

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第一篇

主为著三一神在基督身体的一里 得荣耀祷告

读经：约十七 1～24

纲 目

周 一

壹 主在约翰十七章的祷告是为著三一神的得荣耀、显明和彰显；神永远的定旨是要显明并彰显祂自己—1～5节，创一26，弗三8～11：

一 主耶稣是神成为肉体，祂这肉体乃是一个帐幕，给神在地上居住；（约一14；）主的神圣元素限制在祂的人性里，如同神的荣光遮藏在帐幕里。

二 在变化山上，主的神圣元素曾从祂的肉体里释放出来，彰显在荣耀里，为三个门徒所看见；但是过後，这神圣的元素又遮藏在祂的肉体里—太十七1～4，约一14。

三 主在约翰十七章的祷告之先，曾豫言祂要得荣耀，父也要在祂身上得荣耀；现在祂要经过死，使祂人性的体壳得以破裂，让祂神圣的元素，神圣的生命释放出来—十二23，十三31～32。

四 祂也要复活，将祂的人性提高到神圣的元素里，并使祂神圣的元素得著彰显，以致祂的全人，包括神性和人性，都得著荣耀；这样，父也在祂身上得著荣耀；因此，祂为此祷

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message One

The Lord's Prayer for the Glorification of the Triune God in the Oneness of the Body of Christ

Scripture Reading: John 17:1-24

Outline

DAY 1

I. The Lord's prayer in John 17 was for the glorification, the manifestation, the expression, of the Triune God; God's eternal purpose is to manifest, to express, Himself—vv. 1-5; Gen. 1:26; Eph. 3:8-11:

A. *The Lord Jesus was God incarnated in the flesh, and His flesh was a tabernacle in which God could dwell on earth (John 1:14); the Lord's divine element was confined in His humanity, just as God's shekinah glory had been concealed within the tabernacle.*

B. *Once, on the Mount of Transfiguration, the Lord's divine element was released from within His flesh and expressed in glory, being seen by three disciples, but then it was concealed again in His flesh—Matt. 17:1-4; John 1:14.*

C. *Before His prayer in John 17, He predicted that He would be glorified and that the Father would be glorified in Him; now He was about to pass through death so that the concealing shell of His humanity might be broken and His divine element, His divine life, might be released—12:23; 13:31-32.*

D. *Also, He would resurrect so that He might uplift His humanity into the divine element and so that His divine element might be expressed, with the result that His entire being, His divinity and humanity, would be glorified; the Father would thus be*

告一路十二 49 ~ 50, 约十二 23 ~ 24, 十七 1。

周二

五 主这关于得荣耀之神圣奥秘的祷告，要在三个阶段里得著成就：

1 首先，这祷告是在祂的复活里得著成就；这是由於祂神圣的元素，神圣的生命，从祂的人性释放出来，进入许多信徒里面，（十二 23 ~ 24,）以及祂的全人，包括祂的人性，都被带进荣耀里；（路二四 26, 参林前十五 45 下, 徒十三 33, 罗一 3 ~ 4, 西一 18, 彼前一 3）也是由於父神圣的元素，在祂的复活得荣里，得著了彰显；在祂的复活里，神答应并成就了祂的祷告。（徒三 13 ~ 15。）

2 其次，这祷告也在召会里得了成就；这是因为祂复活的生命藉祂许多肢体得了彰显，祂就在他们里面得了荣耀，父也在祂里面藉著召会得了荣耀—弗三 21, 提前三 15 ~ 16。

3 第三，这祷告要在新耶路撒冷得著终极的成就，因为那时祂要在荣耀里完全得著彰显，神也要在祂里面，藉著圣城得著荣耀，直到永远—启二一 11, 23 ~ 24。

周三

六 在约翰十四至十六章主对信徒末了的话里，有这荣耀的三个具体彰显：十四章二节中父的家（召会），十五章一至五节中葡萄树的枝子（基督身体的构成分子），以及十六章二十一节中一个新生的团体人（新人）：

1 这三者都是指召会，说明召会乃是基督经过死与复活所产生的荣耀扩增—十二 23 ~ 24。

2 在这荣耀的扩增里，神子基督得著荣耀，叫父神在祂的得荣里也得著荣耀，就是藉著召会，得著丰满的彰显—十七 1, 4, 弗三 19 ~ 21, 参林前六 20, 十 31。

3 这彰显需要在三一神里的一来维持；所以，主在约翰十七章结束的祷告，特别为此祈求。

4 三一神最高的属性乃是一；因此，使祂在信徒里面得

glorified in Him; hence, He prayed for this—Luke 12:49-50; John 12:23-24; 17:1.

DAY 2

E. The Lord's prayer here concerning the divine mystery of glorification is fulfilled in three stages:

1. First, it was fulfilled in His resurrection, in that His divine element, His divine life, was released from within His humanity into His many believers (12:23-24), and His whole being, including His humanity, was brought into glory (Luke 24:26; cf. 1 Cor. 15:45b; Acts 13:33; Rom. 1:3-4; Col. 1:18; 1 Pet. 1:3), and in that the Father's divine element was expressed in His resurrection and glorification; in His resurrection God answered and fulfilled His prayer (Acts 3:13-15).

2. Second, it has been fulfilled in the church, in that as His resurrection life has been expressed through His many members, He has been glorified in them, and the Father has been glorified in Him through the church—Eph. 3:21; 1 Tim. 3:15-16.

3. Third, it will ultimately be fulfilled in the New Jerusalem, in that He will be fully expressed in glory, and God will be glorified in Him through the holy city for eternity—Rev. 21:11, 23-24.

DAY 3

F. In the Lord's last words to the believers in John 14 through 16, there are three concrete expressions of this glory: the Father's house (the church) in 14:2, the branches of the vine (the constituents of the Body of Christ) in 15:1-5, and a newborn corporate man (the new man) in 16:21:

1. All three denote the church, showing that the church is the glorious increase produced by Christ through His death and resurrection—12:23-24.

2. In this glorious increase Christ, the Son of God, is glorified, causing God the Father also to be glorified in Christ's glorification, that is, to be fully expressed through the church—17:1, 4; Eph. 3:19-21; cf. 1 Cor. 6:20; 10:31.

3. This expression needs to be maintained in the oneness of the Triune God; therefore, the Lord prayed in particular for this matter in His concluding prayer in John 17.

4. The top attribute of the Triune God is oneness; thus, for Him to be glorified, expressed, in

荣耀、得彰显，就是使祂在祂的一里得彰显— 21 节。

貳 主在约翰十七章的祷告，乃是为著基督身体的一，就是信徒在三神里的一：

周 四

一 第一层的一，是在父的名里，并凭著父神圣的生命而有的—6~13 节：

1 父的名是指父的人位，父的自己作为生命的源头，一的源头—6, 11 节，五 26, 43：

a 我们必须以父为生命和祝福的源头—参太十四 19，罗十一 36。

b 我们不该凭我们人的生命活著，乃该凭我们灵里父神圣的生命活著，以享受我们包罗万有的儿子名分—约六 57，罗八 15~16。

2 父的生命同祂的性情，乃是一的元素—约十七 2，参弗一 4~5，来二 10~11，林前六 17。

周 五

二 第二层的一，是在圣别之话的实际里而有的—约十七 14~21：

1 父的话是真理，（17，）而真理就是三一神；（十四 6，约壹五 6 下；）被话的实际圣别，就是被三一神自己圣别。

2 话，就是真理，圣别神的子民脱离世界，（约十七 17，）并保守他们脱离世界的王—那恶者（15）：

a 父实际的话圣别我们，使我们单纯，脱离搀杂的世界，分别我们归给我们的神，就是单纯的神；一个越在神话语里的人，就越单纯—诗十二 6，一一九 140。

b 父圣别的话是我们一的凭藉，把我们带进一的范围里—约十七 21，弗五 26。

His believers is for Him to be expressed in His oneness—v. 21.

II. The Lord's prayer in John 17 was for the oneness of the Body of Christ, the oneness of the believers in the Triune God:

DAY 4

A. The first level of oneness is the oneness in the Father's name and by the Father's divine life—vv. 6-13:

1. The Father's name denotes the person of the Father, the Father Himself as the source of life, the source of oneness—vv. 6, 11; 5:26, 43:

a. We must take the Father as the source of life and blessing—cf. Matt. 14:19; Rom. 11:36.

b. We must not live by our human life but by the Father's divine life in our spirit to enjoy our all-inclusive sonship—John 6:57; Rom. 8:15-16.

2. The Father's life with His nature is the element of the oneness—John 17:2; cf. Eph. 1:4-5; Heb. 2:10-11; 1 Cor. 6:17.

DAY 5

B. The second level of oneness is the oneness in the reality of the sanctifying word—John 17:14-21:

1. The Father's word is the truth (v. 17), and the truth is the Triune God (14:6; 1 John 5:6b); to be sanctified by the reality of the word is to be sanctified by the Triune God Himself.

2. The word, which is the truth, sanctifies God's people from the world (John 17:17) and keeps them from the ruler of the world, the evil one (v. 15):

a. The Father's word of reality sanctifies us and makes us pure, delivering us from the mixed-up world to separate us unto our God, the God of purity; the more a person is in the word of God, the purer he becomes—Psa. 12:6; 119:140.

b. The Father's sanctifying word is the means of our oneness, bringing us into the sphere of oneness—John 17:21; Eph. 5:26.

三 第三层的一，是在神圣的荣耀里，为著彰显那经过过程、调和、并合并之三一神而有的一——约十七 22 ~ 24:

1 众信徒在神圣荣耀里的一，乃是在彰显出来的儿子名分里，带著父的生命和性情——22 节，五 26。

2 神的荣耀就是神的彰显；这神性辉煌的彰显，使我们脱离自己，并使我们完全成为一——参启二一 11。

3 在一的这个阶段，已完全被否认了：

a 我们必须蒙拯救脱离我们的己，包括野心、自高、意见和观念——约十七 21 ~ 23，罗五 10，林前一 10 ~ 13，约参 9。

b 我们若愿意丢弃己，丧失己，转向灵，我们立刻就在身体的实际里——弗二 22，约十六 13。

c 我们若凭我们的生命和性情活著，彰显我们自己，就没有神的荣耀；在我们自己的彰显里，就有分裂。

d 在父的生命和性情里生活行动，以彰显父，这就是荣耀；我们众人乃是在这荣耀里成为一。

4 我们的基督徒生活该是一种『从荣耀到荣耀』的生活——林後三 16 ~ 18。

参 我们需要看重主所赐给我们的一；我们要保守这一，就必须时时与三一神调和，（因而弃绝天然的人、世界连同撒但、和我们的己，）以满足主的渴望——弗四 1 ~ 6。

C. The third level of oneness is the oneness in the divine glory for the expression of the processed, mingled, and incorporated Triune God—John 17:22-24:

1. The oneness of all the believers in the divine glory is the oneness in the expressed sonship with the Father's life and nature—v. 22; 5:26.

2. The glory of God is the expression of God; this splendid expression of divinity delivers us from our self and makes us fully one—cf. Rev. 21:11.

3. In this stage of the oneness the self is fully denied:

a. We must be saved from our self, including ambition, self-exaltation, and opinions and concepts—John 17:21-23; Rom. 5:10; 1 Cor. 1:10-13; 3 John 9.

b. If we would give up the self, lose the self, and turn to the spirit, right away we would be in the reality of the Body—Eph. 2:22; John 16:13.

c. If we live by our life with our nature to express ourselves, there will be no glory of God; in the expression of ourselves there is division.

d. To live and act in the Father's life with the Father's nature to express the Father is glory, and it is in this glory that we all are one.

4. Our Christian life should be a life of “glory to glory”—2 Cor. 3:16-18.

III. We need to emphasize the oneness that the Lord has given us and that to preserve this oneness we need to be constantly mingled with the Triune God (thus nullifying the natural man, the world with Satan, and the self) to satisfy the Lord's desire—Eph. 4:1-6.

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第一篇（周一）

主为著三一神在基督身体的一里 得荣耀祷告

晨兴喂养

约十七1『耶稣说了这些话，就举目望天说，父阿，时候到了，愿你荣耀你的儿子，使儿子也荣耀你。』

4~5『我在地上已经荣耀你，你交给我要我作的工，我已经完成了。父阿，现在求你使我与你同得荣耀，就是未有世界以先，我与你同有的荣耀。』

在约翰十七章，主祷告的基本观念是得荣耀。…这就是这祷告的主题，中心点。我们若看见前三章〔十四至十六章〕的重点，就能领会子得荣耀，好使父得荣耀的意义。父要荣耀子，使子可以荣耀父。这是子与父之间相互得荣耀。父若荣耀子，子就荣耀父。（约翰福音生命读经，五一四页。）

信息选读

正如一篇信息後的祷告，表达出信息的要点，主〔在约翰十七章〕结束的祷告也涵盖了祂在前三章所释放之信息的要点。…父如何在子身上得荣耀？…〔十五章的〕葡萄树这生机体是为著生命的繁殖和扩展，就是为著生命的繁增和复制，也就是为著三一神的彰显。当三一神藉著这个生机体得著繁殖、繁增并彰显时，子就得了荣耀，父也就在子的得荣里得了荣耀。故此主祷告，愿祂（子）得荣耀，好使父也得荣耀。

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
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Message One (Day 1)

The Lord's Prayer for the Glorification of the Triune God in the Oneness of the Body of Christ

Morning Nourishment

John 17:1 These things Jesus spoke, and lifting up His eyes to heaven, He said, Father, the hour has come; glorify Your Son that the Son may glorify You.

4-5 I have glorified You on earth, finishing the work which You have given Me to do. And now, glorify Me along with Yourself, Father, with the glory which I had with You before the world was.

The basic concept of the Lord's prayer in John 17 is glorification....This is the subject, the central point, of this prayer. If we see the main points of the three previous chapters, we shall be able to understand what it means to have the Son glorified that the Father may be glorified. The Father is to glorify the Son so that the Son may glorify the Father. This is a mutual glorification between the Son and the Father. If the Father will glorify the Son, then the Son will glorify the Father. (Life-study of John, pp. 456-457)

Today's Reading

As a prayer that follows a message conveys the main point of the message, so the Lord's concluding prayer [in John 17] covers the main point of the message He gave in the preceding three chapters....In what way is the Father to be glorified in the Son?...The organism of the vine tree is for the propagating and spreading of life, that is, for the multiplication and reproduction of life, and also for the expression of the Triune God. When the Triune God is propagated, multiplied, and expressed through this organism, the Son is glorified, and in the Son's glorification the Father is glorified also. Thus, the Lord prayed that He, the Son, would be glorified so that the Father also might be glorified.

神永远的定旨，祂终极的心意是要显明、彰显祂自己。…得荣的意思就是彰显；得荣耀，就是得著显明并彰显。

神按著自己的形像造人，其心意就是要使祂得著彰显。主耶稣是神成为肉体，作了一个人，目的是表明不能看见的神。一章十八节说，从来没有人看见过神，只有子将祂表明出来。神是看不见的，且是不能看见的。除了神的儿子，从来没有人看见过神。如今，子在祂的成为肉体里，将神表明了出来。表明神，意思就是彰显神。主耶稣是那不能看见之神的像，(西一 15,)这就是说，祂是那不能看见之神的彰显。

开花是种子的得荣，因为藉著开花，种子得著荣耀，就是得著彰显。当耶稣基督在肉体里而来，祂就像…小小的康乃馨种子。在祂里面，就是在祂的人形，人的体壳里，有神圣生命的一切荣美和形状。…有一天，祂种在地里，死了，长起来，在复活里开了花。在祂的复活里，生命的荣美、形状、式样、色彩、和丰富都释放并彰显出来。那就是子的得荣。既然父神一切的所是都具体化身在子里，当子得荣耀的时候，父也就在子的得荣里得了荣耀。

在主成为肉体之後，祂彰显神到某种程度，但神的荣耀，神所有属性的荣耀，隐藏在祂的肉体里。神一切丰满的荣耀都被祂的肉体所遮盖并覆盖。…祂这肉体乃是一个帐幕，给神在地上居住。(约一 14。)祂神圣的元素限制在祂的人性里，如同神的荣光遮藏在帐幕里。在变化山上，祂神圣的元素曾从祂的肉体里释放出来，彰显在荣耀里，为三个门徒所看见；(太十七 1-4, 约一 14；)但是过後，这神圣的元素又遮藏在祂的肉体里。…祂要经过死，使祂人性的体壳得以破裂，让祂神圣的元素，神圣的生命释放出来：祂也要复活，将祂的人性提高到神圣的元素里，并使祂神圣的元素得著彰显，以致祂的全人，包括神性和人性，都得著荣耀。这样，父也在祂身上得著荣耀。在约翰十七章，祂就是为此祷告。(约翰福音生命读经，五一四至五一七页。)

参读：约翰福音生命读经，第三十八篇。

God's eternal purpose, His ultimate intention, is to manifest, to express, Himself....Glorification simply means manifestation. To be glorified is to be manifested and expressed.

God's intention in creating man in His own image was that He might be expressed. The Lord Jesus is God who became incarnated as a man for the purpose of declaring the invisible God. John 1:18 says that no one has ever seen God but that the Son has declared Him. God is unseen and invisible. No one except the Son of God has ever seen Him. Now, in His incarnation, the Son has declared Him. To declare God means to express God. The Lord Jesus is the very image of the invisible God (Col. 1:15), which means that He is the very expression of the invisible God.

The blossoming [of a flower] is the glorification of the seed, for it is by blossoming that the seed is glorified, that is, expressed. When Jesus Christ came in the flesh, He was like...[a] little carnation seed. In Him, that is, in His human form, His human shell, were all the beauty and shape of the divine life....One day, He was sown into the earth. After He died, He grew up and blossomed in His resurrection. In His resurrection, the beauty, form, style, color, and riches of life were released and expressed. That was the glorification of the Son. Since all that God the Father is has been embodied in the Son, when the Son is glorified, the Father is also glorified in the Son's glorification.

After the Lord became flesh, He expressed God to some extent, but the glory of God, the glory of all His attributes, was hidden in His flesh. The glory of all God's fullness was covered, being clothed by His flesh....His flesh was a tabernacle for God's dwelling on earth (John 1:14). His divine element was confined in His humanity, just as God's shekinah glory was concealed within the tabernacle. Once, on the Mount of Transfiguration, His divine element was released from within His flesh and expressed in glory, being seen by three of the disciples (Matt. 17:1-4; John 1:14). But it was concealed again in His flesh....He had to pass through death that the concealing shell of His humanity might be broken for His divine element, His divine life, to be released. He also had to be resurrected that He might uplift His humanity into the divine element and that His divine element might be expressed so that His entire being, both divinity and humanity, might be glorified. In this way, the Father would be glorified in Him. In John 17 He prayed for this. (Life-study of John, pp. 457-459)

Further Reading: Life-study of John, msg. 38

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第一篇（周二）

主为著三一神在基督身体的一里 得荣耀祷告

晨兴喂养

约十二 23~24 『…人子得荣耀的时候到了。我实实在在的告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。』

路二四 26 『基督受这些害，又进入祂的荣耀，岂不是应当的麽？』

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

〔在约翰十七章〕为著三一神得荣的祷告，要在三个阶段里得著成就并答应。第一个阶段是主的复活。在主的复活里，所有生命的荣美、生命的素质、生命的色彩、生命的形状、以及三一神之神圣生命的所有方面，都得以释放出来。在祂的复活里，主神圣的生命从祂的人性释放出来，分赐到祂许多的信徒里面，（十二 23~24，）而祂的全人，包括祂的人性，都被带进荣耀里；（路二四 26；）也是在祂的复活得荣里，父神圣的元素得著了彰显。在祂的复活里，神答应并成就了祂的祷告。（徒三 13~15。）（约翰福音生命读经，五一七至五一八页。）

信息选读

其次，〔约翰十七章里的〕这祷告也在召会里得了成就。这是因为祂复活的生命藉祂许多肢体得了彰显，祂就在他

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message One (Day 2)

The Lord's Prayer for the Glorification of the Triune God in the Oneness of the Body of Christ

Morning Nourishment

John 12:23-24 ...The hour has come for the Son of Man to be glorified. Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Luke 24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?

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

The fulfillment, the answer, of this prayer for the glorification of the Triune God [in John 17] has three stages. The first stage was the Lord's resurrection. In the Lord's resurrection, all the life beauty, life essence, life color, life shape, and all the aspects of the divine life of the Triune God were released. In His resurrection, the Lord's divine life was released from within His humanity and imparted into His many believers (12:23-24), and His whole being, including His humanity, was brought into glory (Luke 24:26), and, in that, the Father's divine element was expressed. God firstly answered and fulfilled this prayer in the Lord's resurrection (Acts 3:13-15). (Life-study of John, pp. 459-460)

Today's Reading

Secondly, this prayer [in John 17] has been fulfilled in the church, in that, as His resurrection life has been expressed through His many members, He has been glorified

们里面得了荣耀，父也在祂里面藉著召会得了荣耀。(弗三21，提前三15~16。)看看在使徒行传里，五旬节那天的召会；那里我们看见神圣的荣美、形状和丰富。…从复活那天直到主再来，是召会的时代。在这时代，主在信徒身上已荣耀了祂自己。历世历代以来，神的儿子已经得了荣耀，且仍在得著荣耀。…我们若说我们聚在一起展览基督，这意思就是我们荣耀基督，使祂得著彰显。我们若说我们在为主作见证，这意思就是我们让基督藉著我们表明出来。主的见证就是主藉著我们得著彰显和荣耀。我们若要在工作上，学校里，或许多别的地方，为主耶稣作见证，意思就是我们要主耶稣藉著我们得著彰显。…当主藉著我们得著彰显和荣耀时，父也同时在主身上得了荣耀。因此，主的祷告今天仍藉著召会得以成就。

主在约翰十七章的祷告，其第三阶段的成就是甚麽？乃是新耶路撒冷。…藉著圣城，子要在荣耀里完全得著彰显，神也要在祂身上得著荣耀，直到永远。(启二一11，23~24。)看看新耶路撒冷的图画：她是一个彰显基督的器皿，使神藉著基督得著彰显。新耶路撒冷是子的得荣，使父藉著子得荣耀。

第一阶段的成就是耶稣的复活。藉著主耶稣的复活，祂已经得了彰显和荣耀；而藉著这得荣，父也得了荣耀。第二阶段的成就是在召会里。从五旬节那天到主再来的日子，圣灵已经藉著众圣徒彰显了基督，并要继续彰显祂。换句话说，圣灵藉著召会荣耀基督。当基督得了荣耀，父也在子里得了荣耀。这个祷告最後阶段的成就要发生在时期满足的时候。那时，所有旧约、新约中蒙救赎的人，要共同组成三一神的完满彰显。在这完满的彰显里，基督要作灯，神要作光。基督要藉著新耶路撒冷得著彰显和荣耀，父神也要在子里并藉著新耶路撒冷得著彰显和荣耀。那时将完全成就主的话：『愿你荣耀你的儿子，使儿子也荣耀你。』〔约十七1下。〕(约翰福音生命读经，五一八、五二〇、五二二页。)

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第二篇。

in them and the Father has also been glorified in Him through the church (Eph. 3:21; 1 Tim. 3:15-16). Look at the church in Acts on the day of Pentecost. There we see the beauty, shape, and riches of the divine life....From the day of resurrection until the second coming of the Lord is the age of the church. In this age, the Lord has been glorifying Himself in the believers. Throughout all generations, the Son of God has been and still is being glorified....If we say that we are coming together to exhibit Christ, it means that we are glorifying Christ and making Him manifested. If we say that we are testifying for the Lord, it means that we are manifesting Christ through us. The testimony of the Lord is the manifestation and glorification of the Lord through us. If we want a testimony for the Lord Jesus on our jobs, in school, and in many other places, it means that we want the Lord Jesus to be manifested through us....When the Lord is manifested and glorified through us, the Father is also glorified in the Lord at the same time. Thus, the Lord's prayer is still being fulfilled today through the church.

What is the third stage of the fulfillment of the Lord's prayer in John 17? It is the New Jerusalem....Through the holy city the Son will be fully expressed in glory, and God will also be glorified in Him for eternity (Rev. 21:11, 23-24). Look at the picture of the New Jerusalem: it is a vessel to express Christ, to make God expressed through Christ. The New Jerusalem is the glorification of the Son so that the Father might be glorified through the Son.

The first stage of the fulfillment was the resurrection of Jesus. By His resurrection, the Lord Jesus has been manifested and glorified, and by this glorification the Father has also been glorified. The second step of its fulfillment is in the church. From the day of Pentecost to the day of the Lord's second coming, the Holy Spirit has manifested and will continue to manifest Christ through the saints. In other words, the Holy Spirit glorifies Christ through the church. When Christ is glorified, the Father also is glorified in the Son. The last stage of the fulfillment of this prayer will occur when the fullness of time comes. At that time, all the redeemed ones of both the Old and New Testament will be composed together as the complete expression of the Triune God. In this complete expression, Christ will be the lamp and God will be the light. Christ will be manifested and glorified through the New Jerusalem, and God the Father will be manifested and glorified in the Son as well as through the New Jerusalem. That will be the complete fulfillment of the Lord's word, "Glorify Your Son that the Son may glorify You" [John 17:1]. (Life-study of John, pp. 460, 462-463)

Further Reading: The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, ch. 2

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第一篇（周三）

主为著三一神在基督身体的一里 得荣耀祷告

晨兴喂养

约十四2『在我父的家里，有许多住处；…我去是为你们豫备地方。』

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，你们就不能作甚麽。』

十六21『妇人生产的时候会有忧愁，因为她的时候到了；既生了孩子，就不再记得那苦楚，因为欢喜世上生了一个人。』

〔基督经过死而复活所进入的〕荣耀，在〔主〕末後对门徒所说约翰十四至十六章的话里，有三个具体的团体彰显，就是十四章二节所说父的家（召会），十五章一至五节所说葡萄树的枝子（基督身体的组成成分），和十六章二十一节所说一个新生的团体人（新人）。这三者都是指召会，说明召会乃是荣耀的基督经过死与复活所产生的荣耀扩增。在这荣耀的扩增里，神子基督得著荣耀，叫父神在祂的得荣里也得著荣耀，就是藉著召会，得著丰满的彰显。（弗三19~21。）这需要在一三一神里的一来维持。所以，主在约翰十七章结束的祷告，特别为此祈求。（20~23。）基督这荣耀的扩增，乃是约翰福音奥秘启示的高峰，其终极完成是约翰所写启示录中的新耶路撒冷。那新的圣城是基督历代扩增的集大成，基督那神圣的荣耀，要在其中彰显得完满尽致；父神在子神的得荣中，也要得著永远无比的荣耀，

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message One (Day 3)

The Lord's Prayer for the Glorification of the Triune God in the Oneness of the Body of Christ

Morning Nourishment

John 14:2 In My Father's house are many abodes;...for I go to prepare a place for you.

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.

16:21 A woman, when she gives birth, has sorrow because her hour has come; but when she brings forth the little child, she no longer remembers the affliction because of the joy that a man has been born into the world.

In the Lord's last words to the believers in John 14-16, there are three concrete, corporate expressions of...glory: the Father's house (the church) in 14:2, the branches of the vine (the constituents of the Body of Christ) in 15:1-5, and a newborn corporate man (the new man) in 16:21. All three denote the church, showing that the church is the glorious increase produced by the glorious Christ through His death and resurrection. In this glorious increase, Christ, the Son of God, is glorified, causing God the Father also to be glorified in Christ's glorification, that is, to be fully expressed through the church (Eph. 3:19-21). This expression needs to be maintained in the oneness of the Triune God. Therefore, the Lord prayed in particular for this matter in His concluding prayer in John 17 (vv. 20-23). This glorious increase of Christ is the peak of the mystery revealed in the Gospel of John, and its ultimate consummation is the New Jerusalem in Revelation....The new holy city will be the aggregate of Christ's increase throughout the generations, and in it Christ's divine glory will be expressed to the uttermost. In the glorifying of God the Son, God the Father also will obtain eternal, matchless glory,

成为祂在永世里丰满的彰显，完成祂永远的经纶，直到永永远远。(圣经恢复本，约十二 24 第二注。)

信息选读

[基督身体的]一是主的心愿。主的这个心愿成了祂的渴望，而这渴望藉著主在约翰十七章所献上的祷告发表出来。(2, 6, 11, 14~24。)在十七章，主祷告的主题是一。主从神圣的渴望中发表这个祷告。那时这一还没成实际；然而，这一的模型—神圣三一三者之间的一—已经有了。父和子是一，(11, 21,)而这一含示或包括那灵在内。在十七章，主用复数代名词『我们』(11, 21)表徵三一神。三一神是一，那一乃是基督身体一的模型。因为身体的一有神圣三一三者之间的一为模型，十七章告诉我们，这一全然是与三一神有关联的。(21。)基督身体的一就是神圣三一之一的扩大。在主祷告时，已经有了模型，但还没有扩大。这扩大的一是在五旬节来到的。藉著那灵的浇灌，基督的身体就产生了。(林前十二 13。)那身体是扎实的一。(今日主恢复中内在的难处及其合乎圣经的救治，五至六页。)

基督徒之间最难的事乃是保守一。…我们怎能繁衍神圣的一，作为神格三者之间的一的复本？除了享受三一神之外，别无他途。我们要享受祂到一个地步，能彰显神圣神格的三者。这样，一才在我们中间。这个繁衍的一乃是我们享受三一神的结果。…为了持守一，我们需要拒绝、弃绝、否认任何我们在三一神之外所有的事物。…在三一神之外的任何事物，都能成为分裂的因素。我们因著有神圣三一在我们里面，而被成全成为一。(在神圣三一里并同神圣三一活著，一六一至一六二页。)

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一章。

which will be His full expression in eternity. Thus His eternal economy will be fulfilled for eternity. (John 12:24, footnote 2)

Today's Reading

This oneness was something in the Lord's desire. This desire of the Lord's became His aspiration, and this aspiration was expressed in the prayer offered by the Lord in John 17 (vv. 2, 6, 11, 14-24). The subject of the Lord's prayer in John 17 is oneness. The Lord uttered this prayer out of the divine aspiration. At that time this oneness was not yet a reality; however, a model of this oneness—the oneness among the Three of the Divine Trinity—was there. The Father and the Son are one (vv. 11, 21), and this oneness implies or includes the Spirit. In John 17 the Lord used the plural pronouns We (v. 11) and Us (v. 21) to signify the Triune God. The Triune God is one, and that oneness is a model of the oneness of the Body of Christ. Because the oneness of the Body has the oneness among the Three of the Trinity as a model, John 17 tells us that this oneness is altogether wrapped up with the Triune God (v. 21). The oneness of the Body of Christ is just the enlarged oneness of the Divine Trinity. The model was there at the time the Lord prayed, but the enlargement was still to come. This enlarged oneness came on the day of Pentecost. Through the outpouring of the Spirit, the Body of Christ was produced (1 Cor. 12:13). That Body is the solid oneness. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 10-11)

The most difficult thing among Christians is to keep the oneness....There is no other way [to reproduce the divine oneness as the copy of the oneness among the Three of the Godhead] except by enjoying the Triune God. We need to enjoy Him to the extent that the Three of the divine Godhead can be expressed. Then the oneness is among us. This reproduced oneness is the issue of our enjoyment of the Triune God....In order to keep the oneness, we need to reject, renounce, and deny anything that we have that is outside of the Triune God....Anything other than the Triune God Himself can become a dividing factor. We are perfected into one by having the Divine Trinity in us. (Living in and with the Divine Trinity, pp. 133-134)

Further Reading: The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, ch. 1

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第一篇（周四）

主为著三一神在基督身体的一里 得荣耀祷告

晨兴喂养

约十七 6 『你从世上赐给我的人，我已将你的名显明与他们…。』

11 『…圣父阿，求你在你的名，就是你所赐给我的名里，保守他们，使他们成为一，像我们一样。』

六 57 『活的父怎样差我来，我又因父活著，照样，那吃我的人，也要因我活著。』

〔约翰十七章六节和二十六节中〕『你的名』就是父的名。…子在父的名里来，在父的名里行事，（五 43，十 25，）要将父显明给父所赐给祂的人，并叫他们认识父的名；（十七 26；）这名启示父是生命的源头，（五 26，）使生命繁殖并扩增；许多儿子要从父而生，（一 12~13，）以彰显父。因此，父的名与神圣的生命有密切的关系。（圣经恢复本，约十七 6 第一注。）

子的信徒仍在世上，他们需要蒙保守，使他们成为一，像神圣的三一一样，就是在神圣的三一里成为一。子求圣父成就这事。（约十七 11 第一注。）

在父的名里蒙保守，就是凭父的生命蒙保守，因为只有从父所生，有父生命的人，才能有分於父的名。父所赐给子的人，（十七 2，）子已将父的生命赐给他们，所以，他们在父的名里蒙保守，藉此同享这名，并且在这名里成为一。因此，这个一的第一面，也就是信徒被建造的第一面，

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message One (Day 4)

The Lord's Prayer for the Glorification of the Triune God in the Oneness of the Body of Christ

Morning Nourishment

John 17:6 I have manifested Your name to the men whom You gave Me out of the world....

11 ...Holy Father, keep them in Your name, which You have given to Me, that they may be one even as We are.

6:57 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.

Your name, [in John 17:6] and in verse 26, means the very name Father...The Son came and worked in the Father's name (5:43; 10:25) to manifest the Father to the men whom the Father gave Him and to make the Father's name known to them (v. 26). That name reveals the Father as the source of life (5:26) for the propagation and multiplication of life. Many sons would be born of the Father (1:12-13) to express the Father. Hence, the Father's name is very much related to the divine life. (John 17:6, footnote 1)

The Son's believers are still in the world. They need to be kept that they may be one even as the Divine Trinity is one, that is, that they may be one in the Divine Trinity. The Son prayed that the holy Father would so keep them. (John 17:11, footnote 1)

To be kept in the Father's name is to be kept by His life, because only those who are born of the Father and have the Father's life can participate in the Father's name. The Son has given the Father's life to those whom the Father has given Him (v. 2); hence, they share the Father's name by being kept in it, and they are one in it. The first aspect of this oneness, that is, the first aspect of the building up of the believers, is the oneness in the Father's

乃是在父的名里，凭著父神圣的生命而有的一。在这个一的这面，信徒由父的生命而生，享受父的名，就是父自己，作他们这个一的要素。(约十七 11 第二注。)

信息选读

我们需要把…三层的一好好的看一下。第一层的一，是所有的信徒合一於父的名和父的生命里。父的名是甚麽意思？父是源头，是生命的源头；父的名是指父的人位，就是父的自己。信徒的一乃源自这位作生命源头之父的自己(人位)。主所要的第一层的一既是在父这源头里开始，就不要我们人自己；我们不是源头，父才是源头。所以，我们不该凭著我们人的生命活著，应该凭著父神圣的生命活著；惟有父的生命才是源头。所以基本上，我们要看见主所祷告信徒的一乃是以父作源头，不是以人作源头。

不仅如此，这个一也是在父的生命里。父是指源头，父的生命是指元素。父的生命就是我们一的元素。所以我们所追求的一，乃是作源头之父的生命的一。这个一一是以父为源头，以父的生命为元素。这说起来是简单，要求可是非常严格。我们这个人的所是和所有必须都了了。这样，无论圣徒有千千万万，都是一个源头，里面的素质也是一个，那就必定有一了。所以这个一并不是一般基督徒所讲的，把你我聚拢在一起，彼此都说服了，有同样的心思和意见，就是一了。那不过是泥巴的一，不是精金的一。主所要的一乃是我们众人有同样一个源头，一个生命，都以父作源头，凭父的生命活著。这父的生命带著父的性情，在我们里面作一的元素，这样我们自然就是一了。(主所渴望的合一与同心并祂所喜悦的身体生活与事奉，八至九页。)

参读：主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一篇；约翰福音生命读经，第三十九篇。

name and by His divine life. In this aspect of oneness the believers, born of the Father's life, enjoy the Father's name, that is, the Father Himself, as the factor of their oneness. (John 17:11, footnote 2)

Today's Reading

We need to properly consider...three levels of oneness. The first level of oneness is the oneness of all the believers in the Father's name and life. What is the meaning of the Father's name? The Father's name denotes the person of the Father, who is the Father Himself. The Father is the source of life. The oneness of the believers originates from the Father Himself (the person), who is the source of life. Since the first level of the oneness which the Lord desires originates from the Father as the source, there is no need for our own person. We are not the source. Only the Father is the source. Hence, we should not live by our human life. We should live by the Father's divine life. Only the Father's life is the source. Hence, basically speaking, we have to see that the oneness of the believers for which the Lord Jesus prays is with the Father as the source rather than with man as the source.

