

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message One

#### The Need to See the Focus of the Lord's Recovery

Scripture Reading: Eph. 3:16-17a, 19b; Rev. 1:2, 9, 12, 20; 2:5; 1 Tim. 3:9, 15-16

#### Outline

**I. We need to have a vision of the Lord's recovery—a vision that revolutionizes us, governs us, controls us, directs us, preserves us, keeps us in the genuine oneness, and gives us the boldness to go on—Prov. 29:18a; Acts 26:19:**

A. If we have the vision of the Lord's recovery, we are directed toward God's goal, and our living is governed according to God's economy—1 Tim. 1:4.

B. If we do not have a clear and strong vision of what is on the Lord's heart concerning His recovery, we are not in the recovery intrinsically, and we are doing things in vain—cf. Rom. 2:28-29; 1 Cor. 15:2, 14, 58; 1 Thes. 3:5.

**II. The Lord's recovery is unique in everything—Eph. 4:4-6:**

A. In the recovery we have the unique God, the unique plan, the unique economy, the unique work, the unique way, the unique ministry, the unique focus, and the unique goal—1 Cor. 8:6; Eph. 1:4-5, 9-14; 3:9-11; 4:12-13, 16.

B. The Lord's recovery is the recovery of the unique plan, the unique economy, the unique way, the unique work, and the unique focus by the unique ministry—Rom. 8:28-29; 1 Tim. 1:4; 1 Cor. 15:58; 16:10; 2 Cor. 3:8; 4:1; 5:18.

**III. The unique focus of the Lord's recovery is the testimony of the Triune**

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第一篇

#### 需要看见主恢复的中心点

读经：弗三 16～17 上、19 下，启一 2、9、12、20，二 5，提前三 9、15～16

#### 纲 目

壹. 我们需要有主恢复的异象—这异象会翻转我们，支配我们，管制我们，指引我们，保守我们，使我们留在真正的一里，叫我们放胆往前—箴二九 18 上，徒二六 19：

一. 我们若有主恢复的异象，就会受指引向着神的目标而去，我们的生活也会照着神的经纶受支配—提前一 4。

二. 关于主对祂的恢复心头的愿望，我们若没有清楚且刚强的异象，就不是内在的在主的恢复里，我们所作的也就徒然了—参罗二 28～29，林前十五 2、14、58，帖前三 5。

贰. 主的恢复在每件事上都是独一的—弗四 4～6：

一. 在主的恢复里，我们有独一的神、独一的计划、独一的经纶、独一的工作、独一的路、独一的职事、独一的中心点以及独一的目标—林前八 6，弗一 4～5、9～14，三 9～11，四 12～13、16。

二. 主的恢复乃是借着独一的职事，恢复独一的计划、独一的经纶、独一的路、独一的工作以及独一的中心点—罗八 28～29，提前一 4，林前十五 58，十六 10，林后三 8，四 1，五 18。

叁. 主的恢复独一的中心点，乃是三一神的见证，就是三一

**God—the corporate expression of the Triune God; this focus is the testimony of Jesus— Eph. 3:16-17a, 19b; 1 Tim. 3:9, 15-16; Rev. 1:9, 12, 20:**

A. God's original intention was that man would receive His life and nature and thereby become His expression; the Lord's recovery is to recover the corporate expression of God—Gen. 1:26; 2:7-9; Col. 1:15; 2 Cor. 3:18; Col. 3:10.

B. As the corporate expression of the Triune God, the church is the fullness of God— Eph. 1:22-23; 3:19b:

1. The highest definition of the church is that the church is the fullness of God, the corporate expression of God—v. 19b.

2. In Ephesians 3:16-17a and 19b Paul prayed that the Triune God in Christ would make His home in our hearts so that our inner being would be filled unto the overflowing of the Triune God for the corporate expression of the Triune God; this is what God wants to recover today.

3. As the corporate expression of the Triune God, the church—the Body of Christ—is a four-in-one organic entity—the Father, the Son, the Spirit, and the Body mingled together as one—4:4-6.

C. The four-in-one organic entity in Ephesians 4:4-6 corresponds to the golden lampstands, the testimony of Jesus, in Revelation 1:9, 12, and 20; the churches as the golden lampstands bear the testimony of Jesus:

1. The testimony of Jesus is an all-inclusive expression—vv. 2, 9:

a. The testimony of Jesus is the testimony of the Son coming with the Father and by the Spirit to live on earth, to die on the cross to clear up the universe, to release the divine life, and to resurrect from the dead to become a life-giving Spirit, who comes as the Son with the Father compounded with divinity, humanity, human living, crucifixion, and resurrection—John 1:14; 14:17-18, 20; 1 Cor. 15:45b.

b. Such a compound testimony is the testimony of Jesus, and this testimony has a symbol—the golden

神团体的彰显；这中心点就是耶稣的见证—弗三16～17上、19下，提前三9、15～16，启一9、12、20：

一. 神原初的心意是要人接受祂的生命和性情，借此成为祂的彰显；主的恢复乃是恢复神团体的彰显—创一26，二7～9，西一15，林后三18，西三10。

二. 召会作为三一神团体的彰显，乃是神的丰满—弗一22～23，三19下：

1. 召会最高的定义就是：召会是神的丰满，就是神团体的彰显—19节下。

2. 在以弗所三章十六至十七节上半和十九节下半，保罗祷告，愿三一神在基督里得以安家在我们心里，使我们里面的人能被充满，直到满溢出三一神，使三一神得着团体的彰显；这就是今天神所要恢复的。

3. 召会，就是基督的身体，作为三一神团体的彰显，乃是四而一的生机实体—父、子、灵与身体调和一起成为一—四4～6。

三. 以弗所四章四至六节四而一的生机实体，与启示录一章九、十二、二十节的金灯台，就是耶稣的见证相符；众召会作为金灯台，担负着耶稣的见证：

1. “耶稣的见证”是一个包罗万有的说法—2、9节：

a. 耶稣的见证乃是子的见证，子同着父并凭着灵而来，在地上生活，死在十字架上，清理了宇宙，释放了神圣的生命，并从死人中复活，成为赐生命的灵；这赐生命的灵作为子同着父而来，复合着神性、人性、人性生活、钉十字架与复活—约一14，十四17～18、20，林前十五45下。

b. 这样一个包罗万有的见证，就是耶稣的见证；这见证有一个象征—

lampstand—Rev. 1:2, 9, 12, 20.

2. As the testimony of Jesus, the golden lampstand is the embodiment and expression of the Triune God—v. 12:

a. In the golden lampstand there are three main factors:

(1) The entire lampstand is gold; it is not only golden but gold itself, signifying God the Father's divine nature—2 Pet. 1:4.

(2) The gold is in a definite form and a purposeful shape, signifying the Son, Christ, as the embodiment of the Godhead, the embodiment of the Father's nature—Col. 2:9; 1:15.

(3) The seven lamps shining for God's expression are the seven Spirits of God—Rev. 1:4; 3:1; 4:5; 5:6.

b. In the lampstand we see the Father, the Son, and the Spirit; thus, the golden lampstand is the embodiment and expression of the Triune God.

c. This is the church as the testimony of Jesus, the testimony of the Triune God, the expression of the Triune God—1:12, 20; 2:1, 5.

d. In the church as the golden lampstand we have the Father's nature, the Son's embodiment, and the Spirit's expression; this should be the essence of the church's shining—Matt. 5:14-16; Eph. 5:8; Phil. 2:15-16:

(1) The light that the church shines forth—the testimony that shines out from the church—must be the Triune God—Eph. 3:16-17a.

(2) In everything we do in the church life and in our daily life, we must bear a clear, evident, strong testimony of a golden lampstand constituted with the Father's nature, the Son's embodiment, and the Spirit's expression—Rev. 1:20.

D. To bear such a testimony is to hold the mystery of the faith—1 Tim. 3:9:

1. The faith is the content of God's New Testament economy, in which we believe—Eph. 4:13; Titus 1:1, 4; Jude 3.

2. In using the word mystery, Paul refers to Christ as the mystery of God and to the church as the mystery of Christ—Col. 2:2; Eph. 3:4-6.

3. According to the context of 1 Timothy 3:9, the mystery of the faith should include the church, because

金灯台—启—2、9、12、20。

2. 金灯台作为耶稣的见证，乃是一神的具体化身和彰显—12节：

a. 金灯台有三个主要的因素：

(一)整座灯台是金的；这灯台不只是金色的，更是金的本身，表征父神的神圣性情—彼后—4。

(二)金的形状确定，其样子有意义，表征子基督是神格的具体化身，是父性情的具体化身—西二9，—15。

(三)七盏灯，发光照耀为着彰显神，乃是神的七灵—启—4，三1，四5，五6。

b. 在灯台我们看见父、子、灵，所以金灯台是一神的具体化身和彰显。

c. 这就是召会作耶稣的见证，就是一神的见证，一神的彰显—12、20，二1、5。

d. 在作为金灯台的召会里，我们有父的性情、子的具体化身和那灵的彰显；这该是召会照耀的素质—太五14~16，弗五8，腓二15~16：

(一). 召会照耀出来的光—召会照耀出来的见证—必须是一神—弗三16~17上。

(二). 凡我们在召会生活和日常生活中所作的，都必须担负由父的性情、子的具体化身、那灵的彰显所构成之金灯台明亮、显著、刚强的见证—启—20。

四. 担负这样的见证，就是持守信仰的奥秘—提前三9：

1. 信仰乃是我们所相信之神新约经纶的内容—弗四13，多—1、4，犹3。

2. 保罗使用奥秘这辞，是指基督是神的奥秘，以及召会是基督的奥秘—西二2，弗三4~6。

3. 按照提前三章九节的上下文，信仰的奥秘应该包含召会，因为召会

the church is constituted with God in Christ and with Christ as the life-giving Spirit; this corresponds to the constitution of the lampstand— Rev. 1:12, 20:

a. As the lampstand is constituted with the Father, the Son, and the Spirit, so the church also is constituted with the Divine Trinity—Eph. 4:4-6.

b. The church is a living organism constituted with the living God in His Divine Trinity to be the corporate manifestation of God; this is not only the church but also the church life, the church's living—1 Tim. 3:15-16.

4. Thus, the church is a golden lampstand shining forth the corporate expression of the Triune God; this is the focus of the Lord's recovery—the testimony of the Triune God—Rev. 1:2, 9, 12, 20.

是由神在基督里与基督作为赐生命的灵所构成的；这与灯台的构成相符—启—12、20：

a. 灯台怎样是由父、子、灵构成的，召会也照样是由神圣的三一构成的—弗四4～6。

b. 召会乃是活神在祂神圣的三一里，所构成活的生机体，作神团体的显明；这不仅是召会，也是召会生活，就是召会的活出—提前三15～16。

4. 因此，召会是金灯台照耀出三一神团体的彰显；这就是主恢复的中心点—三一神的见证—启—2、9、12、20。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message One (Day 1)

#### The Need to See the Focus of the Lord's Recovery

##### Morning Nourishment

Prov. 29:18 "Where there is no vision, the people cast off restraint..."

Acts 26:19 "Therefore, King Agrippa, I was not disobedient to the heavenly vision."

Eph. 4:4-6 "One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all."

What is God's ultimate move to carry out His intention? God wants us to have Christ as life to us, flowing in us, saturating and permeating us, transforming us, conforming us, and making us fit to be built up into His Body for His expression. Today...this is what our God is after. Here is where our focus also should be. (The World Situation and God's Move, p. 35)

##### Today's Reading

Under God's sovereignty the gospel has been preached to every corner of the earth. The Bible prophesied this would happen, and it has. The Bible has been taught in every country. And God did gain some proper meetings even a hundred fifty years ago. Even though God has gained this much, however, He has never gained the central line of His purpose, that is, Christ as the mystery of God and the church as the mystery of Christ. This church as the mystery of Christ must be the Body...the new man,...the lampstand, [and] the bride.

We must look to the Lord to show us the central vision of Paul's completing ministry and of John's mending ministry. What is the vision? It is the all-inclusive, extensive, subjective Christ, who is the life-giving Spirit as the consummate expression of the Triune God now that He has accomplished all the processes. We must see Christ as such a One. We must live such a Christ. He must be our life,...our living,...our daily family life,...[and] our

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第一周 (周一)

#### 需要看见主恢复的中心点

##### 晨兴喂养

箴二九 18 没有异象，民就放肆…。

徒二六 19 亚基帕王啊，我故此没有违背那从天上来的异象。

弗四 4~6 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

神完成祂心意的终极行动是什么？神要我们得着基督作我们的生命，在我们里面涌流，浸透并渗透我们，变化我们，模成我们，使我们适合建造成为祂的身体，作祂的彰显。这就是今天…我们的神所寻求的。我们的中心点也该在这里（世界局势与神的行动，三四页）。

##### 信息选读

在神的主宰下，福音已经传到地上的每一角落。圣经预言这事要发生，现在已经发生了。每个国家也都有圣经的教导。而神甚至在一百五十年前，就得着了一些正确的聚会。然而，神即使得着这么多，却从未得着祂定旨的中心线，就是基督是神的奥秘，以及召会是基督的奥秘。这是基督之奥秘的召会，必须是基督的身体，…是新人，…是灯台，…是新妇。

我们必须仰望主给我们看见，保罗完成职事和约翰修补职事的中心异象。这异象是什么？就是包罗万有、延展无限、主观的基督，祂是赐生命的灵，是三一神终极的彰显，因为祂已经完成了一切过程。我们必须看见基督是这样的一位。我们必须活这样的一位基督。祂必须是我们的生命，…我们的生活，…我们日常的家庭生

church life. (The World Situation and God's Move, pp. 79-80)

When the Lord's recovery came to this country, I had a strong burden as to what I should do....I had no liberty from Him to speak on other subjects. From the beginning I have always been in the Lord's central lane, His focus for His economy. The Lord's recovery among us is absolutely different from any kind of reformation. We are not here for a recovery of any doctrine or any practice. Because of this, in the twenty years that I have been here with you all, I have given messages only on the central lane, on the focus.

Because of my observation, I have become really burdened for some of the churches. It seems some of you do not have the clear vision about this. You may be satisfied just to have a church raised up. There is a danger ahead. If the elders lack a clear vision as to what the Lord is doing—and this vision must be very strong—we are doing things in vain.

In the New Testament in the first four books there is the one Christ. Then out of this Christ the apostles are produced. Then these apostles are the ones who bring the churches into being. One Christ produces the apostles, and the many apostles produce the churches.

After the twelve apostles, more were added, especially Paul. Timothy and all the co-workers were also added. In 2 Corinthians 4:1 Paul says, "Having this ministry as we have been shown mercy, we do not lose heart." "We" refers to the apostles and their co-workers; they, plural, have received this ministry, singular....The ministry of righteousness and the ministry of the Spirit is...one [2 Cor. 3:7-11]....[This ministry is unique] because God is unique. His plan is unique. His work is unique. His way to carry out His work is unique. And the very instrument used for His way is the ministry...In the New Testament, there is the unique Christ, the unique way, and the unique focus to carry out the unique circumference, the church, by the unique ministry...The Lord's recovery is...unique in everything. It has the unique God, the unique plan, the unique economy, the unique work, the unique way, [the unique word], the unique Lord, the unique focus, and the unique ministry (Practical Talks to the Elders, pp. 7-8, 56-57, 59)

Further Reading: Practical Talks to the Elders, chs. 2, 4

活，…我们的召会生活（世界局势与神的行动，八九至九〇页）。

主的恢复来到美国时，我对于该作什么，有很强的负担…。〔主〕没有给我自由讲论别的题目。从起头我就一直在主的中心线上，在祂经纶的中心点上。主在我们中间的恢复与任何改革迥然不同。我们在这里不是为着恢复什么道理或作法。因此，与你们众人在一起的二十年间，我只释放在中心线、中心点上的信息。

因着我的观察，我对于一些召会实在有负担。你们有些人好像对此异象不够清楚。也许一个召会兴起来，你们就满意了。但前面有一个危机。倘若长老们对于主正在作的，缺少清楚的异象—这个异象必须非常强—我们所作的就徒然了。

新约头四卷书里有一位基督，由这位基督产生出众使徒，这些使徒就是使召会产生出来的人。一位基督产生出众使徒，而众使徒产生出众召会。

十二使徒以后，加上了更多的使徒，特别是保罗；提摩太和所有的同工也加进来了。保罗在林后四章一节说，“我们既照所蒙的怜悯，受了这职事，就不丧胆。”“我们”是指众使徒和他们的同工；他们（复数）领受了这职事（单数）。…称义的职事和那灵的职事也是一个〔三7~11〕。…〔这职事是独一的，〕因为神是独一的，祂的计划是独一的，祂的工作是独一的，祂执行祂工作的路是独一的，而为着祂的路所使用的凭借乃是职事。…在新约里有独一的基督、独一的路、独一的中心点，借着独一的职事来实现独一的圆周，就是召会。…主的恢复在每件事上都是独一的，有独一的神、独一的计划、独一的经纶、独一的工作、独一的路、〔独一的话、〕独一的主、独一的中心点以及独一的职事（与长老们在实行一面的谈话，二、六四至六五、六八页）。

参读：与长老们在实行一面的谈话，第二、四章。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message One (Day 2)

#### The Need to See the Focus of the Lord's Recovery

##### Morning Nourishment

Eph. 3:16-17 "That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith..."

Eph. 3:19 "...That you may be filled unto all the fullness of God."

As symbolized by the golden lampstand, the church is the embodiment of the Triune God to express Him. As members of Christ, we are sons of God born of Him, having His life and possessing His nature. Now we are learning to live by this life and nature that we may be filled and saturated with the processed Triune God to become His corporate expression through the sevenfold, intensified Spirit.

The lampstands in Revelation 1, among whom Christ as the Son of Man is walking, are identical. In the positive sense as the testimony of Jesus, the lampstands should not be different. Jesus does not have different testimonies. He has only one testimony—the testimony of the Triune God. (The Conclusion of the New Testament, pp. 2344-2345)

##### Today's Reading

To say that the church is the embodiment of the Triune God is not to make the church a part of deity or an object of worship....The church is an entity born of God (John 1:12-13), possessing God's life (1 John 5:11-12) and enjoying God's nature (2 Pet. 1:4). The church has the divine substance, bears the likeness of Christ, and expresses God....Now we may enjoy this life and nature day by day and learn to live not by our natural life but by the divine life and nature. As we live this way and are transformed, there will be the fullness, the expression, the form, the appearance of Christ...and we shall shine by the sevenfold, intensified Spirit. (The Conclusion of the New

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第一周 (周二)

#### 需要看见主恢复的中心点

##### 晨兴喂养

弗三 16~17 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…。

19 …使你们被充满，成为神一切的丰满。

由金灯台所象征的召会，乃是三一神的具体表现，以彰显祂。我们是基督的肢体，是神所生的儿子，有祂的生命和性情。如今我们正在学习凭这生命和性情而活，使我们被经过过程的三一神充满并浸透，借着七倍加强的灵，成为神团体的彰显。

在启示录一章，基督这位人子行走在灯台中间，这些灯台都是相同的。在积极一面，灯台是耶稣的见证，不应该有分别。耶稣不会有不同的见证；祂只有一个见证—三一神的见证（新约总论第七册，三四一至三四二页）。

##### 信息选读

说召会是三一神的具体表现，并不是使召会成为神格的一部分或敬拜的对象。我们乃是说召会是由神而生的一个实体（约一 12~13），有神生命（约壹五 11~12）并享受神的性情（彼后一 4）。召会有神圣的本质，有基督的样式，并且彰显神。…如今我们可以逐日享受这生命和性情，学习不凭我们天然的生命而活，乃凭神圣的生命和性情而活。当我们这样生活并被变化，就有基督的丰满、彰显、形状、表现。…我们要凭七倍加强的灵而发光照耀（新约总论第七册，三四〇

Testament, p. 2344)

In the New Testament the fullness is the expression through the completeness of the riches. This is the reason that...Paul speaks of the unsearchable riches of Christ and...of the fullness of Christ [Eph. 3:8; 1:23; 4:13]. The riches of Christ are the various aspects of what Christ is, and the fullness of Christ is the result, the issue, of our enjoyment of these riches. As we enjoy the riches of Christ, these riches are assimilated into our being metabolically. Then they constitute us into the fullness of Christ, into the Body of Christ, the church, as His expression.

We all need to see the vision of how the church is constituted....Every fiber of our being needs to be strengthened into our inner man...so that the indwelling Christ can spread Himself throughout our being and make His home in our inward parts. As Christ spreads within us, He saturates every area of our inner being metabolically with all that He is. Then we are rooted and grounded in love, we lay hold of the dimensions of Christ, and we know His love that surpasses knowledge. Then, ultimately, we are filled unto the fullness of God which is the church.

In the light of such a vision we see that it is utterly wrong to regard the church as a material building where "services" are held. It is also not adequate to view the church merely as the ekklesia, the gathering together of God's called-out people. Although many Christians today use the term "the Body of Christ," few have any clear realization of what this term signifies. The Body of Christ is the expression of Christ...[and] the fullness of Christ, which is the fullness of God. This fullness of God comes into existence in a practical way by our being strengthened into the inner man, by Christ making His home in our hearts, by our being rooted and grounded in love, by our grasping the dimensions of the immeasurable Christ, and by our knowing Him as the knowledge-surpassing love. When we have been filled with all the riches of Christ and metabolically saturated with all that Christ is, we become the fullness of God. (Life-study of Ephesians, pp. 294-295)

Further Reading: Life-study of Ephesians, msg. 34; The Divine Economy, ch. 14

至三四一页)。

在新约里，丰满 是丰富达到完满而有的彰显。这说明为何保罗...说到基督那 追溯不尽的丰富，又...说到基督的丰满〔弗三 8，一 23，四 13〕。基督的丰富乃是基督的所是、所有以及祂所完成、所达到并所得着的一切。基督的丰满乃是 我们享受祂这些丰富的结果并流出。当我们享受基督的丰富时，这些丰富就给我们新陈代谢地吸收到里面，然后将我们构成基督的丰满—基督的身体，就是召会，作祂的彰显。

我们都需要得着异象，看见召会是如何构成的。...我们全人的每一部分都需要得以加强到里面的人里...，使内住的基督能将祂自己扩展到 我们整个人，并且安家在我们里面的各部分里。当基督在我们里面扩展，祂就用祂的一切所是，新陈代谢地浸透我们里面之人的每一范围。然后我们在爱里生根立基，我们就领略基督的量度，并且认识祂那超越知识的爱。至终，我们就被充满，成为神的丰满，也就是召会。

我们在这样一个异象的光中看见，把召会当作物质的建筑物，举行“礼拜”的地方，乃是完全错误的。把召会单单看作“艾克利西亚”，就是蒙神呼召出来之人的聚集，也是不充分的。虽然今天许多基督徒用“基督的身体”这个辞，但是很少人清楚认识这辞所表征的是什么。基督的身体就是基督的彰显，...也是基督的丰满，就是神的丰满。神的这丰满能以实际地出现，乃是借着 我们得以加强到里面的人里，借着基督安家在我们心里，借着我们在爱里生根立基，借着 我们领略基督无法测度的量度，并借着 我们认识祂那超越知识的爱。当我们被基督的一切丰富所充满，并被基督的一切所是 新陈代谢的浸透时，我们就成为神的丰满（以弗所书生命读经，三五五至三五七页）。

参读：以弗所书生命读经，第三十四篇；神圣的经纶，第十四章。



# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message One (Day 3)

#### The Need to See the Focus of the Lord's Recovery

##### Morning Nourishment

Rev. 1:11 "Saying, What you see write in a scroll and send it to the seven churches..."

Rev. 1:12 "And I turned to see the voice that spoke with me; and when I turned, I saw seven golden lampstands."

Rev. 1:20 "The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches."

Paul prayed that the Father would strengthen the believers with power through the Spirit into the inner man so that Christ the Son could make His home in the believers....so that they might be filled unto all the fullness of the Triune God [Eph. 3:16- 19]. The Father strengthens through the Spirit so that the Son could make home. This is the Triune God getting Himself fully settled in your inner being to fill your mind and emotion and will, and even to fill every corner of your conscience and heart and spirit. He wants to fill you so that every part of your entire being might be filled unto overflowing with the Triune God. This is the reality of God's expression.

What [the Lord] wants to recover is that the Father would strengthen us through the Spirit into our inner man, that the Son, the all-inclusive One, might make His home and get Himself fully settled into our heart, into every part of our inner being, so that our whole being will be filled unto the overflowing of the Triune God to become an expression of God. (Concerning the Lord's Recovery, p. 64)

##### Today's Reading

The Body of Christ, the church, is four-in-one: the Father, the Son, the Spirit, and the Body. Ephesians 4:4-6 speaks of one Body, one Spirit, one Lord, and one God

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第一周 (周三)

#### 需要看见主恢复的中心点

##### 晨兴喂养

启一 11 你所看见的，当写在书上，寄给那七个召会…。

12 我转过身来，要看是谁发声与我说话；既转过来，就看见七个金灯台。

20 论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。

保罗求父借着灵，用大能叫信徒得以加强到里面的人里，使子基督能安家信徒里面，使他们能被充满，成为三一神一切的丰满〔弗三 16~19〕。父借着灵来加强，使子能够安家。这就是三一神完全定居在你里面的人里，为要充满你的心思、情感、意志，甚至充满你的良心、心和灵的每一角落。祂要充满你，使你全人的每一部分都被充满，直到满溢出三一神来。这就是神彰显的实际。

〔主〕所要恢复的乃是：父借着灵叫我们得以加强到里面的人里，使包罗万有的子能够安家并完全定居在我们心里，在我们里面之人的每一部分，以致我们全人都被充满，达到三一神的满溢，成为神的彰显（关于主的恢复，八三至八四页）。

##### 信息选读

基督的身体召会，乃是四而一：父、子、灵和身体。以弗所四章四至六节说到一个身体，一位灵，

the Father. In the Body the Spirit is the essence. The essence needs the element, which is the Lord Christ. The element must have an origin, a source, which is the Father. The Father is the source, the origin. Out of the Father there is the element, and within the element there is the essence. God is the origin, the Son is the element, the Spirit is the essence, and the Body is the very constitution. These are four-in-one. However, only the first three are worthy of our worship; the fourth, the Body, should not be deified as an object of worship.

The Spirit as the oneness of the Body of Christ is the essence of the Body to consummate the mingling of the Triune God with the Body of Christ through the divine dispensing. Today something is going on to mingle the Father as the origin, the Son as the element, and the Spirit as the essence with the Body. This mingling is continuing today and will be consummated. The Spirit is the essence of the Body to consummate this mingling. (The Central Line of the Divine Revelation, pp. 127-128)

The local churches, composed with the believers to be the Body of Christ, are the golden lampstands (Rev. 1:11-12). The lampstands are a testimony.

All the golden lampstands are identical in nature, in shape, and in function to be the one expression of Christ. If the seven lampstands were put before us, we would not be able to distinguish them, because they are identical. Without numbering them, no one could discern which lampstand is which. They all are identical in their golden nature, the divine nature, in their shape, the form of Christ, and in their function, the shining of the Spirit. The Father is the nature, the Son is the shape, the form, and the Spirit is the shining power. All the local churches should be identical in the same nature of God, form of Christ, and function of the Spirit.

The Body of Christ is the organism of the Triune God in His move. Life is a substance, the Triune God, and the organism is the visible expression of this substance. (The Ten Great Critical "Ones" for the Building Up of the Body of Christ, pp. 59-60)

Further Reading: Concerning the Lord's Recovery, ch. 5; The Ten Great Critical "Ones" for the Building Up of the Body of Christ, ch. 6

一主，和一位父神。在身体里，灵是素质。素质需要元素，就是主基督。元素必须有起源，源头，就是父。父是源头，起源。出于父有元素，在元素里有素质。神是起源，子是元素，灵是素质，身体乃是构成。这四者是四而一。但只有头三者配得我们的敬拜；第四者一身体，不可神格化作为敬拜的对象。

那灵作为基督身体的一，乃是身体的素质，借着神圣的分赐，使三一神与基督身体的调和得着终极完成。今天有一个调和在进行着，将父这起源，子这元素，灵这素质，与身体调和。这调和今天一直在继续着，并要终极完成。那灵是身体的素质，要终极完成这调和（神圣启示的中心路线，一四八至一四九页）。

由信徒所组成为基督身体的众地方召会，乃是金灯台（启一11~12）。这些灯台就是一个见证。

所有的金灯台在性质、形状和功用上都是相同的，作基督的一个彰显。如果七个金灯台摆在我们面前，我们会无法分辨，因为每一个都是相同的。如果没有把它们编号，没有人能分辨出哪一个灯台是哪一个。所有的金灯台在其金的性质（神圣的性情）上，在其形状（基督的形状）上，在其功用（那灵的照耀）上，都是相同的。父是性质，子是形状，灵是照耀的能力。所有的地方召会在神的性质、基督的形状和那灵的功用上，都该是相同的。

…基督的身体乃是三一神在祂行动中的生机体。生命是一种本质，就是三一神，而生机体乃是这本质看得见的彰显（为着基督身体之建造十大紧要的“一”，六四至六五页）。

参读：关于主的恢复，第五篇；为着基督身体之建造十大紧要的“一”，第六篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message One (Day 4)

#### The Need to See the Focus of the Lord's Recovery

##### Morning Nourishment

Rev. 1:12 "Who testified the word of God and the testimony of Jesus Christ, even all that he saw."

Rev. 1:9 "I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus."

As golden lampstands, the churches shine in the darkness. The word "lampstand" enables us to understand much about the church and its function....Without the lamp, the lampstand is vain and means nothing...Christ is the lamp (Rev. 21:23), and the church is the lampstand holding the lamp. God is in Christ, and Christ as the lamp is held by the stand to shine out God's glory. This is the testimony of the church. (The Conclusion of the New Testament, pp. 2341)

##### Today's Reading

The churches as golden lampstands bear the testimony of Jesus. "The testimony of Jesus" (Rev. 1:2, 9; 20:4) is an all-inclusive expression. The testimony of Jesus is the testimony of the Son coming with the Father by the Spirit to live on earth, to die on the cross to clear up the universe, to release the divine life, and to resurrect from the dead to become the life-giving Spirit, who then comes as the Son with the Father compounded with divinity, humanity, human living, crucifixion, and resurrection, including all the divine attributes and the human virtues....This testimony has a symbol—the golden lampstand. The golden lampstand is the testimony of Jesus.

The lampstands shine in the darkness. If there were no darkness, there would be no need for the shining of the light of the lamp....In order for the lamp to shine, it must have oil burning within it. If the oil burns within the lamp, the light will shine

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第一周 (周四)

#### 需要看见主恢复的中心点

##### 晨兴喂养

启一 2 约翰便将神的话，和耶稣基督的见证，凡自己所看见的，都见证出来。

9 我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。

众召会是金灯台，在黑暗中发光照耀。“灯台”一辞，使我们更了解召会和她的功用。…若没有灯，灯台就是空洞且无意义的。…基督是灯（启二一 23），而召会是托住灯的灯台。神是在基督里，而基督这灯乃是由灯台所托住，发光照耀出神的荣耀。这就是召会的见证（新约总论第七册，三三七至三三八页）。

##### 信息选读

召会这金灯台担负耶稣的见证。“耶稣的见证”（启一 2、9，二十四）是个包罗万有的辞。耶稣的见证乃是见证子凭着那灵与父同来，活在地上，死在十字架上，清理了宇宙，释放神圣的生命，又从死人中复活，成了赐生命的灵；这位灵就是子，与父同来，复合了神性、人性、人性生活、钉十字架和复活，包括了一切神圣的属性和人性的美德。…这见证有一个象征—金灯台。金灯台就是耶稣的见证。

灯台乃是在黑暗中发光照耀。如果没有黑暗，就无须灯光的照耀。…灯要发光照耀，必须有油在里面焚烧。若有油在灯里焚烧，光就会从黑暗里照耀出来。

out through all the darkness. This is the function of the church....In the dark night of this age, the church must shine out the glory of God. (The Conclusion of the New Testament, pp. 2341-2342)

The church is not only universally one, but also expressed locally in many cities. In the whole universe there is only one Christ, one Spirit, and one church....[There are seven churches] because of the need for an expression. For existence, one is sufficient. But for expression, many are needed. If we would know the church, we must know its substance, existence, and expression. Substantially, the church, and even all the churches, are one. In expression, the many churches are the many lampstands....The church is the expression of the Triune God, and this expression is seen in many localities on earth....In Revelation 1 there are seven lampstands with forty-nine lamps shining in the universe.

The church is the expression of the Triune God substantially and expressively. Substantially, it is of one substance in the whole universe; expressively, it is many lampstands with the lamps shining in the darkness to express the Triune God. The Father as the substance is embodied in the Son, the Son as the embodiment is expressed through the Spirit, the Spirit is fully realized and reproduced as the churches, and the churches are the testimony of Jesus. If we see this vision, it will govern us, and we shall never be divisive.

The lampstand is the divine gold embodied into a substantial form to fulfill God's purpose in His move. The expression of the stand is in the shining of the light. As the expression shines, the shining fulfills God's eternal purpose. Thus, the lampstand signifies not only the Triune God, but also the move of the Triune God in His embodiment and expression....We should not be satisfied with saying that the local churches are the lampstands shining in the dark night. Although this is correct, it is rather shallow. We must see that the local churches are the reproduction of the embodiment and expression of the Triune God. (The Genuine Ground of Oneness, pp. 130-131)

Further Reading: The Genuine Ground of Oneness, ch. 10; Life-study of Revelation, msg. 8

这就是召会的功用。…在今世这黑夜里，召会必须发光照耀出神的荣耀（新约总论第七册，三三八页）。

召会不仅在宇宙一面是一，也在地方一面彰显于许多城市。在全宇宙中只有一位基督、一位灵和一个召会。…〔然而，在启示录一章有七个召会，〕是因为需要有彰显。为着存在，有一个就够了；但为着彰显，需要有许多。我们若要认识召会，就必须认识召会的本质、存在和彰显。就本质说，召会，甚至众召会，乃是一。在彰显上，许多召会就是许多灯台。…召会是三一神的彰显，这彰显见于地上许多地方。…在启示录一章，有七个灯台带着四十九盏灯照耀在宇宙中。

召会在本质上和出现上，乃是三一神的彰显。按本质说，召会在全宇宙中只有一个本质；按出现说，召会是许多灯台有许多灯盏照耀在黑暗中以彰显三一神。父是本质，具体化身于子，子作为具体化身，借着灵得以彰显，灵是完全实化并复制为众召会，而众召会乃是耶稣的见证。如果我们看见这异象，这异象要管治我们，我们就永不分裂。

灯台是神圣的金具体化于实体的形状，在神的行动中达成神的定旨。台是借着光的照耀得彰显。当彰显照耀时，这照耀就达成神永远的定旨。因此，灯台不仅表征三一神，也表征三一神在祂具体化身与彰显中的行动。…我们不该满意地说，众地方召会是在黑夜发光的灯台。这个说法虽然没有错，却相当肤浅。我们必须看见，众地方召会是三一神具体化身与彰显的复制品（一的真正立场，一五四至一五五页）。

参读：一的真正立场，第十章；启示录生命读经，第八篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message One (Day 5)

#### The Need to See the Focus of the Lord's Recovery

##### Morning Nourishment

2 Pet. 1:4 "Through which He has granted to us precious and exceedingly great promises that through these you might become partakers of the divine nature..."

Col. 2:9 "For in Him dwells all the fullness of the Godhead bodily."

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

Both in Exodus and Zechariah the lampstand is uniquely one. But in Revelation, the book of consummation, there are seven lampstands signifying seven local churches (Rev. 1:1112, 20b). This indicates that Christ as signified by the lampstand in Exodus and the Spirit of God as signified by the seven lamps of the lampstand in Zechariah are for the reproduction of the local churches. One lampstand is reproduced in the seven lampstands....All the local churches as the many lampstands are the reproduction of Christ and the Spirit as the one lampstand. This reproduction is actually a multiplication of the wonderful expression of Christ as the life-giving Spirit in a practical way.

In Exodus 25 the emphasis is on the stand—on Christ. In Zechariah the emphasis is on the lamps—on the Spirit. Eventually, in Revelation both the stand and the lamps, that is, both Christ and the Spirit, are reproduced as the local churches. The lampstands with their lamps in Revelation are the reproduction of Christ and the Spirit. (The Conclusion of the New Testament, pp. 2339-2340)

##### Today's Reading

In the golden lampstand there are three main factors: the substance, the shape or form, and the expression. The substance, the material, of the lampstand is gold, which signifies the Father's divine essence.

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第一周 (周五)

#### 需要看见主恢复的中心点

##### 晨兴喂养

彼后一 4 借这荣耀和美德，祂已将又宝贵又极大的应许赐给我们，叫你们…借着这些应许，得有分于神的性情。

西二 9 因为神格一切的丰满，都有形有体地居住在基督里面。

启四 5 …又有七盏火灯在宝座前点着，这七灯就是神的七灵。

在出埃及记和撒迦利亚书里，灯台都是独一的。但在启示录这卷总结的书里，有七个金灯台表征七个地方召会（一 11~12、20 下）。这指明由出埃及记的灯台所表征的基督，以及由撒迦利亚书里灯台的七灯所表征之神的灵，二者都是为着地方召会的复制。一个灯台复制为七个灯台。……众地方召会作为许多灯台，乃是基督和那灵这一个灯台的复制。这复制事实上就是基督这赐生命之灵奇妙彰显的繁增。

出埃及二十五章着重的是台—基督；撒迦利亚书着重的是灯—那灵；至终，在启示录里，台和灯，就是基督与那灵，复制为众地方召会。在启示录，带着灯的灯台乃是基督与那灵的复制（新约总论第七册，三三六页）。

##### 信息选读

金灯台里有三个主要的因素：本质、形状和彰显。灯台的本质、材料乃是金，金表征父的神圣素质。

There was no dross in the lampstand, for it was made of pure gold. In typology, dross signifies something other than God brought in to cause a mixture....We should not bring anything other than God into the church life. Even good things such as ethics, culture, education, and proper religion are dross, because they are not God Himself. Only God, the divine Being, is the gold which is the substance of the lampstand.

All the local churches are divine in nature; they are constituted of the divine essence....The local churches must be divine. Without divinity, there can be no church. Although the church is composed of humanity with divinity, humanity should not be the basic nature of the local churches...[but] divinity.

The golden lampstand is not a lump of gold but gold in a definite form and purposeful shape. The form, the shape, of the lampstand signifies the Son's human form. Christ, the Son, is the embodiment of the Godhead, the embodiment of the Father's nature (Col. 2:9). Therefore, the church should have not only the Father's divine essence but also the Son's human form.

