

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第一篇

主為著三一神在基督身體的一裏
得榮耀禱告

讀經：約十七 1 ~ 24

綱 目

週 一

壹 主在約翰十七章的禱告是為著三一神的得榮耀、顯明和彰顯；神永遠的定旨是要顯明並彰顯祂自己—1 ~ 5 節，創一 26，弗三 8 ~ 11：

一 主耶穌是神成為肉體，祂這肉體乃是一個帳幕，給神在地上居住；（約一 14；）主的神聖元素限制在祂的人性裏，如同神的榮光遮藏在帳幕裏。

二 在變化山上，主的神聖元素曾從祂的肉體裏釋放出來，彰顯在榮耀裏，為三個門徒所看見；但是過後，這神聖的元素又遮藏在祂的肉體裏—太十七 1 ~ 4，約一 14。

三 主在約翰十七章的禱告之先，曾豫言祂要得榮耀，父也要在祂身上得榮耀；現在祂要經過死，使祂人性的體殼得以破裂，讓祂神聖的元素，神聖的生命釋放出來—十二 23，十三 31 ~ 32。

四 祂也要復活，將祂的人性提高到神聖的元素裏，並使祂神聖的元素得著彰顯，以致祂的全人，包括神性和人性，都得著榮耀；這樣，父也在祂身上得著榮耀；因此，祂為此禱

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，約十二 23 ~ 24，十七 1。

週 二

五 主這關於得榮耀之神聖奧祕的禱告，要在三個階段裏得著成就：

1 首先，這禱告是在祂的復活裏得著成就；這是由於祂神聖的元素，神聖的生命，從祂的人性釋放出來，進入許多信徒裏面，（十二 23 ~ 24，）以及祂的全人，包括祂的人性，都被帶進榮耀裏；（路二四 26，參林前十五 45 下，徒十三 33，羅一 3 ~ 4，西一 18，彼前一 3；）也是由於父神聖的元素，在祂的復活得榮裏，得著了彰顯；在祂的復活裏，神答應並成就了祂的禱告。（徒三 13 ~ 15。）

2 其次，這禱告也在召會裏得了成就；這是因為祂復活的生命藉祂許多肢體得了彰顯，祂就在他們裏面得了榮耀，父也在祂裏面藉著召會得了榮耀—弗三 21，提前三 15 ~ 16。

3 第三，這禱告要在新耶路撒冷得著終極的成就，因為那時祂要在榮耀裏完全得著彰顯，神也要在祂裏面，藉著聖城得著榮耀，直到永遠—啟二一 11，23 ~ 24。

週 三

六 在約翰十四至十六章主對信徒末了的話裏，有這榮耀的三個具體彰顯：十四章二節中父的家（召會），十五章一至五節中葡萄樹的枝子（基督身體的構成分子），以及十六章二十一節中一個新生的團體人（新人）：

1 這三者都是指召會，說明召會乃是基督經過死與復活所產生的榮耀擴增—十二 23 ~ 24。

2 在這榮耀的擴增裏，神子基督得著榮耀，叫父神在祂的得榮裏也得著榮耀，就是藉著召會，得著豐滿的彰顯—十七 1，4，弗三 19 ~ 21，參林前六 20，十 31。

3 這彰顯需要在一神裏的一來維持；所以，主在約翰十七章結束的禱告，特別為此祈求。

4 三一神最高的屬性乃是一；因此，使祂在信徒裏面得

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

榮耀、得彰顯，就是使祂在祂的一裏得彰顯— 21 節。

貳 主在約翰十七章的禱告，乃是為著基督身體的一，就是信徒在三—神裏的一：

週 四

一 第一層的一，是在父的名裏，並憑著父神聖的生命而有的一—6 ~ 13 節：

1 父的名是指父的人位，父的自己作為生命的源頭，一的源頭—6, 11 節，五 26, 43：

a 我們必須以父為生命和祝福的源頭—參太十四 19, 羅十一 36。

b 我們不該憑我們人的生命活著，乃該憑我們靈裏父神聖的生命活著，以享受我們包羅萬有的兒子名分—約六 57, 羅八 15 ~ 16。

2 父的生命同祂的性情，乃是一的元素—約十七 2, 參弗— 4 ~ 5, 來二 10 ~ 11, 林前六 17。

週 五

二 第二層的一，是在聖別之話的實際裏而有的一—約十七 14 ~ 21：

1 父的話是真理，(17,) 而真理就是三一神；(十四 6, 約壹五 6 下；) 被話的實際聖別，就是被三一神自己聖別。

2 話，就是真理，聖別神的子民脫離世界，(約十七 17,) 並保守他們脫離世界的王—那惡者 (15)：

a 父實際的話聖別我們，使我們單純，脫離攙雜的世界，分別我們歸給我們的神，就是單純的神；一個越在神話語裏的人，就越單純—詩十二 6, 一一九 140。

b 父聖別的話是我們一的憑藉，把我們帶進一的範圍裏—約十七 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 第三層的一，是在神聖的榮耀裏，為著彰顯那經過過程、調和、並合併之三一神而有的一——約十七 22 ~ 24：

1 眾信徒在神聖榮耀裏的一，乃是在彰顯出來的兒子名分裏，帶著父的生命和性情——22 節，五 26。

2 神的榮耀就是神的彰顯；這神性輝煌的彰顯，使我們脫離自己，並使我們完全成為一——參啟二一 11。

3 在一的這個階段，已完全被否認了：

a 我們必須蒙拯救脫離我們的己，包括野心、自高、意見和觀念——約十七 21 ~ 23，羅五 10，林前一 10 ~ 13，約參 9。

b 我們若願意丟棄己，喪失己，轉向靈，我們立刻就在身體的實際裏——弗二 22，約十六 13。

c 我們若憑我們的生命和性情活著，彰顯我們自己，就沒有神的榮耀；在我們自己的彰顯裏，就有分裂。

d 在父的生命和性情裏生活行動，以彰顯父，這就是榮耀；我們眾人乃是在這榮耀裏成為一。

4 我們的基督徒生活該是一種『從榮耀到榮耀』的生活——林後三 16 ~ 18。

參 我們需要看重主所賜給我們的一；我們要保守這一，就必須時時與三一神調和，（因而棄絕天然的人、世界連同撒但、和我們的己，）以滿足主的渴望——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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基督身體真正的一，
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第一篇 (週一)

主為着三一神在基督身體的一裏
得榮耀禱告

晨興餽養

約十七 1 『耶穌說了這些話，就舉目望天說，父阿，時候到了，願你榮耀你的兒子，使兒子也榮耀你。』

4~5 『我在地上已經榮耀你，你交給我我要作的工，我已經完成了。父阿，現在求你使我與你同得榮耀，就是未有世界以先，我與你同有的榮耀。』

在約翰十七章，主禱告的基本觀念是得榮耀。…這就是這禱告的主題，中心點。我們若看見前三章〔十四至十六章〕的重點，就能領會子得榮耀，好使父得榮耀的意義。父要榮耀子，使子可以榮耀父。這是子與父之間相互得榮耀。父若榮耀子，子就榮耀父。(約翰福音生命讀經，五一四頁。)

信息選讀

正如一篇信息後的禱告，表達出信息的要點，主〔在約翰十七章〕結束的禱告也涵蓋了祂在前三章所釋放之信息的要點。…父如何在子身上得榮耀？…〔十五章的〕葡萄樹這生機體是為着生命的繁殖和擴展，就是為着生命的繁增和複製，也就是為着三一神的彰顯。當三一神藉着這個生機體得着繁殖、繁增並彰顯時，子就得了榮耀，父也就在子的得榮裏得了榮耀。故此主禱告，願祂(子)得榮耀，好使父也得榮耀。

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.

神永遠的定旨，祂終極的心意是要顯明、彰顯祂自己。…得榮的意思就是彰顯；得榮耀，就是得着顯明並彰顯。

神按着自己的形像造人，其心意就是要使祂得着彰顯。主耶穌是神成爲肉體，作了一個人，目的是表明不能看見的神。一章十八節說，從來沒有人看見過神，只有子將祂表明出來。神是看不見的，且是不能看見的。除了神的兒子，從來沒有人看見過神。如今，子在祂的成爲肉體裏，將神表明了出來。表明神，意思就是彰顯神。主耶穌是那不能看見之神的像，（西一 15，）這就是說，祂是那不能看見之神的彰顯。

開花是種子的得榮，因爲藉着開花，種子得着榮耀，就是得着彰顯。當耶穌基督在肉體裏而來，祂就像…小小的康乃馨種子。在祂裏面，就是在祂的人形，人的體殼裏，有神聖生命的一切榮美和形狀。…有一天，祂種在地裏，死了，長起來，在復活裏開了花。在祂的復活裏，生命的榮美、形狀、式樣、色彩、和豐富都釋放並彰顯出來。那就是子的得榮。既然父神一切的所是都具體化身在子裏，當子得榮耀的時候，父也就在子的得榮裏得了榮耀。

在主成爲肉體之後，祂彰顯神到某種程度，但神的榮耀，神所有屬性的榮耀，隱藏在祂的肉體裏。神一切豐滿的榮耀都被祂的肉體所遮蓋並覆蓋。…祂這肉體乃是一個帳幕，給神在地上居住。（約一 14。）祂神聖的元素限制在祂的人性裏，如同神的榮光遮藏在帳幕裏。在變化山上，祂神聖的元素曾從祂的肉體裏釋放出來，彰顯在榮耀裏，爲三個門徒所看見；（太十七 1～4，約一 14；）但是過後，這神聖的元素又遮藏在祂的肉體裏。…祂要經過死，使祂人性的體殼得以破裂，讓祂神聖的元素，神聖的生命釋放出來：祂也要復活，將祂的人性提高到神聖的元素裏，並使祂神聖的元素得着彰顯，以致祂的全人，包括神性和人性，都得着榮耀。這樣，父也在祂身上得着榮耀。在約翰十七章，祂就是爲此禱告。（約翰福音生命讀經，五一四至五一七頁。）

參讀：約翰福音生命讀經，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第一篇 (週二)

主為着三一神在基督身體的一裏
得榮耀禱告

晨興餽養

約十二 23 ~ 24 『…人子得榮耀的時候到了。我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』

路二四 26 『基督受這些害，又進入祂的榮耀，豈不是應當的麼？』

弗三 21 『願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

〔在約翰十七章〕為着三一神得榮的禱告，要在三個階段裏得着成就並答應。第一個階段是主的復活。在主的復活裏，所有生命的榮美、生命的素質、生命的色彩、生命的形狀、以及三一神之神聖生命的所有方面，都得以釋放出來。在祂的復活裏，主神聖的生命從祂的人性釋放出來，分賜到祂許多的信徒裏面，(十二 23 ~ 24,) 而祂的全人，包括祂的人性，都被帶進榮耀裏；(路二四 26;) 也是在祂的復活得榮裏，父神聖的元素得着了彰顯。在祂的復活裏，神答應並成就了祂的禱告。(徒三 13 ~ 15。)(約翰福音生命讀經，五一七至五一八頁。)

信息選讀

其次，〔約翰十七章裏的〕這禱告也在召會裏得了成就。這是因為祂復活的生命藉祂許多肢體得了彰顯，祂就在他

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**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

們裏面得了榮耀，父也在祂裏面藉着召會得了榮耀。(弗三21，提前三15~16。)看看在使徒行傳裏，五旬節那天的召會；那裏我們看見神聖的榮美、形狀和豐富。…從復活那天直到主再來，是召會的時代。在這時代，主在信徒身上已榮耀了祂自己。歷世歷代以來，神的兒子已經得了榮耀，且仍在得着榮耀。…我們若說我們聚在一起展覽基督，這意思就是我們榮耀基督，使祂得着彰顯。我們若說我們在為主作見證，這意思就是我們讓基督藉着我們表明出來。主的見證就是主藉着我們得着彰顯和榮耀。我們若要在工作上，學校裏，或許多別的地方，為主耶穌作見證，意思就是我們要主耶穌藉着我們得着彰顯。…當主藉着我們得着彰顯和榮耀時，父也同時在主身上得了榮耀。因此，主的禱告今天仍藉着召會得以成就。

主在約翰十七章的禱告，其第三階段的成就是甚麼？乃是新耶路撒冷。…藉着聖城，子要在榮耀裏完全得着彰顯，神也要在祂身上得着榮耀，直到永遠。(啓二一11，23~24。)看看新耶路撒冷的圖畫：她是一個彰顯基督的器皿，使神藉着基督得着彰顯。新耶路撒冷是子的得榮，使父藉着子得榮耀。

第一階段的成就是耶穌的復活。藉着主耶穌的復活，祂已經得了彰顯和榮耀；而藉着這得榮，父也得了榮耀。第二階段的成就是在召會裏。從五旬節那天到主再來的日子，聖靈已經藉着眾聖徒彰顯了基督，並要繼續彰顯祂。換句話說，聖靈藉着召會榮耀基督。當基督得了榮耀，父也在子裏得了榮耀。這個禱告最後階段的成就要發生在時期滿足的時候。那時，所有舊約、新約中蒙救贖的人，要共同組成三一神的完滿彰顯。在這完滿的彰顯裏，基督要作燈，神要作光。基督要藉着新耶路撒冷得着彰顯和榮耀，父神也要在子裏並藉着新耶路撒冷得着彰顯和榮耀。那時將完全成就主的話：『願你榮耀你的兒子，使兒子也榮耀你。』〔約十七1下。〕(約翰福音生命讀經，五一八、五二〇、五二二頁。)

參讀：主所渴望的合一與同心並祂所喜悅的身體生活與事奉，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第一篇 (週三)

主為着三一神在基督身體的一裏
得榮耀禱告

晨興餽養

約十四 2 『在我父的家裏，有許多住處；…我去是為你們豫備地方。』

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

十六 21 『婦人生產的時候會有憂愁，因為她的時候到了；既生了孩子，就不再記得那苦楚，因為歡喜世上生了一個人。』

〔基督經過死而復活所進入的〕榮耀，在〔主〕末後對門徒所說約翰十四至十六章的話裏，有三個具體的團體彰顯，就是十四章二節所說父的家（召會），十五章一至五節所說葡萄樹的枝子（基督身體的組成成分），和十六章二十一節所說一個新生的團體人（新人）。這三者都是指召會，說明召會乃是榮耀的基督經過死與復活所產生的榮耀擴增。在這榮耀的擴增裏，神子基督得着榮耀，叫父神在祂的得榮裏也得着榮耀，就是藉着召會，得着豐滿的彰顯。（弗三 19～21。）這需要在一三一神裏的一來維持。所以，主在約翰十七章結束的禱告，特別為此祈求。（20～23。）基督這榮耀的擴增，乃是約翰福音奧秘啓示的高峯，其終極完成是約翰所寫啓示錄中的新耶路撒冷。那新的聖城是基督歷代擴增的集大成，基督那神聖的榮耀，要在其中彰顯得完滿盡致；父神在子神的得榮中，也要得着永遠

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THE PROPER ONE ACCORD IN THE CHURCH,
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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,

無比的榮耀，成爲祂在永世裏豐滿的彰顯，完成祂永遠的經綸，直到永永遠遠。(聖經恢復本，約十二 24 第二註。)

信息選讀

〔基督身體的〕一是主的心願。主的這個心願成了祂的渴望，而這渴望藉着主在約翰十七章所獻上的禱告發表出來。(2, 6, 11, 14 ~ 24。)在十七章，主禱告的主題是一。主從神聖的渴望中發表這個禱告。那時這一還沒成實際；然而，這一的模型—神聖三一三者之間的一—已經有了。父和子是一，(11, 21,)而這一含示或包括那靈在內。在十七章，主用複數代名詞『我們』(11, 21)表徵三一神。三一神是一，那一乃是基督身體一的模型。因爲身體的一有神聖三一三者之間的一爲模型，十七章告訴我們，這一全然是與三一神有關聯的。(21。)基督身體的一就是神聖三一之一的擴大。在主禱告時，已經有了模型，但還沒有擴大。這擴大的一是在五旬節來到的。藉着那靈的澆灌，基督的身體就產生了。(林前十二 13。)那身體是扎實的一。(今日主恢復中內在的難處及其合乎聖經的救治，五至六頁。)

基督徒之間最難的事乃是保守一。…我們怎能繁衍神聖的一，作爲神格三者之間的一的複本？除了享受三一神之外，別無他途。我們要享受祂到一個地步，能彰顯神聖神格的三者。這樣，一纔在我們中間。這個繁衍的一乃是我們享受三一神的結果。…爲了持守一，我們需要拒絕、棄絕、否認任何我們在三一神之外所有的事物。…在三一神之外的任何事物，都能成爲分裂的因素。我們因着有神聖三一在我們裏面，而被成全成爲一。(在神聖三一裏並同神聖三一活着，一六一至一六二頁。)

參讀：今日主恢復中內在的難處及其合乎聖經的救治，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第一篇 (週四)

主為着三一神在基督身體的一裏
得榮耀禱告

晨興餽養

約十七 6 『你從世上賜給我的人，我已將你的名顯明與他們…。』

11 『…聖父阿，求你在你的名，就是你所賜給我的名裏，保守他們，使他們成爲一，像我們一樣。』

六 57 『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

〔約翰十七章六節和二十六節中〕『你的名』就是父的名。…子在父的名裏來，在父的名裏行事，(五 43, 十 25,) 要將父顯明給父所賜給祂的人，並叫他們認識父的名；(十七 26;) 這名啓示父是生命的源頭，(五 26,) 使生命繁殖並擴增；許多兒子要從父而生，(一 12 ~ 13,) 以彰顯父。因此，父的名與神聖的生命有密切的關係。(聖經恢復本，約十七 6 第一註。)

子的信徒仍在世上，他們需要蒙保守，使他們成爲一，像神聖的三一一樣，就是在神聖的三一裏成爲一。子求聖父成就這事。(約十七 11 第一註。)

在父的名裏蒙保守，就是憑父的生命蒙保守，因爲只有從父所生，有父生命的人，纔能有分於父的名。父所賜給子的人，(十七 2,) 子已將父的生命賜給他們，所以，他們在父的名裏蒙保守，藉此同享這名，並且在這名裏成爲一。因此，這個一的第一面，也就是信徒被建造的第一面，

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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

乃是在父的名裏，憑着父神聖的生命而有的一。在這個一的這面，信徒由父的生命而生，享受父的名，就是父自己，作他們這個一的要素。(約十七 11 第二註。)

信息選讀

我們需要把…三層的一好好的看一下。第一層的一，是所有的信徒合一於父的名和父的生命裏。父的名是甚麼意思？父是源頭，是生命的源頭；父的名是指父的人位，就是父的自己。信徒的一乃源自這位作生命源頭之父的自己(人位)。主所要的第一層的一既是在父這源頭裏開始，就不要我們人自己；我們不是源頭，父纔是源頭。所以，我們不該憑着我們人的生命活着，應該憑着父神聖的生命活着；惟有父的生命纔是源頭。所以基本上，我們要看見主所禱告信徒的一乃是以父作源頭，不是以人作源頭。

不僅如此，這個一也是在父的生命裏。父是指源頭，父的生命是指元素。父的生命就是我們一的元素。所以我們所追求的一，乃是作源頭之父的生命的一。這個一一是以父為源頭，以父的生命為元素。這說起來是簡單，要求可是非常嚴格。我們這個人的所是和所有必須都了。這樣，無論聖徒有千千萬萬，都是一個源頭，裏面的素質也是一個，那就必定有一了。所以這個一並不是一般基督徒所講的，把你我聚攏在一起，彼此都說服了，有同樣的心思和意見，就是一了。那不過是泥巴的一，不是精金的一。主所要的一乃是我們眾人有一樣一個源頭，一個生命，都以父作源頭，憑父的生命活着。這父的生命帶着父的性情，在我們裏面作一的元素，這樣我們自然就是一了。(主所渴望的合一與同心並祂所喜悅的身體生活與事奉，八至九頁。)

