15，約壹五 6。

Day 2

週 二

E. The divine reality is the Word of God as the divine revelation, which not only reveals but also conveys the reality of God and Christ and of all the divine and spiritual things; hence, the Word of God also is reality (John 17:17):

1. The Father's word carries the reality of the Father with it.
2. God's word is the reality, the truth, unlike Satan's word, which is vanity, a lie (8:44).

F. God, Christ, and the Spirit—the Divine Trinity—are essentially one; hence, these three, being the basic elements of the substance of the divine reality, are actually one reality (1:1, 14; 14:6; 1 John 5:6):

1. This one divine reality is the substance of the Word of God as the divine revelation.
2. The divine reality thus becomes the revealed divine reality in the divine Word and makes the divine Word the reality (John 17:17).
3. The divine Word conveys this one divine reality as the contents of the faith, and the contents of the faith are the substance of the gospel revealed in the entire New Testament as its reality, which is the divine reality of the Divine Trinity (Eph. 1:13; Col. 1:5).

Day 3

週 三

G. The divine reality is versus the lie, the vanity of the old creation, and the idolatrous substitutes of the true God (John 8:44; Eccl. 1:2; 1 John 5:20-21):

1. The devil's nature is a lie and brings in death and darkness (John 8:44):
 - a. With darkness is falsehood, the opposite of truth (1 John 1:6).
 - b. The satanic lie is the expression of the satanic darkness (Rom. 1:25; 3:4).
2. No matter how good, excellent, marvelous, and wonderful a thing may be, as long as it is of the old creation, it is part of the vanity of vanities under the sun; only the new creation, which is in the heavens

五. 神聖的實際乃是神的話，作神聖的啟示，不僅啟示，更傳輸神與基督的實際，以及一切神聖、屬靈事物的實際；因此，神的話也是實際—約十七 17：

1. 父的話帶著父的實際。
2. 神的話是實際，真理；不像撒但的話是虛空，謊言—八 44。

六. 神、基督、那靈—神聖的三一—
在素質上乃是一；因此，這三者是神聖實際之本質的基本元素，其實三者乃是一個實際—一 1、14，十四 6，約壹五 6：

1. 這一個神聖的實際，就是神的話這神聖啟示的本質。
2. 因此，這神聖的實際成了神聖話語中所啟示神聖的實際，使神聖的話成為實際—約十七 17。
3. 神聖的話傳輸這一個神聖的實際作信仰的內容，而信仰的內容乃是整本新約所啟示福音的本質，成為新約的實際，這也就是神聖三一的神聖實際—弗一 13，西一 5。

七. 神聖的實際與謊言、舊造的虛空以及代替真神的屬偶像之物相對—約八 44，傳一 2，約壹五 20~21：

1. 魔鬼的本性是虛謊，並且帶來死亡和黑暗—約八 44：
 - a. 有黑暗就有虛謊，虛謊與真理相對—約壹一 6。
 - b. 撒但的謊話乃是撒但黑暗的彰顯—羅一 25，三 4。
2. 無論多麼美好、超絕、美妙、奇妙的事物，只要是屬舊造的，那就是日光之下虛空的虛空的一部分；唯有那在諸天之上，不在“日光之

and not “under the sun,” is not vanity but is a reality (Eccl. 1:2-3; 2 Cor. 5:17).

3. Anything that replaces, or is a substitute for, the divine reality is an idol, and we should garrison ourselves against it (1 John 5:20-21):

a. Idols are the heretical substitutes for the genuine God and the vain replacements for the real God.

b. We should be on the alert to guard ourselves from heretical substitutes and from all vain replacements of our genuine and real God (v. 21).

Day 4

II. We may know the divine truth, the divine reality, by being in the true One (v. 20):

A. The Lord Jesus, the Son of God, has come and has given us an understanding that we might know the genuine and real God (John 1:14, 18; 1 John 5:20):

1. This understanding is the faculty of our mind enlightened and empowered by the Spirit of reality to apprehend the divine reality in our regenerated spirit (Eph. 4:23; John 16:12-15).

2. Know in 1 John 5:20 is the ability of the divine life to know the true God in our regenerated spirit through our renewed mind, enlightened by the Spirit of reality (John 17:3; Eph. 1:17).

3. Because as believers we have been born of the divine life, we are able to know the true God and the things of God (John 1:12-13; 3:6, 15; 17:3).

Day 5

B. First John 5:20 twice speaks of Him who is true, the true One, the True:

1. The term the true One refers to God becoming subjective to us, to the God who is objective becoming the true One in our life and experience.

2. The true One is the divine reality; to know the true One means to know the divine reality by experiencing, enjoying, and possessing this reality.

3. This verse indicates that the divine reality, which is God Himself, has become our reality in our

下”的新造，不是虛空，乃是實際—傳一 2~3，林後五 17。

3. 一切頂替或代替神聖實際的事物，都是偶像；我們需要護衛自己並抵擋偶像—約壹五 20~21：

a . 偶像就是頂替真實之神的異端代替品，以及頂替實際之神的虛空之物。

b . 我們應當儆醒，保守自己遠避異端代替品，並謹防一切頂替我們那真實、實際之神的虛空之物—21 節。

週 四

貳 . 我們在那真實者裏面，就得以認識神聖的真理，神聖的實際—20 節：

一 . 神的兒子主耶穌已經來到，且將悟性賜給我們，使我們可以認識真正且實際的神—約一 14、18，約壹五 20：

1. 這悟性是指我們心思的機能，藉實際的靈得著光照與加力，好在我們重生的靈裏領略神聖的實際—弗四 23，約十六 12~15。

2. 約壹五章二十節的“認識”是神聖生命的能力，在我們重生的靈裏，藉著我們蒙實際的靈所光照之更新的心思，認識真神—約十七 3，弗一 17。

3. 因著我們信徒已經從神聖的生命而生，我們能認識真神和神的事—約一 12~13，三 6、15，十七 3。

週 五

二 . 約壹五章二十節兩次說到“那位真實的”，即“那真實者”，“那真實的”：

1. “那真實者”是指神對我們成了主觀的，指客觀的神在我們的生活和經歷中成了那真實者。

2. 那真實者就是神聖的實際；認識那真實者，意即藉著經歷、享受並擁有神聖的實際，而認識這實際。

3. 這節指明神聖的實際（就是神自己）在經歷中成了我們的實際；神

experience; the God who was once objective to us has become our subjective reality (v. 6).

C. To be in the true One is to be in His Son Jesus Christ (v. 20):

1. This indicates that Jesus Christ, the Son of God, is the true God.
2. This also indicates that the true One and Jesus Christ are one in the way of coinherence; therefore, to be in the Son is spontaneously to be in the true One.

Day 6

D. The word this in verse 20 refers to the God who has come through incarnation and has given us an understanding to know Him as the genuine God and to be one with Him organically in His Son Jesus Christ:

1. All this is the genuine and real God and eternal life to us.
2. This genuine and real God is eternal life to us so that we may partake of Him as everything for our regenerated being.
3. This refers to the true God and Jesus Christ in whom we are; it includes the fact that we are in this One, the true One, and implies that, in a practical sense, eternal life is the God in whom we are in our experience.
4. Therefore, the true God and eternal life include our being in the true One and His Son Jesus Christ; now in our experience the true One becomes the true God, and Jesus Christ becomes eternal life.

E. By being in the True, we know the divine reality intrinsically and experientially (v. 20; John 17:3).

對我們曾經是客觀的，如今成了我們主觀的實際—6 節。

三．在那真實者裏面，就是在祂兒子耶穌基督裏面—20 節：

1. 這指明神的兒子耶穌基督就是真神。
2. 這也指明那真實者與耶穌基督乃是一，二者是互相內在；因此，在子裏面自然就在那真實者裏面。

週 六

四．二十節的“這”是指那已成肉體而來，並賜我們悟性，以認識祂是真神，並在祂兒子耶穌基督裏與祂在生機上成為一的神：

1. 這一切對我們就是真實、實際的神和永遠的生命。
2. 這位真正、實際的神，對我們乃是永遠的生命，使我們能有分於祂作我們重生之人的一切。
3. “這”是指真神和耶穌基督，我們乃是在祂裏面；這包括了我們在這一位，就是在那位真實者裏面的事實；就實際的意義說，這含示永遠的生命就是我們在經歷上，在祂裏面的那位神。
4. 因此，真神與永遠的生命，包括了我們在那真實者，並在祂兒子耶穌基督裏面；現今在我們的經歷中，那位真實者成了真神，並且耶穌基督成了永遠的生命。

五．藉著在“那真實的”裏面，我們就內在的並在經歷上認識神聖的實際—20 節，約十七 3。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Three (Day 1)

The First Great Pillar—Truth (2)

Knowing the Divine Truth, the Divine Reality

Morning Nourishment

John 1:14 "And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality."

1 John 5:6 "This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality."

Truth is God, Christ, and the Spirit. Therefore, truth is the Divine Trinity. Actually the three of the Trinity are all one reality.

Having seen that truth is the Triune God, we may go on to point out that truth is also the Word of God as the divine revelation, which not only reveals but also conveys the reality of God and Christ and of all the divine and spiritual things. Hence, the Word of God also is reality (John 17:17). (Life-study of 1 John, p. 81)

Today's Reading

In John 8:32 the Lord says, "And you shall know the truth, and the truth shall set you free." Truth here is not the so-called truth of doctrine, but the reality of the truth which is the Lord Himself (14:6; 1:14, 17). Verse 32 says that the truth will set us free. But verse 36 says, "If therefore the Son sets you free, you shall be free indeed." This proves that the Son, the Lord Himself, is the reality. Since the Lord is the embodiment of God (Col. 2:9), He is the reality of what God is. Hence, truth, or reality, is the element of God realized by us. When the Lord as the great I Am comes into us as life, He shines within us as light, and this light brings the divine element as reality into us. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, pp. 230-231)

If we would understand the meaning of truth in

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第三篇 (週一)

第一大支柱—真理 (二)

認識神聖的真理，神聖的實際

晨興餽養

約一 14 話成了肉體，支搭帳幕在我們中間，豐豐滿滿地有恩典，有實際。我們也見過祂的榮耀，正是從父而來獨生子的榮耀。

約壹五 6 這藉著水與血來的，就是耶穌基督；不是單憑著水，乃是憑著水，又憑著血；並且作見證的就是那靈，因為那靈就是實際。

真理就是神、基督和那靈。所以，真理就是神聖的三一。實際上，神聖三一的三者總括是一個實際。

我們已經看見真理就是三一神，現在可以接著指出，真理也是神的話，作神聖的啟示，不僅啟示，更傳輸神與基督的實際，以及一切神聖、屬靈事物的實際：因此，神的話也是實際（約十七 17）（約翰一書生命讀經，九八頁）。

信息選讀

在約翰八章三十二節主說，“你們必認識真理，真理必叫你們得以自由。”這裏的“真理”不是所謂道理的真理，而是真理的實際，就是主自己（十四 6，一 14、17）。三十二節說，真理（實際）必叫我們得以自由。但三十六節說，“所以神的兒子若叫你們自由，你們就真自由了。”這證明子—主自己—就是真理（實際）。既然主是神的具體化身（西二 9），祂就是神所是的實際。所以，實際就是神的成分被我們實化了。主這位偉大的我是進到我們裏面作生命，在我們裏面作光來照耀，這光便將神聖的成分當作實際帶進我們裏面（約翰著作中帳幕和祭物的應驗，二八二頁）。

我們若要領會聖經裏真理的意

the Bible, we need to go beyond the traditional and common understanding of what truth is. The traditional view concerning the truth in the Bible as correct doctrine is not accurate, and the common denotation of the word should not be applied to the word truth as found in the Bible.

The Greek word *aletheia* means truth or reality (versus vanity), verity, veracity, genuineness, sincerity. It is John's highly individual terminology, and it is one of the profound words in the New Testament. This word denotes all the realities of the divine economy as the content of the divine revelation, contained, conveyed, and disclosed by the holy Word.

According to the New Testament, truth is first God, who is light and love, incarnated to be the reality of the divine things—including the divine life, the divine nature, the divine power, the divine glory—for our possession, so that we may enjoy Him as grace, as revealed in John's Gospel (John 1:1, 4, 14-17).

Second, truth in the New Testament denotes Christ, who is God incarnated and in whom all the fullness of the Godhead dwells bodily (Col. 2:9), to be the reality of: a) God and man (John 1:18, 51; 1 Tim. 2:5); b) all the types, figures, and shadows of the Old Testament (Col. 2:16-17; John 4:23-24); and c) all the divine and spiritual things, such as the divine life and resurrection (John 11:25; 14:6), the divine light (John 8:12; 9:5), the divine way (John 14:6), wisdom, righteousness, sanctification, redemption (1 Cor. 1:30). Hence, Christ is the reality (John 14:6; Eph. 4:21).

Third, truth is the Spirit, who is Christ transfigured (1 Cor. 15:45b; 2 Cor. 3:17), the reality of Christ (John 14:16-17; 15:26) and of the divine revelation (John 16:13-15). Hence, the Spirit is the reality (1 John 5:6).

Now we can see that truth, *aletheia*, in the New Testament refers to God. Truth is God as the divine light and love incarnated to be the reality of all the divine things for our possession so that we may enjoy God as grace. This means that the very God is the truth, the reality, of the divine things for our possession. Therefore, we need to possess God as the reality and then enjoy Him as grace. Hence, the divine reality is actually God Himself. He is the reality of all the divine things. (Life-study of 1 John, pp. 78-80)

Further Reading: Life-study of 1 John, msg. 9; The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 24

思，就需要超越傳統並一般對真理的領會。傳統的看法認為，聖經裏的真理是正確的道理，這是不準確的；而一般對這辭所領會的含意也不該應用於聖經裏的真理一辭。

真理，原文意實際（與虛空相對）、確實、真確、真實、真誠。這是約翰個人獨特的用辭，也是新約裏一個深奧的辭，指神聖經綸的一切實際，作神聖啟示的內容，由神的話傳輸並揭示。

按照新約，真理首先乃是神，是光也是愛，成為肉體，作神聖事物—包括神聖生命、神聖性情、神聖能力、神聖榮耀—的實際，給我們得著，使我們享受祂作恩典，如約翰福音所啟示的（一 1、4、14~17）。

第二，新約的真理是指基督，就是成為肉體的神，神格一切的豐滿都有形有體地居住在祂裏面（西二 9），好成為：神與人的實際（約一 18、51，提前二 5）；舊約一切預表、表號、影兒的實際（西二 16~17，約四 23~24）；一切神聖、屬靈事物的實際，如神聖的生命與復活（十一 25，十四 6），神聖的光（八 12，九 5），神聖的道路（十四 6），智慧，公義，聖別，救贖（林前一 30）；因此，基督是實際（約十四 6，弗四 21）。

第三，真理乃是那靈，就是變化形像的基督（林前十五 45 下，林後三 17），是基督的實際（約十四 16~17，十五 26），也是神聖啟示的實際（十六 13~15）。因此，那靈是實際（約壹五 6）。

現在我們能看見，新約中的真理是指神。真理乃是神這神聖的光和愛，成為肉體，作一切神聖事物的實際，給我們得著，使我們享受神作恩典。這就是說，這位神就是神聖事物的真理，實際，給我們得著。所以，我們需要得著神作實際，然後享受祂作恩典。因此，神聖的實際，事實上就是神自己。祂是一切神聖事物的實際（約翰一書生命讀經，九四至九六頁）。

參讀：約翰一書生命讀經，第九篇；約翰著作中帳幕和祭物的應驗，第二十四篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Three (Day 2)

The First Great Pillar—Truth (2)

Knowing the Divine Truth, the Divine Reality

Morning Nourishment

Eph. 1:13 "In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise."

Col. 1:5 "Because of the hope laid up for you in the heavens, of which you heard before in the word of the truth of the gospel."

John 17:17 "Sanctify them in the truth; Your word is truth."

Reality is Christ as God incarnate. Reality is Christ as the One in whom all the fullness of the Godhead dwells bodily to be the reality of God, man, the types, figures, and shadows, and all divine and spiritual things. In the Old Testament we have many types, figures, and shadows. Christ is the reality of them. In the Bible we also read of many divine and spiritual things, such as life, light, wisdom, and righteousness. Christ Himself is the reality of all these things. Therefore, when we read the word truth or reality in the New Testament, we need to realize that it refers first to God and also to Christ.

We have indicated that in the New Testament truth denotes the Spirit, who is Christ transfigured and also the reality of Christ and of the divine revelation. For this reason, in 1 John 5:6, John says, "The Spirit is He who testifies, because the Spirit is the reality." (Life-study of 1 John, p. 80)

Today's Reading

It is surely worthwhile for us to study thoroughly the meaning of truth in the New Testament....Truth, reality, is God, Christ, and the Spirit....[Let us] consider other aspects of truth according to the Word of God.

The fourth aspect of what the truth is, the Word, is actually the explanation of the first three aspects of the

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第三篇 (週二)

第一大支柱—真理 (二)

認識神聖的真理，神聖的實際

晨興餽養

弗一 13 你們既聽了真理的話，就是那叫你們得救的福音，也在祂裏面信了，就在祂裏面受了所應許的聖靈為印記。

西一 5 是因那給你們存在諸天之上的盼望，就是你們從前在福音真理的話上所聽見的。

約十七 17 求你用真理聖別他們，你的話就是真理。

實際乃是基督這位成為肉體的神。實際乃是基督，神格一切的豐滿都有形有體地居住在祂裏面，好成為神、人、預表、表號、影兒，以及一切神聖、屬靈事物的實際。在舊約裏有許多預表、表號和影兒，基督乃是這些事物的實際。在聖經裏我們也讀到許多神聖、屬靈的事物，就如生命、光、智慧和公義。基督自己是這一切事物的實際。所以，我們讀到新約中“真理”或“實際”這辭時，我們需要領悟，這首先是指神，也是指基督。

我們已經指明，在新約中，真理是指那靈，就是變化形像的基督，也是基督和神聖啟示的實際。為這緣故，約翰在約壹五章六節說，“作見證的就是那靈，因為那靈就是實際。”（約翰一書生命讀經，九六至九七頁）

信息選讀

我們透徹研究新約中真理的意義，實在很值得。……真理，實際，乃是神、基督和那靈。……我們要照著神的話，繼續看真理的其他方面。

真理之所是的第四方面一話，實際上就是真理頭三方面一父、子、靈一

truth, the Father, the Son, and the Spirit. Therefore, reality is God the Father, God the Son, God the Spirit, and also the divine Word. (Life-study of 1 John, pp. 80-81)

In John 17:17 the Lord prayed, "Sanctify them in the truth; Your word is truth." The Father's word carries with it the Father's reality. When the word says, "God is light," it conveys God as light. Hence, it is the reality, the truth, unlike Satan's word, which is vanity, a lie (8:44). (Life-study of John, p. 483)

The Triune God, who is the reality of everything, is revealed in the Word and conveyed to us by the Word. What is revealed in and conveyed by the Word is the content of our Christian belief and also the content of the New Testament. This content implies the real situation concerning God, man, the universe, man's relationship to God and to others, and our obligation to God. All these different realities are related to the unique reality, which is the Triune God Himself. Then through our experience of Christ this reality becomes our human reality, that is, it becomes our human virtue with which we worship God. Finally, truth refers to things which are true and real.

All the different realities revealed in the New Testament are related either directly or indirectly to the unique reality—the Triune God. Therefore, for us Christians the knowledge of what is true or real must come through our experience of the Triune God.

God, Christ, and the Spirit—the Divine Trinity—are essentially one. Hence, these three, being the basic elements of the substance of the divine reality, are actually one reality. This one divine reality is the substance of the Word of God as the divine revelation. Hence, it becomes the revealed divine reality in the divine Word and makes the divine Word the reality. The divine Word conveys this one divine reality as the contents of the faith, and the contents of the faith are the substance of the gospel revealed in the entire New Testament as its reality, which is just the divine reality of the Divine Trinity. When this divine reality is partaken of and enjoyed by us, it becomes our genuineness, sincerity, honesty, and trustworthiness as an excellent virtue in our behavior to express God, the God of reality, by whom we live; and we become persons living a life of truth, without any falsehood or hypocrisy, a life which corresponds to the truth revealed through creation and the Scripture. (Life-study of 1 John, pp. 91-92)

Further Reading: Life-study of 1 John, msgs. 10-11

的說明。所以，實際乃是父神、子神、靈神，也是神聖的話（約翰一書生命讀經，九七至九八頁）。

在約翰十七章十七節主禱告說，“求你用真理聖別他們，你的話就是真理。”父的話帶著父的實際。當神的話說，“神是光”，這話就帶著是光的神。所以，神的話是實際，真理；不像撒但的話是虛空，謊言（八44）（約翰福音生命讀經，五四四頁）。

那是一切事物之實際的三一神，在話裏啟示出來，且藉著話傳輸給我們。在話裏所啟示並藉著話所傳輸的，乃是我們基督徒信仰的內容，也是新約的內容。這內容含示關於神、人、宇宙、人與神的關係，以及人與人彼此的關係、人對神的責任這些事的真實光景。這種種不同的實際與那獨一的實際有關，這獨一的實際乃是三一神自己。然後藉著我們經歷基督，這實際就成了我們人的實際，就是成了我們用以敬拜神的人性美德。最後，真理是指實在和真實的事物。

新約所啟示各種不同的實際，都直接或間接與那獨一的實際—三一神—有關。所以，我們基督徒對實在或真實事物的認識，必須來自我們對三一神的經歷。

神、基督、那靈—神聖的三一—在素質上乃是一。因此，這三者是神聖實際之本質的基本元素，其實三者乃是一個實際。這一個神聖的實際，就是神的話這神聖啟示的本質。因此，這個實際成了神聖話語中所啟示神聖的實際，使神聖的話成為實際。神聖的話傳輸這一個神聖的實際作信仰的內容，而信仰的內容乃是整本新約所啟示福音的本質，成為新約的實際。這也就是神聖三一的神聖實際。我們有分於並享受這神聖的實際，這實際就成為我們的真實、真誠、誠實、可靠，作為我們行為上優越的美德，以彰顯我們所憑以活著的神，這是實際的神；我們也成了過真理生活的人，毫無虛假或偽善，過一種與那藉著受造之物和聖經所啟示之真理一致的生活（約翰一書生命讀經，一一〇至一一二頁）。

參讀：約翰一書生命讀經，第十至十一篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Three (Day 3)

The First Great Pillar—Truth (2)

Knowing the Divine Truth, the Divine Reality

Morning Nourishment

Eccl. 1:2 "Vanity of vanities, says the Preacher; vanity of vanities; all is vanity."

1 John 5:20-21 "And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life. Little children, guard yourselves from idols."

When we walk in the light, we see one reality after another. However, when we are in darkness, nothing is real to us. On the contrary, everything is empty, vain. When we are in darkness, we do not have any reality because we do not see anything. Instead of the sense of reality, we have the sense of emptiness and vanity.

When we dwell in God, we are in the fellowship. When we are in this fellowship, we are in light. Then as we walk in the light, Christ, the Spirit, the church, the Body, and the members of the Body are all real to us. We may testify and say, "Praise the Lord that I see Christ, the Spirit, the church, the Body, and the ground of the church! How wonderful! All this is real to me." (Life-study of 1 John, p. 62)

Today's Reading

If we would be in the divine fellowship, we need to abide in God as light, and we need to walk in the divine light. The divine light is versus the satanic darkness. The real issue here is not a question of right or wrong; it is a question of light or darkness.

Let us read all of 1 John 1:6: "If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth." To lie is of Satan. He is the father of liars (John 8:44). His nature is a lie, and it brings in death and darkness. With darkness

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第三篇 (週三)

第一大支柱—真理 (二)

認識神聖的真理，神聖的實際

晨興餽養

傳一 2 傳道者說，虛空的虛空，虛空的虛空，凡事都是虛空。

約壹五 20~2 我們也曉得神的兒子已經來到，且將悟性賜給我們，使我們可以認識那位真實的；我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。這是真神，也是永遠的生命。孩子們，你們要保守自己，遠避偶像。

當我們在光中行，我們看見一個又一個的實際。然而，當我們在黑暗中，沒有一樣事物對我們是實際的。相反的，一切都是虛空。當我們在黑暗中，我們沒有什麼實際，因為我們什麼也沒有看見。我們沒有實際的感覺，反而有虛空的感覺。

當我們住在神裏面時，我們就在交通裏。當我們在這交通裏，我們就在光中。這樣，當我們在光中行，基督、那靈、召會、基督的身體、基督身體的肢體，對我們都是實際的。我們可以見證並說，"讚美主，我看見基督、那靈、召會、基督的身體和召會的立場！何等奇妙！這一切對我都都是實際的。" (約翰一書生命讀經，七五頁)

信息選讀

我們若要在神聖的交通裏，就需要住在是光的神裏面，也需要在神聖的光中行。神聖的光與撒但的黑暗相對。這裏真正的點不是對或錯的問題，乃是光或黑暗的問題。

我們來讀約壹一章六節全節："我們若說我們與神有交通，卻在黑暗裏行，就是說謊話，不行真理了。"說謊話是出於撒但；他是說謊者的父 (約八 44)。他的本性是虛謊，

is falsehood, the opposite of the truth. The satanic darkness is versus the divine light, and the satanic lie is versus the divine truth. As the divine truth is the expression of the divine light, so the satanic lie is the expression of the satanic darkness. If we say that we have fellowship with God, who is light, and walk in the darkness, we lie, we are in the expression of the satanic darkness, and we do not practice the truth in the expression of the divine light.

If we are in the light, we shall see the church as a reality. We shall also see the Body and the members of the Body as realities. We shall see that we are a particular member of the Body. But if we are in darkness, we may think that we are a great member of the Body, such as the shoulder, when actually we may be a small member, such as the little finger. This is another illustration of the fact that to be in darkness is to be in emptiness, vanity. But to walk according to what we see of the reality in the light is to practice the truth. (Life-study of 1 John, pp. 63-66)

The book of Proverbs stresses the wisdom that man receives of God through his contacting of God, wisdom that teaches man how to behave in his human life. Ecclesiastes stresses the vanity of vanities of all things under the sun, as realized by man through the wisdom received from God. No matter how good, excellent, marvelous, and wonderful a thing may be, as long as it is of the old creation, it is part of the vanity of vanities under the sun. Only the new creation, which is in the heavens and not "under the sun," is not vanity but is reality. (Eccl. 1:2, footnote 2)

In 1 John 5:21 John goes on to conclude "Little children, guard yourselves from idols." The word "guard" means to garrison ourselves against attacks from without, like the assaults of the heresies. "Idols" refers to the heretical substitutes, brought in by the Gnostics and Cerinthians, for the true God, as revealed in this Epistle and in John's Gospel and referred to in the preceding verse. Idols here also refer to anything that replaces the real God. We as genuine children of the genuine God should be on the alert to guard ourselves from these heretical substitutes and all vain replacements of our genuine and real God, with whom we are organically one and who is eternal life to us. This is the aged apostle's word of warning to all his little children as a conclusion of his Epistle. (Life-study of 1 John, p. 356)

Further Reading: Life-study of 1 John, msg. 7; Life-study of Ecclesiastes, msg. 1

並且帶來死亡和黑暗。有黑暗就有虛謊，虛謊與真理相對。撒但的黑暗與神聖的光相對，撒但的謊話與神聖的真理相對。神聖的真理是神聖之光的彰顯，照樣，撒但的謊話乃是撒但黑暗的彰顯。我們若說，我們與那是光的神有交通，卻在黑暗裏行，就是在撒但黑暗的彰顯裏說謊話，不在神聖之光的彰顯裏實行真理。

我們若在光中，就會看見召會是實際。我們也會看見基督的身體，以及基督身體的肢體是實際。我們會看見，我們是基督身體的一個肢體。但我們若在黑暗裏，就可能以為自己是基督身體的大肢體，像肩膀一樣，而實際上我們可能只是小肢體，像小指頭一樣。這又是一個例子，說明在黑暗裏就是在虛空裏這事實。但我們照著在光中所看見的實際去行，就是實行真理（約翰一書生命讀經，七六、七八至七九頁）。

箴言這卷書強調人藉著接觸神，從神所得的智慧，這智慧教導人如何在人生中行事為人。傳道書強調人藉著從神所得的智慧，看見在日光之下凡事都是虛空的虛空。一件事無論多麼美好、超絕、美妙、奇妙，只要是屬舊造的，那就是日光之下虛空的虛空的一部分。唯有那在諸天之上，不在“日光之下”的新造，不是虛空，乃是實際。下一卷書雅歌，強調基督是人生的歌中之歌，滿足中的滿足，與日光之下凡事都是虛空的虛空相對（聖經恢復本，傳一2註2）。

約翰……在約壹五章二十一節的結束說，“孩子們，你們要保守自己，遠避偶像。”“保守”即防備外來的攻擊，如異端的襲擊。“偶像”是指智慧派和塞林則派所帶來異端的替代品，頂替了本書信和約翰福音所啟示，也正是約壹五章二十節所提的真神。這裏的偶像也指一切頂替真神的東西。我們這些真神的真兒女，應當儆醒、保守自己，遠避這些異端的替代品，以及一切頂替我們那真實、實際之神的虛空之物；我們與這位神在生機上是一，並且祂對我們是永遠的生命。這是年老的使徒對他所有孩子們警告的話，作他書信的結語（約翰一書生命讀經，四三〇至四三一頁）。

參讀：約翰一書生命讀經，第七篇；傳道書生命讀經，第一篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Three (Day 4)

The First Great Pillar—Truth (2)

Knowing the Divine Truth, the Divine Reality

Morning Nourishment

John 16:13-14 "But when He, the Spirit of reality, comes, He will guide you into all the reality; for He will not speak from Himself, but what He hears He will speak; and He will declare to you the things that are coming. He will glorify Me, for He will receive of Mine and will declare it to you."

In 1 John 5:20 John continues, "And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life." The word come here indicates that the Son of God has come through incarnation to bring God to us as grace and reality (John 1:14) that we may have the divine life, as revealed in John's Gospel, to partake of God as love and light, as unveiled in this Epistle.

John says that the Son of God has given us an understanding so that we may know Him who is true, or know the true One. This understanding is the faculty of our mind enlightened and empowered by the Spirit of reality (John 16:12-15) to apprehend the divine reality in our regenerated spirit. In this verse to "know" is the ability of the divine life to know the true God (John 17:3) in our regenerated spirit (Eph. 1:17) through our renewed mind, enlightened by the Spirit of reality. (Life-study of 1 John, p. 348)

Today's Reading

The understanding spoken of in 1 John 5:20 involves our mind, our spirit, and the Spirit of reality. According to our natural being, our spirit is deadened, and our mind is darkened. Hence, in our natural being we do not have the ability to know God. How can someone with a deadened spirit and a darkened mind know the invisible God? This is impossible.

二〇一一年秋季

國際長老及負責弟兄訓練

主恢復中的四大支柱

第三篇 (週四)

第一大支柱—真理 (二)

認識神聖的真理，神聖的實際

晨興餽養

約十六 13~14 只等實際的靈來了，祂要引導你們進入一切的實際；因為祂不是從自己說的，乃是把祂所聽見的都說出來，並要把要來的事宣示與你們。祂要榮耀我，因為祂要從我有所領受而宣示與你們。

約翰在約壹五章二十節……說，"我們也曉得神的兒子已經來到，且將悟性賜給我們，使我們可以認識那位真實的；我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。這是真神，也是永遠的生命。"這裏的"來"指明神的兒子藉著成為肉體而來，把神帶給我們作恩典與實際(約一 14)，使我們得著神聖的生命，如約翰福音所啟示的，好有分於是愛是光的神，如約翰一書所揭示的。

約翰在五章二十節說，神的兒子將悟性賜給我們，使我們可以認識那位真實的，或認識那真實者。這悟性是指我們心思的機能，藉實際的靈得著光照與加力(約十六 12~15)，好在我們重生的靈裏領略神聖的實際。約壹五章二十節的"認識"是神聖生命的能力，在我們重生的靈裏(弗一 17)，藉著我們蒙實際的靈所光照之更新的心思，認識真神(約十七 3)(約翰一書生命讀經，四二〇至四二一頁)。

信息選讀

約壹五章二十節所說到的悟性，與我們的心思、我們的靈以及實際的靈有關。照著我們天然的人，我們的靈是死沉的，我們的心思是黑暗的。因此，在我們天然的人裏，我們沒有能力認識神。靈死沉、心思黑暗的人，怎能認識那不能看見的神？這是不可能的。

The Lord Jesus, the Son of God, has come and has given us an understanding that we might know the genuine and real God. He has come to us by the steps of incarnation, crucifixion, and resurrection. He accomplished redemption for us, and when we repented and believed in Him, we received Him. Now that we have believed in Him and received Him, our sins have been forgiven, our darkened mind has been enlightened, and our deadened spirit has been enlivened. Furthermore, the Spirit of reality, who is the Spirit of revelation, has come into our being. This means that the Spirit of reality has been added to our quickened spirit and has shined into our mind to enlighten it. Now we have an enlightened mind and a quickened spirit with the Spirit of reality, who reveals spiritual reality to us. As a result, surely we have an understanding and are able to know the true One. Before we were saved, we did not have this understanding. But the Son of God has come to us and has given us this understanding so that we may know God.

In John 17:2 and 3 we see that eternal life has the ability to know God: “Even as You have given Him authority over all flesh to give eternal life to all whom You have given Him. And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ.” Eternal life is divine life with a special function—to know God. In order to know God, the divine Person, we need the divine life.

Because as believers we have been born of the divine life, we are able to know God. In order to know a certain living thing, you need to have the life of that thing. For example, a dog cannot know human beings, because a dog does not have a human life. It takes human life to know human beings. The principle is the same with knowing God. The Lord has given us eternal life, the divine life, the life of God. The life of God certainly is able to know God. Therefore, the life of God, which has been given to us, has the ability to know God and the things of God.

The Son of God has come through incarnation and through death and resurrection and has given us an understanding, the ability to know the true God. This understanding includes our enlightened mind, our quickened spirit, and the revealing Holy Spirit. (Life-study of 1 John, pp. 348-350)

Further Reading: Life-study of 1 John, msg. 39; The Collected Works of Watchman Nee, vol. 40, “What Shall This Man Do?” ch. 10

神的兒子主耶穌已經來到，且將悟性賜給我們，使我們可以認識那真正、真實的神。祂已經藉著成為肉體、釘十字架和復活的步驟來到我們這裏。祂為我們完成了救贖，當我們悔改相信祂的時候，我們就接受了祂。我們既已相信並接受祂，我們的罪就得了赦免，我們黑暗的心思就蒙了光照，我們死沉的靈也就活了過來。不僅如此，實際的靈，就是啟示的靈，已經進到我們裏面。這就是說，實際的靈已經加到我們被點活的靈裏，已經照耀到我們的心思裏，光照了我們的心思。我們現今有蒙光照的心思與被點活的靈，連同實際的靈，將屬靈的實際啟示給我們。結果，我們必定有悟性，能認識那真實者。我們得救以前沒有這種悟性，但神的兒子已經來到，且將這悟性賜給我們，使我們可以認識神。

我們在約翰十七章二至三節看見，永遠的生命有能力認識神：“正如你曾賜給祂權柄，管理一切屬肉體的人，叫祂將永遠的生命賜給一切你所賜給祂的人。認識你獨一的真神，並你所差來的耶穌基督，這就是永遠的生命。”永遠的生命就是神聖的生命，具有特殊的功能—認識神。我們要認識神這神聖的人位，就需要神聖的生命。

因著我們信徒已經從神聖的生命而生，我們能認識神。你要認識某樣活物，就需要有那活物的生命。比方說，狗無法認識人類，因為狗沒有人的生命。認識人類需要人的生命。認識神的原則也是一樣。主已將永遠的生命，神聖的生命，神的生命，賜給我們。神的生命當然能認識神。因此，所賜給我們神的生命，有能力認識神和神的事。

神的兒子已經藉著成為肉體，並藉著死與復活來到，且將悟性，就是認識真神的能力，賜給了我們。這悟性包括我們蒙光照的心思、我們被點活的靈以及啟示的聖靈（約翰一書生命讀經，四二一至四二三頁）。

參讀：約翰一書生命讀經，第三十九篇；倪柝聲文集第二輯第二十冊，第十章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Three (Day 5)

The First Great Pillar—Truth (2)

Knowing the Divine Truth, the Divine Reality

Morning Nourishment

1 John 5:6 "This is He who came through water and blood, Jesus Christ; not in the water only, but in the water and in the blood; and the Spirit is He who testifies, because the Spirit is the reality."

20 "And we know that the Son of God has come and has given us an understanding that we might know Him who is true; and we are in Him who is true, in His Son Jesus Christ. This is the true God and eternal life."

In 1 John 5:20 John twice speaks of "Him who is true."...To speak of God simply as God may be to speak in a rather objective way. However, the term Him who is true is subjective; it refers to God becoming subjective to us. In this verse, the God who is objective becomes the true One in our life and experience.

What does the word true mean? Here the Greek word translated true is alethinos, genuine, real (an adjective akin to aletheia, truth, verity, reality—John 1:14; 14:6, 17), opposite of false and counterfeit. Actually, the true One is the reality. The Son of God has given us an understanding so that we may know—that is, experience, enjoy, and possess—this divine reality. Therefore, to know the true One means to know the reality by experiencing, enjoying, and possessing this reality. (Life-study of 1 John, pp. 351-352)

Today's Reading

First John 5:20 indicates that God has become our reality in our experience. The Son of God has come through incarnation and through death and resurrection and has given us an understanding so that we may experience, enjoy, and possess the reality, which is God Himself. Now the God who once was objective to us has become our subjective reality.

John says that we are in the One who is true. We

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第三篇 (週五)

第一大支柱—真理 (二)

認識神聖的真理，神聖的實際

晨興餽養

約壹五 6 這藉著水與血來的，就是耶穌基督；不是單憑著水，乃是憑著水，又憑著血；並且作見證的就是那靈，因為那靈就是實際。

20 我們也曉得神的兒子已經來到，且將悟性賜給我們，使我們可以認識那位真實的；我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。這是真神，也是永遠的生命。

在約壹五章二十節，約翰兩次說到“那位真實的”。僅僅說神是神，這相當客觀。然而，“那位真實的”一辭是主觀的，指出神對我們成了主觀的。在這節裏，客觀的神在我們的生活和經歷中成了那位真實的。

“真實的”一辭是什麼意思？“真實的”原文意真正的、實際的（和約一 14, 十四 6、17 之“實際”同源的形容詞），與虛假的、假冒的相對。事實上，“那位真實的”就是實際。神的兒子已經將悟性賜給我們，使我們可以認識—就是經歷、享受並擁有一這神聖的實際。因此，認識那位真實的，意即藉著經歷、享受並擁有這實際，而認識這實際（約翰一書生命讀經，四二四至四二五頁）。

信息選讀

約壹五章二十節指明，神在我們的經歷中已成為我們的實際。神的兒子已經藉著成為肉體、藉著死與復活來到，且將悟性賜給我們，使我們可以經歷、享受並擁有這實際，就是神自己。現今那曾經對我們是客觀的神，已經成為我們主觀的實際。

在二十節約翰說，我們在那位真實

not only know the true God; we are also in Him. We not only have the knowledge of Him; we are in an organic union with Him. We are one with Him organically.

John says, "We are in Him who is true, in His Son Jesus Christ." To be in the true God is to be in His Son Jesus Christ. Since Jesus Christ as the Son of God is the very embodiment of God (Col. 2:9), to be in Him is to be in the true God. This indicates that Jesus Christ the Son of God is the true God.

Let us consider in more detail John's word "we are in Him who is true, in His Son Jesus Christ." Notice that there is a comma after the word "true." In the original Greek text there is no punctuation at all. Hence, translators differ concerning whether or not a comma should be placed after "true." Moreover, there is a question whether the phrase "in His Son Jesus Christ" is in apposition to "in Him who is true," or is an adverbial phrase. Some interpreters say that this phrase is in apposition; others say that it functions like an adverb. If this phrase is in apposition to "in Him who is true," the meaning would be that to be in the true One is equal to being in His Son Jesus Christ. If "in His Son Jesus Christ" is an adverb, then this phrase indicates that we are in the true One by being in His Son Jesus Christ.

Grammatically speaking, it may be preferable to say that "in His Son Jesus Christ" is not in apposition to the foregoing phrase, but is a modifier describing how we are in the true One. In this case, the meaning is that we are in the true One because we are in His Son Jesus Christ. In other words, we are in the true One by being in Jesus Christ. The reason we need to consider this matter is that it is vital to our spiritual experience.

After much study, I have come to the conclusion that either way we understand the function of the phrase "in His Son Jesus Christ," the outcome is the same. Whether this phrase is in apposition to the foregoing phrase or is a modifier, the result is the same. If the latter phrase is in apposition to the former, the meaning is that to be in the true One is equal to being in His Son Jesus Christ. This would also indicate that the true One and Jesus Christ are one in the way of coinherence. Therefore, to be in the Son is spontaneously to be in the true One. (Life-study of 1 John, pp. 352-353)

Further Reading: Life-study of 1 John, msg. 40; The Conclusion of the New Testament, msg. 397

的裏面。我們不僅認識真神，我們也在祂裏面。我們不僅認識祂，更與祂有生機的聯結。我們乃是在生機上與祂是一。

在二十節約翰說，"我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。"在真神裏面，就是在祂兒子耶穌基督裏面。作神兒子的耶穌基督既是神的具體化身（西二9），在祂裏面就是在這位真神裏面。這指明神的兒子耶穌基督就是真神。

我們要更詳細地看約翰的話："我們也在那位真實的裏面，就是在祂兒子耶穌基督裏面。" "在祂兒子耶穌基督裏面"這辭句，究竟是"在那位真實的裏面"的同位語，還是作副詞用，這是個問題。有些譯者說，這辭句是同位語，有的人說，這辭句的功用像副詞。這辭句若和"在那位真實的裏面"是同位語，意即在那位真實的裏面，等於在神兒子耶穌基督裏面。"在祂兒子耶穌基督裏面"若是副詞，這辭句就指明，我們藉著在祂兒子耶穌基督裏面，而在那位真實的裏面。

從文法上說，較為可取的說法是，"在祂兒子耶穌基督裏面"不是前句的同位語，而是修飾語，描述我們怎樣在那位真實的裏面。若是這樣，意思就是我們因為在祂兒子耶穌基督裏面，所以在那位真實的裏面。換句話說，我們藉著在耶穌基督裏面，而在那位真實的裏面。我們需要來看這件事，原因是這對我們屬靈的經歷非常重要。

經過許多研究之後，我得到的結論是，不論我們如何領會"在祂兒子耶穌基督裏面"這辭句，結果都是一樣的。不論這辭句是前句的同位語或是修飾語，結果都是一樣的。後者若是前者的同位語，意即在那位真實的裏面，等於在祂兒子耶穌基督裏面。這也指明那位真實的與耶穌基督是一，祂們在彼此裏面同時存在。因此在子裏面，自然就是在那位真實的裏面（約翰一書生命讀經，四二五至四二七頁）。

參讀：約翰一書生命讀經，第四十篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Three (Day 6)

The First Great Pillar—Truth (2)

Knowing the Divine Truth, the Divine Reality

Morning Nourishment

John 17:3 "And this is eternal life, that they may know You, the only true God, and Him whom You have sent, Jesus Christ."

14:6 "Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me."

1 John 5:20 "...This is the true God and eternal life."

Let us now go on to consider the last part of 1 John 5:20: "This is the true God and eternal life." "This" refers to the God who has come through incarnation and has given us the ability to know Him as the genuine God and be one with Him organically in His Son Jesus Christ. All this is the genuine and real God and eternal life to us. This genuine and real God is eternal life to us so that we may partake of Him as everything for our regenerated being.

We need to pay special attention to the word this. In 5:20 John does not say "He is"; he says "This is." This is the correct translation of the Greek. Furthermore, John uses the word this to refer both to the true God and to eternal life. By this we see that the true God and eternal life are one. (Life-study of 1 John, pp. 353-354)

Today's Reading

We have seen that we are in the true One and in His Son Jesus Christ. Doctrinally, the true One and His Son Jesus Christ may be considered two. But when we are in the true One and in Jesus Christ experientially, They are one. For this reason John uses "this" to refer both to the true One and to His Son Jesus Christ.

For someone who is not in the true One and Jesus Christ, They are two. But when we are in Them

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第三篇 (週六)

第一大支柱—真理 (二)

認識神聖的真理，神聖的實際

晨興餽養

約十七 3 認識你獨一的真神，並你所差來的耶穌基督，這就是永遠的生命。

十四 6 耶穌說，我就是道路、實際、生命；若不藉著我，沒有人能到父那裏去。

約壹五 20 …這是真神，也是永遠的生命。

現在我們接著來看約壹五章二十節末了一部分：“這是真神，也是永遠的生命。”“這”是指那已成肉體而來，並賜我們能力，以認識祂是真神，並在祂兒子耶穌基督裏與祂在生機上成為一的神。這一切對我們就是真實、實際的神和永遠的生命。這位真正、實際的神，對我們乃是永遠的生命，使我們能有分於祂作我們重生之人的一切。

我們需要特別注意“這”字。約翰在二十節不是說“祂是”，乃是說“這是”。這是原文正確的翻譯。不僅如此，約翰用“這”指真神與永遠的生命。藉此我們看見，真神與永遠的生命乃是一（約翰一書生命讀經，四二七至四二八頁）。

信息選讀

我們已經看見，我們在那位真實的裏面，也在祂兒子耶穌基督裏面。在道理上，那位真實的與祂兒子耶穌基督可以當作兩位。但是當我們在經歷上在那位真實的裏面，並在耶穌基督裏面，祂們乃是一。為這緣故，約翰用“這”指那位真實的與祂兒子耶穌基督。

對於不在那位真實的與耶穌基督裏面的人來說，祂們乃是兩位。但是當我們在

experientially, They are one. We have seen that to be in the true One is to be in His Son Jesus Christ. This means that in our experience of being in Them, They are one.