The fact that the form of the lampstand signifies the Son as the embodiment of the Godhead indicates that the church should not be vague but should have a definite shape....The Lord Jesus, as the embodiment of the invisible God, was clearly standing as He spoke to the churches. All the churches should also stand, having the Son's shape.

Furthermore, the golden lampstands as the testimony of Jesus have the Spirit's expression. The seven lamps of the lampstand shine for God's expression. These seven lamps are the seven Spirits of God. Thus, with the lampstand are the Father's essence, the Son's human form, and the Spirit's expression. Since the golden lampstand has these three aspects, we can say that the golden lampstand signifies the embodiment of the Triune God, with the Father as the substance, the Son as the form, and the Spirit as the expression. (The Conclusion of the New Testament, pp. 2342-2344)

Further Reading: The Conclusion of the New Testament, msgs. 219-220

灯台里面不含渣滓，因为是用纯金作的。在预表上，渣滓象征神以外的东西被带进来，造成搀杂。…我们不该将神以外的东西带到召会生活中。甚至一些好东西，像道德、文化、教育、正当的宗教，这些都是渣滓，因为这些都不是神自己。唯有神这位圣者才是金一灯台的本质。

众地方召会在性质上是神圣的，由神圣的素质构成。…所有的地方召会必须是神圣的。没有神性，就不可能有召会。虽然召会是由人性同神性组成的，人性却不该是地方召会的基本性质；地方召会的基本性质必须是神性。

金灯台不是一整块金，而是在一个确定并有意义的形状里的金子。灯台的形状表征子人性的形状。子基督是神格的具体化身，是父性情的具体化身（西二9）。所以，召会不只有父的神圣素质，也有子的人性形状。

灯台的形状表征子是神格的具体化身，这事实指明召会不该是模糊不清的，召会该有一个确定的形状。…主耶稣是那不能看见之神的具体化身，祂向众召会说话时，显然是站着的。众召会也该有子的形状而站立。

此外，作为耶稣见证的金灯台有那灵的彰显。灯台的七灯为神的彰显发光照耀。这七灯乃是神的七灵。因此，灯台有父的素质、子人性的形状和那灵的彰显。既然金灯台有这三方面，我们可以说金灯台表征三一神的具体表现，有父为本质，子为形状，并有那灵为彰显（新约总论第七册，三三九至三四〇页）。

参读：新约总论，第二百一十九至二百二十篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message One (Day 6)

#### The Need to See the Focus of the Lord's Recovery

##### Morning Nourishment

1 Tim. 3:9 "Holding the mystery of the faith in a pure conscience.

1 Tim. 3:15 "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."

God's center in His economy has been revealed and written in the Scriptures for close to two thousand years. Through all these centuries quite a few books have been published to unfold this mystery. Yet very few of even the lovers, the seekers, of the Lord have really seen this and lived a life for this. It is hard to find Christians who are really in this focus.

The churches in the United States have been in existence for quite some time. Most were not raised up recently...As far as the actual and practical church life is concerned, I am burdened that there is not much evidence that the churches are such a testimony to God's economy. I do not mean that in every meeting we talk only about the central lane, the focus, God's economy. But I mean that we have a church life which is a testimony to what Paul calls the mystery of the faith. (Practical Talks to the Elders, pp. 9-10)

##### Today's Reading

Have you really seen a vision of God's eternal purpose, a vision of God's economy, of what God wants?

I have been fighting for Christ being the Spirit and for the Triune God being not for doctrine but for experience....I do not [speak of] this from habit If I were only a Bible teacher, I have sixty-six books from which to teach. But the Lord has shown me that this would not be of His desire.

In Revelation...the lampstands represent the Triune God with the Father as the nature, the

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第一周 (周六)

#### 需要看见主恢复的中心点

##### 晨兴喂养

提前三 9 用清洁的良心持守信仰的奥秘。

15 倘若我耽延，你也可以知道在神的家中当怎样行；这家就是活神的召会，真理的柱石和根基。

神经纶的中心，已经启示并记载在圣经上将近二千年了。历世纪以来，也有些出版的书籍揭示这个奥秘。然而甚至爱主、追求主的人中间，也少有真正看见这事，并为此而活的；难得有基督徒真正在这个中心点上。

美国的众召会已经有相当时日了，多半不是最近兴起来的。…就着真正、实际的召会生活而论，我一直感到沉重，就是众召会不太能显明是神经纶的见证。我的意思不是说，我们每次聚会只要谈论中心线、中心点、神的经纶。我的意思是说，我们的召会生活应该见证保罗所称信仰的奥秘（与长老们在实行一面的谈话，四至五页）。

##### 信息选读

你真正看见了神永远定旨的异象、神经纶的异象、神所要的异象么？

基督就是那灵，三一神不是为着道理，乃是为着经历；我一直为此争战。…我不是习惯性地〔讲这一套〕。如果我只是一个圣经教师，我就有六十六卷书可以教导人。但主指示我，这不是祂的心意，祂不要我这么作。

在启示录里，…灯台代表三一神，以父为性质，子为具体化身，那

Son as the embodiment, and the Spirit as the expression. This is the church....And this should be the very essence of the church's shining.

[The light and the testimony that the church shines forth]...must be the Triune God. I do not say that in every meeting this is the subject. But whatever we fellowship about, whatever we minister, there must be such a testimony. In everything we do—gospel preaching, Bible teaching, visiting the saints, and even visiting new ones not yet saved—we must bear a clear, evident, strong testimony of a lampstand constituted of the Father's nature, the Son's embodiment, and the Spirit's expression....We must bear such a testimony in every aspect of the church life and of our daily life, including the family life.

To bear such a testimony is to hold the mystery of the faith. "Mystery" here does not denote a doctrine; even the word "faith" does not mean doctrine here....The faith is the reality of the content of the New Testament economy of God in which we believe. Our belief is not in doctrines but in such a reality. Of this faith, which is the content of God's New Testament economy, there is a mystery. In using this word mystery, Paul refers first to Christ as the mystery of God (Col. 2:2) and second to the church as the mystery of Christ (Eph. 3:4-6). According to the context of 1 Timothy 3:9, the mystery of the faith should also include the church life (cf. v. 16). Why? Because the church life is constituted of God in Christ and of Christ as the life-giving Spirit. This corresponds to the constitution of the lampstand. As the lampstand is constituted of the Father, the Son, and the Spirit, so the church also is constituted of the divine Trinity.

The church life is not something organized....It is a living organism constituted of the living God in His divine Trinity—the Father's nature, the Son's embodiment, and the Spirit's expression. This is not only the church; it is also the church life, the church's living. Thus it is a golden lampstand shining out the testimony of the Triune God. (Practical Talks to the Elders, pp. 10-11)

Further Reading: Practical Talks to the Elders, ch. 1; Life-study of Exodus, msg. 92

灵为彰显。这就是召会…。这也该是召会照耀的素质。

〔召会照耀出来的光与见证〕必须是三一神。我不是说，每一次聚会的主题都是这个。但我们无论交通什么，无论供应什么，都必须有这样一个见证。凡我们所作的一传扬福音、教导圣经、看望圣徒，甚至看望还没有得救的新人—都必须担负由父的性质、子的具体化身、那灵的彰显所构成之灯台明亮、显著、刚强的见证。…我们在召会生活、日常生活，包括家庭生活的每一面，都必须背负这样的见证。

背负这样的见证，就是持守信仰的奥秘。这里的“奥秘”不是指道理；甚至甚至“信仰”这辞在这里也不是道理的意思。…信仰乃是我们所相信之神新约经纶内容的实际。我们所相信的不是道理，乃是这样的实际。这信仰（就是神新约经纶的内容）有一个奥秘。保罗使用奥秘这辞，首先是指基督是神的奥秘（西二2），其次是指召会是基督的奥秘（弗三4~6）。按照提前三章九节的上下文，信仰的奥秘也该包含召会生活（参16）。为什么？因为召会生活是由在基督里的神与作为赐生命之灵的基督所构成的。这与灯台的构成一致。灯台怎样是由父、子、灵构成的，召会也照样是由神圣的三一构成的。

召会生活不是组织的，…召会乃是活神在神圣的三一里，就是在父的性情、子的具体化身、那灵的彰显里所构成活的生机体。这不仅是召会，也是召会生活，就是召会的活出。因此这是一个金灯台照耀出三一神的见证（与长老们在实行一面的谈话，五至七页）。

参读：与长老们在实行一面的谈话，第一章；出埃及记生命读经，第九十二篇。



# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Two

#### The Focus of the Epistles—

#### the Divine Trinity for the Divine Dispensing

Scripture Reading: Rom. 8:9, 11; 1 Cor. 12:4-6; 2 Cor. 13:14; Gal. 4:4-6; Eph. 2:18; 2 Thes. 2:13-14; Titus 3:4-6; 1 Pet. 1:2; Jude 20-21

#### Outline

### **I. The Divine Trinity is the focus of the Epistles—Rom. 8:9, 11; 1 Cor. 12:4-6; 2 Cor. 13:14; Gal. 4:4-6; Eph. 2:18; 2 Thes. 2:13-14; Titus 3:4-6; Jude 20-21:**

A. “The love of God has been poured out in our hearts through the Holy Spirit, who has been given to us. For while we were yet weak, in due time Christ died for the ungodly”—Rom. 5:5-6:

1. Christ the Son died for us, the Spirit has been given to us, and through this Spirit the love of God has been poured out in our hearts—vv. 5-6.

2. Now we enjoy the love of God through the Holy Spirit given to us on the foundation of the death of Christ for us, the ungodly.

B. “You are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him”—8:9:

1. Here the Spirit of God and the Spirit of Christ are used interchangeably, indicating that the indwelling Spirit of life (v. 2) is the all-inclusive life-giving Spirit of the entire Triune God.

2. God, the Spirit, and Christ—the three of the Godhead—are all mentioned in this verse; however, there is only one in us, the triune Spirit of the Triune God—John 4:24; 2 Cor. 3:17; Rom. 8:11:

a. The Spirit of God implies that the Spirit is of the One who was from eternity past, who created the universe and is the origin of all things.

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第二篇

#### 书信的中心点—

#### 神圣的三一为着神圣的分赐

读经：罗八 9、11，林前十二 4~6，林后十三 14，加四 4~6，弗二 18，帖后二 13~14，多三 4~6，彼前一 2，犹 20~21

#### 纲 目

壹. 神圣的三一是书信的中心点—罗八 9、11，林前十二 4~6，林后十三 14，加四 4~6，弗二 18，帖后二 13~14，多三 4~6，犹 20~21：

一. “神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。因我们还软弱的时候，基督就照所定的时期为不虔者死了”—罗五 5~6：

1. 子基督为我们死了，那灵已赐给我们，神的爱也已经借着这灵浇灌在我们心里—5~6 节。

2. 如今借着所赐给我们的圣灵，在基督为我们这些不虔者死了的根基上，我们得以享受神的爱。

二. “神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的”—八 9：

1. 在这里，“神的灵”与“基督的灵”交互使用，指明内住的生命之灵（2），乃是整个三一神那包罗万有、赐生命的灵。

2. 这节经文提到神、那灵和基督，神格的三者；但在我们里面只有一位，就是三一神的三一灵—约四 24，林后三 17，罗八 11：

a. “神的灵”，含示这灵乃是属于从已过的永远就有，创造宇宙，为万有起源的那一位。

b. The Spirit of Christ implies that the Spirit is the embodiment and reality of Christ, the incarnated One, who accomplished everything necessary to fulfill God's plan—v. 3.

3. God the Father, Christ the Son, and God the Spirit are dwelling in us, making Their home in us; we have this wonderful triune Occupant inside of us—v. 11; cf. Eph. 3:16-17.

C. “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”—Rom. 8:11:

1. In this verse we have the entire Triune God: “the One who raised Jesus from the dead,” “Christ,” and “His Spirit who indwells you.”

2. In this verse we also have the process required for the divine dispensing, God's dispensing of Himself, into the believers:

a. The process is implied in the words Jesus (emphasizing incarnation), Christ (emphasizing crucifixion and resurrection), and raised (emphasizing resurrection).

b. The divine dispensing is shown by the words give life to your mortal bodies.

D. “That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit”—15:16:

1. Paul said that he was a minister of Christ Jesus, the Son, to the Gentiles, ministering as a priest the gospel of the Triune God so that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit.

2. Paul was a laboring priest of the gospel of the Triune God, ministering Christ Jesus, the Son, to the Gentiles; eventually, the result of his work was to offer the Gentiles to God as a sanctified entity through the Holy Spirit.

## II. Everything that is mentioned concerning the Divine Trinity in the New Testament is related to the divine dispensing—1 Pet. 1:2; 2 Thes. 2:13-14:

A. The revelation of the Divine Trinity in the holy

b. “基督的灵”，含示这灵是基督那成为肉体者的化身和实际；这位基督完成了为实现神计划所需要的一切—3节。

3. 父神、子基督、灵神都住在我们里面，安家在我们里面；我们有这位奇妙的三一居住者在我们里面—11节，弗三16~17。

三. “那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體”—罗八11：

1. 在本节有完整的三一神：“那叫耶稣从死人中复活者”，“基督”，并“祂住在你们里面的灵”。

2. 在本节也有神圣的分赐，就是神将祂自己分赐到信徒里面，所需要的过程：

a. 这个过程含示在“耶稣”（重在成为肉体），“基督”（重在钉死与复活），以及“复活”这些辞里。

b. 神圣的分赐由“赐生命给你们必死的身體”所表示。

四. “使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳”—十五16：

1. 保罗说，他是为外邦人作基督耶稣（子）的仆役，作三一神福音的祭司，叫所献上的外邦人在圣灵里得以圣别，可蒙悦纳。

2. 保罗是三一神福音勤奋的祭司，将子基督耶稣供应给外邦人；至终，他工作的结果乃是借着圣灵，将外邦人当作圣别的实体献给神。

贰. 在新约里，凡提到关于神圣三一的，都与神圣的分赐有关—彼前一2，帖后二13~14：

一. 圣言中所启示神圣的三一，不是

Word is not for mere doctrinal understanding but for the dispensing of the Triune God in His Divine Trinity into His chosen and redeemed people for their experience, enjoyment, and growth in life—2 Cor. 13:14.

B. The crucial focus of Ephesians is the divine dispensing of the Divine Trinity into the believers:

1. Chapter 1 unveils how God the Father chose and predestinated the members in eternity, God the Son redeemed them, and God the Spirit sealed them as a pledge, thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all—vv. 3-14, 17-23.

2. Chapter 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father, through God the Son, in God the Spirit—v. 18.

3. In chapter 3 the apostle prays that God the Father would grant the believers to be strengthened through God the Spirit into their inner man so that Christ, God the Son, may make His home in their hearts, that they may be filled unto all the fullness of God—vv. 16-19.

4. Chapter 4 portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ so that all the members of the Body may experience the Divine Trinity—vv. 4-6.

5. Chapter 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father—vv. 19-20.

6. Chapter 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of the Spirit—vv. 10-11, 17.

C. In our daily living we need to receive, experience, and enjoy the divine dispensing in a normal, gradual, and steady way—Rom. 8:11; 2 Cor. 13:14:

1. The more we experience the divine dispensing, the more we grow in life for the building up of the Body of Christ—Eph. 3:16-19; 4:15-16.

仅仅为着人在道理上的领会，乃是为着三一神在祂的神圣三一里，分赐到祂所拣选并救赎的人里面，使他们得以在生命里经历、享受并长大—林后十三 14。

二. 以弗所书极重要的中心点，乃是神圣三一的神圣分赐，分赐到信徒里面：

1. 一章揭示父神如何在永远里拣选并预定肢体，子神如何救赎他们，灵神如何作凭质印他们，借此将祂自己分赐到祂的信徒里面，以形成召会，就是基督的身体，那在万有中充满万有者的丰满—3 ~ 14、17 ~ 23 节。

2. 二章给我们看见，在神圣的三一里，所有犹太和外邦的信徒，都在灵神里，借着子神，得以进到父神面前—18 节。

3. 在三章，使徒祷告父神，叫信徒借着灵神，得以加强到里面的人里，使基督（子神）安家在他们心里，使他们被充满成为神一切的丰满—16 ~ 19 节。

4. 四章描绘经过过程的神，就是灵、主、父，如何与基督的身体调和，使所有的肢体经历神圣的三一—4 ~ 6 节。

5. 五章劝勉信徒，要用灵神的歌赞美主（子神），并在我们主耶稣基督（子神）的名里感谢父神—19 ~ 20 节。

6. 六章指示我们，要在主（子神）里得着加力，穿戴父神全副的军装，并取用那灵的剑，以从事属灵的争战—10 ~ 11、17 节。

三. 在我们的日常生活中，我们需要以平常、逐渐和稳定的方式，来接受、经历并享受神圣的分赐—罗八 11，林后十三 14：

1. 我们越经历神圣的分赐，就越在生命里长大，以建造基督的身体—弗三 16 ~ 19，四 15 ~ 16。

2. The processed and consummated Triune God is within us not in a spectacular way but in an ordinary way—Rom. 8:9, 11:

a. We need to live a life in the divine dispensing in a normal way and learn to be satisfied with ordinary days in the divine dispensing.

b. Our destiny is to live a normal life in the divine dispensing; it is a blessing to be satisfied with ordinary days in the divine dispensing.

2. 经过过程并终极完成的三一神，不是以特别的方式，乃是以平常的方式，在我们里面—罗八 9、11：

a. 我们需要以平常的方式，在神圣的分赐里过生活，并学习满足于在神圣分赐里的平常日子。

b. 我们的定命就是在神圣的分赐里过平常的生活；满足于在神圣分赐里的平常日子，乃是一项祝福。

## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Two (Day 1)

### The Focus of the Epistles—

### the Divine Trinity for the Divine Dispensing

#### Morning Nourishment

Rom. 5:5-6 "...The love of God has been poured out in our hearts through the Holy Spirit, who has been given to us. For while we were yet weak, in due time Christ died for the ungodly."

Rom. 8:9 "But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him."

The entire book of Ephesians is composed with the Trinity as its basic structure; every chapter, from one through six, is constructed in this way ...Second Corinthians 13:14 also indicates the Trinity when it says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Consider also the Trinity unveiled in the first few verses of Revelation. The entire Bible gives us a complete revelation of the Divine Trinity. This revelation is the focus of the Epistles. Even Revelation is an epistle, written to the seven churches. The Divine Trinity, then, is the focus of the Epistles. (Practical Talks to the Elders, p. 56)

#### Today's Reading

The Epistles show us the unique focus of God's economy What is this unique focus?...You may say that Christ is the unique focus of God's economy,... [but it] is not merely Christ. Of course, it depends on how you define the term Christ.

Colossians 2:9 says, "In Him dwells all the fullness of the Godhead bodily."... [This verse] says "the fullness of the Godhead," not the fullness of God. Godhead means God Himself. The Godhead is triune. That the fullness of the Godhead dwells in Christ really denotes that the Divine Trinity is dwelling in Christ in full. The fullness of the Trinity dwells in Him bodily.... The expression...,the fullness of the Godhead, is a strong one, telling

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第二周 (周一)

### 书信的中心点—

### 神圣的三一为着神圣的分赐

#### 晨兴喂养

罗五 5~6 …神的爱已经借着所赐给我们的圣灵，浇灌在我们心里。因我们还软弱的时候，基督就照所定的时期为不虔者死了。

八 9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。

整卷以弗所书是由神圣的三一作基本结构所写成的；从一至六章，章章都是这样构成的。…林后十三章十四节也指明神圣的三一，那节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”也请看启示录开头几节所揭示的神圣三一。整本圣经将神圣三一的完整启示告诉了我们，这个启示就是书信的中心点。甚至启示录也是一卷写给七个召会的书信。因此，神圣的三一乃是书信的中心点（与长老们在实行一面的谈话，六三至六四页）。

#### 信息选读

书信给我们看见神经纶的独一无二中心点。这唯一的中心点是什么？…你可以说，基督是神经纶的独一无二中心点。但…神经纶的中心点不仅仅是基督。当然，这在于你怎么阐释基督这个辞。

歌罗西二章九节说，“神格一切的丰满，都有形有体地居住在基督里面。”…〔这节〕是说神格的丰满，而不是说神的丰满。神格的意思就是神自己。神格是三一的。神格的丰满居住在基督里面，实际上乃是指神圣三一完满地居住在基督里面。神圣三一的丰满有形有体地居住在祂里面。…“神格…的丰满”是很强的说

us that the fullness of the Trinity dwells in this One bodily. If we say that Christ is the focus of the New Testament, then, our understanding of Christ must include the realization that in this One is the fullness of the Trinity. It is such a Christ that is the focus of the New Testament. (Practical Talks to the Elders, pp. 54-55)

Romans 5:5 and 6 show the love of God [God the Father] having been poured out in our hearts through the Holy Spirit given to us and Christ [the Son] having died for the ungodly. The pouring out of God's love was carried out through the Holy Spirit whom God has given to us....First, the Son died for us, the ungodly. Based upon this the Spirit was given to us, and through this Spirit given to us, the love of God has been poured out in our hearts. Now we enjoy the love of God through the Holy Spirit given to us on the foundation of the death of Christ for us, the ungodly. (Living in and with the Divine Trinity, pp. 70-71)

The Spirit of God and the Spirit of Christ are not two Spirits but one. Paul used these titles interchangeably, indicating that the indwelling Spirit of life in [Romans] 8:2 is the all-inclusive, life-giving Spirit of the entire Triune God. God, the Spirit, and Christ—the three of the Godhead—are all mentioned in verse 9. However, there are not three in us; there is only one, the triune Spirit of the Triune God (John 4:24; 2 Cor. 3:17; Rom. 8:11). The Spirit of God implies that this Spirit is of the One who was from eternity past, who created the universe and is the origin of all things. The Spirit of Christ implies that this Spirit is the embodiment and reality of Christ, the incarnated One. This is the Spirit of Christ in resurrection, that is, Christ Himself dwelling in our spirit (v. 10) to impart Himself, the embodiment of the processed Triune God, into us as resurrection life and power to deal with the death that is in our nature (v. 2). Thus, we may live today in Christ's resurrection, in Christ Himself, by living in the mingled spirit. (Crystallization-study of the Complete Salvation of God in Romans, pp. 22-23)

Further Reading: Living in and with the Divine Trinity, chs. 6-9; Practical Talks to the Elders, ch. 4

法，告诉我们，神圣三一的丰满有形有体地居住在这一位里面。我们若说基督是新约的中心点，我们对基督的领会，就必须包括认识在这一位里面有神圣三一的丰满。这样的一位基督，才是新约的中心点（与长老们在实行一面的谈话，六一至六二页）。

罗马五章五至六节给我们看见，神〔父神〕的爱已经借着所赐给我们的圣灵，浇灌在我们心里，并且基督〔子〕已经为不虔者死了。神的爱乃是借着神所赐给我们的圣灵，浇灌下来的。…子首先为我们这些不虔者死了。根据这个，那灵就赐给了我们；而借着赐给我们的这灵，神的爱就浇灌在我们心里。如今借着所赐给我们的圣灵，在基督为我们这些不虔者死了的根基上，我们得以享受神的爱（在神圣三一里并同神圣三一活着，八二页）。

神的灵与基督的灵，不是二灵，乃是一灵。保罗在罗马八章九节交互使用这两个名称，指明二节的内住生命之灵，乃是整个三一神那包罗万有、赐生命的灵。在九节提到神、那灵和基督，神格的三者。但在我们里面并没有三位，只有一位，就是三一神的三一灵（约四 24，林后三 17，罗八 11）。“神的灵”，含示这灵乃是属于从已过的永远就有，创造宇宙，为万有起源的那一位。“基督的灵”，含示这灵是基督那成为肉体者的化身和实际。这是在复活里之基督的灵，就是基督自己，住在我们的灵里（10），将祂自己，就是经过种种过程之三一神的化身，分赐到我们里面作复活的生命和大能，以对付我们天性里的死（2）。因此，今天我们可以借着活在我们调和的灵里，而活在基督的复活里，也就是活在基督自己里面（罗马书中神完整的救恩结晶读经，一九页）。

参读：在神圣三一里并同神圣三一活着，第六至九章；与长老们在实行一面的谈话，第四章。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Two (Day 2)

#### The Focus of the Epistles— the Divine Trinity for the Divine Dispensing

#### Morning Nourishment

Eph. That He would grant you, according to the riches of 3:16-17 His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

Rom ...If the Spirit of the One who raised Jesus from 8:11 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 8:9 speaks of the Spirit of God [the Father] dwelling in us and also speaks of the Spirit of Christ [the Son]. The Spirit of God and the Spirit of Christ are not two Spirits. They are one Spirit in two aspects. The Spirit of God is the Spirit of Christ...God and Christ being one is shown by the fact that the Spirit is the Spirit of both God and Christ. God the Father, Christ the Son, and God the Spirit are in us. They are indwelling us, making Their home in us. We have a wonderful Occupant inside of us, a triune Occupant. Romans 8:9 shows us the beauty of the Three of the Divine Trinity working together for our benefit. (Living in and with the Divine Trinity, p. 55)

#### Today's Reading

Paul prayed that God would give us a spirit of wisdom and revelation that we might know Him and His economy (Eph. 1:17). He prayed that we would have the ability, the power, to see the spiritual revelation. In chapter 1 his prayer is for our seeing the vision, but in chapter 3 his prayer is for our experience of the depths of Christ.

First, Paul prayed to the Father as the source. Then the Father strengthens the believers through the Spirit as the means, the channel. Then Christ moves and works to make His home in the believers' hearts. Eventually, the issue of the

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第二周 (周二)

#### 书信的中心点—

#### 神圣的三一为着神圣的分赐

#### 晨兴喂养

弗三 16~17 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…。

罗八 11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

罗马八章九节说到神〔父〕的灵住在我们里面，也说到基督〔子〕的灵。神的灵和基督的灵不是两个灵。祂们是一位灵的两面。神的灵就是基督的灵。…神与基督是一，可见于那灵是神的灵也是基督的灵这一事实。父神、子基督、灵神，都在我们里面。祂们住在我们里面，安家在我们里面。我们有一位奇妙的居住者在我们里面，祂是三一的居住者。九节给我们看见，神圣三一的三者，为着我们的益处在一起工作的美丽（在神圣三一里并同神圣三一活着，六三页）。

#### 信息选读

保罗祷告，求神赐给我们智慧和启示的灵，使我们认识祂，并认识祂的经纶（弗一 17）。祂祷告，愿我们有力量，有能力，能看见属灵的启示。在一章，祂的祷告是要我们看见异象，但在三章，祂的祷告是要我们经历基督的深。

首先，保罗向父这源头祷告。然后，父借着那灵作凭借、作管道，加强信徒。接着，基督来运行并作工，安家在信徒心里。最后，父、灵和

moving of the Father and the Spirit, and of the Son making His home in our hearts is the fullness of the Triune God. The Father is the source, the Spirit is the means, the Son is the object, and the fullness of the Triune God is the issue.

The source is the Father, the means is the Spirit, and the aim, the goal, is the Son because the Son is the center. Whatever the Triune God does is for the Son as the center, out of the Father as the source, and through the Spirit as the means. Paul prayed to the Father as the source, asking the Father to strengthen the believers through the channel of the Spirit that a goal might be reached. The goal was that Christ would make His home in the hearts of the believers.

This is a beautiful picture of the Divine Trinity in His deeper work within us...to make His home in our hearts. Our hearts are composed of the mind, the emotion, and the will, plus the conscience of our spirit. Christ is making His home in these four parts by the preparation made through the channel, the Spirit, as an answer to the apostle's prayer made to the source, the Father. Eventually, the Son becomes settled in each part of our heart. (Living in and with the Divine Trinity, pp. 57-60)

[In Romans 8:11] the Spirit of Christ is also the Spirit of the One who raised Jesus from among the dead, dwelling in us to give life to our mortal body....In this verse we have three matters. First, we have the entire Triune God—the One who raised Jesus from the dead, Christ Jesus, and His Spirit who indwells you. Second, we have the process required for His dispensing, as implied in the words Jesus (emphasizing incarnation), Christ (emphasizing crucifixion and resurrection), and raised (emphasizing resurrection). Third, we have His dispensing of Himself into the believers, as shown by the phrase give life to your mortal bodies, which indicates that the dispensing not only occurs at the center of our being but also reaches to the circumference, to our whole being. The phrase give life to your mortal bodies does not refer to divine healing but to the result of our allowing the Spirit of God to make His home in us and saturate our entire being with the divine life (Eph. 3:16-19). (The Conclusion of the New Testament, p. 3078)

Further Reading: Living in and with the Divine Trinity, chs. 3-5,10-13

子的运行，安家在我们心里的结果，乃是三一神的丰满。父是源头，灵是凭借，子是标的，而三一神的丰满乃是结果。

源头是父，凭借是灵，目的、目标是子，因为子是中心。凡三一神所作的，都是为着子这中心，出于父这源头，并借着灵这凭借。保罗向父这源头祷告，求父借着灵的管道，加强信徒，好达到一个目标。这目标乃是基督安家在信徒的心里。

这是神圣三一在我们里面更深工作的一幅美丽图画。祂是完全而深切地作工，好安家在我们心里。我们的心是由心思、情感、意志，加上我们灵里的良心所构成的。基督安家在这四部分里，乃是借着经由那灵这管道所作的预备，这是对使徒向父这源头之祷告的答应。最后，子来定居在我们心里的每一部分（在神圣三一里并同神圣三一活着，六五至六六、六八页）。

〔在罗马八章十一节，〕基督的灵也是那叫耶稣从死人中复活者的灵，住在我们里面，赐生命给我们必死的身体。…这节经文有三件事。第一，完整的三一神—那叫耶稣从死人中复活者、基督并祂住在你们里面的灵；第二，为着祂的分赐所需要的过程—含示在“耶稣”（重在成为肉体），“基督”（重在钉死与复活），以及“复活”这些辞里；第三，祂将自己分赐到信徒里面—由“赐生命给你们必死的身体”所表示，指明分赐不只发生在我们这人的中心，也达到圆周，达到我们全人。“赐生命给你们必死的身体”，不是指神医，乃是指我们让神的灵安家在我们里面，用神的生命浸透我们全人的结果（弗三16~19）（新约总论第十册，七九页）。

参读：在神圣三一里并同神圣三一活着，第三至五、十至十三章。



# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Two (Day 3)

#### The Focus of the Epistles— the Divine Trinity for the Divine Dispensing

#### Morning Nourishment

Rom. 15:16 "That I might be a minister of Christ Jesus to the Gentiles, a laboring priest of the gospel of God, in order that the offering of the Gentiles might be acceptable, having been sanctified in the Holy Spirit."

1 Pet. 1:2 "Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ: Grace to you and peace be multiplied."

In Romans 15:16 Paul said that he was a minister of Christ Jesus [the Son] to the nations, ministering as a priest the gospel of [the Triune] God, that the offering of the nations [the Gentiles] might be acceptable, having been sanctified in the Holy Spirit. Paul was a priest of the gospel of the Triune God, ministering Christ Jesus, the Son, to the nations. Eventually, the result of his work was to offer the nations to God as a sanctified entity through the Holy Spirit. (Living in and with the Divine Trinity, p. 75)

#### Today's Reading

The words economy and dispensing are somewhat unfamiliar and even peculiar terms to some of us. According to the New Testament revelation, economy is a particular term used by God to unveil His eternal plan. In Greek this word is oikonomia, composed of two words, oikos and nomos. The word oikos means house, family, or household, and the word nomos means law. When we put the two words together, the result, oikonomia, means a household regulation, household government, or household administration. Within a household administration there are some plans and arrangements, and there is the exercise of some kind of skill for the dispensing of the riches of the household to the family members.

The word dispensing carries the denotation of distributing. In a love feast we may have an abundance

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第二周 (周三)

#### 书信的中心点—

#### 神圣的三一为着神圣的分赐

#### 晨兴喂养

罗十五 16 使我为外邦人作基督耶稣的仆役，作神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。

彼前一 2 就是照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒的人：愿恩典与平安，繁增地归与你们。

保罗在罗马十五章十六节说，他是为外邦人作〔子〕基督耶稣的仆役，作〔三一〕神福音勤奋的祭司，叫所献上的外邦人，在圣灵里得以圣别，可蒙悦纳。保罗是三一神福音的祭司，将子基督耶稣供应给外邦人。至终，他工作的结果乃是借着圣灵，将外邦人当作圣别的实体献给神（在神圣三一里并同神圣三一活着，八八页）。

#### 信息选读

“经纶”与“分赐”这二辞对我们一些人来说有点陌生，甚至有点奇特。按照新约的启示，“经纶”是神用以揭示祂永远的计划一个特别的辞。这辞在原文由二字组成：oikos，奥依克，意家庭、家或家人；和 nomia，诺米亚，意律法。我们将这二字放在一起，就是 oikonomia，奥依克诺米亚，意家庭管理，家庭行政。在这行政里面有一些计划和安排，以及某种技巧的运用，为着将家中的丰富分赐给家中各人。

“分赐”一辞意分配。在爱筵中，可能有丰盛的食物，但需要一些

of food, but there is the need for some "dispensers" to distribute the food to everyone. This distributing of food is the dispensing of food. Furthermore, when the food gets into us, it begins to dispense itself within us. Our digestion of the food is our cooperation with the dispensing of the food. After digestion, there is also the process of assimilation, through which we assimilate what has been received through digestion. This is a further cooperation with the dispensing of the food. In this way, the food will be in us, and everything we have eaten will become part of us. This is the denotation and the connotation of the word dispensing.

The entire economy of God, and especially that in the New Testament age, is a matter of dispensing. I do not say that it is a matter of dispensation. The word dispensation conveys a different notion. I like to use the word dispensing as a noun in expressions such as God's dispensing or the divine dispensing. In the New Testament, God is carrying out His economy, His household administration, which He made in eternity past, before the foundation of the world. God's intention in His economy, His household government, is just to dispense Himself in His Divine Trinity—the Father, the Son, and the Spirit—into His chosen people....If we dive into the depth of the New Testament as the divine revelation, we will see that God surely has an economy, a household administration, to carry out His eternal purpose. This economy is just God's universal operation.

John 3:16...says, "For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life." In this verse three things are taking place: first, God gave, and is still giving; second, we believe; and third, we shall have eternal life. In these three points we can see God's dispensing. God's giving is a kind of dispensing. Suppose I have a lot of money, and I give each of you some of this money. My giving is my dispensing. I unload my money to you by the way of dispensing. God so loved the world that He gave His only begotten Son. This means that God is dispensing His Son to us. What God dispenses is not money, but His only begotten Son. (The Economy and Dispensing of God, pp. 69-71)

Further Reading: The Economy and Dispensing of God, chs. 7-10

“分赐者”，将食物分配给各人。这种食物的分配就是食物的分赐。不仅如此，食物进到我們里面以后，就开始在我們里面分赐它自己。我们消化食物，就是与食物分赐的配合。消化以后又有吸收，就是将借消化而得着的吸收进来。这是与食物分赐进一步的配合。这样，食物就在我們里面；我们所吃的一切就成为我們的一部分。这就是“分赐”一辞的意义和含意。

神整个的经纶，特别是新约时代的经纶，乃是一件分赐的事。在新约中，神正施行祂的经纶，祂的家庭行政，就是祂在已过的永远，在创世以前所立定的。神这经纶或家庭行政的目的，就是要將祂自己，在祂神圣的三一—父、子、灵里，分赐到祂所拣选的人里面。…我们若进入新约神圣启示的深处，就会看见神的确有一个经纶，一个家庭行政，以完成祂永远的定旨。这经纶就是祂宇宙的工作。

约翰三章十六节〔说，〕“神爱世人，甚至將祂的独生子賜给他们，叫一切信入祂的，不至灭亡，反得永远的生命。”这里发生了三件事：首先，神賜给；第二，我们信入；第三，我们得着永远的生命。在这三点上，我们看见神的分赐。神的賜给就是一种分赐。假定我这里有很多钱，我将一些钱给你们每一个人；我的賜给就是我的分赐。我借着分赐，就将我的钱倾卸给你们。神爱世人，甚至將祂的独生子賜给他们。这就是说，祂正在將祂的儿子分賜给我们。祂所分賜的不是金钱，乃是祂的独生子（神的经纶与分赐，七六至七八页）。

参读：神的经纶与分赐，第七至十篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Two (Day 4)

#### The Focus of the Epistles—

#### the Divine Trinity for the Divine Dispensing

#### Morning Nourishment

Matt. 28:19 "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

2 Cor. 13:14 "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."

The grace of the Lord is the Lord Himself as life to us for our enjoyment (John 1:17 and note 1; 1 Cor. 15:10 and note 1), the love of God is God Himself (1 John 4:8,16) as the source of the grace of the Lord, and the fellowship of the Spirit is the Spirit Himself as the transmission of the grace of the Lord with the love of God for our participation. These are not three separate matters but three aspects of one thing, just as the Lord, God, and the Holy Spirit are not three separate Gods but three "hypostases...of the one same undivided and indivisible" God (Philip Schaff). The Greek word for hypostasis (used in Heb. 11:1—see note 2 there), the singular form of hypostases, refers to a support under, a support beneath, that is, something underneath that supports, a supporting substance. The Father, the Son, and the Spirit are the hypostases, the supporting substances, that compose the one Godhead. (Footnote 1 on 2 Corinthians 13:14)

#### Today's Reading

The love of God is the source, since God is the origin; the grace of the Lord is the course of the love of God, since the Lord is the expression of God; and the fellowship of the Spirit is the impartation of the grace of the Lord with the love of God, since the Spirit is the transmission of the Lord with God, for our experience and enjoyment of the Triune God—the Father, the Son, and the Holy Spirit, with Their divine virtues....Such a divine attribute of three virtues—love, grace, and fellowship—and such a Triune God of the three divine hypostases—the Father, the Son, and the

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第二周 (周四)

#### 书信的中心点—

#### 神圣的三一为着神圣的分赐

#### 晨兴喂养

太二八 19 所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。

林后十三 14 愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。

主的恩就是主自己作我们的生命，给我们享受（约一 17 与注 1，林前十五 10）；神的爱就是神自己（约壹四 8、16），作主恩的源头；圣灵的交通就是圣灵自己，作了主恩同着神爱的传输，给我们有分。这不是三件分开的东西，乃是一件东西的三方面，正如主、神、圣灵不是三位分开的神，乃是“同一位不分开，也不能分开之神三个实质”（Philip Schaff, 薛夫）。实质，原文指在底部的支撑，就是在下面支撑之物，支撑的实质。…父、子、灵是三一神支撑的实质，构成一位神格（圣经恢复本，林后十三 14 注 1）。

#### 信息选读

神的爱是源头，因为神是元始；主的恩是神爱的流道，因为主是神的显出；灵的交通乃是主的恩同着神爱的分赐，因为灵是主同着神的传输，给我们经历并享受三一神—父、子、圣灵，连同祂们神圣的美德。…这样有爱、恩、交通三种美德的神圣属性，以及这样有父、子、灵三面神圣实质的三一神，乃是那些被岔开并受迷惑，却得了安慰并恢复的哥林

Spirit—were needed by the distracted and confused yet comforted and restored Corinthian believers. Hence, the apostle used all these divine and precious things in one sentence to conclude his lovely and dear Epistle.