Furthermore, this oneness is in the Father's life. The Father denotes the source, and the Father's life denotes the element. The Father's life is the element for oneness. Hence, the oneness that we pursue after is the oneness of life, which is of the Father as the source. This oneness has the Father as the source and His life as the element. This sounds simple, but its requirements are stringent. Everything of what we are and do must be terminated. In this way, regardless how many thousands and millions of saints there are, if there is only one source with only one inward essence, there will surely be oneness. Hence, this oneness is not according to what most Christians would consider. It is not a oneness of people clustering together and convinced by one another to have the same thought and opinion. This is a muddy oneness. It is not a golden oneness. The oneness the Lord wants is one in which we have the same source and the same life, taking the Father as the source and living by His life. When the Father's life with His nature becomes the element of oneness in us, we will spontaneously be one. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 12-13)

Further Reading: The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, ch. 1; Life-study of John, msg. 39

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第一篇（周五）

主为著三一神在基督身体的一里
得荣耀祷告

晨兴喂养

约十七 17~21 『求你用真理圣别他们，你的话就是真理。你怎样差我到世上，我也照样差他们到世上。我为他们的缘故，圣别自己，使他们也在真理中得以圣别。我不但为这些人祈求，也为那些因他们的话信入我的人祈求，使他们都成为一；正如你父在我里面，我在你里面，使他们在我们里面，叫世人可以信你差了我来。』

信徒中间一的第二面，就是在三一神里面，藉著圣别（藉神的话从世界里分别出来）而有的一。在这个一的这面，信徒从世界里分别出来归给神，享受三一神作他们这个一的要素。（圣经恢复本，约十七 21 第一注。）

第二层的一，是所有的信徒合一於父圣别之话的实际里。主把父的名和父永远的生命赐给我们，但祂并没有要我们离开世界。那我们在世界里该怎样生活呢？为此，祂又把父的话赐给我们，父的话是以神自己为实际。神这实际就在祂的话里；若没有神的话，我们便摸不著神的实际。神今天就在祂的话里，这话有神的话，就是神的自己。神自己这实际有个特别的功用，就是圣别我们。我们常读神话语的人都有这样的经验，不管我们圣经读得懂不懂，只要早晨起来把神的话读一读，一天之中把神的话想一想，我们就被圣别了。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，九页。）

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message One (Day 5)

The Lord's Prayer for the Glorification of the Triune God
in the Oneness of the Body of Christ

Morning Nourishment

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

The second aspect of the believers' oneness [is] the oneness in the Triune God through sanctification, separation from the world by the word of God. In this aspect of oneness the believers, separated from the world unto God, enjoy the Triune God as the factor of their oneness. (John 17:21, footnote 1)

The second level of oneness is the oneness of all the believers in the reality of the Father's sanctifying word. The Lord has given us the Father's name and His eternal life. But He did not ask us to leave the world. How then should we live in the world? For this purpose, He has given us the Father's word. The Father's word has God Himself as the reality. God as the reality is in His word. Without God's word, we cannot touch God's reality. Today God is in His word. This word contains the reality of God, which is God Himself. God Himself as this reality has a special function, which is to sanctify us. Those of us who read God's word frequently have this experience. Whether or not we understand the Bible, as long as we read a little of God's Word in the morning and consider this Word a little during the day, we are sanctified. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 13-14)

有一次，倪柝声弟兄答覆一个自认头脑不好，圣经读了就忘的圣徒的问题，安慰他说，圣经读了就忘，并没有关系。这就好像竹篮子里面装著米，放到河塘里去洗；放进去，再提出来，放进去，再提出来。一连数十次，虽然水都没有存留在篮子内，但是篮子连同里面的米都被水洗乾淨了。常常我们用好大的力气把圣经的话记住了，可是过几天就想不起来，还是空空如也。但事实上，我们把主的话读来读去，我们里面世界的东西都消除了，我们也就得洁净、圣别了。神的话带著神的实际，在我们身上有一个特别的功效，就是把我們圣别了，使我们脱离搀杂的世界，归神为圣。

世界是最搀杂的，但神实际的话把我们圣别，我们就变得单纯了；这单纯的归结就是圣。无论是甚麽，只要被圣别出来，就单纯了。一个越在神话语里的人，就越单纯；一个不在神话语而在世界里的人，是复杂而不单纯的。他可能没有读过甚麽书，但里面却复杂的很。然而，我们里面若有神的话，这话带著神的实际就在我们里面作圣别的工作，把我们圣别出来，我们就属於神，也就单纯了。神是在单纯的一面，撒但世界的王是在复杂的一面。撒但是搀杂之世界的王，我们的神是单纯的神。祂实际的话圣别我们脱离搀杂的世界，使我们归到神的单纯里；这样，我们就在此是一了。

所以，父的名是我们一的源头，父的生命是我们一的元素，父圣别的话是我们一的凭藉，带我们到一的境地。因著父，我们不仅源头是一，性质是一，环境也是一。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，九至一〇页。）

参读：约翰福音生命读经，第四十篇。

One saint confessed that his mind was not sharp and that he tended to forget about the things he read in the Bible. Brother Watchman Nee comforted him by saying that it was all right to forget what one had read in the Bible. He illustrated by saying that when one takes a bamboo basket to the river to wash the rice in the basket, one drops the basket in and out of the water many times. Although no water is left in the basket, the basket itself and the rice in it are all washed clean. Many times we exert great effort in memorizing the words of the Bible, only to find that after a few days we remember nothing; everything seems to be gone. But in fact, when we read the Lord's Word again and again, all the worldly matters in us are removed, and we are cleansed and sanctified. God's word brings in God's reality, and in us it produces a special effect, which is to sanctify us and to deliver us from this mixed world that we may be separated unto God.

The world is very mixed. But God's word of reality sanctifies us and makes us pure. The result of this purity is holiness. Anything that is separated is pure. The more a person is in the word of God, the purer he becomes. A man who is not in God's word but is in the world is complicated and impure. He may not be very literate, yet he can still be very complicated within. However, if we have God's word within, this word with God's reality will do a sanctifying work within us to separate us unto God, thus making us pure. God is on the side of purity, and Satan as the prince of the world is on the side of complication. Satan is the prince of the mixed-up world, but our God is the God of purity. The word of reality sanctifies us and delivers us from the mixed-up world, turning us back to the purity in God. In this way, we are one.

Hence, the Father's name is the source of our oneness; the Father's life is the element of our oneness; and the Father's sanctifying word is the means of our oneness, bringing us to the sphere of oneness. Because of the Father, not only is our source one and our nature one, but where we are also becomes one. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 14)

Further Reading: Life-study of John, msg. 40

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第一篇（周六）

主为著三一神在基督身体的一里
得荣耀祷告

晨兴喂养

约十七 22~23 『你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我，并且知道你爱他们如同爱我一样。』

父赐给子的荣耀，乃是儿子的名分，具有父的生命和神圣的性情，(约五 26,)好在父的丰满里彰显父。(一 18, 十四 9, 西二 9, 来一 3。)子已将这荣耀赐给信徒，使他们也得著儿子的名分，具有父的生命和神圣的性情，(约十七 2, 彼後一 4,)好在子里、在子的丰满里(约一 16)彰显父。(圣经恢复本，约十七 22 第一注。)

信徒中间一的第三面，就是为著神团体的彰显，在神圣荣耀里的一。在这个一的这面，信徒已完全否认己，享受父的荣耀作他们那个被成全之一的要素，得被建造而团体的彰显神。这神圣使命的一，成就了子的祷告，使祂在信徒的建造里，完全得著彰显，得著荣耀：使父也在子的得荣里完全得著彰显，得著荣耀。因此，信徒中间终极的一乃是：(2) 在神永远的生命里(在父的名里)：(1) 藉著神圣别的话；并且(3) 在神圣的荣耀里，彰显三一神，直到永远。为了使子完成这个一，父赐给祂的有六项：权柄、(十七 2、)信徒、(2, 6, 9, 24、)工作、(4、)话、(8、)父的名(11~12)和父的荣耀。(24。)为了使信徒有分於这个一，子赐给信徒的有三项：永远的生命、(2、)神圣别的话(8, 14)和神

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message One (Day 6)

The Lord's Prayer for the Glorification of the Triune God
in the Oneness of the Body of Christ

Morning Nourishment

John 17:22-23 And the glory which You have given Me I have given to them, that they may be one, even as We are one; I in them, and You in Me, that they may be perfected into one, that the world may know that You have sent Me and have loved them even as You have loved Me.

The glory that the Father gave to the Son is the sonship with the Father's life and divine nature (John 5:26). The sonship was given so that the Son could express the Father in His fullness (1:18; 14:9; Col. 2:9; Heb. 1:3). The Son has given this glory to His believers that they too may have the sonship with the Father's life and divine nature (John 17:2; 2 Pet. 1:4) to express the Father in the Son in the Son's fullness (John 1:16). (John 17:22, footnote 1)

The third aspect of the believers' oneness [is] the oneness in the divine glory for the corporate expression of God. In this aspect of oneness the believers, their self having been fully denied, enjoy the glory of the Father as the factor of their perfected oneness and thus express God in a corporate, built-up way. This is the oneness of the divine commission; it fulfills the Son's prayer that He be fully expressed, that is, glorified, in the building up of the believers, and that the Father be fully expressed, glorified, in the Son's glorification. Hence, the ultimate oneness of the believers is (1) in the eternal life of God (in the Father's name), (2) by the holy word of God, and (3) in the divine glory to express the Triune God for eternity. That the Son might accomplish this oneness, the Father gave Him six things: the authority (17:2), the believers (vv. 2, 6, 9, 24), the work (v. 4), the words (v. 8), the Father's name (vv. 11-12), and the Father's glory (v. 24). That the believers may participate in this oneness, the Son gave them three things: the eternal life (v. 2), the holy word of God (vv. 8, 14), and the

信息选读

第三层的一，是所有的信徒合一於彰显神性的荣耀。约翰十七章二十二节主耶稣向父说，『你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一一样。』这里的荣耀，按圣经的启示并对照我们的经历，就是父的生命带著父的性情，显出父神性的美德。所以神的荣耀就是神的彰显；并不是忽然间一种甚麽光辉，从外面照著我们，围绕我们，我们就在荣耀里了，乃是父神圣的生命带著神圣的性情，显出一种神性的光采和辉煌。这神性辉煌的彰显，便使我们脱离自己，我们也就完全的成为一了。

第一层的一是在父的名和父的生命里，使我们脱离了天然；第二层的一是在父圣别之话的实际里，使我们脱离世界；现在这第三层的一是在父的荣耀里，使我们脱离己，也就完全在三神里面是一了。我们要知道这样的一就是基督的身体，就是最实际、最真正的召会。召会就是我们信徒在三神里所活出来的一；这个一出於神的源头，有神的生命作素质，且在一个圣别的境地中，把神性里的光采、辉煌完全藉著神的生命和性情彰显出来。这是召会实际的生活，也就是建造。这该是我们所宝贵、所追求的。

我们都该清楚的认识主信徒的一，并不是我们所想像的，放下人的意见，彼此能志同道合，就是一了。真正召会的一乃是我们以父的自己作源头，以父的生命作性质，以父圣别的实际作环境，使我们活在单纯里，与世界无关；并且让神的生命带著神的性情，将神性的光采、辉煌彰显出来。这个一就是基督的身体，也就是神所要的建造。(主所渴望的合一与同心并祂所喜悦的身体生活与事奉，二至一二页。)

参读：约翰福音生命读经，第四十一篇。

Today's Reading

The third level of the oneness is the oneness of all the believers in the expression of the divine glory. In John 17:22 the Lord Jesus said to the Father, "And the glory which You have given Me I have given to them, that they may be one, even as We are one." According to the revelation of the Bible and in comparison with our experience, glory here refers to the Father's life with His nature to express His divine virtue. Hence, the glory of God is the expression of God. Glory is not a sudden kind of beam that shines on us and surrounds us from without. Rather, it is the Father's divine life with the divine nature, expressing a kind of divine radiance and splendor. This divine, splendid expression delivers us from ourselves and makes us fully one.

The first level of the oneness is in the Father's name and life, delivering us from the natural realm. The second level of the oneness is in the reality of the Father's sanctifying word, delivering us from the world. Now the third level of the oneness is in the Father's glory, delivering us from ourselves and causing us to become fully one in the Triune God. We have to realize that this oneness is the Body of Christ; it is the real and practical church. The church is the oneness lived out of the believers in the Triune God. This oneness has God as the source and His life as the essence, in which the radiance and splendor in divinity are fully expressed through God's life and nature in a sanctified realm. This is the practical church life. This is also the building. It is something we ought to treasure and pursue.

We should all be clear that the oneness of the Lord's believers is not as we imagined. It is not a oneness arrived at by dropping our opinions and agreeing mutually with one another. The genuine oneness of the church is a oneness in which we have the Father Himself as the source, the Father's life as the nature, and the Father's sanctifying reality as the realm, which enables us to live in purity, being unrelated to the world, and which expresses the divine radiance and splendor through God's life with His nature. This oneness is the Body of Christ; it is also the building God is after. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 15)

Further Reading: Life-study of John, msg. 41

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第二篇

基督身体的一—
帐幕所豫表在三一神里的一

读经：出二六 15, 24, 26 ~ 29, 约十七 21 ~ 23, 弗四 2 ~ 3

纲 目

周 一

壹 主在约翰十七章所祷告的一，乃是出埃及二十六章里的帐幕所豫表的一；因著帐幕的四十八块竖板豫表信徒建造在一起作神的居所，所以帐幕是三一神里的一清楚的图画。

貳 在三一神里的一的第一方面，见於三个金环（联结之门的套环）；这三个金环表徵起初的灵，就是重生并盖印的灵，也就是在复活里三一神包罗万有的灵，为著联结信徒—15, 24, 29 节，约三 6, 弗一 13, 四 3, 30, 参创二四 22, 路十五 22。

周 二

参 在三一神里的一的第二方面，见於金子（表徵神同其神性）包裹竖板（表徵信徒同其人性）—出二六 29：

一 帐幕竖板的一不在於皂荚木，乃在於包裹木头的金子；

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Two

The Oneness of the Body of Christ—
the Oneness in the Triune God Typified by the Tabernacle

Scripture Reading: Exo. 26:15, 24, 26-29; John 17:21-23; Eph. 4:2-3

Outline

DAY 1

I. The oneness for which the Lord prayed in John 17 is the oneness typified by the tabernacle in Exodus 26; because the forty-eight boards of the tabernacle typify the believers built together to be the dwelling place of God, the tabernacle is a clear picture of the oneness in the Triune God.

II. The first aspect of the oneness in the Triune God is seen with the three gold rings (the receptacles for the uniting bars), which signify the initial Spirit, the regenerating and sealing Spirit, the all-inclusive Spirit of the Triune God in resurrection for the uniting of the believers—vv. 15, 24, 29; John 3:6; Eph. 1:13; 4:3, 30; cf. Gen. 24:22; Luke 15:22.

DAY 2

III. The second aspect of the oneness in the Triune God is seen in the overlaying of the boards (signifying the believers with the human nature) with gold (signifying God with the divine nature)—Exo. 26:29:

A. *The oneness of the boards of the tabernacle was not in the acacia wood but in the*

这描绘召会中的一不在於我们的人性，乃在於三一神同衾的神性—约十七 21。

二 竖板的一不仅在於金子（表徵神），也在於金子的照耀和彰显（表徵神的荣耀）；今天我们的一乃是在三一神里，并在衾的荣耀、照耀和彰显里—22～24 节。

三 起初的灵，就是由金子所豫表的三一神，乃是那灵的一；（弗四 3；）包裹的金子实际上乃是一的扩展：

1 我们越被金子包裹，就越有一；我们越有神，我们的一就越强—参西二 19。

周 三

2 我们可能没有被金子包裹，反而只是镀了金，像启示录十七章四节里的大巴比伦；我们金子的分量，可能不彀将我们保守在真正的一里。

3 惟有当竖板充分的用金子包裹，这些竖板才被成全成为一；这指明被成全成为一，就是得著更多的神—约十七 23。

四 『没有足量的神，会造成一的严重问题。主的恢复不是一种运动；我们不盼望得著许多人。在恢复里我们关心的乃是金子的真实重量。重要的问题是：你有多少神？主的恢复乃是在於神以自己包裹衾所恢复的人。』（真理信息，一〇一页。）

五 『一』是一件深深浸润在三一神里，直到我们完全被金子包裹的事；我们的问题在於我们缺少神，我们的需要乃是更多得著衾—西二 19，腓三 8 下：

1 每一件事都在於我们有多少金子；我们若是缺少金子，就都可能变得有异议。

2 今天主需要这真正的一；我们若没有这一，就不能在恢复里往前。

3 保守在这扎实、真实的一里唯一的路，就是有足量经

gold that overlaid the wood; this portrays that the oneness in the church is not in our humanity but in the Triune God with His divine nature—John 17:21.

B. The oneness of the boards was not only in the gold, signifying God, but also in the shining of the gold, the expression of the gold, signifying the glory of God; our oneness today is in the Triune God and in His glory, His shining, His expression—vv. 22-24.

C. The initial Spirit, who is the Triune God typified by the gold, is the oneness of the Spirit (Eph. 4:3); the overlaying of the gold is actually the spreading of the oneness:

1. The more we are overlaid with gold, the more oneness we have; the more we have of God, the stronger our oneness is—cf. Col. 2:19.

DAY 3

2. Instead of being overlaid with gold, we may be merely gilded with gold, like Babylon the Great in Revelation 17:4; the amount of gold that we have may not be enough to keep us in the genuine oneness.

3. Only when the boards were adequately overlaid with gold were they perfected into one; this indicates that to be perfected into one is to gain more of God—John 17:23.

D. “Not having an adequate amount of God can create a serious problem with the oneness. The Lord's recovery is not a movement. We do not desire to gain a large number of people. In the recovery we are concerned for the genuine weight of gold. The important question is this: How much of God do you have? The Lord's recovery consists of God overlaying His recovered people with Himself” (Truth Messages, p. 86).

E. Oneness is a matter of sinking deeply into the Triune God until we are fully overlaid with gold; our problem is that we are short of God, and our need is to gain more of Him—Col. 2:19; Phil. 3:8b:

1. Everything depends upon how much gold we have; we all can become dissenting if we are short of gold.

2. Today the Lord needs this genuine oneness; if we do not have this oneness, we cannot go on in the recovery.

3. The only way to be kept in this solid, real oneness is to have an adequate amount of the

周 四

六 神精金的性情绝不包裹我们堕落的性情，只包裹我们由皂荚木所表徵之重生并变化过的性情：

1 金子的包裹与这变化同时发生；那里有变化，那里也就有金子的包裹。

2 变化乃是在於我们的爱主，接触祂，听祂的话，向祂祷告，以及照著灵而行；只要我们有这五样，就是活基督—罗八4，腓一19～21上。

3 惟有我们都被变化，都被金子包裹了，我们中间才可能不再有异议；惟一的保护乃是被金子包裹—林後三18，罗十二2。

周 五

肆 在三一神里的一的第三方面，见於联结的闩，将四十八块竖板联结在一起，使其成为一；这些联结的闩表徵起初的灵成为联结的灵，将基督所有的肢体联结成为一个身体—出二六26～29，弗四3：

一 联结的闩是皂荚木作的，为著连接的力量；并且用金子包裹，为著联结；闩是用皂荚木作的，指明那灵里的一不仅与基督的神性有关，也与基督的人性有关—参2节注1。

二 联结的闩实际上不单表徵圣灵，也表徵调著人灵的圣灵（罗八16）—调和的灵，包括神性与人性。

三 帐幕竖板的联结在於闩通过每块竖板上的环，将竖板联结一起；这表徵当信徒的灵与那灵合作，因而让联结的灵通过他们，将他们与其他信徒联结一起时，在基督里的信徒就能联结为一。

周 六

DAY 4

F. The golden nature of God will never overlay our fallen nature but will overlay only our regenerated and transformed nature, signified by acacia wood:

1. The overlaying of gold occurs simultaneously with this transformation; wherever transformation is, there the overlaying of the gold is also.

2. Transformation depends upon our loving the Lord, our contacting Him, our listening to His word, our praying to Him, and our walking according to the spirit; as long as we have these five things, we are living Christ—Rom. 8:4; Phil. 1:19-21a.

3. Only when we all have been transformed and overlaid with gold will it no longer be possible for there to be dissension among us; the only safeguard is to be overlaid with gold—2 Cor. 3:18; Rom. 12:2.

DAY 5

IV. The third aspect of the oneness in the Triune God is seen with the uniting bars, which held the forty-eight boards together and brought them into oneness; these uniting bars signify the initial Spirit becoming the uniting Spirit to join all the members of Christ into one Body—Exo. 26:26-29; Eph. 4:3:

A. The uniting bars were made of acacia wood for connecting strength and overlaid with gold for uniting; that the bars were made of acacia wood indicates that the oneness of the Spirit involves not only Christ's divinity but also His humanity—cf. v. 2, footnote 1.

B. In actuality, the uniting bars signify not the Holy Spirit alone but the Holy Spirit mingled with our human spirit (Rom. 8:16)—the mingled spirit, which includes both divinity and humanity.

C. The uniting of the boards of the tabernacle involved the passing of the bars through the rings on each board to join the boards together; this signifies that the believers in Christ are united when their spirit cooperates with the Spirit, thus allowing the uniting Spirit to pass through them to join them to other believers.

DAY 6

四 为使联结的灵通过我们，而将我们和别人联结一起，我们需要接受十字架，因为联结的灵总是横过竖板的一太十六 24:

1 那灵把我们带到十字架，十字架由那灵应用，并且十字架带进更多的那灵—出三十 22 ~ 25，腓一 19:

a 钉十字架之基督的灵，总是将我们带到基督的十字架那里，将我们模成基督的死，十字架是由那灵应用的一林前一 23，二 2，加五 22 ~ 24，腓三 10，罗八 13。

b 对基督十字架的经历，结果带来丰盛的生命之灵—加二 20，约十二 24。

2 藉著我们的灵（同著我们的心思、意志和情感）与横过的灵合作，我们就被联结成为一；每当我们的灵与横过的灵是一，我们就经历联结的灵。

3 起初的灵必须成为在我们里面联结的灵，然後我们就有一和建造，并会蒙保守脱离异议和分裂。

D. In order for the uniting Spirit to pass through us and thus join us with others, we need to receive the cross, for the uniting Spirit always crosses the standing boards—Matt. 16:24:

1. The Spirit brings us to the cross, the cross is applied by the Spirit, and the cross issues in more of the Spirit—Exo. 30:22-25; Phil. 1:19:

a. The Spirit of the crucified Christ is always bringing us to the cross, conforming us to the death of Christ, and the cross is applied by the Spirit—1 Cor. 1:23; 2:2; Gal. 5:22-24; Phil. 3:10; Rom. 8:13.

b. The experience of the cross of Christ issues in the abundance of the Spirit of life—Gal. 2:20; John 12:24.

2. We are joined into one by our spirit (with our mind, will, and emotion) cooperating with the crossing Spirit; whenever our spirit is one with the crossing Spirit, we experience the uniting Spirit.

3. The initial Spirit must become the uniting Spirit within us; then we will have the oneness and the building, and we will be safeguarded from dissension and division.

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第二篇（周一）

基督身体的一—
帐幕所豫表在三神里的一

晨兴喂养

约十七 21 『使他们都成为一；正如你父在我里面，我在你里面，使他们也在我们里面…。』

出二六 29~30 『板要用金包裹，又要作板上的金环，用以套闩；闩也要用金包裹。要照著在山上指示你的样子，立起帐幕。』

在约翰十七章中主耶稣祷告，愿我们能在三一神里成为一。这个观念深邃而奥妙，远超过我们的领会。在二十三节主说，『我在他们里面，你在我里面，使他们被成全成为一。』这样的话是我们无法领会的。然而，我们若看看出埃及二十六章中帐幕的豫表，就会发现很容易领会约翰十七章中主为著一之祷告的意义。

在出埃及记中帐幕的建造与约翰十七章里的一互相呼应。主祷告愿所有信祂的人都成为一，使神在地上能彀得著一个居所。帐幕就是这样的一个居所。在帐幕里所看见的一就是帐幕的建造。帐幕有四十八块竖板。因著这些竖板建造起来就成了神的居所，所以帐幕是在三一神里成为一的清楚图画。这一不是在作为竖板材料的皂荚木里，乃是在包裹竖板的金子里。木头与金子表徵基督徒的人性与神性。人性由皂荚木表徵，神性由金子表徵。每一块板都是由皂荚木包金作成的。我们基督徒既是木头又是金子，这是何等奇妙。（真理信息，九四、一一七页。）

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Two (Day 1)

The Oneness of the Body of Christ—
the Oneness in the Triune God Typified by the Tabernacle

Morning Nourishment

John 17:21 That they all may be one; even as You, Father, are in Me and I in You, that they also may be in Us...

Exo. 26:29-30 And you shall overlay the boards with gold, and make their rings of gold as holders for the bars; and you shall overlay the bars with gold. And you shall set up the tabernacle according to its plan, which you were shown in the mountain.

In John 17 the Lord Jesus prayed that we would be one in the Triune God. This concept is deep and profound, far beyond our understanding. In verse 23 the Lord said, "I in them, and You in Me, that they may be perfected into one." Such a word surpasses our comprehension. However, if we consider the type of the tabernacle in Exodus 26, we shall find it much easier to grasp the meaning of the Lord's prayer for oneness in John 17.

The building of the tabernacle in Exodus corresponds to the oneness in John 17. The Lord prayed that all His believers would be one so that God could have a dwelling place on earth. The tabernacle was such a dwelling place. The oneness seen in the tabernacle is simply the building of the tabernacle. The tabernacle had forty-eight boards. Because these boards were built together to be the dwelling place of God, the tabernacle is a clear picture of the oneness in the Triune God. This oneness is not in the acacia wood out of which the boards were made; it is in the gold that overlaid them. The wood and the gold signify the Christian's human and divine nature. The human nature is signified by the acacia wood, and the divine nature, by the gold. Each board was made of acacia wood overlaid with gold. Because we Christians are both wooden and golden, we are wonderful. (Truth Messages, pp. 81, 101)

这一有三面。第一面，起初的一面，是金环。我确信在竖板包金之前，金环就已连接在竖板上了。因此，第一步是将金环接到竖板上，第二步是用金子包裹竖板；第三步是作联结的门，将四十八块板连接在一起，使其成为一。这一就是建造，也就是神的居所。

从我年轻的时候起，就在约翰十七章上花了许多工夫。但因著我缺少经历，也没有看见帐幕所描绘一的图画，所以我对十七章中主为著的祷告并没有充分的领会。但是到了如今，在多年经历，甚至多年受苦之后，我能说十七章中主所祷告的一，就是在帐幕里所看见的一。藉著来看帐幕的图画，我们就能对主耶稣所祷告之实际的一有正确的领会。

这一乃是在三一神里。竖板是在金子里成为一，而金子表徵神的性情。…每一块板上有三个金环表徵三一神，这三一神就是我们所领受盖印的灵。这灵不光是神的灵，更是带著父与子之神的灵。在约翰福音里主耶稣说，要从父那里差那灵来。(十五 26。)…那灵不仅从父那里差来，且同父而来。〔见 26 注 1。〕父差遣那灵之后，并没有留在天上。当父差遣那灵时，那灵就同著父而临到我们。所以，有那灵在我们里面，也就有父在我们里面。同样，子与父同在。从永远到永远，子一直与父同在。所以，有那灵在我们里面，也就有父和子在我们里面。故此，我们有三一神作为三个金环。父化身在子里，子实化为那灵。所以，我们有了那灵，就有了父和子。这就是我们所领受作为金环之起初的灵，盖印的灵。这赐生命的灵重生了我们，现今正住在我们里面。(真理信息，一一八至一一九页。)

参读：今日主恢复中内在的难处及其合乎圣经的救治，第一章。

This oneness has three aspects. The first aspect, the initial aspect, is with the golden rings. I am quite certain that the golden rings were attached to the boards before the boards were overlaid with gold. Thus, the first step was to attach the rings to the boards and the second step was to overlay the boards with gold. The third step was to make the uniting bars, which held the forty-eight boards together and brought them into oneness. This oneness is the building, which is the dwelling place of God.

Since my youth I have devoted much attention to John 17. But because I was short of experience and did not see the picture of the oneness portrayed in the tabernacle, I did not have an adequate understanding of the Lord's prayer for oneness in John 17. But now, after years of experience and even of suffering, I can say that the oneness for which the Lord prayed in John 17 is the very oneness seen in the tabernacle. By considering the picture of the tabernacle, we can have the proper understanding of the practical oneness for which the Lord Jesus prayed.

This oneness is in the Triune God. The boards were one in the gold, and the gold signifies the nature of God....On each board there were the three rings signifying the Triune God, who is the sealing Spirit we have received. This Spirit is not merely the Spirit of God, but the Spirit of God with the Father and the Son. In John the Lord Jesus said that the Spirit would be sent from the Father (15:26)....The Spirit is sent not only from the Father but also with the Father [see footnote 1 on v. 26]. After He sent the Spirit, the Father did not remain in the heavens. No, when the Father sent the Spirit, the Spirit came to us with the Father. Therefore, to have the Spirit in us is also to have the Father in us. In like manner, the Son is with the Father. From eternity to eternity, the Son has always been and always will be with the Father. Therefore, to have the Spirit in us is also to have the Father and the Son in us. Hence, we have the Triune God as the three rings. The Father is embodied in the Son, and the Son is realized as the Spirit. Therefore, when we have the Spirit, we have the Father and the Son. This is the initial Spirit, the sealing Spirit, we have received as the rings. This life-giving Spirit has regenerated us and now is dwelling in us. (Truth Messages, pp. 102-103)

Further Reading: The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, ch. 1

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第二篇（周二）

基督身体的一—
帐幕所豫表在三神里的一

晨兴喂养

出二六 15 『你要用皂荚木作帐幕的竖板。』

29 『板要用金包裹…。』

约十七 22 『你所赐给我的荣耀，我已赐给他们，使他们成为一，正如我们是一样。』

在出埃及二十六章，有一幅在三神里成为一的图画。帐幕的竖板组成一个团体的结构。…竖板一共有四十八块，当这些竖板放在一起，就组成了神的居所。当然，神的居所是一件团体的事。因此，在四十八块竖板的帐幕里，我们看见一幅真实一的图画。为著成为神居所的一个实体，四十八块竖板必须成为一。这些竖板成为一，不是因著皂荚木，而是因著包裹木头的金子。（真理信息，九四至九五页。）

信息选读

约柜乃是具有两种性情之基督的豫表：皂荚木豫表人性，金子豫表神性。…这些材料也用以作竖板来建造神的居所。若是把金子从竖板上拿走，只留下皂荚木，竖板马上会倒下来。即使竖板仍旧竖著，并肩站立，这些竖板仍然不能成为一，而只是四十八块分开、单独的竖板。竖板的一不是在於皂荚木，而是在於金子。这清楚的描绘出一个事实：我们的一不是在人性里，而是在神性里，在三神

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Two (Day 2)

The Oneness of the Body of Christ—
the Oneness in the Triune God Typified by the Tabernacle

Morning Nourishment

Exo. 26:15 And you shall make the boards for the tabernacle of acacia wood, standing up.

29 And you shall overlay the boards with gold...

John 17:22 And the glory which You have given Me I have given to them, that they may be one, even as We are one.

In Exodus 26 we have a picture of the oneness in the Triune God. The standing boards of the tabernacle make up a corporate structure...There was a total of forty-eight boards. When these boards were put together, they composed God's dwelling place. To be sure, God's dwelling place is a corporate matter. Hence, in the tabernacle with the forty-eight standing boards we see a picture of real oneness. In order to become one entity as God's dwelling place, the forty-eight boards had to be brought into oneness. They were one, not in the acacia wood, but in the gold that overlaid the wood. (Truth Messages, p. 81)

Today's Reading

The Ark is a type of Christ with His two natures: the human nature typified by the acacia wood and the divine nature signified by the gold....These materials were also used in making the boards for the building of God's dwelling place. If the gold had been taken away from the standing boards, leaving only the acacia wood, the boards would immediately have fallen down. Even if they had remained upright, standing side by side, they would still not have been one. Rather, they would have been forty-eight separate, individual boards. Their oneness was not in the acacia wood; it was in the gold. This clearly portrays the fact that our oneness is not in humanity, but in

里。若是把神性从我们中间拿走，我们立刻彼此分离。虽然我们可能仍然彼此相爱，甚至互相拥抱，可是我们无法成为一。帐幕竖板的一，或者金子里的一，乃是象征我们在三一神里的一。

金子不仅使竖板成为一，也是竖板的荣耀。竖板被金子包裹，就有金子的荣耀，因为金子的照耀就是竖板的荣耀，竖板的彰显。凡进入帐幕的人，都能看见每一面都有金子的照耀。因此，四十八块竖板的一不仅是在表徵神的金子里，也是在表徵神荣耀之金子的照耀里。同样的原则，今天我们的一乃是在三一神里，并在祂的荣耀里，就是在祂的照耀里。

我的负担是要指出，在我们的人性里断不能找著真正的一。不要以为你若是谦卑或是温柔，就能与别人成为一。不管我们是温柔或是粗暴，快或慢，骄傲或谦卑，受过教育或未受教育，我们在一的事上都有问题。我们在自己里面，靠著自己，并凭著自己，根本就不能与别人成为一。事实上，我们甚至不能一直和我们自己成为一。我们需要再一次强调：一是在金子里，而不是在皂荚木里。这意思就是说，在召会里的一，不是在我们的人性里；这一完全是在三一神里面。已往我不解，为甚麽在主为著一的祷告里没有题到像谦卑、温柔、仁慈等美德，反而主要说到要在三一神里面。约翰十七章二十一至二十三节的观念乃是在三一神里的一。这启示出一不是在人性里，而只在三一神里。

金子的包裹实际上就是一的扩展。我们已经有了以弗所四章所说那灵的一。那灵的一就是三个金环的金子。起初的灵，就是三一神，乃是那灵的一。现在这一必须扩展，直到包裹我们全人。我们已经看见，神不包裹任何天然的东西。凡不是皂荚木的，都必须被变化，就是必须在性质和形状上有改变。不管我们天然的人看起来有多好，我们还是需要变化。（真理信息，九五至九六、九九至一〇〇、一一四页。）

参读：真理信息，第十章。

divinity, in the Triune God. If the divine nature were taken away from us, we would immediately become detached from one another. Although we might still love one another and even embrace one another, we nevertheless would not be one. The oneness of the standing boards of the tabernacle, or this oneness in the gold, symbolizes our oneness in the Triune God.

The gold was not only the oneness of the standing boards; it was also their glory. By being overlaid with gold, the standing boards bore the glory of the gold, for the shining of the gold was their glory, their expression. Anyone who entered into the tabernacle could see on every hand the shining of the gold. Hence, the oneness of the forty-eight boards was not only in the gold, signifying God, but also in the shining of the gold, signifying the glory of God. In the same principle, our oneness today is in the Triune God and in His glory, His shining.

My burden in this message is to point out that genuine oneness is absolutely not to be found in our humanity. Do not think that if you are humble or meek you can be one with others. No matter whether we are meek or rough, slow or quick, proud or humble, educated or uneducated, we all have a problem with oneness. In ourselves, by ourselves, and with ourselves we simply cannot be one with others. In fact, we are not always one with ourselves. Once again we need to emphasize that the oneness is in the gold, not in the acacia wood. This means that the oneness in the church is not in our humanity; it is altogether in the Triune God. In the past I wondered why the Lord did not mention such virtues as humility, meekness, and kindness in His prayer for oneness. Instead, He spoke mainly about being in the Triune God. The concept of John 17:21 through 23 is that of oneness in the Triune God. This reveals that oneness is not in humanity; it is only in the Triune God.

The overlaying of the gold is actually the spreading of the oneness. We already have the oneness of the Spirit spoken of in Ephesians 4. This oneness of the Spirit is the gold of the three rings. The initial Spirit, who is the Triune God, is the very oneness of the Spirit. Now this oneness must spread until it overlays our whole being. We have seen that God does not overlay anything natural. Whatever is not acacia wood must be transformed, that is, changed in nature and form. No matter how good our natural being may seem to be, we still need to be transformed. (Truth Messages, pp. 81-82, 85, 97)

Further Reading: Truth Messages, ch. 10

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第二篇（周三）

基督身体的一—
帐幕所豫表在三神里的一

晨兴喂养

启十七 4~5『那女人…用金子、宝石、珍珠为妆饰，…在她额上有名写着：奥秘哉！大巴比伦…。』

约十七 23『我在他们里面，你在我里面，使他们被成全成为一，叫世人知道是你差了我来，并且知道你爱他们如同爱我一样。』

帐幕的每一块竖板都是十肘高，一肘半宽。这意思是说，它的尺寸是十五英尺长，二十七英寸宽。要包裹这样大块的木板，当然需要许多金子。若是金子包得太薄，就无法负荷木板的重量。要豫备木板并不太困难，但要包裹这些大块的竖板，却是一件相当艰巨的工作。虽然我们都是竖板，但我们可能只包了一层薄薄的金子。不错，我们可能在一神里，却在祂里面不彀深。我们可能只是镀了金，而没有用金子包裹，就像启示录十七章里的大巴比伦一样。如果竖板只是镀了金，就没有金子作环来支撑竖板的重量。为要使四十八块沉重的竖板联结在一起，每一块竖板都必须用一层厚重的金子包裹。（真理信息，九六至九七页。）

信息选读

在圣经中除了约翰十七章，没有别处是这样实际的启示出一神。这一段圣经所使用各种不同的代名词—我，我们，你—表明一神与我们的一有关。我们是在三一

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Two (Day 3)

The Oneness of the Body of Christ—
the Oneness in the Triune God Typified by the Tabernacle

Morning Nourishment

Rev. 17:4-5 And the woman was...gilded with gold and precious stone and pearls....And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT...