參讀：主所渴望的合一與同心並祂所喜悅的身體生活與事奉，第一篇；約翰福音生命讀經，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第一篇 (週五)

主為着三一神在基督身體的一裏
得榮耀禱告

晨興餽養

約十七 17~21 『求你用真理聖別他們，你的話就是真理。你怎樣差我到世上，我也照樣差他們到世上。我為他們的緣故，聖別自己，使他們也在真理中得以聖別。我不但為這些人祈求，也為那些因他們的話信入我的人祈求，使他們都成為一；正如你父在我裏面，我在你裏面，使他們也在我們裏面，叫世人可以信你差了我來。』

信徒中間一的第二面，就是在三一神裏面，藉着聖別（藉神的話從世界裏分別出來）而有的一。在這個一的這面，信徒從世界裏分別出來歸給神，享受三一神作他們這個一的要素。（聖經恢復本，約十七 21 第一註。）

第二層的一，是所有的信徒合一於父聖別之話的實際裏。主把父的名和父永遠的生命賜給我們，但祂並沒有要我們離開世界。那我們在世界裏該怎樣生活呢？為此，祂又把父的話賜給我們，父的話是以神自己為實際。神這實際就在祂的話裏；若沒有神的話，我們便摸不着神的實際。神今天就在祂的話裏，這話有神的實際，就是神的自己。神自己這實際有個特別的功用，就是聖別我們。我們常讀神話語的人都有這樣的經驗，不管我們聖經讀得懂不懂，只要早晨起來把神的話讀一讀，一天之中把神的話想一想，我們就被聖別了。（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，九頁。）

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**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，倪柝聲弟兄答覆一個自認頭腦不好，聖經讀了就忘的聖徒的問題，安慰他說，聖經讀了就忘，並沒有關係。這就好像竹籃子裏面裝着米，放到河塘裏去洗；放進去，再提出來，放進去，再提出來。一連數十次，雖然水都沒有存留在籃子內，但是籃子連同裏面的米都被水洗乾淨了。常常我們用好大的力氣把聖經的話記住了，可是過幾天就想不起來，還是空空如也。但事實上，我們把主的話讀來讀去，我們裏面世界的東西都消除了，我們也就得潔淨、聖別了。神的話帶着神的實際，在我們身上有一個特別的功效，就是把我們聖別了，使我們脫離攙雜的世界，歸神為聖。

世界是最攙雜的，但神實際的話把我們聖別，我們就變得單純了；這單純的歸結就是聖。無論是甚麼，只要被聖別出來，就單純了。一個越在神話語裏的人，就越單純；一個不在神話語而在世界裏的人，是複雜而不單純的。他可能沒有讀過甚麼書，但裏面卻複雜的很。然而，我們裏面若有神的話，這話帶着神的實際就在我們裏面作聖別的工作，把我們聖別出來，我們就屬於神，也就單純了。神是在單純的一面，撒但這世界的王是在複雜的一面。撒但是攙雜之世界的王，我們的神是單純的神。祂實際的話聖別我們脫離攙雜的世界，使我們歸到神的單純裏；這樣，我們就在此是一了。

所以，父的名是我們一的源頭，父的生命是我們一的元素，父聖別的話是我們一的憑藉，帶我們到一的境地裏。因着父，我們不僅源頭是一，性質是一，環境也是一。（主所渴望的合一與同心並祂所喜悅的身體生活與事奉，九至一〇頁。）

參讀：約翰福音生命讀經，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第一篇 (週六)

主為着三一神在基督身體的一裏
得榮耀禱告

晨興餽養

約十七 22 ~ 23 『你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。我在他們裏面，你在我裏面，使他們被成全成爲一，叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

父賜給子的榮耀，乃是兒子的名分，具有父的生命和神聖的性情，(約五 26，)好在父的豐滿裏彰顯父。(一 18，十四 9，西二 9，來一 3。)子已將這榮耀賜給信徒，使他們也得着兒子的名分，具有父的生命和神聖的性情，(約十七 2，彼後一 4，)好在子裏、在子的豐滿裏(約一 16)彰顯父。(聖經恢復本，約十七 22 第一註。)

信徒中間一的第三面，就是爲着神團體的彰顯，在神聖榮耀裏的一。在這個一的這面，信徒已完全否認己，享受父的榮耀作他們那個被成全之一的要素，得被建造而團體的彰顯神。這神聖使命的一，成就了子的禱告，使祂在信徒的建造裏，完全得着彰顯，得着榮耀；使父也在子的得榮裏完全得着彰顯，得着榮耀。因此，信徒中間終極的一乃是：(一)在神永遠的生命裏(在父的名裏)；(二)藉着神聖別的話；並且(三)在神聖的榮耀裏，彰顯三一神，直到永遠。爲了使子完成這個一，父賜給祂的有六項：權柄、(十七 2，)信徒、(二，六，九，二十四，)工作、(四，)話、(八，)父的名(十一 ~ 十二)和父的榮耀。(二十四，)爲了使信徒有分於這個一，子賜給信徒的有三項：永遠的生命、(二，)神聖別的

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**THE GENUINE ONENESS OF THE BODY,
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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

話 (8, 14) 和神聖的榮耀。(22。)(約十七 22 第二註。)

信息選讀

第三層的一，是所有的信徒合一於彰顯神性的榮耀。約翰十七章二十二節主耶穌向父說，『你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一一樣。』這裏的榮耀，按聖經的啓示並對照我們的經歷，就是父的生命帶着父的性情，顯出父神性的美德。所以神的榮耀就是神的彰顯；並不是忽然間一種甚麼光輝，從外面照着我們，圍繞我們，我們就在榮耀裏了，乃是父神聖的生命帶着神聖的性情，顯出一種神性的光采和輝煌。這神性輝煌的彰顯，便使我們脫離自己，我們也就完全的成爲一了。

第一層的一是在父的名和父的生命裏，使我們脫離了天然；第二層的一是在父聖別之話的實際裏，使我們脫離世界；現在這第三層的一是在父的榮耀裏，使我們脫離己，也就完全在三神裏面是一了。我們要知道這樣的一就是基督的身體，就是最實際、最真正的召會。召會就是我們信徒在三神裏所活出來的一；這個一出於神的源頭，有神的生命作素質，且在一個聖別的境地中，把神性裏的光采、輝煌完全藉着神的生命和性情彰顯出來。這是召會實際的生活，也就是建造。這該是我們所寶貴、所追求的。

我們都該清楚的認識主信徒的一，並不是我們所想像的，放下人的意見，彼此能志同道合，就是一了。真正召會的一乃是我們以父的自己作源頭，以父的生命作性質，以父聖別的實際作環境，使我們活在單純裏，與世界無關；並且讓神的生命帶着神的性情，將神性的光采、輝煌彰顯出來。這個一就是基督的身體，也就是神所要的建造。(主所渴望的合一與同心並祂所喜悅的身體生活與事奉，二至一二頁。)

參讀：約翰福音生命讀經，第四十一篇。

divine glory (v. 22). (So also for one in v. 23.) (John 17:22, footnote 2)

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

二〇一二年國殤節特會

基督身體真正的一，
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第二篇

基督身體的一

帳幕所豫表在三一神裏的一

讀經：出二六 15, 24, 26 ~ 29, 約十七 21 ~ 23, 弗四 2 ~ 3

綱 目

週 一

壹 主在約翰十七章所禱告的一，乃是出埃及二十六章裏的帳幕所豫表的一；因著帳幕的四十八塊豎板豫表信徒建造在一起作神的居所，所以帳幕是三一神裏的一清楚的圖畫。

貳 在三一神裏的一的第一方面，見於三個金環（聯結之門的套環）；這三個金環表徵起初的靈，就是重生並蓋印的靈，也就是在復活裏三一神包羅萬有的靈，為著聯結信徒—15, 24, 29 節，約三 6, 弗一 13, 四 3, 30, 參創二四 22, 路十五 22。

週 二

參 在三一神裏的一的第二方面，見於金子（表徵神同其神性）包裹豎板（表徵信徒同其人性）—出二六 29：

一 帳幕豎板的一不在於皂莢木，乃在於包裹木頭的金子；

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**THE GENUINE ONENESS OF THE BODY,
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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

這描繪召會中的一不在於我們的人性，乃在於三一神同衾的神性—約十七 21。

二 豎板的一不僅在於金子（表徵神），也在於金子的照耀和彰顯（表徵神的榮耀）；今天我們的一乃是在三一神裏，並在衾的榮耀、照耀和彰顯裏—22 ~ 24 節。

三 起初的靈，就是由金子所豫表的三一神，乃是那靈的一；（弗四 3；）包裹的金子實際上乃是一的擴展：

1 我們越被金子包裹，就越有一；我們越有神，我們的一就越強—參西二 19。

週 三

2 我們可能沒有被金子包裹，反而只是鍍了金，像啟示錄十七章四節裏的大巴比倫；我們金子的分量，可能不設將我們保守在真正的一裏。

3 惟有當豎板充分的用金子包裹，這些豎板纔被成全成為一；這指明被成全成為一，就是得著更多的神—約十七 23。

四 『沒有足量的神，會造成一的嚴重問題。主的恢復不是一種運動；我們不盼望得著許多人。在恢復裏我們關心的乃是金子的真實重量。重要的問題是：你有多少神？主的恢復乃是在於神以自己包裹衾所恢復的人。』（真理信息，一〇一頁。）

五 『一』是一件深深浸潤在三一神裏，直到我們完全被金子包裹的事；我們的問題在於我們缺少神，我們的需要乃是更多得著衾—西二 19，腓三 8 下：

1 每一件事都在於我們有多少金子；我們若是缺少金子，就都可能變得有異議。

2 今天主需要這真正的一；我們若沒有這一，就不能在恢復裏往前。

3 保守在這扎實、真實的一裏惟一的路，就是有足量經

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

週 四

六 神精金的性情絕不包裹我們墮落的性情，只包裹我們由皂莢木所表徵之重生並變化過的性情：

1 金子的包裹與這變化同時發生；那裏有變化，那裏也就有金子的包裹。

2 變化乃是在於我們的愛主，接觸祂，聽祂的話，向祂禱告，以及照著靈而行；只要我們有這五樣，就是活基督—羅八 4，腓— 19 ~ 21 上。

3 惟有我們都被變化，都被金子包裹了，我們中間纔可能不再有異議；惟一的保護乃是被金子包裹—林後三 18，羅十二 2。

週 五

肆 在三一神裏的一的第三方面，見於聯結的門，將四十八塊豎板聯結在一起，使其成為一；這些聯結的門表徵起初的靈成為聯結的靈，將基督所有的肢體聯結成為一個身體—出二六 26 ~ 29，弗四 3：

一 聯結的門是皂莢木作的，為著連接的力量；並且用金子包裹，為著聯結；門是用皂莢木作的，指明那靈裏的一不僅與基督的神性有關，也與基督的人性有關—參 2 節註 1。

二 聯結的門實際上不單表徵聖靈，也表徵調著人靈的聖靈（羅八 16）—調和的靈，包括神性與人性。

三 帳幕豎板的聯結在於門通過每塊豎板上的環，將豎板聯結一起；這表徵當信徒的靈與那靈合作，因而讓聯結的靈通過他們，將他們與其他信徒聯結一起時，在基督裏的信徒就能聯結為一。

週 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 為使聯結的靈通過我們，而將我們和別人聯結一起，我們需要接受十字架，因為聯結的靈總是橫過豎板的一太十六 24：

1 那靈把我們帶到十字架，十字架由那靈應用，並且十字架帶進更多的那靈—出三十 22 ~ 25，腓一 19：

a 釘十字架之基督的靈，總是將我們帶到基督的十字架那裏，將我們模成基督的死，十字架是由那靈應用的一林前一 23，二 2，加五 22 ~ 24，腓三 10，羅八 13。

b 對基督十字架的經歷，結果帶來豐盛的生命之靈—加二 20，約十二 24。

2 藉著我們的靈（同著我們的心思、意志和情感）與橫過的靈合作，我們就被聯結成為一；每當我們的靈與橫過的靈是一，我們就經歷聯結的靈。

3 起初的靈必須成為在我們裏面聯結的靈，然後我們就會有一和建造，並會蒙保守脫離異議和分裂。

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.

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第二篇 (週一)

基督身體的一
帳幕所豫表在三一神裏的一

晨興餽養

約十七 21 『使他們都成爲一；正如你父在我裏面，我在你裏面，使他們也在我們裏面…。』

出二六 29 ~ 30 『板要用金包裹，又要作板上的金環，用以套門；門也要用金包裹。要照着在山上指示你的樣子，立起帳幕。』

在約翰十七章中主耶穌禱告，願我們能在三一神裏成爲一。這個觀念深邃而奧妙，遠超過我們的領會。在二十三節主說，『我在他們裏面，你在我裏面，使他們被成全成爲一。』這樣的話是我們無法領會的。然而，我們若看看出埃及二十六章中帳幕的豫表，就會發現很容易領會約翰十七章中主爲着一之禱告的意義。

在出埃及記中帳幕的建造與約翰十七章裏的一互相呼應。主禱告願所有信祂的人都成爲一，使神在地上能設得着一個居所。帳幕就是這樣的一個居所。在帳幕裏所看見的一就是帳幕的建造。帳幕有四十八塊豎板。因着這些豎板建造起來就成了神的居所，所以帳幕是在三一神裏成爲一的清楚圖畫。這一不是在作爲豎板材料的皂莢木裏，乃是在包裹豎板的金子裏。木頭與金子表徵基督徒的人性與神性。人性由皂莢木表徵，神性由金子表徵。每一塊板都是由皂莢木包金作成的。我們基督徒既是木頭又是金子，這是何等奇妙。(真理信息，九四、一一七頁。)

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)

這一有三面。第一面，起初的一面，是金環。我確信在豎板包金之前，金環就已連接在豎板上了。因此，第一步是將金環接到豎板上，第二步是用金子包裹豎板；第三步是作聯結的門，將四十八塊板連接在一起，使其成爲一。這一就是建造，也就是神的居所。

從我年輕的時候起，就在約翰十七章上花了許多工夫。但因着我缺少經歷，也沒有看見帳幕所描繪一的圖畫，所以我對十七章中主爲着一的禱告並沒有充分的領會。但是到了如今，在多年經歷，甚至多年受苦之後，我能說十七章中主所禱告的一，就是在帳幕裏所看見的一。藉着來看帳幕的圖畫，我們就能對主耶穌所禱告之實際的一有正確的領會。

這一乃是在三一神裏。豎板是在金子裏成爲一，而金子表徵神的性情。…每一塊板上有三個金環表徵三一神，這三一神就是我們所領受蓋印的靈。這靈不光是神的靈，更是帶着父與子之神的靈。在約翰福音裏主耶穌說，要從父那裏差那靈來。(十五 26。)…那靈不僅從父那裏差來，且同父而來。〔見 26 註 1。〕父差遣那靈之後，並沒有留在天上。當父差遣那靈時，那靈就同着父而臨到我們。所以，有那靈在我們裏面，也就有父在我們裏面。同樣，子與父同在。從永遠到永遠，子一直與父同在。所以，有那靈在我們裏面，也就有父和子在我們裏面。故此，我們有三一神作爲三個金環。父化身在子裏，子實化爲那靈。所以，我們有了那靈，就有了父和子。這就是我們所領受作爲金環之起初的靈，蓋印的靈。這賜生命的靈重生了我們，現今正住在我們裏面。(真理信息，一一八至一一九頁。)

參讀：今日主恢復中內在的難處及其合乎聖經的救治，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第二篇 (週二)

基督身體的一
帳幕所豫表在三一神裏的一

晨興餽養

出二六 15 『你要用皂莢木作帳幕的豎板。』

29 『板要用金包裹…。』

約十七 22 『你所賜給我的榮耀，我已賜給他們，使他們成爲一，正如我們是一樣。』

在出埃及二十六章，有一幅在三一神裏成爲一的圖畫。帳幕的豎板組成一個團體的結構。…豎板一共有四十八塊，當這些豎板放在一起，就組成了神的居所。當然，神的居所是一件團體的事。因此，在四十八塊豎板的帳幕裏，我們看見一幅真實一的圖畫。爲着成爲神居所的一個實體，四十八塊豎板必須成爲一。這些豎板成爲一，不是因着皂莢木，而是因着包裹木頭的金子。(真理信息，九四至九五頁。)

信息選讀

約櫃乃是具有兩種性情之基督的豫表：皂莢木豫表人性，金子豫表神性。…這些材料也用以作豎板來建造神的居所。若是把金子從豎板上拿走，只留下皂莢木，豎板馬上會倒下來。即使豎板仍舊豎着，並肩站立，這些豎板仍然不能成爲一，而只是四十八塊分開、單獨的豎板。豎板的一不是在於皂莢木，而是在於金子。這清楚的描繪出一個事實：我們的一不是在人性裏，而是在神性裏，在三一神

2012 Memorial Day Conference

**THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
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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

裏。若是把神性從我們中間拿走，我們立刻彼此分離。雖然我們可能仍然彼此相愛，甚至互相擁抱，可是我們無法成爲一。帳幕豎板的一，或者金子裏的一，乃是象徵我們在三一神裏的一。

金子不僅使豎板成爲一，也是豎板的榮耀。豎板被金子包裹，就有金子的榮耀，因爲金子的照耀就是豎板的榮耀，豎板的彰顯。凡進入帳幕的人，都能看見每一面都有金子的照耀。因此，四十八塊豎板的一不僅是在表徵神的金子裏，也是在表徵神榮耀之金子的照耀裏。同樣的原則，今天我們的一乃是在三一神裏，並在祂的榮耀裏，就是在祂的照耀裏。

我的負擔是要指出，在我們的人性裏斷不能找着真正的一。不要以爲你若是謙卑或是溫柔，就能與別人成爲一。不管我們是溫柔或是粗暴，快或慢，驕傲或謙卑，受過教育或未受教育，我們在一的事上都有問題。我們在自己裏面，靠自己，並憑着自己，根本就不能與別人成爲一。事實上，我們甚至不能一直和我們自己成爲一。我們需要再一次強調：一是在金子裏，而不是在皂莢木裏。這意思就是說，在召會裏的一，不是在我們的人性裏；這一完全是在三一神裏面。已往我不解，爲甚麼在主爲着一的禱告裏沒有題到像謙卑、溫柔、恩慈等美德，反而主要說到要在三一神裏面。約翰十七章二十一至二十三節的觀念乃是在三一神裏的一。這啓示出一不是在人性裏，而只在三一神裏。

金子的包裹實際上就是一的擴展。我們已經有了以弗所四章所說那靈的一。那靈的一就是三個金環的金子。起初的靈，就是三一神，乃是那靈的一。現在這一必須擴展，直到包裹我們全人。我們已經看見，神不包裹任何天然的東西。凡不是皂莢木的，都必須被變化，就是必須在性質和形狀上有改變。不管我們天然的人看起來有多好，我們還是需要變化。（真理信息，九五至九六、九九至一〇〇、一一四頁。）

參讀：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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第二篇 (週三)