Moreover, when we are in the true One and Jesus Christ, They are our true God and also our eternal life. First, John speaks of the true One and His Son Jesus Christ, and then he speaks of the true God. Here there may be some distinction between the true One and the true God. When we are in the true One and His Son Jesus Christ, the true One is called the true God, and His Son Jesus Christ is called eternal life. This means that first They are the true One and His Son Jesus Christ. But when we are in Them, They become the true God and eternal life.

We need a clear understanding of what “this” in 5:20 refers to. The word “this” refers to the very God who has become experiential to us through our being in Him. No longer are we outside of this God. Rather, we are in this God, and we are in the true One, in His Son Jesus Christ. Because we are in Them, God and Jesus Christ are no longer objective to us, and in our experience They are no longer two. When we are in Them, They become one to us. Therefore, John says that “this” is the true God, and “this” is eternal life. Who is “this”? “This” is the very God and the very Jesus Christ in whom we are. We may also say that “this” includes the condition of our being in God and Jesus Christ. Hence, the true God and eternal life include our being in the true One and His Son Jesus Christ.

We are in the true One and in Jesus Christ. Now in our experience this true One becomes the true God, and Jesus Christ becomes eternal life. Where are we now? Are we outside the true God and outside eternal life? No, we are in the true God and in eternal life. The word “this” includes this fact of our being in the true God and eternal life. Hallelujah, this is the true God and eternal life, and we are in this God and in this life! We know that we are in the true God and in eternal life because we are in the true One and in His Son Jesus Christ. (Life-study of 1 John, pp. 354-355)

Further Reading: Life-study of 2 John, msg. 2; The Conclusion of the New Testament, msg. 5

經歷上在祂們裏面時，祂們乃是一。我們已經看見，在那位真實的裏面，就是在祂兒子耶穌基督裏面。這就是說，我們經歷在祂們裏面時，祂們乃是一。

不僅如此，當我們在那位真實的與耶穌基督裏面，祂們是我們的真神，也是我們永遠的生命。約翰首先說到那位真實的與祂兒子耶穌基督，然後說到真神。在這裏，那位真實的與真神之間可能有一些區別。當我們在那位真實的與祂兒子耶穌基督裏面，那位真實的就稱為真神，祂兒子耶穌基督就稱為永遠的生命。這就是說，祂們起初是那位真實的與祂兒子耶穌基督，但是當我們在祂們裏面，祂們就成為真神與永遠的生命。

我們需要清楚地領會約壹五章二十節的“這”是指什麼說的。“這”就是指藉著我們在神裏面而成為我們可以經歷的這位神。我們不再是在這位神之外，我們乃是在這位神裏面，我們在這位真實的裏面，在祂兒子耶穌基督裏面。因為我們在那位真實的裏面，所以神與耶穌基督對我們不再是客觀的，在我們的經歷中祂們不再是兩位。當我們在祂們裏面，祂們對我們就成為一。因此約翰說，“這”是真神，“這”也是永遠的生命。“這”是誰？“這”就是我們所在其中的神與耶穌基督。我們也可以說，“這”包括我們在神與耶穌基督裏面的光景。因此，真神與永遠的生命，包括了我們在那位真實的與祂兒子耶穌基督裏面。

我們在那位真實的裏面，也在耶穌基督裏面。現今在我們的經歷中，這位真實的成為真神，耶穌基督成為永遠的生命。現今我們在哪裏？我們在真神與永遠的生命之外麼？不，我們在真神與永遠的生命裏面。“這”字包括我們在真神與永遠的生命裏面這事實。阿利路亞，這是真神，也是永遠的生命，而我們在這位神裏面，也在這生命裏面！我們知道我們在真神裏面，也在永遠的生命裏面，因為我們在那位真實的裏面，也在祂兒子耶穌基督裏面（約翰一書生命讀經，四二八至四二九頁）。

參讀：約翰二書生命讀經，第二篇；新約總論，第五篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery Message Four

The Second Great Pillar—Life (1)

The Tree of Life

Scripture Reading: Gen. 2:9; 3:24; Rev. 2:7; 22:2, 14, 19

Outline

Day 1

I. We need a vision to see that the Bible presents to us a picture of God in Christ as the tree of life to be our food; this is why the tree of life is mentioned both at the beginning and the end of the Bible (Gen. 2:9; Rev. 22:2, 14, 19):

A. God's purpose in the creation of man in His image and according to His likeness was that man would receive Him as life and express Him in all His attributes (Gen. 1:26-27; 2:9).

B. The tree of life signifies the crucified and resurrected Christ, who imparts life to man and pleases and satisfies man in an edible form (v. 9).

Day 2

C. The tree of life is the center of God's economy; the carrying out of God's economy depends on the tree of life, for it is the way to fulfill God's economy (1 Tim. 1:4; Eph. 3:9).

D. The tree of life is the center of the universe:

1. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden; hence, the universe is centered on the tree of life.

2. Nothing is more central and crucial to both God and man than the tree of life (Gen. 3:22; Rev. 22:14).

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第四篇

第二大支柱—生命 (一)

生命樹

讀經：創二 9，三 24，啟二 7，二二 2、14、19

綱目

週一

壹．我們必須有異象，看見聖經向我們陳明一幅圖畫，顯示神在基督裏乃是生命樹，好作我們的食物；這就是為什麼在聖經的開始和末了都提到生命樹—創二 9，啟二 2、14、19：

一．神按著祂的形像，照著祂的樣式造人，目的是要人接受祂作生命，並彰顯祂一切的屬性—創一 26~27，二 9。

二．生命樹表徵釘十字架並復活的基督，祂將生命分賜給人，並以可吃的形態使人喜悅、滿足—9 節。

週二

三．生命樹是神經綸的中心；神經綸的實施在於生命樹，因為生命樹是完成神經綸的路—提前一 4，弗三 9。

四．生命樹是宇宙的中心：

1. 按著神的定旨，地是宇宙的中心，伊甸園是地的中心，生命樹又是伊甸園的中心；因此，宇宙乃是以生命樹為中心。

2. 沒有什麼比生命樹對神和人更中心、更重要—創三 22，啟二 14。

E. The New Testament reveals that Christ is the fulfillment of the figure of the tree of life:

1. John 1:4, speaking of Christ, says, "In Him was life"; this refers to the life signified by the tree of life in Genesis 2.
2. The life displayed in Genesis 2 was the life incarnated in Christ (1 John 5:11-12).
3. If we put together John 1:4 and 15:5, we will realize that Christ, who Himself is life and also a vine tree, is the tree of life.

F. The enjoyment of the tree of life will be the eternal portion of all God's redeemed (Rev. 22:1-2):

1. The tree of life fulfills for eternity what God intended for man from the beginning (Gen. 1:26; 2:9).
2. The fact that the tree of life bears twelve fruits means that the fruit of the tree of life is rich and sufficient for the carrying out of God's eternal administration.

Day 3

II. The Lord wants to recover the church back to the beginning—to the eating of the tree of life (Rev. 2:7):

A. In general, Christians have neglected the eating of the tree of life and have lost sight of the fact that they have the right to eat the Lord (22:14).

B. God's placing man in front of the tree of life indicates that God wanted man to receive Him as life by eating Him organically and assimilating Him metabolically so that God might become the constituent of man's being (Gen. 2:9, 16-17):

1. God not only desires that man be His vessel to contain Him; He also wants man to eat, digest, and assimilate Him (Rom. 9:21, 23; John 6:57).
2. God wants to be digested and assimilated by us so that He can become the constitution of our inward being and that we will be one with Him and the same as He is in life and in nature (1 John 5:11-12; 2 Pet. 1:4).

C. The essence of the tree of life is in the water of life; if we would enjoy Christ as the tree of life,

五. 新約啟示基督是生命樹之表號的應驗：

1. 約翰一章四節論到基督說，“生命在祂裏面；”這是指創世記二章由生命樹所表徵的生命。
2. 創世記二章所展示的生命，就是具體化身在基督裏的生命—約壹五 11~12。
3. 我們若將約翰一章四節和十五章五節放在一起，就會領悟基督自己是生命，也是葡萄樹，因此祂就是生命樹。

六. 享受生命樹乃是所有蒙神救贖之人永遠的分—啟二二 1~2：

1. 生命樹實現了神原初對人的心意，直到永遠—創一 26，二 9。
2. 生命樹結十二樣果子，意思是生命樹的果子是豐富的，足以完成神永遠的行政。

週 三

貳. 主要把召會恢復到起初—恢復到吃生命樹—啟二 7：

一. 一般說來，基督徒忽略了吃生命樹，沒有看見自己有吃主的權利—二二 14。

二. 神把人擺在生命樹跟前，指明神要人藉著生機地吃祂並新陳代謝地吸收祂，接受祂作生命，使神能成為人所是的構成成分—創二 9、16~17：

1. 神不僅渴望人作祂的器皿盛裝祂，也要人吃、消化並吸收祂—羅九 21、23，約六 57。
2. 神要我們消化、吸收祂，好使祂能成為我們裏面之人的構成，也使我們與祂成為一，在生命和性情上與祂一樣—約壹五 11~12，彼後一 4。

三. 生命樹的素質是在生命水裏；我們若要享受基督作生命樹，作生命的

as the element of life, we must drink Him as the water of life, the essence of life (Isa. 12:3-4; John 4:14; Rev. 22:1-2).

D. Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life (2:7; John 6:57).

Day 4

III. Through the redemption of Christ, the way by which man could touch the tree of life, which is God Himself in Christ as life to man, has been opened again (Heb. 10:19-20; Rev. 22:14):

A. As a fallen man, Adam was separated from the life of God and was not permitted to contact God as the tree of life (Gen. 3:1-6, 11-13, 22-24):

1. Satan's tempting man to take the tree of the knowledge of good and evil indicates that Satan wants to keep man from taking God as his life (vv. 1-6).

2. The significance of man's fall is that man was estranged from the life of God (Eph. 4:17-18).

3. God's prohibiting man by the cherubim and the flaming sword from taking the tree of life indicates that God's glory (signified by the cherubim), holiness (signified by the flame), and righteousness (signified by the sword) do not allow sinful man to abuse the life of God (Heb. 9:5; 12:29; Rom. 2:5).

B. When Christ's flesh was crucified, the veil was rent (Heb. 10:20; Matt. 27:51), thus opening the way for us, those who were alienated from God, who is signified by the tree of life, to enter into the Holy of Holies to contact Him and take Him as the tree of life for our enjoyment.

Day 5

C. "Blessed are those who wash their robes that they may have right to the tree of life" (Rev. 22:14):

1. Through Christ's redemption, which fulfilled all the requirements of God's glory, holiness, and righteousness, the way to the tree of life was opened again to the believers.

2. Those who wash their robes in the redeeming blood

元素，就必須喝祂作生命水，作生命的素質—賽十二 3-4，約四 14，啟二二 1-2。

四．吃生命樹，就是享受基督作我們的生命供應，該是召會生活中首要的事—二 7，約六 57。

週 四

叁．藉著基督的救贖，接觸生命樹（就是神自己在基督裏作人生命）的路再次打開—來十 19-20，啟二二 14：

一．亞當這墮落的人，是與神的生命隔絕，不准接觸神這生命樹—創三 1-6、11-13、22-24：

1. 撒但試誘人接受善惡知識樹，指明撒但要使人不得接受神作人的生命—1-6 節。

2. 人墮落的重大意義，在於人與神的生命隔絕了—弗四 17-18。

3. 神用基路伯和發火焰的劍禁止人接受生命樹，指明神的榮耀（由基路伯所表徵）、聖別（由火焰所表徵）和公義（由劍所表徵），不許可罪人濫用神的生命—來九 5，十二 29，羅二 5。

二．當基督的肉體釘十字架時，幔子就裂開了（來十 20，太二七 51），因此為我們這些與神（由生命樹所表徵）隔絕的人，開了一條路，可以進入至聖所接觸祂，並接受祂作生命樹，給我們享受。

週 五

三．“那些洗淨自己袍子的有福了，可得權柄到生命樹那裏”—啟二二 14：

1. 藉著基督那滿足神一切榮耀、聖別、公義之要求的救贖，通往生命樹的路就重新向信徒開啟。

2. 凡用基督救贖的血洗淨自己袍子

of Christ have the right to enjoy the tree of life as their eternal portion in the holy city, the Paradise of God, in eternity (v. 14).

IV. In God's economy we are not only the eaters of the tree of life, enjoying the continually fresh fruit, but we are also the branches of this tree, abiding in Christ, the tree of life, to enjoy the life-juice (v. 2; John 15:5):

A. The Bible reveals that the relationship that God desires to have with man is that He and man become one (1 Cor. 6:17):

1. In His desire to be one with man, God created man in His image and according to His likeness and with a spirit to contact, receive, and contain Him (Gen. 1:26; 2:7).

2. God desires that the divine life and the human life be joined to become one life.

Day 6

3. This oneness is an organic union, a union in life—a grafted life (John 15:4-5):

a. The grafted life is not an exchanged life—it is the mingling of the human life with the divine life.

b. In order for us to be grafted into Christ, He had to pass through the processes of incarnation, crucifixion, and resurrection to become the life-giving Spirit (1:14; 1 Cor. 2:2; 15:45).

c. As regenerated ones who have been grafted into Christ, we should live a grafted life, a life in which two parties are joined to grow together organically:

(1) Since we have been grafted into Christ, we should allow the pneumatic Christ to live in us (Gal. 2:20).

(2) We should live a grafted life by the mingled spirit—the divine Spirit mingled with the regenerated human spirit (1 Cor. 6:17; Rom. 8:4).

d. In the grafted life, the human life is not eliminated but is strengthened, uplifted, and enriched by the divine life; the branch retains its essential characteristics, but its life is uplifted and transformed by being grafted into a higher life (Gal. 2:20; 4:19;

的人，在永世裏都有權利在聖城，就是在神的樂園中，享受生命樹作他們永遠的分—14節。

肆．在神的經綸裏，我們不僅是吃生命樹的人，不斷的享受新鮮的果子，我們也是這樹的枝子，住在基督這生命樹裏，享受生命的汁漿—2節，約十五5：

一．聖經啟示神渴望與人有一個關係，就是祂與人成為一—林前六17：

1. 神渴望與人成為一，因此按著祂的形像，照著祂的樣式造人，並且給人造靈，使人接觸、接受並盛裝祂—創一26，二7。

2. 神渴望神聖的生命與屬人的生命能聯結為一個生命。

週六

3. 這一乃是生機的聯結，生命的聯結—接枝的生命—約十五4~5：

a . 接枝的生命不是替換的生命，乃是把屬人的生命與神聖的生命調和在一起。

b . 為使我們接枝到基督裏，祂就必須經過成為肉體、釘十字架和復活的過程，成為賜生命的靈——14，林前二2，十五45。

c . 我們這些重生的人，已經接枝到基督裏，應當過接枝的生活，就是兩方聯結而一同生機生長的生活：

(一) 我們既已接枝到基督裏，就要讓那是靈的基督活在我們裏面—加二20。

(二) 我們應當憑調和的靈（就是神聖的靈與人重生之靈的調和），過接枝的生活—林前六17，羅八4。

d . 在接枝的生命裏，屬人的生命並未除去，乃是得著神聖生命的加強、拔高並充實；枝子保有它素質的特徵，但因著接枝在較高的生命上，枝子的生命就被拔高並變化—加二

Eph. 3:16-17a).

B. Christ as the tree of life is the embodiment of God as life to us (Col. 2:9), and we are united with Him organically; we not only eat Christ as the tree of life—we are united with Him, we are one with Him, and we are part of Him (John 15:1, 4-5; 1 Cor. 6:17).

20, 四 19, 弗三 16~17 上。

二. 基督作為生命樹，乃是神的具體化身作我們的生命（西二 9），我們與祂有生機的聯結；我們不僅吃基督作生命樹—我們乃是與祂聯結，與祂是一，並且成為祂的一部分—約十五 1、4~5，林前六 17。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Four (Day 1)

The Second Great Pillar—Life (1)

The Tree of Life

Morning Nourishment

Gen. 1:26 "And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...over all the earth..."

2:9 "...Out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil."

We need a vision to see that the whole Bible presents us a picture that God is the tree of life good for food to us. This is why the tree of life is at the beginning of the Bible and at the end of the Bible (Gen. 2:9; Rev. 22:2, 14). In between these two ends of the Bible are many negative stories concerning the Lord's people being distracted, frustrated, and hindered from enjoying God as the tree of life. All the positive stories in the Bible show us God's chosen people enjoying God as the tree of life in different aspects. (The Tree of Life, p. 61)

Today's Reading

God's image [in Genesis 1:26], referring to God's inner being, is the expression of the inward essence of God's attributes, the most prominent of which are love (1 John 4:8), light (1 John 1:5), holiness (Rev. 4:8), and righteousness (Jer. 23:6). God's likeness, referring to God's form (Phil. 2:6), is the expression of the essence and nature of God's person. Thus, God's image and God's likeness should not be considered as two separate things. Man's inward virtues, created in man's spirit, are copies of God's attributes and are the means for man to express God's attributes. Man's outward form, created as man's body, is a copy of God's form. Thus, God created man to be a duplication of Himself that man may have the capacity to contain God and express Him. All the other living things were created "according to their kind" (Gen. 1:11-12, 21, 24-

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第四篇 (週一)

第二大支柱—生命 (一)

生命樹

晨興餽養

創一 26 神說，我們要按著我們的形像，照著我們的樣式造人，使他們管理…全地。

二 9 耶和華神使各樣的樹從地裏長出來，可以悅人的眼目，也好作食物；園子當中有生命樹，還有善惡知識樹。

我們必須有異象，看見整本聖經向我們陳明一幅圖畫，顯示神乃是生命樹，好作我們的食物。這就是為什麼在聖經的開始和末了都提到生命樹（創二 9，啟二二 2、14）。在聖經這首尾兩端之間，有許多消極的故事，說到主的子民受打岔、被阻撓、被攔阻，而沒有享受神作生命樹。聖經裏一切積極的故事都給我們看見，神的選民在不同方面享受神作生命樹（生命樹，六七頁）。

信息選讀

〔創世記一章二十六節裏〕神的形像，指神裏面的所是，是神屬性內裏素質的彰顯，這些屬性最顯著的是愛（約壹四 8）、光（一 5）、聖（啟四 8）、義（耶二三 6）。神的樣式，指神的形狀（腓二 6），乃是神身位之素質與性質的彰顯。因此，神的形像和神的樣式不當視為兩個分開的東西。人內裏的美德受造於人的靈裏，乃是神屬性的翻版，也是人彰顯神屬性的憑藉。人外面的形狀受造為人的身體，乃是神形狀的翻版。因此，神造人成為祂自己的複本，使人有盛裝神並彰顯神的性能。其他一切活物都是“各從其類”造的（創一 11~12、21、

25), but man was created according to God's kind (cf. Acts 17:28-29a). Since God and man are of the same kind, it is possible for man to be joined to God and to live together with Him in an organic union (John 15:5; Rom. 6:5; 11:17-24; 1 Cor. 6:17).

Created man was a duplication of God in God's image and likeness, but he did not have the reality of God or the life of God. Thus, he still needed to receive God as his life by eating of the tree of life so that he might have the reality of God to express Him (Gen. 2:9 and footnote 2). (Gen. 1:26, footnote 3)

As the Almighty God, Jesus is high, but when He came to us as food He was lowly. He was a loaf of bread. He was even the crumbs under the table (Matt. 15:21-27). The very Jesus who came to us as life in the form of food was not tall and great; He was small and lowly. Anything we eat must be smaller than we are; if it is not, we cannot take it into us....[Instead], it must be cut into pieces small enough to eat. Thus, Jesus came to us as life in the form of food. He said, "I am the bread of life," and, "He who eats Me shall also live because of Me." God in the Son is the tree of life that is good for food. Day after day we can feed on Him. We can eat Him.

The tree of life typifies Christ who imparts life to man and who pleases and satisfies man (cf. John 15:1; Exo. 15:25). Christ imparts divine life into us, pleases us, and satisfies us. Many of us can testify of this. We can say, "Hallelujah! Jesus has imparted life to me. He satisfies me all the time." This is the tree of life. (Life-study of Genesis, p. 141)

The tree of life declares that God offers Himself to man in an edible form. The Lord Jesus brought this same message to man about Himself.

Why does the tree of life still appear in the closing book of the Bible? God wants to remind us that His intention for man will surely be realized. Man's disobedience caused only a temporary interruption. God's unchanging desire is to be received into His creature as food that the two may be one. His thought was not that man might behave decently and honor Him as the Creator with suitable worship. No! The tree was there declaring, "Here is God's life. Take this life into you and live by it." (Life Messages, vol. 1, pp. 235, 239)

Further Reading: The Tree of Life, chs. 1-2; Life Messages, vol. 1, ch. 26

24~25), 人卻是從神類造的(參徒十七 28~29 上)。既然神與人同類, 人就有可能與神聯合, 而在生機的聯結裏與祂同活(約十五 5, 羅六 5, 十一 17~24, 林前六 17)。

受造的人雖然是神的複本, 有神的形像和樣式, 但還沒有神的實際和神的生命。因此, 人還需要藉著吃生命樹, 接受神作人的生命, 使人得著神的實際而彰顯神(創二 9 與註 2)(聖經恢復本, 創一 26 註 2)。

耶穌是全能的神, 乃是至高的, 但當祂來作我們的食物, 祂是低微的。祂是一塊餅, 甚至是桌子下的碎渣(太十五 21~27)。耶穌以食物的形態來作我們的生命, 祂不高, 也不大。祂是小的、低的。我們所吃的任何東西, 都必須比我們小, 否則我們就吃不下去。即使食物比我們大, 還得切成小片, 才吃得下。因此, 主耶穌以食物的形態來作我們的生命。祂說, "我就是生命的糧", 又說, "那吃我的人, 也要因我活著。" 神在子裏是生命樹, 好作食物。我們天天可以吃祂, 從祂得餵養。

生命樹預表將生命分賜給人, 叫人喜悅滿足的基督(參約十五 1, 出十五 25)。基督分賜神聖的生命到我們裏面, 叫我們喜悅滿足。我們許多人都能見證這個。我們能說, "阿利路亞! 耶穌已將生命分賜給我。祂每時每刻都使我滿足。" 這就是生命樹(創世記生命讀經, 一七五至一七六頁)。

生命樹宣示神是以一種可吃的方式將祂自己給人。主耶穌用同樣的話對人說到祂自己。

為什麼生命樹又出現在聖經的末了一卷呢? 神要提醒我們, 祂對人的心意必定要實現。人的不順從只能暫時打個岔。神不變的心願是要作食物被接受到祂的造物裏面, 使兩者能成為一。祂的思想不是要人審慎行事, 並且尊祂為創造主, 對祂有適當的敬拜。不是! 這樹在那裏宣告: "這裏有神的生命。把這生命接受到你裏面, 並且憑這生命而活。" (生命信息上冊, 二九二、二九八至二九九頁)

參讀: 生命樹, 第一至二章; 生命信息上冊, 第二十六章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Four (Day 2)

The Second Great Pillar—Life (1)

The Tree of Life

Morning Nourishment

John 15:5 "I am the vine; you are the branches. He who abides in Me and I in him, he bears much fruit; for apart from Me you can do nothing."

1:4 "In Him was life, and the life was the light of men."

God's intention positively is to express Himself through a corporate man, and negatively to deal with His enemy, Satan, through this corporate man. At the end of the Scriptures there is a city called the New Jerusalem (Rev. 21:2). God's image is expressed through that city (21:11; 4:3), and God's authority is exercised through that city (22:5; 21:24-26). That city is the very expression and representation of God.

In Genesis 1 there is the purpose, the intention of God, but there is not the way to fulfill God's purpose, the way to attain God's intention. The way is not in Genesis 1 but in Genesis 2, and what is the way? The way is the tree of life (v. 9). After the revelation of the words image and dominion (authority), there is the word life in Genesis 2. How could we created human beings express God if we did not have the life of God?...If God is life within you and lives in you, it is possible for you to live God out, to express God in a full way. The way to fulfill God's purpose is seen in the tree of life. (The Tree of Life, p. 8)

Today's Reading

The tree of life is the center of the universe. According to the purpose of God, the earth is the center of the universe, the garden of Eden is the center of the earth, and the tree of life is the center of the garden of Eden. Hence, the universe is centered on the tree of life. Nothing is more central and crucial to both God and man than the tree of life. The tree of life in the garden was an indicator that God desires to be our life in the form of food.

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第四篇 (週二)

第二大支柱—生命 (一)

生命樹

晨興餽養

約十五 5 我是葡萄樹，你們是枝子；住在我裏面的，我也住在他裏面，這人就多結果子；因為離了我，你們就不能作什麼。

— 4 生命在祂裏面，這生命就是人的光。

神的目的，在積極一面是要藉著一個團體的人彰顯祂自己，在消極一面是要藉著這團體的人對付祂的仇敵撒但。在聖經的末了有一座城，名叫新耶路撒冷（啟二一 2）。神的形像藉著那城得以彰顯（11，四 3），神的權柄藉著那城得以實施（二二 5，二一 24~26）。那城就是神的彰顯和代表。

在創世記一章有神的定旨和心意，卻沒有完成神定旨、達成神心意的路。那條路不在一章，乃在二章；那條路是什麼？那條路就是生命樹（9）。在啟示了“形像”和“管理”（權柄）這些辭之後，就有二章“生命”這辭。我們這些受造的人若沒有神的生命，怎能彰顯神？…神若是你裏面的生命，並活在你裏面，你就可能完全活出神並彰顯神。我們可以在生命樹裏看見完成神定旨的路（生命樹，二至三頁）。

信息選讀

生命樹是宇宙的中心。按著神的定旨，地是宇宙的中心，伊甸園是地的中心，生命樹又是伊甸園的中心。因此，宇宙乃是以生命樹為中心。沒有什麼比生命樹對神和人更中心、更重要。園子裏的生命樹指明，神渴望以食物的形態作我們的生命。

The New Testament reveals Christ as the fulfillment of the figure of the tree of life. Speaking of Christ, John 1:4 says, "In Him was life." Since John 1:3 refers to the creation in Genesis 1, the mention of life in verse 4 should refer to the life indicated by the tree of life in Genesis 2. This is confirmed by John's mention of the tree of life in Revelation 22. The life displayed by the tree of life in Genesis 2 was the life incarnated in Christ. The Lord told us that He Himself is life (John 14:6). Furthermore, John 15 reveals that Christ is a tree, the vine tree. On the one hand, He is a tree; on the other hand, He is life. If we put together John 1:4 and 15:5, we shall realize that Christ is the tree of life. The fact that He said in John 6 that He is the bread of life indicates that He has come to us as the tree of life in the form of food. Therefore, Christ, the embodiment of God, is the tree of life. (The Conclusion of the New Testament, p. 429)

Revelation 22:2 says, "And on this side and on that side of the river was the tree of life." The one tree of life growing on the two sides of the river signifies that the tree of life is a vine, spreading and proceeding along the flow of the water of life for God's people to receive and enjoy. It fulfills, for eternity, what God intended from the beginning (Gen. 2:9). The tree of life was closed to man due to his fall (Gen. 3:22-24), but opened to believers by the redemption of Christ (Heb. 10:19-20). Today the enjoyment of Christ as the tree of life is the believers' common portion (John 6:35, 57). In the millennial kingdom the overcoming believers will enjoy Christ as the tree of life as their reward (Rev. 2:7). Eventually, in the new heaven and new earth, for eternity, all God's redeemed will enjoy Christ as the tree of life as their eternal portion (22:14, 19).

Verse 2 also says that the tree of life produces twelve fruits, yielding its fruit each month. The fruits of the tree of life will be the food of God's redeemed for eternity. They will be continually fresh, produced every month, twelve fruits yearly.

That there are twelve fruits means that the fruit of the tree of life is rich and sufficient for the completion in God's eternal administration. Remember the significance of the number twelve: it is completion in God's administration for His economy eternally. Thus, the twelve fruits are for the eternal completion in God's administration for His economy. (Life-study of Revelation, pp. 748, 750-751)

Further Reading: The Tree of Life, chs. 3, 5; The Conclusion of the New Testament, msg. 41

新約啟示基督是生命樹之表號的應驗。約翰一章四節論到基督說，"生命在祂裏面。"既然三節指創世記一章的創造，約翰一章四節提起生命，就該指創世記二章由生命樹所指明的生命。這由約翰在啟示錄二十二章提起生命樹所證實。創世記二章由生命樹所展示的生命，就是具體化身在基督裏的生命。主告訴我們，祂自己就是生命（約十四6）。不僅如此，十五章啟示基督是樹，是葡萄樹。一面，祂是樹；另一面，祂是生命。我們若將一章四節和十五章五節放在一起，就會領悟基督是生命樹。祂在六章說祂是生命的糧，這事實指明祂以食物的形態，作生命樹臨到我們。因此，基督，神的具體化身，乃是生命樹（新約總論第二冊，二四〇至二四一頁）。

啟示錄二十二章二節說，"在河這邊與那邊有生命樹。"一棵生命樹長在河的兩岸，表徵生命樹是一種藤蔓，沿著生命水的流伸展、蔓延，給神的子民接受並享受。這樹實現了神原初的心意（創二9），直到永遠。因著人的墮落，生命樹向人封閉了（三22~24）；但藉著基督的救贖，又向信徒開啟了（來十19~20）。今天，享受基督作生命樹是信徒共同的分（約六35、57）；在千年國，得勝的信徒要享受基督這生命樹作他們時代的賞賜（啟二7）；最終，在新天新地裏，所有蒙神救贖的人都要享受基督這生命樹作永遠的分（二二14、19）。

二節也說，生命樹生產十二樣果子，每月都結出果子。生命樹的果子要作神贖民的食物，直到永遠；這些果子始終是新鮮的，每月都結，每年結十二樣果子。

生命樹結十二樣果子，是說生命樹的果子是豐富的，足以完成神永遠的行政。請記住十二這數字的意義：這是為著神永遠的經綸，在神行政中的完整。所以十二樣果子是為著神的經綸，在神行政中永遠的完整（啟示錄生命讀經，八六七至八六八、八七〇至八七一頁）。

參讀：生命樹，第三、五章；新約總論，第四十一篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Four (Day 3)

The Second Great Pillar—Life (1)

The Tree of Life

Morning Nourishment

Rev. 2:7 "He who has an ear, let him hear what the Spirit says to the churches. To him who overcomes, to him I will give to eat of the tree of life, which is in the Paradise of God."

22:14 "Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city."

O brothers and sisters, today we are in the last days. The Lord wants to recover the church back to the beginning. That which was in the beginning was so simple. There was a tree of life for man to eat. Today, due to man's weakness and failure, the church has become degraded, but it was not so in the beginning. In the beginning it was all very simple. We thank and praise the Lord for this. We all have to learn to be simple. Today is not the age of doctrines but the age of the spirit. Today is the age of eating the Lord, drinking the Lord, and enjoying the Lord. (The Lord's Recovery of Eating, p. 32)

Today's Reading

God ordained even before the foundation of the world that our destiny, our future, would be to daily eat the Lord. What must Christians do? Eat the Lord! What kind of Christian are you? We are Christians who eat the Lord. What kind of church do you have? A church that eats the Lord. Christians are people who eat the Lord. This is the Lord's recovery. What is the Lord recovering? The Lord is recovering the matter of eating Him. Christianity in general has lost the matter of eating the Lord, and it has lost sight of the fact that believers have the right to eat the Lord. The Lord is recovering this today. (Eating the Lord, p. 14)

[The first step of God's procedure in fulfilling His purpose was to create man as a vessel. Then] the second...was to place the created man in front of the

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第四篇 (週三)

第二大支柱—生命 (一)

生命樹

晨興餽養

啟二 7 那靈向眾召會所說的話，凡有耳的，就應當聽。得勝的，我必將神樂園中生命樹的果子賜給他吃。

二二 14 那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城。

哦，弟兄姊妹，我絕對信，今天是個末了的時代，主要把召會恢復到起初去。起初的事都是那麼簡單，就是一棵生命樹在那裏，你就吃吧！今天因著人的軟弱，人的失敗，召會走了樣子了，但是起初不是這樣。在起初的時候，什麼都是極其簡單。感謝讚美主，我們大家都得學習簡單。今天不是道理的時代，今天乃是靈的時代。今天是吃主、喝主、享受主的時代（主的恢復—吃，三五頁）。

信息選讀

神在創世以前就定規好了，我們的命運，我們的前途，就是吃主，天天吃主。若是有人問你說，基督徒該作什麼？吃主！你們這班人是什麼基督徒？吃主的基督徒！你們是什麼召會？吃主的召會！基督徒就是一班吃主的人。這就是主的恢復。主恢復什麼？主就是恢復吃祂。基督教把吃主丟了，把吃主的權利丟了，今天主來恢復這個（吃主，一〇頁）。

神達成祂目的之手續的〔第一步，是創造人作器皿，然後〕第二步，乃是把受造的人放在生命樹跟前。

tree of life, which signifies the Triune God embodied in Christ as life to man in the form of food. God's placing man in front of the tree of life indicates that God wanted man to receive Him as man's life by eating Him organically and assimilating Him metabolically, that God might become the very constituent of man's being. (Gen. 2:9, footnote 2)

God not only desires that man be His vessel to contain Him (Rom. 9:21, 23; 2 Cor. 4:7) but also wants man to eat, digest, and assimilate Him (John 6:57). When we eat, digest, and assimilate physical food, we are energized and strengthened. The food that we eat is dispensed into our blood, and through the blood into every part of our body. Eventually, the food that we have eaten becomes the fiber, tissue, and cells of our being. In the same way, God's eternal plan is to dispense Himself into us so that He becomes every fiber of our inward being. He wants to be digested and assimilated by us so that He can become the constituent of our inward being. (The Divine Dispensing for the Divine Economy, p. 9)

[Recently] I pointed out that Christ is the element of the Body and the Spirit is the essence of the Body. If we have only the element without the essence, what we have will be something merely objective, having nothing to do with us in our experience. No matter how much we may know about Christ as the element, if we do not have the essence, this element will not be related to us subjectively and experientially. But when we have the Spirit as the essence, we will also have Christ as the element. The essence of the tree of life is in the water of life. If we would enjoy Christ as the tree of life, as the element of life, we must drink Him as the water of life, as the essence of life. (Life-study of Isaiah, p. 75)

Eating the tree of life, that is, enjoying Christ as our life supply, should be the primary matter in the church life. The content of the church life depends upon the enjoyment of Christ. The more we enjoy Him, the richer the content will be. But to enjoy Christ requires us to love Him with the first love. If we leave our first love toward the Lord, we shall miss the enjoyment of Christ and lose the testimony of Jesus; hence, the lampstand will be removed from us. Loving the Lord, enjoying the Lord, and being the testimony of the Lord go together. (Life-study of Revelation, pp. 127-128)

Further Reading: The Tree of Life, chs. 7, 9, 11; Eating the Lord, ch. 1

生命樹表徵三一神具體化身在基督裏，以食物的形態作人的生命。神把人擺在生命樹跟前，指明神要人藉著生機的吃祂並新陳代謝的吸收祂，接受祂作人的生命，使神能成為人所是的構成成分（聖經恢復本，創二 9 註 2）。

神不僅渴望人作祂的器皿盛裝祂（羅九 21、23，林後四 7），也要人吃、消化並吸收祂（約六 57）。我們吃、消化並吸收物質的食物，就得著加力並加強。我們所吃的食物分賜到我們的血液裏，藉著血液進入我們身體的每一部分。至終，我們所吃的食物成為我們這人的細胞和組織。同樣，神永遠的計劃乃是將祂自己分賜到我們裏面，使祂成為我們裏面之人的組成。祂要給我們消化並吸收，使祂能成為我們裏面之人的構成成分（為著神聖經綸的神聖分賜，四頁）。

〔最近我曾〕指出，基督是身體的元素，那靈是身體的素質。我們若只有元素而沒有素質，我們所有的就僅是客觀的，與我們的經歷無關。我們無論認識基督作元素有多少，若是沒有素質，這元素就不會主觀地在經歷上和我們發生關聯。但我們若有那靈作素質，也就會有基督作元素。生命樹的素質是在生命水裏。我們若要享受基督作生命樹，作生命的元素，就必須喝祂作生命水，作生命的素質（以賽亞書生命讀經，九四頁）。

吃生命樹，就是享受基督作我們的生命供應，該是召會生活中首要的事。召會生活的內容在於享受基督；我們越享受基督，召會生活的內容就越豐富。但我們若要享受基督，就必須用起初的愛愛祂。我們若離棄了對主起初的愛，就要失去對基督的享受，並且會失去耶穌的見證；結果，燈臺要從我們挪去。愛主、享受主以及成為主的見證，三者乃是並行的（啟示錄生命讀經，一五一頁）。

參讀：生命樹，第七、九、十一章；吃主，第一篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Four (Day 4)

The Second Great Pillar—Life (1)

The Tree of Life

Morning Nourishment

Matt. 27:50-51 "...Jesus cried out again with a loud voice and yielded up His spirit. And behold, the veil of the temple was split in two from top to bottom..."

Heb. 10:19-20 "Having therefore, brothers, boldness for entering the Holy of Holies in the blood of Jesus, which entrance He initiated for us as a new and living way through the veil, that is, His flesh."

The tree of life is a symbol, signifying that God is life and the source of life (cf. Psa. 36:9; John 1:4; 10:10b; 11:25; 14:6; 1 John 5:12; Col. 3:4). This God became flesh (John 1:14) and was embodied in Christ (Col. 2:9). The Gospel of John tells us that in Him was life (John 1:4), He came that we may have life (John 10:10), and He is life (John 11:25). Hence, the tree of life mentioned in Genesis 2 typifies Christ as the embodiment of God, who is the source of life.

God's original intention was that man should eat of the tree of life (Gen. 2:9, 16). Because of man's fall, the way to the tree of life was closed to man (Gen. 3:22-24). Through the redemption of Christ, the way by which man could touch the tree of life was opened again (Heb. 10:19-20). (Truth Lessons—Level Three, vol. 1, pp. 9-10)

Today's Reading

Satan's tempting of man to take the tree of knowledge indicates that Satan wants to keep man from taking God as his life (Gen. 3:1-6). After man took of the tree of knowledge, God placed cherubim and a flaming sword (Gen. 3:24) before the tree of life in order to prevent man from taking of the tree of life also. God's prohibiting of fallen man by the cherubim and the flaming sword from taking the tree of life indicates that God's glory (signified by the cherubim), holiness (signified by the flame), and righteousness (signified by the sword) do not allow the

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第四篇 (週四)

第二大支柱—生命 (一)

生命樹

晨興餽養

太二七 50~51 耶穌又大聲呼喊，交出了祂的靈。看哪，殿裏的幔子從上到下裂為兩半…。

來十 19~20 弟兄們，我們既因耶穌的血，得以坦然進入至聖所，是藉著祂給我們開創了一條又新又活的路，從幔子經過，這幔子就是祂的肉體。

生命樹是一個象徵，表明神是生命，是生命的源頭（參詩三六 9，約一 4，十 10 下，十一 25，十四 6，約壹五 12，西三 4）。這位神成為肉體（約一 14），具體化身成為基督（西二 9）。約翰福音告訴我們，生命在祂裏面（一 4）；祂來了，是要叫人得生命（十 10）；並且祂就是生命（十一 25）。因此創世記二章的生命樹，乃是預表作生命源頭之神化身的基督。

神原初的心意就是要人吃生命樹（9、16）。因著人墮落了，生命樹就向人關閉（三 22~24）。藉著基督的救贖，接觸生命樹的路再次向人打開（來十 19~20）（真理課程三級卷一，六至七頁）。

信息選讀

撒但試誘人接受知識樹，指明他要使人不得接受神作人的生命（創三 1~6）。當人接受了知識樹，神就將基路伯和發火焰的劍（24）安設在生命樹前，為要防止人又接受生命樹。神用基路伯和發火焰的劍禁止墮落的人接受生命樹，指明神的榮耀（由基路伯所表徵）、聖別（由火焰所表徵）和公義（由劍所表徵），不許可罪人濫用神的生

sinful man to abuse the life of God....The Lord judges by the sword, and the sword is related to His righteousness. God's glory, holiness, and righteousness keep man away from taking God as his life. Fallen man has lost his position to enter into God to take God as his life.

When Adam and Eve took of the fruit of the tree of knowledge, they chose the principle of independence. Their choice cut them off from the tree of life (Gen. 3:22-24). Through eating the fruit of the tree of knowledge, they were corrupted. They were no longer pure, because another source entered into them. This source was the nature and principle of Satan,...[which] is rebellion....Because of this corrupting element, God is prohibited by His glory (signified by the cherubim), holiness (signified by the flame), and righteousness (signified by the sword) from contacting fallen man....[Thus], the tree of life, signifying God as life, was temporarily kept away from fallen man (Gen. 3:22-24) until Christ came to accomplish redemption. His redemption satisfied God's glory, holiness, and righteousness. Therefore, through Christ's redemption the way was opened for fallen man to contact God.

The significance of man's fall is that man was estranged from the life of God (Eph. 4:17-19), signified by the tree of life. When the tree of life is mentioned in Genesis 2, the emphasis is on the tree itself....Verse 9 says, "Good for food,...the tree of life."...Man's need was to eat the tree of life. Since the tree of life signifies God Himself, by eating the tree of life, man would have received God Himself as life. But by choosing the tree of knowledge, man became estranged from the life of God. Man's fall separated him from God as life, but Christ's redemption brings man back to God as life. (The Triune God to Be Life to the Tripartite Man, pp. 17-18, 13)

The tabernacle had two veils,...the screen at the entrance of the tabernacle, and...the veil separating the Holy Place from the Holy of Holies (Exo. 26:31-37)....The inner veil...typifies the flesh of Christ (Heb. 10:20b). When Christ's flesh was crucified, this veil was rent from the top to the bottom (Matt. 27:51), thus opening a new and living way (Heb. 10:20a) for us who were alienated from God, who is signified by the tree of life (Gen. 3:22-24), to enter into the Holy of Holies to contact God. (Truth Lessons—Level Three, vol. 1, pp. 164-165)

Further Reading: Truth Lessons—Level Three, vol. 1, lsn. 1; The Triune God to Be Life to the Tripartite Man, chs. 1-2

命。…主憑著劍審判，劍與祂的公義有關。神的榮耀、聖別和公義，使人不能接受神作人的生命。墮落的人失去了進入神裏面，接受神作生命的地位。

亞當和夏娃吃知識樹的果子時，就選擇了獨立的原則。他們的選擇使他們與生命樹隔絕了（22~24）。因著吃知識樹的果子，他們被敗壞。他們不再純潔，因為有另一個源頭進到他們裏面。這源頭就是撒但的性情和原則。這性情和原則就是背叛。…因著這敗壞的元素，神的榮耀（由基路伯所表徵）、聖別（由火焰所表徵）和公義（由劍所表徵），就使神不得與墮落的人接觸。…〔因此，〕這生命樹，表徵神作生命，暫時與墮落的人隔離（22~24），直到基督來完成救贖。祂的救贖滿足了神的公義、聖別和榮耀。所以藉著基督的救贖，墮落的人接觸神的路就打通了。

人墮落的重大意義，在於人與神的生命（由生命樹所表徵）隔絕了（弗四 17~19）。創世記二章提到生命樹時，強調的是生命樹本身…。九節說，“…好作食物；…有生命樹。”…人的需要，就是吃生命樹。生命樹既表徵神自己，藉著吃生命樹，人就接受神自己作生命。但因著揀選知識樹，人就與神的生命隔絕。人的墮落使他與那作生命的神隔離，但基督的救贖將人帶回那作生命的神（三一神作三部分人的生命，一四、八至九頁）。

帳幕裏外有二道幔子，一是外面、在帳幕入口處的門簾，一是裏面、隔開聖所與至聖所的幔子（出二六 31~37）。…裏面的幔子…預表基督的肉體（來十 20 下）。當基督的肉體釘死在十字架上時，這層幔子從上到下裂為兩半（太二七 51），就為我們這些原來與生命樹所表徵（創三 22~24）的神隔絕的人，開了一條又新又活的路（來十 20 上），使我們得以進入至聖所接觸神（真理課程三級卷一，一七九至一八〇頁）。

參讀：真理課程三級卷一，第一課；三一神作三部分人的生命，第一至二章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Four (Day 5)

The Second Great Pillar—Life (1)

The Tree of Life

Morning Nourishment

Rev. 22:2 "And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations."

1 Cor. 6:17 "But he who is joined to the Lord is one spirit."

Revelation 22:14 says, "Blessed are those who wash their robes that they may have right to the tree of life and may enter by the gates into the city."...After his creation, man was put before the tree of life (Gen. 2:8-9), indicating that he was privileged to partake of it. But due to the fall of man, the tree of life was closed to man by God's glory, holiness, and righteousness (Gen. 3:24). Through Christ's redemption, which has fulfilled all the requirements of God's glory, holiness, and righteousness, the way to the tree of life is opened again to believers (Heb. 10:19-20). Hence, the believers who wash their robes in the redeeming blood of Christ have the right to enjoy the tree of life as their eternal portion in the holy city, the paradise of God in eternity (Rev. 2:7). (Life-study of Revelation, p. 758)

Today's Reading

In the Lord's recovery, we need to have the enjoyment of Christ every day. All day long we need to eat Jesus and drink of Jesus. While we are enjoying the foretaste of the tree of life, we are looking for the full taste to come. We are enjoying Him by eating Him as the tree of life and the bread of life.