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

Each standing board of the tabernacle was ten cubits high and one and a half cubits wide. This means its dimensions were fifteen feet in length by twenty-seven inches in width. Certainly a large amount of gold was required to overlay a board of this size. If the layer of gold were too thin, it would not have been able to bear the weight of the board. To prepare the wooden boards was not too difficult; however, to overlay these large boards was quite a difficult task. Although we all are boards, we may be overlaid with a very thin layer of gold. Yes, we may be in the Triune God, but we may not be deeply in Him. Instead of being overlaid with gold, we may merely be gilded with gold, like Babylon the Great in Revelation 17. If the standing boards had been only gilded with gold, there would have been no gold for the rings that supported the weight of the boards. In order for the forty-eight heavy boards to be held together, they each had to be overlaid with a heavy layer of gold. (Truth Messages, p. 83)

Today's Reading

In no other portion of the Bible is the Triune God revealed in such a practical way as in John 17. The various pronouns used—I, Us, You—indicate that the Triune God is related to our oneness. It is in the Triune God that we are perfected

神里才被成全成为一。被成全的意思就是有更多的金子。惟有当竖板充分的用金子包裹，这些竖板才能被成全成为一。这指明被成全成为一，意思是得著更多的神。仅仅有關於一的教训，断不能使我们成为一。

一不是一件表面的事。这是一件深深浸润在三一神里，直到我们完全被金子包裹的事。我们都需要更大量的神。仅仅将祂涂上薄薄的一层是不彀的。我们若是真有亮光，看见我们需要被金包裹，我们会悔改，说，『主，我悔改，我只是镀了金，还没有被金子包裹。我对你的经历只是表面的镀金。这样虽然能使别人称赞我，但不彀有真实的一，不彀使我与别人联在一起。只要有一点小问题，我的金子层就不彀了，一就被破坏了。主，为著一，用足量的金子包裹我。』

我们越被金子包裹，就越有一。若是我们有足量的金子包裹，我们中间所产生的一就不会被任何东西破坏。我们越有神，我们的一就越强。

没有足量的神，会造成一的严重问题。主的恢复不是一种运动；我们不盼望得著许多人。在恢复里我们关心的乃是金子的真实重量。重要的问题是：你有多少神？主的恢复乃是在於神以自己包裹祂所恢复的人。

每当我看见有异议的人，就为他们难过。同时我也知道，这种有异议的光景乃是一种试验，一种暴露，也是一种洁净。它要试验出甚麽是真的，我们到底有多少金子。我们都需要得著更多的金子。单单有好的存心，认识真理，并且关心主的恢复是不彀的。每一件事都在於我们到底有多少金子。我们若是缺少金子，就都可能变得有异议。这对我们众人都该是一个警告。我再说，惟有在三一神里才可能有真正的一。

今天主需要真正的一。我们若没有这一，就不能在恢复里往前。因此，最紧要且最关键的事就是真正的一。保守在这扎实、真实的一里的路，就是有足量经历过的神。这是我们今天的需要。（真理信息，一〇〇至一〇三页。）

参读：真理信息，第九章。

into one. To be perfected means to have more gold. Only when the boards were adequately overlaid with gold were they perfected into one. This indicates that to be perfected into one means to gain more of God. Surely mere teachings about oneness can never make us one.

Oneness is not a superficial matter. It is a matter of sinking deeply into the Triune God until we are fully overlaid with gold. We all need a great deal more of God. It is not sufficient simply to be coated with a thin layer of Him. If we truly have light on our need to be overlaid with gold, we shall repent and say, "Lord, I repent that I am only gilded with gold. I have not yet been overlaid. What I have experienced of You is merely gilding. It is good for causing others to praise me, but it is not good for the real oneness, for holding me together with others. When even a small problem arises, my layer of gold is not sufficient, and the oneness is damaged. Lord, for the oneness, overlay me with an adequate amount of gold."

The more we are overlaid with gold, the more oneness we have. Nothing can damage the oneness that comes from our being overlaid with an ample quantity of gold. The more we have of God, the stronger is our oneness.

Not having an adequate amount of God can create a serious problem with the oneness. The Lord's recovery is not a movement. We do not desire to gain a large number of people. In the recovery we are concerned for the genuine weight of gold. The important question is this: How much of God do you have? The Lord's recovery consists of God overlaying His recovered people with Himself.

Whenever I see that any are dissenting, I feel sorry for them. At the same time I realize that such a situation of dissension is a test, an exposure, and a purification. It is a test of what is real, of how much gold we actually have. We all need to gain more gold. It is not sufficient only to have a good heart, to know the truth, and to care for the Lord's recovery. Everything depends upon how much gold we have. We all can become dissenting if we are short of gold. This should be a warning to us all. Again I say that genuine oneness is possible only in the Triune God.

Today the Lord needs the genuine oneness. If we do not have this oneness, we cannot go on in the recovery. Hence, the most vital and crucial matter is the genuine oneness. The only way to be kept in this solid, real oneness is to have an adequate amount of the experienced God. This is our need today. (Truth Messages, pp. 85-88)

Further Reading: Truth Messages, ch. 9

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第二篇（周四）

基督身体的一—
帐幕所豫表在三—神里的一

晨兴喂养

弗一 13『你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记。』

四 30『并且不要叫神的圣灵忧愁，你们原是在祂里面受了印记，直到得赎的日子。』

我们重生之後，盖印的灵就开始在我们全人里面扩展。在我们有些人身上，这种扩展进行得非常缓慢。但无论如何，这种扩展还是继续进行。我们许多人能见证，自从我们进入主的恢复之後，金子的扩展加增了。…用金子包裹总是随同著变化，因为金子只包裹皂荚木。神精金的性情绝不包裹我们堕落的性情，只包裹我们重生并变化过的性情。我们堕落的性情是腐朽的木头，只有我们重生并变化过的性情才是皂荚木。这可以从我们的经历，以及观察许多别的圣徒的经历中得到印证。

我们不光领受了那灵的印记，也领受了那灵的盖印。…这个盖印一直在我们里面扩展，用金子包裹我们。从我们蒙了重生开始，我们里面就有一些非常宝贵的东西。藉著读主的话，我们能看见这宝贝的东西，就是随同灵神加到我们里头的神圣性情。一天过一天，这灵带著神圣的性情在我们里面扩展。我们越祷告，越与主交通，越读祂的话，越告诉祂我们爱祂，要与祂是一，我们就越感觉里面有个东西在扩展，用金子包裹我们。（真理信息，一一九至一二〇页。）

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Two (Day 4)

The Oneness of the Body of Christ—
the Oneness in the Triune God Typified by the Tabernacle

Morning Nourishment

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

4:30 And do not grieve the Holy Spirit of God, in whom you were sealed unto the day of redemption.

After we are regenerated, the sealing Spirit begins to spread throughout our being. With some of us this spreading may take place very slowly. Nevertheless, it is going on. Many of us can testify that the spreading of the gold has increased since we came into the Lord's recovery....Being overlaid with gold always goes along with transformation, for the gold only overlays acacia wood. The golden nature of God will never overlay our fallen nature, but will overlay only our regenerated and transformed nature. Our fallen nature is corrupt wood, but our regenerated and transformed nature is acacia wood. This is confirmed by our experience and by observing the experience of many other saints.

We have received not only the seal of the Spirit, but also the sealing of the Spirit....This sealing is spreading in our being, overlaying us with gold. From the time we were regenerated, we have had something very precious within us. By reading the Word we have come to see that this precious substance is the divine nature added to us with God the Spirit. Day by day this Spirit with the divine nature is spreading within us. The more we pray, have fellowship with the Lord, read His Word, and tell Him that we love Him and want to be one with Him, the more we sense that something is spreading within us and overlaying us with gold. (Truth Messages, pp. 103-104)

变化与改正自己或改良自己毫不相干。变化乃是在於我们的爱主，接触祂，听祂的话，向祂祷告，以及照著灵而行。只要我们有这五样，就是活基督，就是接受基督作我们的生命。所以，变化就会自然而然的发生了。金子的包裹与变化同时发生；那里有变化，那里就有包裹的金子。

渐渐的，主给我看见，某些〔破坏一的亲爱〕圣徒除了〔竖板上的〕三个金环之外，甚麽都没有。对他们来说，因著没有变化，就没有金子的扩展。没有变化的原因，在於这些有异之人的经历里没有十字架的对付。…竖板是由联结的杠所横过的。这说出我们也许是正直的站著，但联结的灵要横过我们。今天有些人恨恶十字架；他们甚至蔑视『十字架』这个辞。但没有十字架，就不能有复活。…在复活里我们天然的生命就被变化了。这种在复活里的变化带进包裹的金子。

惟有我们都被变化，都被金子包裹了，我们中间才可能不再有异议。…惟一的保护乃是被金子包裹。我们不可继续照著天然的人行事；我们不可有天然的人性，而必须有一种变化过的人性，其中具有耶稣的人性为元素。…惟有耶稣的人性，就是在复活里的人性，才有资格用金子包裹。

我恳求你们在祷告中把这件事带到主面前去。我们需要更多的祷告，好叫我们晓得达到真正的一步，乃是出自我们对神的经历。…为著能有这些话的实际，我们需要时间，也需要许多的祷告。一的实现并不容易，因为这乃是个神圣的实际。神圣的性情必须作到我们这人里面。起初的灵，就是安置在我们里面作为金环的三一神，必须扩展到我们全人。这种扩展需要变化，而变化需要我们藉著爱祂，接触祂，听祂的话，向祂祷告，以及在灵里行事为人，接受基督作我们的生命。我们的经历若是如此，我们就要被变化，并被金子包裹。那样，一就要在我们里面得以完全，我们就要蒙保守脱离异议和分裂。（真理信息，一一四至一一六页。）

参读：真理信息，第十一章。

Transformation has nothing to do with self-correction or self-improvement. Transformation depends upon our loving the Lord, our contacting Him, our listening to His word, our praying to Him, and our walking according to the spirit. As long as we have these five things, we are living Christ. We are taking Christ as our life. Therefore, transformation takes place spontaneously. The overlaying of gold occurs simultaneously with this transformation. Wherever transformation is, there the overlaying gold is also.

Gradually, the Lord showed me that certain dear ones [who damaged the oneness] had nothing more than the three rings. With them, there was no spreading of the gold because there was no transformation. The reason there was no transformation was that in the experience of these dissenting ones there was no dealing of the cross....The standing boards are crossed by the uniting bars. This indicates that although we may be standing upright, the uniting Spirit crosses us. Some today hate the cross; they even despise the word cross. But without the cross there can be no resurrection....It is in resurrection that our natural life is transformed. This transformation in resurrection brings in the overlaying gold.

Only when we all have been transformed and overlaid with gold will it no longer be possible for there to be dissension among us....The only safeguard is to be overlaid with gold. We must not go on according to the natural being; instead of a natural humanity we must have a transformed humanity with the very humanity of Jesus as its element....Only the humanity of Jesus, which is a humanity in resurrection, is qualified to be overlaid with gold.

I beg you to bring this matter to the Lord in prayer. We need much prayer in order to realize that the steps to the genuine oneness come from our experience of God....In order to have the reality of this word, we need time and much prayer. The realization of oneness is not easy because it is a divine reality. The divine nature must be wrought into our being. The initial Spirit, the Triune God installed in us as the rings, must spread throughout our being. This spreading requires transformation, and transformation demands that we take Christ as our life by loving Him, contacting Him, listening to His word, praying to Him, and walking in the spirit. If this is our experience, we shall be transformed and overlaid with gold. Then the oneness will be completed within us, and we shall be safeguarded from dissension and division. (Truth Messages, pp. 97-99)

Further Reading: Truth Messages, ch. 11

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第二篇（周五）

基督身体的一—
帐幕所豫表在三神里的一

晨兴喂养

弗四 2~3 『凡事卑微、温柔、恒忍，在爱里彼此担就，以和平的联索，竭力保守那灵的一。』

出二六 26~28 『你要用皂荚木作闩，…作五条闩。板腰间的中闩，要从这一头通到那一头。』

[以弗所四章二节的] 这些美德在我们天然的人性里是看不到的，只有在耶稣的人性里才有。保罗在三节说到那灵的一之前，先在这里题到这些美德，指明我们要保守那灵的一，必须有这些美德。这含示在联结的灵里，有变化过的人性，就是被基督复活生命变化过的人性。（圣经恢复本，弗四 2 第一注。）

基督在十字架上，已废掉因规条而有的一切分别，藉此，祂已为祂的身体成就了和平。这和平该成为联索，将众信徒联结在一起。这和平的联索是十字架工作的结果。当我们留在十字架上，我们和人中间就有和平。这和平成了我们的联索，使我们藉此保守那灵的一。（弗四 3 第一注。）

信息选读

虽然我们也许有起初的灵，也有一些用金子包裹的经历，我们仍需要往前达到联结的灵。有了竖板、金环、和包裹的金子之後，还需要闩。若没有闩，四十八块板就不能

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Two (Day 5)

The Oneness of the Body of Christ—
the Oneness in the Triune God Typified by the Tabernacle

Morning Nourishment

Eph. 4:2-3 With all lowliness and meekness, with long-suffering, bearing one another in love, being diligent to keep the oneness of the Spirit in the uniting bond of peace.

Exo. 26:26-28 And you shall make bars of acacia wood, five....And the middle bar shall pass through in the center of the boards from end to end.

These virtues [in Ephesians 4:2] are not found in our natural humanity but are in the humanity of Jesus. The fact that the virtues are mentioned here, before the oneness of the Spirit in verse 3, indicates that we must have these virtues in order to keep the oneness of the Spirit. This implies that in the uniting Spirit there is the transformed humanity, the humanity transformed by the resurrection life of Christ. (Eph. 4:2, footnote 1)

Christ abolished on the cross all the differences that were due to ordinances. In so doing He made peace for His Body. This peace should bind all believers together and should thus become the uniting bond. The uniting bond of peace is the issue of the working of the cross. When we remain on the cross, we have peace with others. This peace becomes the uniting bond in which we keep the oneness of the Spirit. (Eph. 4:3, footnote 3)

Today's Reading

Although we may have the initial Spirit and some experience of being overlaid with gold, we still need to go on to the uniting Spirit. After the boards, the rings, and the overlaying gold, we still need the bars. Without the bars, the forty-eight boards cannot be one, for it

成为一，因为这些板是靠著乩联在一起的。这些乩表徵甚麽？我们既是竖板，这些乩就不能代表我们。再者，金环表徵三一神，包裹竖板的金子表徵神的扩展。金环如何是起初之灵的象徵，乩也如何是联结之灵的象徵。竖板是垂直立著，乩是水平横过竖板，把竖板联结在一起。

每一组含有五条乩。五这个数字是由四加一组成的，一是指独一的神，而四是指受造之物。所以，五这个数字表徵三一神加到祂的造物里面。联结的乩乃是三一神加到祂的造物里面。今天联结的灵就是三一神加到祂的造物里面。

对我们这些竖板，以金子包裹皂荚木是可以领会的。但是说联结的灵有皂荚木所表徵的人性，包裹以金子所表徵的神性，这是甚麽意思呢？有些基督教教师已经指出，联结的乩表徵联结的灵，但是从没有人解释，为甚麽在联结的灵里有皂荚木。

以弗所四章二至三节帮助我们明白这件事。…虽然这一是那灵的一，却是我们该保守的一。保守一是我们的责任，不是那灵的责任。在这里有神性，就是那灵的一，还有人性，就是对一的保守。我们若光有那灵的一，而没有对一的保守，我们就会有所缺欠。所以，我们需要竭力保守一。…我们必须有卑微、温柔、恒忍，在爱里彼此担就，才能保守那灵的一。卑微、温柔、恒忍、以及担就的爱，都是联结的乩里皂荚木所表徵的人性美德。所以，要保守那灵的一，我们需要具有某些美德的人性。

联结的乩不光是圣灵，而是调著人灵的圣灵。…联结的乩不光是三一神加到人里面担负责任；这些乩所代表的那灵也包含了人的灵。这意思就是说，我们的灵若不与联结的灵合作，这一就无法得著实际的实化。联结的灵实际上就是调和的灵。在这调和的灵里有神性，也有人性；有金子，也有皂荚木。（真理信息，一二〇至一二三页。）

参读：真理信息，第十一章。

is the bars that hold them together. What do the bars signify? Since we are the boards, the bars cannot represent us. Furthermore, the rings signify the Triune God, and the gold covering the boards signifies the spreading of God. Just as the rings are a symbol of the initial Spirit, the bars are a symbol of the uniting Spirit. The boards stand upright, and the bars unite them by crossing them horizontally.

Each set of bars contains five bars. The number five is composed of four plus one. One denotes the unique God, and four denotes the creatures. Therefore, the number five signifies the Triune God added to His creatures. The uniting bars are the three-in-one God added to His creatures. The uniting Spirit today is simply the Triune God, the three-in-one God, added to His creatures.

For us, the standing boards, to have acacia wood overlaid with gold is quite understandable. But what does it mean to say that the uniting Spirit has humanity, typified by acacia wood, overlaid with divinity, typified by gold? Some Christian teachers have pointed out that the uniting bars signify the uniting Spirit, but no one has explained why in the uniting Spirit there is acacia wood.

Ephesians 4:2 and 3 help us to understand this matter...Although the oneness is the oneness of the Spirit, it is a oneness we must keep. The keeping of the oneness is our responsibility, not the responsibility of the Spirit. Here we have both divinity, the oneness of the Spirit, and humanity, the keeping of the oneness. If we have the oneness of the Spirit without the keeping of the oneness, we shall be short. Therefore, we need to be diligent to keep the oneness...We must keep the oneness of the Spirit by having lowliness, meekness, and long-suffering and by bearing one another in love. Lowliness, meekness, long-suffering, and the bearing love are all human virtues signified by the acacia wood within the uniting bars. Therefore, in order to keep the oneness of the Spirit, we need a humanity with certain virtues.

The uniting bars are not the Holy Spirit alone, but the Holy Spirit with the human spirit...The uniting bars are not only the Triune God added to man to bear responsibility; the Spirit represented by these bars also includes the human spirit. This means that if our spirit does not cooperate with the uniting Spirit, the oneness cannot be realized in a practical way. The uniting Spirit is actually the mingled spirit. In this mingled spirit there is both divinity and humanity, both gold and acacia wood. (Truth Messages, pp. 104-106)

Further Reading: Truth Messages, ch. 11

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第二篇（周六）

基督身体的一—
帐幕所豫表在三神里的一

晨兴喂养

太十六 24 『於是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。』

罗八 13 『…你们若靠著那灵治死身体的行为，必要活著。』

16 『那灵自己同我们的灵见证我们是神的儿女。』

联结的灵能否实际的使我们联结为一，乃在於我们愿否与这灵合作。若是那灵得不著一条路通过我们，那我们就没有一。为著使这联结的灵能通过我们，好使我们能和别人联结在一起，我们需要接受十字架，因为联结的灵总是横过竖板的。我们若是愿意接受十字架，我们的灵就会与联结的灵合作，於是那灵同我们的灵就会使我们与另一位在基督里的信徒联结。藉著我们的灵与横过的灵合作，我们得以联结为一。然而，我们大多时候却不愿被那灵横过。

联结的灵一直要横过我们而临到别人，问题在於我们是否愿意跟随祂。甚麽时候我们的灵与横过的灵是一，我们就经历了联结的灵。每次我们照著那灵生活行动，就经历那灵的横过。我们是站立的，但我们也是被那灵横过的。…当我们的灵协同横过的灵时，我们就有了联结的。这是保守一独一的路。这种对联结的的认识，可由我们的经历来印证。（真理信息，一二三至一二四页。）

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Two (Day 6)

The Oneness of the Body of Christ—
the Oneness in the Triune God Typified by the Tabernacle

Morning Nourishment

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Rom. 8:13 ...If by the Spirit you put to death the practices of the body, you will live.

16 The Spirit Himself witnesses with our spirit that we are children of God.

Whether or not the uniting Spirit can actually join us into one depends on whether or not we are willing to cooperate with this Spirit. If the Spirit does not have a way to pass through us, there can be no oneness. In order for the uniting Spirit to pass through us and thus join us with others, we need to receive the cross, for the uniting Spirit always crosses the standing boards. If we are willing to receive the cross, our spirit will cooperate with the uniting Spirit. Then the Spirit with our spirit will join us to another believer in Christ. We are joined into one by our spirit cooperating with the crossing Spirit. However, most of the time we are not willing to be crossed by the Spirit.

The uniting Spirit is seeking to cross through us to others. The question is whether or not we are willing to go along with Him. Whenever our spirit is one with the crossing Spirit, we experience the uniting Spirit. Every time we walk according to the Spirit, we experience the crossing of the Spirit. We stand, but we are crossed by the Spirit...When our spirit agrees with the crossing Spirit, we have the uniting bar. This is the unique way to keep the oneness. This understanding of the uniting bars is confirmed by our experience. (Truth Messages, pp. 106-107)

那灵一直想要横过我们，通过我们。为这缘故，我们的灵和我们的心思、意志、情感，需要跟随那灵。惟有如此，我们才会有联结的闩，五条闩排列成三行，把信徒联结为一。当我们有了这几面，就有约翰十七章所启示在三神里的一。这意思就是说，我们在包裹并联结的金子里有了建造。

我们若愿意被横过，就代表我们的灵跟随了横过的灵。若是没有这个愿意，那灵就绝不能使我们与别人联结在一起。除非你的灵愿意与那灵合作，联结的灵就不能把我和你联结起来。…联结的灵不能靠祂自己联结我们，祂必须得著我们灵的合作。这意思就是说，我们必须愿意让祂横过。(真理信息，一二四至一二五页。)

那灵把我们带到十字架。我们若背起十字架，十字架就会带进更多的那灵。在基督上十字架之前，那灵一直在引导祂。这引导的灵总是领祂到十字架。基督的一生，乃是被那灵领到十字架的一生。…当我们得救时，我们头一个所得著的乃是那灵。然後从那时起，这灵就引领我们到十字架。我们必须藉著让那灵将我们带到十字架上，而一直经过被钉死的过程，好叫十字架能带进更多的那灵。

钉十字架之基督的灵，总是将我们带到基督的十字架那里。(林前一23，二2，加五22~24。)我们基督徒的定命是要被钉十字架，被除去。…基督的灵总是领我们过钉十字架的生活，把我们模成基督的死。在腓立比三章十节，保罗说，他渴望认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。奇妙的那灵作工，将我们模成基督的死。

对基督十字架的经历，结果带来丰盛的生命之灵。按照加拉太二章二十节，我们越经历基督的十字架，基督就越多活在我们里面。约翰十二章二十四节给我们看见，主如同一粒麦子死了，结果就结出了许多子粒。当我们经历基督的死，结果就是生命的繁增。不仅如此，我们也夸基督的十字架。(加六14上。)十字架的确是一种屈辱，但使徒保罗却把基督的十字架当作他的夸耀。(那灵，一五〇、一四八页。)

参读：那灵，第十二篇。

The Spirit is continually endeavoring to cross us, to pass through us. In order for this to take place, our spirit, with our mind, will, and emotion, must go along with Him. Only then do we have the uniting bars, the five bars in three rows to unite the believers into one. When we have all these aspects, we have the oneness in the Triune God revealed in John 17. This means we have the building in the overlaying and uniting gold.

If we are willing to be crossed, it means that our spirit goes along with the crossing Spirit. The Spirit will never join us to others without this willingness. The uniting Spirit cannot unite me to you unless your spirit is willing to cooperate with the Spirit...The uniting Spirit cannot unite us Himself. He must have the cooperation of our spirit. This means that we must be willing to be crossed by Him. (Truth Messages, p. 107)

The Spirit brings us to the cross. If we take the cross, the cross will issue in more of the Spirit. Before Christ went to the cross, the Spirit was always leading Him. This leading Spirit always led Him to the cross. The entire life of Christ was a life led by the Spirit to the cross....When we were saved, the first thing we received was the Spirit. Then from that time onward, this Spirit leads us to the cross. We have to undergo the process of being crossed out all the time by allowing the Spirit to bring us to the cross, so that the cross can issue in more of the Spirit.

The Spirit of the crucified Christ is always bringing us to the cross of Christ (1 Cor. 1:23; 2:2; Gal. 5:22-24). As Christians, our destiny is to be crucified, to be crossed out....The Spirit of Christ always leads us to live a crucified life, conforming us to the death of Christ. In Philippians 3:10 Paul said that he desired to know Christ, the power of His resurrection, and the fellowship of His sufferings, being conformed to His death. The wonderful Spirit works to conform us to the death of Christ.

The experience of the cross of Christ issues in the abundance of the Spirit of life. According to Galatians 2:20, the more we experience the cross of Christ, the more Christ lives in us. John 12:24 shows that the Lord's death as a grain of wheat issued in much fruit. When we experience the death of Christ, the issue is the multiplication of life. Furthermore, we boast in the cross of Christ (Gal. 6:14a). The cross was really an abasement, but the apostle Paul made it his boast. (The Spirit, pp. 121, 120, 121)

Further Reading: The Spirit, ch. 12

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第三篇

召会中正确同心合意的异象

读经：弗四 3～6，太十八 19，徒一 14，二 46，罗十五 5～6

纲 目

周 一

壹 在召会里的同心合意，乃是实行基督身体的一，就是那灵的一——弗四 3～6：

一 由以弗所四章四至六节我们可以看见，我们一的实行，乃是基於召会一的属性：一位灵、一位主、一位神、一个身体、一个盼望、一信、一浸。

二 在召会里实行真正的同心合意，就是应用——徒一 14，二 46。

三 一的实行在於同心合意；当一得以实行时，这一就成为同心合意：

1 在约翰福音里主强调一；但在使徒行传里所强调的是同心合意——约十 30，十七 11，21～23，徒一 14，二 46，四 24，十五 25。

2 将福音书和使徒行传分开的界石，乃是那一百二十人中间的同心合意——一 14：

周 二

a 门徒们已经在基督的身体里成为一，在那一里，他们同心合意，坚定持续的祷告——弗四 3～6，徒一 14。

2012 Memorial Day Conference

**THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY**

Message Three

The Vision of the Proper One Accord in the Church

Scripture Reading: Eph. 4:3-6; Matt. 18:19; Acts 1:14; 2:46; Rom. 15:5-6

Outline

DAY 1

I. The one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit—Eph. 4:3-6:

A. From Ephesians 4:4-6 we can see that our practice of the oneness is based upon the attribute of the oneness of the church: one Spirit, one Lord, one God, one Body, one hope, one faith, one baptism.

B. The practice of the genuine one accord in the church is the application of the oneness—Acts 1:14; 2:46.

C. The practice of the oneness is with the one accord; when the oneness is practiced, it becomes the one accord:

1. In John the Lord emphasized oneness, but in Acts the one accord is emphasized—John 10:30; 17:11, 21-23; Acts 1:14; 2:46; 4:24; 15:25.

2. The landmark that divides the Gospels and the Acts is the one accord among the one hundred and twenty—1:14:

DAY 2

a. The disciples had become one in the Body, and in that oneness they continued steadfastly with one accord in prayer—Eph. 4:3-6; Acts 1:14.

b 当使徒们和信徒们实行召会生活时，他们乃是同心合意的实行—二 46，四 24，五 12。

3 一就像我们的身体，同心合意就像身体的心脏：

a 同心合意是一的心脏、核仁。

b 我们的病乃像身体里面心脏的病；我们中间的病就是，我们不彀同心合意；所以，我们只维持著一种『心』里有病的一。

四 我们不同心合意，意思就是我们没有实行身体：

1 按照新约正确的解释，同心合意就是身体—罗十二 4～5，十五 5～6。

2 我们必须实行身体的原则，然後才会有同心合意—林前十二 12～13，20，27，一 10。

周 三

五 我们要的是同心合意，而不是划一—约壹二 12～14：

1 在众圣徒或众召会之间，因著生命成熟的程度而有的任何不同是正常的；我们不该想要使众圣徒或众召会在这事上划一，因为在生命长大的程度上，我们不可能划一—腓三 15。

2 在众圣徒或众召会之间故意而有的不同，是不正常的，都该被定罪，且被弃绝。

贰 同心合意是指在我们内里的所是，我们的心思和意志里的和谐—徒一 14：

一 在行传一章十四节，希腊字 *homothumadon*，何莫突玛顿，用来指同心合意：

1 这字指整个人内里感觉的和谐。

2 我们应该有一样的心思和一样的意志，在魂里和心里有一样的目的；这意思是，我们整个人都包括在内。

周 四

b. When the apostles and the believers practiced the church life, they practiced it in one accord—2:46; 4:24; 5:12.

3. Oneness is like the physical body, and one accord is like the heart within the body:

a. The one accord is the heart, the kernel, of the oneness.

b. Our sickness is like a sickness in the heart within the body; the sickness among us is that we do not have the one accord adequately; therefore, we maintain only a oneness with a sick “heart.”

D. Our not being in one accord means that we do not practice the Body:

1. According to the proper interpretation of the New Testament, the one accord is the Body—Rom. 12:4-5; 15:5-6.

2. We must practice the principle of the Body; then we will have the one accord—1 Cor. 12:12-13, 20, 27; 1:10.

DAY 3

E. We are for the one accord, but we are not for uniformity—1 John 2:12-14:

1. Any differences among the saints or the churches in the degree of the maturity of life are normal; we should not attempt to make the saints or the churches uniform in this matter, for in the degree of the growth in life, it is impossible to have uniformity—Phil. 3:15.

2. Any differences among the saints or the churches that are intentional are abnormal and should be condemned and rejected.

II. The one accord refers to the harmony in our inner being, in our mind and will—Acts 1:14:

A. In Acts 1:14 the Greek word homothumadon is used for one accord:

1. The word denotes a harmony of inward feeling in one's entire being.

2. We should be in the same mind and the same will with the same purpose around and within our soul and heart; this means that our entire being is involved.

DAY 4

二 在马太十八章十九节，希腊字 *sumphoneo*，舒封尼欧，用来表徵同心合意：

1 这字的意思是和谐的，一致的，指乐器或人发声所产生和谐的声调。

2 信徒中间的同心合意，或内里感觉的和谐，就像一首和谐的乐曲一样。

3 当我们同心合意时，我们对神就成了一首乐曲；我们成了一篇诗章，不仅是文字的，更是有声音，有音调，有曲调的。

周 五

参 今天我们能同心合意，因为我们有相同的异象—时代的异象—箴二九 18 上，徒二六 19：

一 我们的异象该是构上时代、包罗已往的：

1 我们的异象如果构不上时代，我们就不可能是一。

2 许多人爱神并事奉祂，但各有各的异象，以致无法同心合意。

3 只要我们在一个小点上看法不同，就无法同心合意—腓三 15。

4 构上时代的异象乃是从创世记一路直到启示录的异象—创一 26，启二一 2。

二 今天我们能同心合意，因为我们有同一个包罗万有的异象：

1 主给祂恢复的异象，是一个包罗万有的异象—圣经中所有异象的终极完成，就是新耶路撒冷；在这终极完成里，一切统统在内—2，10～11 节。

2 我们都要在构上时代的异象里，有一样的眼光。

肆 使徒的教训是维持同心合意的因素—徒二 42，46：

*B. In Matthew 18:19 the Greek word *sumphoneo* is used to signify the one accord:*

1. The word means to be “in harmony, or accord” and refers to the harmonious sound of musical instruments or voices.

2. The one accord, or the harmony of inward feeling among the believers, is like a harmonious melody.

3. When we have the one accord, we become a melody to God; we become a poem not merely in writing but in sound, in voice, in melody.

DAY 5

III. Today we can be in one accord because we have the same vision—the vision of the age—Prov. 29:18a; Acts 26:19:

A. Our vision should be one that matches the age, a vision that includes everything that has gone before us:

1. If our vision is not up to date, it will be impossible for us to be one.

2. Many love God and serve Him, but everyone has his own vision; as a result, there is no way to have the one accord.

3. As long as we have different views on a minor point, we cannot have the one accord—Phil. 3:15.

4. The vision that matches the age is the vision that extends all the way from Genesis to Revelation—Gen. 1:26; Rev. 21:2.

B. We can be in one accord because we have one all-inclusive vision:

1. The vision that the Lord has given His recovery is an all-inclusive vision—the ultimate consummation of all the visions in the Bible, the New Jerusalem; within this ultimate consummation everything is included—vv. 2, 10-11.

2. We all need to be in the up-to-date vision, having the same viewpoint.

IV. The teaching of the apostles is the holding factor of the one accord—Acts 2:42, 46:

一 正确的同心合意乃是照著使徒的教训—42 节。

二 使徒行传告诉我们，信徒中间有同心合意，并且所有同心合意的人都坚定持续在使徒的教训里。

三 使徒们在各处，在各召会中，教导众圣徒同样的事—林前四 17，七 17，十一 16，十四 34：

周 六

1 我们也必须在全地各国的各召会中，教导同样的事—太二八 19 ~ 20。

2 新约中没有这个思想：一个教训适合一处召会，却不适合其他处召会；反而，新约启示所有的召会在领受教训的事上是一样的—多一 9。

伍 同心合意是开启新约中一切福分的万能钥匙—弗一 3，诗一三三：

一 我们都愿意看见召会得著祝福；神所命定那永远生命的福，乃是临到在一里同居的弟兄们身上。

二 同心合意乃是带进神祝福的路；神的福只能临到同心合意的光景上。

三 我们要领受神的祝福，就必须实行一，而实行一的路就是同心合意—弗四 4 ~ 6，徒一 14。

A. The proper one accord is according to the apostles' teaching—v. 42.

B. Acts tells us that there was one accord among the believers and that all those who were in one accord continued steadfastly in the apostles' teaching.

C. The apostles taught the same thing to all the saints in all the places and in all the churches—1 Cor. 4:17; 7:17; 11:16; 14:33b-34:

DAY 6

1. We also must teach the same thing in all the churches in every country throughout the earth—Matt. 28:19-20.

2. There is no thought in the New Testament that a teaching is good for one church but not for the other churches; rather, the New Testament reveals that all the churches were the same in receiving the teachings—Titus 1:9.

V. The one accord is the master key to every blessing in the New Testament—Eph. 1:3; Psa. 133:

A. We all want to see the church receive blessing; the commanded blessing of the Lord, which is life forever, is upon the brothers dwelling together in oneness.

B. The one accord is the way to bring in God's blessing; the blessing of God can come only upon a situation of one accord.

C. In order to receive God's blessing, we must practice the oneness, and the way to practice the oneness is to be in one accord—Eph. 4:4-6; Acts 1:14

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
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第三篇（周一）

召会中正确同心合意的异象

晨兴喂养

太十八 19 『我又实在告诉你们，你们中间若有两个人在地上，在他们所求的任何事上和谐一致，他们无论求甚麽，都必从我在诸天之上的父，得著成全。』

徒一 14 『这些人…都同心合意，坚定持续的祷告。』

现在来看一的实行。实行一乃是藉著同心合意。…马太十八章十九节里和谐一致一辞，原文乃音乐声调和谐的寓意，这也就是一的实行。到了行传一章，有一百二十个人同心合意，坚定持续的祷告。（14~15 上。）他们众人同有一个心思，要得著从上头来的能力，为他们所爱、所跟随那钉死、复活、并升天的主作见证。他们为此心思相同，就使他们同心合意了。

从以弗所四章四至六节我们可以看见，我们一的实行是根据召会一的属性：一灵、一主、一神、和一个身体，还有一信、一浸并一个盼望。可见，一是召会的属性；根据召会这一的属性，我们就能同心合意，将一实行出来。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一二、一四页。）

信息选读

在身体里我们需要一；在召会里并在众召会之间我们需要同心合意。同心合意是为著我们的实行；一主要的是为著实际，为著事实。在约翰十七章，主耶稣为这样的事

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Three (Day 1)

The Vision of the Proper One Accord in the Church

Morning Nourishment

Matt. 18:19 Again, truly I say to you that if two of you are in harmony on earth concerning any matter for which they ask, it will be done for them from My Father who is in the heavens.

Acts 1:14 These all continued steadfastly with one accord in prayer...

Now we will consider the practice of oneness. Oneness is practiced through the one accord....The word harmony [in Matthew 18:19] in the original language, means to be in a musical harmony; this is the practice of oneness. By the time of Acts 1, there were one hundred twenty people praying steadfastly in one accord (vv. 14-15a). All of them had one mind, which was to receive power from on high and to testify of the crucified, resurrected, and ascended Lord, whom they loved and followed. For this they were in one mind, and were thus in one accord.

From Ephesians 4:4-6 we can see that our practice of oneness is based upon the attribute of the oneness of the church: one Spirit, one Lord, one God, one Body, one faith, one baptism, and one hope. By this we can see that oneness is the attribute of the church. Based upon this attribute of the oneness of the church, we can be in one accord and can practice the oneness. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 16-17)

Today's Reading

In the Body we need oneness; in the churches and among the churches, we need the one accord. The one accord is for our practice; the oneness is primarily for the actuality, for the fact. In John 17 the Lord Jesus prayed for such a fact, and on the day of Pentecost, by pouring

实祷告：在五旬节那日，藉著将祂自己作为终极完成的那灵浇灌下来，祂就完成了祂的祷告。那是一的实际。在完成一的实际之後，就需要有一的实行。当一得以实行时，这一就成为同心合意。同心合意乃是一的实行。

如果我们只有一作为实际，而没有现时、实行的同心合意，我们所有的一就是客观而抽象的，对我们并不真实。如果我们要应用藉著那灵的浇灌而完成的一，我们就必须实行同心合意。…在祷告聚会里，我们如果各人祷告各人的，在彼此之间没有同心合意，我们怎能说我们是在实行一？只要我们中间存在著不同，就没有一的应用。我们必须让同心合意吞灭一切的不同；然後一才会出现。

在召会里实行正确的同心合意就是应用一。虽然一和同心合意似乎是同义辞，二者之间却是有不同的。主没有教导我们有关一的事。在约翰十七章，祂为一祷告；但在马太十八章，祂引导我们实行同心合意。在马太十八章十九节，主说到两个人在地上和谐一致的在一起祷告。那是祂在引导、训练、指引我们和谐一致的祷告。（今日主恢复中内在的难处及其合乎圣经的救治，二一至二二页。）

有家聚会而没有同心合意，毫无意义。出去探访人，分送小册子，也需要同心合意。若没有同心合意，我们所作的都是枉然。

我们必须领悟，主恢复里的实行不是给人模仿的。你必须要有生命。作任何事，都需要生命。你必须看见使徒行传那一百二十人的界石是甚麽。将福音书和使徒行传分开的界石，不是圣灵里的浸，乃是那一百二十人的同心合意。你若要经历灵浸，必须有同心合意。（长老训练第七册，一五页。）

参读：长老训练第七册，第一章；今日主恢复中内在的难处及其合乎圣经的救治，第二章。

out Himself as the consummated Spirit, He accomplished His prayer. That was the actuality of the oneness. After the accomplishment of the actuality of the oneness, there is the need for the practice of the oneness. When the oneness is practiced, it becomes the one accord. The one accord is the practice of the oneness.