This verse is strong proof that the trinity of the Godhead is not for the doctrinal understanding of systematic theology but for the dispensing of God Himself in His trinity into His chosen and redeemed people. In the Bible the Trinity is never revealed merely as a doctrine. It is always revealed or mentioned in regard to the relationship of God with His creatures, especially with man, who was created by Him, and more particularly with His chosen and redeemed people. The first divine title used in the divine revelation, Elohim in Hebrew, a title used in relation to God's creation, is plural in number (Gen. 1:1), implying that God, as the Creator of the heavens and the earth for man, is triune. Concerning His creation of man in His own image, after His own likeness, He used the plural pronouns Us and Our referring to His trinity (Gen. 1:26) and implying that He would be one with man and express Himself through man in His trinity. Later, in Genesis 3:22 and 11:7 and Isaiah 6:8, He referred to Himself again and again as Us in regard to His relationship with man and with His chosen people.

After His resurrection He charged His disciples to disciple the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit (Matt. 28:19); that is, He charged the disciples to bring the believing ones into the Triune God, into an organic union with the processed God, who had passed through incarnation, human living, and crucifixion and had entered into resurrection. Based on such an organic union, the apostle, at the conclusion of this divine Epistle to the Corinthians, blessed them with the blessed Divine Trinity in the participation in the Son's grace with the Father's love through the Spirit's fellowship. In this Divine Trinity, God the Father operates all things in all the members in the church, which is the Body of Christ, through the ministries of the Lord, God the Son, by the gifts of God the Spirit (1 Cor. 12:4-6). (Footnote 1 on 2 Corinthians 13:14)

Further Reading: The Economy and Dispensing of God, chs. 2-6

多信徒所需要的。因此，使徒在同一句里，把这些神圣而宝贵的东西全用上了，以结束他这封可爱又可亲的书信。

〔林后十三章十四节〕很强地证明，神格的三一，不是为着人在道理上领会系统的神学，乃是为着神在祂的三一里，把自己分赐到所拣选并救赎的人里面。在圣经中，神圣三一从未仅仅当作道理启示人，总是在说到神与祂的造物，特别与祂所造的人，尤其是与祂所拣选并救赎之人的关系时，才启示或说到。在说到神创造的神圣启示里，所使用的头一个称呼，伊罗欣 (Elohim)，在希伯来文里是多数的 (创一 1)，含示这位为人创造天地的神乃是三一的。在说到神按着自己的形象、照着自己的样式造人时，祂用复数代名词“我们”和“我们的”指自己，以说到祂的三一 (26)，并且含示祂要与人成为一，并在祂的三一里，借着人彰显祂自己。在创世记三章二十二节，十一章七节，以赛亚六章八节，祂说到与人并与祂选民的关系时，也一再称自己为“我们”。

祂复活以后，嘱咐门徒要使万民作祂的门徒，将他们浸入父、子、圣灵的名里 (太二八 19)；就是将信徒带进三一神里，带进与经过过程之神生机的联结里。这位神已经经过了成为肉体、为人生活、钉十字架，并且进入复活。基于这种生机的联结，使徒就在〔哥林多后书〕的结语里，以可称颂的神圣三一祝福他们，借着灵的交通，有分子子的恩与父的爱。在这神圣三一里，父神凭着灵神的恩赐，借着主 (子神) 的职事，在召会 (基督的身体) 的众肢体里，运行一切的事 (林前十二 4~6) (圣经恢复本，林后十三 14 注 1)。

参读：神的经纶与分赐，第二至六篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Two (Day 5)

#### The Focus of the Epistles—

#### the Divine Trinity for the Divine Dispensing

#### Morning Nourishment

Eph. 5:18-20 "And do not be drunk with wine, in which is dissoluteness, but be filled in spirit, speaking to one another in psalms and hymns and spiritual songs, ...giving thanks at all times for all things in the name of our Lord Jesus Christ to our God and Father."

The entire divine revelation in the book of Ephesians concerning the producing, existing, growing, building up, and fighting of the church as the Body of Christ is composed of the divine economy, the dispensing of the Triune God into the members of the Body of Christ. Chapter 1 of Ephesians unveils that God the Father chose and predestinated these members in eternity (1:4-5), that God the Son redeemed them (1:6-12), and that God the Spirit, as a pledge, sealed them (1:13-14), thus imparting Himself into His believers for the formation of the church, which is the Body of Christ, the fullness of the One who fills all in all (1:18-23). (Footnote 1 on 2 Corinthians 13:14)

#### Today's Reading

Ephesians 2 shows us that in the Divine Trinity all the believers, both Jewish and Gentile, have access unto God the Father, through God the Son, in God the Spirit (2:18). This indicates that the three coexist and coinhere simultaneously, even after all the processes of incarnation, human living, crucifixion, and resurrection. In chapter 3 the apostle prayed that God the Father would grant the believers to be strengthened through God the Spirit into their inner man, that Christ, God the Son, may make His home in their hearts, that is, occupy their entire being, that they may be filled unto all the fullness of God (3:14-19). This is the climax of the believers' experience of and participation in God in His trinity. Chapter 4 portrays how the processed God as the Spirit, the Lord, and the Father is mingled with the Body of Christ (4:4-6)

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第二周 (周五)

#### 书信的中心点—

#### 神圣的三一为着神圣的分赐

#### 晨兴喂养

弗五 18~20 不要醉酒，醉酒使人放荡，乃要在灵里被充满，用诗章、颂辞、灵歌，彼此对说，…凡事要在我们主耶稣基督的名里，时常感谢神与父。

整本以弗所书的神圣启示，说到召会这基督身体的产生、存在、长大、建造和争战，都是由神圣的经纶，就是三一神分赐到基督身体的肢体里所组成的。一章揭示父神如何在永远里拣选并预定这些肢体 (4~5)，子神如何救赎他们 (6~12)，灵神如何作凭质印他们 (13~14)，借此将祂自己分赐到祂的信徒里面，以形成召会，就是基督的身体，那在万有中充满万有者的丰满 (18~23) (圣经恢复本，林后十三 14 注 1)。

#### 信息选读

以弗所二章给我们看见，在神圣的三一里，所有犹太和外邦的信徒，都在灵神里，借着子神，得以进到父神面前 (18)。这也指明，甚至在成为肉体、为人生活、钉十字架和复活，这一切的过程之后，三者仍是同时并存、互相内在的。在三章，使徒祷告父神，叫信徒借着灵神，得以加强到里面的人里，使基督 (子神) 安家在他们心里，也就是占有他们全人，使他们被充满成为神一切的丰满 (14~19)。这是在基督里的信徒，经历并有分于神圣三一的极点。四章描绘经过过程的神，就是灵、主、父，如何与基督的

so that all the members of the Body may experience the Divine Trinity. Chapter 5 exhorts the believers to praise the Lord, God the Son, with the songs of God the Spirit, and give thanks in the name of our Lord Jesus Christ, God the Son, to God the Father (5:19-20). This is to praise and thank the processed God in His divine trinity for our enjoyment of Him as the Triune God. Chapter 6 instructs us to fight the spiritual warfare by being empowered in the Lord, God the Son, putting on the whole armor of God the Father, and wielding the sword of God the Spirit (6:10, 11, 17). This is the believers' experience and enjoyment of the Triune God even in the spiritual warfare.

The apostle Peter, in his writing, confirmed that God is triune for the believers' enjoyment, referring the believers to the election of God the Father, the sanctification of God the Spirit, and the redemption of Jesus Christ, God the Son, accomplished by His blood (1 Pet. 1:2). And John the apostle strengthened the revelation that the Divine Trinity is for the believers' participation in the processed Triune God. In the book of Revelation he blessed the churches in different localities with grace and peace from God the Father, Him who is and who was and who is coming, and from God the Spirit, the seven Spirits who are before His throne, and from God the Son, Jesus Christ, the faithful Witness, the Firstborn of the dead, and the Ruler of the kings of the earth (Rev. 1:4-5). John's blessing given to the churches indicated also that the processed Triune God, in all He is as the eternal Father, in all He is able to do as the sevenfold intensified Spirit, and in all He has attained and obtained as the anointed Son, is for the believers' enjoyment, that they may be His corporate testimony as the golden lampstands (1:9, 11, 20).

Thus, it is evident that the divine revelation of the trinity of the Godhead in the holy Word, from Genesis through Revelation, is not for theological study but for the apprehending of how God in His mysterious and marvelous trinity dispenses Himself into His chosen people, that we as His chosen and redeemed people may, as indicated in the apostle's blessing to the Corinthian believers, participate in, experience, enjoy, and possess the processed Triune God now and for eternity. Amen. (Footnote 1 on 2 Corinthians 13:14)

Further Reading: The Divine Dispensing of the Divine Trinity, chs. 15-20

身体调和 (4~6), 使所有的肢体经历神圣的三一。五章劝勉信徒, 要用灵神的歌赞美主 (子神), 并在我们主耶稣基督 (子神) 的名里感谢父神 (19~20)。这就是在神圣三一里, 赞美并感谢经过过程的神, 使我们享受这位三一神。六章指示我们, 要在主 (子神) 里得着加力, 穿戴父神全副的军装, 并取用灵神的剑, 从事属灵的争战 (10~11、17)。这就是信徒甚至在属灵的争战中, 也经历并享受三一神。

使徒彼得在他的著作里, 说到父神的拣选、灵神的圣别以及耶稣基督 (子神) 之血的救赎 (彼前一 2), 也证实神的三一是为着信徒的享受。使徒约翰也加强神圣三一的启示, 使信徒有分于经过过程的三一神。在启示录中, 他祝福各地的召会, 愿恩典与平安, 从那今是昔是以后永是的 (父神), 和祂宝座前的七灵 (灵神), 并那忠信的见证人、死人中的首生者、为地上君王元首的耶稣基督 (子神), 归与他们 (一 4~5)。约翰给众召会的这个祝福, 也指明经过过程的三一神, 不论是永远之父的一切所是, 七倍加强之灵的一切所能, 以及受膏之子的一切所得并所达到的, 全都给信徒享受, 使他们成为金灯台, 作祂团体的见证 (9、11、20)。

因此, 圣经从创世记到启示录, 对神格的三一所有的神圣启示, 显然都不是为着神学上的研究, 乃是为着叫我们领会, 神在祂奥秘而奇妙的三一里, 如何将祂自己分赐到祂所拣选的人里面, 使我们这些蒙祂拣选、救赎的人, 能像使徒对哥林多信徒的祝福所指明的, 有分于、经历、享受并得着经过过程的三一神, 从今时直到永远。阿们 (圣经恢复本, 林后十三 14 注 1)。

参读: 神圣三一的神圣分赐, 第十五至二十章。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Two (Day 6)

#### The Focus of the Epistles— the Divine Trinity for the Divine Dispensing

#### Morning Nourishment

Eph. 4:15-16 "But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ, out from whom all the Body, being joined together and being knit together through every joint of the rich supply and through the operation in the measure of each one part, causes the growth of the Body unto the building up of itself in love."

The divine dispensing comes out of the Three of the Divine Trinity—the Father, the Son, and the Spirit. The divine dispensing taking place within us is the operating of the all-inclusive, life-giving Spirit, the pneumatic Christ, as the aggregate, totality, and consummation of the Triune God. This Spirit is moving in us, anointing us, watering us, feeding us, satisfying us, strengthening us, comforting us, saturating us, and permeating us. There are so many words to describe His dispensing within us. All of the foregoing items, such as watering, feeding, strengthening, permeating, saturating, and anointing, are matters of dispensing. Every day we should be built up by receiving the divine dispensing within us. (The Divine Dispensing for the Divine Economy, p. 37)

#### Today's Reading

We should not expect to have a spectacular time each day in receiving the divine dispensing... [We should not] expect to have a spectacular result in [our] Christian life... We must learn to be satisfied with ordinary days which are filled with regular and normal practices in the divine dispensing. In the morning we should have some time with the Lord to touch Him and be revived by Him. Then we need to pass through a daily routine to get ready for work. To live a life in the divine dispensing in a normal way will make us healthy both physically and spiritually. Whether or not we

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第二周 (周六)

#### 书信的中心点—

#### 神圣的三一为着神圣的分赐

#### 晨兴喂养

弗四 15~16 唯在爱里持守着真实，我们就得以在一切事上长到祂，就是元首基督里面；本于祂，全身借着每一丰富供应的节，并借着每一部分依其度量而有的功用，得以联络在一起，并结合在一起，便叫身体渐渐长大，以致在爱里把自己建造起来。

神圣的分赐出自神圣三一的三者—父、子、灵。在我们里面所进行的神圣分赐，乃是包罗万有赐生命之灵，那是灵的基督，即三一神的集合、总和与终极完成的运行。这灵在我们里面运行，膏抹、滋润、喂养、满足、加强、安慰、浸透并漫溢我们。有许多话语描述祂在我们里面的分赐。前面各项，如滋润、喂养、加强、浸透、漫溢与膏抹，都是分赐的事。我们每天该借着接受我们里面神圣的分赐而得着建造（为着神圣经纶的神圣分赐，三六页）。

#### 信息选读

我们接受神圣的分赐时，不该期待每天有神奇时光。…〔我们〕不要期待在〔我们〕的基督徒生活中有神奇的结果。…我们必须学习满足于平常的日子，在神圣的分赐上满了规律且正常的实行。早晨我们该有一些时间与主同在，接触祂并借着祂得复兴。然后我们需要经过日常例行的事，预备好去工作。在神圣的分赐上正常地过生活，会使我们肉身和属灵上都健康。无论我们有好日子或坏日子，都不在于我

have good or bad days is not up to us; it is up to His sovereignty. He has already chosen us, and it is too late to turn back. We are blessed because the processed and consummated Triune God is within us. He is in us, not in a spectacular way but in a very ordinary way.

We should be blessed to be satisfied with ordinary days in the divine dispensing. The Triune God is certainly in us, but His being in us is not spectacular. Every day He is within us dispensing and positively strengthening and encouraging us. In the last three years, I have experienced many troubles, yet nothing has disturbed me. I have published more messages, I have visited more places, and I have held more conferences. However, this is not because I have had spectacular days. I have just lived an ordinary life of receiving His dispensing. The Epistles reveal that the work of Christ within us is a fine work of dispensing....Our destiny is to live an ordinary life in the divine dispensing. Our Father God has destined that we live in an ordinary way under His continual dispensing.

Because all the riches of the Head have been dispensed into us, we grow with these riches in all things into the Head [Eph. 4:15]. Then out from the Head all the Body, joined closely together through every joint of the rich supply and knit together (interwoven) through the operation of each part in its measure, causes the growth of the Body, through the dispensing of the riches of the processed Triune God, unto the organic building up of the Body itself in love (v. 16).

It is by this thorough step-by-step dispensing that the Body grows and builds itself up. This is the dispensing of the consummated Triune God, the pneumatic Christ as the life-giving Spirit. He is anointing, moving, feeding, nourishing, strengthening, comforting, encouraging, and working within us. Every day we have to come back to the Spirit and remain in Him all the time. We must be one with the moving One within us. Then we will experience His fine work of divine dispensing. (The Divine Dispensing for the Divine Economy, pp. 37-40)

Further Reading: A Deeper Study of the Divine Dispensing chs. 1-2, 7, 11-12

们，乃在于祂的主宰。祂已经拣选我们，我们要回转已经太迟了。我们是蒙福的，因为经过过程并终极完成的三一神在我们里面。祂在我们里面，不是以神奇的方式，乃是以非常平常的方式。

我们该满足于在神圣的分赐里平常的日子，这是蒙福的。三一神的确在我们里面，但祂在我们里面不是神奇的。祂每天在我们里面分赐，并且积极地加强、鼓励我们。最近三年，我经历了许多难处，但没有一事搅扰我。我出版了更多信息，访问了更多地方，举行了更多特会；然而，这不是因为我经历了神奇的日子，我只是过着接受祂分赐的平常生活。书信启示基督在我们里面的工作，乃是分赐的细致工作。…我们的定命就是在神圣的分赐里过平常的生活。我们的父神已命定，我们在祂不断的分赐之下过平常的生活。

因着元首一切的丰富已经分赐到我们里面，我们就在一切事上凭着这些丰富长到元首里面〔弗四15〕。然后本于元首，全身借着每一丰富供应的节，紧密地联络在一起，并借着每一部分依其度量而有的功用，结合（交织）在一起，便叫身体借着经过过程之三一神丰富的分赐，渐渐长大，以致在爱里把自己生机地建造起来（16）。

借着这逐步的透彻分赐，身体就长大，并且把自己建造起来。这是终极完成之三一神，那是灵的基督作赐生命之灵的分赐。祂正在我们里面膏抹、运行、喂养、滋养、加强、安慰、鼓励并作工。每一天我们必须回到那灵里，并且一直留在祂里面。我们必须与我们里面这位运行者是一，这样，我们就会经历祂神圣分赐的细致工作（为着神圣经纶的神圣分赐，三六至三七、四〇至四一页）。

参读：关于神圣分赐更深的研读，第一至二、七、十一至十二篇。



# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Three

#### **Romans 8—the Focus of the Entire Bible and the Center of the Universe**

Scripture Reading: Rom. 8:2, 10, 4-6, 11, 13-15, 28-29

#### Outline

#### **I. Romans 8 reveals that the processed Triune God as the law of the Spirit of life gives the divine life to the believers for their living—vv. 2, 10, 6, 11, 28-29:**

A. God's desire and goal are that we live by the divine life and minister life to others for the building up of the church; this life is in Christ Jesus, and it is the life of the law of the Spirit of life; the all-inclusive indwelling Spirit is constantly transmitting this life into each one of us to build up the church, edify the saints, and minister the riches of Christ to everyone who contacts us—v. 2; 2 Cor. 3:6; 1 John 5:16.

B. We need to see the way to live as a man by the law of the Spirit of life; we must be controlled and directed by the law of the Spirit of life to experience a genuine and normal Christian life—Rom. 8:2:

1. We need to walk according to the spirit—v. 4:

a. If we insist on anything for our own sake, interest, or profit, even if the thing itself is not sinful or immoral, we are walking according to the flesh.

b. According to the Bible, there is no third choice or neutral ground; everything is either according to the flesh or the spirit—vv. 4, 6, 9; John 3:6; Gal. 5:17; 6:8; 1 Pet. 3:18.

c. When we deduct the flesh, what remains is the spirit; since we know what the flesh is, we can walk according to the spirit simply by not walking according to the flesh.

2. We need to be according to the spirit—Rom. 8:5:

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第三篇

#### **罗马八章—全本圣经的中 心点和宇宙的中心**

读经：罗八2、10、4~6、11、13~15、28~29

#### 纲 目

壹. 罗马八章启示，经过过程的三一神作为生命之灵的律，将神圣的生命赐给信徒，为着他们的生活—2、10、6、11、28~29节：

一. 神的心愿和目标，乃是要我们凭神圣的生命而活，并将生命供应给别人，以建造召会；这生命是在基督耶稣里，是生命之灵的律的生命；包罗万有、内住的灵正不断将这生命传输到我们每一位里面，以建造召会，造就圣徒，并将基督的丰富供应给每一个接触我们的人—2节，林后三6，约壹五16。

二. 我们需要看见凭生命之灵的律过为人生活的路；我们必须受生命之灵的律管制和指引，好经历真正且正常的基督徒生活—罗八2：

1. 我们需要照着灵而行—4节：

a. 我们若为自己的目的、兴趣或利益坚持任何事，即使事情本身并非有罪或不道德的，我们仍是照着肉体而行。

b. 按照圣经，没有第三种选择或中间地带；若不是照着肉体，就是照着灵—4、6、9节，约三6，加五17，六8，彼前三18。

c. 我们除去肉体，剩下的就是灵；我们既认识什么是肉体，就能借着不照肉体而行，来照着灵而行。

2. 我们需要照着灵为人—罗八5：

a. A living according to the spirit and not according to the flesh is the realization of an inward law—the law of the Spirit of life—v. 2.

b. Being according to the flesh is like remaining on the ground according to the law of gravity, which may be likened to the law of sin and of death.

c. Being according to the spirit is like being on an airplane according to the law of aerodynamics, which may be likened to the law of the Spirit of life.

d. The law of the Spirit of life in our mingled spirit has the power to overcome the law of sin and of death in our flesh.

e. If we choose to be according to the spirit, the law of the Spirit of life will spontaneously free us from the law of sin and of death; the law of the Spirit of life does not need our help, but it needs our consent—cf. v. 6.

f. In every place and at every time, we need to build up a spiritual habit of exercising our spirit to “switch on” the law of the Spirit of life—1 Tim. 4:7.

g. The law of the Spirit of life, the Spirit of God, the Spirit of Christ, and the resurrecting Spirit have been installed into every believer; in order to receive His life supply, we need only to exercise our spirit by calling on the Lord and worshipping, thanking, praising, and exalting Him—Isa. 12:2-6.

3. We need to mind the things of the Spirit—Rom. 8:5:

a. To mind the things of the Spirit is to set our mind on the things of the Spirit, that is, to always have our mind occupied with the things of the Spirit, which are the things concerning Christ.

b. The things of the Spirit of God are the deep things of God; to realize and participate in Christ as the deep things of God requires us to love Him—1 Cor. 2:9-11, 14.

c. We need to exercise to build up a habit of continually having our mind occupied with the things of the Spirit, the things concerning Christ.

d. In Song of Songs the seeker was sick with love for the Lord (2:5; 5:8); within her mind there was nothing but the Lord; we need to have such a mind.

e. The secret of spiritual warfare is to not allow our mind to be vacant; the two spirits, the divine Spirit with our human spirit, connect all the things concerning Christ to our mind; as long as our mind is

a. 照着灵、不照着肉体的生活，乃是内里之律—生命之灵的律—的实化—2节。

b. 照着肉体为人，就象照着地心引力的律留在地上，这律可比作罪与死的律。

c. 照着灵为人，就象照着空气动力学的律在飞机里，这律可比作生命之灵的律。

d. 我们调和的灵里那生命之灵的律，有能力胜过肉体中罪与死的律。

e. 我们若选择照着灵，生命之灵的律会自然释放我们脱离罪与死的律；生命之灵的律不需要我们的帮助，却需要我们的赞同—参6节。

f. 在任何时地，我们都需要建立属灵的习惯，运用我们的灵把生命之灵的律的“开关打开”—提前四7。

g. 生命之灵的律、神的灵、基督的灵以及那使人复活的灵，都已装置在每一位信徒里面；我们要得着祂生命的供应，只需要运用我们的灵，呼求主并敬拜、感谢、赞美、高举祂—赛十二2~6。

3. 我们需要思念那灵的事—罗八5：

a. 思念那灵的事，就是将我们的心思置于那灵的事，也就是一直让我们的心思被那灵的事，就是关于基督的事所占满。

b. 神的灵的事就是神的深奥之事；我们要领悟并有分于基督作为神深奥的事，就需要我们爱祂—林前二9~11、14。

c. 我们需要操练建立起习惯，不断让我们的心思被那灵的事，就是关于基督的事所占满。

d. 在雅歌中，寻求者对主因爱成病（二5，五8）；在她的心思里没有别的，只有主而已；我们都需要有这样的心思。

e. 属灵争战的秘诀，乃是不让我们的心思空白；神圣的灵同我们人的灵这二灵，将关乎基督的一切事联于我们的心思；只要我们的心思借

connected to the things concerning Christ by the two spirits, we are victorious—Rom. 8:6, 16.

f. The expression the mind set on the spirit in Romans 8:6 is literally “the mind of the spirit”; the mind of Christ, the mind of the spirit, is a mind that is filled, occupied, and saturated with Christ—Phil. 2:5; 1 Cor. 2:16.

4. We need to put to death the practices of our body—Rom. 8:13, 5:

a. The practices of the body are our old habits; these practices include not only sinful things but also everything practiced by our body apart from the Spirit.

b. We need to coordinate with the indwelling Spirit to take the initiative to put to death the practices of our body; then the Spirit will come in to apply the effectiveness of Christ's death to these practices, thus killing them.

5. We need to be led by the Spirit of God—v. 14:

a. We do not need to seek after the Spirit's leading, since it is already present within us, dwelling in our regenerated spirit; if we live under this leading, we will walk and behave in a way that proves that we are God's sons.

b. The leading here is not merely an action of the Spirit; it is the Triune God Himself becoming the leading in our spirit; if we would care for Him as a person who indwells us, we will spontaneously be led by Him.

6. We need to cry, “Abba, Father!”—v. 15:

a. Abba is an Aramaic word, and Father is the translation of the Greek word Pater; the combining of the Aramaic title with the Greek title expresses a stronger affection in crying to the Father.

b. Such an affectionate cry implies an intimate relationship in life between a genuine son and a begetting father—v. 16.

## **II. Romans 8 may be considered the focus of the entire Bible and the center of the universe; thus, if we are experiencing Romans 8, we are in the center of the universe:**

A. In eternity past God purposed to enter into His redeemed people so that He could be their life and

着这二灵联于关乎基督的事，我们就是得胜的一罗八 6、16。

f. 罗马八章六节的“心思置于灵”一辞，直译“灵的心思”；基督的心思，就是灵的心思，乃是被基督充满、占有并浸透的心思—腓二 5，林前二 16。

4. 我们需要治死我们身体的行为—罗八 13、5：

a. 身体的行为乃是我们老旧的习惯；这些行为不仅指关于罪的事，也包括我们身体在那灵之外，所行一切的事。

b. 我们需要与内住的灵配合，主动治死身体的行为，那灵就将基督死的功效应用在这行为上，将其杀死。

5. 我们需要被神的灵引导—14 节：

a. 那灵的引导不需要我们寻求，因为已经在我们里面，就是在我们重生的灵里；我们只要活在这引导之下，我们的生活行动与行事为人，就要证明我们是神的儿子。

b. 这里的引导，不仅是那灵的一种行动，更是三一神自己在我们灵里成为引导；我们若顾到祂这住在我们里面的人位，我们自然就被祂引导。

6. 我们需要呼叫：“阿爸，父” —15 节：

a. “Abba (阿爸)” 是亚兰文，“父”是希腊文 Pater，爸特的翻译；这个由亚兰文和希腊文合并的称呼，表达呼叫父时强烈的感情。

b. 这富有感情的呼叫，合示生父与亲子在生命里亲密的关系—16 节。

贰. 罗马八章可视为全本圣经的中心点和宇宙的中心；因此，我们若经历罗马八章，我们就在宇宙的中心：

一. 神在已过的永远里定意要进到祂所救赎的人里面，使祂可以作他们的

so that they could be His corporate expression; this is the focus of God's economy—Eph. 1:3-5.

B. Man is the center of God's creation, because God's intention is to be expressed through man; man can become God's expression only by God entering into man to be man's life and content and to make man one with Him so that man may live by Him and even live Him out; in this way God is expressed from within man.

C. Zechariah 12:1 says, “Thus declares Jehovah, who stretches forth the heavens and lays the foundations of the earth and forms the spirit of man within him”:

1. The spirit of man is ranked with the heavens and the earth because our spirit is the location where God desires to dwell—Eph. 2:22; cf. 2 Tim. 4:22.

2. The heavens are for the earth, the earth is for man, and man was created by God with a spirit so that he may contact God, receive God, worship God, live God, fulfill God's purpose for God, and be one with God.

D. The central focus in the universe is that the processed Triune God has come into us and now dwells in us; this is the greatest miracle; nothing else in the universe could be more important than this—Isa. 66:1-2; John 14:23; 15:4.

E. We should all be full of joy since the Triune God is indwelling us and is one with us; He is our life and our person, and He is making us His home—Eph. 3:14-17.

F. The indwelling Spirit in Romans 8 is the Triune God:

1. In the expression the Spirit of God, the Spirit and God are in apposition, indicating that the Spirit and God are one—Rom. 8:9.

2. Similarly, the Spirit of Christ, the Spirit of the One who raised Jesus from the dead, and the Spirit of life in Romans 8 indicate that the Spirit is Christ, the resurrecting One, and life; therefore, since the Spirit indwells us, all three of the Triune God are in us as life—vv. 9, 11, 2.

3. The Spirit in Romans 8 is the all-inclusive Spirit as the ultimate consummation and application of the Triune God; the Spirit is the reaching, the application,

生命，使他们能成为祂团体的彰显；这是神经纶的中心点—弗一3～5。

二. 人是神创造的中心，因为神的心意乃是要借着人得着彰显；惟有借着神进到人里面，作人的生命和内容，使人与祂成为一，凭祂而活，甚至将祂活出，人才能成为神的彰显；如此神就能从人里面彰显出来。

三. 撒迦利亚十二章一节说，“铺张诸天、建立地基、造人里面之灵的耶和華说”：

1. 人的灵与天地并列，因为我们的灵是神渴慕居住的所在—弗二22，参提后四22。

2. 诸天是为着地，地是为着人，神给人造了灵，使人能接触神，接受神，敬拜神，活神，为神完成神的定旨，并与神成为一。

四. 宇宙的中心焦点就是经过过程的三一神已经进到我们的里面，如今住在我们里面；这是最大的神迹；宇宙中没有什么别的事比这个更重要—赛六六1～2，约十四23，十五4。

五. 我们都该满了喜乐，因为三一神如今住在我们里面，与我们是一；祂是我们的生命和人位，祂正使我们成为祂的家—弗三14～17。

六. 在罗马八章，内住的灵就是三一神：

1. 在“神的灵”这辞里，灵和神是同位语，指明那灵和神乃是一—罗八9。

2. 同样的，罗马八章中“基督的灵”、“那叫耶稣从死人中复活者的灵”和“生命的灵”，指明那灵就是基督，是那使人复活者，也是生命；因此，那灵既然住在我们里面，三一神的三者就都在我们里面作生命—9、11、2节。

3. 罗马八章中的那灵乃是包罗万有的灵，作三一神的终极完成和应用；那灵是三一神临及并应用

of the Triune God to us.

4. The Triune God as the all-inclusive Spirit is within us for us to experience and enjoy by taking Him as our life and our person; we are the container of the Triune God—2 Cor. 4:7.

G. When Christ enters into us, our spirit is regenerated, making our spirit life (Rom. 8:10); when we love the Lord and set our mind on the things concerning Him, our mind is life (v. 6); furthermore, if the Spirit of the resurrecting One indwells us, He will give life to our body (v. 11):

1. According to God's economy and eternal purpose, what God wants to do in His salvation is to work Himself into us, His redeemed people, as our life; God's desire to work Himself into us as our life is the focus of the Bible.

2. The life that is given to our spirit, mind, and body is the indwelling Spirit as the ultimate consummation and application of the Triune God.

3. If we are weak, lacking life, it is because we are short of spiritual breath; to breathe spiritually is to call on the name of the Lord—Lam. 3:55-56; Hymns, #73, stanza 2.

4. As we continually breathe in the Spirit as life and allow Him to spread into all our being, more and more of Christ is added into us; this is to possess, experience, and enjoy the subjective God within our being.

5. When God is thus added into our being, we will receive the life element that causes us to grow for the building up of the Body of Christ—Col. 2:19.

6. While we are growing with this life element, the law of the Spirit of life works in us automatically to shape us, to conform us, into the image of Christ; the Body of Christ, the fullness of Christ, the new man, and the mutual habitation of God and man issue from our experience of this life—Rom. 8:29.

7. Ultimately, this life will prepare the bride of Christ, which will cause the Lord to come back and usher us into the next age; for this reason, the crucial focus of the Bible and the universe is in Romans 8.

于我们。

4. 作为包罗万有之灵的三一神在我们里面，我们以祂为生命和人位，就可以经历并享受祂；我们是三一神的容器—林后四7。

七. 基督进到我们里面时，我们的灵就得着重生，使我们的灵就是生命（罗八10）；我们爱主并将我们的心思置于与主有关的事时，我们的心思就是生命（6）；不仅如此，那使人复活者的灵若住在我们里面，祂就赐生命给我们的身体（11）：

1. 照着神的经纶 and 神永远的定旨，神在祂的救恩中所要作的，就是将祂自己作到我们这些祂所救赎的人里面，作我们的生命；神的渴望是要将祂自己作到我们里面作我们的生命，这是圣经的中心点。

2. 那分赐给我们灵、心思和身体的生命，乃是内住的灵，就是三一神的终极完成和应用。

3. 倘若我们软弱，缺少生命，这是因为我们缺少属灵的气息；属灵的呼吸就是呼求主名—哀三55～56，诗歌六十五首第二节。

4. 当我们持续吸入那灵作生命，并让祂扩展到我们的全人里面，基督就多而又多的加给我们；这乃是拥有、经历并享受我们里面主观的神。

5. 神这样加到我们里面时，我们就接受生命的元素，使我们得以长大，以建造基督的身体—西二19。

6. 我们凭这生命元素长大时，生命之灵的律就在我们里面自动运行，将我们塑造并模成基督的形像；基督的身体、基督的丰满、新人、神人相互的居所，都来自于我们对这生命的经历—罗八29。

7. 至终这生命要预备基督的新妇，使主得以回来，并将我们带进下一个时代；为这缘故，圣经和宇宙的中心焦点，是在罗马八章里。



## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Three (Day 1)

### Romans 8—the Focus of the Entire Bible and the Center of the Universe

#### 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."

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."

In the original Greek text [of Romans 8:2] it is difficult to discern whether the phrase in Christ Jesus modifies the law of the Spirit of life or has freed me. Actually, the law of the Spirit of life and the freeing are both in Christ Jesus. Only in Christ Jesus is there such a law and such a freeing. We may also say that in Christ Jesus modifies life. The divine life is in Christ Jesus (cf. John 1:4; 1 John 5:12). (The All-inclusive Indwelling Spirit, p. 26)

#### Today's Reading

God's desire is that we live as human beings by the divine life. Many Christians...think that we need to improve ourselves, and because we cannot make it, we need to seek God's help through prayer....God does not want us to live as angels or perfect human beings but to live as humans by the divine life. Many Christians misinterpret the words eternal life in the Bible to mean a condition of living eternally in a physical paradise. However, eternal life is actually the divine life of God....Romans 8 reveals that the divine life that is in Christ Jesus is now being transmitted and transfused into us.

Perhaps some are still not clear about the difference between being virtuous by the human life and living by the divine life. Life is abstract, but

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第三周 (周一)

### 罗马八章—全本圣经的中 心点和宇宙的中心

#### 晨兴喂养

罗八 2 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。

10~11 但基督若在你们里面，身体固然因罪是死的，灵却因义是生命。然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。

在希腊原文里，很难认出〔罗马八章二节〕“在基督耶稣里”这辞是修饰“生命之灵的律”，还是修饰“已经释放了我”。事实上，生命之灵的律和释放二者都在基督耶稣里。只有在基督耶稣里，才有这个律和这种释放。我们也可以说，“在基督耶稣里”是修饰“生命”。神圣的生命是在基督耶稣里（参约一4，约壹五12）（包罗万有内住的灵，二七页）。

#### 信息选读

神渴望我们人类凭神圣的生命而活。许多基督徒...认为我们需要改良自己；又因为我们作不到，所以需要借着祷告寻求神的帮助。...〔然而，〕神不要我们生活好像天使或完美的人，乃要我们凭神圣的生命生活为人。许多基督徒误解圣经中“永远的生命”这辞，以为这辞的意思是指一种永远活在物质天堂中的状态。然而，永远的生命其实就是神的神圣生命。...罗马八章启示，那在基督耶稣里的神圣生命，如今正传输并注入到我们里面。

或许有些人还不清楚，凭属人生命而有的美德，与凭神圣生命而活的美德，二者之间的不同。生命很抽

it can be discerned by its manifestations. Whatever we are able to do by our human life makes us proud, and pride kills others spiritually. Even if we are quite virtuous, as long as we are proud, we cannot build, minister life, or supply anything of the Lord to others. If a brother and his wife are taught to love and submit to one another, they may accept the teaching and pray for the Lord to help them to obey the teaching. However, if they are successful by their own self-effort, they will become proud and self-exalted. When we touch them, we will sense not that we are meeting God but that we are meeting proud, self-exalted people. This is the manifestation of being virtuous by our human life. On the other hand, the husband and wife may realize that they cannot love and submit to one another by their own life and that God actually wants them to live a human life as a husband and wife by the divine life. As a result, they may pray, humble themselves, deny their human ability and energy, and live not by themselves but by the Lord as the indwelling Spirit. Then spontaneously, unconsciously, and unintentionally they will love and submit to one another, yet they will not realize that they are being virtuous. Instead, they will feel that they are short in living Christ and expressing His excellent virtues. When we contact such ones, we sense that they are full of Christ. Even if they do not say anything to us, what they are will minister life to us. When we contact such ones, we are nourished, strengthened, edified, and built up. Furthermore, we are spontaneously influenced to live the same kind of life, expressing excellent virtues as human beings living by the divine life, which is in Christ Jesus and is imparted into us by the all-inclusive indwelling Spirit.