基督身體的一—
帳幕所豫表在三一神裏的一

晨興餽養

啓十七 4 ~ 5 『那女人…用金子、寶石、珍珠爲妝飾， …
在她額上有名寫着：奧祕哉！大巴比倫…。』

約十七 23 『我在他們裏面，你在我裏面，使他們被成全成爲一，
叫世人知道是你差了我來，並且知道你愛他們如同愛我一樣。』

帳幕的每一塊豎板都是十肘高，一肘半寬。這意思是說，
它的尺寸是十五英尺長，二十七英寸寬。要包裹這樣大塊的木板，當然需要許多金子。若是金子包得太薄，就無法負荷木板的重量。要豫備木板並不太困難，但要包裹這些大塊的豎板，卻是一件相當艱鉅的工作。雖然我們都是豎板，但我們可能只包了一層薄薄的金子。不錯，我們可能在一神裏，卻在祂裏面不深。我們可能只是鍍了金，而沒有用金子包裹，就像啓示錄十七章裏的大巴比倫一樣。如果豎板只是鍍了金，就沒有金子作環來支撐豎板的重量。爲要使四十八塊沉重的豎板聯結在一起，每一塊豎板都必須用一層厚重的金子包裹。(真理信息，九六至九七頁。)

信息選讀

在聖經中除了約翰十七章，沒有別處是這樣實際的啓示出三一神。這一段聖經所使用各種不同的代名詞—I, 我們, 你—表明三一神與我們的一有關。我們是在三一

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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

神裏纔被成全成爲一。被成全的意思就是有更多的金子。惟有當豎板充分的用金子包裹，這些豎板纔能被成全成爲一。這指明被成全成爲一，意思是得着更多的神。僅僅有關於一的教訓，斷不能使我們成爲一。

一不是一件表面的事。這是一件深深浸潤在三一神裏，直到我們完全被金子包裹的事。我們都需要更大量的神。僅僅將祂塗上薄薄的一層是不設的。我們若是真有亮光，看見我們需要被金包裹，我們會悔改，說，『主，我悔改，我只是鍍了金，還沒有被金子包裹。我對你的經歷只是表面的鍍金。這樣雖然能使別人稱讚我，但不設有真實的一，不設使我與別人聯在一起。只要有一點小問題，我的金子層就不設了，一就被破壞了。主，爲着一，用足量的金子包裹我。』

我們越被金子包裹，就越有一。若是我們有足量的金子包裹，我們中間所產生的一就不會被任何東西破壞。我們越有神，我們的一就越強。

沒有足量的神，會造成一的嚴重問題。主的恢復不是一種運動；我們不盼望得着許多人。在恢復裏我們關心的乃是金子的真實重量。重要的問題是：你有多少神？主的恢復乃是在於神以自己包裹祂所恢復的人。

每當我看見有異議的人，就爲他們難過。同時我也知道，這種有異議的光景乃是一種試驗，一種暴露，也是一種潔淨。它要試驗出甚麼是真的，我們到底有多少金子。我們都需要得着更多的金子。單單有好的存心，認識真理，並且關心主的恢復是不設的。每一件事都在於我們到底有多少金子。我們若是缺少金子，就都可能變得有異議。這對我們眾人都該是一個警告。我再說，惟有在三一神裏纔可能有真正的一。

今天主需要真正的一。我們若沒有這一，就不能在恢復裏往前。因此，最緊要且最關鍵的事就是真正的一。保守在這扎實、真實的一裏的路，就是有足量經歷過的神。這是我們今天的需要。（真理信息，一〇〇至一〇三頁。）

參讀：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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第二篇 (週四)

基督身體的一
帳幕所豫表在三神裏的一

晨興餽養

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

四 30 『並且不要叫神的聖靈憂愁，你們原是在祂裏面受了印記，直到得贖的日子。』

我們重生之後，蓋印的靈就開始在我們全人裏面擴展。在我們有些人身上，這種擴展進行得非常緩慢。但無論如何，這種擴展還是繼續進行。我們許多人能見證，自從我們進入主的恢復之後，金子的擴展加增了。…用金子包裹總是隨同着變化，因為金子只包裹皂莢木。神精金的性情絕不包裹我們墮落的性情，只包裹我們重生並變化過的性情。我們墮落的性情是腐朽的木頭，只有我們重生並變化過的性情纔是皂莢木。這可以從我們的經歷，以及觀察許多別的聖徒的經歷中得到印證。

我們不光領受了那靈的印記，也領受了那靈的蓋印。…這個蓋印一直在我們裏面擴展，用金子包裹我們。從我們蒙了重生開始，我們裏面就有一些非常寶貴的東西。藉着讀主的話，我們能看見這寶貝的東西，就是隨同靈神加到我們裏頭的神聖性情。一天過一天，這靈帶着神聖的性情在我們裏面擴展。我們越禱告，越與主交通，越讀祂的話，越告訴祂我們愛祂，要與祂是一，我們就越感覺裏面有個東西在擴展，用金子包裹我們。(真理信息，一一九至一二〇頁。)

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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)

變化與改正自己或改良自己毫不相干。變化乃是在於我們的愛主，接觸祂，聽祂的話，向祂禱告，以及照着靈而行。只要我們有這五樣，就是活基督，就是接受基督作我們的生命。所以，變化就會自然而然的發生了。金子的包裹與變化同時發生；那裏有變化，那裏就有包裹的金子。

漸漸的，主給我看見，某些〔破壞一的親愛〕聖徒除了〔豎板上的〕三個金環之外，甚麼都沒有。對他們來說，因着沒有變化，就沒有金子的擴展。沒有變化的原因，在於這些有異議之人的經歷裏沒有十字架的對付。…豎板是由聯結的門所橫過的。這說出我們也許是正直的站着，但聯結的靈要橫過我們。今天有些人恨惡十字架；他們甚至蔑視『十字架』這個辭。但沒有十字架，就不能有復活。…在復活裏我們天然的生命就被變化了。這種在復活裏的變化帶進包裹的金子。

惟有我們都被變化，都被金子包裹了，我們中間纔可能不再有異議。…惟一的保護乃是被金子包裹。我們不可繼續照着天然的人行事；我們不可有天然的人性，而必須有一種變化過的人性，其中具有耶穌的人性為元素。…惟有耶穌的人性，就是在復活裏的人性，纔有資格用金子包裹。

我懇求你們在禱告中把這件事帶到主面前去。我們需要更多的禱告，好叫我們曉得達到真正的一的步驟，乃是出自我們對神的經歷。…為着能有這些話的實際，我們需要時間，也需要許多的禱告。一的實現並不容易，因為這乃是個神聖的實際。神聖的性情必須作到我們這人裏面。起初的靈，就是安置在我們裏面作為金環的三一神，必須擴展到我們全人。這種擴展需要變化，而變化需要我們藉着愛祂，接觸祂，聽祂的話，向祂禱告，以及在靈裏行事為人，接受基督作我們的生命。我們的經歷若是如此，我們就要被變化，並被金子包裹。那樣，一就要在我們裏面得以完全，我們就要蒙保守脫離異議和分裂。（真理信息，一一四至一一六頁。）

參讀：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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第二篇 (週五)

基督身體的一
帳幕所豫表在三一神裏的一

晨興餽養

弗四 2 ~ 3 『凡事卑微、溫柔、恆忍，在愛裏彼此擔就，以和平的聯索，竭力保守那靈的一。』

出二六 26 ~ 28 『你要用皂莢木作門，…作五條門。板腰間的中門，要從這一頭通到那一頭。』

〔以弗所四章二節的〕這些美德在我們天然的人性裏是看不到的，只有在耶穌的人性裏纔有。保羅在三節說到那靈的一之前，先在這裏題到這些美德，指明我們要保守那靈的一，必須有這些美德。這含示在聯結的靈裏，有變化過的人性，就是被基督復活生命變化過的人性。(聖經恢復本，弗四 2 第一註。)

基督在十字架上，已廢掉因規條而有的一切分別，藉此，祂已為祂的身體成就了和平。這和平該成為聯索，將眾信徒聯結在一起。這和平的聯索是十字架工作的結果。當我們留在十字架上，我們和人中間就有和平。這和平成了我們的聯索，使我們藉此保守那靈的一。(弗四 3 第一註。)

信息選讀

雖然我們也許有起初的靈，也有一些用金子包裹的經歷，我們仍需要往前達到聯結的靈。有了豎板、金環、和包裹的金子之後，還需要門。若沒有門，四十八塊板就不能

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Message Two (Day 5)

**The Oneness of the Body of Christ—
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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

成爲一，因爲這些板是靠着門聯在一起的。這些門表徵甚麼？我們既是豎板，這些門就不能代表我們。再者，金環表徵三一神，包裹豎板的金子表徵神的擴展。金環如何是起初之靈的象徵，門也如何是聯結之靈的象徵。豎板是垂直立着，門是水平橫過豎板，把豎板聯結在一起。

每一組含有五條門。五這個數字是由四加一組成的，一是指獨一的神，而四是指受造之物。所以，五這個數字表徵三一神加到祂的造物裏面。聯結的門乃是三一神加到祂的造物裏面。今天聯結的靈就是三一神加到祂的造物裏面。

對於我們這些豎板，以金子包裹皂莢木是可以領會的。但是說聯結的靈有皂莢木所表徵的人性，包裹以金子所表徵的神性，這是甚麼意思呢？有些基督教教師已經指出，聯結的門表徵聯結的靈，但是從沒有人解釋，爲甚麼在聯結的靈裏有皂莢木。

以弗所四章二至三節幫助我們明白這件事。…雖然這一是那靈的一，卻是我們該保守的一。保守一是我們的責任，不是那靈的責任。在這裏有神性，就是那靈的一，還有人性，就是對一的保守。我們若光有那靈的一，而沒有對一的保守，我們就會有所缺欠。所以，我們需要竭力保守一。…我們必須有卑微、溫柔、恆忍，在愛裏彼此擔就，纔能保守那靈的一。卑微、溫柔、恆忍、以及擔就的愛，都是聯結的門裏皂莢木所表徵的人性美德。所以，要保守那靈的一，我們需要具有某些美德的人性。

聯結的門不光是聖靈，而是調着人靈的聖靈。…聯結的門不光是三一神加到人裏面擔負責任；這些門所代表的那靈也包含了人的靈。這意思就是說，我們的靈若不與聯結的靈合作，這一就無法得着實際的實化。聯結的靈實際上就是調和的靈。在這調和的靈裏有神性，也有人性；有金子，也有皂莢木。（真理信息，一二〇至一二三頁。）

參讀：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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第二篇 (週六)

基督身體的一
帳幕所豫表在三一神裏的一

晨興餽養

太十六 24 『於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。』

羅八 13 『…你們若靠着那靈治死身體的行爲，必要活着。』

16 『那靈自己同我們的靈見證我們是神的兒女。』

聯結的靈能否實際的使我們聯結爲一，乃在於我們願否與這靈合作。若是那靈得不着一條路通過我們，那我們就沒有一。爲着使這聯結的靈能通過我們，好使我們能和別人聯結在一起，我們需要接受十字架，因爲聯結的靈總是橫過豎板的。我們若是願意接受十字架，我們的靈就會與聯結的靈合作，於是那靈同我們的靈就會使我們與另一位在基督裏的信徒聯結。藉着我們的靈與橫過的靈合作，我們得以聯結爲一。然而，我們大多時候卻不願被那靈橫過。

聯結的靈一直要橫過我們而臨到別人，問題在於我們是否願意跟隨祂。甚麼時候我們的靈與橫過的靈是一，我們就經歷了聯結的靈。每次我們照着那靈生活行動，就經歷那靈的橫過。我們是站立的，但我們也是被那靈橫過的。…當我們的靈協同橫過的靈時，我們就有了聯結的門。這是保守一獨一的路。這種對聯結的門的認識，可由我們的經歷來印證。(真理信息，一二三至一二四頁。)

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)

那靈一直想要橫過我們，通過我們。為這緣故，我們的靈和我們的心思、意志、情感，需要跟隨那靈。惟有如此，我們纔會有聯結的門，五條門排列成三行，把信徒聯結為一。當我們有了這幾面，就有約翰十七章所啓示在三神裏的一。這意思就是說，我們在包裹並聯結的金子裏有了建造。

我們若願意被橫過，就代表我們的靈跟隨了橫過的靈。若是沒有這個願意，那靈就絕不能使我們與別人聯結在一起。除非你的靈願意與那靈合作，聯結的靈就不能把我和你聯結起來。…聯結的靈不能靠祂自己聯結我們，祂必須得着我們靈的合作。這意思就是說，我們必須願意讓祂橫過。(真理信息，一二四至一二五頁。)

那靈把我們帶到十字架。我們若背起十字架，十字架就會帶進更多的那靈。在基督上十字架之前，那靈一直在引導祂。這引導的靈總是領祂到十字架。基督的一生，乃是被那靈領到十字架的一生。…當我們得救時，我們頭一個所得着的乃是那靈。然後從那時起，這靈就引領我們到十字架。我們必須藉着讓那靈將我們帶到十字架上，而一直經過被釘死的過程，好叫十字架能帶進更多的那靈。

釘十字架之基督的靈，總是將我們帶到基督的十字架那裏。(林前一 23，二 2，加五 22 ~ 24。)我們基督徒的定命是要被釘十字架，被除去。…基督的靈總是領我們過釘十字架的生活，把我們模成基督的死。在腓立比三章十節，保羅說，他渴望認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。奇妙的那靈作工，將我們模成基督的死。

對基督十字架的經歷，結果帶來豐盛的生命之靈。按照加拉太二章二十節，我們越經歷基督的十字架，基督就越多活在我們裏面。約翰十二章二十四節給我們看見，主如同一粒麥子死了，結果就結出了許多子粒。當我們經歷基督的死，結果就是生命的繁增。不僅如此，我們也誇基督的十字架。(加六 14 上。)十字架的確是一種屈辱，但使徒保羅卻把基督的十字架當作他的誇耀。(那靈，一五〇、一四八頁。)

參讀：那靈，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第三篇

召會中正確同心合意的異象

讀經：弗四 3～6，太十八 19，徒一 14，二 46，羅十五 5～6

綱目

週一

壹 在召會裏的同心合意，乃是實行基督身體的一，就是那靈的一——弗四 3～6：

一 由以弗所四章四至六節我們可以看出，我們一的實行，乃是基於召會一的屬性：一位靈、一位主、一位神、一個身體、一個盼望、一信、一浸。

二 在召會裏實行真正的同心合意，就是應用——徒一 14，二 46。

三 一的實行在於同心合意；當一得以實行時，這一就成為同心合意：

1 在約翰福音裏主強調一；但在使徒行傳裏所強調的是同心合意——約十 30，十七 11，21～23，徒一 14，二 46，四 24，十五 25。

2 將福音書和使徒行傳分開的界石，乃是那一百二十人中間的同心合意——14：

週二

a 門徒們已經在基督的身體裏成為一，在那一裏，他們同心合意，堅定持續的禱告——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 當使徒們和信徒們實行召會生活時，他們乃是同心合意的實行——二 46，四 24，五 12。

3 一就像我們的身體，同心合意就像身體的心臟：

a 同心合意是一的心臟、核仁。

b 我們的病乃像身體裏面心臟的病；我們中間的病就是，我們不設同心合意；所以，我們只維持著一種『心』裏有病的一。

四 我們不同心合意，意思就是我們沒有實行身體：

1 按照新約正確的解釋，同心合意就是身體——羅十二 4～5，十五 5～6。

2 我們必須實行身體的原則，然後纔會有同心合意——林前十二 12～13，20，27，一 10。

週 三

五 我們要的是同心合意，而不是劃一——約壹二 12～14：

1 在眾聖徒或眾召會之間，因著生命成熟的程度而有的任何不同是正常的；我們不該想要使眾聖徒或眾召會在這事上劃一，因為在生命長大的程度上，我們不可能劃一——腓三 15。

2 在眾聖徒或眾召會之間故意而有的不同，是不正常的，都該被定罪，且被棄絕。

貳 同心合意是指在我們內裏的所是，我們的心思和意志裏的和諧——徒一 14：

一 在行傳一章十四節，希臘字 *homothumadon*，何莫突瑪頓，用來指同心合意：

1 這字指整個人內裏感覺的和諧。

2 我們應該有一樣的心思和一樣的意志，在魂裏和心裏有一樣的目的；這意思是，我們整個人都包括在內。

週 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 在馬太十八章十九節，希臘字 *sumphoneo*，舒封尼歐，用來表徵同心合意：

- 1 這字的意思是和諧的，一致的，指樂器或人發聲所產生和諧的聲調。
- 2 信徒中間的同心合意，或內裏感覺的和諧，就像一首和諧的樂曲一樣。
- 3 當我們同心合意時，我們對神就成了一首樂曲；我們成了一篇詩章，不僅是文字的，更是有聲音，有音調，有曲調的。

週 五

參 今天我們能同心合意，因為我們有相同的異象—時代的異象—箴二九 18 上，徒二六 19：

一 我們的異象該是構上時代、包羅已往的：

- 1 我們的異象如果構不上時代，我們就不可能是一。
- 2 許多人愛神並事奉祂，但各有各的異象，以致無法同心合意。
- 3 只要我們在一個小點上看法不同，就無法同心合意—腓三 15。
- 4 構上時代的異象乃是從創世記一路直到啟示錄的異象—創一 26，啟二一 2。

二 今天我們能同心合意，因為我們有同一個包羅萬有的異象：

- 1 主給祂恢復的異象，是一個包羅萬有的異象—聖經中所有異象的終極完成，就是新耶路撒冷；在這終極完成裏，一切統統在內—二，10～11 節。
- 2 我們都要在構上時代的異象裏，有一樣的眼光。

肆 使徒的教訓是維持同心合意的因素—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 正確的同心合意乃是照著使徒的教訓—42 節。

二 使徒行傳告訴我們，信徒中間有同心合意，並且所有同心合意的人都堅定持續在使徒的教訓裏。

三 使徒們在各處，在各召會中，教導眾聖徒同樣的事—林前四 17，七 17，十一 16，十四 34：

週 六

1 我們也必須在全地各國的各召會中，教導同樣的事—太二八 19～20。

2 新約中沒有這個思想：一個教訓適合一處召會，卻不適合其他處召會；反而，新約啟示所有的召會在領受教訓的事上是一樣的—多一 9。

伍 同心合意是開啟新約中一切福分的萬能鑰匙—弗一 3，詩一三三：

一 我們都願意看見召會得著祝福；神所命定那永遠生命的福，乃是臨到在一裏同居的弟兄們身上。

二 同心合意乃是帶進神祝福的路；神的福只能臨到同心合意的光景上。

三 我們要領受神的祝福，就必須實行一，而實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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第三篇 (週一)

召會中正確 同心合意的異象

晨興餽養

太十八 19『我又實在告訴你們，你們中間若有兩個人在地上，在他們所求的任何事上和諧一致，他們無論求甚麼，都必從我在諸天之上的父，得着成全。』

徒一 14『這些人…都同心合意，堅定持續的禱告。』

現在我們來看一的實行。實行一乃是藉着同心合意。…馬太十八章十九節裏和諧一致一辭，原文乃音樂聲調和諧的寓意，這也就是一的實行。到了行傳一章，有一百二十個人同心合意，堅定持續的禱告。(14 ~ 15 上。)他們眾人同有一個心思，要得着從上頭來的能力，為他們所愛、所跟隨那釘死、復活、並升天的主作見證。他們為此心思相同，就使他們同心合意了。

從以弗所四章四至六節我們可以看出，我們一的實行是根據召會一的屬性：一靈、一主、一神、和一個身體，還有一信、一浸並一個盼望。可見，一是召會的屬性；根據召會這一的屬性，我們就能同心合意，將一實行出來。(主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一二、一四頁。)