If we have only the oneness as an actuality, and do not have the present, practical one accord, the oneness that we have will be objective and abstract; it will not be real to us. If we would apply the oneness accomplished by the outpouring of the Spirit, we must practice the one accord....If in a prayer meeting we each pray in our own way, without any accord among us, how could we say that we are practicing the oneness? As long as we have differences existing among us, the oneness is not applied. We must have the one accord to swallow up all the differences; then oneness will be present.

The practice of the proper one accord in the church is the application of the oneness. Although oneness and one accord seem to be synonymous, there is a difference between them. The Lord did not teach us concerning oneness. In John 17 He prayed for oneness, but in Matthew 18 He led us to practice the one accord. In Matthew 18:19 the Lord spoke of two praying together on earth in one accord. That was His leading, His training, and His directing us to pray in one accord. (The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, pp. 23-24)

To have the home gatherings without the one accord means nothing. To go out to visit others to distribute the booklets needs the one accord. Without the one accord, all our doings will be in vain.

We must realize that the practices in the Lord's recovery are not matters for others to copy. You must have the life. To do anything you need the life. You have to see what the landmark was of the one hundred twenty in the book of Acts. The landmark that divides the Gospels and the Acts was not the baptism in the Holy Spirit. The landmark was the one accord of the one hundred twenty. If you want to experience the baptism in the Spirit, you must have the one accord. (Elders' Training, Book 7: One Accord for the Lord's Move, p. 18)

Further Reading: Elders' Training, Book 7: One Accord for the Lord's Move, ch. 1; The Intrinsic Problem in the Lord's Recovery Today and Its Scriptural Remedy, ch. 2

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第三篇（周二）

召会中正确同心合意的异象

晨兴喂养

弗四 3~6 『以和平的联索，竭力保守那灵的一：一个身体和一位灵，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。』

约翰十七章里主所渴望和祷告中的一，符合以弗所四章三至六节所说那灵的一。我们必须看见，召会是基督的身体；基督的这个身体，乃是一个结构、构建，由三一神和祂所拣选而救赎的人结构、构建成为一体。在这个身体里就有一的实际。真正的一不是属于召会的，乃是属于身体的；真正的一乃是身体自己生机的一。而在地方上，这个一称作『同心合意』。没有身体的一，在召会里就无法同心合意。

同心合意是在行传一章头一次题到。那一百二十人，已经在身体里成为一了；就在那个一里，他们同心合意，坚定持续的祷告。(14。)(圣经中管制并支配我们的异象，二七页。)

信息选读

现在我们需要来看一的实行，就是同心合意。(徒一 14，二 46，四 24，五 12，十五 25，罗十五 6。)在约翰福音里，主强调一，但在使徒行传里，祂强调同心合意。使徒行传不是教训的书，乃是实行的书。使徒和信徒实行召会生活的时候，是同心合意的实行。同心合意就是和谐一致。我们实行召会生活的时候，必须实行和谐一致。我们在为主说

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Three (Day 2)

The Vision of the Proper One Accord in the Church

Morning Nourishment

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

The oneness that the Lord aspired for and prayed for in John 17 corresponds with the oneness of the Spirit in Ephesians 4:3-6. We must see that the church is the Body of Christ, which is a constitution, an entity constituted with the Triune God and His chosen and redeemed ones. In this Body there is the reality of oneness. The genuine oneness is not of the church but of the Body; the real oneness is the organic oneness of the Body. In a locality, this oneness is called one accord. Without the oneness of the Body, there is no possibility to have one accord in the church.

The one accord is first mentioned in Acts 1. The one hundred twenty had become one in the Body, and in that oneness they continued steadfastly with one accord in prayer (v. 14). (The Governing and Controlling Vision in the Bible, p. 29)

Today's Reading

Now we need to see the practice of the oneness, which is with one accord (Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6). In the Gospel of John, the Lord stresses the oneness, but in the book of Acts, He stresses the one accord. Acts is not a book of teaching but a book of practice. When the apostles and the believers practiced the church life, they practiced it in one accord. To be in one accord is to be in harmony. When we practice the church life, we must practice being in harmony. To say "amen" to one another in our

话时，并在对主的追求中，彼此说『阿们』，就是和谐一致。（一九九〇年秋全时间训练信息合辑，一四〇至一四一页。）

在某种意义上，主很难在我们中间自由行动。我们若没有同心合意，神就无法答应我们的祷告。神若无法答应我们的祷告，祂能在我们身上作甚麽？若没有同心合意，我们就很难使人藉著神大能的救恩得救、悔改并重生。因此，我们不彀同心合意，乃是非常严重的病。我们病了多年，却可能察觉不出自己有病。我们可能来聚会、赞美主并申言，我们可能作了这一切事，却没有察觉我们不彀同心合意。

虽然我研读圣经多年，直到最近我才看见一就像身体，同心合意就像身体的心脏。我们的病不像肉身外面的病，乃像身体里面心脏的病。我是按照主所给我看见的，按照我清洁的良心，率直、诚实的说实话。我们需要知道我们的病是甚麽。我们中间的病就是，我们不彀同心合意。所以，我们只维持著一种『心』里有病的一。

要建立活力排，我们需要在合乎主渴望的同心合意里，以多而彻底的祷告，保守那一，就是身体的一。（弗四3，徒一14，四24。）没有同心合意，我们就无法保守一。同心合意乃是一的心脏、核仁。

我们若没有同心合意，神就无法答应我们的祷告，因为我们没有将身体实行出来。我们没有同心合意，意思就是我们没有将身体实行出来。按照对新约正确的解释，同心合意就是一个身体。我们必须实行身体的原则，才会有同心合意。虽然我们可能没有彼此打架，却仍然没有同心合意。因著我们一起留在恢复里，我们看见主的祝福，却是有限。所以，我们需要同心合意，将身体实行出来。（关于活力排之急切需要的交通，九二至九三、一〇一至一〇二、一〇七页。）

参读：圣经中管制并支配我们的异象，第二篇：一九九〇年秋全时间训练信息合辑，第十七篇。

speaking for the Lord and in our pursuit of the Lord is to be in harmony. (Messages to the Trainees in Fall 1990, p. 124)

In a sense it is hard for the Lord to move freely among us. If we are not in one accord, God has no way to answer our prayer. If God does not have a way to answer our prayer, what can He do with us? Without the one accord, it is difficult to get people saved, converted, and regenerated by the dynamic salvation of God. Thus, our inadequacy in the one accord is a sickness that is more than serious. We have been sick for years, yet we might have been unconscious of our sickness. We may come to the meetings, praise the Lord, and prophesy, but we may do all these things without being conscious of the fact that we do not have the adequate one accord.

Although I have studied the Bible for many years, I did not see until recently that oneness is like the body, and one accord is like the heart within the body. Our sickness is not just like a sickness in the outward, physical body; our sickness is like a sickness in the heart within the body. I am speaking the truth frankly and honestly, according to what the Lord has shown me and according to my pure conscience. We need to know what our sickness is. The sickness among us is that we do not have the one accord adequately. Therefore, we maintain only a oneness with a sick "heart."

To build up the vital groups, we need to keep the oneness of the Spirit, that is, the oneness of the Body, in the one accord according to the Lord's desire with much and thorough prayer (Eph. 4:3; Acts 1:14; 4:24). Without the one accord we cannot keep the oneness. The one accord is the heart, the kernel, of the oneness.

If we do not have the one accord, God cannot answer our prayer, because we do not practice the Body. Our not being in one accord means that we do not practice the Body. According to the proper interpretation of the New Testament, the one accord is the one Body. We must practice the principle of the Body; then we will have the one accord. Although we may not fight with one another, we still may not have the one accord. Because we have remained together, we have seen the Lord's blessing, but only in a limited way. Therefore, we need to have the one accord to practice the Body. (Fellowship concerning the Urgent Need of the Vital Groups, pp. 77-78, 85, 89)

Further Reading: The Governing and Controlling Vision in the Bible, ch. 2; Messages to the Trainees in Fall 1990, ch. 17

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第三篇（周三）

召会中正确同心合意的异象

晨兴喂养

林前十二 12『就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。』

一 10『弟兄们，我藉我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。』

要保守一、应用一、使用一、享受一、花费一，我们就需要实行同心合意。然而我们不仅应当在我们所在地的圣徒中间实行同心合意，我们更必须普遍的在众召会之间实行同心合意。…我们不赞成众召会之间的划一，但我们是为著一。（长老训练第十册，五六至五七页。）

信息选读

划一和一不是相同的事。在家庭里能有…祖父母，…父母亲，还有…孩子。他们的年龄都不同，成熟的程度也不同。在这样的家庭里，不可能使每一个人的年龄划一。然而，…他们仍然能成为一。照样，我们在召会里不实行划一，因为在神这个大家庭里，儿女之间成熟的程度有许多不同。要消除成熟程度的不同是完全错误，也是不可能的。然而，这并不是说我们不需要一。在召会生活的实行上，正如在家庭生活中，我们需要一；但在生命长大的程度上，我们不可能划一。

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Three (Day 3)

The Vision of the Proper One Accord in the Church

Morning Nourishment

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

To keep the oneness, to apply the oneness, to use the oneness, to enjoy the oneness, to spend the oneness, we need to practice the one accord. However, we should practice the one accord not only among the saints in our particular locality; we must practice the one accord among all the churches universally...We are not for uniformity among the churches, but we are for oneness. (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), p. 52)

Today's Reading

Uniformity and oneness are not the same thing. In a family there may be a grandfather and a grandmother...a father and a mother...and a number of children....They all are different in age, different in the degree of maturity. In such a family it would be impossible to make all the members uniformly the same age. However,...they can still be one. Likewise, in the church we do not practice uniformity because in the household of God, a large household, there are many degrees of maturity among the children. To eliminate the degrees of maturity would be absolutely wrong and would be impossible. However, this does not mean that we do not need oneness. In the practicality of the church life, as in the family life, there is the need of oneness; but in the degree of the growth in life, it is impossible to have uniformity.

在众圣徒或众召会之间故意而有的不同，是不正常的，是圣经所定罪的。任何故意在众圣徒或众召会之间要有所不同，为要证明甚麽或反对甚麽的，都该被定罪，且被弃绝。(长老训练第十册，五七、七一页。)

在行传一章十四节，一百二十个门徒同心合意祷告十天，他们的祷告在五旬节那天得著奇妙的答应。在这一节里的『同心合意』是…希腊字 *homothumadon*。该字源自 *homo*，意『相同』，以及 *thumos*，意『心思、意志、目的(魂、心)』。这字是指在一个人全人里内在感觉的和谐。同心合意乃是一的彰显和应用。马太十八章十九节的和谐一致，就是行传一章十四节的同心合意。在行传一章十四节，一百二十位圣徒都同心合意的祷告；但在那之前，他们并不同心合意。主受死前，门徒彼此争论，(路二二 24，)也没有力量祷告。(太二六 40~45。)…主复活的当晚来到门徒那里，将赐生命的灵吹到他们里面。(约二十 22。)这赐生命的灵在素质一面进到门徒里面。这就是那开始在他们里面运行，把他们带进同心合意里的大能。…圣徒中间的同心合意，对於完成神的经纶是非常重要的。(关于主的恢复和我们当前的需要，九二至九三页。)

每逢我们祷告的时候，我们当然该运用我们的灵，但我们也该在我们整个魂里和心里有一样的心思，一样的意念，带著同样的目的。这就是说，我们的全人都该在一里面。主升天以後，那一百二十人成为这样的人，他们在他们整个魂里和心里，有同一的心思、同一的意念，带著同一个目的。他们同心合意，意思就是他们的全人是一。圣经没有一卷书用『同心合意』一辞像使徒行传用得那样多。(长老训练第七册，五至六页。)

参读：长老训练第十册，第四章；关于主的恢复和我们当前的需要，第四篇。

Any differences among the saints or among the churches that are intentional are abnormal and are condemned by the Scripture. Any intention to have differences among the saints or among the churches in order to demonstrate something or to oppose something should be condemned and rejected. (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), pp. 52-53, 63-64)

In Acts 1:14 the one hundred twenty disciples prayed for ten days with one accord, and their prayer was answered in a marvelous way on the day of Pentecost. In this verse another Greek word, *homothumadon*, is used for “one accord.” This word is from *homo*, meaning “same,” and *thumos*, meaning “mind, will, purpose (soul, heart).” It denotes a harmony of inward feeling in one's entire being. The one accord is the expression and the application of the oneness. The harmony in Matthew 18:19 is the one accord in Acts 1:14. In Acts 1:14 one hundred twenty saints were praying in one accord. However, before that time they were not in one accord. Before the Lord's death the disciples contended with one another (Luke 22:24) and had no strength to pray (Matt. 26:40-45)…In the evening of the day of the Lord's resurrection, He came to the disciples and breathed into them the life-giving Spirit (John 20:22). This life-giving Spirit entered into the disciples essentially. This was the very dynamo that began to operate in them to bring them into one accord…The one accord among the saints is crucial for the carrying out of God's economy. (1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, pp. 84-85)

Whenever we pray, we surely should exercise our spirit, but we also should be in the same mind and the same will with the same purpose around and within our soul and heart. This means that our entire being is involved. After the Lord's ascension, the one hundred twenty became the kind of persons who were in one mind, in one will, with one purpose around their soul and heart. For them to be in one accord meant that their entire beings were one. No other book of the Bible uses the word for “one accord” as much as Acts. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 10-11)

Further Reading: Elders' Training, Book 10: The Eldership and the God-ordained Way (2), ch. 4; 1993 Blending Conference Messages concerning the Lord's Recovery and Our Present Need, msg. 4

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第三篇（周四）

召会中正确同心合意的异象

晨兴喂养

箴二九 18 『没有异象，民就放肆…。』

徒二六 19 『亚基帕王阿，我故此没有违背那从天上来的异象。』

现在我们需要问：甚麽是同心合意？同心合意似乎不像『一』那样重要。表面看来，『一』是小事，而同心合意是较大的事。我们很容易定义何谓『一』：『一』乃是三一神与祂所有信徒的调和，这『一』就是基督的身体。然而，我们很难定义同心合意。

马太十八章十九节用了 *sumphoneo* 这个希腊字，来指明同心合意。这字的意思是和谐的，一致的，指乐器或人发声所产生和谐的声调。至终，信徒中间的同心合意，或内里感觉的和谐，就像一首乐曲，就像音乐一样。每一首正式的乐曲都是和谐的。当我们同心合意时，在神眼中，我们对祂成了一首乐曲。我们成了一篇诗章，不仅是文字的，更是有声音、有曲调的。（关于活力排之急切需要的交通，九〇至九一页。）

信息选读

你们…事奉主…，〔要〕明白我们在那里，在作甚麽。这不是一个人的事，而完全是主的职事，把祂的异象一代又一代的带到神的儿女当中。所以凡在这异象里的，就是在神的异象里事奉。

没有异象，民就放肆，因为无法同心合意。不错，许多

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Three (Day 4)

The Vision of the Proper One Accord in the Church

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.

Now we need to ask, what is the one accord? One accord appears to be a less significant matter than oneness. Apparently, oneness is a great thing, whereas one accord is a smaller matter. It is easy to define oneness: oneness is the Triune God mingled with all His believers, and this oneness is just the Body of Christ. However, it is difficult to define one accord.

In Matthew 18:19 the Greek word *sumphoneo* is used for one accord. It means “to be in harmony, or accord” and refers to the harmonious sound of musical instruments or voices. Eventually, the one accord, or the harmony of inward feeling among the believers, becomes like a melody, like music. Every proper melody is harmonious. When we have the one accord, in the eyes of God we become a melody to Him. We become a poem not merely in writing but in sound, in voice, in melody. (Fellowship concerning the Urgent Need of the Vital Groups, p. 76)

Today's Reading

While you are serving the Lord, you should understand what we are doing here. This is not a personal thing. It is absolutely the Lord's ministry. He has unveiled the visions generation after generation to His children. All those who are in this vision now are serving according to God's vision.

Where there is no vision, the people cast off restraint, because there is no one accord. It is

人爱主，事奉神，但各有各的见地，各有各的异象，以致无法同心合意。因这缘故，基督教就变得软弱了，神的百姓也四分五裂，分门别类了。虽然他们都爱主，却没有清楚的异象，以致常常『为一切教训之风所摇荡』。
〔弗四 14。〕

这些日子，我们一直觉得同心合意的紧要。但是只要在一个小点上看法不同，就无法同心合意。这就是为甚麽…我一开头就讲主恢复的异象。我们相信弟兄姊妹都爱主，都愿意同心合意，但我们的异象如果构不上，就还是同不了。

我们的异象，该是构上时代、包罗已往的；有犹太人的敬虔，有福音派的热心，有真正的服事。这样，我们才是实行包罗一切的召会生活，如保罗所启示的。（罗十四。）我们不分任何派别，不强调任何实行，只过包罗一切的召会生活；如此，我们就能真正同心合意。

今天我们能同心合意，因为我们只有一个异象，只有一个看法。我们都在这一个构上时代，并承继一切的异象里，只有一个眼光，只说一样的话，一心一口，同声同调，一同事奉神。结果出来一个力量，成为我们的士气，也成为我们的冲击力；这就是我们的能力。主的恢复在地上有了这个能力，自然就有繁增的美丽光景。然而今天这个情形不彀高，尚未达於极点。

将来在主面前，我是要交账的；所以我有很多观察。有人强调十字架的道，但在他身上没有多少实行，要发脾气时，照样发脾气，反而不传福音，不餵养、带领人，也不追求真理。对这样的人，十字架不过就是个道理。我们不要道理，乃要看见异象。我们已经看见构上时代的异象，从创世记开始直到启示录终结。（时代的异象，五六至五七、七五、五七至五八、九〇至九一页。）

参读：关于活力排之急切需要的交通，第十、十二篇；时代的异象，第二篇。

true that many people love the Lord and serve God, but everyone has his opinion and his own vision. As a result, there is no way to have the one accord. This is the reason that Christianity has become so weak. God's people are divided and split apart. There are divisions everywhere. Although everyone says that he loves the Lord, there is no clear vision, and men are “carried about by every wind” (Eph. 4:14).

Recently I have felt the importance of the one accord. As long as we have different views on a minor point, we cannot have the one accord. This is the reason that in this training, right from the beginning, I spoke concerning the vision in the Lord's recovery. I believe all the brothers and sisters love the Lord, and all of us want to be in one accord, but if our vision is not up to date, it is impossible for us to be one.

Our vision should be one that matches the age. It should also be one that includes everything that has gone before us. It should include the godliness of the Jews, the zeal of the evangelicals, and the genuine service. Only then will we be able to practice an all-inclusive church life, the church life Paul revealed to us (Rom. 14). We are not divided into sects, and we do not impose any special practice on anyone. We only live an all-inclusive church life. If we do this, we will have the genuine one accord.

Today we can be in one accord because we have only one vision and one view. We are all in this up-to-date, all-inheriting vision. We have only one viewpoint. We speak the same thing with one heart, one mouth, one voice, and one tone, serving the Lord together. The result is a power that will become our strong morale and our impact. This is our strength. Once the Lord's recovery possesses this power, there will be the glory of increase and multiplication. Today our situation is not yet to that point; it is not yet at the peak.

In the future I must give an account to the Lord. For this very reason I have observed the situation very much. Some emphasize the preaching of the cross, but there is not much practice with them. When they want to lose their temper, they still lose their temper. They do not preach the gospel, they do not nourish and perfect others, and they do not pursue after the truth. The cross is merely a doctrine to them. We do not care for mere doctrines. We need to see the vision. As we have seen, the vision that matches the age is the vision that extends all the way from Genesis to Revelation. (The Vision of the Age, pp. 53, 70, 54, 84)

Further Reading: Fellowship concerning the Urgent Need of the Vital Groups, msgs. 10, 12; The Vision of the Age, ch. 2

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第三篇（周五）

召会中正确同心合意的异象

晨兴喂养

徒二 42 『他们都坚定持续在使徒的教训和交通里，持续擘饼和祷告。』

46 『他们天天同心合意，坚定持续的在殿里，并且挨家挨户擘饼，存著欢跃单纯的心用饭。』

我愿意主恢复里的同工、长老、并各处的召会都了解，我们今天没有不同。如果我们和别人不同，乃在於我们是从创世记亚当的头一个异象，直看到启示录异象的终极完成。如果有人仅仅看到一部分，就说我们和他不同，那不是我们和他不同，而是他构不上时代的异象。

今天主实在怜悯祂的恢复，虽然仅仅六十年，却带我们到了异象的终极完成。（时代的异象，八七至八八页。）

信息选读

我盼望我们众人都能把我们当中的信息好好读读，特别是十一册的『长老训练』信息，和真理课程。你们好好研读，就得窥全豹，看见主在祂的恢复里给我们看见的异象，乃是异象的终极完成—新耶路撒冷；其中包罗了传福音、爱主、十字架的对付和破碎、复活的生命、圣灵的浇灌等，统统在内。

在这一千九百多年中，不知有多少基督徒都事奉神；

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Three (Day 5)

The Vision of the Proper One Accord in the Church

Morning Nourishment

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

46 And day by day, continuing steadfastly with one accord in the temple and breaking bread from house to house, they partook of their food with exultation and simplicity of heart.

I would like the co-workers, the elders, and all the churches in the Lord's recovery to realize that today we have not changed. If we are different in any way from others, it is because we hold to all the visions of the Bible, from the first vision of Adam in Genesis to the ultimate, consummate one in Revelation. If anyone sees only a part of this entire vision and condemns us for being different, it is not merely because we are different from them; it is because they do not have the vision that matches the age.

Today the Lord has been merciful to His recovery. Within a short period of sixty years, He has brought us to the ultimate consummation of all the visions. (The Vision of the Age, p. 81)

Today's Reading

I hope that all of us will seriously study the messages that we have published, especially those in the Elders' Training and Truth Lessons series. If we study them thoroughly, we will have the full view; we will see the vision that the Lord has given us in His recovery, and we will realize what is the ultimate consummation of all the visions—the New Jerusalem. Within this ultimate consummation everything is included, such as gospel preaching, loving the Lord, the dealing and breaking of the cross, the resurrection life, and the outpouring of the Holy Spirit.

During the past nineteen hundred years, countless numbers of Christians have been serving

包括犹太人在内，他们也事奉神。然而犹太人事奉神，全数是照著旧约的异象。有的基督徒事奉，是照著新约福音书里的异象，就是讲耶稣地上的职事；有的人事奉神，甚麽异象也没有。我们要在异象里事奉神，就必须达到保罗书信的末了，又达到启示录中的七个召会、历世代、国度、新天新地、以及召会的终极完成——新耶路撒冷。因此，简单的说，我们若要事奉神，就我们的异象必须是从创世记亚当的头一个异象，一路直到召会终极出现的新耶路撒冷，这才是完整的异象。这异象乃是直到今天，才向我们完全揭示出来。（时代的异象，八八、五〇至五一页。）

在任何一种社会、团体或运动中，你若期待同心合意，就需要有出自同样认知的同样思想。…任何社会、团体或运动，都需要这种出自同样思想、同样认知的同心合意。因此，使徒行传告诉我们：一面，门徒同心合意；另一面，所有同心合意的人都持续在使徒的教训里。（二 42。）使徒的教训是持守同心合意的因素。若有一个以上的教训，就破坏了持守的因素。（长老训练第七册，一〇九页。）

使徒在各地各召会中所教导众圣徒的，都是一样的。同时，这一的实行也是照著那灵对众召会所说同样的话。（启二 7，11 上，17 上，29，三 6，13，22。）启示录二至三章写给七个召会的七封书信，都是对众召会说的，凡有耳的，就应当听。没有一卷书，不是写给众召会的。众召会所有的是同一本圣经，大家都是照著同样的话实行一。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一四至一五页。）

参读：时代的异象，第三篇；长老训练第七册，第八章。

God....The Jews...also are serving God. Of course, the Jews serve only according to the vision of the Old Testament. Some Christians are serving according to the vision revealed in the New Testament Gospels, which has to do only with the earthly ministry of Jesus. Some serve without any vision at all....To serve God according to the up-to-date vision, we need to come up to the level of Paul's very last Epistles. In fact, we need to come up to the level of the epistles to the seven churches in Revelation as well as the revelation which covers all the ages, including the kingdom, the new heaven and new earth, and the ultimate consummation of the church—the New Jerusalem. Simply put, in order for us to serve God today, our vision must extend all the way from the first vision of Adam in Genesis to the ultimate vision of the manifestation of the church, the New Jerusalem. This and this alone is the complete vision. It is not until today that this vision has been fully opened to us. (The Vision of the Age, pp. 81-82, 48)

If you expect to have one accord in any kind of society, group, or movement, you need the same kind of thinking that comes out of the same kind of knowledge....Any society, group, or movement needs this one accord that comes out of the same kind of thought, the same kind of knowledge. Therefore, Acts tells us that on the one hand, there was one accord among the disciples, and on the other hand, all those who were one in one accord were continuing in the teaching of the apostles (2:42). The teaching of the apostles was the very holding factor of the one accord. If there were more than one teaching, this would damage the holding factor. (Elders' Training, Book 7: One Accord for the Lord's Move, p. 100)

The apostles taught the same thing to all the saints in all the places and in all the churches. At the same time, the practice of this oneness is also according to the same speaking of the Spirit to the churches (Rev. 2:7, 11a, 17a, 29; 3:6, 13, 22). The seven epistles to the seven churches in Revelation 2 and 3 were words spoken to all the churches. He who has an ear, let him hear. Each epistle was written to all the churches. All the churches have the same Bible, and everyone is practicing oneness according to the same speaking. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, pp. 17-18)

Further Reading: The Vision of the Age, ch. 3; Elders' Training, Book 7: One Accord for the Lord's Move, ch. 8

二〇一二年国殇节特会

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召会中正确的同心合意，
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第三篇（周六）

召会中正确同心合意的异象

晨兴喂养

诗一三三 1-3 『看哪，弟兄和睦同居，是何等的善，何等的美！这好比那上好的油，浇在亚伦的头上，流到胡须，又流到他的衣襟；又好比黑门的甘露，降在锡安山；因为在那里有耶和华所命定的福，就是永远的生命。』

我们众人要在主新行动的命脉上与祂是一。为著主的新行动，众召会要同心合意。已过，我们失去了同心合意，但我们必须竭力恢复并持守它。我们也必须在全地各国所有的召会中教导同样的事。我们中间不该吹不同的号声，也不该有不同的声音。我们都该说一样的事，吹同样的号，教导相同的事。我们需要在教训上是一。（长老训练第九册，一三页。）

信息选读

众召会在接受使徒的教训上是相同的。保罗在林前四章十七节下半说，『正如我在各处各召会中所教导的。』这指明使徒的教训在各地都是一样的，没有因地而异。在七章十七节保罗说，『只要照主所分给各人的，和神所召各人的而行。我在众召会中都是这样吩咐。』这进一步指明，众召会在接受保罗的教训上是相同的。保罗在十六章一节又说，『关于为圣徒收集馈送，我从前怎样吩咐加拉太的众召会，你们也当怎样行。』保罗在这里教导哥林多召会，行他吩咐加拉太的众召会所行的。这进一步说明，在保罗的职事下，众召会在使徒的教训（徒二 42）里是一。

2012 Memorial Day Conference

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Message Three (Day 6)

The Vision of the Proper One Accord in the Church

Morning Nourishment

Psa. 133 Behold, how good and how pleasant it is for brothers to dwell in unity! It is like the fine oil upon the head that ran down upon the beard, upon Aaron's beard, that ran down upon the hem of his garments; like the dew of Hermon that came down upon the mountains of Zion. For there Jehovah commanded the blessing: life forever.

All of us need to be one with the Lord in the life pulse of His new move. For the Lord's new move, all of the churches need to be in one accord. In the past, we lost the one accord, but we must endeavor to recover and keep it. We also must teach the same thing in all the churches in every country throughout the earth. There should be no different trumpeting or different voicing among us. We should all voice the same thing, trumpet the same thing, and teach the same thing. We need to be one in teaching. (Elders' Training, Book 9: The Eldership and the God-ordained Way (1) p. 16)

Today's Reading

All the churches are the same in receiving the teachings of the apostles. In 1 Corinthians 4:17b Paul says, "Even as I teach everywhere in every church." This indicates that the apostles' teaching is the same universally, not varying in any place. In...7:17 Paul says, "However as the Lord has apportioned to each one, as God has called each one, so let him walk. And so I direct in all the churches." This is a further indication that all the churches were the same in receiving Paul's teachings. In 1 Corinthians 16:1 Paul goes on to say, "Now concerning the collection for the saints, just as I directed the churches of Galatia, so you also do." Here Paul instructed the church in Corinth to do what he had directed the churches of Galatia to do. This is a further indication that all the churches under Paul's ministry were one in the apostles' teaching (Acts 2:42).

有些人没有看见众召会在接受使徒的教训上应该是相同的，他们可能认为某种教训适合某一个召会，但并不适合他们的召会。这种态度乃是向众召会之间的交通关闭。任何教训适合某一个召会，就适合全地的众召会。同样的，一个教训不适合某一个召会，就该被众召会弃绝。新约里没有一种思想，以为一种教训适合某一个召会，却不适合别的召会。反而，新约启示众召会在接受教训的事上该是相同的。(新约总论第七册，一六八至一六九页。)

你若真要实行正确传福音的路，就需要同心合意。没有这把钥匙，门不会开启。同心合意是『一切房间的万能钥匙』，是新约中一切福分的万能钥匙。这就是为何保罗告诉友欧底亚和循都基，她们需要这种同心合意。(腓四2。)保罗知道这些姊妹爱主，但她们失去了同心合意。

我们所需要的就是恢复这种同心合意。我们若要认真随著主今日的行动往前，就需要这种同心合意。谁是对的算不得甚麽，我们需要这种同心合意。我们需要同魂、同心，有一样的心思、一样的意念，为著同样的目的。(长老训练第七册，一五至一六页。)

我们…必须同心合意，守住基督所要的一。我们既担负召会的责任，就需要看见召会蒙恩、得福的路。大家要知道，神的福与恩只能临到同心合意的光景上，这光景就是一的实行。旧约诗篇一百三十三篇说，『看哪，弟兄和睦同居，是何等的善，何等的美！…因为在那里有耶和華所命定的福，就是永远的生命。』神所能施恩、祝福的就是同心合意，就是一。(主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一五页。)

参读：新约总论，第二百零四篇；主所渴望的合一与同心并祂所喜悦的身体生活与事奉，第一篇。

Some who do not realize that all the churches should be the same in receiving the apostles' teachings may think that a certain teaching is good for one church but not for their church. To have this attitude is to be closed to the fellowship among the churches. Any teaching that is good for a particular church is good for all the churches on earth. Likewise, if a teaching is not good for a particular church, it should be rejected by all the churches. There is no thought in the New Testament that a teaching is good for one church but not for the other churches. Rather, the New Testament reveals that the churches should be the same in receiving the teachings. (The Conclusion of the New Testament, pp. 2187-2188)

If you really want to practice the proper way to preach the gospel, you need the one accord. Without this key, no door can be opened. The one accord is the “master key to all the rooms,” the master key to every blessing in the New Testament. This is why Paul told Euodias and Syntyche that they needed this one accord (Phil. 4:2). Paul knew that these sisters loved the Lord, but that they had lost the one accord.

What we need is to recover this one accord. If we mean business to go along with the Lord's present day move, we need this one accord. Who is right does not mean anything; we need this one accord. We need to have the same mind and the same will for the same purpose with the same soul and the same heart. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 18-19)

We must be in one accord to maintain the oneness Christ seeks. Since we are bearing the responsibility of the church, we should see the way for the church to receive grace and blessing. We must all realize that the blessing and grace of God can only come upon a situation of one accord. This situation is the practice of oneness. In the Old Testament, Psalm 133 says, “Behold, how good and how pleasant it is / For brothers to dwell in unity!...For there Jehovah commanded the blessing: / Life forever.” God will only grace and bless the one accord, that is, the practice of oneness. (The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, p. 18)

Further Reading: The Conclusion of the New Testament, msg. 204; The Oneness and the One Accord according to the Lord's Aspiration and the Body Life and Service according to His Pleasure, ch. 1

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第四篇

召会中正确同心合意的实行

读经：罗十五 5～6，林前一 10，腓一 27，耶三二 39

纲 目

周 一

壹 我们若要同心合意，就必须学习在一个灵里，同有一个魂—腓一 27：

一 我们需要转向我们的灵，然後同有一个灵而进到我们的魂里，使我们能同心合意—27 节，二 2，5，四 2。

二 经历基督的秘诀，乃是在身体生活里同魂，真正关心基督耶稣的事——27，二 21：

1 我们若要在身体里并为著身体极完满的经历基督，就必须同魂—2，19～20 节。

2 因著提摩太与保罗同魂，他就有地位在基督的身体里经历基督到极点—林前四 16～17，十六 10。

周 二

贰 我们要实行同心合意，就要『在一样的心思和一样的意见里，彼此和谐』——10：

一 在召会生活中，使我们无法实现同心合意的难处，乃是我们的意见—太十六 22～25，腓二 2，四 2。

二 在主的工作里、在召会生活中、以及在属灵的生命上，

2012 Memorial Day Conference

**THE GENUINE ONENESS OF THE BODY,
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Message Four

The Practice of the Proper One Accord in the Church

Scripture Reading: 15:5-6; 1 Cor. 1:10; Phil. 1:27; Jer. 32:39

Outline

DAY 1

I. If we would be in one accord, we must learn to be in one spirit with one soul—Phil. 1:27:

A. We need to turn to our spirit and then enter into our soul with one spirit so that we may be in one accord—v. 27; 2:2, 5; 4:2.

B. The secret of experiencing Christ is to be like-souled in the Body life, genuinely caring for the things of Christ Jesus—1:27; 2:21:

1. If we would experience Christ to the fullest extent in the Body and for the Body, we need to be like-souled—vv. 2, 19-20.

2. Because Timothy was like-souled with Paul, he was in the position to experience Christ to the uttermost in the Body—1 Cor. 4:16-17; 16:10.

DAY 2

II. In order to practice the one accord, we should “be attuned in the same mind and in the same opinion”—1:10:

A. The problem in the church life that keeps us from realizing the one accord is our opinion—Matt. 16:22-25; Phil. 2:2; 4:2.

B. In the Lord's work, in the church life, and in the spiritual life, the greatest damaging

最大的破坏因素就是我们的意见—林前一 10 ~ 13 上。

三 我们在主面前的用处，与我们的意见大有关系—七 25, 40。

四 哥林多信徒需要修补，完美的合在一起，得以在和谐中有一样的心思、一样的意见，说一样的话—基督和祂的十字架—一 10, 17 ~ 19, 22 ~ 24, 二 2。

参 我们在召会生活中若要有正确的同心合意，就需要有一样的心思，思念相同的事，就是同一件事—罗十二 16, 十五 5, 腓二 2, 四 2:

一 全本圣经是一个口，说的也是一样的话—来一 1 ~ 2 上。

二 在召会生活中，我们都需要在说话的事上以基督作人位—太十二 34 ~ 37, 弗三 17 上, 约七 16 ~ 18, 八 28, 38 上, 十二 49 ~ 50, 十四 10。

周 三

三 我们众人若都接受基督作人位和生命，我们众人自然而然就都说一样的话—弗三 17 上, 西三 4, 林前一 10。

四 『同心合意』以及『用同一的口』（罗十五 6）的意思是，我们人数虽多，并且众人都说话，却都『说一样的话』—林前一 10:

1 召会是一个新人，只有一个人位—基督，并且这个人位支配我们的说话；因此，无论祂说甚麽，都必定是『一样的话』。

2 当我们要说话时，我们需要解决一个基本问题：在这说话的事上，到底是我作人位，还是基督作人位？

3 在我们的说话中，我们若不是以自己作人位，乃是让基督作人位，就会有同一的口，人人都会说一样的话。

周 四

五 同心合意就是我们在全人里面是一，结果外面的说话也是一—罗十五 5 ~ 6:

factor is our opinion—1 Cor. 1:10-13a.

C. Our usefulness before the Lord depends greatly on the matter of opinion—7:25, 40.

D. The Corinthian believers needed to be mended in order to be perfectly joined together so that they might be in harmony, having the same mind and the same opinion to speak the same thing—Christ and His cross—1:10, 17-19, 22-24; 2:2.