We not only eat Him, but we also are united to Him. We are now His branches and are a part of the great vine. We enjoy the fruit of this vine, and we also enjoy the very life-juice as the branches. We are not only the eaters but also the branches. As the branches of the great vine, we can abide in Him, and He abides in us. What an enjoyment! We do not

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第四篇 (週五)

第二大支柱—生命 (一)

生命樹

晨興餽養

啟二二 2 在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子，樹上的葉子乃為醫治萬民。

林前六 17 但與主聯合的，便是與主成為一靈。

啟示錄二十二章十四節說，“那些洗淨自己袍子的有福了，可得權柄到生命樹那裏，也能從門進城。”...神造人之後，將人擺在生命樹前（創二 8~9），這指明人有特權享用這樹；但因人墮落了，神就用祂的榮耀、聖別和公義，封鎖了人通往生命樹的路（三 24）。藉著基督那滿足神一切榮耀、聖別、公義之要求的救贖，通往生命樹的路就重新向信徒開啟（來十 19~20）。因此，凡用基督救贖的血洗淨自己袍子的人，在永世裏都有權利在聖城，就是在神的樂園中，享受生命樹作他們永遠的分（啟二二 14）（啟示錄生命讀經，八七八頁）。

信息選讀

在主的恢復裏，我們需要每天對基督有享受。我們終日需要吃耶穌，喝耶穌。當我們享受生命樹的預嘗，我們就盼望要來的全享。我們享受祂，是藉著吃祂作生命樹和生命糧。

我們不僅吃祂，我們也與祂聯結。我們如今是祂的枝子，也是這棵大葡萄樹的一部分。我們享受這葡萄樹的果子；我們這些枝子，也享受這樹生命的汁液。我們不僅是吃的人，也是枝子。作為這大葡萄樹的枝子，我們住在祂裏面，祂也住在我們裏面。這是

only eat Him, but we also abide in Him. (The Divine Economy, pp. 29-30)

The Bible reveals that the relationship God desires to have with man is that He and man become one. It is not simply that the two are united together. Rather, it is a oneness in which He becomes us and we become Him. He is our life, and we are His living.

This relationship is an organic one. If I make a table and glue or screw the legs to the top, the relationship between the legs and the top is not organic; there is no living connection. Nor are false teeth organically part of us, even though they may look just like our natural teeth; the false teeth are lifeless. (Life Messages, vol. 2, p. 295)

[The word for breath in Genesis 2:7 is] translated spirit in Proverbs 20:27, indicating that the breath of life breathed into man's body became the spirit of man, the human spirit (cf. Job 32:8). Man's spirit is his inward organ for him to contact God, receive God, contain God, and assimilate God into his entire being as his life and his everything. It was specifically formed by God and is ranked in importance with the heavens and the earth in God's holy Word (Zech. 12:1). (Gen. 2:7, footnote 5)

Even if our original human life had not been corrupted, God would not want it. What God wants is not simply His own life but His own life added into our human life. In other words, what God wants is two lives to be joined as one life. In the physical world, the grafting of branches is a simple matter which perfectly symbolizes this union of two lives into one life.

The highest standard of living for a Christian is to live the mingled life of a God-man. God's purpose is to work Himself into us to the extent that He becomes us and we become Him, that we and He become completely identical in life, nature, and image. This is the pinnacle.

When we called on [the Lord], the holy breath came into us. From that time on, God has been grafted into our life. This Jesus Christ who is in us is the embodiment of the Triune God. Moreover, this embodied Triune God has become a Spirit, who is the compound Spirit of life. He is diverse and all-inclusive....God's life has been grafted into the human life, and the two lives have been joined to become one life. This is like the grafted branches being joined to the tree. (A Deeper Study of the Divine Dispensing, pp. 70-71)

Further Reading: The Divine Economy, chs. 4-5; The Experience and Growth in Life, ch. 1

何等的享受！我們不僅吃祂，也住在祂裏面（神聖的經綸，二八頁）。

聖經啟示神渴望與人有一個關係，就是祂與人成為一。這不單是二者聯結在一起；乃是一種合一，在這一裏祂成為我們，我們成為祂。祂是我們的生命，我們是祂的生活。

這關係乃是生機的關係。我若作一張桌子，用粘膠或螺絲將桌腳固定在桌面底下，桌腳和桌面之間的關係並不是生機的；二者沒有活的連結。假牙即使看起來就像我們天然的牙齒，也不是我們生機的部分；假牙是無生命的（生命信息下冊，三五六頁）。

〔創世記二章七節的氣，在〕箴言二十章二十七節譯為“靈”，指明吹進人身體裏的生命之氣，成了人的靈（參伯三二8）。人的靈是人裏面的器官，使人能接觸神，接受神，盛裝神，並將神吸收到他全人裏面，作他的生命和一切。這靈是神特別造的，在神的聖言中列為與天地並重（亞十二1）（聖經恢復本，創二7註5）。

我們人原有的生命不要說是敗壞的，就是沒有敗壞，也不是神所要的。神所要的不僅是祂自己的生命，乃是祂自己的生命加上我們人的生命；也就是說，神所要的乃是二命聯成一命。在地上天然的景物中，有一件簡單的事，能把這二命聯成一命象徵得非常完備，那就是接枝。

今天我們基督徒生活的最高標準，就是達到神人調和的生活。神的目標就是把祂自己作到我們裏面，到一個地步，祂成為我們，我們成為祂，祂與我們，我們與祂，生命、性情、形像完全相像。這就真的是登峰造極了。

〔當我們呼求主〕的名，祂這聖氣就進到我們裏面，從此神就接枝在我們的生命裏。這位在我們裏面的耶穌基督就是三一神的具體化身；並且祂這具體化身的三一神，成了一個靈，就是複合的生命之靈，是多面且包羅的。…神的生命接在人的生命上面，二命聯成一命。這就像接枝過的樹一樣（關於神聖分賜更深的研讀，六一頁）。

參讀：神聖的經綸，第四至五章；生命的經歷與長大，第一篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Four (Day 6)

The Second Great Pillar—Life (1)

The Tree of Life

Morning Nourishment

John 15:4 "Abide in Me and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me."

Gal. 2:20 "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me."

We have been grafted into Christ, yet this Christ is the God who dwells in unapproachable light (1 Tim. 6:16). Since we cannot touch Him, how can we be grafted into Him? This is why Christ needed to pass through various processes. The first process that He went through was His becoming flesh (John 1:14) to be the seed of David (Matt. 1:1), the branch of David (Zech. 3:8; Jer. 23:5; 33:15), that we might be grafted together with Him. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 51)

Today's Reading

A grafter knows that in order to have a successful grafting, both of the grafting parts need to be cut and die. First, the part to be grafted has to die, and second, the part to be grafted into has to die also. Only when both sides die can the grafting be accomplished. On Christ's side, one day, as the branch of David, He died on the cross; however, although He died in the flesh, He was resurrected in the Spirit (1 Pet. 3:18b). Through death and resurrection He became the life-giving Spirit (1 Cor. 15:45b). By becoming such a Spirit, Christ was ready for the grafting. On our side, as sinners, we need to repent and receive the Lord. Once we repent and receive Him, He as the life-giving Spirit enters into our spirit and puts the divine life in us.

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第四篇 (週六)

第二大支柱—生命 (一)

生命樹

晨興餽養

約十五 4 你們要住在我裏面，我也住在你們裏面。枝子若不住在葡萄樹上，自己就不能結果子，你們若不住在我裏面，也是這樣。

加二 20 我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

我們與基督接枝，但這位基督是神，是住在不能靠近的光中（提前六 16）；人既無法與祂接觸，怎能與祂接枝？因此，這位基督就需要經過種種的過程。祂所經過的第一個過程，就是成為肉體（約一 14），作了大衛的子孫（太一 1），也就是大衛的枝子（亞三 8，耶二三 5，三三 15），好使我們能與祂接枝（經歷神生機的救恩等於在基督的生命中作王，五三頁）。

信息選讀

接樹的人都知道，接枝要成功，就需要兩方面的死。第一是需要被接的一方死，第二是需要接上去的一方死。這兩方面都死，接枝才能成功。在基督這一面，祂這大衛的枝子，有一天在十字架上死了；祂在肉體裏雖然死了，在靈裏卻復活了（彼前三 18 下）。祂一經過死而復活，就成了賜生命的靈（林前十五 45 下）。祂成了那靈，在祂這一面就預備妥當了。在我們這一面來說，我們原來是罪人，我們需要悔改並接受主。我們一悔改接受主，主這賜生命的靈就進到我們的靈裏，把神的生命擺在我們裏面。

After we have been grafted together with Christ, we should no longer live by ourselves; rather, we should allow the pneumatic Christ to live in us. Furthermore, we should no longer live by our flesh or our natural being; rather, we should live by our mingled spirit, a spirit grafted with Christ. Thus, first, we are united with Him; this is a union. Then we are mingled with Him; this is a mingling. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, pp. 51-52)

Some Christian teachers regard the Christian life as an exchanged life. According to this concept, our life is poor and Christ's life is superior. Therefore, the Lord asks us to give up our life in exchange for His. We yield our life to Him, and He replaces it with His own life. However, our Christian life is not an exchanged life. It is altogether a matter of the divine life dispensed, infused, into our human life. This is a basic concept in the Scriptures.

Because our human life was made in the image of God and according to the likeness of God, it can be joined to the divine life. Although our human life is not the divine life, it resembles the divine life. Therefore, these lives can easily be grafted together and then grow together organically.

The Christian life is not a matter of exchange but a matter of grafting. A lower life, our human life, is grafted into a higher life, the divine life. The higher life swallows the defects and infirmities of the lower life. As this takes place, the higher life spontaneously enriches, uplifts, and transforms the lower life. How marvelous! This is not our doctrine or opinion; it is the divine revelation in the Word of God. Furthermore, this revelation can be supported by our Christian experience. (Life-study of Romans, pp. 658-659, 661, 665)

Christ as the tree of life is for the divine economy to dispense God Himself into you and me. As the branches of this great vine, we are abiding in Him, and He is abiding in us. Then there is a dispensing of God into us, a dispensing of life from the tree into the branches. The tree of life is the very embodiment of God as life to us. Now we are united to Him organically. As we abide in Him and He abides in us, this embodied God is dispensing Himself into us to make us God-men....Praise Him for the tree of life, the embodiment of God as life, to be eaten and enjoyed by us to make us men of life! (The Divine Economy, p. 30)

Further Reading: Life-study of Romans, msgs. 63-64; A Living of Mutual Abiding with the Lord in Spirit, chs. 1, 3

我們與基督接在一起之後，就不能再憑我們自己活著，乃要讓那是靈的基督活在我們裏面。我們也不能再憑著我們的肉體、天然活著，乃要憑我們裏面調和的靈，也就是與基督接枝的靈活著。這樣，我們先與祂聯結，這是一種聯合；而後與祂相調，這是一種調和（經歷神生機的救恩等於在基督的生命中作王，五三至五四頁）。

有些基督教的教師認為，基督徒的生命是替換的生命。根據這種觀念，我們的生命是卑下的，而基督的生命是優越的。因此，主要我們棄絕自己的生命，換成祂的生命。我們將我們的生命讓給祂，祂以祂自己的生命來取代之。然而，我們基督徒的生命並非替換的生命；我們的生命完全是神聖的生命分賜、注入到我們屬人的生命裏面。這是聖經中的一個基本觀念。

因著我們人的生命是按著神的形像、照著神的樣式造的，所以人的生命能與神聖的生命聯合。雖然我們人的生命不是神聖的生命，卻與神聖的生命相似。因此，這兩種生命能夠很容易的接在一起，然後一同生機的生長。

…基督徒的生命不是一件替換的事，乃是一件接枝的事。低等的生命，就是我們屬人的生命，接枝到高等的生命，就是神聖的生命裏面。高等生命吞滅了低等生命的缺點和軟弱。在這樣的情形下，高等的生命自然而然就使低等的生命豐富、拔高並變化。何等的美妙！這不是我們的道理或意見，乃是神話語中神聖的啟示。不僅如此，我們基督徒的經歷也印證這啟示（羅馬書生命讀經，七七九、七八二、七八七頁）。

基督是生命樹，乃是為著神聖的經綸，要將神自己分賜到你我裏面。作為這大葡萄樹的枝子，我們住在祂裏面，祂也住在我們裏面。這樣，就有神分賜到我們裏面，就是生命從樹分賜到枝子裏面。生命樹乃是神的具體化身，對我們是生命。如今我們與祂有生機的聯結。我們住在祂裏面，祂也住在我們裏面時，這具體化身的神就將祂自己分賜到我們裏面，使我們成為神人。…讚美祂，生命樹也就是那是生命之神的具體化身，能給我們吃和享受，使我們成為生命的人！（神聖的經綸，二八至二九頁）

參讀：羅馬書生命讀經，第六十三至六十四篇；在靈裏與主互住的生活，第一、三篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars in the Lord's Recovery Message Five

The Second Great Pillar—Life (2)

The Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Scripture Reading: Ezek. 47:1-12; 2 Cor. 3:6; 1 Cor. 9:11; 3:6, 9; 4:15; 3:2, 12

Outline

Day 1

I. In order to participate in God's ultimate move, we need to experience the flow of life out of the house of God (Ezek. 47:1-12):

A. God's ultimate move is His move in man to deify man by saturating man with all that He is in His life, nature, element, and essence for the glory, the expression, of God (2 Cor. 3:18; 1 John 3:2).

B. The water flows out from under the threshold (Ezek. 47:1):

1. In order for the water to flow, there must be a threshold, an opening (cf. Psa. 81:10).

2. If we draw closer to the Lord and have more contact with Him, there will be an opening that will allow the living water to flow out from the church (Hymns, #846).

C. The flow is toward the east (Ezek. 47:1):

1. The river of God flows in the direction of God's glory (cf. Num. 2:3; Ezek. 43:2).

2. If everyone in the church seeks and cares for God's glory, the living water will flow out from the church (John 7:18; 1 Cor. 10:31).

Day 2 & Day 3

D. The water flows out from the right side of the house (Ezek. 47:1):

Int'l Training for Elders and Responsible Ones (Fall 2011) - Message 5 Outline- Page1

二〇一一年秋季國際長老及負責弟兄訓練 - 第五篇 綱目 - 第 1 頁

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第五篇

第二大支柱—生命 (二)

生命的流帶著生命的供應，

出於並為著神宏偉的殿

讀經：結四七 1~12, 林後三 6, 林前九 11, 三 6、9, 四 15, 三 2、12

綱目

週一

壹．我們要有分於神終極的行動，就需要經歷那出於神殿之生命的流—結四七 1~12：

一．神終極的行動乃是祂在人裏面的行動，用祂生命、性情、元素和素質一切的所是將人浸透，藉此使人成為神，而使神得著榮耀，得著彰顯—林後三 18, 約壹三 2。

二．水從門檻下流—結四七 1：

1. 要使水流出，必須有門檻，就是出口—參詩八一 10。

2. 我們若與主親近並多接觸祂，就有一個出口，讓活水從召會流出來—詩歌六一 四首。

三．河往東流—結四七 1：

1. 神的河是往神榮耀的方向流—參民二 3, 結四三 2。

2. 倘若召會中的每一個人，都尋求並顧到神的榮耀，活水就會從召會流出來—約七 18, 林前十 31。

週二．週三

四．水由殿的右邊流—結四七 1：

1. In the Bible the right side is the highest position, the first place (cf. Heb. 1:3).

2. The flow of life must have the preeminence within us, becoming the controlling factor in our living and work (Rev. 22:1; Col. 1:18b).

E. The flowing is by the side of the altar, showing that we need the dealing of the cross and a full consecration to enjoy the flow of life (Ezek. 47:1).

F. For the increase of the flow of life, we need to be measured by the Lord as the man of bronze (40:3; 47:2-5; Rev. 1:15; cf. John 7:37-39):

1. To measure is to examine, test, judge, and possess (cf. Isa. 6:1-8; cf. Ezek. 42:20).

2. The four measurements of a thousand cubits, which is a complete unit (cf. Psa. 84:10), indicate that as creatures we need to be thoroughly measured by the Lord so that He may take over and thoroughly possess our entire being (Ezek. 47:2-5).

3. The more we allow the Lord to examine, test, and judge us to possess us, the deeper the flow becomes; the depth of the flow depends on how much we have been measured by the Lord (cf. 1 John 1:5, 7).

4. The more we are measured by the Lord, the more we are restricted and limited by the flowing of the grace of life until eventually we are lost in and carried along by the flowing Triune God as a river in which to swim; in one sense we lose all our freedom, but in another sense we are really free (Ezek. 47:4-6).

Day 4

G. The river causes everything to live (v. 9a):

1. Where the river flows, everything shall live and be full of life.

2. The flow of the river produces trees, fish, and cattle (vv. 7, 9-10, 12).

H. The river waters the desert and heals the Dead Sea (v. 8):

1. The river waters the dry, parched land and heals the death waters.

2. This watering and healing are for the purpose of

1. 在聖經裏，右邊是至高的地位、首位—參來一 3。

2. 生命的流該在我們裏面居首位，在我們的生活和工作中成為管治的因素—啟二二 1，西一 18 下。

五. 水流是在祭壇的旁邊，說出我們需要十字架的對付與完全的奉獻，以享受生命的流—結四七 1。

六. 為著生命之流的增加，我們需要為主這銅人所量度—四十 3，四七 2-5，啟一 15，參約七 37-39：

1. 量度就是察驗、試驗、審判並據有一—參賽六 1-8，參結四二 20。

2. 量了四次一千肘（一千是完整的單位—參詩八四 10），指明我們這些受造之物需要被主徹底的量度，使祂能佔有並完全據有我們全人—結四七 2-5。

3. 我們越讓主察驗、試驗並審判以據有我們，水流就越深；水流的深度在於我們被主量度有多少—參約壹一 5、7。

4. 我們越為主所量度，就越受生命之恩的湧流所約束並限制，至終消失在湧流的三一神這可 . 的河裏，被這河帶往前；就一面說，我們失去一切的自由，但就另一面說，我們是真正的自由了—結四七 4-6。

週 四

七. 河使百物得活—9 節上：

1. 河水所到之處，百物都必生活，且滿了生命。

2. 河流產生樹木、魚和牲畜—7、9-10、12 節。

八. 河滋潤曠野，並醫治死海—8 節：

1. 河滋潤乾焦之地並醫治死水。

2. 這滋潤和醫治的目的是為著產生

producing life.

I. The river is unable to heal the swamps and marshes (v. 11):

1. A swamp or marsh is a neutral place, a halfway place, a place of compromise and lukewarmness (cf. Rev. 3:15-16).
2. For the flow of life and for the church life, we need to be absolute.
3. "If you are in the Lord's recovery, be in the recovery absolutely, not halfway...The Lord Jesus desires and requires absoluteness...By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes" (Life-study of Ezekiel, pp. 311-312).

Day 5

II. Our enjoyment of Christ as the flow of life, the life-giving Spirit, is for us to be sowers, planters, waterers, begetters, feeders, and builders with the ministry of life for the marvelous organic building of God, the magnificent house of God:

A. A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life (2 Cor. 3:6).

B. A minister of life is a sower who sows spiritual seeds:

1. In 1 Corinthians 9:11 Paul says to the Corinthians, "We have sown to you the spiritual things"; the spiritual things refer to spiritual seeds.
2. A seed is a container of life, and to sow a spiritual seed is to impart life in, with, and out of our spirit.
3. The Lord Jesus came as a Sower to sow Himself as the seed of life into the human race (Matt. 13:3, 37).
4. In the Lord's recovery we, as ministers of the new covenant, need to be sowers who impart life to grow

生命。

九. 河無法醫治泥濘之地與窪濕之處—11節：

1. 泥濘之地或窪濕之處是中立地帶，半路涼亭，妥協和不冷不熱之處—參啟三 15~16。
2. 為著生命的流並為著召會生活，我們必須絕對。
3. "你若在主的恢復中，就要絕對在主的恢復中，不要在半路涼亭。……主耶穌渴望並要求絕對。……因著絕對，我們就會在流中，這流不是涓涓細流，乃是可湊的河。這樣，河水所到之處，百物都必生活。"（以西結書生命讀經，三八二至三八三頁）

週 五

貳. 我們享受基督作生命的流，賜生命的靈，乃是為使我們成為撒種者、栽種者、澆灌者、生育者、餵養者和建造者，有供應生命的職事，為著神奇妙的生機建造，就是神宏偉的殿：

一. 新約夠資格的執事乃是供應生命給人，為要幫助人在生命裏長大—林後三 6。

二. 生命的執事乃是撒屬靈種子的撒種者：

1. 在林前九章十一節保羅對哥林多人說，"我們……把屬靈之物撒給你們；" "屬靈之物"指屬靈的種子。
2. 種子是生命的容器，撒屬靈的種子就是在我們靈裏，同著並出於我們的靈而分賜生命。
3. 主耶穌來作撒種者，將祂自己作為生命的種子撒在人類裏面—太十三 3、37。
4. 在主的恢復裏，我們作為新約的執事，需要作撒種者分賜生命，好

and produce Christ in others.

C. A minister of life is a planter who plants Christ into God's people (1 Cor. 3:6):

1. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, God's farm, in God's new creation (v. 9).
2. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit.

D. A minister of life is a waterer who waters people with Christ (v. 6):

1. Once we plant Christ into others, we need to water them with the water of life (Rev. 22:17).
2. We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water; we should be a divine "irrigation system" with a reservoir of living water stored within us to water the church as God's farm.
3. We need to have the genuine experience of Christ as the water of life and a living contact with Him so that we can be a channel of living water, a divine irrigation system, that can supply others with the water of life (John 4:14; 7:37-39).

Day 6

E. A minister of life is a begetter, a father, who imparts life to his children, whom he begets (1 Cor. 4:15):

1. To beget is to generate spiritual children, to bring them forth, through the impartation of life.
2. We need to have the divine "life germ" in order to impart the divine life into others so that they may be begotten as children of God.

F. A minister of life is a feeder; feeding is a matter of life; it differs from teaching, which is a matter of knowledge:

1. To give milk to drink or food to eat is to feed others (3:2).
2. What the apostle ministered to the Corinthian believers seemed to be knowledge; actually, it was milk

在人裏面生長並產生基督。

三. 生命的執事乃是栽種者，將基督栽種到神的子民裏面—林前三 6：

1. 在基督裏得了重生，有神生命的信徒，乃是神所耕種的田地，神新造裏的農場—9 節。
2. 我們要將基督栽種到別人裏面，就需要在我們靈裏真實的經歷基督作生命。

四. 生命的執事乃是用基督澆灌人的澆灌者—6 節：

1. 一旦我們將基督栽種到別人裏面，我們就需要用生命水澆灌他們—啟二二 17。
2. 我們可將神農場上的澆灌者比喻為有貯水槽的灌溉系統，用水供應農場；我們該是神聖的“灌溉系統”，有活水貯存在我們裏面，可以澆灌作神農場的召會。
3. 我們需要對基督作生命水有真實的經歷，並與祂有活的接觸，如此我們就能作活水的管道，就是神聖的灌溉系統，能用生命水供應別人—約四 14，七 37~39。

週 六

五. 生命的執事乃是生育者，就是將生命分賜到自己所生之兒女裏面的父親—林前四 15：

1. 生育就是產生屬靈的兒女，藉著生命的分賜將他們生出來。
2. 我們需要有神聖的“生命胚芽”，為要將神聖的生命分賜到別人裏面，將他們生為神的兒女。

六. 生命的執事乃是餵養者；餵養是生命的事；它不同於教導，教導是知識的事：

1. 給人奶喝或食物吃，就是餵養人—三 2。
2. 使徒供應給哥林多信徒的，似乎是知識，其實是奶（還不是乾糧），

(not yet solid food), and it should have nourished them.

3. The sound teaching of the apostles ministers the healthy teaching as the supply of life to people, either nourishing them or healing them (1 Tim. 1:10b; 6:3; 2 Tim. 1:13; Titus 1:9).

G. A minister of life is a builder who builds with gold, silver, and precious stones (1 Cor. 3:12):

1. Gold symbolizes God the Father in His divine nature, silver symbolizes Christ in His redemptive work, and precious stones signify the Spirit in His transforming work (this is versus wood, which signifies the human nature; grass, which signifies man in the flesh; and stubble, which signifies lifelessness).

2. Song of Songs portrays that in the proper church life, the perfected believers coordinate with the transforming Spirit to perfect Christ's loving seekers by ministering the Triune God to them for their transformation by the Triune God's attributes being wrought into them to become their virtues (1:10-11).

3. This is for the building up of the church as the organic Body of Christ to consummate the New Jerusalem for the accomplishing of God's eternal economy (1 Cor. 3:12; Rev. 21:18-21).

這必定滋養了他們。

3. 使徒健全的教訓，將健康的教訓當作生命的供應供給人，滋養他們，或醫治他們—提前— 10 下，六 3，提後— 13，多— 9。

七. 生命的執事乃是建造者，用金、銀、寶石建造—林前三 12：

1. 金表徵父神聖的性情，銀表徵基督救贖的工作，寶石表徵那靈變化的工作；這與表徵人性情的木、表徵肉體裏之人的草、與表徵無生命之光景的禾稈相對。

2. 雅歌描繪在正確的召會生活中，得成全的聖徒與變化的靈配搭，成全愛基督的尋求者，將三一神供應給他們，使他們因三一神的屬性作到他們裏面成為他們的美德而得變化—— 10~11。

3. 這是為著建造召會作基督生機的身體，終極完成新耶路撒冷，以完成神永遠的經綸—林前三 12，啟二— 18~21。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Five (Day 1)

The Second Great Pillar—Life (2)

The Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Morning Nourishment

Ezek. 43:2 "And the glory of the God of Israel was there, coming from the way of the east..."

47:1 "Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east (for the house faced east); and the water flowed down below the south side of the house, on the south of the altar."

1 John 3:2 "...We know that if He is manifested, we will be like Him because we will see Him even as He is."

The New Testament, a record of God's move, shows us that God can never move apart from man. In the beginning of the New Testament, God moved into man, gained man, and became a man (Matt. 1:21-23; John 1:1, 14). He moved not only as God and not merely as man; He moved as the God-man. This was the reason that in the four Gospels the high priests, the elders, the scribes, and the Roman officials did not know who Jesus was. They could not determine whether His activities were the activities of God or the activities of a man. He was a mystery, for He was God, yet man; He was man, yet God.

Athanasius, one of the early church fathers, said concerning Christ, "He was made man that we might be made God," and "The Word was made flesh...that we, partaking of His Spirit, might be deified." This is the principle of God's move on earth. God's move is in man and through man. God's move is to deify man, making man God in life and in nature but not, of course, in the Godhead. (Life-study of Job, p. 129)

Today's Reading

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第五篇 (週一)

第二大支柱—生命 (二)

生命的流帶著生命的供應,

出於並為著神宏偉的殿

晨興餽養

結四三 2 以色列神的榮光從東方的路而來...

四七 1 祂帶我回到殿門，見水從殿的門檻下流出，往東流去（原來殿面朝東）；這水從檻下，由殿的南邊，在祭壇的南邊往下流。

約壹三 2 ...我們曉得祂若顯現，我們必要像祂；因為我們必要看見祂，正如祂所是的。

新約是神行動的記載，給我們看見神的行動絕不能與人分開。在新約開始的時候，神行動到人裏面，得著人，並成為人（太一 21~23，約一 1、14）。祂行動的時候，不僅是神在行動，也不僅是人在行動，乃是神人在行動。這就是為什麼在四卷福音書裏，那些大祭司、長老、經學家和羅馬官長，都不知道耶穌是誰。他們無法斷定祂的行動到底是神的行動，還是人的行動。祂是一個奧秘，因為祂是神，卻又是人；祂是人，卻又是神。

一位早期的教父亞他那修 (Athanasius) 論到基督說，"祂成為人，使我們得以成為神。" 又說，"話成了肉體，...使我們有分於祂的靈，而得以成為神。" 這是神在地上行動的原則。神的行動是在人裏面，並藉著人。神的行動是要使人在生命和性情上成為神，卻無分於神格（約伯記生命讀經，一五一至一五二頁）。

信息選讀

There is no mention of the flowing of the river [in Ezekiel] before chapter forty-seven. The flow of the river depends on the building. Whenever and wherever a group of believers is built up in oneness as described by Ezekiel, there will be the flowing of the river out of the building. If there is the building in your locality, the flow will come forth out from the building.

Ezekiel 47:1a says, "Then He brought me back to the entrance of the house, and there was water flowing out from under the threshold of the house to the east." In order for the water to flow forth, there must be a threshold, an opening, through which it can flow. This indicates that if we, through Christ, have more contact with God and draw closer to Him, there will be an opening which will allow the living water of God to flow out from the church.

The river issues forth from the house and flows toward the east (v. 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.

Ezekiel 47:1c also tells us that the water flows down below the south (right) side of the house. According to the Bible the right side signifies the highest position. The flowing of the water from the right side indicates that the flow of the Lord should have the preeminence. We need to give the Lord the highest position, and we also need to give the flow of the Lord the highest position. Then the flow will be prevailing and become the controlling factor in our living and work.

The flowing is by the side of the altar (v. 1d). This indicates that the flow is always by the cross. If we do not have the dealing of the cross, the flow will be frustrated. If we would have the flow, we must have the dealing of the cross. We need to be willing to pass through the cross so that the flow may come forth. (Life-study of Ezekiel, pp. 303-304)

Further Reading: Life-study of Job, msg. 24

以西結書在四十七章以前沒有提到河流。河流完全在於建造。何時何處有一班信徒，像以西結所描述的那樣，在一裏建造起來，那裏就有河從建造中流出來。在你所在的地方若是有建造，就必定有河從那建造流出來。

一節上半說，"祂帶我回到殿門，見水從殿的門檻下流出，往東流去。"要使水流出，必須有門檻，就是出口，讓水能流過。這指明我們若藉著基督，多與神接觸並親近祂，我們就有一個出口，讓神的活水從召會中流出來。

河從殿中往東流（1中）。東方是向著主的榮耀（民二3，結四三2）。往東流，指明神的河一直是向著神的榮耀流。河只管神的榮耀。

召會生活中的每一件事，都當為著神的榮耀。譬如，我們傳福音時，該尋求神的榮耀。我們傳福音若是為著神的榮耀，就必定有活水流出來。然而，我們若不顧神的榮耀，水流就要受到限制。在召會中的每一個人，都該尋求並顧到神的榮耀。這樣，活水就會從召會流出來。

四十七章一節下半也告訴我們，水由殿的右邊（南邊，直譯，右邊）流出來。根據聖經，右邊表徵最高的地位。水從右邊流出，指明主的水流該居首位。我們該讓主居首位，也需要讓主的水流居首位。這樣，水流就有果效，並在我們的生活中和工作中，成為管治的因素。

這水流是在祭壇的旁邊（1末）。這指明水流總是經過十字架的運行（出十七6，約十九34）。我們若不受十字架的對付，水流就會受攔阻。我們若要有水流，就必須受十字架的對付。我們必須樂意經過十字架，使水能流出來（以西結書生命讀經，三七一至三七四頁）。

參讀：約伯記生命讀經，第二十四篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Five (Day 2)

The Second Great Pillar—Life (2)

The Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Morning Nourishment

Ezek. 47:3-5 "When the man went out to the east with the line in His hand, He measured a thousand cubits; and He led me through the water, water that was to the ankles. Then He measured...water that was to the knees. Then He measured...water that was to the loins. Then He measured...and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed."

The main point here is the man with the measuring reed in his hand (Ezek. 47:3). This man, who is the Lord Jesus Himself, has the appearance of brass (40:3)...In typology brass, or copper, signifies judgment and testing. The Lord Jesus was tested and judged as a man, and because He was tested and judged, He is now testing and judging. Because He was tested, He is qualified to test, and because He was judged, He is qualified to judge. He is the One with the measuring reed in His hand, fully qualified to measure us.

To measure means to test, to judge, and to possess. When a sister is about to buy some cloth, she first examines the cloth and then measures it. Whatever amount she measures she also possesses. This indicates that to measure is to examine, test, judge, and eventually take over and possess. (Life-study of Ezekiel, p. 305)

Today's Reading

The man came with a measuring reed in his hand to measure the flowing of the river (Ezek. 47:3-5)...When this man first measured the river, there was only a trickle coming out from the house. Then he measured a thousand cubits, and the flow became deeper, up to the ankles (v. 3). Again he measured a thousand cubits, and the flow became deeper,

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第五篇 (週二)

第二大支柱—生命 (二)

生命的流帶著生命的供應,

出於並為著神宏偉的殿

晨興餽養

結四七 3~5 那人手拿準繩往東出去的時候，量了一千肘，使我淌過水，水到踝子骨。祂又量...，水就到膝。祂再量...，水便到腰。祂又量...，水便成了河，使我不能淌過；因為水勢漲起，成為可淤的水，不可淌的河。

這裏主要的點乃是手拿準繩的人 (結四七 3)，這人就是主耶穌自己，祂的樣子像銅 (四十 3)。...就預表說，銅表徵審判和試驗。主耶穌以人的身分受過試驗和審判；因為祂受過試驗和審判，所以祂如今能試驗人並審判人。因為祂受了試驗，所以祂有資格試驗人；因為祂受過審判，所以祂夠資格審判人。祂是那位手拿準繩的人，祂完全夠資格來量我們。

量的意思就是試驗、審判和據有。一位姊妹買布的時候，先要察驗布，然後量布。她量了多少，就買多少。這指明量就是察驗、試驗、審判，至終是得著並據有 (以西結書生命讀經，三七四頁)。

信息選讀

這人手中拿著準繩，來量河的流 (結四七 3~5)。...當這人開始量河水時，從殿裏只有一點點水流出來。然後祂量了一千肘，水流就加深，到了踝子骨 (3)。祂又量了一千肘，水流又加深，

up to the knees (v. 4). After this the man measured yet another thousand cubits, and the flow became even deeper, up to the loins (v. 4). When he for the fourth time measured a thousand cubits, the flow became a river which could not be passed over, and the river became waters to swim in.

The Lord's judging and testing of us are not once for all. In Ezekiel 47 the man measured not once or twice or even three times; he measured four times. In the Bible four is the number of the creature. The four measurings here indicate that as a creature we need to be thoroughly judged and tested by the Lord and then be fully taken over by Him.

To be taken over by the Lord completely is not easy to experience. We may think that we have been fully taken over by the Lord, but after a period of time we will realize that we still have some reservation. Then we will be tested and judged again, and after this we will have a further consecration to the Lord, saying, "Lord, take this and possess it." We may think that the Lord has taken over everything, but the Lord knows that He has gained us only to a certain extent. Therefore, some time later we may again realize that we have reserved and preserved very much for ourselves. Once again we will make our confession to the Lord and experience His testing and judging. Even after a number of years, we still may have not been fully possessed by the Lord, and thus we will again need to be measured, tested, judged, and possessed by Him.

Many among us have not yet given up their self-effort but are still trying to stand up on their own. They continue to struggle in their efforts to stand on their feet. This means that they are exercising their own effort to be an overcomer. Those who are in such a situation need to realize that they need more grace. They need a deeper flow so that they will give up trying to stand and instead will swim in the river. The best way for us to swim in the river is to put our trust in the flow of the river, forget our own efforts, and let the flow carry us along.

When we are being carried along by the river, we should not try to have our own direction. We should forsake our direction and move in the direction of the flow. However, the flow may be in one direction, but our intention is to move in the opposition direction. For this reason, the Lord often has problems with us. (Life-study of Ezekiel, pp. 305-306, 308-309)

Further Reading: Life-study of Ezekiel, msg. 26

到了膝 (4)。以後這人再量了一千肘，水流就更深，到了腰 (4)。當祂第四次量一千肘的時候，水流就成了可湊的水，不可淌的河。

主對我們的審判和試驗，不是一次而永遠的。在四十七章，那人不是量一次、二次或三次；祂乃是量四次。在聖經裏，四是受造之物的數字。這裏量了四次，指明我們這些受造之物需要被主徹底的審判並試驗，然後被祂完全佔有。

被主完全佔有，是不容易經歷的。我們可能以為完全被主佔有了，但過了一段時間，我們發現自己仍然有所保留。然後我們再被試驗並審判，此後我們更進一步奉獻給主，說，"主啊，得著這個，據有這個。"我們可能以為主已經佔有了一切，但主知道祂只得著我們到某一個程度。所以，一段時間之後，我們又發現，我們還是為自己太多的保留。我們就再向主認罪，並經歷祂的試驗和審判。即使過了許多年，我們仍然沒有完全被主據有，因而需要一再的被主量度、試驗、審判並據有。

在我們中間有許多人，還沒有放棄自己的努力，還想要憑自己站立。他們一直掙扎努力，要用自己的腳站立。這意思是說，他們正用自己的努力，要作得勝者。凡在這樣光景中的人，需要看見他們需要更多的恩典。他們需要更深的流，使他們放棄站住的努力，而湊在河中。湊遊在河中最好的路，乃是信靠河的流，忘掉自己的努力，而讓河的流帶我們往前。

當我們被河流帶往前時，我們不該想要有自己的方向。我們該放棄自己的方向，而順著流的方向行動。然而，有時候水流朝一個方向，而我們朝相反的方向。為此，我們常常成為主的難處（以西結書生命讀經，三七五至三七六、三七八至三七九頁）。

參讀：以西結書生命讀經，第二十六篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Five (Day 3)

The Second Great Pillar—Life (2)

The Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Morning Nourishment

Ezek. 47:5 "Then He measured a thousand cubits, and it was a river that I could not pass through; for the water had risen, enough water to swim in, a river that could not be crossed."

John 7:38 "He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water."

Brothers and sisters, if we want God's life to flow out, we have to be measured by Him. When He measures us, He starts from the inside and works to the outside step by step. According to Ezekiel, there are at least four steps in the measuring. After the first thousand cubits were measured, the waters were to the ankles. When feet are immersed in water, they cannot walk as freely as before. The feet of those who have been taken hold of by God are not so free. Many brothers and sisters prefer to walk freely by themselves; they do not want to be restricted by God's life. Therefore, they do not want to be measured by God. Once a person is measured by God, however, his feet will not be free to walk about at will. After the second measuring, the waters become deeper; walking is even more of an inconvenience. The more you are measured by God, the more you will find that it is inconvenient for you to engage in your own activities. After being measured the third time, the waters were up to the loins; the whole body was hemmed in by the water. When a Christian reaches this point, he will lose almost all of his own activities. He will be enlightened, judged, and measured by the presence of God; God will take hold of him to such a degree that he will be bound by life. Brothers and sisters, this experience is precious. When you meet such brothers and sisters, you notice that their eyes do not turn much, their words are not sharp,

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第五篇 (週三)

第二大支柱—生命 (二)

生命的流帶著生命的供應，

出於並為著神宏偉的殿

晨興餽養

結四七5 祂又量了一千肘，水便成了河，使我不能淌過；因為水勢漲起，成為可汎的水，不可淌的河。

約七38 信入我的人，就如經上所說，從他腹中要流出活水的江河來。

弟兄姊妹，我們若要流出神的生命，就得被神量過。神量我們，是從裏面量到外面，一步一步的量。按著以西結書來看，量，至少有四步。第一次量了一千肘，水到踝子骨。腳浸在水裏，走路就不能像從前那樣方便了。一個被神得著的人，自己的腳都是不方便的。有許多弟兄姊妹，他們喜歡自己隨便走路，不喜歡受神生命的限制，他們也就不喜歡被神量。被神量過的人，他的腳就不能隨便走路。第二次量，水更深，自己更覺得不方便了。你越被神量，你自己的活動就越不方便。第三次量，水到腰了，你這個人就被水包圍起來了。一個基督徒到這個地步，他幾乎沒有自己的活動了，他在神面前被光照、被審判、被量，被神得著到一個地步，生命把他限制住了。弟兄姊妹，這樣的經歷是寶貴的經歷。你遇見這樣的弟兄姊妹，他的眼珠不那麼轉動了，他的話不那麼尖刻了，他的手和腳也不輕舉妄動了，因為他

and their hands and feet no longer act freely. They are immersed more deeply into God's life, and God has gained more of their inward being. In the final step, the river of John 7 comes, and the water becomes so deep that a man can swim in it. At this point, one is fully carried along by the flow of the water,...[one is] lost in God. This is the deepest step. (The Collected Works of Watchman Nee, vol. 38, "Measure and Flow," pp. 472-473)

Today's Reading

When we experience the Lord's flow only in a shallow way, we can still walk by our own effort. But when the flow becomes deeper, reaching up to the knees, walking becomes much more difficult. We have grace, but the amount of grace we have is not sufficient, so we continue to exercise our own effort.

As the flow increases, it bothers, restricts, and frustrates us. When the flow of grace rises higher, to the loins, this is the hardest time to be a Christian....We have grace, but we still need to exercise our own effort. This is a dilemma. The river of grace is with us, but it is not deep enough. But once the flow of grace becomes so deep that we cannot pass over, we will praise the Lord and begin to swim in the river. As we swim, we will no longer try to stand on our feet. Instead, we will abandon our self-effort and begin to swim in the river....As we are carried along in this way, we can easily follow the Lord and let Him lead us wherever He wants us to go. (Life-study of Ezekiel, pp. 307-308)

Brothers and sisters, being measured is the secret to having the outflow of the water of life. While you are in communion with God, He will measure you. Verbal consecration is still not true consecration. You can be sanctified and genuinely consecrated only after you are enlightened and measured by God. Having a heart for God and a heart to offer up everything to Him is still useless. You have to be enlightened, judged, measured, and sanctified before there can be real service. The water of life will flow deeper and wider as you are measured more and more. There will be the fruit of life wherever the water of life goes, and others will receive the supply of life. O brothers and sisters, may we be measured by God again and again so that His life will flow out as a river of living water, going deeper and farther as it flows. (The Collected Works of Watchman Nee, vol. 38, "Measure and Flow," pp. 472-473)

Further Reading: The Collected Works of Watchman Nee, vol. 38, "Measure and Flow," pp. 467-473

在神的生命裏面更深了，因為他在裏面被神得著更多了。最後一步，約翰七章所說的河來了，這個人就湊在水上。到這個時候，他這個人完全順著水性而行動了。…〔這個人〕失去在神裏面了。這是最深的一步（倪柝聲文集第二輯第十八冊，二四九至二五〇頁）。

信息選讀

當我們只是淺淺的經歷主的流，我們仍然能憑自己的努力行動。但是當水流加深到膝，就較難行動。我們有恩典，但恩典的分量還不夠，所以我們繼續運用我們自己的努力。

當水流加深時，它就困擾、限制並阻撓我們。當恩典的流升高到腰時，就是最難作基督徒的時候。…我們有恩典，但還要運用自己的努力。這實在是進退兩難。我們有恩典的河，這河卻不夠深。但是恩典的流一旦深到我們不可淌，我們就讚美主，並開始湊在河中。當我們湊在其中，就不再嘗試用腳站立；我們放棄自己的努力，而湊在河中。…我們這樣被帶著往前，就很容易跟隨主，讓祂引領到任何祂要我們去的地方（以西結書生命讀經，三七八頁）。

弟兄姊妹，生命的水從你裏面流出來的秘訣就是量。在你與神交通的時候，神要量你。你口裏所說的奉獻，還不是真的奉獻；只有被神光照以後，被神量過以後，才能分別為聖，才是真的奉獻。在你的心願裏，你想為著神，你想把一切都給神，這個還沒有用；必須神光照你，神審判你，神量你，把你分別為聖歸與神，這才有實際的事奉。量得越多，生命的水就流得越廣越深。生命的水流到哪裏，哪裏就結出生命的果子，就能把生命供應給別人。哦，弟兄姊妹，但願我們被神一次又一次地量過，好叫神的生命從我們身上流出來，越流越深，越流越遠，正如活水的江河一樣（倪柝聲文集第二輯第十八冊，二五〇至二五一頁）。

參讀：倪柝聲文集第二輯第十八冊，第六十篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Five (Day 4)

The Second Great Pillar—Life (2)

The Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Morning Nourishment

Ezek. 47:9-11 "And every living creature which swarms in every place where the river goes shall live, and there will be very many fish when this water comes there. And the water of the sea shall be healed, and everything shall live wherever the river comes. And fishermen will stand beside the sea from En-ge-di even to En-eglaim; it will be a place for the spreading of nets....But its swamps and its marshes will not be healed; they shall be left for salt."

Where the river flows, everything shall live and be full of life (Ezek. 47:9). This river is the river of life, and only life can cause things to live.

In this flow the trees live and bear sweet, delicious fruit every month (v. 12). Also, the water brings forth an abundance of fish (v. 9). Cattle are implied by the names of two cities—En-ge-di and En-eglaim (v. 10). En-ge-di means "the fountain of the kid," and En-eglaim means "the fountain of the two calves." These fountains are for the young cattle, the kids and the calves. From all this we see that the flow of the river produces trees, fish, and cattle.

With the flowing of the river, there is also fishing (v. 10). Fishing signifies the increase in numbers. If the number of people in your local church does not increase year after year, this means that there is no fishing, and no fishing means that there is no flow. If we would have fishing, we must have the flow. We need a place to cast out and spread our net. We need fishing in order to have an increase in numbers. (Life-study of Ezekiel, p. 309)

Today's Reading

Ezekiel 47:8 says that the river flows toward the eastern

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第五篇 (週四)

第二大支柱—生命 (二)

生命的流帶著生命的供應，

出於並為著神宏偉的殿

晨興餽養

結四七 9~11 這河所到之處，凡滋生有生命的動物都必生活，並且這水到了那裏，就有極多的魚。海水得了醫治，並且這河所到之處，百物都必生活。必有漁夫站在海邊，從隱基底直到隱以革蓮，都作曬網之處。…只是泥濘之地與窪濕之處不得治好，必留為鹽地。

河水所到之處，百物都必生活，且滿了生命（結四七 9）。這河乃是生命的河，唯有生命能使百物得活。

在這流裏，必生長樹木，每月結出佳美、可口的果子（12）。這水也帶來極多的魚（9）。隱基底和隱以革蓮這兩城的名字（10），含示牲畜。隱基底的意思是“山羊羔的泉源”；隱以革蓮的意思是“二牛犢的泉源”。這些泉源乃是給年幼的牲畜，就是給山羊羔、牛犢的。從這一切我們看見，河流產生樹木、魚和牲畜。

隨著河的流，也有漁夫（10）。打魚表徵人數擴增。在你所在的地方召會，一年過一年人數若沒有擴增，這表示沒有打魚，而沒有打魚表示沒有水流。我們若要打魚，就必須有水流。我們需要有曬網和撒網之處。我們需要打魚，好使人數擴增（以西結書生命讀經，三七九至三八〇頁）。

信息選讀

以西結四十七章八節說，這河流向

region to the sea. According to the map, this sea is the Salt Sea or the Dead Sea. By the flowing of the river out of the house, the salt water of the Dead Sea will be healed. This means that death will be swallowed up by life. When there is a rich and deep flow of life in a local church, much death will be swallowed up by life. However, if there is no flow in a particular church, that church will become a “dead sea” full of salt. But if there is the flow of the river, deadness is swallowed up by life, and then the “dead sea” will be made alive.