信息選讀

在身體裏我們需要一；在召會裏並在眾召會之間我們需要同心合意。同心合意是為着我們的實行；一主要的是為着實際，為着事實。在約翰十七章，主耶穌為這樣的事

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**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

實禱告；在五旬節那日，藉着將祂自己作為終極完成的那靈澆灌下來，祂就完成了祂的禱告。那是一的實際。在完成一的實際之後，就需要有一的實行。當一得以實行時，這一就成為同心合意。同心合意乃是一的實行。

如果我們只有一作為實際，而沒有現時、實行的同心合意，我們所有的一就是客觀而抽象的，對我們並不真實。如果我們要應用藉着那靈的澆灌而完成的一，我們就必須實行同心合意。…在禱告聚會裏，我們如果各人禱告各人的，在彼此之間沒有同心合意，我們怎能說我們是在實行一？只要我們中間存在着不同，就沒有一的應用。我們必須讓同心合意吞滅一切的不同；然後一纔會出現。

在召會裏實行正確的同心合意就是應用一。雖然一和同心合意似乎是同義辭，二者之間卻是有不同的。主沒有教導我們有關一的事。在約翰十七章，祂為一禱告；但在馬太十八章，祂引導我們實行同心合意。在馬太十八章十九節，主說到兩個人在地上和諧一致的在一起禱告。那是祂在引導、訓練、指引我們和諧一致的禱告。（今日主恢復中內在的難處及其合乎聖經的救治，二一至二二頁。）

有家聚會而沒有同心合意，毫無意義。出去探訪人，分送小冊子，也需要同心合意。若沒有同心合意，我們所作的都是枉然。

我們必須領悟，主恢復裏的實行不是給人模倣的。你必須有生命。作任何事，都需要生命。你必須看見使徒行傳那一百二十人的界石是甚麼。將福音書和使徒行傳分開的界石，不是聖靈裏的浸，乃是那一百二十人的同心合意。你若要經歷靈浸，必須有同心合意。（長老訓練第七冊，一五頁。）

參讀：長老訓練第七冊，第一章；今日主恢復中內在的難處及其合乎聖經的救治，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第三篇 (週二)

召會中正確 同心合意的異象

晨興餽養

弗四 3 ~ 6 『以和平的聯索，竭力保守那靈的一：一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

約翰十七章裏主所渴望和禱告中的一，符合以弗所四章三至六節所說那靈的一。我們必須看見，召會是基督的身體；基督的這個身體，乃是一個結構、構建，由三一神和祂所揀選而救贖的人結構、構建成為一體。在這個身體裏就有一的實際。真正的一不是屬於召會的，乃是屬於身體的；真正的一乃是身體自己生機的一。而在地方上，這個一稱作『同心合意』。沒有身體的一，在召會裏就無法同心合意。

同心合意是在行傳一章頭一次題到。那一百二十人，都已經在身體裏成為一了；就在那個一裏，他們同心合意，堅定持續的禱告。(14。)(聖經中管制並支配我們的異象，二七頁。)

信息選讀

現在我們需要來看一的實行，就是同心合意。(徒一 14, 二 46, 四 24, 五 12, 十五 25, 羅十五 6。)在約翰福音裏，主強調一，但在使徒行傳裏，祂強調同心合意。使徒行傳不是教訓的書，乃是實行的書。使徒和信徒實行召會生活的時候，是同心合意的實行。同心合意就是和諧一致。我們實行召會生活的時候，必須實行和諧一致。我們在為主說

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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

話時，並在對主的追求中，彼此說『阿們』，就是和諧一致。
(一九九〇年秋全時間訓練信息合輯，一四〇至一四一頁。)

在某種意義上，主很難在我們中間自由行動。我們若沒有同心合意，神就無法答應我們的禱告。神若無法答應我們的禱告，祂能在我們身上作甚麼？若沒有同心合意，我們就很難使人藉着神大能的救恩得救、悔改並重生。因此，我們不設同心合意，乃是非常嚴重的病。我們病了多年，卻可能察覺不出自己有病。我們可能來聚會、讚美主並申言，我們可能作了這一切事，卻沒有察覺我們不設同心合意。

雖然我研讀聖經多年，直到最近我纔看見一就像身體，同心合意就像身體的心臟。我們的病不像肉身外面的病，乃像身體裏面心臟的病。我是按照主所給我看見的，按照我清潔的良心，率直、誠實的說實話。我們需要知道我們的病是甚麼。我們中間的病就是，我們不設同心合意。所以，我們只維持着一種『心』裏有病的一。

要建立活力排，我們需要在合乎主渴望的同心合意裏，以多而徹底的禱告，保守那靈的一，就是身體的一。(弗四3，徒一14，四24。)沒有同心合意，我們就無法保守一。同心合意乃是一的心臟、核仁。

我們若沒有同心合意，神就無法答應我們的禱告，因為我們沒有將身體實行出來。我們沒有同心合意，意思就是我們沒有將身體實行出來。按照對新約正確的解釋，同心合意就是一個身體。我們必須實行身體的原則，纔會有同心合意。雖然我們可能沒有彼此打架，卻仍然沒有同心合意。因着我們一起留在恢復裏，我們看見主的祝福，但卻是有限。所以，我們需要同心合意，將身體實行出來。(關於活力排之急切需要的交通，九二至九三、一〇一至一〇二、一〇七頁。)

參讀：聖經中管制並支配我們的異象，第二篇；一九九〇年秋全時間訓練信息合輯，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

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第三篇 (週三)

召會中正確同心合意的異象

晨興餽養

林前十二 12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

一 10『弟兄們，我藉我們主耶穌基督的名，懇求你們都說一樣的話，你們中間也不可有分裂，只要在一樣的心思和一樣的意見裏，彼此和諧。』

要保守一、應用一、使用一、享受一、花費一，我們就需要實行同心合意。然而我們不僅應當在我們所在地的聖徒中間實行同心合意，我們更必須普遍的在眾召會之間實行同心合意。…我們不贊成眾召會之間的劃一，但我們是為着一。(長老訓練第十冊，五六至五七頁。)

信息選讀

劃一和一不是相同的事。在家庭裏能有…祖父母，…父母親，還有…孩子。他們的年齡都不同，成熟的程度也不同。在這樣的家庭裏，不可能使每一個人的年齡劃一。然而，…他們仍然能成爲一。照樣，我們在召會裏不實行劃一，因爲在神這個大家庭裏，兒女之間成熟的程度有許多不同。要消除成熟程度的不同是完全錯誤，也是不可能的。然而，這並不是說我們不需要一。在召會生活的實行上，正如在家庭生活中，我們需要一；但在生命長大的程度上，我們不可能劃一。

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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.

在眾聖徒或眾召會之間故意而有的不同，是不正常的，是聖經所定罪的。任何故意在眾聖徒或眾召會之間要有所不同，為要證明甚麼或反對甚麼的，都該被定罪，且被棄絕。(長老訓練第十冊，五七、七一頁。)

在行傳一章十四節，一百二十個門徒同心合意禱告十天，他們的禱告在五旬節那天得着奇妙的答應。在這一節裏的『同心合意』是…希臘字 *homothumadon*。該字源自 *homo*，意『相同』，以及 *thumos*，意『心思、意志、目的(魂、心)』。這字是指在一個人全人裏內在感覺的和諧。同心合意乃是一的彰顯和應用。馬太十八章十九節的和諧一致，就是行傳一章十四節的同心合意。在行傳一章十四節，一百二十位聖徒都同心合意的禱告；但在那之前，他們並不同心合意。主受死前，門徒彼此爭論，(路二二 24，)也沒有力量禱告。(太二六 40 ~ 45。)…主復活的當晚來到門徒那裏，將賜生命的靈吹到他們裏面。(約二十 22。)這賜生命的靈在素質一面進到門徒裏面。這就是那開始在他們裏面運行，把他們帶進同心合意裏的大能。…聖徒中間的同心合意，對於完成神的經綸是非常重要的。(關於主的恢復和我們當前的需要，九二至九三頁。)

每逢我們禱告的時候，我們當然該運用我們的靈，但我們也該在我們整個魂裏和心裏有一樣的心思，一樣的意念，帶着同樣的目的。這就是說，我們的全人都該在一裏面。主升天以後，那一百二十人成爲這樣的人，他們在他們整個魂裏和心裏，有同一的心思、同一的意念，帶着同一個目的。他們同心合意，意思就是他們的全人是一。聖經沒有一卷書用『同心合意』一辭像使徒行傳用得那樣多。(長老訓練第七冊，五至六頁。)

參讀：長老訓練第十冊，第四章；關於主的恢復和我們當前的需要，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第三篇 (週四)

召會中正確同心合意的異象

晨興餽養

箴二九 18 『沒有異象，民就放肆…。』

徒二六 19 『亞基帕王阿，我故此沒有違背那從天上來的異象。』

現在我們需要問：甚麼是同心合意？同心合意似乎不像『一』那樣重要。表面看來，『一』是小事，而同心合意是較大的事。我們很容易定義何謂『一』：『一』乃是三一神與祂所有信徒的調和，這『一』就是基督的身體。然而，我們很難定義同心合意。

馬太十八章十九節用了 *sumphoneo* 這個希臘字，來指明同心合意。這字的意思是和諧的，一致的，指樂器或人發聲所產生和諧的聲調。至終，信徒中間的同心合意，或內裏感覺的和諧，就像一首樂曲，就像音樂一樣。每一首正式的樂曲都是和諧的。當我們同心合意時，在神眼中，我們對祂成了一首樂曲。我們成了一篇詩章，不僅是文字的，更是有聲音、有曲調的。(關於活力排之急切需要的交通，九〇至九一頁。)

信息選讀

你們…事奉主…，〔要〕明白我們在那裏，在作甚麼。這不是一個個人的事，而完全是主的職事，把祂的異象一代又一代的帶到神的兒女當中。所以凡在這異象裏的，就是在神的異象裏事奉。

沒有異象，民就放肆，因為無法同心合意。不錯，許多

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

人愛主，事奉神，但各有各的見地，各有各的異象，以致無法同心合意。因這緣故，基督教就變得軟弱了，神的百姓也四分五裂，分門別類了。雖然他們都愛主，卻沒有清楚的異象，以致常常『爲一切教訓之風所搖蕩』。
〔弗四 14。〕

這些日子，我們一直覺得同心合意的緊要。但是只要在一個小點上看法不同，就無法同心合意。這就是爲甚麼…我一開頭就講主恢復的異象。我們相信弟兄姊妹都愛主，都願意同心合意，但我們的異象如果構不上，就還是同不了。

我們的異象，該是構上時代、包羅已往的；有猶太人的敬虔，有福音派的熱心，有真正的服事。這樣，我們纔是實行包羅一切的召會生活，如保羅所啓示的。（羅十四。）我們不分任何派別，不強調任何實行，只過包羅一切的召會生活；如此，我們就能真正同心合意。

今天我們能同心合意，因爲我們只有一個異象，只有一個看法。我們都在這一個構上時代，並承繼一切的異象裏，只有一個眼光，只說一樣的話，一心一口，同聲同調，一同事奉神。結果出來一個力量，成爲我們的士氣，也成爲我們的衝擊力；這就是我們的能力。主的恢復在地上有了這個能力，自然就有繁增的美麗光景。然而今天這個情形不設高，尙未達於極點。

將來在主面前，我是要交賬的；所以我有許多觀察。有人強調十字架的道，但在他身上沒有多少實行，要發脾氣時，照樣發脾氣，反而不傳福音，不餵養、帶領人，也不追求真理。對這樣的人，十字架不過就是個道理。我們不要道理，乃要看見異象。我們已經看見構上時代的異象，從創世記開始直到啓示錄終結。（時代的異象，五六至五七、七五、五七至五八、九〇至九一頁。）

參讀：關於活力排之急切需要的交通，第十、十二篇；時代的異象，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第三篇 (週五)

召會中正確同心合意的異象

晨興餽養

徒二 42 『他們都堅定持續在使徒的教訓和交通裏，持續擘餅和禱告。』

46 『他們天天同心合意，堅定持續的在殿裏，並且挨家挨戶擘餅，存着歡躍單純的心用飯。』

我願意主恢復裏的同工、長老、並各處的召會都了解，我們今天沒有不同。如果我們和別人不同，乃在於我們是從創世記亞當的頭一個異象，直看到啓示錄異象的終極完成。如果有人僅僅看到一部分，就說我們和他不同，那不是我們和他不同，而是他構不上時代的異象。

今天主實在憐憫祂的恢復，雖然僅僅六十年，卻帶我們到了異象的終極完成。(時代的異象，八七至八八頁。)

信息選讀

我盼望我們眾人都能把我們當中的信息好好讀讀，特別是十一冊的『長老訓練』信息，和真理課程。你們好好研讀，就得窺全豹，看見主在祂的恢復裏給我們看見的異象，乃是異象的終極完成—新耶路撒冷；其中包羅了傳福音、愛主、十字架的對付和破碎、復活的生命、聖靈的澆灌等，統統在內。

在這一千九百多年中，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

包括猶太人在內，他們也事奉神。然而猶太人事奉神，全數是照着舊約的異象。有的基督徒事奉，是照着新約福音書裏的異象，就是講耶穌地上的職事；有的人事奉神，甚麼異象也沒有。我們要在異象裏事奉神，就必須達到保羅書信的末了，又達到啓示錄中的七個召會、歷世代、國度、新天新地、以及召會的終極完成—新耶路撒冷。因此，簡單的說，我們若要事奉神，就我們的異象必須是從創世記亞當的頭一個異象，一路直到召會終極出現的新耶路撒冷，這纔是完整的異象。這異象乃是直到今天，纔向我們完全揭示出來。(時代的異象，八八、五〇至五一頁。)

在任何一種社會、團體或運動中，你若期待同心合意，就需要有出自同樣認知的同樣思想。…任何社會、團體或運動，都需要這種出自同樣思想、同樣認知的同心合意。因此，使徒行傳告訴我們：一面，門徒同心合意；另一面，所有同心合意的人都持續在使徒的教訓裏。(二 42。)使徒的教訓是持守同心合意的因素。若有一個以上的教訓，就破壞了持守的因素。(長老訓練第七冊，一〇九頁。)

使徒在各處各召會中所教導眾聖徒的，都是一樣的。同時，這一的實行也是照着那靈對眾召會所說同樣的話。(啓 二 7, 11 上, 17 上, 29, 三 6, 13, 22。)啓示錄二至三章寫給七個召會的七封書信，都是對眾召會說的，凡有耳的，就應當聽。沒有一卷書，不是寫給眾召會的。眾召會所有的是同一本聖經，大家都是照着同樣的話實行。(主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一四至一五頁。)

參讀：時代的異象，第三篇；長老訓練第七冊，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第三篇 (週六)

召會中正確同心合意的異象

晨興餽養

詩一三三 1~3 『看哪，弟兄和睦同居，是何等的善，何等的美！這好比那上好的油，澆在亞倫的頭上，流到鬚鬚，又流到他的衣襟；又好比黑門的甘露，降在錫安山；因為在那裏有耶和華所命定的福，就是永遠的生命。』

我們眾人要在主新行動的命脈上與祂是一。為着主的新行動，眾召會要同心合意。已過，我們失去了同心合意，但我們必須竭力恢復並持守它。我們也必須在全地各國所有的召會中教導同樣的事。我們中間不該吹不同的號聲，也不該有不同的聲音。我們都該說一樣的事，吹同樣的號，教導相同的事。我們需要在教訓上是一。(長老訓練第九冊，一三頁。)

信息選讀

眾召會在接受使徒的教訓上是相同的。保羅在林前四章十七節下半說，『正如我在各處各召會中所教導的。』這指明使徒的教訓在各處都是一樣的，沒有因地而異。在七章十七節保羅說，『只要照主所分給各人的，和神所召各人的而行。我在眾召會中都是這樣吩咐。』這進一步指明，眾召會在接受保羅的教訓上是相同的。保羅在十六章一節又說，『關於為聖徒收集餽送，我從前怎樣吩咐加拉太的眾召會，你們也當怎樣行。』保羅在這裏教導哥林多召會，行他吩咐加拉太的眾召會所行的。這進一步說明，在保羅的職事下，眾召會在使徒的教訓(徒二 42)裏是一。

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 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).

有些人沒有看見眾召會在接受使徒的教訓上應該是相同的，他們可能認為某種教訓適合某一個召會，但並不適合他們的召會。這種態度乃是向眾召會之間的交通關閉。任何教訓適合某一個召會，就適合全地的眾召會。同樣的，一個教訓不適合某一個召會，就該被眾召會棄絕。新約裏沒有一種思想，以為一種教訓適合某一個召會，卻不適合別的召會。反而，新約啓示眾召會在接受教訓的事上該是相同的。(新約總論第七冊，一六八至一六九頁。)

你若真要實行正確傳福音的路，就需要同心合意。沒有這把鑰匙，門不會開啓。同心合意是『一切房間的萬能鑰匙』，是新約中一切福分的萬能鑰匙。這就是為何保羅告訴友歐底亞和循都基，她們需要這種同心合意。(腓四2。)保羅知道這些姊妹愛主，但她們失去了同心合意。

我們所需要的就是恢復這種同心合意。我們若要認真隨着主今日的行動往前，就需要這種同心合意。誰是對的算不得甚麼，我們需要這種同心合意。我們需要同魂、同心，有一樣的心思、一樣的意念，爲着同樣的目的。(長老訓練第七冊，一五至一六頁。)

我們…必須同心合意，守住基督所要的一。我們既擔負召會的責任，就需要看見召會蒙恩、得福的路。大家要知道，神的福與恩只能臨到同心合意的光景上，這光景就是一的實行。舊約詩篇一百三十三篇說，『看哪，弟兄和睦同居，是何等的善，何等的美！…因爲在那裏有耶和華所命定的福，就是永遠的生命。』神所能施恩、祝福的就是同心合意，就是一。(主所渴望的合一與同心並祂所喜悅的身體生活與事奉，一五頁。)

參讀：新約總論，第二百零四篇；主所渴望的合一與同心並祂所喜悅的身體生活與事奉，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第四篇

召會中正確同心合意的實行

讀經：羅十五 5～6，林前一 10，腓一 27，耶三二 39

綱 目

週 一

壹 我們若要同心合意，就必須學習在一個靈裏，同有一個魂——腓一 27：

一 我們需要轉向我們的靈，然後同有一個靈而進到我們的魂裏，使我們能同心合意——27 節，二 2，5，四 2。

二 經歷基督的祕訣，乃是在身體生活裏同魂，真正關心基督耶穌的事——27，二 21：

1 我們若要在身體裏並為著身體極完滿的經歷基督，就必須同魂——2，19～20 節。

2 因著提摩太與保羅同魂，他就有地位在基督的身體裏經歷基督到極點——林前四 16～17，十六 10。

週 二

貳 我們要實行同心合意，就要『在一樣的心思和一樣的意見裏，彼此和諧』——10：

一 在召會生活中，使我們無法實現同心合意的難處，乃是我們的意見——太十六 22～25，腓二 2，四 2。

二 在主的工作裏、在召會生活中、以及在屬靈的生命上，

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

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

最大的破壞因素就是我們的意見—林前一 10 ~ 13 上。

三 我們在主面前的用處，與我們的意見大有關係—七 25，40。

四 哥林多信徒需要修補，完美的合在一起，得以在和諧中有一樣的心思、一樣的意見，說一樣的話—基督和祂的十字架—一 10，17 ~ 19，22 ~ 24，二 2。

參 我們在召會生活中若要有正確的同心合意，就需要有一樣的心思，思念相同的事，就是同一件事—羅十二 16，十五 5，腓二 2，四 2：

一 全本聖經是一個口，說的也是一樣的話—來一 1 ~ 2 上。

二 在召會生活中，我們都需要在說話的事上以基督作人位—太十二 34 ~ 37，弗三 17 上，約七 16 ~ 18，八 28，38 上，十二 49 ~ 50，十四 10。