III. If we would have the proper one accord in the church life, we need to be of the same mind and think the same thing, the one thing—Rom. 12:16; 15:5; Phil. 2:2; 4:2:

A. The entire Bible has one mouth and speaks the same thing—Heb. 1:1-2a.

B. In the church life we all need to take Christ as our person in the matter of speaking—Matt. 12:34-37; Eph. 3:17a; John 7:16-18; 8:28, 38a; 12:49-50; 14:10.

DAY 3

C. If we all take Christ as our person and as our life, spontaneously we will all speak the same thing—Eph. 3:17a; Col. 3:4; 1 Cor. 1:10.

D. With one accord and with one mouth (Rom. 15:6) mean that even though we are many and all are speaking, we all “speak the same thing”—1 Cor. 1:10:

1. The church is the one new man with only one person—Christ—and this person controls our speaking; thus, whatever He speaks is surely “the same thing.”

2. When we are about to speak, we need to resolve a basic question: in this matter of speaking, am I the person or is Christ the person?

3. If in our speaking we do not take ourselves as the person but allow Christ to be the person, then there will be one mouth, and everyone will speak the same thing.

DAY 4

E. To be in one accord is to be one in our whole being, and this results in our being one in our outward speaking—Rom. 15:5-6:

1 有一样的心思和同一的口，意思是我们只有一个头—基督—因为只有头有心思和口；我们应该以基督的心思来思想，并以头的口来说话—西一 18 上，腓二 2，5，四 2。

2 当我们同心合意时，我们都用同一的口，说同样的话。

3 要同心同口惟一的路，就是让基督在我们的心里和我们的口中有地位作一切，使荣耀归与神—弗三 17 上，21。

周 五

肆 我们若要同心合意，就需要同有一个心和一条路—耶三二 39：

一 信徒分裂，因为他们在基督以外，走了许多不同的道路—约十四 6，林前一 30。

二 我们这些蒙神拣选的人，都该有一个心，要爱神、寻求神、活神、并被神构成，使我们成为祂的彰显；我们也该有一条路，就是三一神自己作为内里生命的律连同其神圣的性能—可十二 30，耶三一 33～34，约十四 6 上。

三 这一个心和一条路就是同心合意—徒一 14，二 46，罗十五 6。

四 人心在基督以外另有所要，人走基督以外的路，都会导致分裂。

伍 我们若要同心合意，在召会生活中就应当只有一种『尺度』—申二五 13～16：

一 有不同的法码与量器，这不诚实的作法，乃是欺骗，必是从撒但来的一约八 44。

周 六

二 就属灵的应用说，在某件事上定罪别人，却在同样的事上称义自己，就指明我们有不同的法码与量器，也就是不同的尺度，一种尺度衡量别人，另一种不同的尺度衡量自己。

1. To have one mind and one mouth means that we have only one Head—Christ—because only the Head has a mind and a mouth; we should think with the mind of Christ and speak with the mouth of the Head—Col. 1:18a; Phil. 2:2, 5; 4:2.

2. Whenever we are in one accord, we speak the same thing; we speak with one mouth.

3. The only way to be with one accord and one mouth is to allow Christ the room to be everything in our heart and in our mouth so that God may be glorified—Eph. 3:17a, 21.

DAY 5

IV. If we would be in one accord, we need to have one heart and one way—Jer. 32:39:

A. Believers are divided because they take many different ways other than Christ—John 14:6; 1 Cor. 1:30.

B. We, the chosen people of God, should all have one heart—to love God, to seek God, to live God, and to be constituted with God so that we may be His expression—and one way—the Triune God Himself as our inner law of life with its divine capacity—Mark 12:30; Jer. 31:33-34; John 14:6a.

C. This one heart and one way are the one accord—Acts 1:14; 2:46; Rom. 15:6.

D. Divisions result from having a heart for something other than Christ and taking a way other than Christ.

V. In order to be in one accord, we should have only one “scale” in the church life—Deut. 25:13-16:

A. The dishonest practice of having differing weights and measures is a lie and is surely from Satan—John 8:44.

DAY 6

B. In spiritual application, to condemn a certain thing in others while justifying the same thing in ourselves indicates that we have different weights and measures, that is, different scales—one scale for measuring others and a different scale for measuring ourselves.

三 在神的家—召会中，（提前三 15，）应当只用一种尺度衡量每个人。

四 有不同的尺度，是不合的源头；我们没有保守一和同心合意，反而有不合。

五 我们都需要从主接受怜悯，不再有不同的尺度，却要像我们的神一样，用相同的尺度对待每个人。

六 我们若只有一种尺度，在召会里就能保守一，并有真实的同心合意—弗四 1~3，太七 1~5。

七 倘若我们只有一种尺度，我们就会像神一样的公平、公正、公义，也会在召会中持守一和同心合意。

陆 为著主今日的行动，众召会需要同心合意—书一 16~18，六 1~16：

一 我们都该说一样的话，吹同样的号，教导相同的事—林前四 17，七 17，十六 1，徒二 42，罗十六 17，提前一 4~5，六 3。

二 众召会也该有同样的实行；众召会若有不同的实行，就会破坏同心合意—林前十一 16。

三 在主的恢复中，尤其是在祂今日的行动里，我们必须看见今天极其需要的，乃是恢复同心合意—徒一 14。

C. In the house of God, the church (1 Tim. 3:15), only one scale should be used to weigh everyone.

D. The practice of having different scales is the source of discord; instead of keeping the oneness and the one accord, we have discord.

E. We all need to receive mercy from the Lord to no longer have differing scales but, like our God, to have the same scale for everyone.

F. If we have only one scale, we will keep the oneness and have the real one accord in the church—Eph. 4:1-3; Matt. 7:1-5.

G. If we have only one “scale,” we will be fair, just, and righteous, even as God is, and we will keep the oneness and the one accord in the church.

VI. For the Lord's up-to-date move, all the churches need to be in one accord—Josh. 1:16-18; 6:1-16:

A. We should all voice the same thing, trumpet the same thing, and teach the same thing—1 Cor. 4:17; 7:17; 16:1; Acts 2:42; Rom. 16:17; 1 Tim. 1:4-5; 6:3.

B. All the churches should also be the same in practice; if the churches are not the same in practice, this will damage the one accord—1 Cor. 11:16.

C. In the Lord's recovery, and especially in His up-to-date move, we must see that the crucial need today is the recovery of the one accord—Acts 1:14.

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第四篇（周一）

召会中正确同心合意的实行

晨兴喂养

腓一 27 『只要你们行事为人配得过基督的福音，叫我或来见你们，或不在你们那里，可以听见关于你们的事，就是你们在一个灵里站立得住，同魂与福音的信仰一齐努力。』

二 2 『你们就要使我的喜乐满足，就是要思念相同的事，有相同的爱，魂里联结，思念同一件事。』

当我们实行同心合意时，必须学习在一个灵里，同有一个魂。（腓一 27。）我们的身体可能坐在同一个房间，但我们在灵里若不是一，在魂里就必定不会是一。要实行同心合意，我们必须学习转向我们的灵，然后同有一个灵而进到我们的魂里，使我们能同心合意。（长老训练第十册，五八至五九页。）

信息选读

腓立比书非常著重信徒的魂。我们必须同魂与人位化的福音信仰一齐努力；（一 27；）我们必须魂里联结，思念同一件事；（二 2；）并且我们必须同魂，真正关心基督耶稣的事。（20~21。）在福音的工作上，在信徒的交通上，以及在主的权益上，我们的魂总是个难处。因此，我们的魂，特别是魂的主要部分一心思，必须被变化，（罗十二 2，）使我们在基督的身体生活里是一魂的，在魂里联结，并且同魂。

腓立比书的关键点乃是经历基督，而经历基督的秘诀就是在

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Four (Day 1)

The Practice of the Proper One Accord in the Church

Morning Nourishment

Phil. 1:27 Only, conduct yourselves in a manner worthy of the gospel of Christ, that whether coming and seeing you or being absent, I may hear of the things concerning you, that you stand firm in one spirit, with one soul striving together along with the faith of the gospel.

2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing.

When we practice the one accord, we must learn to be in one spirit and with one soul (Phil. 1:27). We may be bodily sitting together in the same room, but if we are not one in our spirit, it is certain that we will not be one in our soul. To practice the one accord, we must learn to turn to our spirit and then to enter into our soul with the spirit that we may be in the one accord. (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), p. 54)

Today's Reading

The book of Philippians deals very much with the soul of believers. We must strive together with one soul in the faith of the gospel (1:27); we must be joined in soul, thinking the one thing (2:2); and we must be like-souled, genuinely caring for the things of the Lord (2:20-21). In the gospel work, in the fellowship among the believers, and in the Lord's interests, our soul is always a problem. Hence, it must be transformed, especially in its leading part, the mind (Rom. 12:2), that we may be of one soul, joined in soul, and like-souled in the Body life.

In the book of Philippians the experience of Christ is the key point, and the secret of the

魂里是一，或在魂里联结。照这卷书看，我们若不在魂里联结，我们对基督的经历就无法往前。如果我们仅仅在灵里是一，却没有在魂里联结，我们就无法在经历基督上往前。

在魂里，与在魂里是一或魂里联结，二者之间大不相同。经历基督的秘诀乃是在魂里是一，而不是在魂里。有异议的人完全是在魂里，他们不可能在魂里是一。凡运用心思、情感和意志的人，在魂里都不是一。我们若要经历基督，就必须与别人在魂里是一；也就是说，我们必须与别人同魂。当我们运用心思、情感和意志时，我们可能非常单独。但是，我们若操练灵，以致在魂里是一，我们的的心思就会清明，情感就会有节制，意志也会受调整。这样，我们就可能与别的圣徒在魂里是一。

保罗论到同魂的话，对于所有留在主恢复里的人是一个警告。倘若我们与别人不能同魂，那么即使我们留在召会生活里，仍然不能完满的享受基督。虽然我们在灵里没有问题的，我们却可能坚持魂里的不同。照你的观感，你魂里的感觉是对的。但是，因著你坚持自己不同的点，你对基督的经历就受到限制。因此，我们都必须学习，在召会生活中同魂，这是很要紧的。不要让你魂里的不同，拦阻你在基督的身体里经历祂。但愿我们都学习牺牲我们的魂，不顾我们的心思、情感和意志。那么，我们就能在基督的身体里与别人同魂。我们的光景若是如此，我们将要在身体里，对基督有何等的经历和享受！为要在身体里完满的经历基督，我们必须同魂，并且不顾我们的魂。

凡是保罗不能打发，对基督的身体没有这种关心的同工，无法经历基督到保罗那样的程度。因著提摩太与保罗同魂，他就有地位在基督的身体里经历基督到极点，正如保罗所经历的基督一样。但是那些不与保罗同魂的，他们对基督的经历就无法达到这么高的程度。他们因著不能同魂，对基督的经历就受到限制。（腓立比书生命读经，一四九至一五〇、一六四、一六〇页。）

参读：腓立比书生命读经，第二、八篇。

experience of Christ is to be one in soul or joined in soul. According to this book, we cannot go on in the experience of Christ unless we are joined in soul. If we are one only in spirit but are not joined in soul, we cannot go on in the experience of Christ.

There is a great difference between being in the soul and being one in soul or joined in soul. The secret of experiencing Christ is to be one in soul, not to be in the soul. The dissenting ones who are altogether in the soul find it impossible to be one in soul. Those who exercise their mind, emotion, and will are not one in soul. If we would experience Christ, we need to be one with others in the soul; that is, we need to become like-souled with others. When we exercise our mind, emotion, and will, we may be very individualistic. But if we exercise our spirit to be one in soul, our mind will be sobered, our emotion will be regulated, and our will will be adjusted. Then it will be possible for us to be one in soul with other saints.

Paul's word about being like-souled is a warning to all who remain in the Lord's recovery. If we are not like-souled with others, we shall not have the full enjoyment of Christ, even though we stay in the church life. Although we have no problems in our spirit, we may hold on to differences in our soul. According to your impression, the feeling you have in your soul is right. However, because you hold on to your differences, your experience of Christ is limited. Thus, it is crucial for us all to learn that in the church life we need to be like-souled. Do not allow the differences in your soul to hold you back from experiencing Christ in His Body. May we all learn to sacrifice our soul, to risk our mind, emotion, and will. Then we shall become like-souled with others in the Body of Christ. If this is our condition, how much we shall experience Christ and enjoy Him in the Body! In order to experience Christ to the full extent in the Body, we need to be like-souled and we need to risk our soul.

Any co-worker who could not be sent by Paul with such a concern for the Body of Christ could not experience Christ to the same degree Paul did. Because Timothy was like-souled with Paul, he was in a position to experience Christ to the uttermost in the Body, just as Paul was experiencing Him. But those who were different in soul from Paul could not experience Christ to this high degree. Their experience of Christ was restricted by the differences in soul. (Life-study of Philippians, pp. 125-126, 137-138, 134-135)

Further Reading: Life-study of Philippians, msgs. 2, 8

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
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第四篇（周二）

召会中正确同心合意的实行

晨兴喂养

林前一 10『弟兄们，我藉我们主耶稣基督的名，恳求你们都说一样的话，你们中间也不可有分裂，只要在一样的心思和一样的意见里，彼此和谐。』

腓四 2『我劝友欧底亚，也劝循都基，要在主里思念相同的事。』

在召会里正确的同心合意乃是实行身体真正的一。（太十八 19，徒一 14。）在马太十八章十九节，就是在约翰十七章主为著这一祷告之前，祂训练门徒实行同心合意。

要实行同心合意，我们必须在一样的心思和一样的意见里，彼此和谐。（林前一 10。）在一样的心思里彼此和谐，乃是在我们的魂里有实行上的一。当我们心思中的思想藉著我们的话语发表出来时，就成了我们的意见。当这些意见留在我们的心思中，就只是我们的思想。当我们不同的思想发表成为意见时，就可能造成问题。

哥林多的信徒没有在一样的心思里彼此和谐；因此，他们在肉体里说不同的话。有人说，『我是属保罗的，』有人说，『我是属亚波罗的，』或说，『我是属矶法的。』（12。）他们中间那些自以为是属灵的，说，『我是属基督的。』这也是发表意见。这种不同的说话，在哥林多人中间造成了分裂。（长老训练第十册，五八至五九页。）

信息选读

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
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Message Four (Day 2)

The Practice of the Proper One Accord in the Church

Morning Nourishment

1 Cor. 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Phil. 4:2 I exhort Euodias, and I exhort Syntyche, to think the same thing in the Lord.

The proper one accord in the church is the practice of the genuine oneness of the Body (Matt. 18:19; Acts 1:14). In Matthew 18:19, before the Lord prayed for the oneness in John 17, He trained His disciples to practice the one accord.

To practice the one accord, we must be attuned in the same mind and in the same opinion (1 Cor. 1:10). To be attuned in the same mind is to practically be one in our soul. When the thoughts in our mind are expressed in our speaking, they become our opinions. When the opinions remain in our mind, they are simply our thoughts. When our differences in thinking are expressed as opinions, that may cause a problem.

The Corinthian believers were not attuned in the same mind; thus, they spoke differently in the flesh. Some said, "I am of Paul," and others, "I am of Apollos" or "I am of Cephas" (1 Cor. 1:12). The supposedly spiritual ones among them said, "I am of Christ." This too was the expressing of an opinion. This kind of different speaking caused divisions among the Corinthians. (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), pp. 53-54)

Today's Reading

在婚姻生活中，野心的罪不是每天发生的，但意见的难处一天可能发生多次。弟兄和姊妹都有意见。…弟兄在开车时，他的妻子也许对他开车的方式表示很多意见，但丈夫的可能一言不发的照他自己的意见作。

在主的工作里、在召会生活中、以及在属灵的生命上，最大的破坏因素就是我们的意见。多年来在主的工作里，我看到意见的难处。我们在主面前的用处，与我们的意见大有关系。我们若是满了意见，我们在主的工作上就完了。

基督徒生活表面上是个人的事。然而，我们在生命上有多少长大，也与我们的意见有关。我们得救以後有多少长大，在於我们如何对付我们的意见。意见是一件大事，它在我们里面，就像骨头里的骨髓。主若叫我们去看一位姊妹，我们可能说我们没有豫备好，这就是我们的意见。(生命的经历与长大，一七八至一八〇页。)

林前一章十节说到在一样的心思和一样的意见里，彼此和谐。关于『和谐』一辞，中文恢复本一章十节第五注说，『和谐，在马太四章二十一节译为补网。原文意修理、恢复、调整、修补，将破裂之物完全补好，完美的合在一起。哥林多的信徒是一整体，却分开了、破裂了。他们需要修补，完美的合在一起，得以在和谐中有一样的心思、一样的意见，说一样的话，就是基督和祂的十字架。』和谐就是合在一起，就如钢琴调音之後，弹出和谐的音色和正确的旋律。要学习和谐，学习受调整，并学习受改正。(对同工长老们以及爱主寻求主者爱心的话，六二页。)

你们看新旧约圣经有六十六卷之多，由四十多个人执笔，在时间上又距离有一千五百到六百年之久，(头一卷创世记是在主前一千五百年写的，末一卷启示录是在主後九十多年写的。)…全本圣经是一个口，说的也是一样的话，却是经过好多人，经过好长的时间，在许多不同的地方写成的。现在你明了甚麽是一个口说一样的话。(一个身体，一位灵，一个新人，六五页。)

参读：生命的经历与长大，第二十二篇；对同工长老们以及爱主寻求主者爱心的话，第四章。

In marriage life the sin of ambition does not arise every day, but the problem of opinion may arise many times each day. Both brothers and sisters have their opinions....When a brother is driving a car, his wife may express many opinions about the way to drive, but the husband may silently carry out his own opinion.

In the Lord's work, in the church life, and in the spiritual life, the greatest damaging factor is our opinion. For many years in the Lord's work I have seen the problem of opinion. Our usefulness before the Lord depends greatly on the matter of our opinion. If we are opinionated, we are through with the Lord's work.

Apparently, the Christian life is an individual matter. Nevertheless, how much we grow in life also depends upon our opinion. How much growth we have had since we were saved has depended upon how we have dealt with our opinion. Opinion is a great matter. It is within us like the marrow in our bones. If the Lord tells us to go see a certain sister, we may say that we are not ready. This is our opinion. (The Experience and Growth in Life, pp. 142-143)

First Corinthians 1:10 speaks of being attuned in the same mind and in the same opinion. [Footnote 4 says that] the word attuned [is]...“the same word in Greek that is translated mending in Matthew 4:21. It means to repair, to restore, to adjust, to mend, making a broken thing thoroughly complete, joined perfectly together. The Corinthian believers as a whole were divided, broken. They needed to be mended in order to be joined perfectly together that they might be in harmony, having the same mind and the same opinion to speak the same thing, that is, Christ and His cross.” To be attuned is to be joined together, as a piano is tuned to give a proper harmony and melody. Learn to be attuned, learn to be adjusted, and learn to be corrected. (A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, p. 58)

Consider the Bible. The Old and New Testaments contain sixty-six books written by more than forty different authors in many different places over a period of fifteen or sixteen hundred years. The first book, Genesis, was written about 1500 B.C., while the last book, Revelation, was written after A.D. 90....The entire Bible has one mouth and speaks the same thing, even though it was written over a long period of time by many different people in many different places. Now you can understand what it means to have one mouth speaking the same thing. (One Body, One Spirit, and One New Man, pp. 59-60)

Further Reading: The Experience and Growth in Life, msg. 22; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 4

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
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第四篇（周三）

召会中正确同心合意的实行

晨兴喂养

罗十五 5~6 『但愿那赐忍耐与鼓励的神，叫你们照著基督耶稣，彼此思念相同的事，使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。』

许多年前，〔罗马十五章五至六节〕很搅扰我。成千上万的信徒怎麼能同心合意，用同一的口说一样的话？今天我有充分的确信，我们不仅在道理上，更在经历上，都能说一样的话，因为我们所说同样的话，就是包罗万有的基督。我们所说的，不是关于受浸、蒙头或洗脚。我们说一件事—就是包罗万有的基督和祂的召会。我们若只接受基督作我们的生命和我们的人位，我们就自然而然的会都说一样的话。这样，实际上我们就是新人。你到另外一个国家去，那里的圣徒会迎接你，也说一样的话。你无论去那里，…你会听见一样的话。我们都能说一样的话，也都能在一样的意见里，彼此和谐。我们只有一个观念，就是基督与召会。（一个新人，四三至四四页。）

信息选读

召会不光是身体，召会还是一个新人。身体需要基督作生命，新人需要基督作人位。当你要说话的时候，当我要说话的时候，当我们任何人要说话的时候，基本问题要解决的就是谁在那里作人位。若是你作人位，你自己作自己的口。若是我作人位，我自己作我自己的口。这样你是一个

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Four (Day 3)

The Practice of the Proper One Accord in the Church

Morning Nourishment

Rom. 15:5-6 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus, that with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

Years ago these verses [in Romans 15:5-6] bothered me. How could tens of thousands of believers speak the same thing with one mind and one mouth? Today I have the full assurance, not merely doctrinally but experientially, that we all can speak the same thing because the same thing which we speak is the all-inclusive Christ. What we speak is not concerning baptisms, head covering, or foot-washing. We speak one thing—the all-inclusive Christ and His church. If we only take Christ as our life and Christ as our person, spontaneously we will all speak the same thing. Then practically we will be the new man. When you go to another country, a saint there will meet you, speaking the same thing. Wherever you go on the earth,...you will hear the same thing. We all can speak the same thing, and we can all be attuned in the same opinion. We would only have one concept, Christ and the church. (The One New Man, p. 43)

Today's Reading

The church is not merely the Body but also the one new man. The Body needs Christ as its life, whereas the new man needs Christ as his person. When you want to speak, when I want to speak, when any one of us wants to speak, we must resolve the basic question: Who is the person that is speaking here? If you are the person, you have your own mouth. If I am the person, I have my own mouth. Thus, you have your mouth, and I have my mouth;

口，我是一个口，就有两个口。当大家都各自作人位，各自说各人的，那我们大家就有很多的口。这是社会，这是公会，这是今天堕落基督教的光景。但是在召会中，召会是身体，召会是一个新人。身体有基督作生命，新人有基督作人位。你要说话的时候不是你作人位，我要说话的时候也不是我作人位，每一个人说话的时候都是基督作人位！结果怎样呢？结果就是一个口。

所以林前一章十节保罗说，大家『都说一样的话』。这一节圣经，多年前也很难为我。我想基督徒怎麼能说一样的话？好像不可能。可是有一天，我明白了，召会是一个新人，只有一个人位，这一个人位来支配我们的说话，祂所说的定规是一样的话。

今天基督教里的布道家、牧师，各以自己作人位，各自作自己的口，各自说自己的话；所以他们这许多的口，一个一个都说不同的话。但是召会不是这样，召会乃是一个新人，这一个新人是以基督作人位。每一个弟兄和姊妹要说甚麽的时候，都不以自己作人位，乃是让基督作人位。让基督作你的人位，你来说话；让基督作我的人位，我来说话；结果大家就说一样的话。

亲爱的弟兄姊妹，我在这里和你们所交通的，不是我不知道的。有好些时候，我要说话，但是我的里头就问问看，是我要说话呢，还是主要说话？换句话说，在这说话的事上是主作人位呢，还是我作人位？要是我作人位，下面有问题；要是主作人位，没有问题。若是主作人位，主说了话；等两个月後，你也让主作人位说话，定规和我所说的一样。我们是一个口，说一样的话。（一个身体，一位灵，一个新人，六四至六六页。）

参读：一个新人，第三至四章；一个身体，一位灵，一个新人，第五篇。

therefore, there are two mouths. When each one is a person individually and each one speaks his own matters, we have many mouths. This is a society or a denomination, and this is the condition of today's degraded Christianity. In the Lord's recovery, however, the church is the Body, and the church is the one new man. The Body has Christ as life, and the new man has Christ as a person. When you speak, it is not you who are the person; when I speak, neither is it I. When anyone speaks, it is Christ who is the person. What is the result? The result is that there is only one mouth.

This is why in 1 Corinthians 1:10 Paul says that all “speak the same thing.” This verse greatly bothered me many years ago. I thought, “How could all Christians speak the same thing?” It seemed to me that this was impossible, but one day I understood. The church is the one new man with only one person, and this person controls our speaking, so whatever He speaks is surely “the same thing” that we all speak as the new man.

Many preachers and pastors in today's Christianity are all their own persons, all have their own mouths, and all speak their own things. Therefore, they have many mouths, each speaking a different thing. However, the church is not like this. The church is the one new man with Christ as her person. Whenever the brothers and sisters are about to speak something, they do not take themselves as the person; instead, they allow Christ to be the person. You let Christ be your person when you speak, and I let Christ be my person when I speak. Eventually, everyone speaks the same thing.

Dear brothers and sisters, what I have fellowshiped with you here is something that I know. Many times I wanted to speak, but I checked within, asking myself, “Is it I who want to speak or is it the Lord?” In other words, in the matter of speaking, is the Lord the person, or am I the person? If it is I, there will be a problem; if it is the Lord, there will be no problem. If I allow the Lord to be the person, He is the One who speaks; then two months later, if you allow the Lord to be the person, you will speak the same thing that I have spoken. We have one mouth speaking the same thing. (One Body, One Spirit, and One New Man, pp. 59-60)

Further Reading: The One New Man, chs. 3-4; One Body, One Spirit, and One New Man, ch. 5

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第四篇（周四）

召会中正确同心合意的实行

晨兴喂养

弗三 17 『使基督藉著信，安家在你心里，叫你在爱里生根立基。』

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

[在罗马十五章六节，『同心合意』一辞] 原文意，有同样的心思、意志和目的。这就是我们在全人里面是一，结果外面的说话也是一。当我们同心合意时，我们都用同一的口，说同样的话。这与巴别的光景相反。在巴别，由於人类的分裂，他们的语言被变乱，成为许多不同的言语。(创十一 7, 9。)要同心同口惟一的路，就是让基督在我们的心里和口中有地位作一切，使荣耀归与神。(圣经恢复本，罗十五 6 第一注。)

信息选读

我们需要有一个心思，一个口。这就是说，我们只有一个头，因为只有头有口，有心思。我们都以主耶稣作头。只有祂完全有资格有心思和口。我们没有权利，因为我们是身体的肢体。我们没有口或心思，所以我们必须以基督的心思来思想。(腓二 2, 5, 四 2。)然後我们必须用头的口来说话。口只有一个头。

我们若考量这件事，就不会那样随便自由的说话；我们不会喜欢说甚麽，就说甚麽。也许头不喜欢说的事，你喜欢

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Four (Day 4)

The Practice of the Proper One Accord in the Church

Morning Nourishment

Eph. 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love.

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

[In Romans 15:6] the Greek word [for “with one accord”] means with the same mind, will, and purpose. This is to be one in our whole being and results in our being one in our outward speaking. Whenever we are in one accord, we speak the same thing; we speak with one mouth. This oneness is the reverse of Babel, where the division among mankind caused their language to become confused and divided into many different speakings (Gen. 11:7, 9). The only way to be with one accord and one mouth is to allow Christ the room to be everything in our heart and in our mouth that God may be glorified. (Rom. 15:6, footnote 1)

Today's Reading

We need to have one mind and one mouth. This means that we only have one Head because only the head has a mouth and a mind. We all take the Lord Jesus as the Head. Only He is fully qualified to have the mind and to have the mouth. We do not have the right because we are members of the Body. We do not have the mouth or the mind so we have to think with the mind of Christ (Phil 2:2, 5; 4:2). Then we have to speak with the mouth of the Head. The mouth only has one head.

If we considered this matter, we would not speak so loosely or freely; we would not speak whatever we like. You may like to speak something which the Head does not like. You are not

说。但你不是口。在全宇宙中只有一个新人，这一个新人只有一个头同一个身体。口不是在身体上，乃是连著头。我们必须学习不轻易说话，你的说话干扰或玷污头的口。你没有口。召会所有的口，乃是头的口。

我们众人有一个心思，一个口，是甚麽意思？这就是说，『不再是我，乃是基督在我里面活著。』（加二 20 上。）不再是我，乃是元首基督在我里面活著。祂有口，祂有心思，我以祂作我的人位，所以我绝不再用我的口说甚麽。谁能相信语言不同的无数基督徒，能有一个口？但圣经这样告诉我们，所以我们需要实行一个口，在说话上是一。（长老训练第七册，四四至四五页。）

谈到身体是彼此作肢体，但谈到新人那比身体还要命。…一个人有几个口？一个。我们大家不只要彼此作肢体，我们大家还彼此用一个口。你看要不要命？彼此作肢体已经受捆绑了，现在连说话都是一个口。这不是我讲的，是保罗讲的。一个新人有几个口？一个。那麽谁是口？你若说基督是口，那太超凡了。要解决这个问题，必须看见新人只有一个，他的人位也只有一个。在全身体上只有一个口，这个口由谁来支配？由人位。人位支配这个口。（一个身体，一位灵，一个新人，六三至六四页。）

我们在接纳信徒过召会生活等等的生活上，要照著基督耶稣，彼此思念相同的事，同心合意荣耀神。（罗十五 5~7。）当我们同心合意时，我们都用同一的口，说同样的话。我们同心同口惟一的路，就是让基督在我们心里和口中，有地位作一切，使荣耀归与神。…神就是新耶路撒冷。我们荣耀神，就是以祂为新耶路撒冷，将一切荣耀都归与祂。（经历神生机的救恩等於在基督的生命中作王，六八页。）

参读：长老训练第七册，第三至四章。

the mouth. In the whole universe there is only one new man, and the one new man only has one Head with one Body. The mouth is not on the Body but with the Head. We must learn not to speak things so easily. Your speaking interferes with or profanes the mouth of the Head. You do not have any mouth. What the church has as the mouth is the mouth of the Head.

What does it mean that we all have one mind and one mouth? This means "it is no longer I...but it is Christ who lives in me" (Gal. 2:20a). It is no more I, but Christ the Head that lives in me. He has a mouth, He has a mind, and I take Him as my person, so I would never use my mouth any longer to speak anything. Who could believe that so many millions of Christians with different languages could have one mouth? The Bible tells us this and we need to practice the one mouth to be one in speaking. (Elders' Training, Book 7: One Accord for the Lord's Move, pp. 44-45)

The Body is a matter of being members one of another, but for the new man the requirements are even more than what the Body requires....How many mouths does a man have? It has one. Not only are we all members one of another, but we also all speak with one mouth. Do you see how much is required of us? It is already restricting enough to be members one of another, and now even when we speak, we all have to have one mouth. This is not my word; it is Paul's word. How many mouths does the one new man have? One. Then who is the mouth? If you say that Christ is the mouth, you are too transcendent. In order to resolve this matter you must see that there is only one new man with only one person. In the whole body there is only one mouth, but who controls this mouth? It is the person who controls the mouth. (One Body, One Spirit, and One New Man, pp. 58-59)

We need to be of the same mind toward one another according to Christ Jesus so that with one accord we may glorify God in receiving the believers to live the church life (Rom. 15:5-7). Whenever we are in one accord, we speak the same thing; we speak with one mouth. The only way to be with one accord and with one mouth is to allow Christ the room to be everything in our heart and in our mouth that God may be glorified. We have said that God is the New Jerusalem. When we glorify God, we take Him as the New Jerusalem and give all the glory to Him. (The Experience of God's Organic Salvation Equaling Reigning in Christ's Life, p. 63)

Further Reading: Elders' Training, Book 7: One Accord for the Lord's Move, chs. 3-4

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
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第四篇（周五）

召会中正确同心合意的实行

晨兴喂养

耶三二 39 『我要赐给他们一个心和一条路，好叫他们终身敬畏我，使他们和他们以后的子孙得福乐。』

约十四 6 『耶稣说，我就是道路、实际、生命；若不藉着我，没有人能到父那里去。』

照著耶利米三十二章三十八节，以色列要作耶和华的子民，耶和華要作他们的神。耶和華这样应许以后，就说，『我要赐给他们一个心和一条路，好叫他们终身敬畏我，使他们和他们以后的子孙得福乐。』(39。)

我们这些神所拣选的人，都该有同一个心和同一条路。我们该有一个心爱神、寻求神、活神，并被神构成。这就是说，我们爱作神的彰显。那一条路就是三一神。主耶稣说，『我就是道路。』(约十四 6 上。)(耶利米书生命读经，二二七至二二八页。)

信息选读

今天基督徒分裂，因为他们在基督以外，走了许多不同的道路。天主教有天主教的道路，东正教有东正教的道路。各宗派和独立团体都有他们自己的道路。长老会有一条道路，灵恩派又有另一条道路。

我们在基督身体里的道路该是甚麽？我们是基督的身体，该走内里之律的道路；这律就是三一神同祂神圣的性能。我们都该

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Four (Day 5)

The Practice of the Proper One Accord in the Church

Morning Nourishment

Jer. 32:39 And I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them.

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

According to Jeremiah 32:38, Israel would be Jehovah's people, and He would be their God. After making this promise, Jehovah said, "I will give them one heart and one way, to fear Me all the days, for their own good and for the good of their children after them" (v. 39).

We, the chosen people of God, should all have one heart and one way. We should have one heart to love God, to seek God, to live God, and to be constituted with God. This means that we love to be the expression of God. The one way is just the Triune God. The Lord Jesus said, "I am the way" (John 14:6a). (Life-study of Jeremiah, pp. 188-189)

Today's Reading

Christians today are divided because they take many different ways other than Christ. The Catholic Church has the Catholic way, and the Orthodox Church has the Orthodox way. Each denomination and independent group has its own way. The Presbyterians have one way, and the Pentecostals have another way.

What should be our way in the Body of Christ? As the Body of Christ, we should take the way of the inner law, which is the Triune God with His divine capacity. We should all have one

有一个心爱祂，我们都该接受祂作我们的生命和道路。这一个心和一条路就是同心合意。(徒一14。)我们若没有同一个心和同一条路，就无法同心合意。

在新耶路撒冷里，只有一条路，直到永远。约翰告诉我们：『天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。在河这边与那边有生命树，生产十二样果子，每月都结出果子。』(启二二1~2上。)在街道当中，有生命水的河涌流，河里长著生命树。这指明道路、生命、和生命的供应都是一；这也指明今天我们的道路该是甚麽。我们在主恢复中的道路就是生命，就是内里生命的律，就是三一神自己。

我很遗憾的说，近年来我们中间有风波，这风波带进分裂。这风波的原因是某些人要走一条生命以外的道路，就是基督、三一神、和内里之律以外的道路。分裂总是走基督以外之道路的结果。我们若保守自己在同一条道路上，就不会有分裂。我们赞美主，在祂的复兴里，祂要给祂的子民一个心爱祂、彰显祂，并一条路享受祂。(耶利米书生命读经，二二八至二二九页。)

申命记二十五章十三至十六节说到关于法码与量器的判断。以色列人囊中不可有一大一小的法码；家里不可有一大一小的量器。(13~14。)因为凡行这些不义之事的人，都是耶和华他们的神所憎恶的。(16。)

有不同的法码与量器就是撒谎，一切的谎言都是来自仇敌撒但。有不同的法码与量器，这不诚实的作法必是从撒但来的。

以色列人要有足重公道的法码，足量公道的量器，使他们在神所赐的地上，日子得以长久。(15。)这里的日子得以长久，与公义有关。那些长寿的人总是将他们的长寿归因于注意身体健康，有充足的睡眠，饮食有节制等等。你曾否听过有人将长寿归因于公平、公义和公正？在十五节里，在地上日子得以长久，明显的与足量公道的法码和量器有关。(申命记生命读经，一五六至一五七页。)

参读：耶利米书生命读经，第二十七篇；罗马书生命读经，第二十九篇。

heart to love Him, and we should all take Him as our life and our way. This one heart and one way is the one accord (Acts 1:14). If we do not have one heart and one way, we cannot be in one accord.

For eternity in the New Jerusalem there will be only one way. John tells us, "He showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street. And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month" (Rev. 22:1-2a). In the middle of the street, the river of water of life flows, and in the river the tree of life grows. This indicates that the way, the life, and the life supply are all one. It also indicates what our way should be today. Our way in the Lord's recovery is life; it is the inner law of life; it is the very Triune God Himself.

I am sorry to say that in recent years there was a turmoil among us, and this turmoil brought in division. The reason for this turmoil was that certain ones wanted to take a way other than life, a way other than Christ, the Triune God, and the inner law. Divisions are always the result of taking a way other than Christ. If we keep ourselves to the one way, there will be no division. We praise the Lord that in His restoration He will give His people one heart to love Him and express Him and one way to enjoy Him. (Life-study of Jeremiah, pp. 189-190)

Deuteronomy 25:13-16 covers the judgment concerning weights and measures. The children of Israel were not to have in their bag differing weights, one heavy and one light, nor were they to have in their house differing measures, one heavy and one light (vv. 13-14). For everyone who did these things, everyone who did unrighteousness, was an abomination to Jehovah their God (v. 16).

To have differing weights and measures is a lie, and all lies come from the enemy, Satan. The dishonest practice of having differing weights and measures is surely from Satan.