Although the Dead Sea and the dry places can be made alive and deadness can be swallowed up by life, the marshes cannot be healed (v. 11). A marsh is a place that is neither dry nor flowing with water. Consisting partly of mud and partly of water, a marsh is neither wet nor dry. A marsh signifies a situation that is full of compromise. This means that wherever there is a compromising situation, there is a marsh. We should never become involved with any situation that is a “marsh.”

Our stand concerning the church must be absolute. If you stand in a denomination, you should stand absolutely....If you stand on the ground of the church, you must stand absolutely. You should be either cold or hot, but you should not be lukewarm. To be lukewarm is to be in a marsh. If you give up the denominations and the independent groups yet are not absolute for the proper ground of the church, you are in a marsh. It is possible for one to be in the church life without being absolute. Such a person is a marsh.

If you are in the Lord's recovery, be in the recovery absolutely, not halfway. Come back all the way from Babylon to Jerusalem. If you stop halfway, you will become a marsh, and you will not have any flow, not even a trickle. Rather, you will have just enough water to make you “muddy.” You will be a marsh, and a marsh cannot be healed. Throughout all my years in the Lord's recovery, I have never seen a marsh that was healed.

In Revelation 22:11 the Lord Jesus says, “Let him who does unrighteousness do unrighteousness still; and let him who is filthy be filthy still; and let him who is righteous do righteousness still; and let him who is holy be holy still.” Here we see that the Lord Jesus desires and requires absoluteness. We must learn to be absolute. By being absolute we will be in the flow, and the flow will not be a trickle but a river to swim in. Then everything shall live where the river comes. (Life-study of Ezekiel, pp. 310-312)

Further Reading: Life-study of Ezekiel, msg. 26

東海。根據地圖，東海就是鹽海或死海。藉著從神殿中流出的河，死海的鹽水要得著醫治。這意思是說，死亡要被生命吞滅。當地方召會中生命的流豐富且深廣時，許多死亡就要被生命吞滅。然而，一個召會中若沒有水流，那個召會就要成為“死海”，滿了鹽。但若有河的流，死就要被生命吞滅，“死海”就要活過來。

雖然死海和乾地能活過來，死也能被生命吞滅，但窪濕之處卻不得治好（11）。窪濕之處既不是乾地，也不是流水之處。窪濕之處乃是半泥半水，既不濕也不乾。窪濕之處表徵一種充滿妥協的光景。這意思是說，無論哪裏有妥協的光景，哪裏就是窪濕之處。我們絕不該與任何“窪濕之處”有牽連。

我們對召會的立場必須是絕對的。你若站在宗派裏，就該絕對的站住。…你若站在召會的立場上，你就必須絕對的站住。你應當或冷或熱，而不該像溫水。像溫水就是在窪濕之處。你若放棄宗派和自由團體，卻又不絕對的為著召會的立場，你就是在窪濕之處。一個人可能在召會生活中，卻不是絕對的。這樣的人乃是窪濕之處。

你若在主的恢復中，就要絕對在主的恢復中，不要在半路涼亭。要完全從巴比倫回到耶路撒冷。你若停半途，就會成為窪濕之處，不會有任何水流，甚至沒有細流。你所有的水只夠使你成為“泥濘”。你會成為窪濕之處，而窪濕之處不得治好。我在主恢復的年日中，從未看見窪濕之處得治好的。

主耶穌在啟示錄二十二章十一節說，“行不義的，叫他仍舊行不義；污穢的，叫他仍舊行污穢；義的，叫他仍舊行義；聖別的，叫他仍舊聖別。”這裏我們看見，主耶穌渴望並要求絕對。我們必須學習絕對。因著絕對，我們就會在流中，這流不是涓涓細流，乃是可湏的河。這樣，河水所到之處，百物都必生活（以西結書生命讀經，三八〇至三八三頁）。

參讀：以西結書生命讀經，第二十六篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Five (Day 5)

The Second Great Pillar—Life (2)

The Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Morning Nourishment

2 Cor. 3:6 "Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."

1 Cor. 9:11 "If we have sown to you the spiritual things, is it a great thing if we shall reap from you the fleshly things?"

3:6 "I planted, Apollos watered, but God caused the growth."

A sufficient minister of the new covenant is a person who ministers life to others in order to help them grow in life (2 Cor. 3:6)...[There are] six statuses of a competent minister of the new covenant as revealed in 1 Corinthians: a sower, a planter, a waterer, a begetter, a feeder, and a builder. These six statuses are related to the matter of life, that is, to our experience and enjoyment of Christ as the life-giving Spirit.

In 1 Corinthians 9:11 Paul says to the Corinthians, "We have sown to you the spiritual things." The spiritual things refers to spiritual seeds. A minister of the new covenant, a minister of the new testament, sows spiritual seeds. The first thing a new testament minister does is not to pass on doctrinal teachings but to sow spiritual seeds. A seed is a container of life, and to sow a seed is to impart life. Hence, sowing the spiritual things is a matter of life. According to Matthew 13, the Lord Jesus came as a Sower to sow Himself as the seed of life into the human race (vv. 3, 37). Likewise, in the Lord's recovery of the church life, we need to realize that we should not merely pass on knowledge or doctrines; instead, we should sow spiritual things. In the Lord's recovery we as ministers of the new covenant need to be sowers who impart life into others. (The Collected Works of Witness Lee, 1970, vol. 1, p. 577)

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第五篇 (週五)

第二大支柱—生命 (二)

生命的流帶著生命的供應，

出於並為著神宏偉的殿

晨興餽養

林後三 6 祂使我們設資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。

林前九 11 我們若把屬靈之物撒給你們，就是從你們收割肉身之物，這還算大事麼？

三 6 我栽種了，亞波羅澆灌了，唯有神叫他生長。

新約夠資格的執事乃是供應生命給人，為要幫助人在生命裏長大（林後三 6）。…哥林多前書…啟示，新約夠資格的執事〔有〕六種身分：撒種者、栽種者、澆灌者、生育者、餽養者和建造者。這六種身分與生命的事有關，就是與我們經歷並享受基督作為賜生命的靈有關。

在九章十一節保羅對哥林多人說，“我們…把屬靈之物撒給你們。”屬靈之物指屬靈的種子。新約的執事乃是撒屬靈的種子。新約的執事所作的第一件事，不是傳道理的教訓，乃是撒屬靈的種子。種子是生命的容器，撒種就是分賜生命。因此，撒屬靈之物是生命的事。按照馬太十三章，主耶穌來作撒種者，將祂自己作為生命的種子撒在人類裏面（3、37）。同樣，在主恢復的召會生活裏，我們需要領悟，我們不該僅僅傳遞知識或道理，乃該撒屬靈之物。在主的恢復裏，我們作為新約的執事，需要作撒種者，將生命分賜到別人裏面（李常受文集一九七〇年第一冊—中文尚未出書）。

Today's Reading

信息選讀

To be a sower is much more difficult than to be a teacher. In order to be a teacher, a person simply needs to go to a Bible school where he may be trained to be a good speaker....However, in order to be a sower, one must have seeds of life that can grow and produce Christ in others. Such spiritual seeds are not mere doctrines or letters; instead, they are something of life in our spirit. They are spiritual things, things that are in, with, and out of our spirit. To acquire teachings is easy, but to obtain these seeds is difficult.

In 1 Corinthians 3:6 Paul says, "I planted." Planting is also a matter of life, for it involves sowing seeds, the containers of life, or placing herbs, plants, or trees in the ground, all of which are living things that grow. Verse 9 tells us that we, the believers in Christ, are "God's cultivated land," that is, God's farm. The believers, who have been regenerated in Christ with God's life, are God's cultivated land, a farm in God's new creation. Corporately, we as the church of God have Christ planted in us. In order for us to plant Christ into others, we need the genuine experience of Christ as life in our spirit. If we grow and produce Christ within us, we will have something of Christ to plant into others. Again, spiritual planting is not a matter of doctrines but of life.

In 3:6 Paul continues, "Apollos watered." We should not only be planters but also waterers. Once we plant Christ into others, we need to water them with the water of life (Rev. 22:17). Day by day we should water the dear saints, who are plants in God's farm that need watering. We may liken a waterer in God's farm to an irrigation system with a reservoir that supplies a farm with water. We should be a divine "irrigation system" with a reservoir of living water stored within us to water the church as God's farm. We need to have the genuine experience of Christ as the water of life and a living contact with Him. Consequently, we will have a fountain of life bubbling within us constantly (John 4:14), and we will be a channel of living water, a divine irrigation system, that can supply others with the water of life (7:37-39). We need to be waterers, those who are filled with the water of life and who water their fellow believers for their growth in life. If we do not have the sufficient experience of Christ as the living water, it will be difficult for us to water others. (The Collected Works of Witness Lee, 1970, vol. 1, pp. 577-578)

Further Reading: The Collected Works of Witness Lee, 1970, vol. 1, pp. 577-583

作撒種者比作教師難多了。要作教師，人只需要上聖經學校，在那裏他可能被訓練成為優秀的講員。…然而，要作撒種者，人必須有那能在別人裏面生長並產生基督的生命種子。這樣屬靈的種子不是僅僅道理或字句，乃是在我們靈裏生命的東西。這樣的種子是屬靈之物，乃是在我們靈裏，同著並出於我們的靈。要得著教訓並不難，但要得著這些種子就不容易了。

在林前三章六節保羅說，“我栽種了。”栽種也是生命的事，因為栽種包含撒種，就是撒播生命的容器，或將花草、苗木或樹秧栽植在地裏；這一切都是生長的活物。九節告訴我們，我們在基督裏的信徒，是“神的耕地”，就是神的農場。在基督裏得了重生，有神生命的信徒，乃是神所耕種的田地，神新造裏的農場。就團體一面，我們是神的召會，有基督栽種在我們裏面。我們要將基督栽種到別人裏面，就需要在我們靈裏真實的經歷基督作生命。我們裏面若生長並產生基督，我們就會有出於基督的東西可以栽種到別人裏面。這再次指明，屬靈的栽種不是道理的事，乃是生命的事。

在六節保羅繼續說，“亞波羅澆灌了。”我們不僅該是栽種者，也該是澆灌者。一旦我們將基督栽種到別人裏面，我們就需要用生命水澆灌他們（啟二二17）。日復一日我們該澆灌親愛的聖徒，他們是神的農場上需要澆灌的植物。我們可將神農場上的澆灌者比喻為有貯水槽的灌溉系統，用水供應農場。我們該是神聖的“灌溉系統”，有活水貯存在我們裏面，可以澆灌作神農場的召會。我們需要對基督作生命水有真實的經歷，並與祂有活的接觸。結果，我們就會有生命的泉源不斷的從我們裏面湧流出來（約四14），並且我們將是活水的管道，神聖的灌溉系統，能用生命水供應別人（七37~39）。我們需要作澆灌者，就是被生命水充滿，並且澆灌同作信徒者，使他們在生命裏長大的人。我們對基督作活水若沒有足夠的經歷，就很難澆灌別人（李常受文集一九七〇年第一冊）。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Five (Day 6)

The Second Great Pillar—Life (2)

The Flow of Life with the Ministry of Life out of and for the Magnificent House of God

Morning Nourishment

1 Cor. 4:15 "For though you have ten thousand guides in Christ, yet you do not have many fathers; for in Christ Jesus I have begotten you through the gospel."

3:2 "I gave you milk to drink..."

10, 12 "...As a wise master builder I have laid a foundation, and another builds upon it. But let each man take heed how he builds upon it....But if anyone builds upon the foundation gold, silver, precious stones..."

In 1 Corinthians 4:15 Paul says, "In Christ Jesus I have begotten you through the gospel." To beget is to generate something, to bring forth something, through the impartation of life. Like the apostle Paul, who begot the Corinthian believers in Christ by imparting the divine life into them, we should be fathers who beget spiritual children by imparting the divine life into others. Begetting, unlike teaching, is a matter of life. We need to have the divine "life germ" in order to impart the divine life into others so that they may be begotten as children of God. (The Collected Works of Witness Lee, 1970, vol. 1, p. 579)

Today's Reading

Paul says, "I gave you milk to drink" [1 Cor. 3:2]. To give others milk to drink is to feed them. Feeding is a matter of life. It differs from teaching, which is a matter of knowledge. Instead of merely instructing others, we need to feed them....We need to feed on Christ to produce spiritual milk so that we may be able to feed our spiritual children. This is a genuine experience of Christ as life.

In order to practice the proper church life, we need the genuine experience of life....Paul was not only a

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第五篇 (週六)

第二大支柱—生命 (二)

生命的流帶著生命的供應,

出於並為著神宏偉的殿

晨興餵養

林前四 15 你們在基督裏，縱有上萬的導師，父親卻不多，因為是我在基督耶穌裏藉著福音生了你們。

三 2 我給你們奶喝...

10、12 我...好像一個智慧的工頭，立好了根基，有別人在上面建造，只是各人要謹慎怎樣在上面建造。...然而，若有人用金、銀、寶石，...在這根基上建造。

在林前四章十五節保羅說，“我在基督耶穌裏藉著福音生了你們。”生育就是藉著生命的分賜產生東西，生出東西。就像使徒保羅藉著將神聖的生命分賜到哥林多信徒裏面，而生了他們，我們也該作父親，藉著將神聖的生命分賜到人裏面，而生育屬靈的兒女。生育不像教導，乃是生命的事。我們需要有神聖的“生命胚芽”，為要將神聖的生命分賜到別人裏面，將他們生為神的兒女（李常受文集一九七〇年第一冊—中文尚未出書）。

信息選讀

在林前三章二節保羅說，“我給你們奶喝。”給別人奶喝就是餵養他們。餵養是生命的事。它不同於教導，教導是知識的事。我們不該僅僅教導別人，乃要餵養他們。...我們需要從基督得餵養，以產生屬靈的奶，好使我們能餵養屬靈的兒女。這是對基督作生命的真實經歷。

要實行正確的召會生活，我們需要生命真實的經歷。...保羅不僅作父

father who begot spiritual children but also a mother who fed them. We need to be spiritually strong and healthy so that, like Paul, we may be able to beget spiritual children and adequately produce the spiritual milk to feed them....If the elders become fathers who impart life to their spiritual children and mothers who produce the spiritual milk to feed them, we will have a proper family life in the church as the household of God (Eph. 2:19). The unique way to practice the church life as a proper family life is through the genuine experience of life.

The new covenant ministers as sowers, planters, waterers, begetters, and feeders should eventually become builders. In 1 Corinthians 3:10-11 Paul speaks of himself as "a wise master builder" who laid the unique foundation, Christ, for others to build upon. Then in verse 12 Paul speaks of building upon the foundation gold, silver, and precious stones. As we carry out the work of sowing, planting, watering, begetting, and feeding, Christ will grow in the believers. This growth of life in the believers will be accompanied by a measure of transformation in them. While the believers grow day by day, they will be transformed (2 Cor. 3:18; Rom. 12:2). As they grow as plants on God's farm, they will experience transformation, which produces gold, silver, and precious stones. Consequently, the believers will be not only mature plants, that is, full-grown men in Christ (Rev. 14:4, 15; Col. 1:28), but also gold, silver, and precious stones, precious materials for the building of God's house (Rev. 21:2-3, 11, 18-22).

If we would be builders who build with gold, silver, and precious stones, we need to be these precious materials. Gold signifies the divine nature of the Father, silver signifies the redemptive work of Christ, and precious stones signify the transforming work of the Spirit. In building the house of God, the builders are not separate from the materials of the building. In order to be builders, we ourselves need to be the transformed materials by being constituted with the Triune God. We should be both the builders and the building material of the house of God. If we ourselves have not been transformed into precious materials, we cannot help others be transformed into such materials. We ourselves first need to be the precious materials and be built into the house of God. Then we will be qualified to build the house of God with other believers as the transformed materials. (The Collected Works of Witness Lee, 1970, vol. 1, pp. 579-580)

Further Reading: The Collected Works of Witness Lee, 1970, vol. 1, pp. 577-583

親生育屬靈的兒女，也作母親餵養他們。我們需要在屬靈上剛強並健康，使我們像保羅一樣，能生育屬靈的兒女，並且產生足夠屬靈的奶餵養他們。...長老們若成為父親，分賜生命給屬靈的兒女，又成為母親，產生屬靈的奶餵養他們，我們就會在作為神家（弗二19）的召會裏，有正確的家庭生活。要實行召會生活作為正確的家庭生活，唯一的路乃是藉著真實生命的經歷。

新約的執事作為撒種者、栽種者、澆灌者、生育者和餵養者，至終該成為建造者。在林前三章十至十一節，保羅說到自己是“智慧的工頭”，立了唯一的根基，就是基督，讓別人在上面建造。然後在十二節，保羅說到用金、銀、寶石在這根基上建造。我們作撒種、栽種、澆灌、生育並餵養的工作時，基督就會在信徒裏面生長。信徒裏面有了這個生命的長大，他們裏面同時也會有相當程度的變化。信徒日復一日長大的時候，就會被變化（林後三18，羅十二2）。他們作為植物在神的農場上長大時，會經歷變化，產生金、銀、寶石。結果，信徒不僅成為成熟的植物，就是在基督裏長成的人（啟十四4、15，西一28），也成為金、銀、寶石，就是建造神家的寶貴材料（啟二一2~3、11、18~22）。

我們若要成為用金、銀、寶石建造的建造者，我們就需要成為這些寶貴的材料。金表徵父神聖的性情，銀表徵基督救贖的工作，寶石表徵那靈變化的工作。在建造神家的事上，建造者與建造的材料不是分開的。我們要成為建造者，自己就需要藉著被三一神構成而成為變化過的材料。我們該是神家的建造者，也是建造的材料。我們自己若沒有被變化成為寶貴的材料，就無法幫助別人被變化成為這樣的材料。我們自己需要首先成為寶貴的材料，並且建造到神的家裏。然後我們才夠資格用其他的信徒作為變化過的材料，建造神的家（李常受文集一九七〇年第一冊）。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars in the Lord's Recovery Message Six

The Third Great Pillar—the Church (1)

The Church as the Kingdom of God

Scripture Reading: Eph. 2:19; 1 Thes. 2:12; Col. 1:13;
John 3:3, 5; Rom. 14:17; Matt. 6:10

Outline

Day 1

I. Ephesians 2:19 reveals that the church is the kingdom of God:

A. The term fellow citizens indicates the kingdom of God (v. 19).

B. In Ephesians 2:19 Paul's main concept is that of citizenship in God's kingdom.

C. All the believers, both Jewish and Gentile, are citizens of God's kingdom, which is a sphere wherein God exercises His authority (John 3:5; Rev. 1:6, 9):

1. Citizenship in God's kingdom involves rights and responsibilities, two things that always go together.

2. We enjoy the rights of the kingdom, and we bear the responsibilities of the kingdom (22:14; Luke 14:15-24; 19:11-27; Matt. 24:14; 28:18-19).

II. God has called us to enter into His kingdom; the kingdom of God is the realm for us to worship God and enjoy God under the divine rule (1 Thes. 2:12):

A. The kingdom of God is a divine sphere for God to work out His plan; it is a realm where God can exercise His authority to accomplish what He intends (Matt. 6:10).

B. The New Testament preaches the gospel in the way of the kingdom; the gospel is for the kingdom, and

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第六篇

第三大支柱—召會 (一)

召會作為神的國

讀經：弗二 19，帖前二 12，西一 13，
約三 3、5，羅十四 17，太六 10

綱目

週一

壹．以弗所二章十九節啟示召會乃是神的國：

一．“同國之民”這辭指明神的國—19 節。

二．在十九節保羅主要的觀念乃是神國裏的公民權。

三．所有的信徒，無論是猶太人或外邦人，都是神國裏的國民；神的國是神施行祂權柄的範圍—約三 5，啟一 6、9：

1. 神國的公民權包括了權利和義務，這兩件事總是並行的。

2. 我們享受神國的權利，也要擔負神國的義務—二二 14，路十四 15~24，十九 11~27，太二四 14，二八 18~19。

貳．神已召我們進入祂的國；神的國乃是我們在神聖的管治下，敬拜並享受神的範圍—帖前二 12：

一．神的國是神聖的範圍，使神能成就祂的計劃；也是神執行祂權柄，達到祂心意的領域—太六 10。

二．新約傳揚福音是說到國度；福音是為著國度，宣揚福音是叫

the gospel is proclaimed so that rebellious sinners might be saved, qualified, and equipped to enter into the kingdom (Mark 1:14-15; Matt. 4:17; Acts 8:12).

Day 2

III. The Bible first presents the kingdom and thereafter presents the church; the presence of the kingdom produces the church (Matt. 4:23; 16:18-19):

A. The life of God is the kingdom of God; the divine life is the kingdom, and this life produces the church (John 3:3, 5; Matt. 7:14, 21; 19:17, 29; 25:46):

1. The kingdom is the realm of life for life to move, rule, and govern so that life may accomplish its purpose, and this realm of life is the kingdom.

2. The gospel brings in the divine life, and this life has its realm, which is the kingdom; the divine life with its realm produces the church (2 Tim. 1:10).

3. The gospel of the kingdom brings forth the church because the kingdom is the life itself, and the church is the issue of life (Matt. 4:23; Acts 8:12).

B. The kingdom is the reality of the church; therefore, apart from the kingdom life, we cannot live the church life (Matt. 5:3; 16:18-19; Rev. 1:4-6, 9):

1. The reality of the kingdom of the heavens (Matt. 5-7) is the content of the church life; without the reality of the kingdom, the church is empty.

2. Since the kingdom life issues in the church life, as we live corporately in the kingdom life, we spontaneously live the church life (Rom. 14:17).

Day 3

C. Without the kingdom as the reality of the church, the church cannot be built up (Matt. 16:18-19):

1. The church is brought into being through the authority of the kingdom.

2. The keys of the kingdom are given to make the building of the church possible (v. 19; 18:18; cf. John 20:23).

背叛的罪人得救、合格且被裝備，好進入國度—可一 14~15，太四 17，徒八 12。

週 二

參．聖經首先陳明國度，然後陳明召會；國度的出現產生召會—太四 23，十六 18~19：

一．神的生命就是神的國度；神聖的生命就是國度，這生命產生召會—約三 3、5，太七 14、21，十九 17、29，二五 46：

1. 國度乃是生命的範圍，讓生命行動、治理、管治，使生命能達成其目的，而這生命的範圍就是國度。

2. 福音帶進神聖的生命，這生命有其範圍，這範圍就是國度；神聖生命同其範圍產生召會—提後一 10。

3. 國度的福音產生召會，因為國度就是生命本身，而召會是生命的結果—太四 23，徒八 12。

二．國度是召會的實際；因此，我們離了國度的生命，就不能過召會生活—太五 3，十六 18~19，啟一 4~6、9：

1. 諸天之國的實際（太五~七）乃是召會生活的內容；沒有國度的實際，召會就是空洞的。

2. 因著國度的生命產生召會生活，所以當我們團體地在國度生命裏生活，我們自然就過召會生活—羅十四 17。

週 三

三．沒有國度作召會的實際，召會就不能被建造—太十六 18~19：

1. 召會是藉著國度的權柄產生的。

2. 國度鑰匙的賜給，是為使召會能夠被建造—19 節，十八 18，參約二十 23。

3. When the kingdom of the heavens is able to assert its authority over a company of believers, those believers can be built up into the church (Col. 2:19; Eph. 4:15-16).

IV. The Father delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love (Col. 1:13):

A. Through regeneration we have been transferred into the delightful kingdom of the Son of God's love—a realm where we are ruled in love with life (v. 13).

B. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love; here we have the church life (3:4; John 6:57).

Day 4

C. Although the kingdom of the Son of the Father's love comprises the present age, the coming age, and the eternal age, the emphasis in Colossians 1:13 is on the kingdom of the Son of the Father's love in this age, the age of the church:

1. Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant realm, a matter of delight (Matt. 3:17; 17:5).

2. The church life today is the kingdom of the Son of the Father's love, which is as delightful to God the Father as the Son of God is.

V. The kingdom of God today is a realm of the divine species, in which are all the divine things (John 3:3, 5):

A. To enter into the divine realm, the realm of the divine species, we need to be born of God to have the life and nature of God, thereby becoming God-men in the kingdom of God (1:12-13).

B. We were regenerated of God to become the species of God and enter into the kingdom of God; now we are God-men in the kingdom of God as a realm of the divine species (3:3, 5).

Day 5

VI. The genuine church is the

3. 當諸天的國能在一班信徒身上施行權柄，那一班信徒就能被建造成為召會—西二 19，弗四 15~16。

肆．父拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏—西一 13：

一．藉著重生我們被遷入神愛子可喜悅的國裏—我們在愛和生命裏受管治的範圍—13 節。

二．當我們在復活裏，憑著子作我們的生命而活，我們就活在祂的國裏，在父的愛裏享受祂；在此我們有召會生活—三 4，約六 57。

週 四

三．雖然父愛子的國包括今世、來世和永世，但歌羅西一章十三節所強調的是在今世，就是在召會時代裏，父愛子的國：

1. 因為父喜悅祂的兒子，父愛子的國就是喜樂的範圍，喜悅的事—太 17，十七 5。

2. 召會生活今天乃是父愛子的國，與神的兒子一樣，對父神是喜悅的。

伍．今天神的國就是神聖種類的範圍，在其中有一切神聖的事物—約三 3、5：

一．我們要進入這神聖的範圍，就是神聖種類的範圍，就需要從神而生，得著神的生命和性情，因而成為在神國裏的神人—一 12~13。

二．我們由神重生，成為神的種類並進入神的國；如今我們乃是神人，在神的國這神聖種類的範圍裏—三 3、5。

週 五

陸．真正的召會就是今世的神

kingdom of God in this age; today, the believers live the kingdom life in the church (Matt. 16:18-19; 18:17-18; 13:44-46; Rom. 14:17; 1 Cor. 4:20; Eph. 2:19; Col. 4:11; Rev. 1:4-6):

A. Each time the Lord Jesus spoke of the church, He mentioned it in relation to the kingdom; this indicates how intimately the kingdom and the church are related (Matt. 16:18-19; 18:17-18):

1. Romans 14:17 proves that the church in this age is the kingdom of God.
2. The kingdom of God in 1 Corinthians 4:20 refers to the church life (v. 17), implying that in the sense of authority, the church in this age is the kingdom of God.
3. What Paul and his fellow workers were doing in the gospel work for the establishing of the churches was for the kingdom of God (Col. 4:11).
4. The word kingdom in Revelation 1:6 reveals that where the church is, there the kingdom of God is; the church represents the kingdom.

B. Although the church today is God's kingdom, we are in the kingdom in reality only when we live, walk, and have our being in the spirit, not in our natural man (Rom. 8:4; Gal. 5:16, 25).

Day 6

C. When the authority of God's kingdom is allowed to operate in us, righteousness, peace, and joy will characterize our daily life (Rom. 14:17).

D. As those who are under the dispensing of the Divine Trinity, we need to live a kingdom life in the church, growing and developing in the divine life until we reach maturity (2 Cor. 13:14; Mark 4:26-29):

1. After we have entered into the kingdom of God through regeneration, we need to go on to have a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ by experiencing the full development of the divine life as revealed in 2 Peter 1:5-11.
2. As a result of the growth and development of the divine life to maturity and of living in the reality of the

的國；今天信徒乃是在召會中過國度生活—太十六 18~19，十八 17~18，十三 44~46，羅十四 17，林前四 20，弗二 19，西四 11，啟一 4~6：

一．主耶穌每次說到召會時，都將召會聯於國度；這指明國度與召會有何等密切的關聯—太十六 18~19，十八 17~18：

1. 羅馬十四章十七節證明，今世的召會乃是神的國。
2. 林前四章二十節的“神的國”是指召會生活（17），這含示就著權柄的一面說，今世的召會就是神的國。
3. 保羅和他的同工為著建立眾召會，在福音工作上所作的，乃是為著神的國—西四 11。
4. 啟示錄一章六節的“國度”一辭啟示，召會在哪裏，神的國就在哪裏；召會代表國度。

二．雖然今天召會是神的國，但唯有當我們在靈裏，而不在天然人裏生活、行動、為人時，我們才在國度的實際裏—羅八 4，加五 16、25。

週 六

三．當神國的權柄得以在我們身上運行，公義、和平並喜樂將是我們日常生活的特徵—羅十四 17。

四．我們這些在神聖三一分賜之下的人，需要在召會中過國度的生活，在神聖的生命裏長大並發展，直到我們達到成熟—林後十三 14，可四 26~29：

1. 我們藉著重生進入神的國之後，需要往前，藉著經歷神聖生命完全的發展，豐富地進入我們主和救主耶穌基督永遠的國，如彼後一章五至十一節所啟示的。
2. 神聖生命長大並發展以至成熟，以及在今天的召會生活中活在國度

kingdom in the church life today, we will inherit the kingdom of God (1 Cor. 15:50; Gal. 5:21).

VII. The church brings in the kingdom; the work of the church of God is to bring in the kingdom of God (Matt. 6:10; 12:22-29; Rev. 11:15; 12:10):

A. All the work of the church is governed by the principle of the kingdom of God.

B. The church is responsible for bringing heaven's will down to earth and for carrying it out on earth (Matt. 6:10; 7:21; 12:50).

的實際裏，結果乃是我們承受神的國——參林前十五 50，加五 21。

柒．召會帶進國度；神的召會的工作就是把神的國帶進來——太六 10，十二 22~29，啟十一 15，十二 10：

一．召會一切的工作，都是受神國原則的管治。

二．召會要負責將天上的旨意帶到地上，並將天上的旨意實行在地上——太六 10，七 21，十二 50。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Six (Day 1)

The Third Great Pillar—the Church (1)

The Church as the Kingdom of God

Morning Nourishment

Eph. 2:19 "So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God."

1 Thes. 2:12 "So that you might walk in a manner worthy of God, who calls you into His own kingdom and glory."

Now that we are no longer strangers and sojourners, we are fellow-citizens with the saints [Eph. 2:19]. The term fellow citizens indicates the kingdom of God. All the believers, both Jewish and Gentile, are citizens of God's kingdom, which is a sphere wherein God exercises His authority. As long as anyone is a believer, he is a citizen of the kingdom of God. This citizenship involves rights and responsibilities. We enjoy the rights of the kingdom, and we bear the responsibilities of the kingdom. These two things always go together.

In verse 19 there is the thought of intimacy, seen in the term fellow citizens. As unsaved Gentiles, we once were far off from God and the commonwealth of Israel, but now we have an intimate relationship with the saints. We are fellow citizens with the saints and members of God's household. (Life-study of Ephesians, pp. 230-231)

Today's Reading

As worshippers of idols (1 Thes. 1:9), the believers were in the kingdom of Satan (Matt. 12:26). Now, through the salvation in Christ, they are called and have believed into the kingdom of God [1 Thes. 2:12], which is the sphere for them to worship and enjoy God under the divine ruling with a view of entering into God's glory. God's glory goes with His kingdom. (Life-study of 1 Thessalonians, p. 104)

Much of today's gospel preaching gives people the impression that the gospel is only for soul winning, for

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第六篇 (週一)

第三大支柱—召會 (一)

召會作為神的國

晨興餽養

弗二 19 這樣，你們不再是外人和寄居的，乃是聖徒同國之民，是神家裏的親人。

帖前二 12 要叫你們行事為人，配得過那召你們進入祂自己的國和榮耀的神。

現今我們不再是外人和寄居的，乃是聖徒同國之民〔弗二 19〕。“同國之民”這辭，指明神的國。所有的信徒，無論是猶太人或外邦人，都是神國裏的國民。神的國是神施行祂權柄的範圍。一個人只要是信徒，就是神國裏的國民。公民權包含權利和義務。我們享受神國的權利，也要負擔神國的義務。這兩件事總是並行的。

十九節有一個很親密的思想，可見於“同國”一辭。我們原是未得救的外邦人，遠離神和以色列國民，但現今我們與聖徒有了親密的關係。我們是聖徒同國之民，是神家裏的親人（以弗所書生命讀經，二八〇、二八二頁）。

信息選讀

信徒從前是拜偶像的人（帖前一 9），在撒但的國裏（太十二 26）。現今藉著在基督裏的救恩，他們蒙了呼召，並已信入神的國〔帖前二 12〕；這國乃是他們在神聖的管治下，帶著進入神榮耀的指望，敬拜並享受神的範圍。神的榮耀與祂的國並行（帖撒羅尼迦前書生命讀經，一二三頁）。

今天所傳的福音，通常給人一種印象，就是福音僅僅是為著得人的靈

transferring people out of hell into heaven, for helping people have peace, joy, and eternal blessing. In the New Testament, however, we have a different impression concerning the gospel. When the Lord Jesus preached the gospel, He spoke concerning the kingdom of God, and He told them to repent for the kingdom.

We need to see the crucial matter that the intrinsic essence of the gospel is the kingdom. The gospel is preached for the kingdom, and the kingdom is a divine sphere for God to work out His plan, a realm where God can exercise His authority to accomplish what He intends. The only way for God to reach His goal is through the kingdom. (Life-study of Mark, p. 120)

The whole New Testament is on the kingdom. What is the first item of the preaching in the New Testament? It is the kingdom. The kingdom is preached in the opening chapters of the Gospels....The New Testament does not say, "Repent, for heaven is ready for you." It says, "Repent, for the kingdom of the heavens has drawn near" (Matt. 3:2; 4:17). Today people hear thousands of gospel messages. Have you ever heard a gospel message telling people to repent because the kingdom is coming?...When Christians preach the gospel nowadays, most of them always talk about sin, heaven, and hell. Hardly anyone speaks about the gospel as related to the kingdom. But in its first preaching of the gospel, the New Testament tells us to repent for the kingdom.

The gospel is for the kingdom. The purpose of the preaching of the gospel is that men might enter into the kingdom. The gospel is proclaimed that people might be saved, qualified, and equipped to enter into the kingdom. Regeneration is for the kingdom (John 3:3, 5). If you have not been regenerated, you cannot enter into the kingdom of God. Have you been saved, washed in the blood, and regenerated? For what purpose? Before I came into the church life, I was told that we had to be saved, washed, and regenerated that we might go to heaven. In the church, we have seen something higher—that we have been saved, washed, and regenerated for the church (Eph. 5:25, 23; Acts 20:28). The gospel of the kingdom brings the rebellious sinners into the church. But now we need to see what is the reality of the church. The reality of the church is the kingdom. If you have been saved, washed, and regenerated for the church, it means that you have experienced these things for the reality of the kingdom. (Life-study of Genesis, p. 471)

Further Reading: Life-study of Mark, msg. 13; Life-study of Genesis, msg. 35

魂，把人從地獄遷到天堂；為著幫助得著平安、喜樂和永遠的祝福。然而，在新約中，我們對福音卻有一種不同的印象。當主耶穌傳福音時，祂提到神的國，並且告訴人要為著國度悔改。

我們需要看見這件重要的事，就是國度乃是福音的內在素質。福音是為著國度傳的，國度是神聖的範圍，使神能成就祂的計劃；也是神執行祂權柄，達到祂心意的領域。國度是神達到祂目標的唯一途徑（馬可福音生命讀經，一三七至一三八頁）。

整本新約都是論到國度。新約所傳的頭一項是什麼？是國度。在福音書的開頭幾章，就傳揚國度。……新約不是說，“你們要悔改，因為天堂為你們預備好了。”而是說，“你們要悔改，因為諸天的國已經臨近了。”（太三 2，四 17）你聽過成千篇的福音信息，你有沒有聽過一篇福音信息，告訴人要悔改，因為國度來到了？……今天基督徒傳福音，多數總是說到罪、天堂和地獄，幾乎沒有人說到與國度有關的福音。但新約頭一次傳福音，就告訴我們要為國度悔改。

福音是為著國度。傳福音的目的是叫人進國度。宣揚福音是叫人得救、合格且被裝備，好進入國度。重生是為著國度（約三 3、5）。你若還未重生，就不能進神的國。你有沒有得救，蒙血洗淨，並且重生？這些是為著什麼目的？在我進入召會生活以前，人告訴我說，我們必須得救、蒙洗淨並重生，好上天堂。在召會中，我們看見了更高的事——我們得救、蒙洗淨並重生，乃是為著召會（弗五 25、23，徒二十 28）。國度的福音把背叛的罪人帶進召會。但現在我們需要看見，召會的實際是什麼。召會的實際就是國度。你若是為著召會而得救、蒙洗淨並重生，那就是說，你是為著國度的實際經歷了這些事（創世記生命讀經，五七四至五七五頁）。

參讀：馬可福音生命讀經，第十三篇；創世記生命讀經，第三十五篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Six (Day 2)

The Third Great Pillar—the Church (1)

The Church as the Kingdom of God

Morning Nourishment

John 3:5 "Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God."

Rom. 14:17 "For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

The Bible first presents the kingdom and thereafter presents the church. Where the kingdom of heaven is in authority, there a church will be built up. A church comes into being where a company of people accept the government of heaven. So it would appear to be the presence of the kingdom that produces the church. But the New Testament goes beyond that. That is only one half of the New Testament revelation; the other half is this—the church brings in the kingdom. (The Kingdom and the Church, pp. 24-25)

Today's Reading

Although the church and the kingdom are interrelated, there is nonetheless a difference between them. Because any kind of life is a kingdom, the kingdom is the life itself. For example, the animal life is the animal kingdom, and the human life is the human kingdom. In the same principle, the life of God is the kingdom of God. The church, however, is not the life, nor is the life the church. Rather, the church is the product of life. The divine life is the kingdom, and this life produces the church.

The New Testament concept is that the gospel brings in the kingdom. The gospel does not bring in the church, but the gospel brings forth the church. The gospel brings in the kingdom of God, and the gospel also brings forth the church of God. For this reason, in the New Testament the gospel is called the gospel of the kingdom (Matt. 4:23; 9:35; 24:14).

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第六篇 (週二)

第三大支柱—召會 (一)

召會作為神的國

晨興餽養

約三 5 耶穌回答說，我實實在在地告訴你，人若不是從水和靈生的，就不能進神的國。

羅十四 17 因為神的國不在於吃喝，乃在於公義、和平、並聖靈中的喜樂。

聖經首先陳明國度，然後陳明召會。哪裏有諸天之國的掌權，哪裏召會必被建造起來。哪裏有一班人接受諸天的行政管理，哪裏召會就產生了。所以看起來是國度的出現產生了召會，但新約超越這點。這只是新約啟示的一半，另一半乃是：召會帶進國度（國度與召會，一七頁）。

信息選讀

雖然召會與國度有密切的關係，然而二者有所不同。任何一種生命就是一個國度，所以國度就是生命本身。例如，動物的生命是動物的國度，人的生命是人的國度。同樣的原則，神的生命就是神的國度。然而，召會不是生命，生命也不是召會。召會乃是生命的產物。神聖的生命是國度，這生命產生召會。

新約的觀念是福音帶進國度。福音沒有帶進召會，但福音產生召會。福音帶進神的國，福音也產生神的召會。為這緣故，在新約裏福音稱為國度的福音（太四 23，九 35，二四 14）。

Without the kingdom as the reality of life, the church cannot be produced or built up. To produce the church and to build up the church, we need the kingdom. The kingdom is the reality of the church. We cannot say, however, that the church is the reality of the kingdom. We can say only that the kingdom is the reality of the church.

Where the reality of the kingdom is lacking, there the building of the church will be lacking. A believer who does not live in the reality of the kingdom can at best be a saved person; he cannot be built into the structure of the church.

In the first preaching of the New Testament gospel, people were told to repent because the kingdom of the heavens had drawn near (Matt. 3:2; 4:17; 10:7). This meant that the time had come for God to dispense Himself as life into people. The gospel brings God as life, and this life is the kingdom. The kingdom is the realm of life for life to move, work, rule, and govern so that life may accomplish its purpose. The kingdom as the realm of life is actually the life itself. The gospel brings in the divine life, and the divine life has its realm. This is the kingdom. The divine life with its realm produces the church.

Because the kingdom is the reality of the church,...we cannot live the church life apart from the proper kingdom life. This is why we have emphasized the fact that the gospel preached at the beginning of the New Testament concerns not salvation but the kingdom. To enter the kingdom of God is to be regenerated. We may talk about regeneration without realizing that regeneration is for the entry into the kingdom....When God regenerated us, He regenerated us into His kingdom.

We need to be deeply impressed with the fact that the reality of the kingdom of the heavens is the content of the church life. This means that without the reality of the kingdom, the church is empty.

It is crucial for us to see that we experience the dispensing of the Divine Trinity corporately by living in the kingdom. As we live corporately in the kingdom life, we spontaneously live the church life. The kingdom life issues in the church life. (The Conclusion of the New Testament, pp. 1740-1741, 1743)

Further Reading: Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 4; The Kingdom, chs. 1-2

沒有國度作生命的實際，召會就無法產生或建造。要產生召會並建造召會，我們需要國度。國度是召會的實際。然而，我們不能說，召會是國度的實際。我們只能說，國度是召會的實際。

哪裏缺少國度的實際，哪裏就缺少召會的建造。不活在國度實際裏的信徒，至多只能是得救的人；他無法被建造到召會的結構裏。

新約福音初次傳揚時，告訴人要悔改，因為諸天的國已經臨近了（太 3:2, 4:17, 10:7）。這就是說，神將祂自己當作生命分賜到人裏面的時候到了。福音帶來神作生命，這生命就是國度。國度是生命的範圍，讓生命行動、作工、管治並支配，使生命能達成其目的。國度是生命的範圍，實際上就是生命本身。福音帶進神聖的生命，而神聖的生命有其範圍；這就是國度。神聖的生命同其範圍產生召會。

國度既是召會的實際，……我們若沒有正當的國度生活，就無法過召會生活。這就是為什麼我們強調一個事實，就是新約開始所傳的福音與救恩無關，乃與國度有關。進入神的國，就是得重生。我們也許談論重生，而沒有領悟重生是為著進入國度。……神重生我們時，祂乃是將我們重生到祂的國裏。

我們需要對一個事實有深刻的印象：諸天之國的實際就是召會生活的內容。這就是說，沒有國度的實際，召會就是空洞的。

我們是藉著活在國度裏，而團體地經歷神聖三一分賜；看見這點對我們是很重要的。我們團體地在國度生命裏生活，自然而然就過召會生活。國度生活帶進召會生活（新約總論第六冊，一九六至一九八、二〇〇頁）。

參讀：長老訓練第二冊，第四章；國度，第一至二章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Six (Day 3)

The Third Great Pillar—the Church (1)

The Church as the Kingdom of God

Morning Nourishment

Matt. 18:18 "Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven."

Col. 1:13 "Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love."

The kingdom is...life's practicality....If we live the divine life, if we live Christ as life, the practicality of this life is the kingdom. When people come among us they would see a kingdom....In the church, we are the believers living, moving, and acting in the divine life. As a result, there is an expression of this divine life. The expression of this divine life is the kingdom, the practicality of this life, and the practicality of this divine life is in the church. Now we can see that the kingdom is the reality of the church life. (Elders' Training, Book 2: The Vision of the Lord's Recovery, pp. 48-49)

Today's Reading

When the Lord said, "Upon this rock I will build my church," He immediately added, "I will give to you the keys of the kingdom of the heavens" [Matt. 16:18-19]. The keys of the kingdom are given to make the building of the church possible. Where the authority of the kingdom is absent, there the building of the church will be lacking. Anyone who refuses to submit to the authority of the kingdom can at best be a saved person; he will never be built into the structure of the church.

Because the kingdom of heaven is able to assert its authority over a company of men, that company of men can be built up into a church. It is necessary at this point to recapitulate. Why was the church brought into being? For the purpose of bringing in the kingdom! How was the church brought into being? By means of

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第六篇 (週三)

第三大支柱—召會 (一)

召會作為神的國

晨興餽養

太十八 18 我實在告訴你們，凡你們在地上捆綁的，必是在諸天之上已經捆綁的；凡你們在地上釋放的，必是在諸天之上已經釋放的。

西一 13 祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。

國度乃是……生活的實行。……我們若活神聖的生命，我們若活基督作生命，這生命的實行就是國度。人來到我們中間，就會看見國度。……在召會裏，我們乃是在神聖生命裏生活、行動、活動的信徒。結果，就有這神聖生命的彰顯。這神聖生命的彰顯就是國度，就是這生命的實行，這神聖生命的實行乃是在召會裏。現在我們能看見，國度是召會生活的實際（長老訓練（二）—主恢復的異象，五一頁）。

信息選讀

當主說，“我要把我的召會建造在這磐石上”，祂立即加上一句：“我要把諸天之國的鑰匙給你。”〔太十六 18~19〕主國度的鑰匙給彼得，是為使召會能夠被建造。哪裏沒有國度的權柄，哪裏就沒有召會的建造。任何人拒絕服在國度的權柄下，他最多只能是一個得救的人；他絕不能被建造在召會的結構裏。

因為諸天的國能夠在一班人身上施行權柄，所以那一班人能夠被建造成為召會。至此我們需要把重點再說一遍。為什麼召會產生了？為著帶進國度！召會如何產生？藉著國度的權柄！神的目的

the authority of the kingdom! God's purpose was to bring His heavenly dominion to the earth, and apart from the church, His goal could not be attained. He needed a people who would subject themselves to the dominion of heaven, so that under that dominion they might be built up into the church. That is what Matthew 16 reveals. (The Kingdom and the Church, pp. 24, 27)

Our Father has delivered us from the authority of darkness and transferred us into the kingdom of the Son of His love. Here we are restricted by the divine love in the divine life. Instead of ordinances, observances, religion, or isms, we have Christ and Christ alone. If we see this, there will be no disputes or divisions in the church life. (Life-study of Colossians, p. 34)

The church life today is the kingdom of the Son of God's love which is as delightful to God the Father as the Son of God is. We, the believers, all have been transferred into this delightful kingdom of the Son of God's love. God the Father loves the delightful part of the kingdom just as He loves His delightful Son as His own. So, the church, as the delightful part of the divine kingdom, is considered a great blessing to God's redeemed people by the apostle Paul in the book of Colossians, a book which is on Christ as the all-inclusive portion of God's people (Col. 1:12).