週 三

三 我們眾人若都接受基督作人位和生命，我們眾人自然而然就都說一樣的話—弗三 17 上，西三 4，林前一 10。

四 『同心合意』以及『用同一的口』（羅十五 6）的意思是，我們人數雖多，並且眾人都說話，卻都『說一樣的話』—林前一 10：

1 召會是一個新人，只有一個人位—基督，並且這個人位支配我們的說話；因此，無論祂說甚麼，都必定是『一樣的話』。

2 當我們要說話時，我們需要解決一個基本問題：在這說話的事上，到底是我作人位，還是基督作人位？

3 在我們的說話中，我們若不是以自己作人位，乃是讓基督作人位，就會有同一的口，人人都會說一樣的話。

週 四

五 同心合意就是我們在全人裏面是一，結果外面的說話也是一—羅十五 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 有一樣的心思和同一的口，意思是我們只有一個頭——基督——因為只有頭有心思和口；我們應該以基督的心思來思想，並以頭的口來說話——西一 18 上，腓二 2, 5, 四 2。

2 當我們同心合意時，我們都用同一的口，說同樣的話。

3 要同心同口惟一的路，就是讓基督在我們的心裏和我們的口中有地位作一切，使榮耀歸與神——弗三 17 上，21。

週 五

肆 我們若要同心合意，就需要同有一個心和一條路——耶三二 39：

一 信徒分裂，因為他們在基督以外，走了許多不同的道路——約十四 6，林前一 30。

二 我們這些蒙神揀選的人，都該有一個心，要愛神、尋求神、活神、並被神構成，使我們成為祂的彰顯；我們也該有一條路，就是三一神自己作為內裏生命的律連同其神聖的性能——可十二 30，耶三一 33 ~ 34，約十四 6 上。

三 這一個心和一條路就是同心合意——徒一 14，二 46，羅十五 6。

四 人心在基督以外另有所要，人走基督以外的路，都會導致分裂。

伍 我們若要同心合意，在召會生活中就應當只有一種『尺度』——申二五 13 ~ 16：

一 有不同的法碼與量器，這不誠實的作法，乃是欺騙，必是從撒但來的一約八 44。

週 六

二 就屬靈的應用說，在某件事上定罪別人，卻在同樣的事上稱義自己，就指明我們有不同的法碼與量器，也就是不同的尺度，一種尺度衡量別人，另一種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—召會中，（提前三 15，）應當只用一種尺度衡量每個人。

四 有不同的尺度，是不合的源頭；我們沒有保守一和同心合意，反而有不合。

五 我們都需要從主接受憐憫，不再有不同的尺度，卻要像我們的神一樣，用相同的尺度對待每個人。

六 我們若只有一種尺度，在召會裏就能保守一，並有真實的同心合意—弗四 1～3，太七 1～5。

七 倘若我們只有一種尺度，我們就會像神一樣的公平、公正、公義，也會在召會中持守一和同心合意。

陸 為著主今日的行動，眾召會需要同心合意—書一 16～18，六 1～16：

一 我們都該說一樣的話，吹同樣的號，教導相同的事—林前四 17，七 17，十六 1，徒二 42，羅十六 17，提前一 4～5，六 3。

二 眾召會也該有同樣的實行；眾召會若有不同的實行，就會破壞同心合意—林前十一 16。

三 在主的恢復中，尤其是在祂今日的行動裏，我們必須看見今天極其需要的，乃是恢復同心合意—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.

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第四篇 (週一)

召會中正確同心合意的實行

晨興餽養

腓一 27 『只要你們行事為人配得過基督的福音，叫我或來見你們，或不在你們那裏，可以聽見關於你們的事，就是你們在一個靈裏站立得住，同魂與福音的信仰一齊努力。』

二 2 『你們就要使我的喜樂滿足，就是要思念相同的事，有相同的愛，魂裏聯結，思念同一件事。』

當我們實行同心合意時，必須學習在一個靈裏，同有一個魂。(腓一 27。)我們的身體可能坐在同一個房間，但我們在靈裏若不是一，在魂裏就必定不會是一。要實行同心合意，我們必須學習轉向我們的靈，然後同有一個靈而進到我們的魂裏，使我們能同心合意。(長老訓練第十冊，五八至五九頁。)

信息選讀

腓立比書非常着重信徒的魂。我們必須同魂與人位化的福音信仰一齊努力；(一 27；)我們必須魂裏聯結，思念同一件事；(二 2；)並且我們必須同魂，真正關心基督耶穌的事。(20～21。)在福音的工作上，在信徒的交通上，以及在主的權益上，我們的魂總是個難處。因此，我們的魂，特別是魂的主要部分一心思，必須被變化，(羅十二 2，)使我們在基督的身體生活裏是一魂的，在魂裏聯結，並且同魂。

腓立比書的關鍵點乃是經歷基督，而經歷基督的祕訣就是在

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

魂裏是一，或在魂裏聯結。照這卷書看，我們若不在魂裏聯結，我們對基督的經歷就無法往前。如果我們僅僅在靈裏是一，卻沒有在魂裏聯結，我們就無法在經歷基督上往前。

在魂裏，與在魂裏是一或魂裏聯結，二者之間大不相同。經歷基督的祕訣乃是在魂裏是一，而不是在魂裏。有異議的人完全是在魂裏，他們不可能在魂裏是一。凡運用心思、情感和意志的人，在魂裏都不是一。我們若要經歷基督，就必須與別人在魂裏是一；也就是說，我們必須與別人同魂。當我們運用心思、情感和意志時，我們可能非常單獨。但是，我們若操練靈，以致在魂裏是一，我們的心思就會清明，情感就會有節制，意志也會受調整。這樣，我們就可能與別的聖徒在魂裏是一。

保羅論到同魂的話，對於所有留在主恢復裏的人是一個警告。倘若我們與別人不能同魂，那麼即使我們留在召會生活裏，仍然不能完滿的享受基督。雖然我們在靈裏沒有問題，我們卻可能堅持魂裏的不同。照你的觀感，你魂裏的感覺是對的。但是，因着你堅持自己不同的點，你對基督的經歷就受到限制。因此，我們都必須學習，在召會生活中同魂，這是很要緊的。不要讓你魂裏的不同，攔阻你在基督的身體裏經歷祂。但願我們都學習犧牲我們的魂，不顧我們的心思、情感和意志。那麼，我們就能在基督的身體裏與別人同魂。我們的光景若是如此，我們將要在身體裏，對基督有何等的經歷和享受！為要在身體裏完滿的經歷基督，我們必須同魂，並且不顧我們的魂。

凡是保羅不能打發，對基督的身體沒有這種關心的同工，無法經歷基督到保羅那樣的程度。因着提摩太與保羅同魂，他就有地位在基督的身體裏經歷基督到極點，正如保羅所經歷的基督一樣。但是那些不與保羅同魂的，他們對基督的經歷就無法達到這麼高的程度。他們因着不能同魂，對基督的經歷就受到限制。（腓立比書生命讀經，一四九至一五〇、一六四、一六〇頁。）

參讀：腓立比書生命讀經，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第四篇 (週二)

召會中正確同心合意的實行

晨興餽養

林前一 10『弟兄們，我藉我們主耶穌基督的名，懇求你們都說一樣的話，你們中間也不可有分裂，只要在一樣的心思和一樣的意見裏，彼此和諧。』

腓四 2『我勸友歐底亞，也勸循都基，要在主裏思念相同的事。』

在召會裏正確的同心合意乃是實行身體真正的一。(太十八 19，徒一 14。)在馬太十八章十九節，就是在約翰十七章主為着這一禱告之前，祂訓練門徒實行同心合意。

要實行同心合意，我們必須在一樣的心思和一樣的意見裏，彼此和諧。(林前一 10。)在一樣的心思裏彼此和諧，乃是在我們的魂裏有實行上的一。當我們心思中的思想藉着我們的話語發表出來時，就成了我們的意見。當這些意見留在我們的心思中，就只是我們的思想。當我們不同的思想發表成爲意見時，就可能造成問題。

哥林多的信徒沒有在一樣的心思裏彼此和諧；因此，他們在肉體裏說不同的話。有人說，『我是屬保羅的，』有人說，『我是屬亞波羅的，』或說，『我是屬磯法的。』(12。)他們中間那些自以爲是屬靈的說，『我是屬基督的。』這也是發表意見。這種不同的說話，在哥林多人中間造成了分裂。(長老訓練第十冊，五八至五九頁。)

信息選讀

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 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，野心的罪不是每天發生的，但意見的難處一天可能發生多次。弟兄和姊妹都有意見。…弟兄在開車時，他的妻子也許對他開車的方式表示很多意見，但作丈夫的可能一言不發的照他自己的意見作。

在主的工作裏、在召會生活中、以及在屬靈的生命上，最大的破壞因素就是我們的意見。多年來在主的工作裏，我看到意見的難處。我們在主面前的用處，與我們的意見大有關係。我們若是滿了意見，我們在主的工作上就完了。

基督徒生活表面上是個人的事。然而，我們在生命上有多少長大，也與我們的意見有關。我們得救以後有多少長大，在於我們如何對付我們的意見。意見是一件大事，它在我們裏面，就像骨髓的骨髓。主若叫我們去看一位姊妹，我們可能說我們沒有豫備好，這就是我們的意見。(生命的經歷與長大，一七八至一八〇頁。)

林前一章十節說到在一樣的心思和一樣的意見裏，彼此和諧。關於『和諧』一辭，中文恢復本一章十節第五註說，『和諧，在馬太四章二十一節譯為補網。原文意修理、恢復、調整、修補，將破裂之物完全補好，完美的合在一起。哥林多的信徒是一整體，卻分開了、破裂了。他們需要修補，完美的合在一起，得以在和諧中有一樣的心思、一樣的意見，說一樣的話，就是基督和祂的十字架。』和諧就是合在一起，就如鋼琴調音之後，彈出和諧的音色和正確的旋律。要學習和諧，學習受調整，並學習受改正。(對同工長老們以及愛主尋求主者愛心的話，六二頁。)

你們看新舊約聖經有六十六卷之多，由四十多個人執筆，在時間上又距離有一千五百到六百年之久，(頭一卷創世記是在主前一千五百年寫的，末一卷啓示錄是在主後九十多年寫的。)…全本聖經是一個口，說的也是一樣的話，卻是經過好多人，經過好長的時間，在許多不同的地方寫成的。現在你明瞭甚麼是一個口說一樣的話。(一個身體，一位靈，一個新人，六五頁。)

參讀：生命的經歷與長大，第二十二篇；對同工長老們以及愛主尋求主者愛心的話，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第四篇 (週三)

召會中正確同心合意的實行

晨興餽養

羅十五 5 ~ 6 『但願那賜忍耐與鼓勵的神，叫你們照着基督耶穌，彼此思念相同的事，使你們同心合意，用同一的口，榮耀我們主耶穌基督的神與父。』

許多年前，〔羅馬十五章五至六節〕很攪擾我。成千上萬的信徒怎麼能同心合意，用同一的口說一樣的話？今天我有充分的確信，我們不僅在道理上，更在經歷上，都能說一樣的話，因為我們所說同樣的話，就是包羅萬有的基督。我們所說的，不是關於受浸、蒙頭或洗腳。我們說一件事—就是包羅萬有的基督和祂的召會。我們若只接受基督作我們的生命和我們的人位，我們就自然而然的會都說一樣的話。這樣，實際上我們就是新人。你到另外一個國家去，那裏的聖徒會迎接你，也說一樣的話。你無論去那裏，…你會聽見一樣的話。我們都能說一樣的話，也都能在一樣的意見裏，彼此和諧。我們只有一個觀念，就是基督與召會。(一個新人，四三至四四頁。)

信息選讀

召會不光是身體，召會還是一個新人。身體需要基督作生命，新人需要基督作人位。當你要說話的時候，當我要說話的時候，當我們任何人要說話的時候，基本問題要解決的就是誰在那裏作人位。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。這樣你是一個

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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，我是一個口，就有兩個口。當大家都各自作人位，各自說各人的，那我們大家就有很多的口。這是社會，這是公會，這是今天墮落基督教的光景。但是在召會中，召會是身體，召會是一個新人。身體有基督作生命，新人有基督作人位。你要說話的時候不是你作人位，我要說話的時候也不是我作人位，每一個人說話的時候都是基督作人位！結果怎樣呢？結果就是一個口。

所以林前一章十節保羅說，大家『都說一樣的話』。這一節聖經，多年前也很難為我。我想基督徒怎麼能說一樣的話？好像不可能。可是有一天，我明白了，召會是一個新人，只有一個人位，這一個人位來支配我們的說話，祂所說的定規是一樣的話。

今天基督教裏的佈道家、牧師，各以自己作人位，各自作自己的口，各自說自己的話；所以他們這許多的口，一個一個都說不同的話。但是召會不是這樣，召會乃是一個新人，這一個新人是以基督作人位。每一個弟兄和姊妹要說甚麼的時候，都不以自己作人位，乃是讓基督作人位。讓基督作你的人位，你來說話；讓基督作我的人位，我來說話；結果大家就說一樣的話。

親愛的弟兄姊妹，我在這裏和你們所交通的，不是我不知道的。有好些時候，我要說話，但是我的裏頭就問問看，是我要說話呢，還是主要說話？換句話說，在這說話的事上是主作人位呢，還是我作人位？要是我作人位，下面有問題；要是主作人位，沒有問題。若是主作人位，主說了話；等兩個月後，你也讓主作人位說話，定規和我所說的一樣。我們是一個口，說一樣的話。（一個身體，一位靈，一個新人，六四至六六頁。）

參讀：一個新人，第三至四章；一個身體，一位靈，一個新人，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第四篇 (週四)

召會中正確同心合意的實行

晨興餽養

弗三 17 『使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基。』

21 『願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。』

〔在羅馬十五章六節，『同心合意』一辭〕原文意，有同樣的心思、意志和目的。這就是我們在全人裏面是一，結果外面的說話也是一。當我們同心合意時，我們都用同一的口，說同樣的話。這與巴別的光景相反。在巴別，由於人類的分裂，他們的語言被變亂，成爲許多不同的言語。(創十一 7, 9。)要同心同口惟一的路，就是讓基督在我們的心裏和口中有地位作一切，使榮耀歸與神。(聖經恢復本，羅十五 6 第一註。)

信息選讀

我們需要有一個心思，一個口。這就是說，我們只有一個頭，因爲只有頭有口，有心思。我們都以主耶穌作頭。只有祂完全設資格有心思和口。我們沒有權利，因爲我們是身體的肢體。我們沒有口或心思，所以我們必須以基督的心思來思想。(腓二 2, 5, 四 2。)然後我們必須用頭的口來說話。口只有一個頭。

我們若考量這件事，就不會那樣隨便自由的說話；我們不會喜歡說甚麼，就說甚麼。也許頭不喜歡說的事，你喜歡

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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

說。但你不是口。在全宇宙中只有一個新人，這一個新人只有一個頭同一個身體。口不是在身體上，乃是連着頭。我們必須學習不輕易說話，你的說話干擾或玷污頭的口。你沒有口。召會所有的口，乃是頭的口。

我們眾人有一個心思，一個口，是甚麼意思？這就是說，『不再是我，乃是基督在我裏面活着。』（加二 20 上。）不再是我，乃是元首基督在我裏面活着。祂有口，祂有心思，我以祂作我的人位，所以我絕不再用我的口說甚麼。誰能相信語言不同的無數基督徒，能有一個口？但聖經這樣告訴我們，所以我們需要實行一個口，在說話上是一。（長老訓練第七冊，四四至四五頁。）

談到身體是彼此作肢體，但談到新人那比身體還要命。…一個人有幾個口？一個。我們大家不只要彼此作肢體，我們大家還彼此用一個口。你看要不要命？彼此作肢體已經受捆綁了，現在連說話都是一個口。這不是我講的，是保羅講的。一個新人有幾個口？一個。那麼誰是口？你若說基督是口，那太超凡了。要解決這個問題，必須看見新人只有一個，他的人位也只有一個。在全身體上只有一個口，這個口由誰來支配？由人位。人位支配這個口。（一個身體，一位靈，一個新人，六三至六四頁。）

我們在接納信徒過召會生活等等的生活上，要照着基督耶穌，彼此思念相同的事，同心合意榮耀神。（羅十五 5～7。）當我們同心合意時，我們都用同一的口，說同樣的話。我們同心同口惟一的路，就是讓基督在我們心裏和口中，有地位作一切，使榮耀歸與神。…神就是新耶路撒冷。我們榮耀神，就是以祂為新耶路撒冷，將一切榮耀都歸與祂。（經歷神生機的救恩等於在基督的生命中作王，六八頁。）

參讀：長老訓練第七冊，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第四篇 (週五)

召會中正確同心合意的實行

晨興餽養

耶三二 39 『我要賜給他們一個心和一條路，好叫他們終身敬畏我，使他們和他們以後的子孫得福樂。』

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

照着耶利米三十二章三十八節，以色列要作耶和華的子民，耶和華要作他們的神。耶和華這樣應許以後，就說，『我要賜給他們一個心和一條路，好叫他們終身敬畏我，使他們和他們以後的子孫得福樂。』(39。)

我們這些神所揀選的人，都該有同一個心和同一條路。我們該有一個心愛神、尋求神、活神，並被神構成。這就是說，我們愛作神的彰顯。那一條路就是三一神。主耶穌說，『我就是道路。』(約十四 6 上。)(耶利米書生命讀經，二二七至二二八頁。)

信息選讀

今天基督徒分裂，因為他們在基督以外，走了許多不同的道路。天主教有天主教的道路，東正教有東正教的道路。各宗派和獨立團體都有他們自己的道路。長老會有一條道路，靈恩派又有另一條道路。

我們在基督身體裏的道路該是甚麼？我們是基督的身體，該走內裏之律的道路；這律就是三一神同祂神聖的性能。我們都該

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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

有一個心愛祂，我們都該接受祂作我們的生命和道路。這一個心和一條路就是同心合意。(徒一14。)我們若沒有同一個心和同一條路，就無法同心合意。

在新耶路撒冷裏，只有一條路，直到永遠。約翰告訴我們：『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。在河這邊與那邊有生命樹，生產十二樣果子，每月都結出果子。』(啓二二1~2上。)在街道當中，有生命水的河湧流，河裏長着生命樹。這指明道路、生命、和生命的供應都是一；這也指明今天我們的道路該是甚麼。我們在主恢復中的道路就是生命，就是內裏生命的律，就是三一神自己。

我很遺憾的說，近年來我們中間有風波，這風波帶進分裂。這風波的原因是某些人要走一條生命以外的道路，就是基督、三一神、和內裏之律以外的道路。分裂總是走基督以外之道路的結果。我們若保守自己在同一條道路上，就不會有分裂。我們讚美主，在祂的復興裏，祂要給祂的子民一個心愛祂、彰顯祂，並一條路享受祂。(耶利米書生命讀經，二二八至二二九頁。)

申命記二十五章十三至十六節說到關於法碼與量器的判斷。以色列人囊中不可有一大一小兩樣的法碼；家裏不可有一大一小兩樣的量器。(13~14。)因為凡行這些不義之事的人，都是耶和華他們的神所憎惡的。(16。)