The children of Israel were to have a full and righteous weight and a full and righteous measure in order that their days might be extended upon the God-given land (v. 15). Here longevity is related to righteousness. Those who have lived a long life often attribute their longevity to such matters as taking care of their health, getting adequate sleep, and having a proper diet. Have you ever heard anyone attribute longevity to being fair, righteous, and just? In this verse living long upon the land is clearly related to having full and righteous weights and measures. (Life-study of Deuteronomy, p. 134)

Further Reading: Life-study of Jeremiah, msg. 27; Life-study of Romans, msg. 29

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第四篇（周六）

召会中正确同心合意的实行

晨兴喂养

申二五 15『当用足重公道的法码，足量公道的量器。这样，在耶和华你神所赐你的地上，你的日子就得以长久。』

林前四 17『因此我已打发提摩太到你们那里去；他在主里是我所亲爱、忠信的孩子；他必题醒你们，我在基督耶稣里怎样行事，正如我在各处各召会中所教导的。』

那些不同的法码与量器，实际上就是不同的尺度。在今天的召会生活中，我们可能有不同的尺度，一个是量别人的，一个是量自己的。因著有不同的尺度，我们可能在某件事上定罪别人，却在同样的事上称义自己。有些圣徒可能用一种尺度来衡量长老与同工的行动，却用另一种尺度来衡量自己的行动。因著他们用一种尺度来量长老和同工，又用不同的尺度来量自己，他们就批评长老和同工，却为自己表白。

在神的家一召会中，应当只有一种尺度。这就是说，该用同样的尺度来量每一个人。倘若我们只用一个尺度，我们就会像神一样的公平、公义、公正。因为神是公平、公义、公正的，所以祂是按著同样的尺度来量每一个人。祂没有不同的法码与量器。祂用同样的尺度，直到永远。（申命记生命读经，一五七至一五八页。）

信息选读

属世的人常用不同的尺度。因著人用各种不同的尺度，人类社会就极其缺少公正。例如，妻子与丈夫在婚姻生活中

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Four (Day 6)

The Practice of the Proper One Accord in the Church

Morning Nourishment

Deut. 25:15 A full and righteous weight you shall have, and a full and righteous measure you shall have, in order that your days may be extended upon the land which Jehovah your God is giving you.

1 Cor. 4:17 ...I have sent Timothy to you,...who will remind you of my ways which are in Christ, even as I teach everywhere in every church.

Those who have differing weights and measures actually have differing scales. In the church life today, we may have differing scales—one scale for measuring others and a different scale for measuring ourselves. Having differing scales, we may condemn a certain thing in others but justify the same thing in ourselves. Certain saints may use one scale to weigh the actions of the elders and the co-workers but a different scale in weighing their own actions. Because they weigh the elders and co-workers in one scale and themselves in a different scale, they find fault with the elders and co-workers but vindicate themselves.

In the house of God, the church, there should be only one scale. This means that the same scale should be used to weigh everyone. If we have only one scale, we will be fair, righteous, and just, even as God is. Because God is fair, righteous, and just, He measures everyone according to the same scale. He does not have differing weights or measures. For eternity He will use the same scale. (Life-study of Deuteronomy, pp. 134-135)

Today's Reading

Because people use many different kinds of scales, there is a great shortage of justice in human society. For instance, wives and husbands use different scales in their married life.

用不同的尺度。这些不同的尺度就是丈夫与妻子之间争吵的原因。丈夫与妻子都有两组不同的尺度。

在召会生活中，我们不该有不同的尺度，一个量自己，一个量弟兄姊妹，但在这事上我们都失败了，没有一个例外。用会计的术语来说，我们很容易将别人记在『借方』，而把自己记在『贷方』。我们不该这样作，乃该多记别人的优点，多记自己的缺失。例如，一位姊妹可能用一种尺度来量长老，记下他们的缺失，又用不同的尺度来量自己，记下自己的优点。她若更多记下长老的优点，更多记下自己的缺失，就会对她当地的长老和召会有更积极的观点。

有些圣徒习惯使用不同的尺度，他们从一地换到另一地，盼望找到比较满意的召会和长老。但是因这些圣徒有不同的尺度，他们无论到那里，都找不到令他们满意的召会和长老。

我强调用不同的尺度的习惯，因为这种习惯在召会生活中乃是一种病。这就是不能同心合意的源头，使我们不能持守一并同心合意，而产生不和。愿我们都从主接受怜悯，不再有不同的尺度，却要像我们的神一样，用相同的尺度来对待每一个人。(申命记生命读经，一五八至一五九页。)

众召会也应当在实行上是一。(林前十一 16，十四 33 下 ~34。)若众召会在实行上不同，就会破坏同心合意。若是我们在神命定的路上训练全时间者，他们所回到的各召会又有不同的实行，这就会引起难处。我们会自相矛盾。我盼望所有的受训者回到本地召会去，因著我们都实行同一条路，就会很有功用。

在召会生活的早期，众召会有同样的实行。然而，当保罗到耶路撒冷去，他看到一些不同的事。(徒二一 20，参雅二 10 与注 1。)至终，主彻底毁灭了在耶路撒冷的那个不同之事。…在主的恢复中，为著一个身体的建造，应该只在一个行动里，藉著一个职事而有一个工作。(长老训练第九册，一三至一四页。)

参读：申命记生命读经，第十九篇；长老训练第十册，第五章。

These different scales are the reason for the quarreling between husband and wife. Both the husband and wife have two sets of scales.

Although we should not have differing scales in the church life, one scale for weighing ourselves and other scales for weighing the brothers and sisters, we all have failed in this matter. Not one of us is an exception. Using the language of accounting, we may say that it is easy for us to “debit” others and “credit” ourselves. Instead of doing this, we should give others more credit and ourselves more debit. For instance, a sister may weigh the elders in one scale, giving them a debit, and weigh herself in a differing scale, giving herself a credit. If she would give the elders more credit and give herself more debit, she would have a much more positive view of the elders and of the church in her locality.

Some saints who have the practice of using differing scales may move from one locality to another, hoping to find a more satisfactory church with more satisfactory elders. But because these saints have differing scales, no matter where they may go, they do not find the church and the elders to be satisfactory.

I emphasize the practice of having differing scales because this practice is a sickness, a disease, in the church life. This is the source of disaccord. Instead of keeping the oneness and the one accord, we have disaccord. May we all receive mercy from the Lord to no longer have differing scales but, like our God, to have the same scale for everyone. (Life-study of Deuteronomy, pp. 135-136)

All of the churches should also be one in practice (1 Cor. 11:16; 14:33b-34). If the churches are not the same in practice, this will damage the one accord. If we train the full-timers in the God-ordained way, and they return to churches who practice differently, this could cause problems. We will be contradicting ourselves. I hope that all the trainees who return to their churches will be so useful because we are all practicing the same way.

In the early days of the church life, the churches were the same in practice. When Paul went to Jerusalem, however, he saw something different (Acts 21:20; see James 2:10 and footnote 1...). Eventually, the Lord wiped out that different thing in Jerusalem....In the Lord's recovery, there should only be one work in one move with one ministry for the building up of the one Body. (Elders' Training, Book 9: The Eldership and the God-ordained Way (1), pp. 16-17)

Further Reading: Life-study of Deuteronomy, msg. 19; Elders' Training, Book 10: The Eldership and the God-ordained Way (2), ch. 5

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第五篇

主今日的行动

读经：太十六 18，罗十五 16，彼前二 5，徒五 42，弗四 12，林前十四 1，3～5，26，31

纲 目

周 一

壹 我们的神是活的，（提前三 15，来三 12，）我们的主是有行动的，（太十六 18，）并且那灵是在作工的；（启五 6 下；）而认识神的子民，必刚强行事。（但十一 32。）

贰 主今日的行动乃是要祂的子民进入新的复兴：

一 在神的选民中间，一直有复兴的渴望—哈三 2 中，何六 2，罗八 20～22。

二 我们藉著时代的职事达到神圣启示的高峰，就能进入新的复兴：

1 神所赐给我们神圣启示的高峰，乃是神永远经纶的启示。

2 解释神永远经纶的这整本圣经，乃是三一神的自传，见於永世的两个段落，以及时间的桥梁上—约一 1，3，14，29，32，42，51。

3 神成为人，好使人在生命和性情上，但在神格上成为神，这是整本圣经的要素，是在圣经这『盒子』里的『钻石』，

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Five

The Lord's Move Today

Scripture Reading: Matt. 16:18; Rom. 15:16; 1 Pet. 2:5; Acts 5:42; Eph. 4:12; 1 Cor. 14:1, 3-5, 26, 31

Outline

DAY 1

I. Our God is living (1 Tim. 3:15; Heb. 3:12), our Lord is moving (Matt. 16:18), the Spirit is working (Rev. 5:6b), and the people who know their God will show strength and take action (Dan. 11:32).

II. The Lord's move today is for His people to enter into a new revival:

A. Among God's elect there has always been an aspiration to be revived—Hab. 3:2a; Hosea 6:2; Rom. 8:20-22.

B. We can enter into a new revival by arriving at the highest peak of the divine revelation through the ministry of the age:

1. The highest peak of the divine revelation given to us by God is the revelation of the eternal economy of God.

2. The entire Bible, which is the explanation of the eternal economy of God, is the autobiography of the Triune God, seen in the two sections of eternity and on the bridge of time—John 1:1, 3, 14, 29, 32, 42, 51.

3. God becoming man that man might become God in life and in nature but not in the Godhead is the essence of the entire Bible, the “diamond” in the “box” of the Bible, the

也就是神永远的经纶—创一 26, 约十二 24, 罗八 29。

4 在每一个时代都有那个时代的异象, 我们必须按照时代的异象事奉神: 今天我们能同心合意, 因为我们只有一个异象, 一个构上时代、承继一切的异象, 就是神永远经纶的异象—箴二九 18 上, 徒二六 19, 弗一 17, 三 9。

5 『我盼望全地众召会的圣徒, 尤其是同工和长老, 都看见这启示, 然后起来祷告, 求神给我们新的复兴—一个历史上从未有过的复兴』—历代志生命读经, 一七页。

周二

三 我们如果实行过神人的生活, 自然而然就会有活在神经纶里的团体模型建立起来, 这模型要成为召会历史中最大的复兴, 把主带回来—腓一 19 ~ 21 上, 三 10:

1 我们必须跟从主耶稣的榜样, 带著耶稣的烙印, 就是祂生活的特徵—加六 17。

2 我们需要藉著耶稣基督之灵全备的供应, 活基督而显大基督—腓一 19 ~ 21 上。

3 我们必须藉著基督复活的大能, 模成基督的死—三 10。

4 『我们都该宣告, 我们要过神人的生活。至终, 神人将是胜利者, 得胜者, 作耶路撒冷里的锡安。这要带进历史上前所未见新的复兴, 也要结束这个世代』—历代志生命读经, 三五页。

周三

四 我们照著神牧养人, 有我们父神爱和赦免的心, 并有我们救主基督牧养和寻找的灵, 就能进入新的复兴—彼前五 2 ~ 3, 路十五 20, 4, 徒二十 20:

1 我们必须照著主耶稣在祂尽职时的榜样牧养人, 以完成神永远的经纶—太九 36, 约十 11, 来十三 20, 彼前五 4:

a 在神完整的救恩里, 神整个新约经纶的内容, 乃是基督作为人子顾惜我们, 并作为神子餵养我们—弗五 29。

eternal economy of God—Gen. 1:26; John 12:24; Rom. 8:29.

4. In every age there is the vision of that age, and we have to serve God according to the vision of the age; today we can be in one accord because we have only one vision, an up-to-date, all-inheriting vision, the vision of the eternal economy of God—Prov. 29:18a; Acts 26:19; Eph. 1:17; 3:9.

5. “I hope that the saints in all the churches throughout the earth, especially the coworkers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history”—Life-study of 1 and 2 Chronicles, p. 15.

DAY 2

C. If we practice living the life of a God-man, spontaneously a corporate model of a people living in the economy of God will be built up; this model will be the greatest revival in the history of the church to bring the Lord back—Phil. 1:19-21a; 3:10:

1. We need to follow the pattern of the Lord Jesus, bearing the brands of Jesus, the characteristics of His life—Gal. 6:17.

2. We need to live Christ for His magnification by the bountiful supply of the Spirit of Jesus Christ—Phil. 1:19-21a.

3. We need to be conformed to the death of Christ by the power of His resurrection—3:10.

4. “We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age”—Life-study of 1 and 2 Chronicles, p. 28.

DAY 3

D. We can enter into a new revival by shepherding people according to God—having the loving and forgiving heart of our Father God and the shepherding and seeking spirit of our Savior Christ—1 Pet. 5:2-3; Luke 15:20, 4; Acts 20:20:

1. We need to shepherd people according to the pattern of the Lord Jesus in His ministry for the carrying out of God's eternal economy—Matt. 9:36; John 10:11; Heb. 13:20; 1 Pet. 5:4:

a. The content of God's entire New Testament economy in His complete salvation is Christ as the Son of Man cherishing us and as the Son of God nourishing us—Eph. 5:29.

b 在祂天上的职事里，基督这位大祭司胸前束著金带，正在顾惜、餵养众召会—启一 12 ~ 13。

2 我们需要照著使徒保罗作好牧者的榜样牧养人，照顾神的群羊—提前一 16，徒二十 28。

3 『我盼望因著我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分於基督奇妙的牧养，在主的恢复里就会有一次大的复兴』—活力排，四九页。

周 四、周 五

参 主今日的行动是藉著恢复新约的福音祭司职分，以生机的建造召会作基督的身体—罗十五 16，彼前二 5，9，罗十二 1，西一 28 ~ 29，太十六 18，弗四 16：

一 我们必须访人传福音—路十 1 ~ 6。

二 我们必须到初信者家中聚会，餵养、顾惜他们，使我们的果子常存—徒五 42，约十五 16。

三 我们必须藉著活力排聚会，教导、成全圣徒作新约职事的工作，就是建造基督的身体—来十 24 ~ 25，弗四 11 ~ 12：

1 在活力排聚会中，信徒彼此交通、代祷，互相照顾、牧养，彼此教导、学习真理，并且互相指导、追求属灵生命的长大，以推动传福音、照顾新人、带活力排聚会、和种种召会生活中的事奉。

2 活力排聚会是召会生活和事奉的主要部分。

四 我们必须带领圣徒追求、切慕在召会聚会中申言，为主说话，说出主来，将主供应人，彼此说，互相听，以建造圣徒和召会—林前十四 1，3 ~ 5：

b. In His heavenly ministry, Christ as the High Priest, with a golden girdle on His breast, is cherishing and nourishing the churches—Rev. 1:12-13.

2. We need to shepherd people according to the pattern of the apostle Paul as a good shepherd, taking care of God's flock—1 Tim. 1:16; Acts 20:28.

3. “I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery”—The Vital Groups, p. 40.

DAY 4 & DAY 5

III. The Lord's move today is through the recovery of the priesthood of the gospel in the New Testament for the organic building up of the church as the Body of Christ—Rom. 15:16; 1 Pet. 2:5, 9; Rom. 12:1; Col. 1:28-29; Matt. 16:18; Eph. 4:16:

A. We must preach the gospel by visitation—Luke 10:1-6.

B. We must meet in the new believers' homes, nourishing and cherishing them, so that our fruit may remain—Acts 5:42; John 15:16.

C. We must teach and perfect the saints through the vital group meetings unto the New Testament work of the ministry, unto the building up of the Body of Christ—Heb. 10:24-25; Eph. 4:11-12:

1. In the vital group meetings, the believers have mutual fellowship and intercession, mutual care and shepherding, mutual teaching and studying of the truth, and mutual instruction in the pursuit of the growth in the spiritual life, for the promotion of the preaching of the gospel, the care for the new ones, the conducting of the vital group meetings, and all other kinds of service in the church life.

2. The vital group meetings are the main part of the life and service of the church.

D. We must lead the saints to pursue and desire after prophesying in the church meetings, speaking for the Lord, speaking forth the Lord, supplying the Lord to others, and speaking and listening to one another in mutuality for the building up of the saints and the church—1 Cor. 14:1, 3-5:

1 这种申言是信徒个个都能也都该作的—31, 24 节。

2 这种申言是建造基督生机身体的最高点, 并且这要完成神按著祂神圣经纶的永远计画—1, 3 节, 4 节下, 12, 31 节, 参太十六 18。

3 禁止申言, 在神面前是个罪—摩二 12 下, 七 12 ~ 17, 耶十一 21 ~ 23。

周 六

4 我们要申言, 就必须操练灵, 用构成申言的元素来讲说—在圣灵的感动下, 凭著祂的光照, 用这生命的活话, 讲说我们所看见的—徒五 20:

a 申言乃是有神的谕言 (传输神圣启示之神的说话, 神的发表)—彼前四 11, 参林前十四 24 ~ 25。

b 当我们有了对神的话属人的学习, 那灵的神圣感动, 以及藉著神圣之光的光照而有清楚的看见, 我们就能申言—31 节, 二 11 ~ 16。

五 主渴望并且必要完成祂在马太十六章十八节, 彼前二章五节, 以弗所四章十一至十六节, 以及林前十四章二十六节里的话, 论到建造召会作为给祂居住之属灵的殿、作为事奉祂的祭司体系、并作为基督生机的身体, 使基督得著扩大和彰显。

1. This kind of prophesying is what every believer can and should do—vv. 31, 24.

2. This kind of prophesying is the top point for building up the organic Body of Christ, and this will fulfill God's eternal plan according to His divine economy—vv. 1, 3, 4b, 12, 31; cf. Matt. 16:18.

3. To prohibit prophesying is a sin before God—Amos 2:12b; 7:12-17; Jer. 11:21-23.

DAY 6

4. In order to prophesy, we must exercise our spirit to speak with the constituting elements of prophesying—speaking what we see with the living words of this life under the inspiration of the Holy Spirit and with His enlightenment—Acts 5:20:

a. To prophesy is to have the oracles of God (God's speaking, God's utterance, that conveys divine revelation)—1 Pet. 4:11; cf. 1 Cor. 14:24-25.

b. When we have the human learning of the Word, the divine inspiration of the Spirit, and the clear view through the enlightening of the divine light, we will be able to prophesy—v. 31; 2:11-16.

E. The Lord desires to and will fulfill His words in Matthew 16:18, 1 Peter 2:5, Ephesians 4:11-16, and 1 Corinthians 14:26 concerning the building up of the church as a spiritual house for His dwelling, a priestly body for His service, and as the organic Body of Christ for Christ's enlargement and expression.

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第五篇（周一）

主今日的行动

晨兴喂养

提前三 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。』

但十一 32 『…惟独认识神的子民，必刚强行事。』

哈三 2 『…耶和華阿，求你在这些年间复兴你的工作，在这些年间使你的工作显明出来，在发怒的时候以怜恤为念。』

关于主今日行动的方向，我完全相信我们的神是活的，（提前三 15，来三 12，）我们的主是有行动的，（太十六 18，）并且那灵是在作工的。（启五 6 下。）既然我们的神是活的，我们的主是有行动的，并且那灵是在作工的，我们的三一神必定仍在执行祂唯一的工作，以成就祂永远的经纶，正如祂在已过的世代和世纪一直为此作工。现在我们需要找出，我们这位活的、有行动的、在作工的神今天在这地上所作的。要完成祂那为著祂永远经纶的工作，就是建造基督生机的身体，祂今天在这地上所执行的是甚麽？（长老训练第十册，二六页。）

信息选读

在神的选民中间，一直有复兴的渴望。只要你是得救的人，每天在你里面，有意或无意，都会有一个渴望并自然而然的祷告：『主阿，求你复兴我们。』我们可能没有感觉，但这样的渴望在我们多年的基督徒生活中，一直在我们里面。

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Five (Day 1)

The Lord's Move Today

Morning Nourishment

1 Tim. 3:15 ...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.

Dan. 11:32 ...But the people who know their God will show strength and take action.

Hab. 3:2 ...O Jehovah, revive Your work in the midst of the years; in the midst of the years make it known; in wrath remember compassion.

Concerning the direction of the Lord's move today, I fully believe that our God is living (1 Tim. 3:15; Heb. 3:12), that our Lord is moving (Matt. 16:18), and that the Spirit is working (Rev. 5:6b). Since our God is living, our Lord is moving, and the Spirit is working, our Triune God must still be carrying on His unique work for the accomplishing of His eternal economy, just as He has worked for this in the past ages and centuries. Now we need to find out what our living, moving, and working God is doing today on this earth. What is He carrying on today on this earth to complete His work for His eternal economy, that is, to build up the organic Body of His Christ? (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), p. 27)

Today's Reading

Among God's elect there has always been an aspiration to be revived. As long as you are a saved one, every day, consciously or unconsciously, there is an aspiration with a spontaneous prayer within you: "O Lord, revive us." Although we may not realize it, such an aspiration has been within us through all the years of our Christian life.

我们可能认为，哈巴谷求复兴的祷告〔哈三2〕对他来说很好，却与我们无关。然而，关于他的祷告，我们必须看见，在神没有时间的因素。在神眼中，祂选民中的一个人代表全体。神总是将祂的选民看作团体的身体。这就是说，哈巴谷和我们在神选民的单位里乃是一。因此，当哈巴谷祷告求复兴时，我们也祷告。我们在二千六百年前就祷告求复兴了。这样的祷告是永存的祷告。

我多次嘱咐圣徒，要将神命定之路鲜活的实行出来；但若没有复兴，我们能有什么东西是活的？若没有复兴，我们就是单单竭力实行神命定之路的第一步—探访人传福音，也会成为极重的负担，叫人担受不起。…我们得救蒙保守在地上，为的是要作一件事，就是使万民作主的门徒，从『耶路撒冷』开始，然后扩展到『犹太』、『撒玛利亚』，直到地极。（徒一8。）我们活著若只是为著教育、事业、美好的婚姻、华美的房屋，就是虚空的虚空。我们活在这里是为著扩展主耶稣；不仅扩展到我们的近邻，更是扩展到全世界。我们若要作这事，就需要得著复兴。这就是为甚麽主带领我们实行晨兴。（玛拉基书生命读经，五一二至五一三页。）

神与人联调是极大的神迹，极深的奥秘。神成为人，为要使人成为神。这样的经纶对天使、世人都是莫测的。这经纶乃是出自神的愿望，要构上、达到神目标的高峰。最终圣城耶路撒冷，将是全本圣经一切异象、启示的集大成。三一之神与三部分人，要在永世里成为爱的对耦，他们是人，却又是神。神性、人性要成为相互的居所，神的荣耀要在人身上显赫辉煌到极点。

我盼望全地众召会的圣徒，尤其是同工和长老，都看见这启示，然后起来祷告，求神给我们新的复兴—一个历史上从未有过的复兴。（历代志生命读经，一七页。）

参读：长老训练第十册，第二章；玛拉基书生命读经，第四篇；时代的异象，第二篇。

We may think that Habakkuk's prayer for revival [in 3:2] was good for him but has nothing to do with us. However, regarding his prayer, we need to realize that with God there is no time element. In the eyes of God, one person among His elect represents the whole. God always considers His elect as a corporate Body. This means that Habakkuk and we are one in the unit of God's elect. Thus, when Habakkuk prayed for revival, we also prayed. We prayed for revival twenty-six hundred years ago. Such a prayer is an everlasting prayer.

Many times...I charged the saints to put the God-ordained way into a living practice, but without a revival, how could we have anything living? If we endeavor to practice just the first step of the God-ordained way—to visit people for the gospel—without being revived, this will be a heavy burden that no one can bear. We...have been saved and kept on earth to do one thing—to go to disciple the nations, beginning from “Jerusalem” and spreading to “Judea,” to “Samaria,” and to the uttermost part of the earth (Acts 1:8). If we live for our education, a career, a good marriage, or a nice house, that is vanity of vanities. We are living...for the spreading of the Lord Jesus...to our neighborhood [and] to the entire world. If we would do this, we need to be revived. This is why the Lord has led us to practice the morning revival. (Life-study of Malachi, pp. 19-20)

It is a great miracle and a deep mystery that God has a way to be joined to man and mingled with man. God became man that man may become God. Such an economy is incomprehensible to both angels and man. This economy is of God's desire, and it will reach, attain, the high peak of God's goal. Ultimately the holy city, Jerusalem, will be the aggregate of all the visions and revelations throughout the Scriptures. The Triune God and the tripartite man will become a loving couple in eternity as man yet still God. Divinity and humanity will become a mutual abode, and the glory of God will be expressed in humanity radiantly in splendor to the uttermost.

I hope that the saints in all the churches throughout the earth, especially the co-workers and the elders, will see this revelation and then rise up to pray that God would give us a new revival—a revival which has never been recorded in history. (Life-study of 1 & 2 Chronicles, p. 15)

Further Reading: Elders' Training, Book 10: The Eldership and the God-ordained Way (2), ch. 2; Life-study of Malachi, msg. 4; The Vision of the Age, ch. 2

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第五篇（周二）

主今日的行动

晨兴喂养

腓一 20『这是照著我所专切期待并盼望的，就是没有一事会叫我羞愧，只要凡事放胆，无论是生，是死，总叫基督在我身体上，现今也照常显大。』

三 10『使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。』

我们既看见了神圣启示的高峰，就需要把我们所看见的实行出来。我们的实行会成功，那个成功将是一个新的复兴，乃是最高的复兴，可能也是主回来之前未了的复兴。…我们需要有团体的模型，就是基督的身体，也就是一班过著神人生活的人。从今天起，我们的实行应当是过神人的生活，认识基督复活的大能，像祂一样天天接受祂的十字架，被钉死，被模成祂的死，而活另一位的生命。（腓三 10，一 21，加二 20。）我们的生命、我们的己、我们的肉体、我们天然的人、以及我们的一切，都已经被这一位带到十字架上。现今我们是在活祂，所以我们生活的每一时刻、每一部分，都应该留在祂的钉十字架里，模成祂死的模型。这样，我们就自然而然的活祂，以祂作复活。（约十一 25。）这就是神人的生活。（过照著神启示之高峰的生活，三八至三九页。）

信息选读

我们的实行不是过一种天然人（无论是好人或坏人）的生活。我们所实行的，乃是过神人的生活。神人就是一个得了重生，并且变

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Five (Day 2)

The Lord's Move Today

Morning Nourishment

Phil. 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Since we have seen such a high peak of the divine revelation, we need to put into practice what we have seen. Our practice will have a success, and that success will be a new revival—the highest revival, and probably the last revival before the Lord's coming back....We need a corporate model, a Body, a people who live the life of a God-man. From today our practice should be to live the life of a God-man by realizing the power of the resurrection of Christ to take His cross as He did, to be crucified, to be conformed to His death, every day to live another One's life (Phil. 3:10; 1:21; Gal. 2:20). Our life, our self, our flesh, our natural man, and our everything were already brought to the cross by Him. Now we are living Him, so we should remain in His crucifixion to be conformed to the mold of His death every moment in every part of our life. That will cause us to spontaneously live Him as the resurrection (John 11:25). This is the living of a God-man. (Living a Life according to the High Peak of God's Revelation, pp. 39-40)

Today's Reading

Our practice is not to live the life of any kind of natural man, good or bad. Our practice is to live the life of a God-man. A God-man is a man who is regenerated

化过的人，与神成为一，而以神为他的生命、他的人位、和他的一切。至终，这人就在生命和性情上，而不是在神格上，成为神。这就是神人。在恢复里，今天我们所该实行的，就是过这样一个神人的生活。这个生活乃是藉著复活、在复活里、并凭著复活，过钉十字架的生活。在这样的生活里，我已经与基督同钉十字架，现在活著的不再是我，乃是祂在我里面活著。(加二 20。)但是当祂在我里面活著的时候，祂是与我一同活著，结果我就与祂一同活著。(约十四 19。)祂同我活著，我也同祂活著；我们二者同活在一起，是个调和的生活，也就是神与人调和的生活。

我们若是过这样的生活，就必定会出去接触人传福音。活力排就是一班这样的人。活力排不该当作一种形式去实行；活力排应当是一班一班…的人…过这样神人的生活，〔这〕就会拯救人，造就人，也会建立地方召会，甚至到一个地步，把基督的身体建造起来。

我们如果实行我们所听见的，自然而然就会有模型建立起来。这模型要成为召会历史中最大的复兴。我信这复兴会把主带回来。(过照著神启示之高峰的生活，三九至四一页。)

〔照著罗马八章十三节，〕你必须在复活里，靠著那灵治死身体的行为。这就是凭基督复活的大能，模成祂的死。没有一个人在自己天然生命里的人，能治死他身体的一切行为；但我们这些神人，就是原型的复制品，能治死身体的行为。我们能认识祂、并祂复活的大能、以及同祂受苦的交通，模成祂的死。…基督徒的生活，不在於外表上爱人或在属人伦理上温柔、忍耐。我们必须天天死。(林前十五 31。)…我们必须死而活，使许多神人能成为建造的材料，以建造基督的身体，完成神永远的经纶。(过照著圣经中神圣启示高峰之生活实行的路，三〇页。)

我们都该宣告，我们要过神人的生活。至终，神人将是胜利者，得胜者，作耶路撒冷里的锡安。这要带进历史上前所未见的复兴，也要结束这个世代。(历代志生命读经，三五页。)

参读：过照著神启示之高峰的生活，第五章；历代志生命读经，第二、四篇。

and transformed to be one with God, taking God as his life, his person, and his everything. Eventually, this one becomes God in His life and His nature, but not in His Godhead. This is a God-man. In the recovery today we should practice to live the life of such a God-man. This life is a life of crucifixion by and in and with resurrection. It is a life in which I have been crucified with Christ, and it is no longer I who live but He who lives in me (Gal. 2:20). Yet when He lives in me, He lives with me, with the result that I live with Him (John 14:19). He lives with me, and I live with Him. We two live together in the way of mingling, a mingling of God and man.

If we live such a life, surely we will go out to contact people for the preaching of the gospel. A vital group is a group of this kind of people. The vital groups should not be practiced as a formality; they should be groups of people who live...the life of a God-man...[This] will save people, edify others, and build up the local churches even to the building up of the Body of Christ.

If we practice what we have heard, spontaneously a model will be built up. This model will be the greatest revival in the history of the church. I believe that this revival will bring the Lord back. (Living a Life according to the High Peak of God's Revelation, pp. 40-41)

[According to Romans 8:13] you have to put to death by the Spirit in His resurrection whatever your body does. This is to be conformed to the death of Christ by the power of His resurrection. No one in his natural life can put everything that his body does to death. But we, the God-men, who are the reproduction of the prototype, can. We can know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death....The Christian life is not a matter of outwardly loving people or of being meek or patient in our human ethics. We need to die every day (1 Cor. 15:31)....We need to die to live so that the many God-men can become the building material for the building up of the Body of Christ to carry out God's eternal economy. (The Practical Way to Live a Life according to the High Peak of the Divine Revelation in the Holy Scriptures, pp. 28-29)

We should all declare that we want to live the life of a God-man. Eventually, the God-men will be the victors, the overcomers, the Zion within Jerusalem. This will bring in a new revival which has never been seen in history, and this will end this age. (Life-study of 1 & 2 Chronicles, p. 28)

Further Reading: Living a Life according to the High Peak of God's Revelation, ch. 5; Life-study of 1 & 2 Chronicles, msgs. 2, 4

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第五篇（周三）

主今日的行动

晨兴喂养

彼前五2~4『务要牧养你们中间神的群羊，按著神监督他们，不是出於勉强，乃是出於甘心；不是为著卑鄙的利益，乃是出於热切；也不是作主辖管所委托你们的产业，乃是作群羊的榜样。到了牧长显现的时候，你们必得著那不能衰残的荣耀冠冕。』

我们必须是牧人，有父神在祂神性里的爱和赦罪的心，并有我们救主基督在祂人性里牧养和寻找的灵。我们也必须对基督一切神圣奥秘的教训，有属天的异象。牧养和教导是活力排的义务，也是神所命定基本的路，为要建造基督的身体，终极完成新耶路撒冷。

如果〔我们的神〕是生为君王，就很少人能接近祂。但祂生为一个贫寒的人，就能接触并且确实的接触了各阶层的人，特别是那些贫穷、患病的人，…祂成了他们的朋友。祂在人性里来，使祂成为一个非常能顾惜人的人。…众人需要祂来顾惜他们，使他们快乐、受安慰、得安息。祂若以神圣的身分来到我们这里，就会使我们受惊吓。但甚至罪大恶极的税吏，也能像朋友一样与祂同坐，与祂一同吃喝交谈。（路十五1，太九10。）

祂在第一个成肉体时期中的职事，乃是顾惜人、吸引人归祂。…祂在十字架上的死，是祂最大的顾惜，为要救赎我们。若没有祂的救赎，谁能到祂那里？当我们听见祂死在十字架上的故事，我们就流下眼泪。我们受了祂的吸引。这是祂在四卷福音书中的职事。（活力排，七一、一〇〇至一〇二页。）

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Five (Day 3)

The Lord's Move Today

Morning Nourishment

1 Pet. 5:2-4 Shepherd the flock of God among you, overseeing not under compulsion but willingly, according to God; not by seeking gain through base means but eagerly; nor as lording it over your allotments but by becoming patterns of the flock. And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

We must be shepherds with the loving and forgiving heart of our Father God in His divinity and the shepherding and finding spirit of our Savior Christ in His humanity. We also must have the heavenly vision of all the divine and mystical teachings of Christ. Shepherding and teaching are the obligation of the vital groups and the basic way ordained by God to build up the Body of Christ consummating the New Jerusalem.

If [our God] had been born as a king, few would have been able to approach Him. But He was born as a poor man, and He could and did approach every class of man, especially the poor and sick ones...He became their friend. His coming in humanity made Him a very cherishing person....All people need Him to cherish them, to make them happy, comfort them, and give them rest. If He came to us in His divine status, this would intimidate us. But even the most sinful tax collectors could sit with Him as friends, eating and talking with Him (Luke 15:1; Matt. 9:10).

His ministry in the first stage of incarnation was to cherish people, to draw and attract people to Him....His death on the cross was the biggest cherishing to redeem us. Without His redemption, who could come to Him? When we heard the story of His death on the cross, our tears came down. We were attracted by Him. This is His ministry in the four Gospels. (The Vital Groups, pp. 55-56, 81-82).

在复活里，祂变化形像成为赐生命的灵，就是全备供应的灵。(林前十五 45 下，腓一 19。)这灵是为著餵养。从使徒行传到各卷书信，基督这包罗万有的灵餵养我们。这餵养产生召会，建造基督的身体，并要终极完成新耶路撒冷。由於召会的堕落，在启示录里基督的餵养就加强七倍，以达成神永远的目标，就是新耶路撒冷。祂餵养的总和，就是这伟大的宇宙城，也就是神的扩大和彰显。…新约是由两部分—顾惜和餵养—所组成。有了这样的启示，整本新约对我就成了一本新的书。

我们在启示录一章〔十二至十三节〕看见，基督是顾惜和餵养最好的模型。…基督作为人子，身穿长袍，照顾灯台。这长袍乃是祭司袍，(出二八 33~35,)这给我们看见，基督是我们尊大的大祭司。…祂也胸前束著金带。这带子…表徵基督的神性成了祂的力量，而胸表徵这金的力量是由祂的爱所运行、所推动。祂神圣的力量是由祂的爱所运行，也带著祂的爱运行，好餵养祂的众召会。…基督作我们的大祭司，照顾祂所建立的众召会，首先是在祂的人性里，顾惜众召会，使众召会快乐、愉悦和舒适。…祂这样作，乃是藉著收拾灯台的灯。…收拾灯就是使灯的情形正确合宜。

行传二十章说，保罗在去耶路撒冷的路上，打发人往以弗所去，请召会的长老来。他告诉他们，要牧养神的群羊，就是祂用自己的血所买来的。(28。)牧养神的群羊这事，是在保罗的心上。

我盼望因著我们接受有关牧养的这个负担，在我们中间会有真正的复兴。众召会若都接受这教训，有分於基督奇妙的牧养，在主的恢复里就会有一次大的复兴。(活力排，一〇二、一三一至一三二、七八、四九页。)

参读：活力排，第四、七、九、十一篇：对同工长老们以及爱主寻求主者爱心的话，第二章。

Today's Reading

In resurrection He was transfigured to become the life-giving Spirit, the Spirit of the bountiful supply (1 Cor. 15:45b; Phil. 1:19). This Spirit is for nourishing. As the all-inclusive Spirit from Acts through the Epistles, Christ nourishes us. This nourishing produces the church, builds up the Body of Christ, and will consummate the New Jerusalem. Because of the church's degradation, Christ's nourishing becomes sevenfold intensified in the book of Revelation to bring forth the eternal goal of God, the New Jerusalem. The totality of His nourishing will be this great universal city, which is the enlargement and expression of God....The New Testament is composed of just two sections—cherishing and nourishing. With this revelation the entire New Testament has become a new book to me.

Christ is the best model of cherishing and nourishing as seen in Revelation 1[:12-13]....[These verses show] that Christ is taking care of the lampstands by being the Son of Man with a long garment. This garment is the priestly robe (Exo. 28:33-35), which shows that Christ is our great High Priest. He is also girded about at the breasts with a golden girdle. This girdle...signifies Christ's divinity becoming His energy, and the breasts signify that this golden energy is exercised and motivated by His love. His divine energy is exercised by and with His love to nourish the churches...Christ as our High Priest takes care of the churches He has established first in His humanity to cherish the churches, to make the churches happy, pleasant, and comfortable...by dressing the lamps of the lampstand....To dress the lamps is to make them proper.

Acts 20 says that while Paul was on his way to Jerusalem, he sent word to Ephesus and called for the elders of the church. He told them that they should shepherd God's flock, which God purchased with His own blood (v. 28). The shepherding of God's flock was on Paul's heart.