John 3:5 indicates that it is through regeneration that all the believers have been transferred into the kingdom of the Son of God's love. Through regeneration we have been brought out of the darkness of Satan into this delightful aspect of the kingdom. (The Conclusion of the New Testament, pp. 2583-2584)

The Son in resurrection (1 Pet. 1:3; Rom. 6:4-5) is now the life-giving Spirit (1 Cor. 15:45b). He rules us in His resurrection life with love. This is the kingdom of the Son of the Father's love. When we live by the Son as our life in resurrection, we are living in His kingdom, enjoying Him in the Father's love.

We have been transferred into a realm where we are ruled in love with life. Here, under the heavenly ruling and restriction, we have genuine freedom, the proper freedom in love, with life, and under light. This is what it means to be delivered out of the authority of darkness and transferred into the kingdom of the Son of His love. Here in this kingdom we enjoy Christ and have the church life. (Life-study of Colossians, p. 35)

Further Reading: The Kingdom and the Church, chs. 1-3; The Conclusion of the New Testament, msg. 209

是要將祂諸天的管治帶到地上，而在召會之外，祂的目標就不能達到。祂需要一班人服在諸天的管治之下，使他們在這管治之下建造成為召會。這就是馬太十六章所揭示的（國度與召會，一七、一九頁）。

我們的父已經拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。在此我們是在神聖的生命裏，受神聖之愛的約束。我們沒有規條、儀文、宗教和主義，我們有基督，並且只有基督。我們若看見這事，在召會生活中就沒有爭執，沒有分裂（歌羅西書生命讀經，四一頁）。

今天的召會生活是神愛子的國，神愛子的國與神的兒子一樣，對父神是可喜悅的。我們信徒都已經遷入神愛子這可喜悅的國裏。父神喜愛國度這可喜悅的部分，正如祂喜愛自己可喜悅的兒子一樣。所以，使徒保羅在歌羅西書這卷論到基督是神子民包羅萬有之分（一12）的書中，認為召會這神聖國度可喜悅的部分，是給神贖民極大的祝福。

約翰三章五節指明，藉著重生，所有信徒都已遷入神愛子的國裏。藉著重生，我們已從撒但的黑暗中被帶出來，進入國度這可喜悅的一面（新約總論第八冊，四一頁）。

子在復活裏（彼前一3，羅六4~5），現今是賜生命的靈（林前十五45下）。祂在復活的生命裏，用愛來管理我們，這就是父愛子的國。我們在復活裏，憑著子作我們的生命而活，我們就活在祂的國裏，在父的愛裏享受祂。

我們已經遷入一個範圍，在那裏我們是在愛和生命中受管理。在此，我們在屬天的管理和約束之下有真正的自由，就是在愛中、憑著生命並在亮光下的正當自由。這就是蒙拯救脫離黑暗的權勢，遷入神愛子的國裏。在這國裏，我們享受基督，並過召會生活（歌羅西書生命讀經，四一至四二頁）。

參讀：國度與召會，第一至三章；新約總論，第二百零九篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Six (Day 4)

The Third Great Pillar—the Church (1)

The Church as the Kingdom of God

Morning Nourishment

Matt. 3:17 "And behold, a voice out of the heavens, saying, This is My Son, the Beloved, in whom I have found My delight."

John 1:12-13 "But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God."

The kingdom of the Son of God's love comprises three ages: the present age, in which the church is; the coming age, in which the millennial kingdom will be; and the eternal age with the New Jerusalem in the new heaven and the new earth. These three aspects of the kingdom are considered by Paul in Colossians 1:13 as the kingdom of the Son of God's love.

The words the Son of God are a delight to the Father's ears. When the Lord Jesus was baptized, the Father declared, "This is My Son, the Beloved, in whom I have found My delight" (Matt. 3:17). When the Lord was transfigured, the Father made the same declaration (Matt. 17:5). Because the Father delights in His Son, the kingdom of the Son of the Father's love is a pleasant thing, a matter of delight. This is the reason it comprises only three sections—the section of the church life, the section of the heavenly part of the kingdom of the heavens in the millennium, and the new heaven and the new earth with the New Jerusalem as the consummation of the church and the kingdom. In each of these three sections the kingdom of the Son of God's love is a matter of delight. The Father, by His mercy and grace, has transferred us out of the darkness of Satan into this pleasant part of the kingdom.

The stress in Colossians 1:13 is the kingdom of the Son of God's love in this age, which is the reality of the church. (The Conclusion of the New Testament, p. 2583)

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第六篇 (週四)

第三大支柱—召會 (一)

召會作為神的國

晨興餽養

太三 17 看哪，又有聲音從諸天之上出來，說，這是我的愛子，我所喜悅的。

約一 12~13 凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成為神的兒女。這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。

神愛子的國包括三個世代：召會所在的今世，千年國所在的來世，以及有新天新地裏新耶路撒冷的永世。在歌羅西一章十三節，保羅將國度的這三面看作神愛子的國。

“神的兒子”一辭，對父是何等悅耳。主耶穌受浸時，父宣告說，“這是我的愛子，我所喜悅的。”（太三 17）主變化形像時，父作了同樣的宣告（十七 5）。因為父喜悅祂的兒子，父愛子的國就是喜樂的事，喜悅的事。因這緣故，父愛子的國僅僅包括三部分—召會生活的部分，在千年國時諸天之國的屬天部分，以及新天新地同新耶路撒冷作召會與國度的完成。在這三部分的每一部分，神愛子的國都是喜悅的事。父藉著祂的憐憫與恩典，將我們從撒但的黑暗，遷入國度這喜樂的部分。

歌羅西一章十三節所強調的是今世神愛子的國，就是召會的實際（新約總論第八冊，四〇至四一頁）。

Today's Reading

信息選讀

If we are not born anew, we do not have the capacity to see the kingdom of God [John 3:3]. To be born anew is to be born of water, signifying the death of Christ, and of the Spirit, signifying Christ's resurrection [v. 5]. We need to die with Christ and be resurrected to be a new person of another, new species, new kind.

The kingdom of God is the reign of God. This divine reign is a realm, not only of the divine dominion but also of the divine species, in which are all the divine things. The vegetable kingdom is a realm of the vegetable species, and the animal kingdom is a realm of the animal species. In the same way, the kingdom of God is a realm of the divine species.

God became flesh to enter into the human species, and man becomes God in His life and nature, but not in His divine Godhead, to enter into His divine species. In John 3 the kingdom of God refers more to the species of God than to the reign of God....To enter into the divine realm, the realm of the divine species, we need to be born of God to have the divine nature and life.

Man was created in the image of God and after His likeness....Genesis 1 says that each of the living things was created after its kind. But God created man, not after man's kind, but in God's image and after God's likeness to be God's kind.

The believers, who are born of God by regeneration to be His children in His life and nature but not in His Godhead (John 1:12-13), are more in God's kind than Adam was. Adam had only the outward appearance of God without the inward reality, the divine life. We have the reality of the divine life within us, and we are being transformed and conformed to the Lord's image in our entire being. It is logical to say that all the children of God are in the divine realm of the divine species.

If the children of God are not in God's kind, in God's species, in what kind are they?...We all who are born of God are gods. But for utterance, due to the theological misunderstanding, it is better to say that we are God-men in the divine species, that is, in the kingdom of God. (Crystallization-study of the Gospel of John, pp. 122-124)

Further Reading: Life-study of Colossians, msg. 4; Crystallization-study of the Gospel of John, msg. 12

我們若不重生，就沒有見神的國的性能〔約三3〕。重生就是從表徵基督之死的水而生，也是從表徵基督之復活的靈而生〔5〕。我們必須與基督同死，並復活成為一個新的人，屬另一個種類，就是新的種類。

神的國是神的掌權。這神聖的掌權是一個範圍，不僅是神聖管理的範圍，也是神聖種類的範圍，在其中有一切神聖的事物。植物的國是植物種類的範圍，動物的國是動物種類的範圍。照樣，神的國是神聖種類的範圍。

神成為肉體，進到人的種類裏；而人成為神，有神的生命和性情（但無分於祂神聖的神格），進到祂神聖的種類裏。在約翰三章，神的國指神的種類，多過於指神的掌權。……我們要進入神聖的範圍，就是神聖種類的範圍，就必須從神而生，有神聖的性情和生命。

人是按著神的形像，照著祂的樣式造的……。創世記一章說，各樣的活物都是各從其類造的。但神造人，不是照著人的類，乃是按著神的形像，照著祂的樣式造的，使人成了神的類。

信徒藉著重生從神而生，成為祂的兒女，有祂的生命和性情，但無分於祂的神格（約一12~13），他們比亞當更從神類。亞當只有神外面的樣子，而沒有神裏面的實際，就是神聖的生命。我們裏面有神聖生命的實際，並且全人正被變化並模成主的形像。神所有的兒女都是在神聖種類的範圍裏，這樣說是合邏輯的。

如果神的兒女不是從神的種、神的類，那他們是從什麼種？……我們這些從神生的，都是神。但是在發表上，為避免神學上的誤解，最好說我們是在神聖種類裏，也就是在神國裏的神人（約翰福音結晶讀經，一四八至一五一頁）。

參讀：歌羅西書生命讀經，第四篇；約翰福音結晶讀經，第十二篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Six (Day 5)

The Third Great Pillar—the Church (1)

The Church as the Kingdom of God

Morning Nourishment

Rev. 1:6 "And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen."

Gal. 5:21, 25 "...Those who practice such things will not inherit the kingdom of God...If we live by the Spirit, let us also walk by the Spirit."

Today the believers live the kingdom life in the church, for the church is the kingdom of God in this age (Matt. 16:18-19; 1 Cor. 6:10; Gal. 5:21; Eph. 5:5).

In the four Gospels the Lord Jesus mentioned the church twice, both times in the Gospel of Matthew, a book that proclaims the kingdom, [and] each time...in relation to the kingdom. This indicates how intimately the kingdom and the church are related. (The Conclusion of the New Testament, pp. 1727, 1742)

Today's Reading

[Romans 14:17 says], "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit." According to some Bible teachers, the kingdom has not yet come....But...Paul does not say that the kingdom of God shall be; he uses the present tense and says that the kingdom of God is. According to the context of Romans 14, which speaks of receiving the believers, the kingdom is today's church life. The reality of the church life is the kingdom. (The Conclusion of the New Testament, pp. 1727-1728)

[In 1 Corinthians 4:20 Paul says, "The kingdom of God is not in speech but in power." Here the kingdom of God] refers to the church life, implying that in the sense of authority the church in this age is the kingdom of God. (1 Cor. 4:20, footnote 1)

In Colossians 4:11 the apostle Paul...[says] that his fellow workers are the workers for the kingdom of God,

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第六篇 (週五)

第三大支柱—召會 (一)

召會作為神的國

晨興餽養

啟一 6 又使我們成為國度，作祂神與父的祭司；願榮耀權能歸與祂，直到永永遠遠。阿們。

加五 21、25 ……行這樣事的人，必不得承受神的國。……我們若憑著靈活著，也就當憑著靈而行。

今天信徒在召會中過國度生活，因召會在今世是神的國（太十六 18~19，林前六 10，加五 21，弗五 5）。

在四福音裏，主耶穌兩次提到召會，都是在馬太福音這卷宣揚國度的書裏。每次……都與國度有關。這指明國度與召會有何等密切的關係（新約總論第六冊，一八二、一九八頁）。

信息選讀

羅馬十四章十七節：“神的國不在於吃喝，乃在於公義、和平、並聖靈中的喜樂。”有一些聖經教師認為，國度尚未來臨。……但……保羅不是說，神的國“將”如何；他乃是用現在式來說到神的國。十四章說到接納信徒，照著全文來看，國度就是今天的召會生活。召會生活的實際就是國度（新約總論第六冊，一八二至一八三頁）。

〔保羅在林前四章二十節說，“神的國不在於言語，乃在於能力。”這裏神的國〕指召會生活，含示就權柄的意義說，今世的召會就是神的國（聖經恢復本，林前四 20 註 1）。

在歌羅西四章十一節，使徒保羅……〔說〕他的同工是為著神國的工人，

indicating that what they were doing in the gospel work for the establishing and building up of the churches was for the kingdom of God today. This means the kingdom of God is actually the reality of the church today. (The Conclusion of the New Testament, p. 1729)

The believers redeemed by the blood of Christ have not only been born of God into His kingdom (John 3:5) but have also been made a kingdom for God's economy, which is the church ([Rev. 1:6]; Matt. 16:18-19). John, the writer of [Revelation], was in this kingdom (Rev. 1:9), and all the redeemed and reborn believers are a part of this kingdom (Rom. 14:17).

One of the main aspects of [the book of Revelation] is that God is recovering His right over the earth to make the whole earth His kingdom (Rev. 11:15). When Christ came, He brought in the kingdom of God with Him (Luke 17:21; Matt. 12:28). This kingdom has been enlarged into the church (Matt. 16:18-19), which will bring in the consummation of the kingdom of God to the whole earth. (Life-study of Revelation, p. 5)

The church revealed in Matthew 16:18 is the universal church, the unique Body of Christ, whereas the church revealed in Matthew 18:17 is the local church, the expression of the unique Body of Christ in a certain locality. Matthew 16 concerns the universal building of the church, but chapter eighteen concerns the local practice of the church. Both chapters indicate that the church represents the kingdom of the heavens, having the authority to bind and to loose.

Although the church today is God's kingdom, we are in the kingdom in reality only when we live and walk in spirit. Whenever we behave according to the old man or live in the flesh or the self, we, in a practical way, are out of God's kingdom. This means that when we are in the flesh, we are in the old realm of the fallen human nature, which has been fully usurped by Satan to form his kingdom. Therefore, a genuine Christian, if he lives in the flesh instead of in the spirit, may live in a practical way not in the kingdom of God but in the kingdom of Satan. Only when we live, walk, behave, and have our being altogether in our spirit, not in our natural man, are we in the kingdom of God and, in reality, are the kingdom of God. (The Conclusion of the New Testament, pp. 1754-1755, 2236)

Further Reading: The Conclusion of the New Testament, msgs. 159-161

這指明他們為著建立並建造眾召會，在福音工作上所作的，乃是為著今天神的國。這就是說，神的國實際上是今天召會的實際（新約總論第六冊，一八四至一八五頁）。

我們這些藉基督的血所救贖的信徒，不僅由神所生，進入神的國（約三5），更為著神的經綸成為國度，就是召會（〔啟一6〕，太十六18~19）。〔啟示錄〕的作者約翰，是在這個國度裏（一9）；所有蒙救贖得重生的信徒，也都是這國度的一部分（羅十四17）。

〔啟示錄〕主要的一面，就是神正在恢復祂在地上的權利，使全地成為祂的國（十一15）。當基督首次來時，祂已將神的國一同帶來（路十七21，太十二28）。這國已經擴大成為召會（十六18~19），召會要在全地上完成神國的建立（啟示錄生命讀經，五至六頁）。

馬太十六章十八節所啟示的召會是宇宙召會，基督獨一的身體；十八章十七節所啟示的召會，乃是地方召會，是基督獨一的身體在某一地方的彰顯。十六章論到召會宇宙的建造，十八章論到召會地方的實行。二者都指明召會代表諸天的國，有捆綁和釋放的權柄（新約總論第六冊，二一二至二一三頁）。

雖然現今召會乃是神的國，但我們只有在靈裏生活行動的時候，才是在神國的實際裏。每當我們照著舊人行事為人，或是在肉體或己裏生活，我們實際上是在神國之外。這就是說，當我們在肉體裏，我們就是在墮落之人的性情這個舊範圍裏，這墮落之人性的範圍，完全被撒但篡竊以形成他的國。因此，一位真基督徒若活在肉體裏，而不活在靈裏，實際上，他可能就是活在撒但的國裏，而不是活在神的國裏。只有當我們在靈裏生活、行動、行事，並全人都在靈裏，而不在天然的人裏，我們才是在神的國裏，我們也實際的是神的國（新約總論第七冊，二二一至二二二頁）。

參讀：新約總論，第一百五十九至一百六十一篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Six (Day 6)

The Third Great Pillar—the Church (1)

The Church as the Kingdom of God

Morning Nourishment

2 Pet. 1:11 "For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you."

Matt. 6:10 "Your kingdom come; Your will be done, as in heaven, so also on earth."

In Romans 14:17 we see that the kingdom of God is righteousness, peace, and joy in the Holy Spirit. When the authority of God's kingdom is allowed to operate in us, righteousness, peace, and joy will characterize our daily life. Righteousness, peace, and joy mean a great deal, for these items are the expression of Christ. When Christ is expressed, He is our righteousness toward ourselves, and our peace toward others, and our joy with God. (The Conclusion of the New Testament, p. 1728)

Today's Reading

After we have entered into the kingdom of God through regeneration, we need to go on to have a rich entrance into the eternal kingdom of our Lord and Savior Jesus Christ (2 Pet. 1:5-11). On the one hand, we have entered the kingdom; on the other hand, we still need a rich entrance. We may use the birth of a child into a family as an illustration....Birth is the initial entry into the family, but growth, development, and maturity produces a rich entry. The principle is the same with entering into the kingdom of God.

We have received the unique, eternal, common salvation (Titus 1:4), but we need to be faithful in taking the Lord's way in order to receive the reward of entering into His joy and of reigning with Him over the nations in the coming kingdom.

As those who are under the divine dispensing of the Divine Trinity, we need to live in the reality of the kingdom of the heavens today. We need to live a kingdom life in the

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第六篇 (週六)

第三大支柱—召會 (一)

召會作為神的國

晨興餽養

彼後一 11 這樣，你們就必得著豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。

太六 10 願你的國來臨，願你的旨意行在地上，如同行在天上。

在羅馬十四章十七節我們看見，神的國是公義、和平並聖靈中的喜樂。當神國的權柄得以在我們身上運行，公義、和平並喜樂將是我們日常生活的特徵。公義、和平並喜樂含意甚豐，因這些項目是基督的彰顯。當基督彰顯出來時，祂就是我們對自己的公義，對別人的和平，並對神的喜樂（新約總論第六冊，一八三頁）。

信息選讀

我們藉著重生進入神的國以後，需要繼續豐富地進入我們主和救主耶穌基督永遠的國（彼後一 5~11）。一面，我們進入了國度；另一面，我們仍需要豐富地進入。我們可用孩子生入家庭為例證。……出生是初步進入家庭，但長大、發展和成熟，產生豐富的進入。進入神的國，原則也是如此。

我們已經接受了唯一、永遠、共同的救恩（多一 4），但我們需要忠信的走主的道路，好得著賞賜，就是進入祂的快樂，並且在要來的國度裏與祂一同作王，管理列國。

我們是在神聖三一的神聖分賜之下的人，今天需要活在諸天之國的實際裏。我們需要在召會中過

church, developing ourselves in the divine life until we reach maturity. Then we shall have a rich entrance into the coming kingdom of our Lord and Savior Jesus Christ. Those who are faithful and reach maturity will receive a reward from the Lord, but those who are not faithful will suffer dispensational punishment. The incentive of the reward and the warning concerning punishment should encourage us to live in the reality of the kingdom of the heavens today, to be faithful in taking the Lord's way, and to be diligent to grow and mature in the divine life.

Eventually, if we live in the reality of the kingdom of the heavens and partake in the kingdom, we shall inherit the kingdom of God (1 Cor. 6:9a, 10b; Gal. 5:21b; Eph. 5:5b). Inheriting the kingdom of God is different from entering into the kingdom of God through regeneration. Having entered into the kingdom by being regenerated, we now need to grow and develop in the divine life. Then, as a result of this growth and development, we shall inherit the kingdom of God....We cannot inherit the kingdom unless we grow to maturity in the proper development in the divine life. (The Conclusion of the New Testament, pp. 1702-1703, 1737, 1732)

The work of the church on earth is to bring in the kingdom of God. All the work of the church is governed by the principle of the kingdom of God. The saving of souls is under this principle, and so is the casting out of demons and all other works as well. Everything should be under the principle of God's kingdom. Why should we win souls? For the sake of the kingdom of God—not just because man needs salvation. We must stand on the position of the kingdom of God whenever we work, and we must apply the kingdom of God to deal with the power of Satan. (Watchman Nee, The Glorious Church, p. 63)

The present age is the time for the church to practically realize the victory of Christ. The Head has overcome; now the Body must also overcome. The Lord destroyed the devil on the cross and produced the church with resurrection life. Today God is establishing His kingdom on earth through His church. The church must continue the victorious work that Christ has carried out against Satan. It is responsible for bringing heaven's will down to earth and for carrying it out on earth. (Watchman Nee, God's Eternal Plan, p. 54)

Further Reading: The Conclusion of the New Testament, msgs. 157-158; God's Eternal Plan, chs. 9-10

國度生活，在神聖生命裏發展自己，直到我們達到成熟；然後我們要豐富地進入我們主和救主耶穌基督要來的國。忠信並達到成熟的人要從主得著賞賜，但不忠信的人要受時代性的懲罰。賞賜的激勵和關於懲罰的警告，該鼓勵我們今天活在諸天之國的實際裏，忠信地走主的道路，並且殷勤地在神聖的生命裏長大成熟。

我們若活在諸天之國的實際裏，並有分於國度，至終，我們必承受神的國（林前六 9 上、10 下，加五 21 下，弗五 5 下）。承受神的國與藉著重生進入神的國不同。我們已藉著重生進入國度，現今需要在神聖的生命裏長大並發展。然後，這長大並發展的結果，就使我們承受神的國。……我們無法承受國度，除非我們在神聖生命正確的發展裏長大成熟（新約總論第六冊，一五六、一九四、一八八至一八九頁）。

召會在地上的工作，就是要把神的國帶進來。召會一切的工作，都是在神的國的原則之下。救人是在神的國的原則之下，趕鬼是在神的國的原則之下，所有的工作都是在神的國的原則之下。為著什麼我們要救人呢？我們救人是因著神的國，不光是為著人需要得救。我們是站在神的國的地位上來工作，是用神的國來對付鬼魔的能力（聖潔沒有瑕疵，七五頁）。

〔今世〕就是召會在地上實現主的得勝的時候。頭得勝了，身體也要得勝。主在十字架上毀壞了魔鬼，並用復活的生命產生了召會。今天神要藉著召會，在地上建立祂的國度。今天召會必須繼續基督對撒但的得勝工作，並負責把天上的旨意挪到地上，好通行在地上（神永遠的計劃，五五至五六頁）。

參讀：新約總論，第一百五十七至一百五十八篇；神永遠的計劃，第九至十篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars in the Lord's Recovery Message Seven

The Third Great Pillar—the Church (2)

The Way to Build Up the Church as the Kingdom of God— Denying the Self, Taking Up the Cross, and Losing the Soul-life

Scripture Reading: Matt. 16:16-28

Outline

Day 1 & Day 2

I. In Matthew 16 the way to build up the church as the kingdom of God is revealed; the enemy of the building is also revealed (vv. 16-28):

A. Christ, the Son of the living God, builds the church on Himself as the rock, with stones such as Peter, a transformed person (vv. 16-18).

B. The gates of Hades, Satan's authority, or power of darkness, attacks the church to frustrate the Lord from building up the church (v. 18).

C. In order to build the church, the Lord had to pass through death and enter into resurrection (v. 21):

1. The church was produced through Christ's death and resurrection (John 12:24).

2. The way to build the church is to be crucified and resurrected (cf. 2 Cor. 4:10-12; Gal. 2:20).

D. Peter, with a good heart, rebuked the Lord and tried to prevent the Lord from going to Jerusalem to be crucified (Matt. 16:22):

1. It was not Peter but Satan who came out through one of the gates of Hades, the gate of Peter's self, to try to frustrate the Lord from building up the church (v. 23).

2. The self, the mind, and the soul-life are the main gates through which Satan comes forth to attack and

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第七篇

第三大支柱—召會 (二)

建造召會作神國的路—
否認己，背起十字架，
並喪失魂生命

讀經：太十六 16~28

綱目

週一、週二

壹．馬太十六章啟示建造召會作神國的路，也啟示那敵擋建造的仇敵—16~28 節：

一．活神的兒子基督，要在祂自己這磐石上，並以彼得這樣經過變化的人為石頭，建造召會—16~18 節。

二．陰間的門，就是撒但黑暗的權勢或能力，攻擊召會，要攔阻主建造召會—18 節。

三．主要建造召會，就必須經過死並進入復活—21 節：

1. 召會是藉著基督的死與復活產生的一約十二 24。

2. 建造召會的路，乃是藉著釘死和復活—參林後四 10~12，加二 20。

四．彼得憑好心責勸主，想要阻止主去耶路撒冷被釘十字架—太十六 22：

1. 攔阻主建造召會的不是彼得，乃是從陰間的一道門，就是從彼得的己這個門出來的撒但—23 節。

2. 己、心思和魂生命，乃是撒但藉以出來，攻擊並破壞召會的主要的

damage the church (vv. 23-26).

Day 3 & Day 4

II. The building up of the church as the kingdom of God depends on the shutting up of the gates of Hades through the exercise of three keys (vv. 24-26):

A. We need to learn to exercise the key of denying the self (v. 24):

1. The self is the embodiment of Satan; the self is the soul plus the satanic mind, the mind of Satan (Gen. 3:1-6; Matt. 16:22-23):

a. The self is the embodiment of the soul-life, which is expressed through the mind; thus, the self, the soul-life, and the mind are three-in-one.

b. Behind these three is Satan, who manipulates the self in order to damage the church (v. 23).

2. The self is the soul declaring independence from God:

a. The Lord does not have regard for what we do; rather, He has regard for our dependence on Him (7:21-23).

b. The enemy of the Body is the self; because the self is something independent, the self is the greatest problem, the greatest frustration and opposition, to the building up of the Body:

(1) We should depend not only on God but also on the Body, on the brothers and sisters (Exo. 17:11-13; Acts 9:25; 2 Cor. 11:33).

(2) The Lord and the Body are one; hence, if we are dependent on the Body, we are also dependent on the Lord, and if we are independent of the Body, we are spontaneously independent of the Lord.

(3) When we are dependent, the self is gone, and instead of the self, we have the Lord's presence and are full of peace.

3. When the self has been utterly dealt with by the cross, we are able to touch the reality of the Body of Christ and come to know the Body.

4. We need to deny the following aspects of the self:

a. Ambition, pride, and self-exaltation (Matt.

門—23~26 節。

週三、週四

貳. 建造召會作神的國，在於運用三把鑰匙關上陰間的門—24~26 節：

一. 我們需要學習運用否認己這把鑰匙—24 節：

1. 己是撒但的具體表現；己是魂加上屬撒但的心思，也就是撒但的心思—創三 1~6，太十六 22~23：

a. 己是魂生命的具體表現，魂生命又藉著心思發表出來；因此，己、魂生命和心思乃是三而一的。

b. 這三者背後乃是撒但，他操縱己，為要破壞召會—23 節。

2. 己就是那向神宣告獨立的魂：

a. 主不看重我們所作的，乃看重我們倚靠祂—七 21~23。

b. 基督身體的仇敵就是己；因著己是獨立的，所以己是基督身體建造最大的難處，最大的攔阻和反對：

(一) 我們不僅該倚靠神，也該倚靠身體，倚靠弟兄姊妹—出十七 11~13，徒九 25，林後十一 33。

(二) 主和身體乃是一；因此，我們若倚靠身體，也就倚靠主，我們若向身體獨立，我們向著主自然而然就是獨立的。

(三) 當我們倚靠時，己就消失，我們就沒有己，而有主的同在，並且滿有平安。

3. 當己藉著十字架完全被對付，我們才能摸著基督身體的實際而認識身體。

4. 我們需要否認己的下列方面：

a. 野心、驕傲與自高一太二十

20:20-28; 1 Pet. 5:5; Rom. 12:3; Num. 12:1-10; 16:1-3; Phil. 2:3-4).

b. Self-righteousness, self-justification, and exposing, criticizing, and condemning others (Matt. 9:10-13; Luke 18:9-14; 1 Pet. 4:8; John 3:17; 8:11; Luke 6:37; Matt. 7:1-5).

c. Introspection and self-despising (S.S. 2:8-9; 1 Cor. 12:15-16).

d. Being offended by the church, the leading ones, or the saints (Matt. 6:14-15; 18:21-35; Mark 11:25-26; Col. 3:13).

e. Disappointment and discouragement (Rom. 8:28-29; 2 Cor. 4:1).

f. Self-love, self-preservation, self-seeking, and self-pity (Matt. 13:5, 20-21).

g. Murmurings and reasonings (Exo. 16:1-9; Phil. 2:14).

h. Natural affection (friendship) based on natural taste and preference (Matt. 12:46-50; Phil. 2:2b; 1 Cor. 12:25).

i. Being opinionated and dissenting (John 11:21, 23-28, 39; Acts 15:35-39; cf. 1 Cor. 7:25, 40).

j. Being individualistic and independent (16:12).

5. We can deny the self by exercising our spirit to know the indwelling Christ and the power of His resurrection (Phil. 3:10; cf. S.S. 2:8-9, 14).

Day 5

B. We need to learn to exercise the key of taking up the cross (Matt. 16:24):

1. To take up the cross simply means to take up the will of God; the cross is God's will (cf. 26:39):

a. The Lord Jesus was willing to be crucified so that through His death, His life might be released to produce and build up the church (John 12:24; 2 Cor. 4:12).

b. The Lord Jesus was willing to take up the cross and be crucified for the fulfillment of God's will.

2. Let him...take up his cross (Matt. 16:24) means

20~28, 彼前五 5, 羅十二 3, 民十二 1~10, 十六 1~3, 腓二 3~4。

b . 自義、自是, 以及暴露、批評和定罪別人—太九 10~13, 路十八 9~14, 彼前四 8, 約三 17, 八 11, 路六 37, 太七 1~5。

c . 內顧自己與輕看自己—歌二 8~9, 林前十二 15~16。

d . 被召會、帶領的人或聖徒得罪—太六 14~15, 十八 21~35, 可十一 25~26, 西三 13。

e . 失望與灰心—羅八 28~29, 林後四 1。

f . 自愛、保留自己、自私自利以及自憐—太十三 5、20~21。

g . 發怨言與起爭論—出十六 1~9, 腓二 14。

h . 基於天然口味和偏愛的天然感情 (友誼)—太十二 46~50, 腓二 2 下, 林前十二 25。

i . 固執己見與持異議—約十一 21、23~28、39, 徒十五 35~39, 參林前七 25、40。

j . 個人主義與獨立—十六 12。

5. 我們可以藉著操練靈, 認識內住的基督並祂復活的大能, 而否認己—腓三 10, 參歌二 8~9、14。

週 五

二 . 我們需要學習運用背起十字架這把鑰匙—太十六 24 :

1. 背起十字架意思就是接受神的旨意; 十字架就是神的旨意—參二六 39 :

a . 主耶穌願意釘十字架, 使祂的生命能藉著祂的死釋放出來, 好產生並建造召會—約十二 24, 林後四 12。

b . 主耶穌願意背起十字架, 被釘死以完成神的旨意。

2. “就當……背起他的十字架” (太

that we are not forced to bear the cross but that we willingly take it up.

3. The one church is God's will, and every brother and sister in the church is God's will; thus, to bear the cross is to bear the church and to bear all the saints so that we would have the genuine oneness (John 17:21-23; Eph. 4:3, 13; 1 Cor. 1:10; Phil. 2:2).

4. We need to remain on the cross by the power of the resurrected, pneumatic Christ in our spirit, keeping our old man under the termination of the cross day by day (Luke 14:27; Rom. 6:6; Gal. 2:20; Phil. 3:10; 1 Cor. 15:31).

Day 6

C. We need to learn to exercise the key of losing the soul-life (Matt. 16:25):

1. To save the soul-life is to please the self by allowing the soul to have its enjoyment; to lose the soul-life is to lose the enjoyment of the soul:

a. Receiving God into man's spirit and expressing God through the soul should be man's joy and amusement (cf. Neh. 8:10; Rom. 14:17).

b. The Lord Jesus lost the enjoyment of His soul in this age so that He might find His soul-life in the coming age (John 10:11; Isa. 53:12); we must do the same.

c. If we save our soul-life in this age, we will lose it in the coming age, but if we lose our soul-life in this age, we will find it in the coming age (Matt. 16:25).

d. We need to love the Lord Jesus and to hate and deny our soul-life, not loving our soul-life even unto death (1 Cor. 16:22; 2:9; Luke 14:26; 9:23; Rev. 12:11).

2. If we are willing to lose all our present soul-life enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints, others will be nourished by us and will be built up through us; this is not a suffering but a joy (Heb. 12:2).

3. The kingdom reward of sharing the King's joy in ruling over the earth in the manifestation of the kingdom depends upon whether or not we save our soul-life in this age or lose it (Matt. 16:25-28; 25:21, 23).

十六 24) 的意思是，我們不是被迫去背十字架，乃是甘願背起十字架。

3. 獨一的召會是神的旨意，召會中每一位弟兄和姊妹也是神的旨意；因此，背十字架就是背負召會，並背負所有的聖徒，使我們有真正的一一約十七 21~23，弗四 3、13，林前一 10，腓二 2。

4. 我們需要憑我們靈中那復活、是靈之基督的大能，留在十字架上，天天把我們的舊人留在十字架的了結裏——路十四 27，羅六 6，加二 20，腓三 10，林前十五 31。

週 六

三．我們需要學習運用喪失魂生命這把鑰匙——太十六 25：

1. 救魂生命，就是讓魂得著享受而取悅己；喪失魂生命，就是失去魂的享受：

a . 接受神到人的靈裏並藉著魂彰顯神，應該是人的喜樂和娛樂——參尼八 10，羅十四 17。

b . 主耶穌在今世喪失魂的享受，使祂在來世可以得著祂的魂生命（約十 11，賽五三 12）；我們也必須如此行。

c . 我們若在今世救我們的魂生命，就要在來世喪失魂生命，但我們若在今世喪失魂生命，就要在來世得著魂生命——太十六 25。

d . 我們需要愛主耶穌，恨惡並否認我們的魂生命，雖至於死也不愛自己的魂生命——林前十六 22，二 9，路十四 26，九 23，啟十二 11。

2. 我們若願意為主、為召會並為眾聖徒的緣故，喪失我們現今一切魂的享受，別人就要因我們而得餵養，並藉著我們建造起來；這不是受苦，乃是喜樂——來十二 2。

3. 在國度實現時得著國度的賞賜，有分於王治理地的快樂，乃在於我們今世是救我們的魂生命或是喪失我們的魂生命——太十六 25~28，二五 21、23。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Seven (Day 1)

The Third Great Pillar—the Church (2)

The Way to Build Up the Church as the Kingdom of God—

Denying the Self, Taking Up the Cross, and Losing the Soul-life

Morning Nourishment

Matt. 16:16-18 "And Simon Peter answered and said, You are the Christ, the Son of the living God. And Jesus answered and said to him, Blessed are you, Simon Barjona, because flesh and blood has not revealed this to you, but My Father who is in the heavens. 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."

This rock refers not only to Christ but also to this revelation concerning Christ, a revelation that Peter received from the Father. The church is built on Christ and on this revelation concerning Christ.

Gates of Hades refers to Satan's authority or power of darkness (Col. 1:13; Acts 26:18), which cannot prevail against the genuine church built by Christ upon this revelation concerning Him as the rock, with stones such as Peter, a transformed human being. This word of the Lord's indicates also that Satan's power of darkness will attack the church. Hence, there is spiritual warfare between Satan's power, which is his kingdom, and the church, which is God's kingdom. (Matt. 16:18, footnotes 3, 6)

Today's Reading

In Matthew 16:18 the Lord Jesus said, "...You are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it." How can the church be built up in a practical way? The answer is found in verses 21 through 26. According to biblical terms, the way to build up the church is to be crucified and resurrected. Unless Christ had been crucified and resurrected, He could not build up the church. The church came into existence through His

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第七篇 (週一)

第三大支柱—召會 (二)

建造召會作神國的路—

否認己, 背起十字架,

並喪失魂生命

晨興餽養

太十六 16~18 西門彼得回答說, 你是基督, 是活神的兒子。耶穌回答他說, 西門巴約拿, 你是有福的, 因為不是血肉之人啟示了你, 乃是我在諸天之上的父啟示了你。我還告訴你, 你是彼得, 我要把我的召會建造在這磐石上, 陰間的門不能勝過她。

〔在馬太十六章十八節, 〕這磐石不僅指基督, 也指彼得從父所領受關於基督的啟示。召會乃是建造在基督和這關於基督的啟示上。

陰間的門乃是指撒但黑暗的權勢或能力 (西一 13, 徒二六 18)。基督要在這關於祂自己啟示的磐石上, 並以彼得這樣經過變化的人為石頭, 建造真正的召會, 這樣的召會是陰間的門不能勝過的。主這話也指明, 撒但黑暗的權勢要攻擊召會; 因此, 召會 (神的國) 和撒但的權勢 (撒但的國), 二者之間進行著屬靈的爭戰 (聖經恢復本, 太十六 18 第五、六註)。

信息選讀

馬太十六章十八節主耶穌說, "我還告訴你, 你是彼得, 我要把我的召會建造在這磐石上, 陰間的門不能勝過她。" 召會如何能實際地被建造呢? 在二十一至二十六節中可以找到答案。按照聖經的說法, 建造召會的路乃是藉著釘死和復活。若不是基督已經釘死並復活, 祂就不能建造召會。由於祂的死和復

death and resurrection. Verse 21 says, "From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised." This verse indicates that the way to build up the church is through death and resurrection. On the mount the Lord Jesus was transfigured. This transfiguration, however, was temporary. Through death and resurrection, Christ was permanently transfigured. Resurrection is a form of transfiguration. Through death and resurrection, Christ has entered into a realm of transfiguration. The church exists in this realm of transfiguration. It cannot exist in the natural life or with fleshly people. It can only exist in a realm of transfiguration. As long as we are in a natural realm or in a fleshly condition, we are through with the church.

[Hades] is a region where death prevails. After the Lord Jesus died, He took a tour of Hades. Acts 2:24 indicates that Hades tried its best to hold Him. However, because Christ is the resurrection, He could not be held by death. Death cannot overcome resurrection; on the contrary, resurrection always subdues death.

The gates are mentioned in Matthew 16:18 and the keys in verse 19. The enemy has the gates, but we have the keys. The gates do not overcome the keys, but the keys control the gates. The enemy's gates are much bigger than the keys, but the gates are nonetheless under the control of the keys, just as the doors of a building are controlled by the keys that open and close them. Hallelujah, we have the keys! Satan has many gates, but we have the keys.

Now we need to consider what the keys of the kingdom are. Shortly after I was saved, I was taught by a great Bible teacher that the keys of the kingdom given to Peter were two in number. Peter used the first key to open the gate for the Jewish believers to enter the kingdom of the heavens on the day of Pentecost (Acts 2:38-42); and he used the other to open the gate for the Gentile believers to enter the kingdom of the heavens in the house of Cornelius (Acts 10:34-48). I still believe that this teaching is correct. But, as we shall see, there is more to this matter of the keys than this. (The Exercise of the Kingdom for the Building of the Church, pp. 33-34, 23-24)

Further Reading: The Exercise of the Kingdom for the Building of the Church, ch. 3

活，召會得以產生。二十一節說，
“從那時候，耶穌才指示祂的門徒，祂必須往耶路撒冷去，受長老、祭司長和經學家許多的苦，並且被殺，第三日復活。”本節指出建造召會的路乃是藉著死和復活。主耶穌在山上改變了形像，可是這種改變形像是暫時的。藉著死和復活，基督永遠地改變形像。復活是一種改變形像。藉著死和復活，基督進入了改變形像的領域裏。召會存在於這種改變形像的領域內。她不能存在於天然生命和屬肉體的人身上，只存在於一種改變形像的領域內。只要我們落在天然的領域內或屬肉體的光景下，我們就和召會脫節了。

陰間是一個死亡得勢的地區。主耶穌死後，祂在陰間作了一次旅行。行傳二章二十四節指明，陰間盡其所能地要拘禁祂，但因基督是復活，祂不能被死所拘禁。死亡不能勝過復活；相反的，復活總是征服死亡。

馬太十六章十八節提到門，十九節提到鑰匙。仇敵有門，但我們有鑰匙。門無法勝過鑰匙，鑰匙卻能控制門。仇敵的門雖然比鑰匙大得多，但是門卻仍然在鑰匙的控制之下，正如一棟建築物的門是由鑰匙來開關的。阿利路亞，我們有鑰匙！撒但有許多門，但我們有鑰匙。

現在我們需要想一想，什麼是諸天之國的鑰匙。當我得救不久，有一位有名的聖經教師教導我，給彼得的國度鑰匙有兩把。彼得用第一把鑰匙在五旬節那天開了猶太信徒進諸天之國的門（徒二 38~42）；又用另一把鑰匙在哥尼流家裏開了外邦信徒進諸天之國的門（十 34~48）。直到今天我還認為這個教訓是正確的。但我們將要看見，關於鑰匙還有更多的事（國度的操練為著教會的建造，三五至三六、二三至二四頁）。

參讀：國度的操練為著教會的建造，第三篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Seven (Day 2)

The Third Great Pillar—the Church (2)

The Way to Build Up the Church as the Kingdom of God—

Denying the Self, Taking Up the Cross, and Losing the Soul-life

Morning Nourishment

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."

21 "From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised."

In order to interpret the Bible, we must follow the basic principle of taking care of the context of every verse. In Matthew 16, Christ, the Son of the living God, the church, the kingdom, the gates of Hades, and the keys of the kingdom are all revealed.

Matthew 16:22 says, "And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!" With a good heart, Peter was telling the Lord that God should be merciful to Him. This verse is difficult to translate. Some say it should be rendered, "Lord, pity Yourself." According to this rendering, Peter was telling the Lord to be merciful to Himself. Another translation is, "God be merciful to You, Lord." It is difficult to determine the subject, whether it is God or the Lord Jesus. At any rate, the emphasis is on the self. Whether the subject is God or the Lord Jesus, the self is emphasized. (The Exercise of the Kingdom for the Building of the Church, p. 24)

Today's Reading

Matthew 16:23 says, "But He turned and said to Peter, Get behind Me, Satan!" Then in verses

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第七篇 (週二)

第三大支柱—召會 (二)

建造召會作神國的路—

否認己, 背起十字架,

並喪失魂生命

晨興餽養

太十六 19 我要把諸天之國的鑰匙給你, 凡你在地上捆綁的, 必是在諸天之上已經捆綁的; 凡你在地上釋放的, 必是在諸天之上已經釋放的。

21 從那時候, 耶穌才指示祂的門徒, 祂必須往耶路撒冷去, 受長老、祭司長和經學家許多的苦, 並且被殺, 第三日復活。

要解釋聖經, 我們必須遵循一個基本的原則, 就是要顧到每一節的上下文。馬太十六章啟示了基督、活神的兒子、召會、國度、陰間的門和諸天之國的鑰匙。

二十二節說, "彼得就拉祂到一邊, 責勸祂說, 主啊, 神眷憐你, 這事絕不會臨到你。" 彼得好心地告訴主, 神應該憐憫祂。這一節是很難翻的。有些人說應該翻成: "主啊, 可憐你自己吧!" 根據這種譯法, 彼得就是勸主憐憫祂自己。另一種翻譯是: "主啊, 神眷憐你。" 這裏的主詞究竟是神還是主耶穌, 很難決定。無論如何, 這裏的著重點是在己上。不管主詞是神或主耶穌, 強調的乃是己 (國度的操練為著教會的建造, 二四頁)。

信息選讀

馬太十六章二十三節說, "祂卻轉過來, 對彼得說, 撒但, 退我後面去

24 and 25 the Lord said to His disciples, “If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.” According to these verses, the Lord is the pattern and the pathway. If anyone desires to come after Him, that is, take Him as the pattern and the pathway, he must deny himself, take up his cross, and follow Him.

Matthew 16:21 through 26 are necessary for the interpretation of verses 16 through 19. As we have seen, verse 18 speaks of the gates and verse 19 of the keys. In order to know what the gates and the keys are, we need to consider verses 21 through 26. Satan comes out through the gates. The first gate is the self. This means that we ourselves are one of the gates of Hades through which Satan comes out. Satan may come out through the gate of self even when we have a good heart. Whether our heart is good or evil, self is the first gate through which Satan comes out. In addition to the self, verses 21 through 26 also speak of the mind and the soul, both of which are also gates through which Satan comes out. Thus, the self, the soul, and the mind are the main gates through which Satan comes forth. Many times Satan has come out through your mind because your mind has been an open gate for him.

Verses 21 through 26 not only expose the gates but also reveal the keys. The first key is the denial of the self. Self is an open gate, but self-denial is the key that shuts it. The second key is the taking up of the cross. This means that the cross is a key to shut up the self, the soul, and the mind. The third key is the losing of the soul. Therefore, the three keys here are the denying of the self, the taking up of the cross, and the losing of the soul. Day by day we need to use these keys. Yes, Peter used the keys on the day of Pentecost and in the household of Cornelius. But we also need the three subjective keys found in this portion of the Word.