In the divine life there is a law that controls us as we live the Christian life. If we live according to this law, we will live a genuine, normal Christian life. Regrettably, most of us live a somewhat abnormal Christian life, because our Christian life is under the control of something else, such as our habit, nature, or culture....We must be controlled and directed by the law of the Spirit of life to experience a genuine and normal Christian life. Romans 8 is a practical and crucial chapter because it reveals the law of the Spirit of life. (The All-inclusive Indwelling Spirit, pp. 28-30, 40-41)

Further Reading: The All-inclusive Indwelling Spirit, chs. 3, 5

象, 但由其表现就可以辨认出来。凡我们凭属人生命所能作的, 都会使我们骄傲; 而骄傲会在属灵上杀死人。即便我们很有美德, 只要我们骄傲, 就无法建造、供应生命或将任何出于主的事物供应给人。倘若一位弟兄和他的妻子受教导要彼此相爱、彼此服从, 他们就会接受教导, 祷告求主帮助他们遵守教训。然而, 他们若靠自己的努力而成功, 就会变得骄傲, 高抬自己。我们接触他们, 会觉得我们不是遇见神, 而是遇见骄傲、高抬自己的人。这是凭我们属人生命所有之美德的显出。另一面来说, 夫妻可能领悟到, 他们凭自己的生命无法彼此相爱、彼此服从; 他们也领悟, 事实上神要他们作丈夫和作妻子的, 凭神圣的生命过为人生活。因此, 他们也许会祷告, 降卑自己, 否认自己属人的能力和力量, 不凭自己而活, 乃凭主这内住的灵而活。这样, 他们就自然而然、不知不觉、不由自主地彼此相爱并服从, 却不觉得自己很有美德。反之, 他们会觉得自己缺少活基督并彰显祂超越的美德。我们接触这样的人时, 会觉得他们满了基督。即便他们没有对我们说任何话, 他们的所是也会将生命供应给我们。我们接触这样的人, 就得着滋润、加强、造就和建造。此外, 我们会自然受影响, 过同样的生活, 凭神圣的生命过为人的生活, 彰显超越的美德; 这生命是在基督耶稣里, 借着包罗万有、内住的灵, 分授到我们里面的。

我们过基督徒生活时, 神圣生命里有一个律在管制我们。我们若照这律生活, 就会过一个真正、正常的基督徒生活。遗憾的是, 我们大部分的人都过着不太正常的基督徒生活, 因为我们的基督徒生活受到其他事物的管制, 就如我们的习惯、天性或文化。…我们必须受生命之灵的律管制和指引, 好经历真正且正常的基督徒生活。罗马八章是实际且重要的一章, 因为这章启示了生命之灵的律 (包罗万有内住的灵, 二九至三一、四四页)。

参读: 包罗万有内住的灵, 第三、五章。



# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Three (Day 2)

#### Romans 8—the Focus of the Entire Bible and the Center of the Universe

##### Morning Nourishment

Rom. 8:4-6 "That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit. For those who are according to the flesh mind the things of the flesh; but those who are according to the spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the spirit is life and peace."

Within us there are two substances: flesh and spirit [Rom. 8:4]. We must choose to walk according to the flesh or according to the spirit. It is entirely up to us to make this choice. It is difficult to know what is the spirit, but it is easy to know what is the flesh. In every environment and situation we all can recognize the flesh. When we deduct the flesh, what remains is the spirit. Since we know what is the flesh, we can walk according to the spirit simply by not walking according to the flesh.

We may think that some things are neutral and that it is not possible to know whether or not they are the flesh. However, according to the Bible, there is no third choice or neutral ground; everything is either according to the flesh or the spirit (vv. 4, 6, 9; John 3:6; Gal. 5:17; 6:8; 1 Pet. 3:18). For instance, a wife may prefer to open the window, and her husband may prefer to close it. The window being open or closed may be neutral, but for either spouse to insist on his or her preference is the flesh. If we insist on anything for our own sake, interest, or profit, even if the thing itself is not sinful or immoral, we are walking according to the flesh....As long as we are not walking according to the flesh, we must be walking according to the spirit. (The All-inclusive Indwelling Spirit, p. 33)

##### Today's Reading

The verb in Romans 8:4 is walk, but the verb in verse 5 is are. Being according to the flesh or the spirit

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第三周 (周二)

#### 罗马八章—全本圣经的中 心点和宇宙的中心

##### 晨兴喂养

罗八 4~6 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。因为照着肉体的人，思念肉体的事；照着灵的人，思念那灵的事。因为心思置于肉体，就是死；心思置于灵，乃是生命平安。

我们里面有两种本质：肉体 and 灵。我们必须选择要照着肉体还是照着灵而行。这个选择完全在于我们。要认识什么是灵很难，但要认识什么是肉体很容易。在每一种环境和处境中，我们都可以认出肉体。我们除去肉体，剩下的就是灵。我们既认识什么是肉体，就能借着不照肉体而行，来照着灵而行。

我们可能以为有些事是中立的，不可能知道这些事是不是肉体。然而，按照圣经，没有第三种选择或中间地带；若不是照着肉体，就是照着灵（罗八 4、6、9，约三 6，加五 17，六 8，彼前三 18）。譬如，妻子可能偏好开窗，她的丈夫可能偏好关窗。窗户是开或关可能是中立的，但任何一方若坚持自己的偏好，那就是肉体。我们若为自己的目的、兴趣或利益坚持任何事，即使事情本身并非有罪或不道德的，我们仍是照着肉体而行。…只要我们不照着肉体而行，就必是照着灵而行（包罗万有内住的灵，三五至三六页）。

##### 信息选读

罗马八章四节是说到“行”，但五节是说到“人”的所是。“照着肉

implies more than walking according to the flesh or the spirit. We need to not only walk according to the spirit but also constantly be according to the spirit, not according to the flesh.

A living according to the spirit and not according to the flesh is the realization of an inward law—the law of the Spirit of life (v. 2). The law of gravity keeps us on the ground....However, if we are in an airplane, another law, the law of aerodynamics, is applied to us to keep us off the ground....If we want to remain on the ground, we need only to stay away from the airplane. However, to remain in the air does not require a great effort. Instead, we must only enter into an airplane. If we are in an airplane, it can overcome the power of gravity to lift us off the ground. Being according to the flesh is like remaining on the ground, and being according to the spirit is like being in an airplane. The law of the Spirit of life in our mingled spirit has the power to overcome the law of sin and of death in our flesh....If we choose to be according to the spirit, the law of the Spirit of life will spontaneously free us from the law of sin and of death. The law of the Spirit of life does not need our help, but it needs our consent. We do not need to do anything to free ourselves from the law of sin and of death. We only need to be according to the spirit.

From the moment we wake up...we should exercise our spirit by calling on the Lord and worshipping, thanking, praising, and exalting Him. Doing this will drive away all the dark thoughts and gird our spirit to guard our entire being. If we practice this, we will not be loose, natural, or short-tempered, because our spirit will be on the alert.

If we exercise our spirit from the very beginning of the day, we will live this way all day long. As a result, when we exercise and release our spirit in the meetings, it will not be a performance but a continuation of our normal daily practice. If we practice this every day, after a few months we will have built up a spiritual habit....We need to live a daily life with a spiritual habit to continually exercise and release our spirit so that we become a person who walks according to the spirit and is according to the spirit. (The All-inclusive Indwelling Spirit, pp. 33-34, 67-68)

Further Reading: The All-inclusive Indwelling Spirit, ch. 4

体或照着灵的人”所含示的，比“照着肉体或照着灵而行”更多。我们需要不仅照着灵而“行”，更是一直照着灵而不照着肉体的“人”。

照着灵、不照着肉体的生活，乃是内里之律—生命之灵的律—的实化（2）。地心引力的律使我们留在地面上。…然而，我们若在飞机上，另一种律，就是空气动力学的律，会应用在我们身上，使我们离地。…我们若要一直留在地面上，只要不搭飞机就好。然而，要留在空中，也不需要花太大力气，我们只要进入飞机。我们在飞机里，飞机能胜过地心引力的能力，使我们升起离地。照着肉体为人就像留在地上，照着灵为人就像在飞机里。我们调和的灵里那生命之灵的律，有能力胜过肉体中罪与死的律。…我们若选择照着灵，生命之灵的律会自然释放我们脱离罪与死的律。生命之灵的律不需要我们的帮助，却需要我们的赞同。我们不需要作任何事来释放自己脱离罪与死的律，只需要照着灵。

从我们起床的那一刻起，…我们应当借着呼求主名、敬拜、感谢、赞美并高举主，而运用我们的灵。这么作会驱尽黑暗的思想，并束紧我们的灵，以保守我们的全人。我们若这样实行，就不会松散、天然或容易发怒，因为我们的灵会一直儆醒。

倘若我们每天从清早开始就运用我们的灵，我们整天都会这样活着。结果，我们在聚会中运用并释放我们的灵就不是表演，而是我们每日正常实行的延续。我们若天天这样实行，几个月后就会建立起属灵的习惯。…我们需要过一种日常生活，有属灵的习惯，不断地运用并释放我们的灵，使我们成为一个照着灵而行并照着灵为人的人（包罗万有内住的灵，三六至三七、七八页）。

参读：包罗万有内住的灵，第四章。

## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Three (Day 3)

### Romans 8—the Focus of the Entire Bible and the Center of the Universe

#### Morning Nourishment

Rom. 8:14-15 "For as many as are led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery bringing you into fear again, but you have received a spirit of sonship in which we cry, Abba, Father!"

Paul wrote Romans 8 not only according to his revelation but also fully according to his experience. According to verse 5, we need to mind the things of the Spirit. To mind the things of the Spirit is to set our mind on the things of the Spirit....The things of the Spirit of God [1 Cor. 2:14] are the deep things of God (vv. 10-11) concerning Christ as our portion (1:2, 9). No one was born, raised, or educated to have a habit of setting the mind on the Spirit. However, the Bible teaches us to habitually and continually set our mind not on the things of the flesh but on the things of the Spirit. We need to build up such a habit....We need to exercise to keep our mind occupied by the things concerning Christ not only in the meetings but also in our daily life, family life, marriage life, school life, and job life....We must continually have our mind occupied with the things of the Spirit, the things concerning Christ. (The All-inclusive Indwelling Spirit, pp. 34-35)

#### Today's Reading

The two spirits, the divine Spirit with our human spirit, connect all the things concerning Christ to our mind. As long as our mind is connected to the things concerning Christ by the two spirits, we are victorious. Our mind represents our entire being....The secret of spiritual warfare is to not allow our mind to be vacant. It is especially dangerous to let our mind be vacant in the morning and when we are resting. When we are busy with

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第三周 (周三)

### 罗马八章—全本圣经的中 心点和宇宙的中心

#### 晨兴喂养

罗八 14~15 因为凡被神的灵引导的，都是神的儿子。你们所受的不是奴役的灵，仍旧害怕；所受的乃是儿子名分的灵，在这灵里，我们呼叫：阿爸，父。

保罗写罗马八章，不仅是照着他的启示，更完全照着他的经历。按照五节，我们需要思念那灵的事。思念那灵的事，就是将我们的心思置于那灵的事上。…神的灵的事〔林前二 14〕就是神的深奥之事（10~11），关乎基督作我们的分（一 2、9）。没有人天生就具有，被培养，或受教育要习惯将心思置于灵。然而，圣经教导我们要习惯并一直将心思置于那灵的事，而非肉体的事。我们需要建立这种习惯。…我们不仅需要在聚会中操练让自己的心思被关乎基督的事所占有，也需要在日常生活、家庭生活、婚姻生活、学校生活和职场生活中操练。…我们必须一直让心思被那灵的事所占有，就是被关乎基督的事所占有（包罗万有内住的灵，三八至三九页）。

#### 信息选读

这二灵—神圣的灵同我们人的灵，将关乎基督的一切事联于我们的 心思。只要我们的 心思借着二灵联于关乎基督的事，我们就是得胜的。心思代表我们全人。…属灵争战的秘诀，乃是不让我们的 心思空白。在清晨和休息时，让 心思空白尤其危险。我们忙于学业或工作时，那些事占据我们

school or work, those things occupy our mind. When we try to rest, our mind may become vacant, and evil things may come in. Therefore, especially when we are not busy, we need to exercise to fill our mind with the things of the Spirit, the things concerning the glorious Christ. This is our victory.

Romans 8:13 says, "If you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live." According to my experience, verse 13 is a direct continuation of verse 5. If we set our mind on the things concerning Christ, we immediately put to death all the practices of our body. After we rise up in the morning, we quickly begin to consider many things that we intend to do. More than nine out of ten things that we intend to do are of the flesh. Therefore, we need a lot of putting to death....If we consider our basic intentions, we will discover that nearly every practice of our body needs to be put to death. The practices of the body are mainly our habits. We need to put to death [by the Spirit] not only our bad habits but also our good habits.

We may wonder how we can live after so much putting to death. Actually, the more we put to death, the more we live....Our putting to death the practices of our body by the Spirit is the leading of the Spirit of God [v. 14]. After the putting to death, we know what the Spirit wants us to do, and we have the clear leading. When we feel that we do not know what to do, it is because we are not putting to death the practices of our body by the Spirit....The experiences in verses 13 and 14 eventually lead us to cry, "Abba, Father!" [v. 15].

Now we have seen the way to live by the divine life. First, we need to declare that we choose to be not according to the flesh but according to the spirit (vv. 2, 4). Second, we need to continually set our mind on the things concerning Christ (v. 5). Third, we must put to death the practices of the body by the Spirit (v. 13). Then spontaneously, we will cry, "Abba, Father! Father, I have put to death everything but You. So I cry to You, Abba, Father!" If we practice these things, we are living by the divine life. (The All-inclusive Indwelling Spirit, pp. 35-37)

Further Reading: The All-inclusive Indwelling Spirit, ch. 8

的心思。我们想休息时，心思就可能变成空白，邪恶的事就会进来。因此，特别在我们不忙时，更需要操练以那灵的事，就是关乎荣耀基督的事来充满我们的心思。这是我们的得胜。

罗马八章十三节说，“你们若照肉体活着，必要死；但你们若靠着那灵治死身体的行为，必要活着。”按着我的经历，十三节直接接续第五节。我们若将心思置于关乎基督的事，就会立刻治死身体所有的行为。我们早晨起来以后，很快就开始思考我们想作的许多事。但在我们想作的事情中，十件有九件是属肉体的。因此，我们需要多多的治死。…我们若仔细思想自己根本的用意，就会发现几乎身体的每一个行为都需要被治死。身体的行为主要是我们的习惯。我们需要〔靠着那灵〕治死的，不仅是坏习惯，也是好习惯。

我们可能不明白，这么多的治死之后，我们还能活么？事实上，我们越治死，就越活。…我们靠着那灵治死身体的行为，乃是神的灵的引导〔14〕。我们治死身体的行为之后，就知道那灵要我们作什么，也会有清楚的引导。我们感觉不知道要作什么，乃是因为没有靠着那灵治死身体的行为。…十三至十四节的经历，至终引导我们呼叫：“阿爸，父。”〔15〕

现在我们已经看见凭神圣生命而活的路。首先，我们需要宣告说，我们选择不照着肉体，乃照着灵（2、4）。其次，我们需要一直将心思置于关乎基督的事上（5）。第三，我们必须靠着那灵治死身体的行为（13）。然后我们会自然呼叫：“阿爸，父！父啊，我已经治死了你以外的一切事。所以我呼求你：阿爸，父！”我们若实行这些事，就会凭神圣的生命而活（包罗万有内住的灵，三九至四一页）。

参读：包罗万有内住的灵，第四章。

## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Three (Day 4)

### Romans 8—the Focus of the Entire Bible and the Center of the Universe

#### Morning Nourishment

Rom. 8:28-30 "And we know that all things work together for good to those who love God, to those who are called according to His purpose. 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; and those whom He predestinated, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified."

Romans 8 is the center, the focus, of the Bible and of the entire universe. Thus, if we are experiencing Romans 8, we are in the center of the universe. 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, p. 17)

#### Today's Reading

Romans 8 is mysterious and abstract, yet it is a crucial chapter in the Bible, for it reveals the focal point of God's economy. The highlight of God's salvation is that He wants to be one with His redeemed people. God's desire to be one with man is not accidental or temporary but eternal. Ephesians 1:3-5...reveal[s] that in eternity past God had a heart's desire and purposed to fulfill this desire. In order to fulfill His desire, God planned to work Himself into a group of human beings. In other words, in eternity past God purposed to enter into His redeemed people so that He could be their life and so that they could be His corporate expression. This is the focus of God's economy.

According to God's purpose, He created the

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第三周 (周四)

### 罗马八章—全本圣经的中 心点和宇宙的中心

#### 晨兴喂养

罗八 28~30 还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。因为神所预知的人，祂也预定他们模成神儿子的形像，使祂儿子在许多弟兄中作长子。祂所预定的人，又召他们来；所召来的人，又称他们为义；所称为义的人，又叫他们得荣耀。

罗马八章是圣经和全宇宙的中心、焦点。因此，我们若经历这一章，我们就在宇宙的中心。这一章启示，生命之灵、生命之灵的律、神的灵、基督的灵和那使人复活者的灵，在那灵里全是一；而那灵对我们的灵、心思和身体都是生命。没有什么比包罗万有之灵的这些方面更为宝贵；包罗万有的灵应付我们每一个需要，完全满足我们（包罗万有内住的灵，一四页）。

#### 信息选读

罗马八章奥秘且抽象，却是圣经里很重要的一章，因为本章启示了神经纶的中心点。神救恩显著的点就是神要与祂的赎民成为一。神渴望与人成为一，不是偶然或短暂的，而是永远的。以弗所一章三至五节…启示，神在已过的永远里有一个心愿，祂定意要完成这愿望。神为要完成祂的愿望，就计划将自己作到一班人里面。换句话说，神在已过的永远里定意要进到祂所救赎的人里面，使祂可以作他们的生命，使他们能成为祂团体的彰显。这是神经纶的中心点。

神照着祂的定旨，创造了天、地

heavens, the earth, and millions of items with human beings as the center. Man is the center of God's creation because God's intention is to be expressed through man. Man can become God's expression only by God entering into man to be man's life and content and to make man one with Him so that man may live by Him and even live Him out. In this way God is expressed from within man.

The heavens are for the earth, the earth is for man, and God created man with a spirit so that man can receive God [Zech. 12:11. The crucial part in a transistor radio is the receiver, which receives the radio waves from the air. Without a receiver, a radio does not work. Although there are many radio waves in the air, only a radio with a receiver can substantiate the radio waves. God created man with a spirit as such a receiver to substantiate and receive God.

We human beings are different from animals because we have a spirit as a wonderful receiver....Animals have no thought about God, but throughout history and regardless of race, people have always worshipped. Although what they worship may be wrong, their desire to worship is right. Atheists say that there is no God, yet deep in their being is a desire to worship something. Within man there is a subconscious need to worship God, because man has a spirit. Just as we hunger for food because we have a stomach, we hunger for God because He created a spirit in us.

The Lord said, "God is Spirit, and those who worship Him must worship in spirit and truthfulness" (John 4:24)...We should not try to physically feel, see, smell, or hear God. We must use the proper organ. Just as we must exercise our ears to substantiate sound, we must exercise our spirit to substantiate God....God is real, but we need to exercise the proper organ—our human spirit—to know Him. People often come to a point in their lives when it seems that nothing can satisfy them. Although we may have a good family, education, job, and financial situation, we will come to a point when we realize that there is still a hunger and thirst within that is not satisfied. This hunger and thirst are in our spirit. Man was created with a spirit to seek after God. (The All-inclusive Indwelling Spirit, pp. 55-56)

Further Reading: The All-inclusive Indwelling Spirit, ch. 7

和以人为中心的亿万造物。人是神创造的中心，因为神的心意，乃是要借着人得着彰显。唯有借着神进到人里面，作人的生命和内容，使人与祂成为一，凭祂而活，甚至将祂活出，人才能成为神的彰显。如此神就能从人里面彰显出来。

诸天是为着地，地是为着人，神创造人有灵，使人能接受神〔亚十二1〕。收音机最重要的部分就是接收器，好接收空中的电波。没有接收器，收音机无法运作。虽然空中弥漫着无线电波，只有具备接收器的收音机能质实这些无线电波。神创造人有灵，这灵就是这样的接收器，可以质实神并接受神。

我们人类与动物不同，因为我们有灵这奇妙的接收器。…动物不会想到神，但人类从有历史以来，不分种族都会敬拜。虽然他们敬拜的对象也许是错误的，他们敬拜的渴望却是正确的。无神论者说没有神，但在他们全人深处，仍渴望有所敬拜。在人里面有个潜在的需要，需要敬拜神，因为人有灵。正如我们渴求食物，是因为我们有胃；照样我们渴求神，是因为祂在我们里面造了一个灵。

主说，“神是灵；敬拜祂的，必须在灵和真实里敬拜。”（约四24）。…我们不要想用肉身感觉神、看见神、闻到神或听见神。我们必须使用正确的器官。正如我们必须运用我们的耳朵来质实声音，我们也必须运用我们的灵来质实神。…神是真实的，但我们需要用对器官，就是用我们人的灵来认识神。人在一生中常会到一个地步，好像没有什么能满足他们。也许我们的家庭、教育、工作和经济情况都好，但到了一个时候，我们会领悟到，我们里面还有一种饥渴没有得着满足。这饥渴是在我们的灵里。人受造有灵，就是要来寻求神（包罗万有内住的灵，六二至六四页）。

参读：包罗万有内住的灵，第七章。

## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Three (Day 5)

### Romans 8—the Focus of the Entire Bible and the Center of the Universe

#### Morning Nourishment

Rom. 8:9 "But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him."

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."

Although the Bible is composed of sixty-six books and over a thousand chapters, it has a central thought—Christ as the embodiment of God wants us to receive Him and give Him the permission to make His home in our hearts, to dwell in us permanently and eternally. The Triune God created the heavens and the earth, was incarnated, lived as a man on the earth for thirty-three and a half years, and died on the cross to accomplish redemption, take away our sins, and terminate our old man and the entire old creation. Then He entered into resurrection and ascension. The central focus in the universe is that this processed Triune God has come into us and now dwells in us. This is the greatest miracle. Nothing else in the universe could be more important than this. (The All-inclusive Indwelling Spirit, p. 49)

#### Today's Reading

We need to see that the indwelling of the processed Triune God is not a mere theory or doctrine but a real and present fact....If we see that the Triune God lives in us, we will be ecstatic....We should all be full of joy since the Triune God is indwelling us and is one with us. He is our life and our person, and He is making us His home. It is crucial that we recognize this fact. We need to pray, "O Lord Jesus, show us this glorious fact." We need His mercy to see a vision that the processed Triune God, who has accomplished everything

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第三周 (周五)

### 罗马八章—全本圣经的中 心点和宇宙的中心

#### 晨兴喂养

罗八 9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。

11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

圣经虽然是由六十六卷书，超过一千章的经文所组成，但它有一个中心思想，就是基督作为神的具体化身，要我们接受祂并许可祂在我们心中安家，恒久并永远住在我们里面。三一神创造诸天与地，成为肉体，三十三年半之久在地上为人生活，在十字架上受死，成功救赎，除去我们的罪，了结我们的旧人和整个旧造。然后祂进入复活和升天。宇宙的中心焦点就是这位经过过程的三一神已经进到我们的里面，如今住在我们里面。这是最大的神迹。宇宙中没有什么别的事比这个更重要（包罗万有内住的灵，五三页）。

#### 信息选读

我们需要看见，经过过程之三一神的内住不是一个理论或道理而已，而是真实摆在眼前的事实。…我们若看见三一神活在我们里面，我们就会狂喜。…我们都该满了喜乐，因为三一神如今住在我们里面，与我们是一。祂是我们的生命和人位，祂正使我们成为祂的家。我们认识这个事实是极其重要的。我们需要祷告：“哦，主耶稣，给我们看见这荣耀的事实。”我们需要祂的怜悯，好看见这个异象，就是这位经过过程的三一神已经完

and is now the all-inclusive life-giving Spirit, dwells in us. Even if we see only a little, it is better than nothing. Although we may not be ecstatic, as long as we are happy, it is good enough. A Christian must be a happy person. The Christian life is a happy life.

We need to see that the indwelling Spirit is the Triune God. According to the New Testament Greek, in the expression the Spirit of God, the Spirit and God are in apposition, indicating that the Spirit and God are one (Rom. 8:9). Similarly, the Spirit of Christ, the Spirit of the resurrecting One, and the Spirit of life in Romans 8 indicate that the Spirit is Christ, the resurrecting One, and life (vv. 9, 11, 2). Therefore, since the Spirit indwells us, all three of the Triune God are in us as life. Actually, the three of the Triune God are all one. In John 14:23 the Lord said clearly that if we love Him, He and the Father will come and make an abode with us....Wherever one of the Godhead is, the other two are as well, because the three of the Godhead not only coexist but also coinhere. This is a mystery. To coexist is to exist simultaneously, and to coinhere is to exist within one another.

In Romans 8 the indwelling Spirit is called the Spirit of God, the Spirit of Christ, and the Spirit of the resurrecting One. Thus, we can say that the Spirit in Romans 8 is the all-inclusive Spirit as the ultimate consummation and application of the Triune God. The Spirit is the link of the Triune God to us, for when He is present, the Triune God is present....God may seem far away and objective to some, but the Spirit is always subjective. The Spirit is the reaching, the application, of God to us. The current of electricity is the application and reaching of electricity from a distant power plant to a building. When electricity is thus applied as a current, it becomes subjective. Similarly, the Spirit is the application and the reaching of the Triune God to us.

The Triune God as the all-inclusive Spirit is within us for us to experience and enjoy by taking Him as our life and our person....Within every genuine believer of Christ, there are two persons: the believer and the Triune God. We are the container of the Triune God, and He is within us as our life and our person. (The All-inclusive Indwelling Spirit, pp. 49-51)

Further Reading: The All-inclusive Indwelling Spirit, ch. 1

成一切，如今是包罗万有、赐生命的灵，住在我们里面。即使我们只看见一点，也比什么都没看见要来得好。虽然我们可能没有狂喜，只要我们因此而喜乐就够好了。基督徒必须是喜乐的人。基督徒生活是喜乐的生活。

我们需要看见，内住的灵就是三一神。照着新约原文，在“神的灵”这辞里，灵和神是同位语，指明那灵和神乃是一（罗八9）。同样的，罗马八章中“基督的灵”、“那叫...从死人中复活者的灵”和“生命之灵”，指明那灵就是基督，是那使人复活者，也是生命（9、11、2）。因此，那灵既然住在我们里面，三一神的三者就都在我们里面作生命。事实上，三一神的三者都是一。在约翰十四章二十三节主清楚说到，我们若爱祂，祂与父就要到我们这里，同我们安排住处。...神格中之一在哪里，其他二者就在哪里，因为神格的三者不仅同时共存，并且还互相内在。这是奥秘。同时共存，就是同时存在；互相内在，就是存在于彼此里面。

罗马八章中内住的灵称为神的灵、基督的灵、那使人复活者的灵。因此我们可以说，八章中的那灵是包罗万有的灵，作三一神的终极完成和应用。那灵将三一神联于我们，因为那灵在哪里，三一神就在哪里。...对有些人来说，神可能既遥远又客观，但那灵总是主观的。那灵是神临及并应用于我们。电流使远处发电厂的电，得以应用于并临及建筑物。电作为电流而得着应用，就变得主观。同样的，那灵是三一神临及并应用于我们。

三一神作为包罗万有的灵在我们里面，我们以祂为生命和人位，就可以经历并享受祂。...每一位基督的真信徒，里面都有两个人位：信徒自己和三一神。我们是三一神的容器，祂在我们里面作我们的生命和人位（包罗万有内住的灵，五四至五六页）。

参读：包罗万有内住的灵，第六章。



## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Three (Day 6)

### Romans 8—the Focus of the Entire Bible and the Center of the Universe

#### Morning Nourishment

Rom. 8:10 "If Christ is in you, though the body is dead because of sin, the spirit is life because of righteousness."

Rom. 8:6 "...The mind set on the spirit is life and peace."

Rom. 8:11 "...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."

When Christ enters into us, our spirit is regenerated. Thus, our spirit is life (Rom. 8:10). When we love the Lord and set our mind on the things concerning Him, our mind is life (v. 6). Furthermore, if the Spirit of the resurrecting One indwells us, He will give life to our body (v. 11). For the Spirit to indwell us, we must give Him the permission to settle within us and saturate our inner being.

We need to realize that according to God's economy and eternal purpose, what God wants to do in His salvation is to work Himself into us, His redeemed people, as our life. God's desire to work Himself into us as our life is the focus of the Bible....The forgiveness of sins and salvation from hell are great and necessary parts of God's salvation, yet they are not the central concern of God's salvation. The central focus of God's salvation is God working Himself into us as our life. (The All-inclusive Indwelling Spirit, pp. 51-52, 63-64)

#### Today's Reading

The life that is given to our spirit, mind, and body is the Spirit, who is the consummation of the Triune God. Life, the Triune God, and Christ are one in the Spirit. Therefore, as we continually breathe in the Spirit as life and allow Him to spread into all our being, more and more of Christ is added into us. We become different when Christ as the life-giving Spirit is added into

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第三周 (周六)

### 罗马八章—全本圣经的中 心点和宇宙的中心

#### 晨兴喂养

罗八 10 …基督若在你们里面，身体固然因罪是死的，灵却因义是生命。

6…心思置于灵，乃是生命平安。

11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

基督进到我们里面时，我们的灵就得着重生。因此我们的灵是生命（罗八 10）。我们爱主并将我们的心思置于与主有关的事时，我们的心思就是生命（6）。不仅如此，那使人复活者的灵若住在我们里面，祂就赐生命给我们的身体（11）。那灵要住在我们里面，我们必须许可祂在我们里面定居，浸透我们里面的全人。

我们需要领悟，照着神的经纶和神永远的定旨，神在祂的救恩中所要作的，就是将祂自己作到我们这些祂所救赎的人里面，作我们的生命。神的渴望是要将祂自己作到我们里面作我们的生命，这是圣经的中心点。…罪得赦免和得救脱离火湖，是神救恩伟大且必要的部分，但不是神救恩的中心要项。神救恩的中心焦点是神将祂自己作到我们里面，作我们的生命（包罗万有内住的灵，五七、七三页）。

#### 信息选读

分赐到我们的灵、心思和身体的生命乃是那灵，就是三一神的终极完成。在那灵里，生命、三一神和基督都是一。所以当我们持续吸入那灵作生命，并让祂扩展到我们的全人里面，基督就多而又多的加给我们。基督作为赐生命的灵加到我们里面时，我们就

us, because we receive a new element. This is to know God in the experiential way of life. It is more than believing and trusting in an objective God and more than merely receiving gifts or power from God for our use or strength. Instead, it is to possess, experience, and enjoy the subjective God within our being.

When God is thus repeatedly added into our being, we will receive the life element that causes us to grow....Growth requires the addition of a new element....We need more than the knowledge of an objective God in our mind; we need to have the element of the subjective God added into our being. This occurs not by teaching but by experiencing. Therefore, whenever we feel weak in our spirit, mind, or body toward the things of God, we need to call on the name of the Lord....To call on the name of the Lord is to breathe life into us, and this life is nothing less than Christ as the embodiment of God realized as the Spirit....In this way, the divine element is added into our being, and we grow with this element. As a result, our Christian life and growth will be normal and healthy.

In the divine life is a law, which is the working, the function, of this life (Rom. 8:2). While we are growing with the element of the divine life, this life has an automatic function, the law of life. This law regulates us from within, shaping us into the form of Christ. Thus, we are being conformed to the image of Christ and will eventually be exactly the same as He is (v. 29). This is not ethics, religion, or improvement of character; much less is it something of habit, nature, or culture. Instead, it is the Triune God indwelling us so that we can take Him as our life, our life supply, and even our person and thereby live by the divine life and grow with the divine element every day. While we are growing with this life element, the law of life works in us automatically to shape us, conform us, into the image of Christ. The Body of Christ, the fullness of Christ, the new man, and the mutual habitation of God and man issue from our experience of this life. Ultimately, this life will prepare the bride of Christ, which will cause the Lord to come back and usher us into the next age. For this reason, the crucial focus of the Bible and the universe is in Romans 8. (The All-inclusive Indwelling Spirit, pp. 53-54)

Further Reading: The All-inclusive Indwelling Spirit, ch. 6

变得不一样了，因为我们接受了新的元素。这就是以生命经历的方式认识神。这不仅是相信、信靠一位客观的神，也不仅是从神领受恩赐或能力，给我们运用或作我们的力量。反之，这乃是拥有、经历并享受我们里面主观的神。

神这样一再地加到我们里面时，我们就接受生命的元素，使我们得以长大。…长大需要新元素的加添。…我们需要的，不仅是头脑里对神客观的知识；我们需要主观之神元素加到我们全人里面。这无法借着教导，而是借着经历才得以发生。所以每当我们觉得灵里、心思或身体向着属神的事软弱无力，就需要呼求主名。…呼求主名就是将生命吸入我们里面，这生命一点不差就是作神具体化身并实化为那灵的基督。…如此神圣元素就加到我们全人里面，我们就凭这元素而长大。结果，我们的基督徒生活以及长大就会正常且健康。

在神圣生命里有一个律，这律就是神圣生命的运行，是神圣生命的功用（罗八2）。我们凭神圣生命的元素长大时，这生命有一个自动自发的功用，就是生命的律。这律在里面规律我们，将我们塑造成为基督的形像。因此，我们正在模成基督的形像，至终将会与祂一模一样（29）。这不是伦理、宗教或改良性格，更不在于习惯、天性或文化。相反的，这是三一神内住于我们，叫我们能以祂为我们的生命、生命的供应，甚至是我们的位；因此我们每天得以凭神圣生命而活，并凭神圣元素长大。我们凭这生命元素长大时，生命的律就在我们里面自动运行，将我们塑造并模成基督的形像。基督的身体、基督的丰满、新人、神人相互的居所，都来自于我们对这生命的经历。至终这生命要预备基督的新妇，使主得以回来，并将我们带进下一个时代。为这缘故，圣经和宇宙的中心焦点，是在罗马八章里（包罗万有内住的灵，五九至六一页）。

参读：包罗万有内住的灵，第六、八章。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Four

#### The Focus of God's Economy—the Mingled Spirit

Scripture Reading: 1 Cor. 6:17; Rom. 8:4, 16; Eph. 1:17; 2:22; 4:23

#### Outline

**I. The focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit; whatever God intends to do or accomplish is related to this focus—Eph. 3:9, 5; 1:17; 2:22; 4:23; 5:18; 6:18:**

A. The union of God and man is a union of the two spirits, the Spirit of God and the spirit of man; the union of these two spirits is the deepest mystery in the Bible—1 Cor. 2:11-14; Eph. 5:32.

B. The essence of the New Testament is the two spirits—the divine Spirit and the human spirit—mingled together as one spirit—1 Cor. 6:17:

1. The word joined in 1 Corinthians 6:17 refers to the believers' organic union with the Lord through believing into Him—John 3:15-16; 15:4-5.

2. The spirit in 1 Corinthians 6:17 is both the Spirit of the Lord and our spirit—15:45b; 2 Cor. 3:17; Rom. 8:16.

3. The expression one spirit indicates the mingling of the Lord as the Spirit with our spirit—1 Cor. 6:17.

4. The implications of 1 Corinthians 6:17 are marvelous and far-reaching:

a. This verse reveals that we and Christ are one wonderful, living entity.

b. To be one spirit with the Lord implies that we are in Him and that He is in us and that we and He are one in life—John 14:20; 15:4-5.

C. The mingled spirit is a spirit that is one spirit

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第四篇

#### 神经纶的中心点—调和的灵

读经：林前六 17，罗八 4、16，弗一 17，二 22，四 23

#### 纲 目

壹. 神经纶的中心点乃是调和的灵，就是神灵与人灵的调和；凡神所要作的，或祂所要完成的，都与这中心点有关—弗三 9、5，一 17，二 22，四 23，五 18，六 18：

一. 神与人的联结，乃是在于神灵与人灵二灵的联结；这二灵的联结乃是圣经中极深的奥秘—林前二 11～14，弗五 32。

二. 新约的素质乃是神的灵与人的灵这二灵，调和在一起成为一灵—林前六 17：

1. 林前六章十七节的“联合”，指信徒借着信入主，与祂有生机的联结—约三 15～16，十五 4～5。

2. 林前六章十七节的灵，是主的灵，也是我们的灵—十五 45 下，林后三 17，罗八 16。

3. “一灵”这辞指明是灵的主与我们的灵调和—林前六 17。

4. 林前六章十七节所含示的意义奇妙而深邃：

a. 这节启示，我们与基督是一美妙之活的实体。

b. 与主成为一灵，含示我们在祂里面，祂也在我们里面，并且我们与祂在生命上是一—约十四 20，十五 4～5。

三. 调和的灵乃是与神成为一灵的灵；

with God and that is the same as God in His life and nature but not in His Godhead—1 John 5:11; 2 Pet. 1:4.

D. The divine Spirit and the human spirit are mingled as one within us so that we can live the life of a God-man, a life that is God yet man and man yet God— Gal. 2:20; Phil. 1:19-21a.

E. The God-man living is the living of the two spirits, the Spirit of God and the spirit of man joined and mingled together as one—Gal. 2:20; Rom. 8:4.

F. To be proper Christians, we must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit indwelling our spirit and mingled with our spirit as one spirit—2 Cor. 3:17; 1 Cor. 15:45b; 6:17.

## **II. All our spiritual experiences, such as our fellowship with the Lord, our prayer to Him, and our living with Him, are in this mingled spirit—John 4:24; 15:4-5; Rom. 1:9; 8:4, 16; Eph. 1:17; 2:22; 4:23; 6:18; Phil. 2:1:**

A. Romans 8 speaks of the Spirit of life, the spirit of the believers, and the mingled spirit—vv. 2, 9, 11, 15-16:

1. Through the Spirit of life the eternal, only wise God, according to the revelation of the mystery hidden through the ages, dispenses Himself in His processed and consummated Spirit into the believers to be their consummated salvation as their life and everything—16:25; 8:11; 5:10.

2. Through the regenerated human spirit the believers participate in God's dynamic salvation as their living—8:10, 16.

3. “The Spirit...with our spirit” (v. 16) is the most crucial secret in Romans for God to execute His dynamic salvation and for the believers to participate in it.

4. We need to know these two spirits in the divine enlightenment so that, by the Spirit of life mingled with our regenerated spirit, we may enter into the intrinsic significance of the dynamic salvation of God

这灵乃是在神的生命和性情上，但不在祂的神格上，与神一样—约壹五 11，彼后一 4。

四. 在我们里面，神的灵与人的灵相调为一，使我们过一种是神又人，是人又神的神人生活—加二 20，腓一 19～21 上。

五. 神人的生活乃是神灵与人灵这二灵联结、调和在一起成为一的生活—加二 20，罗八 4。

六. 要作一个正当的基督徒，我们必须认识今天主耶稣作为三一神的具体化身乃是那灵，内住于我们的灵，并与我们的灵调和成为一灵—林后三 17，林前十五 45 下，六 17。

贰. 我们一切属灵的经历，就如我们与主的交通，向主的祷告，与主的同活，都是在这调和的灵里—约四 24，十五 4～5，罗一 9，八 4、16，弗一 17，二 22，四 23，六 18，腓二 1：

一. 罗马八章说到生命的灵、信徒的灵以及调和的灵—2、9、11、15～16 节：

1. 借着这生命的灵，这位永远、独一无二智慧的神，才得以照历世以来密而不宣之奥秘的启示，将祂自己在祂经过过程并终极完成的灵里，分赐到信徒里面，成为他们终极完成的救恩，作他们的生命和一切—十六 25，八 11，五 10。

2. 借着重生之人的灵，信徒有分于神大能的救恩，作他们的生活—八 10、16。

3. “那灵……同我们的灵”（16），乃是整卷罗马书里，神执行祂大能的救恩，以及信徒有分于这救恩，最紧要的秘诀。

4. 我们都需要在神圣的光照之下，认识这二灵，好使我们借着生命之灵与我们重生之灵调和，得以进入神在基督里大能救恩的内在意义，

in Christ, which is the Triune God processed and consummated to be our eternal inheritance for our enjoyment—vv. 2, 10, 16; 2 Cor. 13:14; Acts 26:18; Eph. 1:13-14.