I hope that there will be a genuine revival among us by our receiving this burden of shepherding. If all the churches receive this teaching to participate in Christ's wonderful shepherding, there will be a big revival in the recovery (The Vital Groups, pp. 82, 105-106, 61-62, 40)

Further Reading: The Vital Groups, msgs. 4, 7, 9, 11; A Word of Love to the Co-workers, Elders, Lovers, and Seekers of the Lord, ch. 2

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第五篇（周四）

主今日的行动

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。』

彼前二 5 『〔你们〕也就像活石，被建造成为属灵的殿，成为圣别的祭司体系，藉著耶稣基督献上神所悦纳的属灵祭物。』

召会历史许多世纪以来，主的恢复一直循序往前，现今仍在往前，因为这恢复还未达到高峰。召会历史历史世纪以来，这恢复总是在往前，还会继续往前，直达到终极完成。已过六十年，就是在我们中间也曾有过相当的进展。在这些年间，主给我们看见了祂往前的更多事项。…主所给我们看见的四个主要项目乃是：新约中福音祭司的职分，基督身体生机的建造，藉著恩赐成全圣徒，以及申言以建造召会作基督生机的身体。这四个主要项目乃是主今日恢复的进展。（主今日恢复的进展，二页。）

信息选读

关于如何聚会并事奉，主所赐给我们的亮光之启示，〔有四个重点。第一是〕访人传福音，救罪人。（路十 1-6。）〔第二是〕到初信者家中聚会，餵养、顾惜他们，使我们所结的福音果子常存。（徒五 42，约十五 16。）〔第三是〕用小排聚会，

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Five (Day 4)

The Lord's Move Today

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. 2:5 You yourselves also, as living stones, are being built up as a spiritual house into a holy priesthood to offer up spiritual sacrifices acceptable to God through Jesus Christ.

The Lord's recovery has been going on progressively throughout the centuries of the history of the church, and it is still going on because it has not reached its peak yet. Throughout the centuries of church history, the recovery has always been advancing and will continue to advance until it will reach its consummation. Even among us in the past sixty years there have been a number of advances. In these years, the Lord has shown us something more in His going on....The four major items that the Lord has shown us are the priesthood of the gospel in the New Testament, the organic building up of the Body of Christ, the perfecting of the saints by the gifts, and the prophesying for the building up of the church as the organic Body of Christ. These four major items are the advance of the Lord's recovery today. (The Advance of the Lord's Recovery Today, pp. 7-8)

Today's Reading

[There are four] crucial points concerning the light and revelation [we have] received from the Lord...regarding the way to meet and to serve. [First, there is] preaching the gospel and saving people by visitation (Luke 10:1-6). [Second, there is] meeting in the new believers' homes, nourishing and cherishing them, that our fruit may remain (Acts 5:42; John 15:16).[Third, there is] teaching and perfecting the saints through the small

教导、成全圣徒作新约职事建造基督身体的工作。(来十 24~25, 弗四 11~12。)在小排聚会中,信徒彼此交通、代祷、互相照顾、牧养;彼此教导、学习真理、互相指导、追求属灵生命的长大,以推动传福音、顾新人、带小排聚会,种种召会生活中的事奉。…小排聚会是召会生活和事奉的主要部分。〔第四是〕带领圣徒追求、切慕在召会性聚会中申言,为主说话,说出主来,将主供应人,彼此说,互相听,以建造圣徒和召会。(林前十四 1, 3~5。)…这种申言是圣徒个个都能也都该作的。(31, 24。)…申言,为著建造召会,在各种恩赐中是最超越的,所以使徒保罗在林前十四章格外的高看并推动。(12, 39。)

传福音必须是每个人亲自去登门访人,不是召开福音大会;若是只召开福音布道会,就是贬低信徒去作利未人,叫少数人成为专特的福音祭司,而抹煞了众信徒作福音祭司的属灵功能。

我们教导弟兄姊妹申言时不能操之过急,好比你不能叫幼稚园的孩童写文章,起码要等上小学一段时间後,才可以练习写。并且先是从造句开始,会造一句一句的话,才能写好文章。我们今天得著新人後,也是先有家聚会,餵养顾惜;等到弟兄姊妹渐渐长大之後,就带他们去参加排聚会,在排聚会里,大家互相教导,学习真理,并追求生命的长大。若是每个人说神的话时,都根据生命的经历,并加上对圣经真理的认识,那就是申言了。(新约福音的祭司,一一九至一二〇、一三六、一三三页。)

参读:主今日恢复的进展,第一至二、九至十章;新约福音的祭司,第十篇。

group meetings unto the New Testament work of ministry unto the building up of the Body of Christ (Heb. 10:24-25; Eph. 4:11-12). In the small group meetings, the believers [have] mutual fellowship and intercession, mutual care and shepherding, mutual teaching and studying of the truth, and mutual instruction in the pursuit of the growth in the spiritual life, for the promotion of the preaching of the gospel, the care for the new ones, the conducting of the small group meetings, and all other kinds of service in the church life. The small group meetings [are] the main part of the life and service of the church. [Fourth, there is] leading the saints to pursue and desire after prophesying in the church meetings, speaking for the Lord, speaking forth the Lord, supplying the Lord to others, and speaking and listening to one another in mutuality for the building up of the saints and the church (1 Cor. 14:1, 3-5). This kind of prophesying [is] what every believer can and should do (1 Cor. 14:31, 24). This kind of prophesying [is] for the building up of the church, [is] the most excelling of all gifts, and [is] highly regarded and recommended by the apostle Paul in 1 Corinthians 14 (vv. 12, 39).

Gospel preaching must be done by everyone personally through visiting others in their homes. It should not be done by calling big gospel campaigns. If there are only gospel campaigns, believers will be degraded to serve only as Levites, and only a few will then be able to serve as the exclusive priests of the gospel. The spiritual function of all the believers as priests of the gospel will be killed.

We cannot be hasty in teaching the brothers and sisters how to prophesy. You cannot teach a kindergartner to write essays. First he must go to primary school and practice writing. Furthermore, he must learn to compose sentences. Only after he has learned to compose sentence after sentence will he be able to write essays. After we gain the new ones, we must first have home meetings to nourish and cherish them. After they have grown up, then we should bring them to the small group meetings. In the small group meetings, there is the mutual teaching and learning of the truth and the pursuit of the growth in life. Whenever anyone speaks the word of God, based on the experience of life and the knowledge of the truth, the result is prophesying. (The New Testament Priests of the Gospel, pp. 111-112, 125, 122)

Further Reading: The Advance of the Lord's Recovery Today, chs. 1, 2, 8-10; The New Testament Priests of the Gospel, ch. 10

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第五篇（周五）

主今日的行动

晨兴喂养

民十一 29 『…惟愿耶和华的百姓都是申言者，愿耶和華把祂的灵放在他们身上！』

林前十四 31 『因为你们都能一个一个的申言，为要使众人有学习，使众人得勉励。』

1 『你们要追求爱，更要切慕属灵的恩赐，尤其要切慕申言。』

4 『…但那申言的，乃是建造召会。』

摩西愿意神所有的百姓都作申言者申言。(民十一 29 下。)…使徒保罗教导说，我们都能申言。(林前十四 31。)神愿意每一个信徒都申言，也就是为祂说话，并说出祂来。…保罗嘱咐我们，不要藐视申言。(帖前五 20。)那些弃绝主的职事、弃绝主说话的人，今天乃是藐视申言。

禁止申言，在神面前是个罪。(摩二 12 下，七 12~13，耶十一 21。)祭司亚玛谢吩咐阿摩司停止说话，停止申言。因这缘故，亚玛谢受了咒诅。主藉著阿摩司说，亚玛谢的妻子要成为妓女，他的儿女要被杀。(摩七 16~17。)那些阻止耶利米申言的人，也遭受灾祸。(耶十一 21~23。)(照著神命定之路召会生活的实行，五八至六〇页。)

信息选读

在新旧约里只有三种职事是神命立的一申言者职分、祭司职分、和君王职分。…在新约里，所有的信徒都重生为祭

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Five (Day 5)

The Lord's Move Today

Morning Nourishment

Num. 11:29 ...Oh that all Jehovah's people were prophets, that Jehovah would put His Spirit upon them!

1 Cor. 14:31 For you can all prophesy one by one that all may learn and all may be encouraged.

1 Pursue love, and desire earnestly spiritual gifts, but especially that you may prophesy.

4 ...He who prophesies builds up the church.

Moses desired all of God's people to be prophets for prophesying (Num. 11:29b)....The apostle Paul taught that we all can prophesy (1 Cor. 14:31). God desires that each of the believers prophesy, that is, speak for and speak forth Him....Paul charged us not to despise prophesying (1 Thes. 5:20). Those who have rejected the Lord's ministry, the Lord's speaking, today are despising prophesying.

To prohibit prophesying is a sin before God (Amos 2:12b; 7:12-13; Jer. 11:21). Amaziah the priest charged Amos to stop speaking, to stop prophesying. Because of this, Amaziah suffered a curse....(Amos 7:16-17). Those who stopped Jeremiah from prophesying also suffered calamity (Jer. 11:21-23). (The Practice of the Church Life according to the God-ordained Way, pp. 53-54)

Today's Reading

In both the Old and New Testaments, only three kinds of ministries were ordained by God—the ministries of the prophets, the priests, and the kings....In the New Testament, all

司和君王。(彼前二 5, 9, 启一 6。)…但要成为申言者,就在於我们的寻求。

在申言者、祭司、和君王这三种功用之中,申言者的功用是最高的。这原因乃是这三种功用都在於神的话。在旧约时代,君王不能直接得著神的话。祭司能得著神的话,但不是直接的;他们乃是间接的藉著胸牌上的乌陵、土明而得著神的话。(出二八 30。)但是申言者,甚至在旧约时代,乃是直接得著神的话。为这缘故,申言者能责备、指示、并教导君王,(撒下十二 1~14,)也能教导祭司。(该二 10~19, 玛一 6~二 9。)因为申言者能直接的接受并得著神的话,所以申言者的功用乃是最高的功用。

我们必须藉著寻求得著〔申言〕这个功用。林前十四章一节的『切慕』是个很强的辞。我们必须切慕为神说话。…对建造召会作基督身体最有用的功用,乃是申言。(3~5。)

按照新约来看,有三种的申言者:以弗所二章和四章所题的申言者,行传二十一章所题到的申言者,以及林前十四章所题到的申言者。…〔以弗所二章二十节和四章十一至十二节〕所题到的申言者,乃是神所特别命立的。第二种申言者,就是能说豫言的,如腓利的女儿。(徒二一 8~9。)第三种申言者,就是在召会聚会中,为著召会的建造,为神说话并说出神来的人。(林前十四 3~5。)

第一种申言者已经由神设立。并非所有的信徒都是这一种申言者。在说到第一种申言者时,保罗在林前十二章二十九节说,『岂都是申言者麼?』并非所有的信徒都是由神特别设立的申言者,但是所有的信徒都能作第三种申言者。(十四 1, 5, 31。)…十二章指明并非所有的信徒都是申言者,但十四章指明所有的信徒都能作申言者。这表面的矛盾,因著看见有三种的申言者而得著解决。

申言主要的不是说豫言。卫斯特(Wuest)在他新约的译本中,把『申言』这字翻译为『将神圣的启示分授给人』。(林前十四 4下。)…申言者能直接领受并得著神的话,然後将这话说出来,以建造召会作为基督生机的身体。(照著神命定之路召会生活的实行,六〇至六三页。)

参读:照著神命定之路召会生活的实行,第四篇。

of the believers are regenerated to be priests and kings (1 Pet. 2:5, 9; Rev. 1:6)...But to be a prophet depends upon our seeking.

Among the three functions of the prophet, the priest, and the king, the function of the prophet is the highest. The reason for this is that all three of these functions depend upon God's word. The kings in the Old Testament time could not receive God's word directly. The priests could receive God's word, but not directly. They received God's word indirectly through the breastplate with the Urim and the Thummim (Exo. 28:30). But the prophets, even in the Old Testament time, received God's word directly. For this reason, the prophets could reprove, instruct, and teach the kings (2 Sam. 12:1-14), and they could also teach the priests (Hag. 2:10-19; Mal. 1:6—2:9). Because they can receive and secure the word of God directly, the prophets have the highest function.

We must gain this function [of prophesying] by our seeking. In 1 Corinthians 14:1, the word desire is a strong word. We must have a desire to speak for God....The most useful function for building up the church as the Body of Christ is prophesying (vv. 3-5).

According to the New Testament, there are three kinds of prophets: the prophets mentioned in Ephesians 2 and 4, the prophets mentioned in Acts 21, and the prophets mentioned in 1 Corinthians 14....The prophets mentioned in [Ephesians 2:20 and 4:11-12]...are those particularly ordained by God. The second kind of prophet is one who can predict, like Philip's daughters (Acts 21:8-9). The third kind of prophet is one who speaks for God and speaks forth God in the meetings of the church for the church's building up (1 Cor. 14:3-5).

The first kind of prophet has been ordained by God. Not all of the believers are this first kind of prophet. In speaking of this first kind of prophet, Paul said in 1 Corinthians 12:29, "Are all prophets?" Not all of the believers are prophets particularly ordained by God. However, all of the believers can be the third kind of prophet (1 Cor. 14:1, 5, 31)...Chapter 12 indicates that not all believers are prophets, but chapter 14 indicates that all believers can be prophets. This apparent contradiction is solved by the realization that there are different kinds of prophets.

Prophesying is not mainly to predict. Wuest, in his New Testament translation, renders the word prophesies as "imparts divine revelations to others" (1 Cor. 14:4b)...A prophet can receive and can secure the word of God directly and then speak this word for the building up of the church as the organic Body of Christ. (The Practice of the Church Life according to the God-ordained Way, pp. 54-57)

Further Reading: The Practice of the Church Life according to the God-ordained Way, ch. 4

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第五篇（周六）

主今日的行动

晨兴喂养

徒五 20『你们去站在殿里，把这生命的话，都讲给百姓听。』

林前十四 24『但若众人都申言，有不信的，或是不通方言的人进来，他就被众人劝服，被众人审明了。』

彼前四 11『若有人讲论，要讲神的论言…。』

我们一切的聚会，原则就是不照著社会的风俗，天然的作法，乃照著圣经的启示，让基督身体上所有的肢体个个都作，都尽功用。一尽功用，就操练灵；而操练灵时，不是用人自己的话，乃是用圣经的话。所以你们对圣经的话要熟，并且要被主的话泡透；这样，你们一开口，就能把主说出去，这就是为主申言了。我盼望你们出去作家聚会、排聚会、或区聚会时，要尽力脱俗，不照社会的风俗，也不照自己天然的爱好来作，一定要运用灵，照著圣经的话，加上临时的灵感，生机的供应、餵养别人。（新约福音的祭司，七六至七七页。）

信息选读

你们…除了在真理上深入，在生命上追求、经历之外，…应当在这些生机的工作上特别的著重，且有好的学习。你们要学习作一个新约福音的祭司，亲自去接触人，尽福音祭司的职分，把罪人救来献给神为祭物。并且继续的餵养初信者，如同乳母顾惜自己的孩子，使他们长大，带他们

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Five (Day 6)

The Lord's Move Today

Morning Nourishment

Acts 5:20 Go and stand in the temple and speak to the people all the words of this life.

1 Cor. 14:24 But if all prophesy and some unbeliever or unlearned person enters, he is convicted by all, he is examined by all.

1 Pet. 4:11 If anyone speaks, as speaking oracles of God...

In principle, our meetings should not be according to the worldly tradition or the natural way but should be according to the revelation of the Bible. All the members in the Body of Christ should be allowed to function. With the functioning, there is the exercise of the spirit. To exercise the spirit, we must not use man's word but should use the words in the Bible. For this reason, we need to be familiar with the words of the Bible and should soak ourselves in the Lord's word. In this way, when we open up our mouth, the Lord can be spoken forth. This is to prophesy for the Lord. I hope that when you go out to attend the home meetings, the group meetings, and the district meetings, you will strive to be free from tradition. You should not behave according to the worldly tradition or according to your natural preference. You must exercise your spirit, and you must function according to the words of the Bible. In addition, you should have the instant inspiration. In this way, you will supply and nourish others in an organic way. (The New Testament Priests of the Gospel, pp. 73-74)

Today's Reading

In addition to diving into the truth and pursuing after and experiencing life, you should pay special attention to these items of the organic work and should learn conscientiously. You must learn to be a New Testament priest of the gospel, going out to contact people directly, fulfilling the duty of a gospel priest, and saving sinners to offer them up to God as sacrifices. Moreover, you should continue to nourish the new believers, as a nurse would cherish her own children, that they may

将自己献与神作活祭。接下去，你们还要成全他们，为著建造基督的身体，直到长大成人。这样，他们个个就能很容易的为主申言，使召会得著建造。这四步生机的工作，盼望你们都能不断的进入，不照天然的作法，乃照生机的作法。(新约福音的祭司，七七页。)

我们〔申言时〕必须用三种构成申言的元素来讲说。〔首先，〕我们必须对神的话有认识—属人学习的元素。(提後三 16~17，结三 1~4。)[第二，]我们必须有圣灵即时的感动—神圣感动的元素。(林前十四 32，37 上，约壹一 6~7，罗八 4。)[第三，]我们必须有异象，看见神的权益和经纶，看见召会是基督的身体，看见地方召会，看见世界，看见个别的圣徒，甚至看见自己—藉著神圣之光的光照而有所看见。(弗一 17，林前二 11~12。)我们在圣灵的感动下，凭著祂的光照，用这生命的活话，来讲说我们所看见的。(徒五 20。)为著建造召会的缘故，我们需要藉著让祂的话丰丰富富的住在我们里面，而建立起一种讲说主话的习惯。(西三 16，参提前六 20。)(哥林多前书结晶读经纲要，第十篇。)

申言有三个构成元素：神生命的活话，(徒五 20，)那灵即时的运行，以及藉著神圣之光的光照而有的眼光。首先，我们需要认识活的话，所以我们需要每天读圣经。…这会我们对主的话有认识，并使我们说话时有正确的表达和发表。…我们所需要的第二个元素是那灵即时的感动。…第三，我们需要藉著神圣之光的光照而有的眼光。…在神圣的光照之下，我们能看见我们自己、召会和圣徒的真实情况。…我们在那灵的感动之下，凭著祂的光照，用神的话讲说我们所看见的。这就是申言。(召会实际并生机的建造，四四至四五页。)

参读：新约福音的祭司，第七篇。

grow and may be led to present themselves to God as living sacrifices. After that, you still have to perfect them for the building up of the Body of Christ, until they arrive at a full-grown man. In this way, it will be easy for all of them to prophesy, and the church will be built. I hope that you will continue to get into these four items of the organic work and will act not according to the natural way but according to the organic way. (The New Testament Priests of the Gospel, p. 74)

[In our prophesying] we must speak with the three constituting elements of prophesying. [First,] we must possess a knowledge of the Word of God—the human element of learning (2 Tim. 3:16-17; Ezek. 3:1-4). [Second,] we must have the instant inspiration of the Holy Spirit—the divine element of inspiration (1 Cor. 14:32, 37a; 1 John 1:6-7; Rom. 8:4). [Third,] we must have a vision concerning God's interest and economy, concerning the church as the Body of Christ, concerning the local churches, concerning the world, concerning the individual saints, and even concerning ourselves—the view through the enlightening of the divine light (Eph. 1:17; 1 Cor. 2:11-12). We speak what we see with the living words of this life under the inspiration of the Holy Spirit and with His enlightenment (Acts 5:20). For the sake of the building up of the church, we need to build up a habit of speaking the word of the Lord by letting His word dwell in us richly (Col. 3:16; cf. 1 Tim. 6:20.) (Crystallization-study Outlines—1 Corinthians, pp. 40-41)

To prophesy is to have the oracle of God—God's speaking, God's utterance, that conveys divine revelation (1 Pet. 4:11; cf. 1 Cor. 14:24-25). When we have the human learning of the Word, the divine inspiration of the Spirit, and the clear view, we will be able to prophesy. Prophecy is always composed of the living words of this life, the inspiration of the Holy Spirit, and the clear view through the enlightening of the divine light. (Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), p. 42)

Further Reading: The New Testament Priests of the Gospel, ch. 6; Prophesying in the Church Meetings for the Organic Building Up of the Church as the Body of Christ (Outlines), outlines 1, 6

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第六篇

主今日行动的方向

读经：弗四 12, 16, 启十九 7~9, 二二 17, 但二 34~35, 44~45, 启十一 15

纲 目

周 一

壹 主今日行动的方向乃是建造基督生机的身体，作经过过程并分赐之神在祂神圣三一里的生机体，使祂得著完满的彰显—弗三 19, 四 12, 16, 约十五 1, 5:

一 神经纶的最高峰乃是基督身体的实际—弗三 9, 四 4~6, 16:

1 神正在将祂自己作到我们里面，使我们在生命和性情上，但不在神格上，像祂一样：至终，我们要成为一个团体的实体—基督的身体，与祂成为一并且活祂，使祂得著团体的彰显—罗八 2, 6, 10~11, 29, 弗四 4~6。

2 基督身体的实际乃是团体、显大基督的神人生活：这实际要结束这时代，就是召会时代，且要把基督带回来，使祂在国度时代取得、占有、并治理这地—腓一 19~21 上, 三 10~14, 加二 20, 启十九 7~9, 二十 6, 太二八 20 下。

二 基督的身体是召会的内在意义：神的召会是架构，而基督的身体乃是生机体—林前一 2, 十二 12~13, 27, 罗十二 4~5, 十六 1, 4~5。

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Six

The Direction of the Lord's Move Today

Scripture Reading: Eph. 4:12, 16; Rev. 19:7-9; 22:17; Dan. 2:34-35, 44-45; Rev. 11:15

Outline

DAY 1

I. The direction of the Lord's move today is to build up the organic Body of Christ as the organism of the processed and dispensing God in His Divine Trinity for His full expression—Eph. 3:19; 4:12, 16; John 15:1, 5:

A. The highest peak in God's economy is the reality of the Body of Christ—Eph. 3:9; 4:4-6, 16:

1. God is working Himself into us to make us the same as He is in life and nature but not in the Godhead; eventually, we will become a corporate entity—the Body of Christ—to be one with Him and to live Him for His corporate expression—Rom. 8:2, 6, 10-11, 29; Eph. 4:4-6.

2. The reality of the Body of Christ is the corporate, Christ-magnifying, Godman living; this reality will close this age, the age of the church, and will bring Christ back for Him to take, possess, and rule over this earth in the kingdom age—Phil. 1:19-21a; 3:10-14; Gal. 2:20; Rev. 19:7-9; 20:6; Matt. 28:20b.

B. The Body of Christ is the intrinsic significance of the church; the church of God is the frame, and the Body of Christ is the organism—1 Cor. 1:2; 12:12-13, 27; Rom. 12:4-5; 16:1, 4-5.

周二

三 基督的身体是三一神与在基督里之信徒的神圣构成—弗四 4~6:

1 父、子、灵与人调和并建造在一起, 成为基督的身体。

2 基督的身体是生机体, 具有神、人二性, 以彰显基督—1:23。

四 基督身体的长大就是身体的建造—四 16, 西二 19:

1 基督身体的长大在於我们里面神的生长, 神的加添, 神的增多—19 节。

2 基督身体的长大, 就是基督在召会里的加增, 结果叫基督的身体在爱里把自己建造起来—弗三 17 上, 四 16:

a 当基督进到圣徒里面, 活在他们里面, 众圣徒里面的基督就成为召会—西三 10~11。

b 基督的身体因著基督在我们里面的长大而长大, 也就得了建造—18, 二 19:

(一) 长到基督里面就是得著基督加增到我们里面, 直到我们达到长成的人—弗四 13, 15。

(二) 首先我们长到元首里面, 然後我们就有一些本於元首为著祂的身体建造的东西—15~16 节。

c 基督的身体在爱里把自己建造起来, 这爱不是我们自己的爱, 乃是在基督里面神的爱, 成了在我们里面基督的爱; 藉著这爱, 我们爱基督和祂身体上的肢体—约壹四 7~8, 11, 16, 19, 罗五 5, 八 39。

周三

貳 主今日行动的方向乃是豫备新妇, 作新郎的配偶, 使救赎的神与蒙祂救赎的人成为永远的婚配—启十九 7~8, 二二 17, 二一 1~2, 9~10:

DAY 2

C. The Body of Christ is a divine constitution of the Triune God with the believers in Christ—Eph. 4:4-6:

1. The Father, the Son, the Spirit, and man are blended and built together to become the Body of Christ.

2. The Body of Christ is an organism, both divine and human, to express Christ—1:23.

D. The growth of the Body is the building up of the Body—4:16; Col. 2:19:

1. The growth of the Body depends on the growth of God, the addition of God, the increase of God, within us—v. 19.

2. The growth of the Body of Christ is the increase of Christ in the church, which results in the building up of the Body, by the Body itself, in love—Eph. 3:17a; 4:16:

a. When Christ enters into the saints and lives within them, the Christ within the saints becomes the church—Col. 3:10-11.

b. The Body of Christ grows by the growth of Christ within us and is built up this way—1:18; 2:19:

(1) To grow up into Christ is to have Christ increase in us until we attain to a full-grown man—Eph. 4:13, 15.

(2) First, we grow up into the Head; then we have something that is out from the Head for the building up of the Body—vv. 15-16.

c. The love in which the Body builds itself up is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body—1 John 4:7-8, 11, 16, 19; Rom. 5:5; 8:39.

DAY 3

II. The direction of the Lord's move today is to prepare the bride as the counterpart of the Bridegroom for the eternal marriage of the redeeming God with His redeemed—Rev. 19:7-8; 22:17; 21:1-2, 9-10:

一 羔羊的婚娶乃是神新约经纶完成的结果；神新约的经纶是要藉著祂法理的救赎，并凭著祂神圣生命里生机的拯救，为基督娶得一个新妇，就是召会—创二 22，罗五 10，启十九 7~9，二一 2，9~10。

二 召会作基督的新妇，乃是在爱里满足和安息的事—创二 21~23，番三 17。

三 主的恢复是为著豫备由所有得胜者组成的基督新妇—启十九 7~9：

1 所有的得胜者将成为在开始和新鲜阶段里的新耶路撒冷，作基督的新妇一千年—7 节。

2 至终，所有的信徒都要联於得胜者，使新耶路撒冷丰满的得以终极完成并完全，在新天新地里作基督的妻子，直到永远—二一 2，9~11。

四 团体新妇的豫备是在於得胜者生命的成熟—十九 7，来六 1，腓三 12~15，弗四 13：

1 在新约里，『成熟』这辞用於指信徒在神的生命上长成并完全，指明我们需要在神圣的生命里长大成熟，以至於完全—太五 48。

周 四

2 我们需要继续长大，直到我们在神圣生命里成熟，成为长成的人，达到基督丰满之身材的度量—弗四 13。

五 得胜者不是分开的个人，乃是团体的新妇；为此，就需要建造—太十六 18，弗二 21~22，四 15~16：

1 得胜者不仅在生命上成熟，更是同被建造，成为一个新妇—启十九 7~9，二一 2，9~11。

2 圣经中心而神圣的思想乃是：神在寻找一个建造，就是祂自己与人性的调和，使祂得著永远团体的彰显—创二 22~23，启二一 2，9~11。

A. The marriage of the Lamb is the issue of the completion of God's New Testament economy, which is to obtain for Christ a bride, the church, through His judicial redemption and by His organic salvation in the divine life—Gen. 2:22; Rom. 5:10; Rev. 19:7-9; 21:2, 9-11.

B. The church as the bride of Christ is a matter of satisfaction and rest in love—Gen. 2:21-23; Zeph. 3:17.

C. The Lord's recovery is for the preparation of the bride of Christ, who is composed of all His overcomers—Rev. 19:7-9:

1. All the overcomers will be the New Jerusalem as the bride of Christ for one thousand years in its initial and fresh stage—v. 7.

2. Eventually, all of the believers will join the overcomers to consummate and complete the New Jerusalem in full as the wife of Christ in the new heaven and new earth for eternity—21:2, 9-10.

D. The readiness of the corporate bride depends on the maturity in life of the overcomers—19:7; Heb. 6:1; Phil. 3:12-15; Eph. 4:13:

1. In the New Testament the word mature is used to refer to the believers' being full-grown and perfected in the life of God, indicating that we need to grow and mature unto perfection in the divine life—Matt. 5:48.

DAY 4

2. We need to continue to grow until we are matured in the divine life to become a full-grown man, at the measure of the stature of the fullness of Christ—Eph. 4:13.

E. The overcomers are not separate individuals but a corporate bride; for this, building is needed—Matt. 16:18; Eph. 2:21-22; 4:15-16:

1. The overcomers are not only mature in life but are also built together as one bride—Rev. 19:7-9; 21:2, 9-11.

2. The central and divine thought of the Bible is that God is seeking a building as the mingling of Himself with humanity for His eternal, corporate expression—Gen. 2:22-23; Rev. 21:2, 9-11.

六 作为新妇，召会需要美丽—弗五 27，歌四 7 ~ 15:

1 新妇的美丽，是为著将新妇献给新郎—弗五 27。

2 新妇的美丽是来自那位作到召会里面，然後藉著召会彰显出来的基督—三 17 上。

周 五

参 主今日行动的方向乃是带进神的国，作神圣生命的扩展，为著神永远的行政，完成祂永远的经纶—路十九 12, 15 上，但二 34 ~ 35, 44 ~ 45，启十一 15:

一 神的国乃是基督自己作生命的种子，撒在我们里面，在我们里面生长，在我们里面扩展，并在我们里面成熟，直到有了完全的收割—国度的实现—可四 26 ~ 29，太十三 43:

1 神的国实际上乃是神人主耶稣作为种子，撒到祂的信徒里面，并发展为一个范围，就是神的国，使神在祂神圣的生命里，能在其中掌权—路十七 20 ~ 21，可四 3, 26 ~ 29:

a 主耶稣是三一神的具体化身，来作神的国，将自己这国度的种子撒在神所拣选的人里面—西二 9，路十七 20 ~ 21，太十三 3 ~ 23。

b 基督建立国度，是藉著将祂自己这生命的种子撒在信的人里面，使国度长大；这完全是在生命里长大的事，而不是我们工作的事—彼前一 23，约壹三 9，太十三 3。

c 重生是神国的入门，而信徒里面神圣生命的长大是神国的发展—约三 3, 5，彼後一 3 ~ 11，但二 35, 44，启十一 15。

2 这种子撒进信徒里面之後，要在他们里面长大并发展为神的国，为著完成神永远的定旨，并作他们的福分和享受—西一 13。

周 六

二 石头扩增为大山，表徵基督在祂行政上的扩增，成为

F. As the bride, the church needs beauty—Eph. 5:27; S. S. 4:7-15:

1. The beauty of the bride is for the presentation of the bride to the Bridegroom—Eph. 5:27.

2. The beauty of the bride comes from the Christ who is wrought into the church and who is then expressed through the church—3:17a.

DAY 5

III. The direction of the Lord's move today is to bring in the kingdom of God as the spreading of the divine life for God's eternal administration in the fulfillment of His eternal economy—Luke 19:12, 15a; Dan. 2:34-35, 44-45; Rev. 11:15:

A. The kingdom of God is Christ Himself as the seed of life sown into us, growing in us, spreading in us, and maturing in us until there is a full harvest—the manifestation of the kingdom—Mark 4:26-29; Matt. 13:43:

1. The kingdom of God is actually the God-man, the Lord Jesus, sown as a seed into the believers and developing into a realm over which God can rule as His kingdom in His divine life—Luke 17:20-21; Mark 4:3, 26-29:

a. The Lord Jesus, who is the embodiment of the Triune God, came to be the kingdom of God by sowing Himself as the seed of the kingdom into God's chosen people—Col. 2:9; Luke 17:20-21; Matt. 13:3-23.

b. Christ establishes the kingdom by sowing Himself as the seed of life into believing people so that the kingdom may grow; this is absolutely a matter of the growth in life, not of our work—1 Pet. 1:23; 1 John 3:9; Matt. 13:3.

c. Regeneration is the entrance into the kingdom of God, and the growth of the divine life within the believers is the development of the kingdom of God—John 3:3, 5; 2 Pet. 1:3-11; Dan. 2:35, 44; Rev. 11:15.

2. After this seed has been sown into the believers, it will grow and develop within them into the kingdom of God, which is for the fulfillment of God's eternal purpose and also for their blessing and enjoyment—Col. 1:13.

DAY 6

B. The increase of the stone into a great mountain signifies the increase of Christ in

神的国；召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增；因此，基督不仅是召会，也是国度——但二 35, 44, 约三 29 ~ 30, 林前十二 12, 可四 26 ~ 29, 路十七 21。

三 基督的来临将是神永远国度的开始；因此，基督的来临将是结束人类政权，并带进神永远国度的界碑——启十一 15：

1 在神的经纶里，基督要藉著祂要来的显现，打碎压毁人类政权的集大成，并建立神永远的国——但二 34 ~ 35。

2 大人像要被一座大山所顶替，这山表徵神永远的国，要充满全地；这就是说，基督来临砸碎人类政权的集大成以后，祂就带进神在地上永远的国——44 ~ 45 节。

3 在人类历史里神圣历史的目标，乃是要得著团体的基督，就是基督连同祂的得胜者，作为砸人的石头，作祂时代的凭藉，以结束这世代，而成为一座大山，就是神的国——28, 31 ~ 45 节，启十二 1 ~ 2, 5, 10 ~ 11, 十四 1 ~ 5, 十九 7 ~ 21。

4 在召会时代里，基督正在建造召会——基督的身体，作祂的新妇；祂将要同著祂得胜的新妇回来，作为砸人的石头，砸碎人类政权的集大成，而引进神掌管全地的时代——太十六 18, 但二 34 ~ 35, 44 ~ 45, 启十一 15 ~ 17。

His administration to be the kingdom of God; the church is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration; hence, Christ is not only the church but also the kingdom—Dan. 2:35, 44; John 3:29-30; 1 Cor. 12:12; Mark 4:26-29; Luke 17:21.

C. The coming of Christ will be the opening of the eternal kingdom of God; hence, Christ's coming will be the landmark that closes human government and brings in the eternal kingdom of God—Rev. 11:15:

1. In God's economy, Christ, by His upcoming appearing, will smash and crush the aggregate of human government and establish the eternal kingdom of God—Dan. 2:34-35.

2. The great human image will be replaced with a great mountain, signifying the eternal kingdom of God, which will fill the whole earth; this means that after Christ comes to crush the aggregate of human government, He will usher in the eternal kingdom of God on earth—vv. 44-45.

3. The goal of the divine history within the human history is to have the corporate Christ—Christ with His overcomers—as the crushing stone to be His dispensational instrument to end this age and become a great mountain, the kingdom of God—vv. 28, 31-45; Rev. 12:1-2, 5, 10-11; 14:1-5; 19:7-21.

4. During the church age, Christ is building up the church, the Body, to be His bride, and He will return with His overcoming bride as the smiting stone to crush the aggregate of human government and usher in the age of God's dominion over the entire earth—Matt. 16:18; Dan. 2:34-35, 44-45; Rev. 11:15-17.