有不同的法碼與量器就是撒謊，一切的謊言都是來自仇敵撒但。有不同的法碼與量器，這不誠實的作法必是從撒但來的。

以色列人要有足重公道的法碼，足量公道的量器，使他們在神所賜的地上，日子得以長久。(15。)這裏的日子得以長久，與公義有關。那些長壽的人總是將他們的長壽歸因於注意身體健康，有充足的睡眠，飲食有節制等等。你曾否聽過有人將長壽歸因於公平、公義和公正？在十五節裏，在地上日子得以長久，明顯的與足量公道的法碼和量器有關。(申命記生命讀經，一五六至一五七頁。)

參讀：耶利米書生命讀經，第二十七篇；羅馬書生命讀經，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

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召會中正確的同聲合意，
以及主今日行動的方向

第四篇 (週六)

召會中正確同聲合意的實行

晨興餽養

申二五 15 『當用足重公道的法碼，足量公道的量器。這樣，在耶和華你神所賜你的地上，你的日子就得以長久。』

林前四 17 『因此我已打發提摩太到你們那裏去；他在主裏是我所親愛、忠信的孩子；他必題醒你們，我在基督耶穌裏怎樣行事，正如我在各處各召會中所教導的。』

那些不同的法碼與量器，實際上就是不同的尺度。在今天的召會生活中，我們可能有不同的尺度，一個是量別人的，一個是量自己的。因着有不同的尺度，我們可能在某件事上定罪別人，卻在同樣的事上稱義自己。有些聖徒可能用一種尺度來衡量長老與同工的行動，卻用另一種尺度來衡量自己的行動。因着他們用一種尺度來量長老和同工，又用不同的尺度來量自己，他們就批評長老和同工，卻為自己表白。

在神的家—召會中，應當只有一種尺度。這就是說，該用同樣的尺度來量每一個人。倘若我們只用一個尺度，我們就會像神一樣的公平、公義、公正。因為神是公平、公義、公正的，所以祂是按着同樣的尺度來量每一個人。祂沒有不同的法碼與量器。祂用同樣的尺度，直到永遠。(申命記生命讀經，一五七至一五八頁。)

信息選讀

屬世的人常用不同的尺度。因着人用各種不同的尺度，人類社會就極其缺少公正。例如，妻子與丈夫在婚姻生活中

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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。這些不同的尺度就是丈夫與妻子之間爭吵的原因。丈夫與妻子都有兩組不同的尺度。

在召會生活中，我們不該有不同的尺度，一個量自己，一個量弟兄姊妹，但在這事上我們都失敗了，沒有一個例外。用會計的術語來說，我們很容易將別人記在『借方』，而把自己記在『貸方』。我們不該這樣作，乃該多記別人的優點，多記自己的缺失。例如，一位姊妹可能用一種尺度來量長老，記下他們的缺失，又用不同的尺度來量自己，記下自己的優點。她若更多記下長老的優點，更多記下自己的缺失，就會對她當地的長老和召會有更積極的觀點。

有些聖徒習慣使用不同的尺度，他們從一地換到另一地，盼望找到比較滿意的召會和長老。但是因這些聖徒有不同的尺度，他們無論到那裏，都找不到令他們滿意的召會和長老。

我強調用不同的尺度的習慣，因為這種習慣在召會生活中乃是一種病。這就是不能同心合意的源頭，使我們不能持守一並同心合意，而產生不和。願我們都從主接受憐憫，不再有不同的尺度，卻要像我們的神一樣，用相同的尺度來對待每一個人。（申命記生命讀經，一五八至一五九頁。）

眾召會也應當在實行上是一。（林前十一 16，十四 33 下～34。）若眾召會在實行上不同，就會破壞同心合意。若是我們在神命定的路上訓練全時間者，他們所回到的各召會又有不同的實行，這就會引起難處。我們會自相矛盾。我盼望所有的受訓者回到本地召會去，因着我們都實行同一條路，就會很有功用。

在召會生活的早期，眾召會有同樣的實行。然而，當保羅到耶路撒冷去，他看到一些不同的事。（徒二一 20，參雅二 10 與註 1。）至終，主徹底毀滅了在耶路撒冷的那個不同之事。…在主的恢復中，為着一個身體的建造，應該只在一個行動裏，藉着一個職事而有一個工作。（長老訓練第九冊，一三至一四頁。）

參讀：申命記生命讀經，第十九篇；長老訓練第十冊，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

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基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第五篇

主今日的行動

讀經：太十六 18，羅十五 16，彼前二 5，徒五 42，弗四 12，林前十四 1，3~5，26，31

綱 目

週 一

壹 我們的神是活的，（提前三 15，來三 12，）我們的主是有行動的，（太十六 18，）並且那靈是在作工的；（啟五 6 下；）而認識神的子民，必剛強行事。（但十一 32。）

貳 主今日的行動乃是要祂的子民進入新的復興：

一 在神的選民中間，一直有復興的渴望—哈三 2 中，何六 2，羅八 20~22。

二 我們藉著時代的職事達到神聖啟示的高峰，就能進入新的復興：

1 神所賜給我們神聖啟示的高峰，乃是神永遠經綸的啟示。

2 解釋神永遠經綸的這整本聖經，乃是三一神的自傳，見於永世的兩個段落，以及時間的橋梁上—約一 1，3，14，29，32，42，51。

3 神成為人，好使人在生命和性情上，但不在神格上成為神，這是整本聖經的要素，是在聖經這『盒子』裏的『鑽石』，

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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

也就是神永遠的經綸—創一 26, 約十二 24, 羅八 29。

4 在每一個時代都有那個時代的異象，我們必須按照時代的異象事奉神；今天我們能同心合意，因為我們只有一個異象，一個構上時代、承繼一切的異象，就是神永遠經綸的異象—箴二九 18 上，徒二六 19，弗一 17，三 9。

5 『我盼望全地眾召會的聖徒，尤其是同工和長老，都看見這啟示，然後起來禱告，求神給我們新的復興—一個歷史上從未有過的復興』—歷代志生命讀經，一七頁。

週 二

三 我們如果實行過神人的生活，自然而然就會有活在神經綸裏的團體模型建立起來，這模型要成為召會歷史中最大的復興，把主帶回來—腓一 19 ~ 21 上，三 10：

1 我們必須跟從主耶穌的榜樣，帶著耶穌的烙印，就是祂生活的特徵—加六 17。

2 我們需要藉著耶穌基督之靈全備的供應，活基督而顯大基督—腓一 19 ~ 21 上。

3 我們必須藉著基督復活的大能，模成基督的死—三 10。

4 『我們都該宣告，我們要過神人的生活。至終，神人將是勝利者，得勝者，作耶路撒冷裏的錫安。這要帶進歷史上前所未見新的復興，也要結束這個世代』—歷代志生命讀經，三五頁。

週 三

四 我們照著神牧養人，有我們父神愛和赦免的心，並有我們救主基督牧養和尋找的靈，就能進入新的復興—彼前五 2 ~ 3，路十五 20，4，徒二十 20：

1 我們必須照著主耶穌在祂盡職時的榜樣牧養人，以完成神永遠的經綸—太九 36，約十 11，來十三 20，彼前五 4：

a 在神完整的救恩裏，神整個新約經綸的內容，乃是基督作為人子顧惜我們，並作為神子餵養我們—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 在祂天上的職事裏，基督這位大祭司胸間束著金帶，正在顧惜、餵養眾召會—啟一 12～13。

2 我們需要照著使徒保羅作好牧者的榜樣牧養人，照顧神的群羊—提前一 16，徒二十 28。

3 『我盼望因著我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興』—活力排，四九頁。

週 四、週 五

參 主今日的行動是藉著恢復新約的福音祭司職分，以生機的建造召會作基督的身體—羅十五 16，彼前二 5，9，羅十二 1，西一 28～29，太十六 18，弗四 16：

一 我們必須訪人傳福音—路十 1～6。

二 我們必須到初信者家中聚會，餵養、顧惜他們，使我們的果子常存—徒五 42，約十五 16。

三 我們必須藉著活力排聚會，教導、成全聖徒作新約職事的工作，就是建造基督的身體—來十 24～25，弗四 11～12：

1 在活力排聚會中，信徒彼此交通、代禱，互相照顧、牧養，彼此教導、學習真理，並且互相指導、追求屬靈生命的長大，以推動傳福音、照顧新人、帶活力排聚會、和種種召會生活中的事奉。

2 活力排聚會是召會生活和事奉的主要部分。

四 我們必須帶領聖徒追求、切慕在召會聚會中申言，為主說話，說出主來，將主供應人，彼此說，互相聽，以建造聖徒和召會—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 這種申言是信徒個個都能也都該作的— 31, 24 節。

2 這種申言是建造基督生機身體的最高點，並且這要完成神按著祂神聖經綸的永遠計畫— 1, 3 節, 4 節下, 12, 31 節, 參太十六 18。

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

週 六

4 我們要申言，就必須操練靈，用構成申言的元素來講說—在聖靈的感動下，憑著祂的光照，用這生命的活話，講說我們所看見的—徒五 20：

a 申言乃是有神的諭言（傳輸神聖啟示之神的說話，神的發表）—彼前四 11, 參林前十四 24 ~ 25。

b 當我們有了對神的話屬人的學習，那靈的神聖感動，以及藉著神聖之光的光照而有清楚的看見，我們就能申言— 31 節, 二 11 ~ 16。

五 主渴望並且必要完成祂在馬太十六章十八節，彼前二章五節，以弗所四章十一至十六節，以及林前十四章二十六節裏的話，論到建造召會作為給祂居住之屬靈的殿、作為事奉祂的祭司體系、並作為基督生機的身體，使基督得著擴大和彰顯。

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.

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第五篇 (週一)

主今日的行動

晨興餽養

提前三 15 『倘若我耽延，你也可以知道在神的家中當怎樣行；這家就是活神的召會，真理的柱石和根基。』

但十一 32 『…惟獨認識神的子民，必剛強行事。』

哈三 2 『…耶和華阿，求你在這些年間復興你的工作，在這些年間使你的工作顯明出來，在發怒的時候以憐恤為念。』

關於主今日行動的方向，我完全相信我們的神是活的，(提前三 15，來三 12，) 我們的主是有行動的，(太十六 18，) 並且那靈是在作工的。(啓五 6 下。) 既然我們的神是活的，我們的主是有行動的，並且那靈是在作工的，我們的三一神必定仍在執行祂惟一的工作，以成就祂永遠的經綸，正如祂在已過的世代和世紀一直為此作工。現在我們需要找出，我們這位活的、有行動的、在作工的神今天在這地上所作的。要完成祂那為着祂永遠經綸的工作，就是建造基督生機的身體，祂今天在這地上所執行的是甚麼？(長老訓練第十冊，二六頁。)

信息選讀

在神的選民中間，一直有復興的渴望。只要你是得救的人，每天在你裏面，有意或無意，都會有一個渴望並自然而然的禱告：『主阿，求你復興我們。』我們可能沒有感覺，但這樣的渴望在我們多年的基督徒生活中，一直在我們裏面。

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.

我們可能認為，哈巴谷求復興的禱告〔哈三 2〕對他來說很好，卻與我們無關。然而，關於他的禱告，我們必須看見，在神沒有時間的因素。在神眼中，祂選民中的一個人代表全體。神總是將祂的選民看作團體的身體。這就是說，哈巴谷和我們在神選民的單位裏乃是一。因此，當哈巴谷禱告求復興時，我們也禱告。我們在二千六百年前就禱告求復興了。這樣的禱告是永存的禱告。

我多次囑咐聖徒，要將神命定之路鮮活的實行出來；但若沒有復興，我們能有甚麼東西是活的？若沒有復興，我們就是單單竭力實行神命定之路的第一步—探訪人傳福音，也會成爲極重的負擔，叫人擔受不起。…我們得救蒙保守在地上，爲的是要作一件事，就是使萬民作主的門徒，從『耶路撒冷』開始，然後擴展到『猶太』、『撒瑪利亞』，直到地極。（徒一 8。）我們活着若只是爲着教育、事業、美好的婚姻、華美的房屋，就是虛空的虛空。我們活在這裏是爲着擴展主耶穌；不僅擴展到我們的近鄰，更是擴展到全世界。我們若要作這事，就需要得着復興。這就是爲甚麼主帶領我們實行晨興。（瑪拉基書生命讀經，五一二至五一三頁。）

神與人聯調是極大的神蹟，極深的奧祕。神成爲人，爲要使人成爲神。這樣的經綸對天使、世人都是莫測的。這經綸乃是出自神的願望，要構上、達到神目標的高峯。最終聖城耶路撒冷，將是全本聖經一切異象、啓示的集大成。三一之神與三部分人，要在永世裏成爲愛的對耦，他們是人，卻又是神。神性、人性要成爲相互的居所，神的榮耀要在人身上顯赫輝煌到極點。

我盼望全地眾召會的聖徒，尤其是同工和長老，都看見這啓示，然後起來禱告，求神給我們新的復興—一個歷史上從未有過的復興。（歷代志生命讀經，一七頁。）

參讀：長老訓練第十冊，第二章；瑪拉基書生命讀經，第四篇；時代的異象，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第五篇 (週二)

主今日的行動

晨興餽養

腓一 20 『這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大。』

三 10 『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

我們既看見了神聖啓示的高峯，就需要把我們所看見的實行出來。我們的實行會成功，那個成功將是一個新的復興，乃是最高的復興，可能也是主回來之前未了的復興。…我們需要有團體的模型，就是基督的身體，也就是一班過着神人生活的人。從今天起，我們的實行應當是過神人的生活，認識基督復活的大能，像祂一樣天天接受祂的十字架，被釘死，被模成祂的死，而活另一位的生命。(腓三 10，一 21，加二 20。)我們的生命、我們的己、我們的肉體、我們天然的人、以及我們的一切，都已經被這一位帶到十字架上。現今我們是在活祂，所以我們生活的每一時刻、每一部分，都應該留在祂的釘十字架裏，模成祂死的模型。這樣，我們就自然而然的活祂，以祂作復活。(約十一 25。)這就是神人的生活。(過照着神啓示之高峯的生活，三八至三九頁。)

信息選讀

我們的實行不是過一種天然人(無論是好人或壞人)的生活。我們所實行的，乃是過神人的生活。神人就是一個得了重生，並且

2012 Memorial Day Conference

**THE GENUINE ONENESS OF THE BODY,
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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

變化過的人，與神成爲一，而以神爲他的生命、他的人位、和他的一切。至終，這人在生命和性情上，而不是在神格上，成爲神。這就是神人。在恢復裏，今天我們所該實行的，就是過這樣一個神人的生活。這個生活乃是藉着復活、在復活裏、並憑着復活，過釘十字架的生活。在這樣的生活裏，我已經與基督同釘十字架，現在活着的不再是我，乃是祂在我裏面活着。(加二 20。)但是當祂在我裏面活着的時候，祂是與我一同活着，結果我就與祂一同活着。(約十四 19。)祂同我活着，我也同祂活着；我們二者同活在一起，是個調和的生活，也就是神與人調和的生活。

我們若是過這樣的生活，就必定會出去接觸人傳福音。活力排就是一班這樣的人。活力排不該當作一種形式去實行；活力排應當是一班一班…的人…過這樣神人的生活，〔這〕就會拯救人，造就人，也會建立地方召會，甚至到一個地步，把基督的身體建造起來。

我們如果實行我們所聽見的，自然而然就會有模型建立起來。這模型要成爲召會歷史中最大的復興。我信這復興會把主帶回來。(過照着神啓示之高峯的生活，三九至四一頁。)

〔照着羅馬八章十三節，〕你必須在復活裏，靠着那靈治死身體的行爲。這就是憑基督復活的大能，模成祂的死。沒有一個在自己天然生命裏的人，能治死他身體的一切行爲；但我們這些神人，就是原型的複製品，能治死身體的行爲。我們能認識祂、並祂復活的大能、以及同祂受苦的交通，模成祂的死。…基督徒的生活，不在於外表上愛人或在屬人倫理上溫柔、忍耐。我們必須天天死。(林前十五 31。)…我們必須死而活，使許多神人能成爲建造的材料，以建造基督的身體，完成神永遠的經綸。(過照着聖經中神聖啓示高峯之生活實行的路，三〇頁。)

我們都該宣告，我們要過神人的生活。至終，神人將是勝利者，得勝者，作耶路撒冷裏的錫安。這要帶進歷史上前所未見的復興，也要結束這個世代。(歷代志生命讀經，三五頁。)

參讀：過照着神啓示之高峯的生活，第五章；歷代志生命讀經，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第五篇 (週三)

主今日的行動

晨興餽養

彼前五 2~4 『務要牧養你們中間神的羣羊，按着神監督他們，不是出於勉強，乃是出於甘心；不是爲着卑鄙的利益，乃是出於熱切；也不是作主轄管所委託你們的產業，乃是作羣羊的榜樣。到了牧長顯現的時候，你們必得着那不能衰殘的榮耀冠冕。』

我們必須是牧人，有父神在祂神性裏的愛和赦罪的心，並有我們救主基督在祂人性裏牧養和尋找的靈。我們也必須對基督一切神聖奧祕的教訓，有屬天的異象。牧養和教導是活力排的義務，也是神所命定基本的路，爲要建造基督的身體，終極完成新耶路撒冷。

如果〔我們的神〕是生爲君王，就很少人能接近祂。但祂生爲一個貧寒的人，就能接觸並且確實的接觸了各階層的人，特別是那些貧窮、患病的人，…祂成了他們的朋友。祂在人性裏來，使祂成爲一個非常能顧惜人的人。…眾人都需要祂來顧惜他們，使他們快樂、受安慰、得安息。祂若以神聖的身分來到我們這裏，就會使我們受驚嚇。但甚至罪大惡極的稅吏，也能像朋友一樣與祂同坐，與祂一同喫喝交談。(路十五 1，太九 10。)

祂在第一個成肉體時期中的職事，乃是顧惜人、吸引人歸祂。…祂在十字架上的死，是祂最大的顧惜，爲要救贖我們。若沒有祂的救贖，誰能到祂那裏？當我們聽見祂死在十字架上的故事，我們就流下眼淚。我們受了祂的吸引。這是祂在四卷福音書中的職事。(活力排，七一、一〇〇至一〇二頁。)

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).