B. The spirit of faith in 2 Corinthians 4:13 is the mingled spirit—the Holy Spirit mingled with the regenerated human spirit:

1. Faith is in our spirit, which is mingled with the Holy Spirit—1:24; 5:7.

2. We must exercise the spirit of faith to believe and to speak the things that we have experienced of the Lord, especially His death and resurrection—4:13.

3. It is by the mingled spirit as the spirit of faith that the apostles lived a crucified life in resurrection for the carrying out of their ministry—3:8-9; 4:1, 10-12; 5:18.

C. To abide in the Lord as the true vine is to be one spirit with Him and to live in the mingled spirit—John 15:1, 4-5; 1 Cor. 6:17:

1. The Christian life is a life of abiding in the Lord as the true vine—John 15:1, 4-5; 1 John 2:24, 27-28; cf. 4:1.

2. The mutual abiding in John 15:4-5 is the practice of being one spirit with the Lord.

D. Ultimately, the Bible requires only one thing of us—that we walk according to the mingled spirit—Rom. 8:4:

1. The key to experiencing and enjoying the processed and consummated Triune God through the divine dispensing is found in the wonderful Spirit who is in our regenerated spirit and who has become one spirit with our spirit—Phil. 1:19; 1 Cor. 15:45b; 6:17.

2. By living in the mingled spirit, we can experience Christ as everything to us—1:2, 9, 24, 30; 2:8, 10; 3:11; 5:7-8; 10:3-4; 11:3; 12:12; 15:20, 45b, 47.

3. When we live in the mingled spirit, we spontaneously bear the cross—Rom. 8:4; 1 Cor. 6:17; Matt. 16:24.

4. Whether or not we are under Satan's authority is not determined by the things we do but is determined by whether we are in the spirit or in the flesh; if we remain in the mingled spirit, we will be kept from

就是三一神经过种种过程而得着终极完成，作我们永远的基业，给我们享受—2、10、16节，林后十三14，徒二六18，弗一13~14。

二. 林后四章十三节信心的灵，乃是调和的灵—圣灵与我们重生之人的灵调和：

1. 信心乃是在我们那与圣灵调和的灵里——24，五7。

2. 我们必须运用这信心的灵，信并且说我们所经历于主的事，特别是祂的死和复活—四13。

3. 使徒是借着调和的灵这信心的灵，在复活里过钉十字架的生活，以完成他们的职事—三8~9，四1、10~12，五18。

三. 住在主这真葡萄树里面，乃是与祂成为一灵，并且活在调和的灵里—约十五1、4~5，林前六17：

1. 基督徒的生活乃是住在主这真葡萄树里面的生活—约十五1、4~5，约壹二24、27~28，参四1。

2. 约翰十五章四至五节的彼此互住，乃是实行与主是一灵。

四. 圣经最终只向我们要求一件事，就是照着调和的灵而行—罗八4：

1. 借着神圣的分赐，经历并享受经过过程且终极完成之三一神的关键，乃在于那在我们重生的灵里，并且与我们的灵成为一灵的奇妙之灵—腓一19，林前十五45下，六17。

2. 借着活在调和的灵里，我们就能经历基督作我们的一切——2、9、24、30，二8、10，三11，五7~8，十3~4，十一3，十二12，十五20、45下、47。

3. 当我们活在调和的灵里，就自然而然的背十字架—罗八4，林前六17，太十六24。

4. 到底我们是否在撒但的权下，不是以我们所作的事来定，乃是以我们是否在灵里，或是在肉体里来定；我们若留在调和的灵里，我们就蒙保守脱

Satan, and the evil one will have no way to touch us—Gal. 5:16-17; 1 John 5:4, 18-21.

5. To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us—Eph. 3:16-20.

E. By living, walking, and having our being in the mingled spirit, we will be saved in life to the extent that God and we, we and God, will be completely mingled as one, having one life and one living—Gal. 2:20; Phil. 1:19-21a.

F. If we enter experientially into the depths of the truth concerning the mingled spirit, our inner being will be radically changed, and our life, ministry, and service in the church will be affected in a revolutionary way—1 Cor. 6:17; Rom. 8:4.

离撒但，那恶者也就无法摸我们—加五 16 ~ 17，约壹五 4、18 ~ 21。

5. 活在灵中乃是让基督来充满我们，让基督来浸透我们，让基督从我们身上浸润出来，我们就彰显基督了—弗三 16 ~ 20。

五. 借着在调和的灵里生活、行事并为人，我们就会在生命里得救到一个地步，神与我们，我们与神完全相调为一，有同一的生命和生活—加二 20，腓一 19 ~ 21 上。

六. 我们若在经历上进入调和之灵这真理的深处，我们里面的人会彻底的改变；并且我们的生活、职事以及在召会中的服事，也会有极大的转变—林前六 17，罗八 4。

## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Four (Day 1)

### The Focus of God's Economy—the Mingled Spirit

#### Morning Nourishment

Rom. 8:16 "The Spirit Himself witnesses with our spirit that we are children of God."

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

The divine Spirit is in our human spirit. Romans 8:16 says that the Spirit witnesses with our spirit, that we are the children of God. Furthermore, 1 Corinthians 6:17 says that he who is joined to the Lord is one spirit. Now we have not only the divine Spirit in our spirit but also the mingling of the divine Spirit with our spirit. Thus, the two spirits are one....Praise the Lord that these two spirits have been mingled into one spirit! This is the reason that in the verses concerning our walk in the spirit, it is difficult for the translators to determine whether to render *pneuma* as "Spirit" or as "spirit." Actually, to walk according to the Spirit means to walk according to both the divine Spirit and the human spirit, according to the two spirits mingled as one. The two spirits are mingled not in the heavens nor outside of us but within us. This is the focus of the divine economy. Whatever God intends to do or accomplish is related to this focus. If we would have certain basic spiritual experiences, we must have a clear understanding that the focus of God's economy is the mingled spirit, the divine Spirit mingled with the human spirit. (Basic Training, p. 55)

#### Today's Reading

We will consider the union of the Spirit of God and the spirit of the believers....We have used this term union quite much, but concerning the union of God and man, we do not have adequate knowledge. The union of God and man is altogether a matter of the union of the two spirits, the Spirit of God and the spirit of man. God is Spirit and man has a spirit; thus, these two spirits can be united together as one. But how does the union of these two spirits occur? This is the deepest mystery in the Bible,

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第四周 (周一)

### 神经纶的中心点—调和的灵

#### 晨兴喂养

罗八 16 那灵自己同我们的灵见证我们是神的儿女。

林前六 17 但与主联合的，便是与主成为一灵。

神圣的灵是在我们人的灵里。罗马八章十六节说，“那灵自己同我们的灵见证我们是神的儿女。”再者，林前六章十七节说，“与主联合的，便是与主成为一灵。”如今我们不仅有神圣的灵在我们的灵里，还有神圣的灵与我们的灵相调和。因此，这二灵成为一灵。…赞美主，这二灵已经调和成一灵了！所以在说到我们要在灵里行事为人的经节中，翻译圣经的人很难决定 *pneuma*，纽玛，该翻成神的灵，还是人的灵。事实上，照着那灵行事为人就是照着神圣的灵和人的灵，也就是照着二灵调和为一的灵行事为人。这二灵的调和不是在天上，也不是在我们身外，乃是在我们里面。这就是神经纶的中心点。凡神所要作的，凡神所要完成的，都与这中心点有关。我们若要有基本的属灵经历，就必须清楚的认识，神经纶的中心点就是这调和的灵，也就是神圣的灵调和着人的灵（基础训练，六一至六二页）。

#### 信息选读

我们要来看，神的灵与信徒之灵的联结。…“联结”这个辞我们用得很多，但是对神和人是如何联结的，我们却认识得不够。神与人的联结，完全是在于神灵与人类二灵的联结。神是灵，人有灵，二灵才能相联结合为一。但这二灵的联结是如何发生的，乃是圣经中极深的奥秘，是人所难以领

and it is difficult for man to comprehend. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 34)

Within every substance there is an essence, the essential constituent of the substance. An apple is substantial, but within this substance there is the apple juice as its essence. It is easy for many readers of the Bible to understand the story of Jesus. However, it is not as easy to see the extract of what the New Testament speaks concerning Jesus. The history of Jesus is the substance of the New Testament, but we need to see the essence of this substance. Some people have obtained doctoral degrees in the study of the Bible, but they may have seen only the substance. They can tell you what is taught in the four Gospels, in the Acts, in the Epistles of Paul, James, Peter, John, and Jude, and in Revelation. They have seen the substance of the New Testament, but very few Bible readers have seen the essence within the New Testament. If we see the essence of the New Testament, we will rejoice. The essence of the New Testament is the mingling of the divine Spirit with our human spirit. These two spirits are mingled as one (1 Cor. 6:17). (The Experience and Growth in Life, p. 131)

The word joined in [1 Corinthians 6:17] refers to the believers' organic union with the Lord through believing into Him (John 3:15-16). This union is illustrated by that of the branches with the vine (John 15:4-5). It is a matter not only of life, but also in life, the divine life. Such a union with the resurrected Lord can only be in our spirit.

The expression "one spirit" indicates the mingling of the Lord as the Spirit with our spirit. Our spirit has been regenerated by the Spirit of God (John 3:6), who is now in us (1 Cor. 6:19) and is one with our spirit (Rom. 8:16). This is the realization of the Lord who became the life-giving Spirit through resurrection (1 Cor. 15:45; 2 Cor. 3:17), and who is now with our spirit (2 Tim. 4:22). This mingled spirit is often referred to in Paul's Epistles, as in Romans 8:4-6. (Life-study of 1 Corinthians, pp. 345-346)

Further Reading: Basic Training, msg. 5; The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, chs. 1-3

会的（三一神终极完成之灵与信徒重生之灵联结的果效，三二至三三页）。

在每一种实体里都有其素质，也就是那个实体的主要构成成分。苹果是个实体，但在这实体里有苹果汁作它的素质。读圣经的人很容易懂得耶稣的故事，但不容易看见新约所说有关耶稣的精粹是什么。耶稣的历史是新约的实体，但我们需要看见这实体的素质。有些人研究圣经，得了博士学位，但他们可能只看见圣经的实体。他们能告诉你在四福音、使徒行传，在保罗、雅各、彼得、约翰、犹大的书信，以及在启示录所教导的是什么。他们看见了新约的实体，但很少读圣经的人看见新约里的素质。如果我们看见了新约的素质，我们必定会欢乐。新约的素质乃是神圣的灵与我们人灵的调和。这二灵调和成为一灵（林前六 17）（生命的经历与长大，一六四页）。

〔林前六章十七节〕的联合，指信徒借着信入主（约三 15~16），与祂有生机的联结。这联结可用枝子与葡萄树的联结（十五 4~5）说明。这不仅是生命的事，也是在生命（神的生命）里的事。这样与复活之主的联结，只能在我们的灵里。

“一灵”指明是灵的主与我们的灵调和。我们的灵已经由神的灵所重生（三 6），这灵现今在我们里面（林前六 19），并与我们的灵是一（罗八 16）。这是主的实化，祂借复活成了赐生命的灵（林前十五 45，林后三 17），现今与我们的灵同在（提后四 22）。在保罗的书信里，常说到这调和的灵，如在罗马八章四至六节（哥林多前书生命读经，四一三页）。

参读：基础训练，第五章；三一神终极完成之灵与信徒重生之灵联结的果效，第一至三篇。



## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Four (Day 2)

### The Focus of God's Economy—the Mingled Spirit

#### Morning Nourishment

John 14:20 "In that day you will know that I am in My Father, and you in Me, and I in you."

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

Phil. 1:21 "For to me, to live is Christ..."

One of the greatest verses in the Bible, 1 Corinthians 6:17, says, "He who is joined to the Lord is one spirit." The implications of this verse are marvelous and far-reaching. We, the believers, are one spirit with the Lord. How tremendous! This implies that we are in Him and that He is in us. It also implies that we and He have been mingled, blended organically, to become one in life. To be one spirit with the Lord implies that we and He are a living entity....To say that we are one spirit with the Lord...certainly does imply the mingling of divinity with humanity. In the words of #501 in Hymns, "God mingled with humanity lives in me my all to be." To be one spirit with the Lord means that we are blended with Him organically and mingled with Him in life. We urgently need more experience of this. We need to remain rooted in Christ and absorb all that He is into us. Then we and He, He and we, will be blended together in life organically to be one spirit. How profound! How wonderful! (Life-study of Colossians, pp. 457-458)

#### Today's Reading

When we are one spirit with the Lord, we cannot be affected by anything negative. Sin, the world, Satan, and Hades have nothing to do with us, for we are one spirit with the Triune God. This should not merely be a doctrine. In our

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第四周 (周二)

### 神经纶的中心点—调和的灵

#### 晨兴喂养

约十四 20 到那日，你们就知道我在我父里面，你们在我里面，我也在你们里面。

腓一 19 因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。

21 为在我，活着就是基督…。

林前六章十七节是圣经最大的经节之一：“但与主联合的，便是与主成为一灵。”这一节所含示的意义奇妙而深邃。真是希奇！我们这些信徒与主乃是一灵。这含示我们在祂里面，祂也在我们里面。这也含示我们与祂已经生机地调和、相调在一起，在生命里成为一了。与主成为一灵，含示我们与祂乃是一个活的实体。…说我们与主成为一灵，…的的确确含示神性与人性的调和。诗歌第三百八十二首说，“圣中之圣，人中之人，在我灵里作我福分！”与主成为一灵，意思是说，我们在生机上与祂相调，并且在生命里与祂调和。我们迫切需要对这样的调和有更多的经历。我们必须一直在基督里生根，并将祂一切的所是吸收到我们里面。然后我们与祂，祂与我们，就在生命里生机地调在一起，成为一灵。何等深奥！何等奇妙！（歌罗西书生命读经，五六九页）

#### 信息选读

我们与主成为一灵，就不会受到任何消极事物的影响。罪、世界、撒但、阴间与我们毫无关系，因我们与三一神成为一灵。这不该仅仅是个道理。在我们的经历中，这必须

experience this must be living and organic. Our spiritual being, our inner man, the regenerated spirit, must be permeated with the Lord and mingled with Him to form a single, living entity. This will result in growth and building. (Life-study of Colossians, p. 458)

Our spirit was created by God but became dead through the fall. But later it was regenerated by God. Not only so, after regeneration the regenerating Spirit remains in our regenerated spirit and mingles Himself with our spirit to make the two one.

Not only are we God-men but also we are one with God, one spirit with God. The human spirit and the divine Spirit are not only joined and mingled but are also one spirit. The Spirit is life and the One who gives life. God is the Spirit and in His marvelous organic salvation, He has made us one spirit with Him. This is just a simple word in 1 Corinthians 6:17, but I never saw this truth until after I had studied the Bible for at least thirty years. One day I realized that I am one spirit with God. This is not a small thing. Regretfully, even in the Lord's recovery, many of the elders and even the co-workers do not know their real status. Our real status is that we are one spirit with God. We have been saved to such a high level. What God is, we are.

According to 1 Corinthians 6:17 God's intention in His organic salvation is to join the believer's spirit with His Spirit as one spirit—a mingled spirit. Eventually, this is not just the mingled spirit but a spirit that is one spirit with God, that is the same as God in His life and nature but not in His Godhead. (The Divine and Mystical Realm, pp. 53-54)

The regenerated spirit of the believers and the consummated Spirit of God are mingled as one spirit (1 Cor. 6:17). Thus, the Spirit of God is no longer like a single hand that cannot produce clapping sounds; rather, the two spirits can "clap" together. Today, the Spirit of God and the human spirit are mingled as one within us so that we can live a God-man life, a life that is God yet man and man yet God. Hence, the God-man life is a living of the two spirits, the Spirit of God and the spirit of man joined and mingled together as one. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, p. 30)

Further Reading: The Divine and Mystical Realm, ch. 4; The Two Spirits in Romans, chs. 1, 7

是活的、生机的。我们属灵的那一部分，就是里面的人，重生的灵，必须被主漫溢，并且与祂调和，成为一个活的实体。这要带进长大与建造（歌罗西书生命读经，五六九至五七〇页）。

我们的灵是神所创造的，但因着堕落成为死的，后来却蒙神重生。不仅如此，重生之后，那使人重生的灵留在我们得重生的灵里，将祂自己与我们的灵调和，使二者成为一。

我们不仅是神人，我们也与神是一，与神成为一灵。人的灵与神的灵，不仅联结、调和，也成为一灵。那灵是生命，和赐人生命的一位。神就是那灵，在祂美妙的生机拯救里，祂使我们与祂成为一灵。这只是林前六章十七节里一句简单的话，但我乃是研读圣经至少三十年以后，才看见这真理。有一天，我领悟我与神是一灵。这不是小事。很遗憾，甚至在主的恢复里，许多长老甚至同工，也不知道他们真正的身分。我们真正的身分乃是，我们与神成为一灵。我们已经得救到这样高的水平。神是什么，我们也是什么。

照着林前六章十七节，神生机拯救的目的，乃是要将信徒的灵与祂的灵联结调成一灵一调和的灵。最终，这不仅是调和的灵，乃是与神成为一灵的灵；这灵乃是在神的生命和性情上（但不在祂的神格上）与神一样（神圣奥秘的范围，五六至五七页）。

信徒重生的灵要和神终极完成的灵，调和成为一灵（17）。这样，神的灵就不再是孤掌难鸣，而是与信徒重生的灵掌掌互鸣。今天在我们里面，神灵与人灵相调为一，使我们过一种是神又人，是人又神的神人生活。所以，神人的生活乃是神灵与人灵，灵灵相联，灵灵相调，二灵联结调为一的生活（三一神终极完成之灵与信徒重生之灵联结的果效，二九页）。

参读：神圣奥秘的范围，第四章；罗马书中的二灵，第一、七章。

## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Four (Day 3)

### The Focus of God's Economy—the Mingled Spirit

#### Morning Nourishment

Rom. 8:9 "But you are not in the flesh, but in the spirit, if indeed the Spirit of God dwells in you. Yet if anyone does not have the Spirit of Christ, he is not of Him."

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."

We all must realize that the most crucial part of our being is our spirit. Many times our fellowship and contact with the saints help us to realize that we are still in our flesh and our soul—our mind, emotion, and will. We have to learn to always live not in our flesh or in our soul but in our spirit. When we are angry with someone, we are often in our flesh. Then when we realize that we should be nice to them, we act like gentlemen and talk very thoughtfully with much logic. This is to talk, live, and behave ourselves in the soul. Neither living in the flesh nor living in the soul count before God....We should be spiritual, walking in our spirit (1 Cor. 2:11-13, 15). To be proper Christians, we must know that the Lord Jesus today as the embodiment of the Triune God is the Spirit (2 Cor. 3:17) indwelling our spirit and mingled with our spirit as one spirit (1 Cor. 6:17). (Messages to the Trainees in Fall 1990, pp. 67-68)

#### Today's Reading

God Himself, Christ, and even we human beings are mysterious. We do not even know ourselves. We must simply believe that God created us with a human spirit. Moreover, God is Spirit, and He became incarnated, putting on flesh and blood. Then He died, was buried, and in His resurrection

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第四周 (周三)

### 神经纶的中心点—调和的灵

#### 晨兴喂养

罗八 9 但神的灵若住在你们里面，你们就不在肉体里，乃在灵里了；然而人若没有基督的灵，就不是属基督的。

11 然而那叫耶稣从死人中复活的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身體。

我们都必须知道，我们全人最重要的部分乃是我们的灵。许多时候我们与圣徒的交通和接触，帮助我们看见我们仍然在我们的肉体 and 我们的魂—心思、情感和意志里。我们必须学习一直不活在我们的肉体或我们的魂里，而活在我们的灵里。当我们向人发怒时，我们通常是在我们的肉体里。以后我们领悟，我们该好好待人，我们就变得彬彬有礼，说话很有思想、很有逻辑。这是在魂里谈话、生活并行事为人。活在肉体里，或活在魂里，在神面前都算不得数。…我们应当是属灵的，在我们的灵里生活行动（林前二 11~13、15）。要作一个正当的基督徒，我们必须认识今天主耶稣作为三一神的具体化身乃是那灵（林后三 17），住在我们的灵里，并与我们的灵调和成为一灵（林前六 17）（一九九〇年秋全时间训练信息合辑，七一至七二页）。

#### 信息选读

神自己、基督、甚至我们人，都是奥秘的。我们甚至不认识我们自己。我们必须简单地信神给我们创造了人的灵。不仅如此，神是灵，祂成了肉体，穿了血肉之体。然后祂死了、埋葬了，并且在复活里祂成了赐生命的

He became the life-giving Spirit. When we believed in Him, He entered into our spirit as the life-giving Spirit. Now the Spirit works together with our spirit, and the two spirits have become one to such an extent that it is difficult to discern which is which. If we do not know our spirit, we cannot live a proper Christian life. The Christian life is altogether a life in our mingled spirit [1 Cor. 6:17]. (Messages to the Trainees in Fall 1990, pp. 68-69)

The divine Spirit of life is the Spirit of God processed and consummated to be the life-giving, compounded, and indwelling Spirit, who indwells the believers as the reality of the pneumatic, pneumatized Christ, as the consummation of the processed and consummated Triune God, and as the reality of the divine resurrection. It is through such a Spirit of life that the eternal, only wise God, according to the revelation of the mystery hidden through the ages (Rom. 16:25), dispenses Himself in His processed and consummated Trinity into the believers to be their dynamic salvation as their life and everything.

The human spirit of the believers is the believers' spirit regenerated and indwelt by the divine Spirit of life and mingled with the divine Spirit of life as one spirit. It is through such a human spirit that the people chosen by God participate in the dynamic salvation of God as their living in this age and their destiny in eternity. Hence, "the Spirit...with our spirit" in verse 16 of Romans 8 (the key chapter of the book of Romans concerning the Spirit of life and the spirit of the believers) is the most crucial secret in the whole book of Romans for God to execute His dynamic salvation and for the believers to participate in it. We all have to know these two spirits in the divine enlightenment that we may enter, by the Spirit of life in our regenerated spirit which is mingled with the Spirit of life, into the intrinsic essence of the dynamic salvation of God in Christ, which is the Triune God processed and consummated to be our eternal inheritance for our enjoyment. (Crystallization-study of the Epistle to the Romans, pp. 174-175)

Further Reading: Messages to the Trainees in Fall 1990, chs. 7-9

灵。当我们相信祂时，祂这位赐生命的灵就进到我们的灵里。现今那灵与我们的灵一同作工，并且二灵成为一，到了一个地步，难以分辨谁是谁。我们若不认识我们的灵，就不能过正当的基督徒生活。基督徒生活完全是在我们调和之灵里的生活〔林前六17〕（一九九〇年秋全时间训练信息合辑，七三页）。

神圣的生命之灵乃是神的灵，经过了种种过程而终极完成为赐生命、复合并内住的灵；这灵住在信徒里面，作那是灵、灵化之基督的实际，作经过过程并终极完成之三一神的总结，并作神圣复活的实际。乃是借着这样生命的灵，这位永远、独一无二、智慧的神，才得以照着历世以来密而不宣之奥秘的启示（罗十六25），将祂自己在祂经过过程并终极完成的三一里，分赐到信徒里面，成为他们大能的救恩，作他们的生命和一切。

信徒人的灵乃是信徒的灵，为神圣的生命之灵所重生并内住，且与神圣的生命之灵调和为一灵。乃是借着这样人的灵，神所拣选的人才得以有分于神大能的救恩，作他们在今世的生活，并在永世里的定命。因此，罗马八章（罗马书论到生命之灵和信徒之灵关键的一章）十六节里“那灵……同我们的灵”，乃是整卷罗马书里，神执行祂大能的救恩，以及信徒有分于这救恩，最紧要的秘诀。我们都必须在神圣的光照之下，认识这二灵，好使我们能借着生命之灵，在我们那与生命之灵调和重生的灵里，进入神在基督里大能救恩的内在素质，就是三一神经过种种过程而得着终极完成，作我们永远的产业，给我们享受（罗马书的结晶，二一五至二一六页）。

参读：一九九〇年秋全时间训练信息合辑，第七至九篇。

## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Four (Day 4)

### The Focus of God's Economy—the Mingled Spirit

#### Morning Nourishment

2 Cor. 4:13 "And having the same spirit of faith according to that which is written, "I believed, therefore I spoke," we also believe, therefore we also speak."

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."

The spirit [of faith in 2 Corinthians 4:13] is the mingled spirit, the divine Spirit mingled with the regenerated human spirit. In their comments on this verse, both Alford and Vincent spoke concerning the mingled spirit, but their speaking was somewhat vague. Alford said, "Not distinctly the Holy Spirit,—but still not merely a human disposition: the indwelling Holy Spirit penetrates and characterizes the whole renewed man." On the one hand, Alford speaks of the Holy Spirit. On the other hand, he indicates that something human, signified by the word disposition, is also involved. Actually, what Alford was referring to was the human spirit. Vincent says, "Spirit of faith: not distinctly the Holy Spirit, nor, on the other hand, a human faculty or disposition, but blending both." Vincent's remarks are an improvement upon those of Alford. The word faculty is certainly an improvement over disposition. Furthermore, Vincent speaks of a blending of the Spirit with a particular human faculty. This blending is actually the mingling of the Holy Spirit with our human spirit. (Life-study of 2 Corinthians, pp. 302-303)

#### Today's Reading

Today we have a more clear and definite utterance. We do not need to use the word disposition or faculty to describe the spirit of faith in 2 Corinthians 4:13, for we know that this spirit is our spirit mingled with the Holy Spirit. We must exercise such a spirit to believe and speak, as the psalmist did (Psa. 116:10), the things we have experienced of the Lord, especially His death and resurrection. Faith is in our spirit, which is mingled

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第四周 (周四)

### 神经纶的中心点—调和的灵

#### 晨兴喂养

林后四 13 并且照经上所记：“我信，所以我说话；”我们既有这同样信心的灵，也就信，所以也就说话。

约十五 5 我是葡萄树，你们是枝子；住在我里面的，我也住在他里面，这人就多结果子；因为离了我，你们就不能作什么。

〔林后四章十三节〕里的灵是调和的灵，就是神圣的灵与人重生之灵的调和。阿福德 (Alford) 和文生 (Vincent) 解释这节经文时，都说到调和的灵，但他们说得不甚明确。阿福德说，“不明确是圣灵，也不仅是人的性质，乃是内住的圣灵渗透整个更新的人，并成为这整个新人的特征。”阿福德一面说到圣灵，另一面又指明属人的成分也包括在内，这是人的性质一辞所表明的。事实上，阿福德是指着人的灵说的。文生说，“信心的灵，不明确是圣灵，也不是人的机能或性质，乃是二者的搀调。”文生的说明比阿福德进步。机能一辞比性质一辞好。不仅如此，文生说到圣灵与人的某一种特殊机能搀调在一起。这种搀调实际上就是圣灵与我们人灵的调和（哥林多后书生命读经，三五五页）。

#### 信息选读

今天我们有更清楚、更明确的发表。我们不需要用性质或机能这两个辞来描述十三节信心的灵，因为我们知道这灵是我们的灵与圣灵的调和。我们必须像作诗的人，运用这样的灵，信并且说我们所经历于主的事（诗一一六 10），特别是祂的死和复活。信心不是在我们的心思里，乃是在我们那与圣灵调和的灵里。

with the Holy Spirit, not in our mind. Doubts are in our mind. The spirit here indicates that it is by the mingled spirit that the apostles lived a crucified life in resurrection for carrying out their ministry (Life-study of 2 Corinthians, p. 303)

God is Spirit for man to contact Him and receive Him into man, and man has a spirit for man to contact God and contain God that God and man may have an organic union (John 4:24; 1 John 4:13; 2 Tim. 4:22a; 1 Cor. 6:17). If God were not the Spirit, He could not contact us, and we could not contact Him. God the Father is the source; God the Son is the course; and God the Spirit is the flow to reach us (2 Cor. 13:14). Thus, the Spirit is the reaching of the Divine Trinity to man. God reaches us in the Son as the Spirit. Ephesians 2:18 says, "For through Him we both have access in one Spirit unto the Father." The Spirit is the access for us to contact God, receive God, and contain God.

Our union with God is not like the union in today's American labor unions. That union is in an organizational and coexisting way, but our union with God is organic. It is a union not only of coexistence but also of coinherence. Today we are coinhering with God. He lives in us, and we live in Him. In John 15 the Lord said, "Abide in Me and I in you" (v. 4a). First John 4:15 and 16 speak of God abiding in us and us in God. This is a mutual abiding, and this mutual abiding is coinherence. It is only after being regenerated to have God in us as our life and nature that we are in union with God organically. This union is a coinherence, a mutual abiding. This is the Bible's revelation concerning God and man. We all have to know Him and know ourselves to such an extent. (The Spirit with Our Spirit, pp. 15-16)

First, you must know that today your Savior is this Spirit abiding in you. Second, before you do anything in your daily living and walk, you must abide in Him. The Lord said that He will abide in the one who abides in Him. If you abide in Him, you will enjoy His salvation and all of His riches. (A Living of Mutual Abiding with the Lord in Spirit, p. 47)

Further Reading: The Spirit with Our Spirit, ch. 1; A Living of Mutual Abiding with the Lord in Spirit, chs. 2-4

怀疑才是在我们的心思里。这里的“灵”指明使徒是借着调和的灵，在复活里过钉十字架的生活，以完成他们的职事（哥林多后书生命读经，三五六页）。

神是灵，为要给人接触祂并接受祂进到人里面；人有灵，为要给人接触神并盛装神，使神和人能有生机的联结（约四 24，约壹四 13，提后四 22 上，林前六 17）。如果神不是灵，祂就不能接触我们，我们也不能接触祂。父神是源头，子神是流道，灵神是水流临到我们（林后十三 14）。因此，灵是神圣三一临到人。神在子里作为灵临到我们。以弗所二章十八节说，“因为借着祂，我们两下在一位灵里，得以进到父面前。”灵使我们得以进到神面前来接触神，接受神，并盛装神。

我们与神的联结，不像今天美国劳工联盟的联合。那个联合是组织的，为着共存；但我们与神的联结是生机的，这个联结不仅是共同存在的，也是互相内住的。今天我们与神互相内住，祂活在我们里面，我们也活在祂里面。主在约翰十五章说，“你们要住在我里面，我也住在你们里面。”（4 上）约壹四章十五至十六节说到神住在我们里面，以及我们住在神里面。这是互相的住，而这个互住乃是互相内住。我们唯有在得了重生，有神在我们里面作我们的生命和性情之后，我们才能生机地与神联结；这个联结是互相内住的。这是圣经关于神与人的启示。我们对神并对我们自己，都必须认识到这样的程度（那灵同我们的灵，一二至一三页）。

第一，你要认识，今天你的救主就是这一位灵，住在你里面；第二，你一切生活行动之先，都要住在祂里面。主说，住在祂里面的，祂必住在这人里面。你住在祂里面，你就享受祂的救恩，也享受祂一切的丰富（在灵里与主互住的生活，四九页）。

参读：那灵同我们的灵，第一章；在灵里与主互住的生活，第二至四篇。

## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Four (Day 5)

### The Focus of God's Economy—the Mingled Spirit

#### Morning Nourishment

Rom. 8:4 "That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit."

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."

If the Lord is merciful to open your eyes and show you this matter, your entire Christian life will have a great turn. We should all read the Bible again. Ultimately, the entire Bible requires only one thing of us—to walk according to the mingled spirit, which is the all-inclusive Spirit mingled with our regenerated spirit. First Corinthians 6:17 tells us, "He who is joined to the Lord is one spirit." If our disposition is manifested, this proves that we are not in spirit. If we criticize and judge carelessly, this also proves that we are not in spirit....To be in spirit is simply to be in spirit, and to not be in spirit is simply to not be in spirit. We need to see that the reality of all spiritual things is in the spirit. The church itself is in the spirit, the building of the church is in the spirit, and the eternal testimony of the church is in the spirit. This is the hinge, the secret, and the key to our Christian life and our church life. (Living in the Spirit, p. 29)

#### Today's Reading

Whatever God is, is in this Spirit. The Father, the Son, Jesus, Christ, humanity, crucifixion, resurrection, and ascension are all implied in this wonderful Spirit that has been intensified to become the seven Spirits of God. We all need such a full definition of the Spirit. We need to accept the vision of this Spirit found in the Bible and then pray ourselves into the realization of this Spirit.

Because this Spirit is so rich and bountiful, Philippians 1:19 speaks of the bountiful supply of the Spirit of Jesus Christ. The reason the supply

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第四周 (周五)

### 神经纶的中心点—调和的灵

#### 晨兴喂养

罗八 4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

林前一 30 但你们得在基督耶稣里，是出于神，这基督成了从神给我们的智慧：公义、圣别和救赎。

主若怜悯你，开你的眼睛，叫你看这个，你整个的基督徒人生就有一个大转弯。我再说，请你再读圣经，全部圣经最终向我们所要求的一件事就是一生活行动要照着这个灵，照着这个调和的灵，包罗万有的灵，和我们重生的灵相调为一的灵。那与主联合的，便是与祂成为一灵。你的个性如果还在这里，就证明你不在灵中。你如果随便批评论断，就证明你不在灵中。…在灵中就是在灵中，不在灵中就是不在灵中。我们要看见，一切属灵的实际都在这个灵中。召会在这个灵中，召会的建造在这个灵中，永远的见证也在这个灵中。这是个关键，这是个秘诀，这是个窍（活在灵中，二七页）。

#### 信息选读

凡神所是都在那灵里。父、子、耶稣、基督、人性、钉十字架、复活和升天都含示在这奇妙的灵里，而这位奇妙的灵已加强成了神的七灵。我们都需要对这灵有这么完满的解释。我们需要接受圣经中关于这灵的异象，然后把我们自己祷告到这灵的实际里。

因着这灵如此丰富、全备，所以腓立比一章十九节就说到耶稣基督之灵全备的供应。这灵的供应之所以

of this Spirit is bountiful is that the Spirit includes God, the riches of the Father and the Son, the element of Jesus' humanity, and the element of Christ, the anointed One of God. This Spirit also includes crucifixion, resurrection, and ascension. All this is found in the Spirit. This Spirit is not merely a power, but a person. This wonderful Spirit has been intensified sevenfold to become the seven Spirits of God sent forth into all the earth (Rev. 5:6). Today the very Spirit we have received into us is such a Spirit. May we all have a thorough and rich revelation of this Spirit. (Basic Training, pp. 54-55)

The Bible says that we need to live in the spirit. If we have children, we need to live in the spirit, and if we do not have children, we also need to live in the spirit. If our children are obedient, we need to live in the spirit, and if they are disobedient, we still need to live in the spirit. As long as we live in the spirit, we will spontaneously bear the cross. To bear the cross is to deny our self and to give up our own choice. How can we deny our self? How can we allow the Lord to make choices for us? The only way is to live in the spirit.

Do not think that merely being zealous and serving God is sufficient. Saul of Tarsus was also zealous and also served God, yet he was under the authority of Satan. His service to God, his zeal, and his keeping of the law were all under Satan's authority. Can we say that our zeal, our having morning watch, and our endeavoring in doing many things are not under Satan's authority? Whether or not we are under Satan's authority is not determined by the things we do. Rather, it is determined by whether we are in the spirit or in the flesh. Do we have morning watch in our natural being or in our spirit? If we have morning watch in our natural being, then even though we may rise at 5:30 AM., our morning watch can be utilized by Satan. However, if we have morning watch in the spirit, there will be a different flavor.

We need to turn to our spirit. Being holy, victorious, or freed from sin is not what matters. The only thing that matters is that we live in the spirit where the Lord dwells. (Living in the Spirit, pp. 16, 26-27)

Further Reading: Living in the Spirit, chs. 1-2; The Exercise of Our Spirit, ch. 6

如此全备，原因就在于这灵包含了神，父和子的丰富，耶稣人性的成分，基督一神受膏者的成分。这灵也包含钉十字架、复活和升天。这一切都包含在这位灵里。这位灵不仅是能力，也是一个人位。这奇妙的灵已经加强七倍，成了神的七灵，奉差遣往全地去（启五6）。今天，我们所接受到里面的灵，就是这样一位灵。愿我们对这灵都有透彻、丰富的启示（基础训练，六〇至六一页）。

圣经是说，你要活在灵中。有孩子，活在灵中；没有孩子，也活在灵中。孩子听话，活在灵中；孩子不听话，也活在灵中。你只要活在灵中，不背十字架也要背十字架。背十字架就是否认自己，背十字架就是没有自己的选择。你怎样否认自己？怎样让主为你选择？只有一条路，活在灵中。

并非热心就是好，并非事奉就是好。大数的扫罗也热心，也事奉神，但他那时是在撒但的权下；他的事奉神、热心、守律法，都是在撒但的权下。你敢说你今天热心、守晨更、努力作这作那，而不在撒但的权下么？到底你是否在撒但的权下，不是以你所作的事来定，乃是以你是否在灵里，或是在肉体里来定。有的弟兄五点半就起来晨更，我要问说，你这个守晨更是你天然的呢，还是在灵里？若是在天然里，连你的守晨更都会给撒但利用！但是一在灵里守晨更，那是另一个味道。

要回到灵中。不是圣洁问题，不是得胜问题，也不是不犯罪问题，只有一个问题，就是要活在你的主所在的灵里面（活在灵中，一三、二四至二五页）。

参读：活在灵中，第一至二篇；灵的操练，第六章。



## Thanksgiving Conference 2011

### The Focus of the Lord's Recovery

### Message Four (Day 6)

### The Focus of God's Economy—the Mingled Spirit

#### Morning Nourishment

Eph. 3:18-20 "May be full of strength to apprehend with all the saints what the breadth and length and height and depth are and to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God. But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us."