The principalities and powers in the heavenlies are gates. But in addition, the self, the soul, and the mind are three crucial subjective gates. If these subjective gates are locked, no principalities or powers will be able to come in. (The Exercise of the Kingdom for the Building of the Church, pp. 24-25)

Further Reading: Life-study of Matthew, msg. 48

吧！”然後在二十四節和二十五節，主對祂的門徒說，“若有人要跟從我，就當否認己，背起他的十字架，並跟從我。因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得著魂生命。”按照這些經節，可知主是模型和道路。若有人要跟從主，那就是以主為模型和道路，那人就必須否認己，背起他的十字架，並且跟從祂。

為著解釋十六至十九節，二十一至二十六節是必需的。我們已經看過，十八節說到門，十九節說到鑰匙。要知道什麼是門和鑰匙，我們需要看二十一至二十六節。撒但從許多門出來。第一道門就是己。這意思是說，我們的己是陰間的一道門，是撒但藉以出來的地方。甚至我們有一顆好心時，撒但也可能藉著己的門出來。不論我們的心是好是壞，己是撒但出來的第一道門。除了己外，二十一至二十六節也說到心思和魂，這兩者也是撒但出來的門。因此，己、魂和心思是撒但藉以出來主要的門。許多時候，撒但從你的心思出來，因為你的心思向著他是一個敞開的門。

二十一至二十六節不僅顯示了門，也啟示了鑰匙。第一把鑰匙是否認己。己是一個敞開的門，但否認己是關這道門的鑰匙。第二把鑰匙是背起十字架。這意思是說，十字架是關閉己、魂和心思的一把鑰匙。第三把鑰匙是喪失魂生命。因此，這裏的三把鑰匙是否認己、背起十字架和喪失魂生命。每天我們需要使用這些鑰匙。不錯，彼得在五旬節那天和哥尼流家裏使用了鑰匙，但我們也需要在這段話裏所看到的三把主觀的鑰匙。

諸天界裏執政的和掌權的是門。但此外，己、魂和心思也是三道關鍵主觀的門。假如這些主觀的門被鎖起來，那麼執政的、掌權的就不能進來了（國度的操練為著教會的建造，二五至二六頁）。

參讀：馬太福音生命讀經，第四十八篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Seven (Day 3)

The Third Great Pillar—the Church (2)

The Way to Build Up the Church as the Kingdom of God—

Denying the Self, Taking Up the Cross, and Losing the Soul-life

Morning Nourishment

Matt. 16:23-24 "But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men. Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me."

My burden in this message is not interpretation; it is application. Throughout history, the church has not been damaged mainly by Judaism or Gnosticism; it has been damaged mainly by the self. Martin Luther once said that although he was afraid of the pope, he was more afraid of the stronger pope, the self, within his own heart. Nothing damages and frustrates the building up of the church more than the self. Self is the embodiment of the soul, which is expressed through the mind. Thus the self, the soul, and the mind are three-in-one. Behind these three is Satan, who manipulates the self in order to damage the church life. We all need to heed this word for ourselves. (The Exercise of the Kingdom for the Building of the Church, pp. 25-26)

Today's Reading

Let me honestly and lovingly say a word to you all: It is a very serious matter to be offended....Although others may offend you, you will always be the first to suffer. On the one hand, I condemn all the offenses; but on the other hand, I must say that there is no excuse for your being offended. If we were not in ourselves, we could not be offended. If I exercise the key of self-denial to lock up the self, it will be impossible for me to be offended. The reason we are offended is that the self is so open and prevailing. Through the open gate

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第七篇 (週三)

第三大支柱—召會 (二)

建造召會作神國的路—

否認己, 背起十字架,

並喪失魂生命

晨興餽養

太十六 23~24 祂卻轉過來, 對彼得說, 撒但, 退我後面去吧! 你是絆跌我的, 因為你不思念神的事, 只思念人的事。於是耶穌對門徒說, 若有人要跟從我, 就當否認己, 背起他的十字架, 並跟從我。

在這篇信息裏, 我的負擔不是解釋而是應用。從整個歷史來看, 召會主要不是被猶太教或智慧派 (Gnosticism) 所殘害, 而是被己所殘害。路德馬丁曾說過, 雖然他懼怕羅馬教皇, 但他更懼怕更強的教皇, 就是在他自己心裏的己。沒有一件東西比己更殘害和攔阻召會的建造。己是魂的具體表現, 魂是藉著心思發表出來。因此, 己、魂和心思乃是三而一的。在這三者的背後, 乃是撒但, 他操縱己以破壞召會生活。我們都需要為自己留意這些話 (國度的操練為著教會的建造, 二六頁)。

信息選讀

我要對你們大家說一句誠實和愛心的話: 被絆倒是一件非常嚴重的事。...雖然別人可能絆倒你, 但頭一個受害卻是你。一面來說, 我定罪所有絆倒人的事; 但另一面我必須說, 你沒有理由被絆倒。假如我們不在自己裏面, 我們就不可能被絆倒。倘若我運用否認己的鑰匙來關閉己, 我就不會被絆倒。我們被絆倒的原因就是己太敞開、太得勢。由於己的門敞開, 撒

of the self, Satan comes forth, and we are offended.

Perhaps in certain matters the church may be wrong. Do not think that the church is no longer the church because it is wrong....Whether the church is right or wrong, it is still the church. Although you may be offended by something or someone in the church, do not make any excuses for yourself. This frustrates the building up of the church.

Matthew 16 speaks about the building up of the church and also about the gates of Hades and the keys of the kingdom. Without the keys to lock the gates, the church cannot be built. Because there has been so little exercise of these keys, the church has not yet been built. We may talk a great deal about the building. However, when certain things take place to touch us, the self is open. Because we are open to Hades, something from Hades—Satan—comes out. How we need to use the key of self-denial to lock the self! The way to keep from being offended by others is to lock up yourself by denying yourself. Blessed are those who are not offended. (The Exercise of the Kingdom for the Building of the Church, pp. 26-27)

The origin of the self was Satan's injecting his thought into the human mind....The self is the soul being independent of God. Whenever the soul is not dependent on God but is independent of Him, the soul immediately becomes the self....No matter what,...as long as we are independent of God we are in the self.

If we have the vision of the self, we will see what the self is—the soul declaring its independence from God. If we see this vision, we will realize that we can no longer be independent of God. Then we will say, “I must depend on God all the time. Whatever I do, I must depend on God. Whatever I am, I must depend on God.”

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God. Likewise, when you were isolated from the brothers and sisters, you had the sense that you were also isolated from God. (The Heavenly Vision, pp. 43-44)

Further Reading: The Heavenly Vision, chs. 3-4

但就從這門出來，我們就被絆倒了。

或許在某些事上，召會可能錯了。不要以為召會錯了，就不再是召會。…不管召會是對是錯，仍是召會。在召會中，雖然你會被某事或某人絆倒了，但不要為自己找任何藉口，否則這將破壞召會的建造。

馬太十六章講到召會的建造，也講到陰間的門和國度的鑰匙。沒有鎖這些門的鑰匙，召會就不能被建造。由於已往很少運用這些鑰匙，因此召會到如今還沒有被建造。我們可以談論許多建造的事，但是當有些事情發生摸著了我們，已就開了門。因著我們向陰間是開的，就有一些東西從陰間一撒但一出來了。我們何等需要運用否認己的鑰匙來鎖住己！避免被別人絆倒的路就在於藉著否認己來關閉己。那些不被絆倒的人，有福了（國度的操練為著教會的建造，二七至二八頁）。

己的源頭就是撒但把他的思想注射到人的心思裏。…己就是那向神獨立的魂。每當魂不倚靠神，並向神獨立時，魂立刻成了己。…不管我們的所是和所作是什麼，只要我們向神獨立，我們就在己裏。

我們若看見己的異象，就會看見己是什麼—己就是那向神宣告獨立的魂。我們若看見這異象，就會領悟自己不能再向神獨立。那時我們會說，“我必須一直倚靠神。不論我作的是什麼，我必須倚靠神；不論我的所是如何，我必須倚靠神。”

因著己是獨立的，所以己是基督身體建造最大的難處。我們不僅要倚靠神，也要倚靠身體，倚靠弟兄姊妹。每當我們向弟兄姊妹獨立，我們就在己裏，在獨立的魂裏。今天對我們而言，向身體獨立就等於向神獨立。這不是道理上的事，乃是經歷上的事。你若核對你的經歷，就會發現當你向弟兄姊妹獨立時，你覺得你向神也是獨立的。照樣，當你與弟兄姊妹隔絕時，你覺得你與神也是隔絕的（從天上來的異象，四九至五〇頁）。

參讀：從天上來的異象，第三至四章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Seven (Day 4)

The Third Great Pillar—the Church (2)

The Way to Build Up the Church as the Kingdom of God—

Denying the Self, Taking Up the Cross, and Losing the Soul-life

Morning Nourishment

Matt. 7:21-23 "Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens. Many will say to Me in that day, Lord, Lord, was it not in Your name that we prophesied, and in Your name cast out demons, and in Your name did many works of power? And then I will declare to them: I never knew you. Depart from Me, you workers of lawlessness."

The self is the independent soul. In doing things, our motive, intention, aim, and goal may all be right, but if we are independent, we are in the self. This may be our situation even in preaching the gospel, for we may preach the gospel in the self and by the self. We may also do certain other works for the Lord, but we may do them in the self and by the self.

[In Matthew 16:21-26] Peter was not doing something evil to the Lord. On the contrary, he was acting out of love for Him and intended to do something good for Him. Nevertheless, because Peter was independent of the Lord, the Lord turned to Peter and said, "Get behind Me, Satan!" This indicates that no matter what we do, even if it is something very good, we are in the self whenever we are independent of the Lord.

From this we see that the Lord Jesus does not have regard for what we do; rather, He has regard for our dependence on Him. If we see this, we will pay attention not to what we do but to whether or not we are dependent on the Lord....If we are independent of the Lord, we are in the self. If we are dependent on the Lord, we are spontaneously dependent on the Body. (The Heavenly Vision, p. 45)

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第七篇 (週四)

第三大支柱—召會 (二)

建造召會作神國的路—

否認己, 背起十字架,

並喪失魂生命

晨興餽養

太七 21~23 不是每一個對我說, 主啊, 主啊的人, 都能進諸天的國, 唯獨實行我諸天之上父旨意的人, 才能進去。當那日, 許多人要對我說, 主啊, 主啊, 我們不是在你的名裏預言過, 在你的名裏趕鬼過, 並在你的名裏行過許多異能麼? 那時, 我要向他們宣告: 我從來不認識你們, 你們這些行不法的人, 離開我去吧。

己是獨立的魂。在行事上, 我們的動機、意向、目的和目標可能都是對的, 但我們若是獨立的, 我們就是在己裏。甚至我們傳福音時, 光景可能就是這樣, 因為我們可能是在己裏、憑著己傳福音。我們也可能為主作其他某些工作, 卻是在己裏並憑著己作的。

[在馬太十六章二十一至二十六節,] 彼得並沒有向主作什麼惡事。相反的, 他的行動乃是出於對主的愛, 要為主作些好事。然而, 因為彼得是向主獨立的, 主就轉過來對彼得說, "撒但, 退我後面去吧!" 這指明無論我們作什麼, 即使是一些很好的事, 只要我們向主是獨立的, 就是在己裏。

從這裏我們看見, 主耶穌並不看重我們所作的; 祂乃是看重我們倚靠祂。我們若看見這個, 就不會注意我們所作的, 而會注意我們是否倚靠主。...我們若向主獨立, 我們就在己裏。我們若倚靠主, 自然就倚靠身體 (從天上來的異象, 五一頁)。

Today's Reading

信息選讀

The Lord and the Body are one. If you are dependent on the Lord, you are dependent on the Body. If you are dependent on the Body, you are dependent on the Lord. If you are independent of the Body, you are spontaneously independent of the Lord and are in the self, no matter how many good things you intend to do...[And] because you are in the self, you are incorporated with Satan.

As long as we have no dependence on the Lord and on the Body, the self is here. But when we have dependence, the self is gone.

Dependence brings peace. Actually, dependence is the real peace. How do we know that we are dependent on God? We know it by the genuine peace within us. When we are dependent on God, we are full of peace.

When we are dependent on the Lord and on the Body, there is no need for the self to manufacture a kind of peace and then strive to maintain this peace. A man-made peace is a peace which needs the self to sustain it. As soon as the self stops working at sustaining this kind of peace, the peace disappears. Genuine peace does not need to be sustained by the self. If you have a real dependence on the Lord and on the Body, automatically the peace will be there. You will know and others also will know that you are truly at peace.

Those who are independent of the Body not only do not have genuine peace within but also are exercised to talk with others in order to get the confirmation which they are seeking. Because they do not have peace, they expect others to tell them that they are right and to give them confirmation. They try to get confirmation in this way because they are not at peace. No one who is independent of the Body ever has real peace. Instead of peace, they have the self.

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent “I,” the independent “me.” When we are independent, we are in the self, the Body is gone, and we do not have peace. (The Heavenly Vision, pp. 45-47)

Further Reading: Basic Lessons on Service, lsn. 19

主和身體乃是一。你若倚靠主，就是倚靠身體；你倚靠身體，就是倚靠主。你若是向身體獨立，不管你想作多少好事，你向著主自然而然是獨立的，並且是在己裏。…〔而且〕因著你在己裏，你還是與撒但結合的。

只要我們沒有倚靠主並倚靠身體，己就在這裏。但是我們一倚靠，己就不見了。

倚靠帶來平安。事實上，倚靠乃是真正的平安。我們怎麼知道我們倚靠神？我們乃是藉著裏面真正的平安得知的。我們倚靠神時，就滿有平安。

當我們倚靠主並倚靠身體時，就不需要己去製造一種平安，然後竭力去維持這平安。人造的平安需要己來維持。一旦己停止工作來維持這種平安，平安就會消失。真正的平安不需要己來維持。你若真倚靠主並倚靠身體，自然就會有平安。你會知道，別人也會知道，你真的有平安。

那些向身體獨立的人，不僅裏面沒有真正的平安，也努力與別人談話，好得著他們所尋求的印證。因為他們沒有平安，他們期望別人說他們是對的，並給他們印證。他們想要這樣得著印證，因為他們沒有平安。向身體獨立的人從來沒有真正的平安。他們沒有平安，只有己。

看見有關己的異象，與身體很有關係。今天我們是在主的恢復裏，而主的恢復至終要來到這件極重要的事上，就是建造基督的身體。身體的仇敵就是己。身體最大的難處、最大的攔阻和反對，也是己。我們只要有了己，就沒有身體。我們有了身體，就沒有己。為了使身體建造起來，己，就是獨立的魂，必須受對付。己是獨立的“我”。當我們獨立時，我們就是在己裏，身體不見了，我們也沒有平安（從天上來的異象，五二至五四頁）。

參讀：事奉的基本功課，第十九課。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Seven (Day 5)

The Third Great Pillar—the Church (2)

The Way to Build Up the Church as the Kingdom of God—

Denying the Self, Taking Up the Cross, and Losing the Soul-life

Morning Nourishment

Matt. 16:24 "Then Jesus said to His disciples, If anyone wants to come after Me, let him...take up his cross and follow Me."

Phil. 3:10 "To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death."

We need to know the genuine meaning of the cross. Yes, the cross is a matter of suffering...[However, the Lord Jesus] was not forced to suffer crucifixion; He chose it. This was His own preference. He was not compelled to go to the cross; He was willing to do so because His cross was God's will. Hence, His crucifixion was for the fulfillment of God's will. The Lord was willing to take up the cross and be crucified for the fulfillment of God's purpose. In other words, Christ was not forced to die like a criminal. Rather, He was willing to be crucified that through death His life might be released to produce the church. (The Exercise of the Kingdom for the Building of the Church, p. 35)

Today's Reading

According to [the] principle of first mention, all the other crosses must be the same as the first cross. This means that we are not forced to bear the cross, but that we willingly take it up. Notice, the Lord Jesus did not say, "Let him deny himself and be crucified." No, He said, "Let him take up his cross." We are not to be crucified, but we are to pick up the cross. However, certain brothers have said, "I have been crucified by my dear wife many times." Such brothers are not cross-bearers; they are criminals executed by their wives.

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第七篇 (週五)

第三大支柱—召會 (二)

建造召會作神國的路—

否認己, 背起十字架,

並喪失魂生命

晨興餽養

太十六 24 於是耶穌對門徒說, 若有人要跟從我, 就當...背起他的十字架, 並跟從我。

腓三 10 使我認識基督、並祂復活的大能、以及同祂受苦的交通, 模成祂的死。

我們需要知道十字架的真正意義。是的, 十字架是一件受苦的事。...但主耶穌的釘十字架完全不同。祂不是被迫忍受釘死的苦, 而是祂自己揀選的。這是祂自己的意願。祂不是被逼去釘十字架, 祂乃是心甘情願的, 因為祂的十字架是神的旨意。因此, 祂的釘死是為著完成神的旨意。主是樂意背起十字架, 被釘死為著完成神的旨意。換句話說, 基督不像一個犯人被迫去死。相反的, 祂是願意被釘死, 藉著死, 祂的生命得以釋放而產生召會 (國度的操練為著教會的建造, 三七至三八頁)。

信息選讀

按照第一次提到的原則, 所有其他的十字架必定和第一個十字架相同。意思是我們不是被迫去背十字架, 我們是甘願背起十字架。注意, 主耶穌不是說, "否認他自己, 而且被釘於十字架上。" 不, 祂是說, "背起他的十字架。" 我們不是被釘在十字架上, 我們乃是拿起十字架。然而, 有些弟兄說過: "我已多次被我親愛的妻子釘在十字架上。" 這樣的弟兄不是背負十字架的人; 他們是罪犯, 被他們的妻子處決。

The Lord did not suffer as a criminal, but...He willingly took up His cross. He was a willing and happy cross-bearer for the purpose of fulfilling God's will to produce the church. Through His death, His divine life was released to us, making us the members of the church. Today the problem is not with Him; it is with us. Although we have the divine life within us and have become members of the church, the problem is whether or not we shall be built up. We all have the divine life in us for the church, but we have not yet been built together.

To take up the cross simply means to take up God's will. The cross is actually God's will. Anything that is not God's will is not a cross. The cross experienced by Christ definitely was God's will.

We may apply the same principle to the church life. In the universe there is just one church, and in any locality there should also be one church. The one church is God's ordination and allotment. This is His portion to us, and this is His will. Whether we like the church or not does not mean anything, because the church is God's will. Perhaps at first you were very happy with the church,...but later you came to dislike the church and desired a separation from it....Therefore, eventually the church becomes the cross that we must bear. The question is whether we shall bear it like a criminal being executed or bear it willingly and happily. We should be like Christ who made the cross His choice, His first preference....[Then we] will become a happy bearer of the cross, not a criminal. As a result, you will have the genuine building.

Not only is the church God's will, but every brother and sister in the church is also His will. According to the Bible, we have no way to divide ourselves from the brothers and sisters....The Father has begotten them all, and we need to accept them all as His will. There is no room for our likes or dislikes, both of which are natural. In the church there are no special friendships and no preferences. Thus, eventually every brother and sister becomes a cross to us.

Thus, you must use the second key—the taking up of the cross. We need to say, “Lord, Your will is that there be one church in the universe and one church in every city. Lord, Your will is also that I be one with all my brothers and sisters. As long as anyone is a believer, I must accept him....My likes or dislikes do not mean anything.” This is the unique way for us to be built together. (The Exercise of the Kingdom for the Building of the Church, pp. 36-40)

Further Reading: The Exercise of the Kingdom for the Building of the Church, ch. 4

主不像一個罪犯受苦，祂乃是甘願背起祂的十字架。祂是一位甘心樂意背負十字架的人，為了成就神的旨意而產生召會。藉著祂的死，祂神聖的生命釋放給我們，使我們成為召會的一分子。今天問題不在祂，而在乎我們。雖然我們裏面有神聖的生命，成為召會的一分子，問題在於我們是否要被建造。我們都有神聖的生命在我們裏面來為著召會，但我們還未建造在一起。

背起十字架意思就是背起神的旨意。十字架實際上就是神的旨意。凡不是神旨意的就不是十字架。基督所經歷的十字架的確就是神的旨意。

我們可把同樣的原則應用在召會生活中。在宇宙中只有一個召會，在任何地方也應該只有一個召會。一個召會是神的命定和分配。這是祂給我們的產業，也是祂的旨意。我們是否喜歡召會算不得什麼，因為召會是神的旨意。也許起初你非常喜歡召會，…但是後來你不喜歡召會，而且希望離開她。…因此，至終召會成為我們必須背負的十字架。這個問題在於我們是像一個被處決的罪犯一樣來背負，還是心甘情願地背負。我們都該像基督一樣，把十字架作為祂的選擇和頭一個愛好。…〔這樣，我們〕就成為一個快樂背負十字架的人，而不是一個罪犯。結果，〔我們〕就有真正的建造。

不僅召會是神的旨意，在召會中每一位弟兄和姊妹也是祂的旨意。根據聖經，我們沒有辦法將自己從弟兄姊妹中分開。…父既生了他們，我們必須照祂的旨意接受他們。我們的喜歡或不喜歡都沒有地位，因為兩者都是天然。在召會中，沒有特殊的友誼，也沒有偏愛。因此，最後每一位弟兄和姊妹都成為我們的一個十字架。

因此，你必須使用第二把鑰匙—背起十字架。我們必須說，“主啊！你的旨意是在宇宙中只有一個召會，在每一城市中只有一個召會。主，你的旨意也是要和所有的弟兄姊妹合而為一。只要是信徒，我就必須接受他…。我喜歡或不喜歡都算不得什麼。”這是我們能被建造在一起唯一的路（國度的操練為著教會的建造，三九至四五頁）。

參讀：國度的操練為著教會的建造，第四篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Seven (Day 6)

The Third Great Pillar—the Church (2)

The Way to Build Up the Church as the Kingdom of God—

Denying the Self, Taking Up the Cross, and Losing the Soul-life

Morning Nourishment

Matt. 16:25-26 "For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it. For what shall a man be profited if he gains the whole world, but forfeits his soul-life? Or what shall a man give in exchange for his soul-life?"

Luke 9:25 "For what is a man profited if he gains the whole world but loses or forfeits himself?"

God's intention in His creation of man was that man would take Him in and express Him. Taking in God and expressing God should be man's joy and amusement. Man's happiness and entertainment must be God Himself, and this is not an objective God, but a subjective God. To take God in and to live God out is man's joy. (The Exercise of the Kingdom for the Building of the Church, p. 58)

Today's Reading

In Matthew 16:25 the word soul-life indicates enjoyment. If you consider the context of verses 25 through 27, you will see that the Lord is speaking about the enjoyment of the soul....To lose the soul-life means to lose the enjoyment of the soul, and to gain the soul-life means to have the enjoyment of the soul [cf. Luke 9:25].

This reward, however, is not strictly a matter of the future. This is proved by verse 28: "Truly I say to you, There are some of those standing here who shall by no means taste death until they see the Son of Man coming in His kingdom." The Lord will come in two ways, in His coming in the future and in His coming in His transfiguration. The Lord's transfiguration on the mountain was a form of the coming of the kingdom. In both types of comings there is a reward according to

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第七篇 (週六)

第三大支柱—召會 (二)

建造召會作神國的路—

否認己, 背起十字架,

並喪失魂生命

晨興餽養

太十六 25~26 因為凡要救自己魂生命的, 必喪失魂生命; 凡為我喪失自己魂生命的, 必得著魂生命。人若賺得全世界, 卻賠上自己的魂生命, 有什麼益處? 人還能拿什麼換自己的魂生命?

路九 25 人若賺得全世界, 卻喪失自己, 賠上自己, 有什麼益處?

神創造人的心意, 乃是人能把祂接受進來, 並彰顯祂。接受神並彰顯神應該是人的喜樂和娛樂。人的喜樂和娛樂必須是神自己, 而且這不是客觀的神, 乃是主觀的神。接受神並將神活出來, 是人的喜樂 (國度的操練為著教會的建造, 六八頁)。

信息選讀

在馬太十六章二十五節裏的“魂生命”一辭是指享受說的。如果你注意二十五至二十七節的上下文, 你會看到主是說到魂的享受。…喪失魂生命意思是喪失魂的享受, 而得著魂生命意思是有魂的享受 [參路九 25]。

馬太十六章二十七節說, “…那時祂要照各人的行為報應各人。”…這種報應不僅僅是一件將來的事。這可從二十八節得到證明: “我實在告訴你們, 站在這裏的, 有人還沒有嘗到死味, 必看見人子在祂的國裏來臨。”關於主的再來有兩種方式: 在將來的再來, 以及在祂改變形像裏的再來。在山上主的改變形像是國度降臨的一種方式。在這兩種再來裏, 要照我們

our doings, according to whether or not we deny ourselves, take up the cross, and lose the soul.

The subject of the last half of Matthew 16 is the building of the church, and...we should not isolate verses 21 through 28 from verses 16 through 19 since these verses are concerned with the way to build up the church.

In the process of the building of the church, we should not save our soul-life. Rather, we must always lose it....[This is] the third key, the key of losing the soul-life.

The Lord's interest today is with the building of the church. But how can we, as fallen human beings, be built up together? It is difficult even for a husband and wife or for parents and children to be built up together. We all want enjoyment for ourselves and react against anything that touches our sense of enjoyment. Apart from the losing of the soul-life, it is impossible for the church to be built up. If someone offends you, you may be unwilling to forgive him simply because you enjoy being able to condemn him. Because forgiving him is not enjoyable to you, you have no interest in forgiving him....This is the saving of the soul-life....If you are willing to lose your soulish enjoyment, you will be rewarded one day when the Lord comes into your [situation]....At that time, the Lord will save your soul. You were willing to lose it, but when the Lord comes in, He will save it and cause you to have great enjoyment. For the building of the church there is the crucial need that we all learn to lose our soul. Do not keep any enjoyment for your soul. Rather, lose it for the Lord's sake.

The losing of the soul-life is the basic factor in our being built up together....We need to lose all our present soulish enjoyment for the Lord's sake, for the sake of the church, and for the sake of all the saints. If you are willing to lose your soul for the sake of others, those with you will be enlightened, nourished, and filled. This is the way the church is built. If all the saints are willing to lose the soul, what a wonderful situation there will be among us. There will be no offenses and even no need for forgiveness. If we are like this, we shall be rewarded with a prevailing transfiguration....Our willingness to lose the soul for the Lord's sake will cause the church to be transfigured. In other words, it will bring in a revival. Every genuine revival is a coming of Christ, a present coming of Christ with His reward (not His second coming in a physical way). (The Exercise of the Kingdom for the Building of the Church, pp. 44-49)

Further Reading: The Exercise of the Kingdom for the Building of the Church, chs. 5-6

各人的行為，照我們各人是否願否認己、背起十字架和喪失魂來報應我們。

十六章後半段的主題乃是建造召會，…我們…不能把二十一至二十八節與十六至十九節分割開，因為這些經節乃是論到召會建造的路。

…在建造召會的過程中，我們不該拯救我們的魂生命；反之，我們必須經常喪失它。…〔這是〕第三把鑰匙，就是喪失魂生命的鑰匙。

主今天的興趣就在於建造召會。然而，像我們這樣墮落過的人，怎能被建造在一起呢？即使在夫妻之間或是父母與兒女之間都不容易建造在一起。我們都只顧自己的享受，而抵擋那些影響我們享受感覺的事物。除了喪失魂生命之外，召會就不可能被建造。如果有人觸犯了你，你也許單單因著能有責備他的享受而不願赦免他。因為赦免他，對你來說就沒有享受，你就沒有興趣去赦免他。…這就是拯救魂生命。…如果你願意喪失你屬魂的享受，那麼當有一天主來到你〔的光景〕裏，你就要得獎賞。那時，主要拯救你的魂。你寧願喪失魂，但是當主來的時候，祂要救你的魂，並使你大有享受。為了召會的建造，我們學習喪失我們的魂是非常的需要。不要為你的魂保留任何享受；反之，要為主的緣故喪失魂。

喪失魂生命是我們被建造在一起的基本因素。…我們需要喪失我們現今一切魂的享受。你若樂意為著別人喪失你的魂，那些和你在一起的人就要蒙光照、得餵養，並被充滿。這就是召會建造的路。如果所有的聖徒都願意喪失魂，在我們中間將有何等奇妙的光景，就沒有絆倒的事，甚至不需要饒恕了。假如我們都像這樣，我們將有一個顯著的改變形像作為報償。…我們樂意為主的緣故喪失魂，就會使召會改變形像。換句話說，這將帶來復興。每一次真正的復興，都是基督的來臨，是基督帶著祂的獎賞現今的來臨（不是祂有形的再來）（國度的操練為著教會的建造，五〇、五二至五七頁）。

參讀：國度的操練為著教會的建造，第五至六篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars in the Lord's Recovery Message Eight

The Fourth Great Pillar—the Gospel (1)

Blood and Water

Scripture Reading: John 19:34, 36; Gen. 2:21-24

Outline

Day 1

I. Our hymns are full of precious truths that enable us to preach the high gospel to people; for example, the first stanza of Hymns, #1058 says, “Rock of Ages, cleft for me, / Let me hide myself in Thee; / Let the water and the blood, / From Thy riven side which flowed, / Be of sin the double cure, / Save me from its guilt and power”:

A. We need to take note of the water and the blood, the double cure, and guilt and power.

B. The double cure refers to the cure of our outward sinful acts by the Lord's precious blood to save us from the guilt of sin, and it refers to the cure of our inward sinful nature by the Lord's flowing life to save us from the power of sin.

C. The blood refers to the precious blood shed by the Lord to deal with our outward sinful acts (John 1:29; Heb. 9:22), and the water refers to the life imparted by the Lord to deal with our inward sinful nature (John 19:34).

D. The precious blood of the Lord redeems us from the eternal punishment that we deserve due to our sinful acts, and His life saves us from the power of our sinful nature.

E. If we have a thorough understanding of the stanza

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第八篇

第四大支柱—福音 (一)

血與水

讀經：約十九 34、36，創二 21~24

綱目

週一

壹．我們的詩歌蘊含寶貴的真理，使我們能對人傳高品的福音；例如詩歌七百三十一首第一節說，“永久磐石為我開，讓我藏身在你懷；願你所流血與水，解決我的雙重罪：贖我免去它永刑，救我脫離它權能”：

一．我們需要注意“血與水”、“解決……雙重罪”以及“永刑”和“權能”。

二．“解決……雙重罪”，是指藉著主的寶血救我們脫離罪的永刑，解決我們外面的罪行，並藉著主湧流的生命救我們脫離罪的權能，解決我們裏面的罪性。

三．血是指主所流的寶血，為著對付我們外面的罪行（約一 29，來九 22），水是指主所分賜的生命，為著對付我們裏面的罪性（約十九 34）。

四．主的寶血贖我們脫離因罪行所該受的永遠刑罰，祂的生命救我們脫離罪性在我們裏面的權能。

五．如果我們透徹地明白這節詩歌，

of this hymn, we will be able to preach the high gospel to people, because this “double cure” of blood and water fulfills God's original intention with man.

Day 2

II. Two substances came out of the Lord's pierced side: blood and water (v. 34):

A. We sinners became fallen and were then against God's righteousness and estranged from God's life (Gen. 3:24; Eph. 4:18).

B. As sinners, we need to be redeemed judicially from God's condemnation according to the righteous requirement of His law (Gal. 3:13), and we need to be saved organically by His life from the death brought in by sin (2 Tim. 1:10; Rom. 5:10, 12, 17, 21).

C. God's full salvation for us is judicial according to His righteousness and organic according to His life.

D. Christ, as the Redeemer and Savior of fallen man, redeems us and saves us through His death and resurrection.

E. In His crucifixion, after He was pierced by a soldier, blood and water, two elements which are critical to human life, came out of Him (John 19:34):

1. Blood is for God's judicial redemption to deal with sins (1:29; Heb. 9:22) for the purchasing of the church (Acts 20:28):

a. Redeeming the believers (Eph. 1:7; 1 Pet. 1:18-19; Gal. 3:13; 4:5).

b. Forgiving the believers' sins (Heb. 9:22).

c. Washing away the believers' sins (1:3).

d. For God to justify the believers (Rom. 3:24; 5:9).

e. Sanctifying the believers positionally (Heb. 13:12; 10:29).

f. Speaking something better for the New Testament

就能對人傳高品的福音，因為血與水“解決……雙重罪”，完成了神對人原初的心意。

週 二

貳．從主被紮的肋旁，流出兩樣東西：血和水—34 節：

一．我們罪人墮落了，與神的公義相抵觸，並與神的生命隔離—創三 24，弗四 18。

二．我們這些罪人需要在法理上蒙救贖，脫離神照著祂律法公義的要求而有的定罪（加三 13），也需要在生機上憑祂的生命蒙拯救，脫離罪所帶進來的死（提後一 10，羅五 10、12、17、21）。

三．神給我們的完滿救恩，按祂的公義是合於法理的，憑祂的生命是富於生機的。

四．基督作墮落之人的救贖主和救主，藉著祂的死與復活，救贖並拯救我們。

五．在祂釘十字架時，祂被一個兵丁所紮，隨即有血與水這兩種對人生命極重要的元素，從祂裏面流出來—約十九 34：

1. 血是為著神法理的救贖，對付罪（約一 29，來九 22），為著買召會（徒二十 28）：

a . 救贖信徒—弗一 7，彼前一 18~19，加三 13，四 5。

b . 赦免信徒的罪—來九 22。

c . 洗淨信徒的罪—一 3。

d . 使神稱義信徒—羅三 24，五 9。

e . 在地位上聖別信徒—來十三 12，十 29。

f . 在神面前為新約信徒說更美的

believers before God (12:24).

g. Overcoming Satan, the accuser of the believers (Rev. 12:11).

h. Thus, it is the precious blood of Christ (1 Pet. 1:19).

i. It is also considered God's own blood, which is very dear to God and with which God has purchased and obtained the church as His flock (Acts 20:28).

2. Water, signifying the divine life, is for God's organic salvation—for imparting life (John 12:24; 3:14-15) for the producing and building up of the church (Eph. 5:29-30):

a. The Lord promises to give the sinners the water of life (John 4:10, 14; Rev. 21:6).

b. The Lord calls the sinners to come and drink His water of life (22:17; John 7:37-38):

(1) The believers are regenerated by God with His divine life (1 Pet. 1:3).

(2) The divine life saves the believers (Rom. 5:10b).

(3) The divine life dispositionally sanctifies (6:19, 22), renews (12:2b; Titus 3:5), transforms (Rom. 12:2a; 2 Cor. 3:18), conforms (Rom. 8:29), and glorifies (v. 30) the believers.

(4) The believers reign in life (5:17).

(5) The believers grow in life for the building up of the Body of Christ (Eph. 4:15-16).

(6) The divine life consummates the New Jerusalem, which is wholly supplied with the river of water of life and with the tree of life (Rev. 21:2; 22:1-2).

Day 3 & Day 4

III. The flowing water and the unbroken bone mentioned by John in 19:34 and 36 are signs that relate to the life-releasing aspect of His death and the life-imparting aspect of His resurrection for the producing of His bride, His counterpart (Gen. 2:21-24):

A. In order to produce a complement for Himself, God first became a man (John 1:14), as typified by

話一十二 24。

g . 勝過那控告信徒的撒但一啟十二 11。

h . 因此，這是基督的寶血—彼前一 19。

i . 這血也被看作是神自己的血，對神是非常寶貴的，神用這血買了並得著召會作祂的羊群—徒二十 28。

2. 水象徵神聖的生命，是為著神生機的拯救—為著分賜生命（約十二 24，三 14~15），以產生並建造召會（弗五 29~30）：

a . 主應許要將生命的水賜給罪人—約四 10、14，啟二一 6。

b . 主呼召罪人來喝祂生命的水—二二 17，約七 37~38：

（一）信徒是神用祂神聖的生命所重生的一彼前一 3。

（二）神聖的生命拯救信徒—羅五 10 下。

（三）神聖的生命在性情上聖化（六 19、22）、更新（十二 2，多三 5）、變化（羅十二 2，林後三 18）、模成（羅八 29）並榮化（30）信徒。

（四）信徒在生命中作王—五 17。

（五）信徒在生命裏長大，為著建造基督的身體—弗四 15~16。

（六）神聖的生命終極完成新耶路撒冷，這城完全以生命水河同生命樹為其供應—啟二一 2，二二 1~2。

週三、週四

叁. 在約翰十九章三十四、三十六節，約翰說到流出的水，和沒有折斷的骨頭，這二者乃是表號，是關於主的死釋放生命的一面，以及主的復活分賜生命的一面，為著產生祂的新婦，祂的配偶—創二 21~24：

一. 神要為自己產生一個補滿，就首先成為人（約一 14），由神創造亞當

God's creation of Adam (Rom. 5:14).

B. Adam's deep sleep for the producing of Eve as his wife typifies Christ's death on the cross (1 Cor. 15:18; 1 Thes. 4:13-16; John 11:11-14) for the producing of the church as His complement (Gen. 2:21; Eph. 5:25-27).

C. Through Christ's death, the divine life within Him was released, and through His resurrection, His released divine life was imparted into His believers for the constituting of the church.

D. Through such a process, God in Christ has been wrought into man with His life and nature so that man can be the same as God in life and nature in order to match Him as His counterpart.

Day 5

E. The rib taken from Adam's opened side (Gen. 2:21) typifies the unbreakable, indestructible eternal life of Christ (Heb. 7:16; John 19:36), which flowed out of His pierced side (v. 34) to impart life to His believers for the producing and building up of the church as His complement:

1. When Adam was created, there was no sin, so there was no need of redemption; it was not until Genesis 3 that sin came in.
2. Thus, all that came out of Adam's side was the rib, without the blood.
3. However, by the time that Christ was sleeping on the cross, there was the problem of sin; thus, His death had to deal with the sin problem.
4. The blood came out of Christ's side for judicial redemption; following the blood, the water came out, which is the flowing life to produce and build up the church.
5. This divine, flowing, uncreated life is typified by the rib taken out of Adam's side.

Day 6

6. "These things happened that the Scripture might be fulfilled: 'No bone of His shall be broken'" (John 19:36):

所預表 (羅五 14)。

二. 亞當的沉睡，為著產生夏娃作他的妻子，預表基督在十字架上的死 (林前十五 18，帖前四 13~16，約十一 11~14)，為著產生召會作祂的補滿 (創二 21，弗五 25~27)。

三. 藉著基督的死，祂裏面的神聖生命得以釋放；藉著祂的復活，祂釋放的神聖生命得以分賜到祂的信徒裏面，為著構成召會。

四. 藉著這樣的過程，神在基督裏已經把祂自己連同祂的生命和性情，作到人裏面，使人可以在生命和性情上與神一樣，好作祂的配偶與祂相配。

週 五

五. 從亞當裂開的肋旁所取出的肋骨 (創二 21)，預表基督那不能折斷、不能毀壞之永遠的生命 (來七 16，約十九 36)，從祂被紮的肋旁流出來 (34)，好將生命分賜給祂的信徒，以產生並建造召會作祂的補滿：

1. 亞當受造時並沒有罪，所以不需要救贖；直到創世記三章，罪才進來。
2. 因此，從亞當肋旁出來的乃是肋骨，並沒有血。
3. 然而，到基督在十字架上睡了的時候，有罪的問題；因此，祂的死必須對付罪這個問題。
4. 血從基督的肋旁出來乃是為著法理的救贖；隨著血流出來的水，就是湧流的生命，是為著產生並建造召會。
5. 這神聖、湧流、非受造的生命，由取自亞當肋旁的肋骨所預表。

週 六

6. "這些事發生，為要應驗經書：'祂的骨頭，一根也不可折斷'" (約十九 36)：

a. In the Scriptures the first mention of a bone is in Genesis 2:21-23; there it was a rib taken out of Adam for the producing and building of Eve as a match for Adam.

b. Eve is a type of the church, which is produced and built with the Lord's resurrection life released out of Him.

c. Hence, the bone is a symbol, a figure, of the Lord's resurrection life, which nothing can break.

d. The Lord's side was pierced, but not one of His bones was broken; this signifies that although the Lord's physical life was terminated, His resurrection life, the very divine life, could not be hurt or damaged by anything.

e. This is the life with which the church is produced and built; it is also the eternal life, which we have obtained by believing into Him (John 3:36).

7. The building of Eve with the rib taken from Adam's side typifies the building of the church with the resurrection life released from Christ through His death on the cross and imparted into His believers in His resurrection (Gen. 2:22-24; John 12:24; 1 Pet. 1:3).

8. The church as the real Eve is the totality of Christ in all His believers; only that which comes out of Christ, having His resurrection life, can be His complement and counterpart, the Body of Christ (1 Cor. 12:12; Eph. 5:28-30).

9. Day by day as we enjoy this flowing, divine, uncreated, unbreakable, resurrection life, we are being transformed, and as we are being transformed, we are also being built into the church to be the bride to match Christ as His counterpart (Matt. 16:18).

10. At the end of Genesis 2 there is Eve, and at the end of the entire Bible there is the New Jerusalem, which is the ultimate Eve, the ultimate consummation of the eternal bride built up with precious materials produced by the flowing, resurrection life of Christ.

11. May we all be brought into the enjoyment and experience of this flowing, transforming, and building life to be prepared as the bride of Christ that will bring Christ back.

a . 在創世記二章二十一至二十三節，聖經首次提起骨頭，就是從亞當身上取出的肋骨，是為著產生並建造夏娃，與亞當相配。

b . 夏娃所預表的召會，是由主釋放出來的復活生命所產生並建造的。

c . 因此，骨頭是主復活生命的表號、象徵，這生命是什麼都不能毀壞的。

d . 主的肋旁被紮，但祂的骨頭一根也沒有折斷；這表徵主肉身的生命雖然被了結，但祂復活的生命，就是那神聖的生命，卻不能為任何事物所損傷或毀壞。

e . 這就是用以產生並建造召會的生命，也就是我們信入祂所得的永遠生命（約三 36）。

7. 用亞當肋旁取出的肋骨建造成夏娃，預表召會是用復活的生命建造的，這復活的生命乃是基督藉著在十字架上的死所釋放出來，並在祂的復活裏分賜到祂信徒裏面的一創二 22~24，約十二 24，彼前一 3。

8. 召會作為真夏娃，乃是基督在祂所有信徒裏的總和；唯有那出於基督，有祂復活生命的，才能作祂的補滿和配偶，就是基督的身體—林前十二 12，弗五 28~30。

9. 日復一日，我們享受這湧流、神聖、非受造、不可折斷的復活生命，我們就被變化；我們被變化，也就被建造到召會裏，成為新婦，作基督的配偶與祂相配—太十六 18。

10. 創世記二章的末了有夏娃，全本聖經的末了有新耶路撒冷，就是終極的夏娃，是藉著基督湧流、復活的生命產生寶貴的材料，所建造永遠新婦的終極完成。

11. 願我們都被帶進對這湧流、變化並建造之生命的享受和經歷中，預備好作基督的新婦，把基督帶回來。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Eight (Day 1)

The Fourth Great Pillar—the Gospel (1)

Blood and Water

Morning Nourishment

John 1:29 "...Behold, the Lamb of God, who takes away the sin of the world!"

Heb. 9:22 "And almost all things are purified by blood according to the law, and without shedding of blood there is no forgiveness."

John 19:34 "But one of the soldiers pierced His side with a spear, and immediately there came out blood and water."

We all have the heart to preach the gospel, but if we do not know the truth, we will quickly run out of words as soon as we open our mouths to speak to people. After two or three sentences we will not know what to say,...and people will be unwilling to listen to us. Hence, we must learn the truth. The word of the gospel is the truth. For us to speak the word of the truth, we must first learn the truth. If from now on we would be willing to seriously learn the truth, we all would know how to preach the gospel in two months....The real gospel preaching is the speaking of the truth. To speak the truth is to preach the gospel; thus, we all must learn the truth in a proper way. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, p. 126)

Today's Reading

Today the truth is needed everywhere. Not only the non-Christians do not know the truth; even many Christians do not know the truth. However, the Lord has given us many rich truths. Even our gospel hymns are full of precious truths. For example, the first stanza of Hymns, #1058 says, "Rock of Ages, cleft for me, / Let me hide myself in Thee; / Let the water and the blood, / From Thy riven side which flowed, / Be of sin the double cure, / Save me from its guilt and power." Here it mentions the water and the blood, the double cure, and guilt and power. Even many saints among us may not know the meanings of these phrases. Here

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第八篇 (週一)

第四大支柱—福音 (一)

血與水

晨興餽養

約一 29 …看哪，神的羔羊，除去世人之罪的！

來九 22 按著律法，凡物差不多都是用血潔淨的，沒有流血，就沒有赦罪。

約十九 34 唯有一個兵用槍紮祂的肋旁，隨即有血和水流出來。

我們都有心傳福音，但若不認識真理，很容易開口就辭窮，只講兩三句話，就不知道該說什麼…，人家也不願意聽。所以我們一定要學真理。福音的話就是真理，要能說真理的話，必須先學真理。如果從現在起，我們肯天天認真學真理，只要兩個月，我們就個個都會傳福音。…真正的傳福音就是向人講說真理；講說真理就是傳福音，所以我們必須好好學真理（真理、生命、召會、福音—主恢復中的四大支柱，一三七頁）。

信息選讀

今天到處都需要真理。不僅非基督徒不懂真理，即使是許多基督徒也不懂真理。然而，主給了我們許多豐富的真理，就連我們的福音詩歌，也蘊含寶貴的真理。例如詩歌七百三十一首第一節說，“永久磐石為我開，讓我藏身在你懷；願你所流血與水，解決我的雙重罪：贖我免去它永刑，救我脫離它權能。”這裏所說的“血與水”和“雙重罪”，以及“永刑”和“權能”，我們中間有好些聖徒，都不明白其義。這

the double cure refers to the cure of our outward sinful acts and our inward sinful nature. The blood refers to the precious blood shed by the Lord to deal with our outward sinful acts (John 1:29; Heb. 9:22), and the water refers to the life imparted by the Lord to deal with our inward sinful nature (John 19:34). The precious blood of the Lord redeems us from the eternal punishment we deserve due to our sinful acts, and His life saves us from the power of our sinful nature.

If we have a thorough understanding of this hymn, we will be able to preach the high gospel to people. We may invite someone to sing this hymn with us and then explain it to him. This would be a very good gospel message. After hearing this, he will be surprised and will respect the excellence and mysteriousness of the content of the gospel. When we speak to him, the Holy Spirit will work in him. Then we could sing this hymn with him again. In this way, he would probably be saved in less than half an hour. We should not say anything about perdition and “heaven” or even prosperity and peace. Instead, we should speak only about Christ Jesus, the Rock of Ages, who was crucified for us, and out from whose riven side came blood for redeeming us from the eternal punishment that we deserved due to our sins, and water for saving us out of the power of sin. This kind of simple but excellent singing and speaking, matched by the working of the Holy Spirit, will lead people to salvation. This is the proper way to preach the gospel today.