在復活裏，祂變化形像成爲賜生命的靈，就是全備供應的靈。(林前十五 45 下，腓一 19。)這靈是爲着餵養。從使徒行傳到各卷書信，基督這包羅萬有的靈餵養我們。這餵養產生召會，建造基督的身體，並要終極完成新耶路撒冷。由於召會的墮落，在啓示錄裏基督的餵養就加強七倍，以達成神永遠的目標，就是新耶路撒冷。祂餵養的總和，就是這偉大的宇宙城，也就是神的擴大和彰顯。…新約是由兩部分—顧惜和餵養—所組成。有了這樣的啓示，整本新約對我就成了一本新的書。

我們在啓示錄一章〔十二至十三節〕看見，基督是顧惜和餵養最好的模型。…基督作爲人子，身穿長袍，照顧燈臺。這長袍乃是祭司袍，(出二八 33 ~ 35,) 這給我們看見，基督是我們尊大的大祭司。…祂也胸間束着金帶。這帶子…表徵基督的神性成了祂的力量，而胸表徵這金的力量是由祂的愛所運行、所推動。祂神聖的力量是由祂的愛所運行，也帶着祂的愛運行，好餵養祂的眾召會。…基督作我們的大祭司，照顧祂所建立的眾召會，首先是在祂的人性裏，顧惜眾召會，使眾召會快樂、愉悅和舒適。…祂這樣作，乃是藉着收拾燈臺的燈。…收拾燈就是使燈的情形正確合宜。

行傳二十章說，保羅在去耶路撒冷的路上，打發人往以弗所去，請召會的長老來。他告訴他們，要牧養神的羣羊，就是祂用自己的血所買來的。(28。)牧養神的羣羊這事，是在保羅的心上。

我盼望因着我們接受有關牧養的這個負擔，在我們中間會有真正的復興。眾召會若都接受這教訓，有分於基督奇妙的牧養，在主的恢復裏就會有一次大的復興。(活力排，一〇二、一三一至一三二、七八、四九頁。)

參讀：活力排，第四、七、九、十一篇：對同工長老們以及愛主尋求主者愛心的話，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第五篇 (週四)

主今日的行動

晨興餽養

羅十五 16 『使我為外邦人作基督耶穌的僕役，作神福音勤奮的祭司，叫所獻上的外邦人，在聖靈裏得以聖別，可蒙悅納。』

彼前二 5 『〔你們〕也就像活石，被建造成為屬靈的殿，成為聖別的祭司體系，藉着耶穌基督獻上神所悅納的屬靈祭物。』

召會歷史許多世紀以來，主的恢復一直循序往前，現今仍在往前，因為這恢復還未達到高峯。召會歷史歷世紀以來，這恢復總是在往前，還會繼續往前，直達到終極完成。已過六十年，就是在我們中間也曾有過相當的進展。在這些年間，主給我們看見了祂往前的更多事項。…主所給我們看見的四個主要項目乃是：新約中福音祭司的職分，基督身體生機的建造，藉着恩賜成全聖徒，以及申言以建造召會作基督生機的身體。這四個主要項目乃是主今日恢復的進展。(主今日恢復的進展，二頁。)

信息選讀

關於如何聚會並事奉，主所賜給我們的亮光之啓示，〔有四個重點。第一是〕訪人傳福音，救罪人。(路十 1~6。)[第二是]到初信者家中聚會，餽養、顧惜他們，使我們所結的福音果子常存。(徒五 42，約十五 16。)[第三是]用小排

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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

聚會，教導、成全聖徒作新約職事建造基督身體的工作。(來十 24 ~ 25, 弗四 11 ~ 12。)在小排聚會中，信徒彼此交通、代禱、互相照顧、牧養；彼此教導、學習真理、互相指導、追求屬靈生命的長大，以推動傳福音、顧新人、帶小排聚會，種種召會生活中的事奉。…小排聚會是召會生活和事奉的主要部分。〔第四是〕帶領聖徒追求、切慕在召會性聚會中申言，為主說話，說出主來，將主供應人，彼此說，互相聽，以建造聖徒和召會。(林前十四 1, 3 ~ 5。)…這種申言是聖徒個個都能也都該作的。(31, 24。)…申言，為着建造召會，在各種恩賜中是最超越的，所以使徒保羅在林前十四章格外的高看並推動。(12, 39。)

傳福音必須是每個人親自去登門訪人，不是召開福音大會；若是只召開福音佈道會，就是貶低信徒去作利未人，叫少數人成為專特的福音祭司，而抹煞了眾信徒作福音祭司的屬靈功能。

我們教導弟兄姊妹申言時不能操之過急，好比你不能叫幼稚園的孩童寫文章，起碼要等上小學一段時間後，纔可以練習寫。並且先是從造句開始，會造一句一句的話，纔能寫好文章。我們今天得着新人後，也是先有家聚會，餵養顧惜；等到弟兄姊妹漸漸長大之後，就帶他們去參加排聚會，在排聚會裏，大家互相教導，學習真理，並追求生命的長大。若是每個人說神的話時，都根據生命的經歷，並加上對聖經真理的認識，那就是申言了。(新約福音的祭司，一一九至一二〇、一三六、一三三頁。)

參讀：主今日恢復的進展，第一至二、九至十章；新約福音的祭司，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第五篇 (週五)

主今日的行動

晨興餽養

民十一 29 『…惟願耶和華的百姓都是申言者，願耶和華把祂的靈放在他們身上！』

林前十四 31 『因為你們都能一個一個的申言，為要使眾人得學習，使眾人得勉勵。』

1 『你們要追求愛，更要切慕屬靈的恩賜，尤其要切慕申言。』

4 『…但那申言的，乃是建造召會。』

摩西願意神所有的百姓都作申言者申言。(民十一 29 下。)…使徒保羅教導說，我們都能申言。(林前十四 31。)神願意每一個信徒都申言，也就是為祂說話，並說出祂來。…保羅囑咐我們，不要藐視申言。(帖前五 20。)那些棄絕主的職事、棄絕主說話的人，今天乃是藐視申言。

禁止申言，在神面前是個罪。(摩二 12 下，七 12 ~ 13，耶十一 21。)祭司亞瑪謝吩咐阿摩司停止說話，停止申言。因這緣故，亞瑪謝受了咒詛。主藉着阿摩司說，亞瑪謝的妻子要成為妓女，他的兒女要被殺。(摩七 16 ~ 17。)那些阻止耶利米申言的人，也遭受災禍。(耶十一 21 ~ 23。)(照着神命定之路召會生活的實行，五八至六〇頁。)

信息選讀

在新舊約裏只有三種職事是神命立的—申言者職分、祭司職分、和君王職分。…在新約裏，所有的信徒都重生為祭

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**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, 啓一 6。)…但要成爲申言者, 就在於我們的尋求。

在申言者、祭司、和君王這三種功用之中, 申言者的功用是最高的。這原因乃是這三種功用都在於神的話。在舊約時代, 君王不能直接得着神的話。祭司能得着神的話, 但不是直接的; 他們乃是間接的藉着胸牌上的烏陵、土明而得着神的話。(出二八 30。)但是申言者, 甚至在舊約時代, 乃是直接得着神的話。爲這緣故, 申言者能責備、指示、並教導君王, (撒下十二 1~14,) 也能教導祭司。(該二 10~19, 瑪一 6~二 9。)因爲申言者能直接的接受並得着神的話, 所以申言者的功用乃是最高的功用。

我們必須藉着尋求得着〔申言〕這個功用。林前十四章一節的『切慕』是個很強的辭。我們必須切慕爲神說話。…對建造召會作基督身體最有用的功用, 乃是申言。(3~5。)

按照新約來看, 有三種的申言者: 以弗所二章和四章所題的申言者, 行傳二十一章所題到的申言者, 以及林前十四章所題到的申言者。…〔以弗所二章二十節和四章十一至十二節〕所題到的申言者, 乃是神所特別命立的。第二種申言者, 就是能說豫言的, 如腓利的女兒。(徒二一 8~9。)第三種申言者, 就是在召會聚會中, 爲着召會的建造, 爲神說話並說出神來的人。(林前十四 3~5。)

第一種申言者已經由神設立。並非所有的信徒都是這一種申言者。在說到第一種申言者時, 保羅在林前十二章二十九節說, 『豈都是申言者麼?』並非所有的信徒都是由神特別設立的申言者, 但是所有的信徒都能作第三種申言者。(十四 1, 5, 31。)…十二章指明並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。這表面的矛盾, 因着看見有三種的申言者而得着解決。

申言主要的不是說豫言。衛斯特 (Wuest) 在他新約的譯本中, 把『申言』這字繙譯爲『將神聖的啓示分授給人』。(林前十四 4 下。)…申言者能直接領受並得着神的話, 然後將這話說出來, 以建造召會作爲基督生機的身體。(照着神命定之路召會生活的實行, 六〇至六三頁。)

參讀: 照着神命定之路召會生活的實行, 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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第五篇 (週六)

主今日的行動

晨興餵養

徒五 20 『你們去站在殿裏，把這生命的話，都講給百姓聽。』

林前十四 24 『但若眾人都申言，有不信的，或是不通方言的人進來，他就被眾人勸服，被眾人審明了。』

彼前四 11 『若有人講論，要講神的論言…。』

我們一切的聚會，原則就是不照着社會的風俗，天然的作法，乃照着聖經的啓示，讓基督身體上所有的肢體個個都作，都盡功用。一盡功用，就操練靈；而操練靈時，不是用人自己的話，乃是用聖經的話。所以你們對聖經的話要熟，並且要被主的話泡透；這樣，你們一開口，就能把主說出去，這就是爲主申言了。我盼望你們出去作家聚會、排聚會、或區聚會時，要盡力脫俗，不照社會的風俗，也不照自己天然的愛好來作，一定要運用靈，照着聖經的話，加上臨時的靈感，生機的供應、餵養別人。(新約福音的祭司，七六至七七頁。)

信息選讀

你們…除了在真理上深入，在生命上追求、經歷之外，…應當在這些生機的工作上特別的着重，且有好的學習。你們要學習作一個新約福音的祭司，親自去接觸人，盡福音祭司的職分，把罪人救來獻給神爲祭物。並且繼續的餵養初信者，如同乳母顧惜自己的孩子，使他們長大，帶他們

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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

將自己獻與神作活祭。接下去，你們還要成全他們，為着建造基督的身體，直到長大成人。這樣，他們個個就能很容易的為主申言，使召會得着建造。這四步生機的工作，盼望你們都能不斷的進入，不照天然的作法，乃照生機的作法。(新約福音的祭司，七七頁。)

我們〔申言時〕必須用三種構成申言的元素來講說。〔首先，〕我們必須對神的話有認識—屬人學習的元素。(提後三 16 ~ 17, 結三 1 ~ 4。)[第二，]我們必須有聖靈即時的感動—神聖感動的元素。(林前十四 32, 37 上, 約壹一 6 ~ 7, 羅八 4。)[第三，]我們必須有異象，看見神的權益和經綸，看見召會是基督的身體，看見地方召會，看見世界，看見個別的聖徒，甚至看見自己—藉着神聖之光的光照而有所看見。(弗一 17, 林前二 11 ~ 12。)我們在聖靈的感動下，憑着祂的光照，用這生命的活話，來講說我們所看見的。(徒五 20。)為着建造召會的緣故，我們需要藉着讓祂的話豐豐富富的住在我們裏面，而建立起一種講說主話的習慣。(西三 16, 參提前六 20。)(哥林多前書結晶讀經綱要，第十篇。)

申言有三個構成元素：神生命的活話，(徒五 20,)那靈即時的運行，以及藉着神聖之光的光照而有的眼光。首先，我們需要認識活的話，所以我們需要每天讀聖經。…這會使我們對主的話有認識，並使我們說話時有正確的表達和發表。…我們所需要的第二個元素是那靈即時的感動。…第三，我們需要藉着神聖之光的光照而有的眼光。…在神聖的光照之下，我們能看見我們自己、召會和聖徒的真實情況。…我們在那靈的感動之下，憑着祂的光照，用神聖的話講說我們所看見的。這就是申言。(召會實際並生機的建造，四四至四五頁。)

參讀：新約福音的祭司，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第六篇

主今日行動的方向

讀經：弗四 12, 16, 啟十九 7~9, 二二 17, 但二 34~35, 44~45, 啟十一 15

綱 目

週 一

壹 主今日行動的方向乃是建造基督生機的身體，作經過過程並分賜之神在祂神聖三一裏的生機體，使祂得著完滿的彰顯—弗三 19，四 12，16，約十五 1，5：

一 神經綸的最高峰乃是基督身體的實際—弗三 9，四 4~6，16：

1 神正在將祂自己作到我們裏面，使我們在生命和性情上，但不在神格上，像祂一樣；至終，我們要成為一個團體的實體—基督的身體，與祂成為一並且活祂，使祂得著團體的彰顯—羅八 2, 6, 10~11, 29, 弗四 4~6。

2 基督身體的實際乃是團體、顯大基督的神人生活；這實際要結束這時代，就是召會時代，且要把基督帶回來，使祂在國度時代取得、佔有、並治理這地—腓一 19~21 上，三 10~14，加二 20，啟十九 7~9，二十 6，太二八 20 下。

二 基督的身體是召會的內在意義；神的召會是架構，而基督的身體乃是生機體—林前一 2，十二 12~13，27，羅十二 4~5，十六 1，4~5。

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**THE GENUINE ONENESS OF THE BODY,
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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.

週 二

三 基督的身體是三一神與在基督裏之信徒的神聖構成—弗四 4~6:

1 父、子、靈與人調和並建造在一起，成為基督的身體。

2 基督的身體是生機體，具有神、人二性，以彰顯基督——23。

四 基督身體的長大就是身體的建造—四 16，西二 19:

1 基督身體的長大在於我們裏面神的增長，神的加添，神的增多—19 節。

2 基督身體的長大，就是基督在召會裏的加增，結果叫基督的身體在愛裏把自己建造起來—弗三 17 上，四 16:

a 當基督進到聖徒裏面，活在他們裏面，眾聖徒裏面的基督就成為召會—西三 10~11。

b 基督的身體因著基督在我們裏面的長大而長大，也就得了建造——18，二 19:

(一) 長到基督裏面就是得著基督加增到我們裏面，直到我們達到長成的人—弗四 13, 15。

(二) 首先我們長到元首裏面，然後我們就有一些本於元首為著祂的身體建造的東西—15~16 節。

c 基督的身體在愛裏把自己建造起來，這愛不是我們自己的愛，乃是在基督裏面神的愛，成了在我們裏面基督的愛；藉著這愛，我們愛基督和祂身體上的肢體—約壹四 7~8, 11, 16, 19, 羅五 5, 八 39。

週 三

貳 主今日行動的方向乃是豫備新婦，作新郎的配偶，使救贖的神與蒙祂救贖的人成為永遠的婚配—啟十九 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約經綸完成的結果；神新約的經綸是要藉著祂法理的救贖，並憑著祂神聖生命裏生機的拯救，為基督娶得一個新婦，就是召會—創二 22，羅五 10，啟十九 7～9，二一 2，9～10。

二 召會作基督的新婦，乃是在愛裏滿足和安息的事—創二 21～23，番三 17。

三 主的恢復是為著豫備由所有得勝者組成的基督新婦—啟十九 7～9：

1 所有的得勝者將成為在開始和新鮮階段裏的新耶路撒冷，作基督的新婦一千年—7 節。

2 至終，所有的信徒都要聯於得勝者，使新耶路撒冷豐滿的得以終極完成並完全，在新天新地裏作基督的妻子，直到永遠—二一 2，9～11。

四 團體新婦的豫備是在於得勝者生命的成熟—十九 7，來六 1，腓三 12～15，弗四 13：

1 在新約裏，『成熟』這辭用於指信徒在神的生命上長成並完全，指明我們需要在神聖的生命裏長大成熟，以至於完全—太五 48。

週 四

2 我們需要繼續長大，直到我們在神聖生命裏成熟，成為長成的人，達到基督豐滿之身材的度量—弗四 13。

五 得勝者不是分開的個人，乃是團體的新婦；為此，就需要建造—太十六 18，弗二 21～22，四 15～16：

1 得勝者不僅在生命上成熟，更是同被建造，成為一個新婦—啟十九 7～9，二一 2，9～11。

2 聖經中心而神聖的思想乃是：神在尋找一個建造，就是祂自己與人性的調和，使祂得著永遠團體的彰顯—創二 22～23，啟二一 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 作為新婦，召會需要美麗—弗五 27，歌四 7～15：

1 新婦的美麗，是為著將新婦獻給新郎—弗五 27。

2 新婦的美麗是來自那位作到召會裏面，然後藉著召會彰顯出來的基督—三 17 上。

週 五

參 主今日行動的方向乃是帶進神的國，作神聖生命的擴展，為著神永遠的行政，完成祂永遠的經綸—路十九 12，15 上，但二 34～35，44～45，啟十一 15：

一 神的國乃是基督自己作生命的種子，撒在我們裏面，在我們裏面生長，在我們裏面擴展，並在我們裏面成熟，直到有了完全的收割—國度的實現—可四 26～29，太十三 43：

1 神的國實際上乃是神人主耶穌作為種子，撒到祂的信徒裏面，並發展為一個範圍，就是神的國，使神在祂神聖的生命裏，能在其中掌權—路十七 20～21，可四 3，26～29：

a 主耶穌是三一神的具體化身，來作神的國，將自己這國度的種子撒在神所揀選的人裏面—西二 9，路十七 20～21，太十三 3～23。

b 基督建立國度，是藉著將祂自己這生命的種子撒在信的人裏面，使國度長大；這完全是在生命裏長大的事，而不是我們工作的事—彼前一 23，約壹三 9，太十三 3。

c 重生是神國的入門，而信徒裏面神聖生命的長大是神國的發展—約三 3，5，彼後一 3～11，但二 35，44，啟十一 15。

2 這種子撒進信徒裏面之後，要在他們裏面長大並發展為神的國，為著完成神永遠的定旨，並作他們的福分和享受—西一 13。

週 六

二 石頭擴增為大山，表徵基督在祂行政上的擴增，成為

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

神的國；召會是基督在生命上的擴增，而神永遠的國乃是基督在行政上的擴增；因此，基督不僅是召會，也是國度——但二 35，44，約三 29～30，林前十二 12，可四 26～29，路十七 21。

三 基督的來臨將是神永遠國度的開始；因此，基督的來臨將是結束人類政權，並帶進神永遠國度的界碑——啟十一 15：

1 在神的經綸裏，基督要藉著祂要來的顯現，打碎壓毀人類政權的集大成，並建立神永遠的國——但二 34～35。

2 大人像要被一座大山所頂替，這山表徵神永遠的國，要充滿全地；這就是說，基督來臨砸碎人類政權的集大成以後，祂就帶進神在地上永遠的國——44～45 節。

3 在人類歷史裏神聖歷史的目標，乃是要得著團體的基督，就是基督連同祂的得勝者，作為砸人的石頭，作祂時代的憑藉，以結束這世代，而成為一座大山，就是神的國——28，31～45 節，啟十二 1～2，5，10～11，十四 1～5，十九 7～21。

4 在召會時代裏，基督正在建造召會——基督的身體，作祂的新婦；祂將要同著祂得勝的新婦回來，作為砸人的石頭，砸碎人類政權的集大成，而引進神掌管全地的時代——太十六 18，但二 34～35，44～45，啟十一 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.