The secret of the Christian life is to live in the spirit....To live in the spirit is not to engage in religious worship, religious service, or religious work. To live in the spirit is to let Christ fill and saturate us until He permeates our whole being and is thereby expressed through us. It is not a matter of husbands being able to love their wives or of wives being able to love their husbands. Rather, it is a matter of living in the spirit and allowing Christ as the life-giving Spirit to permeate our entire being and to express God through us. This is the overcoming life of a Christian, the family life of a Christian, and the church life of a Christian....The reality of the church is to live in the spirit. The spirit that we are referring to is not merely the Holy Spirit but is our created and regenerated spirit....We need to turn to our spirit and pay attention to being in our spirit. Most people pay attention to their minds and their feelings, but very few people pay attention to being in the spirit. (Living in the Spirit, p. 17)

#### Today's Reading

The highest gospel is not merely concerning the forgiveness of sins and deliverance from hell that we may receive eternal blessing. Rather, the highest gospel is that we would be saved to the extent that God and we, we and God, are completely mingled as one, having one life and one living. We were fallen sinners—wicked, degraded, evil, and desolate—yet we can have one life and one living with God. God can abide with us and

## 二〇一一年感恩节特会

### 主恢复的中心点

### 第四周 (周六)

### 神经纶的中心点—调和的灵

#### 晨兴喂养

弗三 18~20 使你们满有力量，能和众圣徒一同领略何为那阔、长、高、深，并认识基督那超越知识的爱，使你们被充满，成为神一切的丰满。然而神能照着运行在我们里面的大能，极其充盈地成就一切，超过我们所求所想的。

基督徒生活的秘诀，就是活在灵中。…活在灵中不像宗教所说的敬拜，不像宗教所说的事奉，也不像宗教所说的热心作工。活在灵中乃是让神来充满你，让基督来浸透你，让基督从你身上浸润出来，你就彰显基督了。不是你能爱丈夫，也不是你能爱妻子，乃是你活在灵中，让基督这个赐生命的灵浸润你的全人，从你身上把神彰显出来。这是基督徒得胜的生活，这是基督徒家庭的生活，这是基督徒召会的生活。…召会的实际乃是活在灵中。而我们所说的灵，不仅是圣灵，乃是你这被造而得着重生的灵。…你要转到灵里，着迷在灵里，但是有的人着迷在头脑里，着迷在感觉里，很少着迷在灵里（活在灵中，一三至一四页）。

#### 信息选读

最高的福音不仅是赎罪，救我们脱离火湖，得到永福。最高的福音乃是要把我们救到一个地步，神和我们，我们和神，完全调成一个，同一生命，共同生活。弟兄姊妹，你这个堕落的罪人，又败坏、又堕落、又邪恶、又荒凉，这样的一个人竟能和神同一生命，一同生活，神能和你住在一起，活在一起，你

live with us. Do we believe this? If we do believe this, it may be our belief in theory but not be our living. We may have been Christians for decades, yet we may have never had the deep realization that the gospel of God saves us into Him to live with Him so that He and we can have one life and one living....We may have seen the sweetness of the Lord Jesus in His words, acts, and conduct. Nevertheless, regardless of how sweet He is, He is still He, and we are still we. We should read John 15:4, which says, "Abide in Me and I in you." We should read John 6:57, which says, "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me." These words are much deeper, showing us that the Lord is not only near us but is also mingled with us. (Living in the Spirit, p. 32)

The way Paul deals with the problems among the Corinthian believers is not shallow or superficial. On the contrary, it is deep and profound. As Paul deals with the different problems, he brings us back to the central vision of God's economy—to the Triune God as the all-inclusive life-giving Spirit dwelling in our spirit. The Spirit today is the processed Triune God indwelling our whole being....Christians have problems because they lack the experience of the all-inclusive, life-giving indwelling Spirit. For this reason, Paul eventually brings us back to this Spirit in our spirit.

We should not think that 1 Corinthians is a shallow book dealing with problems in the church. Yes, in this book Paul does deal with many problems. But at the same time he brings us into the central vision of God's economy, for he brings us back to the Spirit as the ultimate consummation of the processed Triune God.

If you get into the depths of these verses, your life, ministry, and service in the church will be affected in a revolutionary way. Your inner being and your entire church life will be radically changed. May we all pray about these verses until such a change takes place within us. (Life-study of 1 Corinthians, pp. 358-359)

Further Reading: Living in the Spirit, chs. 3-4; The Conclusion of the New Testament, msg. 151

信不信？在道理上也许你信，你的生活是不是这样呢？你也许作了几十年的基督徒，却没有一个深切的领会，神的福音乃是把你这个人救到祂里面，和祂活在一起，同一生命，一同生活。…你也许看见主耶稣的言语、行事、为人非常甘甜。但是无论如何甘甜，祂还是祂，你还是你。你有没有看见“住在我里面的，我也住在他里面”？（约十五5）你有没有看见“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着”？（六57）这些话就深入多了，给我们看见，主和我们不仅是相近的，并且是相调的（活在灵中，三一页）。

保罗对付哥林多信徒难处的方式，不是肤浅的或表面的；反之，他的对付相当深入、深奥。保罗对付不同的难处，是要把我们带回神经纶的中心异象，就是三一神作为包罗万有赐生命的灵，住在我们的灵里。如今，那灵就是经过过程的三一神，住在我们全人里面。…基督徒所以有难处，是由于他们缺少对这包罗万有、赐生命、内住之灵的经历。为这缘故，保罗最终就带我们回到我们灵里的这位灵。

我们不要认为哥林多前书是一卷肤浅对付召会难处的书。在本书中，保罗的确对付了许多难处，但同时他也带我们进到神经纶的中心异象里，因为他把我们带回到那灵，就是经过过程之三一神的终极完成。

你若进入这些经文的深处，你的生活、你的职事以及你在召会中的服事，就会有极大的转变。你里面的人，你整个的召会生活，也会彻底的改变。愿我们都在这些经节上好好祷告，直到我们里面有这样的改变（哥林多前书生命读经，四二八至四二九页）。

参读：活在灵中，第三至四篇；新约总论，第一百五十一篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Five

#### Living in the Focus of the Lord's Recovery as Inoculators and Ministers of the New Covenant

Scripture Reading: 2 Tim. 2:1-7, 15; 2 Cor. 2:14-16;  
3:1-3, 16-18; 4:1, 4-7

### Outline

#### **I. Second Timothy is a book written for inoculators, those who would inoculate others against the decline of the church—2:1-7, 15:**

##### A. The inoculator is a teacher—v. 2; Eph. 3:2:

1. If someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones so that they also may have a good deposit from the Lord and be competent to teach others—1 Tim. 6:20; 2 Tim. 1:12-14.

2. We must shepherd the saints with the teaching of God's economy—Eph. 4:11; cf. 1 Tim. 3:2; 4:11-16:

a. We should shepherd people by dispensing the divine life in the humanity of Jesus to cherish them and by teaching them the divine truths in the divinity of Christ to nourish them—Eph. 5:29.

b. Shepherding the flock of God by declaring to them all the counsel of God, the economy of God, protects the church from the destroyers of God's building, mingles them with the Triune God as grace, and binds them together in His oneness—Acts 20:26-30; Eph. 4:14; 1 Tim. 1:3-4; Rom. 16:17; cf. Ezek. 33:1-11; 34:25; Zech. 11:7.

3. The inoculating teacher, as a good minister of Christ Jesus, is nourished with the words of the faith and exercises his spirit to live Christ in his daily life for the church life—1 Tim. 4:6-7.

##### B. The inoculator is a soldier—2 Tim. 2:3-4:

1. The apostles considered their ministry a warfare for Christ, just as the priestly service was considered a

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第五篇

#### 活在主恢复的中心点上， 作预防者和新约的执事

读经：提后二 1~7、15，林后二 14~16，三 1~3、16~18，四 1、4~7

### 纲 目

壹. 提摩太后书是为着预防者所写的书，预防者就是那些给人注射预防剂以抵挡召会败落的人—二 1~7、15：

一. 预防者乃是教师—2 节，弗三 2：

1. 在地方召会中，人若有主所托付健康的话，他就该训练那些忠信的人，使他们也从主得着美好的托付，能以教导别人—提前六 20，提后二 12~14。

2. 我们必须以教导神的经纶来牧养圣徒—弗四 11，参提前三 2，四 11~16：

a. 我们牧养人，该在耶稣的人性里分赐神圣的生命以顾惜他们，并在基督的神性里教导神圣的真理以喂养他们—弗五 29。

b. 牧养神的群羊，将神所有的旨意，就是神的经纶，告诉他们，借此保护召会脱离那些毁坏神建造的人，使群羊与三一神作恩典调和，并在祂的一里将群羊联结在一起—徒二十 26~30，弗四 14，提前一 3~4，罗十六 17，

3. 预防的教师乃是基督耶稣的好执事，得着信仰之话的喂养，并在日常生活中，为着召会生活操练灵活基督—提前四 6~7。

二. 预防者乃是精兵—提后二 3~4：

1. 使徒认为他们的职事乃是为着基督的争战，正如祭司的事奉被看作

military service, a warfare—Num. 4:23, 30, 35; 1 Tim. 1:18; 2 Tim. 4:7.

2. The Lord's ministry is the sounding of the trumpet for the army to go to war; to war the good warfare is to war against the different teachings of the dissenters and to carry out God's economy according to the apostle's ministry—1 Cor. 14:8; 1 Tim. 1:18; Num. 10:9; Judg. 7:18.

3. To fight a good fight for the Lord's interests on this earth, we must clear away all earthly entanglements and lay hold on the eternal life, not trusting in our human life—2 Tim. 4:7; 1 Tim. 6:12; cf. 2 Cor. 5:4.

4. We must fight the battle against death, the last enemy of God, by being full of life to reign in life—Num. 6:6-7, 9; 2 Cor. 5:4; Rom. 5:17; 8:6, 11.

5. Our will must be subdued and resurrected by Christ to be like the tower of David, the armory for spiritual warfare—S. S. 4:4; cf. 1 Chron. 11:22. C. The inoculator is an athlete—2 Tim. 2:5:

C. The inoculator is an athlete—2 Tim. 2:5:

1. We must run the Christian race until we finish our course, fully accomplishing our ministry in the unique ministry of God's economy so that we may receive Christ as our prize—1 Cor. 9:24-25.

2. We must subdue our body and make it a conquered captive to serve us as a slave for the fulfilling of our holy purpose, not by our own effort but by the Spirit—vv. 26-27; Rom. 8:13.

3. We must live the normal church life by pursuing Christ as righteousness, faith, love, and peace with those who call on the Lord out of a pure heart—2 Tim. 2:22.

D. The inoculator is a farmer—v. 6:

1. The church is God's farm, God's cultivated land, and we are God's fellow workers, working together with Him by an all-fitting life to sow the seed of life into people and to water them with the Spirit of life by His healthy words—1 Cor. 3:6, 9; 2 Cor. 6:1a; Luke 8:11; John 7:38; 6:63; 2 Cor. 3:6:

a. The word of God, as a grain of wheat, dispenses God as life into us to nourish us; it is also a fire and a hammer to purify us and break down our self, our

是服役，争战—民四 23、30、35，提前—18，提后四 7。

2. 主的职事乃是为着军兵前去争战吹号；打那美好的仗就是与异议者不同的教训打仗，并照着使徒的职事，完成神的经纶—林前十四 8，提前—18，民十 9，士七 18。

3. 我们要为着主在地上的权益打那美好的仗，就必须清除一切属地的缠累，并持定永远的生命，而不信靠我们人的生命—提后四 7，提前六 12，参林后五 4。

4. 我们必须借着满了生命，在生命中作王，而与死亡，就是神最后的仇敌争战—民六 6~7、9，林后五 4，罗五 17，八 6、11。

5. 我们的意志必须被基督治服而得以复活，好象大卫的高楼，就是为着属灵争战收藏军器的地方—歌四 4，参代上十一 22。

三. 预防者乃是竞赛者—提后二 5：

1. 我们必须奔跑基督徒的赛程，直到跑完我们的路程，完满的完成神经纶独一无二职事中我们的职事，使我们得着基督为奖赏—林前九 24~25。

2. 我们必须治服我们的身体，使其成为被征服的俘虏，象奴隶一样服事我们，好成就我们神圣的目的，但这不是凭我们自己的努力，乃是凭着那灵—26~27 节，罗八 13。

3. 我们必须过正常的召会生活，同那清心呼求主的人，追求基督作为公义、信、爱、和平—提后二 22。

四. 预防者乃是农夫—6 节：

1. 召会是神的农场，神的耕地；我们是神的同工，借着适应一切的生命与神同工，将生命的种子撒在人里面，并借着祂健康的话，以生命的灵浇灌他们—林前三 6、9，林后六 1 上，路八 11，约七 38，六 63，林后三 6:

a. 神的话象麦粒，将神作为生命分赐到我们里面，滋养我们；神的话也象火和大锤，炼净我们，打碎我们的己、天然生命、肉体、情欲和

natural life, our flesh, our lusts, and our concepts—Jer. 23:28-29.

b. God has sent forth His word as rain and snow to water His people in order to sanctify them, transform them, and conform them to His image that the Body may be built up—Isa. 55:8-11; John 17:17; Eph. 5:26.

2. In our contact with the saints, we should have just one motive—to minister Christ to them so that they might grow in the Lord—1 Tim. 5:1-2. E. The inoculator is a workman—2 Tim. 2:15:

E. The inoculator is a workman—2 Tim. 2:15:

1. To cut straight the word of the truth means to unfold the word of God in its various parts rightly and straightly without distortion (as in carpentry).

2. 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—cf. Acts 26:18; Psa. 119:130.

## **II. Second Corinthians uses five very significant and expressive metaphors to illustrate how the ministers of the new covenant and their ministry were constituted, how they behaved and lived, and how their ministry was carried out:**

A. The ministers of the new covenant are captives in a triumphal procession for the celebration of Christ's victory—2 Cor. 2:12-14:

1. Paul uses the metaphor of a procession held in honor of the victory of a Roman general to illustrate what he was in the ministry—v. 14.

2. Paul and his co-workers had been conquered by Christ and had become His captives in the train of His triumph, celebrating His victory; therefore, Paul's ministry was a triumphal procession of the victorious General, the Lord Jesus, leading many captives—Eph. 4:8; Col. 1:18b:

a. In our experience, however, much of the time we must admit that instead of being captives to Christ, Christ is a captive to us—cf. Acts 26:14.

b. A captive of Christ is daily conquered, defeated, and captured by Christ; for this we should pray, “Lord,

观念—耶二三 28 ~ 29。

b. 神已经差出祂的话如同雨雪给祂的子民，以滋润他们，好圣别他们，变化他们，并将他们模成祂的形像，使基督的身体得以建造起来—赛五五 8 ~ 11，约十七 17，弗五 26。

2. 我们与圣徒接触，应该只有一个动机—供应基督给他们，使他们在主里长大—提前五 1 ~ 2。

五. 预防者乃是工人—提后二 15：

1. 正直的分解（就如作木工一样）真理的话，意思是说，将神话语的各部分，正确、正直、毫不曲解的揭示出来。

2. 真理的话需要正确的解开，以光照暗昧的人，预防毒素，吞灭死亡，并将偏离的人带回正途—参徒二六 18，诗一一九 130。

贰. 哥林多后书用了五个极其重要，意义深长的隐喻，说明新约的众执事和他们的职事如何构成，他们如何行事并生活，以及他们的职事如何完成：

一. 新约的众执事是凯旋行列中的俘虏，庆祝基督的得胜—林后二 12 ~ 14：

1. 保罗用庆祝罗马将军胜利而举行之游行的隐喻，来说明他在职事中的所是—14 节。

2. 保罗和他的同工已被基督征服，成了祂凯旋行列中的俘虏，庆祝祂的胜利；因此，保罗的职事乃是得胜的元帅主耶稣所率领许多俘虏的凯旋行列—弗四 8，西一 18 下：

a. 然而，在我们的经历中，许多时候我们必须承认，不是我们作基督的俘虏，乃是基督作我们的俘虏—参徒二六 14。

b. 基督的俘虏，天天都被基督征服、击败并掳获；为此我们必须祷告：“主啊，使我作你的俘虏，绝不要让我

make me Your captive. Never let me win. Defeat me all the time.”

B. The ministers of the new covenant are incense-bearers to scatter the fragrance of Christ—2 Cor. 2:14b-17:

1. As captives of Christ in Christ's triumphal procession, we are simultaneously incense-bearers; through us God manifests the savor of the knowledge of Christ in every place—v. 14.

2. Actually, to scatter the incense of Christ is to live Christ—Phil. 1:19-21a.

3. Because we have been captured, subdued, possessed, and gained by Christ, He has the liberty to saturate us to make us a fragrance of Christ—2 Cor. 2:15.

4. The ministers of Christ, the lovers of Christ, are prepared to give forth Christ's fragrance in all circumstances and in any kind of environment—S. S. 4:10-16.

5. Those who scatter the fragrance of Christ are not like the many, adulterating the word of God for profit; but they speak as out of sincerity, as out of God, before God, and in Christ for the building up of the Body of Christ—2 Cor. 2:17; cf. 13:3.

6. As incense-bearers scattering the fragrance of Christ, we are the ambassadors of Christ—5:20.

C. The ministers of the new covenant are letters written with Christ as the content to convey and express Christ—3:1-3:

1. Christ is written into every part of our inner being with the Spirit of the living God to make us His living letters, that He may be expressed, read, and known by others in us—vv. 2-3; cf. Eph. 3:17a.

2. The Spirit of the living God, who is the living God Himself, is not the instrument, like a pen, but the element, like ink used in writing, with which the apostles minister Christ as the content for the writing of living letters that convey Christ—Phil. 1:19; Exo. 30:23-25.

3. The heavenly, compound ink is the compound Spirit, the essence of this Spirit-ink is Christ with all His riches, and we are the pen; to have this ink in our experience, we must enjoy and be thoroughly saturated with Christ as the life-giving Spirit; then we will spontaneously minister Christ to those whom we contact, making them living letters of Christ—Phil.

得胜，要一直击败我。”

二. 新约的众执事是带着香的人，散发基督的香气—林后二 14 下~ 17:

1. 身为在基督凯旅行列中的俘虏，我们同时也是带着香的人；神借着我们在各处显扬那因认识基督而有的香气—14 节。

2. 事实上，撒基督的香就是活基督—腓一 19~ 21 上。

3. 因着我们已经被基督掳获、征服、占有并得着，祂就有自由浸透我们，使我们成为基督的馨香之气—林后二 15。

4. 基督的执事，就是基督的佳偶，预备好在一一切景况、任何环境中，都能发出基督的香气—歌四 10~ 16。

5. 散发基督馨香之气的人，不象许多人为利混乱神的话，而是出于纯诚，出于神，在神面前在基督里讲神的话，为着建造基督的身体—林后二 17，参十三 3。

6. 身为散发基督馨香之气的带香者，我们是基督的大使—五 20。

三. 新约的众执事，是用基督为内容所写，以传输并表现基督的信—三 1~ 3:

1. 基督由活神的灵写在我们里面的各部分，使我们成为祂活的信，使祂在我们身上得着彰显，并为人所诵读、所认识—2~ 3 节，参弗三 17 上。

2. 活神的灵，就是活神自己，不是作工具象笔，乃是作成分象书写的墨；使徒用这成分供应基督作内容，书写那传输基督的活信—腓一 19，出三十 23~ 25。

3. 属天、复合的墨乃是复合的那灵，那灵这墨的素质，乃是基督同祂一切的丰富，而我们是笔；我们要在经历中有这墨，就必须享受基督，被基督这赐生命的灵彻底浸透；这样，我们就自然而然的把基督供应给所接触的人，使他们成为基督的活信—腓一 19，林后三 3、6。

1:19; 2 Cor. 3:3, 6.

4. On the one hand, the believers were the letter of Christ; on the other hand, they were the letter of the apostles inscribed in their hearts—vv. 2-3.

D. The ministers of the new covenant are mirrors beholding and reflecting the glory of Christ in order to be transformed into His glorious image—vv. 16-18; 4:1:

1. Whenever our heart turns to the Lord, the veil is taken away from our heart, and we can behold the Lord of glory with an unveiled face—3:16, 18.

2. Actually, our turned-away heart is the veil; to turn our heart to the Lord is to take away the veil.

3. An unveiled face is an unveiled heart to behold the glory of the Lord—vv. 16, 18; 1 Sam. 16:7; Eph. 1:18a.

4. The glory of God is in the face of Christ, and His face, His person, is the indwelling treasure in our spirit—2 Cor. 4:6-7; 1 Pet. 3:4:

a. We are earthen vessels who are worthless and fragile, but within our spirit we contain a priceless treasure, the face, the person, of Christ Himself—2 Cor. 2:10; 4:6-7.

b. In the whole universe, there is nothing so precious as to behold the face of Jesus—Gen. 32:30; Exo. 25:30; 33:11; Psalms 27:4, 8; Rev. 22:4.

E. The ministers of the new covenant are earthen vessels to contain the Christ of glory as the excellent treasure—2 Cor. 4:7:

1. These vessels are like today's camera, into which Christ, the figure, enters through the flash of God's shining—vv. 4, 6-7.

2. Christ as the priceless treasure is contained in us, the worthless and fragile vessels; this makes the worthless vessels ministers of the new covenant with a priceless ministry—v. 7; cf. Gen. 4:26.

3. This treasure, the indwelling Christ, in us, the earthen vessels, is the divine supply and power for the Christian life; God's power is manifested in man's weakness, and man's weakness cannot limit God's power—2 Cor. 4:7; 12:10.

4. 一面，信徒是基督的信；另一面，他们又是使徒的信，写在使徒的心里—2～3节。

四. 新约的众执事乃是观看并返照基督荣光的镜子，为要渐渐变化成为祂荣耀的形像—16～18节，四1：

1. 我们的心几时转向主，帕子就几时从我们心里除去，我们就能用没有帕子遮蔽的脸，观看主的荣光—三16、18。

2. 事实上，我们偏离的心就是帕子；把心转向主，就是把帕子除去。

3. 没有帕子遮蔽的脸，乃是没有帕子遮蔽的心，观看主的荣光—16、18节，撒上十六7，弗一18上。

4. 神的荣耀是显在基督的面上，而基督的面，就是祂的人位，乃是住在我们灵里的宝贝—林后四6～7，彼前三4：

a. 我们是没有价值且脆弱的瓦器，但我们灵里盛装着无价之宝，就是基督自己的面，基督自己的人位—林后二10，四6～7。

b. 在全宇宙中，没有什么象观看耶稣的面那么宝贵—创三二30，出二五30，三三11，诗二七4、8，启二二4。

五. 新约的众执事乃是盛装荣耀基督这超越宝贝的瓦器—林后四7：

1. 这些器皿就象今日的照相机，让基督这对象借着神的照耀，照进里面—4、6～7节。

2. 基督这无价之宝竟盛装在我们这没有价值，脆弱的器皿里；这使没有价值的器皿成为新约的众执事，有无上宝贵的职事—7节，参创四26。

3. 这宝贝，内住的基督，在我们这些瓦器里，乃是基督徒生活神圣的供应和能力；神的能力显在人的软弱上，人的软弱不能局限神的能力—林后四7，十二10。

4. 新约的众执事乃是基督所拣选的器皿，为要盛装并彰显祂—徒九15，罗九21、

4. The new covenant ministers are Christ's chosen vessels to contain and express Him—Acts 9:15; Rom. 9:21, 23; cf. 2 Cor. 4:5; Dan. 5:2-3, 23. 23, 参林后四5, 但五2~3、23。



# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Five (Day 1)

#### Living in the Focus of the Lord's Recovery as Inoculators and Ministers of the New Covenant

#### Morning Nourishment

2 Tim. 2:2 "And the things which you have heard from me through many witnesses, these commit to faithful men, who will be competent to teach others also."

1 Tim. 4:6 "If you lay these things before the brothers, you will be a good minister of Christ Jesus, being nourished with the words of the faith and of the good teaching which you have closely followed."

The subject of 2 Timothy is inoculation against the decline of the church....Five specific titles [are] given to the inoculator in 2:1-15....If we read these verses carefully, we shall see that Paul regarded Timothy and his other co-workers as those who should be teachers, soldiers, contenders, husbandmen, and workmen.

The more we are empowered in this grace [2 Tim. 2:1], the more able we shall be to teach others....The things to which Paul refers [in verse 2] are the healthy words in 1:13. The healthy words, after being committed to faithful men, become the good deposit in them (1:14). This word indicates that if someone in a local church has a deposit of the Lord's healthy words, he should train the faithful ones, the trustworthy ones, that they also may have a good deposit from the Lord, thus making them competent to teach others. (Life-study of 2 Timothy, pp. 21-22)

#### Today's Reading

Paul realized that Timothy had received a good deposit, that he had been taught and nourished with the riches of grace. Therefore, he charged Timothy to commit these things to others who would be faithful and competent to carry on the same ministry. This indicates that more than one person is needed to carry on the riches of God's New Testament economy. My hope is that through all these Life-study messages thousands of saints in the Lord's recovery will receive a good deposit of the

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第五周 (周一)

#### 活在主恢复的中心点上, 作预防者和新约的执事

#### 晨兴喂养

提后二 2 你在许多见证人面前从我所听见的, 要托付那忠信、能教导别人的人。

提前四 6 你将这些事提醒弟兄们, 便是基督耶稣的好执事, 在信仰的话, 并你向来所紧紧跟随善美教训的话上, 得了喂养。

提摩太后书的主题是对召会败落的预防剂。…二章一至十五节里 [有] 给预防者的五个特别称呼…。我们若仔细读这些经文, 就会看见, 保罗认为提摩太和其他的同工该是教师、精兵、竞赛者、农夫和工人。

我们越在这恩典上得着加力 [1], 就越能教导别人。…保罗在 [二节] 所指的是一章十三节的健康话语。健康话语托付忠信的人以后, 就成了那美好的托付 (一 14)。这话指明, 在地方召会中, 人若有主所托付健康的话, 他就该训练那些忠信的人, 可信托的人, 使他们也从主得着美好的托付, 能以教导别人 (提摩太后书生命读经, 二五至二六页)。

#### 信息选读

保罗知道提摩太领受了美好的托付, 他受了教导, 并得了恩典之丰富的喂养。所以, 他嘱咐提摩太将这些事交托其他忠信能施行同样职事的人。这指明施行神新约经纶的丰富, 不只需要一个人。我盼望借着这一切生命读经的信息, 在主恢复里成千的圣徒, 会得着关于神新约经纶之恩典丰富的美好托付。然后, 领受

riches of grace concerning God's New Testament economy. Then those who have received these riches will be able to commit these things to others. Imagine what the situation would be if the Lord had ten thousand saints filled with His good deposit, spreading the riches of His economy throughout the earth. No doubt, this would hasten the time of His glorious appearing....In 2 Timothy 2:1 and 2...Paul is burdened to charge Timothy, one who had received such a good deposit, to pass on the riches of grace to others. (Life-study of 2 Timothy, pp. 22-23)

When we go out to contact people, we must be persons living a human life in resurrection....The Lord revealed that resurrection is not a matter of time but a matter of His person, because He is the resurrection [John 11:25]....Jesus [in the Gospels] was not a man living a natural life [but a life in resurrection]. He always put His humanity aside. He was in His humanity, yet He did not live a life of His humanity. Every day while He was on the earth, Jesus was in the flesh, but that flesh was in resurrection. Apparently, He was a Nazarene, a natural Galilean. He was in that flesh. But His living was in a humanity in resurrection.

A charming person must be very warm, not cold. Those who are charming in their natural humanity, however, are not real. Actually, they are performers, like actors in a theater. When you get close to a charming man, you will find out that he actually is not that charming. He was born with a mask. When the mask is taken away, he is different. To cherish people in our natural humanity is not genuine. This is why we must cherish people in the humanity of Jesus. The Lord's charming and cherishing are not natural but are by His resurrection life in humanity.

As members of the vital groups, we must be such persons. Then we will cherish people. When we contact people, they will be touched by us because we are living in resurrection. Then our humanity is not the original humanity but the crucified and resurrected humanity. (The Vital Groups, pp. 92-93, 95-96)

Further Reading: Life-study of 2 Timothy, msg. 3; The Vital Groups, msgs. 1, 6-7, 10-11; The Governing and Controlling Vision in the Bible, ch. 3; Experiencing the Mingling of God with Man for the Oneness of the Body of Christ, ch. 5

了这些丰富的人，能将这些事托付别人。想想看，主若得着一万个被祂美好的托付充满的圣徒，将祂经纶的丰富扩展到全地，那是何等的光景。毫无疑问，这会催促祂荣耀显现的时候来到。...在提后二章一至二节，保罗有负担嘱咐领受了这样美好托付的提摩太，要将恩典的丰富传递给别人（提摩太后书生命读经，二六至二七页）。

当我们出去接触人的时候，我们必须是在复活中过人性生活的人。...主启示说，复活不是时间的问题，乃是祂人位的问题；因为祂就是复活〔约十一25〕。...〔在四福音里，〕耶稣不是活天然生命的人，〔乃是活在复活里之生命的人。〕祂一直将祂的人性摆在一边。祂虽然是在人性里，但祂不活祂人性的生命。耶稣在地上时，祂每一天都是在肉体里，但那个肉体是在复活中。表面看来，祂是拿撒勒人，是个天然的加利利人。祂是在那样的肉体里，但祂的生活乃是在复活里人性的生活。

一个令人着迷的人是很热情而不冷漠的。这些人是在他们天然的人性里令人着迷，但却是不真实的。事实上，他们是在表演，像戏院里的演员一样。当你接近一个令人着迷的人，你会发现他其实不是那么迷人。他天生就带着一副面具。当面具拿开，他就不一样了。在我们天然的人性里顾惜人，是不真的。这就是为什么我们必须在耶稣的人性里顾惜人。主的迷人和顾惜人不是天然的，乃是凭祂在人性里复活的生命。

我们这些在活力排里的人，必须是这样的人。这样，我们才能顾惜人。我们接触人的时候，因着我们生活在复活中，他们就会受感动。这样，我们的人性就不是原初的人性，而是钉死并复活的人性（活力排，一一三、一一五、一一八页）。

参读：提摩太后书生命读经，第三篇；活力排，第一、六至七、十至十一篇；圣经中管制并支配我们的异象，第三篇；为着基督身体的一经历神人调和，第五章。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Five (Day 2)

#### Living in the Focus of the Lord's Recovery as Inoculators and Ministers of the New Covenant

#### Morning Nourishment

2 Tim. 2:3-5 "Suffer evil with me as a good soldier of Christ Jesus. No one serving as a soldier entangles himself with the affairs of this life, that he may please the one who enlisted him. And also if anyone contends in the games, he is not crowned unless he contends lawfully."

1 Cor. 14:8 "For also if the trumpet gives an uncertain sound, who will prepare himself for battle?"

The apostles considered their ministry a warfare for Christ, just as the priestly service was considered a military service, a warfare, in Numbers 4:23, 30, 35 (lit.). Whenever we minister Christ to others, we find ourselves in a battle. Hence, we should not only be teachers committing the deposit to others, but we should also be soldiers fighting for God's interests.

[In 2 Timothy 2:4] the word for life in Greek is bios, indicating the physical life in this age. To fight a good fight (4:7) for the Lord's interests on this earth we must be cleared of any earthly entanglement. The matters of our material, physical life should not entangle us as we are endeavoring to minister Christ to others. This ministry is a fighting, and the fighting requires that we be free from entanglement. On the one hand, the priestly service is a ministry to God; on the other hand, it is a warfare against God's enemies. As the priests were bearing the ark of testimony, they had to be prepared to fight against those who might attack this testimony. (Life-study of 2 Timothy, pp. 23-24)

#### Today's Reading

The apostle Paul inserted this verse [1 Cor. 14:8] with the word "battle" in it. No one among us would consider a battle a small thing. An army that is fighting a battle needs the morale, a fighting unity. In order to maintain this morale even a little dissension concerning the smallest matter has to

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第五周 (周二)

#### 活在主恢复的中心点上, 作预防者和新约的执事

#### 晨兴喂养

提后二 3~5 你要和我同受苦难，好像基督耶稣的精兵。凡当兵的，不让今生的事务缠身，好叫那招他入伍的人喜悦。竞赛的人，非按规矩竞赛，就不能得华冠。

林前十四 8 若吹无定的号声，谁能预备打仗？

使徒认为他们的职事乃是为着基督的争战，正如民数记四章二十三、三十、三十五节，把祭司的事奉看作服役，争战。每当我们将基督供应别人，就发觉自己是在争战。因此，我们不但该是将美好的托付交托别人的教师，也该是为着神的权益争战的精兵。

提后二章四节…的今生，原文指今世肉身的生命。我们要为着主在地上的权益打那美好的仗（四7），就必须清除一切属地的缠累。我们竭力将基督供应别人时，我们物质、肉身的生命不该缠累我们。这职事是争战，而争战要求我们免于缠累。一面，祭司的事奉是对神的服事；另一面，是对神仇敌的争战。祭司抬见证的柜时，他们必须预备好与可能攻击这见证的人争战（提摩太后书生命读经，二八页）。

#### 信息选读

使徒保罗…〔在林前十四章八节〕插进“打仗”一辞。我们中间没有人会认为打仗是小事。打仗的军队需要士气，就是争战的同心协力。为了维持这种士气，甚至对最小问题的一些异议也

be killed. If that little dissenting talk is not killed, the morale will be annulled. There will be no more morale, and surely the army will lose the fight, the battle. This warns me concerning the seriousness of the Lord's ministry. The Lord's ministry is like the sounding of the trumpet for the army to go on to war (Num. 10:9; Judg. 7:18),...a matter of a battle.

We are doing something more serious than any battle on this earth. We are fighting against God's enemy, Satan. The church is God's army, and this is fully revealed and illustrated in many aspects in Ephesians 6. Ephesians...tells us that the Body of Christ, the church, is the fullness of the One who fills all in all (1:22-23),...the new man created in Christ on the cross (2:15-16),...the kingdom of God, the household of the very God (2:19), and the wife of Christ, His counterpart (5:24-25)...The church, the Body of Christ, with such a tremendous status, is [also] a warrior to fight against God's enemy. Whatever Christ is and whatever Christ has done should be used and applied as aspects of the armor of God. We have to wear Christ as our breastplate (6:14) and as our shield (v. 16). We have to have our loins girded with Christ (v. 14), and we have to wear Christ as a pair of shoes for our standing to fight the battle (v. 15). The church is not a mere group of people collected together. The church is a universal and divine army fighting for God in the universe against His enemy. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 76-77)

In 2 Timothy 2:5 Paul likens Timothy to an athlete contending in the games....At the same time Timothy was to be a teacher and a soldier, he was also to be an athlete. A soldier must fight to win the victory, whereas an athlete must contend lawfully to receive the crown. It is important for a runner in a race to run fast. That is not the time for him to exercise patience....When it comes to running the race to win the crown, we should not wait. On the contrary, we should run to reach the goal. (Life-study of 2 Timothy, p. 24)

Further Reading: The Recovery of God's House and God's City, chs. 6, 8; Life-study of Numbers, msgs. 9-10; Life and Building as Portrayed in the Song of Songs, ch. 6; Elders' Training, Book 7: One Accord for the Lord's Move, ch. 6

必须消杀。那些微的异议谈话若不消杀，士气就会消灭。不再有士气，军队必然会打败仗。这警告我，主的职事是严肃的。主的职事就像吹号，叫军队前去打仗（民十9，士七18）。主的职事是争战的事。

我们所作的事，比地上的任何战争都更严肃。我们是在与神的仇敌撒但争战。召会是神的军队，这点在以弗所六章得着完全的启示并多面的例证。以弗所书...告诉我们，基督的身体—召会，是那在万有中充满万有者的丰满（一22~23），...是在十字架上在基督里面所创造的新人（二15~16），...是神的国、神的亲属（19）和基督的妻子，祂的配偶（五24~25）。...具有这样非凡地位的召会，基督的身体，〔也〕是与神的仇敌争战的战士。基督的所是和基督的所作，该作为神军装的各方面来使用并应用。我们必须佩戴基督作我们的胸甲（六14），作我们的盾牌（16）。我们必须用基督束我们的腰（14），也必须将基督当作一双鞋穿上，好站住争战（15）。召会不仅仅是一班被聚集在一起的人。召会乃是宇宙、神圣的军队，在宇宙中为着神与祂的仇敌争战（长老训练第七册，七三至七四页）。

在提后二章五节保罗把提摩太比作竞赛中的运动员...。提摩太同时要作教师和精兵，也要作运动员。当兵的必须争战赢得胜利，而运动员必须按规矩得着华冠。赛跑中的跑者跑得快是很重要的。那不是他运用忍耐的时候。...赛跑要赢得华冠时，我们...不该等候。反之，我们该奔跑以达到目标（提摩太后书生命读经，二八至二九页）。

参读：神殿与神城的恢复，第六、八章；民数记生命读经，第九至十篇；雅歌中所描绘的生命与建造，第六章；长老训练第七册，第六章。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Five (Day 3)

#### Living in the Focus of the Lord's Recovery as Inoculators and Ministers of the New Covenant

#### Morning Nourishment

2 Tim. 2:6 "The laboring farmer must be the first to partake of the fruit."

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

[In 2 Timothy 2:6]...Paul likens Timothy to a husbandman, a farmer. Just as a soldier must win the victory and an athlete must receive the crown, so a husbandman must partake of the fruits, the food. This requires patience. As athletes we should be quick, but as farmers we need to be patient. If out of impatience a farmer would pluck up the tiny sprouts, his crop would be ruined. Likewise, if he drives his cattle too much, he may hurt them. With both crops and livestock, farmers must learn to have patience. (Life-study of 2 Timothy, p. 24)

#### Today's Reading

In [2 Timothy 2:15] Paul indicates that the inoculator is to be a workman. As a carpenter, this workman must cut straight the word of the truth. This means to unfold the word of God in its various parts rightly and straightly without distortion. Just as a carpenter has the skill to cut wood in a straight way, so the Lord's workman needs the skill to cut straight the word of truth. This is necessary because in the decline of the church so many truths are twisted and presented in a warped, biased form.

"Contentions of words" (2:14), "profane, vain babblings" (v. 16), the eating word of gangrene (v. 17), and "foolish questionings" (v. 23) are often very much used by the devil (v. 26) in the down current among the churches to produce contentions (v. 23), to ruin the hearers (v. 14), to promote ungodliness (v. 16), and to overthrow people's faith (v. 18). Hence, there is the need of the word of the truth rightly unfolded to enlighten the darkened

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第五周 (周三)

#### 活在主恢复的中心点上, 作预防者和新约的执事

#### 晨兴喂养

提后二 6 劳力的农夫，理当先分享果实。

15 你当竭力将自己呈献神前，得蒙称许，作无愧的工人，正直地分解真理的话。

[在提后二章六节] 保罗把提摩太比作农夫。当兵的必须赢得胜利，运动员必须得着华冠，农夫理当分享果实—粮食。这需要忍耐。作为运动员，我们该迅速；但作为农夫，我们需要忍耐。农夫若因没有忍耐，要揠苗助长，他的作物就会被毁坏。照样，他若过于驱策他的牛，也许会伤了它们。对农作物和牲畜，农夫必须学习有忍耐（提摩太后书生命读经，二九页）。

#### 信息选读

在提后二章十五节…保罗指明预防者要作工人。这工人是木匠，必须正直地分解真理的话。这就是说，将神话语的各部分，正确、正直、毫不曲解地揭示出来。木匠怎样有技巧正直地切割木头，照样，主的工人需要有技巧正直地分解真理的话。这是需要的，因为在召会的败落中，许多真理被曲解，呈现歪曲、偏颇的样式。

言辞的争辩 (14)、世俗的空谈 (16)、如同毒疮腐蚀人的话 (17) 以及愚拙无学问的辩论 (23)，在召会堕落的潮流中，常被魔鬼 (26) 用来产生争竞 (23)，败坏听见的人 (14)，助长不敬虔 (16)，并倾覆人的信心 (18)。因此，真理的话需要正确的解开，以光照暗昧

ones, inoculate against the poison, swallow up the death, and bring the distracted back to the right track.