First Timothy 3:15b says, “The church...the pillar and base of the truth.” This indicates that without the truth, there would be no church. The truth brings in life, and once we have life, we become the church. In addition, the unique commission of the church today is to preach the gospel, the content of which is the truth. The truth tells us one central point: the Triune God—the Father, the Son, and the Spirit—is dispensing Himself into us—sinful, tripartite men—that our sins may be forgiven and that we may receive God's life and have God Himself in us for our transformation into the sons of God. This is the truth and the gospel. We must learn the truth. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, pp. 126-127)

Further Reading: Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, ch. 10; The Organic Aspect of God's Salvation, chs. 1-2, 5

裏的雙重罪，是指我們外面的罪行和裏面的罪性；血是指主所流的寶血，為著對付我們外面的罪行（約一 29，來九 22），水是指主所分賜的生命，為著解決我們裏面的罪性（約十九 34）。主的寶血贖我們脫離因罪行所該受的永遠刑罰，祂的生命救我們脫離罪性在我們裏面的權能。

如果我們透徹地明白這首詩歌，就能對人傳高品的福音。我們可以請人先唱這首詩歌，然後解釋給他聽，那就是很好的一篇福音信息。他聽過之後一定驚奇，敬佩福音的內容高超奧妙。當我們講的時候，聖靈會在他身上作工；然後，我們再帶他唱一遍。這樣，可能不到半個鐘頭，他就得救了。我們一點也不講滅亡或“天堂”，甚至不講福利平安，只單單講永久磐石基督耶穌，在十字架上為我們被釘死，裂開身體流出血和水來，贖我們脫離因罪行所該受的永遠刑罰，拯救我們脫離罪的權能。這樣簡單而高超的說說唱唱，配合聖靈的作工，就能帶人得救。這是我們今天傳福音該走的路。

提前三章十五節下半說，“召會，真理的柱石和根基。”這指明沒有真理，就沒有召會。真理帶來生命，一有生命，我們就成為召會；召會今天唯一的使命，就是傳福音，而福音的內容就是真理。真理告訴我們一個中心點：三一神，父、子、靈，把祂自己分賜到我們這些有罪的三部分人裏面，使我們的罪得赦免，得著神的生命，有神自己在我們裏面，把我們變化成為神的兒子。這是真理，也是福音。我們必須學這些真理（真理、生命、召會、福音—主恢復中的四大支柱，一三七至一三九頁）。

參讀：真理、生命、召會、福音—主恢復中的四大支柱，第十篇；神救恩生機的一面，第一至二、五篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Eight (Day 2)

The Fourth Great Pillar—the Gospel (1)

Blood and Water

Morning Nourishment

Eph. 4:18 "Being darkened in their understanding, alienated from the life of God..."

Rev. 22:1-2 "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life..."

God closed the way to the tree of life by means of three items: the cherubim, the flame, and the sword [Gen. 3:24]. Cherubim signify God's glory (cf. Ezek. 9:3; 10:4; Heb. 9:5), the flame signifies God's holiness (Deut. 4:24; 9:3; Heb. 12:29), and the sword for killing indicates God's righteousness (cf. Lam. 3:42-43; Rom. 2:5). These attributes of God placed requirements on sinful man. Since sinful man was unable to meet these requirements (Rom. 3:10-18, 23), he was not permitted to contact God as the tree of life, until Christ fulfilled the requirements of God's glory, holiness, and righteousness by His all-inclusive death on the cross to open a new and living way for us to enter the Holy of Holies and partake of the tree of life. (Gen. 3:24, footnote 1)

We sinners became fallen and were then against God's righteousness and estranged from God's life (Gen. 3:24; Eph. 4:18).

As sinners, we need to be redeemed judicially from God's condemnation according to the righteous requirement of His law (Gal. 3:13) and to be saved organically by His life from the death brought in by sin (2 Tim. 1:10; Rom. 5:10, 12, 17, 21). (Crystallization-study of the Gospel of John, p. 124)

Today's Reading

God's full salvation for us is judicial according to His righteousness and organic through His life....Christ, as the Redeemer and Savior of fallen man, redeems and

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第八篇 (週二)

第四大支柱—福音 (一)

血與水

晨興餽養

弗四 18 他們在悟性上既然昏暗，就...與神的生命隔絕了。

啟二二 1~2 天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹...

神用三個憑藉封閉生命樹的道路：基路伯、火焰和劍〔創三 24〕。基路伯表徵神的榮耀（參結九 3，十 4，來九 5），火焰表徵神的聖別（申四 24，九 3，來十二 29），擊殺用的劍指明神的公義（參哀三 42~43，羅二 5）。神的這些屬性把要求加於罪人身上。既然有罪的人無法達到這些要求（三 10~18、23），他就不可接觸作生命樹的神。直到基督藉著祂在十字架上包羅萬有的死，滿足了神榮耀、聖別和公義的要求，開了一條又新又活的路，人才可以進入至聖所，有分於生命樹（聖經恢復本，創三 24 註 1）。

我們罪人墮落了，與神的公義相抵觸，並與神的生命隔離（創三 24，弗四 18）。

我們這些罪人需要在法理上蒙救贖，脫離神照著祂律法公義的要求而有的定罪（加三 13），並在生機上憑祂的生命蒙拯救，脫離罪所帶進來的死（提後一 10，羅五 10、12、17、21）（約翰福音結晶讀經，一五一頁）。

信息選讀

神給我們的完滿救恩，按祂的公義是合於法理的，憑祂的生命是富於生機的。...基督作墮落之人的救贖主和救主，藉著

saves us through His death and resurrection...In His crucifixion, after He was pierced by a soldier, blood and water, two elements which are critical to human life, came out of Him (John 19:34).

The blood of Christ is for God's judicial redemption in His redeeming the believers (Eph. 1:7; 1 Pet. 1:18-19), forgiving the believers' sins (Heb. 9:22), and washing away the believers' sins (Heb. 1:3). The blood of Christ is also for God to justify the believers (Rom. 3:24; 5:9) and sanctify the believers positionally (Heb. 13:12; 10:29). This blood speaks something better for the New Testament believers before God (Heb. 12:24). By the blood of Christ, the Lamb, we can overcome Satan, the accuser of the believers (Rev. 12:11). Thus, it is the precious blood of Christ (1 Pet. 1:19).

Acts 20:28 says that God...[obtained] the church with His own blood. If He were merely God, He could not have blood. God's own blood is the blood of the man Jesus Christ, who is the very God. God's purchasing the church with His own blood indicates the preciousness, the exceeding worth, of the church in the eyes of God. The church is dear to God, so we have to regard and respect the church.

Water, signifying the divine life,...is for God's organic salvation. The Lord promises to give the sinners the water of life (John 4:10, 14; Rev. 21:6).

Also, the Lord calls the sinners to come and drink His water of life (Rev. 22:17; John 7:37-38). The believers were regenerated by God with His divine life (1 Pet. 1:3). This divine life saves the believers (Rom. 5:10b). It dispositionally sanctifies (Rom. 6:19, 22), renews (Rom. 12:2b; Titus 3:5), transforms (Rom. 12:2; 2 Cor. 3:18), conforms (Rom. 8:29), and glorifies (Rom. 8:30) the believers. The believers reign in it (Rom. 5:17). We can be kings by this divine life. The believers also grow with it for the building up of the Body of Christ (Eph. 4:15-16). We all have to grow into the Head, Christ. Then out from Him we have something of the divine life to minister to the Body for its building up. This consummates the New Jerusalem, which is wholly supplied with the river of water of life and with the tree of life (Rev. 21:2; 22:1-2). The river of water of life signifies the Spirit of life, and the tree of life signifies Christ as the embodiment of the divine life. Both are for the supply of the New Jerusalem. (Crystallization-study of the Gospel of John, pp. 125-126)

Further Reading: Crystallization-study of the Gospel of John, msg. 12; The Normal Christian Life, ch. 1

祂的死與復活，救贖並拯救我們。…在祂釘十字架時，祂被一個兵丁所紮，隨即有血與水這兩種對人生命極重要的元素，從祂裏面流出來（約十九 34）。

基督的血是為著神法理的救贖，以救贖信徒（弗一 7，彼前一 18~19），赦免信徒的罪（來九 22），並洗淨信徒的罪（一 3）。基督的血也使神稱義信徒（羅三 24，五 9），並在地位上聖別信徒（來十三 12，十 29）。這血在神面前為新約信徒說更美的話（十二 24）。藉著羔羊基督的血，我們勝過那控告信徒的撒但（啟十二 11）。因此，這是基督的寶血（彼前一 19）。

行傳二十章二十八節說，神用自己的血…〔買〕了召會。如果祂僅僅是神，祂就不能有血。神自己的血，乃是耶穌基督這人的血，而耶穌基督就是神。神用自己的血買了召會，指明在神眼中召會寶貴、超絕的價值。召會對神是寶貴的，所以我們必須看重並尊重召會。

水表徵神聖的生命，…乃是為著神生機的拯救。主應許要將生命的水賜給罪人（約四 10、14，啟二一 6）。

主也呼召罪人來喝祂生命的水（二二 17，約七 37~38）。信徒是神用祂神聖的生命所重生的（彼前一 3）。這神聖的生命拯救信徒（羅五 10 下）。這生命在性情上聖化（六 19、22）、更新（十二 2，多三 5）、變化（羅十二 2，林後三 18）、模成（羅八 29）並榮化（30）信徒。信徒在這生命中作王（五 17）。我們能憑這神聖的生命作王。信徒也憑這生命長大，為著建造基督的身體（弗四 15~16）。我們都必須長到元首基督裏面。然後本於祂，我們就有出於神聖生命的東西，可以供應身體，為著身體的建造。這要終極完成新耶路撒冷，完全得著生命水河同生命樹的供應（啟二一 2，二二 1~2）。生命水的河表徵生命之靈，生命樹表徵基督作神聖生命的具體化身；二者都是為著供應新耶路撒冷（約翰福音結晶讀經，一五二至一五四頁）。

參讀：約翰福音結晶讀經，第十二篇；正常的基督徒生活，第一章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Eight (Day 3)

The Fourth Great Pillar—the Gospel (1)

Blood and Water

Morning Nourishment

Gen. 2:21-23 "And Jehovah God caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs and closed up the flesh in its place. And Jehovah God built the rib, which He had taken from the man, into a woman and brought her to the man. And the man said, This time this is bone of my bones and flesh of my flesh; this one shall be called Woman because out of Man this one was taken."

In Genesis 2 there is the picture of how the bride of Christ comes into being. Before God prepared a bride for Adam, He brought all the beasts and animals to Adam, and Adam named each one. But none of these created things matched Adam, and they could not be his counterpart (vv. 19-20). Then God caused a deep sleep to fall upon Adam (v. 21). Adam is a type of Christ (Rom. 5:14), and his sleep is a type of Christ's death.

During Adam's sleep, God took one of his ribs from his side. Likewise, when Christ was sleeping on the cross, something came out of His side,...blood and water [John 19:34]. At Adam's time there was no sin, so there was no need of redemption. It was not until Genesis 3 that sin came in. Thus, all that came out of Adam's side was the rib without the blood. However, by the time that Christ was sleeping on the cross, there was the problem of sin. Thus,...the blood came out of Christ's side for redemption. Following the blood the water came out, which is the flowing life to produce the church. This divine, flowing, uncreated life is typified by the rib taken out of Adam's side. (The Crucial Revelation of Life in the Scriptures, p. 20)

Today's Reading

When the Lord Jesus was dying on the cross, two others were dying with Him. Their legs

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第八篇 (週三)

第四大支柱—福音 (一)

血與水

晨興餽養

創二 21~23 耶和華神使那人沉睡，他就睡了，於是取了他的一條肋骨，又把肉在原處合起來。耶和華神就用那人身上所取的肋骨，建造成一個女人，領她到那人跟前。那人說，這一次這是我骨中的骨，肉中的肉，可以稱這為女人，因為這是從男人身上取出來的。

創世記二章是一幅基督的新婦如何產生的圖畫。在神為亞當預備新婦以前，祂將各樣的走獸和動物帶到亞當面前，亞當給每一個都起了名。但這些受造之物中沒有一個與亞當相配，它們不能作他的配偶 (19~20)。然後神使亞當沉睡 (21)。亞當是基督的預表 (羅五 14)，他的沉睡是基督之死的預表。

亞當在沉睡時，神從他肋旁取了一條肋骨。同樣，基督在十字架上睡了時，有東西從祂肋旁出來，…〔就是〕血與水…〔約十九 34〕。亞當受造時並沒有罪，所以不需要救贖。直到創世記三章，罪才進來。因此，從亞當肋旁出來的乃是肋骨，並沒有血。然而，到基督在十字架上睡了的時候，有罪的問題。因此，…血從基督的肋旁出來乃是為著救贖。隨著血流出來的水，就是湧流的生命，是為產生召會。這神聖、湧流、非受造的生命，由取自亞當肋旁的肋骨所預表 (聖經中關於生命的重要啟示，一七頁)。

信息選讀

當主耶穌被釘在十字架上時，有另外兩個人與祂一同被釘。那兩個人

were broken, but when the soldier came to the Lord Jesus, He was already dead and there was no need to break His bones. This fulfilled the prophecy that not one of His bones would be broken (John 19:31-33). Thus, the bone taken out of Adam's side signifies the Lord's unbroken, unbreakable, resurrection life. His resurrection life is unbreakable. The rib taken out of Adam signifies the resurrection life, and God built a woman with the rib of Adam. Now God builds up the church with the resurrection life of Christ. Just as Eve was a part of Adam, so the church is a part of Christ. Eve was bone of Adam's bones and flesh of Adam's flesh. Today we as the church are a part of Christ (Eph. 5:30-32). This marvelous revelation can be seen by comparing Genesis 2, John 19, and Ephesians 5.

When we received the Lord Jesus, He came into us as the resurrection life, the unbreakable life. It is this life that transforms us. This life is the tree of life, the river of life, the very life that supplies us and that flows within us to transform us. Day by day as we enjoy this flowing, divine, uncreated, unbreakable life, we are being transformed [Rom. 12:2; 2 Cor. 3:18]....As we are being transformed, we are also being built into the church to be the bride to satisfy Christ as His counterpart. At the end of Genesis 2 is Eve, and at the end of the entire Bible is the New Jerusalem, which is the ultimate Eve, the ultimate consummation of the universal bride built up with precious materials produced by the resurrection life of Christ.

The life seen in Genesis 2 is the flowing life, the transforming life, and the building life. This life flows within us, transforms us, and eventually builds us up as the bride of Christ. This bride, the New Jerusalem, will fulfill the two aspects of the purpose of God. First, the New Jerusalem will be the full expression of God in God's full image (Rev. 21:11; cf. 4:3). Second, this New Jerusalem will subdue the enemy, conquer the earth, and exercise God's authority over the entire universe, especially over the creeping things (Rev. 22:5; 21:15; cf. 21:8; 20:10, 14-15)....May we all be brought into the enjoyment and experience of this flowing, transforming, and building life to be prepared as the bride that will bring Christ back. (The Crucial Revelation of Life in the Scriptures, pp. 20-21)

Further Reading: The Crucial Revelation of Life in the Scriptures, ch. 2

的腿在臨死時被打斷，但兵丁來到主耶穌那裏，看見祂已經死了，就不打斷祂的腿。這應驗了那預言，就是祂的骨頭，一根也不可折斷（約十九 31~33）。因此，取自亞當肋旁的骨頭，表徵主那沒有折斷、不可折斷的復活生命。祂復活的生命是不可折斷的。取自亞當的肋骨表徵復活的生命，神用亞當的肋骨建造一個女人。現今神用基督復活的生命建造召會。正如夏娃是亞當的一部分，照樣，召會是基督的一部分。夏娃是亞當骨中的骨，肉中的肉。今天我們作為召會，乃是基督的一部分（弗五 30~32）。藉著比較創世記二章、約翰十九章和以弗所五章，我們能看見這奇妙的啟示。

我們接受主耶穌，祂就進入我們裏面作復活的生命，不可折斷的生命。變化我們的就是這生命。這生命是生命樹，生命河，供應我們並在我們裏面湧流，以變化我們的生命。日復一日，我們享受這湧流、神聖、非受造、不可折斷的生命，我們就被變化〔羅十二 2，林後三 18〕。...我們被變化，也就被建造到召會裏，成為新婦，作基督的配偶來滿足祂。創世記二章的末了有夏娃，全本聖經的末了有新耶路撒冷，就是終極的夏娃，是藉著基督復活的生命產生寶貴的材料，所建造宇宙新婦的終極完成。

見於創世記二章的生命，乃是湧流的生命，變化的生命，和建造的生命。這生命在我們裏面湧流，變化我們，至終將我們建造成基督的新婦。這新婦，就是新耶路撒冷，要完成神定旨的兩方面。首先，新耶路撒冷有神完全的形像，作神完全的彰顯（啟二一 11，參四 3）。其次，這新耶路撒冷征服仇敵，克服地，並對全宇宙施行神的權柄，尤其是對爬物（二二 5，二一 15，參二一 8，二十 10、14~15）。...願我們都被帶進對這湧流、變化和建造之生命的享受和經歷中，預備好作基督的新婦，把基督帶回來（聖經中關於生命的重要啟示，一七至一九頁）。

參讀：聖經中關於生命的重要啟示，第二章。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Eight (Day 4)

The Fourth Great Pillar—the Gospel (1)

Blood and Water

Morning Nourishment

Num. 9:12 "They shall not leave any of it until the morning, nor break a bone of it..."

John 19:36 "For these things happened that the Scripture might be fulfilled: "No bone of His shall be broken.""

Heb. 7:16 "Who has been appointed not according to the law of a fleshy commandment but according to the power of an indestructible life."

What did God do in order to produce a complement for Himself?...One day God became a man (John 1:14). This man was born of a virgin in the town of Bethlehem and was named Jesus. God becoming man was typified by the creation of man. Before creation there was no man. By God's sovereign creation a man suddenly came into being. Likewise, before the birth of Jesus in the manger at Bethlehem, God was only God. However, through the incarnation God became a man. This man was the real Adam. The Adam in Genesis 2 was a photograph (Rom. 5:14); with the birth of Christ in the flesh, the real Adam came. According to the Bible, Adam in the garden is called the first Adam, and the Lord Jesus as the real Adam is called the last Adam (1 Cor. 15:45). As the last One He is the real One. (Life-study of Genesis, p. 218)

Today's Reading

One day the real Adam was put to sleep on the cross...."God caused a deep sleep to fall upon the man" and..."He took one of his ribs" to build him a wife (Gen. 2:21[-22]). That sleep of Adam's was a type of Christ's death on the cross for producing the church. This is the life-releasing, life-imparting, life-propagating, life-multiplying, and life-reproducing death of Christ, which is signified by a grain of wheat falling into the ground to die and to grow up in order

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第八篇 (週四)

第四大支柱—福音 (一)

血與水

晨興餽養

民九 12 羊羔一點不可留到早晨，骨頭一根也不可折斷…。

約十九 36 這些事發生，為要應驗經書：“祂的骨頭，一根也不可折斷。”

來七 16 祂成了祭司，不是照著屬肉之誠命的律法，乃是照著不能毀壞之生命的大能。

神要為自己產生一個補滿，神作了些什麼？…有一天神成了一個人（約一 14）。這人為童女所生，生在伯利恒，名叫耶穌。神成為人，是由人的被造來預表。在創造之先沒有人；藉著神主宰的創造，一個人忽然出來了。照樣，在耶穌生在伯利恒的馬槽之先，神僅僅是神；但藉著成為肉體，神成了一個人。這人乃是真亞當。創世記二章的亞當是照片（羅五 14），藉基督在肉體中出生，真亞當來了。根據聖經，在園中的亞當叫作首先的亞當，主耶穌這真亞當稱為末後的亞當（林前十五 45）。末後的亞當才是真亞當（創世記生命讀經，二六八頁）。

信息選讀

有一天真亞當被擺在十字架上，祂在上面睡了。…“耶和華神使那人沉睡，…於是取了他的一條肋骨”（創二 21），為他建造一個妻子…。亞當的沉睡是基督為產生召會死在十字架上的預表。這就是基督那釋放生命、分賜生命、繁殖生命、繁殖生命、繁衍生命的死，由一粒麥子落在地裏死了，長起結出許多子

to produce many grains (John 12:24) for the making of the loaf which is the Body, the church (1 Cor. 10:17). By producing the church in this way God in Christ has been wrought into man as life. Firstly, God became a man. Then this man with the divine life and nature was multiplied through death and resurrection into many believers who become the many members to compose the real Eve to match Him and to complement Him. It is through this process that God in Christ has been wrought into man with His life and nature that man in life and nature can be the same as He is in order to match Him as His complement.

When the soldiers came to Jesus to break His legs, they found that He had died already and that there was no need for them to break His bones. This fulfilled the scripture which said, "No bone of His shall be broken" (John 19:32-33, 36; Exo. 12:46; Num. 9:12; Psa. 34:20). Nevertheless, the soldiers pierced His side and blood and water came out (John 19:34). The blood was for redemption (Heb. 9:22; 1 Pet. 1:18-19). What does the water signify? In Exodus 17:6 we find the type of the smitten rock (1 Cor. 10:4). After the rock was smitten, it was cleft, and living water came forth. Jesus on the cross was smitten with the rod of Moses, that is, by the law of God. He was cleft. His side was pierced, and water came forth. This water was the flow of His divine life signifying the life which produces the church.

This life was typified by the rib, a piece of bone taken out of Adam's opened side, of which Eve was produced and built. Hence, the bone typifies the divine life that is signified by the water flowing out of Christ's side. None of His bones was broken. This signifies that His divine life cannot be broken. His physical life was killed, but nothing could break His divine life which flows out to produce the church.

After God finished the work of producing Eve during Adam's sleep, Adam awoke from his sleep. As Adam's sleep typifies the death of Christ, so his waking signifies the resurrection of Christ. After waking, Adam became another person with Eve produced out of him. After His resurrection Christ also became another person with the church brought forth out of Him. As Adam eventually awoke from his sleep to take Eve as his counterpart, so Christ was also resurrected from the dead to take the church as His complement. (Life-study of Genesis, pp. 219-220)

Further Reading: Life-study of Genesis, msg. 17

粒 (約十二 24) , 好作成餅, 就是身體一召會 (林前十 17) 所表徵。藉著這樣產生召會, 神在基督裏就作到了人裏面作生命。首先, 神成為人; 其次, 這位有神聖生命和性情的人, 經過死與復活, 繁增到許多信徒裏面, 使他們成為眾肢體, 組成真夏娃, 和祂相配, 成為祂的補滿。藉著這樣的過程, 神在基督裏帶著祂的生命和性情, 就作到人裏面, 使人有祂同樣的生命和性情, 好與祂相配, 作祂的補滿。

當兵丁來到耶穌那裏, 要打斷祂的腿, 發現祂已經死了, 所以無須打斷。這應驗了經書所說的: "祂的骨頭, 一根也不可折斷。" (約十九 32~33, 出十二 46, 民九 12, 詩三四 20) 然而兵丁用槍紮祂的肋旁, 隨即有血和水流出來 (約十九 34)。血是為著救贖 (來九 22, 彼前一 18~19)。水是表徵什麼? 在出埃及十七章六節, 我們看到被擊磐石 (林前十 4) 的預表。磐石被擊打就裂開, 流出活水。耶穌在十字架上也是被摩西的杖擊打, 那杖就是神的律法。祂裂開了。祂的肋旁被紮, 水從那裏流出來。這水是祂神聖生命的流, 表徵產生召會的生命。

這生命由那從亞當裂開的肋旁取出的肋骨所預表, 夏娃是由這肋骨產生並建造的。因此, 骨頭預表神聖的生命, 這生命由基督肋旁流出的水所表徵。祂的骨頭一根也沒有折斷, 這表徵祂神聖的生命是不能折斷的。祂肉身的生命被殺, 但祂神聖的生命是無何能以折斷的; 這神聖的生命流出來, 以產生召會。

當神在亞當沉睡中完成產生夏娃的工作後, 亞當從沉睡中醒了過來。亞當的沉睡預表基督的死, 因此他的醒過來表徵基督的復活。亞當醒了以後, 連同那出自於他的夏娃, 成了另一個人。基督在復活以後, 連同那出自於祂的召會, 也成了另一個人。亞當如何從沉睡中醒來, 娶夏娃作他的配偶, 基督也從死人中復活, 娶召會作祂的補滿 (創世記生命讀經, 二六八至二七〇頁)。

參讀: 創世記生命讀經, 第十七篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Eight (Day 5)

The Fourth Great Pillar—the Gospel (1)

Blood and Water

Morning Nourishment

Eph. 5:25-27 "Husbands, love your wives even as Christ also loved the church and gave Himself up for her that He might sanctify her, cleansing her by the washing of the water in the word, that He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish."

When Adam awoke from his sleep, he immediately discovered that Eve, who was builded with His rib, was present. Likewise, when Christ was resurrected from the dead (1 Cor. 15:20), the church was brought forth with His divine life. Through His death the divine life within Him was released, and through His resurrection this released, divine life was imparted into us who believe in Him. So, the Bible says that through His resurrection we were regenerated (1 Pet. 1:3). He was the grain of wheat that fell into the ground and died and produced many grains (John 12:24). We are the many grains who have been regenerated with His resurrection life. As regenerated ones who have Him as life and who live by Him, we compose His church, the real Eve in resurrection.

When Adam saw Eve he said, "This time this is bone of my bones and flesh of my flesh" (Gen. 2:23, Heb.). When Christ saw the church He might have said, "...This time this is bone of My bones and flesh of My flesh, for the church is produced by My death and resurrection. The church comes out of Me. The church and I can be one." (Life-study of Genesis, pp. 220-221)

Today's Reading

After seeing the significance of the type of Adam and Eve in Genesis 2, we can never again refer to a physical building as the church...[Some may] say that the church is a group of genuine Christians. However, a group of genuine Christians may not constitute the

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第八篇 (週五)

第四大支柱—福音 (一)

血與水

晨興餽養

弗五 25~27 作丈夫的，要愛你們的妻子，正如基督愛召會，為召會捨了自己，好聖化召會，藉著話中之水的洗滌潔淨召會，祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成為聖別、沒有瑕疵。

亞當從沉睡中醒來，立即看見用他肋骨建造的夏娃在他面前。照樣，當基督從死人中復活（林前十五 20），召會也藉著祂神聖的生命產生了。藉著祂的死，祂裏面神聖的生命得以釋放出來；藉著祂的復活，這釋放出來的神聖生命得以分賜到我們信祂的人裏面。所以聖經說，我們藉耶穌基督從死人中復活，得了重生（彼前 1:3）。祂是那落在地裏，又結出許多子粒的麥子（約十二 24）。我們就是那許多子粒，藉祂復活的生命所重生。因著我們是重生的人，有祂作生命，並憑祂而活，我們就構成了祂的召會，就是在復活中的真夏娃。

當亞當看見夏娃，就說，“這一次這是我骨中的骨，肉中的肉。”（創二 23）當基督看見召會，祂也許曾這樣說，“...這一次這是我骨中的骨，肉中的肉，因為召會是藉著我的死與復活產生的。召會出自於我，召會和我能成為一。”（創世記生命讀經，二七〇至二七一頁）

信息選讀

在我們看過創世記二章亞當和夏娃預表的意義後，就絕不會把物質的建築物稱為召會了。...有些人...〔可能〕說召會是一班真基督徒。但一班真基督徒不一定可以構成召會。他們也許

church. They may still be the natural man, so many Americans, Chinese, Japanese, and Mexicans. Such a gathering of the natural man is not the church.

What is the church? The church is a part of Christ; it is nothing less than Christ Himself. The church is the element of Christ in the believers. When this element in so many believers is added together, it equals the church....The church is the totality of the Christ in all His believers. Although we are regenerated people, if we live and act according to our natural disposition, we are not in reality members of the Body of Christ....What actually is a member of Christ? It is a person produced with the element of Christ, who is the life-giving Spirit in our spirit....When this Christ in His believers is added together, the sum equals the church. Therefore, we all must put off our old man. We need to put off all the natural life until the living Christ can be expressed from within our spirit. Then we will be the church in reality. In the church, the new man, there is no Jew, Greek, or barbarian, but Christ is all and in all (Col. 3:11). To live out anything other than Christ is not the church. "It is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). "For to me, to live is Christ" (Phil. 1:21). This is the church!

Consider the picture depicted in the four Gospels. When the Lord Jesus came as the last Adam and looked at the Jewish religionists, He seemed to say of them, "This is a horse and that is a turtle." In Matthew 16 He turned to Peter and said, "Satan." The Lord seemed to be saying, "These are not My counterpart. They do not match Me. They can never be My complement." Thus, the Lord Jesus had to die. He had to sleep on the cross that He might release His life to produce His real complement to match Him. After He awoke from death in resurrection, He saw the church. At that time, especially on the day of Pentecost, He could say, "This time this is bone of My bones and flesh of My flesh."

Only that which comes out of Christ can be recognized by Christ. Only that which comes out of Christ can return to Christ and match Him. Only that which comes out of the resurrection life of Christ can be His complement and counterpart, the Body of Christ. Only that which comes out of Christ and which is Christ Himself can be one with Christ. (Life-study of Genesis, pp. 221-222)

Further Reading: Life-study of Genesis, msg. 17

仍然是天然的人，是許多美國人、中國人、日本人和墨西哥人。這樣一班天然人的聚集，並不是召會。

召會是什麼？召會是基督的一部分，一點不差就是基督自己。召會是信徒裏面之基督的元素。把許多信徒裏面的這元素加在一起，就等於召會。...召會是所有信徒裏面基督的總和。我們雖然是重生的人，但若仍舊照天然個性生活行動，就在實際上還不是基督身體上的肢體。...基督的肢體實際上是什麼？乃是由基督（就是我們靈裏那賜生命之靈）的元素所產生的人。...當這位在信徒裏面的基督加在一起，總和就等於召會。因此，我們都必須脫去舊人，脫去一切天然的生命，直到活的基督從我們靈裏彰顯出來，然後我們才有召會的實際。在召會這新人裏，沒有猶太人、希利尼人或化外人，唯有基督是一切，又在一切之內（西三11）。凡所活出的，若不是基督，就不是召會。“現在活著的，不再是我，乃是基督在我裏面活著。”（加二20）“因為在我，活著就是基督。”（腓一21）這才是召會！

讓我們思考四福音中所描繪的圖畫。當主耶穌成為末後的亞當而來，祂看那些猶太教徒，似乎說，“這是一匹馬，那是一隻烏龜。”在馬太十六章祂轉向彼得說，“撒但！”主似乎說，“這些不是我的配偶，他們與我不能相配。他們絕不能作我的補滿。”因此，主耶穌必須死。祂必須在十字架上睡了，使祂釋放祂的生命，產生能與祂相配的真補滿。當祂從死裏復活，醒過來時，祂看見了召會。那時，特別在五旬節那天，祂能說，“這一次這是我骨中的骨，肉中的肉。”

只有出於基督的才能得到基督認可，只有出於基督的才能歸給祂，與祂相配。只有出於基督復活生命的，才能作祂的補滿和配偶，就是基督的身體。只有出於基督，且是基督的，才能與基督成為一（創世記生命讀經，二七一至二七三頁）。

參讀：創世記生命讀經，第十七篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Eight (Day 6)

The Fourth Great Pillar—the Gospel (1)

Blood and Water

Morning Nourishment

Eph. 5:29-30 "For no one ever hated his own flesh, but nourishes and cherishes it, even as Christ also the church, because we are members of His Body."

32 "This mystery is great, but I speak with regard to Christ and 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."

The Epistles reveal that after the day of Pentecost many negative things crept in. The "animals," such as the horse and the turtle, appeared once again. Thus, the Lord Jesus had to say again, "This is not and that is not." Now He is waiting for the coming wedding. At that wedding day He will look at the overcomers and say, "This time it is bone of My bones and flesh of My flesh."

As we are on our way toward that wedding feast we must cast off all the natural things, the things of the natural man, the things other than Christ....Many times...the life within says, "This is not," but even more times the resurrection life says, "This is it." We need to hear the voice of Christ, the resurrection life within us, and to go along with it all the time. (Life-study of Genesis, pp. 222-223)

Today's Reading

In typology, Adam and Eve became one flesh (Gen. 2:23-24). In actuality, Christ and the church are one spirit, because he that is joined to the Lord is one spirit (1 Cor. 6:17). Figuratively speaking, all the believers of Christ are "members of His Body." The marriage union between husband and wife is a great mystery "with regard to Christ and the church" (Eph. 5:29-32).

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第八篇 (週六)

第四大支柱—福音 (一)

血與水

晨興餽養

弗五 29~30 從來沒有人恨惡自己的身體，總是保養顧惜，正像基督待召會一樣，因為我們是祂身體上的肢體。

32 這是極大的奧秘，但我是指著基督與召會說的。

啟二一 2 我又看見聖城新耶路撒冷由神那裏從天而降，預備好了，就如新婦妝飾整齊，等候丈夫。

新約書信告訴我們，從五旬節以後，許多消極的事物偷進了召會，有些動物，像馬和烏龜，再度出現。因此，主耶穌不得不再說，"這個不是，那個不是。"祂現在等候要來的婚娶。在婚娶的那日，祂要看著得勝者說，"這一次這是我骨中的骨，肉中的肉。"

我們現今正在往那婚筵的路上，我們必須除去一切天然的事物，屬天然人的事物，基督以外的事物。…許多次…我裏面的生命說，"這個不是。"但更多次復活的生命說，"這就是了。"我們需要聽基督的聲音，就是在我們裏面復活生命的聲音，並一直順著這聲音而行(創世記生命讀經，二七三至二七四頁)。

信息選讀

在預表上，亞當與夏娃成為一體(創二 23~24)。在實際上，基督與召會是一靈，因為那與主聯合的，便是與主成為一靈(林前六 17)。照寓意說，基督的所有信徒都是"祂身體上的肢體"。丈夫與妻子婚姻的聯合乃"極大的奧秘，…是指著基督與召會說的"(弗五 29~32)。

In Genesis 2 we see the creation of man and the tree of life, which denotes God as man's life and life supply. As God works Himself into man, man begins to experience the flow of life, and at the flow of life there are the precious materials—gold, pearl, and onyx stone. At the end of Genesis 2 we see the building of a woman. All the precious materials mentioned earlier in this chapter are for the building of this woman. If we only have Genesis 2, we cannot understand this matter adequately and clearly. However, at the end of the Bible we also find a woman, the New Jerusalem. This woman is a city built with gold, pearl, and precious stones. In Genesis 2, these materials were found at the flow of life, but were not yet builded. At the end of the Bible all of these materials have been built up into a city, which is the ultimate and eternal woman. In Genesis 2 we can see the New Jerusalem foreshadowed by Eve and in Revelation 21 we can see Eve consummated in the New Jerusalem, the corporate bride of the Lamb built with the three precious materials.

The result of Christ's death with His side pierced to release His divine life was that He obtained the church as His complement. Henceforth, God is no longer alone. Christ has gained a bride to match Him. Revelation 21—22 unfolds that in eternity the New Jerusalem as the consummation of the church will be the bride of Christ for God's full complement to match Him eternally.

Adam and Eve eventually became one flesh, one complete unit. This was a figure of God and man being joined as one. God's desire is to be one with man. He has reached this goal through Christ's death and resurrection which produced the church, representing the proper humanity to match Him as the husband. In this union humanity is one with divinity; this union will last for eternity. The coming New Jerusalem will be just the unity of God and man, a living, complete unit composed with divinity and humanity.

Adam and Eve, being one, lived together. This portrayed that God, the universal husband, will live with regenerated humanity forever. The universal marriage life of God and man is fully revealed in Revelation 21. In eternity, God in Christ will be the center, reality, and life of man's living, and man will live by God in Christ as life. Man will express God's glory and will exercise God's authority over the new earth. God and man, man and God will live together in a marriage life forever. (Life-study of Genesis, pp. 223-225)

Further Reading: Life-study of Genesis, msg. 17

在創世記二章，我們看見人的被造和生命樹。生命樹是指神作人的生命和生命的供應。當神將祂自己作到人裏面，人就開始經歷生命的湧流，在這湧流裏有寶貴的材料—金子、珍珠和紅瑪瑙。在二章末了，我們看見女人的建造。在該章早先提到的那些寶貴材料，都是為著建造這女人。我們若只有二章，就無法恰切清楚地領會這事。但在聖經末了我們也看到一個女人，就是新耶路撒冷。這女人是一座由金子、珍珠、寶石所建造的城。在創世記二章，這些材料是在生命的流中，還沒有被建造。到聖經末了，這些材料就都建造成了一座城，就是終極並永遠的女人。在創世記二章，我們藉著夏娃看到新耶路撒冷的小影；到了啟示錄二十一章，我們看到夏娃完成於新耶路撒冷，就是羔羊的團體新婦，由那三樣寶貴的材料建造而成。

基督死了，肋旁被紮，釋放出祂神聖的生命，結果祂得著召會作祂的補滿。從此，神不再獨居，基督已經得著一個新婦與祂相配。二十一至二十二章揭示，在永世裏，新耶路撒冷作為召會的終極完成，要成為基督的新婦，作神完滿的補滿，永遠與祂相配。

亞當與夏娃至終成為一體，成為一個完整的單位。這是神與人聯結為一的表號。神的心意是要與人成為一。祂藉著基督的死與復活產生召會，而達到這目的；召會代表正確的人性與祂這位丈夫相配。在這聯結裏，人性與神性聯結為一，直到永遠。要來的新耶路撒冷正是神與人的聯結，是一個活的完整單位，由神性與人性組成。

亞當與夏娃成為一，生活在一起，這描繪出神這宇宙的丈夫要與重生的人永遠一起生活。神與人的宇宙婚姻生活，在啟示錄二十一章有完滿的啟示。在永遠裏，神在基督裏是人生活的中心、實際和生命。人藉著神在基督裏作生命而活。人要彰顯神的榮耀並運用神的權柄，治理新地。神與人，人與神要永遠在一起過婚姻的生活（創世記生命讀經，二七四至二七七頁）。

參讀：創世記生命讀經，第十七篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery Message Nine

The Fourth Great Pillar—the Gospel (2)

The Center of Paul's Gospel

Scripture Reading: Rom. 1:1, 3-4, 9, 15-16; 2:16; 8:2-3, 9-11, 28-30; 16:25

Outline

Day 1

I. The book of Galatians presents the basic truth of the gospel (2:5, 14):

A. The first aspect of the truth of the gospel is that fallen man cannot be justified out of works of law (v. 16a).

B. Under God's New Testament economy, we are justified out of faith in Christ (v. 16b):

1. Through believing, we are joined to Christ and become one with Him (John 3:15).
2. Faith in Christ denotes an organic union with Him through believing; the term in Christ refers to this organic union (Gal. 2:17; 3:14, 28; 5:6).
3. Justification is not merely a matter of position; it is also an organic matter, a matter in life.
4. It is by means of our organic union with Christ that God can reckon Christ as our righteousness; only in this way can we be justified by God (1 Cor. 1:30).

Day 2

II. Paul's gospel is the unique gospel, the complete gospel (Rom. 16:25):

A. Paul's gospel includes all the aspects of the gospel in the four Gospels:

1. In Matthew the goal of the gospel of the kingdom is to bring people into God to make them citizens of the kingdom of the heavens (28:19; 24:14; Rom.

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第九篇

第四大支柱—福音 (二)

保羅福音的中心

讀經：羅 — 1、3~4、9、15~16，二
16，八 2~3、9~11、28~30，十六 25

綱目

週一

壹．加拉太書陳明瞭福音的基本真理—二 5、14：

一．福音真理的第一方面乃是：墮落的人不能本於行律法得稱義—16 節上。

二．在神新約的經綸之下，我們乃是本於信基督得稱義—16 節下：

1. 藉著信，我們聯於基督，並與祂成為一—約三 15。

2. 信基督是指藉著信與祂有生機的聯結；“在基督裏”一辭，就是指這種生機的聯結—加二 17，三 14、28，五 6。

3. 稱義不僅僅是地位的事，也是生機的事，在生命裏的事。

4. 乃是藉著我們與基督生機的聯結，神才能算基督為我們的義；唯有如此，我們才能得神稱義—林前一 30。

週二

貳．保羅的福音是唯一的福音，完整的福音—羅十六 25：

一．保羅的福音包括四卷福音書中福音的各方面：

1. 在馬太福音裏，國度福音的目標是要將人帶進神裏面，使他們成為諸天之國的國民—二八 19，二四

14:17; Gal. 5:21).

2. In Mark the preaching of the gospel is to bring part of the old creation into the new creation (16:15-16; Rom. 8:20-21; Gal. 6:15).

3. In Luke we have the gospel of forgiveness to bring redeemed people back to the God-ordained blessing (24:46-47; 1:77-79; 2:30-32; Eph. 1:3, 7; Gal. 3:14).

4. In John we have the eternal life so that we may bear fruit for the building up of the Body of Christ, which is Christ's increase (20:31; 15:16; Rom. 8:10, 6, 11; 12:4-5; Gal. 3:28; 4:19; 6:10, 16).

B. Paul's gospel is the center of the New Testament revelation (Rom. 1:1, 9):

1. Paul's gospel is a revelation of the Triune God, processed to become the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17; Gal. 3:2, 5, 14).

Day 3

2. Paul's gospel is centered on the Triune God being our life in order to be one with us and to make us one with Him, that we may be the Body of Christ to express Christ in a corporate way (Rom. 8:11; 12:4-5; Eph. 1:22-23).

III. Paul's gospel includes the entire book of Romans (2:16; 16:25):

A. The gospel of God, as the subject of the book of Romans, concerns Christ as the Spirit living within the believers after His resurrection (8:10-11):

1. This is higher and more subjective than what was presented in the Gospels, which mainly concern Christ in the flesh as He lived among His disciples after His incarnation but before His death and resurrection (John 1:14; 14:17).

2. The Epistle to the Romans reveals that Christ has resurrected and has become the life-giving Spirit, and as such, He is no longer merely the Christ outside the believers, but He is now the Christ within them (8:9-11).

3. The gospel in the book of Romans is the gospel of the One who is now indwelling His believers as their subjective Savior (1:3-4, 15-16; 8:10).

14, 羅十四 17, 加五 21。

2. 在馬可福音裏，傳福音是為著將舊造的一部分帶進新造裏—十六 15~16, 羅八 20~21, 加六 15。

3. 在路加福音裏，有赦罪的福音，為著將蒙救贖的人帶回到神所命定的福分裏—二四 46~47, 一 77~79, 二 30~32, 弗一 3, 7, 加三 14。

4. 在約翰福音裏，有永遠的生命，使我們結果子，為著建造基督的身體，就是基督的擴增—二十 31, 十五 16, 羅八 10, 6, 11, 十二 4~5, 加三 28, 四 19, 六 10, 16。

二. 保羅的福音是新約啟示的中心—羅一 1, 9:

1. 保羅的福音乃是三一神經過了過程，成了包羅萬有賜生命之靈的啟示—林前十五 45 下, 林後三 17, 加三 2, 5, 14。

週 三

2. 保羅福音的中心點乃是三一神作我們的生命，為要與我們成為一，並使我們與祂成為一，好叫我們成為基督的身體，以團體的方式彰顯基督—羅八 11, 十二 4~5, 弗一 22~23。

叁. 保羅的福音包括整卷羅馬書—二 16, 十六 25:

一. 神的福音乃是羅馬書的主題，論到基督在祂復活後，成了那靈活在信徒裏面—八 10~11:

1. 這比福音書所陳明的更高、更主觀；福音書主要的是論到基督在成為肉體之後，死而復活之前，在肉身裏活在門徒中間—約一 14, 十四 17。

2. 羅馬書啟示基督已經復活，成了賜生命的靈，如此祂不再只是信徒身外的基督，現今也是在他們裏面的基督—八 9~11。

3. 羅馬書中的福音，乃是現今住在信徒裏面，作他們主觀救主者的福音—一 3~4, 15~16, 八 10。

B. The entire book of Romans, from chapter 1 on the person of Jesus Christ the God-man and on the righteousness of God to chapter 16 on the local churches as the expression of the Body of Christ, is the gospel of God in its completeness (1:1, 3-4, 9, 16-17; 12:4-5; 16:1, 4, 16).

Day 4

C. As revealed in Romans, Paul's gospel is a gospel of sonship (8:14, 29; Gal. 3:26; 4:7):

1. The central concept of the gospel of God is related to the Son of God, and God's intention is to bring many sons into glory (Rom. 1:3-4; 8:3, 29; Heb. 2:10).

2. God predestinated us unto sonship; the choosing of God's people to be holy is for the purpose of their being made sons of God, participating in the divine sonship (Eph. 1:4-5; Rom. 8:28-30).

D. We need to preach the gospel in Romans in a way that will cause people to realize the following:

1. That once they believe in the Lord, their sins will be forgiven, and they will be redeemed and justified by God, reconciled to God, and accepted by God (3:20, 23-28; 5:1-2, 8, 10, 17).

2. That they will be regenerated in the spirit, have God's life and nature, and have God dwelling in them to renew and transform them so that they may be conformed to the image of God's Son and eventually reach the maturity in life and be fully glorified as sons of God (8:2, 9-11, 16, 29-30).

3. That although they are sinners, they will become sons of God and members of Christ, coordinating together to constitute the Body of Christ, which is the testimony and the expression of Christ expressed practically on earth as the local churches (12:1-2, 4-5, 11; 16:1, 4, 16).