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第六篇（周一）

主今日行动的方向

晨兴喂养

腓三 10 『使我认识基督、并祂复活的大能、以及同祂受苦的交通，模成祂的死。』

弗四 16 『本於祂，全身藉著每一丰富供应的节，并藉著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。』

主今日的行动是有方向的。…主今日行动的方向，首先是要建造祂生机的身体，（弗四 12，）就是满了祂自己，并以祂自己这赐生命的灵所建造的身体，（西三 11，）这灵乃是作基督生机身体之召会的素质、元素和实际。（弗四 4 上。）这样的身体成为经过过程之三神之生机体，（约十五 1，5，8 上，）这三神在祂神圣的三一里（林後十三 14）分赐祂自己，生机的浸透基督的身体，使其成为祂在宇宙中完满的彰显。（弗三 19。）（长老训练第十册，三〇页。）

信息选读

神经纶的最高峰〔乃是〕基督身体的实际。我们都知道『基督的身体』一辞。我们甚至也可能看见了基督身体的启示。然而我们必须承认，到目前为止，已过七十二年多以来，经过这段漫长的时间，在我们里面，在我们中间，我们很少看见基督身体的实际。我不是说到启示，甚至不是说到异象，而是说到基督身体的实际。这个实际与任何的组织，或任何带有组织性质的事

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Six (Day 1)

The Direction of the Lord's Move Today

Morning Nourishment

Phil 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Eph. 4:16 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 Lord's move today has a direction....The direction of the Lord's move today is, first, to build up His organic Body (Eph. 4:12), a Body full of Himself and built up with Himself (Col. 3:11) as the life-giving Spirit, who is the essence, the element, and the reality of the church as the organic Body of Christ (Eph. 4:4a). Such a Body becomes the organism of the processed Triune God (John 15:1, 5, 8a), who is dispensing Himself in His divine Trinity (2 Cor. 13:14) to saturate the Body of Christ organically that it might be His full expression in the universe (Eph. 3:19). (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), p. 30)

Today's Reading

The highest peak in God's economy [is] the reality of the Body of Christ. We know the term the Body of Christ. We may even have seen the revelation of the Body of Christ. Yet we have to admit that thus far, over the past seventy-two years, through such a long time, we can see very little of the reality of the Body of Christ within us and among us. I am speaking not of the revelation, not even of the vision, but of the reality of the Body of Christ. This reality has nothing to do with any kind of organization or with anything which remains in the nature of organization. Also, the reality of the Body of Christ is not a system in any way, because

毫无关系。并且，基督的身体也不是一个系统制度，因为没有一种系统制度是生机的。基督身体的实际完全全是生机的。(关于相调的实行，二八至二九页。)

神在祂经纶里的目的，乃是要得著一班里面有祂的生命和性情，外面有祂的形像和样式的人。这班人是一个团体的实体，就是基督的身体，他们与祂是一，并且活祂作祂团体的彰显。当神不仅凭著身体，也藉著身体得著彰显时，祂就得著荣耀。祂得著荣耀的时候，祂的子民也就在祂的得荣里得著荣耀。这样神与人就在荣耀里是一。…然而，无论我们多麽与神是一，我们都无分於祂的神格，也绝不会有分於此。人还是人，神还是神。(耶利米书生命读经，一〇二页。)

只像大卫一样作合乎神心的人，或只像一些诚实的基督徒一样，在神眼中作半好半坏的人，并不能使我们有资格完全的有分於基督，享受在祂里面的一切权利，而使我们构得上成为召会，作基督的身体，并神与基督的国。我们这些新约的得胜者，必须藉基督复活的大能，模成祂的死，使我们向自己、向天然的人死，并在复活里向神活著。凭那包罗万有、赐生命之灵全备的供应而活基督、显大基督、并与基督一同活动行事，在灵里并照著灵作每一件事，这种生活对我们这些神新约的寻求者，要成为神圣生命赛程中的胜利者，是绝对必要的；这样，我们才能在召会时代完全的享受基督作神所赐的美地，并在国度时代得著荣耀的赏赐，最完全的有分於基督。(列王纪生命读经，一九七至一九八页。)

基督的身体是召会的内在意义。如果没有身体，召会就没有意义。召会没有身体是没有意义的。但阿利路亚，这里有身体！没有身体，召会就没有意义，但有了身体，召会就有内在的意义。…召会和身体有甚麽不同？我们需要看见，神的召会乃是架构，而基督的身体乃是生机体。(经过过程的神圣三一之分赐与超越基督之输供的结果，一〇八页。)

参读：关于相调的实行，第四至五章；耶利米书生命读经，第十二篇。

no system is organic. The reality of the Body of Christ is absolutely and altogether organic. (The Practical Points concerning Blending, p. 30)

God's aim in His economy is to have a group of human beings who have His life and nature inwardly and His image and likeness outwardly. This group of people is a corporate entity, the Body of Christ, to be one with Him and live Him for His corporate expression. As God is expressed not only by the Body but also through the Body, He is glorified. When He is glorified, His people are also glorified in His glorification. In this way God and man are one in glory....Nevertheless, no matter how much we are one with God, we do not share His Godhead and will never share it. Man remains man, and God remains God. (Life-study of Jeremiah, p. 82)

Just to be one who is according to God's heart, like David, and just to be partly right and good in the eyes of God, like some honest Christians, do not qualify us to partake of Christ in full and to enjoy all the rights in Him that we may become adequately the church as the Body of Christ and as the kingdom of God and of Christ. Conformity to Christ's death by the power of His resurrection is required of us, the New Testament overcomers, that we may die to ourselves, our natural man, and live to God in resurrection. A life of living Christ, magnifying Christ, and moving and acting with Christ by the bountiful supply of the all-inclusive, life-giving Spirit, doing everything in and according to the Spirit, is indispensable for us, God's New Testament seekers, to be winners in the racecourse of the divine life that we may fully enjoy Christ as the God-given good land in the church age and be gloriously rewarded to partake of Christ, in the fullest sense, in the kingdom age. (Life-study of 1 & 2 Kings, pp. 157-158)

The Body is the intrinsic significance of the church. If there were no Body, the church would have no meaning. The church makes no sense without the Body. But hallelujah, there is the Body! Without the Body, the church makes no sense, but with the Body, there is the intrinsic significance of the church....What is the difference between the church and the Body? We need to see that the church of God is the frame and the Body of Christ is the organism. (The Issue of the Divine Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 91)

Further Reading: The Practical Points concerning Blending, chs. 4-5; Life-study of Jeremiah, msg. 12

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第六篇（周二）

主今日行动的方向

晨兴喂养

弗四 15 『惟在爱里持守著真实，我们就得以在一切事上长到祂，就是元首基督里面。』

西二 19 『…持定元首：本於祂，全身藉著节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。』

基督的身体是三一神与在基督里之信徒的神圣构成。以弗所四章四至六节给我们看见，三个神圣的人位与一切祂所拣选之人的构成。所以我们有一个身体，一位灵，一主，和一位神与父，调和在一起。…基督的身体是神圣三一与一切祂所拣选之人的调和，这乃是神性与人性的调和。…基督的身体是一个生机体：一面有神性，另一面有人性，以彰显兼有神性和人性的基督，祂是完整的神和完全的人。（经过过程的神圣三一之分赐与超越基督之输供的结果，一〇九至一一〇页。）

信息选读

身体的长大是倚靠出自元首基督的东西。我们若没有接受从基督这元首而来的供应，身体就不能长大。然而当身体藉著持定元首而得著供应，身体就以神的增长而长大。身体是从头长出来的，因为一切的供应都是从头而来。（新约总论第七册，二五五页。）

说到召会是生机的，这个生机不是指我们天然的生命，乃是指我们灵里的生命，就是基督自己。复活的基督乃是赐生命的灵。这一个灵进到我们这些接受祂的人里面。所以我们里

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Six (Day 2)

The Direction of the Lord's Move Today

Morning Nourishment

Eph. 4:15 But holding to truth in love, we may grow up into Him in all things, who is the Head, Christ.

Col. 2:19 And not holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

The Body of Christ is the divine constitution of the Triune God with the believers in Christ. Ephesians 4:4-6 shows us the constitution of the three divine persons with all His chosen people. So we have the one Body, one Spirit, one Lord, and one God and Father mingled together....The Body of Christ is a mingling of the Divine Trinity with all His chosen human beings. It is a mingling of divinity with humanity....The Body of Christ is an organism. On the one hand, it is divine. On the other hand, it is human to express the divine and human Christ, who is both the complete God and the perfect man. (The Issue of the Divine Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 92-93)

Today's Reading

The growth of the Body depends on what comes out of Christ as the Head. If we do not receive the supply that comes from Christ as the Head, the Body cannot grow. But when the Body is supplied by holding the Head, the Body grows with the growth of God. The Body grows out from the Head, for all the supply comes from the Head. (The Conclusion of the New Testament, p. 2267)

When we say that the church is organic, we do not mean that it is an organism composed of our natural life. Rather, it is an organism composed of the life in our spirit, which is Christ Himself. The resurrected Christ is the life-giving Spirit. This

面同有一个生命，一个灵。我们就是在这一个生命里，成为生机的，彼此相联为一。现今的问题是，我们里面有两个生命，一个是原有天然的生命，一个是主耶稣这生命，我们是凭着那一个生命活著？我们若照著我们天然的生命活，我们就不是召会；我们若照著基督活，活基督，我们就是召会。召会就是基督自己在我们众人里面。基督留在祂自己里面，仅仅是基督；当祂进到圣徒里面，和圣徒一同活著，众圣徒里面的基督就成为召会了。召会的实际就是基督活在我们里面。建造基督身体的秘诀就是活出基督。若我们活出我们天然的生命，基督的身体就不得建造。所以我们必须否认、弃绝自己天然的生命，把天然的生命摆在一边。如此基督在我们里面就有地位，且能天天扩增，这就是建造基督的身体。基督的身体因著基督在我们里面的长大而长大，也就得著了建造。（神的经纶与基督身体的建造，六六至六七页。）

在以弗所四章十五节的『元首』，指明我们在生命里凭着基督的长大，该是众肢体在元首下，在身体里的长大。这就是说，我们的长大必须是在身体里。我们要长到元首里面，当然必须是在身体里。

保罗在十六节继续说，『本於祂，全身藉著每一丰富供应的节，并藉著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。』我们在生命里的长大，是长到元首基督里面；但我们在基督身体里的功用，是从元首出来的。首先我们长到元首里面，然後我们就有一些本於（出於）元首为著祂的身体建造的东西。（新约总论第七册，五〇七至五〇八页。）

〔十五节的爱〕不是我们自己的爱，乃是在基督里面神的爱，成了在我们里面基督的爱。藉著这爱，我们爱基督和祂身体上的肢体。我们在这样的爱里持守著真实，就是持守基督同祂的身体，不受教训之风的影响，不带进异於身体的元素。（圣经恢复本，弗四 15 第一注。）

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第六至七章；神的经纶与基督身体的建造，第六篇。

Spirit enters into us who have received Him. Hence, within us we have the same life and the same spirit. In this one life we become organic, being joined together as one. The problem now is that we have two lives within us. One is the original natural life; the other is the Lord Jesus as our life. Which life are we living by? If we live by our natural life, we are not the church. If we live according to Christ and live Christ, we are the church. The church is Christ Himself in all of us. When Christ is in Himself, He is just Christ. When He enters into the saints and lives with the saints, the Christ within the saints becomes the church. The reality of the church is Christ living in us. The key to the building up of the Body of Christ is to live Christ. If we live our natural life, the Body of Christ will not be built up. For this reason we must deny and reject our natural life and must put the natural life aside. In this way, Christ will have the proper place within us and will be able to increase day by day. This is the building up of the Body of Christ. The Body of Christ grows by the growth of Christ within us and is built up this way. (The Economy of God and the Building Up of the Body of Christ, pp. 66-67)

The word “Head” in Ephesians 4:15 indicates that our growth in life with Christ should be the growth of the members in the Body under the Head. This means that our growth must be in the Body. In order to grow into the Head, we must surely be in the Body.

In verse 16 Paul continues, “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.” Our growth in life is to grow into the Head, Christ, but our function in the Body is to function out from Him. First, we grow up into the Head. Then we have something which is out from the Head. (The Conclusion of the New Testament, p. 2492)

[The love in Ephesians 4:15] is not our own love but the love of God in Christ, which becomes the love of Christ in us, by which we love Christ and the fellow members of His Body. It is in such a love that we hold to truth, that is, to Christ with His Body, and are kept from being influenced by the winds of teaching and from bringing in elements that are foreign to the Body. (Eph. 4:15, footnote 2)

Further Reading: The Issue of the Divine Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, chs. 6-7; The Economy of God and the Building Up of the Body of Christ, ch. 6

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第六篇（周三）

主今日行动的方向

晨兴喂养

启十九7『我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己豫备好了。』

二一9『…你来，我要将新妇，就是羔羊的妻，指给你看。』

主今日行动的方向，第二是要豫备祂的新妇，召会，作祂（新郎）的配偶，（约三29-30，）使救赎的神与蒙祂救赎的人（启二二17，二一1-2，9下~10）成为永远的婚配，（十九7-8，）宇宙的婚配。这宇宙的婚配由以色列人与救赎他们之神的联结所豫表，（赛五四5，何二19，）并且清楚的启示在新约里。（弗五25-27，32。）（长老训练第十册，三〇页。）

信息选读

羔羊的婚娶乃是神新约经纶完成的结果。神新约的经纶是要藉著祂的救赎和神圣的生命，为基督娶得一个新妇，就是召会。藉著圣灵历代以来不断的作工，到这世代结束时，这目标必然达到。那时，新妇（得胜的信徒）要豫备好。

召会是基督的配偶，含示爱中的满足和安息。…我们若说自己是召会，那我们就问：基督在我们中间有没有得著安息。这是一件严肃的事。一群基督徒不该太快宣称自己是召会，因为召会必须让基督得著充分在爱里的满足和安息。基督需要这样一位配偶。召会不仅仅是神所呼召之人的聚

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Six (Day 3)

The Direction of the Lord's Move Today

Morning Nourishment

Rev. 19:7 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready.

21:9 ...Come here; I will show you the bride, the wife of the Lamb.

The direction of the Lord's move today is, second, to prepare His bride, the church, as His (the Bridegroom's) counterpart (John 3:29-30) for the eternal marriage (Rev. 19:7-8), the universal marriage, of the redeeming God with His redeemed people (Rev. 22:17; 21:1-2, 9b-10). This universal marriage was typified by the union of the people of Israel with their redeeming God (Isa. 54:5; Hosea 2:19) and is clearly revealed in the New Testament (Eph. 5:25-27, 32). (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), p. 30)

Today's Reading

The marriage of the Lamb is the issue of the completion of God's New Testament economy. God's economy...is to obtain for Christ a bride, the church, through His redemption and divine life. By the continual working of the Holy Spirit through all the centuries, this goal will be attained at the end of this age. Then the bride, consisting of the overcoming believers, will be ready.

The church as the counterpart of Christ implies satisfaction and rest in love....If we say that we are the church, then we must ask if Christ has His rest among us. This is a serious matter. A group of Christians should not be so quick to claim that they are the church. To be the church is to render to Christ the adequate satisfaction and rest in love. Christ needs such a counterpart. The church is not merely a gathering of God's called ones. The church,

集；召会作为基督的配偶，乃是基督在爱里的满足和安息。

神的心意是要召会完成於新耶路撒冷。所有得重生、得成全的信徒，作召会的众肢体，由十二使徒所代表，(启二一14，)将是新耶路撒冷的组成分子。在恩典时代以後，将有国度时代。在这时代里，所有已得成全的人，包括旧约的得胜者和新约的得胜者，将是得胜者的总和，成为新耶路撒冷。他们将是在第一个时期，千年国时期的新耶路撒冷。在这时期，新耶路撒冷将是基督的新妇。(新约总论第七册，四三二、二六五、五六二页。)

神所要的是新耶路撒冷，那将是得胜者所是的总和。至终所有的得胜者要成为在开始和新鲜阶段的新耶路撒冷，作基督的新妇一千年。这一千年要被算作一日，(彼後三8，)就是婚娶之日。这将是开始和新鲜阶段的新耶路撒冷，作基督的新妇。

至终，所有的信徒都要联於得胜者，使新耶路撒冷比在千年国时更大。那要使新耶路撒冷丰满的得以终极完成并完全，在新天新地里作神的帐幕和基督的妻子，直到永远。(得胜者，一二三至一二四页。)

按照启示录十九章八至九节，在七节里的妻子(基督的新妇)，只包含千年国中得胜的信徒；而在二十一章二节的新妇(妻子)，乃是由所有得救的圣徒所组成，从千年国以後直到永远。十九章七节之新妇的豫备是在於得胜者生命的成熟。(新约总论第七册，四三三页。)

成熟一辞，在希腊文是一个字，其本意是终点，用以说到生物一类时，指完全、长成并成熟。新约圣经多次用此字，说到信徒在重生所得神生命上的长成、成熟并完全，指明我们虽然在重生时，已经得著了神的生命，在重生後，我们还需要在这生命里长大成熟，以至於完全。(生命课程，三四七页。)

参读：得胜者，第六章；新约总论第七册，第二百二十六至二百二十九篇。

as Christ's counterpart, is a satisfaction and rest to Christ in love.

God's intention is that the church will consummate in the New Jerusalem. All the regenerated and perfected believers as members of the church, represented by the twelve apostles (Rev. 21:14), will be the components of the New Jerusalem. After the dispensation of grace, there will be the dispensation of the kingdom. During this dispensation, all the perfected ones, including the overcomers of the Old Testament and the overcomers of the New Testament, will be the totality of overcomers to be the New Jerusalem. They will be the New Jerusalem in its first stage, the stage of the millennium. During this stage, the New Jerusalem will be Christ's bride. (The Conclusion of the New Testament, pp. 2424, 2276, 2542)

What God wants is the New Jerusalem, which will be the totality of what the overcomers are. Eventually, all the overcomers will be the New Jerusalem, as the bride of Christ for one thousand years, in its initial and fresh stage. These one thousand years will be counted as one day (2 Pet. 3:8), the wedding day. This will be the initial and fresh stage of the New Jerusalem as the bride of Christ.

Eventually, all of the believers will join the overcomers to make the New Jerusalem larger than it was in the thousand-year kingdom. That will consummate and complete the New Jerusalem in full, as the tabernacle of God and the wife of Christ in the new heaven and new earth for eternity. (The Overcomers, pp. 104-105)

According to Revelation 19:8 and 9, the wife, the bride of Christ, in verse 7 consists only of the overcoming believers during the millennium, whereas the bride, the wife, in Revelation 21:2 is composed of all the saved saints after the millennium for eternity. The readiness of the bride in 19:7 depends on the maturity in life of the overcomers. (The Conclusion of the New Testament, pp. 2424-2425)

The meaning of the word mature in Greek is "at the end point." When...used to describe organisms, it denotes completion, full growth, and maturity. This word is used many times in the New Testament, referring to the believers' being full-grown, mature, and perfected in the life of God, which they receive at the time of regeneration. It indicates that although we receive the life of God when we are regenerated, after regeneration we still need to grow and mature unto perfection in this life. (Life Lessons, vol. 4, p. 69)

Further Reading: The Overcomers, ch. 6; The Conclusion of the New Testament, msgs. 226-229

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第六篇（周四）

主今日行动的方向

晨兴喂养

弗五 27『祂好献给自己，作荣耀的召会，没有斑点、皱纹、或任何这类的病，好使她成为圣别、没有瑕疵。』

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

保罗在以弗所四章里的观念，与今天基督教的观念完全不同。这章里基本的观念乃是长大，直到我们众人都达到了长成的人。所有作母亲的都知道，孩子们的长大主要是藉著餵养，不是藉著教训。当我们都达到了长成的人，我们就不再是属灵的小孩子。在人这一方面主要的需要不是道理，乃是长大。我们需要长大，直到我们都达到了长成的人。

保罗在十五节…不是说我们要长到圣经道理的知识里面，他乃是说我们要长到作元首的基督里面。这指明，为著完成神的经纶，在人这一面所需要的乃是长大。（以弗所书生命读经，九〇一至九〇二页。）

信息选读

基督这位羔羊需要一个婚礼。约翰福音启示基督是羔羊，要来除去罪，（一 29，）也是新郎，要来迎娶新妇。〔三 29。〕基督的目标不是除去罪，乃是迎娶新妇。在启示录这卷书中，我们看见基督乃是羔羊，也是要来的新郎。祂这位新郎必须有一个婚礼。

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Six (Day 4)

The Direction of the Lord's Move Today

Morning Nourishment

Eph. 5:27 That He might present the church to Himself glorious, not having spot or wrinkle or any such things, but that she would be holy and without blemish.

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

Paul's concept in Ephesians 4 is absolutely different from the concept in today's Christianity. The basic concept in this chapter is that of growth until we all arrive at a full-grown man. As all mothers know, growth of children comes by feeding, not mainly by teaching. When we all arrive at a full-grown man, we shall no longer be children spiritually. On the human side the main need is not doctrine; it is growth. We need to grow until we arrive at a full-grown man.

In verse 15...Paul does not say that we shall grow up into the knowledge of Bible doctrine. On the contrary, he says that we shall grow up into Christ as the Head. This indicates that what is needed on the human side for the fulfillment of God's economy is growth. (Life-study of Ephesians, pp. 747-748)

Today's Reading

As the Lamb, Christ needs a wedding. The Gospel of John reveals that Christ is the Lamb who came to take away sin (1:29) and also the Bridegroom who came that He might have the bride. Christ's goal is not to remove sin; His goal is to have the bride. In the book of Revelation we see that Christ is the Lamb and the coming Bridegroom. As the Bridegroom, He must have a wedding.

十九章七节下半说,『新妇也自己豫备好了。』新妇的豫备是在於得胜者生命的成熟。再者,得胜者不是分开的人,乃是团体的新妇。为著这一面,就需要建造。得胜者不仅在生命上成熟,更是同被建造,成为一个新妇。(新约总论第七册,二六八页。)

我们的确相信有一个乐园,是神所豫备的,但是我们必须充分的领悟并记得,全本圣经的神圣思想不是说神要寻找一个物质的居所。物质的居所绝不能满足神。圣经中心而神圣的思想乃是:神在寻找一个神圣的建造,乃是祂自己与人性的调和。祂在寻找一个活的组成,由蒙祂救赎并与祂调和的活人所组成。

神创造以後,就开始神圣建造的工作,这工作现今仍在进行。甚至今天神也在作神圣建造的工作,就是将祂自己与人调和。我们传福音,不仅仅是要得著灵魂或拯救灵魂不下地狱,而是要藉著那灵,将神自己服事给人,使神能以与人调和。如此我们就得著了神圣建造的材料。同样的,我们也将基督服事给圣徒,使他们能与基督调和并建造在一起。这就是我们所作之事背後基本且中心的思想。(神建造的概论,九至一〇页。)

在以弗所五章,我们看到召会献给基督。召会在献上的时候乃是新妇,不是新人。作为新人,召会需要功用。但是作为新妇,召会需要美丽。四章的长大,是为著新人的功用;五章的美丽,是为著新妇的献上。

基督现今在豫备我们作祂的新妇。祂把新妇献给自己的时候快到了。新妇献给基督时,必定没有任何斑点或皱纹。在新妇身上,基督不注视别的,只注视她的美丽。这美丽乃是基督所是的返照。你知道新妇的美丽是从那里来的麼?这美丽乃是来自那位作到召会里面,然後藉著召会彰显出来的基督。我们的美丽不是我们的行为;我们所有的美丽乃是基督的返照,就是基督从我们里面照耀出来。基督在我们身上所珍赏的,乃是祂自己在我们身上的彰显。没有甚麽比这个更能构上祂的标准,或赢得祂的珍赏。(以弗所书生命读经,九六一至九六三页。)

参读:以弗所书生命读经,第八十九、九十五篇;神建造的概论,第一章。

Revelation 19:7b says, "His wife has made herself ready." The readiness of the bride depends on the maturity in life of the overcomers. Furthermore, the overcomers are not separate individuals but a corporate bride. For this, building is needed. The overcomers are not only mature in life but are also built together as one bride. (The Conclusion of the New Testament, p. 2278)

We do believe that there is a paradise prepared by God, but we must realize and remember well that the divine thought in the entire Scriptures is not that God is seeking a physical habitation. A physical habitation can never satisfy God. The central and divine thought of the Scriptures is that God is seeking a divine building as the mingling of Himself with humanity. He is seeking a living composition of living persons redeemed by and mingled with Himself.

After His creation, God began and is still carrying out the work of the divine building. Even today God is doing the work of the divine building, which is to mingle Himself with man. We preach the gospel not merely to win souls or save souls from hell but to minister God Himself through the Spirit to man so that God can be mingled with man. In this way we gain the materials for the divine building. Likewise, we minister Christ to the saints so that they can be mingled and built up together with Christ. This is the basic and central thought behind what we do. (The Building of God, p. 13)

In [Ephesians 5] we come to the presentation of the church to Christ. At the time of this presentation, the church will be the bride, not the new man. As the new man, the church needs the functions. But as the bride, the church needs beauty. The growth in chapter 4 is for the function of the new man, whereas the beauty in chapter 5 is for the presentation of the bride.

Christ is now preparing us to be His bride. The time is coming when He will present the bride to Himself. Surely at the time of her presentation to Christ, the bride will not have any wrinkles or spots. In His bride Christ will behold nothing but beauty. This beauty will be the reflection of what He is. Do you know where the beauty of the bride comes from? It comes from the very Christ who is wrought into the church and who is then expressed through the church. Our beauty is not our behavior. Our only beauty is the reflection of Christ, the shining out of Christ from within us. What Christ appreciates in us is the expression of Himself in us. Nothing less than this will meet His standard or win His appreciation. (Life-study of Ephesians, pp. 798, 800)

Further Reading: Life-study of Ephesians, msgs. 89, 95; The Building of God, ch. 1

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第六篇（周五）

主今日行动的方向

晨兴喂养

彼前一 23 『你们蒙了重生，不是由於能坏的种子，乃是由於不能坏的种子，是藉著神活而常存的话。』

彼後一 11 『这样，你们就必得著丰富充足的供应，以进入我们主和救主耶稣基督永远的国。』

主今日行动的方向，第三是要带进神的国，作神圣生命，就是基督的扩展。神的国实际上就是基督自己作生命的种子，在召会时代撒在信祂的人里面，（路十七 21，可四 3，8，26，）并在祂的扩增中（约三 30）扩展，成为神扩大、要来的国，就是祂回来时所要带来的。（路十九 12，15 上，启十一 15。）这由成为一座大山（千年国时的国度）的石头（基督）所表徵，如但以理二章三十四至三十五节所启示的。神这要来、扩大的国将是神在新天新地里宇宙的管治，为著神永远的行政，完成神在基督里永远的经纶，作神在永远里终极完成的家庭行政。

神和基督都渴望看见基督的身体建造起来，看见新妇豫备好，并看见国度被带进，使基督得著身体，得著新妇，并使神为著祂永远的经纶在这地上得著国度。（长老训练第十册，三〇至三一页。）

信息选读

神的国乃是主耶稣作生命的种子，撒到祂的信徒，就是神的选民里面，并发展为一个范围，就是神的国，使神在祂

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Six (Day 5)

The Direction of the Lord's Move Today

Morning Nourishment

1 Pet. 1:23 Having been regenerated not of corruptible seed but of incorruptible, through the living and abiding word of God.

2 Pet. 1:11 For in this way the entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly and bountifully supplied to you.

The direction of the Lord's move today is, third, to bring in the kingdom of God as the spreading of the divine life, which is Christ. The kingdom of God is actually Christ Himself as the seed of life sown into His believers in the church age (Luke 17:21; Mark 4:3, 8, 26) and spreading in His increasing (John 3:30) to be the enlarged, upcoming kingdom of God, which He will bring in at His coming back (Luke 19:12, 15a; Rev. 11:15). This is signified by the stone (Christ) that became a great mountain (the kingdom in the millennium), as revealed in Daniel 2:34-35. This upcoming, enlarged kingdom of God will be God's universal government in the new heaven and new earth for God's eternal administration in the fulfillment of God's eternal economy in Christ as God's ultimately consummated household administration in eternity.

Both God and Christ are aspiring to see the Body of Christ built up, to see the bride prepared, and to see the kingdom brought in, that Christ may have a Body, that Christ may have His bride, and that God may have a kingdom on this earth for His eternal economy. (Elders' Training, Book 10: The Eldership and the God-ordained Way (2), pp. 30-31)

Today's Reading

The kingdom of God is the Lord Jesus as the seed of life sown into His believers, God's chosen people, and developing into a realm which God may rule as His

神圣的生命里，能在其中掌权。神国的入门是重生，(约三5,)其发展是信徒在神圣生命里的长大。(彼後一3~11。)神的国在今天召会的生活，是忠信的信徒在其中生活的，(罗十四17,)并要发展为要来的国度，作得胜圣徒在千年国里(启二十四4,6)所承受的赏赐。(加五21,弗五5。)至终，神的国要完成於新耶路撒冷，作神永远的国，就是神永远生命之永远福分的永远范围，在新天新地里给神所有的赎民享受，直到永远。(启二一1~4,二二1~5。)(新约总论第八册，一〇一页。)

国度乃是基督自己作生命的种子，撒在我们里面，在我们里面生长，在我们里面扩展，并在我们里面成熟，直到有了完全的收割。完全的收割乃是国度的实现。

新约的头一章记载一位奇妙者基督，祂引荐给我们为国度的种子。我们需要对这国度的种子有更深的领会。(国度，三五页。)

在新约里，神的国不是物质的范围，在其中神运用祂的权柄来执行祂的行政，使我们能进入其中，得享永福…。新约所启示神的国，乃是说国度是一个位，不是物质的范围。这个人位就是神的儿子主耶稣基督，祂是三一神的具体化身。这位三一神的具体化身，来成为国度。祂在马可四章说，国度如同撒种的在撒种。撒种的与种子都是主自己。主耶稣来将祂这国度的种子撒到神所拣选的人里面。祂尽职事时，并没有将任何祂这国度种子以外的东西撒出去。(马可福音生命读经，六三二至六三三页。)

基督建立诸天的国不是藉著争战或施教，乃是藉著把祂自己当作生命的种子撒在相信的人里面，好叫诸天的国可以长大。诸天之国的建立完全是在生命里长大的事。建立国度就是长出国度。国度的建立不是藉著外面的工作，乃是藉著里面的长大。(马太福音生命读经，四九一页。)

参读：新约总论，第二百五十篇；马可福音生命读经，第六十四至六十五篇。

kingdom in His divine life. Its entrance is regeneration (John 3:5), and its development is the believers' growth in the divine life (2 Pet. 1:3-11). It is the church today, in which the faithful believers live (Rom. 14:17), and it will develop into the coming kingdom as an inheritance reward (Gal. 5:21; Eph. 5:5) to the overcoming saints in the millennium (Rev. 20:4, 6). Eventually, it will consummate in the New Jerusalem as the eternal kingdom of God, an eternal realm of the eternal blessing of God's eternal life for all God's redeemed to enjoy in the new heaven and new earth for eternity (Rev. 21:1-4; 22:1-5). (The Conclusion of the New Testament, p. 2640)

The kingdom is Christ Himself as the seed of life sown into us, growing in us, spreading in us, and maturing in us until there is a full harvest. The full harvest is the manifestation of the kingdom.

In the first chapter of the New Testament we have the record of a wonderful One, Christ, who is recommended to us as the seed of the kingdom. We need a deeper understanding concerning this seed of the kingdom. (The Kingdom, p. 37)

In the New Testament the kingdom of God is not a material realm in which God exercises His authority to carry out His governmental administration so that we may enter this realm to enjoy an eternal blessing...What is revealed in the New Testament regarding the kingdom of God is that the kingdom is a person, not a material realm. This Person, the Lord Jesus Christ, the Son of God, is the embodiment of the Triune God. This One who is the embodiment of the Triune God came to be the kingdom. In Mark 4 He says that the kingdom is like a sower sowing the seed. Both the Sower and the seed are the Lord Himself. The Lord Jesus came to sow Himself as the seed of the kingdom into God's chosen people. In His ministry He did not sow anything other than Himself as the seed of the kingdom. (Life-study of Mark, p. 553)

Christ establishes the kingdom of the heavens not by fighting or teaching, but by sowing Himself as the seed of life into believing people so that the kingdom of the heavens may grow up. The establishment of the kingdom of the heavens is absolutely a matter of growth in life. To establish the kingdom is to grow the kingdom. The kingdom is not established by outward working, but by inward growing. (Life-study of Matthew, p. 438)

Further Reading: The Conclusion of the New Testament, msg. 250; Life-study of Mark, msg. 64-65

二〇一二年国殇节特会

基督身体真正的一，
召会中正确的同心合意，
以及主今日行动的方向

第六篇（周六）

主今日行动的方向

晨兴喂养

但二 35 『…打碎这像的石头，变成一座大山，充满全地。』

44 『当那列王在位的日子，天上的神必兴起一国，永不败灭，…却要打碎灭绝那一切国；这国必存到永远。』

但以理二章三十五节的大山表徵神永远的国，要永远充满全地。(44, 七 13~14。)…石头扩增成为大山，表徵基督的扩增。(参约三 29~30。)召会是基督在生命上的扩增，而神永远的国乃是基督在行政上的扩增。(可四 26~29。)因此，基督不仅是召会，也是神的国。(林前十二 12, 路十七 21。)基督作为石头，乃是神行动的中心；祂作为山，乃是普及。因此，基督是包罗万有者，就是那在万有中充满万有者。(弗一 23。)(圣经恢复本，但二 35 第二注。)

信息选读

基督的来临将是神永远国度的开始。因此，基督的来临将是结束人类政权，并带进神永远国度的界碑。

在神的经纶里，基督了结旧造，使新造藉著祂的死，在祂的复活里有新生的起头。这是基督第一次来时所完成的。在神的经纶里，基督也要藉著祂要来的显现，打碎、压毁全人类历史中人政权的集大成，并建立神永远的国。…整个世界局势都在天上之神

2012 Memorial Day Conference

THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
AND THE DIRECTION OF THE LORD'S MOVE TODAY

Message Six (Day 6)

The Direction of the Lord's Move Today

Morning Nourishment

Dan. 2:35 ...And the stone that struck the image became a great mountain and filled the whole earth.

44 And in the days of those kings the God of the heavens will raise up a kingdom which will never be destroyed...; it will crush and put an end to all these kingdoms; and it will stand forever.

The great mountain [in Daniel 2:35] signifies the eternal kingdom of God, which will fill the whole earth forever (v. 44; 7:13-14)...The increase of the stone into a great mountain signifies the increase of Christ (cf. John 3:29-30). The church is Christ's increase in life, but the eternal kingdom of God is Christ's increase in administration (Mark 4:26-29). Hence, Christ is not only the church but also the kingdom of God (1 Cor. 12:12; Luke 17:21). As the stone, Christ is the centrality of God's move, and as the mountain, He is the universality. Hence, He is the all-inclusive One, the One who fills all in all (Eph. 1:23). (Dan. 2:35, footnote 3)

Today's Reading

The coming of Christ will also be the opening of the eternal kingdom of God. Hence, Christ's coming will be the landmark which closes human government and brings in the eternal kingdom of God.

In God's economy, Christ has terminated the old creation for the germination of the new creation in His resurrection through His death. This was achieved in His first coming. In God's economy, Christ, by His upcoming appearing, will also smash and crush the aggregate of human government throughout the history of mankind and will establish the eternal kingdom of God...The entire world situation is under the rule of the heavens

的诸天掌权之下，以配合神为著基督的经纶。今天世界的局势，特别是欧洲和地中海沿岸的国家，已经被平衡，带进一种局面，豫备好为著基督的再来。祂已临近，时候快到。我们看见这局势，就该醒起，看见世界不是为著我们的。我们乃是为著基督，我们每天必须豫备好迎见祂，好得著祂的赏赐。

石头扩增成为大山，表徵基督的扩增。基督是可以扩增的，这事实在于约翰三章启示出来。三十节论到基督说，『祂必扩增。』这节里的扩增乃是二十九节所说的新妇：『娶新妇的，就是新郎。』所以，基督有一个扩增，这个扩增就是祂的新妇。就如夏娃是亚当的扩增，照样，新妇乃是基督这新郎的扩增。…在生命上，基督扩增成为召会；在行政上，基督扩增成为神永远的国。…召会和国度都是祂的扩增。

人类政权被压毁以後，神就清理了整个宇宙。旧造过去了，人类政权成了糠秕，被风吹散。然後团体的基督，就是基督连同祂的得胜者，要成为一座大山，充满全地，使全地成为神的国。(但二 35, 44。)那时地和天都要得著更新，让神运作祂的国度。

当基督这砸人的石头来临时，祂不是单独的来，乃是同著祂的新妇而来。那时基督已经得著了召会，娶得了祂的新妇，就如启示录十九章所描述的。在祂的婚娶之後，祂要来到，同时要作砸人的石头，并作踹酒醉的那位。(15, 十四 19~20, 赛六三 2~3。)

马可四章二十六至二十九节种子的比喻，启示神的国如何是基督的扩增。二十六节说，『神的国是这样，如同人把种子撒在地上。』这种子就是基督作神圣生命的具体化身。…这种子发芽、长大、结果、成熟并产生收成。(27~28。)从基督来将自己种到人性这『泥土』里，祂就一直长大并扩增。至终，这扩增要成为充满全地的大山，作神永远的国。(但以理书生命读经，三、六至七、二二、八七、二一、二三页。)

参读：但以理书生命读经，第一、三、十二篇。

by the God of the heavens, to match His economy for Christ. Today the world situation, especially in Europe and the countries around the Mediterranean Sea, has been balanced and brought into a condition which is ready for Christ's return. He is at the door and the time is near. As we see this situation, we must wake up and realize that the world is not for us. We are for Christ, and every day we must prepare ourselves to meet Him. Then we will receive a reward from Him.

This increase of the stone into a great mountain signifies the increase of Christ. The fact that Christ can increase is clearly revealed in John 3. Referring to Christ, verse 30 says, "He must increase." The increase in this verse is the bride spoken of in verse 29: "He who has the bride is the bridegroom." Christ, therefore, has an increase, and this increase is His bride. Just as Eve was the increase of Adam, the bride is the increase of Christ as the Bridegroom....In life Christ increases to become the church; in administration Christ increases to become the eternal kingdom of God....Both the church and the kingdom are His increase.

After crushing the human government, God will have cleared up the entire universe. The old creation will be gone, and the human government will become chaff blown away by the wind. Then the corporate Christ, Christ with His overcomers, will become a great mountain to fill the whole earth, making the whole earth God's kingdom (Dan. 2:35, 44). Both the earth and the heaven will then be new for God to exercise His kingdom.

When Christ comes as the smiting stone, He will not come alone. Rather, He will come with His bride. By that time Christ will have already gained the church, and He will have married His bride, as described in Revelation 19. After His wedding He will come both as the smiting stone and as the One who will tread the winepress (Rev. 19:15; 14:19-20; Isa. 63:2-3).

The parable of the seed in Mark 4:26-29 reveals how the kingdom of God is the increase of Christ. Verse 26 says, "So is the kingdom of God: as if a man cast seed on the earth." This seed is Christ as the embodiment of the divine life....This seed sprouts, grows, bears fruit, matures, and brings forth a harvest (vv. 27-28). From the time Christ came to sow Himself into the "soil" of humanity, He has been growing and increasing. Eventually, this increase will become the great mountain that fills the whole earth to be the eternal kingdom of God. (Life-study of Daniel, pp. 2, 5, 18, 75, 17, 18)

Further Reading: Life-study of Daniel, msgs. 1, 3, 12