Among Christians today, only the superficial aspects of the truth are not twisted. Virtually all the deeper things of the truth have been distorted....Therefore, we should be not only teachers, soldiers, contenders, and farmers, but also workmen, carpenters, cutting straight the word of the truth. The truth here does not merely denote biblical doctrine; it refers to the contents and the reality of God's New Testament economy. The main elements of this truth are Christ as the mystery of God and the embodiment of God and the church as the mystery of Christ and the Body of Christ. We all need to learn to cut straight the word of truth with respect to Christ and the church.

Certain of the Brethren teachers interpret Paul's word about cutting straight the word of truth to mean dividing the Bible into various dispensations: innocence, conscience, human government, promise, law, grace, and kingdom. The Bible can be understood according to these dispensations. However, arranging the Word into dispensations is not what Paul means in 2:15....We need to understand the word truth in this verse according to its usage in the three books of 1 and 2 Timothy and Titus. First Timothy 3:15 says that the church is "the pillar and base of the truth." This truth is the mystery of godliness, God manifest in the flesh. The church should bear, uphold, this truth, this reality...First Timothy 2:4 says that God "desires all men to be saved and to come to the full knowledge of the truth." The word of the truth in 2 Timothy 2:15 refers to the healthy words of God's New Testament economy. As workmen, we should learn not merely to divide the Bible into dispensations. This is too superficial....If we consider these books carefully, we shall see that truth here denotes the reality of the contents of the New Testament economy of God. Therefore, to cut straight the word of the truth is to unfold without bias or distortion the reality of God's economy revealed in the New Testament. (Life-study of 2 Timothy, pp. 26-28)

Further Reading: Life-study of 1 Timothy, msg. 9; Life-study of 2 Timothy, msg. 4-5

的人，预防毒素，吞灭死亡，并将偏离的人带回正途。

今天在基督徒中间，唯有真理浅显的方面没有被曲解。几乎所有真理较深的事都被曲解了。…所以，我们不但该是教师、精兵、竞赛者和农夫，也该是工人、木匠，正直地分解真理的话。这里的真理不仅仅是指圣经的道理，乃是指神新约经纶的内容和实际。这真理的主要元素，乃是基督作神的奥秘和神的具体化身，以及召会作基督的奥秘和基督的身体。我们都需要学习正直地分解关于基督与召会之真理的话。

有些弟兄会的教师，将保罗说到正直地分解真理的话，解释为将圣经分成不同的时代：无罪、良心、人治、应许、律法、恩典和国度七个时代。圣经可以照着这些时代来领会。然而，将主的话排列成几个时代，不是保罗在提后二章十五节说到正直地分解真理的话的意思。…我们需要照着真理这辞在提摩太前后书和提多书这三卷书里的用法，领会本节的真理。提前三章十五节说，召会是“真理的柱石和根基”。这真理是敬虔的奥秘，神显现于肉体。召会该承担、托住这真理，这实际。…二章四节…说，神“愿意万人得救，并且完全认识真理”。提后二章十五节的真理这辞，指神新约经纶健康的话。我们是工人，不仅仅该学习将圣经分成几个时代，这太肤浅了…。我们若仔细看这三卷书，就会看见这里的真理指神新约经纶之内容的实际。所以，正直地分解真理的话，就是毫不偏颇或曲解的揭示新约里所启示神经纶的实际（提摩太后书生命读经，三二至三四页）。

参读：提摩太前书生命读经，第九篇；提摩太后书生命读经，第四至五篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Five (Day 4)

#### Living in the Focus of the Lord's Recovery as Inoculators and Ministers of the New Covenant

#### Morning Nourishment

2 Cor. 2:14-16 "But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place. For we are a fragrance of Christ to God in those who are being saved and in those who are perishing: To some a savor out of death unto death, and to the others a savor out of life unto life...."

In the apostles' speaking concerning their ministry for God's new covenant, five very significant and expressive metaphors are used to illustrate how they, as the ministers of the new covenant, and their ministry are constituted, how they behave and live, and how their ministry is carried out. These metaphors are: captives in a triumphant procession for the celebration of Christ's victory (2 Cor. 2:14a); incense-bearers to scatter the fragrance of Christ (2:14b-16); letters written with Christ as the content (3:1-3); mirrors beholding and reflecting the glory of Christ in order to be transformed into His glorious image (3:18); earthen vessels to contain the Christ of glory as the excellent treasure (4:7). (Life-study of 2 Corinthians, p. 82)

#### Today's Reading

Concerning 2 Corinthians 2:14, Conybeare has this to say: "The verb here used means to lead a man as a captive in a triumphal procession; the full phrase means, to lead captive in a triumph over the enemies of Christ...God is celebrating His triumph over His enemies; Paul (who had been so great an opponent of the gospel) is a captive following in the train of the triumphal procession, yet (at the same time, by a characteristic change of metaphor) an incense-bearer, scattering incense (which was always done on these occasions) as

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第五周 (周四)

#### 活在主恢复的中心点上, 作预防者和新约的执事

#### 晨兴喂养

林后二 14~16 感谢神，祂常在基督里，在凯旋的行列中帅领我们，并借着我们在各处显扬那因认识基督而有的香气；因为无论在那些正在得救的人中，或是在那些正在灭亡的人中，我们都是献给神的基督馨香之气：在这等人，就是出于死的香气叫人死；在那等人，就是出于生命的香气叫人活…。

使徒说到他们为着神的新约尽职时，用了五个极其重要，意义深长的隐喻，说明他们这些新约的执事和他们的职事，是如何构成的，他们是如何行事并生活的，以及他们的职事是如何完成的：凯旋行列中的俘虏，庆祝基督的得胜（林后二 14 上）；带着香的人，散放基督的香气（14 下~16）；用基督为内容所写的信（三 1~3）；观看并返照基督荣光的镜子，为要渐渐变化成为祂荣耀的形像（18）；盛装荣耀基督这超越宝贝的瓦器（四 7）（哥林多后书生命读经，九四页）。

#### 信息选读

关于〔林后二章十四节〕，康尼拜尔 (Conybeare) 这样说，“这里所用的动词，意在凯旋的行列中，帅领一个作俘虏的人；整个辞句，意为神在胜过基督仇敌的凯旋中，帅领俘虏…庆祝祂胜了仇敌；保罗（从前是福音的一大敌人）就是一个列在这凯旋行列中的俘虏，但（同时借着隐喻上特有的转变）他又是一个带着香的人，在行列前进时撒香（在这些场合里总是这样作）。

the procession moves on. Some of the conquered enemies were put to death when the procession reached the Capitol; to them the smell of the incense was an odor of death unto death; to the rest who were spared, an odor of life unto life." The same metaphor is used in Colossians 2:15. God always leads the apostles in such a triumphant way in their ministry. The word "us" [in 2 Corinthians 2:14] refers to the conquered captives in the train of Christ's triumph, celebrating and participating in Christ's triumph. The apostles are such captives; their move as captives of Christ in their ministry for Him is God's celebration of Christ's victory over His enemies.

In verse 14 Paul also likens himself and his co-workers to incense-bearers scattering the savor of the knowledge of Christ in His triumphant ministry as in a triumphal procession....Concerning the phrase "the savor of the knowledge," Vincent says, "According to the Greek usage, savor and knowledge are in apposition, so that the knowledge of Christ is symbolized as an odor communicating its nature and efficacy through the apostle's work." The apostles' excellent knowledge of Christ became a sweet savor. (Life-study of 2 Corinthians, pp. 40, 42)

In your experience who is the captive—Christ or you? Who is celebrating the victory? Who is defeated—you or Christ? Many of us have to admit that nearly all the time, Christ our Savior has been defeated and captured by us, becoming our captive in the train of the celebration of our fleshly victory...In so many things and nearly in all things we are not subdued or conquered by Christ. It may be that our will, the human will, the self-will, has never been conquered....We should consider whether or not our desire has been conquered by Christ....You may be seeking the Lord, yet be seeking Him according to your will. On the one hand, you are a seeker of the Lord, but on the other hand, you are an opponent to Christ. We all must realize that we first have to be conquered. We have to be defeated, praying from the depths of our being, "Lord, defeat me. Be merciful to me and never let me have the victory...Lord, keep me defeated." (An Autobiography of a Person in the Spirit, pp. 26-27)

Further Reading: Life-study of 2 Corinthians, msgs. 5, 18; An Autobiography of a Person in the Spirit, chs. 2-3

当行列到了罗马神殿时，有些被征服的仇敌要被处死；对他们而言，香的气味是死的香气叫他们死；对其余留下的人而言，是活的香气叫他们活。”同样的隐喻也用于歌罗西二章十五节。神总是以这样凯旋的方式，帅领使徒尽他们的职事。

〔林后二章十四节〕的“我们”指在基督凯旋的行列中，被征服、掳获的俘虏，庆祝并有分于基督的凯旋。使徒们就是这样的俘虏；他们在为着基督尽职时，作基督的俘虏而有的行动，乃是神对基督胜过祂仇敌的庆祝。

保罗在十四节也把自己和他的同工比作带着香的人，在基督得胜的职事里，如同在凯旋的行列中，散放那因认识基督而有的香气。…关于“那因认识…而有的香气”这句话，文生 (Vincent) 说，“根据原文的用法，香气和认识是同位语，所以对基督的认识，用香气为象征，借着使徒的工作，传递其性质和功效。”使徒们对基督绝佳的认识，成了香气（哥林多后书生命读经，四五至四六、四八至四九页）。

在你的经历里，谁是俘虏—是基督还是你？谁在庆祝得胜？谁被击败—是你还是基督？我们许多人必须承认，我们的救主基督几乎一直被我们击败并掳获，成了庆祝我们肉体得胜行列中的俘虏。…我们在许多事上，甚至几乎在一切事上，都没有被基督征服或击败。也许我们的意志，属人的意志，己的意志，从未被征服。…我们应当思想，我们的愿望是否已被基督征服。…你也许寻求主，却是照着你的意愿寻求祂。一面，你寻求主；但另一面，你是基督的敌人。我们都必须看见，我们首先必须被征服。我们必须被击败，从我们全人的深处祷告说，“主啊，击败我。怜悯我，不要让我得胜。…主啊，使我一直被击败。”（一个在灵里之人的自传，二三至二四页）

参读：哥林多后书生命读经，第五、十八章；一个在灵里之人的自传，第二至三章。



# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Five (Day 5)

#### Living in the Focus of the Lord's Recovery as Inoculators and Ministers of the New Covenant

#### Morning Nourishment

2 Cor. 3:2-3 "You are our letter, inscribed in our hearts, known and read by all men, since you are being manifested that you are a letter of Christ ministered by us, inscribed not with ink but with the Spirit of the living God; not in tablets of stone but in tablets of hearts of flesh."

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."

The believers were the fruit of the apostles' labor, commending the apostles and their ministry to others. Thus, they became the apostles' living letters of commendation, written by the apostles with the indwelling Christ as the content in every part of their inner being.

The Corinthian believers, as the apostles' living letter of commendation were inscribed in the apostles' hearts. Thus, they were carried by the apostles and could not possibly be severed from them. They were in the apostles' hearts (2 Cor. 7:3), brought by them everywhere as their living commendation. (Life-study of 2 Corinthians, p. 47)

#### Today's Reading

A letter of Christ is one composed of Christ as the content to convey and express Christ. All believers in Christ should be such a living letter of Christ that others may read and know Christ in their being. These letters are written by the ministry of the apostles. The apostles are filled with Christ so that their ministry spontaneously ministers Christ to those they contact, inscribing Christ in their heart and making them living letters conveying Christ.

Our heart, as the composition of our conscience (the leading part of our spirit), mind, emotion, and will, is the tablet upon which the living letters of Christ are written with the living Spirit of God. This implies that

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第五周 (周五)

#### 活在主恢复的中心点上, 作预防者和新约的执事

#### 晨兴喂养

林后三 2~3 你们就是我们的信，写在我们的心里，是众人所认识、所诵读的，你们显明是基督的信，由我们供职所写的，不是用墨，乃是用活神的灵写的，不是写在石版上，乃是写在肉版，就是心上。

6 祂使我们够资格作新约的执事，这些执事不是属于字句，乃是属于灵，因为那字句杀死人，那灵却叫人活。

信徒是使徒劳苦的果子，将使徒和他们的职事推荐给人。因此信徒成了使徒活的荐信，是使徒用内住的基督为内容，写在他们里面各部分的。

哥林多的信徒是使徒活的荐信，写在使徒的心里，因此他们由使徒带着，与使徒不能分开。他们在使徒的心里（林后七 3），被使徒带到各处，作使徒活的荐信（哥林多后书生命读经，五三页）。

#### 信息选读

基督的信是用基督为内容所写，以传输并表现基督的。所有基督的信徒，都该是基督这样一封活的信，使别人可以诵读并认识在他们里面的基督。这些信是由使徒们的职事所写的。使徒们被基督充满，以致他们的职事自然而然地把基督供应给所接触的人，将基督写在他们心上，使他们成为传输基督的活信。

我们里面由良心（灵的主要部分）、心思、情感和意志所组成的心，乃是使徒用活神的灵将基督的活信写在其上的版。这含示用活神的灵将

Christ is written into every part of our inner being with the Spirit of the living God to make us His living letters, that He may be expressed in us and read by others in us.

As Paul was ministering to the believers at Corinth, the writing was taking place both in the hearts of the believers and also in his own heart....Therefore, the same letter was written in Paul's heart that was written in the hearts of the believers. Wherever Paul went, this letter was in him, for the believers had become his letter. On the one hand, they were the letter of Christ; on the other hand, they were the letter of the apostles inscribed in their hearts. (Life-study of 2 Corinthians, pp. 47, 49-51)

The Corinthians...were the letters of Christ who had been inscribed by the apostles with the Spirit of the living God as the divine, heavenly ink (3:3). The Spirit is neither the writer nor the pen but the writing ink to write Christ into our being. The more we are written on with the Spirit, the more of the heavenly ink we have....The Spirit as the ink brings the heavenly element into us to make this element one with us.

The Spirit is the ink, and the content of the ink is Christ with His person, work, and attainments. This heavenly ink is a compound of all the elements of Christ. The more we are inscribed with this ink, the more we have the elements of Christ dispensed into us. Then we become a letter of Christ with Christ as our content.

The Spirit as the compound ink adds the substance of Christ into us and saturates us with the essence of Christ. Then we have the substance of Christ to really express Christ. There may not be much of Christ in our mind, emotion, and will. But when we are written on with the Spirit again and again, the essence of Christ is dispensed into us. Then our mind, emotion, and will express Christ because Christ has been inscribed into these parts of our soul. The essence and elements of Christ are added into us by the writing of the heavenly ink, the compound Spirit. (The Experience of Christ as Life for the Building Up of the Church, p. 102)

Further Reading: Life-study of 2 Corinthians, msgs. 6, 19; The Experience of Christ as Life for the Building Up of the Church, chs. 12-13

基督写在我们里面的各部分，使我们成为祂活的信，使祂在我们身上得着彰显，并为人所诵读。

保罗供应哥林多信徒的时候，这种书写发生在信徒的心上，也发生在他自己的心里。…所以，同一封信写在信徒心上，也写在保罗心里。保罗无论去那里，这封信都在他里面，因为信徒已经成了他的信。一方面，他们是基督的信；另一方面，他们又是使徒的信，写在他们的心上（哥林多后书生命读经，五四、五六、五八页）。

哥林多人…是基督的信，使徒们已经以活神的灵作那神圣、属天的墨（林后三3），将基督写到信徒里面。那灵不是书写者，也不是笔，乃是书写的墨，把基督写到我们里面。我们越有那灵写进来，我们就越多有属天的墨。…那灵作为墨，把属天的元素带进我们里面，使这元素与我们成为一。

那灵乃是墨，而墨的内容乃是基督同祂的身位、工作和成就。这属天的墨乃是基督所有元素的复合品。我们越有这墨写在我们心上，就越有基督的元素分赐到我们里面。这样我们就成了基督的信，有基督作我们的内容。

那灵作复合的墨，把基督的实质加到我们里面，并以基督的素质把我们浸透。这样我们就有基督的实质，能够真实地彰显基督。我们也许没有太多的基督在我们的心思、情感、意志里。但是当我们一再地有那灵写在我们心上，基督的素质就分赐到我们里面。这样，我们的心思、情感、意志就彰显基督，因为基督已经书写在我们魂的这些部分里。基督的素质和元素，借着属天之墨，就是复合之灵的书写，就加到我们里面（经历基督作生命为着召会的建造，一二三至一二四页）。

参读：哥林多后书生命读经，第六、十九篇；经历基督作生命为着召会的建造，第十二至十三章。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Five (Day 6)

#### Living in the Focus of the Lord's Recovery as Inoculators and Ministers of the New Covenant

#### Morning Nourishment

2 Cor. 3:16 "But whenever their heart turns to the Lord, the veil is taken away."

2 Cor. 4:6-7 "Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels that the excellency of the power may be of God and not out of us."

When their heart is away from the Lord, the veil lies on their heart [2 Cor. 3:15]. When their heart turns to the Lord, the veil is taken away. Actually, their turned-away heart is the veil. To turn their heart to the Lord is to take away the veil. (3:16, footnote 1)

Christ as the image of God is the effulgence of His glory (Heb. 1:3). Hence, the gospel of Christ is the gospel of His glory that illuminates and shines forth. Satan, the god of this age, has blinded the minds and the thoughts of the unbelievers, so that the illumination of the gospel of Christ's glory should not shine into their hearts. This is similar to covering the lens of a camera so that the light cannot shine into the camera.

What Paul describes in 2 Corinthians 4:4 is a kind of spiritual photography. We are like cameras with a lens and a shutter. When the shutter is pressed, there is a way for the light with the object, the figure, the image, to shine into the camera and be impressed on the film. The light brings the figure to the film and forms an image on it. However, if the lens of the camera is covered, there is no way for the light to shine into the camera. (Life-study of 2 Corinthians, p. 78)

#### Today's Reading

The unveiled face in 2 Corinthians 3:18 is the uncovered mind in chapter four. According to Paul's concept, these two things are one. To have an unveiled face, therefore, is to have an uncovered

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第五周 (周六)

#### 活在主恢复的中心点上, 作预防者和新约的执事

#### 晨兴喂养

林后三 16 但他们的心几时转向主, 帕子就几时除去了。

四 6~7 因为那说光要从黑暗里照出来的神, 已经照在我们心里, 为着光照人, 使人认识那显在耶稣基督面上之神的荣耀。但我们有这宝贝在瓦器里, 要显明这超越的能力, 是属于神, 不是出于我们。

帕子还留在他们〔以色列子孙〕心上时〔林后三 15〕, 他们的心是远离主的。他们的心几时转向主, 帕子就几时除去了。事实上, 他们偏离的心就是帕子。把心转向主, 就是把帕子除去 (圣经恢复本, 林后三 16 注 1)。

基督是神的像, 是神荣耀的光辉 (来一 3)。因此, 基督的福音, 就是神的荣耀照明并照耀的福音。撒但, 这世代的神, 弄瞎了不信之人的思想和心思, 使基督荣耀之福音的光照, 不照进他们心里。这就像照相机的镜头被遮住, 光就无法将对象照进相机里。

保罗在林后四章四节所描述的, 是一种属灵的摄影。我们就像是一架有镜头和快门的照相机。我们一按快门, 就有办法把光连同物体影像和形像照进相机里面, 而印在底片上。光将形像印在底片上, 在其上形成影像。但相机的镜头若盖住了, 光就无法照进相机里面。有时候我们向人传福音时, 他们好像是镜头盖住的照相机, 光照不进去 (哥林多后书生命读经, 八九页)。

#### 信息选读

三章十八节没有帕子遮蔽的脸, 就是四章没有遮蔽的心思。照保罗的观念, 这二者乃是一。因此, 有了没有帕子遮蔽的脸, 就是有了没有

mind. It is to be like a camera open to the shining of light.

As light shines into us, it brings in the image of Christ. This illumination shines into our spirit through our mind. Our spirit can be compared to the film. When the shining comes into us through our open mind, it reaches our spirit and brings the figure of Christ, the image of God, into us. In the church we are practicing such a spiritual and heavenly photography....The purpose of God's shining in our hearts...is to illumine us so that we may know the glory in Christ's face.

Suppose you are preaching the gospel to an unbeliever. He nods and says that he believes in the Lord Jesus and receives Him as Savior. Do not assume that he has truly been saved. You need to ask if he has called on the Lord, thereby having direct contact with Him. If such an unbeliever would call on the name of the Lord Jesus, he would be brought to the face of Christ and immediately have personal contact with Him.

God's shining in our hearts brings into us a treasure, the Christ of glory, who is the embodiment of God to be our life and our everything [4:7]. But we who contain this treasure are earthen vessels, worthless and fragile. A priceless treasure is contained in the worthless vessels. This has made the worthless vessels ministers of the new covenant with a priceless ministry. It is by the divine power in resurrection. The excellence of the power is surely of God and not of us.

This treasure, the indwelling Christ, in us, the earthen vessels, is the divine source of the supply for the Christian life. It is by the excellent power of this treasure that the apostles as the ministers of the new covenant are capable of living a crucified life that the resurrection life of Christ whom they minister may be manifested. Thus, they manifest the truth for the shining of the gospel. (Life-study of 2 Corinthians, pp. 78, 80-83)

Further Reading: Life-study of 2 Corinthians, msgs. 4, 7-10, 23-24; An Autobiography of a Person in the Spirit, chs. 4-6; The Stream Magazine, Book Two, pp. 1324-1325; The Conclusion of the New Testament, msg. 112; The Organic Aspect of God's Salvation, ch. 4

遮蔽的心思，就好像打开的照相机接受光照进来一样。

光照进我们里面，就把基督的形像照进来。这光透过我们的心思，照进我们的灵里。我们的灵可以比作底片。光透过我们敞开的心思，进到我们里面时，就碰着我们的灵，而将基督的影像，就是神的形像，照进我们里面。在召会中，我们正在实行这种属灵、属天的摄影。…神照在我们心里，光照我们，…使我们认识基督面上的荣耀。

假若你向不信的人传福音；他点头承认说，他相信主耶稣，也接受祂作救主。你不可以立刻认为他已经真得救了。你必须问他有没有呼求主，借此与祂有直接的接触。假如这位不信者呼求主耶稣的名，他就会被带到基督面前，立即与祂有切身的接触。

神照在我们心里，带给我们一个宝贝，就是那是神的具体化身，作了我们的生命和一切之荣耀的基督〔四7〕。但我们盛装这宝贝的，却是没有价值且脆弱的瓦器。无价之宝竟盛装在没有价值的器皿里！这使没有价值的器皿成为新约的众执事，有无上宝贵的职事。这乃是借着在复活里的神圣能力。这超越的能力必是属于神，不是出于我们。

这宝贝，内住的基督，在我们这些瓦器里，乃是基督徒生活神圣供应的源头。作新约执事的使徒，靠这宝贝超越的能力，就能过钉十字架的生活，使他们所供应基督复活的生命得以显明。因此，他们将真理显扬出来（2），使福音得以照耀（哥林多后书生命读经，八九至九〇、九二至九五页）。

参读：哥林多后书生命读经，第四、七至十、二十三至二十四篇；一个在灵里之人的自传，第四至六章；内住的基督，第十篇；新约总论，第一百一十二篇；神救恩生机的一面，第四篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery Message Six

### A Genuine Church in the Focus of the Lord's Recovery

Scripture Reading: Eph. 1 Cor. 1:2-9; 12:12, 24; 10:17

### Outline

**I. First Corinthians unveils to us a genuine church in the focus of the Lord's recovery, which is the focus of God's economy; Paul, in the opening of his Epistle to the Corinthians, presents a beautiful, marvelous, and excellent portrait of the church of God—1:2-9:**

A. "The church of God"—this is a church that is not only being possessed by God but also has God as its nature and essence, which are divine, general, universal, and eternal—v. 2a.

B. "The church...in Corinth"—this is a church in a city that remains in a definite locality and takes it as its standing, ground, and jurisdiction for its administration in business affairs, and that is physical, particular, local, and temporal in time—v. 2b.

C. "The church...sanctified in Christ Jesus"—this is a church that has been sanctified, made holy, in Christ, having Christ, who is the embodiment of the processed Triune God in His fullness, as its element and sphere—v. 2c.

D. The church being composed of the "called saints"—this is the assembly of the saints, the sanctified ones, who have been called out of the satanic world—v. 2d.

E. "With all those who call upon the name of our Lord Jesus Christ in every place"—this long phrase indicates that the church that is genuine is related with all the saints who call upon the name of the Lord Jesus Christ in every place around the globe—v. 2e.

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第六篇

### 在主恢复的中心点上真正的召会

读经：林前—2~9, 十二12、24, 十17

### 纲 目

壹. 哥林多前书向我们揭示，在主恢复的中心点（就是神经纶的中心点）上真正的召会；保罗在他给哥林多人之书信的开头，陈明神的召会美丽、美妙、超绝的图画——2~9：

一. “神的召会”——这召会不仅为神所拥有，也有神为其神圣、普遍、宇宙并永久的性质和素质——2节上。

二. “在哥林多……的召会”——这是在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场和行政的区域，并且是物质的、专特的、地方的、暂时的——2节上。

三. “在基督……里被圣别”的召会——这是在基督里已被圣别、成为圣别的召会，有基督（就是经过过程之三一神在祂丰满里的具体化身）为其元素和范围——2节上。

四. 由“蒙召的圣徒”组成的召会——这是那从撒但的世界中被召出来之圣徒，被圣别之人的聚集——2节中。

五. “同着所有在各处呼求我们主耶稣基督之名的人”——这长句指明真正的召会与在全球各处呼求主耶稣基督之名的众圣徒有关联——2节中。

F. The Lord Jesus Christ being “theirs and ours”—this indicates that the church that is genuine has the Lord Jesus Christ as “their” portion, “their” possession of the divine inheritance, for “their” enjoyment—v. 2f.

G. “Grace to you and peace from God our Father and the Lord Jesus Christ”—this indicates that the church that is genuine is under the dispensing of “grace” (the embodiment of the processed Triune God for the enjoyment of Him as grace by His called ones), from God the Father as the source of the Divine Trinity, from the Lord Jesus Christ as the course of the flow of the Divine Trinity, and from the Holy Spirit as the reaching of the flow of the Divine Trinity (not mentioned in word but implied in denotation—2 Cor. 13:14)—1 Cor. 1:3.

H. “Based upon the grace of God which was given to you in Christ Jesus”—this indicates that the church that is genuine has the grace of God given to it in Christ, not the condition in itself, as its base—v. 4.

I. “In everything you were enriched in Him...so that you do not lack in any gift”—this indicates that the church that is genuine is enriched in everything in Christ, so that it is not lacking in any gift, the inward initial gift issuing from grace, such as the eternal life and the Holy Spirit (Rom. 6:23; Acts 2:38; Heb. 6:4), not the outward miraculous gifts—1 Cor. 1:5-7a.

J. “Eagerly awaiting the revelation of our Lord Jesus Christ”—this indicates that the church that is genuine should have a normal sign, that is, eagerly awaiting the revelation (the appearing) of our Lord Jesus Christ—v. 7b.

K. “Who [referring to God in verse 4] will also confirm you until the end unreprouvable in the day of our Lord Jesus Christ”—this indicates that the church that is genuine needs to grow in life (as mentioned in 3:6) after its initial receiving of grace, so that it will be unreprouvable in the day of Christ's coming—1:8.

L. “God is faithful, through whom you were called

六. 主耶稣基督是“他们的，也是我们的”——这指明真正的召会有主耶稣基督作“他们的”分，“他们”所拥有的神圣基业，作“他们的”享受——2节下。

七. “愿恩典与平安，从神我们的父，并主耶稣基督归与你们”——这指明真正的召会是在“恩典”（经过过程之三一神的具体化身使蒙祂呼召者享受祂为恩典）的分赐之下，这分赐是来自父神这神圣三一的源头，来自主耶稣基督这神圣三一之水流的流道，并来自圣灵这神圣三一之水流的临到（明文并未提到，却含示在文意中——林后十三14）——林前一3。

八. “因神在基督耶稣里所赐给你们的恩典”——这指明真正的召会是以神在基督里所赐给她的恩典为基础，不是以她在自己里面的光景为基础——4节。

九. “你们在基督里，……样样都得以富足，……以致你们在恩赐上一无所缺”——这指明真正的召会在基督里，样样都得以富足，以致在恩赐上一无所缺；这恩赐是从恩典所产生，内在初期的恩赐，如永远的生命和圣灵（罗六23，徒二38，来六4），不是外在神奇的恩赐——林前一5~7上。

十. “热切等待我们主耶稣基督的显现”——这指明真正的召会该有一种正常的表记，就是热切等待我们主耶稣基督的显现——7节下。

十一. “祂 [指四节的神] 也必坚固你们到底，使你们在我们主耶稣基督的日子无可指责”——这指明真正的召会在起头接受恩典之后，还需要在生命上长大（如三章六节所题），使其在基督来临的日子无可指责——8。

十二. “神是信实的，你们乃是为祂所

into the fellowship of His Son, Jesus Christ our Lord”—this indicates that the church that is genuine has been called by God the Father, who is faithful, into the fellowship of, the participation in, His Son Jesus Christ, who is the consummated, all-inclusive, indwelling, life-giving, and dispensing Spirit (15:45b; 2 Cor. 3:17-18), as its divine portion for its enjoyment of the consummated Triune God—1 Cor. 1:9.

## II. First Corinthians unveils to us a genuine church in the focus of the Lord's recovery—a meal-offering church life:

A. The meal offering first typifies Christ in His God-man living and our Christian life as a duplication of His God-man living—Lev. 2:1-16; Psalms 92:10; 1 Peter 2:21; Romans 8:2-3, 11, 13:

1. Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk—Lev. 2:1; John 18:38; 19:4, 6b; Luke 2:40; 23:14; Isaiah 53:3.

2. The oil of the meal offering signifies the Spirit of God as the divine element of Christ—Lev. 2:1; Luke 1:35; 3:22; 4:18; Hebrews 1:9.

3. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and that His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced—Lev. 2:4-5; Matthew 1:18, 20.

4. The frankincense in the meal offering signifies the fragrance of Christ in His resurrection; that the frankincense was put on the fine flour signifies that Christ's humanity bears the aroma of His resurrection—Lev. 2:1-2; cf. Matthew 2:11; 11:20-30; Luke 10:21:

a. As portrayed in the four Gospels, Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings—cf. John 18:4-8; 19:26-27a.

b. Christ's Spirit-filled and resurrection-saturated living was a satisfying fragrance to God, giving God

召，进入了祂儿子我们主耶稣基督的交通”——这指明真正的召会已为信实的父神所召，进入了祂儿子耶稣基督，就是那终极完成、包罗万有、内住、赐生命、分赐之灵（十五45下，林后三17~18）的交通、共享，为其神圣的分，以享受终极完成的三一神——林前一9。

贰. 哥林多前书向我们揭示，在主恢复的中心点上真正的召会——素祭的召会生活：

一. 素祭首先预表基督的神人生活，以及我们的基督徒生活，作祂神人生活的复制——利二1~16，诗九二10，彼前二21，罗八2~3、11、13：

1. 细面是素祭的主要成分，表征基督的人性，在各方面都是柔细、完全、柔和、平衡、正确的，没有过度或不及之处；这表征基督人性生活和日常行事为人的优美和卓越——利二1，约十八38，十九4、6下，路二40，二三14，赛五三3。

2. 素祭的油表征神的灵作基督的神圣元素——利二1，路一35，三22，四18，来一9。

3. 素祭中的细面调油，表征基督的人性与圣灵调和，并且祂的属人性情与神的神圣性情调和，使祂成为神人，独特的兼有神性和人性，并没有产生第三性——利二4~5，太一18、20。

4. 素祭中的乳香，表征基督在祂复活里的馨香；乳香加在细面上，表征基督的人性含有祂复活的芬芳——利二1~2，参太二11，十一20~30，路十21：

a. 四福音描绘基督在祂的人性里调着祂的神性而生活，且从祂的受苦中彰显复活——参约十八4~8，十九26~27上。

b. 基督被那灵充满，且被复活浸透的生活，对神乃是怡爽的香气，给神安息、

rest, peace, joy, enjoyment, and full satisfaction— Lev. 2:2; Luke 4:1; John 11:25; Matt. 3:17; 17:5.

5. Salt, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve—Lev. 2:13:

a. The Lord Jesus always lived a life of being salted, a life under the cross— Mark 10:38; John 12:24; Luke 12:49-50.

b. Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection—John 6:38; 7:6, 16-18; cf. Gal. 2:20.

c. The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt; it is by the cross that God's covenant is preserved to be an everlasting covenant—cf. Heb. 13:20.

6. That the meal offering was without leaven signifies that in Christ there is no sin or any negative thing— Lev. 2:4-5, 11a; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8.

7. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness—Lev. 2:11b; Matt. 10:34-39; 12:46-50; Mark 10:18.

8. If we eat Christ as the meal offering, we will become what we eat and live by what we eat—John 6:57, 63; 1 Cor. 10:17; Phil. 1:19-21a.

9. By exercising our spirit to touch the Spirit consolidated in the Word, we eat the human life and living of Jesus, we are constituted with Jesus, and the human living of Jesus becomes our human living— Eph. 6:17-18; Jer. 15:16; Gal. 6:17.

B. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering; the meal-offering church life is seen in 1 Corinthians—Lev. 2:1-2, 4; 1 Cor. 12:12, 24; 10:17:

1. Christ is the man given to us by God—1:2, 9, 30.

2. Paul's charge to the Corinthians—"be a man" (16:13, lit.)—means that we should have the high, uplifted

平安、喜乐、享受和完全的满足—利二 2, 路四 1, 约十一 25, 太三 17, 十七 5。

5. 素祭所用以调和的盐, 表征基督的死或基督的十字架; 盐的功用是调味、杀菌和防腐—利二 13:

a. 主耶稣一直过一种调盐的生活, 就是在十字架下的生活—可十 38, 约十二 24, 路十二 49 ~ 50。

b. 甚至在祂实际被钉十字架之前, 祂就已经天天过着钉十字架的生活, 否认祂的己和祂天然的生命, 在复活里活父的生命—约六 38, 七 6、16 ~ 18,

c. 神的约基本的因素是十字架, 就是基督的钉死, 由盐所表征; 借着十字架, 神的约得蒙保守, 成为永久的约—参来十三 20。

6. 素祭没有酵, 表征在基督里没有罪和任何消极的事物—利二 4 ~ 5、11 上, 林后五 21, 来四 15, 彼前二 22, 路二三 14, 参林前五 6 ~ 8。

7. 素祭没有蜜, 表征在基督里没有天然的感情和天然的良善—利二 11 下, 太十 34 ~ 39, 十二 46 ~ 50, 可十 18。

8. 我们若吃基督作素祭, 我们就要成为我们所吃的, 并且因我们所吃的活着一约六 57、63, 林前十 17, 腓一 19 ~ 21 上。

9. 借着运用我们的灵接触具体化于话里的那灵, 我们就吃进耶稣的人性生命与生活, 被耶稣所构成, 耶稣的人性生活也就成了我们的人性生活—弗六 17 ~ 18, 耶十五 16, 加六 17。

二. 基督的生活和我们个人基督徒的生活, 产生一个总和, 就是召会生活, 作为团体的素祭; 素祭的召会生活可见于哥林多前书—利二 1 ~ 2, 4, 林前十二 12、24, 十 17:

1. 基督是神所赐给我们的那人——2、9、30。

2. 保罗嘱咐哥林多人要“作大丈夫”(十六 13, 原文意, 作长成的人) —



humanity of Jesus (9:26-27; 13:4-7).

3. The church life is a life of humanity oiled by and with the Spirit and joined to the Spirit—2:4, 12; 3:16; 6:17.

4. The grace of God, which we are enjoying today, is the resurrected Christ as the life-giving Spirit—15:10, 45b:

a. We must die with Christ to self daily so that we may live with Christ to God daily—vv. 31, 36; John 12:24-26.

b. We must demonstrate the reality of resurrection by being one with God and having God with us in the state in which we were called—1 Cor. 7:24, 21-22a, 10-13.

c. We must labor not by our natural life and natural ability but by the Lord as our resurrection life and power—15:10, 58.

5. We must enjoy the crucified Christ as the solution to all the problems in the church—1:9, 18, 22-23a; cf. Mark 15:31-32a.

6. We must enjoy Christ as our unleavened banquet—1 Cor. 5:6b-8.

7. In the church life, the natural life must be killed by the salt, by the cross of Christ—15:10; 12:31; 13:8a; 2 Cor. 5:16.

8. God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply.

意思是我们该有耶稣高超的、拔高的人性（九26~27, 十三4~7）。

3. 召会生活乃是为那灵所调抹并有那灵调抹, 且与那灵联合之人性的生活—二4、12, 三16, 六17。

4. 我们现今所享受之神的恩典, 乃是复活的基督作为赐生命的灵—十五10、45下:

a. 我们必须天天向自己与基督同死, 好使我们可以天天向神与基督同活—31、36节, 约十二24~26。

b. 我们必须借着与神是一, 并有神与我们同在, 留在我们于其中蒙召的身分里, 而证明复活的实际—林前七24、21~22上、10~13。

c. 我们劳苦必须不凭我们天然的生命和能力, 乃凭主作我们复活的生命和大能—十五10、58。

5. 我们必须享受钉十字架的基督作召会一切难处的解答—一9、18、22~23上, 参可十五31~32上。

6. 我们必须享受基督作我们无酵的筵席—林前五6下~8。

7. 在召会生活中, 天然的生命必须被盐杀死, 被基督的十字架杀死—十五10, 十二31, 十三8上, 林后五16。

8. 神渴望每个地方召会都是素祭, 使祂得着满足, 也天天给圣徒完全的供应; 这就是说, 我们要吃我们的召会生活, 因为召会生活要成为我们日常的供应。



# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Six (Day 1)

#### A Genuine Church in the Focus of the Lord's Recovery

##### Morning Nourishment

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

First Corinthians 1:2-9 [is] very striking....No other portion of the Word contains such a portrait of what a local church is. This portion is very short; yet, in these eight verses every feature of a local church can be seen, including its nature, standing, element, sphere, and relationship. There are twelve significant items presented in these eight verses, each of which deserves our full attention. These items are very mysterious and full of spiritual implications and spiritual, hidden, mysterious, and divine secrets. (A Genuine Church, p. 5)

##### Today's Reading

[First Corinthians 1:2-9] is a condensation of the entire book, giving us a skeleton of its structure. Although in these verses Paul speaks concerning the church in Corinth, he does not speak about its condition...[but its] nature and standing.