Day 5

IV. The center of Paul's gospel is Romans 8, which concerns the dispensing of the Triune God as life into the tripartite man (vv. 2, 6, 10-11):

A. The Bible reveals the mystery of God, the mystery

二. 整卷羅馬書乃是神完整的福音，從第一章論到神人耶穌基督的身位和神的義，到十六章論到眾地方召會作基督身體的彰顯——1、3~4、9、16~17，十二4~5，十六1、4、16。

週 四

三. 如羅馬書中所啟示的，保羅的福音乃是兒子名分的福音——八14、29，加三26，四7：

1. 神福音的中心觀念與神的兒子有關，神的心意乃是要領許多的兒子進榮耀裏去——羅一3~4，八3、29，來二10。

2. 神預定我們得兒子的名分；揀選神的子民，叫他們成為聖別，目的是要使他們成為神的兒子，有分於神聖的兒子名分——弗一4~5，羅八28~30。

四. 我們傳羅馬書中的福音需要到一個地步，讓人領悟下列的事：

1. 他們一相信主，罪就得赦免，並且得蒙救贖，被神稱義，與神和好，且蒙神悅納——三20、23~28，五1~2、8、10、17。

2. 他們要在靈裏得著重生，有神的生命和性情，並有神住在他們裏面更新、變化他們，為要將他們模成神兒子的形像，至終在生命上達到成熟，完全得榮作神的兒子——八2、9~11、16、29~30。

3. 他們原是罪人，卻要成為神的兒子和基督的肢體，配搭在一起構成為基督的身體；這身體就是基督的見證和彰顯，要實際地在地上出現，顯為眾地方召會——十二1~2、4~5、11，十六1、4、16。

週 五

肆. 羅馬八章乃是保羅福音的中心，論到三一神作生命，分賜到三部分的人裏面——2、6、10~11節：

一. 聖經啟示神的奧秘、宇宙的奧

of the universe, the mystery of man, the mystery of the church, and the mystery of the future; within the Bible, Romans 8 is the mystery of all mysteries, for it particularly unveils and explains these five mysteries (vv. 1-2, 4, 6, 9-11, 17-25, 28-30).

B. Romans 8 reveals the focal point of God's economy—that in eternity past God purposed to enter into His chosen and redeemed people so that He could be their life and they could be His corporate expression (vv. 10-11, 28-30).

C. Romans 8, an experiential chapter, speaks about the Triune God in the experience of the Christian life (vv. 2, 10-11).

Day 6

D. The law of the Spirit of life is uniquely revealed in Romans 8; the law of the Spirit of life is the Triune God in motion; when the Triune God moves within us, He is the law of the Spirit of life (vv. 2, 10-11).

E. Romans 8 concerns the wonderful, all-inclusive life-giving Spirit as the ultimate consummation of the Triune God; this Spirit will make us exactly the same as Christ is in life, nature, and expression (vv. 2, 9, 11, 13-14, 16, 23).

F. The purpose of the all-inclusive Spirit being life to our spirit, mind, and body is that we would be conformed to the image of God's firstborn Son; this conformation is the goal of the working of the divine life within us (vv. 2, 6, 10-11, 29).

G. Romans 8 is central because it concerns God's goal and our destiny—conformation to the image of the firstborn Son of God; eventually, we will be fully conformed to the image of God's firstborn Son for the eternal, corporate expression of the Triune God (v. 29; 12:4-5; Rev. 21:10-11).

秘、人的奧秘、召會的奧秘和未來的奧秘；羅馬八章是聖經中一切奧秘的奧秘，因為這一章專特的揭示並解釋了這五個奧秘—1~2、4、6、9~11、17~25、28~30節。

二．羅馬八章啟示了神經綸的中心點—神在已過的永遠裏，定意要進到祂所揀選並救贖的人裏面，使祂可以作他們的生命，使他們能成為祂團體的彰顯—10~11、28~30節。

三．羅馬八章是講經歷的一章，說到基督徒生活經歷中的三一神—2、10~11節。

週 六

四．羅馬八章裏獨特地啟示了生命之靈的律；生命之靈的律就是正在運行的三一神；三一神在我們裏面行動時，乃是生命之靈的律—2、10~11節。

五．羅馬八章論到這奇妙、包羅萬有、賜生命的靈，作三一神的終極完成；這靈要使我們在生命、性情和彰顯上，與基督一模一樣—2、9、11、13~14、16、23節。

六．包羅萬有的靈作我們靈、心思和身體的生命，目的是要使我們模成神長子的形像；這模成乃是我們裏面神聖生命作工的目標—2、6、10~11、29節。

七．羅馬八章是中心，因為它論及神的目標和我們的定命—模成神長子的形像；至終我們要完全模成神長子的形像，成為三一神永遠的團體彰顯—29節，十二 4~5，啟二一 10~11。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Nine (Day 1)

The Fourth Great Pillar—the Gospel (2)

The Center of Paul's Gospel

Morning Nourishment

Gal. 2:5 "To them we yielded with the subjection demanded not even for an hour, that the truth of the gospel might remain with you."

16 "And knowing that a man is not justified out of works of law, but through faith in Jesus Christ..."

1 Cor. 1:30 "But of Him you are in Christ Jesus, who became wisdom to us from God: both righteousness and sanctification and redemption."

In Galatians 2:5 and 14 Paul speaks of the truth of the gospel. The word truth in these verses does not mean the doctrine or teaching of the gospel; it denotes the reality of the gospel. Although Galatians is a short book, it affords us a complete revelation of the reality of the gospel. This revelation, however, is given not in detail but in certain basic principles. Therefore, in this message we shall cover the truth of the gospel revealed in these basic principles.

The first aspect of the truth of the gospel is that fallen man cannot be justified by works of law. In 2:16 Paul says, "Knowing that a man is not justified out of works of law." At the end of this verse Paul declares, "Out of the works of law no flesh will be justified." The word flesh in 2:16 means fallen man who has become flesh (Gen. 6:3). No such man will be justified by works of law. Furthermore, in Galatians 3:11 Paul goes on to say, "And that by law no one is justified before God is evident." In these verses Paul tells us clearly that no one is justified by works of law. (Life-study of Galatians, p. 69)

Today's Reading

Under God's New Testament economy, we are not to keep the law. On the contrary, we are justified by faith in Christ (Gal. 2:16)...What actually is faith in

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第九篇 (週一)

第四大支柱—福音 (二)

保羅福音的中心

晨興餽養

加二 5 我們就是一刻的工夫，也沒有容讓服從他們，為要使福音的真理存留在你們中間。

16 且知道人得稱義，不是本於行律法，乃是藉著信耶穌基督…。

林前一 30 但你們得在基督耶穌裏，是出於神，這基督成了從神給我們的智慧：公義、聖別和救贖。

在加拉太二章五節和十四節保羅說到福音的真理。在這兩節中，真理一辭的意思不是福音的道理或教訓，乃是指福音的實際。加拉太書雖然很短，卻給了我們福音之實際的完整啟示。然而，〔這卷〕書不是說到這啟示的細節，而是論到一些基本的原則。…我們要來看啟示在這些基本原則中的福音真理。

福音真理的第一方面乃是：墮落的人不能本於行律法得稱義。在二章十六節保羅說，"且知道人得稱義，不是本於行律法。" 在本節末了保羅宣告說，"因為凡屬肉體的人，都不能本於行律法得稱義。" 十六節的肉體，指墮落的人，因他們已成了肉體（創六 3）。這樣的人，絕不能本於行律法得稱義。此外，在三章十一節保羅繼續說，"沒有一個人憑著律法在神面前得稱義，乃是明顯的。" 在這些經節中保羅清楚地告訴我們，沒有一人本於行律法得稱義（加拉太書生命讀經，八二至八三頁）。

信息選讀

在神新約的經綸之下，我們不是要遵行律法。反之，我們乃是本於信基督得稱義（加二 16）。…信基督到底是什麼？

Christ, and what does it mean to be justified by faith in Christ? Faith in Christ denotes an organic union through believing.

This faith creates an organic union in which we and Christ are one. Therefore, the expression “by faith in Christ” actually denotes an organic union accomplished by believing in Christ. The term “in Christ” refers to this organic union. Before we believed in Christ, there was a great separation between us and Christ. We were we, and Christ was Christ. But through believing we were joined to Christ and became one with Him. Now we are in Christ, and Christ is in us. This is an organic union, a union in life.

This union is illustrated by the grafting of a branch of one tree into another tree. Through faith in Christ we are grafted into Christ. Through this process of spiritual grafting, two lives are grafted and become one.

Many Christians have a shallow understanding of justification by faith. How could Christ be our righteousness if we were not organically united to Him? It is by means of our organic union with Christ that God can reckon Christ as our righteousness. Because we and Christ are one, whatever belongs to Him is ours. This is the basis upon which God counts Christ as our righteousness.

Marriage is a helpful illustration of this, although it is inadequate. Suppose a poor woman is united in marriage to a wealthy man. Through this union she participates in the wealth of her husband. In like manner, through our organic union with Christ, we share whatever Christ is and has. As soon as this union takes place, in the eyes of God Christ becomes us, and we become one with Him. Only in this way can we be justified before God.

Many Christians have a mere doctrinal understanding of justification by faith. According to their concept, Christ is the just One, the righteous One on the throne in the presence of God. When we believe in Christ, God reckons Christ to be our righteousness. This understanding of justification is very shallow....In order to be justified by faith in Christ, we need to believe in the Lord Jesus out of an appreciation of His preciousness. As Christ's preciousness is infused into us through the preaching of the gospel, we spontaneously appreciate the Lord and call on Him....Through such a believing we and Christ become one. Therefore, God must reckon Him as our righteousness. (Life-study of Galatians, pp. 72, 74-75)

Further Reading: Life-study of Galatians, msgs. 8-9

本於信基督得稱義又是什麼意思？信基督，直譯，在基督裏的信；在基督裏的信，指藉著信與祂有生機的聯結。

這信創造一種生機的聯結，使我們在其中與基督是一。所以，“本於信基督”這句話，實際上是指明一種因著相信基督而成就的生機聯結。信基督，或作，“在基督裏”的信；“在基督裏”一辭，就是指這種生機的聯結。我們相信基督以前，我們和基督之間有很大的隔絕。我們是我們，基督是基督。但藉著信，我們聯於基督，並與祂成為一。如今我們在基督裏，基督也在我們裏面。這是一種生機的聯結，在生命裏的聯結。

這種聯結可由一棵樹的枝子接在另一棵樹上來說明。我們藉著在基督裏的信，就接枝到基督裏面。藉著這個屬靈接枝的過程，兩種生命就結合成為一個。

許多基督徒對於因信稱義的領會很膚淺。倘若我們不是生機的聯於基督，祂怎麼能成為我們的義？乃是藉著我們與基督生機的聯結，神才能算基督為我們的義。因著我們與基督是一，凡屬祂的就都是我們的。這就是神算基督為我們的義的根據。

…婚姻這個例子雖然不很恰當，卻能幫助我們說明這件事。假定一個窮苦的女人嫁給一個富翁。藉著這個聯結，她就能有分於丈夫的財富。同樣的，藉著我們與基督生機的聯結，我們就能有分於基督一切的所是和所有。這種聯結一發生，在神眼中，基督就成為我們，我們也與祂成為一。唯有如此，我們才能在神面前得稱義。

很多基督徒對因信稱義只有道理上的領會。根據他們的觀念，基督是那義者，那在神面前寶座上公義的一位。當我們相信基督，神就算基督為我們的義。這種對稱義的領會非常膚淺。…要因信基督得稱義，我們就需要由於珍賞祂的寶貴而相信主耶穌。當基督的寶貴藉著福音的傳揚注入我們裏面時，我們自然而然就珍賞主，並呼求祂。…藉著這樣的相信，我們和基督成為一。所以，神必須算祂為我們的義（加拉太書生命讀經，八六、八八至八九頁）。

參讀：加拉太書生命讀經，第八至九篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Nine (Day 2)

The Fourth Great Pillar—the Gospel (2)

The Center of Paul's Gospel

Morning Nourishment

Rom. 16:25 "Now to Him who is able to establish you according to my gospel, that is, the proclamation of Jesus Christ, according to the revelation of the mystery, which has been kept in silence in the times of the ages."

Gal. 3:5 "He therefore who bountifully supplies to you the Spirit and does works of power among you, does He do it out of the works of law or out of the hearing of faith?"

The gospel preached by the apostle Paul was the unique gospel. It was the gospel of Christ (Gal. 1:7).

Paul's gospel includes all the aspects of the first four Gospels. In his writings Paul speaks of the kingdom, life, forgiveness, and service. However, in his Epistles he covers much more. In Colossians 1:25 Paul says that he became a minister according to the stewardship of God to complete the word of God. Hence, Paul's gospel is the gospel of completion. Without Paul's gospel, the revelation of the gospel in the New Testament would not be complete. (Life-study of Galatians, pp. 18, 14)

Today's Reading

All the authority in heaven and on earth...has been given to God's Christ. This authority given to Christ is for the establishing of the kingdom of the heavens. In Matthew the Lord is the King-Savior who commissioned His disciples to go and disciple the nations by baptizing them into the name of the Father and of the Son and of the Holy Spirit. This is to bring the people out from the nations into the Triune God. The intrinsic purpose of our preaching the gospel is to bring people of the nations into the Triune God, to make them the citizens of the kingdom of the heavens.

In His resurrection the Lord as the Slave-Savior charged His disciples to go into all the world and proclaim the gospel to all the creation (of which

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第九篇 (週一)

第四大支柱—福音 (二)

保羅福音的中心

晨興餽養

羅十六 25 神能照我的福音，就是關於耶穌基督的傳揚，照曆世以來密而不宣之奧秘的啟示，堅固你們。

加三 5 這樣，那豐富供應你們那靈，又在你們中間行異能的，是本於行律法，還是本於聽信仰？

使徒保羅所傳的福音是唯一的福音，就是基督的福音（加一 7）。

保羅的福音包括前面四卷福音的各方面。保羅在他的著作中說到國度、生命、赦罪和服事；然而，他在書信中涵蓋得更多。在歌羅西一章二十五節保羅說，他照神所賜的管家職分作了執事，要完成神的話。因此，保羅的福音是完成的福音。沒有保羅的福音，新約中對福音的啟示就不完全（加拉太書生命讀經，二一、一六頁）。

信息選讀

天上地上...所有的權柄，都已經賜給神的基督。賜給基督的這權柄，乃是為著建立諸天的國。在馬太福音，主是君王救主，祂託付祂的門徒要去，使萬民作主的門徒，將他們浸入父、子、聖靈的名裏，就是將人從萬民中帶出來而帶進三一神裏。我們傳福音的內在目的，是要將萬國的民帶進三一神裏，使他們成為諸天之國的國民。

在祂的復活裏，主這位奴僕救主吩咐祂的門徒要往普天下去，向一切受造之物（其中人類是主要的一項）

mankind is the main item) to redeem and save God's lost creation from the vanity and slavery of corruption back to Him to enjoy the freedom of His glory (Mark 16:14-15; Rom. 8:20-21) in His new creation (Gal. 6:15b)...Mankind takes the lead of all the creation. Mark reveals that we preach the gospel to make people of the old creation the members of the new creation.

In Matthew the Lord is the King-Savior. In Mark He is the Slave-Savior to serve people that they may be redeemed and saved back to God. In Luke He is the Man-Savior. After the accomplishment of God's redemption for man through His death and resurrection, the Lord as the Man-Savior charged His disciples to proclaim repentance for forgiveness of sins in His name to all the nations that the fallen men may be redeemed back to the way of peace that leads them into the blessing prepared by God for them according to His eternal economy (Luke 24:46-48; 1:77-79; 2:30-32). In Mark it is the fallen creation, but in Luke it is the fallen men who need to be redeemed back to the way of peace.

In the four Gospels, the Lord is revealed as the King-Savior, the Slave-Savior, the Man-Savior, and the God-Savior respectively. In the Gospel of John, we see the mingling of the Triune God with the believers to produce the Body of Christ. We are the members of Christ just as we are the branches of the vine tree to bear fruit for the building up of the Body of Christ, which is Christ's increase. The Body of Christ will consummate in the New Jerusalem for God's eternal enlargement and expression. (Crystallization-study of the Epistle to the Romans, pp. 285-287)

Paul's Epistles not only complete the divine revelation; they form the very heart of God's revelation in the New Testament. Thus, Paul's gospel is not only the gospel of completion; it is also the center of the New Testament revelation. For this reason, Paul's gospel is the basic gospel.

Many Christians today are not clear about this matter either. They may be familiar with the councils, the creeds, and the teachings of the historic church, but they do not know Paul's revelation of the Triune God processed to become the all-inclusive Spirit. This indicates that few Christians adequately know the gospel according to Paul. (Life-study of Galatians, pp. 16-17)

Further Reading: Life-study of Galatians, msg. 2; Crystallization-study of the Epistle to the Romans, msg. 26

傳揚福音，將神所失去的受造之物，從虛空和敗壞的奴役中救贖並拯救回來歸祂，使其得以在祂的新造裏（加六 15 下）享受祂榮耀的自由（可十六 14~15，羅八 20~21）。…人是所有受造之物中領頭的。馬可福音啟示，我們傳福音是要使舊造的人成為新造的肢體。

在馬太福音裏，主是君王救主。在馬可福音裏，祂是奴僕救主，服事人，使他們能蒙救贖並得拯救，回來歸給神。在路加福音裏，祂是人救主；藉著祂的死與復活，完成神為著人的救贖之後，主這位人救主吩咐祂的門徒要靠著祂的名，向萬民傳悔改以得赦罪之道，使墮落的人蒙救贖，回到平安的路上，進入神照著祂永遠的經綸為他們所預備的福裏（路二四 46~48，一 77~79，二 30~32）。在馬可福音裏，是墮落的受造之物需要蒙救贖；但在路加福音裏，是墮落的人需要蒙救贖，回到平安的路上。

四福音啟示，這位主分別是君王救主、奴僕救主、人救主和神救主。在約翰福音裏，我們看見三一神與信徒的調和，產生基督的身體。我們是基督的肢體，正如我們是葡萄樹上的枝子，要結出果子，為著建造基督的身體，就是基督的擴增。基督的身體要終極完成於新耶路撒冷，作神永遠的擴大和彰顯（羅馬書的結晶，三五三至三五六頁）。

保羅的書信不僅完成神聖的啟示，這些書信更是構成新約中神啟示的心臟。因此，保羅的福音不僅是完成的福音，也是新約啟示的中心。故此，保羅的福音是基本的福音。

今天許多基督徒也不清楚這件事。他們可能熟悉歷史上著名的召會會議、信經和教訓，但他們不認識保羅關於三一神經過種種過程，成了包羅萬有之靈的啟示。這指明很少基督徒充分認識保羅所傳的福音（加拉太書生命讀經，一八至一九頁）。

參讀：加拉太書生命讀經，第二篇；羅馬書的結晶，第二十六篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Nine (Day 3)

The Fourth Great Pillar—the Gospel (2)

The Center of Paul's Gospel

Morning Nourishment

Rom. 1:16-17 "For I am not ashamed of the gospel, for it is the power of God unto salvation to everyone who believes, both to Jew first and to Greek. For the righteousness of God is revealed in it out of faith to faith, as it is written, "But the righteous shall have life and live by faith.""

The apostle received the gospel through the revelation of Christ. Here the revelation of Christ does not refer merely to a revelation received through Jesus Christ or to the revelation concerning Christ. Rather, it refers to the person of Christ, who was revealed in the apostle. Paul received the gospel through such a personal revelation. Revelation is the opening of the veil in order to show something hidden from view. One day God opened the veil to Paul, and he immediately saw the revealed Christ. (The Conclusion of the New Testament, p. 3258)

Today's Reading

The gospel that the apostle received through the revelation of Christ is the center of God's revelation in the New Testament (Rom. 1:1, 9). Paul's gospel is a revelation of the Triune God processed to become the all-inclusive life-giving Spirit (1 Cor. 15:45b; 2 Cor. 3:17; Gal. 3:2, 5, 14). His gospel is centered on the Triune God being our life in order to be one with us and to make us one with Him so that we may be the Body of Christ to express Christ in a corporate way (Rom. 8:11; 12:4-5; Eph. 1:22-23). The focal point of Paul's gospel is God Himself in His Trinity becoming the processed all-inclusive Spirit to be life and everything to us for our enjoyment so that He and we may be one to express Him for eternity (Gal. 4:4, 6; 3:13-14, 26-28; 6:15). (The Conclusion of the New Testament, p. 3258)

The gospel of God is the entire book of Romans, comprising

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第九篇 (週三)

第四大支柱—福音 (二)

保羅福音的中心

晨興餽養

羅一 16~17 我不以福音為恥；這福音本是神的大能，要救一切信的人，先是猶太人，後是希利尼人。因為神的義在這福音上，本於信顯示與信，如經上所記：“義人必本於信得生並活著。”

使徒藉著基督的啟示領受了福音〔加一 12〕。基督的啟示，在此不是僅僅指藉著基督耶穌所領受的啟示，或是關於基督的啟示，乃是指那啟示在使徒裏面基督的人位。保羅乃是藉著這個人位的啟示而領受福音。啟示是揭開幔子，使人看見隱藏的事物。一日，神向保羅揭開幔子，他立刻看見了啟示出來的基督（新約總論，第三百二十四篇—中文尚未出書）。

信息選讀

使徒藉著基督的啟示所領受的福音，乃是神新約啟示的中心（羅一 1、9）。保羅的福音，啟示三一神經過過程，成了包羅萬有、賜生命的靈（林前十五 45 下，林後三 17，加三 2、5、14）。他的福音乃是專注於三一神作我們的生命，為要與我們成為一，並使我們與祂成為一，好叫我們成為基督的身體，以團體的方式彰顯基督（羅八 11，十二 4~5，弗一 22~23）。保羅福音的中心點，乃是神自己在祂的三一裏，成了經過過程、包羅萬有的靈，作我們的生命和一切，給我們享受，使祂與我們成為一，好彰顯祂直到永遠（加四 4、6，三 13~14、26~28，六 15）（新約總論，第三百二十四篇）。

神的福音乃是整卷羅馬書十六章。

sixteen chapters. When I was young, I considered that only the first three chapters of Romans were concerning the gospel. From verse 18 of chapter one through verse 20 of chapter three we see God's condemnation on ungodly and unrighteous mankind. Because all of us are sinners, we need the Lord Jesus' redemption. Therefore, the end of chapter three reveals that we are justified by faith and redeemed in Christ. In the past I considered that chapters four through sixteen of Romans were not the preaching of the gospel but were words of edification....[But], Paul indicates that the entire book of Romans is the gospel of God. (The Advance of the Lord's Recovery Today, p. 20)

The complete salvation of God in the book of Romans is carried out on and brought into the believers of Christ by the power of God through His complete gospel (Rom. 1:16, 1). Power of God in Romans 1:16 denotes a powerful force that can break through any obstacle. This power is the resurrected Christ Himself, who is the life-giving Spirit, and it is unto salvation to everyone who believes.

The gospel of God, as the subject of Romans, concerns Christ as the Spirit living within the believers after His resurrection. This is higher and more subjective than what was presented in the Gospels, which concern Christ only in the flesh as He lived among His disciples after His incarnation but before His death and resurrection. This book, however, reveals that Christ has resurrected and has become the life-giving Spirit (8:9-10). He is no longer merely the Christ outside the believers, but He is now the Christ within them. Hence, the gospel in this book is the gospel of the One who is now indwelling His believers as their subjective Savior. (Crystallization-study of the Complete Salvation of God in Romans, p. 9)

Romans is a book on the gospel of God (1:1). The entire book, from chapter one on the person of Jesus Christ the God-man and on the righteousness of God to chapter sixteen on the local churches as the expression of the Body of Christ, is the gospel, the good news and the glad tidings (Rom. 10:15), of God to men in its completeness. No other book presents us the gospel of God in such a complete way as Romans does. Do not think that only the first four chapters of Romans on justification by faith are the gospel of God....You have to realize that every chapter in this book is a part of the gospel of God. (Crystallization-study of the Epistle to the Romans, p. 4)

Further Reading: Crystallization-study of the Epistle to the Romans, msg. 1; The Conclusion of the New Testament, msg. 324

我年輕的時候，以為羅馬書只有頭三章與福音有關。從一章十八節至三章二十節，我們看見神對不虔不義之人類的定罪。因著我們都是罪人，我們需要主耶穌的救贖。所以，三章末了啟示我們，本於信得稱義，並在基督裏蒙救贖。已往我認為四至十六章不是傳講福音，乃是造就的話…，但保羅卻指明，整卷羅馬書都是神的福音（主今日恢復的進展，一七至一八頁）。

羅馬書中神完整的救恩，是藉著神完整的福音，由神的大能在基督信徒的身上所完成，並帶到他們裏面的（一16、1）。十六節“神的大能”，意指能突破一切障礙的強大能力。這大能就是復活的基督自己，那賜生命的靈，要救一切信的人。

神的福音乃是羅馬書的主題，論到基督在祂復活後，成了那靈活在信徒裏面。這比福音書所陳明的更高、更主觀。福音書只論到基督在成為肉體之後，死而復活之前，在肉身裏活在門徒中間。然而，羅馬書啟示基督已經復活，成了賜生命的靈（八9~10），祂不再只是信徒身外的基督，也是在他們裏面的基督。因此，羅馬書中的福音，乃是現今住在信徒裏面，作他們主觀救主者的福音（羅馬書中神完整的救恩結晶讀經，三至四頁）。

羅馬書是一卷論到神福音的書（一1）。從第一章論到神人耶穌基督的身位和神的義，到十六章論到眾地方召會作基督身體的彰顯，整卷書乃是神對人完整的福音，就是好消息和喜信（十15）。沒有一卷書像羅馬書這樣完整地將神的福音陳明給我們。不要以為羅馬書只有頭四章說到因信稱義才是神的福音。…你必須看見，羅馬書每一章都是神福音的一部分（羅馬書的結晶，四至五頁）。

參讀：羅馬書的結晶，第一篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Nine (Day 4)

The Fourth Great Pillar—the Gospel (2)

The Center of Paul's Gospel

Morning Nourishment

Rom. 1:1, 3-4 "...The gospel of God...concerning His Son, who came out of the seed of David according to the flesh, who was designated the Son of God in power according to the Spirit of holiness out of the resurrection of the dead, Jesus Christ our Lord."

Heb. 2:10 "For it was fitting for Him, for whom are all things and through whom are all things, in leading many sons into glory..."

We have seen that we are to serve God in the gospel of His Son (Rom. 1:9). This gospel is a gospel of sonship. Sonship includes designation, resurrection, justification, sanctification, transformation, conformation, glorification, and manifestation. We are presently undergoing the process of designation; that is, we are being designated sons of God by the power of resurrection. Sonship is for the Body. In order to be members of the Body of Christ, we must be sons of God. (Life-study of Romans, p. 617)

Today's Reading

In our reading of Romans we may pay attention to condemnation, justification, sanctification, and glorification, but neglect the matters of sonship, transformation, conformation, and the Body life. The central thought of Romans is not condemnation nor justification; it is not even sanctification nor glorification. In 1:1 and 3 Paul says that he was separated unto the gospel of God concerning God's Son. This indicates that the central concept of the gospel of God is related to the Son of God. God's intention is to bring many sons into glory.

According to the Bible, the spiritual significance of sonship is that a son is the expression of his

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第九篇 (週四)

第四大支柱—福音 (二)

保羅福音的中心

晨興餽養

羅一 1、3~4 基督耶穌的奴僕保羅，蒙召的使徒，被分別出來歸於神福音的；…論到祂的兒子，我們的主耶穌基督：按肉體說，是從大衛後裔生的，按聖別的靈說，是從死人的復活，以大能標出為神的兒子。

來二 10 原來萬有因祂而有，藉祂而造的那位，為著要領許多的兒子進榮耀裏去，就藉著苦難成全他們救恩的創始者，這對祂本是合宜的。

我們已經看見，我們是在神兒子的福音上事奉神（羅一 9）。這福音乃是兒子名分的福音。兒子名分包括標出、復活、稱義、聖別、變化、模成、得榮以及顯出。現在我們正在標出的過程中；也就是說，我們藉著復活的大能，正標出為神的兒子。兒子名分乃是為著身體。我們要成為基督身體上的肢體，就必須是神的兒子（羅馬書生命讀經，七二七頁）。

信息選讀

我們讀羅馬書的時候，可能會注意定罪、稱義、聖別以及得榮，卻忽略了兒子名分、變化、模成以及身體生活。羅馬書的中心思想不是定罪，也不是稱義，甚至不是聖別或得榮。保羅在一章一節及三節說，他是被分別出來歸於神福音的，而這福音乃是論到神的兒子。這指明福音的中心觀念與神的兒子有關。神的心意乃是要領許多的兒子進榮耀裏去。

從聖經看，兒子名分的屬靈意義乃是，兒子是父親的彰顯。神渴望得

father. God desires to have many sons because His intention is to have Himself expressed in a corporate way. He does not want simply an individual expression in the only begotten Son, but a Body expression, a corporate expression, in many sons. John 1:18 says, "No one has ever seen God; the only begotten Son, who is in the bosom of the Father, He has declared Him." Although God's expression in the only begotten Son is marvelous, God still desires an expression in many sons. His intention is to make the only begotten Son the Firstborn among many brothers. Before the resurrection of Christ, God had just one Son; that is, He had an individual expression. But by means of Christ's resurrection, God now has a multitude of sons; that is, He has a corporate expression. (Life-study of Romans, p. 549)

The choosing of God's people for them to be holy is for the purpose of their being made sons of God, participating in the divine sonship [Eph. 1:5; Rom. 8:23, 29; Gal. 4:5-6]. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 13)

If what we preach is merely about escaping perdition and going to "heaven," then we are preaching the poorest gospel. We must preach the gospel in a way that allows people to clearly see that once they believe in the Lord, their sins will be forgiven, and they will be redeemed and justified by God, reconciled to God, and accepted by God. They should also see that at the same time they will be regenerated in their spirit, have God's life and nature, and have God dwelling in their spirit to renew them day by day and transform them moment by moment. This is so that they may be conformed to the image of His Son and eventually reach the maturity in life and be fully glorified as the sons of God....They are members of Christ, coordinating together to constitute the Body of Christ, which is the testimony, the riches, and the expression of Christ expressed practically on the earth as the local churches. This is the gospel in Romans.

[The book of Romans] is concerning the complete gospel of God, beginning with forgiveness of sins, passing through sanctification, transformation, and the constitution of the Body of Christ, and eventually arriving at the living of the church life in the churches. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, p. 122)

Further Reading: Life-study of Romans, msgs. 52-53; Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, ch. 10

著許多的兒子，因為祂的心意乃是要使自己得著團體的彰顯。祂所要的不是僅僅在祂的獨生子裏得著個人的彰顯，乃是在許多的兒子裏得著身體的彰顯，團體的彰顯。約翰一章十八節說，“從來沒有人看見神，只有在父懷裏的獨生子，將祂表明出來。”神在祂的獨生子裏得著彰顯雖然很美妙，但神仍然渴望在許多兒子裏得著彰顯。神的心意是要祂的獨生子在許多弟兄中作長子。在基督復活之前，神只有一個兒子；就是說，祂只有一個個人的彰顯。但藉著基督的復活，神現今有許多的兒子；就是說，祂得著團體的彰顯（羅馬書生命讀經，六四七至六四八頁）。

揀選神的子民，叫他們成為聖別，目的是要使他們成為神的兒子，有分於神聖的兒子名分〔弗一5，羅八23、29，加四5~6〕（經過過程的神聖三一之分賜與超越基督之輸供的結果，一〇頁）。

如果我們僅僅是傳免沉淪上“天堂”，那我們所傳的就是一個最可憐的福音。我們傳福音必須到一個地步，讓人清楚看見，他一相信主，罪就得赦免，並且得蒙救贖，被神稱義，與神和好，蒙神悅納；同時他在靈裏得著重生，有了神的生命和性情，並且有神住在他的靈裏，天天更新他，時時變化他，為要將他模成神兒子的形像，至終在生命上達到成熟，完全得榮作神的兒子。…〔這樣的人是〕基督的肢體；這些肢體配搭在一起，構成為基督的身體。這身體就是基督的見證，也是基督的豐富，更是基督的彰顯，要實際地在地上出現，顯為一地一地的地方召會。這就是羅馬書裏的福音。

〔羅馬書〕論到神完整的福音，從人的罪得赦免，經過成聖，經過變化，經過成為基督的身體，直到在召會中過召會生活（真理、生命、召會、福音—主恢復中的四大支柱，一三二至一三三頁）。

參讀：羅馬書生命讀經，第五十二至五十三篇；真理、生命、召會、福音—主恢復中的四大支柱，第十篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Nine (Day 5)

The Fourth Great Pillar—the Gospel (2)

The Center of Paul's Gospel

Morning Nourishment

Rom. 8:10-11 "But if Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness. And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you."

Romans 8 is the center of Paul's gospel, which is concerning the Triune God dispensing Himself into the tripartite man. Hence, in this chapter Paul mentions the Father, the Son, and the Spirit (vv. 9-11). God is the Triune God—the Father, the Son, and the Spirit—for the purpose of dispensing Himself into man. We human beings are tripartite, having a spirit, soul, and body....Romans 8 tells us that the Triune God first enters into our spirit (v. 10), then saturates our mind from our spirit, that is, enters into our soul (v. 6), and then enters into our body, giving life to our mortal bodies (v. 11). In this way, our tripartite being—our spirit, soul, and body—is filled with God....This is the gospel of God. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, pp. 122-123)

Today's Reading

To preach the gospel is to tell people that God wants to enter into man and make sinners sons of God, that these sons of God are living members of Christ for the constitution of the church, and that these ones are in the church, which is expressed in different localities, so that they can live the church life in the local churches. (Truth, Life, the Church, and the Gospel—the Four Great Pillars in the Lord's Recovery, p. 123)

The Bible is a book of mystery, containing at least five main mysteries—God, the universe, man, the church, and the future. Any thoughtful person would be puzzled

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第九篇 (週五)

第四大支柱—福音 (二)

保羅福音的中心

晨興餽養

羅八 10~11 但基督若在你們裏面，身體固然因罪是死的，靈卻因義是生命。然而那叫耶穌從死人中復活者的靈，若住在你們裏面，那叫基督從死人中復活的，也必藉著祂住在你們裏面的靈，賜生命給你們必死的身體。

羅馬八章乃是保羅福音的中心，論到三一神將祂自己分賜到三部分的人裏面。因此，保羅在八章提到父，也提到子，又提到靈 (9~11)。神是父、子、靈三一神，目的是為要將祂自己分賜到人裏面。至於我們人，有靈、魂、體三部分…。八章告訴我們，三一神乃是先進到我們靈裏 (10)；然後從我們的靈浸潤到我們的心思，也就是進到我們的魂裏 (6)；接著就進到我們的體裏，賜生命給我們必死的身體 (11)。這樣，我們全人的三部分—靈、魂、體，就都滿了神。…這就是神的福音 (真理、生命、召會、福音—主恢復中的四大支柱，一三三頁)。

信息選讀

傳福音乃是告訴人，神要進到人裏面，使罪人變作神的兒子；這些神的兒子就是基督的活肢體，在一起構成召會；這些在召會裏的人，在一地一地出現，過召會生活，那就是地方召會 (真理、生命、召會、福音—主恢復中的四大支柱，一三三頁)。

聖經是一本奧秘的書，至少包含五個主要的奧秘—神、宇宙、人、召會和未來。任何有思想的人都

by these five mysteries. Many have wondered, "Does God exist? Who is God? What are God's attributes?" The universe is a mystery, for its dimensions are immeasurable. Man is a mystery in more than one sense. Corporately, human beings throughout the earth are busy doing various things, but very few know the real meaning, the purpose, of human existence. Individually, each person is a mystery. Even husbands and wives do not understand one another, nor do parents understand their children. The church is a mystery as well, especially in its definition and purpose. Finally, the future of the universe, mankind, the church, and even God is a mystery. The answer to all these mysteries is in the Bible. The Bible reveals the mystery of God, the mystery of the universe, the mystery of man, the mystery of the church, and the mystery of the future. Within the Bible, Romans 8 is the mystery of all the mysteries, for it particularly unveils and explains these five mysteries.

Romans 8 reveals that the Spirit of life, the law of the Spirit of life, the Spirit of God, the Spirit of Christ, and the Spirit of the resurrecting One are all one in the Spirit, who is life to our spirit, mind, and body. Nothing is more precious than these aspects of the all-inclusive Spirit, which meet our every need and completely satisfy us. (The All-inclusive Indwelling Spirit, pp. 7, 17)

In eternity past God purposed a plan. According to this plan, He created the universe with the heavens, the earth, and billions of items...[Then] man was created not to be an instrument but a vessel to contain God so that God may be expressed from within man. This is God's eternal plan, His eternal purpose. (Life-study of Ephesians, pp. 81-82)

Romans 8:3 says that God, referring to the Father, sent His Son. Furthermore, Romans 8 mentions the Spirit in at least ten verses (vv. 2, 5, 9, 11, 13, 14, 16, 23, 26, 27). Thus, this chapter reveals the Triune God. However, Romans 8 is not a doctrinal chapter but an experiential chapter. It speaks not about the doctrine of the Trinity but about the Trinity in the experience of the Christian life. God is triune to be experienced by us. We are able to experience God because He is triune as the Father, the Son, and the Spirit. (The All-inclusive Indwelling Spirit, pp. 7-8)

Further Reading: The All-inclusive Indwelling Spirit, chs. 1-2; Life-study of Ephesians, msg. 9

會對這五個奧秘感到困惑。許多人想知道：“神存在麼？神是誰？神的屬性為何？”宇宙是一個奧秘，因為它的範圍無法測量。人從許多方面來說，都是一個奧秘。整體而言，遍地的人都忙著作許多事，但少有人認識人生存的真正意義和目的；個別而言，每個人都是一個奧秘。甚至夫妻也不瞭解彼此，父母也不瞭解兒女。召會也是一個奧秘，特別在其定義和目的上非常奧秘。最後，宇宙、人類、召會的未來甚至神的將來，都是奧秘。這一切奧秘的答案都在聖經裏。聖經啟示神的奧秘、宇宙的奧秘、人的奧秘、召會的奧秘和未來的奧秘。羅馬八章是聖經中一切奧秘的奧秘，因為這一章專特的揭示並解釋了這五個奧秘。

〔羅馬八章〕啟示，生命之靈、生命之靈的律、神的靈、基督的靈和那使人復活者的靈，在那靈裏全是一；而那靈對我們的靈、心思和身體都是生命。沒有什麼比包羅萬有之靈的這些方面更為寶貴；包羅萬有的靈應付我們每一個需要，完全滿足我們（包羅萬有內住的靈，一至二、一四頁）。

在已過的永遠裏，神定了一個計劃。照著這個計劃，祂創造了天、地、宇宙和萬物。然後祂創造了人類，…不是作工具，乃是作器皿盛裝神，使神能從人裏面得著彰顯。這是神永遠的計劃，祂永遠的定旨（以弗所書生命讀經，九八頁）。

羅馬八章三節說，神（指父）差祂的兒子。此外，八章至少有十處經文提到那靈（2、5、9、11、13、14、16、23、26、27）。因此，八章啟示三一神。然而，八章不是講道理的一章，而是講經歷的一章；不是講神聖三一的道，而是說到基督徒生活經歷中的神聖三一。神的三一是為著給我們經歷。我們能經歷神，因為祂是三一的，就是父、子、靈（包羅萬有內住的靈，二頁）。

參讀：包羅萬有內住的靈，第一至二章；以弗所書生命讀經，第九篇。

International Training for Elders and Responsible Ones (Fall 2011)

The Four Great Pillars In The Lord's Recovery

Message Nine (Day 6)

The Fourth Great Pillar—the Gospel (2)

The Center of Paul's Gospel

Morning Nourishment

Rom. 8:2 "For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death."

29 "Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers."

Romans 8:2 mentions the law of the Spirit of life, which is not the Mosaic law or any written law but a natural law, a natural power that works automatically....Almost two thousand years ago, before the development of science, the apostle Paul received a revelation from God of the law of the Spirit of life and was able to describe it in scientific terms. Within us is the powerful law of the Spirit of life. (The All-inclusive Indwelling Spirit, pp. 8-9)

Today's Reading

Resurrection and life are a person, and now this person is the Spirit. Moreover, today this person is also a law—the law of the Spirit of life. The law of the Spirit of life, which is uniquely revealed in Romans 8, is nothing less than the Triune God in motion. When the Triune God moves within us, He is the law of the Spirit of life. The Triune God works in us not by accident or activity but as a law. Once electricity is installed in a building, it works as a law, not by activity or accident. When the people in a building need light, they do not need to petition the power plant. Instead, they need only to switch on the light. Some Christians believe that in order to receive the Spirit, they must fast and pray for a long time....However, today the Spirit functions according to a law....As long as we have believed in the Lord and called on His name, the Triune God as the heavenly "electricity" has been installed in us and works automatically and powerfully as the law of the Spirit of life.

二〇一一年秋季 國際長老及負責弟兄訓練

主恢復中的四大支柱

第九篇 (週六)

第四大支柱—福音 (二)

保羅福音的中心

晨興餽養

羅八 2 因為生命之靈的律，在基督耶穌裏已經釋放了我，使我脫離了罪與死的律。

29 因為神所預知的人，祂也預定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

羅馬八章二節提到生命之靈的律；這不是摩西的律法或任何成文的法律，而是一種自然律，一種自動運行的自然能力。…近兩千年前，科學還不發達，使徒保羅就從神得著了生命之靈的律的啟示，並且能夠以科學的辭彙描述這律。在我們裏面的，是生命之靈那滿有能力的律（包羅萬有內住的靈，三頁）。

信息選讀

復活和生命是一個人位，現今這個人位就是那靈。不僅如此，今天這個人位也是一個律—生命之靈的律。羅馬八章裏獨特啟示的生命之靈的律，一點不差就是正在運行的三一神。三一神在我們裏面行動時，乃是生命之靈的律。三一神在我們裏面作工，不是一種巧合或活動，而是一個律。電一旦裝置到建築物裏，運作起來就如同律，不是活動或巧合。當建築物裏的人需要光，不需請求發電廠；反之，他們只需要打開電燈的開關。有些基督徒相信，要領受那靈，必須禁食禱告許久。…然而，今天那靈是照著律來發揮功能。…只要我們已經相信了主，呼求了祂的名，三一神這屬天的“電”就已安裝到我們裏面，祂會作為生命之靈的律，自動且滿有大能的運行。

The goal of the Spirit's working within us is to renew, transform, and conform us in every avenue and corner of our being.

Romans 8 concerns the wonderful, all-inclusive life-giving Spirit as the ultimate consummation of the processed Triune God. This Spirit is now infusing life into our entire being from our spirit into our mind, the leading part of our soul, and eventually into our entire body—resurrecting, renewing, transforming, and conforming us to the glorious image of the firstborn Son of God, Jesus Christ, who is both the Son of God and the Son of Man. The Spirit will make us exactly the same as Christ is in life, nature, and expression. This is Romans 8.

The purpose of the all-inclusive Spirit being life to our spirit, mind, and body is revealed in verse 29, which says, “Those whom He [God] foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers.” Before the foundation of the world, God knew each one of us and loved us in spite of our flaws, defects, and sinfulness. God loves us without reason. Real love has no reason. If love has a reason, it is political. God foreknew us, and because He loved us, He predestinated us to be conformed to the image of His firstborn Son. To predestinate is to mark out beforehand. Our destiny is to be conformed to the image of God's firstborn Son. This conformation is the goal of the working of the divine life within us. God made our spirit life at regeneration and is now making our mind life and even working life into our body for His purpose—to conform us fallen sinners to the image of Christ, the firstborn Son of God.

Romans 8 is central because it concerns God's goal and our destiny—our conformation to Christ's image. God is accomplishing this goal, and we will reach this destiny. One day we will no longer be flawed and sinful. Today we are in the process, which means that we still have many defects and shortcomings, but we can be assured that we will eventually be fully conformed to the image, the expression, of God's firstborn Son. We will be the same as Christ is. When we are fully conformed, we will express Christ perfectly. Our sinful nature and all our defects will be swallowed up as we are transformed into the same image from glory to glory (2 Cor. 3:18). (The All-inclusive Indwelling Spirit, pp. 9-10, 20, 17-18)

Further Reading: A Deeper Study of the Divine Dispensing, chs. 3-6; Conformation to the Image of the Son of God, chs. 1-2

那靈在我們裏面作工的目標，乃是要將我們這人的每一條通道和每一個角落都更新、變化並模成。

羅馬八章是論到這奇妙、包羅萬有、賜生命的靈，作經過過程之三一神的終極完成。這靈如今正將生命注入我們全人裏面，從靈進到心思，就是魂的主要部分，至終要進到整個身體裏—使我們復活、更新、變化，並將我們模成神長子耶穌基督（那既是神子又是人子者）的榮耀形像。那靈要使我們在生命、性情和彰顯上，與基督一模一樣。這就是羅馬八章。

包羅萬有的靈作我們靈、心思和身體的生命，其目的在二十九節啟示出來，那裏說，“神所預知的人，祂也預定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。”神在創立世界以前就知道我們每一位，儘管我們有瑕疵、缺點或罪惡，祂還是愛我們。神愛我們是沒有原因的。真正的愛都沒有原因。如果愛有原因，那就是政治。神預知我們，並且因為愛我們，就預定我們模成祂長子的形像。預定就是預先標出。我們的定命是要模成神長子的形像。這種模成是我們裏面神聖生命作工的目標。在重生時，神使我們的靈成為生命，如今祂正使我們的心思成為生命，甚至要將生命作到我們的身體裏，為著完成祂的定旨，就是將我們這些墮落的罪人模成神長子基督的形像。

羅馬八章是中心，因為它論及神的目標和我們的定命—模成基督的形像。神正在完成這目標，我們要達到這定命。有一天，我們將不再有瑕疵或罪惡。今天我們正在過程中，意思是說，我們仍有許多缺點和短處；但我們能確信，至終我們要完全模成神長子的形像、彰顯。我們要與基督所是的一樣。當我們完全被模成時，就會完美的彰顯基督。當我們被模成與基督同樣的形像，從榮耀到榮耀（林後三18），我們有罪的性情和一切的缺點都要被吞滅（包羅萬有內住的靈，四至五、一七至一八、一四至一五頁）。

參讀：關於神聖分賜更深的研讀，第三至六篇；模成神兒子的形像，第一至二篇。