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第六篇 (週一)

主今日行動的方向

晨興餽養

腓三 10 『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

弗四 16 『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』

主今日的行動是有方向的。…主今日行動的方向，首先是要建造祂生機的身體，(弗四 12,) 就是滿了祂自己，並以祂自己這賜生命的靈所建造的身體，(西三 11,) 這靈乃是作基督生機身體之召會的素質、元素和實際。(弗四 4 上。) 這樣的身體成爲經過過程之三一神的生機體，(約十五 1, 5, 8 上,) 這三一神在祂神聖的三一裏(林後十三 14) 分賜祂自己，生機的浸透基督的身體，使其成爲祂在宇宙中完滿的彰顯。(弗三 19。)(長老訓練第十冊，三〇頁。)

信息選讀

神經綸的最高峯〔乃是〕基督身體的實際。我們都知道『基督的身體』一辭。我們甚至也可能看見了基督身體的啓示。然而我們必須承認，到目前爲止，已過七十二年多以來，經過這段漫長的時間，在我們裏面，在我們中間，我們很少看見基督身體的實際。我不是說到啓示，甚至不是說到異象，而是說到基督身體的實際。這個實際與任何的組織，或任何帶有組織性質的事

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

毫無關係。並且，基督的身體也不是一個系統制度，因為沒有一種系統制度是生機的。基督身體的實際完全全是生機的。(關於相調的實行，二八至二九頁。)

神在祂經綸裏的目的，乃是要得着一班裏面有祂的生命和性情，外面有祂的形像和樣式的人。這班人是一個團體的實體，就是基督的身體，他們與祂是一，並且活祂作祂團體的彰顯。當神不僅憑着身體，也藉着身體得着彰顯時，祂就得着榮耀。祂得着榮耀的時候，祂的子民也就在祂的得榮裏得着榮耀。這樣神與人就在榮耀裏是一。…然而，無論我們多麼與神是一，我們都無分於祂的神格，也絕不會有分於此。人還是人，神還是神。(耶利米書生命讀經，一〇二頁。)

只像大衛一樣作合乎神心的人，或只像一些誠實的基督徒一樣，在神眼中作半好半壞的人，並不能使我們有資格完滿的有分於基督，享受在祂裏面的一切權利，而使我們構得上成爲召會，作基督的身體，並神與基督的國。我們這些新約的得勝者，必須藉基督復活的大能，模成祂的死，使我們向自己、向天然的人死，並在復活裏向神活着。憑那包羅萬有、賜生命之靈全備的供應而活基督、顯大基督、並與基督一同活動行事，在靈裏並照着靈作每一件事，這種生活對我們這些神新約的尋求者，要成爲神聖生命賽程中的勝利者，是絕對必要的；這樣，我們纔能在召會時代完滿的享受基督作神所賜的美地，並在國度時代得着榮耀的賞賜，最完滿的有分於基督。(列王紀生命讀經，一九七至一九八頁。)

基督的身體是召會的內在意義。如果沒有身體，召會就沒有意義。召會沒有身體是沒有意義的。但阿利路亞，這裏有身體！沒有身體，召會就沒有意義，但有了身體，召會就有內在的意義。…召會和身體有甚麼不同？我們需要看見，神的召會乃是架構，而基督的身體乃是生機體。(經過過程的神聖三一之分賜與超越基督之輸供的結果，一〇八頁。)

參讀：關於相調的實行，第四至五章；耶利米書生命讀經，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
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第六篇 (週二)

主今日行動的方向

晨興餽養

弗四 15 『惟在愛裏持守着真實，我們就得以在一切事上長到祂，就是元首基督裏面。』

西二 19 『…持定元首；本於祂，全身藉着節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

基督的身體是三一神與在基督裏之信徒的神聖構成。以弗所四章四至六節給我們看見，三個神聖的人位與一切祂所揀選之人的構成。所以我們有一個身體，一位靈，一主，和一位神與父，調和在一起。…基督的身體是神聖三一與一切祂所揀選之人的調和，這乃是神性與人性的調和。…基督的身體是一個生機體；一面有神性，另一面有人性，以彰顯兼有神性和人性的基督，祂是完整的神和完全的人。(經過過程的神聖三一之分賜與超越基督之輸供的結果，一〇九至一一〇頁。)

信息選讀

身體的長大是倚靠出自元首基督的東西。我們若沒有接受從基督這元首而來的供應，身體就不能長大。然而當身體藉着持定元首而得着供應，身體就以神的增長而長大。身體是從頭長出來的，因為一切的供應都是從頭而來。(新約總論第七冊，二五五頁。)

說到召會是生機的，這個生機不是指我們天然的生命，乃是指我們靈裏的生命，就是基督自己。復活的基督乃是賜生命的靈。這一個靈進到我們這些接受祂的人裏面。所以我們裏

2012 Memorial Day Conference

**THE GENUINE ONENESS OF THE BODY,
THE PROPER ONE ACCORD IN THE CHURCH,
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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

面同有一個生命，一個靈。我們就是在這一個生命裏，成爲生機的，彼此相聯爲一。現今的問題是，我們裏面有兩個生命，一個是原有天然的生命，一個是主耶穌這生命，我們是憑着那一個生命活着？我們若照着我們天然的生命活，我們就不是召會；我們若照着基督活，活基督，我們就是召會。召會就是基督自己在我們眾人裏面。基督留在祂自己裏面，僅僅是基督；當祂進到聖徒裏面，和聖徒一同活着，眾聖徒裏面的基督就成爲召會了。召會的實際就是基督活在我們裏面。建造基督身體的祕訣就是活出基督。若我們活出我們天然的生命，基督的身體就不得建造。所以我們必須否認、棄絕自己天然的生命，把天然的生命擺在一邊。如此基督在我們裏面就有地位，且能天天擴增，這就是建造基督的身體。基督的身體因着基督在我們裏面的長大而長大，也就得着了建造。（神的經綸與基督身體的建造，六六至六七頁。）

在以弗所四章十五節的『元首』，指明我們在生命裏憑着基督的長大，該是眾肢體在元首下，在身體裏的長大。這就是說，我們的長大必須是在身體裏。我們要長到元首裏面，當然必須是在身體裏。

保羅在十六節繼續說，『本於祂，全身藉着每一豐富供應的節，並藉着每一部分依其度量而有的功用，得以聯絡在一起，並結合在一起，便叫身體漸漸長大，以致在愛裏把自己建造起來。』我們在生命裏的長大，是長到元首基督裏面；但我們在基督身體裏的功用，是從元首出來的。首先我們長到元首裏面，然後我們就有一些本於（出於）元首爲着祂的身體建造的東西。（新約總論第七冊，五〇七至五〇八頁。）

〔十五節的愛〕不是我們自己的愛，乃是在基督裏面神的愛，成了在我們裏面基督的愛。藉着這愛，我們愛基督和祂身體上的肢體。我們在這樣的愛裏持守着真實，就是持守基督同祂的身體，不受教訓之風的影響，不帶進異於身體的元素。（聖經恢復本，弗四 15 第一註。）

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，第六至七章；神的經綸與基督身體的建造，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第六篇 (週三)

主今日行動的方向

晨興餽養

啓十九 7 『我們要喜樂歡騰，將榮耀歸與祂；因為羔羊婚娶的時候到了，新婦也自己豫備好了。』

二一 9 『…你來，我要將新婦，就是羔羊的妻，指給你看。』

主今日行動的方向，第二是要豫備祂的新婦，召會，作祂 (新郎) 的配偶，(約三 29 ~ 30，) 使救贖的神與蒙祂救贖的人 (啓二二 17，二一 1 ~ 2，9 下 ~ 10) 成爲永遠的婚配，(十九 7 ~ 8，) 宇宙的婚配。這宇宙的婚配由以色列人與救贖他們之神的聯結所豫表，(賽五四 5，何二 19，) 並且清楚的啓示在新約裏。(弗五 25 ~ 27，32。)(長老訓練第十冊，三〇頁。)

信息選讀

羔羊的婚娶乃是神新約經綸完成的結果。神新約的經綸是要藉着祂的救贖和神聖的生命，爲基督娶得一個新婦，就是召會。藉着聖靈歷代以來不斷的作工，到這世代結束時，這目標必然達到。那時，新婦 (得勝的信徒) 要豫備好。

召會是基督的配偶，含示愛中的滿足和安息。…我們若說自己是召會，那我們就要問：基督在我們中間有沒有得着安息。這是一件嚴肅的事。一羣基督徒不該太快宣稱自己是召會，因爲召會必須讓基督得着充分在愛裏的滿足和安息。基督需要這樣一位配偶。召會不僅僅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；召會作為基督的配偶，乃是基督在愛裏的滿足和安息。

神的心意是要召會完成於新耶路撒冷。所有得重生、得成全的信徒，作召會的眾肢體，由十二使徒所代表，(啓二一14，)將是新耶路撒冷的組成分子。在恩典時代以後，將有國度時代。在這時代裏，所有已得成全的人，包括舊約的得勝者和新約的得勝者，將是得勝者的總和，成為新耶路撒冷。他們將是在第一個時期，千年國時期的新耶路撒冷。在這時期，新耶路撒冷將是基督的新婦。(新約總論第七冊，四三二、二六五、五六二頁。)

神所要的是新耶路撒冷，那將是得勝者所是的總和。至終所有的得勝者要成為在開始和新鮮階段的新耶路撒冷，作基督的新婦一千年。這一千年要被算作一日，(彼後三8，)就是婚娶之日。這將是開始和新鮮階段的新耶路撒冷，作基督的新婦。

至終，所有的信徒都要聯於得勝者，使新耶路撒冷比在千年國時更大。那要使新耶路撒冷豐滿的得以終極完成並完全，在新天新地裏作神的帳幕和基督的妻子，直到永遠。(得勝者，一二三至一二四頁。)

按照啓示錄十九章八至九節，在七節裏的妻子(基督的新婦)，只包含千年國中得勝的信徒；而在二十一章二節的新婦(妻子)，乃是由所有得救的聖徒所組成，從千年國以後直到永遠。十九章七節之新婦的豫備是在於得勝者生命的成熟。(新約總論第七冊，四三三頁。)

成熟一辭，在希臘文是一個字，其本意是終點，用以說到生物一類時，指完全、長成並成熟。新約聖經多次用此字，說到信徒在重生所得神生命上的長成、成熟並完全，指明我們雖然在重生時，已經得着了神的生命，在重生後，我們還需要在這生命裏長大成熟，以至於完全。(生命課程，三四七頁。)

參讀：得勝者，第六章；新約總論第七冊，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第六篇 (週四)

主今日行動的方向

晨興餽養

弗五 27 『祂好獻給自己，作榮耀的召會，沒有斑點、皺紋、或任何這類的病，好使她成爲聖別、沒有瑕疵。』

啓二一 2 『我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。』

保羅在以弗所四章裏的觀念，與今天基督教的觀念完全不同。這章裏基本的觀念乃是長大，直到我們眾人都達到了長成的人。所有作母親的都知道，孩子們的長大主要是藉着餽養，不是藉着教訓。當我們都達到了長成的人，我們就不再是屬靈的小孩子。在人這一方面主要的需要不是道理，乃是長大。我們需要長大，直到我們都達到了長成的人。

保羅在十五節…不是說我們要長到聖經道理的知識裏面，他乃是說我們要長到作元首的基督裏面。這指明，爲着完成神的經綸，在人這一面所需要的乃是長大。(以弗所書生命讀經，九〇一至九〇二頁。)

信息選讀

基督這位羔羊需要一個婚禮。約翰福音啓示基督是羔羊，要來除去罪，(一 29，)也是新郎，要來迎娶新婦。〔三 29。〕基督的目標不是除去罪，乃是迎娶新婦。在啓示錄這卷書中，我們看見基督乃是羔羊，也是要來的新郎。祂這位新郎必須有一個婚禮。

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.

十九章七節下半說，『新婦也自己豫備好了。』新婦的豫備是在於得勝者生命的成熟。再者，得勝者不是分開的個人，乃是團體的新婦。爲着這一面，就需要建造。得勝者不僅在生命上成熟，更是同被建造，成爲一個新婦。（新約總論第七冊，二六八頁。）

我們的確相信有一個樂園，是神所豫備的，但是我們必須充分的領悟並記得，全本聖經的神聖思想不是說神要尋找一個物質的居所。物質的居所絕不能滿足神。聖經中心而神聖的思想乃是：神在尋找一個神聖的建造，乃是祂自己與人性的調和。祂在尋找一個活的組成，由蒙祂救贖並與祂調和的活人所組成。

神創造以後，就開始神聖建造的工作，這工作現今仍在進行。甚至今天神也在作神聖建造的工作，就是將祂自己與人調和。我們傳福音，不僅僅是要得着靈魂或拯救靈魂不下地獄，而是要藉着那靈，將神自己服事給人，使神能以與人調和。如此我們就得着了神聖建造的材料。同樣的，我們也將基督服事給聖徒，使他們能與基督調和並建造在一起。這就是我們所作之事背後基本且中心的思想。（神建造的概論，九至一〇頁。）

在以弗所五章，我們看到召會獻給基督。召會在獻上的時候乃是新婦，不是新人。作爲新人，召會需要功用。但是作爲新婦，召會需要美麗。四章的長大，是爲着新人的功用；五章的美麗，是爲着新婦的獻上。

基督現今在豫備我們作祂的新婦。祂把新婦獻給自己的時候快到了。新婦獻給基督時，必定沒有任何斑點或皺紋。在新婦身上，基督不注視別的，只注視她的美麗。這美麗乃是基督所是的返照。你知道新婦的美麗是從那裏來的麼？這美麗乃是來自那位作到召會裏面，然後藉着召會彰顯出來的基督。我們的美麗不是我們的行爲；我們所有的美麗乃是基督的返照，就是基督從我們裏面照耀出來。基督在我們身上所珍賞的，乃是祂自己在我們身上的彰顯。沒有甚麼比這個更能構上祂的標準，或贏得祂的珍賞。（以弗所書生命讀經，九六一至九六三頁。）

參讀：以弗所書生命讀經，第八十九、九十五篇；神建造的概論，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

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
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第六篇 (週五)

主今日行動的方向

晨興餽養

彼前一 23 『你們蒙了重生，不是由於能壞的種子，乃是由於不能壞的種子，是藉着神活而常存的話。』

彼後一 11 『這樣，你們就必得着豐富充足的供應，以進入我們主和救主耶穌基督永遠的國。』

主今日行動的方向，第三是要帶進神的國，作神聖生命，就是基督的擴展。神的國實際上就是基督自己作生命的種子，在召會時代撒在信祂的人裏面，(路十七 21，可四 3，8，26，)並在祂的擴增中(約三 30)擴展，成爲神擴大、要來的國，就是祂回來時所要帶來的。(路十九 12，15 上，啓十一 15。)這由成爲一座大山(千年國時的國度)的石頭(基督)所表徵，如但以理二章三十四至三十五節所啓示的。神這要來、擴大的國將是神在新天新地裏宇宙的管治，爲着神永遠的行政，完成神在基督裏永遠的經綸，作神在永遠裏終極完成的家庭行政。

神和基督都渴望看見基督的身體建造起來，看見新婦豫備好，並看見國度被帶進，使基督得着身體，得着新婦，並使神爲着祂永遠的經綸在這地上得着國度。(長老訓練第十冊，三〇至三一頁。)

信息選讀

神的國乃是主耶穌作生命的種子，撒到祂的信徒，就是神的選民裏面，並發展爲一個範圍，就是神的國，使神在祂

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**THE GENUINE ONENESS OF THE BODY,
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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

神聖的生命裏，能在其中掌權。神國的入門是重生，(約三5，)其發展是信徒在神聖生命裏的長大。(彼後一3~11。)神的國在今天是召會的生活，是忠信的信徒在其中生活的，(羅十四17，)並要發展為要來的國度，作得勝聖徒在千年國裏(啓二十四，6)所承受的賞賜。(加五21，弗五5。)至終，神的國要完成於新耶路撒冷，作神永遠的國，就是神永遠生命之永遠福分的永遠範圍，在新天新地裏給神所有的贖民享受，直到永遠。(啓二一1~4，二二1~5。)(新約總論第八冊，一〇一頁。)

國度乃是基督自己作生命的種子，撒在我們裏面，在我們裏面生長，在我們裏面擴展，並在我們裏面成熟，直到有了完全的收割。完全的收割乃是國度的實現。

新約的頭一章記載一位奇妙者基督，祂引薦給我們為國度的種子。我們需要對這國度的種子有更深的領會。(國度，三五頁。)

在新約裏，神的國不是物質的範圍，在其中神運用祂的權柄來執行祂的行政，使我們能進入其中，得享永福…。新約所啓示神的國，乃是說國度是一個人位，不是物質的範圍。這個人位就是神的兒子主耶穌基督，祂是三一神的具體化身。這位三一神的具體化身，來成為國度。祂在馬可四章說，國度如同撒種的在撒種。撒種的與種子都是主自己。主耶穌來將祂這國度的種子撒到神所揀選的人裏面。祂盡職事時，並沒有將任何祂這國度種子以外的東西撒出去。(馬可福音生命讀經，六三二至六三三頁。)

基督建立諸天的國不是藉着爭戰或施教，乃是藉着把祂自己當作生命的種子撒在相信的人裏面，好叫諸天的國可以長大。諸天之國的建立完全是在生命裏長大的事。建立國度就是長出國度。國度的建立不是藉着外面的工作，乃是藉着裏面的長大。(馬太福音生命讀經，四九一頁。)

參讀：新約總論，第二百五十篇；馬可福音生命讀經，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, msgs. 64-65

二〇一二年國殤節特會

基督身體真正的一，
召會中正確的同心合意，
以及主今日行動的方向

第六篇 (週六)

主今日行動的方向

晨興餽養

但二 35 『…打碎這像的石頭，變成一座大山，充滿全地。』

44 『當那列王在位的日子，天上的神必興起一國，永不敗滅，…卻要打碎滅絕那一切國；這國必存到永遠。』

但以理二章三十五節的大山表徵神永遠的國，要永遠充滿全地。(44, 七 13 ~ 14。)…石頭擴增成爲大山，表徵基督的擴增。(參約三 29 ~ 30。)召會是基督在生命上的擴增，而神永遠的國乃是基督在行政上的擴增。(可四 26 ~ 29。)因此，基督不僅是召會，也是神的國。(林前十二 12, 路十七 21。)基督作爲石頭，乃是神行動的中心；祂作爲山，乃是普及。因此，基督是包羅萬有者，就是那在萬有中充滿萬有者。(弗一 23。)(聖經恢復本，但二 35 第二註。)

信息選讀

基督的來臨將是神永遠國度的開始。因此，基督的來臨將是結束人類政權，並帶進神永遠國度的界碑。

在神的經綸裏，基督了結舊造，使新造藉着祂的死，在祂的復活裏有新生的起頭。這是基督第一次來時所完成的。在神的經綸裏，基督也要藉着祂要來的顯現，打碎、壓毀全人類歷史中人政權的集大成，並建立神永遠的國。…整個世界局勢都在天上之神

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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

的諸天掌權之下，以配合神為着基督的經綸。今天世界的局勢，特別是歐洲和地中海沿岸的國家，已經被平衡，帶進一種局面，豫備好為着基督的再來。祂已臨近，時候快到。我們看見這局勢，就該醒起，看見世界不是為着我們的。我們乃是為着基督，我們每天必須豫備好迎見祂，好得着祂的賞賜。

石頭擴增成為大山，表徵基督的擴增。基督是可以擴增的，這事實在約翰三章啓示出來。三十節論到基督說，『祂必擴增。』這節裏的擴增乃是二十九節所說的新婦：『娶新婦的，就是新郎。』所以，基督有一個擴增，這個擴增就是祂的新婦。就如夏娃是亞當的擴增，照樣，新婦乃是基督這新郎的擴增。…在生命上，基督擴增成為召會；在行政上，基督擴增成為神永遠的國。…召會和國度都是祂的擴增。

人類政權被壓毀以後，神就清理了整個宇宙。舊造過去了，人類政權成了糠粃，被風吹散。然後團體的基督，就是基督連同祂的得勝者，要成為一座大山，充滿全地，使全地成為神的國。(但二 35, 44。)那時地和天都要得着更新，讓神運作祂的國度。

當基督這砸人的石頭來臨時，祂不是單獨的來，乃是同着祂的新婦而來。那時基督已經得着了召會，娶得了祂的新婦，就如啓示錄十九章所描述的。在祂的婚娶之後，祂要來到，同時要作砸人的石頭，並作踹酒醉的那位。(15, 十四 19 ~ 20, 賽六三 2 ~ 3。)

馬可四章二十六至二十九節種子的比喻，啓示神的國如何是基督的擴增。二十六節說，『神的國是這樣，如同人把種子撒在地上。』這種子就是基督作神聖生命的具體化身。…這種子發芽、長大、結果、成熟並產生收成。(27 ~ 28。)從基督來將自己種到人性這『泥土』裏，祂就一直長大並擴增。至終，這擴增要成為充滿全地的大山，作神永遠的國。(但以理書生命讀經，三、六至七、二二、八七、二一、二三頁。)

參讀：但以理書生命讀經，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