When Paul dealt with the church at Corinth, the condition of the church was negative and miserable, full of divisions, confusion, errors, and even heresies and rebellion....However, Paul was wise and logical. Paul loved the church, and he would never depreciate or defame the church. Often biographers place a handsome portrait of the subject of their book on the opening page in order to give the reader a positive impression of that person. In the same way, Paul, in the opening of his epistle to the Corinthians, presented a beautiful, marvelous, and excellent portrait of the church of God.

Verse 2a says, "To the church of God." This expression indicates that the church not only is being possessed by God, but that it has God as its nature and essence, which are divine, general, universal, and eternal. Paul

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第六周 (周一)

#### 在主恢复的中心点上真正的召会

##### 晨兴喂养

林前一 2 写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。

林前一章二至九节相当引起我的注意…。没有另一段话包含这样一幅地方召会之所是的图画。这段话非常简短；但在这八节中能看见地方召会的每一特点，包括其性质、地位、元素、范围和关系。这八节中陈明了十二个意义深长的项目，每一项都值得我们充分留意。这些项目非常奥秘，满了属灵的含意，以及属灵、隐藏、奥秘、神圣的秘密（主恢复的简说，六五页）。

##### 信息选读

林前一章二至九节是整卷书的浓缩，给我们看见这卷书结构的骨架。虽然在这些经节里保罗说到在哥林多的召会，但他不是说到她的光景，…〔乃是说到她的〕性质和地位。

保罗对付在哥林多的召会时，召会的光景是消极、可怜的，满了分裂、混乱、错谬、甚至异端和背叛。…然而，保罗是智慧的，有逻辑的。保罗爱召会，他绝不贬抑或毁谤召会。写传记的人通常把书中主角漂亮的肖像置于首页，好使读者对那人有积极的印象。同样，保罗在他给哥林多人书信的开头，也陈明神的召会一幅美丽、美妙、超绝的图画。

二节上半说，“给…神的召会。”这样的说法指明召会不仅为神所拥有，也有神为其性质和素质，这是神圣的、普遍的、宇宙的、永远的。

does not refer to the church in Corinth as a pitiful church with troublesome Jewish teachers and proud philosophical Greeks. Although others may have looked at the church according to its condition, Paul knew the real nature of the church, so he had the boldness to call it "the church of God."

As the church of God, the church is not only being possessed by God, but has God as its nature and essence, which are divine, general, universal, and eternal. Every element has its nature, and in the nature of the element is its essence. God is the nature and essence of the church. Therefore, the church is divine.

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

The church takes a locality as its standing, ground, and jurisdiction for its administration. A local church has an administration which has a jurisdiction for business affairs. The standing, ground, and jurisdiction of the church is physical rather than divine, particular rather than general, local rather than universal, and temporal in time rather than eternal. These are the local aspects of the church.

The church is "sanctified in Christ" (v. 2c), having been sanctified, made holy, in Christ, who is the embodiment of the processed Triune God in His fullness, as its element and sphere. Christ is the embodiment of the processed Triune God in all His fullness. Now we are in this Christ, and we have this Christ as our element and sphere. Just as wood is the element of a table, Christ is the element of the church. He is also the sphere, the realm, of the church. (A Genuine Church, pp. 5-9)

Further Reading: A Genuine Church

保罗没有说在哥林多的召会是可怜的召会，有麻烦的犹太教师，和骄傲、崇尚哲学的希利尼人。别人也许照着召会的光景看召会，保罗却知道召会真正的性质，所以他放胆称之为“神的召会”。

召会是神的召会，不仅为神所有，也有神为其性质和素质，这性质和素质是神圣的、一般的、宇宙的、永远的。每一种元素都有其性质，在这元素的性质里有其素质。神是召会的性质和素质。因此，召会是神圣的。

“在哥林多…的召会” (2) 是在一个城里的召会，留在确定的地方，为着事务上的行政，以这地方为其地位、立场和行政区域，这乃是物质的、专特的、地方的、暂时的。保罗写信给神的召会，这召会不是在诸天之上，乃是在哥林多。哥林多是非常罪恶、现代化的希腊城市，以淫乱闻名。然而，召会留在那地，作基督在当地的见证。基督在一地的见证乃是基督宇宙之见证的一部分。宇宙的见证是由地方的见证组成并构成的。

召会为着其行政，以一个地方为其地位、立场和行政区域。地方召会有一个行政，这行政有一个事务上的行政区域。召会的地位、立场和行政区域是物质的，不是神圣的；是专特的，不是一般的；是地方的，不是宇宙的；是暂时的，不是永远的。这些是召会在地方一面的讲究。

召会是“在基督…里被圣别”的 (2)，已在基督里被圣别、成为圣别；基督就是经过过程之三一神在祂丰满里的具体化身，为召会的元素和范围。基督是经过过程的三一神在祂一切丰满里的具体化身。如今我们在这位基督里，我们有这位基督为我们的元素和范围。正如木头是桌子的元素，基督也是召会的元素。祂又是召会的范围，领域（主恢复的简说，六六至六八页）。

参读：主恢复的简说，附录。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Six (Day 2)

#### A Genuine Church in the Focus of the Lord's Recovery

##### Morning Nourishment

1 Cor. 1:2-4 "To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours: Grace to you and peace from God our Father and the Lord Jesus Christ. I thank my God always concerning you based upon the grace of God which was given to you in Christ Jesus."

The church is composed of the "called saints" (1 Cor. 1:2)—the church of the saints, the sanctified ones, who have been called out of the satanic world....We are no longer in the world; we are in the church which is called by God and sanctified in a wonderful person, Christ, who is our element within and our sphere without.

Verse 2 contains five qualifications for a genuine church...[It] is the church of God, it is the church in a locality, it is sanctified in Christ, . . . it is composed of the called saints,.. [and it] is related with all the saints who call upon the name of the Lord...in every place around the globe. Paul does not address the church as being related to all those who have been baptized by immersion or all those who speak in tongues or keep the Sabbath. Rather, the church is related to all those—including the believers today, those who came before us and those who will come after us—who call upon the name of our Lord Jesus Christ in every place. Being related with all the saints keeps us from being sectarian, isolated, or divided....If we have nothing to do with other believers, we are not a local church...[but] a local sect, a local division. We must be open, and our openness must be in every direction. We are open to all those who call upon the name of the Lord Jesus, regardless of their particular practices. (A Genuine Church, pp. 9-11)

##### Today's Reading

["Theirs and ours"] indicates that the church which is genuine has the Lord Jesus Christ as "their" portion,

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第六周 (周二)

#### 在主恢复的中心点上真正的召会

##### 晨兴喂养

林前一 2~4 写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各处呼求我们主耶稣基督之名的人；祂是他们的，也是我们的；愿恩典与平安，从神我们的父，并主耶稣基督归与你们。我因神在基督耶稣里所赐给你们的恩典，常常为你们感谢我的神。

召会由“蒙召的圣徒”（林前一 2）组成，乃是那从撒但的世界中被召出来之圣徒，被圣别之人的召会。…我们不再在世界上；我们乃是在蒙神呼召且在基督这奇妙人位里被圣别的召会中；基督是我们里面的元素和我们外面的范围。

二节包含一个真正召会的五种资格。…真正的召会乃是神的召会，是在地方上的召会，是在基督里被圣别，并且是由蒙召的圣徒组成的。…真正的召会与在全球各处呼求主耶稣基督之名的众圣徒有关联。保罗不是说召会与所有接受水浸、或说方言、或守安息日的人有关联。召会乃是与所有一包括今天的信徒、在我们之前和在我们之后的信徒—在各处呼求我们主耶稣基督之名的人有关联。…联于众圣徒使我们不结党、孤立或分裂。…我们若与别的信徒无分无关，就不是地方召会，乃是地方宗派，地方分裂。我们必须敞开，我们必须向每一方面敞开。我们向着所有呼求主耶稣之名的人敞开，不管他们有何特殊的实行（主恢复的简说，六八至六九页）。

##### 信息选读

〔二节所说“祂是他们的，也是我们的”〕指明真正的召会有主耶稣

"their" possession of the divine inheritance, for "their" enjoyment. He is the portion of all believers in every place (1 Cor. 1:2).

Verse 3...indicates that the church which is genuine is under the dispensing of "grace," which is the embodiment of the processed Triune God for the enjoyment of His called ones, and "peace," the processed Triune God as the issue of the enjoyment of Him as grace by His called ones. Grace and peace are dispensed to the church from God the Father as the source of the Divine Trinity, from the Lord Jesus Christ as the course of the flow of the Divine Trinity, and from the Holy Spirit as the reaching of the flow of the Divine Trinity....Whenever the Father and Son are mentioned, the Spirit is implied. Therefore, the grace and peace is from the Triune God, the Divine Trinity—the divine Father, the divine Son, and the divine Spirit—one God in different aspects, with all the riches of the Divine Trinity.

Verse 4...indicates that the church which is genuine has the grace of God given to it in Christ....The grace of God is not given to the church based upon the spirituality or condition of the church. The grace of God alone is the base for the church....In the New Testament, the phrase "in Christ" is mainly used related to the Triune God (2 Cor. 5:19) and the believers corporately (1 Cor. 1:30). Therefore, the grace of God given to the believers is the Triune God Himself.

The church is standing on the base of grace in order that it may receive further grace. We have received grace as our base, and today we are standing upon grace, not upon our attributes, virtues, or excellencies. Therefore, we are qualified to receive more grace, even grace upon grace. John 1:16 says, "For of His fullness we have all received, and grace upon grace."...We have to thank the Lord that the more storms there are in the church, the more "waves" of grace there are....Moreover, this grace issues in peace. In His Divine Trinity, God is not only grace but peace to us. After receiving grace, we are at peace, and we can say, "Hallelujah, Amen!" We are in the peace because we have enjoyed grace, and we have grace because we have received grace upon grace. (A Genuine Church, pp. 11-15)

Further Reading: A Genuine Church

基督作“他们的”分，“他们”所拥有的神圣基业，作“他们的”享受。祂是所有在各地之信徒的分。

三节…指明真正的召会是在“恩典”（经过过程之三一神的具体化身作蒙祂呼召者的享受）和“平安”（经过过程之三一神作蒙祂呼召者享受祂为恩典的结果）的分赐之下。从父神这神圣三一的源头，从主耶稣基督这神圣三一之水流的流道，并从圣灵这神圣三一之水流的临到，恩典与平安得以分赐给召会。…每当提起父与子，就含示那灵。因此，恩典与平安是来自三一神，神圣的三一—神圣的父、神圣的子、神圣的灵—就是一位神在不同的方面，连同神圣三一的一切丰富。

四节…指明真正的召会〔有〕神在基督里所赐给她的恩典…。神的恩典不是因召会的属灵或光景而赐给召会。唯独神的恩典是召会的基础。…在新约里，“在基督里”一辞主要的是用来说到三一神（林后五 19）和团体的信徒（林前一 30）。因此，神所赐给信徒的恩典就是三一神自己。

召会站在恩典的基础上，为要领受进一步的恩典。我们领受了恩典作我们的基础，今天我们是站在恩典上，不是站在我们的属性、美德或优越上。因此，我们有资格领受更多的恩典，甚至恩上加恩。约翰一章十六节说，“从祂的丰满里我们都领受了，而且恩上加恩。”…我们必须感谢主，召会中有越多的“风暴”，就有越多恩典的“波涛”。…不仅如此，这恩典带进平安。神在祂神圣的三一里，对我们不仅是恩典，也是平安。我们领受恩典以后，就有平安，我们也能说，“阿利路亚，阿们！”我们在平安中，因为我们享受了恩典；我们有恩典，因为我们领受了恩上加恩（主恢复的简说，七〇至七二页）。

参读：主恢复的简说，附录。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Six (Day 3)

#### A Genuine Church in the Focus of the Lord's Recovery

##### Morning Nourishment

1 Cor. 1:5-9 "That in everything you were enriched in Him, in all utterance and all knowledge,...so that you do not lack in any gift, eagerly awaiting the revelation of our Lord Jesus Christ, who will also confirm you until the end unreprouvable in the day of our Lord Jesus Christ. God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord."

The church which is genuine is enriched in everything in Christ, so that it is not lacking in any gift. The gift referred to [in verse 7] is the inward initial gift issuing from grace, such as the eternal life and the Holy Spirit (Rom. 6:23; Acts 2:38; Heb. 6:4), not the outward miraculous gifts. The Triune God as grace to us issues in and becomes the gift. We have received grace, and we have the gift which is out of grace, so that we are not lacking in any gift. (A Genuine Church, p. 15)

##### Today's Reading

[First Corinthians 1:7] indicates that the church which is genuine should have a normal sign, that is, the awaiting of the unveiling, the appearing, of the Lord Jesus Christ. We are not waiting to get a good car or a high appointment. Rather, since we have received grace upon grace, we are awaiting the unveiling, the appearing, the second coming, of the Lord Jesus Christ from heaven.

[Verse 8] indicates that a genuine church needs to grow in life, as mentioned in 3:6, after its initial receiving of grace, that it will be unreprouvable in the day of Christ's coming...."Who" in 1:8 refers not to Christ but to God in verse 4. God has given us grace, and this very God will also confirm us to the end. He is the Alpha and the Omega. He is the giver of grace at the beginning and the completer of our growth in life at the end. He will confirm us until the end, unreprouvable in the day of our Lord Jesus Christ.

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第六周 (周三)

#### 在主恢复的中心点上真正的召会

##### 晨兴喂养

林前一 5~9 因为你们在基督里，在一切的发表和知识上，样样都得以富足，…以致你们在恩赐上一无所缺，热切等待我们主耶稣基督的显现；祂也必坚固你们到底，使你们在我们主耶稣基督的日子无可指责。神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。

真正的召会在基督里样样都得以富足，以致在恩赐上一无所缺。〔林前一章七节〕所说的恩赐，是从恩典所产生，内在初期的恩赐，如永远的生命和圣灵（罗六 23，徒二 38，来六 4），不是外在神奇的恩赐。三一神作我们的恩典，带进并成为恩赐。我们领受了恩典，我们也有出于恩典的恩赐，以致我们在恩赐上一无所缺（主恢复的简说，七二页）。

##### 信息选读

林前一章七节下半…指明真正的召会该有一种正常的标记，就是热切等待主耶稣基督的显现。我们不是在等待得着好的轿车或高的职位。我们既领受了恩典加上恩典，就在等待主耶稣基督从天上显现、再来。

八节…指明一个真正的召会在起头接受恩典之后，还需要在生命上长大，如三章六节所说的，使其在基督来临的日子无可指责。…一章八节的“祂”不是指基督，乃是指四节的神。神已赐给我们恩典，这位神也必坚固我们到底。祂是阿拉法，也是俄梅嘎。祂是起初赐恩者，也是最终叫我们生命长大的完成者。祂必坚固我们到底，使我们在我们主耶稣基督的日子无可指责。

Verse 9...indicates that the church which is genuine has been called by God the Father who is faithful into the fellowship of, the participation in, His Son Jesus Christ, who is the consummated, all-inclusive, indwelling and life-giving and dispensing Spirit (1 Cor. 15:45b; 2 Cor. 3:17-18), as its divine portion for its enjoyment of the consummated Triune God...This life-giving Spirit, the consummated Spirit as the consummation of the Triune God, is the church's divine portion for its enjoyment of the consummated Triune God. Moreover, the church is now one spirit with this Spirit.

Through the faithful Triune God, we were called into the fellowship, communion, enjoyment, and participation of Jesus Christ our Lord. We have been called into an enjoyment, and this enjoyment is our fellowship. Moreover, this fellowship is Jesus Christ. He is our portion, both "theirs and ours" (1 Cor. 1:2). We are enjoying the Son of God as the embodiment of the Triune God in full. Every meeting of the genuine church is an enjoying and feasting meeting.

[Verse 9 is] a wonderful conclusion to such a portrait of the church in verses 2 through 8....The One through whom we were called is the Triune God as indicated by the reference to "God" and "His Son." Furthermore, Paul's use of the preposition "through" implies a process through which the Triune God passed in order to call us. The phrase "through whom" is fully defined in Ephesians 1. Ephesians 1:3-6 is a portion of the Word on the Father's choosing and predestination, speaking forth God's eternal purpose. Verses 7-12 go on to speak of the Son's redemption, speaking forth the accomplishment of God's eternal purpose. Then verses 13-14 speak concerning the Spirit's sealing and pledging, speaking forth the application of God's accomplished purpose....Following this, Paul goes on to pray that the church would know the hope of God's calling (vv. 17-18a). The Father's choosing, the Son's redeeming, and the Spirit's sealing consummate in our calling....The Father's choosing was before the foundation of the world, the Son's redeeming was almost two thousand years ago, and the Spirit's sealing began fifty days after the Lord's resurrection. This was the process that the Triune God passed through in order to call the genuine church into the fellowship of the Son, Jesus Christ. (A Genuine Church, pp. 15-20)

Further Reading: A Genuine Church

九节...指明真正的召会已为信实的父神所召,进入了祂儿子耶稣基督,就是那终极完成、包罗万有、内住、赐生命、分赐之灵(十五45下,林后三17~18)的交通、共享,为其神圣的分,以享受终极完成的三一神。...这赐生命的灵,终极完成的灵,作三一神的终极完成,乃是召会神圣的分,使其享受终极完成的三一神。不仅如此,召会现今与这灵乃是一灵。

我们为信实的三一神所召,进入了我们主耶稣基督的交通,对主耶稣基督的共享,享受并有分于主耶稣基督。我们已经进入了一种享受,这享受就是我们的交通。不仅如此,这交通就是耶稣基督。祂是我们的分,“是他们的,也是我们的。”(林前一2)。我们在享受神的儿子作三一神完满的具体化身。真正召会每次的聚会都是享受、坐席的聚会。

[九节是]二至八节里召会这样一幅图画的美妙结语。那召我们的一位乃是三一神,如“神”和“祂儿子”所指明的。不仅如此,“为祂所召”一辞,保罗在原文所用的介系词含借着、经过意,这含示三一神为了呼召我们所经过的过程。“为祂所召”这辞在以弗所一章得到完全的解释。以弗所一章三至六节是关于父的拣选和预定的一段话,说出神永远的定旨。七至十二节继续说到子的救赎,说出神永远定旨的完成。然后十三至十四节说到灵的盖印和作质,说出神所完成之定旨的应用。...此后,保罗接着祷告,使召会知道神呼召的盼望(17~18上)。父的拣选、子的救赎和灵的盖印,完成于对我们的呼召。...父的拣选在创立世界以前,子的救赎大约在二千年前,灵的盖印在主复活五十天以后开始。这就是三一神为了呼召真正的召会进入祂儿子耶稣基督的交通,所经过的过程(主恢复的简说,七二至七五页)。

参读:主恢复的简说,附录。



# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Six (Day 4)

#### A Genuine Church in the Focus of the Lord's Recovery

##### Morning Nourishment

Rom. 8:2-3 "For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death....God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh."

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."

Rom. 8:13 "...If by the Spirit you put to death the practices of the body, you will live."

When the Lord Jesus was on earth, He was fine flour, He was oiled with the Holy Spirit, He was always being salted, and He lived in resurrection, having the flavor of frankincense. But with Him there was neither leaven nor honey. Therefore, He could be a meal offering.

The situation with us today should be the same. This means that our Christian life should be a duplication, a xerox copy, of Christ's life. This is clearly revealed in Romans 8.

Romans 8 puts Christ and us together. Here we have Christ's humanity (v. 3), the Spirit of life (v. 2), the cross (v. 13), and resurrection (v. 11) wrapped up together as one. This shows us the kind of living we should have today. We should live the same kind of life Christ lived. He was a man, and we also are human. He was oiled with the Spirit, and we also have been at least somewhat oiled with the Spirit. We have been mingled with the Spirit of the One who raised Jesus from among the dead. Christ was salted, crucified, and we also should put our natural being to death. Furthermore, Christ lived in resurrection, and we also may live in resurrection. (Life-study of Leviticus, pp. 138-139)

##### Today's Reading

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第六周 (周四)

#### 在主恢复的中心点上真正的召会

##### 晨兴喂养

罗八 2~3 因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。…神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。

11 然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。

13 …你们若靠着那灵治死身体的行为，必要活着。

主耶稣在地上的时候，祂乃是细面，被圣灵作油所调抹，常常加上了盐；祂也活在复活里，有乳香的味道。但在祂身上没有酵或蜜。所以，祂能作素祭。

我们今天的光景也应该是这样。这就是说，我们基督徒的生活该是基督之生活的翻版，复印。罗马八章清楚启示这点。

罗马八章把基督与我们放在一起。这里我们有基督的人性 (3)、生命之灵 (2)、十字架 (13) 和复活 (11)，四者如同一个，交织在一起。这给我们看见，我们今天该有怎样的生活。我们该过基督所过同样的生活。祂是人，我们也是人。祂被那灵所调抹，我们也至少有一点那灵的调抹。我们已经与那使耶稣从死人中复活者的灵调和。基督与盐调和，被钉十字架，我们也该将自己天然的人治死。不仅如此，基督活在复活里，我们也可以活在复活里 (利未记生命读经，一六三页)。

##### 信息选读

Romans 8 definitely reveals that we should be a duplication of Christ as the meal offering. We should be a copy, a reproduction, of Him and thus be the same as He is. Christ became a person in the flesh, and we today are persons in the flesh. As a man in the flesh, Christ was oiled with the Spirit. Today we are being oiled by the indwelling Spirit. The Spirit dwells within us to do the work of oiling us. Since the indwelling Spirit is oiling us, we should set our mind on the spirit, not on the flesh (v. 6). Then by the Spirit we should put to death the practices of the body (v. 13). If we do this, we will live, and this life will be a life in resurrection. As a result, we will be suitable to be a meal offering for God's satisfaction.

As the members of Christ, we should be His duplication and live the same kind of life He lived. This is a life of humanity oiled with the Holy Spirit. Day by day we need to be oiled with the Holy Spirit. We should also continually receive the salt; that is, we should receive Christ's cross and put our natural deeds to death. Then we will live in resurrection and have the frankincense for God's satisfaction.

The meal offering is made of fine flour. Fine flour, therefore, is the main element of the meal offering. This fine flour signifies Christ's humanity.

Christ's humanity is fine, but our humanity is rough and coarse. We may appear outwardly to be gentle and nice, but actually we are rough. Among the human race Christ is the only one who is gentle; only He is the fine flour. With Him there is no roughness. His humanity is fine, perfect, balanced, and right in every way. From every angle—front and back, top and bottom, right and left—He is right.

The fine flour is perfect in fineness, evenness, tenderness, and gentleness and is fully balanced, with no excess and no deficiency. This signifies the beauty and excellence of Christ's human living and daily walk. Christ's humanity is perfect. There is no comparison between His humanity and our natural, fallen humanity. (Life-study of Leviticus, pp. 139-140, 99-100)

Further Reading: Life-study of Leviticus, msgs. 15, 11

罗马八章明确地启示，我们该是基督作素祭的翻版。我们该是祂的复印、复制，因而成为祂所是的。基督成了肉体里的人，今天我们乃是肉体里的人。基督这在肉体里的人，乃是被那灵所调抹的。今天我们也为内住的灵所调抹。那灵住在我们里面，作调抹的工作。内住的灵既在调抹我们，我们就该将心思置于灵，不置于肉体（6）。然后我们该靠那灵治死身体的行为（13）。我们若这样作，就必要活着；这生活就是在复活里的生活。结果，我们就适合作素祭使神满足。

我们是基督的肢体，就该是祂的翻版，过祂所过同样的生活。这生活乃是有圣灵调抹之人性的生活。一天过一天，我们需要被圣灵调抹。我们也该不断接受盐，就是接受基督的十字架，把我们天然的行为治死。这样我们就活在复活里，并有叫神满足的乳香。

素祭是细面作的，所以细面是素祭的主要成分。这细面表征基督的人性。

基督的人性是柔细的，但我们的人性是粗鲁的。我们外表看起来很温柔美好，但实际上很粗鲁。在人类中间，唯有基督是温柔的，只有祂是细面。在祂身上没有粗鲁。祂的人性是柔细、完全、平衡的，在每一面都是对的。从每一角度看—从前、从后，从上、从下，从左、从右—祂都是对的。

细面是全然柔细、均匀、柔和并优雅的，也是完全平衡，没有过度或不及之处的。这表征基督人性生活和日常行事为人的优美和卓越。基督的人性是完全的。祂的人性是我们天然、堕落的人性所无可比拟的（利未记生命读经，一六三至一六四、一一六至一一七页）。

参读：利未记生命读经，第十五、十一篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Six (Day 5)

#### A Genuine Church in the Focus of the Lord's Recovery

##### Morning Nourishment

Lev. 2:1 "And when anyone presents an offering of a meal offering to Jehovah, his offering shall be of fine flour; and he shall pour oil on it and put frankincense on it."

Lev. 2:13 "And every offering of your meal offering you shall season with salt, and you shall not omit the salt of the covenant of your God from your meal offering; with all your offerings you shall present salt."

The oil of the meal offering signifies the Spirit of God (Luke 4:18; Heb. 1:9). Christ is a man, and as a man He has an excellent humanity. He also has the divine element, which is the Spirit of God. The divine element is in the Spirit of God and is the Spirit of God. As the meal offering, Christ is full of oil. We may even say that He has been "oiled." He has been mingled with oil. This means that His humanity has been mingled with His divinity....In the meal offering the oil is poured upon the fine flour. This signifies that the Spirit of God was poured upon Christ (Matt. 3:16; John 1:32). (Life-study of Leviticus, pp. 100-101)

##### Today's Reading

Frankincense is sweet smelling and causes people to have a very pleasant feeling. In typology, the frankincense in the meal offering signifies the fragrance of Christ in His resurrection....The frankincense was put upon the fine flour. This signifies that Christ's humanity bears the aroma of His resurrection manifested out from His sufferings (cf. Matt. 11:20-30; Luke 10:21). During the course of His human life, Christ suffered a great deal, but the aroma of His resurrection was manifested out from His sufferings.

In the meal offering there are three elements: the fine flour, the oil, and the frankincense. If we study the four Gospels, we will see that Christ's life consisted mainly of these three elements. The Lord Jesus continually lived and walked in these three things—in His humanity mingled with His divinity and expressing His resurrection.

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第六周 (周五)

#### 在主恢复的中心点上真正的召会

##### 晨兴喂养

利二 1 若有人献素祭为供物给耶和華，就要用细面浇上油，加上乳香。

13 凡献为素祭的供物都要用盐调和，在素祭上不可缺了你神立约的盐；你一切的供物都要配盐而献。

素祭的油表征神的灵（路四 18，来一 9）。基督是人，有卓越的人性。祂也有神圣的元素，就是神的灵。神圣的元素是在神的灵里，并且就是神的灵。基督是素祭，乃是满了油的。我们甚至可以说，祂已经“给油调匀”了。祂已经与油调和了。这就是说，祂的人性已经与祂的神性调和了。在素祭里，油是浇在细面上的。这表征神的灵浇灌在基督身上（太三 16，约一 32）（利未记生命读经，一一七至一一八页）。

##### 信息选读

乳香有甜美的香味，使人有非常愉快的感觉。在预表里，素祭中的乳香表征基督在祂复活里的馨香。乳香是加在细面上的。这表征基督的人性含有祂复活的芬芳，从祂的受苦中彰显出来（参太十一 20~30，路十 21）。在祂人生的过程中，基督受了很多苦，但祂复活的芬芳，从祂的受苦中彰显出来。

在素祭里有三种元素：细面、油和乳香。我们若读四福音，就会看见基督的一生主要包括了这三种元素。主耶稣一直在这三者里生活行动— 在祂的人性里，调和着祂的神性，并彰显祂的复活。

If we keep this in mind as we read the Gospels, we will see what kind of person Christ was while He lived on earth. He was a person with the highest and best humanity. This humanity was "oiled," for it was mingled with His divinity. In His human living He expressed not His sufferings but resurrection. This resurrection is the frankincense, the fragrant aroma, the sweet savor, in the universe. Nothing is as sweet, as fragrant, as this aroma of resurrection.

A satisfying fragrance is a sweet savor; it is a fragrance that gives rest, peace, joy, enjoyment, and full satisfaction. The rich elements of the meal offering—Christ's humanity, divinity, and His excellent, perfect, Spirit-filled, and resurrection-saturated living—are a fragrance that gives God rest, peace, joy, enjoyment, and full satisfaction.

The fourth element of the meal offering is salt. In typology salt signifies the death, or the cross, of Christ. Salt seasons, kills germs, and preserves. This is the effect of the cross of Christ. The salt [in verse 13] is not common; it is the salt of the covenant of God, the covenant which is incorruptible and unchangeable. This salt seasons, kills germs, and preserves.

Thus far, in the meal offering we have seen the Spirit (the oil), Christ's resurrection (the frankincense), and Christ's humanity (the fine flour), but we have not yet seen the death of Christ. The death of Christ, the cross, is signified by the salt. The salt in the meal offering therefore refers to the death of Christ, to the cross.

If we have adequate salt in the church, ambition and natural affection will be crossed out. As long as the cross is here, salt is here; and as long as salt is here, the germs will die. As long as the cross is here, ambition and natural affection will be crossed out. I hope that this will be the experience of us all. We should not have ambition, and we should not have natural affection. We should have only the crossing out of the Lord's death. Then we will have pure humility and pure love. We will be pure, and we will live a life like that of the Lord Jesus when He was on earth, a life without leaven and honey but full of salt. (Life-study of Leviticus, pp. 100-102, 108, 133, 116-117)

Further Reading: Life-study of Leviticus, msgs. 12-13

我们读四福音时若记住这点，就会看见基督在地上活着时是怎样的人。祂乃是带着最高且最好人性的人。这人性“给油调匀”，因为这人性与祂的神性调和了。在祂的为人生活中，所彰显的不是祂的受苦，乃是复活。这复活就是宇宙中的乳香，馨香的香气，甜美的香味。没有别的东西像这复活的香气那么甜美、馨香。

怡爽的香气是一种馨香的气，是一种给人安息、平安、喜乐、享受、完全满足的香气。素祭的丰富成分—基督的人性、神性和祂那超绝、完全、被灵充满、且被复活浸透的生活—乃是叫神安息、平安、喜乐、享受、完全满足的香气。

素祭的第四种成分是盐。在预表中，盐表征基督的死或十字架。盐调味、杀菌并防腐。这是基督十字架的功效。…〔利未记二章十三节〕的盐不是普通的盐，乃是神立约的盐，这约是不可朽坏、不可改变的。这盐调味、杀菌并防腐。

到目前为止，我们在素祭里看见了那灵（油）、基督的复活（乳香）、以及基督的人性（细面），但我们还没有看见基督的死。基督的死，就是十字架，乃是由盐所表征的。所以，素祭里的盐是指基督的死，就是十字架。

召会中若有够多的盐，就会把野心和天然的感情除去。只要十字架在这里，盐就在这里；只要盐在这里，细菌就要死去。只要十字架在这里，野心和天然的感情都要被除去。我盼望这会成为我们众人的经历。我们不该有野心，也不该有天然的感情。我们只该有主的死废除的功效。这样，我们就会有纯净的谦卑和纯净的爱。我们会纯净，会活出主耶稣在地上所过的生活，就是一种没有酵、没有蜜，却满了盐的生活（利未记生命读经，一一八至一一九、一二六、一五六、一三五页）。

参读：利未记生命读经，第十二至十三篇。

# Thanksgiving Conference 2011

## The Focus of the Lord's Recovery

### Message Six (Day 6)

#### A Genuine Church in the Focus of the Lord's Recovery

##### Morning Nourishment

Lev. 2:11 "No meal offering that you present to Jehovah shall be made with leaven, for you shall not burn any leaven or any honey as an offering by fire to Jehovah."

1 Cor. 5:7-8 "Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed. So then let us keep the feast...with the unleavened bread of sincerity and truth."

10:17 "Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread."

The meal offering is to have neither leaven nor honey. Leaven signifies sin and other negative things. In the Gospels the Lord Jesus speaks of the leaven of the Pharisees, the leaven of the Sadducees, and the leaven of Herod (Matt. 16:6, 11-12; Luke 12:1; Mark 8:15).

Honey signifies the natural human life. It signifies our natural life, not in its bad aspect but in its good aspect. We should not think that people are always bad, for sometimes they are very good. But this natural goodness is honey. Hatred is leaven, but natural love is honey. Likewise, pride is leaven, but natural humility is honey. (Life-study of Leviticus, p. 133)

##### Today's Reading

The meal offering is to have neither leaven nor honey...Honey seems to be different from leaven. However, after a period of time honey can ferment, and this fermentation will issue in leaven. This indicates that whether we are good or bad, the result will eventually be the same. This is the reason Genesis 2 speaks of the tree of the knowledge of good and evil...We may use divorce as an illustration of the fermentation of honey. With a marriage that ends in divorce, a certain kind of honey—natural love—has fermented and issued in leaven. From this illustration we see that the issue of both hatred, which is leaven, and

# 二〇一一年感恩节特会

## 主恢复的中心点

### 第六周 (周六)

#### 在主恢复的中心点上真正的召会

##### 晨兴喂养

利二 11 你们献给耶和华的素祭都不可掺酵；因为你们不可烧一点酵、一点蜜当作火祭献给耶和華。

林前五 7~8 你们要把旧酵除净，好使你们成为新团，正如你们是无酵的一样，因为我们的逾越节基督，已经被杀献祭了。所以我们守这节，…只用纯诚真实的无酵饼。

十 17 因着只有一个饼，我们虽多，还是一个身体，因我们都分受这一个饼。

素祭不可有酵或蜜。酵表征罪和其他消极的事物。在福音书中，主耶稣说到法利赛人的酵、撒都该人的酵、以及希律党人的酵（太十六 6、11~12，路十二 1，可八 15）。

蜜表征天然人的生命，不是表征这生命坏的方面，乃是表征好的方面。我们不该以为人总是坏的，人有时也会很好，但天然的好乃是蜜。憎恨是酵，但天然的爱是蜜。同样的，骄傲是酵，但天然的谦卑乃是蜜（利未记生命读经，一五六页）。

##### 信息选读

素祭不可有酵或蜜。…蜜似乎与酵不同。然而，蜜过一段时间以后会发酵，这发酵就产生了酵。这指明我们不管是善是恶，至终结果都是一样的。这就是创世记二章说到善恶知识树的原因。…我们可以用离婚作例子说明蜜的发酵。有许多婚姻结束于离婚，就是因为蜜—天然的爱—发酵而产生了酵。由这例子可以看见，憎恨（酵）和天然的爱（蜜），

natural love, which is honey, is the same. The negative things are leaven, and the good aspects of the natural life signified by honey eventually ferment and become leaven.

The life Christ lived on earth was a life without leaven and without honey, and we should live the same kind of life today. We need to have the four positive elements—fine flour, oil, frankincense, and salt—but not the two negative elements—leaven and honey. If this is our situation, we will be a proper meal offering, an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven and honey. This kind of life is food to satisfy God and also to nourish us as God's serving ones.

The church life is a corporate meal offering signified by the one bread in 1 Corinthians 10:17....This bread, or cake, signifies the corporate life....We enjoy this corporate life when we partake of the Lord's table....[We] partake of the bread and the cup with the saints. This is a matter of fellowship [v. 16]....We partake of the bread and of the cup in a corporate way. This corporate partaking is a sign of the church life; it is also a testimony of the church life....For this corporate life we need to be a man who is oiled with the Holy Spirit, who lives a life under the cross with the resurrection of Christ as the frankincense, and who does not have leaven or honey. This is the church life as a meal offering.

In this meal offering the top portion is for God's enjoyment, and the remainder is for us to take as our daily food in our service to God....God wants to have a meal offering in every locality. He desires that every local church be a meal offering that satisfies Him and that fully supplies the saints day by day. Our hunger is satisfied not only by Christ but also by the church life...[as] a corporate meal offering, with the top portion for God and the remainder for us. Therefore, we are fed by and with the church life. The church life is the meal offering to be our daily supply. Hallelujah for the meal offering church life! (Life-study of Leviticus, pp. 133-134, 151-152)

Further Reading: Life-study of Leviticus, msg. 16; The Practical Points concerning Blending, ch. 2

结果是一样的。消极的事物是酵；天然生命好的方面，就是蜜所表征的，至终也发酵成为酵。

基督在地上所过的生活，乃是没有酵也没有蜜的生活，我们今天也该过同样的生活。我们需要有四种积极的成分—细面、油、乳香和盐，而不要有两种消极的成分—酵和蜜。我们的光景若是这样，我们就是正确的素祭，就是一种借着基督的死，在复活里以神性调和着人性所组成，而不带着酵和蜜的祭。这种生活乃是满足神，并喂养我们这些事奉神者的食物。

召会生活乃是林前十章十七节的一个饼所表征团体的素祭。…这饼表征团体的生命。…我们有分于主的筵席时，就享受这团体的生命。…〔我们〕是与众圣徒一同有分于饼和杯。这是交通的事〔16〕。…我们是团体的分受饼和杯。这团体的分受乃是召会生活的表征，也是召会生活的见证。…为着这团体的生活，我们需要作大丈夫，为圣灵所调抹，过一种在十字架下，带着基督复活的乳香，却不带酵或蜜的生活。这就是作素祭的召会生活。

在这素祭里，上好的分是给神享受的，剩下的是给我们领受，作我们事奉神时日常的食物。…神要在每个地方都有素祭。祂渴望每个地方召会都是满足祂的素祭，并且每天给圣徒完满的供应。我们的饥饿得着满足，不仅是因着基督，也是因着召会生活。…召会生活是团体的素祭，上好的分是给神的，剩下的是给我们的。所以，我们是由召会生活，用召会生活所喂养的。召会生活乃是作我们日常供应的素祭。为着素祭的召会生活，阿利路亚！（利未记生命读经，一五六至一五七、一七九至一八〇页）

参读：利未记生命读经，第十六篇；关于相调的实行，第二章。